

REVEALED BY
SWAMI LAKSHMANJOO



**LIGHT ON TANTRA
IN
KASHMIR SHAIVISM**

ABHINAVAGUPTA'S TANTRALOKA

CHAPTER ONE

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Light on Tantra in Kashmir Shaivism

Abhinavagupta's Tantrāloka Chapter One

Revealed by
Swami Lakshmanjoo

WITH ORIGINAL AUDIO

John Hughes, Editor

Lakshmanjoo Academy

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*This sacred text is dedicated to Swami Lakshmanjoo,
our beloved teacher and spiritual father
who has given us everything.*

Glory be to Thee!

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Guide to Pronunciation

The following English words exemplify the pronunciation of selected Sanskrit vowels and consonants. The Romanized Sanskrit vowel or consonant is first listed and then an English word is given to aid you in its proper pronunciation.

a	as	a in <i>America</i> .
ā	as	a in <i>father</i> .
i	as	i in <i>fill, lily</i> .
ī	as	i in <i>police</i> .
u	as	u in full .
ū	as	u in <i>rude</i> .
ṛi	as	ri in <i>merrily</i> .
ṝi	as	ri in <i>marine</i> .
e	as	e in <i>prey</i> .
ai	as	ai in <i>aisle</i> .
o	as	o in <i>stone</i> .
au	as	ou in <i>house</i>
ś	as	s in <i>sure</i> .
ṣ	as	sh in <i>shun, bush</i>
s	as	s in <i>saint, sun</i>

Preface

In the winter of 1971, I traveled with my wife and daughter to Kashmir, India, with the sole purpose of asking Swami Lakshmanjoo to teach me the philosophy of Kashmir Shaivism. At that time, I was in the process of writing my PhD thesis on this ancient philosophy. I wanted to study with Swami Lakshmanjoo as he was recognized worldwide as the foremost authority in Kashmir Shaivism. I met him personally for the first time at his ashram in November of that year. I must say that at that first meeting I was awestruck by his presence. I couldn't put my finger on it but I knew I was meeting a man who was special in ways that I couldn't quite comprehend. At that first meeting, I asked him if he would teach me Kashmir Shaivism and he said yes and that I should come the following Tuesday. Swami Lakshmanjoo began to reveal to my wife, Denise, and I this wondrous philosophy of reality that is Kashmir Shaivism. Swamiji told us that his lectures would be on the introductory topics of Kashmir Shaivism and that they would illumine the essential teachings of his philosophical and spiritual tradition.

It was my good fortune that, prior to traveling to Kashmir to begin my studies, I decided that it was important to record my meetings with Swami Lakshmanjoo. I wanted to make sure that these recordings be of high quality and long lasting. So, I scraped my money together and on the way to Kashmir I stopped in Germany to purchase a high quality portable tape recorder. Why this was so important to me at the time, I wasn't sure. Later, however, it made sense and a big difference.

Throughout the winter, spring, and summer of that first year, Swamiji gave us weekly lectures on the important topics of Kashmir Shaivism.¹ These lectures were eventually transcribed, edited, and published in 1985 as *Kashmir Shaivism– The Secret Supreme*, which was Swamiji's first English publication.² In the preface of that first book Swamiji says:

This book consists of lectures that I delivered in 1971-1972. It began in 1969, when Mahesh Yogi came to our Valley. He had heard of me and wanted us to meet so he called on me. When he visited he asked if I would speak to his disciples and I agreed. He sent his transport and I was taken to where he was staying with his Western disciples. John and Denise Hughes were also present at that gathering, but at the time I had not yet met them. They must have been impressed with what they heard for, in 1971, they returned to Kashmir and came to see me at my Ashram. I asked them who they were. They said there were Maharishi's disciples. They explained that they had heard my discourse when they first came to Kashmir with Maharishi in 1969. John then told me that he had one problem: he wanted to learn Kashmir Shaivism and would I have time to teach him? I replied, "Yes, I have enough time." I instructed him that he should come to the Ashram on the next Tuesday and I would begin teaching him. So on Tuesday he arrived, along with his tape recorder, and I began giving him lectures in the Ashram hall. Denise, his wife, also attended these lectures.

In the beginning, I taught John only the introductory topics of Kashmir Shaivism. As time passed, however, I came to know that John had good power of understanding and I became fond of him. I wanted to tell him more and more about Kashmir Shaivism. I wanted to teach him Shaivism's secrets, so I continued giving lectures which John recorded. This was the main starting point of his studies. It is these secrets, these major points which I taught him at that time, which comprise this book.

As I appreciated that John was assimilating the lectures very well, after they were completed, I started teaching him the theory, which is found in the Shaiva scriptures. In this manner, Kashmir Shaivism was taught to John.

I think, when these lectures are printed, it will be a great boon for mankind and will elevate the whole world. Also, I will consider myself blessed by Lord Shiva. I hope that John will continue writing on what I have delivered to him in theory and practice—*The Secret Supreme*. If he continues to expose it to the world, it will be a great help for everyone.

Swami Lakshmanjoo

1984

As time passed and our lectures continued, Swamiji indicated that he would like to continue revealing and commenting upon the most important sacred scriptures of this tradition. Naturally, I was thrilled by this new development. I knew from my previous studies that, due to events of the last eight hundred plus years, the teachings of Kashmir Shaivism had remained hidden. In addition, I also knew the keys necessary for unlocking this treasury of knowledge had, since ancient times, been passed down verbally from master to disciple. This oral transmission was the very life of this tradition and it was Swami Lakshmanjoo who was recognized as the last living exponent and guardian of the secret wealth of this knowledge. From the lessons he had already given, it was clear to me that here was a scholar and saint who possessed the understanding bestowed on him by the oral tradition, which was necessary for unlocking this treasure of knowledge that Kashmir Shaivism embodies.

After these initial lectures, he began translating and explaining the important texts that he had selected. As I was well prepared, I was able to audio record everything. I expressed to Swamiji that it was my intention to preserve his lectures and translations so that they would be available in the future for other students desiring to learn Kashmir Shaivism. He seemed quite pleased with this idea and possibility. He expressed his concern that the reality of this tradition should not be lost after his departure from this world.

As my studies continued, I realized that nothing was more important than being able to remain in Kashmir working with Swamiji. I discussed this with Denise and she agreed, so we took the steps necessary to move our family to Kashmir. Once this was accomplished, I was able to begin work in earnest. Swamiji had gathered a series of texts that he wanted to translate and comment upon. Over the next nineteen years, I recorded Swamiji's revelations of the following texts of Kashmir Shaivism:³

- *Bhagavad Gitartha Samgraha* of Abhinavagupta, Audio (1978 to 80).
- *Bhagavad Gitartha Samgraha* of Abhinavagupta, Video (1990).
- *Bodhapancadashika* of Abhinavagupta (1980).
- *Dehastadevatacakra* of Abhinavagupta (1980).
- *Janma Marana Vicara* (1975).
- *Kashmir Shaivism—The Secret Supreme* (1972).
- *Kashmiri Lectures on Practice and Discipline* (1980).
- *Kundalini Vijnana Rahasya* in Kashmiri (1980).
- *Paramarthalasara*, Abhinavagupta's commentary, Audio (1972).
- *Paramarthalasara*, Abhinavagupta's commentary, Video (1990).
- *Parapraveshika* of Kshemaraja (1980).
- *Questions on the Pratyabhijna Hridayam of Kshemaraja* (1972).
- *Questions on various text of Kashmir Shaivism* (1978).

- *Paratrishika Laghuvritti* of Abhinavagupta (1974).
- *Paratrishika Vivarana* of Abhinavagupta (1982 to 1985).
- *Shivastotravali* of Utpaladeva (1976 to 1978).
- *Shiva Sutra Vimarshini* of Vasugupta (1975).
- *Spanda Karika* of Vasugupta (1981).
- *Spanda Samdoha* of Kshemaraja (1981).
- *Special Verses on Practice* (1988).
- *Stavacintamani* of Bhatta Narayana (1980 to 1981).
- *Tantraloka* of Abhinavagupta, Chapters 1-19 (1976 to 1981).
- *Vatulanath Sutras* of Kshemaraja (1975).
- *Vijnana Bhairava* (1975).
- *Vijnana Bhairava Questions* (1985).

I also recorded the following lectures given by Swamiji in the Kashmiri Language:

- *Ishvarapratyabhijna Vimarshini* (selected verses).
- *Kundalini Vijnana Rahasya* (entire text).
- *Maharthamanjari* (selected verses).
- *Paratrishika Vivarana* (selected verses).
- *Shivastotravali* of Utpaladeva (20 chapters).
- *Shiva Sutra Vimarshini* (selected verses).
- *Stutikusmanjali* (selected verses).
- *Tantraloka* (selected chapters).
- *Patanjali's Yamas and Niyamas*.

This resulted in over 800 hours of recordings among which over 200 hours were devoted to translating and commenting on what Swamiji considered to be the central text of Kashmir Shaivism: Abhinavagupta's *Tantrāloka*. This is a text filled with the secret wisdom from the *Mālinīvijaya Tantra*, a *tantra* that Abhinavagupta tells us is the basis for his *Tantrāloka*. It is an encyclopedia of the knowledge of Kashmir Shaivism, both practical and intellectual. Composed of thirty-seven chapters (*āhnikas*), it is so complete that it is said to be a book for masters. Each chapter has its own distinct topic. In all of his teachings, Swamiji always sought to emphasize the practical aspects of Kashmir Shaivism along with its intellectual content. In translating and revealing the *Tantrāloka*, Swamiji only completed those chapters that he felt were directly concerned with practice (chapters 1 through 19). For his teachings he used the *Kashmir Series of Texts and Studies*, *Tantrāloka* volumes 1-10, published by the Research Department of Jammu and Kashmir from 1918 to 1933. He also made numerous corrections to the original Sanskrit.

Swamiji's revelation of the *Tantrāloka* is truly masterful. He brings clarity to a text that Abhinavagupta purposely made obscure. He is so in sync with Abhinavagupta that it as if he is Abhinavagupta reborn. It took Swamiji seven years to complete his revelation of the first nineteen chapters of *Tantrāloka*, and even then he was not satisfied until we had gone through the original recordings to make sure that there were no missing parts. We re-recorded whatever sections were missing or damaged from the original recordings, which resulted in the complete record that we have today.

In conclusion, I feel humbled to have been involved in the publication of this first chapter of the *Tantrāloka* series.⁴ I feel equally blessed to have been associated with Swami Lakshmanjoo, Abhinavagupta, the masters of this sacred tradition, and Lord Shiva, who in the reality of Kashmir Shaivism, are all one Being. May the grace of Lord Shiva unfold in the hearts and minds of all sincere students of this glorious teaching.

John Hughes

9th May, 2017

¹ These initial lectures covered nineteen independent subjects, which included 15 hours of recorded material. At every lecture Swamiji spoke without the aid of textbooks or written material, which emphasized to me that here was a master who lived his tradition.

² After its publication, it became apparent that *Kashmir Shaivism, The Secret Supreme*, was Swami Lakshmanjoo's succinct rendering of the important topics contained in Abhinavagupta's *Tantrāloka*. See Appendix 26.

³ See Bibliography for details on these texts.

⁴ The Lakshmanjoo Academy will continue to publish the remaining 18 chapters of *Tantrāloka*, as commentated upon by Swami Lakshmanjoo.

Introduction

Abhinavagupta⁵

The *Tantrāloka* is the voluminous masterwork of the 10th century philosopher-saint, Abhinavagupta. Years ago Swami Lakshmanjoo wrote the following about Abhinavagupta:

Abhinavagupta was one of the most outstanding *acharyas* (teachers) of the Shaiva philosophy. We learn from references about him in his *Tantrāloka* and *Parātrīśikā Vivaraṇa* that he lived in Kashmir at about the end of the tenth and the beginning of the eleventh century CE. The earliest ancestor of Abhinavagupta was a famous Brahmin, Atrigupta, who lived in Antarvedi, the ancient name of the tract of land lying between the Ganga and the Yamuna Rivers. Atrigupta, who was recognized as a great Shaiva teacher, was invited to come to live in Kashmir by King Lalitaditya, who ruled over Kashmir from 700-736 CE. He was given the old palace of Pravarasena on the banks of the Jhelum (Vitasta) River and a large parcel of land was granted to him for his maintenance. Many generations later, one of his descendants, Varahagupta, also became known as a learned scholar of Shaiva philosophy. His son, Narasimhagupta (alias Chukhala), also renowned as a great Shaiva teacher, was the father of Abhinavagupta.

Abhinavagupta became renowned as a formidable scholar and Shaiva teacher who possessed knowledge in all matters relating to Kashmir Shaivism. The versatility of his genius was recognized in his own time. He was considered to be one of the most knowledgeable authorities on Shaiva philosophy as well as on various other branches of Sanskrit literature. As a young man filled with a thirst for knowledge, he sat at the feet of many of the teachers of traditional and authoritative knowledge. His humility and devotion were such that these teachers imparted to him, without hesitation, all of the learning they possessed. The celebrated author of Kavya Prakash, Rajanaka Mammatta, called Abhinavagupta “the Shankaracharya of Kashmir”.

The *Mālinīvijayotara Tantra* list six important signs of spiritual advancement. These great spiritual signs were also observed in Abhinavagupta by knowledgeable individuals who looked upon him as Shiva incarnate.

1. Unswerving devotional attachment to Shiva.
2. Full attainment of Mantra Siddhi.⁶
3. Attainment of controlling power over all of the five elements.
4. Capacity to accomplish the desired end.
5. Mastery over the whole science of rhetoric and poetics.
6. The sudden dawning of knowledge of all the *shastras* (scriptures).⁷

Lord Shree-Kantha-Nath Shiva Himself appeared in Kashmir in the form of

Abhinavagupta to enlighten the people. Madhurāja also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva. In conclusion I would say that Abhinavagupta was the pride of Kashmir. He is even now the pride of Kashmir, as his works and teachings continue to deeply influence discerning people.

END

Tantrāloka

The word *Tantrāloka* means Light on the Tantra. It is concerned with the philosophy and practices of the monistic tradition which Abhinavagupta calls the Trika System,⁸ now known as Kashmir Shaivism. On account of the size and scope of the *Tantrāloka*, it is a veritable encyclopedia of non-dual Shaivism. It is a treasure-text containing the synthesis of the monistic *Mālinīvijaya Tantra* and all of the four systems of Kashmir Shaivism: the Krama System, the Spanda System, the Kula System, and the Pratyabijñā System.⁹

Why was the *Tantrāloka* written? In answer to this question, Abhinavagupta tells us in this first chapter that, although in the schools of Trika (Kashmir Shaivism) there are many wonderful and important ways for attaining the supreme Trika state (the supreme reality), yet in his time not even one was still existing – all of those ways were lost. It is for this reason that he was requested by his colleagues and disciples to create a text that would illuminate and clarify all of these ways of Trika. So, to accomplish this, Abhinavagupta composed the *Tantrāloka*, a text, which he tells us, is filled with the complete explanation of the ways associated with Trika.

That is to say that the philosophical understanding on the level of the intellect might have been existing, but the actual practical means or methods to be used to attain the supreme reality to which they all pointed, that was lost. Abhinavagupta was intent, therefore, to revive the true understanding of these very important teachings, to make the practices that they embodied live again. For what is the use of a map if you have no way to reach the destination? Thus, Abhinavagupta gave us the *Tantrāloka* to remedy this situation. When you examine the *Tantrāloka* as a whole, you'll find that it is primarily concerned with the means (*upāya*) to attain supreme oneness, oneness with the universe, oneness with the Universal Being.

The *Tantrāloka* is composed of thirty-seven chapters (*āhnikas*). Each chapter has its own distinct topic. In this present volume, Abhinavagupta lays the groundwork for the rest of his *Tantrāloka*. In this first chapter he tells us that he has two objectives: to examine the differentiated perception of all of the practices/means (*upāyas*) and to name all of the topics that are to be explained in the body of the *Tantrāloka*.

Contents of Tantrāloka One

Invocations

- a) To the supreme Consciousness embodied in Abhinavagupta's mother and father,
- b) to the Goddesses of the three fold energies supreme (*parā*), medium (*parāparā*), and inferior (*aparā*) of which the Trika (threefold) System is comprised,
- c) to the Masters of the various schools of Trika Shaivism.

The declaration that the *Tantrāloka* is based on the *Mālinīvijayottara Tantra*, the essence of which he learned from his foremost teacher, Śrī Śambhunātha.

Abhinavagupta offers a special invocation to his master Śambhunātha.

General Introduction

Having offered obeisance to everything that played a part in the creation of his *Tantrāloka*, Abhinavagupta begins his introduction to the *Tantrāloka* in which he explains a) the nature of knowledge and ignorance, b) the nature of liberation *mokṣa* (the release from the repeating cycle of births and deaths), c) the two kinds of knowledge (*jñāna*) and ignorance (*ajñāna*).¹⁰

The explanation concerning the essence of what is to be recognized, the real object to be known. That real object is, in fact, Lord Śiva, and That real object is not away from the objective world. It is in this objective world that you find the essence of Lord Śiva because nothing can exist without the light (*prakāśa*) of Lord Śiva.

The explanation concerning the question: are Śiva and Śakti one? First, there is the question of Lord Śiva's innumerable energies. Although He has innumerable energies, all of those energies are one with His supreme energy, *svātantrya śakti*, the energy of absolute independence. But still then, there are two: Lord Śiva and His supreme energy—*svātantrya śakti*. If this is the case, the doctrine of monism (absolute oneness) is destroyed. Abhinavagupta resolves this mystery by telling us that this energy is, in fact, the reality of That being. Its separation is only a cognitive distinction to be accepted for the time being, for explanatory purposes. Otherwise, the energy and the energy-holder are one.

For instance, there is a fire. The burning energy is never separated from the fire, the lightening energy is not separated from the fire, the heating energy is not separated from the fire, the cooking energy is not separated from the fire. All of

these energies are one with that fire.

The fourteen-fold states of *rāma*: moving (*gatiḥ*), *sthānam* (staying), going in dreams, staying in wakefulness, the twinkling of the eyes (*unmeṣa* and *nimeṣa*), running, jumping, notknowing (*āyāsaḥ*, not knowing, ignorance), and knowing ones's own energies.

This is not Rāma the son of Daśaratha. This is the explanation of what is really “*rāma*”.

The explanation of the various names attributed to Lord Śiva: a) “Bhairava”, b) “Deva”, c) “Pati”, d) “Śiva”, e) further explanations of the names – “Bhairava”, “Deva”, “Pati”, and “Śiva”.

The Teachings

Introduction to the teachings and theory of the *Tantrāloka*'s sacred texts (*śāstras*)

The general introduction to the means and methods (*upāya*) for attaining the state of full and pure knowledge where you perceive your nature as one with the universe. This is the true liberation of Kashmir Shaivism.

The successive explanation of the three means (*upāya*): *sāmbhava upāya*, the means associated with will (*icchā*); *śākta upāya*, the means associated with knowledge (*jñāna*); and *āṇava upāya*, the means associated with action (*kriyā*).

The explanation of the three variations of absorption or trance (*samāveśa*) as they apply to the means (*upāya*) of *sāmbhava*, *śākta*, and *āṇava* as mentioned in the *Mālinīvijaya Tantra* (chapter 1, verses 21-23).

A discussion of the means pertaining to *sāmbhava*.

A discussion of the means pertaining to *śākta*.

A discussion of the means pertaining to *āṇava*.

The understanding that the master and the disciple are one.

An examination of the theory of the three impurities (*malas*).

A discussion of the fourfold means (*upāya*) for attaining liberation: *āṇavopāya*, *śāktopāya*, *sāmbhavopāya*, and the fourth supreme means, *anupāya*, where there are no means.

The examination of the application of logic in the *Tantrāloka* with respect to nomination (*uddeśa*), definition (*lakṣana*), and investigation (*parikṣa*).

Understanding the logical functions of nomination (*uddeśa*), definition (*lakṣana*), and investigation (*parikṣa*) as they apply to the three levels of speech: *paśyantī* (subtle, which relates to letters), *madhyamā* (medium, which relates to words), and *vaikarī* (gross, which relates to sentences).

Examination of the fivefold contacts of masters and disciples in Trika Shaivism.

Contents of Tantrāloka in brief

- Chapter one is where you get the differentiated knowledge of all of the means—*vijnānabhit*.
- Chapter two introduces the means where there is no means—*gatopāya* (viz., *anupāya*).
- Chapter three is a discussion of the supreme means—*sāmbhavopāya*.
- Chapter four is a discussion of *sāktopāya*.
- Chapter five onward is a discussion of some aspect of *āṇavopāya*, the means of the individual.
- Chapter six is a discussion of the means and method to cross time.
- Chapter seven is a discussion of the practice known as *cakrodaya*—the rise of the wheels (*cakras*) of energy in your body.
- Chapter eight is the explanation of all one hundred and eighteen worlds that comprise our external reality.
- Chapter nine is the explanation of the thirty-six elements—*tattvas*.
- Chapter ten describes the various ways of rising through the thirty-six elements from earth (*prthvī*) to Śiva by the absorption of one in another. This is called *tattva bheda*, the differentiated process of the elements.
- Chapter eleven is the explanation of the five circles (*nivṛtti kalā*, *pratiṣṭhā kalā*, *vidyā kalā*, *śāntā kalā*, and *śāntātitā kalā*).
- In chapter twelve the main object to be held when one is treading on the path of the elementary world is described.
- In chapter thirteen the grace (*saktipāta*) of Lord Śiva is explained.
- In chapter fourteen the concealing power (*tirodhāna sakti*) of Lord Śiva is explained.
- In chapter fifteen an introduction to initiation and the initiation of discipline is described.
- Chapter sixteen explains how to become a *putraka* (son) of your master wherein you have authority to receive his spiritual property.
- Chapter seventeen describes how the master ties the disciple in order to free him later.
- Chapter eighteen describes subtle initiation.
- Chapter nineteen explains how to get rid of the physical body if it is not healthy or if you are experiencing unbearable and incurable pain. This is not suicide. It is done through initiation by your master.
- Chapter twenty explains how to perform the initiation of scale.
- Chapter twenty-one describes how a master can bring a disciple, who has unexpectedly died, back to life in order to initiate him properly so that he attains liberation.
- Chapter twenty-two explains how a master changes the spiritual sign (*liṅgoddhāra*) of a potential disciple so he can enter on the path of Shaivism.
- Chapter twenty-three first explains how a disciple is initiated to become disciplined (*saṃyat dīkṣa*), then how he is initiated to tread on the path of spirituality (*sādhaka dīkṣa*), then how he is initiated for achieving the inheritance of his master (*putraka dīkṣa*) and finally how he is initiated to become a master (*ācārya dīkṣa*) and he can initiate others.
- In chapter twenty-four we are told how a funeral for the master or disciple is to be prepared and carried out.
- In chapter twenty-five we are told how to celebrate a Shaivite death anniversary (*śrāddha*).
- Chapter twenty-six explains how a master who is elevated and absolutely one with Lord Shiva, must act in the remaining portion of his life.
- In chapter twenty-seven we are told how to worship a Shiva *linga*.
- In chapter twenty-eight we are told what special days are to be observed.
- In chapter twenty-nine we are taught secret worship.
- In chapter thirty the differentiation of all *mantras* is explained.
- In chapter thirty-one, we are told how to create spiritual symbols (*maṇḍalas*) for worship.
- Chapter thirty-two tells us what physical postures (*mudrās*) are needed in Shaivism.
- In chapter thirty-three we are told that the point is oneness, union, with all philosophies.

- In chapter thirty-four we are told how to enter in our real nature.
- In chapter thirty-five, we are told that all scriptures are actually united.
- In chapter thirty-six we are told about the tradition of masters and disciples of Abhinavagupta.
- In chapter thirty-seven, it is explained why we must get help from the scriptures.

Specific explanation of the contents of the *Tantrāloka*.

Concluding verses as a definition (*lakṣana*) of the *Tantrāloka*.

Concluding verses as a complete investigation (*parikṣa*) of the *Tantrāloka*.

Abhinavagupta's concluding verse for the first chapter (*āhnika*).

Jayaratha's concluding verse.

In 1966, Swamiji composed a brief commentary on the first 45 verses of *Tantrāloka*.¹¹ This work was started on the anniversary of the day Abhinavagupta composed his famous hymn, Bhairava Stotra.¹² In his preface Swamiji wrote:

“Today is the anniversary of the auspicious day when our illustrious teacher, Abhinavagupta, a manifestation of Lord Shiva,¹³ entered into the divine abode of universal consciousness and achieved the supreme state of Bhairava. In the Vedic calendar it was the tenth day of the waning moon in the month of December.¹⁴ On this day, in a state of oneness with Bhairava, our beloved Abhinavagupta composed his famous hymn – the *Bhairava Stotra*.¹⁵ Having been inspired by Shri Abhinavagupta Ji, I too have started my commentary on this auspicious day.

“*Tantrāloka* is a grand epic, in which our revered teacher has expounded in detail and shed light on all the systems related to the *Trika Śāstras*, i.e., *non-dual*, *dual-nondual* and *dual*, branches of Shaivism. Abhinavagupta further narrates:

adhyuṣṭasamṛtisrotah sārabhūtarasāhṛtim |
vidhāya tantrāloko'yam syandate sakalānrasān ||¹⁶

“This *Tantrāloka* is a manifestation of a stream of divine nectar encompassing the essence of all spiritual wisdom. With its broad sweep, it embodies in its exposition the quintessence of all of the three and one half streams of wisdom.”¹⁷

“Therefore, keeping in view the well known saying “*A sincere effort definitely bears fruit when done with utmost intention*,” I am undertaking to write the explanatory commentary and exposition on this great epic of Tantric Literature – “*Tantrāloka*”. It is my heart’s desire that this auspicious undertaking be completed with the grace of the great Abhinavagupta (who is none other than Svacchandanātha – Lord Shiva). I will consider myself fulfilled of all desires if this work is materialized.”

Paush Krishna Dashamī¹⁸

Samvat Vikrami: 2023

English Calendar: 1966

Sapatrishi Samvat: 5042

Resident of Ishwar Ashram

Servant of the devotees of Śiva

Rajanak Lakshmana¹⁹

⁵ A paper on Abhinavagupta written by Swami Lakshmanjoo.

⁶ “Whatever *mantra* he recites, or makes his disciple recite, that *mantra* will become fruitful in a very short

period. It will never fail, his *mantra* never fails. If he gives you a *mantra*, it won't fail, it will carry you to God consciousness." Swami Lakshmanjoo, trans., *Tantrāloka* 13.215 (LJA archives).

⁷ The *Mālinīvijaya Tantra* recognizes only five spiritual signs which result from the elevated state of *rudra-sakti-samāveśa*, the fifth being mastery over poetics, or, knowledge of all *śāstras*. In the above paper, Swamiji has included the sixth sign, since Abhinavagupta clearly exhibited both of these qualities.

⁸ *Trika* means, threefold. It is the threefold science of man and his world. This *Trika* contains the science of the individual (*Nara*), the energy (*Sakti*), and the universal being (*Śiva*). The purpose of *Trika* is to show how an individual rises to the state of the universal being through energy.

⁹ Abhinavagupta tells us that the *Krama* System is concerned with space and time. He explains that there is actually no space. When one deals with forms, then space appears. When one is established in the formless state of being, then for him there is no space. In the same way, when there is something to be done, only then does time exist, and when you have nothing to do, then time has no existence.

In explaining the *Spanda* System, Abhinavagupta says that it is that movement which actually is no movement. *Spanda* makes us realize that whatever is in movement actually is established in the unmoved point. So, although everything seems to be moving, it is not actually moving at all. When talking about the *Kula* System, he says that *kula* means "the science of totality". In each and every part of the universe, totality shines throughout. Take a small part of any object, and in that part you will see the universal energy existing.

Concerning the essence of the *Pratyabhijñā* System, The School of Recognition, Abhinavagupta explains that, at the time of God-realization, nothing new is realized. On the contrary, the *yogi* feels that the state of God-consciousness he is experiencing was already known to him.

Abhinavagupta tells us that *Pratyabhijñā* teaches us that the state of God-consciousness is always there. So, the conclusion is that, in this universe, you only have to see and realize the kingdom of God consciousness everywhere and nothing else.

¹⁰ Self-knowledge (*pauruṣa jñāna*), ignorance of the Self (*pauruṣa ajñāna*), intellectual knowledge (*bauddha jñāna*) and intellectual ignorance (*bauddha ajñāna*).

¹¹ This was a hand written commentary in Hindi.

¹² A hymn to Bhairava, traditionally sung by Kashmiri Pandits.

¹³ Literally, we consider Abhinavagupta our chosen deity (Iṣṭadevata), who is another form of Lord Śiva (Śivasvarūpa).

¹⁴ The month of Paush in the Hindi calendar.

¹⁵ In the second verse of the Bhairava Stotra, Abhinavagupta declares his experience.

tvanmayam etad, aśeṣam idānīm
bhāti mama tvad, anugraha śaktyā /
tvam ca maheśa, sadaiva mamātmā
svātma mayām mama, tena samastam //2//

"By the energy of your grace (*anugraha śakti*) it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence."

¹⁶ *Tantrāloka* 36.15.

¹⁷ The three and a half streams of wisdom are the schools of Durvāsa Ṛṣi's mind-born sons, Tryambhakanātha, Śrīnātha, Āmardakanātha and his mind-born daughter Ārdhatryambhakā. See *Kashmir Shaivism, The Secret Supreme*, chpt 13, Birth of the *Tantras*, p90-91.

¹⁸ The 10th day of the waning Moon in the Vedic month of Paush - approximately late December.

¹⁹ Swami Lakshmanjoo

Acknowledgements

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Swami Lakshmanjoo

Swami Lakshmanjoo

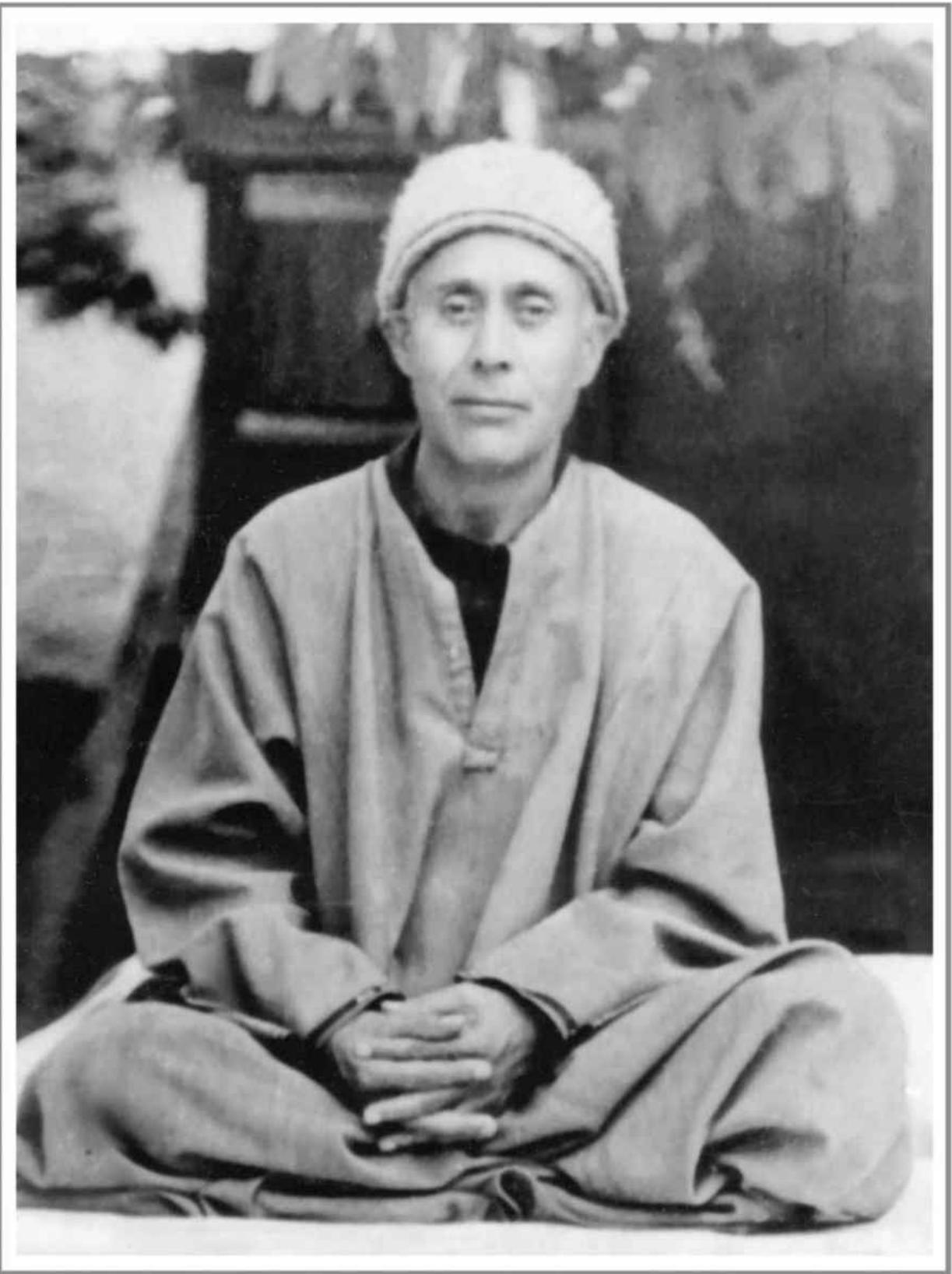
Swami Lakshmanjoo was born in Srinagar, Kashmir, on May 9, 1907. He was the most recent and the greatest of the long line of saints and masters of the Kashmir Shaiva tradition. From a young age, Swami Lakshmanjoo spent his life studying and practicing the teachings of this unique and sacred tradition. Having a complete intellectual and spiritual understanding of the philosophy and practice of Kashmir Shaivism, he was a true master in every respect.

Being born with a photographic memory, learning was always easy for him. In addition to possessing a complete knowledge of Kashmir Shaivism, he had a vast knowledge of the traditional religious and philosophical schools and texts of India. Swamiji would freely draw upon other texts to clarify, expand, and substantiate his lectures. He could recall an entire text by simply remembering the first few words of a verse.

In time, his reputation as a learned philosopher and spiritual adept spread. Spiritual leaders and scholars journeyed from all over the world to receive his blessings and to ask questions about various aspects of Kashmir Shaiva philosophy. He gained renown as a humble devotee of Lord Shiva and as an accomplished master (*siddha*) of the non-dual tradition of Kashmir Shaivism.

Throughout his life, Swamiji taught his disciples and devotees the ways of devotion and awareness. He shunned fame and all forms of recognition. He knew Kashmir Shaivism was the most precious jewel and that, by God's grace, those who desired supreme knowledge would be attracted to its teachings. He taught freely, never asking anything in return, except that his students, young and old, should do their utmost to assimilate the teachings of his cherished tradition. His earnest wish was for Kashmir Shaivism to be preserved and made available to all humankind.

On the 27th of September, 1991, Swami Lakshmanjoo left his physical body and attained *mahāsamādhi*, the great liberation.



Swami Lakshmanjoo

Śrī Tantrāloka of Abhinavagupta

Chapter (*Āhnika*) One

INVOCATION TO THE SUPREME CONSCIOUSNESS EMBODIED IN
ABHINAVAGUPTA'S MOTHER AND FATHER (1)

Audio 1 - 00:00

विमलकलाश्रयाभिनवसृष्टिमहा जननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥

vimalakalāśrayābhinavasr̄ṣṭimahā jananī
bharitatanuśca pañcamukhaguptarucirjanakaḥ /
tadubhayayāmalasphuritabhāvavisargamayam
hṛdayamanuttarāmṛtakulam mama saṃsphuratāt //1//

[Abhinavagupta]: My essence of being, which is filled with the supreme nectar of God consciousness, which has come forth by the union of my mother and father, let that essence of my being vibrate in this whole universe. My mother was named as Vimala because she was residing in the purity of God consciousness, and her only festival was my birth in her life. My father, who was full-bodied because he had no desires at all for sensual pleasures was named Pañcamukhagupta. (Pañcamukhagupta means, Narasiṁhagupta).¹ His [given] name was Narasiṁhagupta and he was my father. [The union of] these two souls has [produced] the existence of Abhinava. And let the heart and the essence of my being vibrate in this whole universe.

INVOCATION TO THE GODDESSES OF THE TRIKA PARĀ – PARĀPARĀ – APARĀ (2-4)

Audio 1 - 02:12

नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम्।
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम ॥ २ ॥

naumi citpratibhām devīm parām bhairavayoginīm /
mātṛmānaprameyāṁśaśūlāmbujakṛtāspadām //2//

I bow to that supreme *parā* energy, which is the light of consciousness and which is one with the supreme Bhairava; that energy which is established in the lotus *āsana* in the three lotuses, which has three sharp spikes.

You know “spikes”?

SCHOLAR: Lotuses on the three points.

SWAMIJI: Points. One of subjective consciousness, the other of cognitive consciousness, and the other of objective consciousness.² On these three sharp spikes is seated that Bhairava *yoginī*, the supreme energy of God consciousness, *cit-pratibhā*.³ I bow to That.⁴

Now, the third [*śloka*]:

Audio 1 - 03:31

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृते।
प्रावृण्मेघधनव्योमविद्युल्लेखाविलासिनीम् ॥ ३ ॥

*naumi devīm śarīrasthām nrtyato bhairavākṛte /
prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm //3//*

I bow to that *devī* (goddess), *aparā*, the inferior energy of Lord Bhairava, who is situated in gross bodies, the gross body of Bhairava—Bhairava, the real dancer—and who is shining just like the lightening from the dense clouds of the rainy season. It is that light which has come out from the objective world; it shines from the objective world in the form of God consciousness. I bow to that *devī*.

Now, the fourth [*śloka*]:

Audio 1 - 04:46

दीप्तज्योतिश्छटापुष्टभेदबन्धत्रयं स्फुरत्।
स्ताज्ञानशालं सत्पक्षाविपक्षोत्कर्तनक्षमम् ॥ ४ ॥

*dīptajyotiśchaṭāpuṣṭabhedabandhatrayam sphurat /
stājjñānaśūlam satpakṣavipakṣotkartanakṣamam //4//*

Let the *triśūla* (trident), the three sharp-pointed *śūla* (weapon) of Lord Śiva—although it is filled with will, knowledge, and action,⁵ it has predominance in knowledge only (that is *jñāna* *śūlam*)⁶—let that *jñāna* *śūla* remain in such a way that it destroys the opposites [just as in] that supreme state of *jagat-ānanda*.⁷ And let that *jñāna* *śūla* destroy all the three bondages⁸ by its flame of absolute divine God consciousness (*dīpta jyoti*).

The fifth [*śloka*]:

INVOCATION TO THE SUPREME ENERGY SVĀTANTRYA ŚAKTI(5)

**स्वातन्त्र्यशक्तिः क्रमसंसिसृक्षा
 क्रमात्मता चेति विभोर्विभूतिः ।
 तदेव देवीत्रयमन्तरास्ता-
 मनुत्तरं मे प्रथयत्स्वरूपम् ॥५॥**

*svātantryaśaktih kramasamśisṛkṣā
 kramātmatā ceti vibhorvibhūtiḥ /
 tadeva devītrayamantarāstām-
 anuttaram me prathayatsvarūpam //5//*

[not recited]

The energy filled with *svātantrya*, absolute independence, is first; *krama samśisṛkṣā*, just the will of desiring the world of succession, [is second]; and *kramātmatā*, the world of succession, [is third]. *Svātantrya Śakti* is first (it is *abheda*), *krama samśisṛkṣā*, just [the will] to give rise to the successive world (it is *bhedābheda*), and *kramātmatā*, the successive world (it is *bheda*).⁹ These three energies are the glory of my Lord, the glory of Lord Śiva. Let these three energies remain in my heart in such a way so that they reveal to me that supreme nature of God consciousness (*anuttaram svarūpam prathaya*).

SCHOLAR: “*Svātantrya śakti*” is not *bahuvrīhi*.¹⁰

SWAMIJI: From my point of view, it is not *bahuvrīhi* as it is commentated by Jayaratha. “*Svātantrya śakti*” [Jayaratha] has put as Bhagavān, Lord Śiva, but it is not [in this instance]. [Abhinavagupta] says, “*Tadeva devī trayam*, these are the three energies of Lord Śiva.” [Here], *svātantrya śakti* is an energy [among three], so it is not *bahuvrīhi*.¹¹ [Jayaratha] has not understood the way of Abhinavagupta.¹² [Jayaratha says], “*Svātantrya rūpā śaktih’yasyāsau ananta śaktir bhagavān śivah.*” That is not it.

DEVOTEE: *Svātantrya śakti* is *parā*.¹³

SWAMIJI: *Svātantrya śakti* is the supreme energy.¹⁴ Now, the sixth *śloka*:

INVOCATION TO CAKREŚVARA – GANEŚA(6)

तदेवताविभवभाविमहामरीचि-
 चक्रेश्वरायितनिजस्थितिरेक एव।
 देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः
 सम्यक्समुच्छलयतान्मम संविदब्धिम् ॥६॥

*taddevatāvibhavabhāvimahāmarīci-
 cakreśvarāyitanijasthitireka eva /
 devīsuto gaṇapatiḥ sphuradindukāntiḥ
 samyaksamucchalayatānmama saṁvidabdhim //6//*

Let the offshoot of the supreme energy of *parā*, Gaṇapati,¹⁵ . . .*

Gaṇapati means, the lord of the masses, the lord of classes (all classes), and that lord of classes is called Gaṇapati. He is an offshoot of *devī*, *parā devī*.

*. . . and that lord Gaṇapati, [who] is shining just like the full moon (*sphurat indu kāntiḥ*), and that Gaṇapati [who] is *sthitir*, is situated in his own nature, governing as the governor of the *śakti cakra*¹⁶ of these three energies (*parā*, *parāparā*, and *aparā*)—these three energies¹⁷ have created glory and that glory is *parā*, *parāparā*, and *aparā*—and that glory, triple glory, has created innumerable *śakti cakras*, and on that *śakti cakra* governs that Gaṇapati, who is *cakreśvara*,¹⁸ . . .*

JOHN: What exactly is a “cakra” in this sense?

SWAMIJI: *Cakra* means, wheel. [*Śakti cakra* means], the wheel of energies. And he is Gaṇapati, [who is] *nijasthitir*, situated in his own nature, and is shining just like the moon.

*. . . let that Gaṇapati vibrate and penetrate my ocean of consciousness in such a way that it pervades the whole universe. That *saṁvit abdhih* is, in other words, called the *Tantrāloka*. My *saṁvit abdhih* (my ocean of consciousness) is filled in the *Tantrāloka*. Let that *Tantrāloka* shine everywhere and vibrate in the whole universe (*saṁucchalayatāt*).

The seventh [śloka]:

INVOCATION TO THE ANCIENT MASTERS OF TRIKA SHAIVISM (7-16)

Audio 1 - 11:42

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्तिः।
कलोभितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥७॥

*rāgāruṇam granthibilāvakīrṇam
 yo jālamātānavitānavṛtti /
 kalombhitam bāhyapathe cakāra
 stānme sa macchandavibhuḥ prasannah //7//*

[not recited in full]

Now he bows before all the masters of this school, directly and indirectly. First, he bows [before] the master, Macchandanātha.¹⁹

Let Macchandanātha remain happy with me—*prasanna*.

SCHOLAR: Favoring. Yes, show me his favor, let him . . .

SWAMIJI: . . . be favorable to me. Let Macchandanātha, the great master of Shaivism, be favorable to me always; Macchandanātha, who discarded this *jāla* of the universe, this net of the universe, in which net everybody is entangled and bound.

And that “net” he defines, what kind of net is that net of this universe.

It is *rāgāruṇam*, it is red by that *geru* substance²⁰ (*rāga* means, *gairika ādi dravyena*,²¹ by that red color).²² It is red because of that color [of *geru*]—red color. It is red because of that red color of this *jāla*, this net, the net of the universe in which net everybody is entangled, everybody is caught. And that net is called the *māyā* net, the net of *māyā*.²³ It is red because of that color [of *geru*] and it is red also [because of] creating attachment also (that is *rāga*). It creates attachment. It creates curiosity to have it. Everybody wants to have that *jāla* because of the element of *rāga* (attachment), by *rāga tattva*, the element of *rāga*.²⁴ There, you should not explain [i.e., place significance upon] the color. It is the element of *rāga* (*rāga tattva*). By the element of *rāga tattva*, it creates attachment to this *jāla*. *Granthibilāvakīrṇam*, and it is filled with those holes of *granthi*, with knots. The outward *jāla* is filled with those holes. The *māyā jāla* is filled with the holes of that sex, where everybody is focused and wants to be attached with those *granthi*, *māyā granthi*.²⁵ And this *jāla* (this net) is *ātāna vitāna vṛtti*, wide in width and length. It is not only wide in width and length, it is also wide in width and length because of its innumerable variety of existence. And it is *kalombhitam*; this *jāla*, this net, is *kalombhitam*, artistically made.²⁶ Or, another meaning is, it is made from *kalā* [*tattva*]²⁷ to earth (*prthvī*). From *māyā*, the element begins from *kalā*. So, from *kalā* to earth it is built.²⁸ And this *jāla* was discarded by Macchandanātha, outside. He didn’t have it. He didn’t possess it. Let Macchandanātha remain favorable to me

always.

SCHOLAR: So, he bows first to the great master of the Kula system . . .

SWAMIJI: Kula system—Macchandanātha.

SCHOLAR: . . . to show precedence of the Kula system over Tantra system.

SWAMIJI: Yes.

Audio 1 - 16:40

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी-
सन्मौक्तिकप्रकरकान्तिविशेषभाजः ।
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधाराः ॥८॥

*traiyambakābhihitasantatitāmrparṇī-
sanmauktikaprakarakāntivisheṣabhājāḥ /
pūrve jayanti guruvo guruśāstrasindhu-
kallolakelikalanāmalakarṇadhārāḥ //8//*

Let those ancient masters be glorified because they were selfless *karṇadhārāḥ*, selfless . . .

SCHOLAR: Helmsmen.

SWAMIJI: . . . helmsmen (*karṇadhārāḥ*, those who take you from the other [shore] on the boats). Selfless, *amala karṇadhārāḥ*, they were selfless, they didn't charge anything from their disciples, and they were capable of taking them from the deep ocean of the *sāstras* (scriptures), the deep ocean of all theories, systems, schools, thoughts. Because those thoughts are so deep [that they] cannot be understood easily, but they made them easy to be grasped. So, they put those disciples on the other side of that ocean of *sāstra*.

SCHOLAR: *Kalana*, *kallolakelikalana*.

SWAMIJI: *Kelikalana*. *Kalana* means, the *racana*, the various ways of explanation, the various ways of describing and putting forth all clear things, and removing all doubts of the *sāstras*. They were capable of that. Let those masters be glorified always, who had obtained the glory of those jewels, those rubies, . . .

SCHOLAR: *Mauktikā?*

SWAMIJI: *Mauktikā*

SCHOLAR: Pearl? Is it pearl? A white one?

SWAMIJI: Pearl, yes.

. . . rubies out of the great Tāmraparṇī *nadī*,²⁹ out of that great stream which was flowing through the line, the succession, of Tryambakanātha.³⁰ So,

Tryambakanātha created that Tāmraparṇī *nadī*. In that Tāmraparṇī river, those jewels, those rubies and pearls, were possessed by those ancient masters who were *amala karṇadhārā* (*amala* means “selfless” *karṇadhārā*, helmsmen).

Now, the ninth [śloka]:

Audio 1 - 20:21

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः ।
तदपरमार्तिर्भगवान् महेश्वरो भूतिराजश्च ॥९॥

*jayati gurureka eva śrīśrīkaṇṭho bhuvi prathitah /
tadaparamūrtirbhagavān maheśvaro bhūtirājaśca //9//*

Let that unique master, Śrīkaṇṭhanātha, who appeared in this universe, let him be glorified always.³¹ And another formation of His being who was Maheśvara and Bhūtirāja, let those two masters also be glorified.³²

Now, he bows before—in the tenth and eleventh [ślokas]—before those masters who were ancient masters of logic on Shaivism.³³

Audio 1 - 21:08

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः ।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसार्पिणः ॥ १० ॥
तदास्वादभरावेशबृंहितां मतिषष्टदीम् ।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ॥ ११ ॥

*śrīsomānandabodhaśrīmadutpalaviniḥsṛtāḥ /
jayanti saṁvidāmodasandarbhā dikprasarpināḥ //10//
tadāsvādabharāveśabṛmhitiā matiṣṭpadīm /
gurorlakṣmaṇaguptasya nāda samṁohinīm numah //11//*

[not recited]

I bow to *mati ṣat padī* (*ṣat padī* means, that black bee), the black bee of the intellect, the black bee of the intellect of Lakṣmaṇagupta. I bow to the black bee of the intellect of Lakṣmaṇagupta. Lakṣmaṇagupta’s intellect was just like a black bee, which was captivating everybody’s heart by its sound (by its sound, *parāmarśa*). By its sound (*parāmarśa*), that black bee, the sound of the black bee of the intellect of Lakṣmaṇagupta, which was *nāda samṁohinīm* (*nāda samṁohinīm* means, captivating the heart of all disciples by that sound, buzzing sound), . . .*

SCHOLAR: And in a second sense, *parāmarśa*.

SWAMIJI: *Parāmarśa*, the sound that is *parāmarśa*.³⁴

*. . . and which was filled with the nectar, with the entry of nectar, spread all

over the world and expanded from the knowledge of Somānanda and Utpaladeva.³⁵ Somānanda and Utpaladeva created that fragrance, which spread all around the world, and that fragrance was captivating the black bee of the intellect of Lakṣmaṇagupta³⁶ (the black bee is always fond of that fragrance), and that fragrance was the fragrance of God consciousness. And I bow to that Lakṣmaṇagupta who was the black bee of the intellect, an intellectual black bee. Now he bows before his father:

Audio 1 - 23:54

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः ।
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः ॥ १२ ॥

*yah pūrṇānandaviśrāntasarvaśāstrārthapāragah /
sa śrīcukhulako diśyādiṣṭam me gururuttamah //12//*

My father also was my master of spirituality because he was resting in complete and universal *ānanda* (*pūrṇa ānanda*)³⁷ and he had mastered, and he had the information of, all the *śāstras*—my father. And his name was Cukhulanātha. Although his name was Narasimhagupta, his other name was Cukhulanātha. Let that Cukhulanātha, who was my great master, bestow to me whatever I desire in the spiritual

world.

SCHOLAR: *Diśyādiṣṭam.*

SWAMIJI: *Diśyāt*, bestow to me.

SCHOLAR: Aha, *diśyād iṣṭam.*

SWAMIJI: *Iṣṭam*, whatever is desired by me (*iṣṭam*, desired, my desired thing). My desired object, let him bestow to me my desired object. That desired object is Lord Śiva.

Now the thirteenth *śloka*:

Audio 1 - 25:22

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शंभुनाथ एकः ।
यदुदीरितशासनांशुभिर्मै
प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥ १३ ॥

*jayatājjagaduddhṛitikṣamo'sau
bhagavatyā saha śambhunātha ekaḥ /
yadudīritaśāsanāṁśubhirme
prakaṭo'yam gahano'pi śāstramārgah //13//*

[not recited]

Now his immediate [master], he bows before his immediate master of the Kula system. [His] immediate master of the Kula system was Śambhunātha—[the master] of Abhinavagupta. And [Śambhunātha] had a *dūti*³⁸ with him. And he was *jagat uddhṛtikṣama*, he was capable of uplifting the whole universe, not only one or two disciples. He could uplift the whole universe in one minute. *Jayatāt*, let him be glorified. Let him be glorified because he was the only unique master of mine. Let him be glorified along with his *dūti*—let his *dūti* also be glorified—by whose pointing out the important points of *sāstras*, all *sāstras* have become clear to me, although this *sāstra* is very deep (*gahano api sāstra mārga ayam prakaṭaḥ na abhavat*).

Now, he decides to explain the way of *sāstra* now.

JOHN: In the fourteenth.

SWAMIJI: In the fourteenth.

Audio 1 - 26:58

सन्ति पद्धतयश्चित्राः स्रोतोभेदेषु भूयसा।
अनुत्तरषड्धर्थक्रमे त्वेकापि नेक्ष्यते॥ १४॥

*santi paddhatayaścitrāḥ srotobhedeṣu bhūyasā /
anuttaraṣaḍardhārdhakrame tvekāpi nekṣyate //14//*

Although in these triple flows of the schools of Trika³⁹ there are many ways, many important ways, and many wonderful and important ways,⁴⁰ for attaining the supreme Trika system, for attaining the supreme Trika state, but not even one is existing now. All those ways are lost. Not even one way is existing.

Audio 1 - 27:55

इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः।
अर्थितो रचये स्पष्टां पूर्णार्थं प्रक्रियामिमाम्॥ १५॥

*ityaham bahuśaḥ sadbhiḥ śiṣyasaṃbrahma-cārībhiḥ /
arthito racaye spastāṁ pūrṇārthām prakriyāmimām //15*

[not recited]

Ityaham, so, it was necessary for me to explain those ways because those ways are all lost. All those ways are existing in the various schools of the Trika system, [but] not even one way is found now existing in this time. For this reason, all my disciples and all my colleagues (*sabrahmacārī* means, colleagues who have only one master), . . .

Those are called “colleagues”?

. . . by those colleagues also and by many disciples, I have been requested to make such a *sāstra* that would explain before the public all the ways, clarify all the

ways (*arthita*). So, I *racaye*, I compose, *spaṣṭām* (clearly), this way of Trika in the formation of the *Tantrāloka*, which is filled with the complete explanation.

Audio 1 - 29:30

श्रीभट्टनाथचरणाङ्गयुगात्तथा श्री-
भट्टारिकांघ्रियुगलादुरुसन्ततिर्या
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥ १६ ॥

śrībhaṭṭanāthacaraṇābjayugāttathā śrī-
bhaṭṭārikāṁghriyugalādgurusantatiryā /
bodhānyapāśaviṣanuttadupāsanottha-
bodhojjvalo’bhinavagupta idam karoti //16//

[not recited]

But this work I do only by the grace of my masters, not with my power. This was not in my power to do it. This power I got from the two feet, the two lotus feet, of Bhaṭṭanātha⁴¹ (Śamī- bhunātha)⁴² and the two lotus feet of his *dūti*⁴³ (his *dūti* was also so much, extremely, divine, and he himself was also divine).⁴⁴ From their two lotus feet, by the grace of [their] two lotus feet, and *guru santatiḥ*, all the line of masters, which have come out from those two lotus feet of both,⁴⁵ that *santati* is really destroying the poison of *pāśa*,⁴⁶ the poison of becoming entangled in this universe, which is absolutely away from supreme consciousness, supreme God consciousness.⁴⁷ And by that *upāsanā*, by worshipping that *bodha*, by worshipping that God consciousness, which has come out from the line of those masters [who] were gracefully graced by these two feet of my Śambhunātha and his *dūti*, Abhinavagupta has become enlightened by that supreme *bodha*, and being enlightened in such a way [that] *idam karoti*, this *sāstra* is being composed by him.

Abhinavagupta has not said that his [only] master was Śambhunātha and [that] his *dūti* was his [only] master. [Śambhunātha's] disciples were also his masters—[Śambhunātha's] other disciples. Śambhunātha had not only one disciple, Abhinavagupta. So, [Abhinavagupta] collected knowledge from all of [Śambhunātha's] disciples. Abhinavagupta was unique in that way. It is why he says, “*bodhānya pāśa viṣanut tad upāsanottha*,” all those Kula *santatiḥ* masters, he got information from them also, those colleagues also.

SCHOLAR: So, when he says, “*bhaṭṭārikāṁ-ghri-yugalād guru-santati*,” it’s *guru santatir* . . .

SWAMIJI: *Gurupāram pariayam.*⁴⁸

SCHOLAR: And it arises from the lotus feet.

SWAMIJI: Yes. So, it is cent-per-cent correct that this *Tantrāloka* is divine [because] it has come from the mouth of all masters!

Now the seventeenth [*sloka*]:

THE MĀLINĪVIJAYOTTARA TANTRA (17-20)

Audio 1 - 33:20

न तदस्तीह यन्न श्री-मालिनीविजयोत्तरे।
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः ॥ १७ ॥

*na tadastīha yanna śrīmālinīvijayottare /
devadevena nirdiṣṭam svaśabdenātha liṅgataḥ //17//*

[not recited]

In this *Tantrāloka*, that object does not exist that does not exist in the *Mālinīvijaya* [tantra].⁴⁹ Whatever is in the *Mālinīvijaya*, that you will find in the *Tantrāloka*, nothing else, because the *Mālinīvijaya* is explained by the Lord of lords to Devī by His direct words and by His signs.

SCHOLAR: So, there is nothing here which has not been taught by the God of gods, either directly or implicitly . . .

SWAMIJI: Yes.

SCHOLAR: . . . in the *Mālinīvijayottara tantra*.

SWAMIJI:

Audio 1 - 34:05

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ॥ १८ ॥

*daśāṣṭādaśavasvaṣṭabhinnam yacchāsanam vibhoḥ /
tatsāram trikaśāstram hi tatsāram mālinīmatam //18//*

[not recited]

This *śāstra* of Lord Śiva is classified in ninety-two *tantras*: ten-fold, eighteen-fold, and sixty-four-fold. And all of these ninety-two *tantras* are explained by Lord Śiva Himself. In ninety-two *tantras*, ten *tantras* are said to be explained in a dualistic way, and eighteen *tantras* are said to be explained in a mono-dualistic way, and sixty-four *tantras* are explained in the monistic way of Trika.⁵⁰ And the essence of these ninetytwo *tantras* is the Trika *śāstra*, the Trika *śāsana*. And the essence of that Trika *śāstra* is the *Mālinīvijaya*. So, there is nothing beyond the *Mālinīvijaya tantra*.

JOHN: That was the end of the eighteen [*sloka*].

SWAMIJI: Yes, the end of the eighteen [*sloka*].

अतोऽत्रान्तर्गतं सर्वं संप्रदायोजिज्ञतैर्बुधैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथाङ्गया वयम् ॥ १९ ॥

*ato'atrāntargatam sarvam sampradāyojjhitarbudhaiḥ /
adṛṣṭam prakaṭīkurmo gurunāthājñayā vayam //19//*

So, we will explain clearly what was not understood by those *jñānis*,⁵¹ by those *pandits*, who were away from the *sam-pradāya*,⁵² the *guru-śiṣya krama*,⁵³ of their masters—who were away from that *sampradāya*, tradition. So, *atrāntargatam*, so, in the ninety-two *tantras*, whatever is in the body of the ninety-two *tantras*, whatever is existing, whatever tradition of thought and school and explanation is existing, that object is not found by those masters who were away from the grace of their masters. And that *sampradāya* I will clarify in this *Tantrāloka* by *ājñā*, by the command, of my master. My master has commanded me to do this. Because, without . . .

SCHOLAR: Śambhunātha.

SWAMIJI: Śambhunātha.

JOHN: That's the end [of the] nineteenth [śloka].

SWAMIJI: End nineteenth, yes. Now the twentieth [śloka]:

अभिनवगुप्तस्य कृतिः
सेयं यस्योदिता गुरुभिराख्या ।
त्रिनयनचरणसरोरुह-
चिन्तनलब्धप्रसिद्धिरिति ॥ २० ॥

*abhinavaguptasya kṛtiḥ
seyam yasyoditā gurubhirākhyā /
trinayanacaraṇasaroruha-
cintanalabdhaprasiddhiriti //20//*

Whatever Abhinavagupta has created, whatever Abhinavagupta has explained or composed (any *śāstra*, any *śloka*), for that composition, Abhinavagupta has got, achieved, the title from his masters. His masters have bestowed [upon] him this title that, “Abhinavagupta has got this kind of power to create and explain in a clear way because he is given to the contemplation of the feet of Lord Śiva. He is always contemplating on the feet of Lord Śiva, so he has achieved that power to explain things.” This title was bestowed to me, Abhinavagupta, by my masters. So, I think

this *Tantrāloka* will be really explained in its real way.

INVOCATION TO ŚAMBHUNĀTHA (21)

Audio 1 - 38:45

श्रीशम्भुनाथभास्कर-
चरणनिपातप्रभापगतसङ्कोचम्
अभिनवगुप्तहृदम्बुज-
मेताद्विचिनुत महेशपूजनहेतोः ॥ २१ ॥

śrīśambhunāthabhāskara-
caraṇanipātprabhāpagatasamkocam /
abhinavaguptahṛdambujam-
etadvicinuta maheśapūjanahetoḥ //21//

[not recited]

So, let this—the twenty-first [*śloka*]—let this lotus, one hundred petal lotus, of the heart of Abhinavagupta—this heart of Abhinavagupta, this *Tantrāloka* is the heart of Abhinavagupta—let this heart of Abhinavagupta be *vicinuta* (plucked one-by-one), plucked one-by-one by the readers. Let the readers of the *Tantrāloka* pluck one-by-one the lotus of this heart of Abhinavagupta, that is, the *Tantrāloka*. The *Tantrāloka* is the heart of Abhinavagupta.

SCHOLAR: Why one-by-one? Why do you say “one-by-one”?

SWAMIJI: *Vicinuta*. *Vicinuta* is not to pluck it [as a whole].

SCHOLAR: It means?

SWAMIJI: Just to open it, one-by-one. Because, on some plate, you have to put those [petals] for the worshipping of Lord Śiva.

SCHOLAR: You put the petals . . .

SWAMIJI: Those leaves, petals, one-by-one. “One-by-one” means, you must go in the depth of this thought of the *Tantrāloka*, in the depth of all those schools [that are discussed in the] *Tantrāloka*. This heart of Abhinavagupta, which is a lotus, let this lotus be *vicinuta*, plucked, plucked one-by-one.

SCHOLAR: To paraphrase it.

SWAMIJI: Analyze it. Analyze it separately just to worship Lord Śiva. Because this lotus of Abhinavagupta, which is the *Tantrāloka*, is *apagata samkocam*, is opened, has opened, is opened, has bloomed out, in the *Tantrāloka* by the touch of the sun of Śambhunātha.

SCHOLAR: *Carāṇa*, rays.

SWAMIJI: Rays, the rays of Śambhunātha (Śambhunātha was his master). Ādi vākyam, this is ādi vākyā: “śambhunātha bhāskara carāṇanipāta prabhāpagata saṁkocam.” This is the most important vākyā⁵⁴ of Abhinavagupta.

JOHN: This *śloka*?

SWAMIJI: This *śloka*, because this [*śloka*] will create enthusiasm, curiosity, in people to read it. Because, by reading it, this will become worship of Lord Śiva—by reading it clearly.

SCHOLAR: So, “ādi vākyam” refers not only to this verse but to all the preceding verses?

SWAMIJI: No, this [verse] is ādi vākyā.

SCHOLAR: Just the one?

SWAMIJI: Just the one.

SCHOLAR: *Mahāvākyatena*.⁵⁵

SWAMIJI: *Mahāvākyatena*, yes.

SCHOLAR: *Ekamevādi vākyam*.

SWAMIJI: *Ekamevādi vākyam*, this is only one ādi vākyā.

SCHOLAR: Yes, alright. I've seen it.⁵⁶

JOHN: Twenty-two?

SWAMIJI: Twenty-two. From [verse] twenty-two begins the *Tantrāloka*, the *sāstra* of the *Tantrāloka*.

GENERAL INTRODUCTION

A) THE NATURE OF IGNORANCE (22-30)

Audio 1 - 42:04

इह तावत्समस्तेषु शास्त्रेषु परिगीयते।
अज्ञानं संसृतेर्हेतुज्ञानं मोक्षैककारणम् ॥२२॥

*iha tāvatsamasteṣu śāstṛeṣu parigīyate /
ajñānam samsṛterheturjñānam mokṣaikakāraṇam //22//*

In this world of spirituality, everywhere, in each and every *sāstra*, it is sung that ignorance is the cause of repeated births and deaths and knowledge is the cause of liberation from it. This I have not explained from my mind. It is explained by Śiva in *tantra*.

For this he explains this twenty-third *śloka*:

Audio 1 - 43:01

मलमज्ञानमिच्छन्ति संसाराङ्करकारणम्।
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ॥ २३ ॥

*malamajñānamicchanti samsārāṅkurakāraṇam /
iti proktam tathā ca śrīmālinīvijayottare //23//*

[not recited in full]

Mala is ignorance. *Mala* is not some dirt.⁵⁷ *Mala* is [literally] “dirt,” but that dirt is ignorance, and that ignorance becomes the cause of *māyīyamala* and *kārmamala*. *Malam* is called *āṇavamala*. *Āṇavamala* is called *ajñāna* (ignorance) and that *ajñāna* is the cause of *māyīyamala* and *kārmamala*.⁵⁸ This is explained by Lord Śiva in the *Mālinīvijayottara* [tantra].⁵⁹

Audio 1 - 43:50

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके।
संभावनां निरस्यैतदभावे मोक्षमब्रवीत् ॥ २४ ॥

*viśeṣaṇena buddhisthe samsārottarakālike /
saṁbhāvanāṁ nirasyaitadabhāve mokṣamabrvīt //24//*

Lord Śiva has explained, told, that *mokṣa* (liberation) will only come into being, into existence, by the depriving of the *ajñāna* (ignorance) of *puruṣa*.⁶⁰ [Now], this *ajñāna* has got two qualifications, this ignorance has got two qualifications: one ignorance is attached to the intellect⁶¹ and another ignorance is attached to *puruṣa* (being).⁶² But if we would say that that *ajñāna*, [which is explained] there in *Mālinīvijaya*, [if it] is explained as that ignorance which is attached to the intellect, [then] that cannot be [said to be the cause of *puruṣa*'s bondage] because the intellect has come out into existence after the world was created. When the world was created, after the creation of the world, the intellect took place, the intellect was created. How, by removing the intellectual ignorance, can you get liberation? There is still *samsāra* yet.

SCHOLAR: When you say that it is created after *samsāra* . . .

SWAMIJI: It is created after *samsāra*.

SCHOLAR: . . . you don't mean in the sense of time but in the sense of that *āṇavamala*, *nirvikalpa* [thoughtless-ness], precedes ideation always.

SWAMIJI: Yes, after *āṇavamala* it was created; the intellect was created after *samsāra*. So, how can that intellectual knowledge be the cause of the removal of ignorance? Because [the intellect] is *samsāra uttara kālike*, it has come into existence after *samsāra* was created.⁶³

SCHOLAR: It presupposes *samsāra*.

SWAMIJI: Yes. So, *saṁbhāvanāṁ nirasya*, this *saṁbhāvanā*⁶⁴ you should put away, you should cast this *saṁbhāvanā* aside. *Etat*

abhāve [means], *pauruṣa ajñāna abhāve*, when *pauruṣa ajñāna*⁶⁵ is destroyed, *mokṣam abravīt, mokṣa*⁶⁶ is likely to happen.

JOHN: It is not certain that *mokṣa* will happen, it's only likely.

SWAMIJI: No, no, it is certain. *Abravīt*, He has told that *mokṣa* will take place, not likely [take place].

Audio 1 - 46:38

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः ।
स हि लोष्टादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ॥ २५ ॥

ajñānamiti na jñānābhāvaścātiprasaṅgataḥ /
sa hi loṣṭādike'pyasti na ca tasyāsti saṃsṛtiḥ //25//

[not recited in full]

But ignorance is not the complete absence of knowledge. The complete absence of knowledge is not [what is meant by] “ignorance” here.

SCHOLAR: It is not a merely negative thing.

SWAMIJI: It is not the complete absence of knowledge [because] there is some knowledge. In ignorance, there is some knowledge, but not complete ignorance. *Ajñānamiti na jñānābhāva*, the complete negation of knowledge is not ignorance here because *ati prasaṅgataḥ*, if we accept that ignorance is the complete negation of knowledge, there will be *ati prasaṅga*⁶⁷ . . .

SCHOLAR: Lack of specificity.

SWAMIJI: . . . because *sa hi loṣṭādike api asti*, that kind of ignorance you would find in rocks also. *Na ca tasyāsti saṃsṛtiḥ*, but rocks have no *samsāra*, they are not moving in the wheel of repeated births and deaths. The mover who moves in repeated births and deaths is only *puruṣa*, not these rocks and earth. Earth has no *samsāra*, rocks have no *samsāra*, only being, that individual being, has *samsāra*. And so the individual being has that knowledge which is incomplete knowledge. So, *ajñāna* (ignorance) is that incomplete knowledge, *ajñāna* is not the negation of knowledge.

Number twenty-six [*śloka*]:

Audio 1 - 48:28

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ॥ २६ ॥

ato jñeyasya tattvasya sāmastyenāprathātmakam /
jñānameva tadajñānam śivasūtreṣu bhāṣitam //26//

[not recited]

So, in the *Śiva Sūtras* also, it is explained that that ignorance is knowledge but

[knowledge] in differentiated form. *Jñeyasya tattvasya*, when the reality of the

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worth-knowing object . . .

The worth-knowing object is Lord Śiva; *jñeyasya tattvasya*, worth-knowing, what is to be known, that is Lord Śiva.

SCHOLAR: Not “*nīlasukhādi jñeyasya*”?⁶⁸

SWAMIJI: Yes, that is also [applicable]. Whatever you find in this universe (*nīla sukhādi*, all this objective world), that objective world is really the nature of Lord Śiva.

. . . so when this objective world, [when] you don't feel the nature of Lord Śiva in this objective world (*sāmasyena āprathātmakam*, when you don't feel Lord Śiva's formation in this objective world), that kind of knowledge is called ignorance. And it is said in the *Śiva Sūtras*.

Audio 1 - 49:44

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः ।
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः ॥ २७ ॥

*caitanyamātmā jñānam ca bandha ityatra sūtrayoh /
saṁśleṣetarayogābhyaṁayamarthaḥ pradarśitaḥ //27//*

This very point is explained in the first two *sūtras* of the *Śiva Sūtras*: “*caitanyamātmā*” (verse 1.1) and “*jñānam bandha*” (verse 1.2). *Caitanyam ātmā*, consciousness is the Self. *Jñānam bandha*, perception is bondage. In these two *sūtras*, by *saṁśleṣa* and *itara*, by combining them together or keeping them separately, these *sūtras*, they point out the same explanation: consciousness is the Self and perception is bondage. What kind of perception is bondage? That he will explain. And non-perception is bondage, too. If you keep these two *sūtras* combined, then [it means], “consciousness is the Self and non-perception is bondage.” If you keep these two *sūtras* separately, then [it means], “consciousness is the Self and perception is bondage” (when it will [read] “*jñānam bandha*”). If [they are] combined, then it will be “*ajñānam bandha*.⁶⁹

Now he explains the same in the twenty-eighth, twenty-ninth, and thirtieth *ślokas*:

Audio 1 - 51:30

चैतन्यमिति भावान्तः शब्दः स्वातन्त्र्यमात्रकम् ।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ॥ २८ ॥
द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा ।
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते ॥ २९ ॥

*caitanyamiti bhāvāntaḥ śabdaḥ svātantryamātrakam /
anākṣiptaviśeṣam sadāha sūtre purātane //28//
dvitīyena tu sūtrenā kriyāṁ vā karaṇāṁ ca vā /
bruvatā tasya cīnmātrarūpasya dvaitamucyate //29//*

[not recited]

Caitanyam,⁷⁰ this [word] *caitanyam* is *bhāvāntah śabda*.⁷¹ “*Cetanā*” is not *bhāvān śabda*.⁷² *Cetanasya bhāvah caitanyam*.

SCHOLAR: So it's an abstract noun.

SWAMIJI: Yes. Because, the existing reality of consciousness is *caitanya*—the existing reality—that is, *bhāvāntah śabda*. This *bhāvāntah śabda* explains to you only *svātantrya mātrakam*, only *svātantrya*, only absolute independence, without touching all the other aspects of the Lord, for instance, all-pervading-ness, all-knowledge, etc.⁷³ *Anākṣipta viśeṣam*, and this is explained in that ancient *sūtra*.⁷⁴ And the next *sūtra* also there, “*jñānam bandha*,” explains that *cintāmātra rūpah*⁷⁵ has two aspects of action: one is *kriyā* and the other is *karaṇa*. *Kriyā* means, perception (perception is *jñāna*) and [that] by which you perceive [i.e., *karaṇa*], that is [also] *jñāna*. By which you perceive, that is the objective world. When your perception is adjusted to the objective world, that perception is also bondage. That perception is also bondage and [that] by which you perceive is bondage. So, differentiated knowledge is explained in this way [with respect] to that conscious Being.

Now the thirtieth [*śloka*]:

Audio 1 - 53:32

द्वैतप्रथा तदज्ञानं तुच्छत्वाद्बन्ध उच्यते।
तत एव समुच्छेद्यमित्यावृत्या निरूपितम्॥३०॥

dvaitaprathā tadajñānam tucchatvādbandha ucyate /
tata eva samucchedyamityāvṛttyā nirūpitam //30//

[not recited]

And that *dvaita prathā*, that differentiated perception, is *ajñāna* (ignorance), and it is *tucchatvāt* (*tucchatvāt* means, it is to be discarded).

SCHOLAR: It is worthless.

SWAMIJI: Worthless. So, [differentiated knowledge] is to be discarded, and this is explained by the repetition of these [two] *sūtras* again, twice repetition.⁷⁶

B) THE NATURE OF LIBERATION – MOKṢA (31-35)

Now the thirty-first [śloka]:

Audio 2 - 0:02

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन।
न मोक्षो नाम तन्नास्य पृथग्नामापि गृह्यते ॥ ३१ ॥

*svatantrātmātiriktastu tuccho’ tuccho’pi kaścana /
na mokṣo nāma tannāsya pṛthaṅnāmāpi grhyate //31//*

Now, he explains in this śloka, the thirty-first śloka, what is really liberation (*mokṣa*). *Mokṣa*, he explains, *mokṣa* is only *svatantrātma*, when your being becomes absolutely independent from all sides. That is *mokṣa*, that is liberation, then you are liberated. Without that absolute independence, whatever is existing in this world, if it is *tuccha* or if it is *atuccha*, if it is empty (worthless) or if it is worthy, . . .

JOHN: Valuable.

SWAMIJI: . . . whatever it is, that is not *mokṣa*. So, there is nothing separately explained as *mokṣa* except *svatantrātma*.

The thirty-second [śloka]:

Audio 2 - 01:23

यत्तु ज्ञेयसतत्वस्य पूर्णपूर्णप्रथात्मकम्।
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ॥ ३२ ॥

*yattu jñeyasatattvasya pūrṇapūrṇaprathātmakam /
taduttarottaram jñānam tattatsaṁsāraśāntidam //32//*

The essence that we have to perceive [of that which is] worth perceiving, that essence [of that] which is to be perceived (that is, Lord Śiva), and that perception, as long as it becomes full by-and-by, in succession, as much as it is full, you are near *mokṣa*. If it is not full, if it is incomplete, you are away from *mokṣa*. So, that [incomplete] fullness is differentiated fullness. For some masters of some other schools, they consider that full, but in other systems it is not, it is incomplete. So that complete fullness lies only in Shaivism, although they⁷⁷ are liberated from that *samsāra* of their own (*tattat saṁsāra sāntidam*⁷⁸).

Now he explains the same in the thirty-third śloka:

Audio 2 - 03:01

रागाद्यकलुषोऽस्म्यन्तःशून्योऽहं कर्तृतोजिज्ञतः।
इत्थं समासव्यासाभ्यां ज्ञानं मुञ्चति तावतः ॥ ३३ ॥

*rāgādyakaluṣo'smyantaḥśūnyo'ham kartṛtojjhitah /
ittham samāsavyāsābhyaṁ jñānam muñcati tāvataḥ //33//*

[not recited]

Some masters of [other] schools say that, “*rāgādi akuluṣo asmi*,” the reality of the Self is [realized] when you are absolutely away from the bondage of *rāga* (attachment), *kāma* (desire), *krodha* (wrath), etcetera (*rāgādi akuluṣo asmi*).

SCHOLAR: Free of *kleśāvaraṇa*—the Yogācāras.⁷⁹

SWAMIJI: Yes, it is for Yogācāras. Another school of thought explains that the reality of the Self is just to become deprived or away from all substance. When you are an absolute void, [when] you become an absolute void, you are free. Absolute voidness is freedom.

SCHOLAR: *Śūnya svabhāvako'ham*.

SWAMIJI: Yes, *śūnya svabhāvako'ham*.

JOHN: Which school is this?

SCHOLAR: Mādhyamikā.⁸⁰

SWAMIJI: Mādhyamikā. And another school explains that the reality of the Self is when the Self becomes absolutely away from *kartṛ bhāva* (action).

JOHN: This would be Sāṃkhya?

SWAMIJI: It is Sāṃkhya.⁸¹

SCHOLAR: And Patañjali *yoga*.

SWAMIJI: Patañjali *yoga* also.⁸² So this way (*ittham*), *samāsavyāsābhyaṁ jñānam*, this knowledge, this perception, relieves them from that bondage of their own, collectively⁸³ or separately.⁸⁴ Some become aware and that *jñāna* (knowledge) removes the bondage of those people collectively, . . .

SCHOLAR: Up to that point.

SWAMIJI: Up to that point.⁸⁵

. . . and to some, one-by-one (*vyāsābhyaṁ*).

SCHOLAR: What does that mean?

SWAMIJI: That means, some people are freed from *māyīyamala*, some people are freed from *kārmamala*, and some are freed from all these *malas*. Those who are freed from all these *malas*, it is *samāsenā*.⁸⁶

SCHOLAR: But none of these three are freed completely.

SWAMIJI: They are not freed completely.

SCHOLAR: So, how can he say “*samāsa*” in that sense?

SWAMIJI: From their point of view, [it is] *samāsa* [totality].

JOHN: And, at the same time, is it possible to be liberated from, say, *māyīyamala* and not from *kārmamala*?

SWAMIJI: If there is *māyīyamala*, there is *kārmamala* also.

SCHOLAR: *Ārāṇkurakāraṇam*.⁸⁷

SWAMIJI: Yes.

JOHN: So, it goes in . . . it's successive.

SWAMIJI: Successive, yes, these two *malas*. *Āṇavamala* is the most subtle *mala*.

SCHOLAR: So, *vyāsa*⁸⁸ would be just from *āṇavamala*.

SWAMIJI: *Āṇavamala*.

SCHOLAR: Just from that.

SWAMIJI: Yes.

SCHOLAR: Or from *māyīyadmalad amśāmśikāya*.⁸⁹

SWAMIJI: *Amśāmśikāya*.

SCHOLAR: That would be *vyāsa*.

SWAMIJI: Yes. The thirty-fourth [*śloka*]:

Audio 2 - 06:21

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः ।
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ॥ ३४ ॥

tasmānmukto'pyavacchedādavacchedāntarasthiteḥ /

amukta eva muktastu sarvāvacchedavarjitaḥ //34//

[not recited]

Tasmāt mukto'pyavacchedāt. So, although he is liberated from these bondages, but another class of bondages appears to him on his way, on his path. So, from that point of view, he is not liberated at all. The really-liberated person is that person who is liberated from these *malas* from all sides.

So, next, the thirty-fifth *śloka*:

Audio 2 - 07:07

यत्तु ज्ञेयसतत्वस्य ज्ञानं सर्वात्मनोज्ञितम् ।
अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ॥ ३५ ॥

yattu jñeyasatattvasya jñānam sarvātmanojjhitatam /

avacchedairna tatkutrāpyajñānam satyamuktidam //35//

[not recited]

The perception of that worthy-[to-be]-known object, Śiva (*jñeyasatattvasya*), that perception, when it is *sarvātmanā ujjhitam avaccheda*, when it is absolutely away, absolutely away from all bondages, that kind of perception is nowhere [non]-perception [of the undifferentiated Self], nowhere ignorance, and it gives you the real liberation (*satya muktidam*), and that is the Shaivite liberation.

C) THE TWO WAYS OF KNOWLEDGE AND IGNORANCE (36-45)

Now, he explains in the following *ślokas* what is knowledge and what is ignorance.

Audio 2 - 08:09

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः।
द्विधा पौरुषबौद्धत्वभिदोक्तं शिवशासने॥३६॥

jñānājñānasvarūpam yaduktampratyekamapyadaḥ /
dvidhā pauruṣabaudhatvabhidoktam śivāśāsane //36//

In the Śiva śāstras, the reality of knowledge and ignorance is said to be, is explained to be, in two ways: *pauruṣa jñāna* and *pauruṣa ajñāna*, *buddha jñāna* and *buddha ajñāna*—in the Śiva śāstras. *Pauruṣa ajñāna* [and *pauruṣa jñāna* are] concerned with that of *puruṣa* (the Self): the ignorance of the Self (*pauruṣa ajñāna*) and the knowledge of the Self (*pauruṣa jñāna*), these two. *Buddha ajñāna* and *buddha jñāna* are the ignorance of intellectual apprehension and the knowledge of intellectual apprehension, these two.⁹⁰

Now he explains them fully in the following *ślokas*, thirtyseventh and a half:

Audio 2 - 09:28

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ।
स्वपूर्णचित्क्रियारूपशिवतावरणात्मकम्॥३७॥
संकोचिद्विक्रियारूपं तत्पशोरविकल्पितम्।

tatra puṁso yadajñānam malākhyam tajjamapyatha /
svapūrṇacitkriyārūpaśivatāvaraṇātmakam //37//
saṁkocidrk̄kriyārūpam tatpaśoravikalpitam /

In those two perceptions and two ignorances, the perception concerning *puruṣa*, that non-perception (*ajñāna*), is *āṇavamala*, is *malākhyam*. *Tajjamapi atha*, although that *āṇavamala* has come out from *puruṣa* itself—*āṇavamala* has come out, come forth, from *puruṣa*—but that *āṇavamala* covers the real state of Śiva,

which is filled with consciousness and filled with action (filled with knowledge and action). Complete knowledge and complete action is the formation of *śivatā* (*Śiva*), and that *śivatā* is covered by this *āṇavamala*. And in place of this complete knowledge and complete action, He puts incomplete knowledge and incomplete action at its place, and that is owned by *paśu*⁹¹ (the limited being). That incomplete knowledge and incomplete action is owned by the limited being.

SCHOLAR: It is *avikalpitam*,⁹² it is *a-priori* for him.⁹³ It is *avikalpitam*.

SWAMIJI: *Avikalpitam*, [it seems] real. He⁹⁴ considers that, “It is my own real knowledge. That differentiated knowledge and differentiated perception of being is my own.” That is *avikalpitam*. It is *vāstavam*⁹⁵ from his point of view.

SCHOLAR: But also in the sense of, for him, at the limited level, it is *nirvikalpam*.⁹⁶

SWAMIJI: Yes.

SCHOLAR: It is like *prathamālocaṇātmakam*.⁹⁷

SWAMIJI: No, no, not *prathamālocaṇātmakam*.

SCHOLAR: Well, the commentator takes it like that I think.

SWAMIJI: Where?

SCHOLAR: *Kriyāsvābhāsālocaṇātmakam jñānam*.

SWAMIJI: *Ālocaṇātmakam*, [not] *prathama ābhāsa*. It is *ālocaṇātmakam*, just “perceiving.”

SCHOLAR: Well, that is the first perception, direction perception, of objects?

SWAMIJI: Not the direct perception.

SCHOLAR: Because *āṇavamala* limits you into that *saṅkoca dr̥kkriyā*⁹⁸ . . .

SWAMIJI: Yes, yes.

SCHOLAR: . . . spontaneously without . . .

SWAMIJI: Yes, yes. Yes, from that point of view it is. The thirty-eighth [*śloka*]:

Audio 2 - 12:30

तदज्ञानं न बुद्ध्यम्शोऽध्यवसायाद्यभावतः ॥ ३८ ॥

tadajñānam na buddhyamśo’dhyavasāyādyabhāvataḥ //38//

[not recited]

And that perception [i.e., ignorance] is not concerned with the intellect (*na buddhyamśa*) because *adhyavasāyābhāvataḥ*, the *adhyavasāya* is not existing there [in *pauruṣa ajñāna*].

SCHOLAR: So in that sense, too, it is *avikalpitam*.

SWAMIJI: Yes, in that sense.

JOHN: What is that word?

SWAMIJI: *Adhyavasāya*. *Adhyavasāya* means, judgment, differentiated judgment. Differentiated judgment has not come into existence at that time of *puruṣa ajñāna*.

JOHN: In *āṇavamala*.

SWAMIJI: In *āṇavamala*. After *āṇavamala*, *buddhi* has come into existence.

Audio 2 - 13:11

अहमित्थमिदं वेद्मीत्येवमध्यवसायिनी ।
षट्कञ्चुकाबिलाणूत्थप्रतिबिम्बनतो यदा ॥ ३९ ॥
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम् ।
बौद्धं तस्य च तत्पौर्स्नं पोषणीयं च पोष्टच ॥ ४० ॥

*ahamitthamidam vedmītyevamadhyavasāyinī /
ṣatkañcukābilāṇūtthapratibimbanato yadā //39//
dhīrjāyate tadā tādṛgjñānamajñānaśabditam /
bauddham tasya ca tatpauṁsnam poṣanīyam ca
poṣṭra //40//*

Now, he explains in the thirty-ninth and fortieth *ślokas*, what is actually the knowledge of *bauddha* and the ignorance of *bauddha* (intellectual knowledge and intellectual ignorance).

SCHOLAR: As opposed to inherent ignorance and inherent knowledge.⁹⁹

SWAMIJI: Yes. That intellect which perceives that, “I am perceiving this object, such and such object, this way (*aham ittham, idam vedmi*),” this kind of intellectual perception, when it comes into existence by the reflection that has come out from *puruṣa* who is entangled by the six coverings, . . .*

JOHN: Ah, *kañcukas*.

SWAMIJI: *Ṣaṭ kañcuka*. *Ābila* means, he who is covered by these six coverings.¹⁰⁰ From that *puruṣa*, it is reflected. That reflection is penetrated in that intellect and that intellect then perceives that, “I perceive this in this way.”

*. . . and this kind of perception of the intellect, when it comes forth, that kind of knowledge is called *ajñāna*, and that *ajñāna* is *bauddha ajñāna*. And that *bauddha ajñāna* is already strengthened and gets more and more life by *puruṣa ajñāna* in the coming future. *Puruṣa ajñāna* strengthens, nourishes, feeds, that *bauddha ajñāna*. And it is *poṣanīyam ca poṣṭra ca, puruṣa ajñāna* strengthens the intellectual ignorance and intellectual ignorance strengthens the *puruṣa ajñāna*.

SCHOLAR: As in the state of great grief, eventually the object of grief appears

before you. Is that what he means here?

SWAMIJI: Yes.

SCHOLAR: It's the example [given by Jayaratha].

SWAMIJI: This is *bauddha ajñāna*. Now, what is *bauddha jñāna*?

JOHN: Forty-one.

SWAMIJI: Forty-one and forty-two:

Audio 2 - 16:08

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः।
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम्॥४१॥
विकस्वराविकल्पात्मज्ञानौचित्येन यावसा।
तद्वौद्धं यस्य तत्पौरुषं प्राग्वत्पोष्यं च पोष्टु च॥४२॥

*kṣīṇe tu paśusamśkāre pum̄saḥ prāptaparasthiteḥ /
vikasvaram tadvijñānam pauruṣam nirvikalpakam //41
vikasvarāvikalpātmajñānaucityena yāvasā /
tadbauddham yasya tatpaum̄snam
prāgvatpoṣyam ca poṣṭr ca //42//* [not recited]

When the impressions of a limited being are destroyed (*kṣīṇe tu paśu samśkāre; samśkāre* means, these impressions, traces of limitedness), when the traces of limitedness are destroyed and *puruṣa* is situated in his own real nature, *prāpta parasthite*, that knowledge which *puruṣa* holds, that is *vikasvaram* (*vikasvaram* means, all-round shining), and that knowledge is called *pauruṣa* knowledge, and that is *nirvikalpakam*, not *avikalpitam*. There is a difference between *nirvikalpakam* and *avikalpitam*. *Avikalpitam* means, from his [limited] point of view it is *avikalpitam*.

SCHOLAR: For the limited subject.

SWAMIJI: From the limited subject[’s point of view]. *Nirvikalpakam* is for the unlimited subject.¹⁰¹ *Vikasvara avikalpātma jñānaucityena yāvasā*, and, to that *puruṣa*, who is filled with that real knowledge, that intellect which is existing in that *puruṣa* according to the existence of his own knowledge of *pauruṣa*, which is *vikasvara* and *avikalpa* (all-round shining and thoughtless; without any impressions, without any differentiated impressions), that intellect is called *bauddha jñāna*. And that intellectual knowledge is nourished by that *pauruṣa jñāna* and *pauruṣa jñāna* is nourished by that intellectual knowledge, side-by-side.

JOHN: So, this *avikalpa*, that is not “thought-less” in the same way as *nirvikalpa* is “thought-less.”

SWAMIJI: *Avikalpakam* is “thought-less,” yes, *nirvikalpa*. *Avikalpitam*, [as described] previously in that [*pauruṣa*] *ajñāna*, that is not “thought-less.” This [*avikalpakam*] is “thought-less.”

SCHOLAR: The difference being that, in the first case, there is no awareness . .

SWAMIJI: There is no awareness.

JOHN: It's like *śūnya* (voidness)!

SCHOLAR: . . . and no judgment, but here there is awareness but no judgment.

JOHN: So that other one is *śūnya*.

SWAMIJI: That other one¹⁰² is exactly like *śūnya*; not *śūnya*, but like *śūnya*.

Audio 2 - 18:53

तत्र दीक्षादिना पौरुषमज्ञानं ध्वंसि यद्यपि।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम्॥४३॥

tatra dīksādinā paum̄snamajñānam dhvam̄si yadyapi /

tathāpi taccharīrānte tajjñānam vyajyate sphuṭam //43//

[Among] these two perceptions,¹⁰³ this ignorance of *puruṣa* is destroyed by being initiated by masters. When you get initiation from your master, then that ignorance concerned with the *puruṣa* is destroyed. Although it is destroyed there, the fruit of that destruction is perceived only at the end of the body, not in his lifetime. Although it is there, that knowledge is there, *pauruṣa jñāna* is there, but the fruit of *pauruṣa jñāna* [i.e., liberation] is found, is perceived, only at the end of leaving that physical body.

SCHOLAR: Swamiji, when he says “*dīksādinā*,” is he only meaning *kriyā dīksā*¹⁰⁴ and these *dīksās*, or also higher *dīksās*?

SWAMIJI: Higher *dīksās* (initiations) also.

SCHOLAR: *Vedha dīksā* as well?

SWAMIJI: Yes, *vedha dīksā*.¹⁰⁵

SCHOLAR: So, how can *vedha dīksā* occur and *bauddha jñāna* not appear?

SWAMIJI: *Vedha dīksā*. *Bauddha jñāna* will appear only by knowledge, by book knowledge.

JOHN: Does he explain later why it is the case that you don't attain *mokṣa* [while embodied] if you don't have *bauddha jñāna*? What it is . . .

SWAMIJI: Yes, he will explain it. Now, the forty-fourth *śloka*:

Audio 2 - 20:35

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता॥४४॥

bauddhajñānena tu yadā bauddhamajñānajṛmbhitam /

vilīyate tada jīvanmuktiḥ karatale sthitā //44//

Now, if *pauruṣa jñāna* is there existing, *pauruṣa jñāna* is there, and *bauddha jñāna* is also [there]—*bauddha jñāna* has completely destroyed the *bauddha ajñāna* (intellectual ignorance)—when that intellectual ignorance is also destroyed in his lifetime (if *pauruṣa jñāna* is there and intellectual ignorance is also destroyed by intellectual knowledge), then *jīvan mukti*¹⁰⁶ is there, *karatale*, in his hand. Then he is *jīvan mukta*; he has not to wait for leaving his body. So, *bauddha jñāna* has got this kind of power to make him *jīvan mukta*, but only in the case [that] there is *pauruṣa jñāna* existing in his nature.

JOHN: So at the time of *dīkṣā*, that *pauruṣa jñāna* isn't fully manifested.

SWAMIJI: *Pauruṣa jñāna* is manifested, but it cannot manifest . . .

JOHN: Completely.

SWAMIJI: . . . [as long as] there is the limitation of the body.

SCHOLAR: It is still *avikalpitam*.

SWAMIJI: It is still *avikalpitam*.¹⁰⁷

SCHOLAR: For him at that level, too. It¹⁰⁸ doesn't affect the awareness of the mind.¹⁰⁹

SWAMIJI: Now, the forty-fifth *śloka*:

Audio 2 - 22:08

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ॥४५॥

dīkṣāpi bauddhavijñānapūrvā satyam vimocikā /
tena tatrāpi bauddhasya jñānasyāsti pradhānatā //45//

Now he explains in this forty-fifth *śloka* the [greater] importance of *bauddha jñāna* from the Śaiva point of view. *Bauddha jñāna* is a must here! If *bauddha jñāna* is not there, then nothing is there. If *bauddha jñāna* is there, everything is there. So, intellectual knowledge is to be achieved from all sides. Because, *dīkṣāpi*, this initiation also becomes successful if there is intellectual power in the disciple to receive it. At the time of receiving initiation from his master for attaining *pauruṣa jñāna*, you need the intellectual power. The disciple needs intellectual power to receive it, to grasp it—how to meditate, how to concentrate on the Self. If he has not that intellectual power, that *dīkṣā* won't be successful. So, in that way also, *bauddha jñāna* is predominant.

SCHOLAR: So this *bauddha vijñāna* is not as Jayaratha takes it: the *bauddha jñāna* which is necessary in the master in order to be able to initiate the disciple.

SWAMIJI: No, no, that is not it.¹¹⁰

SCHOLAR: But surely if intellectual knowledge (*bauddha jñāna*) is required for . . .

SWAMIJI: For the disciple.

SCHOLAR: . . . for *dīkṣā*—right?—then how could it be the case that he would remain un-liberated until death if he already had *bauddha jñāna* to some extent? If he already had *bauddha jñāna*, which is the prerequisite of . . .

SWAMIJI: Only *bauddha jñāna*.

SCHOLAR: . . . adept yogis. You said, if [*dīkṣā*] is preceded by *bauddha vijñāna*, *dīkṣāpi bauddha vijñāna pūrvā* . . .

SWAMIJI: *Dīkṣā*. *Dīkṣā* means, *pauruṣa jñāna sambandhini*. *Dīkṣā* means, initiation that will create *pauruṣa jñāna* in you.

SCHOLAR: Yes.

SWAMIJI: That initiation will take place, it will be successful, only when there is intellectual knowledge, some intellectual knowledge, some traces of intellectual knowledge, in the disciple. Otherwise, it won't be understood.

SCHOLAR: Not complete *sāktopāya* awareness, not complete intellectual knowledge . . .

SWAMIJI: Not complete but . . .

SCHOLAR: . . . like in *sāktopāya*.¹¹¹

SWAMIJI: No (affirmative). You must have some intellectual power to receive it. When there is no intellectual power, that *pauruṣa jñāna* won't be understood. That *dīkṣā* (initiation) won't be understood.

JOHN: So Shaivism excludes duffers.

SWAMIJI: Duffers, yes, absolutely (laughs).

SCHOLAR: Bhairava *sāstra*.¹¹²

SWAMIJI: *Tena tatrāpi bauddhasya jñānasya asti pradhānatā*. So, the predominance lies only in *bauddha jñāna* there not in *pauruṣa jñāna*.¹¹³

[In the following verse, Abhinavagupta says], “This two-fold knowledge and two-fold ignorance is not my own invention”:

D) CONFIRMATION OF KNOWLEDGE AND IGNORANCE FROM VARIOUS ŚĀSTRAS (46-51)

Audio 2 - 25:20

ज्ञानाज्ञानगतं चैतद्वित्वं स्वायम्भुवे रुरौ।
मतञ्जादौ कृतं श्रीमत्खेटपालादिदैशिकैः ॥४६॥

*jñānājñānagatam caitaddvitvam svāyambhuve rurau /
mataṅgādau kṛtam śrīmatkhetapālādidaśikaiḥ //46//*

[not recited]

This is explained in the *Svāyambhu sāstra*, in the *Ruru sāstra*, in the *Mataṅga sāstra*, by Khetapāla, etcetera, masters.

SCHOLAR: That's commentators.

SWAMIJI: Yes, commentators. [Abhinavagupta says], "So this is not new. So this is not my invention regarding this knowledge and ignorance."

Audio 2 - 25:50

तथाविधावसायात्मबौद्धविज्ञानसम्पदे।
शास्त्रमेव प्रधानं यज्ज्ञेयतत्त्वप्रदर्शकम्॥४७॥

*tathāvidhāvasāyātmbauddhavijñānasampade /
śāstrameva pradhānam yajjñeyatattvapradarśakam //47//*

That *sāstra* which carries you to the essence, to the reality, of that which is to be known,¹¹⁴ that *sāstra* is concerned [with] maintaining, for experiencing, or attaining, the glory of *bauddha vijñāna*. This *sāstra* is needed for that, i.e., that *sāstra* which will carry you to that point of That [which] is to be known. So, *advaita sāstra*¹¹⁵ is concerned . . . *advaita sāstra* is a must for attaining the glory of *bauddha jñāna*.

SCHOLAR: But *dīkṣā* is a necessary prerequisite for that.

SWAMIJI: Yes, previously you must have *dīkṣā* (initiation). Only *bauddha jñāna* won't liberate you.

JOHN: Can you gain the fullness of *bauddha jñāna* without *pauruṣa jñāna*? Can a person have *pūrṇa* (complete) *bauddha jñāna* without . . .

SWAMIJI: Without *pauruṣa jñāna*? No.

JOHN: So, there is a very close correlation . . .

SWAMIJI: Yes. *Pauruṣa jñāna* is first. *Pauruṣa jñāna* must be there first, existing, and then *bauddha jñāna* is glorious. *Bauddha jñāna* will glorify itself and *pauruṣa jñāna* also. If there is only *bauddha jñāna*, not *pauruṣa jñāna*, *bauddha jñāna* is of no use and the holder of that *bauddha jñāna* is useless.

SCHOLAR: But isn't it more than no use? Isn't it just impossible to have *bauddha jñāna* unless you have already destroyed *āṇavamala*? You can think those thoughts, but can you have *bauddha jñāna*? It's impossible to have *bauddha jñāna*, surely. How can you think, "I am all this . . ."?

SWAMIJI: Complete *bauddha jñāna* won't exist until there is *pauruṣa jñāna*. That is true.

SCHOLAR: So, it is really *bauddhājñāna* (intellectual ignorance).

SWAMIJI: Yes.

JOHN: So, they grow together then?

SWAMIJI: They grow together. It is already explained previously.

JOHN: So then, the whole function of Śaiva *sādhanā* (practice) is, on the one hand, practice and devotion to the master, and on the other hand, this . . .

SWAMIJI: Intellectual power, yes.

Audio 2 - 28:24

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि।
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि सम्भवेत् ॥ ४८ ॥

*dīkṣayā galite'pyantarajñāne pauruṣātmani /
dhīgatasyānivṛttatvādvikalpo'pi hi sambhavet //48//*

Although, by the initiation of masters, this ignorance concerned with *puruṣa* has disappeared, but as long as *dhīgata ajñāna*, *dhīgatasya anivṛttatvāt*, when *bauddha ajñāna* is not destroyed, has not disappeared, *vikalpo api hi sambhavet*,¹¹⁶ there is the possibility of *pauruṣa ajñāna* also to rise. Again, after attaining the *pauruṣa jñāna*, there is an apprehension that *pauruṣa jñāna* would be destroyed after some period if *bauddha ajñāna* is existing there throughout. If *bauddha ajñāna* is existing there, there is the possibility of *pauruṣa jñāna* also to be destroyed—*pauruṣa jñāna* will also vanish.

SCHOLAR: That is possible, is it?

SWAMIJI: This is possible.

JOHN: It is possible because of what? The person becomes . . .

SWAMIJI: So, *bauddha jñāna* you must hold.

JOHN: So, the disappearance of Self-knowledge¹¹⁷ would be because the individual would become side-tracked or had the wrong ideas or . . .

SWAMIJI: Yes, wrong ideas, and it will carry him downwards, downwards, downwards by-and-by, and there will be *ajñāna*; instead of *jñāna* (knowledge), there is *ajñāna*.¹¹⁸

SCHOLAR: Back to Śaiva Siddhānta, Vaiṣṇavas, the Vedas, . . .

SWAMIJI: Yes.

SCHOLAR: . . . *bhūta pūjā*.¹¹⁹

SWAMIJI:

Audio 2 - 30:07

देहसद्बावपर्यन्तमात्मभावो यतो धियि।
देहान्तेऽपि न मोक्षः स्यात्पौरुषाज्ञानहानितः ॥ ४९ ॥

*dehasadbhāvaparyantamātmabhāvo yato dhiyi /
dehānto'pi na mokṣah syātpauruṣājñānahānitah //49//*

[not recited]

Deha sadbhāva paryantam. And there is another point also to be discussed. Because, as long as his physical frame is existing and he has achieved the *pauruṣa jñāna*—and his physical frame, as long he holds this physical frame up to death—*ātmabhāvo yato dhiyi*, and this intellectual ignorance is shining there as long as his physical [body is existing], there is one possibility of *pauruṣa jñāna* [alone] to liberate you: if you achieve *pauruṣa jñāna* and die! If you achieve *pauruṣa jñāna* and [immediately] die, then there is no fear of returning again to *ajñāna*.

SCHOLAR: Like in *brahmavidyā*¹²⁰, . . .

SWAMIJI: Yes, *brahmavidyā*.

SCHOLAR: . . . the moment-of-death rituals, meditations.

SWAMIJI: Yes. Otherwise, if *pauruṣa ajñāna* is there in his lifetime, *pauruṣa ajñāna* is there, *ātmabhāvo yato dhiyi dehānte api na mokṣa syāt*, after leaving his physical frame also, he won't become liberated, because *pauruṣa ajñāna hānitah*, *pauruṣa jñāna* will be destroyed by *bauddha ajñāna*.

SCHOLAR: So you've explained that Jayaratha is wrong in a big way . . .

SWAMIJI: Yes, absolutely.

SCHOLAR: . . . because he doesn't accept the possibility of *jñāna*, *pauruṣa jñāna*, could disappear.

SWAMIJI: No, no, he is not right there.

SCHOLAR: Your explanation is so much clearer.

SWAMIJI: *Bauddha ajñāna nivṛttau tu . . . the fiftieth śloka:*

Audio 2 - 31:47

बौद्धज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद्ध्रुवम्।
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने ॥५०॥

bauddhajñānanivṛttau tu vikalponmūlanāddhruvam /

tadaiva mokṣa ityuktam dhātrā śrīmanniśāṭane //50//

[not recited in full]

When *bauddha ajñāna* has vanished, *bauddha ajñāna* has vanished, intellectual ignorance is gone, and *vikalpa unmūlanāt*, and *pauruṣa ajñāna* is also uprooted, then *tadaiva mokṣa*, then there and then you get liberation. This is explained by Lord Śiva in the *Niśāṭana tantra*.

Vikalpayuktacittastu piṇḍapātā . . . the fifty-first śloka:

Audio 2 - 32:28

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं ब्रजेत्।
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ॥५१॥

vikalpayuktacittastu piṇḍapātācchivam vrajet /

itarastu tadaiveti śāstrasyātra pradhānataḥ //51//

[not recited in full]

The one [who has been initiated and] who has got *vikalpa*,¹²¹ *vikalpa* in his intellectual sphere of knowledge, when he has got *vikalpa* (*vikalpa yukta cittastu*), it means [that although] he has got *pauruṣa jñāna*, [he also has] *bauddha ājñāna* (*pauruṣa [jñāna]*) and at the same time *bauddha ājñāna*, that is *vikalpa yukta cittastu*).

SCHOLAR: Because he still thinks, “*Kṛśo’ham*.”

SWAMIJI: Yes. “*Kṛśo’ham*,” “*sthūlo’ham*,” “*kṣāma*,” “*sukhi aham*,” “*duḥkhi aham*,” “*kṛṣṭo’smi*.”¹²²

DEVOTEE: It is *bauddha vikalpa*?

SWAMIJI: Yes, *bauddha vikalpa*.¹²³ *Piṇḍapātāt śivam*, it is said that he will get liberation at the time of death only. *Itarastu*, but the one who has got intellectual knowledge also at the same time, *tadaiva*, he becomes liberated there and then in his lifetime. *Iti śāstrasyātra pradhānataḥ*, so, the [knowledge of the] *śāstras* are more valid than your experience of the Self. *Śāstrasyātra pradhānataḥ*, intellectual knowledge is more predominant there.

JOHN: In this regard.

SWAMIJI: In this regard.

JOHN: If you want to gain *mokṣa* in your life.

SWAMIJI: Yes, there and then.

SCHOLAR: Because there is no real Self-knowledge without intellectual knowledge.

SWAMIJI: *Bas*,¹²⁴ the explanation of *ājñāna* (ignorance) and *jñāna* (knowledge) is over.

THE ESSENCE OF WHAT IS TO BE REALIZED (52-67)

Now he explains here the essence of what is to be recognized, the real object to be known:

Audio 2 - 34:33

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः।
नह्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा ॥५२॥

jñeyasya hi param tattvam yaḥ prakāśatmakah śivah /
nahyaprakāśarūpasya prākāśyam vastutāpi vā //52//

[not recited]

The real object is, in fact, Lord Śiva. That real object is not away from the objective world. It is in this objective world that you find the essence of Lord Śiva there, because nothing can exist without the light of Lord Śiva.¹²⁵

Now, the fifty-third *śloka*:

Audio 2 - 35:13

अवस्तुतापि भावानां चमत्कारैकगोचरा ।
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि ॥५३॥

*avastutāpi bhāvānāṁ camatkāraikagocarā /
yatkuḍyāsadr̄ṣī neyam dhīravastvetadityapi //53//*

[not recited]

If anybody says and if anybody believes that this is not existing, [that] Lord Śiva is not existing or [that] this pot is not existing, this [recognition of non-existence] also will make it exist, will prove the existence of this. For instance, you say, “There is not a pot” or “There is not a book here,” but this negation of [the pot or] the book is existing in consciousness, so there is the Lord in the negation of that also.

Audio 2 - 35:53

*avastutāpi bhāvānāṁ camatkāraikagocarā /
yatkuḍyāsadr̄ṣī neyam dhīravastvetadityapi //53 (repeated)*

When the intellect perceives that this¹²⁶ is not existing, this non-existence, this recognition of non-existence, also proves the existence of Lord Śiva.

SCHOLAR: Why does he say, “*yat kudyasadr̄ṣī neyam*”?

SWAMIJI: It is not *kudya sadr̄ṣī*,¹²⁷ this [notion of the] intellect.¹²⁸

SCHOLAR: It's not like something . . . ?

SWAMIJI: It is not just like a *kudya*, just like *jaṭa* (*kudya* means *jaṭa*¹²⁹).

SCHOLAR: It is not like some inert object.

SWAMIJI: Yes (agreement). The fifty-fourth *śloka*:

Audio 2 - 36:43

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते ।
अनपह्वनीयत्वात् किं तस्मिन्मानकल्पनैः ॥५४॥

*prakāśo nāma yaścāyam sarvatraiva prakāśate /
anapahnavanīyatvāt kim tasminmānakalpanaiḥ //54//*

[not recited]

And this *prakāśa* of Lord Śiva, which is existing in each and every object of the

world, because you cannot ignore That, *anapahnavanīyatvāt*, so, there is no need to put proofs on It to make It's existence proved. There is no need of proofs [because] It is already there.

Audio 2 - 37:20

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते।
तेषामपि परो जीवः स एव परमेश्वरः ॥५५॥

*pramāṇanyapi vastūnāṁ jīvitam yāni tanvate /
teṣāmapi paro jīvahsa eva parameśvarah //55//* [not recited]

The proofs also—the fifty-fifth *śloka*—the proofs also exist, the proofs also get life from This. Whatever proof you put on Lord Śiva (on that object which is to be recognized), that proof itself has no value without the existence of Lord Śiva. So, all these proofs, the life of all these proofs, is *jīva* (the conscious being), and that conscious being is Parameśvara, Lord Śiva.

Audio 2 - 38:11

सर्वापह्नवहेवाकधर्माप्येवं हि वर्तते।
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ॥५६॥

*sarvāpahnavahēvākadharmāpyevam hi vartate /
jñānamātmārthamityetanneti mām prati bhāsate //56//*

[not recited]

Now, if you take [the theory] for the Buddhists [into consideration], they negate the objective world, the subjective world, and the cognitive world, but this negation of the objective, subjective, and cognitive worlds also proves the existence of knowledge because they *know* that this not existing, [that] this object is not existing, [that] cognition is not existing, [and that] the *grāhaka* (the subject) is not existing. [So this [notion of] “not-existing,” this knowledge proves, it carries you to, that real Being [who is possessed] of allknowledge and all-action,¹³⁰ because this negation also exists in that existence of Lord Śiva.

Audio 2 - 39:18

अपहुतौ साधने वा वस्तूनामाद्यमीद्रशम्।
यत्त्र के प्रमाणानामुपपत्युपयोगिते ॥५७॥

*apahnutau sādhane vā vastūnāmādyamīdṛśam /
yattatra ke pramāṇānāmupapattyupayogite //57//*

[not recited]

Because—in the fifty-seventh [*śloka*]—when you negate this whole universe, this whole objective world, cognitive world, and subjective world, or [when] you prove this cognitive world, subjective world, and objective world, in proving or in

negating you feel that the topmost shining existence is there of Lord Śiva. So, neither there is the necessity of putting proofs on Him, nor is it worth to put proofs on Him.

SCHOLAR: It's neither logical nor useful.

SWAMIJI: Yes. The fifty-eighth [śloka]:

Audio 2 - 40:20

कामिके तत एवोक्तं हेतुवादविवर्जितम्।
तस्य देवातिदेवस्य परापेक्षा न विद्यते ॥५८॥
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः।

*kāmike tata evoktam hetuvādavivarjita /
tasya devātidevasya parāpekṣā na vidyate //58//
parasya tadapekṣatvātsvatantr' yamataḥ sthitah /59a/*

[not recited]

In the *Kāmika tantra*, it is therefore explained that This is *hetuvādavivarjita*, It is deprived of, It is away from, *hetuvāda* (*hetuvāda* means, why, why this is existing or how this is existing—this is *hetuvāda*¹³¹). It is beyond that. There is no “why” and there is no “how.” It is there, It is already existing there. [For] that Lord of lords, there is no *apekṣā* (support) of any other agent, any other agency, to prove It. That agency [itself] is supported by this supreme Lord. [That] agency is existing, the agency gets life, from This. So, It is absolutely independent, all-round.

Audio 2 - 41:40

अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः ॥५९॥
नियता नेति स विभुर्नित्यो विश्वाकृतिः शिवः।

*anapekṣasya vaśino deśakālākṛtikramāḥ //59b//
niyatā neti sa vibhurnityo viśvākṛtiḥ śivah /60a/*

This Lord Śiva is *anapekṣa*, He does not need any support from any other agency. And It is *vaśina*, He is *vaśina* (*vaśina* means, *svātantrya*, absolutely independent). So for Him, the succession of space, the succession of time, and the succession of formation, *niyatā na*, do not exist at all. There is no succession of *deśa* (place) as we have the succession of *deśa*, e.g., we reside in Gupta Ganga. We have the succession of time, e.g., we are seventy years old, sixty years old, forty years old (this is the succession of time). The succession of *ākāra* means, formation, e.g., we are beautiful, we are ugly, we are long-shaped or we are short-shaped—it is all *ākṛtiḥ*.¹³² These successions do not exist to Him. He is beyond the succession of space, beyond the succession of time, and beyond the succession of formation. It is why He is called “all-pervading” because of being above the succession of space, “eternal” because It is above the succession of time, and “universal” because It has no limited formation.

Now, the sixtieth *śloka*:

Audio 2 - 43:39

विभुत्वात्सर्वगो नित्यभावादाद्यन्तवर्जितः ॥ ६० ॥
विश्वाकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः ।

vibhutvātsarvago nityabhāvādādyantavarjitaḥ //60b//

viśvākṛtitvāccidacittadvaicitryāvabhāsakaḥ /61a/

As He is all-pervading, He is everywhere. As He is eternal, He is without beginning and end. As He is universal, He is the founder and lighter . . .

SCHOLAR: Revealer.

SWAMIJI: . . . revealer, revealer of everything that is *cit* and *acit* (*jada*).

SCHOLAR: Conscious and unconscious.

SWAMIJI: Yes, conscious and unconscious.¹³³ Sixty-one now:

Audio 2 - 44:35

ततोऽस्य बहुरूपत्वमुक्तं दीक्षोतरादिके ॥ ६१ ॥

tato 'sya bahurūpatvamuktam dīkṣottarādike //61b//

[not recited]

It is why in the *Dīkṣottara*, etcetera, *tantras*, He is nominated as “*bahurūpa*.” *Bahurūpa* means, having all formations. He reads now [from the] *Kāmika tantra* for explaining this same thing:

Audio 2 - 45:01

भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च।
बिन्दुनादादिसम्भिन्नः षड्विधः शिव उच्यते ॥ ६२ ॥

bhuvanam vigraho jyotiḥ kham śabdo mantra eva ca /

bindunādādisambhinnah ṣaḍvidhaḥ śiva ucyate //62//

Bhuvanam means, *bhogādhāra*,¹³⁴ not exactly “the world.” The one who resides in that world is *bhuvanam*, not the *bhuvana* itself. The “world” [is not meant] by “*bhuvana*” here. You should know that *bhuvana* is *bhuvanādhāra*, the one who lives in that *bhuvana*.

SCHOLAR: But *bhuvana ādhāra* means *bhuvanāśraya*.¹³⁵

SWAMIJI: *Bhuvanāśraya*—*bhuvaneśvara*, that is *bhuvaneśvara*.¹³⁶

SCHOLAR: But it's *adhiṣṭheyam*,¹³⁷ not *adhiṣṭātr*¹³⁸—*tattadbhuvanādhīṣṭheyam*.

SWAMIJI: *Tattat bhuvanādhīṣṭheyam bhogādhāra rūpam*. That is, in those

bhuvanas (worlds), [those] who are *adhi- śṭheya*, who reside [in the world]—that is *bhuvaneśvara*.

SCHOLAR: It's *bhogādhāra* in the form of the various occupied worlds.

SWAMIJI: Yes. He has not commented on it very clearly—Jayaratha. But here, Abhinavagupta means that *bhuvana* means, *bhuvaneśvara*, not *bhogādhāra*, not exactly *bhogādhāra*. [*Bhuvanam* refers to] the one who rules, who governs, on that [*bhuvana*].

SCHOLAR: *Bhoktā*, in fact.

SWAMIJI: *Bhoktā*, *bhoktā*.¹³⁹ *Vigraha*: *Vigraha* means, the body. By “bodies” you must not say that the body is Lord Śiva, [but rather], the body-holder is Lord Śiva (*vigraha dhārī*; *vigrahiṇa pramātarah*). [*Vigrahins* are] not those *pramātās* (subjects) who are not elevated, [but those who are] elevated *pramātās*, elevated ones. [They are] *rūdras*, not *kṣetrajñas*,¹⁴⁰ not *paśu pramātāras*.¹⁴¹

SCHOLAR: *Rudrādīni kāraṇānyeva*,¹⁴² just Rudra, Brahmā, and Viṣṇu.

SWAMIJI: Yes, *kāraṇā*—Rudra, Viṣṇu, Brahmā, Śiva, all these [causal agents].

Now *jyoti*: *jyoti* means, *bindu*, that center of that light which is found in each and every junction of the universe.¹⁴³ That is *jyoti*. There you find the existence of the Lord. *Kham*: *kham* means, those states which are void, absolutely void. [Jayaratha] has commentated nicely [by relating *kham* to] *śakti*, *vyāpinī*, and *samanā*. *Śakti*, *vyāpinī*, and *samanā* are absolutely void from all the differentiated world.¹⁴⁴ So, in “*kham*,” you should know that. *Śabda*: *śabda* is *parāmarśa* (*nāda*, the supreme *nāda*), that sound which carries you to the state of God consciousness. That is [the meaning of] “*śabda*.¹⁴⁵ *Mantra* is any *mantra*. It may be *praṇava*,¹⁴⁶ it may be *vaidika praṇava*, it may be Śakti *praṇava*, or it may be Śiva *praṇava*. *Vaidika praṇava* is “*om-kāra*,” Śakti *praṇava* is “*hrīm-kāra*,” and Śiva *praṇava* is “*aham*.” These will all go in *mantra*, in the world of *mantras*.

SCHOLAR: So, *om*, *hrīm*, and *aham*.

SWAMIJI: *Om* is *vaidika*, *hrīm* is Śakti, and *aham* is Śiva *praṇava*.¹⁴⁷ These are all *praṇavas*. So these are six. So, in this way, *ṣaṭ vidhaḥ śiva ucyate*, the sixfold Śiva is explained in this *Dīkṣottara tantra*. Because this Śiva is already mixed with *bindu* and *nāda* everywhere (*prakāśa* and *vimarśa*), so *prakāśa* and *vimarśa* won't [be listed among] these numbers [of states]. The numbers are finished up to *mantra*. *Bhuvana*, *vigraha*, *jyoti*, *kham*, *śabda*, and *mantra*, these sixfold states are concerned with Śiva. And, in these sixfold [states of] Śiva, Śiva is absolutely one with *bindu* and *nāda*; *prakāśa* and *vimarśa* are not away from Him.

SCHOLAR: So Jayaratha is incorrect here because he says this is only *mantra* that is *bindunādādisambhinnah*.¹⁴⁸

SWAMIJI: Yes.

यो यदात्मकतानिष्ठस्तद्वावं स प्रपद्यते।
व्योमादिशब्दविज्ञानात्परो मोक्षो न संशयः ॥ ६३ ॥

*yo yadātmakatāniṣṭhas tadbhāvam sa prapadyate /
vyomādiśabdavijñānātparo mokṣo na saṁśayaḥ //63//*

Any *sādhaka* (aspirant) who is meditating on any of these formations of Lord Śiva—say, *bhuvana* (*bhuvaneśvara*), or *pati pramātā* (*vigraha*, *vighrahiṇī*), or *jyoti*, or void (*kham*), or *śabda*, or *mantra*—separately, *tadbhāvam sa prapadyate*, he goes to that, he achieves that state. [For example], he becomes *bhuvaneśvara*; he who meditates on *bhuvaneśvara*, he becomes one with that *bhuvaneśvara*. The one who meditates on *rūdras* (*pati pramātās*), they become one with those beings. In the same way, in *jyoti*, in *kham*, in *śabda*, and in *mantra*. But, universally, there are some other *sādhakas* who pervade (*vyoma*) the recognition (*vijñānāt*) of Śiva in all the six. They don't find *bhuvaneśvara* there; they find Lord Śiva there. They don't find *rūdras* there; they find Lord Śiva there. They don't find *jyoti* there; they find Lord Śiva. In the same way, in voidness (*śakti*, *vyāpinī*, and *samanā*), and in *śabda* (in *nāda*), in *mantra* also (in *vaidika mantra*, and *Śakti mantra*, and *Śiva mantra*), they find Lord Śiva in them. It is why he says, “*vyomādi śabda vijñānāt*.” Why has he put “*vyoma*”¹⁴⁹ first here? Because, [in the previous verse], he had to put “*bhuvanādi śabda vijñānāt*.” *Bhuvana* was the first, *vigraha* was second, *jyoti* is third, *kham* is fourth, *śabda* is fifth, and *mantra* is sixth. *Kham* is fourth, [but in this verse] he has said, “*vyomādi śabda vijñānāt*.” [Here], he has begun with *vyoma* (with *kham*) because, absolutely, *bhuvaneśvara* and all these *rūdras*, etc., are nothing [other] than Lord Śiva. It is why he has put *vyoma* first: “*vyomādi śabda vijñānāt*,” [*vyoma* is achieved by] *vijñānāt*, by recognition, by knowing that all these six states of these *bhuvaneśvaras*, etc., are nothing but Lord Śiva.

SCHOLAR: So, he breaks the order given in the previous verse in order to show that they are equal.

SWAMIJI: Yes, they are equal. For him, *paro mokṣo na saṁśayaḥ*, supreme *mokṣa* (supreme liberation) is there [by this recognition]. There is no doubt about it. Now, the six states of Lord Śiva he has explained here, but in fact these six states are not only six states [because] they lead you to the universal states of Lord Śiva. This is what he says in the following *śloka*:

Audio 2 - 54:30

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते।
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ॥ ९४ ॥

*viśvākṛtitve devasya tadtaccopalakṣaṇam /
anavacchinnaṭārūḍhāvavacchedalaye'sya ca //64//*

[not recited in full]

This is *upalakṣaṇam*¹⁵⁰ for the Lord of lords. This is *upalakṣaṇa*—these sixfold states, this explanation of the sixfold states, is *upalakṣaṇa* for Him, as He is

universal. And this *upalakṣaṇa* is meant for the state of Lord Śiva for *anavacchinнатā rūḍhāu*, because He is established in *anavacchinнатā* (*anavacchinнатā*, where there is no bondage, no limitation at all) and *avacchedalaye*, [where] all limitations melt in oneness. For that, these sixfold states of Lord Śiva are explained, not for [explaining] the six only, but for [explaining] the universal states of Lord Śiva.

Audio 2 - 55:25

उक्तं च कामिके देवः सर्वाकृतिर्निराकृतिः ।
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ॥ ६५ ॥

*uktam ca kāmike devaḥ sarvākṛtirnirākṛtiḥ /
jaladarpaṇavattena sarvam vyāptam carācaram //65//*

[not recited]

In the *Kāmika tantra*, this is said that the Lord is *sarvākṛti*, possesses all formations of the world and possesses no formation at all (*sarvākṛti* and *nirākṛti*). If, from one point of view, you experience Him, you will see that He is *sarvākṛti*, all formations are His. And, from another point of view, if you perceive Him, you will find that He has no formation at all.

SCHOLAR: Because all forms are His, He has no forms.

SWAMIJI: Yes. *Jaladarpaṇavattena sarvam vyāptam carācaram*, as the whole universe is reflected in water [or as] the whole universe is reflected in a mirror, in the same way, the whole *carācara* universe is reflected in His own nature.

SCHOLAR: *Carācara*, moving and unmoving.

SWAMIJI: Moving and unmoving.¹⁵¹

Audio 2 - 56:38

न चास्य विभुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते ।

na cāsyā vibhutādyo 'yam dharmo 'nyonyam vibhidyatē /66a

In fact, these aspects of Lord Śiva (three aspects: allpervading, being eternal, and consisting of universal forms¹⁵²), these three aspects also are not occupied by Lord Śiva because He is [also] not universal, He is [also] not all-pervading, He is [also] not eternal. If He were all-pervading and [not] not allpervading, [then] not-all-pervading-ness would be excluded. So, there is not real pervasion [if that were the case].

SCHOLAR: There is nothing for Him to pervade.

SWAMIJI: No. “There is nothing for Him to pervade”—not that! If He is [only] all-pervading, then not-all-pervading is excluded there (the negation of all-pervading-ness is excluded), [but] there is no negation at all for Him: He is all-pervading and He is not all-pervading. That is the reality of His Being. He is eternal and He is not eternal at the same time. He is universal and not universal

also. [Otherwise], the classes of not-universality [would be] excluded there. So, you can't say that He is all-pervading only. You can't say that He is eternal only. You can't say that He is universal only. He is the negation of the universal also. He is the negation of all-pervading-ness also. He is the negation of universality.

SCHOLAR: He says in this verse that these attributes of Lord Śiva are not in reality distinct from each other (*anyonyam vibhidyatē*).

SWAMIJI: *Anyonyam na vibhīyate*, yes. These are not separated aspects of Lord Śiva.

SCHOLAR: His being is not divided by the fact that He can be seen in these three ways.

SWAMIJI: Yes. Only one aspect He has occupied: that aspect which includes each and every aspect of God.

SCHOLAR: This is the next verse now.

SWAMIJI: Yes.

Audio 2 - 59:26

एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते ॥ ६६ ॥
तेन स्वातन्त्र्यशक्तयैव युक्त इत्याङ्गसो विधिः ।

eka evāsyā dharmo'sau sarvākṣepena vartate //66b//

tena svātantryaśaktyaiva yukta ityāñjaso vidhiḥ /67a

[not recited]

And that real aspect is *svātantrya*.¹⁵³ *Svātantrya* He has possessed. He is the possessor of *svātantrya śakti*. So, “He possesses *svātantrya śakti*,” this is the real way of explaining His energy.

SCHOLAR: And this implies all the others.

SWAMIJI: Yes.

SCHOLAR: *Sarvākṣepena vartate*.

SWAMIJI: Yes. This implies [that] all other energies are there. The sixty-seventh [śloka]:

Audio 2 - 01:00:00

बहुशक्तिवमप्यस्य तच्छक्तयैवावियुक्तता ॥ ६७ ॥

bahuśaktitvamapyaśya tacchaktyaivāviyuktatā //67b//

[not recited]

Although Lord Śiva has innumerable energies, but all those innumerable energies are one with that *svātantrya śakti* (*tat śaktyaiva āviyuktatā*).

SCHOLAR: Inseparability from that energy.

SWAMIJI: Inseparable, yes. But still then, there are two, there remain two.¹⁵⁴ The monistic [doctrine] is destroyed by this theory.

JOHN: By Śiva and having . . .

SWAMIJI: . . . having His *svātantrya* energy. There are two, so there is not oneness. For this, he explains in the next *śloka*, the sixty-eighth:

ŚIVA AND ŚAKTI ARE ONE (68-85)

Audio 3 - 00:00

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने॥ ६८॥

śaktiśca nāma bhāvasya svam rūpam mātṛkalpitam /
tenādvayah sa evāpi śaktimatparikalpane //68//

[not recited in full]

This energy is, in fact, the reality of that Being, and it is *mātṛkalpitam*, it is just for the time-being to be accepted. Otherwise, the energy and the energy-holder are one.

SCHOLAR: It's a cognitive distinction (*mātṛkalpitam*).

SWAMIJI: Yes. For instance, there is a fire. Burning energy is there. Burning energy is never separated from the fire, or lightening energy is not separated from fire, heating energy is not separated from fire, cooking energy is not separated from fire. All these energies are one with that fire. So, He is only one. Although *śaktimat parikalpane*, you call Him the energyholder, although He holds the *svātantrya* *śakti*, He is one.

JOHN: Sixty-nine.

SWAMIJI: Sixty-nine:

Audio 3 - 01:19

मातृकृप्ते हि देवस्य तत्र तत्र वपुष्यलम्।
को भेदो वस्तुतो वह्नेर्दग्धृपकृत्वयोरिव॥ ६९॥

mātṛkṛpte hi devasya tatra tatra vapusyalam /
ko bhedo vastuto vahnerdagdhṛpaktṛtvayoriva //69//

This *mātā* (*mātā* means, anyone¹⁵⁵), *devasya tatra tatra vapusī alam kṛpte*, the formation of the Lord is variously imagined [*kṛpte*] by *mātā*, by the one who needs it that way. For instance, if you need [the energy of] cooking from fire, you believe that this fire has the energy of cooking and you ignore the energy of lightening, you ignore all other energies of fire. That is *mātṛ kṛpte*. So, . . .

Do you understand?

JOHN: So, people take one energy out of . . .

SWAMIJI: One energy according to your needs.

JOHN: Needs and tastes, yes.

SWAMIJI: [When] you have got the energy [of heating], [then] there is no [need for the] energy of lightening¹⁵⁶ here. The energy of heating is only [there] because you need that energy of heating. But, in fact, this fire has not only the energy of heating. *Ko bhedo vastuto vahner dagdhṛpaktṛtvayoriva*, in fact, the energy of *dagdhṛ* (*dagdhṛ* means, burning energy) or *paktṛ* (cooking energy), all these energies are not separated from fire. So, fire is one. All energies are included in that, included in it, they are not excluded. In the same way, Lord Śiva has innumerable energies and all those innumerable energies are one with Him.

SCHOLAR: So, when you speak of fire and say that fire has various capacities, various śaktis, you can always reduce them to one which is still namable.

SWAMIJI: Yes.

SCHOLAR: But you can't with Śiva because *svātantrya śakti* . . . all you can say is that It's *svātantrya*.

SWAMIJI: *Svātantrya śakti* creates all energies because there is *svātantrya*.

SCHOLAR: It is absolutely non-specific. There is no *viśeṣa*.

SWAMIJI: Yes, there is no *viśeṣa*.¹⁵⁷

Audio 3 - 03:57

न चासौ परमार्थेन न किञ्चिद्भासनादृते।
नह्यस्ति किञ्चित्पूर्णक्तितद्वद्देहोऽपि वास्तवः ॥ ७० ॥

*na cāsau paramārthena na kiñcidbhāsanādṛte /
nahyasti kiñcittacchaktitadbhedo'pi vāstavaḥ //70//*

In reality, *asau* (*asau* means, the classes of energies), *na kiñcid bhāsanādṛte*, these classes of energies of Lord Śiva are nothing [other] than the existence of Lord Śiva; *bhāsana*, . . .

SCHOLAR: His appearance.

SWAMIJI: . . . only the appearance of Lord Śiva. All energies are appearing in the formation of those energies, and Lord Śiva is, in fact, appearing in the form of all energies. This is the formation of the appearance of Lord Śiva through energies. *Nahyasti kiñcit tat śakti tadbhedo'pi vāstavaḥ*, so, this differentiation of *śakti* and *śaktimān* (energy and energy-holder) is not real.

Now he'll go to this fact that energy is the thing by which you can perceive Lord Śiva. You can recognize Lord Śiva through energy, through Its energy, not direct. You can't perceive Lord Śiva directly. These are energies that carry you to Its recognition. So, energies are the means, energies have become the *upāyas*. For instance, the energy of His will is supposed [to be], is explained as, *śāmbhavopāya*,

the energy of knowledge is supposed to be *sāktopāya*, and the energy of action is *āṇavopāya*.¹⁵⁸ From the energy of action, you will be carried to the state of Lord Śiva. For instance, the energy of action is breathing, breathing exercise, reciting of *mantras*, these are all in the world of actions. Reciting of *mantras*, reciting of *ślokas* (hymns), and *pūjā* (worship), all these are in action, in the world of action. So, all these things are included in *āṇavopāya*, and they will carry you to the state of Lord Śiva. And knowledge, for instance, knowledge, this is *sāktopāya*, the energy of knowledge. Perceiving, “middle-ing” (centering), all these are in the world of *sāktopāya*. They will also carry you to the state of Lord Śiva. And will, the first start, the first start of each and every action,¹⁵⁹ that is *śāmbhavopāya* and that will carry you to Śiva’s state.

SCHOLAR: So, then you’ll have complete freedom of action, complete freedom of knowledge, because you are grounded in *icchā*.

SWAMIJI: Yes.

SCHOLAR: In this verse, Swamiji, did you say that this collection of energies is nothing at all? Doesn’t the verse say, “In reality, it is not nothing . . .”

SWAMIJI: It is nothing.

SCHOLAR: “. . . because it appears—*na na kiñcit*”?

SWAMIJI: *Na cāsau paramārthena na kiñcit*, it is existing in the state of Lord Śiva.

SCHOLAR: Because it appears.

SWAMIJI: Yes, because *daunanyo prakṛtarthe dhardhyambhrutā*, two negatives make an affirmation.¹⁶⁰

Nahyasti kiñcit tat śakti tadvad bhedo’pi vāstavaḥ. This *śakti* and *śaktiman*, this differentiation is not real.

JOHN: That was seventy.

SWAMIJI: Yes, seventy now.

DEVOTEE: *Asau paramārthena na na kiñcit*.

SWAMIJI: *Api tu kiñcit, api tu sarvam-prakāśa rūpatvāt*.¹⁶¹

JOHN: Now, seventy-one.

SWAMIJI:

Audio 3 - 08:06

स्वशक्तयुद्रेकजनकं तादात्म्याद्वस्तुनो हि यत्।
शक्तिस्तदपि देव्येवं भान्त्यप्यन्यस्वरूपिणी ॥७१॥

svaśaktyudrekajanakam tādātmyādvastuno hi yat /

śaktistadapi devyevam bhāntyapyanyasvarūpiṇī //71//

Svaśakti udreka janakam, vastunah yat svaśakti udreka janakam. Vastunah

means, the substance of that Being. That which is *svaśakti udreka janakam*¹⁶² will create that energy, one nominated energy, from that [one substance of Being].¹⁶³

SCHOLAR: An emphasis (*udreka*) of those energies.

SWAMIJI: Only one energy, . . .

SCHOLAR: One prominent.

SWAMIJI: . . . one [energy] from That universal energyholder, that any one energy will be created. That is the reality of *upāya* and *upeya bhāva*.¹⁶⁴ That [particular *upāya*/energy] becomes the means to be carried to That.

JOHN: Taking one energy . . .

SWAMIJI: Taking one energy out of It.

JOHN: Using that.

SWAMIJI: Only one energy is meant for you from your master, not all the energies.

JOHN: At one time.

SWAMIJI: You must not try each and every *upāya*.

JOHN: You do one and then another, but not simultaneously. Is that . . . ?

SWAMIJI: No, you do one as you are asked by your masters—*bas*, only one energy.¹⁶⁵

JOHN: But what about when you are practicing *āṇavopāya* in *śāmbhavopāya*?

SWAMIJI: You will be carried to *śāmbhavopāya* by itself, by that energy.

JOHN: By the energy of *icchā* (will), not the energy of *kriyā* (action).

SWAMIJI: By the energy of *kriyā*, you will reach to the energy of *icchā*.

JOHN: But you were saying that the man in *śāmbhavopāya* can practice *āṇavopāya* in *śāmbhavopāya*.

SWAMIJI: Afterwards, yes.

JOHN: Afterwards. So then, in that state, the energy of *icchā śakti* is . . .

SWAMIJI: *Icchā* is pervading in the energy of *jñāna śakti* and in the energy of *kriyā śakti* also, in that way. But the energy of action, the energy of *kriyā*, is not pervading in the energy of knowledge, is not pervading in the energy of *icchā*. *Icchā* is pervading in the energy of knowledge and in the energy of action. Don't you understand?

JOHN: Yes, I do.

SWAMIJI:

Audio 3 - 10:25

शिवश्वालुप्तविभवस्तथा सृष्टोऽवभासते।
स्वसंविन्मातृमकुरे स्वातन्त्र्याद्वावनादिषु ॥ ७२ ॥

*śivaścāluptavibhavastathā sṛṣṭo 'vabhāsate /
svasaṁvinmātṛmakure svātantryadbhāvanādiṣu //72//*

This is the outcome of His independence, the absolute independence of Lord Śiva, that Śiva also becomes an object in *samādhi*. In *samādhi*, you perceive Him in the objective field. You become the perceiver of Lord Śiva in *samādhi*. This is His *svātantrya śakti*. This is from His *svātantrya śakti* that He becomes the object—by His *svātantrya śakti*. *Ālupta vibhava*, although His *vibhava*, His glory of subjectivity, is never absent, still, by His freedom of *svātantrya śakti*, He becomes an object.

JOHN: And this is in the state of *samādhi*.

SWAMIJI: Yes.

SCHOLAR: “*Bhāvanādiṣu*,” he says here.

SWAMIJI: *Bhāvanādiṣu* (in contemplation, in meditation, in *samādhi*).

SCHOLAR: So in *sāktopāya* . . .

SWAMIJI: In *sāktopāya*, you can perceive Him in an objective way; in *śāmbhavopāya* also, in *āṇavopāya* also. In *śāmbhavopāya* also!

JOHN: “See Him” means?

SWAMIJI: Perceive Him, that “I am Lord Śiva.” In *śāmbhavopāya*, you will perceive Him as “I am Lord Śiva.” In *sāktopāya*, you will perceive Him as “Lord Śiva.”

JOHN: So, limitation then, what is . . .

SWAMIJI: And in *āṇavopāya*, you will perceive Him as “This is Lord Śiva.” There is a difference only in perceiving this way. In *āṇavopāya*, you perceive Him as “This is Lord Śiva. This is the formation of Lord Śiva.” It is *āṇavopāya*’s result. *Sāktopāya*’s result is, “Lord Śiva.” *Śāmbhavopāya*’s result is, “I am Lord Śiva.” This is the difference of perceiving.

SCHOLAR: But also in *sāktopāya*, doesn’t the *yogi* have to develop that awareness of identification with the Absolute?

SWAMIJI: Yes, so he sees Lord Śiva only. He doesn’t see who is the subject and who is the object.

JOHN: In *sāktopāya*.

SWAMIJI: In *sāktopāya*. In *śāmbhavopāya*, he sees, he perceives, that, “I am subjective; I am Lord Śiva.” He does not perceive Lord Śiva as “This.” He perceives Lord Śiva as “I.”

JOHN: Full “I.”

SWAMIJI: Yes. In *āṇavopāya*, he perceives Lord Śiva as “This.”

JOHN: Who is the cognizer in *āñavopāya*? The *āñavopāya* cognizer doesn't realize himself as one with . . . ?

SWAMIJI: No, he perceives that, "This is Lord Śiva," separated from his being, in *āñavopāya*.

SCHOLAR: So, how can that be a real . . . ?

SWAMIJI: That will carry him. If he persists to get establishment in that, it will carry him to the *śāktopāya* state, and then in the *śāmbhavopāya* state, by-and-by.

SCHOLAR: But how can he have that false conviction that, "This is Lord Śiva"?

SWAMIJI: In *āñavopāya*, this results like that.

JOHN: Is that a form of Śiva? You see this is Lord Śiva in some *mūrti*, or is it, are you . . . ?

SWAMIJI: Because he perceives both beings that, "I am perceiving Lord Śiva. How beautiful and how glamorous."

JOHN: In other words, he experiences some duality.

SWAMIJI: Some duality, yes, in *āñavopāya*, in *āñavopāya samādhi*.

JOHN: But he doesn't experience Śiva in some *mūrti*. He's not thinking of a form.

SWAMIJI: No, not a formation. There is no question of formation at all in this Shaivism.

SCHOLAR: But, you said that the fullness of . . . when *āñavopāya* is realized, . . .

SWAMIJI: Yes.

SCHOLAR: . . . then that *yogi* experiences *cidānanda* and even *jagadānanda*.¹⁶⁶

SWAMIJI: *Jagadānanda* he won't experience . . .

SCHOLAR: Only slightly.

SWAMIJI: . . . until he enters in the *śāmbhava* state. *Jagadānanda* is experienced only in the *śāmbhava* state.

SCHOLAR: And *cidānanda*?

SWAMIJI: *Cidānanda* is experienced in the *śākta* state.

SCHOLAR: Not in . . . ?

SWAMIJI: No, only traces of that *cidānanda* are found in *āñava samādhi*.

SCHOLAR: But I thought that you said that *cidānanda* was *nimīlanā samādhi*.

SWAMIJI: Yes, that is *nimīlanā samādhi*.¹⁶⁷

SCHOLAR: Is that not achieved in *āñavopāya*?

SWAMIJI: That is achieved in *āṇavopāya* [but] that is not the complete achievement. That is not, in fact, the complete achievement.

SCHOLAR: So when *kundalinī* rises and the *yogi* experiences that *cidānanda*, how can he be said to be having objective knowledge of Śiva if he is in pure subjectivity?

SWAMIJI: Because he comes out from it.

SCHOLAR: But at the moment of his realization, he's not having . . .

SWAMIJI: He remembers as "This."

SCHOLAR: In the ongoing movement of his practice, he has that flavor.

JOHN: Oh, I see. Not in the moment of . . .

SCHOLAR: That is the flavor of his awareness when he is in *āṇavopāya*.

SWAMIJI: Yes.

Audio 3 - 15:30

तस्माद्येन मखेनैष भात्यनंशोऽपि तत्था।
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः ॥ ७३ ॥

tasmādyena mukhenaiṣa bhatyanamśo'pi tattathā /
śaktirityesa vastveva śaktitadvatkramah sphuṭah //73//

So, *yena mukhena*, by which means, this *anamśa* of Lord Śiva, although He has no *amśas*, . . .

SCHOLAR: Though "part-less," "undivided."

SWAMIJI: . . . He is undivided (undivided in *sāmbhavopāya*, undivided in *śāktopāya*, and undivided in *āṇavopāya*), but *tat tathā*, but He reveals Himself like that.¹⁶⁸ So, this is the reality of *śakti* and *śaktimat krama*.¹⁶⁹ So, *śaktimat* and *śakti krama* is the absolute truth.

Audio 3 - 16:35

श्रीमत्किरणशास्त्रे च तत्रश्वोत्तरपूर्वकम्।
अनुभावो विकल्पोऽपि मानसो न मनः शिवे ॥ ७४ ॥
अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्।

śrīmatkiranāśāstre ca tatrāśnottarapūrvakam /
anubhāvo vikalpo'pi mānaso na manah śive //74//
avijñāya śivam dīkṣā kathamityatra cottaram /75a

[not recited]

In the *Kiraṇa sāstra* also, lord Garuḍa asked Nārāyaṇa [a question] and Nārāyaṇa gave him an *uttara* (answer) in this connection.¹⁷⁰

“*Anubhāvo vikalpo’pi mānaso*, although this *anubhāva*, this experiencing of Lord Śiva, the state of Lord Śiva, is to experience Lord Śiva through the mind (it is *man*, by mind), but, O Nārāyaṇa, You have already explained to me that through the mind there is no possibility of reaching to the state of Lord Śiva. But as this *anubhāva* is done by the mind, how can this *anubhāva* be the truth, real, as long as it is functioned by the mind?” This is the question of Garuḍa for Nārāyaṇa. “*Avijñāya śivam*, so, in the end, when the master has not experienced the state of Lord Śiva because he has experienced It through the mind (by *vikalpa*)—by *vikalpa* that experience is untrue, it is false—so, how can he initiate others?” This is the question. “How can he initiate others if he is incomplete himself? If the master is incomplete himself, how can he initiate others and elevate them to God consciousness?” To this, in answer, [Nārāyaṇa] has put the following thing:

Audio 3 - 18:42

क्षुधाद्यनुभवो नैव विकल्पो नहि मानसः ॥७५॥

kṣudhādyanubhavo naiva vikalpo nahi māsanah //75b//

“Your question is not correct (*naiva*, your question is not correct). You have not come to the real point, O Garuḍa.” This is the saying of Nārāyaṇa to Garuḍa. “*Kṣudhādi anubhavo mānasah vikalpa na*, when you feel thirsty, when you feel hunger, you can’t feel it in the mind, you don’t feel that hunger and thirst in the mind. It is *nirvikalpa*. You just say that, ‘I am hungry’.”

SCHOLAR: You recognize it in the mind.

SWAMIJI: You recognize it . . . not in the mind!

SCHOLAR: But the mind says, “I am hungry!”

SWAMIJI: The mind does not say [anything]. Some feeling comes [first].

SCHOLAR: Yes.

SWAMIJI: There are no thoughts.

SCHOLAR: But Garuḍa has been confused by the fact that he says, “I am hungry,” therefore, he thinks it is a purely mental phenomenon, but really it’s pre-discursive.

SWAMIJI: No, this is the answer. This is the answer of Nārāyaṇa.

JOHN: It’s pre-discursive. First comes the feeling of being hungry and then comes the thought.

SWAMIJI: And then comes thought, afterwards. How can a mad [person] become hungry? His thoughts are *bilkul* (absolutely) away from his being. Hunger, thirst, etc., or craving for sex, that desire, that does not come in the mind first. That is only just a . . .

JOHN: Comes.

SWAMIJI: It comes. It is just like a fountain.

SCHOLAR: *Svayameva prasara.* ¹⁷¹

SWAMIJI: Yes.

SCHOLAR: This is Śiva.

SWAMIJI: And that is the *nirvikalpa* state. That is the *nirvikalpa* state. That is not the *anubhava*¹⁷² of the mind.

JOHN: This is the seventy-six now.

SWAMIJI:

Audio 3 - 20:35

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम्।
विकल्पो वेत्ति तद्वत्तु नादबिन्द्वादिना शिवम्॥७६॥

*rasādyanadhyakṣatve'pi rūpādeva yathā tarum /
vikalpo vetti tadvattu nādabindvādinā śivam //76//*

Just as any tree (for instance, it is a tree of oranges), when you perceive some orange tree with oranges [although] you don't taste that orange, . . .

Rasādi anadhyakṣatve'pi, the *rasa* (the taste) of that orange is not in your mouth. Only you perceive that inside, that this is the fruit of oranges. *Rasādi anadhyakṣatve'pi*, if it is not *pratyakṣa*,¹⁷³ but *rūpād eva*, by only a glance you say that, "It is the tree of oranges."

. . . in the same way, *nāda bindvādinā*, by *nāda* and *bindu* (*prakāśa* and *vimarśa*)¹⁷⁴ you can perceive Lord Śiva although you don't taste It. Without tasting It, you can perceive It, and that perceiving is real. Because that perceiving of that orange tree is real although you don't [actually] taste that [orange]. By only a mere glance, you say that it is [an orange tree].

SCHOLAR: Because each implies the other (*sarvākṣepena vartate*).¹⁷⁵

SWAMIJI: Yes, *sarvākṣepena vartate*.

SCHOLAR: When he says, "*nāda bindvādinā*," . . .

SWAMIJI: *Nāda bindvādinā*.

SCHOLAR: . . . he doesn't mean, just *prakāśa* and *vimarśa*. He says, "*ādinā*."

SWAMIJI: Yes, *nāda bindvādinā* means, [the perception of] *nāda* and *bindu* is from the *śāmbhava* point of view, *jñāna* and *kriyā*¹⁷⁶ is from the *śākta* point of view, *prāṇa* and *apāṇa*¹⁷⁷ is [from the] *āṇava* point of view. "*Nādabindvā[dinā]*" will [signify] all.

SCHOLAR: So, "*ādi*" refers to that?

SWAMIJI: Yes. *Nāda* and *bindu*—he has put the predominant thing first—*nāda* and *bindu* will go to *śāmbhavopāya*.

SCHOLAR: *Prakāśa* and *vimarśa*.

SWAMIJI: *Prakāśa* and *vimarśa*. And *jñāna* and *kriyā* will go to *śāktopāya*, and *prāṇa* and *apāṇa* will go to *āṇavopāya*.

SCHOLAR: And in *sākṣṭopāya*, there can be an emphasis on *jñāna* or an emphasis on *kriyā*.

SWAMIJI: *Jñāna* and *kriyā*.

SCHOLAR: One is an emphasis outside, one is an emphasis inside.

SWAMIJI: Yes.

Audio 3 - 23:02

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्।
कलातत्त्वपुराणाणुपदादिर्भेदविस्तरः ॥७७॥

*bahuśaktitvamasyoktam śivasya yadato mahān /
kalātattvapurāṇāṇupadādirbhedavistaraḥ //77//178*

[not recited]

Lord Śiva is said to hold, or possess, numberless energies. It is why He is so great. Besides this, [He possesses] the expanding, or courses, of *kalā*, [which] means the five circles (*nivṛtti kalā*, *pratiṣṭhā kalā*, *vidyā kalā*, *śāntā*, and *śāntatītā*); *tattva* means, the courses of the thirty-six elements; *purā* means, one hundred and eight[teen] worlds; *arṇa* means, *varṇādhva*, the courses of all [letters]; *aṇu* means, *mantraadhva*, the courses of all [mantras/words]; . . .*

SCHOLAR: Is *varṇa* “letters” and *aṇu* “*mantra*”?

SWAMIJI: *Aṇu* is “*mantra*,” yes.

SCHOLAR: And *varṇa* is “letter.”

SWAMIJI: *Varṇa* is letters.

JOHN: So [*mantrādhva*] would be the course of all *mantras*.

SWAMIJI: *Mantras*.

*. . . and *padādir*, the course of all sentences.¹⁷⁹

Audio 3 - 24:32

सृष्टिस्थितिरोधानसंहारानुग्रहादि च।
तुर्यमित्यपि देवस्य बहुशक्तित्वजृमितम् ॥७८॥

*srṣṭisthititirodhānasamhārānugrahādi ca /
turyamityapi devasya bahuśaktitvajṛmbhitam //78//180*

[not recited]

In addition to this, the creative, the protective, the destructive, the energy of concealing, and the energy of revealing, and the basis of these five acts (*turya*), are the expansion of the innumerable energies of Lord Śiva.¹⁸¹

Audio 3 - 25:02

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि।
तान्यप्यमुष्य नाथस्य स्वातन्त्र्यलहरीभरः ॥७९॥

*jāgratsvapnasaṇuṣuptānyatadatītāni yānyapi /
tānyapyamuṣya nāthasya svātantryalaharībharaḥ //79//*¹⁸²

[not recited]

In addition to this, these five states: *jāgrat* (state of wakefulness), the state of dreaming (*svapna*), the state of sound sleep (*suṣupti*), and *turya* (“the fourth”),¹⁸³ *tadatītāni*, and beyond the fourth, the state which is beyond the fourth state,¹⁸⁴ these five states also represent the fullness of Lord Śiva’s *svātantrya*, the fullness of the tides of Lord Śiva.

SCHOLAR: *Laharī*, wave.

SWAMIJI: Yes, tides. *Laharī*, big waves.

Audio 3 - 26:00

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः।
अकलौ सकलश्चेति शिवस्यैव विभूतयः ॥८०॥

*mahāmantreśamantreśamantrāḥ śivapurogamāḥ /
akalau sakalaśceti śivasyaiva vibhūtayah //80//*¹⁸⁵

Besides this, [the seven perceivers that begin] from Lord Śiva, then *mahāmantreśa* (*mantra maheśvaraḥ*, the state of *mantra maheśvara*¹⁸⁶), the state of *mantreśvara*,¹⁸⁷ the state of the *mantras*,¹⁸⁸ and *akalau* means, *vijñānākala* and *pralayākala*, *sakalaśceti*, and the state which is called *sakala*, these seven states are nothing [other] than the glory of Lord Śiva (*śivasyaiva vibhūtayah*).¹⁸⁹

Audio 3 - 26:50

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्।
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ॥८१॥

*tattvagrāmasya sarvasya dharmah syādanapāyavān /
ātmaiva hi svabhāvātmetyuktam śrītriśiromate //81//*

It is explained in the *Triśirobhairava āgama*¹⁹⁰ that all these classes of *tattvas* (elements, etc.), the real aspect of all these elements, etc., is only one, that is *Ātmā* (the Self), which is *svabhāvātmā*, which has become the nature of all these states (*tattvas*, *bhuvanas*, *kalās*, all that what he has explained in the previous *ślokas*).

SCHOLAR: It is an invariable attribute (*anapāvayān*).

SWAMIJI: *Anapāvayān*, yes, which cannot be removed, which cannot be excluded in any way.

JOHN: Eight-two.

SWAMIJI: Now he quotes the *Triśirobhairava āgama*:

Audio 3 - 28:00

हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्।
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम्॥८२॥

hṛdistham sarvadehastham svabhāvastham

susūkṣmakam /

sāmūhyam caiva tattvānām grāmaśabdena kīrtitam //82//

[not recited]

Really, that reality of Lord Śiva, is nominated as “*grāma*”, (*grāma śabdena kīrtitam*) because *grāma* means, *sāmūhyam caiva tattvānām*, the collective state of all the elements etc., and which is situated in the heart, which is situated in each and everybody, which is situated in one’s own nature (*svarūpa*), and which is most subtle (*susūkṣmakam*), and which is the collective state of all the *tattvas*. This is why He is nominated as “*grāma*.”

JOHN: The literal [meaning] of “*grāma*” is?

SWAMIJI: Collection (*samūha*). “*Samūha*” is in Sanskrit, “collection” is in English.

Audio 3 - 29:15

आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः।

ātmaiva dharma ityuktaḥ śivāmr̥tapariplutah /83a

[not recited]

And the [real] aspect (*dharma*) of all these collective things, what we see in this universe, the real aspect of all these is *Ātmā*, that Self, which is bathed in the nectar of Śiva. It is not the individual self, it is the universal Self. So it is the universal Self which is the real aspect of this whole universe (*śiva āmr̥ta pariplutah ātma*).

JOHN: Eight-three.

SWAMIJI: Now, eighty-three:

Audio 3 - 30:01

प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः॥८३॥
स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृति।
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः॥८४॥
ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्धति।

prakāśāvasthitam jñānam bhāvābhāvādimadhyataḥ //83b//

*svasthāne vartanāṁ jñeyam̄ draṣṭrvam̄ vigatāvṛti /
viviktavastukathitaśuddhavijñānanirmalaḥ //84//
grāmadharmavṛttiruktastasya sarvam̄ prasiddhyati /85a*

The one who is established permanently in the aspect of this collective state of Lord Śiva the one who is established in this state is said to be established in *grāma dharma*.¹⁹¹ That *yogi* who is established in this state is said to be established in the [real] aspect of *grāma*. It is held, It is to behold, as knowledge between two objects, as knowledge [that is] one with conscious light; *prakāśāvasthitam jñānam*, knowledge filled with the light of one's own consciousness, and that is to be held in the center of two objects or in the center of existing and nonexisting [objects].

SCHOLAR: *Bhāvābhāva*.

SWAMIJI: *Bhāvābhāva*. *Bhāva abhāva* or *bhāvayoh*. And this is not to be held in-between these two objects or in[-between] existing and non-existing objects, It is to be held in one's own Self (*svasthāne vartamānam jñeyam*, It is to be held in one's own nature) because It is *draṣṭrvam*, It is the subjective state. It is not an objective state that It could be observed in[-between] two objects.

JOHN: It is the seer.

SWAMIJI: It is the seer. It is not the seen. And It is *vigatāvṛti*, It has no covering, It is without covering. All coverings end up to *samanā*. *Unmanā* has no covering, so this is really the state of *unmanā*.¹⁹² This is really the state of not inhale or exhale, but the center of these two.¹⁹³

SCHOLAR: Beyond even *parāparā kāla*.

SWAMIJI: It is not the state of past, present, and future. It is the state which gives life to these three times (past, present, and future). That is *parāparā kālātīta*. All these others are *āvṛtiḥ* (coverings), they cover that real nature of Lord Śiva. It is without cover. And It is purified with pure knowledge of the Self (*śuddha vijñāna nirmalaḥ*). And It is *vivikta vastu kathita*, an absolutely discriminating state.

SCHOLAR: Discriminated?

SWAMIJI: Discriminated state (*vivikta*), discriminated from all individualities (*vivikta*).¹⁹⁴ The one who is established in this state is said to be established in *grāma dharma*. That *yogi* who is established in this state is said to be established in the [real] aspect of *grāma*.

SCHOLAR: He moves in That, he has *vṛtti* in That.

SWAMIJI: *Vṛtti* means, established, the establishing state.

SCHOLAR: Is it the same as *sthiti* or is it . . . ?

SWAMIJI: *Sthiti*. It is *sthiti*, yes, It does not move. *Vṛtti* means, he is situated in That. For him, nothing is unsolved; *tasya sarvam̄ prasiddhyati*, everything is solved.

SCHOLAR: Perfected for him.

SWAMIJI: Perfected.

ऊर्ध्वं त्यक्तवाधो विशेषं रामस्थो मध्यदेशगः ॥८५॥

ūrdhvam̄ tyaktvādho viśetsa rāmastho madhyadeśagah //

85b//¹⁹⁵ [not recited]

And that *yogi* who is established in the [real] aspect of *grāma*, when he leaves behind *ūrdhva* and *adhah* (up and down)—when he leaves behind up and down, the states which are situated in the upper state and the lower state, when he leaves those away—and *ūrdhvam̄ adhah̄ tyaktvā*, when he leaves these two states, he must *viśet*, he gets entry, he gets entry. *Sa madhyadeśagah rāmasthah*, that person, that *yogi*, who has got entry in the universal center is [said] to be established in “*rāma*” also. It is not only establishment in the aspect of *grāma*, it is establishment in the state of *rāma*.¹⁹⁶

JOHN: Which is? What is the state of *rāma*?

SWAMIJI: *Rāma*. *Rāma* is *paramātmā*, the supreme God consciousness. Now he explains fully the state of *rāma*, what is “*rāma*” really.

SCHOLAR: Swamiji, this up and down is . . .

SWAMIJI: *Prāṇa* and *apāna*.

SCHOLAR: . . . in *āṇavopāya*?

SWAMIJI: Up and down is not only in *āṇavopāya*. Up and down in *āṇavopāya* is breath, the two breaths. In *śāktopāya*, it is *pramāṇa* (cognition) and *prameya* (objectivity).¹⁹⁷

SCHOLAR: That would be *cit kūḍalini*.¹⁹⁸

SWAMIJI: Yes. And in *śāmbhavopāya*, it is *prakāśa* and *vimarṣa*.¹⁹⁹ Up and down . . .

SCHOLAR: But in each case the breath is stopped, so it means that always, throughout.

SWAMIJI: Breath is stopped. *Prakāśa* and *vimarṣa* merge in that one Being [in the *śāmbhavopāya* state]. *Jñāna* and *kriyā* merges in that *jñātṛ bhāva*²⁰⁰ [in the *śāktopāya* state].

SCHOLAR: But when it is *prakāśa* and *vimarṣa*, there is no succession. It is instant . . .

SWAMIJI: Instantaneously.

SCHOLAR: . . . establishment in that center.

SWAMIJI: Yes. So he explains now what is really “*rāma*.” *Rāma* is not the son of Daśaratha.²⁰¹

गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे।
 धावनं प्लवनं चैव आयासः शक्तिवेदनम्॥८६॥
 बुद्धिभेदास्तथा भावाः सञ्ज्ञाः कर्माण्यनेकशः।
 एष रामो व्यापकोऽत्र शिवः परमकारणम्॥८७॥

*gatiḥ sthānam svapnajāgradunmeṣanani meṣane /
 dhāvanam plavanam caiva āyāsaḥ śaktivedanam //86//
 buddhibhedāstathā bhāvāḥ sañjñāḥ karmāṇyanekaśaḥ /
 esa rāmo vyāpako’tra śivah paramakāraṇam //87//*²⁰²

[not recited]

[The fourteen-fold states of *rāma*]: Moving (*gatiḥ*), *sthānam* (staying),²⁰³ going in dreams, staying in wakefulness, the twinkling of the eyes (*unmeṣa* and *nimeṣa*²⁰⁴), running, jumping, not-knowing (*āyāsaḥ*, not knowing, ignorance), and knowing one's own energies.²⁰⁵ *Śakti vedanam* is actually when he is aware of all his senses. That is *śakti vedana* when he is aware of all his senses, when he does not follow the movement of the senses, but [rather], he makes the senses follow him, he makes his senses follow him. Do you understand? All these sensual organs, when they move on their objects, he does not move with them, but [rather], these [senses] follow him.²⁰⁶

JOHN: So he is the actor, not the acted.

SWAMIJI: He is the actor, not the acted. And in addition, *buddhi bhedā*, all differentiated states of knowledge,²⁰⁷ all moods,²⁰⁸ all names, all actions (all various actions), all this collectively is called “*rāma*,” because *vyāpako’tra śiva*, He pervades all these movements. So, hence, *rāma* is Śiva, and He is the supreme *kāraṇa*, the real cause of this whole universe.²⁰⁹

JOHN: Is there some literal sense of “*rāma*” that they’re driving this idea of permeating in all actions?

SWAMIJI: *Rāma* means “*rāmu krīḍāyāma*,” who plays, . . .

JOHN: Who plays.

SWAMIJI: . . . who plays in this universe—the player. Now he explains in the next *śloka* how you can get entry in the state of *rāma*:

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्।
 ध्यायते परमं ध्येयं गमागमपदे स्थितम्॥८८॥

*kalmaṣakṣīṇamanasā smṛtimātranirodhanāt /
 dhyāyate paramam dhyeyam gamāgamapade sthitam //88//*

You have just to stop *smṛti* (*smṛti* means, *vikalpa*). Just stop various *vikalpas* (thoughts). You have to stop them, not by the mind, [not] by the ordinary mind, but by that mind which is *kalmaṣa kṣīṇa manasā*, which is an absolutely pure mind, an “un-dotted” mind, that mind which is absolutely pure. By that mind, you have to see that all thoughts are put away.

JOHN: This mind is existing at what level? In *vijñānākala* or *Śuddhavidyā*?²¹⁰ What . . . ?

SWAMIJI: Yes.

JOHN: Not in *sakala*.

SWAMIJI: No, it is not in *sakala*. It must be in *vijñānākala*—just entry. *Vijñānākala* is the entry. The entry begins from *vijñānākala*, the entry in one’s own nature. And *dhyāyate paramam dhyeyam*, there he contemplates on that supreme object which is established, that is established, in *gama* and *agama*:²¹¹ *prāṇa* and *apāna* from the *āṇavopāya* point of view, *pramāṇa* and *prameya* (or *jñāna* and *kriyā*) from the *śāktopāya* point of view, and *prakāśa* and *vimarśa* from the *śāmbhavopāya* point of view.

SCHOLAR: So, you here differ from Jayaratha, who takes “*gamāgama*” as *upalakṣana*²¹² for the fourteen different aspects of *rāma*.

SWAMIJI: That is also *gamāgama* because all these . . . it is not only *prāṇa* and *apāna*, it is one step and another step, it is one talk and another talk. So, this whole will be found only in this fourteen-fold universe.

SCHOLAR: But still your interpretation differs from Jayaratha’s.

SWAMIJI: Yes.

JOHN: This is *śāktopāya*.

SWAMIJI: It is *śāktopāya*, it is *āṇavopāya*, it is *śāmbhavopāya*.

JOHN: In these.

SWAMIJI: Yes.

JOHN: This *dhyāna* (meditation), this is Shaivite *dhyāna*, this is not that *dhyāna* with *mūrti*.²¹³

SWAMIJI: No (affirmative).

JOHN: So, how does the Shaivite exactly define this *dhyāna*, this contemplation? Is he contemplating *prakāśa-vimarśa*, contemplating *jñāna-kriyā*, contemplating *apāna-prāṇa*?

SWAMIJI: It is only awareness. Through awareness he contemplates.

JOHN: So it doesn’t mean any kind of thinking about it in terms of *mūrti*.

Audio 3 - 42:18

SWAMIJI: Just be attentive. Don’t lose your own subjective consciousness.

Bas, that is all. You just have to observe and hold what you are really. Nothing is to be practiced. Everything is there.²¹⁴

JOHN: So, Shaivism never means, by “*dhyāna*,” this *mūrti*.

SWAMIJI: No.

JOHN: Thinking of Śiva with form or . . .

SWAMIJI: No [agreement].

SCHOLAR: Except in lower forms of meditation.

SWAMIJI: In *āṇavopāya* also, you have to be aware. Without awareness, *āṇavopāya* will be no use.

SCHOLAR: But you can have that *mūrti dhyāna*²¹⁵ with awareness.

SWAMIJI: *Mūrti dhyāna*, yes, with awareness. But *mūrti dhyāna* is discarded [here]. Only the subtle way of *dhyāna* of *āṇavopāya* is here mentioned—the subtle way.

SCHOLAR: In the *tantras*, say in the *Netra tantra*, [where] he describes meditation on Bhairavī and Bhairava with all their arms.

SWAMIJI: Yes, that is also . . .

SCHOLAR: Accepted.

SWAMIJI: . . . in *āṇavopāya*, yes. In the inferior state of *āṇavopāya*, not in the real state of *āṇavopāya*. In the real state of *āṇavopāya*, you have to be aware between two breaths. Move in and out, move in and out, with awareness of the subjective state. That is awareness.

JOHN: So this *dhyāna*, this lower *dhyāna* with *mūrti*, would just hold oneself in *vikalpa*.

SWAMIJI: But it purifies one’s mind, and so he becomes capable of this entry.

SCHOLAR: You create that image and then you draw it into yourself. Is that right?

SWAMIJI: Yes, yes.

SCHOLAR: So it also purifies and elevates.

SWAMIJI: It purifies, absolutely.

Audio 3 - 44:14

परं शिवं तु ब्रजति भैरवाख्यं जपादपि ।

param śivam tu vrajati bhairavākhyam japādapi /89a

It is not only by *dhyāna*, by this contemplation full of awareness, that he enters in that supreme state of Lord Śiva (or in that supreme state of *rāma*), but by recitation also, by the state of reciting *mantras* also, he enters in the state of Śiva, which is one with Bhairava. But what is that recitation? Recitation is:

तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ॥८९॥

tatsvarūpam japaḥ proktō bhāvābhāvapadacyutah //89b//

Recitation is to feel one object, to observe one object, and then observe another object, then observe another object. These are the “beads” that are existing in this universe.

JOHN: So the *japa* is to have that point between those beads?

SWAMIJI: Between those beads.

SCHOLAR: The thread—*sakti sūtram*.

SWAMIJI: Yes, thread. The thread, *sakti sūtram*, the thread is the reality of all these beads.

JOHN: *Mālā*.

SWAMIJI: Yes. *Tatsvarūpam japaḥ proktō bhāvābhāvapadacyutah*, because [the thread] is away from *bhāva* and *abhāva*.²¹⁶ It is away from one bead and another bead. “This is one bead, this is another bead, this another bead, this is another bead,” go on observing this whole universe, not only by appearance, [but also] by *śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste), and *gandha* (smell).

SCHOLAR: Every sensation.

SWAMIJI: Every sensation. One sensation is one bead, another sensation is another bead—see in-between.

SCHOLAR: This is *śāktopāya*.

SWAMIJI: This is *śāktopāya*, and this is real *japa*.

JOHN: Some senses are harder to use. It seems like taste would be more difficult than sight, for example.

SWAMIJI: Taste is also one bead.

SCHOLAR: So, when they talk of *lakṣa japa* and all this tens of thousands of recitations of *mantras*, what is meant in Shaivism?

SWAMIJI: *Lakṣa japa* is innumerable, innumerable. Just go on with full awareness through all the beads of the universe.

SCHOLAR: But when it says that this *yāga* is, say, *pañca lakṣa*, there are five points of awareness, the five centers, in the Kula system . . .

SWAMIJI: Yes, the five centers: *sṛṣṭi* (creation), *sthiti* (preservation), *saṁhāra* (destruction), *pidhāna* (concealing), and *anugraha* (revealing).²¹⁷ This also.

SCHOLAR: But *lakṣa* there really means, the center of intense awareness.

SWAMIJI: *Lakṣa* means, what is to be held with awareness. That is *lakṣa* (*lakṣyate iti lakṣa*).

JOHN: So, in the terms of five . . .

SWAMIJI: Don't go to that [meaning]. ["*Lakṣa*"] is not there [with the suffix] "ya."²¹⁸

SCHOLAR: *Lakṣa* in Shaivism doesn't mean that, just ten thousand recitations.

SWAMIJI: Ten thousand or one *lakh* (100,000). *Lakṣa* means, that point [to aim at].

SCHOLAR: Pandey thinks that it means that.

SWAMIJI: Yes. He's wrong.

SCHOLAR: It would even be too low for *āṇavopāya*.

SWAMIJI: Yes (laughs).

Audio 3 - 47:28

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः ।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ॥९०॥

tadatrāpi tadīyena svātantryenopakalpitah /
dūrāsannādiko bhedaścitsvātantryavyapekṣayā //90//

But in this state also, this is the freedom of His *svātantrya śakti* that He has, Lord Śiva has, established the differentiatedness of these means. Some means are away, far away, from His existence, and some ways are near His existence. Those which are far away from His existence, they are that *lakṣa japa*, etc., *pūjā* (worship), recitation of *mantras*, and observing that sacrificial fire, etc. These also are means but they are away, far away (*dūra*). *Āsanna* means, those [means which] are very near to It. And this is also the glory of His *svātantrya* [that] He has kept all these means. Some means are very near to Him and some means are very far away from Him.

Evaṁ svātantryapūrṇatvād . . . next, the ninety-first [śloka]:

Audio 3 - 48:55

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्ययम् ।
केन नाम न रूपेण भासते परमेश्वरः ॥९१॥

evaṁ svātantryapūrṇatvādatidurghaṭakāryayam /
kena nāma na rūpeṇa bhāsate parameśvaraḥ //91//

So, that Lord Śiva, who is *atidurghaṭa kāryayam*, whose actions are not understandable, whose acts you cannot imagine (beyond imagination, His actions are beyond imagination), . . .*

SCHOLAR: *Atidurghaṭa*, impossible.

SWAMIJI: Impossible. He makes the impossible possible.²¹⁹

*. . . so, *kena nāma na rūpeṇa, kena rūpeṇa parameśvarah na bhāsate*, He appears, He reveals His own nature, from every side, from those sides also which are away from Him and those sides which are very near to Him. So He reveals His nature *sarvena rūpeṇa*, by each and every means.

JOHN: Ninety-two.

SWAMIJI: Ninety-two and ninety-three, collectively:

Audio 3 - 50:11

निरावरणमाभाति भात्यावृतनिजात्मकः ।
आवृतानावृतो भाति बहुधा भेदसंगमात् ॥९२॥
इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम् ।
इच्छादिभिरभिरव्याभिर्गुरुभिः प्रकटीकृतम् ॥९३॥

nirāvaraṇamābhāti bhātyāvṛtanijātmakah /
āvṛtānāvṛto bhāti bahudhā bhedasamgamaat //92//
iti śaktitrayam nāthe svātantryāparanāmakam /
icchādibhirākhyābhiringurubhiḥ prakaṭikrtam //93//

Nirāvaraṇamābhāti, He appears without any interruption; *nirāvaraṇam*, without any foreign agency.

SCHOLAR: Obscuration.

SWAMIJI: Without any foreign agency. There is no foreign agent in-between, in-between the *sādhaka* and the *sādhyā*,²²⁰ Parameśvara and the *yogi*.

SCHOLAR: In *sāmbhavopāya*.

SWAMIJI: In *sāmbhavopāya*. *Nirāvaraṇamābhāti*, He appears without *āvaraṇa*, without . . .

JOHN: Covering.

SWAMIJI: . . . without covering [in *sāmbhavopāya*]. *Bhāti āvṛta nijātmaka*, He appears also with covering in *āṇavopāya*. *Avṛta anāvṛto bhāti*, He appears somewhat covered and somewhat revealed in *śāktopāya*. *Bahudhā bheda samgamāt*, because His differentiated states of means are innumerable (*bahudhā*). So these threefold energies, which are *parā*, *parāparā*, and *aparā*, . . .*

[Abhinavagupta lists the energies in this order]: *parā*, *aparā*, and *parāparā* [because] *parāparā* cannot be explained without explaining *aparā* first.²²¹

SCHOLAR: This is why at the beginning he . . .

SWAMIJI: In the beginning also, yes.²²² The supreme energy is explained first, then the inferior energy, and then the energy in-between.

*. . . and these threefold energies in that Lord, for that Lord, [are] for revealing His nature (*nāthe-naimittiki vyākhyātā*; “*nāthe*” is *naimittiki saptamī*,²²³ “for,” for

achieving the state of *nātha*²²⁴).

SCHOLAR: *Nātha pada prāptyartham.*

SWAMIJI: *Nātha pada prāptyartham.*²²⁵ *Svātantryāparanāmakam*, these threefold energies of Lord Śiva are nominated as *svātantrya*, collectively. *icchādibhirākhyābhiringurubhiḥ prakaṭīkṛtam*, and our ancient masters have revealed and explained that these are the energies of *icchā* (will), *jñāna* (knowledge), and *kriyā* (action). The energy of *icchā* is supreme, the energy of *kriyā* is inferior, and the energy of *jñāna* is medium.

JOHN: Ninety-four.

SWAMIJI: The ninety-fourth [*śloka*]:

VARIOUS NAMES ATTRIBUTED TO LORD ŚIVA (94-105)

Audio 3 - 53:11

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते।
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ॥९४॥

*devo hyanvarthaśāstroktaiḥ śabdaiḥ samupādiśyate /
mahābhairavadevo'yaṁ patiryah paramah śivah //94//*²²⁶

This Lord, who is *deva*, that *paramaśiva* (supreme Śiva), is explained as “*deva*” by *sārthaka* meanings,²²⁷ which are found in the *śāstras* (scripture).

JOHN: *Sārthaka* means?

SWAMIJI: *Sārthaka* means, with meaning. For instance, my name is Lakṣmaṇa. It has no *sārthaka*, it has no meaning.

JOHN: Without meaning.

SWAMIJI: It is *rūḍhiḥ*.²²⁸ My name is *brahmacārī*—it has meaning. This *brahmacārī* name is *sārthaka* and the Lakṣmaṇa name is *rūḍhiḥ*. And “*deva*” for Lord Śiva is a *sārthaka* name, it has got a meaning. Why He is “*deva*”? It is explained.

Mahābhairavadeva, He is nominated as Mahābhairava (supreme Bhairava *deva*), He is nominated as *patih* (universal husband), and supreme Śiva (*paramaśiva*). These are His *sārthaka* names.

SCHOLAR: *Mahābhairavadeva* (inaudible) *paramaśiva*.

SWAMIJI: “*Mahābhairavadeva*” is another.

JOHN: What is the meaning of “*mahābhairavadeva*”?

SWAMIJI: Supreme Bhairava *deva*. He has to explain it. He will explain it one-by-one. He will explain first [the meaning of] “Mahābhairava,” then “*Deva*,” then

“Pati,” and then “Śiva,” and then what “*parama*” means.

SCHOLAR: And “*mahā*.”

SWAMIJI: “*Parama*” and “*mahā*.”²²⁹

JOHN: So, ninety-five.

SWAMIJI: Yes, ninety-five and onwards:

BHAIRAVA (95-99)

Audio 3 - 55:11

विश्वं बिभर्ति पूरणधारणयोगेन तेन च भ्रियते।

*viśvam bibharti pūraṇadhāraṇāyogena tena ca bhriyate / 95a*²³⁰

Lord Śiva is called “Bhairava” because Bhairava means, He who protects this whole universe by holding it, filling it with His nature, and protecting it from all sides.

SCHOLAR: Preserving it.

SWAMIJI: Preserving it. And Bhairava means, the one who is filled and protected by the universe is Bhairava. The one who protects and fills the universe is Bhairava and the one who is protected and filled by the universe is Bhairava—both ways. This universe protects Him and He protects this universe—this Bhairava.²³¹

Audio 3 - 56:08

सविमर्शतया रव रूपतश्च संसारभीरुहितकृच्च ॥९५॥

savimarśatayā rava rūpataśca samsārabhīrūhitakṛcca //

95b// [not recited in full]

And when He creates *rava* in individuals, . . .*

Rava means, sound, that supreme sound filled with consciousness. *Savimarśatayā* means, filled with consciousness. When, in that sound, there is consciousness, that conscious sound is called “Bhairava.” “O-o-o-o-o-o-ṁ,” when you recite this “*om*” with consciousness, it is Bhairava, it is one with Bhairava—this sound. This is *rava rūpataśca*. Another way of explaining what Bhairava is: *samsāra bhūruhitakṛcca* (this is the third meaning).

*. . . in the one who is afraid from the universe, who is afraid from *samsāra* (*samsāra bhīru*), who wants to abandon this universe, who is afraid from *samsāra*, for him, who is the protector? Who protects him? The one who is afraid from *samsāra*, he is protected by that being who is Bhairava. Bhairava is [that Being] who protects those people who are afraid from *samsāra*, who are afraid from repeated births and deaths. Those persons are protected by that Being, which being

संसारभीतिजनिताद्रवात्परामर्शतोऽपि हृदि जातः ।

samsarabhitijanitadrvatparamarshato'pi hrди jatah /96a²³³

JOHN: Ninety-six.

SWAMIJI: Yes, ninety-six now.

When a sound comes automatically from the fear of the universe, by the fear of the universe a sound comes, e.g., “Ohhhh, we are gone now, there is no hope of our living,” and there also, because *spanda* is existing there,²³⁴ . . .

SCHOLAR: The vibration of awareness.

SWAMIJI: . . . the vibration of awareness is existing in that intensity of that *parāmarśa*,²³⁵ when you are absolutely . . .*

You have already been explained in the *Spanda Nirṇaya*.²³⁶

SCHOLAR: An expansion of the . . .

SWAMIJI: The expansion of *kim karomīti vā mrśan*, . . .

SCHOLAR: *Atikruddhaḥ*, . . .

SWAMIJI: *Atikruddhaḥ, prahṛṣṭo vā, kim karomīti*, there is the establishment of the Bhairava state.²³⁷
It is the same point he touches here.

*. . . *samsarabhitijanitād ravāt*, when [you are] afraid from *samsāra*, and some sound comes (that sound of fear), and when you are established in that fear [and you seek to find out] what that fear is actually, *parāmarśato'pi hrди jatah*, He appears in your own heart, there, at that point. He is Bhairava.²³⁸

SCHOLAR: Because of awareness.

SWAMIJI: Because of awareness.

प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ॥९६॥

prakaṭibhūtam bhavabhayavimarśanam śaktipātato yena //

96b//²³⁹

[He is Bhairava] by whose grace the discrimination of the universe [takes place] and Lord Śiva appears, *bhavabhaya vimarśanam*, [by wondering], “The fear of *samsāra*, is it really existing?”²⁴⁰

End of Audio 3 - 60:22

So, when you conclude that, [“It is the way of the universe; [I] should not mind about it,”²⁴¹ this understanding is] the grace of Lord Śiva, Bhairava. He is Bhairava.

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च।
कालग्राससमाधानरसिकमनःसु तेषु च प्रकटः ॥९७॥

*nakṣatraprерakakālatattvasaṁśoṣakāriṇo ye ca /
kālagrāsasamādhānarasiकamanahsu teṣu ca prakaṭah //
97//²⁴²*

Now, the ninety-seventh *śloka*.

Nakṣatraprерakakāla, the time which is observed and ruled out [i.e., measured], governed, by all these *nakṣatras*, . . .*

SCHOLAR: Celestial bodies.

SWAMIJI: Celestial bodies, these *nakṣatras* (*tārakas*), these stars, . . .

JOHN: Stars, the moon, . . .

SCHOLAR: Planets.

SWAMIJI: All these. Because, this time is established by these, by the movement of all these—the sun, the moon, everything.²⁴³

*. . . and the one who dries that time to nothingness, *tattva samśoṣakāriṇo*, those who dry it off, those who destroy this factor of time, the span of time, are called *yogis*.²⁴⁴

SCHOLAR: *Bheravās*.

SWAMIJI: *Bheravās*. And those *yogis* are nominated as “*bheravās*” because *bhāṇi*—*nakṣatrāṇi* *īrayati prerayati iti bherah*,²⁴⁵ . . .*

SCHOLAR: Time.

SWAMIJI: *. . . *bheram śoṣyanti iti bheravāḥ*, *tāsām ayam prakaṭa iti bhairava*, for whom that revealing state of nature is held is called Bhairava. Bhairava is revealed by them, by those who destroy the factor of time, that time which is governed by those stars and all these planets. *Teṣu ca prakaṭah*, to those, He is revealed, He is there, He is always present.

Audio 4 - 02:15

संकोचिपशुजनभिये यासां रवणं स्वकरणदेवीनाम्।
अन्तर्बहिश्चतुर्विधरवेचर्यादिकगणस्यापि ॥९८॥
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः।
भैरव इति गुरुभिरिमैरन्दूर्थैः संस्तुतः शास्त्रे ॥९९॥

*samkocipaśujanabhiye yāsāṁ
ravaṇāṁ svakaraṇadevīnām /
antarbahiścaturvidhakhecaryādikagaṇasyāpi //98//²⁴⁶
tasya svāmī samsāravṛttivighaṭanamahābhīmaḥ /
bhairava iti gurubhirimairanvarthaiḥ samstutah śāstre //*

And these collective masses of organs, sensual organs,²⁴⁸ which are shrunk at the time of fear, [from the] fear of the world—*samkoci paśu janabhiye yāsām ravaṇam*, [they are] shrunk and they cry, these masses of sensual organs cry, and those masses of organs [cry] first—and *antar bahiḥ caturvidha khecaryādi gaṇakasyāpi*, and the internal and external [energies], all these *khecarī*, etc., all these energies, which are governing behind these sensual organs,²⁴⁹ *tasya svāmī*, the master of all these organs is Bhairava.

And the last meaning of Bhairava is, *samsāra vṛtti vighaṭana mahābhīmaḥ*, He who is furious, that Being who is furious because of destroying all the differentiated states of the universe (*samsāra vṛtti vighaṭa*; *vighaṭana* means, *samharana*).²⁵⁰ *Bhairava iti gurubhirimair anvarthaiḥ samstutah śāstre*, in that *Śivatanu śāstra*, in that *śāstra* which is nominated as *Śivatanu*, in that *Śivatanu śāstra*, our masters have explained in this way the reality of Bhairava.

DEVA (100-102)

Now [Abhinavagupta] explains the word “*deva*,” why He is called “Deva.”

Audio 4 - 04:16

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम्।
 क्रीडा सर्वोत्कर्षेणवर्तनेच्छा तथा स्वतन्त्रत्वम्॥ १०० ॥
 व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन संजल्पः।
 निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम्॥ १०१ ॥
 तत्प्रवणमात्मलाभात्प्रभूति समस्तेऽपि कर्तव्ये।
 बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः॥ १०२ ॥

heyopādeyakathāvirahe svānandaghanatayocchalanam /

kriḍā sarvotkarṣenavartanecchā tathā svatantratvam //100

vyavaharaṇamabhinne’pi svātmani bhedena sañjalpaḥ /

nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam //101

tatpravaṇamātmalābhātprabhṛti samaste’pi kartavye /

bodhātmakah samastakriyāmayo dṛkkriyāguṇaśca gatiḥ //102

He explains that the verbal root of the word “*deva*” is “*divu*.” *Divu* is really the verbal root from which “*deva*” has been formed. And that verbal root, *divu*, is meant for “play.” *Heyopādeya kathā virahe*, it is not play when you go for business, when you go and collect money, when you earn money—it is not play.

JOHN: That is for some reason.

SWAMIJI: [It is not play] because it is for the reason to have and to disown

something—disown what you don't like, own what you like. This is *heya* (rejecting) and *upādeya* (accepting). When that *kalana* (behavior) is over, when you just play, just like a boy, or, just like Shanna,²⁵¹ . . .*

Shanna has no purpose. If she has one piece of candy in her hand, or [rather], a piece of gold in her hand, and you replace it with candy, she will be more happy. She will be more happy because she has no discrimination of what is to be held and what is to be thrown away—*heya updeya kathā virahē*.

*. . . so, *svānandaghanatayā ucchalanam*, just to jump and play in the universe because of His own freedom, because of His own happiness, joy, . . .

SCHOLAR: Undivided ecstasy.

SWAMIJI: Yes.

. . . that is “play.” [*Divu* also] is meant for being established in that state from which there is no higher state—the highest state, establishment in the highest state. The meaning of “establishment in the highest state” is the meaning of “*divu*.” This is the second meaning.

JOHN: The first meaning is “play.”

SWAMIJI: Play.

SCHOLAR: *Krīḍā*.

SWAMIJI: *Krīḍā*. *Vijīgīṣā* is the second meaning. *Vijīgīṣā* means, he who is bent upon subsiding each and every being—down.

SCHOLAR: Transcending every . . .

SWAMIJI: Transcending, the real transcendental state.

JOHN: *Anuttara*.

SWAMIJI: *Anuttara*. And [*vijīgīṣā* also means], *svatantratyam*, being absolutely independent, absolutely independent.

SCHOLAR: That is the explanation of “*vijīgīṣā*.”

SWAMIJI: *Vijīgīṣā*, yes. And *vijīgīṣā* is absolute independence in subsiding all, everything, and rising in transcendental Being, state.

SCHOLAR: *Katham nu nāma sarvānevābhībhūya aham varte*.²⁵²

SWAMIJI: Yes. This is the second meaning. The second meaning is over now. The third meaning [of *deva* is], *vyavaharāṇa*, He who moves in the universe; *abhinne'pi svātmani bhedena sañjalpah*, He who moves in this universe in such a way as if He is differentiated in differentiated states. He is not actually differentiated in differentiated states. If He moves in differentiated states, He is undifferentiated. This is *abhinne'pi svātmani, sañjalpa vyavahāranam*. That is *vyavahāraṇam*.

SCHOLAR: *Sañjalpa*.²⁵³

SWAMIJI: *Vyavahāraṇam, abhinne'pi svātmani bhedena sañjalpa*. *Vyavahāra* is, although this whole universe is differentiated, in that differentiated state, [He is] the one who is undifferentiated. The one who observes the undifferentiated state is *vyavahāra* (it is His daily routine of His actions). [The fourth meaning of *deva* is],

nikhilāvabhāsanāt ca dyotanam, as He shines, He is shining, and He makes everything shine in glory, it is the meaning of *dyotana* (*dyotana* means, shining, splendor). And *stuti*, the one who is worshipped and sung by people is [the fifth meaning of] *deva*. The one who is worshipped and sung . . .

JOHN: In *pūjā*, etc.

SWAMIJI: . . . in *pūjā*, etc., by people, is *deva*. What is worshipping and what is singing? Singing is, *yataḥ sakalam tatpravaṇāmāmalābhātprabhṛti samaste'pi kartavye*, whatever is being [performed] in action, whatever you act (you go for business, you go and light the stove, you go and take food), this is His worship, this is the worship of Lord Śiva in the actual state, in the real state.

JOHN: In the real way.

SWAMIJI: In the real way, everything, each and every act that we do, is His worship (*dyotanam asya sakalam*). *Bodhātmakah samastakriyāmaya dṛkkriyāguṇaśca gatih*, and His being everywhere, this is the last meaning of *deva*, because *samasta kriyāmaya dṛk kriyā guṇaśca*, He has the qualification of knowing and doing [everything], so He is all-doer and all-knowledge. This is His *gatih*, this is His act, this is His movement.

Audio 4 - 11:18

इति निर्वचनैः शिवतनुशास्त्रे गुरुभिः स्मृतो देवः।

iti nirvacanaiḥ śivatanu śāstre gurubhiḥ smṛtau devah /

[commentary introduction to verse 103]

This way our masters have explained the meaning of this word “*deva*” in the *Śivatanu śāstra*.

SCHOLAR: Br̥haspati *pāda* . . .

SWAMIJI: Br̥haspati *pāda*.²⁵⁴

SCHOLAR: . . . is *bheda-śaiva*.

SWAMIJI: Yes, *bheda-śaiva*,²⁵⁵ yes. But, as he has explained this [word] “*deva*,” It is to be owned, It is to be respected.

SCHOLAR: Likewise, Abhinavagupta explains “*devī*” in same way . . .

SWAMIJI: Yes.

SCHOLAR: . . . in the *Parātriśikā*.

SWAMIJI: Yes, in *Parātrīśikā Vivaraṇa*.

Now he explains “*pati*,” what is the meaning of “*pati*.” He is the universal husband. Lord Śiva is the universal husband. All others are His wives.

शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते।

śāsanarodhanapālanapācanayogātsa

sarvamupakurute /103a²⁵⁶

[He is Pati] by *śāsana*, by governing, by directing, this whole universe. [He is Pati by] *rodhana*; *rodhana* means, by keeping them in a standstill state. They don't move upward and they don't go down by that action of Lord Śiva.

SCHOLAR: He blocks them.

SWAMIJI: Blocks them. That is *rodhana*. And *pālana* also; He protects them, protects this whole universe. *Pācana*, and He completes the fruit of all actions, He ripens the fruit of actions. So, actually, He benefits this whole universe by governing (*śāsana*), by *rodhana* (by keeping them in a standstill way),²⁵⁷ . . .*

SCHOLAR: He favors this whole universe.

SWAMIJI: He favors. *Upakārati* is “favors.” “Favors” is the exact word for this.

*. . . and *pācana*, by completing and ripening the fruit of actions.²⁵⁸

तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तत्र ॥ १०३ ॥

tena patiḥ śreyomaya eva śivo nāśivam kimapi tatra //103//

[not recited]

It is why He is called, “the husband of the universe.” And He is called “Śiva” also because He is all-round glorious; *śreyomaya eva śivo*, the un-glorified state is absolutely absent there.

SCHOLAR: He is explaining “Śiva” here?

SWAMIJI: Yes, “Śiva.”

SCHOLAR: *Nāśivam*.

SWAMIJI: *Nāśivam* *vidyate kimapi tatra*.²⁵⁹

BHAIRAVA-DEVA-PATI-ŚIVA (104-105)

[Abhinavagupta now] illuminates why Lord Śiva is “Bhairava,” why only Lord Śiva is “Pati,” and why only Lord Śiva is “Śiva”:

ईद्यूपं कियदपि
 रुद्रोपेन्द्रादिषु स्फुरेद्येन।
 तेनावच्छेदनुदे
 परममहत्पदविशेषणमुपात्तम् ॥ १०४ ॥

īdṛgrūpaṁ kiyadapi
 rudropendrādiṣu sphuredyena /
tenāvacchedanude
*paramamahatpadaviśeṣaṇamupāttam //104//*²⁶⁰

[not recited in full]

As we see, this state of being Bhairava, this state of being Deva, this state of being Pati, and this state of being Śiva, is observed in Indra, in Brahmā, in Viṣṇu, in all these deities. So, [in order] to discriminate this state, *tena avacchedanude*, to discriminate that state of Bhairava, to discriminate that state of Śiva, and Pati, and Deva, *parama mahat pada viśeṣaṇam upāttam*, so he has adjusted, he has added, the qualification of “*parama*” and “*mahā*.”

SCHOLAR: The adjectives.

SWAMIJI: So, He is not Bhairava; He is Mahābhairava. He is not Śiva; He is Paramaśiva. He is not *deva*; He is Paramadeva.

SCHOLAR: Mahādeva.

SWAMIJI: Mahādeva.

Audio 4 - 15:36

इति यज्ज्ञेयसतत्त्वं दर्शयते तच्छिवाज्ञाया।
 मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ॥ १०५ ॥

iti yajjñeyasatattvam darśyate tacchivājñāyā /
mayā svasaṁvitsattarkapatiśāstratrikakramāt //105//

So this way, what is placed as the essence of what is to be got, what is to be recognized (*iti yat jñeya satattvam*, the essence of what is to be obtained), that state will be explained now in the *Tantrāloka*. That state will be explained in the *Tantrāloka* by the order of Lord Śiva. [Abhinavagupta says:] “Lord Śiva has ordered me to explain it in the universe, to explain the essence of what is to be got, what is to be obtained, by taking the help of my own experience (*svasaṁvit*), by taking the help of the pointing notes (*sattarka*) of my master, and by taking the help of the *dvaita śāstras* and the *dvaitādvaita śāstras*,²⁶¹ and by taking the help of the Trika *śāstras* (*advaita śāstras*).”²⁶²

SCHOLAR: When he says, “*śivājñāyā*,” does he mean “*svagurvajñayā*”?

SWAMIJI: *Śivo'tra guruḥ*,²⁶³ that can be, yes. There is no difference between Śiva and the master.

SCHOLAR: *Ādi vākyam*.

SWAMIJI: This is also *ādi vākyam*.²⁶⁴ Now the *śāstra* will be explained. It is very beautiful. The *Tantrāloka* is very beautiful.

SCHOLAR: Great! That thing on Bhairava is magnificent.

SWAMIJI: Yes. Now here he begins to lay down the explanation of *śāstra*, what *śāstra* is here in the *Tantrāloka*—the theory.

END OF INTRODUCTION

THE TEACHINGS OF TANTRĀLOKA (106-138)

Audio 4 - 17:38

तस्य शक्तय एवैतास्तिस्रो भान्ति परादिकाः ।
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिताः ॥ १०६ ॥

tasya śaktaya evaitāstisro bhānti parādikāḥ /

*sṛṣṭau sthitau laye turye tenaitā dvādaśoditāḥ //106//*²⁶⁵

Lord Śiva's three energies—*parā*, *parāparā*, and *aparā*, [which are] *abheda*, *bhedābheda*, and *bheda*²⁶⁶ [respectively]—shine in their own nature in the states of creation, protection, destruction, and in the transcendental state of these three (*turya* means, that transcendental state).²⁶⁷

JOHN: Fourth.

SWAMIJI: In this way, these energies (*parā*, *parāparā*, and *aparā*) shine in a twelve-fold formation, they become twelve [*kālīs*].²⁶⁸ These three shine in each act: in *sṛṣṭi* (creation), in *sthiti* (protection), in *laya* (destruction), and in the transcendental state (*turya*).²⁶⁹

Now in this next *śloka*, he clears the doubt of why there are only twelve states of energies, why not innumerable states of energies, because Lord Śiva is possessing innumerable energies, not only twelve. For this he explains in this *śloka*:

Audio 4 - 19:20

तावान्पूर्णस्वभावोऽसौ परमः शिव उच्यते ।
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ॥ १०७ ॥

tāvānपूर्णस्वभावो'सौ paramah śiva ucyate /

tenātropāsakāḥ sākṣāttatraiva pariniṣṭhitāḥ //107//

This supreme Lord Śiva is said to be full by explaining these twelvefold energies of His.²⁷⁰ So, in these twelvefold energies, those who are given to contemplation, those who contemplate on these twelvefold energies, really are established in His nature.²⁷¹

One hundred and eight now:

Audio 4 - 20:07

तासामपि च भेदांशन्युनाधिक्यादियोजनम्।
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम्॥ १०८॥

*tāsāmapi ca bhedāṁśanyūnādhikyādiyojanam /
tatsvātantryabalādeva śāstreṣu paribhāṣitam //108//*

In these twelvefold energies, there are many and various ways of contemplation. There are *nyūna* energies and *ādhikya* energies; less energies than twelve (*nyūna*) and more energies than twelve (that is *ādhikya*). And those energies also shine by His independent freedom (*svātantrya*). It is described in the *śāstras*.

The next [*śloka*]:

Audio 4 - 20:56

एकवीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः।
पञ्चमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः॥ १०९॥
नवात्मा दशदिक्छक्तिरेकादशकलात्मकः।
द्वादशारमहाचक्रनायको भैरवस्त्विति॥ ११०॥

*ekavīro yāmalo’tha triśaktiścaturātmakāḥ /
pañcamūrtih ṣadātmāyam saptako’ṣṭakabhūṣitaḥ //109
navātmā daśadikchaktirekādaśakalātmakāḥ /
dvādaśāramahācakranāyako bhairavastviti //110//*

JOHN: 109 and 110.

SWAMIJI: 109 and 110, yes.

In some states, He shines just like *ekavīra* (*eka vīra*, only one), sometimes He shines as two (*yāmala*), sometimes He shines in the triple formation (*triśakti*), sometimes fourfold (*catur*), at some places *pañca mūrti* (fivefold), *ṣadātmā* (sixfold), *saptaka* (sevenfold), *aṣṭaka bhūṣita* (eightfold), *navātmā* (ninefold), *daśa dikśaktir* (tenfold), *ekādaśa kalātmaka*, and elevenfold.

SCHOLAR: Eleven *kalās*.

SWAMIJI: Eleven *kalās* (divisions or aspects), yes.

SCHOLAR: And ten directions (*daśa dik śaktir*).

SWAMIJI: And He Himself becomes, He Himself is established, there in the twelfth energy, *dvādaśa* energy, and He governs all these eighteen.²⁷²

SCHOLAR: He is established as the Lord of the great *cakra*, . . .

SWAMIJI: *Dvādaśāra mahā cakra nāyakāḥ*.

SCHOLAR: . . . of the *cakra* of twelve.

SWAMIJI: Twelvefold energies. Energies!

SCHOLAR: As the thirteenth.

SWAMIJI: *Eka vīra* means, when there is only Śiva everywhere. *Yāmala*, when there is Śiva and Śakti. *Triśakti*, when there are three energies shining (*parā*, *parāparā*, and *aparā*). *Caturātmā*, when there are four states: wakefulness, dreaming, dreamless [sleep], and *turya*.

SCHOLAR: Not that *jayā*, *vijayā*, *aparājītā* etc.?²⁷³

SWAMIJI: No, that I don't accept. *Pañcamūrti*—so you'll come to understanding—*pañcamūrti*; *pañcamūrti* means, *sṛṣti*, *sthiti*, *samhāra*, *pidhāna*, and *anugraha* (creation, protection, destruction, concealing, and revealing). *Ṣaḍātmā*—*ṣadātma* [are the] sixfold energies. The sixfold energies are these [goddesses], what Jayaratha has explained.

JOHN: What are they?

Audio 4 - 23:39

SWAMIJI: Viśvā, Viśveśā, Raudrī, Vīrakā, Tryambikā, Gaurvī. These are the six energies of Lord Śiva shining in the sixfold states.

SCHOLAR: And where do these shine? Where are these six realized?

SWAMIJI: They are realized in His own nature, in the nature of Lord Śiva.

SCHOLAR: But from the point of view of the *sādhaka*, from the *sādhaka*'s point of view?

JOHN: What are these energies?

SCHOLAR: What do they represent? This is *anvartha kalpanā*, isn't it?

SWAMIJI: Yes, yes. They are those [energies] who shine and protect the *sādhaka* from all sides. Viśvā energy is the universal energy. Viśveśā energy is that energy which is above the universe. Raudrī is that energy which is keeping the *sādhaka* in a standstill position. Vīraka means, that which inserts heroic power in the *sādhaka*. Tryambikā means, that energy which puts the threefold (*parā*, *parāparā*, and *aparā*) states in the *sādhaka*. Gurvī means, that who commands the *sādhaka*. These are the sixfold energies that the *sādhaka* experiences in his *sādhanā*. And sevenfold are these: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍā. These govern His states of organic action. Aṣṭakena (eightfold) means, when Aghorā is also there.²⁷⁴ The tenfold energies are Umā, Durgā, Bhadrakālī, Svastī, Svāhā, Śubhāṅkarī, Śrīh, Gaurī, Lokadhātri, Vāgīśī.

SCHOLAR: *Dik śakti*.²⁷⁵

SWAMIJI: *Aṣṭaka madhyavartī navātmā*,²⁷⁶ he who governs these eightfold energies is *navātmā*. Jayaratha, the commentator, says *ekā daśa*²⁷⁷ is [discussed] in the *Khaṇḍa-cakra sāstra*. This is up to *eka daśa* energies (eleven-fold energies), i.e., *nyūna* energies. It is *nyūna samkhyā*, it is less than twelve. Now, *dvādaśāraṇam mahā cakra nāyako bhairava*, Bhairava is *nāyaka*, the leader of the twelvefold energies. Here, he has explained [that] this is *adhikā samkhyā*.

SCHOLAR: Thirteen.

SWAMIJI: Thirteenth.

SCHOLAR: But *sāra*deva, It is not really the thirteenth, though.

SWAMIJI: No, It is the thirteenth and onwards, not only the thirteenth.

SCHOLAR: It is explained in great length in book four [of the *Tantrāloka*] that really there is no thirteenth.

SWAMIJI: Thirteen *kālīs*. There it is described in the explanation of the *kālīs*. The *kālīs* are only twelve, not thirteen—either one or twelve.

SCHOLAR: But this *sarvotīrṇa* (all-transcending) Bhairava is not more than those twelve.

SWAMIJI: It is more than twelve.

SCHOLAR: In a substantial sense?

SWAMIJI: He is beginning to enter in the innumerable states of His being from the thirteenth. It is not concerned with the twelve *kālīs* here.

SCHOLAR: Although the *dvādaśāra* is the twelve *kālīs*.

SWAMIJI: Up to *dvādaśāra*.²⁷⁸

SCHOLAR: *Dvādaśāraṇam mahā cakra nāyako*, He is the leader of that *cakra*.²⁷⁹

SWAMIJI: He is the leader of that *cakra* and then He leads onwards also. It is why he says:

Audio 4 - 27:35

एवं यावत्सहस्रारे निःसंख्यारेऽपि वा प्रभुः ।
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते ॥ १११ ॥

*evam yāvatsahasrāre niḥsamkhyāre'pi vā prabhuḥ /
viśvacakre maheśāno viśvaśaktirvijrmbhate //111//*

In this very way—the one hundred and eleventh [*śloka*]—in this very way, when He attains and governs the *sahasrāra cakra*, thousandfold energies—not only thousandfold, *niḥsamkhyāre*, “numberless-fold,” more than a thousand—and that becomes *viśva cakra*, the universal wheel, and in that universal wheel, this Maheśvara, the possessor of universal energies, shines completely (*vijrmbhate*; *viśeṣaṇa vijrmbhate*). So, It is *adhikā samkhyā* (*adhikā samkhyā* is “innumerable”). [Maheśvara is] after twelve–thirteen-fold and onwards.

SCHOLAR: Śiva is never really, Bhairava is never really, a number in that sense—*kalayiti*.

SWAMIJI: He is not really the thirteenth, He is not the fourteenth, He is *asamkhyā* (numberless)!

The next [*śloka*]:

Audio 4 - 28:45

तेषामपि च चक्राणा स्ववर्गानुगमात्मना ।
ऐक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ॥ ११२ ॥

*teṣāmapi ca cakrāṇāsvavargānugamātmanā /
aikyena cakrago bhedastatra tatra nirūpitah //112//*

In many *sāstras*, in here and there, in so many *sāstras*, this differentiation established in these wheels is explained by taking hold of each class. For instance, if *catuh-ṣad-dvirdvigaṇanā* . . . the next [śloka]:

Audio 4 - 29:23

चतुष्षाङ्गद्विंश्चणनायोगात्मैशिरसे मते ।
षट्क्रेश्वरता नाथस्योक्ता चित्रनिजाकृतेः ॥ ११३ ॥

*catusṣaḍdvirdvigaṇanāyogaṭtraiśirase mate /
ṣaṭcakreśvaratā nātha syoktā citranijākṛteḥ //113//*

First take the sixfold energies:²⁸⁰ fourfold (*catus*), *ṣad* (sixfold), *dvirdvigaṇanāt*; *dvigaṇanā yogena*, (*dvigaṇanā yogena* means, six into two),²⁸¹ i.e., twelvefold and twenty-four.²⁸²

So, *ṣanṇām cakrāṇām īśvaratā*,²⁸³ so He governs and rules and possesses the kingdom of these sixfold [wheels of] energies, sixfold *cakras*.²⁸⁴

SCHOLAR: So, that's four, six, eight, twelve, sixteen, and twenty-four.

SWAMIJI: Yes. These are six, these are *ṣaṭ cakras*.²⁸⁵ It is defined in the *Triśirobhairava* [*tantra*].

The next [śloka]:

Audio 4 - 30:30

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः ।
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ॥ ११४ ॥

*nāmāni cakra devīnām tatra kṛtyavibhedataḥ /
saumyaraudrākṛtidhyānayogīnyanvarthakalpanāt //114//*

These *devīs* of these *cakras* (wheels) are nominated according to the need of the *sādhaka* in their meditation, in their particular meditation, or particular *dhyāna*, or particular *havan, homa*, etc., oblations.

Audio 4 - 31:08

एकस्य संविन्नाथस्य ह्यान्तरी प्रतिभा तनुः ।
सौम्यं वान्यन्मितं संविदूर्मिंचक्रमुपास्यते ॥ ११५ ॥

ekasya saṁvinnāthasya hyāntarī pratibhā tanuh /

saumyam vānyanmitam samvidūrmicakramupāsyate //115//

This wheel of the tides of energies are said to be held by Lord Śiva in the way of [supporting or fulfilling] the action of *sādhakas* in the way of *saumya*²⁸⁶ or *raudra*.²⁸⁷ If [the *sādhaka*] wants that, “Let the energy of Lord Śiva destroy such and such person” or “Let the energy of Lord Śiva protect such and such person,” in this way, [for] those who meditate and contemplate and do some oblations, that also takes place.

SCHOLAR: You didn’t explain the first part of the verse—*ekasya samvit nāthasya hyāntarī pratibhā tanuh.*

SWAMIJI: This is internal *pratibhā*,²⁸⁸ this is the internal embodiment of consciousness, the conscious creative energy that creates protection or destruction in beings according to the needs of *sādhakas*. For instance, he explains in the next *śloka* [the procedure] for protection:

Audio 4 - 32:36

अस्य स्यात्पुष्टिरित्येषा संविदेवी तयोदितात्।
ध्यानात्सञ्जल्पसमिश्राद्यापाराच्चापि बाह्यतः ॥ ११६ ॥

asya syātpuṣṭirityeṣā samviddevī tayoditāt²⁸⁹ /

dhyānātsañjalpasammiśrād vyāpārāccāpi bāhyataḥ //116//

[not recited]

For instance, “*asya syāt puṣṭih*,” somebody may think that, “Let this man get fattened. Let this man get strength. He is so weak, let him get strength.” *Ityeṣā samviddevī*, this feeling in his consciousness is the subjective hero for this, for doing that.

SCHOLAR: Subjective . . . ?

SWAMIJI: Subjective hero. I mean to say that this consciousness, internal consciousness, will do the needful, not the meditation.

SCHOLAR: *Samviddevī tayoditāt.*

SWAMIJI: The *samvit devī*²⁹⁰ in his internal consciousness [will fulfil] that [desire of] “Let him be protected.”

SCHOLAR: *Āntarīpratīka.*

SWAMIJI: *Āntarīpratīka.*²⁹¹ “*Asya syāt puṣṭih*, let this man become fat or strong.” *Ityeṣā samvid devī*, this [thought or desire] you have to maintain first. The *sādhaka* has to maintain first this consciousness in his mind: “Let this man be protected by putting more weight in him.”

“*Tathoditāt*” is incorrect. [It should read] “*tayoditāt*”—*tayāt samvittyā, samvit devyā.*

By that *samvit devī*, what[ever desire] is put forth, *dhyāna sañjalpa sammiśrāt vyāpāra, bāhyata vyāpārāt*, by external *vyāpāra* (external actions) and *dhyāna* (contemplation), he has to contemplate according to this *saṁkalpa*, to this desire.

According to this desire, he has to contemplate.

JOHN: And the desire is to make this man . . .

SWAMIJI: Fat, strong.

SCHOLAR: So, he says that this *dhyāna* arises from that *samvid devī-tayoditāt*.

SWAMIJI: Yes. Which *samvid devī*?

SCHOLAR: And that it is involved . . .

SWAMIJI: Which *samvid devī*?

SCHOLAR: *Samvid devī*—“asya syāt puṣṭir.”

SWAMIJI: Yes, this *samvid devī*.

JOHN: Making the man [fat and strong].

SWAMIJI: And *vyāpārāt cāpi bāhyataḥ*, and external actions also. External actions also he has to [perform] there. External actions: that those words must be uttered so that . . . not harsh words. In all that *dīkṣā* (initiation), harsh words are not to be used; [only] soft words, protecting words, mild words.

SCHOLAR: ‘*Sauḥ*’, ‘*vaṣat̄*’. [292](#)

SWAMIJI: Yes, all these. That is *bāhi vyāpāra*. By that, . . .

Audio 4 - 35:48

स्फुटीभूता सती भाति तस्य तादृकफलप्रदा।
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम्॥११७॥

*sphuṭībhūtā satī bhāti tasya tādṛkphalapradā /
puṣṭih śuṣkasya sarasībhāvo jalamataḥ sitam //117//*

[not recited in full]

. . . *sphuṭībhūtā satī samvit*, when this consciousness of that desire gets its ripe formation, is ripened, *bhāti tasya tādṛk phalapradā bhāti*, [that internal *samvit*] exactly puts that fruit in that *sādhaka*.

SCHOLAR: *Tādṛk yatheṣṭam*.

SWAMIJI: *Yatheṣṭam*. [293](#)

JOHN: Now, is this *sādhaka* speaking for himself [saying], “I need more meat on my bones” or is this for some other person?

SWAMIJI: No, the master. The master has to do this for the *sādhaka*, for his disciple. If his disciple is very weak, skinny, and reduces his weight day-by-day, for him, he does this kind of [act] according to the *samvit devī*—[the master] has to put this desire in his [own] consciousness first, and then, from that consciousness, he has to create *dhyāna* and *sañjalpa*, and external words, sounds, etc.

JOHN: So, *dhyāna* would be holding that awareness in your mind.

SWAMIJI: Yes.

JOHN: What is this other one, this external action?

SWAMIJI: *Sañjalpa*. *Sañjalpa* means, *mantra japa*.

JOHN: External repetition of *mantras*.

SWAMIJI: Yes.

JOHN: Pleasurable *mantras*.

SWAMIJI: And *vyāpāra* (action) also, [but] not crude ways of action. *Puṣṭi* *śuṣkasya sarasī bhāvah*, because protection, *puṣṭi*, fattening one man, means to put *rasa* in him, liquid, . . .

SCHOLAR: Vital liquid.

SWAMIJI: . . . vital liquid in him. It is why *jalamataḥ sitam*, it is why [it is to be conceived as] water [which] is shining in a white way (water is white; *sitam* means, white).

SCHOLAR: Aha, so it's not *jalamataḥ sitam anugamya*?²⁹⁴

SWAMIJI: No (agreement), *jalam atah sitam*.²⁹⁵

Audio 4 - 37:58

अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते।
ये च स्वभवतो वर्णा रसनिःष्यन्दिनो यथा ॥ ११८ ॥

anugamya tato dhyānam tatpradhānam pratanyate /
ye ca svabhāvato varṇā rasaniḥṣyandino yathā //118//

[not recited]

Tato dhyānam anugamya, in this way, [the master] has to create, contemplate, on water. He has to contemplate on water and adjust that contemplation of water with the *sādhaka* so that that watery substance is inserted in the *sādhaka*.

JOHN: In other words, the *sādhaka* would drink that, is it?

SWAMIJI: No, it is only contemplation, through meditation. [The master] inserts that meditation, and adjusts that meditation, with the *sādhaka* so that the *sādhaka* is refined with that *jala* (water) and dryness is removed [from] his system. And *tatpradhānam pratanyate*, *jalapradhānam dhyānam pratanyate*, and then the master contemplates on that *dhyāna* which is filled with water (*jala pradhāna*).

SCHOLAR: Can you explain “*anugamya*” again? *Anugamya*— how do you take “*anugamya*” here?

SWAMIJI: *Anugam-*, *jalam atah sitam*. After understanding this, after understanding that *jala* is white, so he contemplates according to the whiteness, not blackness, not redness. Redness will suck *rasa* from the *sādhaka*.

SCHOLAR: This is *sākāra dhyāna*.

SWAMIJI: Yes, it is *sākāra dhyāna*.²⁹⁶ And not only *dhyāna*, he has to recite *mantras* also accordingly, *mantras* also which are soft, which create *rasa*.

दन्त्यौष्ठ्यदन्त्यप्रायास्ते कैश्चिद्दृणैः कृताः सह।

dantyausṭhyaadantyaprāyāstekaiścidvarṇaiḥ kṛtāḥ saha /

119a [not recited]

That is *dantyausṭhya*²⁹⁷ *dantyaprāyā*, those [words which] are recited through the teeth, those words, those *mantras*, which are recited through teeth, or which are recited by the teeth and the lips simultaneously, together.

JOHN: Can you give some examples of those?

SWAMIJI: ‘*Vam̄*’, ‘*lam̄*’, [but] not ‘*ram̄*’.

JOHN: Not ‘*ram̄*’.

SWAMIJI: No, ‘*ram̄*’ is [sounded] from the head. The head is hot, so this will produce heat in the *sādhaka*. ‘*Vam̄*’ because there is a connection of the teeth in that [sound], so it will produce *rasa*. The teeth produce *rasa*, the teeth always produce *rasa*. There must not be *oṣṭhya*²⁹⁸ alone.

JOHN: Then the most essential one will be ‘*va*’.

SWAMIJI: ‘*Va*’, yes.

SCHOLAR: ‘*Vaṣat̄*’, ‘*vauṣat̄*’, is that . . . ?

SWAMIJI: ‘*Vauṣat̄*’, yes.

JOHN: Because ‘*va*’ uses both teeth and lips together.

SWAMIJI: Teeth and lips, yes. And *danta* also is ‘*sa*’, ‘*la*’. *Kaiścit varṇaiḥ kṛtā saha*, it is not only ‘*vam̄*’ or ‘*sam̄*’. You can adjust some more *mantras* with it, but the beginning must be with ‘*va*’ or with ‘*sa*’—*dantya*.

तं बीजभावमागत्य संविदं स्फुटयन्ति ताम्॥ ११९॥

tām bījabhāvamāgatyā samvīdaṁ sphutayanti tām //119b//

Then, *bījabhāvam* means, *mantra bhāvam*, the state of *mantra*. When that is produced, when that is uttered by the master for that *sādhaka*, *tām samvīdaṁ sphuṭayanti*, that *samvīda* gets its real position.

SCHOLAR: That awareness, “Let him have *puṣṭi*,” becomes fully expanded.

SWAMIJI: (agreement)

पुष्टिं कुरु रसेनैनमाप्यायय तरामिति। संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत्॥ १२०॥

puṣṭim̄ kuru rasenainamāpyāyaya tarāmiti /

sañjalpo’pi vikalpātmā kim tāmeva na pūrayet //120//

[not recited]

“*Puṣṭim kuru*”—now this is the *sañjalpa*²⁹⁹—“O Lord, protect him, give him fat, give him strength (*puṣṭim kuru*). *Rasena enam āpyāyaya tarām*, put fullness in him by *rasa*.” This *sañjalpa* also, although it is with *vikalpa*, this also fulfills his ambition.

SCHOLAR: Although it involves discrete thoughts (*vikalpa*).

SWAMIJI: Yes.

Audio 4 - 42:17

अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम्।
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम्॥ १२१ ॥

amṛteyamidam kṣīramidam sarpirbalāvaham /
tenāsyā bijam puṣṇīyāmityenām pūrayetkriyām //121//

[not recited]

Amṛtaiyam, this is *amṛta*. *Amṛta* is some herb. It is called *sākhā gluvi* in Kashmiri.³⁰⁰ It is not the only [use of] *sākhā gluvi*. You can put it in *sāmagrī* also,³⁰¹ in the oblation in a [sacrificial] fire (*havan*). In a *havan* with the *sāmagrī*, you mix that *sākhā gluvi*. Because, in the end, [the master] has to [perform] the ceremony of *havan* also for his [disciple’s attainment of] fullness. [The master must say]: “*Amṛteyam* (this is *amṛta*), *idam kṣīram* (this is milk), *idam sarpi* (this is *ghee*), *balāvaham* (this is [the substance] which puts strength in the body).” *Tenāsyā bijam puṣṇīyam*, by this way, this *bija*, this *mantra bhāva*, this state of *mantra*, the recitation of *mantra*, *puṣṇīyam ityenām pūrayet kriyām*, puts strength in that [sacrificial substance] and [the disciple] gets the fullness of that fruit.

SCHOLAR: This *kṣīram* is *dadhi* here.³⁰²

SWAMIJI: *Kṣīram* is *dadhi*—“*dadhi homāt parā puṣṭih*.”³⁰³

SCHOLAR: By sacrificing curds . . .

SWAMIJI: Curds in the fire.

SCHOLAR: . . . gives the highest *puṣṭi*.

SWAMIJI: Highest *puṣṭi*.

SCHOLAR: Highest nourishment.

SWAMIJI: Nourishment.

JOHN: Now, one twenty-two.

SWAMIJI:

Audio 4 - 43:49

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते।
अवच्छेदानवच्छिद्यां भोगमोक्षार्थिभिरक्रमात् ॥ १२२ ॥

*tasmādviśveśvaro bodhabhairavaḥ samupāsyate /
avacchedānavacchidbhyaṁ bhogamokṣārthibhir kramāt //
122//*

SCHOLAR: *Kramāt?*

SWAMIJI: Not “*janaiḥ*.” *Bhoga mokṣārthibhir kramāt.*

SCHOLAR: *Kramāt* (respectively).

SWAMIJI: Yes. “*Janaiḥ*” is incorrect, “*janaiḥ*” is not the real reading of Abhinavagupta.

SCHOLAR: You remember this from Swami Maheśvara’s manuscript.³⁰⁴

SWAMIJI: Yes.

Tasmāt, so, this Lord of the universe, who is *bodha-* Bhairava,³⁰⁵ He is worshipped (*samupāsyate*, worshipped) by those who need *bhoga* (enjoyment) and by those who need liberation (*mokṣa*)—the *bhoga* of *samsāra* (the enjoyment of the world) and the liberation from the world. Those who desire for enjoyment of the world, they also worship this *viśveśvarah*,³⁰⁶ *bodha-*Bhairava, and those who desire for liberation, [for] getting liberated from this world, they also worship *bodha-* Bhairava. And *avaccheda anavat chidbyām*, in succession, *avacchedena anavacchedena ca*, those who desire for worldly enjoyments and worship Lord Śiva, they worship Lord Śiva in a limited way. Those who worship for liberation, they worship Lord Śiva in an unlimited way.

SCHOLAR: *Bodha-Bhairava* is “awareness-Bhairava,” that Bhairava with awareness.

SWAMIJI: Bhairava filled with awareness. In the next *śloka*, he gives the reference of the *Bhagavad Gītā*:

Audio 4 - 45:42

येऽप्यन्यदवताभक्ता इत्यतो गुरुरादेशत्।

ye'pyanyadevatābhaktā ityato gururādiśat /123a

Our master, our ancient master, Lord Kṛṣṇa, also said the same thing in His *Bhagavad Gītā* in this verse: *Ye'pyanya devatā bhaktā*, those who worship other *devatās* (gods) also, they also come to Me in the end—that worship reaches Me in the end. Although that worship is indirect worship—it is not direct worship because they worship Brahmā, or they worship Indra, or they worship Viṣṇu—but that action of worship also comes to Me in the end because I am the fruit-giver of everything, [for] everyone.

So, in the next *śloka*, he explains the verse of the *Bhagavad Gītā*:

Audio 4 - 46:52

*ye'pyanyadevatābhaktā yajante śraddhayānivitāḥ /
te'pi māmeva kaunteya yajantyavidhipūrvakam //9.24//*

Those devotees who are devoted to other *devatās* also, and they worship [them] with great devotion, those also worship Me, O Arjuna, but they worship Me indirectly, not directly.

Audio 4 - 47:20

ये बोधाद्यतिरिक्तं हि किंचिद्याज्यतया विदुः ॥ १२३ ॥
तेऽपि वेद्यं विविश्वाना बोधाभेदेन मन्वते।

ye bodhādvyatiriktaṁ hi kiñcidyājyatayā viduḥ //123b//

te'pi vedyam viviñcānā bodhābhedena manvate /124a

Those worshippers who confirm that this worshipped deity is absolutely different from one's own *bodha*, one's own consciousness, . . .*

SCHOLAR: They take something else other than consciousness as the object of their awareness.

SWAMIJI: Yes, they worship the Lord as other than consciousness.

*. . . *te api vedyam viviñcānā*, those also, those worshippers also, if they go to the depth of this action, . . .*

That means, if they confirm and analyze the object of their worship, what is the object of their worship. The “object” means, the worshipped being, [which] is the object of their worship, e.g., lord Indra, lord Viṣṇu, lord Brahmā, or something else.

*. . . if they go to the depth of this thinking, *bodhābhedena manvate*, they will ultimately come to this understanding that it is one with consciousness, one's own consciousness. Lord Indra is nothing [other] than one's own consciousness. [The same holds true for] Brahmā, or Viṣṇu, or other deities.

Audio 4 - 48:55

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ॥ १२४ ॥
स्वयं-प्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वगः।
वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता ॥ १२५ ॥
अहंरूपा तु संवित्तिर्नित्या स्वप्रथनात्मिका।

tenāvicchinnatāmarśarūpāhantāprathātmanah //124b//

svayamprathasya na vidhiḥ srṣtyātmāsyā ca pūrvagah /
vedyā hi devatāsrṣṭih śakterhetoh samutthitā //125//

ahamrūpā tu samvittirnityā svaprathanātmikā /

He discriminates now here in these *ślokas* [between] That consciousness, the real Deity of consciousness, one's own consciousness, and the deity of those differentiated deities, *devatās*, lords, e.g., Indra, Brahmā, Viṣṇu, etc., and he differentiates that.

Tena avicchinnatāmarśa rūpa ahantā prathātmanah svayam prathasya na vidhiḥ, the one who is *svayam prathā*, who is shining of His own accord (*svayam prathā*),³⁰⁷ who is not being shined by others, who shines by Himself, . . .

SCHOLAR: [Who is] not being illumined by others.

SWAMIJI: . . . *svayam prathasya*, the one who shines by Himself (that is, one's own consciousness, that conscious Being) is *avicchinnatāmarśa rūpa ahantā prathātmanah*, shines in the unlimited way of I-ness, I-consciousness (*avicchinnatāmarśa* means, unlimited).

SCHOLAR: Āmarśa, awareness.

SWAMIJI: Āmarśa means, awareness, awareness of I-ness.³⁰⁸ That I-ness is found in that *svayam prathā*, *svayam prathaysa devasya*.³⁰⁹ *Śivasya na vidhi*, for Him there is no way, there is no particular way, how to do it.³¹⁰ You can do it in a temple, you can meditate on Him in a temple, or you can meditate on Him in a butcher's house. There is no *vidhi*³¹¹ for Him, because *vidhi* is *sṛṣṭyātmā*, it is created by people, the way is created by people.

SCHOLAR: *Apravṛttapratvartaka*.

SWAMIJI: *Apravṛttapratvartaka*.³¹² And [*vidhi*] is *pūrvagah* (*asya ca pūrvagah*); *pūrvagah*, it is done in the beginning, it is not done in Its nature. It cannot be implied in His being.

SCHOLAR: [It cannot be] proceeded by any created . . . any action.

SWAMIJI: Because *vedyā hi devatā sṛṣti*, the creation of *devatā* is *vedyā*, objective. And this creation of deities (Indra, Brahmā, etc.) has risen by the cause of one's own [limited] energy, but the formation of the universal-I of consciousness is eternal and is shining in Its own way, in His own way.

SCHOLAR: It is Self-revelation (*svaprathanātmaka*).

SWAMIJI: Yes.

Audio 4 - 52:25

विधिर्नियोगस्त्वंशा च भावना चोदनात्मिका ॥ १२६ ॥

vidhirniyogastryamśā ca bhāvanā codanātmikā //126//

One is *vidhi*, one is *niyoga*, and one is *bhāvanā*. *Vidhi* is *apravṛta pratvartaka*, just to make him tread on the path [that] he is not inclined to [tread]. That is *vidhi*. *Vidhi* makes you to tread on that path. That is *apravṛta pratvartaka*. *Na punar, ajñātajñāpakah* is not *vidhi*.³¹³ If it is not known, the master makes it in such a way that you understand it. [*Vidhi*] is not understanding, it is just to make you tread on the path [that] you are not inclined to tread. For that [end] is [the purpose of] *vidhi*.

SCHOLAR: It covers new ground—*apravṛta pratvartaka*.

SWAMIJI: Yes. And *niyoga*³¹⁴ is also the same, in the same field.

SCHOLAR: *Vidhi* is *niyoga* and it is *bhāvanā*. That's the *vidhyanuvādabhāva*.

SWAMIJI: Yes, and that is *bhāvanā*, and that *bhāvanā* is threefold (*bhāvanā*, the inclination in your mind): 1. What you are going to do with this [command]? 2. *Kim kena*, by which way, what are the means for doing this? 3. And what is the agency to do it? These are adjusted in this *vidhi*.

SCHOLAR: So it has three aspects—*bhāvanā*.

SWAMIJI: Three aspects—*bhāvanā*.

Audio 4 - 54:03

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः ।

tadekasiddhā indrādyā vidhipūrvā hi devatāḥ /127a

So, these Indra, etc., these deities, live in *vidhi*.

SCHOLAR: They are established by that alone.

SWAMIJI: Yes, they follow *vidhi*.

SCHOLAR: As their only evidence.

SWAMIJI: Yes.

Audio 4 - 54:21

ahambodhastu na tathā, //127b//

[not recited]

But *aham bodha*, this consciousness of I, I-consciousness, is not given to that *vidhi*. *Aham bodha* is away from that *vidhi*.

Bas, [after] “aham bodhastu na tathā,” you must put a comma there.

Audio 4 - 54:40

अहंबोधस्तु न तथा ते तु संवेद्यरूपताम् ॥ १२७ ॥ उन्मन्मामेव पश्यन्तस्तं विदन्तोऽपि नो विदुः ।

[ahambodhastu na tathā], te tu samvedyarūpatām //127b//

unmagnāmēva paśyantastām vidanto’pi no viduh/128a

Those worshipers of Indra, etc. (*te tu* means, the worshipers of Indra, etc.), *saṃvedya rūpatām unmagnām eva paśyantaḥ*, they only realize that *saṃvedya* is there, not *saṃvedaka*; [they only realize that] the object is there, not the subject. Their consciousness is inserted in objectivity, their consciousness is not inserted in subjectivity, subjective consciousness.

SCHOLAR: They worship Indra or Śiva as external.

SWAMIJI: Yes. So that *saṃvedya rūpatām unmagnām eva paśyanta*, that objective awareness has risen in them, in their consciousness (*unmagnām eva paśyantaḥ*). *Tām vedanto’pi*, in fact, although they understand and they live in that universal I-consciousness, *no viduh*, they don’t understand It.

तदुक्तं न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ॥ १२८ ॥

taduktam na vidurmāṁ tu tattvenātaścalanti te //128b//

[not recited]

Taduktam, this is well-explained in the *Bhagavad Gītā* [that], *na viduh*, when they have not understood Me—actually, when they have not understood *Me-ataścalanti*, so they are removed from that I-consciousness, I-God consciousness. They are being kept away from I-God consciousness. Although they are living in that God consciousness, . . .

SCHOLAR: Because It's everywhere.

SWAMIJI: . . . but they do not understand. If they don't understand, so they are removed from that God consciousness forever.

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या ।

calanam tu vyavacchinnarūpatāpattireva yā /129a

[not recited]

Because, *calanam*, the removal [from God consciousness] is *vyavacchinna rūpatāpattireva*, to leave that universal consciousness and adjust one's self in individual consciousness. That is *calanam*, that is moving [away from God consciousness].

End of Audio 4 - 56:34

देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत ॥ १२९ ॥

devāndevayajo yāntītyādi tena nyarūpyata //129b//

It is why . . .*

[*Tena* means] “it is why.” *Tena* means not “by Lord Kṛṣṇa.” *Tena* means “it is why” (*tasmāt*)—*tena* [*iti*] *vyavacchinna rūpatāpatti lakṣaṇena hetunā* (comm.).³¹⁵

*. . . He, Lord Kṛṣṇa, has explained in His *Bhagavad Gītā* [that], *devān devayajo yānti*, those who worship deities, lords, *devas*, they go to [those] *devas*, they don't come to Me.³¹⁶

Now, he explains in this next *śloka*, one hundred and thirtieth:

निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितिम् ।
विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम् ॥ १३० ॥

nimajjya vedyatām ye tu tatra saṁvinmayīm sthitim /

viduste hyanavacchinnam tadbhaktā api yānti mām //130//

[not recited in full]

Tatra, although they are worshipping lord Indra, lord Viṣṇu, and other lords (Brahmā, etc.), if, while worshipping Brahmā, etc., they understand and come to this understanding that lord Brahmā is one with God consciousness [or that] lord Indra is one with God consciousness, I-consciousness, and *sāmvit mayīm sthitim viduh*, and understand the nature of consciousness there also, in that worship also, in worshipping lord Indra (*tatra sāmvinmayīm sthitim viduh*), *te tadbhaktā api*, those, *tad bhaktā api*, although they are devoted to Indra, etc., other lords, but *anavacchinnam mām yānti*, they get entry in My universal nature in the end. They don't go to lord Indra, or Brahmā, or Viṣṇu, they get entry in Me—*anava-cchinnam mām yānti*.³¹⁷

Audio 5 - 02:01

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः ।
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ॥ १३१ ॥

sarvatrātra hyahamśabdo bodhamātraikavācakah /
sa bhoktṛprabhuśabdābhyaṁ yājyayaṣṭatayoditah //131//

In this *Bhagavad Gītā*, this *aham śabda*, this word “I,” which has been utilized by Lord Kṛṣṇa in so many places, in so many *ślokas* in the *Bhagavad Gītā*—*aham*, *aham*—it does not imply the physical frame of Lord Kṛṣṇa, it implies the universal consciousness.

DEVOTEE: *Bodhamātraika*.

SWAMIJI: *Bodhamātraika vācakah*. And that *bodha*³¹⁸ has become *yājya* and *yaṣṭta* (*yājya* means, that which is worshipped by the *sādhaka*; *yaṣṭta* means, the worshipper), the worshipper and the worshipped. The state of the worshipped and the state of the worshipper is the formation of Lord Śiva Himself, because *aham hi sarvajñānām bhoktā ca prabhureva ca* (comm.), Lord Kṛṣṇa reveals in His *Bhagavad Gītā* to Arjuna that, “I am *bhoktā* and I am *prabhuḥ*, I am the enjoyer of the fruit of that action of a *havan*,³¹⁹ I am the enjoyer, and I am the giver, I am the bestower, of that fruit. I bestow that fruit and I am the enjoyer also.” “Enjoyer” means, the *sādhaka*. The *sādhaka* enjoys the fruit.

There must be some misunderstanding in you for this *śloka*.

SCHOLAR: Yes, there was—many times (laughs).

SWAMIJI: The enjoyer is the *sādhaka* (*bhoktā* is the *sādhaka*). *Prabhu* is the giver, the bestower of the fruit. [Lord Kṛṣṇa says], “I am the bestower of the fruit and I am the enjoyer of the fruit!” Lord Kṛṣṇa’s way of explanation is that, that the fruit giver is also universal consciousness and the fruit enjoyer also is universal consciousness—they are not separated. The *sādhaka* is one with that *sādhya*.³²⁰

Audio 5 - 04:33

याजमानी संविदेव याज्या नान्येति चोदितम्।
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ॥ १३२ ॥

*yājamānī samvideva yājyā nānyeti coditam /
nānyākṛtiḥ kuto'pyanyā devatā na hi sociṭā //132//*

“Nānyākṛtiḥ” is [to be placed] there [instead of] “na tvākṛtiḥ.”

Yājamānī samvit eva, one’s own consciousness is *yājamānī* (the one who worships). *Yājamānī samvit* means, that consciousness which is residing in the field of worshipping and that consciousness which is residing in the field of the worshipped, i.e., worshipped and worshipping. Worshippingconsciousness resides in the consciousness of the *sādhaka* and worshipped-consciousness is residing in the field of the *sādhyā* (that one who is to be worshipped). *Yājyā*³²¹ is also *nānyā*, is not separate from one’s own consciousness. *Iti ca uditam*, this we have explained previously (*iti ca uditam*, comma). *Nānyākṛtiḥ*, there is no other formation anywhere existing except your own consciousness. The formation of the worshipper and the formation of the worshipped is one. *Kuto apyanayā devatā*, so where lies the question of other deities? Other deities are not existing at all! Lord Śiva has taken the formation of Brahmā, Viṣṇu, Nārāyaṇa, and all others. *Na hi sociṭā*, that possessing of other formations [to worship] is not worthwhile.

Audio 5 - 06:24

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा।

vidhiśca noktaḥ ko'pyatra mantrādi vṛttidhāma vā /133a

[not recited]

So for this state of consciousness, there is no need of *vidhi* (you know, *vidhi* is a sacred command or performance) and nor is there the need of *mantra vākyā*³²² because *mantra vākyas* are also resting in *vidhi*.

SCHOLAR: *Mantra* here is Vedic.³²³

SWAMIJI: Vedic, yes.

JOHN: *Samhitā*.

SCHOLAR: The *Rg Veda* and the *Sāma [Veda]*.

SWAMIJI: Yes. First, the Vedas are classified in two sections: one is of those *mantras*, the other is of the Brāhmaṇas,³²⁴ and the Brāhmaṇas are also divided in three sections. *Mantra* is meant for meditation (*mantra vākyā* is meant for meditation) and Brāhmaṇa *vākyā* is meant for the outward circle.

JOHN: *Yajñopavīta*.³²⁵

SWAMIJI: *Yajñopavīta*, etc., and all those performances. And those *brāhmaṇa vākyas* are divided into three classes: one class is of *vidhi*, the other is *arthavāda*, and the third one is *nāmadheya vākyam*. *Nāmadheya vākyam* is that performance in which you give a name to a child—that is *nāmadheya vākyā*. *Arthavada vākyā* is just to make you believe that this is to be done, [that] you must do it, [that] you

must do according to *vidhi vākya*. So, all these three are found in Brāhmaṇa *vākya*. Neither Brāhmaṇa *vākya* is concerned with that universal consciousness, the state of universal consciousness, nor is *mantra vākya*.

Audio 5 - 08:27

सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ॥ १३३ ॥
आवृतानावृतात्मा तु देवादिस्थावरान्तगः ।
जडाजडस्याप्येतस्य द्वैरूप्यस्यास्ति चित्रता ॥ १३४ ॥

*so'yamātmānamāvṛtyasthito jaḍapadaṁ gataḥ //133b//
āvṛtānāvṛtātmā tu devādisthāvarāntagaḥ /
jaḍājaḍasyāpyetasya dvairūpyasyāsti citratā //134//*

And this state of consciousness, by Its sweet will, the sweet will of independence, has covered His own [nature]. When He covers His own nature, He becomes *jaḍa*.³²⁶ And when He partly covers and partly reveals His nature, He becomes *āvṛta anāvṛta*, i.e., partly *āvṛta* (covered), partly revealed (*anāvṛta*). That is the creation of the *devatās*, the lords (Viṣṇu, Brahmā, etc).

SCHOLAR: *Sthāvara*.

SWAMIJI: Up to *sthāvara*,³²⁷ yes. *Devādisthāvara*, so, it is from *deva* to *sthāvara*. In *sthāvara*, He has become *jaḍa*. In *deva*, He has become *āvṛta* and *anāvṛta*, both. And you will find variations in these two classes also, in the classes of *jaḍa* and in the classes of *ajāḍa*.³²⁸ And this is according to the *svātantra bhāva*³²⁹ of Lord Śiva.

Audio 5 - 09:54

तस्य स्वतन्त्रभावे हि किं किं यन्न विचित्रयेत् ।

tasya svatantrabhāvo hi kiṁ kiṁ yanna vicitrayet /135a

“Vicintayet” is not [correct]. [It should read] “vicitrayet.”

Tasya svatantrabhāvo hi kiṁ kiṁ yatna vicitrayet. His *svatantra bhāva*, His state of independence, can [variegate]³³⁰ everything! What is that which is not [variegated] by His independent energy?

Audio 5 - 10:22

तदुक्तं त्रिशिरःशास्त्रे सम्बुद्ध इति वेत्ति यः ॥ १३५ ॥

taduktam triśirahśāstre sambuddha iti vetti yaḥ //135b//

[not recited]

Taduktam triśirah śāstre, it is said in the *Triśirobhāraṇa* [śāstra that], *yaḥ iti vetti*, the one who perceives this, in this way, is really enlightened; *yaḥ iti vetti*, the one who perceives in this way is *sambuddha*, is enlightened.

Audio 5 - 10:44

ज्ञेयभावो हि चिद्धर्मस्तच्छायाच्छादयेन्न ताम् ॥ १३६ ॥

jñeyabhāvo hi ciddharmastacchāyācchādayenna tām //136//

Objective perception is also connected with the aspect of consciousness. Objective perception is also connected with That consciousness.

SCHOLAR: It is a quality, an attribute of.

SWAMIJI: Yes. *Tacchāyācchdayet na tām*, so, Its *chāyā*, Its reflection, does not cover that supreme consciousness (*jñeyasya chāyā cid-dharmam na chādayet*).

Audio 5 - 11:27

तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः।
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम् ॥ १३६ ॥

*tenājaḍasya bhāgasya pudgalāṇvādisañjñinah /
anāvaraṇabhāgāṁśe vaicitryam bahudhā sthitam //136//*

So there is *āvaraṇa bhāgāṁśa*: One is that section of this universe which is covered, already covered, where there is no possibility of the revealing of your own nature. That is *āvaraṇa bhāgāṁśa*. *Āvaraṇa bhāgāṁśa* will be perceived in those who are ignorant persons and in all of this objective world. This is *āvaraṇa bhāgāṁśa*, not *an-āvaraṇabāgāṁśa*. [This section is] *āvaraṇa bhāgāṁśa*. *Anāvaraṇa bhāgāṁśa* is [found] in yogis, in those who recognize their real nature of Being. That is *anāvaraṇa bhāgāṁśa*.

Now he explains with reference to *anāvaraṇa bhāgāṁśa*.

Anāvaraṇa bhāgāṁśa is when God is revealed, where God is revealed, where God shines properly. *Ajaḍasya bhāgasya*, that *ajaḍa bhāga*, in that section of *ajaḍa*,³³¹ *pudgala aṇvādisamjñinah*, he may be “*pudgala*,”³³² he may be “*aṇu*”³³³ – nominated [as such]. “*Pudgala*” is also a limited soul. “*Aṇu*” is he who has come from the unlimited state to limitation and here tries again to liberate himself, to get the realization of his real Being. *Anāvaraṇa bhāgāṁśa*, that is *anāvaraṇa bhāgāṁśa*, the section of the revealing section. In the world of the revealing world, *vaicitryam bahudhā sthitam*, there is also variation in the state of revealing.

JOHN: Different kinds of people.

SWAMIJI: Different kinds of people realize God in different ways.

Audio 5 - 13:28

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे।
तथाप्यावृतिनिर्हासतारतम्यात्स लक्ष्यते ॥ १३७ ॥

*samvidrūpe na bhedo'sti vāstavo yadyapi dhruve /
tathāpyāvṛtinirhrāsatāratamyātsa lakṣyate //137//*

Although (*yadyapi*, although) in that eternal *saṁvidrūpe*,³³⁴ *dhruve samvidrūpe na bhedo asti*, there is no differentiation of Its appearing, of Its appearance (the

appearance is the same), although the appearance of *samvidrūpa* is the same, but *āvṛti nirhrāsa tāratamya*, when *āvṛti nirhrāsa* is to be done, . . .*

You see, when you want to make yourself revealed, when you want to make yourself recognized, you have to *nirhrāsa āvṛti*, you have to remove *āvṛti*, you have to remove these coverings.

*. . . the state of removal of coverings also takes place in various ways.³³⁵ *Āvṛti nirhrāsa tāratamya* (*tāratamya* means, digression), that is, [here in *sakala*], only *āṇavamala*, *kārmamala*, and *māyīyamala* is there, [they] persist. Here [in *pralayākala*³³⁶] is *āṇavamala* and *māyīyamala*, *kārmamala* is gone. That is *āvṛti hrāsa tāratamya*.³³⁷

SCHOLAR: Depending on the degree to which . . .

SWAMIJI: So, in consideration of that [gradation] of that uncovering, that differentiation appears, the differentiation of Its being revealed appears. So, you reveal your nature this way, and the other person reveals his nature in a better way, and the third person reveals his nature, recognizes his nature, in the best way.

SCHOLAR: But this is really only in *kalpita*³³⁸—this differentiation. That is why he says “*lakṣa*”³³⁹ here.

SWAMIJI: That is *mala hrāsa*³⁴⁰ . . . yes?

SCHOLAR: *Na tu sākṣāt sambhavati*.

SWAMIJI: *Na tu sākṣāt sambhavati*.³⁴¹ Otherwise, if It is revealed or if It is not revealed, It is there!

SCHOLAR: So, he says “*lakṣyate*” to indicate that it is secondary.³⁴²

SWAMIJI:

Audio 5 - 15:58

atha sthite sarvadikke śivatattve’dhunocaye/

*tasmiñjñāte’thavājñāte śivatvamanivāritam //*³⁴³

If you know It, It is there. If you do not know It, It is there. There is no need to recognize It [because] It is already there! So, this is the reality of Its being. But we want to perceive It through *sādhanā*.³⁴⁴ So, as long as *sādhanā* is concerned, there is *tāratamya*,³⁴⁵ there is *tāratamya* of Its being recognized.

JOHN: Some more revealed and some less revealed.

SWAMIJI: And this *tāratamya* . . .

Audio 5 - 16:33

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये ।

tadvistareṇa vakṣyāmaḥ śaktipātavinirṇaye /138a

. . . this will be explained in the *nirṇaya* of *śaktipāta*.³⁴⁶

समाप्य परतां स्थौल्यप्रसङ्गे चर्चयिष्यते ॥ १३८ ॥

samāpya paratāṁ staulyaprasaṅge carcayiṣyate //138//

[not recited]

I think—“*samāpya paratāṁ staulya prasaṅge carcayiṣyate*”—“*samāpya paratāṁ*” would be better [read as] “*paratāṁ samāpya*” because, here, in this first āhnika, it is *paratā* here (*paratā* means, *uddeśa rūpa*³⁴⁷). That, after having ended the *uddeśa* [in this first āhnika, then] in the *sthūla prasaṅga*, this will be explained—*lakṣaṇa* and *parīkṣā*.³⁴⁸

JOHN: But what's the difference between this . . . ?

SWAMIJI: I had explained it as *samā api*, *samā api paratā*, but it is not *samā api paratā*, [it is] *paratāṁ samāpya*. Here, [in this first āhnika], we will end only in *paratā*, the *paratā* of this śāstra, and this differentiation of, variation of, *śaktipāta* will be explained in *sthāulya prasaṅga*, in *sthūla prasaṅga*, in its *lakṣaṇa* and *parīkṣā*.

SCHOLAR: When it is dealt with at length (*sthāulya prasaṅga*). So there's the suspicion that the text is corrupt here somewhere, is it, Sir?

SWAMIJI: It is not . . . yes (agreement).

JOHN: Is this in the thirteenth āhnika? This is . . . ?

SWAMIJI: In the thirteenth āhnika, yes. This is the [subject of the] thirteenth āhnika—*śaktipāta*.

INTRODUCTION TO THE MEANS (UPĀYAS) (139-165)

Audio 5 - 17:54

अतः कञ्चित्प्रमातारं प्रति प्रथयते विभुः।
पूर्णमेव निजं रूपं कञ्चिदंशांशिकाक्रमात् ॥ १३९ ॥

*ataḥ kañcitpramātāram̄ prati prathayate vibhuḥ /
pūrṇameva nijam̄ rūpam̄ kañcidamśāmśikākramāt //139//*

SWAMIJI: So, this is the section of *mala nirhrāsa*, that your nature is revealed, [that] your nature is revealed [in this or] that way.

JOHN: This section we are coming on to now.

SWAMIJI: Yes. *Ataḥ kañcit pramātāram̄ prati prathayate vibhuḥ*, this all-pervading Lord reveals His nature to that person, to some person, to some fortunate person, in Its [fullness]. *Kañcit*, for some fortunate [person], who has got *tīvra tīvra śaktipāta*,³⁴⁹ *pūrṇameva nijam̄ rūpam̄*, He reveals His nature in Its fullness, without any *nyūnatā*, without any deficiency. *Kañcit*, and for those who are unfortunate, *kañcit amśāśākā kramāt*, He reveals His nature by-and-by, by parts.

विश्वभावैकभावात्मस्वरूपप्रथनं हि यत्।
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ॥ १४० ॥

*viśvabhāvaikabhbhāvātmasvarūpaprathanam hi yat /
aṇūnāṁ tatparam jñānam tadanyadaparam bahu //140//*

So, the revealing of His nature in Its fullness and the revealing of His nature partly are these two knowledges: One is supreme knowledge and one is inferior knowledge. Supreme knowledge is only one because where *svarūpa*³⁵⁰ is found as one with the universe, It is universal, universal Being. The universal state of *svarūpa* is pure knowledge, full knowledge, real knowledge. That is *tatparam jñānam, tatpūrṇam jñānam*. *Tadanyat*, the other [knowledge] is where you don't perceive your nature as one with the universe. You perceive your nature as your own Self as in *samādhi*, [but] not in *samādhi* and *vyutthāna* the same.³⁵¹ That is *apara jñāna* (*tadanyat aparam*). And that knowledge is *bahu*, you will get so many variations in that knowledge.

SCHOLAR: Manifold.

SWAMIJI: Manifold.

JOHN: This manifoldness of knowledge is to explain many different kinds of scriptures?

SWAMIJI: Many different kinds of *upāyas*.³⁵² There are so many *upāyas*. And Its appearance also varies, varies from one to another. And that full knowledge does not vary, it is only one. *Viśva bhāvaika bhāvātma svarūpa prathanam hi yat, aṇūnāṁ tatparam jñānam*. *Tat jñānam ekam*, it is understood [that] that [supreme] knowledge is only one, but the other knowledge where you don't feel, you don't perceive, your nature as one with the universe, that knowledge is many.

JOHN: Like in *āṇavopāya*, etc.

SWAMIJI: Yes.

SCHOLAR: So, this higher knowledge is . . .

SWAMIJI: One.

SCHOLAR: . . . *svarūpa prathanam; viśvaika bhāvātma svarūpa prathanam*.

SWAMIJI: *Viśva bhāva eka bhāvātma*, it is one with the universe.

SCHOLAR: The revelation of one's own nature as absolutely one with the universe.

SWAMIJI: One with the universe, yes.

तच्च साक्षादुपायेन तदुपायादिनापि च।
प्रथमानं विचित्राभिर्भूमिरिह भिद्यते ॥ १४१ ॥

tacca sākṣādūpāyena tadupāyādināpi vā ³⁵³ /
prathamānam vicitrābhīrbhaṅgībhīriha bhidyate //141//

Now [Abhinavagupta] handles this *aparā jñāna*, the inferior knowledge.

And that inferior knowledge, that *apara jñāna*, *prathamānam* (appears) *vicitrābhīrbhaṅgībhīr*, in manifold ways— maybe in the direct way of holding the means or the indirect way of holding the means. When you hold your means directly, It appears in Its fullness, [but] not as full as It was in that supreme *jñāna* (knowledge), but with consideration to inferior knowledge, It is full.

JOHN: What does it mean to “hold the means directly”?

SWAMIJI: *Śāmbhavopāya*. *Tadupāyādināpi vā*, or, take hold of *śāktopāya* for holding *śāmbhavopāya*, or take hold of *āṇavopāya* for holding *śāmbhavopāya*. And so, these means seem to be many, *iha bhidyāte*, and they get variations in their states.

Audio 5 - 23:05

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोऽशः ।
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते ॥ १४२ ॥

tatrāpi svaparadvāradvāritvātsarvaśomśāśah /
vyavadhānāavyavadhinā bhūyānbhedah pravartate //142

In that also, in that variation also, there is *svadvāra* and *paradvāra*, ³⁵⁴ entrance through one’s own nature and entrance through another agency, [respectively]. You enter in your own nature through the main entrance or you enter in your own nature through a sub-entrance (another agency). For instance, [when] you try to contemplate on Lord Śiva and be one-pointed with That, that is entry in its real entrance. [When] you recite *mantra*, that is entry in its unreal way. When there is *śāmbhavopāya*, it is the real entry. When there is *śāktopāya*, it is not so real an entry. When there is *āṇavopāya*, it is not the real entry [because] it is through some other agent, but it will carry you to That point, to the same point. That is *svaparadvāra*. *Svadvāra* is *śāmbhavena śāmbhavam*, by holding inferior *śāmbhava* and [getting] entry in superior *śāmbhava*— that is *svadvāra*. ³⁵⁵ *Paradvāra* is to get entry in [inferior] *śāmbhava* by holding supreme *śāktopāya*. When you hold supreme *śāktopāya*, you get entry in inferior *śāmbhavopāya*.

Do you understand?

JOHN: Yes.

SWAMIJI: When you hold supreme *śāktopāya*, by holding supreme *śāktopāya*, you get entry in inferior *śāmbhavopāya*. By holding superior/supreme *āṇavopāya*, you’ll get entry in inferior *śāktopāya*. That is it. That is what he says here. That is

[the meaning of] “svaparadvāra”—svadvāra and para- dvāra.³⁵⁶ Dvāritvāt svavaśah amśāśah, and there also there is variation, wholly or partly.³⁵⁷ So there are so many means. The means are innumerable, numberless, in this inferior state of being.³⁵⁸ And there is vyavadhāna and avyavadhāna.³⁵⁹ [For example], when there is śāmbhavopāya, you hold inferior śāmbhavopāya to get entry in superior śāmbhavopāya, and that inferior śāmbhavopāya has got some defect, it is a defective inferior śāmbhavopāya. And sometimes that inferior śāmbhavopāya is without any defect, without any other defect.

JOHN: What could be the defect in śāmbhavopāya?

SWAMIJI: A leakage of śāktopāya therein or a leakage of āṇavopāya therein. That is a defective śāmbhavopāya when there is the leakage of śāktopāya also.³⁶⁰

JOHN: In that śāmbhavopāya.

SWAMIJI: So, there are many ways! *Bhūyān bhedah pravartate*, so, this differentiation (*bheda*, differentiation) is many, many, many ways.

THE SUCCESSIVE WAY OF UPĀYAS (143-165)

Now here, from here, from the 143rd *śloka*, he will explain now in a successive way.

JOHN: These different *upāyas*.

SWAMIJI: Yes. First is the position of *sāmbhavopāya*.

JOHN: He doesn't talk about *anupāya*.³⁶¹

SWAMIJI: No, first *sāmbhavopāya*. *Pradhane hi krto yatnah*,³⁶² if you die, you must die before the greatest master. If you live, you must live for the best thing, the best portion of life. So, this is the way of Shaivism that you must hold first the best thing. If you cannot hold it, then try the inferior one. So, [Abhinavagupta] starts with *sāmbhavopāya* first.

Audio 5 - 27:48

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते।
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम्॥ १४३॥

jñānasya cābhuyupāyo yo na tadajñānamucyate /
jñānameva tu [hi] tatsūkṣmam param tvicchātmakam
matam //143//

The means to perceive knowledge or achieve knowledge (the real knowledge of the Self) is not ignorance and is not the absence of ignorance. The *upāya* is *jñāna*.³⁶³

SCHOLAR: Absence of knowledge.

SWAMIJI: The absence of knowledge is not the means for achieving [real] knowledge. The means is knowledge itself for [achieving] that knowledge. And that is the subtlest state of knowledge, which is called *icchā*, which resides in the field, in the world, of *icchā*, not *jñāna*, not *kriyā*.³⁶⁴ It is only *icchā*. That is, the first start, the first starting point of perception,³⁶⁵ is the means.

JOHN: What is this thing about ignorance?

SWAMIJI: Ignorance is not . . . by rejecting knowledge, differentiated knowledge, you cannot get entry in that supreme knowledge.

SCHOLAR: The objector is saying that the means and the end must be different. So if the end is knowledge, what is the nature of the means? Is it non-knowledge? And so [Abhinavagupta] answers here that . . .

SWAMIJI: It is not non-knowledge, it cannot be nonknowledge.

SCHOLAR: . . . the relation between the means and the end is secondary.

SWAMIJI: It is knowledge, but it is subtle knowledge.

JOHN: A special kind of knowledge.

SWAMIJI: Yes, a special kind of knowledge, and it will be attached to *icchā*, *icchā* in the supreme way, because it is *sāmbhavopāya*.³⁶⁶

Audio 5 - 29:38

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविभ्रमः ।
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ॥ १४४ ॥

upāyopeyabhāvastu jñānasya sthaulyavibhramah /
eṣaiva ca kriyāśaktirbandhamokṣaikakāraṇam //144//

This state of *upāya* and *upeya*, this state of being *upāya* and *upeya* (*upāya* means, the means, *upeya* is the object which is got by the means), is *sthaulya vibhramah*, this is the *vibhrama*, this is the *vikāsa* (expansion) of its grossness.³⁶⁷

JOHN: This duality.

SWAMIJI: No, the duality of knowledge and the known, the means and the meant. *Eṣa eva ca kriyā śakti* *bandha mokṣaika kāraṇam*, it is said in the *Spanda Sāstra*³⁶⁸ that this *kriyā śakti*, this energy of action, is explained to bind your nature and is explained to reveal your nature—the energy of action. The energy of action will reveal your nature and bind your nature, both. This state of the means and the meant is only the expansion of [*icchā saktis*] *sthūlatā* (grossness). Otherwise, the means and the meant is nothing, because *eṣaiva ca kriyā śakti* *bandha mokṣaika kāraṇam*, this energy of action is said to be binding you when it is not known. When it is known, it will liberate you. *Bas.*

Audio 5 - 31:41

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि ।
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छारब्यं प्रकीर्तिम् ॥ १४५ ॥

tatrādye svaparāmarśe nirvikalpaikadhāmani /
yatsphuretprakaṭam sākṣāttadicchākhyam
prakīrtitam //145 [not recited]

That which appears in feeling in the first start of *svātma parāmarśa*, the first start which is the abode of the *nirvikalpa* state,³⁶⁹ that, in reality, is called the means pertaining to will (*sāmbhavopāya*, that is *sāmbhavopāya*)—when that *sphurāṇa* takes place in the first start of any movement.

JOHN: This vibration, this beginning. “*Sphurāṇa*” means?

SWAMIJI: *Sphurāṇa*,³⁷⁰ the first start (*prathamikālocana*).³⁷¹ For that, he gives a reference:

Audio 5 - 32:36

यथा विस्फुरितदशामनुसन्धिं विनाप्यलम्।
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता ॥ १४६ ॥

*yathā visphuritadrśāmanusandhim vināpyalam
bhāti bhāvah sphuṭastadvatkeṣāmapi śivātmatā //146//*

Just as those who have clear vision, whose eyesight is quite fit, they perceive any object without putting any mental force on it to perceive it, . . .*

Without putting any mental force: For instance, what is this?³⁷² You have to put force if you are ignorant. If you are residing in ignorance, then you have to put force and proofs also to see what it really is. But for those who have got *visphurita drśā*, whose eyesight, or power of perceiving, is absolutely clear . . .

SCHOLAR: It doesn't mean those who suddenly . . . when one suddenly opens the eyes.

SWAMIJI: No, not suddenly. [*Visphurita drśā* means], those who have clear vision. For instance, you have to concentrate between the two breaths, in the junction [between two breaths, and] if that junction is clear to you.

JOHN: While maintaining awareness.

SWAMIJI: While maintaining awareness. It is not clear; for many *sādhakas*, it does not get clearance.

JOHN: No, no, it is not clear.

SWAMIJI: You can't find it, you can't realize it, you can't perceive it properly. But there are some *sādhakas* who can perceive it at once, what it really is.

JOHN: With awareness.

SWAMIJI: Awareness is there for both classes.³⁷³ But *visphurita drśās* are those *sādhakas* who have got the mental capability of [clearly] seeing and perceiving the object. They have not to put *anusandhi* (*anusandhi*³⁷⁴ means, e.g., recitation of *mantra*, holding of breath, and keeping away from other senses)—this they have not to do. They just go and catch it, hold it.

*. . . in the same way, *keṣāmapi śivātmatā*, there are some *sādhakas* who can perceive the state of Śiva in an instant. This is the capability of staying in *śāmbhavopāya*. Those are *śāmbhava sādhakas*.

JOHN: 147.

SWAMIJI: Now, [*Śloka*] 147 is for those who are capable of *śāktopāya*:

Audio 5 - 35:49

भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात्।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ॥ १४७ ॥

bhūyo bhūyo vikalpāṁśaniścayakramacarcanāt /

yatparāmarśamabhyeti jñānopāya tu tadviduh //147//

[not recited in full]

Those who again and again perceive [an object] just to clarify the object again and again, *niścaya krama carcanāt*, by the succession of putting intellectual force on it, *yat mabhyeti*, that *parāmarśa*³⁷⁵ which takes place to them is called *jñānopāya*, is pertaining to the [means] of knowledge, and that is *sāktopāya*.

And the next [*upāya*]:

Audio 5 - 36:25

यत्तु तत्कल्पनाकृतविभूतार्थसाधनम्।
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ॥ १४८ ॥

yattu tatkalpanāklṛptabahirbhūtarthaśādhanam /

kriyopāyam tadāmnātam bhedo nātrāpavargagaḥ //148//

And that object which takes place by adjusting external means also—those external means which are meant, which are clarified, which are explained, by Lord Śiva Himself—those means are called *kriyopāya*, pertaining to *kriyā śakti*.³⁷⁶

SCHOLAR: How are you taking “*tatkalpanāklṛpta*”?

SWAMIJI: From Lord Śiva’s will. *Tatkalpanāklṛpta bahir bhūtartha sādhanam*, Lord Śiva has adjusted the *kalpanā*³⁷⁷ of holding the support of external aspects.

SCHOLAR: So, “*tat*” is “*tasya*,” not “*tābhiḥ*.”³⁷⁸

SWAMIJI: “*Tasya*.” Actually, it is the *kalpanā* of Lord Śiva. *Tasya kalpanā klṛpta bahirbhūta sādhanam*, it is His will that He has created external means also for perceiving His nature. That is *kriyopāya* [as it is] said in the *tantras*, explained in the *tantras*. But, [although the means are many], there is no differentiation in its meant, in its . . .

JOHN: Meant.

SCHOLAR: Goal, its object.

SWAMIJI: . . . goal, object. The object is one, the *upeya* is one.

Audio 5 - 38:24

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा।
रुद्धेर्योगान्ततां प्राप्तमिति श्रीगमशासने ॥ १४९ ॥

yato nānyā kriyā nāma jñānameva hi tattathā /

rūḍheryogāntatāṁ prāptamiti śrīgamaśāsane //149//

It is explained in the *Gama tantra* that the energy of action is not separate from the energy of knowledge. In fact, the energy of knowledge has become the energy of action when that energy of knowledge has got entry in *yoga*, in the supreme

limit of *yoga*, because *yoga* is action.³⁷⁹

Yoga is pertaining to the energy of action, *jñāna* is pertaining to the energy of knowledge, and *icchā* is pertaining to the energy of that reality of the point. *Icchā* is the start, knowledge is the center, and *kriyā* is the external limit.

SCHOLAR: So, what exactly does he mean by “*yoga*” here?

SWAMIJI: *Yoga* means, *yogāntatām*, when that knowledge has got entry in *yoga*. *Yoga* means, to extract your mind from external objects and divert it towards internal objects.³⁸⁰ That is *yoga*, and that is action. [*Yoga*] is action, though this action is an absolutely pure action, away from differentiated action.

SCHOLAR: But then why does he say “*yogāntatām*”?

SWAMIJI: *Yogasya antatām–parākāṣṭha*.³⁸¹

SCHOLAR: *Parākāṣṭhām* . . . ?

SWAMIJI: *Parākāṣṭhām, antimam avasthām*,³⁸² the last state of *yoga*.

SCHOLAR: And why is it *kriyā* only when it is at the last stage of *yoga*?

SWAMIJI: That is *kriyā* because *yoga* is the last state of *kriyā*. [It is] “last” in the sense of when *yoga* is in its full bloom. When there is only a touch of *yoga*, that is not the last state of *yoga*. You have got some touches of *yoga* in *sāktopāya* also. You have got some touches of *yoga* in *āṇavopāya*. In the subtle sphere of *āṇavopāya*, you have got subtle touches of *yoga*, but in gross *āṇavopāya*, you have got gross touches of *yoga*, for instance, there is *mantra* also going, *japa* also going. That is *yogasya antatām*,³⁸³ and that is *kriyā*. So, in fact, *kriyā* has come out from the energy of knowledge, it is no other than knowledge (*yato nānyā kriyā nāma, kriyā* is not separate from knowledge). *Jñānameva hi tat*, that knowledge has become *kriyā* when it has entered in the uppermost limit of *yoga*. Knowledge has become *kriyā*.

SCHOLAR: You say, “uppermost limit of knowledge”?³⁸⁴

SWAMIJI: Uppermost, topmost.

SCHOLAR: But you said before (inaudible) the lowest limit.

SWAMIJI: [For example], a topmost thief. First, when you are going on the path of theft, you are a very weak thief; you get afraid just in an instant. When you are a topmost thief, you don’t care. That is *antatām, yogāntatām*. In this sense you should take it. And that is *kriyā*, because *kriyā* is an external thing. When [knowledge] goes to the topmost action, then it is *kriyā*. When [knowledge] goes to [its] weak [i.e., subtle] state, it is not exactly *kriyā* [because] it is just attached with knowledge also, in the beginning.

JOHN: So then the topmost state would be those grossest in terms of *yajñas, pūjās*, where action is being . . . ?

SWAMIJI: Yes, that is *kriyā*.

SCHOLAR: That is *yogāntatāh*.

SWAMIJI: Yes, *yogāntatāḥ*.³⁸⁵

Yoga nānyah . . . he reads now [from the] Gama tantra in the next [verse], the 150th śloka:

Audio 5 - 43:14

योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः ।
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ॥ १५० ॥

*yoga nānyah kriyā nānyā tattvārūḍhā hi yā matiḥ /
svacittavāsanāśāntau sā kriyetyabhidhīyate //150//*

Yoga is not separate from *kriyā*, and *kriyā* is not separate from *yoga*. And that knowledge (*yā matiḥ*, that knowledge), which is established on the essence of reality (*tattvārūḍhā hi yā matiḥ*, which has been established in the reality of nature) for the purpose of removing the various impressions in your mind (the various impressions of objects, objective impressions), that is *kriyā*. So, that *kriyā* is meant for removing those bad impressions in your mind. Those impressions are removed by *yoga*, and that is *kriyā*.

JOHN: This topmost *yoga*, *yogānta-*, . . .

SWAMIJI: *Yogāntataḥ* is the topmost [action].

JOHN: Yes, that is really the lowest.

SWAMIJI: Lowest, yes. The topmost is the lowest (laughs).³⁸⁶

SCHOLAR: So, *yajña* will purify the mind.

SWAMIJI: *Yajña* purifies, yes. This [purification] is the topmost *yoga*.

JOHN: Or the bottom-most.

SWAMIJI: Yes. Now he translates this śloka of the *tantra* to which he has referred here [from the] *Gama sāstra*, and this *Gama sāstra* is explained in the following ślokas:

JOHN: One fifty-one.

SWAMIJI: One fifty-one and one fifty-two (two ślokas).

Audio 5 - 45:13

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः ।
तासां शान्तिनिमित्तं या मतिः संवित्स्वभाविका ॥ १५१ ॥
सा देहारम्भिबाह्यस्थतत्त्वब्रताधिशायिनी ।
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्यीकृतौ ॥ १५२ ॥

*svacitte vāsanāḥ karmamalamāyāprasūtayah /
tāsāṁ śāntinimittam yā matiḥ samvitsvabhāvikā //151//
sā dehārambhībāhyasthatattvavrātādhīśāyinī /*

kriyā saiva ca yogaḥ syāttattvānāṁ cillayīkṛtau //152//

There is one word in the *Gama śāstra*: “*svacittavāsanāśāntau*.” What is “*svacitta*”? The impressions pertaining to your own mind. “Impressions pertaining to your own mind,” what does that mean? He explains, Abhinavagupta explains, in his *śloka* now.

Svacitte vāsanā, the impressions remaining in your mind are *kārmamalamāyā* *prasūtaya*, the expansion of *kārmamala*, the expansion of *āṇavamala*, and the expansion of *māyīyamala*. These are the impressions that remain in your mind—*kārmamala*, *āṇavamala*, and *māyīyamala*. *Śāntau* (*śāntau* is *saptamī*, but it must be explained in the *nimitta* way)³⁸⁷ . . .

SCHOLAR: Locative.

SWAMIJI: Locative.

. . . *tāsām śāntinimittam*, for the removal of these three *malas* is *śāntau*, is the meaning of *śāntau* (*śāntau* means, for the removal of these three *malas*—*āṇavamala*, *māyīyamala*, and *kārmamala*). But the removal aspect is *matih* (knowledge). You can't remove [the *malas*] without knowledge, without awareness. Awareness removes these triple *malas*; *yā samvit svabhāvikā matih*, that knowledge which is *samvit svabhāvikā*, filled with awareness. And that knowledge (*sā*), *deha ārambhībhāyastha-tattva-vrātādhiśāyinī*, when that knowledge gets entry in the topmost *kriyā*—that is, by *yajña*, *pūjā* (worship), all these things—that is *kriyā*, that is actually [what is] meant by “action.” *Saiva ca yogaḥ syāt*, that is also *yoga* because *tattvānām cit layīkṛtau*, in that *kriyā*, all the gross elements get entry in the subtle elements. For instance, the gross elements begin from *prthvī* to *māyā*. These collective gross elements get entry in *Śuddhavidyā*, and [*Śuddhavidyā*] gets entry in *Īśvara*, [and *Īśvara*] gets entry [in *Sadāśiva*]. That is *tattvānām cit layīkṛtau*.³⁸⁸

SCHOLAR: So in *ṣadadhva śodhana*³⁸⁹ or any of these things.

SWAMIJI: Yes, that is *śodhana*. And it is not only *śodhana*; [it is] *śodhana*, *bodhana*, *praveśana*, and *yojana*.

SCHOLAR: Four stages in *dīkṣā* (initiation).

SWAMIJI: Four stages in *dīkṣā*. First is *śodhana*, just to purify it, purify these gross elements; then *bodhana*, just to make the *sādhaka* [intellectually] understand what really is meant by the Self (that is *bodhana*); then *praveśana*, then you make the *sādhaka* enter in that real Self; and *yojana*, then you unite the *sādhaka* with that Lord *Śiva*. So, these are the fourfold ways of initiation.³⁹⁰

JOHN: But they don't happen simultaneously.

SWAMIJI: Not simultaneously, in succession: first *śodhana*, then *bodhana*, then *praveśana*, and then *yojana*.

JOHN: But there may be a big gap between.

SWAMIJI: Not a gap.

JOHN: One and the next.

SWAMIJI: (inaudible) This is *kriyā dīkṣā*, topmost *kriyā dīkṣā*—gross!

SCHOLAR: But doesn't that *yojana*³⁹¹ take place in *śadadhva śodhana*? Doesn't he lift up to the state of Śiva?

SWAMIJI: Yes, yes.

SCHOLAR: Through his *kundalinī*?

SWAMIJI: Not *kundalinī*.

SCHOLAR: *Gurus*.

SWAMIJI: By *mantras*. This is only the world of *mantras* that takes place in [gross] *kriyā*. Because we are concerned with [the topmost] *kriyā* here, not with *mantras*. That [*kundalinī*] *śodhana*³⁹² is meant in *śāktopāya*.³⁹³ That [explanation] you will get in the twenty-ninth *āhnika*.³⁹⁴ These things will shine there.

Now he gives an outward example:

Audio 5 - 50:12

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या ।
सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ॥ १५३ ॥

loke'pi kila gacchāmītyevamantah sphuraiva yā /
sā deham deśamakṣāṁścāpyāviśantī gatikriyā //153//

In this world also, in the outward sphere of the world also, you will understand how knowledge becomes action. For instance, *loke'pi*, in this outward field of the universe, *gacchāmī*, that *sphurāṇa*,³⁹⁵ that impression, that rises in your mind that, “I will go to Amirakadal”³⁹⁶ (“I will go to Amirakadal,” it is in your mind now), or this sensation [that], “I will go to Mr. Watal’s” (it is only in the mind), that is *sphurāṇa*, that is knowledge. That is knowledge [that] you know that, “I will go to . . .” Then what happens next? Your mind begins to move, your hand begins to move, your feet begin to move, and your body is just making arrangements for standing, and you just stand. This is *kriyā*, this is action. So that *sphurāṇa* has entered in the sphere of action. *Iti evam antah sphuraiva yā, sā*, that knowledge, that intensity of knowledge, *āviśantī*, enters—in what?—first in the body (in his personal body); then *deśa*, that place (because, unless there is that place in your mind, you won’t get up from your room)—*deśam; akṣāṁśca*, and your organs, your collective organs, are diverted towards that place. *Akṣāṁśca āviśantī*, when they enter in that, *gati-kriyā*, you begin to walk, you begin to enter in the car and *khrrrrrrrrrrrr*.³⁹⁷

DEVOTEES: (laughter)

SWAMIJI: *Loke'pi kila gacchāmī tyevamantah sphuraiva yā, sā deham deśamakṣāṁścāpyāviśantī, gatikriyā bhavati*, when [knowledge] enters in these things, *bas*, this is what is meant by the action of going.

Tasmāt . . . he concludes now what has come in conclusion now:

Audio 5 - 52:52

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः ।
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम् ॥ १५४ ॥

*tasmātkriyāpi yā nāma jñānameva hi sā tataḥ /
jñānameva vimokṣāya yuktam caitadudāhṛtam //154//*

Hence, this action, the energy of action, is not separate from the energy of knowledge. It is well-said previously, in the beginning of this *sāstra*, that knowledge is the means to get liberated from repeated births and deaths.³⁹⁸

SCHOLAR: Only knowledge.

SWAMIJI: Only knowledge. Because that knowledge is another formation of action. It is knowledge that travels all around, in and out. When knowledge travels inside, it is knowledge and will, [and when knowledge travels outside], it is action. So this is knowledge that does everything, inside and outside; inside it is knowledge (*jñāna*) and will (*icchā*), and outside it is action (*kriyā*)—outside it is action!

Audio 5 - 53:53

मोक्षो हि नाम नैवानयः स्वरूपप्रथनं हि सः ।
स्वरूपं चात्मनः संविद्वान्यत्तत्र तु याः पुनः ॥ १५५ ॥
क्रियादिकाः शक्तयस्ताः संविद्रूपाधिका नहि ।
असंविद्रूपतायोगाद्वर्मिणश्वानिरूपणात् ॥ १५६ ॥

*mokṣo hi nāma naivānyah svarūpapratheṇam hi saḥ /
svarūpam cātmanah samvitnānyattatra tu yāḥ punah //155
kriyādikāḥ śaktayastāḥ samvidrūpādhikā nahi /
asamvidrūpatāyogaḍdharmiṇaścānirūpaṇāt //156//*

What is liberation? *Mokṣo hi nāma naivānyat*, nothing [other] than perceiving your own nature. That is liberation. *Mokṣa hi nāma prathenam hi saḥ*, *svarūpa prathenam* is liberation. To realize your own nature, that is liberation. And what is your nature? Your nature is your own consciousness (*svarūpam ca atmanah samvit*), nothing else. Your own consciousness is your *svarūpa*. But, in the state of that consciousness, one's own consciousness, you will, you know, and you act. How do these three aspects come out from that consciousness if it is only one consciousness? The revealing of your own nature is liberation, nothing else. What is your nature? [Your] nature is your own consciousness, but in that consciousness, in your nature which is one with that consciousness, there are three aspects: *icchā*, *jñāna*, and *kriyā* (*kriyādikā śaktaya*). *Tāḥ samvit rūpādhikā*, those also, those energies, those three energies, triple energies, are not separate from that consciousness, from the state of consciousness, because *asamvit rūpatāyogāt*, these—the energy of action (*kriyā śakti*), the energy of knowledge (*jñāna śakti*), and the energy of will (*icchā śakti*)—cannot exist without knowledge, without

consciousness. So they are filled with the state of consciousness. And *dharmināścānirūpanāt*, in this philosophy of Shaivism, we have not understood, we have not recognized, the aspects as separate from the aspect-holder; the aspect-holder is not separate from his aspects. You know?

JOHN: Yes.

SWAMIJI: *Dharmināca anirūpanāt*, the aspect-holder is not separately explained in this Shaivism. The aspect-holder is one with his aspects [just] as fire is one with that burning aspect, [just as] fire is one with that lightening aspect. Fire has got [the capacity for] producing light also, this aspect, but that producing of light, this aspect, is not separate from fire, you see. And the heating aspect is not separate from fire, the burning aspect is not separate from fire. So, all these aspects are one with the aspect-holder. So, this is our Shaivism!

There are some philosophical schools of thought, they hold that the aspects are separate from the aspect-holder.

Audio 5 - 57:17

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत् ।

parameśvaraśāstre hi na ca kāṇādadṛṣṭivat /157a

[not recited]

In this *Parameśvara śāstra*,³⁹⁹ in this school of Shaivism, it is not meant as it is meant by the *Kāṇāda śāstra*, the *Kāṇāda* school of thought.

SCHOLAR: Vaiśeṣika.

SWAMIJI: Vaiśeṣika.⁴⁰⁰

Audio 5 - 57:34

शक्तीनां धर्मरूपाणामाश्रयः कोऽपि कथ्यते ॥ १५७ ॥

śaktinām dharmarūpāñāmāśrayaḥ ko'pi kathyate //157//

[According to Kashmir Shaivism], it is not the truth that there is *āśrayaḥ*,⁴⁰¹ [that] *āśrayaḥ* is God and all His aspects are kept in Him—*āśrayaḥ*.

SCHOLAR: Basis, ground.

SWAMIJI: Basis, ground. [According to Vaiśeṣika], the ground is Lord Śiva and all these aspects are grounded in Lord Śiva. But it is not our system! We don't recognize this kind of thought. We recognize that all these aspects are one with that aspect-holder. “Ground” and “grounded” are not two things—they are already there.

Audio 5 - 58:22

ततश्च द्रव्यिक्रियेच्छाद्या भिन्नाश्चेच्छक्तयस्तथा । एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ॥ १५८ ॥

tataśca dṛkkriyecchādyā bhinnāśceccchaktayastathā /

ekah śiva itīyam vāgvastuśūnyaiva jāyate //158//

[not recited]

Tataśca dṛkkriyecchādyā, if we would accept this kind of school, this kind of thought of Kāṇāda, then what would happen to us? *Tataśca dṛk kriyā icchādyā bhinnāścet śaktaya*, if these (the energy of knowledge, the energy of action, and the energy of will) would remain separated from the holder, from the energy of the energy-holder, *ekah śiva itīyam vāk vastu śūnya*, then [the theory that] “Lord Śiva is only existing as one,” it would be destroyed in one moment, this theory wouldn’t exist at all. This theory would vanish in one second because . . .

JOHN: There would be no oneness.

SWAMIJI: . . . there would be no oneness. So it is not accepted in our system.

Audio 6 - 00:00

तस्मात्संविच्छमेवैतत्स्वातन्त्र्यं तत्तदप्यलम् ।
विविच्यमानं बह्वीषु पर्यवस्थ्यपि शक्तिषु ॥ १५९ ॥

*tasmātsaṁvittvamevaitatsvātantryam yattadapyalam /
vivicyamānam bahvīṣu paryavasyati śaktiṣu //159//*

So, *tasmāt saṁvittvam evaitat svātantryam*, this state of consciousness is not separate from *svātantrya*.⁴⁰² *Svātantrya* is the state of consciousness, and that *svātantrya*, if it is analyzed, parsed, well-parsed, when you parse *svātantrya*, . . .*

You know “parsing”?

JOHN: Taking apart the word.

SWAMIJI: Taking apart what it really means.

*. . . and then you will see numberless energies remaining in that *svātantrya*. *Vivicyamānam*, when it is parsed, well analyzed, then *bahvīṣu śaktiṣu paryavasyati*, this *svātantrya* will end in numberless energies. You will see that numberless energies are there in *svātantrya śakti*.

Do you understand?

SCHOLAR: Yes.

SWAMIJI: *Yataścātmaprathā mokṣa* . . . next, the 160th *śloka*:

Audio 6 - 01:29

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम् ।
नावश्यं कारणात्कर्यं तज्ज्ञान्यपि न मुच्यते ॥ १६० ॥

*yataścātmaprathā mokṣastatnehāśaṅkyamīdrśam /
nāvaśyam kāraṇātakāryam tajjñānyapi na mucyate //160//*

As it is decided, as this is the correct truth, that *ātmaprathā mokṣa*, liberation is realizing your own nature (liberation means, realizing your own nature), then, if

this is so, then *na iha āśaṅkyam īdrśam*, this doubt you should not put within you that *nāvaśyam kāraṇāt kāryam*.⁴⁰³ There are two aspects. One is the cause and one is the effect. What is the cause of liberation? Knowledge (*jñānameva vimokṣāya*). What is the effect?

JOHN: Knowledge.

SWAMIJI: No, the effect is liberation. The cause is knowledge and the effect is liberation (*jñānam mokṣāya kāraṇām*). *Jñānam . . .*

JOHN: The cause is *jñānam* and the effect is *mokṣa*.

SWAMIJI: And the effect is *mokṣa*. But, you should not put this kind of doubt in it, in this theory, because it is not the theory of cause and effect, really. In the real sense, it is not cause and effect, the theory of cause and effect, that knowledge is the cause of liberation. It is something else. That we will explain just now.

So, you should not put this kind of doubt in the way that, “It does not always happen that the cause will get its effect, always. Sometimes you put a seed in the ground and it does not get a sprout—the effect is nowhere. [Sometimes] you don’t get the effect from the cause.” So, you must not put this doubt on this subject: if knowledge is the cause of liberation. [You must not say], “Suppose this knowledge will act just like that seed without getting its sprout. For instance, if you have got knowledge, it is not cent-per-cent⁴⁰⁴ sure that you will get liberation because, if you have got a seed, it is not cent-percent sure that you will get a sprout out of it when you sow it in the ground. It may fail. It may fail to get a sprout.” So, you should not put this kind of doubt in this theory [that], “If knowledge is the cause of liberation, sometimes knowledge fails to get its effect. So, if you possess knowledge, [it is possible that] you won’t posses liberation, [that] you won’t achieve liberation, sometimes. Sometimes, it is possible, it may happen, [that] you won’t get liberation.” But this kind of doubt you should not put in this [theory] because this theory that knowledge is the cause of liberation is not actually the theory of cause and effect.

Yataścātmaprathā mokṣa, knowledge [itself] is liberation! *Yataścātmaprathā mokṣa*, actually, knowledge is liberation, knowledge is not the “cause” of liberation; when this theory stands that “knowledge is liberation,” not this theory that “knowledge is the cause of liberation.” [If the latter], then it would happen that knowledge wouldn’t get its effect sometimes. But the theory is actually, “knowledge is liberation.” So, this kind of doubt should not be put here. [If it is], then what would happen? *Tat jñānyapi na mucyate*, then the one who is experienced in his own nature (the *jñāni*), then the one who possesses knowledge, would not get liberation. He would be just like us. *Tad jñāni api na mucyate*, but the possessor of knowledge is absolutely liberated, it is cent-per-cent sure, there is no question. This question will never arise that, “The possessor of knowledge will not be liberated.” It is sure that he will be liberated. He is liberated.

Audio 6 - 06:13

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता ।
न सा मुख्या, ततो नायं प्रसङ्ग इति निश्चितम् ॥ १६१ ॥

*yato jñānenā mokṣasya yā hetuphalatoditā /
na sā mukhyā, tato nāyam prasaṅga iti niścitam //161//*

[not recited in full]

[Objection:] But you have put already, “*jñānameva vimokṣāya?*”⁴⁰⁵ [So,] in this previous *śloka*, *jñānameva vimokṣāya*, in this *śloka*, it seems that *jñānameva vimokṣāya* [means] knowledge is the cause of liberation, i.e., knowledge is the *hetu* (cause) and its [*phala*] fruit is liberation.

For that, [Abhinavagupta] puts this doubt aside.

Yato jñānenā mokṣasya yā hetuphalatoditā, this *hetutā* and *phalatā*, this [knowledge] being a cause and [liberation] being an effect (what is already explained in the previous *śloka*), *na sā mokṣa*, it is not real. It is just to make you understand that knowledge is the cause of liberation. Actually, knowledge is not the “cause” of liberation, knowledge *is* liberation! Knowledge is itself liberation. *Tato nāyam prasaṅga*, so this kind of doubt won’t exist here in our theory. *Iti niścitam*, this is our *siddhānta*, this is our establishment of thought.

Audio 6 - 07:36

एवं ज्ञानस्वभावैव क्रिया स्थुलत्वमात्मनि ।
यतो वहति तेनास्यां चित्रता दृश्यतां किल ॥ १६२ ॥

*evam jñānasvabhāvaiva kriyā sthūlatvamātmani /
yato vahati tenāsyāṁ citratā dṛśyatāṁ kila //162//*

Thus, *jñāna svabhāvaiva kriyā*, this energy of action is *jñāna svabhāva*, is one with the energy of knowledge, it is not separate from the energy of knowledge. And when this energy of knowledge takes the formation of grossness, then it becomes *kriyā*, then it becomes the energy of action. This energy of knowledge, when it takes the state of grossness, then it is nominated as the energy of action, and, in that energy of action, there is *citratā*, there are variations, variations of formations. In knowledge there is no variation, knowledge is only one, and knowledge becomes many when it enters in the grossness of its being, that is, *kriyā*.

Audio 6 - 08:45

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम् ।
भेदोपभेदवैविध्यान्निःसंस्वत्वमवान्तरात् ॥ १६३ ॥

*kriyopāye'bhyupāyānām grāhyabāhyavibhedinām /
bhedopabhedavaicidhyānniḥsaṁkhyatvamavāntarāt //163//*

In this world of action, in this world of the means of action (*kriyopāye*—the *upāya*; *upāya* means, the means), in the world of means pertaining to action (that is, *kriyopāya*, *āṇavopāya*), there is *upāyānām niḥsaṁkhyatvam*, the means here are existing in numberless ways, because some means are pertaining to *grāhya* (some means are pertaining to the external world), some means are pertaining to the mind,

some means are pertaining to external objects, and *bheda upabhedavaicitriyāt*, and there is also differentiation between them, too, also. So, the means are here *niḥsaṁkhyatvam*, numberless.

Audio 6 - 10:00

अनेन चैतत्प्रध्वस्तं यत्केचन शशाङ्किरे ।
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ॥ १६४ ॥

*anena caitatpradhvastam̄ yatkecana śaśāṅkire /
upāyabhedānmokṣe'pi bhedah syāditi sūrayaḥ //164//*

By this, this [following] theory is destroyed. This theory is destroyed, [this theory of] those “experienced souls” (*sūraya* means, those *pandits*, those experienced souls), who have put this doubt in our theory that, *upāyabhedāt mokṣe'pi bhedah syāt*, when the means are many, the meant must also be many. But the meant is only one. So, [our] theory has destroyed their theory—our theory that knowledge is not separate from *kriyā*. So, knowledge (the means) is only one, so the meant is also one. [Although] knowledge has taken the formation of *kriyā* and become many, but in fact it is only one. So, if the means are one, the meant is also one. So, that theory of those *pandits* is no more existing.

Audio 6 - 11:36

मलतच्छक्तिविघ्वंसतिरोभूच्युतिमध्यतः ।
हेतुभेदेऽपि नो भिन्ना घटघ्वंसादिवृत्तिवत् ॥ १६५ ॥

*malataccchaktividhvamsatirobhūcyutimadhyataḥ /
hetubhede'pi no bhinnā ghaṭadhvamsādivṛttivat //165//*

Now he keeps this example here: *mala tat śakti vidhvamsa*, when you have, just say, *mala tat śakti vidhvamsa*, the destruction of the *malas* (impurities) along with their energies, the destruction of the impurities along with their energies, or *tirobhū*, concealing these impurities [along] with their energies, or *cyuti*, removing away the impurities along with their energies—these are three ways—in fact, [these are] one and the same act, but it appears as three; because destruction is always the same, concealing is also the same (gets the same [result]), and removing away is also the same. It is *hetu bheda api*. [Although] there are *hetu bheda*, [although] there are differentiated means also for the meant, for achieving the meant, but *no bhinnā*, actually these means are not separated, these are one. *Ghaṭadhvamsādivṛtti vat*, because, [for example], the meant is to destroy a pot, an earthen pot. You can destroy it by crashing it, smashing it, along with another pot—it will be destroyed. You can destroy it with a hammer. You can destroy it with a fist, with a blow of a fist. [Although] these means are many, but the meant is only one. You can destroy it [in many ways]—*ghaṭadhvamsādi vṛttivat*. So, [although] there are many means, the meant is only one.

Bas, the *prakaraṇa* (topic) is over. Now he will begin with the *prakaraṇa* of the *Mālinīvijaya* [*tantra*]. He will give references of *Mālinīvijaya* for *śāmbhavopāya*,

śāktopāya, *āṇavopāya*, and *anupāya*.

ŚĀMBHAVA-ŚĀKTA-ĀΝAVOPĀYA IN THE MĀLINIVIJAYA TANTRA (166-169)

Audio 6 -15:45

तदेतत्त्विविधत्वं हि शास्त्रे श्रीपूर्वनामनि ।
आदेशि परमेशित्रा समावेशविनिर्णये ॥ १६६ ॥

*tadetattrividhatvam hi śāstre śrīpūrvvanāmani /
ādeśi parameśitṛā samāveśavinirṇaye //166//*

In the subject of *samāveśa*⁴⁰⁶ in the *Mālinīvijaya*, these threefold means are explained by Lord Śiva with authority (*ādeśi* means, to explain with authority—*ādeśi*). *Tat trayameva grantham pāthati* (comm.), now, he reads those *ślokas*:

Audio 6 - 14:40

अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः ॥ १६७ ॥

*akiñciccintakasyaiva guruṇā pratibodhataḥ /
utpadyate ya āveśah śāmbhavo’sāvudīritah //167//*⁴⁰⁷

That trance⁴⁰⁸ which takes place to that *sādhaka* who does not adopt any thought or any *mantra* or anything else, just by the grace of his master, that entry is called the *śāmbhava* entry.⁴⁰⁹

Uccārararahitam vastu . . . the next [śloka]:

Audio 6 - 15:16

उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ॥ १६८ ॥

*uccārararahitam vastu cetasaiva vicintayan /
yam samāveśamāpnoti śāktaḥ so’trābhidhīyate //168//*⁴¹⁰

When, in your mind only, that object which cannot be uttered or recited, that object is contemplated through the mind only, through thought only, and that trance which takes place by that is called *śākta samāveśa*, is the trance pertaining to *śāktopāya*.

Audio 6 - 15:52

उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः ।
यो भवेत्स समावेशः सम्यगाणव उच्यते ॥ १६९ ॥

*uccārakaraṇadhyānavaṇvarṇasthānaprakalpanaiḥ /
yo bhavetsa samāveśaḥ samyagāṇava ucyate //169//*⁴¹¹

And that trance that takes place by adopting the recitation of breath,⁴¹² and *karaṇa* (the organic way of meditation),⁴¹³ and contemplation (*dhyāna*), and reciting of *varṇas* (special *varṇas*), . . .*

JOHN: What are *varṇas*?

SWAMIJI: *Varnas*? Some words.⁴¹⁴

JOHN: Not the same as *mantras*? Or the same as *mantras*?

SWAMIJI: No. “*Varṇa*” is [here referring to] that *varṇa* which takes place automatically, just like *anāhatā*,⁴¹⁵ e.g., “ooooooom,” and that ending sound is called “*varṇa*.”

*. . . and *sthāna kalpanā* is meditating on that point, a particular point (e.g., *bhrumadhyā*,⁴¹⁶ heart, etc.), that *samāveśa* is here called *āṇava samāveśa*.⁴¹⁷ But in the *Mālinīvijaya*, you see, the reading is not in this way. The reading is from *āṇavopāya* to *sāktopāya* and then *sāmbhavopāya* in the end (in the *Mālinīvijaya*, the reading of Lord Śiva). But Abhinavagupta has found it necessary that he should read it from the top so that any *sādhaka* (aspirant), who may be capable of the top knowledge, he would get entry in *sāmbhavopāya* first—why to bother for *sāktopāya* and *āṇavopāya*? So he has put the reading in the reverse way. But the reading of Lord Śiva is not in this way; it is from *āṇavopāya* to *sāktopāya* and then *sāmbhavopāya*. That is *vyatyāsapāṭhe*.⁴¹⁸

*Tadeva kramena [vyācaṣte].*⁴¹⁹ Now he explains this first *śloka* of *sāmbhavopāya*.

JOHN: This is one seventy.

SWAMIJI: It is one seventy:

THE MEANS PERTAINING TO ŚĀMBHAVOPĀYA (170-212)

Audio 6 - 18:16

अकिञ्चिच्चिन्तकस्येति विकल्पानुपयोगिता ।
तया च ज्ञाटिति ज्ञेय समापत्तिर्निरूप्यते ॥ १७० ॥

*akiñciccintakasyeti vikalpānupayogitā /
tayā ca jhaṭiti jñeyasamāpattirnirūpyate //170//*

Now there is the first word, “*akiñcit cintakasya*” (without adopting any thought).

What does that mean? Now Abhinavagupta explains what is “*akiñcit [cintakasya]*, not adopting any thought.” What does that mean? That means, *vikalpa anupayogitā*, discard all thoughts, discard all attributions of meditating points (all those aspects of meditating points are discarded). That is *akiñcit cintakasya*, not adopting any thought. *Tayā*, and by that, *jñeya samāpattiḥ nirūpyate*, it is explained that you get the achievement of that object which is to be known, Lord Śiva. You get [that] achievement, not in succession, but in an instant, instantaneously. This is the meaning of “*akiñcit cintakasya*” in the text of the *Mālinīvijaya*.

JOHN: Now, one seventy-one.

SWAMIJI: One seventy-one:

Audio 6 - 19:34

सा कथं भवतीत्याह गुरुणातिगरीयसा ।
ज्ञेयाभिमुखबोधेन द्राक्प्ररूढत्वशालिना ॥५७१ ॥

*sā katham bhavatītyāha guruṇātigariyasa /
jñeyābhimukhabodhena drākprarūḍhatvaśālinā //171//*

[not recited]

Now, there is another word: “*guruṇā pratibodhataḥ*.⁴²⁰ “*Guruṇā*” is in the instrumental case and “*pratibodhataḥ*” is *pañcamī*.⁴²¹ What is that called?

SCHOLAR: Ablative.

SWAMIJI: Ablative case –“*pratibodhataḥ*.” [Question:] *Sā katham*, that discarding away of all thoughts, [discarding the] adoption of all thoughts, how can that be possible?

JOHN: Discarding of all thoughts.

SWAMIJI: Yes. To that, [Lord Śiva] explains “*guruṇā pratibodhataḥ*,” what “*guruṇā*” means—“by the master.”⁴²² [Here], the meaning of *guruṇā* is not “by the master, through the master, by the master’s grace”—it does not mean that. It means, *guruṇā*, by the subtlest way of understanding—*guruṇā*.

SCHOLAR: Perhaps “intense”? Would “intense” be the right word?

SWAMIJI: Intense—*ati garīyasā*.

JOHN: Most intense understanding.

SWAMIJI: Yes.

SCHOLAR: Most intense realization.

SWAMIJI: Yes. *Jñeya abhimukhena bodhena*, just to divert your attention towards that object, *jñeya abhimukhena*, and that knowledge.

JOHN: Which object?

SWAMIJI: The object, Lord Śiva. And *drākprarūḍhatvaśālinā*, “*guruṇā*” is not

only “intense,” but that intensity where *drākprarūḍhatvaśālinah*, you are established in one moment, you establish your consciousness there in one second.

JOHN: One second.

SWAMIJI: Yes.

SCHOLAR: So, “intense awareness directed towards the object of knowledge, obtaining completion in an instant.”

SWAMIJI: In an instant, yes.

JOHN: There is no succession in this.

SWAMIJI: There is no succession, no (affirmative).

JOHN: So this “*guruṇā*” does not mean “*guru*.”

SWAMIJI: “*Guruṇā*” doesn’t mean “*guru*.” This is the first meaning. *Ati garīyasā*, “*guruṇā pratibodhataḥ*” was in the ablative case but he says why [he has] translated it in the instrumental case:

Audio 6 - 21:48

तृतीयार्थे तसि व्याख्या वा वैयाधिकरण्यतः ।

tṛtīyārthe tasi vyākhyā vā vaiyādhikaraṇyataḥ /172a

[not recited in full]

Actually, “*guruṇā pratibodhataḥ*” is *tṛtīya*, the instrumental case.

SCHOLAR: In sense.

SWAMIJI: *Guruṇā pratibodhataḥ* is “*pratibodhena*,” the affix [“*tas*”]. It is put in each and every *vibhakti*, in each and every case—*tasil*.⁴²³

SCHOLAR: *Itarābhyo’pi tasil*.

SWAMIJI: *Tasil*, yes. So, I [Abhinavagupta] have translated it in this way. Or (*vā*) *vaiyādhikaraṇyataḥ*, or you may put “*guruṇā*” in the instrumental case and “*pratibodhata*” in the ablative case. That way, the explanation is something else: *guruṇā* means, *guruṇā kṛto yaḥ bodhaḥ tataḥ*,⁴²⁴ by the insertion of knowledge of your master. By the insert-ment, insertion, when your master inserts his knowledge in you, by that [initiation], you are established in that consciousness of Lord Śiva in an instant.

SCHOLAR: This is the meaning of *śāmbhavī dīkṣā*.

SWAMIJI: Yes, it is *śāmbhavī dīkṣā*.⁴²⁵ Now, there is another word, another important word, in the text of *Mālinīvijaya*: “*āveśā*.” What is *āveśā*? What is trance?⁴²⁶

Audio 6 - 23:16

आवेशश्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ॥ १७२ ॥
 परतद्रूपता शम्भो राद्याच्छत्यविभागिनः ।

*āveśaścāsvatantrasya svatadrūpanimajjanāt //172b//
 paratadrūpatā śambhorādyācchaktyavibhāginaḥ /173a*

What does “āveśa” mean? Āveśa means, when your dependent nature is subsided (*svatad rūpa nimajjanāt*, you subside your dependent nature of your being) and *paratad rūpatā*, you are united with the nature of Lord Śiva. That is āveśa. Just as a ghost enters in somebody [and his] nature is subsided and the nature of that ghost remains there, shining, that is āveśa. And the union [with] Śambho,⁴²⁷ who is *ādyāt* (eternal, ancient) and *śakti avibhāgina* (one with *svātantrya śakti*), you get entry in That.

Audio 6 - 24:31

तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्स्वयम् ॥ १७३ ॥

tenāyamatra vākyārtho vijñeyam pronmiṣatsvayam //173b//

Now, this is the meaning of this text of the *Mālinīvijaya* in substance (*vākyārtha*).

Vijñeyam pronmiṣat svayam āsate, vijñeyam, the object which is to be known (that is, Lord Śiva, the state of Lord Śiva), *svayam pronmiṣat āsate*, shines by Itself without doing any effort of *sādhanā*.

SCHOLAR: *Pronmiṣat*.

SWAMIJI: *Pronmiṣat*.

SCHOLAR: Unfolding.

SWAMIJI: *Unmiṣat*, blooms out, opens, blooms. [The state of Lord Śiva] blooms, blooms out, *svayam*, without any adoption of any effort, . . .*

SCHOLAR: Spontaneously.

SWAMIJI:

Audio 6 - 25:26

विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम् ।
 मातारामधरीकुर्वत् स्वां विभूतिं प्रदर्शयत् ॥ १७४ ॥
 आस्ते हृदयनैर्मल्यातिशये तारतम्यतः ।

*vināpi niścayena drāk mātṛdarpaṇabimbitam /
 mātāramadharīkurvat svāṁ vibhūtiṁ pradarśayat //174//
 āste hṛdayanairmalyātiśaye tāratamyataḥ /175a*

[not recited]

*. . . *vināpi niścayena*, without putting your awareness, and in an instant (*drāk*).

And how? *Māṭr darpaṇa bimbitam, māṭaram adharīkurvat*, at the same time, simultaneously, when your individual state of the intellect is subsided totally, *māṭr darpaṇa bimbitam, buddhi darpaṇa bimbitam* (*māṭr* means there “intellect”), in the mirror of the individual intellect, that which has been . . .

What is *pratibimbitam*?

SCHOLAR: Reflected.

SWAMIJI: . . . reflected, your individuality which is reflected in the limited intellectual field of being, that is subsided instantaneously, and, at the same time—not only subsided only—*svām vibhūtim pradarśyat*, when, at the same time, simultaneously, side-by-side, your glory of all-knowledge and all-action shines forth (*svām vibhūtim pradarśyat*; *vibhūtim* means, knowledge and action), the energy of knowledge and energy of action shines forth, and in this way, that object which is to be perceived is being established there *tāratamyataḥ*.

Tāratamyataḥ means, without any interruption of any other foreign matter. *Tāratamyata* means, when there is no foreign matter in-between. For instance, you recite a *mantra*. “*Om śiva, om śiva, om śiva, om śiva*, this is Denise, this Shanna, *om śiva, om śiva, om śiva*,” this kind of meditation is not *tāratamyata*. [When you recite], “*om śiva, om śiva, om śiva, om śiva*,” no “Shanna,” no “Denise,” nothing [besides “*om śiva*”], . . .

SCHOLAR: More and more intense.

SWAMIJI: . . . intense, then that is *tāratamyataḥ*, a spontaneous way of meditation, without any interruption of foreign thoughts.

SCHOLAR: So, the basic meaning of the word [“*tāratamyata*”] is “getting more and more,” isn’t it?

SWAMIJI: More and more, yes—*tāratamyataḥ*.

SCHOLAR: It also implies that, because there is no interruption, it gets more and more intense.

JOHN: Absolutely spontaneous.

SWAMIJI: Spontaneous.

JOHN: What is this “without awareness” (*vināpi*)?

SCHOLAR: Without *vikalpa*.

SWAMIJI: *Vināpi*, without *vikalpa*.

JOHN: Just awareness of . . .

SCHOLAR: It really means, judgement.

SWAMIJI: This is not *krama* (successive). When [you think], “This book is here, this book is here, this book is here, this book is here” [continuously], this is *tāratamya*. When [you think], “This book is here, a *kongari*⁴²⁸ is here,” then, “This book is here, this book is here, this book is here, . . .”

JOHN: “Microphone is there.”

SWAMIJI: “ . . . a microphone is there,” this is not *tāratamya*. [*Tāratamya* is] when there is no other foreign matter in-between.

JOHN: No break of . . .

SWAMIJI: No break.

SCHOLAR: Unimpeded expansion.

SWAMIJI: Yes, that is *tāratamya*.

DENISE: No obstacle.

SWAMIJI: No obstacles.

JOHN: But this speaks of meditation. I mean, you can also have *tāratamya* in *āṇavopāya*.

SWAMIJI: Yes, *āṇavopāya*, *sāktopāya*, too.

JOHN: In fact, the ideal state is to have *tāratamya*.

SWAMIJI: *Tāratamya*, yes.

JOHN: Not this thinking about breakfast, thinking about lunch.

SWAMIJI: Without any interruption.

Audio 6 - 29:08

ज्ञेयं द्विधा च चिन्मात्रं जडं चाद्यं च कल्पितम् ॥ १७५ ॥
इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः ।
जडेन यः समावेशः स प्रतिच्छन्दकाकृतिः ॥ १७६ ॥

jñeyam dvidhā ca cinmātram jaḍam cādyam ca kalpitam

// 175/b/

itarattu tathā satyam tadvibhāgo'yamīdṛśah /

jaḍena yaḥ samāveśah sa praticchandakākṛtiḥ //176//

It is not “*sapriticchandakākṛtiḥ*.” You must correct it [to read] “*sa*” as separate—“*sa praticchandakākṛtiḥ*.”

SCHOLAR: Yes, yes, much better.

SWAMIJI: Yes.

Audio 6 - 29:32

चैतन्येन समावेश स्तादात्म्यं नापरं किल ।

caitanyena samāveśastādātmyam nāparam kila /177a

Now, he removes this objection because he has put Lord Śiva as an object,⁴²⁹ he has nominated Lord Śiva as the object of understanding—you have to understand [that] He has become the object. The object is *jñeya*,⁴³⁰ but actually there are two classes of objects: one state of an object is *cinmātra* (filled with consciousness), the

other is deprived of consciousness. *Jñeyam dvidhā*, the object is twofold: *cinmātram jaḍam ca*, one is *cinmātra* (filled with consciousness), the other object is *jaḍa*.⁴³¹ *Itarattu tathā satyam, ādyam ca kalpitam*, the first *cinmātra* object is [nominated as an object] just to make you understand that It is the object, It is to be known, but actually It is not the object, It is the subject. What?

JOHN: This *cinmātra* object.

SWAMIJI: *Cinmātra* object. The *cinmātra* object is actually subjective, It is not objective. It is just to make you understand; *kalpitam*⁴³² means, just to make you understand that it is to be known. *Itarattu*, the second one, the second object, the second who is *jaḍa*, is *tathā satyam*; *tathā jñeyatvena satyam bhavati*, that is an actual object.

SCHOLAR: As it is.

SWAMIJI: As it is. *Tat vibhāgo ayam īdṛśah*, now, he [explains] the differentiation of these *samāveśas*: the entry in *jaḍa* and the entry in consciousness. *Jadena yaḥ samāveśa*, when you enter in *jaḍa*, [when] you get entry in *jaḍa*, *sa pratīchandakākṛtiḥ*, it is only a reflection, it is not real. It is only a reflection. *Caitanyena samāveśa*, when you get entry in consciousness, *tādātmyam*, that is an actual union with That consciousness, *na param kila*, it is nothing else than that.

Audio 6 - 31:54

तेनाविकल्पा संवित्तिरभावनाधनपेक्षिणी ॥ १७७ ॥
शिवतादात्म्यमापन्ना समावेशोऽत्र शांभवः ।

tenāvikalpā saṁvittirbhāvanādyanapekṣiṇī //177b//

śivatādātmyamāpannā samāveśo'tra śāmbhavaḥ /178a

So, here in the text of the *Mālinīvijaya*,⁴³³ the concluded meaning is: when *avikalpā saṁvitti*, your consciousness which is *nirvikalpa*, which is without any attribution of any thoughts, any impressions, any moods, and *bhāvanādi anapekṣiṇī*, where you don't need the support of *bhāvanā*, *dhyāna*, *dhāraṇā*, etc., *mantra*, *japa*, and *śivatādātmyam- āpannā*, and your consciousness is united with the oneness of Lord Śiva, that, in the real sense, is called *śāmbhava samāveśa* in this text of the *Mālinīvijaya*.

Audio 6 - 32:52

तत्प्रसादात्पुनः पश्चा द्वाविनोऽत्र विनिश्चयाः ॥ १७८ ॥
सन्तु तादात्म्यमापन्ना न तु तेषामुपायता ।

tatprasādātpunaḥ paścādbhāvino'tra viniścayāḥ //178b//

santu tādātmyamāpannā na tu teṣāmupāyatā /179a

By the grace of Lord Śiva, by the grace of this trance, this *śāmbhava samāveśa* (*śāmbhava* trance), when afterwards, after getting establishment in this trance of *śāmbhava*, *bhāvino'tra viniścayā*, all these rules and all these regulations of *śāktopāya* and *āṇavopāya*, if they exist for him, *santu*, let them exist, [because]

tādātmyamāpannā, they are one, they have become one, with that *sāmbhava samāveśa*. If he is given to the recitation of *mantra* afterwards, after getting the trance of *sāmbhava samāveśa*, if he recites *mantra*, if he is doing *japa*, if he is doing meditation, if he is doing *pūjā, havana*, worship, everything, let it remain there for him, [because] *śivatādātmyam*, it has become *sāmbhavopāya* for him everywhere; everywhere he experiences the *sāmbhava* state. *Na tu teṣām upāyatā*, they⁴³⁴ are not means (*upāyas*) for him afresh, they are not afresh means for him.

SCHOLAR: If he experiences the *sāmbhavopāya* . . . ?

SWAMIJI: *Sāmbhavopāya* once, if he experiences the *sāmbhavopāya* [state] once, he can attribute *śāktopāya* afterwards also in the same level.

SCHOLAR: Once that *samāveśa* has taken place.

SWAMIJI: [Once] *sāmbhava samāveśa* has taken place, *śākta samāveśa* will shine as *sāmbhava samāveśa* and *āṇava samāveśa* will shine as *sāmbhava samāveśa* for him because *śivatādātmyamāpannā*, all these means have become, are united with, that *śivatādātmya*. So they are not afresh means for him.⁴³⁵

JOHN: But to gain this original *samāveśa* in *sāmbhavopāya*, he must practice some other . . .

SWAMIJI: He must practice *sāmbhava samāveśa* first. When he is established in that *sāmbhavopāya* [state], he can practice any degraded *mantra* and that will become *sāmbhavopāya* for him, for you.

SCHOLAR: And when that *sāmbhavopāya* is penetrating everything, that becomes *anupāya*.

SWAMIJI: No, the final establishment of *sāmbhavopāya* is *anupāya*. *Anupāya* is “no means.” Actually, *anupāya* is no means, it is no *upāya*.

SCHOLAR: So, that would come when there was no falling from the *sāmbhava* state.

SWAMIJI: Yes, that is *anupāya*. He is established.

SCHOLAR: No *vyutthāna*⁴³⁶ at all.

SWAMIJI: No *vyutthāna* . . . *vyutthāna* yes, but not in that sense.

JOHN: But no individual sense.

SWAMIJI: Yes.

SCHOLAR: It is always *unmīlanā samādhi* for him.⁴³⁷

SWAMIJI: Yes.

Audio 6 - 35:54

विकल्पापेक्षया मान मविकल्पमिति ब्रुवन् ॥ १७९ ॥
प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते।

vikalpāpekṣeyā mānamavikalpamiti bruvan //179b//

Now, he removes this doubt from other schools of thought, some schools who explain that *nirvikalpa* (thought-lessness), the state of *nirvikalpa*, is only established by the help of *vikalpa* (thought); *vikalpa apekṣayā avikalpam mānam bruvan, avikalpa* (thought-lessness)⁴³⁸ is only established by the help of *vikalpa*.

JOHN: *Nirvikalpa*. So this *nirvikalpa*, some schools are holding that the *nirvikalpa* state is attained through *vikalpa*.

SWAMIJI: Some say.

JOHN: Which schools are these?

SWAMIJI: These are Dvaitavādins.⁴³⁹

JOHN: Not Vedāntins.

SCHOLAR: These Theravādins⁴⁴⁰ also believe, and these Vaibhāśikas.⁴⁴¹

SWAMIJI: Vaibhāśikas also.

JOHN: “Through *vikalpa*” means?

SWAMIJI: “Through *vikalpa*” means, through the adoption of aspects. When you put [forth] aspects that this is What is this? This is specs.⁴⁴² How this is specs? Because this has got the shape of specs and it can be used as specs. This is *vikalpa*. So, this specs is established [when you confirm that], “This is specs,” then you are in *nirvikalpa*, then you get entry in *nirvikalpa*.⁴⁴³

SCHOLAR: Like *maṇijñānī*.⁴⁴⁴

SWAMIJI: *Maṇijñānī*.

JOHN: So how do they do it? I mean, what is the practice for those . . . ?

SCHOLAR: They are referring, aren’t they, to the meditation?

SWAMIJI: When [the value of] some jewel is to be found out—that [question of], “What is the cost of this jewel? What should be the cost of this jewel?—[then the jeweler] puts some of these [tests] for getting the complete ascertainment for how much it costs, this is *vikalpa*. And afterwards, when he has come to the understanding that this is a jewel worth five *lakhs* of rupees, then he will enter in *nirvikalpa*. This is their way of understanding.

SCHOLAR: It is also the nature of the practice.

SWAMIJI: But, our way of understanding is not that.

JOHN: So, this is practice for them.

SWAMIJI: Yes, this is practice for them.⁴⁴⁵

JOHN: So they use . . . what is the object of this *vikalpa*?

SWAMIJI: [Other Schools say:] First, you have to practice, like *āṇavopāya*, *śāktopāya*, and then you will enter in the *śāmbhavopāya* in the end. *Nirvikalpa* comes in the end. But, the Shaivite does not understand that, recognize that. The Shaivite recognizes that *nirvikalpa* is first and then *vikalpa* takes place. Unless

there is *nirvikalpa*, [vikalpa] does not exist, it won't exist afterwards. *Nirvikalpa* will give it life.

SCHOLAR: Among the Buddhists, only the Yogācāras⁴⁴⁶ believe that *nirvikalpa* precedes *vikalpa*. Others think that there is *anādi avidyā*, . . .

SWAMIJI: Yes.

SCHOLAR: . . . beginning-less ignorance . . .

SWAMIJI: That is what he says here: *vikalpa apekṣayā avikalpa mānam bruvan*, those who say that *avikalpa* is only established by the support of *vikalpa* first, [that] you have to take the support of *vikalpa* first for realizing the state of *nirvikalpa*, those who say like this, *pratyukta eva*, they are answered by the Shaivites that it is not this way! Because, *siddham hi vikalpenānygamyate*, that object,⁴⁴⁷ [only when it] is already established in the *nirvikalpa* state, then you can attribute *vikalpas* on it afterwards. *Vikalpas* will be attributed afterwards, after it is established in the *nirvikalpa* state. So the *nirvikalpa* state is the life of the object.

SCHOLAR: Yes.

SWAMIJI: For instance, I want to see Denise. Before that, I see only a phantom figure of Denise; and before that, I see only the seeing force; and before that, I see only myself, and that is *nirvikalpa*. So, after that *nirvikalpa*, Denise appears in the end.

JOHN: So they are just having it backwards. They are saying the first thing that you have is the *vikalpa* state—these schools.

SWAMIJI: [They say that] the *vikalpa* state [occurs first] and then you will come to *nirvikalpa*. But that is not the real theory.

SCHOLAR: [They say that *nirvikalpa* is achieved] through purification of the mind, through *bhāvanā*, etc.

SWAMIJI: Yes, *bhāvanā*, *dhyāna*, *dhāraṇā*, etcetera, everything.

SCHOLAR: *Vitarka*, *vicāra*, that they call.

SWAMIJI: Yes.

JOHN: So the purpose in their practice, I'm trying to understand, is to take *vikalpa*, and discard *vikalpa*, and arrive at *nirvikalpa*.

SWAMIJI: Afterwards, in the end, and enter in *nirvikalpa*. It is their theory, but our theory is not like this. Our theory is, first *nirvikalpa*; *nirvikalpa* is the life, first.

JOHN: So we don't hold then that you discard *vikalpa* to gain *nirvikalpa* in this sense.

SWAMIJI: No (affirmative). For the *śāmbhava sādhaka*, you have to catch hold of *nirvikalpa* without [utilizing] any other aspects that reside lower [than] that.

JOHN: How about *āṇavopāya*?

SWAMIJI: *Āṇavopāya* is *vikalpa*.

JOHN: It has *vikalpa*.

SWAMIJI: It is only *vikalpa*.

DEVOTEE: But *ādhāra*⁴⁴⁸ is *nirvikalpa*.

SWAMIJI: But *nirvikalpa* is the life, *sāmbhava* is the life, *sāmbhava* is the reality of *samāveśa*. *Samāveśa* of *āṇavopāya* and *samāveśa* of *sāktopāya* are only imitations of *samāveśa*, they are not actual *samāveśas*.

JOHN: Not completely full.

SWAMIJI: Because they are just like this: you have to rise to the *nirvikalpa* state through *vikalpa* in *āṇavopāya* and in *sāktopāya*. But in *sāmbhavopāya*, you have not to rise [to *nirvikalpa* through *vikalpa*]. You have to get establishment in [*nirvikalpa* in] an instant with awareness, with awareness of the *sāmbhava* state, and that is the real *samāveśa*.

DENISE: Swamiji, what does “*samāveśa*” mean?

SWAMIJI: Trance, entry, entry in your nature.

Gṛhītamiti suspaṣṭā . . . the 180th śloka:

Audio 6 - 42:36

गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा ॥ १८० ॥
गृह्णामीत्यविकल्पैक्यबलात् प्रतिपद्यते।

gṛhītamiti suspaṣṭā niścayasya yataḥ prathā //180b//

gṛhṇāmītyavikalpaikyabalaattu pratipadyate /181a

Just take, *gṛhītam gṛhṇāmi*,⁴⁴⁹ just take, “I understand this *kongari*.⁴⁵⁰ This is a *kongari*.” This is already understood in *nirvikalpa* first, and then afterwards, in the aspects of *vikalpas*, you understand that, “I *gṛhṇāmi* [understand] this is [*kongari*].” But the *gṛhītam*⁴⁵¹ in *nirvikalpa*, through *nirvikalpa*, which is already held in consciousness, *gṛhṇāmi*,⁴⁵² that is held afterwards in/through *vikalpa-gṛhītam gṛhṇāmi*. *Gṛhītam nirvikalpena, gṛhṇāmi vikalpa rūpatāya*, this kind of perception, “*gṛhṇāmi*,” the perception that, “I understand this is a *kongari*,” this *kongari* also, this aspect of the *vikalpa* [thought] also, will shine only by the force of *nirvikalpa*. This is the force of *nirvikalpa* that makes you understand that this is a *kongari* in the *vikalpa* state. So, the state of *vikalpas* also exist in the basis of *nirvikalpa*.

Audio 6 - 44:18

अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ॥ १८१ ॥
सा सिद्धिर्न विकल्पात् वस्त्वपेक्षाविवर्जितात् ।

avikalpātmasaṁvittau yā sphurattaiva vastunah //181//

sā siddhirna vikalpāttu vastvapekṣāvivarjitat /182a

But what is the *siddhi*? What is the proof of becoming [established], the establishment of some object? The establishment of an object is not, “This is a *kongari*.” The *siddhi* of this *kongari* is only when you see this *kongari* in the

nirvikalpa state, in *prathamikābhāsa*; *prathamikābhāsa prathamālocana*, the first start of perception, without any attributions of *vikalpas*, is the establishment of this object.

SCHOLAR: The word in English is, “without predication.”

SWAMIJI: Without predication. *Avikalpātma samvittau yā sphurattaiva vastunah*, that object which gets forth, which gets in your consciousness in the *nirvikalpa* state, that is *siddhi* (*sā siddhir*), that is called the *siddhi* of that object, that is the establishment of that object. *Na vikalpāttu vastu apekṣāvivarjitāt*, *vikalpa* cannot prove this object, only *nirvikalpa* can prove this object. But where *vikalpas* are held? Where *vikalpas* are not held? For instance, in the *śāmbhava* state, *vikalpas* are not held, *vikalpas* don’t give any support. In *śāktopāya* and in *āṇavopāya*, yes, they will give support (that is *vikalpa sapekṣatā*⁴⁵³ there). [It is] *vikalpa nirapek- satā*⁴⁵⁴ in the *śāmbhava* state.

Audio 6 - 46:12

केवलं संविदः सोऽयं नैर्मल्येतरविभ्रमः ॥ १८२ ॥

kevalam samvidah so'yam nairmalyetaravibhramah //182b

Where *vikalpas* protect you, give you support, there you must come to this understanding that your state of awareness is not quite pure. Where your state of awareness is not pure, then you need the support of *vikalpas*; you need the support of *mantras*, *japa*, *dhyāna*, meditation, all these things. Where your consciousness is pure, then you don’t need any support there; then you have to enter in the *śāmbhava* state in the beginning, first.⁴⁵⁵ *Kevalam samvidah*⁴⁵⁶ (*samvidah* means, *upāyānām*):⁴⁵⁷ *upāyānām so'yam nairmalyetara vibhramah*, this is the *nairmalya* and *anairmalya vibhrama*, the expansion of purity and impurity.

JOHN: *Vikalpa* and *nirvikalpa*.

SWAMIJI: *Vikalpa* and *nirvikalpa*.

Audio 6 - 47:21

यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि ।

yadvikalpānapekṣatvasāpekṣatve nijātmani /183a

[not recited in full]

When *vikalpa* is needed and where *vikalpa* is not needed: Where *vikalpas* are not needed, that is because your consciousness is pure. Where *vikalpas* are needed, it means that your consciousness is impure, so you need the support of *śāktopāya*, you need the support of *āṇavopāya*. And when your consciousness of awareness is absolutely pure, you don’t need *śāktopāya* or *āṇavopāya* for that—just entry and that is all.

Audio 6 - 48:02

निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ॥ १८३ ॥
तांस्तान्विशेषांश्चिनुते रत्नानां भूयसामपि ।

*niśīthe'pi maṇijñānī vidyutkālapradarśitān //183b//
tāṁstānviśeṣāṁścinute ratnanāṁ bhūyasāmapi /184a*

[not recited]

Niśīthe'pi . . . he gives references.

SCHOLAR: Analogy.

SWAMIJI: Example. *Niśīthe'pi maṇijñānī*, that [person] who knows—the (*maṇijñānī* means,)—who knows the valuation of jewels, although you put that jewel, some particular jewel, before him at midnight (*niśīthe'pi*, at midnight also), he will at once tell you that this is worth two *lakhs*, two *lakhs* and two dollars, [that] this is worth such and such money—at midnight also.⁴⁵⁸ But the one who is the aspirant of *śāktopāya* and *āṇavopāya*, he won't be able, and his calculations will be wrong with torches also. [Even] if he [uses] a torch and lights also, and sees and analyzes that jewel, that calculation won't be exact. But for that *maṇijñānī*, for that, if you put before him that jewel at midnight also, without any light, he will tell you [its precise value].

SCHOLAR: But it says here . . .

SWAMIJI: *Vidyut kāla pradarśitān*, only just in a twinkle of an eye you will show him [the jewel] and [then] keep that jewel in your pocket.⁴⁵⁹ At that very moment, he will [accurately] tell you that this is worth this, because he is established in the *śāmbhava* state; that is established in *vidyut kāla pradarśitam*, only by the “lightening” of that moment.

SCHOLAR: But it doesn't mean, an actual lightening. It doesn't mean, shown in the time of lightening?

SWAMIJI: No, just for a short time, a short moment. *Vidyut kāla pradarśitam tān tān viśeṣān*, those *viśeṣān*, those differences, differentiations, he can calculate only in that [brief] moment.

DEVOTEE: *Ratnānām bhūyasāmapi*.

SWAMIJI: *Bhūyasāmapi*, if you put one hundred jewels before him, one hundred and one thousand jewels before him, and tell him, “What is the cost of these jewels one-by-one? Tell me,” and you collect them only after half a second and put them in [your] pocket, he will tell you, one-by-one, [the exact value of] everything, because he is established in the *śāmbhava* state—that .

Audio 6 - 50:33

नैर्मल्यं संविदश्वेदं पूर्वाभ्यासवशादथो ॥ १८४ ॥
अनियन्त्रेश्वरेच्छात इत्येतच्चर्चयिष्यते ।

nairmalyam saṁvidaścedam pūrvābhyaśavaśādatho //184b

aniyantreśvarecchāta ityetaccarcayiṣyate /185a

This purification of your consciousness, [of the] awareness of your consciousness, takes place by your constant meditation in [your] past lives. If you [were] meditating in your past lives, so many past lives, constantly, this purification of that awareness comes in appearance. Or, that purification comes by the grace of the Lord in one instant.

JOHN: One second.

SWAMIJI: One second. *Ityetat carcayiṣyate*, this grace of the Lord will be explained in the thirteenth *āhnika*, not here.⁴⁶⁰

End of Audio 6 - 51:29

Śāmbhava samāveśa is not only *śāmbhava samāveśa*, it is *śākta samāveśa* also and *āṇava samāveśa* also, because when you once enter in *śāmbhava samāveśa*, [then] if you enter in *śākta samāveśa*, that will also become *śāmbhava samāveśa*, and if you enter in *āṇava [samāveśa]*, that will also be, for you, *śāmbhava samāveśa*.

SCHOLAR: Because *śāmbhava* is universal and embraces every possible *ābhāsa*.⁴⁶¹

SWAMIJI: Yes. So, this *śāmbhava samāveśa* is threefold.

JOHN: *Śāmbhava* in *śāmbhava* . . .

SWAMIJI: *Śāmbhava*, *śākta*, and *āṇava*. In that case, *śākta* is also *śāmbhava samāveśa* and *āṇava* is also *śāmbhava samāveśa*.

Audio 7 - 00:45

पञ्चशाद्विधता चास्य समावेशास्य वर्णिता ॥ १८५ ॥

pañcāśadvidhatā cāsyā samāveśasya varṇitā //185b//

[not recited]

But, not only that. *Śāmbhava samāveśa* is not only threefold. Lord Śiva has explained this *samāveśa* as fiftyfold, not only threefold.

Audio 7 - 01:05

तत्त्वषट्क्रिंशकैतत्त्वस्फुटभेदाभिसन्धितः ।

tattvaṣaṭtriṁśakaitatsthasphuṭabhedābhisañdhitah /186a

Because, the thirty-six elements, [those] which are the thirty-six elements, in that class of the thirty-six elements, the vividly differentiated ways of *śāmbhava* [practice] are seen there. For instance, fivefold is *bhūta samāveśa* (that is *bhauta samāveśa*);⁴⁶² fivefold because of the five elements from earth to ether), and thirtyfold is elementary *samāveśa* (*tattva samāveśa*)— *bhūta samāveśa* is fivefold, thirtyfold is *tattva samāveśa*—and *ātmā samāveśa* is threefold (*ātmā*, *vidyā*, and Śiva).

JOHN: *Ātmā*, here, in this sense is being used . . . ?

SWAMIJI: *Puruṣa*—*ātmā*, *jīva*, the individual.

JOHN: Using it in the individual sense.

SWAMIJI: Individual, yes. *Ātmā*, *vidyā*, and *Śakti* (or *Śiva*). That will be *Śakti*, not *Śiva*, because *Śiva* is *samāveśya*, not *samā[veśa]*.⁴⁶³ There is no entry in *Śiva*.

And *mantra samāveśa*, the *samāveśa* pertaining to *mantras*, is tenfold, because *a-kāraśca*, *u-kāraśaca*, [etc.,] those ten states of *mantra* (*a-kāra*, *u-kāra*, *ma-kāra*, *bindu*, *ardhacandra*, *nirodhī*, *nāda*, *nādānta*, *śakti*, and *vyāpinī*).⁴⁶⁴ These are the tenfold *samāveśas* of *sāmbhava samāveśa*. And *śakti samāveśa*⁴⁶⁵ is twofold: *Śakti* and *Śiva*. *Śiva* is *Śakti* there. *Śakti* is also *Śakti* there and *Śiva* is also *Śakti* there, because it is *samāveśya*, it is not *samāveśa*. *Śiva* is actually *samāveśya*, not *samāveśa*. We have to enter in *Śiva*. *Śiva* has not to enter in anything, in any aspect.⁴⁶⁶

Audio 7 - 03:33

एतत्तत्त्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम् ॥ १८६ ॥
अभोधिकाष्ठाज्वलनसंख्यैर्भेदैर्यतः क्रमात् ।

*etattattvāntare yatpuṁvidyāśaktyātmakam trayam //186b//
ambhodhikāṣṭhājvalanasamākhyairbhedairyataḥ kramāt /*

In⁴⁶⁷ these thirty-six elements, those elements which are threefold (the individual [*puruṣa*], *vidyā*,⁴⁶⁸ and *śakti*⁴⁶⁹), these are said to be fourfold, tenfold, and threefold [respectively]. Fourfold is *puruṣa samāveśa*, tenfold is *vidyā samāveśa*, and *śakti* is threefold *samāveśa*. Fourfold is *sakala*, *pralayākala*, *vijñānākala*, and *Śuddhavidyā* (the individual is fourfold).⁴⁷⁰

SCHOLAR: It is the same as this *ātmā trividhā*. This is the same as that . . . ?

SWAMIJI: No, no, no. It is, *ātmā*, *vidyā*, and *śakti* is threefold. This is one way. And in *ātmā*⁴⁷¹, *ātmā* is itself fourfold because it is *sakala* (the individual is *sakala*), *pralayākala*, *vijñānākala*, and *Śuddhavidyā*. So, they⁴⁷² have to be carried to, they have to enter in, *Śiva*. They have to be entered in *Śiva*. So, the individual is fourfold. *Vidyā* is tenfold because, there,⁴⁷³ although they are twelvefold . . . for instance, *a-kāra*, *u-kāra*, and *ma-kāra*, these are to be only [one] *varṇa*, this is to be only one word. *A-kāra*, *u-kāra*, *ma-kāra* is one word,⁴⁷⁴ so this is onefold; *bindu* is second, *ardhacandra* is third, *nirodhī* is fourth, *nāda* is fifth, *nādānta* is sixth, *śakti* is seventh, *vyāpinī* is eighth, *samanā* is ninth, and *unmanā* is tenth. So, this is found in the world of *vidyā*. So *vidyā* is tenfold. And *śakti* is threefold because in *śakti*, [which is] in fact, *svātantrya śakti*—in fact, it is *svātantrya śakti*, but *svātantrya śakti* is threefold—there is will (*icchā*), there is knowledge (*jñāna*), and there is action (*kriyā*).⁴⁷⁵

Now, in the next *śloka*, he explains why only these three elements are explained separately [from the 36 elements]; why he has put [an emphasis] on these three elements: *ātmā*, *vidyā*, and *śakti*.

पुंविद्याशक्तिसंज्ञं यत्तसर्वव्यापकं यतः ॥ १८७ ॥
अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल ।

*pumvidyāśaktisamjñam yattatsarvavyāpakam yataḥ //187b
avyāpakebhystenedam bhedena gaṇitam kila /188a*

[not recited]

Pum-vidyā-śakti samjñam yat, because these threefold elements (*puruṣa*, *vidyā*, and *śakti*) pervade all the elements, pervade the whole world of elements; because the other elements are *avyāpaka*, they don't pervade each other, but these pervade the whole. *Tenedam bhedena gaṇitam*, this is why it is explained separately.

SCHOLAR: They don't pervade each other. The others do not pervade each other?

SWAMIJI: The others do not pervade each other. They pervade each and every element—these threefold [elements].

SCHOLAR: So how can the doctrine of *sarvasarvātmakata* be . . . ?⁴⁷⁶

SWAMIJI: That doctrine is the supreme doctrine where there is no “pervasion” and “pervaded.”

SCHOLAR: Everything is everything.

SWAMIJI: That state is above. This is the state . . .

SCHOLAR: From practice point of view.

SWAMIJI: From practice.

अशुद्धिशुद्धमानत्वशुद्धितस्तु मिथोऽपि तत् ॥ १८८ ॥

aśuddhiśuddhyamānatvatśuddhitastu mitho'pi tat //188b//

And it is also [explained that these] threefold [elements are separate from one another].⁴⁷⁷ This threefold world of elements (*puruṣa*, *vidyā*, and *śakti*) is *aśuddhi*, *śuddhyamāna*, and *śuddhita* [respectively]. *Aśuddhi* means, absolutely impure, [which] is *puruṣa*, the individual. *Śuddhyamāna*, going to be purified, about to be purified, is *śuddhyamānatva*; it will go to *vidyā*. And *śuddhita*, already purified, [which is *śakti*]. So, they [differ from] each other by this way also. Not only because of being [pervasive] in each and every element, this way also they are excluded from the world of [the 36] elements.

Now he explains why he has explained *bhauta samāveśa*⁴⁷⁸ separately (*bhauta samāveśa* is gross *samāveśa*).

DEVOTEE: But here it is *śāmbhavopāya*.

SWAMIJI: Yes, in [terms of] *śāmbhavopāya* he has explained *bhauta samāveśa*

separately, not with the world of [the other] elements. He has excluded these fivefold *mahābhūtas*, excluded in [terms of *śāmbhava*] *samāveśa*.

SCHOLAR: Who has excluded?

SWAMIJI: In the explanation [of *śāmbhava samāveśa*, he is] explaining [the *mahābhūtas* exclusively]. [They are exclusively] explained. He has not explained *bhauta samāveśa* [together with] the world of all the [other] elements. He has excluded that from . . .

JOHN: Yes, he explained five, and then he explained thirty.

SWAMIJI: For that, he explains:

Audio 7 -09:31

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः ।
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि ॥ १८९ ॥

bhūtānyadhyakṣasiddhāni kāryahetvanumayetaḥ /
tattvavargātpṛthagbhūtasamākhyānyata eva hi //189//

In fact, these five elements are proved to exist, are proved to be existing, in the way of *pratyakṣa*,⁴⁷⁹ not in the way of *anumāna* (guessing).

SCHOLAR: Inferring.

SWAMIJI: Inferring.⁴⁸⁰ *Pratyakṣa?*

SCHOLAR: Immediate, they are established in an immediate [way] by the senses, directly by the senses.

SWAMIJI: Directly by the senses. The *bhūtas*, the five elements, are held with your eyes. Earth you can feel, earth you can see, water you can see, fire you can see, this *vāyu* (wind) you can [feel], and sky⁴⁸¹ you can see, but the *tanmātrās*⁴⁸² you cannot see, the organs you cannot see. The organs are inferred. For instance, you see that this is a *kongari* here. By this [perception], we get the inferring proof that you have got the organ of seeing. [But] these [organs of sight] aren't the *golakas*, these [eyeballs] are not the organs.⁴⁸³ The organs are inside.⁴⁸⁴ Otherwise a dead body will also see by these *golakas*. The organ [of sensation] is existing inside, and that is inferred, that is not seen just like the gross elements. So, as the gross elements are seen . . .*

SCHOLAR: “Seen” or “[seen] with the senses,” because you can’t see with . . .

SWAMIJI: * . . . with the senses, so they are *pṛthag bhūta samākhyāni*, so we have nominated them separately from the elementary world which is proved by inference, which is proved by inference only, established by inference. So, *bhauta samāveśa* is separately explained.

Audio 7 - 11:54

सर्वप्रतीतिसद्भावगोचरें भूतमेव हि।
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ॥ १९० ॥

*sarvapratītisadbhāvagocaram bhūtameva hi /
viduścatuṣṭaye cātra sāvakāśe tadāsthitim //190//*

Because, *sarva pratīti sadbhāva gocaram* is *bhūta*, these five elements are experienced, are seen, by each and every being (*sarva pratīti sadbhāva gocaram*), and these are *sāvakāśe catuṣṭaye*, with the ether they are [five]; four with[out] ether, and with ether, so five.

SCHOLAR: *Sadbhāva* means, concrete existence.

SWAMIJI: Yes, concrete existence.

SCHOLAR: How is *ākāśa* perceived?

SWAMIJI: Because you get *avakāśa*.⁴⁸⁵

SCHOLAR: That's *anumāna*?

SWAMIJI: But it is seen, it is seen by . . .

SCHOLAR: That there is space between things.

SWAMIJI: That there is space, yes. There is the seeing of this space by the eyes, by your organs.

SCHOLAR: But to infer that it is something rather than a mere absence of something . . .

SWAMIJI: There is something [but] it is subtle, it is a bit subtle, subtler than the other four. It is why he has explained [them as] four and the fifth.⁴⁸⁶

SCHOLAR: For that reason, the Buddhists don't accept that fifth. They say that there are four elements only.

SWAMIJI: Yes. Now he puts a question:

Audio 7 - 13:28

रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते ।
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ॥ १९१ ॥

*rudraśaktisamāveśaḥ pañcadhā nanu carcyate /
ko'vakāśo bhavettatra bhautāveśādivarṇane //191//*

It is a question now, he puts the question: This *śāmbhava samāveśa* you had decided to explain fivefold, in a fivefold way, but where was the chance, where was the point, to explain *bhauta samāveśa*? *Bhauta samāveśa* is very gross *samāveśa*. How can it be adjusted with *śāmbhava samāveśa*? *Bhauta samāveśa* cannot be adjusted with *śāmbhava samāveśa*. *Bhauta samāveśa* is gross *samāveśa*.

Audio 7 - 14:22

प्रसङ्गदेतदितिचेत्समाधिः संभवन्नयम् ।
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ॥ १९२ ॥

*prasaṅgādetaditicetsamādhiḥ saṁbhavannayam /
nāsmākaṁ mānasāvarjī loko bhinnaruciryataḥ //192//*

[not recited]

If you answer to this question of mine, that, “*Bhauta samāveśa* is explained because of *prasaṅga*, because we had *prasaṅga*, not exactly because it is *śāmbhava samāveśa*—it is not by *śāmbhava samāveśa*—we have explained it because [it is] by-the-way, . . .

SCHOLAR: By extension, by-the-way.

SWAMIJI: . . . by extension (*prasaṅga*, by extension),” if you answer in this way, but this answer of yours is not digested by us, . . .

SCHOLAR: It’s inedible.

SWAMIJI: . . . *loko bhinnaruciryataḥ*, because the public residing in the world of wisdom does not accept this.

SCHOLAR: *Etasmādbhinnaruciryataḥ*.

SWAMIJI: Yes, *etasmādbhinnarucir*. Now, he replies to that in the next *śloka*, 193rd:

Audio 7 - 15:28

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता ।
भूतादीनां यथा सात्र न तथा द्वयवर्जिते ॥ १९३ ॥

*ucyate dvaitaśāstresu parameśādvibheditā /
bhūtādīnāṁ yathā sātra na tathā dvayavarjite //193//*

The answer of this is that, just as in the *dvaita śāstras*, in those schools of thought pertaining to duality, dualism, it is explained there that these five elements are separated from Lord Śiva, [that they] are not adjusted with Lord Śiva (it is explained in the *dvaita śāstras*), but in the *advaita śāstras*,⁴⁸⁷ it is not explained this way. In the *advaita śāstras*, it is explained that they are one with Lord Śiva. So, this *samāveśa* pertaining to the fivefold elements is also pertaining to *śāmbhava samāveśa* from our point of view, because . . .

The next *śloka*:

Audio 7 - 16:35

यावान्षट्ट्रिंशकः सोऽयं यदन्यदपि किंचन ।
एतावती महादेवी रुद्रशक्तिरनर्गला ॥ १९४ ॥

yāvānṣaṭṭriṁśakah so'yaṁ yadanyadapi kiñcana /

etāvatī mahādevī rudraśaktiranargalā //194//

This whole universe, which is consisting of thirty-six elements, or which is something else than the thirty-six elements also, which is not perceived by us also, . . .

That which is perceived by us is the thirty-six elementary world [along with] that which is not perceived also, that which is in imagination also, the negation of the thirty-six elements also—the thirty-six elements and the negation of the thirty-six elements.

SCHOLAR: It's better than Jayaratha's interpretation. Jayaratha just says, "bhuvanādi."⁴⁸⁸

SWAMIJI: No. *Yat anyat api kiñcana* [means], that which is beyond the thirty six-elements, because the thirty-six elements are consisting with the *bhuvanas* (worlds), the thirty-six elements, and the negation of the thirty-six elements, [which] is the kingdom of Lord Śiva. This is the kingdom of Lord Śiva's energy, *svātantrya śakti*. This is not other than That kingdom from our point of view. So, it can be *sāmbhava samāveśa*, this elementary *samāveśa*.

JOHN: So these dualists, these Shaiva Siddhānta dualists, these dualists, *dvaita āgama*, huh?

SWAMIJI: Yes, *dvaita āgama*.⁴⁸⁹

JOHN: These five *mahābhūtas* in that system bind the individual, is that . . . ?

SWAMIJI: Yes, they bind the individual, they take [the individual] away from the consciousness of God consciousness.

JOHN: So, [the *mahābhūtās*] have no attachment to God, they are other [than God].

SWAMIJI: No (affirmative).⁴⁹⁰

Audio 7 - 18:13

तत एव द्वितीयेऽस्मिन्नधिकारे न्यरूप्यत
धरादेर्विश्वरूपत्वं पाञ्चदश्यदिभेदतः ॥ १९५ ॥

tata eva dvitiye'sminnadhikāre nyarūpyata /

dharāderviśvarūpatvam pāñcadaśyādibhedataḥ //195//

It is by the same reason that in [second chapter of] the *Mālinīvijaya Tantra* it is said that, from *dharā*⁴⁹¹ to Śiva, He has explained the *pañcadaśavidhi*.⁴⁹²

SCHOLAR: *Pañcadaśa*, etcetera.

SWAMIJI: Fifteen-fold *vidhi*, etcetera. The fifteen-fold *vidhi*, the way of the fifteen-fold science, the way of the thirteen-fold science, the way of the elevenfold science, the ninefold science, the sevenfold science, the fivefold science, the threefold science, and the one-fold science.

JOHN: This is rising.

SWAMIJI: This is rising. When there is the fifteen-fold science, then *dhara* (earth) is included there. When there is the thirteen-fold science, *dhara* is not included there.⁴⁹³

SCHOLAR: And so on.

SWAMIJI: And so on.⁴⁹⁴

SCHOLAR: Up to Śiva-Śakti.

Audio 7 - 19:16

SWAMIJI: Up to Śiva, Śiva-Śakti. Śiva *sākṣat na bhidya*,⁴⁹⁵ Śiva is not differentiated, It is one. There is no science There. Science is for understanding. There is no understanding [in the state of Śiva because] It is understood already.

SCHOLAR: But this fifteen-fold is the seven *pramāṭrs* and their [seven respective] *śaktis*, . . .⁴⁹⁶

SWAMIJI: Yes.

SCHOLAR: . . . and *svarūpa*, the thing itself.

SWAMIJI: In *sakala pramāṭr bhāva*, the *svarūpa* is *dhara* (earth); in *pralayākala pramāṭā*, the *svarūpa* is *sakala*; in *vijñānākala pramāṭā*, the *svarūpa* is *pralayākala*; in Śuddhavidyā *pramāṭā*, the *svarūpa* is *vijñānākala*; in Īśvara *pramāṭā*, the *svarūpa* is *mantra pramāṭā*;⁴⁹⁷ and in Sadāśiva, the *svarūpa* is Īśvara *pramāṭā*.⁴⁹⁸

SCHOLAR: But if this is a gradual progression, how is it all in *śāmbhava samāveśa*? If this is a progression, how is it all . . . ?

SWAMIJI: It is a rise. It is a rise in the elementary world in the *śāmbhava* state.

SCHOLAR: But the *śāmbhava* state is direct.

SWAMIJI: It is direct. You have to find out that there is no way. For instance, you have to cut the way. The fifteenfold science, etcetera, is meant to cut the way. But in fact, *dharā* is nothing [other] than *sakala*; *sakala* is nothing [other] than *pralayākala*; *pralayākala* is nothing [other] than *vijñānākala*; *vijñānākala* is nothing [other] than Śuddhavidyā; Śuddhavidyā is nothing [other] than Īśvara; Īśvara is nothing [other] than Sadāśiva; Sadāśiva is nothing [other] than Śakti and Śiva.

SCHOLAR: All this is pure *upāya*.

SWAMIJI: It is pure *upāya* in the process of *śāmbhava*. This is the *śāmbhava* process. It is not the *śākta* process or it is not the process of *āṇava*.

JOHN: So this fifteen . . .

SCHOLAR: It sounds like *śākta* [*upāya*], that is why it is puzzling, because it involves realizing that . . .

SWAMIJI: But he has included *śākta samāveśa* in *śāmbhava*. He has included already *āṇava samāveśa* in *śāmbhava*. From that point of view, he explains this. When *āṇava* is also *śāmbhava* there, when *śākta* is also *śāmbhava* there, what is

the difference? There is no difference!

JOHN: So, in this fifteen-fold rising, this only takes place in *sāmbhavopāya*.

SWAMIJI: Yes, from fifteen-fold to one-fold.

JOHN: That only takes place in *sāmbhavopāya*.

SWAMIJI: *Sāmbhavopāya samāveśa*.

JOHN: Not in *sāktopāya*.

SCHOLAR: It takes place successively?

SWAMIJI: It is not a successive process. It is to find out, it is to analyze, the whole elementary world.

SCHOLAR: But that analysis takes place in *sāktopāya*. This is *sāktopāya* in *sāmbhavopāya*.

Audio 7 - 22:00

SWAMIJI: For instance, you play the process of the entry of the gross element of *pr̥thvī*⁴⁹⁹ (this is the grossest element—*pr̥thvī*), you play the process of *sāmbhava samāveśa* there. You have to see that that gross element is nothing [other] than Śiva, because in the gross element you have to find the fifteenfold science, not only the one-fold science. You have to perceive that this one point of this gross element, *pr̥thvī*, is nothing [other] than fifteen, it is included in the fifteen-fold science. When it is included in the fifteen-fold science, Śiva is there. Where is the succession? Where is the rise? It is no rise.

Leave that aside. Now, go to the individual state, for instance, *sakala*. *Sakala* is subtler than *pr̥thvī*. Go in individual *sakala* and in *sakala* also you have to find that *sakala* is not separate from Śiva. So, you have to feel the elevenfold science in *sakala*, from *sakala* to Śiva.

SCHOLAR: But not through *vikalpa*.

SWAMIJI: Not *vikalpa*, not *mantras*, not *uccāra*.

SCHOLAR: You just recognize That.

SWAMIJI: You have to recognize It. It is the *sāmbhava* way of recognizing.

Now, you will put a question: “Why has [the fifteen-fold science] been explained later on in the *Tantrāloka*, in [the explanation of] *āñavopāya*?” In fact, this is residing in the *āñava* state. From *pr̥thvī* to Śiva, this is residing in the *āñava* state, but in order to feel that this *āñava* state also is included in *sāmbhava*, he has explained that in [terms of] *āñava* also. It is why he has explained here also: “*Samvitti phalabhedo’tra na prakalpyate*, the point is one, the goal is one for all.” From the *sāmbhava* point of view, nothing is excluded. In *āñava*, *sākta* is excluded, *sāmbhava* is excluded. In *sākta*, *sāmbhava* is excluded, *āñava* is included. In *āñava*, *sākta* is excluded, *sāmbhava* is excluded. In *sākta*, *āñava* is included, *sāmbhava* is excluded. In what? In *sāktopāya*. In *sāmbhavopāya*, *sāktopāya* is included, *āñavopāya* is included. This is the way of this fifteen-fold science. You have to perceive, when you are established in the *sāmbhava* state, you have not to exclude anything there. You have to include *sākta* there, you have to

include *āñava* there, you have to include worship there! You have to include that gross worship, *śrāddha*,⁵⁰⁰ everything, what[ever] is a degraded thing in this universe, you have to include in that, in the *sāmbhava* state.⁵⁰¹

JOHN: So this fifteen-fold *vidhi*, . . .

SWAMIJI: This is the fifteen-fold science that teaches you that way.

JOHN: . . . this is a practice in *sāmbhavopāya*.

SWAMIJI: This is *sāmbhavopāya*.

JOHN: Also practice in *āñavopāya*?

SWAMIJI: No, no, no. It is to perceive fifteen in one. It is to perceive thirteen in one. It is to perceive eleven in one. It is not possible in *śāktopāya* or *āñavopāya*.

JOHN: But then why is he, in explaining this in *āñavopāya* later, . . . ?

SWAMIJI: Because the points are residing in *āñavopāya*. The points are residing in *āñavopāya*, so he has to explain that in [terms of] *āñavopāya*.

JOHN: But this is clearly *sāmbhavopāya*.

SCHOLAR: This is recognition of those.

SWAMIJI: Yes.

JOHN: This is clear *sāmbhavopāya*.

SWAMIJI: It is only recognition. It is the *Pratyabhijñā* school.⁵⁰²

JOHN: This.

SWAMIJI: Yes, the fifteen-fold science.

Audio 7 - 26:37

तस्माद्यथा पुरस्थेऽर्थे गुणाद्यंशांशिकामुखात्।
निरंशभावसंबोधस्तथैवात्रापि बुद्ध्यताम् ॥ १९६ ॥

tasmādyathā purasthe'rthe guṇādyamśāṁśikāmukhāt /
niramśabhbhāvasaḥbodhastathaivātrāpi buddhyatām //196//

So, he has put this reference. Not a reference, an example:

For instance, *purasthe arthe*, this [*kongari*] is an object in front of you to be perceived. When you perceive it, you perceive it partly—you perceive this, you perceive this, you perceive this beauty, you perceive this, you perceive inside this fire, separately—then you perceive that this is a *kongari*, this is a fire pot. That [perception] is *niramśa bhāva*,⁵⁰³ that is *sāmbhava*. This [*amśa bhāva*] is *āñava*, this [particular] perceiving point is *āñava*—you perceive like this, and this, this, this, all these separately.

SCHOLAR: *Amśāṁśikā*.⁵⁰⁴

SWAMIJI: *Amśāṁśikā*. And *niramśa bhāva*, when you perceive, “This is a *kongari*,” that is *śāktopāya*. When you perceive, “I have seen the *kongari*” and you

don't perceive the *kongari* also there, there you are in your own Self.

SCHOLAR: *Antarmukha bhāva*.⁵⁰⁵

SWAMIJI: *Antarmukhī bhāva*. When you perceive a lady in front of you, you are curious to see all her limbs, that is *āṇavopāya*. [When] you have perceived all her limbs as beautiful, or ugly, or anything else, this is *sāktopāya*. [When] you are extracted [from objective perception and remain] in your own nature [because you are satisfied in knowing that], "I have perceived her," that is *śāmbhava samāveśa*. So this is the way of the fifteen-fold science. *Tathaiva atrāpi budhyatām*, so, you should know, in this fiftyfold science also, the same way.

Audio 7 - 28:36

अत एवाविकल्पत्वध्रौद्यप्राभववैभवैः ।
अन्यैर्वा शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः ॥ १९७ ॥
सर्वशोऽप्यथ वांशेन तं विभुं परमेश्वरम्।
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात् ॥ १९८ ॥

*ata evāvikalpatvadhrauvyaprābhavavaibhavaiḥ /
anyairvā śaktirūpatvāddharmaiḥ svasamavāyibhiḥ //197//
sarvaśo'pyatha vāṁśena tam vibhum parameśvaram /
upāsate vikalpaughasamāskārādye śrutothtitāt //198//*

*Ye tam vibhum parameśvaram upāsate, ata eva, so, those who worship that all-pervading Lord Śiva by means of aspects, by means of meditating on aspects, [they get entry in the aspect-holder, Lord Śiva].⁵⁰⁶ For instance, [by meditating on] *avikalpatva* (the state of thought-lessness), *dhrauvya* (the state of *dhruvatā*; *dhruvatā* means, *anuttaratā*),⁵⁰⁷ *prābhava* (the state of glory),⁵⁰⁸ . . .**

SCHOLAR: "Dhrauvya" means?

SWAMIJI: *Dhrauvya*: *dhruvaya bhāva*.

SCHOLAR: Permanence and supremacy. Permanence.

SWAMIJI: Permanence, yes. *Prābhava* means, *prabhu*, *prabhutā*.

SCHOLAR: Lordliness.

SWAMIJI: * . . . *vaibhavaiḥ* means, *aiśvarya* (His glory—*jñāna* and *kriyā*),⁵⁰⁹ . . .*

DEVOTEE: Is there difference between "prābhava" and "vaibhava"? *Vaibhava* is "all-pervading glory."

SWAMIJI: All-pervading glory, and *prābhava* is the *samarthatā* of Lord Śiva.

SCHOLAR: His inherent capacity.

SWAMIJI: Capacity of possessing glories—that is "*prabhu*." "*Vibhu*" is, he who has got all-pervading glory.

SCHOLAR: So, *prābhava* is more transcendent than immanent.

SWAMIJI: Yes.

*... *anyairvā*, or *anyairvā dharmaiḥ*, or other aspects also, holding other aspects also in view—because all these aspects, *śakti rūpatvāt*, are no other than His energies—and His energies, those [that] are *svasamavāyibhiḥ*, absolutely eternally attached to Him (all these aspects), and some *sādhakas* find Him *sarvaśa*, filled with all these aspects, *prathamāṁśena*, and some *sādhakas* concentrate on Him partly, ...

SCHOLAR: Yes, through one of these.

SWAMIJI: . . . through one of these [aspects], *vikalpaugha saṁskārādye śrutothitāt*, by their own capacity of perceiving (*vikalpaugha saṁskāra*, by the impressions of their past capacity).

SCHOLAR: This is not *vikalpa saṁskāra* in the *śāktopāya* sense?⁵¹⁰

SWAMIJI: No, no, no, no. *Vikalpaugha saṁskārāt*, by the impressions of their *vikalpas*, of their imaginations. They imagine that, “My Lord is always permanent, eternal,” “My Lord is all-pervading and nothing else,” “My Lord is *prabhu*,” “My Lord is *svātantra*,” and so on. That is *vikalpaugha saṁskārāt*, by their own impressions of their *vikalpas* as they have come to know from the *śāstras* (*śrutothitāt*).

Audio 7 - 32:06

ते तत्तत्स्वविकल्पान्तःस्फुरत्तद्धर्मपाटवात् ।

te tattatsvavikalpāntaḥ sphurattaddharmapāṭavāt /199a

Those *sādhakas* also, by their own imagination of meditating on these aspects of Lord Śiva, when these aspects get their fullness in meditation, they get entry in the aspect-holder, Lord Śiva.

SCHOLAR: *Tattat svavikalpāntaḥ sphurattad*.

SWAMIJI: *Tat tat svavikalpa*, by their own imagination, by their own impressions.

SCHOLAR: Through the intensity of these aspects . . .

SWAMIJI: Of these aspects.

SCHOLAR: . . . as they appear within their respective *vikalpas*.

SWAMIJI: Respective *vikalpas*. And those aspects, when they achieve fullness, . . .*

For instance, I meditate on the aspect of Lord Śiva as *prakāśa*,⁵¹¹ but in the beginning It is *asphuṭa*.⁵¹² In the beginning, I don't perceive that *prakāśa* face-to-face. I have to imagine only.

*. . . after that imagination goes in a dense formation and that imagination appears in form, and then, when *prakāśa* appears to me in Its full bloom, then [I]

get entry in the *prakāśa*-holder, Lord Śiva.

Audio 7 - 33:29

धर्मिणं पूर्णधर्मोऽयमभेदेनाधिशेरते ॥ १९९ ॥

dharmiṇam pūrṇadharmaughamabhedenādhiśerate //199b

[not recited in full]

And you see, and they feel, that this *dharmi*, the holder of aspects, Lord Śiva, is not the holder of only a few aspects. *Pūrṇa dharmaugham*, all aspects are residing There. And *abhedanādhiśerate*, they become one with Him, and that is the *samāsya*.⁵¹³

JOHN: That is the end of 199.

Audio 7 - 33:54

ऊचिवानत एव श्रीविद्याधिपतिरादरात् ।

ūcivānata eva śrīvidyādhipatirādarāt /

Vidyādhipati means, Bṛhaspatipāda. Bṛhaspatipāda was the greatest philosopher and the greatest devotee of Lord Śiva–Bṛhaspatipāda.⁵¹⁴

SCHOLAR: Vidyādhipati.

SWAMIJI: Vidyādhipati, that is, Bṛhaspatipāda.

SCHOLAR: But he was a dualist, wasn't he? I thought Bṛhaspatipāda is a dualist. This *vidyādhipati* . . .

SWAMIJI: Yes, a dualist, but he was devoted to Lord Śiva, entirely!

SCHOLAR: But this doesn't sound like a dualist verse. This sounds like a monistic verse.

SWAMIJI: This is a monistic verse, yes. He was not just like the [dualist] of the Paśupāta dualists.⁵¹⁵ He had entry in Lord Śiva, and he was a master, and he was respected by Abhinavagupta. His name was respected by Abhinavagupta.

[Bṛhaspatipāda has corroborated this view by saying the following]:

Audio 7 - 34:52

त्वत्स्वरूपमविकल्पमक्षजा कल्पने न वषयीकरोति चेत् । अन्तरुल्लिखितचित्रसंविदो नो भवेयुरनुभूतयः स्फुटाः ॥ २०० ॥

tvatsvarūpamavikalpamakṣajā

*kalpane na viṣayīkaroti cet /
antarullikhitacitrasamvido
no bhaveturanubhūtayah sphuṭāḥ //200//*

O Lord, these *anubhūtayas* (these perceptions, objective perceptions) lying in the field of the universe—“This is a pot,” “This is [spectacles],” “This is a sheet,” “This is a bed,” “This is a [microphone],” “This is a book”—*anubhūtaya*, these objective perceptions would never come into existence, O Lord, these objective perceptions would never come into existence, if the energy of the organs would not *sākṣatkāra*,⁵¹⁶ perceive, if these organs would not perceive Your nature, Your nature which is beyond thoughts, beyond imaginations, beyond perceptions, in the first [place].

So, “This is a *kongari*” (“This is a fire pot”), this is a vivid *anubhūti* (vivid perception) of this object, . . .*

SCHOLAR: Yes, *sphuṭa*.

SWAMIJI: * . . . and before that, there is something perceived in a subtle form, and before that, there is a subtler [form], and before that, there is a subtler [form], and the first point of this flow of perception, the first point, at the first point, resides Lord Śiva. That is *avikalpa*.⁵¹⁷ So, that *avikalpa* state of Lord Śiva is perceived first by the organs and then you perceive this object, this gross object. This is what he says in this [verse].

SCHOLAR: If that were not the case, they wouldn’t appear!

SWAMIJI: They wouldn’t appear at all in the external world!

SCHOLAR: That’s what he is saying.

SWAMIJI: Yes. What is the subject we are explaining? The subject is *śāmbhavopāya*. So, this is *śāmbhavopāya*. You have not to perceive this *kongari* in this [gross objective] field. You have to perceive this *kongari* at that first start of [perception] and then you will enter in the *śāmbhava* state.

SCHOLAR: So, he is saying likewise here?

SWAMIJI: Yes, all these aspects, . . .

SCHOLAR: But this is *śāktopāya*.

SWAMIJI: No, it is *prasaṅgāt*.⁵¹⁸

SCHOLAR: *Prasaṅgāt* *śāktopāya*.

SWAMIJI: All these aspects are leading to *śāktopāya* and *āṇavopāya*.

SCHOLAR: Yes, he introduces this *prasaṅga*.

SWAMIJI: The grossest is *āṇavopāya*, subtler is *śāktopāya*, and the subtlest, that [initial] point, is the *śāmbhavopāya* state. It is why Vidyādhipati is quoted here; Vidyāpati’s *śloka* that the *śāmbhava* state is the state which is held first, and then the *śākta* [state] is held afterwards, and the *āṇava* [state] is held in the end.

JOHN: Well, in this practice here, where you enter through these aspects,

imagining *prakāśa* or . . .

SWAMIJI: Yes. For instance, I give you a pinch. It is pinching. You feel that. In the beginning of the pinch, it is the *śāmbhava* state; in the end of the pinch, this is the *śāmbhava* state. In the center, it is *śāktopāya*, and [the pinching] won't be *āṇavopāya* because it is felt, it is *uccāra rahita vastu*.⁵¹⁹

JOHN: But how is this *śāmbhavopāya* . . . ?

SWAMIJI: This [feeling] is *uccāra rahita vastu*, it is not seen. Whatever is felt is *śāktopāya*.

SCHOLAR: Because *sparśa* (touch) is more refined.

SWAMIJI: *Sparśa* is refined, yes. *Sparśa* is only felt, it is not seen. When you are in contact with that *sparśa*, your eyes close, . . .

SCHOLAR: It is like pure *pramāṇa* (cognition).

SWAMIJI: . . . you close your eyes, you close all your organs, you are in peace (laughter).

JOHN: Well, how is this imagining entering in *śāmbhavopāya*? This imagining. In these *ślokas*, where you imagine that aspect is . . .

SWAMIJI: No, this imagination will only take place in *śāktopāya*. This is *śāmbhavopāya*: *dharmaṇam pūrṇa dharmaugham*.⁵²⁰

SCHOLAR: That is the *śāmbhava samāveśa*.

SWAMIJI: *Śāmbhava samāveśa* is here.

SCHOLAR: But he says, “Through the intensity (*pāṭavāt*)”,⁵²¹ the gradual intensity grows, . . .

SWAMIJI: Gradually, gradually, yes.

SCHOLAR: . . . and eventually that non-discursive state comes—no thought.

SWAMIJI: Yes. So, *Vidyādhīpati* is quoted here.

Audio 7 - 39:46

तदुक्तं श्रीमतञ्जादौ स्वशक्तिकिरणात्मकम् ।
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ॥२०१॥

taduktam śrīmataṅgādau svaśaktikiraṇātmakam /
atha patyuradhiṣṭhānamityādyuktam viśeṣaṇaiḥ //201//

In the *Mataṅga tantra* also it is said, it is explained, that the *adhiṣṭhāna* (residence) of our Master is found in the collective state of His energies—the collective state, not the [partial] state. When you are meditating on His energies partly, one-by-one, that is not the real residence of Lord Śiva. The real residence of Lord Śiva is as he has told here: *pūrṇa dharmaugham*, all aspects are shining there, not only one—numberless! Lord Śiva's aspects are numberless, you can't imagine. That is *pūrṇa dharma*,⁵²² that is *śāmbhava*.

SCHOLAR: So the totality is *aham*⁵²³ and what they have in common is *prakāśa-idam*.⁵²⁴

SWAMIJI: Yes, *idam*. *Atha patyur adhiṣṭhānam ityādyuktam viśeṣaṇaiḥ*, these qualities have been explained for [indicating] Him.

Audio 7 - 41:16

तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान् ।
काष्ठ सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका ॥ २०२ ॥
प्रध्वस्तावरणा शान्ता वस्तुमात्रातिलालसा ।
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ॥ २०३ ॥

*tasyāṁ divi sudīptātmā niṣkampo’calamūrtimān /
kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā //202//
pradhvastāvaraṇā śāntā vastumātrātilālasā /
ādyantoparatā sādhvī mūrtitvenopacaryate //203//*

Tasyāṁ divi, in that divi, tasyāṁ alaukikāyām śaktau, . . .

SCHOLAR: In that transcendent energy.

SWAMIJI: . . . in that transcendental energy resides that supreme [Being who is] filled with *prakāśa*—Lord Śiva (*tasyāṁ divi sudīptātmā*). And that Lord Śiva is *niṣkampa*, without any movement; He does not get changed by the mere agitation of the energies.

SCHOLAR: He is *anacka*.⁵²⁵

SWAMIJI: *Anacka. Acala mūrtimān*, His *mūrti*⁵²⁶ is *acala*, always residing as one. *Saiva parā kāṣṭhā sūkṣmā*, that subtle state is the state of Lord Śiva, which is found *sarvadikkā* (everywhere), and which is found filled with nectar (*amṛtātmikā*). Not only that. *Pradhvastāvaraṇā*, all veils are over, all veils, all coverings, are vanished, have vanished there. *Śāntā* (appeased state), this is the most appeased state of Lord Śiva. *Vastu mātra atilālasā*, bent upon . . . This state is fond of That state (*vastu mātra atilālasā*). You are fond of John, John is fond of Denise, Denise is fond of Stephanie, I am fond of Denise or I am fond of you, but He is fond of Himself! That is *vastu mātra atilālasā*, He is very fond of Himself only (laughter).

SCHOLAR: So this energy, which is *vastu mātra atilālasā*, is like *lelihāna*,⁵²⁷ .

..

SWAMIJI: *Lelihāna*, yes.

SCHOLAR: . . . Its always drawing everything into Itself.

SWAMIJI: Yes. And *ādyantoparatā*, there is no end, there is no beginning; *ādi anta uparatā*, ending and beginning is over there. And *sādhvī*, This is the embodiment of simplicity (*sādhvī* means, the embodiment of simplicity), there is no crookedness, there is no fraud. It is *sādhu*. *Sadhu* means, . . .

SCHOLAR: Innocent.

SWAMIJI: Not “innocent.” Simple. There is no crack. There is no . . .

SCHOLAR: Pure.

SWAMIJI: Pure! Absolutely pure. And this is the *mūrtitvena upacaryate*, this is the *mūrti* of Lord Śiva. This is said to be the *mūrti* of Lord Śiva.

SCHOLAR: This is “conceived as” (*upacaryate*).

SWAMIJI: Yes, “conceived.”

Audio 7 - 44:24

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम् ।

tathopacārasyātraitatnimitam saprayojanam /204a

This is only *upacāra*,⁵²⁸ an *upacāra* with some purpose. The purpose is Lord Śiva, the achievement of Lord Śiva. Perceiving Lord Śiva is the purpose. The *upacāra* is His energies. It is *upacāra*. For instance, *mukhyārtha bādha*.⁵²⁹ Take one *upacāra* [such as] *mukhyārtha bādha*: “*Gaṅgāyām ghoṣah*, there is a house in the Gaṅgā.”⁵³⁰ But in the Gaṅgā you can’t construct a house. [The house] must be on the shore. So *mukhyārtha* is condemned there. In the same way, [His] energies are only to be condemned in the long run. The energyholder is to be possessed. You have to perceive [His] energies with this purpose—not with this purpose that you will perceive [His] energies—you have to perceive [His] energies with this purpose that you will perceive the energy-holder.

SCHOLAR: That you will be That.

SWAMIJI: Yes, you will be one with That, yes.

Audio 7 - 45:48

तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ॥ २०४ ॥

tanmukhā sphuṭatā dharmiṇyāśu tanmayatāsthitiḥ //204b//

Because, by those energies, by the energies only, you get entry in the energy-holder, and in a very short period.

SCHOLAR: They become your energies.

SWAMIJI: Yes.

Audio 7 - 46:09

Audio 8 - 00:00

त एव धर्मः शक्त्याख्यास्तैस्तैरुचितरूपकैः । आलारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ॥ २०५ ॥

*ta eva dharmāḥ śaktyākhyāstaistairucitarūpakaiḥ /
ākāraiḥ paryupāsyante tanmayībhāvasiddhaye //205//*

This is the 205th [śloka].

All those aspects, which are no other than His energies, are worshipped or meditated on with many forms, with many various forms. The purpose of worshipping them is just to become one with Lord Śiva. This is why [His] energies are being worshipped.

Audio 8 - 00:44

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्व वा ।
आक्षिपेद्धवतासत्त्वन्यायादूरान्तिकत्वतः ॥२०६॥

tatra kācītpunah śaktiranantā vā mitāśca vā /

ākṣipeddhavatāsattvanyāyāddūrāntikatvataḥ //206//

These energies sometimes are meditated [upon] collectively and sometimes are meditated [upon] one-by-one. And these energies, in the end, *ākṣipet*, carry you to that point which is near Lord Śiva or which is just away from Lord Śiva, by the *sāmānya sattva* and *viśeṣa sattva* [respectively].⁵³¹ *Sāmānya sattva* is all-pervading *sattva*.

SCHOLAR: Universal Being.

SWAMIJI: Universal.

For instance, *bukharis* (stoves). By this [word] “stoves” you hold all these stoves existing in this universe—when you say “stove.” Or “heater,” when you say “heater,” by this word you hold all the heaters existing in this universe. If you say “cow” you hold all the cows. But, by this word “cow,” you don’t hold men, you don’t hold a [microphone], you don’t hold a stove—you hold only the classes of cow.

Or “It is a *dhavata*.” *Dhvata* is a kind of tree (*dhavata*).

SCHOLAR: Not white, *dhava dhavatā*.

SWAMIJI: *Dhvata* is a white tree. It is a particular tree. It is called “*kharakula*” in Kashmiri, the tree of *khar*. This is some particular tree. When you say “*dhavata*,” you hold only those *dhava* trees, not those [trees] which are not *dhava*. For instance, you say “apple tree.” By saying “apple tree” you hold all the apple trees, [but] you don’t hold peaches, the tree of peaches.

When you say “existence,” by this [word] “existence” (*sattva*, being), by “being,” you hold everything that is existing in this universe. This is *mahā sāmānya sattva*. This is called “*mahā sāmānya sattva*.”

SCHOLAR: The great universal.

SWAMIJI: Yes.

SCHOLAR: Universal of universal.

SWAMIJI: So, that universal state is [held] by that [word] “being” and *śāktopāya* and *āṇavopāya* are [held] by this: “This is [a pair of spectacles].” “This is my specs,” it is *āṇavopāya*. “This is specs,” it is *śāktopāya*.

JOHN: This is existing.

SWAMIJI: “Existing” is *śāmbhavopāya*, because that “existence” is in this also, in this also, in this also, in this—everywhere! Existence is everywhere found. It is the *śāmbhava* state. The *śāmbhava* state is a collective perception, *śākta* is a partly-

collective perception, and *āṇava* is a perception through parts.

SCHOLAR: “*Sattva*”⁵³² tells you nothing about things.

SWAMIJI: Only existence. And *dūrāntikatvataḥ*, *ākṣipet dhavatā sattva nyāyāt*, by the *nyāya* (by the conception) of “*dhavata*” and “*sattva*,”⁵³³ . . . *

SCHOLAR: “Analogy.”

SWAMIJI: Yes, “analogy.”⁵³⁴

* . . . *dūrāntikatvataḥ*, those are far away from the perception of Lord Śiva, . . .

What?

SCHOLAR: Like those attributed to “*dhavata*.”

SWAMIJI: Like “*dhavata*.”

* . . . and “*sattva*” is very near to the state of Lord Śiva. And if you meditate on *icchā śakti*, *jñāna śakti*, *kriyā śakti*, you are meditating in the field of *śāktopāya*. If you meditate only in *kriyā śakti*, you are meditating in *āṇavopāya*. If you meditate on *svātantrya*, [you are meditating in *śāmbhavopāya*]. *Svātantryā* is found everywhere! *Svātantrya* is not only in [the energy of] will; it is in will, it is in knowledge, [it is] in action. In each and every object of the universe, *svātantrya* exists.

SCHOLAR: So there he transcends *upāya*.

SWAMIJI: Yes.

SCHOLAR: Nothing to be achieved there.

SWAMIJI: Yes (agreement).

Audio 8 - 05:32

तेन पूर्णस्वभावत्वं प्रकाशत्वं चिदात्मता ।
भैरवत्वं विश्वशक्तीराक्षिपेद्यापकत्वतः ॥ २०७ ॥

*Tena pūrṇasvabhāvatvam prakāśatvam cidātmatā /
bhairavatvam viśvaśaktirākṣipedvyāpakatvataḥ //207//*

So, what is the conclusion of all this discussion?

“*Pūrṇa svabhāvatva*” is *cindrūpatva*.⁵³⁵ *Pūrṇa svabhāvatva*, which is *prakāśa rūpatva*⁵³⁶ and *cid rūpatva* (filled with consciousness), and which is *bhairavatva*,⁵³⁷ and [that] *bhairavatva*, *viśva śaktir ākṣipet*, consumes all the energies existing in the universe, digests [them] in Its own nature, because *vyāpakatvataḥ*,⁵³⁸ because all energies . . . *

If they are partly, by parts, meditated [upon], that will go to *āṇavopāya*. If they are [meditated upon] partly-collectively and partly in parts, that is *śāktopāya*. If they are meditated [upon] collectively in *svātantrya*, that is *śāmbhavopāya*.

*. . . and that *Bhairava rūpatva*—It is only one—*pūrṇa svabhāvatvam*,

prakāśatvam, cidātmatva, bhairavatva, the state of Bhairava, which is filled with *prakāśa*, which is filled with consciousness, which is filled with fullness, that state of *prakāśa, ākṣipet*, consumes or implies all the energies existing in this universe because [of His] being pervading everywhere— Lord Śiva.

Audio 8 - 07:07

सदाशिवादयस्तृष्णव्याप्त्यभावादधोजुषः ।
शक्तोः समाक्षिपेयुस्तदुपासान्तिकदूरतः ॥ २०८ ॥

*sadāśivādayastūrdhvavyāptyabhāvādadhojuṣah /
śaktīḥ samākṣipeyustadupāsāntikadūrataḥ //208//*

But the *devas* (gods), which are Sadāśiva, Īśvara, Śuddhavidyā (*mantra pramātā*), all these energies, *ūrdhva vyāpti abhāvāt*, they have not [the capacity] for *ūrdhva vyāpti*, they can't pervade above their state of being. They can pervade those [elements] which are below them. So, *ūrdhva vyāpti* is not there existing. *Ūrdhva vyāpti* lies only in Lord Śiva; *ūrdhva vyāpti*, pervasion [upward].

SCHOLAR: Because He is at the top.

SWAMIJI: Yes, He is the “toppest” top. So, *adhojuṣah śaktīḥ samākṣipeyuh*, those [lower] energies are held by these beings (Sadāśiva, Īśvara, and Śuddhavidyā); those energies are held which lie only in the lower state.⁵³⁹ And *tat upāsa*, so, the meditation (*upāsanā*, the means of meditation) is *antika dūrataḥ*, some are near and some are away from [the state of Lord Śiva]. *Tat upāsa*, so, *upāsanā* is *antika* (near) and *dūrata* (away). And those *upāsanās* done in *sāktopāya* and *āṇavopāya* are away from this existence of Lord Śiva, and the *upāsanās* done in the *śāmbhava* state are near.

Audio 8 - 09:01

इत्थं-भावे च शाक्तारब्यो वैकल्पिकपथक्रमः ।
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ॥ २०९ ॥

*ittham bhāve ca sāktākhyo vaikalpikapathakramah /
iha tūkto yatastasmāt pratiyogyavikalpakam //209//*

But, the readers must be wonderstruck [as to] why, in the subject of the *śāmbhava* state, I have explained the energies which exist in *sākta, sāktopāya*. Why have I explained the energies that are to be explained in *sāktopāya* [here]? In [my explanation of] *śāmbhavopāya*, I have explained the [lower] energies, but the [lower] energies ought not to be explained in the explanation of *śāmbhavopāya*. This *sāktopāya* is put forth in the field of *śāmbhavopāya* for this purpose that *tasmāt pratiyoga avikalpakam*, from that, one would get diverted towards that fullness of Lord Śiva and leave those [lower] energies, the state of [the lower] energies, aside. For that purpose, we have put *sāktopāya* in-between as *prasaṅga*.

JOHN: “*Prasanga*” means?

SWAMIJI: *Prasanga* means . . .

SCHOLAR: “By extension.”

SWAMIJI: “By extension,” when you go far [from the point] and you explain some other subjects also, you touch other subjects also. So, we have touched the subject of *śāktopāya* also in the explanation of *śāmbhava* with this purpose that that [lower energy] must be ignored there. The purpose of meditating on [the lower] energies [is that they] must be ignored. Only one energy is to be meditated upon in the *śāmbhava* state and that is *svātantrya*—that is “existence,” that is not “specs.”

SCHOLAR: So, the opposite is defined by its opposite?

SWAMIJI: Opposite, yes. The opposite is defined just to keep it away from your being.

Avikalpapathārūḍho yena yena pathā viśet . . . the next [śloka], 210th:

Audio 8 - 11:20

अविकल्पपथारूढो येन येन पथ्या विशेत् ।
धरासदाशिवान्तेन तेन तेन शिवोभवेत् ॥ २१० ॥

avikalpapathārūḍho yena yena pathā viśet /

*dharāsadāśivāntena tena tena śivībhavet //210//*⁵⁴⁰

The person who is established on the path of thoughtlessness (*nirvikalpa*), who is established there, well-established, then afterwards it does not matter to him by which way he moves out. He may move through the *śāmbhava* way, he may move in the *śākta* way, he may move in the *āṇava* state, he may move from *dharā* to *Sadāśiva* (from earth to the *Sadāśiva* state), *tena tena śivībhavet*, all those ways will lead him to the *śāmbhava* state in the end. For him, everything is *śāmbhava*. It is why previously it has been explained that *śāmbhava* is threefold: *āṇava-śāmbhava*, *śākta-śāmbhava*, and *śāmbhavaśāmbhava*. *Śāmbhava* is *śāmbhava*, *śākta* is *śāmbhava*, and *āṇava* is also the *śāmbhava* state. When you go in the depth of understanding, what is actually the basis of *āṇava*, what is actually the basis of *śākta*, what is that?

JOHN: Lord Śiva.

SWAMIJI: *Śāmbhava*. *Śāmbhava* is everywhere.⁵⁴¹

Nirmale . . . the next [śloka]:

Audio 8 - 12:57

निर्मले हृदये प्राग्यस्फुरद्भूम्यंशभासिनि।
प्रकाशे तन्मुखेनैव संवित्परशिवात्मता ॥ २११ ॥

nirmale hrdaye prāgryasphuradbhūmyamśabhbāsini /

prakāše tanmukhenaiwa samvitparaśivātmatā //211//

When your heart and mind are purified, and when your heart⁵⁴² is residing

prāgrya sphurat bhūmya, residing on the top of each and every movement [of perception] or on the first start of each and every movement [of perception], when your heart is residing on the top, . . .*

For instance, you perceive these specs. Don't go ahead. Go back. Go back to your perception abode, and you will only see, [but] you won't see any thing. There will be only the force of seeing, and that force of seeing is the *śāmbhava* state. Just see, [but] don't see any thing.⁵⁴³

JOHN: What *mudrā* is this?

DENISE: *Khecarī*?

SWAMIJI: It is just like *khecarī*⁵⁴⁴—the *bhairavī mudrā*.⁵⁴⁵

*. . . *nirmale hrdaye* . . .*

That is what he says: *prāgryasphuradbhūmyamśabhbāsini*, that which is residing on the *prāgrya bhūmi*, the first state [of perception], the first state of movement (*prāgrya* means, the [topmost] force).

SCHOLAR: But also the first in the sense of *śāmbhavopāya*, that first moment (*ādya parāmarśa*).

SWAMIJI: The first moment, *ādya parāmarśa*, that is *prāgrya*.

*. . . *nirmale hrdaye prāgrya sphurad bhūmi amśa bhāsini prakāśe*, and that is *prakāśa*,⁵⁴⁶ *tanmukhenaiva samvit paraśivātmatā*, and by that means⁵⁴⁷ you get entry in that supreme state of Lord Śiva, which is only knowledge.

JOHN: Only knowledge.

SWAMIJI: No, It is knowledge. Only Being, the Being of knowledge—*saṁvit*.

JOHN: *Saṁvit*.

SWAMIJI: *Saṁvit*.

Audio 8 - 14:58

एवं परेच्छाशत्त्यंशसदुपायमिमं विदुः ।
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः ॥२१२॥

evam parecchāśaktyamśasadupāyamimam viduh /

śāmbhavākhyam samāveśam sumatyantenivāsinah //212//

So, thus, all the disciples of Sumatinātha explain . . .*

In fact, Sumatinātha was not [Abhinavagupta's] immediate master. Śambhunātha was his immediate master.

JOHN: Yes, in the Kula system—Śambhunātha.

SWAMIJI: Śambhunātha was his immediate master in this system, in the Kula system, and Śambhunātha's immediate master was Somadeva, and Somadeva's immediate master was Sumatinātha. So, Sumatinātha was the great-grandmaster of Abhinavagupta.⁵⁴⁸

SCHOLAR: And his [master] was someone . . . was Bhairava.

SWAMIJI: Yes, Bhairava.

SCHOLAR: But [Jayaratha] says, “*kaścid śrīmān vibhur bhairava.*” *Kaścit*, so he means, some person.

SWAMIJI: Some person.

SCHOLAR: Like maybe called Bhairavānanda or something.

SWAMIJI: Yes, yes.

*. . . thus: *parecchāśaktyamśa sat upāyam*, this [*upāya* is] *sat upāyam* (*sat upāyam* means, nice means, best means, true means, and delicious means; *sat* means “delicious” also, “which is beautiful”), this is the delicious and beautiful means. What is the delicious means?

JOHN: *Śāmbhava.*

SWAMIJI: *Śāmbhava.* So this way, that supreme-delicious means, which is the best means, is explained by the disciples of Sumatinātha as *śāmbhava*, *śāmbhava samāveśa*. And the history [of the line of masters] I have given you already.⁵⁴⁹ Why has [Abhinavagupta] put “*sumati ante nivāsinah?*”?⁵⁵⁰ [Because] Sumati[nātha] was the chief, the great-grandmaster, of the Kula system, of Abhinavagupta.⁵⁵¹

THE MEANS PERTAINING TO ŚĀKTOPĀYA (213-219)

Audio 8 - 17:20

शाक्तोऽथ भण्यते चेतोधी-मनोहंकृति स्फुटम् ।
सविकल्पतया मायामयमिच्छादि वस्तुतः ॥२१३॥

*śākto’tha bhaṇyate cetodhī-manohamkṛti sphuṭam /
savikalpatayā māyāmayamicchādi vastutah //213//*

[incomplete audio]

Now we will explain the means of śāktopāya. Here, you find the functioning of *citta*, intellect, mind, and ego.

JOHN: *Citta* here means “individualized consciousness,” is it?

SWAMIJI: Individual consciousness, yes. It is just like *smṛti* (memory, remembrance). Remembrance is functioning there, intellect is functioning, mind is functioning, and *ahamkāra* is functioning, in śāktopāya.

SCHOLAR: This “*ceta*” is not a separate word in “*ceto dhī manohamkṛti sphuṭam*.” *Citta* in “*cetasiva vicintayan*.”⁵⁵²

SWAMIJI: No, “*ceta*” is a separate word.

SCHOLAR: Yes, yes. So this is misprinted in the text because they have a hyphen here after *ceto*.

SWAMIJI: No, it is a compound word: *cetodhī-manohamkṛti*. There is also, after *dhī*, there is also a dash.

SCHOLAR: Yes.

SWAMIJI: It can go like this. This is a compound word: *cetodhī-manohamkṛti*. [It is a] *dvanda* [compound].⁵⁵³

SCHOLAR: Yes. But what is the difference between *ceta* and *mana* here?

SWAMIJI: That is what I [will] tell you. *Ceta* means “memory, remembrance,” *dhī* is “intellect,” *mana* is “mind,” *aham-* *kṛti* is “ego.” These are functioning in śāktopāya. So it is vividly residing in the field of *māyā*, because there you find *vikalpas*, all-round *vikalpas*. In memory there is *vikalpa*, [as well as] in the intellect, in the mind, and in *ahamkāra*. *Vikalpas* are all-round functioning there [in śāktopāya].

JOHN: So, what is the best way to translate “*vikalpa*” here in terms of these four: memory, intellect, mind, and . . . ?

SWAMIJI: Various perceptions, differentiated perception. Differentiated perception of thought is functioning there. Although it is *māyāmayi*⁵⁵⁴ because of that, but the goal is *sāmbhava* for this [*upāya*] also; *icchādi vastutah*, in fact, the

goal of this is *sāmbhava*.⁵⁵⁵

SCHOLAR: “Ādi” is here.

SWAMIJI: Ādi, the goal, the abode, the resting state, the resting place.

SCHOLAR: “*Icchādi vastutah*,” not “*icchādya sakti*.”

SWAMIJI: Not *icchā*, *jñāna*, and *kriyā-no*. *Icchā ādi*—“ādi” is *icchā*. *Icchā saktir eva ādir yasya. Cetaḥ dhī mano ahamkṛti, sphuṭam kṛtvā (kriyā viśeṣana, an adverb), sphuṭam kṛtvā ceto dhī manohamkṛti bhavati, savikalpatayā māyāmaya*, because there are differentiated perceptions of the means, so it is not beyond *māyā*, [it is not] beyond illusion. But, in fact, the goal of [*sāktopāya*] also is *icchā*. The goal of this is . . . this means is also *icchā-sāmbhava*.⁵⁵⁶

The next [śloka]:

Audio 8 - 21:05

अभिमानेन संकल्पा ध्यवसायक्रमेण यः ॥
शक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥२१४॥

abhimānen saṅkalpādhyaivasāyakrameṇa yaḥ /
śaktah sa māyopāyo’pi tadante nirvikalpakah //214//

By the functioning of the ego (*abhimān*), by the functioning of *saṅkalpa* (the mind), *adhyavasāya krameṇa*, and by the successive perception of *adhyavasāya* (the intellect, the intellectual process), . . .

SCHOLAR: Process of intellectual judgement.

SWAMIJI: . . . this *sāktopāya*, although it is *māyopāya*, although it is residing in the field of *māyā*, but in the end is *nirvikalpa*.⁵⁵⁷ In the end, this also, this means is also, *nirvikalpa*, one with *sāmbhava*.

Audio 8 - 21:54

पश्वै याविकल्पा भूर्दशा सा शाम्भवी परम् ।
अपूर्णा मातृदौरात्म्यात्तदपाये विकस्वरा ॥२५५॥

paśorvai yāvikalpā bhūrdaśā sā śāmbhavī param /
apūrṇā mātṛdaurātmyāttadapāyे vikasvarā //215//

In the state of *paśudaśā*, at the state of *paśu*, at the state of limited individuality, there is also the state of *nirvikalpa*. At the individual state also, there is the state of *nirvikalpa* existing. Although It is existing, the *nirvikalpa* state [is existing] at that state also (*sā śāmbhavī*, that is *śāmbhavī*, that is one with Śiva, that is one with *śāmbhavopāya*), *param apūrṇa*, because, as there is *mātṛdaurātmya*, the functioning of the individual being is there, the individual being is functioning there, the universal Being is not functioning there—there also, in that *nirvikalpa* state.

For instance, when you pass from wakefulness to the dreaming state, in the

center there is the *nirvikalpa* state. Although that *nirvikalpa* state is concerned with Śiva, but there is *mātrdaurātmya*⁵⁵⁸ because you are functioning it, the individual being is functioning that state, so that state, although it is Śiva, the state of Śiva, it is not complete, it is *apūrṇa*.

JOHN: *Apūrṇa*.

SCHOLAR: *Daurātmya*,⁵⁵⁹ opposite of *mahātmya*.⁵⁶⁰

SWAMIJI: Yes, *daurātmya*, opposite to *mahātmya*.

JOHN: Is that because *tirodhāna śakti* is playing there?⁵⁶¹

SWAMIJI: *Tirodhāna śakti* is, *māyā śakti* is, playing there.⁵⁶² And *tadapāye*, when that *daurātmatā*, when that is removed, *vikasvarā*, then it shines just like the *śāmbhava* state.

SCHOLAR: By means of a trick.

SWAMIJI: Yes, a trick. Yes, a trick (laughter).

JOHN: A trick of awareness. So this *māyā śakti*, or *tirodhāna śakti*, is what makes this gap, this center, non-full.

SWAMIJI: That gap is the point, but it is shrunk. It does not pervade forward and backward. It is [at a] standstill there because of *mātrdaurātmya*, so it is incomplete.

SCHOLAR: There is no power of awareness.

SWAMIJI: It has not power of awareness.

JOHN: So then *māyā śakti* makes that . . .

SWAMIJI: When *māyā śakti* is removed there, it becomes *vikasvarā*, it blooms forth in the center, backward and forward.

SCHOLAR: Perhaps we can translate *daurātmya* as “impotence.”

SWAMIJI: Impotence, impotence of awareness.

Audio 8 - 25:00

एवं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने ।
यस्यां स्फुटे परं त्वस्यां संकोचः पूर्वनीतितः ॥२१६॥
तथा संकोचसंभारविलायनपरस्य तु ।
सा यथेष्टान्तराभासकारिणी शक्तिरुज्ज्वला ॥२१७॥

evam vaikalpikī bhūmiḥ śākte, kartrtvavedane /
yasyām sphuṭe param tvasyām samkocah pūrvanītitah 216
tathā samkocasambhāravilāyanaparasya tu /
sā yatheṣṭāntarābhāsakāriṇī śaktirujjvalā //217//

So, he concludes the substance of this *śāktopāya* now.

Evaṁ vaikalpikī bhūmi śākte, in this state of *śāktopāya* (this is a state concerned with perceptions, differentiated perceptions, *vikalpas*), *śākte* (you should put a comma there [after] *evaṁ vaikalpikī bhūmih śākte*), *yasyāṁ, kartṛtva vedane sphuṭe*, in which *śāktopāya* this knowledge and action is vividly found there—the power of knowledge (the energy of knowledge) and the energy of action are found there, are already there (*yasyāṁ sphuṭe*)—*param tu*, but (*param tu* means “but”) *asyāṁ pūrva nītitah samkocah*, but it is shrunk. That power of knowledge and the power of action are shrunk there.

SCHOLAR: So this “*vaikalpikī bhūmi*” is as . . .

SWAMIJI: It is *śāktopāya*.

SCHOLAR: . . . *śāktopāya* when, say, he is taking, for example, wine and he thinks, “This is not gross wine, but [rather] *ānanda Bhairava*.⁵⁶³

SWAMIJI: For instance, “I am Lord Śiva! I am Lord Śiva!” This is *vikalpa bhūmi*, this is *śuddha vikalpa bhūmi*.⁵⁶⁴

SCHOLAR: And in *kriyā*, too?

SWAMIJI: Yes, in *kriyā*, too, yes.

SCHOLAR: So when, for example, he is taking that *surā*,⁵⁶⁵ he thinks, “This is *ānanda Bhairava*, . . .”

SWAMIJI: Yes.

SCHOLAR: “. . . not the juice of grapes,” that’s *vikalpa*, too.

SWAMIJI: Yes, but these are *vikalpas* there. So, in fact, that *śāmbhava* state is not vividly found there, it is shrunk because of these adjustments, because *śāktopāya* won’t be adjusted without *vikalpa*, without *ceta* (without mind), without the function of all these. You have to adjust them on that path, on the path of *śāktopāya*. In *śāmbhavopāya*, no adjustment is there.

JOHN: So what was that example you were just going to give? You just said, “I am Lord Śiva!” and you were going to give . . .

SWAMIJI: Yes, this is also *vikalpa*: “I am Śiva. This whole universe is My own glory.”

SCHOLAR: “*Sarvo mamāyam eva*.”

SWAMIJI: Yes, “*sarvo mamāyam vibhava*.” So these are shrunk; these two, actions and knowledge, are shrunk there in *śāktopāya*. So when—the next [*śloka*]—*tathā saṁkocasāṁbhāra vilāyana*, so when a *sādhaka* is bent upon removing all these shrinking states, shrunken states, . . .

SCHOLAR: Contracted, shrunken.

SWAMIJI: . . . *sa yatheṣṭāntarābhāsakāriṇi*, that supreme energy blooms forth, that internal supreme energy blooms forth all-round, and you find the state of *śāmbhava* existing in full glory (*sā yateḥṣṭāntarābhāsa kāriṇī śaktirujjvalā*).

Nanu . . . this is a question:

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा ।
अन्योपायात्र तूचाररहितत्वं न्यरूपयत् ॥२१८॥

*nanu vaikalpikī kim dhīrāṇave nāsti tatra sā /
anyopāyātra tūccārarahitatvam nyarūpayat //218//*

Now he puts the question: This adjustment of differentiated perceptions is also found in *āṇavopāya*. What is the difference between *āṇavopāya* and *sāktopāya* then?

JOHN: Right.

SWAMIJI: There is no difference between *sāktopāya* and *āṇavopāya*. *Āṇavopāya* is the same as *sāktopāya*. In *āṇavopāya* you find differentiated perception functioning. In *sāktopāya*, differentiated perception [is also functioning as] you told just now. *Nanu vaikalpikī dhī kim āṇave nāsti?*

SCHOLAR: “Is it not also . . . ?”

SWAMIJI: “Is it also not found in *āṇavopāya*?” It is! There you must put a note of interrogation. For that, he answers now: *Tatra sā anyopāyā, in āṇavopāya, . . . **

It is the answer. From “*tatra*,” it is the answer.

SCHOLAR: *Samādhi*.

SWAMIJI: *Samādhi*.⁵⁶⁶

*. . . *tatra sā anyopāya, tatra, in āṇavopāya*, that intellectual adjustment is *anyopāyā*, takes place along with other agents, along with other agencies, along with the agency of *mantras, uccāras, breath, sthāna, kalpanā*, everything (*anyopāya* means, there are other adjustments also found). *Atra tu, in sāktopāya (atra tu, in sāktopāya), uccāra rahitatvam*, Lord Śiva has explained [that] there is no *uccāra*.⁵⁶⁷

JOHN: “*Uccāra*” means?

SWAMIJI: There is no recitation of breath. There is no reciting of breath or reciting of *mantras* or . . .

SCHOLAR: Etcetera.

SWAMIJI: Etcetera.

SCHOLAR: So, you said that when you are in *sāmbhavopāya*, you adjust all the other *upāyas* in *sāmbhavopāya*. When you are in *sāktopāya*, *āṇavopāya* is adjusted. Is that right? When you are in *sāktopāya*, *āṇavopāya* can be embraced within that. So, even if that *sādhaka* is using those other methods, say, in *bahir arcana*⁵⁶⁸ or something, he maintains that *sākta* awareness.

SWAMIJI: No, no.

JOHN: Didn’t you say one time that a *sādhaka* who has passed through *āṇavopāya* and has reached the stage of *sāktopāya*, . . .

SWAMIJI: *Śāktopāya*, yes.

JOHN: . . . he can also practice practices in *āṇavopāya* still?

SWAMIJI: [He can practice] *āṇavopāya* and be in the *śākta* state. That I have told, yes. That is absolutely correct.

SCHOLAR: So that explains how you can have these outer rituals in *śāktopāya*.

SWAMIJI: Yes.

SCHOLAR: In the twenty-ninth and twenty-eighth [*āhnikas*], there are rituals to do because . . .

SWAMIJI: Yes, yes. That is quite true. There is no . . .

SCHOLAR: There is no contradiction.

SWAMIJI: *Atra tu uccāra rahitatvam nyarūpayat*, in *śāktopāya*, Lord Śiva has explained that there is no *uccāra*.

JOHN: Just thought.

SWAMIJI: Just thought.

SCHOLAR: No awareness in breath.

SWAMIJI: “*Uccāra*” is the word there in the *Mālinīvijaya Tantra*,⁵⁶⁹ but you must not [take it as] “*uccāreṇa rahitam*.” It is not “*uccāreṇa rahitam*.⁵⁷⁰”

SCHOLAR: “*Uccāraiḥ*.”

SWAMIJI: “*Uccāraiḥ rahitam*”⁵⁷¹ must be the *vigraha* there.⁵⁷² There is not only *uccāra* avoided [in *śāktopāya*]. There is *mantra* avoided, there is . . . everything is avoided there.

SCHOLAR: So it is *upalakṣanam*.⁵⁷³

SWAMIJI: Yes.

JOHN: One for everything.

SCHOLAR: Yes.

SWAMIJI:

Audio 8 - 32:31

उच्चारशब्देनात्रोक्ता बहृन्तेन तदादयः ।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ॥२१९॥

uccāraśabdenātrotka bahvantena tadādayaḥ /
śaktyupāye na sanyete bhedābhedaḥ hi śaktitā //219//

This word “*uccāra*” here in “*uccāra rahitam*” does not mean “*uccāreṇa rahitam*.” Only *uccāra* is not excluded because *bahvantena-katham bhūtena uccāra śabdena bahvantena*—it is *bahu vacana*.⁵⁷⁴ “*Uccāraiḥ rahitam*” means “*uccāra rahitam*.” It is not “*uccāreṇa rahitam*.” You must not explain it as “*uccāreṇa rahitam*” (in the singular case). No, [you must explain it] in the plural

case. “*Uccāraiḥ rahitam*” [is the meaning of] “*uccāra rahitam*.” So, *uccāra*, *karaṇa*, *dhyāna*, *varṇa*, all of these are excluded there [in *śāktopāya*].

Bahvantena tadādayah; tadādaya, all those [practices] which are functioning in *āṇavopāya*, *uccārādayah śaktyupāye na santi*, *ete tadādayah*, all these are not found in *śāktopāya* (*śaktyupāye na santi*), *hi*, because (*hi* means, because) *śaktitā bhedābheda*, there is dualistic functioning and non-dualistic functioning also in *śāktopāya*.

JOHN: What is non-dualistic functioning in *śāktopāya*?

SWAMIJI: Because it is only thought. [It is the] process of thought. It is not an objective process.

JOHN: But isn't thought *bheda*?⁵⁷⁵ Thought is *vikalpa*.

SWAMIJI: No, it is not *vikalpa* there [in the state of *śāktopāya*]⁵⁷⁶ because you have not to take the support of *vikalpas*.⁵⁷⁷ Only [one] thought with awareness, that is *śāktopāya*.⁵⁷⁸ For instance, “I am Lord Śiva,” this thought [in continuity], this is no *vikalpa*. *Ahampratyavamarśo yaḥ prakāśātmāpi vāgvapuh nāsau vikalpah*,⁵⁷⁹ this is not *vikalpa*.

SCHOLAR: When it becomes intense, then it's not *vikalpa*.

SWAMIJI: Intense with universality, universal thought, it is not *vikalpa*.

JOHN: It is not.

SWAMIJI: It is not *vikalpa*.

JOHN: So then which aspect of this . . . ?

SWAMIJI: It is decided in Shaivism that *aham vimarśa*⁵⁸⁰ is not *vikalpa*. Where there is “I” and “this” opposite, when there is the functioning of “I”-*vimarśa* with the opposite of “this,” that is *vikalpa*. When there is no opposition, that is *nirvikalpa*.

SCHOLAR: So, Swamiji, when you are centering in *śāktopāya*, at first that is *vikalpa* because it is outside, but when that is real *draṣṭṛtvam*⁵⁸¹ . . .

SWAMIJI: Yes, because you have to take the support [of *vikalpa*] first just for entry.

JOHN: So that's the *bheda*⁵⁸² aspect.

SWAMIJI: That is *bheda*.

JOHN: And then when you enter, that's *abheda*.

SWAMIJI: That is *abheda*.⁵⁸³

SCHOLAR: When that center is inside, . . .

SWAMIJI: That is *abheda*.

SCHOLAR: . . . *svasthāne vartanam*.⁵⁸⁴

SWAMIJI: *Svasthāne vartanam*, yes. Look at this, look at this—this is *bheda*.

JOHN: *Bheda*, these two things.

SWAMIJI: And observe the center—that is *abheda*.

JOHN: *Abheda*.

THE MEANS PERTAINING TO ĀNAVOPĀYA (220-232)

SWAMIJI:

Audio 8 - 35:51

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः ।
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः ॥२२०॥

*aṇurnāma sphuṭo bhedastadupāya ihaṇavaḥ /
vikalpaniścayātmaiva paryante nirvikalpakah //220//*

This “*aṇu*” (the individual) means that it is vividly residing in the differentiated world, differentiatedness, and the means functioning there is called *āṇavopāya*. *Vikalpaniścayātmaiva*, and there is the functioning of *vikalpa* and *niścaya*; this is the intellectual field and differentiated perception (the field of differentiated perception).⁵⁸⁵ What? *Āṇavopāya*.

JOHN: *Āṇavopāya*.

SWAMIJI: But in the end, *paryante*, this *āṇavopāya*, too, is *nirvikalpakah*, it is carried to *sāmbhavopāya*.⁵⁸⁶

Now a question. Next, [śloka] 221:

Audio 8 - 36:52

ननु धी-मानसाहंकृत्पुमांसो व्याप्तयुः शिवम् ।
नाधोवर्तितया तेन कथितं कथमीदशम् ॥२२१॥

*nanu dhī mānasāhamkṛtpumāṁso vyāptayuḥ śivam /
nādhovartitayā tena kathitam kathamīdṛśam //221//*

This is a question now. He puts a question.

Intellectual functioning, the functioning of the mind, and the functioning of *ahamkāra*, *śivam pumāṁso na vyāptayuḥ*, *pumāṁsa dhī mānasāhamkṛt*, intellectual functioning, the functioning of the mind, and the functioning of *ahamkāra*, that are pertaining to *puruṣa*, the individual being, cannot pervade this state of Śiva because of its residing in the lower field (*na adho vartitayā*).

SCHOLAR: *Na vyāptayuḥ*.

SWAMIJI: [They] cannot pervade the state of Śiva. Where there is the functioning of the intellect, the functioning of the mind, and the functioning of *ahamkāra*, to that individual being, how can those things pervade the state of Śiva?

Because they reside below Śiva, below the state of Śiva (*adhovartitayā*). *Tena kathitam kathamīdrśam*, so how have you dared to say that *paryante nirvikalpakah*, [that] āṇavopāya also, in the end, carries you to the śāmbhava state? It is absolutely incorrect. This is the question. Now the answer.

*Ucyate . . . [now the] samādhi:*⁵⁸⁷

Audio 8 - 38:39

उच्यते वस्तुतोऽस्माकं शिव एव तथाविधः ।
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा ॥२२२॥

*ucyate vastuto'smākam śiva eva tathāvidhah /
svarūpagopanam kṛtvā svaprakāśah punastathā //222//*

The answer for this question is that, for us who are Shaivites (*asmākam*), śiva eva tathāvidhah, this is the state of Śiva that pervades in śāktopāya, that pervades in āṇavopāya. Śiva has become Śakti, and Śiva has become the individual being, śiva eva tathāvidhah svarūpa gopanam kṛtvā, just to conceal His own nature. Just to conceal His own nature, He has become an individual being. In fact, svaprakāśah punastathā, He reveals again His own nature according to His independent will (*svātantrya śakti*). He conceals and reveals. *Asmākam*, this is our theory. Śiva eva grhīta paśubhāva,⁵⁸⁸ the individual being is not other than Śiva. Śiva has become the individual being.

It is not only said in our monistic school of thought, but in the dualistic school of thought of Shaivism, this is also said:

Audio 8 - 40:13

द्वैतशास्त्रे मतञ्जादौ चाप्येतत्सुनिरूपितम् ।
अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थितः ॥२२३॥
येन बुद्धि-मनोभूमावपि भाति परं पदम् ॥२२४॥

*dvaitaśāstre mataṅgādau cāpyetatsunirūpitam /
adhovyāptuh śivasyaiva sa prakāśo vyavasthitah //223//
yena buddhi manobhūmāvapi bhāti param padam //224//*

In the *Mataṅga śāstra*, which is an absolutely dualistic thought of Shaivism, in that *Mataṅga śāstra* also it is explained that, when Śiva resides in the lower states, the lower field of individuality, in that lower field also, His real nature of consciousness is existing unharmed. It is why (yena, it is why) *buddhi manobhūmāvapi*, in *samādhi*⁵⁸⁹ also, [which takes place in] the state of the intellect [and in] the state of the mind, . . .

Do you know the state of the intellect and the state of the mind when I go into *samādhi*? In this body, I am in this body, [I am an] individual being, and I go in *samādhi*, I enter in my *samādhi* (trance), and I realize the state of God, but that realization is incorrect realization. Is it not? Because it is realized in individuality. It is realized in the state of *manobuddhi bhūmi*.⁵⁹⁰ This is the intellectual state of the individual and the thought-full state of the individual. It is not the thought-full state of Śiva and the intellectual state of Śiva because intellectual thought cannot exist There.

. . . but *param padam*, that supreme state shines there also! Where?

JOHN: In that *samādhi*.

SWAMIJI: In that *samādhi*, which is residing in individuality, not in the universal state.⁵⁹¹ What is the cause of that? The cause of that is that in the individual state also, that supreme consciousness is residing.

JOHN: So does this mean that individual *samādhi* is limited?

SWAMIJI: Individual *samādhi* is incorrect *samādhi*. How can it be possible? How can it take place?

JOHN: Is this in all *upāyas*, *śāmbhavopāya* also, or just in *āṇavopāya*, in limited *aṇu*?

SWAMIJI: In *āṇavopāya* and in *śāktopāya*.

JOHN: Not *śāmbhavopāya*.

SWAMIJI: *Śāmbhavopāya* is not *samādhi*, there is not *samādhi*. *Śāmbhavopāya* is, you only [maintain] awareness, in and out. In the *śāmbhava* state, you don't "enter." There is no entry. That is *vikāsa*.

JOHN: Expansion.

SCHOLAR: That's why Shaivism is different.

SWAMIJI: Yes (laughs).

JOHN: So, in *śāmbhavopāya*, this is the expansion of your nature into everything.

SWAMIJI: Yes, everything.

JOHN: So *śāktopāya* and *āṇavopāya* . . .

SWAMIJI: . . . *āṇavopāya* is limited.

JOHN: Those are the only places where you have *samādhi*.

SWAMIJI: And it is incorrect *samādhi*. It is incorrect *samādhi* but, when it is incorrect *samādhi*, should we take it for granted that the perception there is also incorrect? No, the perception is correct! The perception of Lord Śiva, Śiva's existence, there is correct, because actually Lord Śiva is residing everywhere, in *samādhi* and out.

SCHOLAR: But this is *dvaita śāstra*.⁵⁹²

SWAMIJI: *Dvaita śāstra* also explains this. *Dvaita śāstra* also, not only we.

SCHOLAR: Yes, but it puzzles me how a dualist can say that something can be somewhere without being there. I mean, if Śiva is in the mind, how can He not be that?

SWAMIJI: *Yena buddhi manobhūmā*, the state of the mind and the state of the intellect is a limited state. In that limited state also that Śiva appears.

SCHOLAR: How do they see that? How do the dualists see that? From a Shaivite point of view . . .

SWAMIJI: In *samādhi*.

SCHOLAR: But how do they understand that philosophically? From a Trika point of view, it is absolutely clear, but from a dualist's point of view . . .

SWAMIJI: No, they perceive the state of *samādhi*, that intense bliss, intense *ānanda*.

SCHOLAR: Śiva appears there by His grace for them.

SWAMIJI: Yes.

JOHN: So they see Śiva as completely other. They understand Siva as being completely other, the dualists, . . .

SWAMIJI: Yes, other.

JOHN: . . . yet He penetrates their own awareness.

SWAMIJI: Yes.

SCHOLAR: But He is *adhovyā*, yes, He's *adhovyā vyāptah* . . .

SWAMIJI: *Adhovyāptuh śivasyaiva sa prakāśe vyavasthitah*, when Śiva is *adhovyāpti*,⁵⁹³ when Śiva pervades in the limited state of the universe, the limited state of being—what is that limited state of being? The limited state of being is *samādhi*—but that *prakāśa*⁵⁹⁴ is existing there also.

SCHOLAR: So they don't believe that Śiva is *adhovyāpta* all the time? Do they believe that Śiva is pervading what is below Him all the time or only in the moments of grace when He reveals Himself?

SWAMIJI: Only these two lines [from verse 223] are from the *Matanga* [śāstra], not this [line from verse 224]. This is our conclusion of this. The *Matanga* śāstra says that, “*adhovyāpti [śivasyaiva sa prakāśe vyavasthitah]*,” Śiva does not remove His *prakāśa*; although Śiva is residing in the lower states also, but that *svaprakāśa*, His real nature of being, is existing there also. The conclusion of the Shaivite is, “*yena buddhi manobhūmāvapi bhāti param padam*,” when we enter in *samādhi*, that *param pada*⁵⁹⁵ is shining there.

JOHN: Even though it's limited; even though we are limited.

SWAMIJI: Even though [that *samādhi*] is not correct. It can't be! How can that supreme state of Lord Śiva appear in your heart, only in this much place? It is universal!

Audio 8 - 46:35

द्वावप्येतौ समावेशौ निर्विकल्पार्णवं प्रति ।
प्रयात एव तद्रुढिं विना नैव हि किंचन ॥२२५॥

dvāvapyetau samāveśau nirvikalpārṇavam prati /

prayāta eva tadrūḍhim vinā naiva hi kiṁcana //225//

So, the conclusion of this is that these two *samāvesas* (these two, *āṇava* and

śākta, *āṇavopāya* and *śāktopāya*), *nirvikalpa arañavam̄ prati prayāta eva*, are already established in the ocean of *nirvikalpa*, in the ocean of *śāmbhava*. Their existence is established in the ocean of *śāmbhava*.

SCHOLAR: Not “they lead towards” (*prayātaya*).⁵⁹⁶ Not *prayāta*, “they lead towards that, they end up in that.”

SWAMIJI: *Nirvikalpārṇavam̄ prati prayātah*.

SCHOLAR: They move towards that.

SWAMIJI: Yes. They have entered there (*prayātah*)

SCHOLAR: *Pratih*,⁵⁹⁷ *ābhi mukhye*.⁵⁹⁸

SWAMIJI: *Ābhi mukhye*,⁵⁹⁹ yes.

SCHOLAR: In the sense that they end up in that. Finally they lead in . . .

SWAMIJI: Finally, yes, because *tadrūḍhim̄ vinā naiva hi kiñcana*, that which is not established there is not existing, cannot exist.

SCHOLAR: So *śāmbhavopāya* is both the goal of those *upāyas* and it's also the *garbha*,⁶⁰⁰ the . . .

SWAMIJI: Abode.

SCHOLAR: Yes, that which enables them to . . .

SWAMIJI: Yes. Now he gives a reference of the *Mālinīvijaya* [*tantra*]:

Audio 8 - 48:07

संवित्तिफलभिच्चात्र न प्रकल्पेत्यतोऽब्रवीत् ।
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम् ॥२२६॥

samvittiphalabhiccaṭra na prakalpyetyato'bravīt /⁶⁰¹

kalpanāyāśca mukhyatvamatraiva kila sūcitatam //226//

The fruit of these *upāyas*, the fruits are not differentiated. The means are differentiated (*saṁvitti* means, the means). The means are differentiated but the meant is not differentiated. *Ityata abravīt*, it is not explained by me [Abhinavagupta], it is explained by Lord Śiva in the *Mālinīvijaya* [*tantra*]. And *kalpanāyāśca mukhyatvam atraiva kila sūcitatam*, this *kalpanā*⁶⁰² that you should not take this [notion] that there is differentiated fruit from these differentiated means, *atraiva kila sūcitatam*, it is pointed out in the *Mālinīvijaya tantra*. *Kalpanāyah mukhyatvam na prakalpya*; *kalpanāyāśca mukhyatvam* means, not suggesting, not suggesting differentiated fruit. He has given stress to it.

SCHOLAR: He has stressed this . . . ?

SWAMIJI: He has stressed this point. On this point he has stressed.

SCHOLAR: This fact of *kalpanā*.

SWAMIJI: [That this] *kalpanā* should not be adjusted. This [state of the meant] is *mukhyatā*. That is *amukhyatā*, the differentiated means is *amukhya*, it is not

predominant. Predominance is one-pointed, the one-pointed goal of all these *upāyas*

SCHOLAR: Why does he say “*kalpanāyaśca mukhyatvam*”?

SWAMIJI: *Kalpanāyaśca*, this *kalpanā*, this *kalpanā* that, “There are differentiated means [and that] there are differentiated goals also of these differentiated means.”

SCHOLAR: That is *mukhya*? You said that conception that there are different is . . . that is *amukhya*.

SWAMIJI: *Na prakalpya. Na prakalpya iti kalpanāyāḥ.*

SCHOLAR: Ah, right.

SWAMIJI: *Na prakalpya iti kalpanāyāḥ*, not this *kalpanā* (*na prakalpya*). He has given stress to “*na kalpanā*”: you should never think of that! Because [Jayaratha] has put *samvittīphalabhedo'tra na prakalpyo manīśibhiḥ*, those who are *manīṣa*, those who are *yogis*, they should not adjust this thought in their mind that, “From these various means, you get various fruits.” One fruit will be achieved and that is the state of Śiva.

Audio 8 - 50:49

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते ॥
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ॥ २२७ ॥

*vikalpāpekṣayā yo'pi prāmāṇyam prāha tanmate /
tadvikalpakramopāttanirvikalpapramāṇatā //227//*

There is another section of philosophers. They say that you have to adjust *vikalpas* first, then you'll get entry in the *nirvikalpa* state. But Shaivites do not adjust like that.

JOHN: What does that mean, “adjust *vikalpas*”?

SWAMIJI: For instance, you know *padṭāl*.⁶⁰³ “Two plus two is equal to four.” This is one *kalpanā*. This is correct. This is *nirvikalpa*. Two plus two is four. Is it not four?

SCHOLAR: Yes, when you realize that, that's . . .

SWAMIJI: That is *nirvikalpa*.

SCHOLAR: Yes.

JOHN: Why is that . . . ?

SWAMIJI: But how? How two plus two is four? So we—just give me a pencil—we say, “This is one, this is one (adjust), this is one, this is one—one, two, three, four—this is four.” So this is *kalpanā*. This [investigation] is *āñavopāya* and *śāktopāya*. This *kalpanā* is *āñavopāya* and *śāktopāya*. [The conclusion that] two plus two is four is *śāmbhavopāya*. It is granted [that] two plus two is four. But how?

DEVOTEE: One, one, one, one.

SWAMIJI: But how?

JOHN: One, one, one, one.

SWAMIJI: This is *āṇavopāya*. This is the way of *āṇavopāya* and *śāktopāya*.

SCHOLAR: And *śāmbhavopāya* is *maṇijñānīvat*.

SWAMIJI: *Maṇijñānīvat*, yes.⁶⁰⁴

JOHN: So this *vikalpa* then, other systems say to adjust *vikalpa* . . .

SWAMIJI: No, they say that you can't say, "two plus two is four," unless you do like this first: one, one, . . . [First] you enter in *āṇavopāya*, you enter in *śāktopāya*, and then you can enter in the *śāmbhava* state in the end.

JOHN: In the end. In other words, the end of these states is not . . .

SWAMIJI: But we do not accept that! This is not our way of perception. Our way of perception is, first entry in *śāmbhava*⁶⁰⁵ and then entry in *śākta* and *āṇava*⁶⁰⁶ afterwards.

SCHOLAR: From the real point of view.

SWAMIJI: Yes, from our point of view. This is what he says. *Vikalpāpekṣayā yo'pi prāmāṇyam*, that person also, that philosopher also, who says, who proves, that an object can be proved by adjusting *vikalpas*, and that the object will reside in the end and get entry in *nirvikalpa*,⁶⁰⁷ . . .

For instance, "What is this? What is this? Oh, this is a cat." "What is this? What is this?" all this adjustment is *āṇavopāya* and *śāktopāya*, and in the end you perceive it is a cat (this is *śāmbhavopāya*).

SCHOLAR: That's what they believe.

SWAMIJI: That is what they believe. We don't believe that. We believe that, first the cat [is perceived],⁶⁰⁸ and then all these limbs and all those functions [of the cat are perceived].

SCHOLAR: They think you can get the whole by adding the parts.

SWAMIJI: Yes, by adding parts. They think that.

SCHOLAR: It is not possible.

SWAMIJI: . . . *vikalpa apekṣayā yo'pi prāmāṇyam prāha*, that person also, that philosopher also, who proves that by adjusting *vikalpas* you'll get entry in the *nirvikalpa* state, *tanmate api*, in his theory also, *vikalpa krama upatta nirvikalpa pramāṇatā*, in his theory also, this is accepted. In that theory also, that after functioning in *vikalpas*, you get entry, in the end, in *nirvikalpa*. So *nirvikalpa* is the goal. From their point of view also, *nirvikalpa* is the goal. So, from our point [of view], it is the goal [that is] already there.

Audio 8 - 55:04

Audio 9 - 00:00

रत्नतत्त्वमविद्वान्प्राङ्-निश्चयोपायचर्चनात् ।
अनुपायाविकल्पास्तौ रत्नज्ञ इति भण्यते ॥ २२८ ॥

*ratnatattvamavidvānprāñniścayopāyacarcanāt /
anupāyāvikalpāptau ratnajña iti bhanyate //228//*

In the beginning, the jeweler who is an incomplete, who is not a trained, how can he be[come] a trained? *Niścaya upāya carcanāt*, that observing the valuation of jewels, . . .

JOHN: The evaluation?

SWAMIJI: . . . the valuation of jewels, he has to confirm through tests, through various tests of jewels. And his master infuses in his thought that, “You must test like this, you must test like this, and then you will come to know that this costs this much, the value of this jewel is this much.” So, [these tests are] for [one who] is ignorant in the beginning, [for] that who is ignorant in the beginning. *Ratna tattvam avidvānprāg*, in the beginning, he does not know the valuation of that jewelry, jewels, so he has to put tests, various tests, for confirmation. *Niścaya upāya carcanāt*, when he confirms in the end, and he becomes a master on that confirmation, *anupāya avikalpaaptau*, then he gets entry in the *nirvikalpa* state (or *śāmbhava* or *anupāya*). And then, when a particular jewel is to be tested, there is no need for him to test. Just one glance will do, and he will say, “This costs two *lakhs* rupees” or “This costs one *lakh* rupees.”⁶⁰⁹ But the one who is ignorant in the beginning, he has to produce tests. He can’t say like this. The one who says like this is residing in the *śāmbhava* state. The one who says by tests resides in *śāktopāya* and *āṇavopāya*. This is the difference.

SCHOLAR: Or like *sahṛdaya*, it goes straight to *rasa*.⁶¹⁰

SWAMIJI: Straight to *rasa*, yes.⁶¹¹

JOHN: So then in Shaivism, only the master can exist. You are not a master until you are in *śāmbhavopāya*.⁶¹²

SWAMIJI: Yes, that is quite true. This is the meaning of this *śloka*: *ratna tattvam avidvānprāk*, first he does not know the valuation of *ratna* (a jewel). *Niścaya upāya carcanāt*, when he goes through all these tests, *anupāya avikalpāptau*, and in the end, he gets establishment in the *nirvikalpa* state of *anupāya*, [then] *ratnajña iti bhanyate*, it is said that he is a real, he knows jewelry.

SCHOLAR: He knows what that jewel is.

SWAMIJI: Yes. So, for him, there is no need to try, there is no trial. He can say like this.

Audio 9 - 03:08

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते ।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ॥२२९॥

*abhedopāyamatroktam śāmbhavam śāktamucyate /
bhedā bhedātmakopāyam bhedopāyam tadāṇavam //229//*

So, in this field of the means, in this field of the world of the means,

*abhedopāya*⁶¹³ is called *sāmbhava* (*abhedopāyam atra sāmbhavam uktam*), and *sāktopāya* is *bhedābhedopāya* (this is partly dualistic, partly non-dualistic), *bhedopāyam tadāñavam*, and *āñavopaya* is absolutely dualistic.

JOHN: Isn't there a point in *āñavopāya* which is nondualistic? After your explanation, I see how in *sāktopāya* there is *bheda-abheda*, but why in *āñavopāya* is there no *abheda*? I mean, you enter into that awareness at some point through God's grace.

SWAMIJI: But then you enter in the *sāmbhava* state. Then you are not in *āñavopāya*; the residence in *āñavopāya* is over.

SCHOLAR: The *samāveśa* is . . .

SWAMIJI: Yes, "samāveśa" is the word.

SCHOLAR: *Upāya* and *samāveśa* are different slightly there.

SWAMIJI: Yes, *āñavopāya* is something and the *samāveśa* is something [else]. *Samāveśa* is one in each and every *upāya–samāveśa*—and the means are different.

SCHOLAR: *Upāya* in Shaivism is not different from *upeya*.⁶¹⁴ That is why these two words are used.

Audio 9 - 04:30

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः ।
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ॥२३०॥

*ante jñāne’tra sopaye samastaḥ karmavistaraḥ /
prasphutenaiva rūpeṇa bhāvī so’ntarbhaviṣyati //230//*

In the last perception of the means, which is adjustable with all its other classes, other agencies, which gets perception along with other agencies (that is, *āñavopāya*), in that *āñavopāya*, all of the fields, all of the world of worship, all of the fields of *kriyā Śakti*, will be explained in *bhāvī*, . . .

SCHOLAR: Below.

SWAMIJI: . . . in the body of the *Tantrāloka*, onwards.⁶¹⁵

Audio 9 - 05:30

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम् ।
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ॥२३१॥

*kriyā hi nāma vijñānannānyadvastu kramātmatām /
upāyavaśataḥ prāptaṁ tatkriyeti puroditam //231//*

This *kriyopāya*,⁶¹⁶ which is called *āñavopāya*, which is one with *āñavopāya*, is not other than *vijñānopāya*.⁶¹⁷ This *upāya*, this means, is also residing in the field of knowledge; this means of action is also residing in the field of knowledge. This is also one with *vijñāna* (*nānyat vastu*). *Kramātmatam upāyavaśataḥ prāptam*,

knowledge residing in the field of succession is called *jñāna śakti*. Knowledge residing above the field of succession is called *icchā śakti*. Knowledge residing below the field of succession is called *kriyā śakti*. Knowledge is the thing. Knowledge is upwards and downwards. Knowledge residing above the field of succession, . . .

JOHN: That's in *icchā śakti*.

SWAMIJI: . . . that is *icchā śakti*.

JOHN: Then knowledge residing in succession . . .

SWAMIJI: In succession is *jñāna śakti*. Knowledge residing below succession [is *kriyā śakti*].

JOHN: But what is "below succession"? What does it mean, "below succession"?

SWAMIJI: When there is no touch of knowledge in action.

JOHN: When it is just action.

SWAMIJI: When it is just action—*pūjā*, worship, [when there is] no awareness.

SCHOLAR: *Yogāntatām*.

SWAMIJI: *Yogāntatām, prāptam tatkriyeti puroditam*,⁶¹⁸ that is *kriyā śakti*.

DEVOTEE: (inaudible) *pāyavaśataḥ prāptam tat kriya*.

SWAMIJI: That is *kriyā*. So, in fact, *kriyā, jñāna*, and *icchā* are one.

SCHOLAR: *Trisūla*.

SWAMIJI:

Audio 9 - 07:22

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम् ।
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ॥२३२॥

*samyagjñānam ca muktyekakāraṇam svaparasthitam /
yato hi kalpanāmātram svaparādīvibhutayah //232//*

The cause of liberation, the cause of getting liberation, is not the master, is not the effort of the disciple, is not the effort of the master. The real cause of liberation is just where there is knowledge. Where there is knowledge, the appearance of knowledge, [that] is the cause of liberation. *Svaparasthitam*, it may reside in the master, it may be residing in the disciple, we don't stress on that, we stress on knowledge. That perfect knowledge of Self is the cause of liberation. It may be residing in the master or it may be residing in the disciple. *Yato hi kalpanāmātram svaparādī vibhūtayah*, "This is the master," "This is the disciple," what does that [matter]? There is no difference! You may perceive that supreme knowledge in your master, [then] you are liberated! It doesn't matter if [supreme knowledge] is not residing in you! Wherever it is residing, you are liberated. It may reside in the master, it may reside in you (in the disciple). Because, *yato hi kalpanāmātram*

svaparādo vibhūtayah, “This is the master,” “This is the disciple,” this is all the ignorant way of understanding, the incorrect way of understanding. The correct way of understanding is, wherever there is knowledge, that is liberation. It may be residing in Lord Śiva, it may be residing in you. If you once perceive that it is residing in Lord Śiva, you are liberated. You may not perceive that it is residing in me.⁶¹⁹ So there is faith: if you believe that your master is filled with the glory of awareness, [then] you are filled with the glory of awareness. It is not only the master who is filled with the glory.

Here we end.

DEVOTEES: (laughter)

SWAMIJI: (laughs) Yes, there is some other *prakarana*.⁶²⁰ *Yato hi kalpanāmātram svaparādi*, if the disciple gets awareness, if the disciple knows that, “The real knowledge is existing in my master,” it does not mean that it is existing in his master. It is existing in his awareness! In whose awareness?

DEVOTEES: In the disciple’s.

SWAMIJI: The disciple’s awareness, so he is liberated. He has perceived that [knowledge]. “There” and “here,” it is only *kalpanā*.⁶²¹

SCHOLAR: Recognition (*pratyabhijñā*).

SWAMIJI: It is recognition, wherever it is. You may recognize it from the *guru*, you may recognize it from your own nature.

SCHOLAR: Because it is *sparśa*,⁶²² it is like . . .

SWAMIJI: Yes.

SCHOLAR: Is that right?

SWAMIJI: Cent-per-cent correct.⁶²³

In the previous *śloka*, he has explained that complete knowledge is the cause of liberation. [Complete knowledge] may be residing in the master or in the disciple. The division of the master and the disciple is an incorrect division. The master is the disciple and the disciple is the master. There is no difference between the master and the disciple.

MASTER AND DISCIPLE (233-237)

Audio 9 - 11:10

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः ।
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ॥२३३॥

tulye kālpanikatvē ca yadaikyaspurāṇātmaḥ /
guruḥ sa tāvadekātmā siddho muktaśca bhaṇyate //233//

The master possesses the fullness of knowledge, and that fullness of knowledge, wherever it pervades, is only the master. You should not think that it pervades in the disciple. It is the expansion of his glory. The master is expanding in the brain of the disciple also. So it is only the master that expands. *Guruḥ sa tāvat ekātmā*, and that master is one, and although he has entered in the memory of the disciple,⁶²⁴ but he is one and he is a *siddha*⁶²⁵ and he is *muktah*.⁶²⁶ There is no difference between the master and the disciple.

SCHOLAR: *Tulye kālpanikatve.*

SWAMIJI: *Tulye kālpanikatve*, the *kalpanā* is the same in the master and in the disciple. [The notion] that “he is the master” or “he is the disciple,” it is incorrect, an incorrect theory. It is only one Lord who transforms in disciples in His own form. He is only one!

Audio 9 - 12:52

यावानस्य हि संतानो गुरुस्तावान्स कीर्तिः ।
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः ॥२३४॥

yāvānasya hi saṁtāno gurustāvānsa kīrtitah /

It is “*tāvān*.”⁶²⁷

samyagjñānamayaśceti svātmanā mucyate tataḥ //234//

The chain of master and disciples, the complete chain of master and disciples, is the chain of masters, it is not the chain of master and disciples. *Gurustāvān sa kīrtitah*, this is the journey of the master only, from himself to the disciple, from the disciple to another disciple, from the disciple to another disciple. It is only one chain of the master. *Samyag jñāna mayaśceti*, when [the master] is complete, when [the master] completely possesses knowledge, when there is knowledge in the master only and not in the disciple, that knowledge is not complete of the master.⁶²⁸ It will be completed only when it is complete in the disciple also.

JOHN: Why is this? Why is knowledge said not to be complete in the master if it is not complete in the disciple?

SWAMIJI: The master is incomplete unless his disciple is also complete. His disciple must be complete in knowledge and then the master is complete in knowledge, because this is the expansion of his own nature in the disciples. He has expanded [his nature in his] disciples, so as long as the disciples are ignorant, the master is ignorant. You should not say, “The disciple is ignorant. The disciple has not achieved anything.” The master has not achieved that [completion]. So it is the duty of the master that the complete achievement should be made in all the chain of disciples.

JOHN: In all disciples.

SWAMIJI: Yes, all disciples. As long as it is not done, the master is not freed, the master is not liberated. He’ll be liberated only when his disciples will be liberated. This is the theory of the *Tantrāloka*. *Svātmanā mucyate tadaḥ*, so he does not liberate his disciples, he liberates his own self. As long as it is that he liberates

his disciples, in fact, he liberates his own self.

JOHN: So, what this is also saying is that there is, in Shaivism, a much closer relationship between the disciple and the master.

SWAMIJI: Not “close.”

JOHN: Absolutely one.

SWAMIJI: It is only one, yes.

Audio 9 - 15:30

तत एव स्वसंतानं ज्ञानी तारयतीत्यदः ।
युक्त्यागमाभ्यां संसिद्धं तावानेको यतो मुनिः ॥२३५॥

*tata eva svasaṁtānam jñānī tārayatītyadah /
yuktyāgamābhyaṁ saṁsiddhaṁ tāvāneko yato munih //235*

[not recited in full]

It is why this experienced and fully [knowledgeable] master makes all his disciples filled with his knowledge, *yuktyāgamābhyaṁ*, by *yuktis*, by *śāstrās*,⁶²⁹ by experiences, and *āgamābhyaṁ* (by *śāstras*). *Tāvānekoyatomuniḥ*, in fact, the master is one, traveling in each and every chain of his disciples.

SCHOLAR: Instrumental dual.⁶³⁰

SWAMIJI: *Yukti* means, the tricks of the master, how to get liberation.

SCHOLAR: Doesn't it also mean “logic”?

SWAMIJI: Logic, yes.

JOHN: Reasoning.

SWAMIJI: Reasoning, spiritual reasoning.

JOHN: Same as *tarka*?⁶³¹

SWAMIJI: *Tarka*, yes, *satarka*.⁶³²

Audio 9 - 16:38

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता ।
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत् ॥२३६॥
ज्ञानात्मा सेति चेज्ज्ञानं यत्रस्थं तं विमोचयेत् ।
अन्यस्य मोचने वापि भवेत्किं नासमञ्जसम् ।
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम् ॥२३७॥

*tenātra ye codayanti nanu jñānādvimuktatā /
dīkṣādikā kriyā ceyam sā katham muktaye bhavet //236//
jñānātmā seti cejjñānam yatrastham tam vimocayet /*

*anyasya mocane vāpi bhavetkim nāsamañjasam /
iti te mūlataḥ kṣiptā yattvatrānyaiḥ samarthitam //237//*

So [there are] those *pundits*, those masters, who put this question on this subject that, [since] the cause of liberation is knowledge, complete knowledge, and that [with consideration of] the tradition of initiation (*dīkṣā*), which is done in a sacrificial fire and *mantras* and all this, how can that [initiation] liberate his disciple? [Those masters say], “It won’t have that power to liberate him! The power of liberation is only found in knowledge, not in *kriyā*, not in *dīkṣā*. [Even] if one says that, ‘*Dīkṣā* is also one with knowledge’, but that knowledge of reality, wherever it resides, it will liberate him only. So that knowledge will liberate the master only, not the disciple, because if the master is filled with knowledge and the disciple is not filled with knowledge, how can the master liberate his disciple with his knowledge?”

[Śaiva answer:] All these points are cleared by this point of ours that there is no difference between the master and the disciple. If the master is liberated, the disciple is absolutely liberated, because they are one. Those masters [who pose the objection above] don’t know that they are one, [that] there is no difference between the master and the disciple. Once the master is liberated, the disciple is liberated. It is an admitted fact.

SCHOLAR: But the objector can still ask, “How is it that that identity takes place?”

SWAMIJI: [They object that], “When knowledge is residing in the master, in the master’s memory, in the master’s self, and ignorance is in the disciples,” but this theory will be, this objection will stand, only when you’ll perceive that the master and the disciples are two. When we have admitted that the master and the disciple are one . . .

SCHOLAR: Through *dīkṣā*.

SWAMIJI: No, without *dīkṣā*! If the master has admitted [someone] to be his disciple, if he is ignorant, if the disciple is ignorant, you must conclude that the master is ignorant, [that] the master is to be completed now, because ignorance is peeping in the disciple. Because the master and the disciples are one from our theory.

JOHN: So this objection . . .

SWAMIJI: But this objection does not stand. How can it stand? It will stand only when the master and the disciple would be separate.

JOHN: This transferring of knowledge.

SWAMIJI: Yes.

JOHN: That you can transfer knowledge . . .

SWAMIJI: You can’t transfer knowledge from the master to the disciple from their theory. From our theory it can be because the master and the disciples are one.⁶³³

Now next, he puts the next subject:

THE THEORY OF MALAS⁶³⁴-IMPURITIES (238-239)

Audio 9 - 20:57

मलो नाम विल द्रव्यं चक्षुःस्थपटलादिवत ।
तद्विहन्त्री क्रिया दीक्षा त्वञ्जनादिककर्मवत् ॥२३८॥
तत्पुरस्तान्निषेत्यामो युक्त्यागमविगर्हितम् ।
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ॥२३९॥

*malo nāma kīla dravyam cakṣuhstha paṭalādivat /
tadvihantri kriyā dīkṣā tvañjanādikakarmavat //238//
tatpurastānniṣetsyāmo yuktyāgamavigarhitam /
malamāyākarmaṇāṁ ca darśayiṣyāmahe sthitim //239//*

And there is another point to be discussed regarding *mala* (impurity). Some masters say that *mala* is *dravya*, *mala* is some substantial thing, [that] it is not ignorance, it is *dravya*, and just like *cakṣuhstha paṭalādivat*, when there is cataract in your eyes, . . .

JOHN: Some real thing, some real covering.

SWAMIJI: Some covering.

. . . *tat vīhantrī kriyā dīkṣā*, and that covering is removed by the action of *dīkṣā*, *tvañjanādikakarma*, just like that *añjana* (*añjana* means, that collyrium that is put in the eyes, that black powder which is applied), it is just like that, that black powder [that] removes the cataract. In the same way, *dīkṣā* removes that *mala* from the knowledge of the disciples. *Tatpurastat niṣetsyāmo*, this also we will . . . this theory of these masters we will *niṣetsyāma*, . . .

SCHOLAR: Deny.

SWAMIJI: . . . we will disprove, disagree, *yukti āgama vigarhitam*, because it is against the theory of *yukti* and against the theory of the *śāstras* (against the theory of the tricks of masters and against the theory of the *śāstras*).

SCHOLAR: “Tricks of masters.”

SWAMIJI: *Yukti* is the tricks of masters, how to get entry—*yukti*. *Yukti* means, just a trick how to enter. Don’t you agree with it?

SCHOLAR: *Yukti* always seems to be used in the sense of logical argument as opposed to scriptural argument.

SWAMIJI: *Āgama* is that.

SCHOLAR: Scriptural argument.

SWAMIJI: Yes, scriptural argument. *Yukti* is spiritual argument, and that is a

trick (*yukti āgama vigarhitam*). *Malamāyākarmaṇāṁ ca darśayiṣyāmahe*, and we will clarify the substance of *mala*, *māyā*, and *karma* (*āñavamala*, *māyīyamala*, and *kārmamala*) vividly.⁶³⁵

Next, 240.

JOHN: So he doesn't say here why [the Shaivites] object to that.

SCHOLAR: Later.

JOHN: He says, "Later we'll explain why."

SWAMIJI: Later on in the ninth *āhnika*, the ninth chapter, of the *Tantrāloka*.

THE FOURFOLD MEANS OF LIBERATION (240-244)

Audio 9 - 23:48

एवं शक्तित्रयोपायं यज्ञानं तत्र पश्चिमम् ।
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम् ॥२४०॥

*evam śakti trayopāyam yajjñānam tatra paścimam /
mūlam taduttaram madhyamuttarottaramādimam //240//*

So, this way, where these three means are laid down, *śakti trayā upāya*, the *upāyas* of the three energies (that is, the means regarding action [*kriyā*], the means regarding knowledge [*jñāna*], and the means regarding *icchā*⁶³⁶), *tat jñānam tatra paścimam*, the last knowledge, the last means, is *mūla*.

DEVOTEE: "*Mūlam*" means?

SWAMIJI: *Mūla* is *āñavopāya*, the "root." The root of the means is *āñavopāya*—inferior. *Taduttaram madhyamam*, *madhyam*, the central *upāya* is above that.

DEVOTEE: *Śāktopāya*.

SWAMIJI: *Uttarottaram*, and above that is *ādimam*, the first *upāya*, *śāmbhavopāya*.

Audio 9 - 25:03

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम् ।
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ॥२४१॥

*tato'pi paramam jñānamupāyādivivarjitam /
ānandaśaktiviśrāntamanuttaramihocye //241//*

Above these three means also, there is another supreme means where there is no need of holding any means (*upāyādi vivarjita*), and it is residing in the energy of *ānanda* (bliss). It is not residing in the energy of will or knowledge or action. It is

residing in the energy of *ānanda* (bliss). *Anuttaram ihocate*, and this is the most supreme means.

Audio 9 - 25:45

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः ।
अपि दुर्लभसद्गावं श्रीसिद्धातन्त्र उच्यते ॥२४२॥

*tatsvaprakāśam vijñānam vidyāvidyeśvaradhibhiḥ /
api durlabhasadbhāvam śrī siddhātantra ucyate //242//*

In the *Śrī Siddha tantra*, it is defined that that complete knowledge of *anupāya* is very difficult to be achieved by *vidyā* and *vidyeśvara* also, by those who are residing in Śuddhavidyā and [those] who are residing in Īśvara and *mantramahēśvara* (*Sadāśiva*). Those also cannot achieve this *upāya* [easily]. *Api durlabha sadbhāvam śrī siddhātantra ucyate*.

SCHOLAR: Hard to realize (*durlabha sadbhava*).

SWAMIJI: Hard to realize.

Audio 9 - 26:31

मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम् ।
न चैतदप्रसन्नेन शंकरेणोपादिश्यते ॥२४३॥
इत्यनेनैव पाठेन मालिनीविजयोत्तरे ।

*mālinyām sūcitat caitatpatala’ṣṭādaśe sphuṭam /
na caitadaprasannena śāmkarenopadiśyate //243//
ityanenaiva pāṭhena mālinīvijayottare /*

In the *Mālinīvijayottara* also, in the eighteenth chapter there, it is explained that this knowledge of *anupāya* was explained to Pārvatī by Lord Śiva only when He was extremely satisfied with Her, extremely joyful with Her. *Na ca etad aprasannena*, forcefully He has not related this *upāya* to Her.

Who?

JOHN: This Pārvatī.

SCHOLAR: *Śivatā pārvatī*.

SWAMIJI: Yes.

SCHOLAR: You said “*upadiśyate*” but my text has “*eti vākyataḥ*.”

SWAMIJI: “*Iti vākyataḥ*,” yes. “*Upadiśyate*”⁶³⁷ is the reading in the *Mālinīvijaya*. “*Iti vākyataḥ*”⁶³⁸ is of Abhinavagupta.

Ītyanenaiva pāṭhena mālinīvijayottare, it is said there [in the *Mālinīvijaya Tantra*], the next line is there:

Audio 9 - 27:51

*kathañcidupadiṣṭe'pi vāsanā na prajāyate //*⁶³⁹

With great effort, if you achieve that, if you reach near the line of that *anupāya*, but you can't hold it.

SCHOLAR: *Na vāsanā.*⁶⁴⁰

SWAMIJI: [Na] *vāsanā*, you can't insert that fragrance in your consciousness, that fragrance of *anupāya*. That fragrance of *anupāya* cannot be inserted easily because it is not very easy to satisfy Lord Śiva. Pārvatī had, with great effort, satisfied Lord Śiva and then He explained this *anupāya* to Her. So, *anupāya* is so difficult that, although it has reached near to you, but you can't hold it, you can't hold it easily, you can't grasp it, you can't observe it. This is *anupāya*.

Audio 9 - 29:04

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम् ।
तन्मया तन्त्र्यते तन्त्रालोकनाम्यत्र शासने ॥२४४॥

iti jñānacatuṣkam yatsiddhimuktimahodayam /
tanmayā tantryate tantrālokanamnyatra śāsane //244//

So this way, these fourfold ways of means, which are the bestowers of power and liberation, all *siddhis* (all powers) and liberation, *tanmayā*, those fourfold means will be explained, *tantryate*, explained . . .

SCHOLAR: Successively.

SWAMIJI: . . . successively, *tantrāloka nāmnyatra śāsane*, in the *Tantrāloka Śāstra*. In the *Tantrāloka Śāstra*, we'll discuss these fourfold means.

Now, 245. This is another subject now.

NAMING (UDDEŚA) DEFINITION (LAKṢĀNA) INVESTIGATION (PARĪKṢĀ) (245-269)

Verse 245–260 explain how perception of the objective world takes place in three phases: 1) *uddeśa* (nomination), the naming of an object; 2) *lakṣāṇa* (definition), describing an object by: a) *uttara* (answer), b) *nirṇaya* (explanation); and 3) *parīkṣā* (complete investigation), the complete ascertainment of the object.⁶⁴¹

Verses 261–269 explain how *uddeśa*, *lakṣāṇa*, and *parīkṣā* are always found in the four *pramāṇas*:⁶⁴² *dṛṣṭa* (direct perception), *anumāna* (inference), *aupamya* (by similarity or comparison), and *āptavacana* (statements of authority).

Verses 270–271 explain *uddeśa*, *lakṣāṇa*, and *parīkṣā* in relation to the three levels of speech (*paśyantī*, *madhyamā*, and *vaikarī*), and the three energies of *parā*, *parāparā*, and *aparā*, respectively.

SWAMIJI: Now, for whom this theory of the four means is being explained? For [that person who is] fully elevated or [for that person who is] not elevated at all? Or for that person who has got doubts, who has got the desire to be elevated, for him, is the *Tantrāloka* meant for him? Or for those who are already elevated? Or [for those] who are not elevated at all? So, there are three sections of people: one section is fully elevated (filled with knowledge), one section is filled with ignorance (absolute ignorance), one section is those who desire to get, to achieve, knowledge.

Audio 9 - 30:58

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते ।
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ॥२४५॥

*tatreha yadyadantarvā bahirvā parimṛsyate /
anudghāṭitarūpam tatpūrvameva prakāśate //245//*

In this universe, or in this world of the theory of Shaivism, *yadyadantarvā bahirvā parimṛsyate*, whatever you perceive in your inner consciousness or in outer consciousness, *anudghāṭitam rūpam tatpūrvameva prakāśate*, first you'll perceive that it is not vividly perceived. At the first point [of perception], it is not vividly perceived. If you perceive this inkpot, if you are going to perceive this inkpot, at first you won't perceive it vividly. After investigation,⁶⁴³ you perceive that this is an inkpot. Before investigation, you perceive that this is something, something black, but afterwards, when you investigate it fully, then you come to know that it is an inkpot. So, *pūrvameva tat anudghāṭitam rūpam prakāśyate*, first it appears to you *anudghāṭita* (*anudghāṭita* means, not vividly).

Audio 9 - 32:19

तथानुद्घाटिताकारा निर्वच्येनात्मना प्रथा ।
संशयः कुत्रचिद्रूपे निश्चिते सति नान्यथा ॥२४६॥

*tathānudghāṭitākārā nirvācyenātmanā prathā /
saṁśayaḥ kutracidrūpe niścīte sati nānyathā //246//*

And that flux of knowledge, in that way, that flux of knowledge, *anudghāṭita* (not vividly), not the vivid flux of knowledge, . . .*

Because you perceive only that it is something black. You don't perceive that this is an inkpot. That is *anughāṭita ākāra anirivācyenātmanā prathā*. And you cannot conclude what it actually is at that point.

*. . . and that flux of knowledge, that way, is called "doubt," and that doubt exists only when there is some undoubted realization also side-by-side.

SCHOLAR: *Kutra cidrūpe.*

JOHN: If somebody were to say, "This is an ink pot for sure" . . .

SWAMIJI: No, no, no, this is not an inkpot, not an inkpot. The [perception of the] inkpot has not risen yet. "What is this?" [has risen].

JOHN: The question.

SWAMIJI: "What is this?" So, "this" is something. "This" is something and he wants to know what "this" actually is. So, *kutracid rūpe niścīte*, he has concluded that there is something—"It is something." So that "something" is understood.

SCHOLAR: It is not completely formless.

SWAMIJI: It is not completely formless, but what it is [is yet to be known]. He is desirous to know what it is. That is *saṁśaya*, that is the explanation of "doubt." This is actually doubt. Doubt is not [existing] if you have no curiosity to know anything. If you have no curiosity to know, for instance, that this is a stand—you have no curiosity in your mind that this is a stand, [that] this is the seat of this *bukhari*,⁶⁴⁴ [that] this is the seat of this stove—if, for understanding this seat, you have no curiosity, it is not *saṁśaya*. *Saṁśaya* is there when there is desire to know it. There must be the desire to know it. For those, the *Tantrāloka* is meant—[for those] who have the desire to know it. [For those] who have no desire to know it, for those it is not meant [because] they have no doubt. Absolutely ignorant persons have no doubt. Absolutely elevated persons have no doubt. Only those who have the desire to know, who want to know, that is "doubt." That is what he says: *kutra cidrūpe niścīti sati*, some points are understood by him, for this point [that], "There is something."

JOHN: He agrees that there is something.

SWAMIJI: He agrees there is something. That is *saṁśaya*. Not otherwise—*saṁśaya* won't exist otherwise.

Audio 9 - 35:55

एतत्किमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः ।
संशयोऽस्तित्वनास्त्यादिधर्मानुद्घाटितात्मकः ॥२४७॥

etatkimiti mukhye'śminnetadamśah suniścītaḥ /

Etatkim iti mukhye'smin, now, this *samśaya* is classified in two ways: one is predominant doubt and the other is not predominant doubt. For instance, “What is this?” “What is this?” This is a predominant doubt. “What is this there? What is lying there?” “This” is predominant there. He has not concluded that “this” must be an inkpot or [that] “this” must be some bowl. He has not concluded that. And another doubt is, “Is it a log or is it a man?” For instance, there is a log lying in your garden and there is not complete light there, [there is] a bit of darkness also, and you perceive [something] just like a man standing (actually it is a log), and you say, you ask, when you investigate, “Is this a log or a man?” But these two things you have realized.⁶⁴⁵ In this doubt, in this theory of doubt, you have realized that this is not a pot. [You know that] this must be either a log or a man. [You know that] this is not a dog, this is not a jug, this is not an inkpot, this is not [anything else]. All those are excluded. Only there is the desire of knowing if it is, whether it is, a log or a man. So it is *amukhya samśayah*⁶⁴⁶ because it is not complete doubt. The complete section of doubt is only [when you ask], “What is this?” It can be a dog, it can be a log, it can be a pot, it can be anything; it can be a stove, it can be a man, it can be a king, it can be anything. In that predominant theory of doubt, it can be anything, but this is *apradhāna [samśayah]*:⁶⁴⁷ “Is this a log or a man?” Others are granted, that this is not a pot, [that] this is not anything [else]. Only there is the doubt of these two, only in these two: if it is a log or a man.

Etat kim iti mukhye'smin, so, in this *mukhya [samśayah]*,⁶⁴⁸ . . .*

Because *samśayo astitvanāsti ādidharmānudghāṭita*, the reality of doubt is [that] some points are understood and some points are not understood in that [perceived] thing (*astitva nāstyādi dharma anudghāṭitātmakah*).

*. . . so, this predominant doubt—“What is this?”—in this doubt, what is understood? Nothing is understood there. But [Abhinavagupta] says [that] there is [something] understood:

“*Etat*,” “What is this?” “This” he has understood. “This” is something. So, there are two: one is understood and one is not understood—“This” and “What is this?” “What is” is not understood. “This” is understood, this point is understood. *Etat kim iti mukhye asminnetat amśāḥ suniścītāḥ*, “*etat*” is understood—“this.” Because, the theory of *samśayah* is, where there is something understood and some point is not understood.

Audio 9 - 39:53

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते ।

kimityetasya śabdasya nādhiko'rthaḥ prakāśate /

“*Kim*” [means] “what.” “What,” it leads to *samśayah*.

Audio 9 - 40:04

किं त्वनुन्मुदिताकारं वस्त्वेवाभिदधात्ययम् ॥ २४८ ॥

kim tvanunmudritākāram vastvevābhidadhātyayam //248//

It explains to you—the next two lines—it explains to you that *anunmudritākāram vastu*, there is something which is not vividly seen, what it actually is. That is doubt.

Audio 9 - 40:28

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः ।
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि ॥२४९॥

sthāṇurvā puruṣo veti na mukhyo’styeṣa saṁśayah /

bhūyāḥsthadharmajāteṣu niścayotpāda eva hi //249//

[not recited in full]

This is another section of doubt, not-predominant [doubt].

SCHOLAR: Did you actually translate “*kimityetasya śabda sya nādhiko’rthaḥ prakāśate*”?⁶⁴⁹

SWAMIJI: Yes, yes.

SCHOLAR: Literally?

SWAMIJI: Yes. The word “*kim*”⁶⁵⁰ does not explain to you anything else, anything more than “not-vividness.”

SCHOLAR: Unlike the other case. “*Amukhya*” does tell you more.

SWAMIJI: Yes. *Sthāṇur vā puruṣo veti*, and in this other section of doubt, “Is this a log or is this a man?,” *na mukhyo astyeṣa saṁśayah*, this is not a predominant doubt, this is an *apradhāna* doubt, because *bhūyāḥsthadharmajāteṣu niścayotpāda eva hi*, he has concluded all other aspects, he has understood all other aspects. For instance, only two aspects are not understood yet. Spectacles are understood, a pot is understood, a *bukhari* is understood (a stove is understood), [but] a man is not understood, a log is not understood. A log and a man are not understood.⁶⁵¹ Other things are understood, that those things are not “this.”

SCHOLAR: And in this context, everything is understood that those two things have in common, . . .

SWAMIJI: Yes.

SCHOLAR: . . . but not the one factor which would differentiate them.

SWAMIJI: Yes. Other things are understood, the negation of other things.

SCHOLAR: That this is tall, this has so much width.

SWAMIJI: No, no, other things, I mean other things than [a log or a man]. *Etat kim*, in this first predominant doubt, nothing is understood—it can be a pot, it can be anything—but *sthāṇur vā puruṣo*,⁶⁵² in this not-predominant doubt, everything else is understood, only two things are to be understood now. Which two things?

SCHOLAR: Is it a man or is it a pole?

SWAMIJI: Yes. Other things are understood [insofar as those] other things are not there.

Audio 9 - 42:36

आमर्शनीयद्वैरूप्यानुद्धाटनवशात्पुनः ।
संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः ॥ २५० ॥

*āmarśanīyadvairūpyānudghāṭana vaśātpunah /
saṁśayah sa kimityamśe vikalpastvanyathā sphuṭah //250//*

Now he discards the objection, the objection [that] may arise in this theory, that it may be a *vikalpa*.⁶⁵³ Why not call it a *vikalpa*? Why call it *saṁśayah*? Because *vikalpa* also has two things to be understood: “*udite hotavyam*” and “*anudite hotavyam*”, (“when the sun rises, you must worship” and “when the sun has not risen, you must worship”). So it is *vikalpa*. You can worship before sunrise or after sunrise.

SCHOLAR: For example.

SWAMIJI: So, this is *vikalpa*. This is not *saṁśaya*, this is not doubt. Why not call this also *vikalpa*, not doubt—*sthāṇur vā puruṣo*? In the [instance] of *sthāṇur vā puruṣo* (this can be a log or this can be a man), if this can be a log or this can be a man also, why not call it *vikalpa*? Why call it doubt?

SCHOLAR: *Vā vikalpe*. Yes.

SWAMIJI: When there is *vā* (or)—if it is a log “or” a man—when there is “or,” when there are two things, why not call it *vikalpa*? Why bother about doubt, the theory of doubt? [Abhinavagupta] says, “No, this is the theory of doubt, this is not the theory of *vikalpa*.” *Āmarśanīya dvairūpya anudghāṭana vaśāt punah saṁśayah*, it is doubt because these two things are not understood properly. In *vikalpa*, two things are understood; in the theory of *vikalpa*, two things are understood. In the theory of doubt, two things are not understood—*sthāṇuh* (a log) is not understood, a man is not understood.⁶⁵⁴ So, he is in a fix what to call it, if it is a log or if it is a man.

But in *vikalpa*, both things are understood.

Audio 9 - 44:53

तेनानुद्धाटितात्मत्वभावप्रथानमेव यत्
प्रथमं स इहोद्देशः प्रश्नः संशय एव च ॥ २५१ ॥

*tenānudgāṭitātmatvabhāvapratheyanameva yat /
prathamaṁ sa ihooddeśah praśnah saṁśayah eva ca //251//*

So, the [initial] appearance of that object which is not completely vivid, the appearance of an object which is not completely vivid, is first called *uddeśa*, *praśna*, and *saṁśaya*. It is called *uddeśa*, it is *praśna*, it is *saṁśaya*. *Uddeśa* means, just to nominate. In the first *āhnika* of the *Tantrāloka*, he has nominated what it is to be explained. So there is doubt. So the doubt appears in the readers [with respect

to] what it could be in the following chapters of the *Tantrāloka*. So there is curiosity in the readers to know. So, this *Tantrāloka*, the first *āhnika*, is *uddeśa*. *Uddeśa* means, nomination, the first nomination: “I’ll explain to you the way you’ll tread.”

JOHN: Like an index.

SWAMIJI: Index. And it is *praśna*, it is a question, because in your field of consciousness, a question arises—at once a question rises there. And it is *samśaya*, it is doubt. So, doubt, question, and *uddeśa* are the same. *Uddeśa*, *praśna*, and *samśaya*, these three are one. *Uddeśa* is the same, *praśna* is the same, and the *samśaya* is the same—the nomination, questioning, and doubt.

Audio 9 - 47:03

तथानुद्घाटिताकारभावप्रसरवर्त्मना ।
प्रसरन्ती स्वसंवित्तोः प्रष्टी शिष्यात्मतां गता ॥२५२॥

tathānudghāṭitākārabhāvaprasaravartmanā /
prasarantī svasamvittih praṣṭrī śisyātmatāṁ gatā //252//

And that consciousness of one’s self, when that consciousness travels on the path without knowing how it is traveling, how that consciousness is traveling (*anudghāṭitākāra*, that traveling on the path without knowing [the path] on which it travels), and that consciousness is called *praṣṭrī* (*praṣṭrī* means, always questioning), and that consciousness is called “always questioning.” He resides in the field of questioning, and that consciousness, in other words, would be called *śisya* (disciple).

JOHN: What is the exact meaning of “*śisya*”?

SWAMIJI: *Śisya* means, *śāsu anuśiṣṭau*.

SCHOLAR: To be taught.

SWAMIJI: To be taught.

JOHN: To be taught, or he who questions.

SWAMIJI: Yes. As long as he is questioning on the path on which he treads, or she treads, without knowing what is the path, that is [the condition of being a] *śisya*. That consciousness of your self has become a *śisya* (*śisya* has come from the verbal root *śāsu*).⁶⁵⁵

Audio 9 - 48:48

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः ।
प्रसरानन्तरोद्भूतसंहारोदयभागपि ॥२५३॥
यावत्येव भवेद्वाह्यप्रसरे प्रस्फुटात्मनि ।
अनुन्मीलितरूपा सा प्रष्टी तावति भण्यते ॥२५४॥

tathantaraparāmarśaniścayātmatirohiteḥ /

prasaranāntarodbhūtasamharodayabhāgapi //253//

*yāvatyeva bhavedbāhyaprasare prasphuṭātmani /
anunmīlitarūpā sā praṣṭrī tāvati bhaṇyate //254//*

And that consciousness of your self, where that consciousness has absolutely forgotten the complete *niścaya*, the complete perception [of any given object], *niścaya ātma tirohite*, when that *niścaya* is not yet done to [i.e., held by] that consciousness of one's self, and it is treading on the path to know, to understand, and *samhāra udayabhāgapi*, and that *niścaya* [once held] sometimes dissolves and sometimes appears, reappears, and, in this way, as long as one's consciousness flows on the path completely unaware of the point to be understood, that is the theory, that is the state, of *praṣṭrī*, that is the state of that person who puts a question (*praṣṭrī tāvati bhaṇyate*).

JOHN: What is this *niścaya*, coming and going?

SWAMIJI: Sometimes that consciousness concludes that, “This is the point.” Just after another second she understands, “No, this is not the point. There must be something else.”

SCHOLAR: I know too well.

DEVOTEES: (laughter)

SWAMIJI: “Oh, I understood this is the point!” Just [after another second], “Oh, this is not the point!” This is *sṛṣti* . . .

DEVOTEE: *Sṛṣti-samhāra*.⁶⁵⁶

SWAMIJI: Yes. And that is the path on which that *praṣṭrī* treads—*praṣṭrī*.

JOHN: Questioner.

SWAMIJI: *Praṣṭrī*, the questioner, consciousness-questioner.

JOHN: Consciousness-questioner.

SWAMIJI: Consciousness is the questioner.

Audio 9 - 50:54

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः ।
गुरुशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः ॥२५५॥

svayamevaṁ vibodhaśca tathā praśnottarātmakah /

guruśisyapade'pyesa dehabhedo hyatāttvikah //255//

This is your own consciousness who puts the question and who puts the answer also, who gets the answer also. The questioner and the person who gives the answer to that question is your own consciousness established in the state of [both] master and disciple. So this is one's own consciousness that puts a question and it is one's own consciousness that gets its reply in the state of the master and the disciple. And the state of the master and the disciple, too, are incorrect states, because *dehabhedo hyatāttvikah*, the [distinction between the] body of the master

and the body of the disciple is not real.

SCHOLAR: Not really separate.

SWAMIJI: No, the body, [that] the body [of the master and the body of the disciple are] separate, . . .

SCHOLAR: *Dehabhedah?*

SWAMIJI: . . . *dehabheda hyatāttvikaḥ*, it is not true.

SCHOLAR: The distinction of bodies (*dehabheda*).

SWAMIJI: The distinction of the body [of the master and the disciple] is not true. You should not put, “The distinction of the body in the master and the disciple.” You must put, “The distinction of consciousness”! [But even] if consciousness is distinct, it is not distinct. Consciousness is one in the master and the same is in the disciple.

JOHN: What about the condition where the disciple, he experiences consciousness to be distinct [while] the master doesn’t experience consciousness to be distinct? So, from one point of view, the consciousness is distinct, . . .

SWAMIJI: But this is the master only that travels from distinction and non-distinction—this is the traveling of the master.

JOHN: So that is why you said earlier [that] it is the master who inserts and the master who . . . because the disciple is in ignorance and can’t do anything.

SWAMIJI: Yes.

Audio 9 - 52:52

बोधो हि बोधरूपत्वादन्तर्नानाकृतीः स्थिताः ।
बहिराभासयत्येव द्राक्षामान्यविशेषतः ॥२५६॥

bodho hi bodharūpatvādantarnānākṛtīḥ sthitāḥ /

bahirābhāsayatyeva drāksāmānyaviśeṣataḥ //256//

This is *bodha*, this is one’s own consciousness, because of its being conscious, and [this conscious being] puts forth externally various formations of ascertainment, *drāk* (instantaneously), *sāmānya viśeṣataḥ*, in the way of *sāmānya* and in the way of *viśeṣaḥ*.⁶⁵⁷

JOHN: Universality and individuality.

SWAMIJI: No. When there is doubt, when there is *praśna* (when there is questioning), that is *sāmānya*. When there is an answer, . . .

JOHN: That is *viśeṣa*.

SWAMIJI: . . . that is *viśeṣa*.

SCHOLAR: Because before *viśeṣa* there is universality in the sense that it might be anything.

SWAMIJI: Yes. The state of being the questioner is *sāmānya*. *Viśeṣa* is when

the answer grows.

Audio 9 - 54:02

स्रक्ष्यमाणो विशेषांशाकांक्षायोग्यस्य कस्यचित् ।
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका ॥ २५७ ॥

*sarakṣyamāṇaviśeṣāṁśākāṁkṣāyogyasya kasyacit /
dharmasya sṛṣṭih sāmānyasṛṣṭih sā samśayātmikā //257//*

That *sāmānya sṛṣti*, the creation of that *sāmānya*, is called doubt, and that doubt is only fulfilled by *viśeṣa sṛṣti*, by the particular flow of the answer, the particular flow [of the answer] that suits that *praṣṭrī*, that suits that [questioning-] consciousness residing in the field of doubt. Because, when you are residing in the field of doubt and you put your question before me, before some master, and I explain [the answer of] that question to you, if you are not satisfied, you say, “I am not satisfied, sir. This is not the real answer I would like to know.” You don’t appreciate that answer. So it seems that your consciousness is [already] filled with that answer. You know in the background what is the answer. It is why you don’t accept my answer if it is not fitting you. That is what he says here: *sarakṣyamāṇa viśeṣāṁśa akamkṣāyogyasya*, he is desirous of knowing the answer that is residing in the background of his [own] consciousness, in the consciousness of the disciple.

SCHOLAR: So you don’t ask anything which you don’t really know the answer to.

SWAMIJI: Yes. *Dharmasya sṛṣṭih sāmānya sṛṣṭih sā samśayātmikā*, that is *saṁśayaḥ*, that is the state of being a disciple. So, it is concluded there that the questioner knows the answer. This theory would be understood when you read that *Parātrīṁśikā Vivaraṇa*.⁶⁵⁸

SCHOLAR: He explains that in great detail.

SWAMIJI: Yes, he explains that.

Audio 9 - 56:07

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेत्तदा ।
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ॥ २५८ ॥

*sarakṣyamāṇo viśeṣāṁśo yadā tūparamettadā /
nirṇayo mātṛrucito nānyathā kalpakoṭibhiḥ //258/*

And when this *viśeṣāṁśa* (the answer) is *sarakṣyamāṇa*, is being created, [when it] comes on the path of creation, and that *viśeṣāṁśa*, *yadā tū uparamet*, when it is over,⁶⁵⁹ *nirṇaya*, and that is *nirṇaya*, that is called *nirṇaya*,⁶⁶⁰ and that *nirṇaya*, that explanation of that doubt, is *mātṛ rucitā*, is dependent upon the will of the *mātā*,⁶⁶¹ upon the will of the disciple. If the disciple is satisfied, then he has got the answer of the question. If he is not satisfied, he says, “No, sir, I am not yet satisfied. By this answer, I am not satisfied. Tell me something else.” But he does not say what to tell. He knows what is to be told—in the background of his

consciousness he knows what is to be told—because as soon as that [answer] comes out from the lips of his master, he is satisfied. He says, “Now I am satisfied.” *Nānyathā kalpakoṭibhiḥ*, not unless he will [accept the answer], it may take ages for the master to explain to him if he is not satisfied. If the disciple is not satisfied, it may take so many centuries to explain to him, but [still] he won’t be satisfied. He will be satisfied only when he is told [an answer] according to [what already exists in] the background of his consciousness [where] that is residing.

Audio 9 - 58:05

Audio 10 - 00:00

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात्।
उन्मुद्रणं तयाकृत्या लक्षणोत्तरानिर्णयाः ॥ २५९ ॥

*tasyātha vastunah svātmavīryākramaṇapāṭavāt /
unmudraṇam tayākrityā lakṣaṇottaranirṇayāḥ //259//*

When that object, when you put your own power of consciousness on that object, just to clarify that object which is nominated in *uddeśa*, and you clarify it, there you will find *lakṣaṇa*, *uttara*, and *nirṇaya*. That is, when you get the clearance of that object, that is *lakṣaṇa*, that is *uttara*, that is *nirṇaya*—that is *lakṣaṇa* (definition), that is *uttara* (answer), and that is *nirṇaya* (explanation)—in [the perception of] each and every object, whatever it may be.

The next [*śloka*]:

Audio 10 - 01:02

निर्णीततावद्वर्मशपृष्ठपातितया पुनः ।
भूयो भूयः समुद्देश लक्षणात्मपरीक्षणम् ॥ २६० ॥

*nirṇītatāvaddharmāṁśapṛṣṭhapātitayā punah /
bhūyo bhūyah samuddeśalakṣaṇātmaparīkṣaṇam //260//*

And *parīkṣā*⁶⁶² is [pertaining to] the object which is already explained. And [with respect] to that object, when you repeatedly explain it, repeatedly clarify it, that is *parīkṣā*.

SCHOLAR: So he has explained three levels.

SWAMIJI: Yes, *uddeśa*, *lakṣaṇa*, and *parīkṣā*.

SCHOLAR: *Uddeśa* (the mentioned), *lakṣaṇa* (definition), and *parīkṣā* (complete investigation).

SWAMIJI: [*Lakṣaṇa* is the] definition and *parīkṣā* is the complete investigation, yes. “Complete investigation” is quite the exact word. And this *uddeśa*, *lakṣaṇa*, and *parīkṣā* are found in each and every object, in the perception of each and every object. For that, he puts another *śloka*, 261:

Audio 10 - 02:02

दृष्टानुमानौपम्याप्तवचनादिषु सर्वतः ।
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत् ॥ २६१ ॥

*dṛṣṭānumānaupamyaāptavacanādiṣu sarvataḥ /
uddeśalakṣaṇāvekṣātritayam prāṇināṁ sphuret //261//*

Dṛṣṭa is *pratyakṣa*,⁶⁶³ *anumāna* is inference (by inference), *aupamya* (by similarity), and *āptavacana* (the sayings of that man with authority), and in these four sections, always you will find *uddeśa*, *lakṣaṇa*, and *parīkṣā*.⁶⁶⁴

*etadeva krameṇa darśayati*⁶⁶⁵

Audio 10 - 02:38

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः ।
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा ॥ २६२ ॥

*nirvikalpitamuddeśo vikalpo lakṣaṇam punah /
parīkṣaṇam tathādhhyakṣe vikalpānām paramparā //262//*

Uddeśa is always *nirvikalpa* (without any thought). *Vikalpo lakṣaṇam*, *lakṣaṇa* is always with thought [because] you attribute *lakṣaṇa*.⁶⁶⁶ *Parīkṣā* is *tathā adhyakṣe vikalpānām paramparā*, when you put thoughts to refer to it repeatedly, that is *parīkṣā*.

SCHOLAR: These four—*dṛṣṭa*, *anumāna*, *aupamya*, and *āptavacana*—are the four *pramāṇas*⁶⁶⁷ of *Naiyāyika*.

SWAMIJI: *Naiyāyika*, yes.⁶⁶⁸

SCHOLAR: . . . not of Shaivite philosophy.⁶⁶⁹

SWAMIJI: No, no (affirmative).

Audio 10 - 03:27

नगोऽयमिति चोदेशो धूमित्वादग्निमानिति ।
लक्ष्यं व्याप्त्यादिविज्ञानजालं त्वत्र परीक्षणम् ॥ २६३ ॥

*nago'�amiti coddeśo dhūmitvādagnimāniti /
lakṣyam vyāptyādivijñānajālam tvatra parīkṣaṇam //263//*

First, it is *anumāna*.⁶⁷⁰ First, he will refer to *anumāna pramāṇa*, proof.

“On the peak of the mountain, there is a fire.” Although you don’t see a fire, it is not *pratyakṣa*,⁶⁷¹ you say, “There is fire on the peak of the mountain.” This is *uddeśa*. This point is *uddeśa*, this saying only. *Dhūmitvāt agnimān iti lakṣyam*, this is *lakṣyam*: “*Dhūmitvāt*, because there is smoke.”

SCHOLAR: Surely *uddeśa* is just the statement, “This is a mountain (*nago’yam*).”

SWAMIJI: “This is a mountain.”

SCHOLAR: “This is a mountain.” *Agnimān* is *lakṣaṇam*.

SWAMIJI: *Dhūmitvāt*. “*Dhūmitvāt agnimān*, there is a fire because there is smoke.” *Vyāptyādi vijñāna jālam*, and the inference of *vyāpti*⁶⁷² to prove it: “Because in our kitchen we see like that. In our kitchen, [when] there is smoke, [then] there is fire also.”

SCHOLAR: This word “*vyāpti*” is translated as “invariable concomitance”⁶⁷³ [as in], “Wherever there is smoke, there is fire.”

SWAMIJI: Yes, “Wherever there is smoke, there is fire,” because in the kitchen you can see that. It is *parīkṣā*.⁶⁷⁴ So it is with *anumāna*.⁶⁷⁵ Now he will refer to *upamāna*. *Pratyakṣa* is already there. *Anumāna* he has explained. Now he will explain *upamāna* (*upamāna* means, similarity). By [invoking a] similarity, you confirm that this is that thing.

Audio 10 - 05:30

उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः ।
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ॥२६४॥

*uddeśo 'yamiti prācyo gotulyo gavayābhidhah /
iti vā lakṣaṇam śeṣah parīkṣopamitau bhavet //264//*

[not recited]

“Ayam”—*ayam iti uddeśa*, “this,” it is the *uddeśa* there. “*Gotulyo gavayābhidhah*”—*iti vā lakṣaṇam*, and *lakṣaṇa* is the definition; the *lakṣaṇa* is, “This *gavayā* (buffalo) is just like a cow, just like a bull.” *Iti vā lakṣaṇam*, this is *lakṣaṇam*. *Śeṣah parīkṣopamitau bhavet*, [then there are] other things which are attributed to that afterwards for confirmation. For instance, because [this buffalo] has got this *sāsanā*, . . .

SCHOLAR: Dewlap.

SWAMIJI: . . . that *sāsanā*, and in a cow also there is a *sāsanā*, so it is like a cow.

DENISE: Similar characteristics.

SWAMIJI: Similar characteristics. And those horns also are found.

SCHOLAR: That is *parīkṣā*.

SWAMIJI: That is *parīkṣā* (complete investigation). Now, *āptavacana*, now he will put the proof of *āptavacana*. *Āptavacana* is that person who is an authority, who says that, [for example], “If you [perform] a sacrificial fire in a particular way, you will attain heaven.” In that, what is the *uddeśa*, what is the *lakṣaṇa*, and what is the *parīkṣā*?

Audio 10 - 07:59

स्वःकाम ईदृगुदेशो यजेतेत्यस्य लक्षणम् ।
अग्निष्ठोमादिनेत्येषा परीक्षा शेषवर्तिनी ॥ २६५ ॥

svahkāma īdṛguddeśo yajetetyasya lakṣaṇam /

agniṣṭomādinetyeṣā parīkṣā śeṣavartinī //265// [not recited]

“*Svah kāma*, he who has got the desire to achieve heaven,” this is the *uddeśa*. “Must perform oblations of fire,” this is the *lakṣaṇa*. “*Agniṣṭomādinā*, by the way of *agniṣṭoma*,”⁶⁷⁶ it is *parīkṣā*.

SCHOLAR: Etcetera.

SWAMIJI: Etcetera.⁶⁷⁷ So *uddeśa*, *lakṣaṇa*, and *parīkṣā* you will find in each and every proof (in *pratyakṣa*, in *anumāna*, in *upamāna*, and in *āptavacana*). These are the four . . .

SCHOLAR: Means of knowledge.

SWAMIJI: . . . means of proof; knowledge also.

SCHOLAR: Usually in the West, they are translated as “the means of knowledge.”

SWAMIJI: The means of knowledge, yes.

JOHN: *Pramāṇa*.

Audio 10 - 07:50

विकल्पस्रक्ष्यमाणान्यरुचितांशसहिष्णुनः ।
वस्तुनो या तथात्वेन सृष्टिः सोदेशसंज्ञिता ॥ २६६ ॥

vikalpasrakṣyamāṇānyarucitāṁśasahiṣṇunah /

vastuno yā tathātvena sṛṣṭih soddeśasamjñitā //266//

Vikalpa srakṣyamāṇa anyarucitāṁśa sahiṣṇunah, *vastunah yā tathātvena sṛṣti*. *Vikalpa srakṣyamāṇa* anya, etc., by *vikalpas*,⁶⁷⁸ which are created by your own imaginations and by other means also, those points which are attributed to the aspects of that object, it is *uddeśa*, that is *uddeśa*. Anya-[ye] *sāmānya vyatiriktāḥ pramātuḥ samtoṣādāyakatvācca, rucitāḥ*, because you accept that, you accept those points, which are in you in the background.⁶⁷⁹ That is *uddeśa*. *Uddeśa* is not that kind of flux of proof which you don't accept. You must accept that! That is *uddeśa*.

SCHOLAR: That is why he says “*rucitā*.”⁶⁸⁰

SWAMIJI: *Rucitāṁ śasahiṣṇunah*.

SCHOLAR: *Mātra rucitā*.

SWAMIJI: What is the reason of that, that in ignorance also, you know that, what is to happen, in the background?⁶⁸¹ You can't explain it at that time but you know that in the background of your consciousness.

Audio 10 - 09:31

तदैव संविच्छिनुते यावतः स्रक्ष्यमाणता ।
यतो ह्यकालकलिता संधते सार्वकालिकम् ॥ २६७ ॥

*tadaiva samviccinute yāvataḥ srakṣyamāṇatā /
yato hyakālakalitāsaṁdhatte sārvakālikam //267//*

[not recited in full]

Because this consciousness is *akāla kalita*, is beyond the sphere of time, and She conceives, She perceives, the state of all the times.⁶⁸²

SCHOLAR: Could we say “*saṁdhatte* (synthesizes)”?

SWAMIJI: Synthesizes, yes.

SCHOLAR: “Draws together” (*saṁdhatte*).

SWAMIJI: Yes. *Tadaiva samviccinute yāvataḥ srakṣyamāṇatā*, there and then, at the time of *uddeśa*, one’s consciousness accepts that, that this will come out of it. For instance, [he knows] this answer will come out of it [because] that answer, in the background, is [already] there.

SCHOLAR: It synthesizes as much as it will . . .

SWAMIJI: Yes, [the answer] will come like that. And when you get an answer from your master, if you accept that, well and good, [but] if you don’t accept it, [then] that is not the real answer, because you know that answer in the background of your consciousness. Because, *akālakalitā saṁvit sārvakālikam saṁdhatte*, *akālakalita*, that *saṁvit* which is not bound, which is not bound by time (timeless, which is timeless), She knows, that consciousness knows, what will happen, what is existing now and what will happen afterwards in the field of the answer.

Audio 10 - 11:15

स्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहृतिः ।
अनूद्यमाने धर्मे सा संविलक्षणमुच्यते ॥ २६८ ॥

*srakṣyamāṇasya yā srṣṭih prāksṛṣṭāṁśasya saṁhṛtiḥ /
anūdyamāne dharme sā saṁvillakṣaṇamucyate //268//*

Srakṣyamāṇasya yā srṣṭih prāk srṣṭāṁśasya saṁhṛti. “*Etat kim*,” for instance, “What is this?” “What is this?” It is *prāk srṣṭāṁśa*. The first point, it has been created in this way: “What is it? What can it be?” When that [initial] creation is destroyed—at the time of the answer, that [initial] creation is destroyed—and *srakṣyamāṇasya yā srṣti*, *srakṣyamāṇa*, what is to happen next: “Is it a log or is it a man? Is it a man or is it a log?” That is *srakṣyamāṇa*. That will come now in the next moment. [In the] next moment, you’ll know if it is a log or if it is a man. When that is created, and when the previous consciousness is destroyed (the previous consciousness: “What is it?”), *anūdyamāne dharme sā*, when you put aspects of proofs again and again on that subject, . . .*

[For example], “This is a man because this is moving, this is in movement, so

this is not a log.” Or, “This is a log because this is not [moving]. And that hollow is [there but] it is [just] a hollow, it is not a mouth. This is another portion of a branch. It is not an arm. So it is a log. It is not a man.”

* . . . *anūdyamāne dharme*, when you repeatedly [ascribe and] investigate aspects of a log, not aspects of a man, in that object, that is *lakṣaṇa*.⁶⁸³

SCHOLAR: *Sā samvit?*

SWAMIJI: *Sā samvit lakṣaṇam ucyate*, that consciousness is called *lakṣaṇa*.

Audio 10 - 13:27

तत्पृष्ठपातिभूयोऽशसृष्टिसंहारविभ्रमाः ।
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः ॥२६९॥

tatprṣṭhapātibhūyomśaṛṣṭi saṁhāravibhramāḥ /

parīkṣā kathyate mātṛrucitā kalpitāvadhiḥ //269//

And then after that, on that object, when you put . . . just imagine [that] it is a man, it is not a log. Just for the time being, we will accept that this is a man, this is not a log. *Tat prṣṭhapāti bhūyomśa ṣṛṣṭi saṁhāra*, that is *ṣṛṣṭi saṁhāra vibhramāḥ*, the expansion of creating and destroying, of creating that man and destroying that man and putting there the consciousness of a log only, and then again creating a man: “But this is a man. Why not call it a man? It must be a man. It is not a log.” Then, again, with more aspects, put more aspects in that, and conclude that it is a log, it is not a man. That is *ṣṛṣṭi saṁhāra vibhramāḥ*. *Parīkṣā kathyate*, that is *parīkṣā*, that is called *parīkṣā*.⁶⁸⁴ That is not *lakṣaṇa*. That is *parīkṣā* and it is [the result of] this creation and destruction, the creation of the log and the destruction of the log, the creation of a man and the destruction of a man. Do it again and again, again and again, [until] you get the full confirmation that it is a log, it is not a man.

DEVOTEE: *Mātṛ rucitā*.

SWAMIJI: And it is *mātṛ rucitā*: when the seer is satisfied himself, that is the end, that is the end of doubt.

SCHOLAR: *Kalpita avadhi*.⁶⁸⁵

SWAMIJI: That is the end of . . . *kalpita avadhi*. This *avadhi*, this is the limit, this is the limit of perception.

SCHOLAR: This is to answer the objection that there would be no end to *parīkṣā*.⁶⁸⁶

SWAMIJI: Otherwise there would be no end. But the end is there when the seer will be satisfied that it is a log.

प्राक्पश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः ।
परा परापरा देवी चरमा त्वपरात्मिका ॥ २७० ॥

*prākpaśyantyatha madhyānyā vaikharī ceti tā imāḥ /
parā parāparā devī caramā tvaparātmikā //270//*

It is the same thing as [when] first you get *paśyantī vāṇī*, then *madhyamā*, then *vaikharī*.⁶⁸⁷ These three are [the goddesses], *parā*, *parāparā*, and *aparā*, in other words. First, *uddeśa* is *paśyantī*, *madhyamā* is *lakṣaṇa*, *vaikharī* is *parīkṣā*. *Uddeśa* is *parā*, *lakṣaṇa* is *parāparā*, *parīkṣā* is *aparā*.

इच्छादि शक्तित्रितयमिदमेव निगद्यते ।

icchādi śaktitritayamidameva nigadyate /271a

[not recited in full]

And this is the energy of will, the energy of knowledge, and the energy of action. It will go with that because . . .

एतत्प्राणित एवायं व्यवहारः प्रतायते ॥ २७१ ॥

etat prāṇita evāyam vyavahārah pratāyate //271b//

. . . this whole *hanādanādi vyavahārah*, this whole worldly movement, is done by the insertion of this life.

SCHOLAR: *Pratāyate pratanyate.*

SWAMIJI: *Pratanyate*, gets expanded in the universe.

THE FIVEFOLD CONTACT OF MASTERS (272-276)

एतत्प्रश्नमोत्तरात्मत्वे पारमेश्वरशासने ।
परसंबन्धपत्वमभिसंबन्धपञ्चके ॥ २७२ ॥

*etatpraśnottarātmatve pārameśvaraśāsane /
parasambandharūpatvamabhisambandhapañcake //272//*

And there are the fivefold contacts, the fivefold contacts of master and disciple,⁶⁸⁸ in this Shaivism, in the Trika system, where there is *praśna* and *uttara*. *Praśna* (a question) is put by the disciple and the answer comes from the lips of the

master. In this theory of Trika, *para sambandhatva rūpatvam*, you find the supreme *sambandha* (supreme contact) in all these five contacts.

SCHOLAR: But the five contacts themselves are not only in Trika.

SWAMIJI: Yes, they are in Trika.

SCHOLAR: But not only.

SWAMIJI: Not only.

SCHOLAR: This doctrine that the *parasambandha rūpatvam*⁶⁸⁹ is in five, that is . . .

SWAMIJI: Yes, that is Trika.

SCHOLAR: Because it is found in the *Ratnamālā*, which is a Kula text.

SWAMIJI: Yes. And *para sambandha*, this [supreme] *sambandha*, is *mahān*, *avāntara*, *divya*, *divyādivya*, and *adivya*.⁶⁹⁰

Audio 10 - 18:20

यथोक्तं रत्नमालायां सर्वः परकलात्मकः ।
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पञ्चमः ॥२७३॥

*yathoktaṁ ratnamālāyāṁ sarvaḥ parakalātmakah /
mahānavāntaro divyo miśro'nyo'nyastu pañcamah //273//*

This is also explained in the *Ratnamālā śāstra* that everything is *parakala*, everything is inserted in *para sambandha* (divine contact), [that] all contacts are inserted, all contacts are seen, in *para sambandha-mahā sambandha* also, *avāntara sambandha* also, *divya sambandha* also, *divyādivya sambandha* also, and *adivya sambandha*, the divine [contact] is all-pervading in them. For instance, *mahān sambandha* is the first *sambandha*, the first contact of master and disciple. When the master resides in the state of Śiva and the disciple resides in the state of Sadāśiva,⁶⁹¹ that contact is called *mahān sambandha*. This is the first contact.

JOHN: You mean, the highest.

SWAMIJI: Highest. And *avāntara* is when the master resides in the state of Sadāśiva and the disciple resides in the state of Anantabhaṭṭāraka. This is *avāntara sambandha*. And the third contact of master and disciple is when the master resides in the state of Anantabhaṭṭāraka and the disciple resides in the state of Śrīkaṇṭhanātha.⁶⁹²

DEVOTEE: Śrīkaṇṭha nandikumārādī.⁶⁹³

SCHOLAR: Nandikumāra? Nandikeśvara.⁶⁹⁴

SWAMIJI: Nandikeśvara, yes.

JOHN: What is the state of this Anantabhaṭṭāraka? Is this in the same way . . . ?

SWAMIJI: Anantabhaṭṭāraka is between *mantramahēśvara* and *mantreśvara*.⁶⁹⁵

SCHOLAR: What is the nature of his awareness? What is the nature of that awareness, the awareness of Anantabhaṭṭāraka, which we call Anantabhaṭṭāraka?

SWAMIJI: Anantabhaṭṭāraka is the immediate agent of Lord Śiva for creating, for governing, this universal field. This is the immediate agent—Anantabhaṭṭāraka. Sadāśiva won't bother for that.⁶⁹⁶

SCHOLAR: Because his awareness is . . .

SWAMIJI: Īśvara would bother but Īśvara has not that power as Anantabhaṭṭāraka has.

JOHN: This is having more *kriyā* . . .

SWAMIJI: Yes, *kriyā*.

JOHN: . . . because he is between this Śuddhavidyā and this . . . ?

SWAMIJI: Yes, Anantabhaṭṭāraka is the handler [of the universe]. Sadāśiva is not the handler; He resides in His own nature.

SCHOLAR: So when the *guru* is in that state of awareness, . . .

SWAMIJI: Yes.

SCHOLAR: . . . this is in what? We are now in *divya* (divine contact).

SWAMIJI: Yes.

JOHN: Then you said there was Anantabhaṭṭāraka, then the next was?

SCHOLAR: Śrīkaṇṭha.

SWAMIJI: Śrīkaṇṭha.⁶⁹⁷

JOHN: He exists where? Between *mahāmāyā* and . . . ?

SWAMIJI: No, not *mahāmāyā*, above *mahāmāyā*.

JOHN: Above. Between *vijñānākala* and Śuddhavidyā?

SWAMIJI: Yes, between *vijñānākala* and Śuddhavidyā.⁶⁹⁸

Audio 10 - 21:37

And then, *rṣīnāṁ ca samāsenā nandinā pratipāditam*,⁶⁹⁹ when that Nandikeśvara or Śrīkaṇṭhanātha's place is taken by the master and the disciple resides in the state of *rṣis*,⁷⁰⁰ that is *divyādivya* (partly divine) *saṁbandha* (contact). This is the fourth contact of master and disciple. And the fifth contact of master and disciple is when, in a *vidyāpīṭha*,⁷⁰¹ a master exists by explaining *sāstras*, the theory of the *sāstras*, and [there exists the] *śiṣya* and the *ācārya*, the master and the disciple.

SCHOLAR: What does he mean by “*vidyāpīṭha prapūjane*”?

SWAMIJI: *Vidyāpīṭha*. There are four *pīṭhas*:⁷⁰² Kāmarūpā, Jālandhara, Uḍḍayana, and Medhāpīṭha (that is Pūrnagiri; Pūrnagiri is Medhāpīṭha). Medhāpīṭha, where there is full knowledge (*medha* is “knowledge”).

SCHOLAR: “*Vidyāpīṭha*” is?

SWAMIJI: All these. *Vidyāpīṭha* is all of these four *pīṭhas*.

SCHOLAR: But he says, “*vidyāpīṭha prapūjane*.”

SWAMIJI: Yes, for worshipping, for respecting, that *vidyāpīṭha*. *Prapūjane* is “respect” (*ādara*). This [fifth contact] is *adivya sambandha*. There the master is also *adivya* and the disciple is also *adivya*.⁷⁰³

JOHN: Where is the disciple residing in this *adivya* (not divine) *sambandha*?

SWAMIJI: As a human being, and the master as a *rṣi* (and that also as a human being).

JOHN: “*Rṣi*” they are defining as what?

SWAMIJI: *Rṣi* is that [person] who is a human being, completely pure from all bad things.

JOHN: *Mala*.

SWAMIJI: *Malas*. [He has] no *malas* and [he is] a human being. That is a *rṣi*.

SWAMIJI: But from the Śaiva point of view, all these contacts must be inserted in *para sambandha*.

SCHOLAR: “Are inserted” or “must be inserted”?

SWAMIJI: Actually are inserted and you must perceive them as that. You must not perceive your master as a human being; you must not perceive your master as a *rṣi*; you must not perceive your master as Nandikeśvara; you must not perceive your master as Sadāśiva and so on. You must perceive your master as Śiva and perceive yourself as Sadāśiva. That is *para sambandha*, in each and every contact of master and disciple.⁷⁰⁴

SCHOLAR: You have made this clear.

SWAMIJI: Yes, that is the theory of *sambandha*.

Audio 10 - 24:53

भिन्नयोः प्रष्टतद्वक्त्रोश्वैलात्म्यं यत्स उच्यते ।

bhinnayoh praṣṭṛtadvaktroścaikātmyam yatsa ucyate /274a

What is *para sambandha*? He clarifies what really *para sambandha* is. The supreme contact of master and disciple is when *praṣṭrā* and *vaktrā*, . . .*

Praṣṭrā means, that [person] who puts a question (that is a disciple). *Vaktrā* means, that [person] who makes the answer (that is the master).

*. . . *caikātmyam*, when this *vaktrā* and *praṣṭrā* are united in one. When *vaktrā* and *praṣṭrā* are united in one being, that is *para sambandha*; *sa ucyate para sambandha*, that is *para sambandha*. So you must not think anything which is not divine in the master and you should not consider anything, any action of your own person, which is not divine. You must remain as divine. You must enter in divinity all-round, then you will enter in *para sambandha*, then you are in *para sambandha*. *Para sambandha* is actually existing everywhere from the Śaiva point of view.

JOHN: So this *sādhaka* (aspirant) who is existing in the level of Sadāśiva would be in *śāmbhavopāya*.

SWAMIJI: Yes, in *śāmbhavopāya*.

Audio 10 - 26:14

संबन्धः परता चास्य पूर्णकात्म्यप्रथामयी ॥ २७४ ॥

saṁbandhaḥ paratā cāsyā pūrṇaikātmyaprathāmayī // 274b//

And this, this is *saṁbandha* (*ayam saṁbandhaḥ*): *asya paratā kā, pūrṇa ekātmya prathāmayī paratā*, and this supremacy of this *saṁbandha* is the fullness of the union with master and disciple.

Audio 10 - 26:43

**अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम् ।
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः ॥ २७५ ॥**

*anenaiva nayena syātsaṁbandhāntaramapyalam /
śāstravācyam phalādīnāṁ paripūrṇatvayogataḥ //275//*

In this very line,⁷⁰⁵ you must make, tread, all these *saṁbandhas*, . . .*

Although you may be a human being, what of that? You must become as divine as Sadāśiva.

*. . . *saṁbandhāntaramapyalam* *śāstravācyam*, which are to be explained in *śāstra*, *phalādīnāṁ paripūrṇatva yogataḥ*, because the fruit [that] he will obtain [will be the] completely full fruit from that contact. No matter if you are human being and your master is a *rṣi* (a pure human being), if you insert that kind of perception in this contact that, “I am situated in the seat of Sadāśiva and he is Śiva Himself,” then you will get the fruit like that.

Audio 10 - 27:56

**इत्थं संविदियं देवी स्वभावादेव सर्वदा ।
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी ॥ २७६ ॥**

*ittham samvidiyam devī svabhāvādeva sarvadā /
uddeśāditrayaprāṇā sarvaśāstrasvarūpiṇī //276//*

In this way, this Deity of consciousness is always, in an eternal way, one with *śāstra*, one with the tradition of all this philosophy of *śāstras*, and She is given life, ⁷⁰⁶ She is given life by *uddesa*, *lakṣaṇa*, and *parīkṣā*.⁷⁰⁷

CONTENTS OF TANTRĀLOKA IN BRIEF PŪRVAJA UDDEŚA (277-285A)

Audio 10 - 28:32

तत्रोच्यते पुरोदेशः पूर्वजानुजभेदवान् ।

tatrocye puroddeaḥ pūrvajānujabhedavān /277a

So, first we will explain the *uddeśa* for the *Tantrāloka*, what is the *uddeśa*, and then we will explain the *lakṣaṇa*, and then we will explain the *parīkṣā*—for the *Tantrāloka*. And first we have to put here the *uddeśa* for the *Tantrāloka*. But *uddeśa* is twofold: *pūrvaja uddeśa* and *anuja uddeśa*. *Pūrvaja* means “that [which] has appeared first” and *anuja* is “that which has appeared afterwards, after confirmation” (that is *anuja uddeśa*).

Now he puts the *pūrvaja uddeśa* first, of the *Tantrāloka*:

Audio 10 - 29:29

विज्ञानभिद्गतोपायः परोपायस्तृतीयकः ॥ २७७ ॥

vijñānabhidgatopāyaḥ paropāyastrītyakaḥ //277b//

[not recited]

1. *Vijñānabhit*, first; *vijñānabhit*, where you get the differentiated complete knowledge of all the means. That is *vijñānabhit* (*vijñāna* means, *upāya*; *bhit* means, *bheda*). The differentiated perception of all the means is done in the first *āhnika*.

SCHOLAR: *Vijñāna* here is *vijñāna catuṣka bheda*.

SWAMIJI: *Vijñāna catuṣka bheda*,⁷⁰⁸ yes.

2. *Gatopāya*,⁷⁰⁹ where there is no means, where there is no necessity of means, it is the second *āhnika*.⁷¹⁰

3. *Paropāya*, the supreme means (that is *sāmbhavopāya*), the third *āhnika*. *Paropāya* is *trītyakaḥ*, the third.⁷¹¹

Audio 10 - 30:12

शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः । चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्त्वभेदनम् ॥ २७८ ॥

*śāktopāyo naropāyaḥ kālopāyo’tha saptamah /
cakrodayo’tha deśādhvā tattvādhvā tattvabhedanam //278//*

[not recited]

4. *Śāktopāya* is the fourth [*āhnika*].

5. *Naropāya* (*āñavopāya*) is the fifth [*āhnika*].⁷¹²

6. *Kālopāya*, the means how to cross the boundary of time. That is *kālopāya*.⁷¹³

JOHN: This differs from *āñava*, *śākta*, or *sāmbhava*.

SWAMIJI: This is *āñava*.⁷¹⁴

SCHOLAR: All *āñava*.

JOHN: This is more *āñava*.

SWAMIJI: This is more *āñava*, yes. *Kālopāya*, where you cross the surface of time. That is *kālopāya*.

7. Then *saptama* (the seventh *āhnika*) is *cakrodaya*. *Cakrodaya* is the seventh *āhnika*. What you already do—*cakrodaya*.⁷¹⁵ It is explained there in the seventh *āhnika*.

8. Then *deśādhva*. *Deśādhva* is the eighth *āhnika*. The explanation of all worlds, one hundred and eighteen worlds, that is *deśādhva*. It is the eighth *āhnika*.

9. *Tattvādhva*, the explanation of the thirty-six elements. That is the ninth *āhnika*.⁷¹⁶

10. *Tattvabhedanam*, the differentiated perceptions of the elements. That is *tattvabhedanam*. That is the tenth *āhnika*.⁷¹⁷

JOHN: How does that differ from the ninth (*tattvādhva*) and this . . . ?

SCHOLAR: Different *pramātrs*.

SWAMIJI: That is the different *pramātrs*. He has put *sakala*, *pralayākala*, *vijñānākala*, *Śuddhavidyā*, *Īśvara*, *Sadāśiva*, all that, all these *pramātrs* he has inserted in the thirty-six elements.

JOHN: In the tenth book.

SWAMIJI: Yes, that is *tattva bhedanam*.

Audio 10 - 32:02

कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती ।
दीक्षोपक्रमणं दीक्षा सामयी पौत्रिके विधौ ॥२७९॥

kalādyadhvādhvopayogaḥ śaktipātatirohitī /
dīkṣopakramanām dīkṣā sāmayī pautrike vidhau //279//

[not recited]

11. *Kalādyadhva* is the differentiated explanation of the five circles (*nivṛtti kalā*, *pratiṣṭhā kalā*, *vidyā kalā*, *śāntā kalā*, and *śāntatātā kalā*). The differentiated explanation of those is explained in eleventh [*āhnika*].⁷¹⁸

12. *Adhva upayogah*, in the twelfth [*āhnika*], what is the main object to be held in crossing, on the journey of treading, on these elements—*adhva upayoga* (*adhva* means, all these elements, the elementary world). When you tread on the elementary world, on the path of the elementary world, what do you need, that is explained in that twelfth *āhnika*. In the twelfth *āhnika* is explained that, what you need. I will explain to you what you need. You need doubtlessness in the master and in his words. If you have the slightest point of doubt in his words—gone!—you won't achieve anything. That is *adhva upayoga*. That is explained in the twelfth *āhnika*.⁷¹⁹

13. Then *saktipāta*, the grace, the explanation of the grace of the Lord—the thirteenth *āhnika*.⁷²⁰

DEVOTEE: *Tirohitī*.

SWAMIJI: 14. *Tirohitī*, the explanation of the concealing power of your master, Lord Śiva, how He conceals His nature, that is the fourteenth [āhnika].

15. *Dīksopakramanām*, the beginning of initiation, that formal initiation.

JOHN: That's what, the fifteenth?

SWAMIJI: Yes, it is the fifteenth. And *dīkṣa upakramanām*⁷²¹ and *sāmayī dīkṣā*, these two things. *Sāmayī dīkṣā*, this is the initiation of discipline, how to maintain discipline on that path. *Bas!*

16. *Pautrike vidhau*, how to become a *putraka* of your master. *Putraka* means, when you are likely to have his property, that is *putraka*, because he nominates you as his son, as his son on this path, so you have authority on each and every property of your master—not material property, spiritual property.

JOHN: One *kongari*, one glasses case (laughter).

SWAMIJI: (laughter) *Pautrike*, this is the sixteenth *āhnika*.

Audio 10 - 35:22

प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः ।
तुलादीक्षाथ पारोक्षी लिङ्गोद्धरोऽभिषेचनम् ॥२८०॥

prameyaprakriyā sūkṣmā dīkṣā sadyahsamutkramah /
tulādīkṣātha pārokṣī liṅgoddhāro’bhiṣecanam //280//

[not recited]

17. *Prameyaprakriyā*, the seventeenth *āhnika*.

18. *Sūkṣmā dīkṣā*, subtle initiation, this is the eighteenth *āhnika*.

JOHN: So this *prameya prakriyā* is about the objective world?

SWAMIJI: *Prameya* is not objective. *Prameya* is the way how to act on *dīkṣā* (initiation)—*prameya prakriyā*.

JOHN: How to act as the initiator or the initiate?

SWAMIJI: Both. That is *prameya prakriyā*.

19. *Sadyah samutkramah*, how to get rid of the physical frame if it is not fit, how you can die [earlier], or if you are going to die at 10am, how you can die at 6 o'clock am and get rid of that pain.

DENISE: That's not suicide?

SWAMIJI: No, no, no, not suicide. By initiation, by initiation. Your master initiates you at that time and you get rid of that physical [body].

SCHOLAR: This is *brahmavidyā*.⁷²²

SWAMIJI: *Brahmavidyā*, etcetera, yes.

20. *Tulā dīkṣā*, and when there is initiation of scale.

JOHN: Of scale.

SWAMIJI: Scale.

DENISE: Oh, with flowers and the disciple . . .

SWAMIJI: Yes, twenty-seven flowers, he puts twenty-seven flowers on one scale and the disciple on one scale, and this will come in balance, level.

21. *Pārokṣī dīkṣā*, initiation which is *parokṣa*.⁷²³ [For example], the disciple comes [and says], “Master, I am still pending, I am still hanging. I have not gained, achieved, anything.” [The master says], “Wait, wait, it will come. You will achieve, you will achieve!” He gets satisfaction from his master’s sayings every now and then, and he attains nothing. And, at the same time, without the knowledge of the master, he passes away in the same state, having done nothing. So he repents. Who?

JOHN: The master.

SWAMIJI: His master [laments], “Why I did not initiate him properly so that he would have been enlightened?” And for that, he puts *parokṣa dīkṣā*. That is *parokṣa dīkṣā*. Although [the disciple] is dead, [the master] puts initiation through *mantras* and calls him back, calls that dead person back, the dead disciple. That is *pārokṣa dīkṣā*. That *pārokṣa dīkṣā* is the twenty-first *āhnika*.

22. *Liṅgoddhāra*. *Liṅgoddhāra* is, for instance, you are a Christian. You have to shun Christianity and enter on the path of Shaivism. Or you are a Buddhist. You have to shun Buddhism and enter on the path of Shaivism. So, the master has to get him out from that *liṅga*, from that sign, of that authority, of religion. He has to get him out of that first and then initiate him. That is *liṅgoddhāra*. When you have no religion and you go to your master, there is no *liṅgoddhāra* needed, because you are pure. Shanna is pure. She has no *liṅga*. She is not initiated in Christianity nor in any other system, so she can enter on the path of Shaivism without *liṅgoddhāra*.

DENISE: Like when we first came to you and we were disciples of Maharishi.

SWAMIJI: That is *liṅgoddhāra*.

DENISE: And we waited so long to get initiation. And we kept saying, “Why? Come on! Now, now please!” But we had to wait.

SWAMIJI: For *liṅgoddhāra*, that is *liṅgoddhāra*.

23. Then *abhiṣecana* is the twenty-third *āhnika*—*abhiṣecana*.

JOHN: What is that?

SWAMIJI: *Abhiṣecana* is to *abhiṣeka*⁷²⁴ as a *sāmayī*,⁷²⁵ *abhiṣeka* as a *putraka*,⁷²⁶ *abhiṣeka* as a *sādhaka*,⁷²⁷ and *abhiṣeka* as an *ācārya*.⁷²⁸ Because you are initiated to be disciplined first. You are initiated to be disciplined. That is the first *abhiṣeka*. That is *sāmayīka abhiṣeka*. The second *abhiṣeka* is *sādhaka*; you are initiated to tread on the path of spirituality and you get a *mantra*, *guru mantra*.

That is the second initiation. And then you are initiated for achieving the inheritance of your master. The inheritance of your master, that is *putraka*. And you are initiated, in the end, to be a master, and you can initiate others. That is *ācārya dīkṣā*. That is *abhiṣecanam*—fourfold.

Audio 10 - 41:00

अन्त्येष्टिः श्राद्धकूप्तिश्च शोषवृत्तिनिरूपणम् ।
लिङ्गार्चा बहुभित्पर्वपवित्रादि निमित्तजम् ॥ २८१ ॥

antyeṣṭih śrāddhaklṛptiśca śeṣavṛttinirūpaṇam /
liṅgarcā bahubhitparvapavitrādi nimittajam //281//

24. Then *antyeṣṭi*. *Antyeṣṭi* is the twenty-fourth *āhnikā*. *Antyeṣṭih karma*, how to put *antyeṣṭi karma*. *Antyeṣṭi* is not *śrāddha*. *Antyeṣṭi* is that process of action which is done at the time of death, a funeral. At the time of . . .

SCHOLAR: Of the master, the *antyeṣṭi* of the master.

SWAMIJI: Yes, the master and the disciple, both.

SCHOLAR: This *cakra pūjā* and . . .

SWAMIJI: Yes.

25. *Śrāddhaklṛptih* is the next *āhnikā*.

JOHN: What is this . . . ?

SWAMIJI: *Śrāddhaklṛpti*—*śrāddha*.

JOHN: So this *śrāddha*, death anniversary.

SWAMIJI: Yes, but this *śrāddha* is something else.

SCHOLAR: This is *tāntrik śrāddha*.

SWAMIJI: It is *tāntrik śrāddha*, yes, Shaivite *śrāddha*.

26. And *śeṣavṛtti nirūpaṇam*. And *śeṣavṛtti*, how he has to act for the remaining portion of his life. If he is elevated and absolutely one with Lord Śiva, how he has to act in the remaining portion of his life.

JOHN: That is number twenty-six.

SWAMIJI: That is *śeṣavṛttih*, the twenty-sixth.

27. *Liṅgarcā*, how to worship a *liṅga*, a Śiva *liṅga*. What *liṅga* is to be worshipped? Is it to be worshipped of stone, is it to be worshipped of that mud *liṅga*, or is it be worshipped that *ātmā liṅga*, the internal *liṅga* of the Self?⁷²⁹ He explains that in that—which *āhnikā*?—the twenty-seventh.

28. *Bahubhit parva pavitrādi nimittajam*, and all those big days, special days. The speciality of days—this is a *parva*, this is a *parva*, this is a *parva*.

SCHOLAR: The guru's birthday, the guru's (inaudible).

SWAMIJI: The guru's birthday, the guru's inspiring day, the initiation day, all

that.

SCHOLAR: And one's guru-brothers and sisters?

SWAMIJI: Yes, yes, that also. The guru's brother's day, the guru's sister's day, all that.

JOHN: This is the twenty-eighth.

SWAMIJI: This is the twenty-eighth, yes.

Audio 10 - 43:19

रहस्यचर्या मन्त्रौघो मण्डलं मुद्रिकाविधिः ।
एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ॥२८२॥
आयातिकथनं शास्त्रोपादेयत्वनिरूपणम् ।

*rahasyacaryā mantraugho maṇḍalam mudrikāvidhiḥ /
ekīkāraḥ svasvarūpe praveśaḥ śāstramelanam //282//
āyātikathanam śāstropādeyatvanirūpaṇam /283a*

[not recited]

29. *Rahasyacaryā*, secret worship, secret action.

JOHN: In the twenty-ninth.

SWAMIJI: Yes, twenty-nine. ⁷³⁰

30. And *mantraugha*, the differentiation of all *mantras*. This is the vocabulary of *mantras* in the thirtieth *āhnika*.

31. *Maṇḍalam*, all *maṇḍalas*, ⁷³¹ how to put *maṇḍalas* in a *yāga*. ⁷³² That is thirty-one.

32. *Mudrikāvidhiḥ*, and *mudrās* (postures), what postures we need in Shaivism—*mudrās*.

JOHN: Thirty-two.

SWAMIJI: Yes, *khecarī* [*mudrā*], ⁷³³ etc.

33. *Ekīkāraḥ*: the point is only one (*ekīkāraḥ*); *ekīkāraḥ*, oneness, union with all philosophies.

34. *Svasvarūpe praveśaḥ*, how to enter in your nature. This is the thirty-fourth.

35. *Śāstra melanam*, all *śāstras* are united, actually.

36. *Āyātikathanam*, what is the tradition of the masters and disciples—of Abhinavagupta.

37. *Śāstropādeyatvanirūpaṇam*, why you must get the help of the *śāstras* (thirty-seventh *āhnika*). This is the *pūrvaja uddeśa*⁷³⁴ of the *Tantrāloka*.

JOHN: Which book would deal with *kuṇḍalinī*, or is that all *sampradāya*?

SWAMIJI: *Kuṇḍalinī* is in *sāktopāya* and in *āṇavopāya*, yes.

JOHN: I mean, but is it treated in the *Tantrāloka* or is it *sampradāya*. Is this *kuṇḍalinī mukhāgama* or is it in the *Tantrāloka*? *Kuṇḍalinī yoga*, this *cit, prāṇa*, . . .

SWAMIJI: Actually, the whole of the *Tantrāloka* is *mukhāgama*.⁷³⁵ It is nothing other than *mukhāgama* because it is an actual *sāstra*. So there is no difference between this

āgama and *mukhāgama*.

SCHOLAR: But he does explain *kuṇḍalinī* at many places—in book five and book twenty-nine, *vedha dīkṣā*.⁷³⁶

SWAMIJI: Yes.

JOHN: That's what I wanted to know.

SCHOLAR: But not *cit kuṇḍalinī*.

SWAMIJI: It is from mouth to ear.⁷³⁷

Audio 10 - 45:44

इति सप्ताधिकामेनां त्रिंशतं यः सदा बुधः ॥२८३॥
आह्निकानां समभयस्येत् स साक्षाद्भैरवो भवेत् ।

iti saptādhikāmenāṁ trimśatām yaḥ sadā budhaḥ //283b//

āhnikānāṁ samabhyasyet sa sākṣādbhairavo bhavet /284a

So this way, that person who has read and achieved and understood the depth of these thirty-seven *āhnikas* of the *Tantrāloka*, *sa sākṣāt bhairavo bhavet*, he is no other than Bhairava. He is himself Bhairava. He becomes Bhairavanātha.

JOHN: How would you translate “*sākṣāt*”?

SWAMIJI: *Sākṣāt* [means], direct, without any agency. There is no indirect connection. Directly he is Bhairava.

SCHOLAR: What does he mean by “*sadā samabhyasyet*”? He who constantly . . .

SWAMIJI: He lives in that, lives in the *Tantrāloka*.

Audio 10 - 46:36

सप्तत्रिंशत्सु संपूर्णबोधो यद्भैरवो भवेत् ॥२८४॥

saptatrimśatsu sampūrṇabodho yadbhairavo bhavet //284b

[not recited in full]

In the thirty-seven *āhnikas*, he who has got complete knowledge in the thirty-seven *āhnikas*, we have explained that he becomes Bhairava. It is not difficult for him to become Bhairava.

SCHOLAR: *Cit kim citram.*

SWAMIJI: Yes.

Audio 10 - 47:01

किं चित्रमणवोऽप्यस्य दृशा भैरवतामियुः ।

kim citramaṇavo'pyasya drśā bhairavatāmiyuḥ /285a

Everybody who comes in contact with him, [they] will become Bhairava!

SCHOLAR: By his glance.

SWAMIJI: By his glance (*drśā*).

CONTENTS OF TANTRĀLOKA IN DETAIL ANUJA UDDEŚA (285B-328)

Audio 10 - 47:12

इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽधुना ॥ २८५ ॥

ityeṣa pūrvajoddeśah kathyate tvanujo'dhunā //285b//

This [was] *pūrvaja uddeśa*, now we will explain the *anuja uddeśah* of the *Tantrāloka*, [which is] with explanation, more explanation.

Audio 10 - 47:28

विज्ञानभित्प्रकरणे सर्वस्योद्देशानं क्रमात् ।

vijñānabhitprakarane sarvasyoddeśānam kramāt /286a

This is the *anuja uddeśa*⁷³⁸ of the first *āhnika*, these two lines: *vijñānabhit prakarane sarvasyoddeśānam kramāt*, in the *prakarana*,⁷³⁹ in the *āhnika*, of *vijñānabhedā*,⁷⁴⁰ all subjects will be nominated; all subjects that are to be explained in the *Tantrāloka*, in the body of the *Tantrāloka*, will be explained [successively in the first *āhnika*].

Audio 10 - 48:00

द्वितीयस्मिन्प्रकरणे गतोपायत्वभेदिता ॥ २८६ ॥

dvitīyasminprakarane gatopāyatvabheditā //286b//

In the second *āhnika*, *gatopāyatvabheditā* will be explained; *gatopāya vabheditā*, where there is no necessity of adopting means, the means-less way.⁷⁴¹

SCHOLAR: Where means are abandoned (*gata*).

SWAMIJI: Yes.

Audio 10 - 48:24

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः ।
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ॥ २८७ ॥

*viśvacitpratibimbavām parāmarśodayakramah /
mantrādyabhinnarūpatvām paropāye vivicyate //287//*

This 287th *śloka* is the *anuja uddeśa* for the third *āhnika*. In the third *āhnika*, that is called *paropāya*. *Paropāya* is the *uddeśa* (nomination) of the third *āhnika*. *Vijñānabheda* is the *uddeśa* of the first *āhnika*, *gatopāya* is the *uddeśa* of the second *āhnika*, and *paropāya* is the *uddeśa* of the third *āhnika*. In that third *āhnika*, ...*

JOHN: “*Paropāya*” means exactly?

SWAMIJI: The supreme *upāya*, the supreme means.⁷⁴²

*... *viśvacitpratibimbavām*, first it will be explained how this whole universe is reflected in the mirror of consciousness. *Parāmarśodayakramah*, the next subject will be discussed on *parāmarśah*, on the letters, what those letters indicate. *Mantra ādi abhinna rūpatvām*, and the third explanation there is of *mantra ādi abhinna rūpatvam*, [how] all *mantras* get entry in supreme I-consciousness.

JOHN: So this is all in the third *āhnika*—these three: *pratibimbavāda*, ...

SWAMIJI: *Pratibimbavāda* and *mātrkā cakra* and *aham parāmarśa*.⁷⁴³ These three, yes.

Audio 10 - 49:56

विकल्पसंस्क्रिया तर्कं तत्त्वं गुरुसतत्त्वकम् ।
योगाङ्गानुपयोगित्वं कल्पितार्चाद्यनादरः ॥ २८८ ॥
संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम् ।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ॥ २८९ ॥

*vikalpasamśkriyā tarkatattvām gurusatattvakam /
yogāṅgānupayogitvām kalpitārcādyanādaraḥ //288//
saṁviccakrodayo mantravīryam japyādi vāstavam /
niṣedhavidhitulyatvām śāktopāye’tra carcyate //289//*

These two *ślokas* are the *anuja uddeśa* for *śāktopāya*. In this [discussion of] *śāktopāya*,⁷⁴⁴ nine subjects will be discussed. First, how this *vikalpa*⁷⁴⁵ is to be *samśkriyā*, is to be ...

SCHOLAR: Purified and refined.

SWAMIJI: . . . refined; the refinement of *vikalpas*. How *vikalpas* are refined, from differentiated thoughts to an undifferentiated point. That is *vikalpa samśkriyā*.

End of Audio 10 - 50:54

This subject will be first in this [discussion of] *sāktopāya*. The second will be *tarka tattvam*, what is the essence of *tarka*, what is the essence of . . .

JOHN: Intellectual reasoning?

SWAMIJI: Not intellectual. Understanding—*tarka, vicāra*.⁷⁴⁶

SCHOLAR: How to proceed to *nirvikalpa* through *vikalpa*, correct *vikalpa*.

SWAMIJI: *Tarka* is not *vikalpa*. *Tarka* is logic, pure logic—how you can get entry in God consciousness with pure logic.⁷⁴⁷ *Gurusatattvakam*, the third subject will be discussed on the master. What is the essence of the master? What is meant by “the master”? Who is a master? Who can be a master? *Yogāṅga anupayogitvam*, the fourth subject will be discussed on that point where all these limbs of *yoga* are not attached, [where] they are not useful. *Yogāṅgānupayogitvam* means, all the limbs of *yoga*, the eight limbs of *yoga*, . . .

JOHN: These Patañjali limbs.⁷⁴⁸

SWAMIJI: . . . are not useful here. The fifth subject will be *kalpitā arcā anādarah*, outward worship is not useful here. Outward worship is also discarded.

SCHOLAR: *Anādara*, unimportance.

SWAMIJI: Unimportance. They are not respected. Next is *saṁvit cakrodaya*, the rise of the twelve movements of Kālī. The next subject will be discussed on *mantra vīrya*, the power of all *mantras*.

JOHN: That differs from this other [discussion of] *mantra*.

SWAMIJI: Yes. *Mantra adi abhinna rūpatvam*, that is another thing in *sāmbhavopāya*, but this is *mantra vīrya*, the power of *mantra*. *Mantra vīrya* means, whatever you say, it will [come true]. It must become *mantra vīrya*.

SCHOLAR: And why is this mentioned specifically in *sāktopāya* and not *sāmbhavopāya*?

SWAMIJI: In *sāmbhavopāya*, there is only “*aham*.⁷⁴⁹” *Mantra vīrya* cannot be [*sāmbhavopāya*]. In *mantra vīrya*, there are thoughts. It is a thought process. That [*sāmbhavopāya*] is a thought-less process.

Japyādi vāstavam, and recitation, the real recitation, what is meant by real *japa*. *Niṣedhavidhitulyatvam*, nothing is right and nothing is wrong. This is the last subject here.

SCHOLAR: Which is essential to *sāktopāya*, this awareness.

SWAMIJI: Yes. *Śāktopāye’tra carcyate*.⁷⁵⁰

Now, the fifth *āhnika*:

बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता ।
 उच्चारः परतत्वान्तःप्रवेशपथलक्षणम् ॥ २९० ॥
 करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते ।

*buddhidhyānam prāṇatattvasamuccāraścidātmatā /
 uccāraḥ paratattvāntaḥpraveśapathalakṣaṇam //290//
 karaṇam varṇatattvam cetyāṇave tu nirūpyate /291a*

One *śloka* and a half. This is the *anuja uddeśa* for *āṇavopāya*.

Buddhi dhyānam, concentration with awareness, meditation with awareness, that is *buddhi dhyānam*. This is an intellectual meditation. It is not a process of meditation. One is a process of meditation, one is an intellectual meditation, when you meditate intellectually, not by a process, not by a routine-like [process]. When you meditate just like a routinelike [process], it is not [so useful], it is not so fruitful.

JOHN: What is “process/routine-like”? What is that? I’m trying to . . .

SWAMIJI: (Swamiji mechanically breathes in and out) Like that. “*Om namaḥ śivāya, om namaḥ śivāya, om namaḥ śivāya,*” this is routine-like. When you put awareness of subjective awareness in that, that is *buddhi dhyāna*.

SCHOLAR: But it is still in *āṇavopāya*.

SWAMIJI: Yes, it is *āṇavopāya*. [*Buddhi dhyāna* is] first.

SCHOLAR: But this is not with *mantra*, this is . . . the object of *dhyāna* (*dhyeya*) is not the *mantra* here.

SWAMIJI: No, no.

SCHOLAR: It’s maybe twelve *kālīs* or . . .

SWAMIJI: It is only intellectual. Not the twelve *kālīs*.

SCHOLAR: But that is also mentioned in . . .

SWAMIJI: Not *āṇavopāya*. In *sāktopāya* it is mentioned.

SCHOLAR: But even intellectual contemplation of those [*kālīs*]?

SWAMIJI: That is intellectual but it is more superior. It is intellectual but it is not meditation, it is thought.

JOHN: This?

SWAMIJI: No, this, *sāktopāya*.

JOHN: So this isn’t using *mantra* or anything, this *buddhi dhyāna*? Or it is, it can be with *mantras* or not with *mantras*?

SWAMIJI: *Buddhi dhyāna*, no. *Buddhi dhyāna* is not with *mantras*.

Prāṇa tattva samuccāraḥ (*prāṇa tattva* will go with *samuccāraḥ*). ⁷⁵¹ *Prāṇa tattva samuccāra* is with *mantras*. *Prāṇa tattva*, what is the essence of breath.

What is the essence of breath? The essence of breath is the center. *Cidātmata* *uccāra* is the next *prameya*, the next subject. *Cidātmata* *uccāra*, how the rise of God consciousness takes place—*cidātmata* *uccārah*.

First is *buddhi dhyāna*, *prāṇa tattva samuccāraḥ* is next, *cidātmata* *uccāra* is the third, the third subject to be discussed in *āñavopāya*.

Paratattvāntah praveśa, how to get entry in the supreme state, the supreme essence. And *pathalakṣaṇam*, the realistic characteristic of the path.

JOHN: Of this path.

SWAMIJI: What is really the path, the spiritual path.

Karaṇam, and what is *karaṇa*, what is the *karaṇa upāsanā*.⁷⁵² *Karaṇa* is sevenfold. It will be discussed at its own place. And *varaṇa tattvam*, what is the word, the supreme word. These subjects will be discussed in *āñava* [upāya]—*āñave tu nirūpyate*.

Audio 11 - 06:35

karaṇam saptadhā prāhu abhyāsam bodhapūrvakam /
guruvaktrācca bodhavyam karaṇāṁ yadyapi sphuṭam //
tathāpyāgama rakṣārtham tadagre varṇayiṣyate /

Tantrāloka 5.129a – 130b

Karaṇa upāsanā is sevenfold and in these sevenfold ways you will get all these explained in many places in the *Tantrāloka*, not only at one place, because Abhinavagupta's point of theory is that the most subtle thing should not be discussed in one place, it should be discussed here and there so that the *sādhaka* won't find it easily unless he puts the force of awareness, and then he will find it in the *Tantrāloka*, otherwise not. It is the sevenfold ways of *karaṇa*.⁷⁵³

JOHN: *Karaṇa* means “doing” or “acting”?

SWAMIJI: No, *karaṇām* is pertaining to the organs; this meditation is pertaining to the organs. It will be discussed. This means is sevenfold (*karaṇam saptadhā prāhu*), and it is *abhyāsam bodha*, this is intellectual meditation, it is not meditation just like a routine way.

SCHOLAR: But it's not in *śāktopāya*.

SWAMIJI: It is in *āñavopāya*.

SCHOLAR: Where it will be explained.

SWAMIJI: Yes, it will be explained. In *āñavopāya* also it won't be [completely] explained.

SCHOLAR: He misses it.

SWAMIJI: No, he does not miss it. He points it out.

SCHOLAR: *Uddeśa*.

SWAMIJI: And the commentator⁷⁵⁴ will tell you in his commentary that it will

be discussed here and there, in the twentieth *āhnikā*, the twenty-first *āhnikā*, in the *Tantrāloka*. [It will be discussed] scatteredly so that easily you should not know it unless . . .

DENISE: Why should you easily not know it?

SWAMIJI: Any fraud-man can know then. If you are so keen to know it, then you will find it, you will search in the *Tantrāloka*. [Abhinavagupta] wants you to search, he wants us to search in the *Tantrāloka*.

DENISE: It is an adventure.

SWAMIJI: Yes. Now next, 291:

Audio 11 - 09:10

चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ॥ २९१ ॥
संहारचित्रता वर्णोदयः कालाध्वकल्पने ।

cāramānamahorātrasamkrāntyādivikalpanam //291b//

samhāracitratā varṇodayaḥ kālādhvvakalpane /292a

Now it's in *kālādhva*,⁷⁵⁵ in the sixth *āhnikā*. What will be discussed?

Cāramānam, the measurement of breath will be explained; what is the measurement of the breath, in and out. *Ahorātrasamkrāntyādi-vikalpanam*, and just to put the thought in that breath, the thought of day and night, the thought of months, the thought of years, and etcetera.

SCHOLAR: *Kalpas*.

SWAMIJI: *Kalpas* also.⁷⁵⁶ *Samhāra citratā*—and the next subject will be discussed—*saṁhāra citratā*, how *saṁhāra*⁷⁵⁷ takes place differentially. One [person] is destroyed, [but] for another person, it is a day, it is not destruction, it is only a day, it is dawn. [For example], Indra is destroyed, Indra gets *saṁhāra* (destruction), and another deity gets dawn, he gets up from his bed. And this is *saṁhāra citratā*. And [when] Lord Śiva's immediate attendant⁷⁵⁸ is also destroyed, then only Lord Śiva remains. That is *saṁhāra citratā*, . . .

SCHOLAR: But this is on the level of *kalpanā*⁷⁵⁹ . . .

SWAMIJI: . . . the various ways of destruction of the universe; how destruction takes place, not only once, but variously, in various ways.

SCHOLAR: But this is in the field of time, . . .

SWAMIJI: It is in the field of time.

SCHOLAR: . . . and therefore artificial.

SWAMIJI: Yes, yes. And *varṇa udayaḥ*, and then the rise of the word. The rise of the word here also. As there you had . . .

JOHN: In *āṇavopāya* we had . . . we had this here on this fourth line.

SCHOLAR: *Varṇa tattvānām*.

SWAMIJI: *Varṇa tattvānām.* *Varṇa tattva* and *varṇa udaya*, the essence of the word and the rise of the word. [*Varṇa udaya*] is explained in . . .

JOHN: Sixth?

SWAMIJI: . . . the sixth *āhnika*. Now, the seventh [*āhnika*]:

Audio 11 - 11:38

चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोदये भवेत् ॥ २९२ ॥

cakrabhinmantravidyābhidetaccakrodaye bhavet //292//

In *cakrodaya prakaraṇa*, in the seventh *āhnika*, *cakrabhit* (the rise of the six *cakras*, six wheels) and *mantra vidyābhīt* (and *mantra bheda* and *vidyā bheda*, how *mantra bheda* and *vidyā bheda* take place).⁷⁶⁰ These things will be discussed in *cakrodaya*.

SCHOLAR: *Cakra bhit* is the six circles?

SWAMIJI: Yes.

SCHOLAR: I thought *cakra* there was in *cakrodaya*, all those different cycles of *mantra* in breath.

SWAMIJI: Different cycles of *mantras*, yes. Not *ṣaṭ cakra*, not the six *cakras*.⁷⁶¹ For instance, one *cakra* is an ordinary *cakra*, 21,600 times, just like the ordinary course of breathing, in and out for the day and the night, twenty-four hours—21,600 times. Now you have to control that *cakra*. How can you control? By producing length in the breath, by producing length in the breath. For instance, take it double, make it double, so that in twenty-four hours, half of 21,600 times you'll breathe only; you'll breathe only half of that time, half of [21,600]. And in the end, when you breathe in and out for twenty four hours only twenty-four times, then you are a master on *cakrabhit*. It is just to get mastery on time.

SCHOLAR: So each *prāṇācāra*⁷⁶² is taking one hour?

SWAMIJI: Each *prāṇācāra* is taking one hour—so long! Because it is due to practice, by-and-by. By-and-by you have to prolong the span of time.

SCHOLAR: This doesn't involve effort?

SWAMIJI: Yes, yes, yes [it involves effort].

DEVOTEE: *Prāṇayāma*.

SWAMIJI: Because he says, in the end, “*ityeṣa sūkṣmaparimarsanaśīlanīya*,”⁷⁶³ this is the most subtlest,⁷⁶⁴ and this is called . . . this is with effort. *Ityayatnajamākhyāta yatnajam tu nigadyate*,⁷⁶⁵ that is *ayatnaja upāsanā*⁷⁶⁶ in the sixth *āhnika*. In the seventh *āhnika*, it is *yatnaja upāsanā*, you have to put effort, prolong it.

JOHN: Is it effort like *haṭha yoga*?

SWAMIJI: It is just like *haṭha yoga* but not retention. In *haṭha yoga*, you have retention, you have to retain the breath. [Here], it is not retaining the breath. This is explained in *cakrodaya prakaraṇa*, the seventh *āhnika*.

परिमाणां पुराणां च संग्रहस्तत्त्वयोजनम् ।
एतदेशाध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये ॥२९३॥
कार्यकारणभावश्च तत्त्वक्रमनिरूपणम् ।

*parimāṇam purāṇam ca samgrahastattvayojanam /
etaddeśādhvanirdeśe dvayam tattvādhvanirṇaye //293//
kāryakāraṇabhāvaśca tattvakramanirūpaṇam /294a*

[not recited in full]

This will be explained, these subjects will be discussed, in the eighth *āhnika* (*deśādhva*):⁷⁶⁷ *Parimāṇam purāṇam ca*, the measurement of all the worlds, this is the first subject. And *samgraha* (*samgraha* means, a synopsis), [a synopsis] of the *bhuvanas* (a synopsis of the worlds). And *tattva yojanā*, how the elementary world (the *tattvas*) is united with the *bhuvanas* (worlds). *Etat deśādhvanirdeśa*, this will be explained in *deśādhva*.

Tattvādhvan nirṇaye dvayam, in the ninth *āhnika*—*tattvādhva nirṇaye*⁷⁶⁸ is the ninth *āhnika*—in the ninth *āhnika*, only two subjects will be discussed. What is that? *Kārya kāraṇa bhāvaśca*, the theory of cause and effect, and *tattva krama nirūpaṇam*, and the succession of the thirty-six elements. *Bas*, these two subjects will be discussed there in the ninth *āhnika*.

वस्तुधर्मस्तत्त्वविधिर्जग्रदादिनिरूपणम् ॥२९४॥
प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते ।

*vastudharmastattvavidhirjāgradādinirūpaṇam //294b//
pramātṛbheda ityetat tattvabhede vicāryate /295a*

In *tattvabheda prakaraṇa*,⁷⁶⁹ in the tenth *āhnika*, this will be discussed: *Vastu dharma*⁷⁷⁰: Whose is this objective perception? Is objective perception [an attribute] of the object or of he who perceives it? The one who perceives this object, this objective perception, does it belong to that perceiver or to that perceived [object]? If it belongs to the perceiver, then what is the purpose of this object? If it belongs to the object (that perceiving that this is a pot or this is a packet), then what is the use of seeing it, perceiving it? Why doesn't this object appear by itself if this perceiving is connected with this object? This will be discussed in this [tenth *āhnika*]. From whom this perception comes? Does it come from . . .

JOHN: The objective side or the subjective side?

SWAMIJI: . . . the objective side or the subjective side? *Tattva vidhi*, what is the way of the elements. *Jāgrad ādi nirūpaṇam*, and the four states, the explanation of the four states: wakefulness, dreaming, dreamless, and *turya*. And *pramātṛ*

bheda, and the seven *pramāṭrs* from *sakala* to Śiva *pramāṭr*—the seven *kalā*.⁷⁷¹ *Ityetat tattvabheda vicāryate*, this will be explained in the tenth *āhnika*.

Audio 11 - 18:24

कलास्वरूपमेकत्रिपञ्चाद्यैस्तत्त्वकल्पनम् ॥ २९५ ॥

kalāsvarūpamekatripañcādyaistattvakalpanam //295b//

Kalāsvarūpam, what is the reality of *kalā*, the five circles. *Ekatri pañcadayai tattva kalpanām*, and *tattva kalpanā*⁷⁷² by *eka*, *tri*, *pañca*.⁷⁷³ That is the fifteenfold science. The fifteenfold science, that you have [already been taught]—*pañcadaśavidhi*. That is not only *pañcadaśavidhi*; this is the fifteenfold science, this is the thirteenfold science, the elevenfold science, the ninefold science, the sevenfold science, the fivefold science, the threefold science, and one [where] there is no science. For one, there is no science.

DEVOTEE: Śiva *sāksāt*.⁷⁷⁴

JOHN: (laughs) Śiva *sāksāt*.

SWAMIJI:

Audio 11 - 19:12

वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम् । कलाद्यध्वविचारान्तरेतावत्प्रविविच्यते ॥ २९६ ॥

varṇabhedakramah sarvādhāraśaktinirūpaṇam /

kalādyadhavavicārāntaretāvatpravivicyate //296//

[not recited]

Varṇa bheda kramah, and the differentiated succession of words. *Sarvādhāra śakti nirūpaṇam*, and that energy who holds the whole wheel of energies.

SCHOLAR: Ādhāra *śakti*.⁷⁷⁵

SWAMIJI: *Kalādyadhavavicārāntar*, in *kalādyadhva prakaraṇa*⁷⁷⁶, the eleventh *āhnika*, *etāvat pravivicyate*, this will be explained.

Audio 11 - 19:40

अभेदभावनाकम्पहसौ त्वध्वोपयोजने ।

abhedabhāvanākampahrāsau tvadhvopayojane /297a

Bas, only these two lines for the twelfth *āhnika*.

*Adhvopayojane*⁷⁷⁷ and *abhedā bhāvanā*.⁷⁷⁸ in *abhedā bhāvanā* you should explain in your mind and think—this is the thought of undifferentiatedness; the undifferentiated thought of undifferentiatedness—[you should think that] everything is the same, [that] there is no down, there is no up. That is *abhedā bhāvanā*, and this will be discussed. And *kampa hrāsa*, doubts should be destroyed; no doubt

should persist in your brain, in the brain of the *sādhaka*. That is *kampa hrāsa*. These two subjects will be discussed in the twelfth *āhnikā*.

Audio 11 - 20:36

संख्याधिक्यं मलादीनां तत्त्वं शक्तिविचित्रता ॥२९७॥
अनपेक्षित्वसिद्धिश्च तिरोभावविचित्रता ।
शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ॥२९८॥

*sāmkhyādikyam malādīnām tattvam śaktivicitrata //297b//
anapekṣitvasiddhiśca tirobhāvavicitrata /
śaktipātapaṭīkṣayāmetāvānvācyasamgrahaḥ //298//*

In the *āhnikā* of *śaktipāta* (the grace of Lord Śiva), the thirteenth *āhnikā*, what will be discussed? *Sāmkhyādhikyam*, there is something more than the Sāmkhya thought. Only Sāmkhya thought is not the end of philosophy. There is more than that (*sāmkhyādhikyam*). *Sāmkhyādhikya* means, there can be more than Sāmkhyā, what Sāmkhyā perceives.⁷⁷⁹ *Malādīnām tattvam*, the essence of the three impurities (*āṇavamala*, *māyīyamala*, and *kārmamala*), what those are. *Śakti vicitrata*, and the various ways of energies. *Anapekṣitva siddhiśca*, and the *siddhi* (the completion) of your *saṁādhi*, the completion of your *saṁādhi*, when you complete your *saṁādhi*, the completion of *saṁādhi* takes place not by your effort (*anapekṣitva siddhiśca*), not by your purity, not by your treading smoothly, not by your nobility, not by all those good habits of yours. All of those have no effect for [achieving] that. This state comes only by the grace of Lord Śiva, not by your effort. Effort has no voice there. Not effort, not purifying your mind, not discipline, nothing, nothing will help except His grace. This will be discussed. That is *anapekṣitva siddhiśca*. *Tirobhāva vicitrata*, and there are various ways of how Lord Śiva conceals your nature. This nature could be concealed through various ways. For instance, if you are a [pretending to be] saint, in your hand you will put beads, you'll put beads only when people come to see you, to pay respects to you, and you will carry those beads and [say], “How are you, sir? Are you well? What are you doing?”—but [while holding] beads. These are the signs of concealment. His nature is concealed by Lord Śiva. This is *tirodhāna*,⁷⁸⁰ this is not the grace of Lord Śiva. The grace of Lord Śiva [is demonstrated by the following example]:

There was a person here in Kashmir. He was called Zanāna Zoyi.⁷⁸¹ He didn't appear as a saint, but he was a perfect saint. What would he do? He would serve women only, not men. So he seemed so ignorant that women would ask him to bathe them or, [you know], anything.

DENISE: He was innocent or ignorant?

SWAMIJI: He was a servant, he was serving them, and he was called Zanāna Zoyi because he was attached to women.⁷⁸²

SCHOLAR: “Zoyi” means? Some name. Zanāna Zoyi.

SWAMIJI: Yes, insignificant. But he was, internally he was, aware. And there was another saint in those days, he was called Rṣīpīra, and he was told by Lord Śiva that you must see, before leaving this physical body, you must go and have *darśana*⁷⁸³ of that Zanāna Zoyi, who is serving those women.

DEVOTEE: Who was world-famous.

SWAMIJI: And he was a very great, famous saint, Rṣīpīra, and he was known to kings also. And he

came to that place to see, to have *darśana* of, Zanāna Zoyi. And [then] these women kicked [Zanāna Zoyi and said], “Are you so great that Rṣipīra has come to see you? You bloody fool, you were serving us!”

DEVOTEES: (laughter)

SWAMIJI: But he took his blanket, there and then he took a blanket, and left his physical body. He didn't see Rṣipīra. He said, “No, I won't see him. Now [that] I am exposed, I won't see him, and I won't see anything now in this world. I will leave this physical frame.” *Bas.* This is the way of His grace. His grace is showered secretly to those who have no sign of being a saint.

That is the *tirobhāva vicitratā*. It will be explained there in the thirteenth *āhnika*. *Śaktipāta parikṣayām etāvān vācyā samgrahāḥ*, these subjects will be discussed in the *śaktipāta āhnika*, in the thirteenth *āhnika*.

Now the fourteenth [*āhnika*]:

Audio 11 - 26:34

तिरोभावव्यपगमो ज्ञानेन परिपूर्णता ।
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम् ॥२९९॥

*tirobhāvavyapagamo jñānenena paripūrṇatā /
utkrāntyanupayogitvam dīkṣopakramane sthitam //299//*

Dīkṣa upakramana, the commencing point of *dīkṣā* (initiation), outward initiation, that is the fourteenth *āhnika*. In the fourteenth *āhnika*, what will be discussed? *Tirobhāva vyapagama*, what is the sign of being concealed and how you can abandon this, how you can get rid of this concealment of [your] nature. *Jñānenena paripūrṇatva*, how you can be filled with real knowledge. *Utkrānti anupayogitvam*, and the next subject will be discussed on *utkrānti*.⁷⁸⁴ There is no need at the time of death to leave the physical body and enter in that blissful field.

JOHN: You are there already.

SWAMIJI: You are already there. These things will be discussed in the fourteenth *āhnika*.

JOHN: What is fourteenth *āhnika* mainly?

SWAMIJI: *Dīkṣa upakramah*.

JOHN: *Dīkṣa*.

SWAMIJI: *Dīkṣa upakramah*, the introduction of *dīkṣā*.

Audio 11 - 27:38

शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम् ।
 सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम् ॥ ३०० ॥
 द्रव्ययोग्यत्वमर्चा च बहिद्वारार्चनं क्रमात् ।
 प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम् ॥ ३०१ ॥
 विशेषन्यासवैचित्र्यं सविशेषार्धभाजनम् ।
 देहपूजा प्राणबुद्धिचित्स्वध्वन्यासपूजने ॥ ३०२ ॥
 अन्यशास्त्रगणोत्कर्षः पूजा चक्रस्य सर्वतः ।
 क्षेत्रग्रहः पञ्चगव्यं पूजनं भूगणेशयोः ॥ ३०३ ॥
 अस्त्रार्चा वह्निकार्यं चाप्यधिवासनमग्रिगम् ।
 तर्पणं चरुसंसिद्धिर्दन्तकाषान्तसंस्क्रिया ॥ ३०४ ॥
 शिवहस्तविधिश्चापि शय्याङ्कुस्तिविचारणम् ।
 स्वप्नस्य सामयं कर्म समयाश्रेति संग्रहः ॥ ३०५ ॥
 समयित्वविधावस्मिन्स्यात्पञ्चदशा आहिके ।

śiṣyaucityaparīkṣādau snānabhit snānakalpanam⁷⁸⁵ /
 sāmānyanyāsabhedo'rghapātram caitatprayojanam //300//
 dravyayogyatvamarcā ca bahirdvārārcanam kramāt /
 praveśo diksvarūpam ca dehaprāṇādiśodhanam //301//
 viśeṣanyāsavaicitryam saviśeṣārghabhājanam /
 dehapūjā prāṇabuddhicitsvadhanyāsapūjane //302//
 anyaśāstragaṇotkarṣah pūjā cakrasya sarvataḥ /
 kṣetragrahaḥ pañcagavyam pūjanam bhūgaṇeśayoh //303//
 astrārcā vahnikāryam cāpyadhibhāsanamagnigam /
 tarpaṇam carusamisiddhirdantakāṣṭhāntasamāskriyā //304//
 śivahastavidhiścāpi śayyāklṛptivicāraṇam /
 svapnasya sāmayam karma samayāśceti samgrahaḥ //305//
 samayitvavidhāvasminsyātpañcadaśa āhnike /306a

In the fifteenth *āhnika*, these subjects will be discussed.

JOHN: All these.

SWAMIJI: All these subjects. *Śiṣyaucitya*, how you can be fit to become a disciple. How the *guru* should analyze the *śiṣya*. *Sthānabhit*, the differentiated points of the way of bathing. And *snāna kalpanam*, how you should bathe.

SCHOLAR: In inferior and superior way.

SWAMIJI: Yes.

SCHOLAR: In gross and . . .

SWAMIJI: There are so many *snānas*, so many baths. A sun bath is also a bath. And to remain in the crowd of cows also, this is a bath.⁷⁸⁶ Remaining in a [rain]-shower when it is raining heavily, that is also a bath. These differentiated ways of bath will be discussed.

JOHN: Why would they discuss bath?

SWAMIJI: Bathing.

JOHN: Why is bathing an important point to discuss?

SWAMIJI: Not bathing with soap and water only in your bathroom.

Audio 11 - 29:39

JOHN: *Śāktopāya* bathing.

SWAMIJI: There is some more in bathing. You can bathe with *mantra* also. Some saints never bathe at all, but they bathe actually, internally.

JOHN: Like Swami Rām?⁷⁸⁷

SWAMIJI: Yes.

Sāmānya nyāsa, general *nyāsa*. Do you know *nyāsa*?

SCHOLAR: Yes.

SWAMIJI: To purify all the limbs.

SCHOLAR: With *mantras*.

SWAMIJI: *Nyāsa bheda. Arghapātram*, what is meant by *arghapātra*.⁷⁸⁸ This will be discussed.

SCHOLAR: Chalice.

SWAMIJI: Yes. And its use (*etat prayojanam*). *Dravya yogatvam arcāca*, what things are necessary for initiations, what things you should collect for initiation, and what worship you have to do. *Bahir dvārārcanam*, and how you should enter in the hall of initiation. You have to worship the door of the hall of initiation first before entry, before entering in that initiation hall. That is *bahir dvārārcanam*. *Praveśa*, then entering in that initiation hall. *Diksvarūpam ca*, then purifying all ten sides.

SCHOLAR: Directions.

SWAMIJI: Ten directions. *Deha prāṇādi śodhanam*, then purifying your body, the body of the disciple, and the breath of the disciple. He has to purify that. *Viśeṣa nyāsa*, then exceptional *nyāsa*, how to produce exceptional *nyāsa*, its “variousness.” *Saviśeṣārghabhabhājanam*, and exceptional *arghapātra*, *arghapātra vidhi* ⁷⁸⁹ *Dehapūjā*, then the worshipping of your own body. *Prāṇa buddhi citsu adhvanyāsa pūjane*, in *prāṇa*,⁷⁹⁰ in *buddhi*⁷⁹¹ and in *cit*,⁷⁹² you have to do *nyāsa* of all six *adhvas* and the worship of all six *adhvas*⁷⁹³ (first *nyāsa* and then worship).

Anyaśāstra gāṇa utkarṣaḥ, all śāstras are pure, all śāstras are divine (*utkarṣaḥ*), and other śāstras are not divine; *anyaśāstra gāṇa utkarṣaḥ*, this is above other śāstras, this theory is above other śāstras. *Pūjā cakrasya*, how to worship a *cakra*. *Kṣetragrahaḥ*, what is meant by entering in a *tīrtha* (in a shrine)—what is a shrine. And *pañcagavya*, what is *pañcagavyaḥ*; *pañcagavyaḥ* means, those things which are produced by cows (milk, curd, *ghee*, and dung also). That is *pañcagavyaḥ*, what is meant by that *pañcagavyaḥ*.

Audio 11 - 33:00

Pūjanam, and worship of that. And worship of *bhūgaṇeśayoh*, worship of the earth [*bhū*] and Gaṇeśa. *Astrārcā*, and the worship of *astra*.⁷⁹⁴ *Vahnikāryam ca*, and the way of *havan*.⁷⁹⁵ *Adhivāsanam*, and *adhivāsa*,⁷⁹⁶ while doing that *havana*, you have not to sleep in your bedroom. In the *havana* *sālā*,⁷⁹⁷ before the *havana*, you have to sleep there—*adhivāsana*.⁷⁹⁸

SCHOLAR: For dream.

SWAMIJI: Yes, for dream. *Tarpanam*, and then what is meant by *tarpaṇa*.⁷⁹⁹ *Carusamīddhiḥ*, what is meant by *caru*, those [rice] cakes that are baked for the sacrificial fire—what is meant by that, what does that really mean. *Dantakāṣṭhāntasamāskriyā*, and what is meant by *dantakāṣṭhā*, to cut those branches for making [tooth]brushes.

SCHOLAR: Neem trees.

SWAMIJI: Neem trees—*dantakāṣṭha*. *Antasamāskriyā*, and what is meant by *anta samāskriyā*, the *samāskriyā*⁸⁰⁰ of death, the death *saṃskāra*.⁸⁰¹ *Śivahastavidhi*, then *śiva hasta vidhi*, how Śiva's hand will protect you. That is *śiva hasta vidhi*. *Śayyāklṛpti*, how you should produce, [how] you should conduct, bedding for the disciple and the master. *Svapnasya sāmayam*, and the way how you dream dreams, both [the master and the disciple].

SCHOLAR: *Sāmayam karma?*

SWAMIJI: No, *svapnasya*, *svapnasya karma*, *karma*, *sāmayam karma*. *Sāmayam karma*, this is *sāmayam karma*: *karma*⁸⁰² pertaining to *sāmaya*, pertaining to discipline (*sāmaya* means, discipline). And *saṃayā*, all disciplines, what are disciplines. *Syāt pañcadaśāhnika*, these will be explained in the fifteenth *āhnika*. This is what Abhinavagupta says in the beginning. So, in his brain, everything was moving in his brain, what he had to explain in the *Tantrāloka*.

Audio 11 - 35:38

मण्डलात्मानुसन्धानं निवेद्यपशुविस्तरः ॥ ३०६ ॥
अग्नितृष्णिः स्वस्वभावदीपनं शिष्यदेहगः ।
अध्वन्यासविधिः शोध्यशोधकादिविचित्रता ॥ ३०७ ॥
दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम् ।
भेदो योजनिकादेश्च षोडशे स्यादिहाहिके ॥ ३०८ ॥

manḍalātmānusandhānam nivedyapaśuvistarahaḥ //306//

agnitṛptih svasvabhāvadīpanam śisyadehagah /
 adhvanyāsavidhiḥ śodhyaśodhakādivicitratā //307//
 dīkṣābhedaḥ paro nyāso mantrasattāprayojanam /
 bhedo yojanikādeśca ṣodaśe syādīhāhnike //308//

This is explained in the sixteenth āhnika:

Maṇḍala, to produce a *maṇḍala*.⁸⁰³ And *ātmā anusandhānam*, to be aware of your Self.

SCHOLAR: Not “to be aware of the nature of *maṇḍalamaṇḍalātmaṇusandhāna*. Or, “to be aware of the Self in a *maṇḍala*.”

SWAMIJI: That also. *Nivedya paśu vistarah; nivedyapaśu*, that *paśu*⁸⁰⁴ who is to be offered [as a] sacrifice, how you have to produce that sheep.

SCHOLAR: How you should kill it.

SWAMIJI: How you should kill it.⁸⁰⁵ *Agnitṛptih*, how you should satisfy the fire by that, by his meat. *Svasva bhāva dīpanam*, how your nature will be glorified by that. *Śisyādehagah*, how the master enters in the body of the disciple. *Adhva nyāsa vidhiḥ*, and after entering, how [the master] purifies all the elementary world contained in the body of the disciple. *Śodhya śodhakādi vicitratā*, what is *śodhya*, what is to be purified, who is the purifier—the “various-ness” of that. *Dīkṣā bheda*, and the differentiated ways of initiations. And the supreme *nyāsa*. *Mantra sattā prayojanam*, and the characteristic of all *mantras* and its means, its purpose. *Yojanikādeśabhedah*, how you are directed by your master from one world to another world, how he unites you to another world. *Ṣodaśe syādīhāhnike*, these things will be discussed in the sixteenth āhnika.

Audio 11 - 37:48

सूत्रक्लृप्तिस्तत्त्वशुद्धिः पाशदाहोऽथ योजनम् ।
 अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ ॥३०९॥

sūtraklṛptistattvaśuddhiḥ pāśadāho’tha yojanam /
 adhvabhedastathetyevam kathitam pautrike vidhau //309//

In the seventeenth āhnika (this is *pautrika vidhi*),⁸⁰⁶ these things are explained:

Sūtra klṛpti, how to make the thread, by which thread you purify all of the elementary world pertaining to the disciple.⁸⁰⁷ *Pāśadāha*, how you produce *pāśa* (bondage) and burn it to ashes, and then unite the disciple to the world he wants to be united [with]—*yojanam*.⁸⁰⁸ *Adhvabhedah*, and the differentiated ways of this *samsāra*.⁸⁰⁹ This is explained in the seventeenth āhnika.

Audio 11 - 38:43

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः ।
 इति संक्षिप्तदीक्षारव्ये स्यादष्टादश आहिके ॥३१०॥

*jananādivihīnatvam mantrabhedo'tha susphuṭah /
iti saṃkṣiptadīkṣākhye syādaṣṭādaśā āhnike //310//*

In the eighteenth *āhnika*, which is *saṃkṣipta dīkṣā* (*saṃkṣipta dīkṣā* means, abbreviated initiation), there it will be discussed: *jananādivihīnatvam*, how you will get rid of repeated births and deaths. *Mantra bheda*, and the differentiated ways of all *mantras*. Vividly, these will be discussed in the eighteenth *āhnika*.

SCHOLAR: *Mantras* for *dīkṣā*, *saṃkṣepa dīkṣā*.

SWAMIJI: Yes, *saṃkṣipta dīkṣā*.⁸¹⁰

Audio 11 - 39:19

कलवेक्षा कृपाण्यादिन्यासश्चारः शारीरगः ।
ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे ॥३११॥

*kalāvekṣā kṛpāṇyādinyāsaścāraḥ śarīragaḥ /
brahmavidyāvidhiścaivamuktam sadyahsamutkramē //311*

In *sadyah samutkrama*, the nineteenth *āhnika*, what will he explained? *Kalāvekṣā*, the *parīkṣā* of *kalā*.

DEVOTEE: *Kalā*, *vidyā*, etc.?

SWAMIJI: Yes.

SCHOLAR: The analysis of *kalā*.

JOHN: The analysis.

SWAMIJI: *Kṛpāṇyādi nyāsa*, and purifying the limbs by *kṛpā*, by a sword. You have to put a sword, the edge of a sword, on each and every limb with *mantras*. It is at the time of death. When the disciple is passing and is about to leave his physical frame, his master purifies all his limbs by a sword. That is *kṛpāṇa nyāsa*. *Brahmavidyā vidhi*, and at the point [that] he is going to throw [off] this physical frame, how to put *brahmavidyā* in his ear.⁸¹¹ This is explained in *sadyah samutkrama*. *Sadyah samut krama* means, if he has to [remain] in his body for eight days with that unbearable pain, he will throw his body before eight days by this way, so he will get rid of this pain.

JOHN: This is not suicide.

SWAMIJI: This is not suicide, no, because he has to leave his body.

JOHN: Anyway.

SWAMIJI: He has to leave his body after eight days, why not leave now? Why to be the object of all of this pain?

Audio 11 - 41:11

Audio 12 - 00:00

अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः । इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमाहिके ॥ ३१२ ॥

*adhikāraparīkṣāntahsaṁskāro’tha tulāvidhiḥ / ityetadvācyasarvasvam
syādvimśatitamāhnike //312//*

In the twentieth āhnika, *adhikāra parīkṣā*, who is worthy of being initiated, and how you put the *samskāras*⁸¹² in him, in that worthy disciple. *Tulāvidhi*, and the way of the scale, the scaling way. I told you that⁸¹³—the scale, the initiation of the scale.

SCHOLAR: Twenty-seven flowers.

SWAMIJI: Yes, twenty-seven flowers, and that weight will [be equal] to the [weight of the] body of the disciple. *Ityetadvācyasarvasvam syādvimśatitamāhnike*, this will be discussed in the twentieth āhnika.

Audio 12 - 00:54

मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः । बलाबलविचारश्चेत्येकविंशतिमाहिके विधिः ॥ ३१३ ॥

*mṛtajīvadvidhirjālopadeśah saṁskriyāgaṇah /
balābalavicāraścetyekavimśāhnike vidhiḥ //313//*

In the twenty-first āhnika, this is explained:

Mṛtajīvadvidhir, [when] a master’s dearest disciple dies without doing anything, without attaining anything, what the master should do, what that real master does: *mṛta jīvat vidhir*, he finds [his disciple with] *jālopadeśa*, he puts that net [throughout the universe] just like a fisherman puts a net for collecting those fishes in the net. So, this is *mahājāla prayogaḥ*, how to insert *mahājāla*⁸¹⁴ in this whole universe, in one hundred and eighteen worlds, and [after placing that net] in one hundred and eighteen worlds, he collects his *ātmā* (soul). Whose *ātman*? [The disciple] who is dead. And then [the master makes] some body of this earth (clay), [which] is being made in that initiation sacrificial fire. And [when] that body [is made], and then, by *mantras*, that soul gets entry in that clay body. And then, how can you know that he has come in this body, how can you know that, how [does] the master know? [Because the disciple] moves the body or puts his hand in movement. He does not talk, but he moves his body, he moves his hands.

SCHOLAR: This *puttalaka*, this image.

SWAMIJI: Yes, the image. And the master comes to know that he has come now in this body and [the master] will initiate him to get liberated from repeated births and deaths, and he initiates him. That is *mṛta jīvat vidhi jālopadeśah*.

SCHOLAR: This is like *mṛta samjīvanī*.⁸¹⁵

SWAMIJI: Yes. *Saṁskriyāgaṇah*, and then [how to] put various impressions, best spiritual impressions, in that body, in his. . . . *Balābalavicāraścet*, and he who is capable of doing that and who is not capable of doing that, this discussion will

also be explained in this *āhnika*, in the twenty-first *āhnika*.

Audio 12 - 03:26

श्रवणं चाभ्यनुज्ञानं शोधनं पातकच्युतिः ।
राङ्गाच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे ॥३१४॥

*śravaṇam cābhyanujñānam śodhanam pātakacyutih / śaṅkāccheda iti
spaṣṭam vācyam lingoddhṛtikrame //314*

In *lingoddhṛtikrama*,⁸¹⁶ in the twenty-second *āhnika*:

Śravaṇam, how you must hear spiritual words from [your] master. *Abhyanujñānam*, how you must understand those words. *Śodhanam*, how you must be purified. *Pātakacyutih*, how the master destroys [the sins of] the one who is a sinful disciple, *śaṅkāccheda*, and destroys the various doubts in the disciple. This is explained in *lingoddhṛtikrama*, in the twentysecond *āhnika*.

Audio 12 - 04:15

परीक्षाचार्यकरणं तद्वत् हरणं मतेः ।
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ॥३१५॥

*parīkṣācāryakaraṇam tadvratam haraṇam mateḥ /
tadvibhāgah sādhakatvamabhiṣekavidhau tviyat //315//*

[not recited]

In the twenty-third *āhnika*, *parīkṣācāryakaraṇam*, the master must verify if his disciple—[when] he is going to initiate his disciple—if he is worthy of being initiated or not. He must verify first.

JOHN: Investigate.

SWAMIJI: Investigate. *Tat vratam*, if he has already investigated and, from some way or other, that investigation has not come [to verify the disciple's worthiness] in the true sense and that investigation has proved [the disciple's worth] to be incorrect and he appears in another, opposite way (the disciple), then . . .*

JOHN: “Opposite way” means?

SWAMIJI: Not attached to your master, not attached to your *mantra*, not attached to godly things. [Perhaps the disciples' intention was] just to extract the *mantra* from the master, just for curiosity, for power.

*. . . then what the master should do with him? *Tat vratam haraṇam mateḥ*, then he should extract that power of initiation from him by some particular meditation.

SCHOLAR: Takes away his awareness—*haraṇam mateḥ*.

SWAMIJI: *Mateḥ haraṇam, mateḥ jñānam*, knowledge, extract his knowledge.

JOHN: But you can also take *bauddha jñāna* and *pauruṣa jñāna*,⁸¹⁷ both?

SWAMIJI: *Pauruṣa jñāna.*

JOHN: Not *bauddha jñāna*?

SWAMIJI: *Baudha jñāna*, but without *pauruṣa jñāna* it is nothing.

SCHOLAR: It loses its . . .

SWAMIJI: It is useless.

SCHOLAR: It has no . . . yes.

SWAMIJI: *Baudha jñāna* will remain, but not *pauruṣa jñāna*. *Tadvibhāga*, and that way.⁸¹⁸ And *sādhakatvam abhiṣeka vidhau tviyat*, this is in *abhiṣeka vidhi*,⁸¹⁹ in the twenty-third āhnika, explained.

SCHOLAR: The nature of what is *sādhakatvam*.⁸²⁰

SWAMIJI: *Sādhakatvam*: how *mantras* will be purified, because after doing this wrong thing, this master has to purify his [own] consciousness. His consciousness is not purified. His consciousness gets polluted.

DENISE: The disciple's.

JOHN: No, no, the master's.

SWAMIJI: No, the master's consciousness gets polluted by this wrath, by extracting that power from his disciple. So he has to do some *sādhanā* (meditation), *sādhanā* to get purification. This is in *abhiṣeka vidhi*. And [when he deinitiates] that *sādhaka* and then [he should] never think of that disciple in his mind, as if he is not existing at all in this world.

JOHN: Tough.

SWAMIJI: (laughs)

Audio 12 - 07:12

अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः ।
चतुरविंशेऽन्त्ययागारव्ये वक्तव्यं परिच्छ्यते ॥३१६॥

*adhikāryatha saṁskārastatprayojanamityadah / caturviṁśe'ntyayāgākhyē
vaktavyam paricaryate //316//*

In the twenty-fourth āhnika, *adhikāri*, he who is capable of this initiation, and how that purifying way is inserted in the consciousness of the disciple, and what is the purpose of that. This will be explained in the twenty-fourth āhnika.

Audio 12 - 07:42

प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः ।
पञ्चविंशाहिके श्राद्धप्रकाशे वस्तुसंग्रहः ॥३९८॥

*prayojanam bhogamokṣadānenātra vidhiḥ sphuṭaḥ / pañcavimśāhnikē
śrāddhaprakāśe vastusamgrahaḥ //317*

In the twenty-fifth āhnika, these things will be discussed narratedly:

Bhogamokṣadānena, what is the purpose of this *dīkṣā* (initiation), and *bhoga mokṣa dānena atra vidhi*, the way how to bestow *bhoga* (*bhoga* means, enjoyment of the world) and *mokṣa* (liberation from the world). These two things, how can he bestow these two things, according to the desire of the disciple, to the disciples.⁸²¹ This will be explained in the twenty-fifth *āhnika*.

Audio 12 - 08:37

प्रयोजनं शेषवृत्तेर्नित्यार्चा स्थणिडले परा ।
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ॥ ३१८ ॥
पूजाभेद इति वाच्यं लिङ्गार्चसंप्रकाशने ।

prayojanam śeṣavṛtterityārcā sthaṇdile parā /⁸²²

liṅgasvarūpam bahudhā cākṣasūtranirūpaṇam //318//

pūjābheda iti vācyam liṅgārcāsaṁprakāśane /319a

In *liṅgārcāsaṁprakāśane*, in the twenty-seventh *āhnika*, the purpose then, after enlightenment, what is the purpose of life; *śeṣavṛtter*, *prayojanam* *śeṣavṛtter*, what is the purpose of the remaining portion of his life.

JOHN: After enlightenment.

SWAMIJI: After enlightenment. *Nityārcā sthaṇdile*, how to attribute supreme worship on *sthaṇdila* on *yāga maṇḍapa*.

JOHN: *Sthaṇdila?*

SCHOLAR: The ground where the *maṇḍala* is drawn.

SWAMIJI: The ground, yes. *Liṅga svarūpam*, and what is the reality of *liṅgas*, what *liṅga* should be worshipped. Should you worship that *liṅga* of *mani* (jewel), a metal *liṅga*, or of earth, or something else?

SCHOLAR: Something else.

SWAMIJI: Something else (inaudible).

DEVOTEES: (laughter)

SWAMIJI: *Akṣasūtranirūpaṇam*, what is the purpose of *japa mālā* (reciting beads), what is real *mālā* (*akṣa sūtra nirūpaṇam*). *Pūjābheda*, and the differentiated ways of [worshipping]. This is explained in the twenty-seventh *āhnika*.

Audio 12 - 10:09

नैमित्तिकविभागस्तत्रयोजनविधिस्ततः ॥ ३१९ ॥
पर्वभेदास्तद्विशेषश्वकच्चर्चा तद्चर्चनम् ।
गुर्वाद्यन्तदिनाद्यर्चप्रयोजननिरूपणम् ॥ ३२० ॥

naimittikavibhāgastatprayojanavidhistataḥ //319b//

*parvabhedāstadviśeṣaścakracarcā tadarcanam /
gurvādyantadinādyarcāprayojananirūpanam //320//*

It is now in the twenty-eighth āhnika, all this, *parva bhedā*, [etc.].

It is called *nitya karma*, things adored, which is your duty to do early in the morning. And there is another *karma* (action), it is called *naimitti karma* (for some purpose); *naimitti karma*, e.g., to get rid of your enemy, to get the nearness of your master. For those there are some other things to be done. That is *naimitti karma*. How you could get the nearness of your master, there are some ways.

SCHOLAR: But this destroying your enemy, that is in *kāmya karma*.

SWAMIJI: That is *naimittika karma* also. *Naimittika* is for some purpose—all these. *Parva bhedā*, and the differentiated points of *parvās*, the big days of the year. *Tadviśeṣaścakracarcā*, and how you must adore, worship, *cakra pūjā*, on those days. *Gurvādyantadinārcā* (*guru ādi anta dinādyarcā*), the worship of your master and the worship to be done in the beginning of the day and in the end of the day.

SCHOLAR: Isn't this the birthday and the death day of the *guru*, etc.—*gurvādyantadinā*?

SWAMIJI: Yes, death and birth, yes—*adyanta dinādyarcā prayojana nirūpanam*. Yes, the birthday and the last day.⁸²³

SWAMIJI: Yes.

DEVOTEE: *Adya dinā* and *anta dinā*.⁸²⁴

SWAMIJI: *Anta dinā*. *Prayojana nirūpanam*, and its purpose.

Audio 12 - 12:19

मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा ।
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वयत् ॥३२१॥
नैमित्तिकप्रकाशाख्येऽप्यष्टविंशाहिके स्थितम् ।

*mṛteḥ parīkṣā yogīśīmelakādividhistathā / vyākhyaividhiḥ
śrūtavidhirgurupūjāvidhistviyat //321//
naimittikeprakāśākhye'pyaṣṭavimśāhnikē sthitam /322a*

[not recited]

Mṛte parīkṣā, the investigation of the dead person.

JOHN: Is this still in the twenty-eighth?

SWAMIJI: Yes, the twenty-eighth. *Yogīśī melakādi vidhi*, and the way how you can get entry and mixed with *yoginīs*.⁸²⁵ And *vyākhyā vidhi*, how the master should explain the *śāstras* to the disciple. He should not explain in a hurried way. He should explain with love, with affection, to his disciples—all *śāstras* (*vyākhyā vidhi*). *Śruta vidhi*, and the way how you should hear [the words of your master]. *Guru pūjā vidhi*, how you should worship your master. *Naimittika prakāśākhye'pyaṣṭavimśā āhnikē*, this will be placed in the twenty-eighth āhnika.

अधिकार्यात्मनो भेदः सिद्धपतीकुलक्रमः ॥ ३२२ ॥
 श्रचाविधिदौतविधी रहस्योपनिषत्क्रमः ।
 दीक्षाभिषेकौ बोधश्वेत्येकोनत्रिंशा आहिके ॥ ३२३ ॥

*adhikāryātmano bhedaḥ siddhapatnīkulakramah //322b
 arcāvidhirdautavidhī rahasyopaniṣatkramah / dākṣābhisekau
 bodhaścetyekonatrimśā āhnike //323//*

[not recited]

[The twenty-ninth *āhnika*]: *Adhikāryātmano bheda*, who is worthy of being a disciple of this path.

SCHOLAR: This coming path which he is about to be explain.

SWAMIJI: This coming path. *Siddhapatnīkulakramah*, what is the succession of the *yoginī* and the *siddhas*.

SCHOLAR: In *siddha cakra*.

SWAMIJI: In *siddha cakra*.⁸²⁶ *Arcā vidhi*, what is the way of worship there. *Dauta vidhi*, what is the way of worshipping your *dūti*.⁸²⁷ *Rahasyopaniṣat kramah*, what is the secret way of *pūjā*. *Dīkṣā abhiṣekau*, what is initiation there and what is *abhiṣeka* there.⁸²⁸ *Bodhaśca*, what is the knowledge there. *Ekonatrimśā āhnike*, this will be explained in the twenty ninth *āhnika*.

मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे निरूपितम् ।

mantrasvarūpam tadvīryamiti trimśe nirūpitam /324a

What is *mantra*, the formation of *mantra*, and the power of *mantra*, will be explained in the thirtieth *āhnika*.

शूलाभभेदो व्योमेशस्वस्तिकादिनिरूपणम् ॥ ३२४ ॥
 विस्तरेणाभिधातव्यमित्येकत्रिंशा आहिके ।

*sūlābjabhedo vyomeśasvastikādinirūpaṇam //324b//
 vistareṇābhidhātavyamityekatrimśā āhnike /325a*

In the thirty-first *āhnika*, we will explain to you *sūlābjabhesha* (*triśūlabheda*).⁸²⁹ *Vyomeśa svastikādinirūpaṇam*, and *khecarī*, what is *khecarī*, and what is *svastika*.⁸³⁰ *Vistareṇābhidhātavyamityekatrimśā [āhnike]*, this will be explained in the thirty-first *āhnika*.

गुणप्रधानताभेदाः स्वरूपं वीर्यचर्चनम् ॥ ३२६ ॥
कलाभेद इति प्रोक्तं मुद्राणां संप्रकाशने ।

*guṇapradhānatābhedāḥ svarūpaṁ vīryacarcanam //325b kalābheda iti
proktam mudrāṇām saṃprakāśane /326a*

In the thirty-second āhnikā, *guṇa pradhānatābhedaḥ*, what is to be subsided and what is to be predominant—these differentiations. And *vīryacarcanam*, what is the *vīrya* (power) there. *Kalābheda*, and differentiated things of *kalā*. This will be explained in *mudrā saṃprakāśanam*, the thirty-second āhnikā.

Now he explains why *anuja uddeśa*⁸³¹ is not done for the onward āhnikas, for the thirty-third, thirty-four, thirty-five, thirty-six, and thirty-seven.

Audio 12 - 15:21

द्वत्रिंशतत्त्वादीशारव्यात्प्रभृति प्रस्फुटो यतः ॥ ३२६ ॥
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत् ।

*dvātrimśatattvādīśākhyātprabhṛti prasphuṭo yataḥ //326b na bhedo’sti
tato noktamuddeśāntaramatra tat /327a*

[After] the thirty-second āhnikā, there is nothing to be discussed afresh.

SCHOLAR: Recapitulation.

SWAMIJI: Yes. It is [already] there, it is already existing in those [previous] āhnikas, so nothing new is to be explained there. So there is no *bheda*,⁸³² [just as] nothing is to be discussed above the thirty-second *tattva* (element)—[for] Īśvara, Sadāśiva, Śakti, and Śiva, there is nothing to be explained, they are fine there.

Audio 12 - 16:06

मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ॥ ३२७ ॥

mukhyatvena ca vedyatvādadhihikārāntarakramah //327b

Because these āhnikas [which follow] are very predominant; ⁸³³ these āhnikas, these sections of the *Tantrāloka*, are very predominant, so [they constitute] another *adhikāra*.⁸³⁴ It is not pertaining to the *uddeśas*.⁸³⁵

Audio 12 - 16:28

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे ।
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम् ॥ ३२८ ॥

*ityuddeśavidhiḥ proktah sukhasaṃgrahahetave /
athāsyā lakṣaṇāvekṣe nirūpyete yathākramam //328//*

These are the ways of *uddeśa* that I have explained here for collecting all the subjects of the *Tantrāloka* very easily for *sādhakas*.

Athāsyā lakṣaṇāvekṣe nirūpyete yathākramam, now the *lakṣaṇa*⁸³⁶ and the Hinduism Discord Server <https://dsc.gg/dharma> | MADE WITH LOVE BY Avinash/Shashi

*parīkṣā*⁸³⁷ will be done for the *Tantrāloka*, what is its *lakṣaṇa* and what is its *parīkṣā*.

Audio 12 - 17:01

*idānīmāhnikārthameva sañcinoti*⁸³⁸

JOHN: This is number what?

SWAMIJI: This is number 329.

DEFINITION – LAKŞAN
INVESTIGATION-PARĪKṢĀ (329-332)

Audio 12 - 17:11

आत्मा संवित्प्रकाशस्थितिरनवयवा
संविदित्यात्तशक्ति-
व्रातं तस्य स्वरूपं स च निज महस-
श्छादनाद्वद्धरूपः ।
आत्मज्योतिःस्वभावप्रकटनविधिना
तस्य मोक्षः स चायं
चित्राकारस्य चित्रः प्रकटित इह य-
त्संग्रहेणार्थं एषः ॥३२९॥

*ātmā samvitprakāśasthitiranavayavā
samvidityāttasakti-
vrātam tasya svarūpam, sa ca nija mahasaś-
chādanādbaddharūpah /
ātmajyotiḥsvabhāvaprakaṭanavidhinā
tasya mokṣah sa cāyam
citrākārasya citraḥ prakaṭita iha yat-
samgrahaṇārtha eṣah //329//*

This is the essence of what has been said in this first *āhnika* of the *Tantrāloka*, that *ātmā samvit prakāśa sthiti*, the Self is established in the light of consciousness and that light of consciousness is *anavayavā samvit*, it is *anavayavā*, without differentiated bodies.

SCHOLAR:*Ekaghana.*

SWAMIJI:*Ekaghana.*

JOHN: One mass.

SWAMIJI: One mass. *Iti, so, āttasaktivrātam tasya svarūpam*, the reality of the Self (that is, the reality of God consciousness) is filled with the masses of energies;

ātta śaktivrāta, He has accepted the masses of energies in His body.

SCHOLAR:*Kroḍikṛta*.

SWAMIJI:*Kroḍikṛta*.⁸³⁹ There you should put a comma [after “*svarūpam*”].⁸⁴⁰ *Sa ca nija mahasaśchādanādbaddharūpah*, and that *ātmā* seems to be bound when He, by His glory of *svātantrya*, conceals His light of knowledge and action (*mahaśah* means, the light of knowledge and action). He conceals His reality of knowledge and action and seems to be bound in this universe.

DEVOTEE: “*Maha*” in the sense of “*teja*

SWAMIJI:*Maha, teja, yes, teja*.⁸⁴¹ *Ātma jyotiḥ svabhāva prakaṭana vidhinā tasya mokṣah*, and it is not only that He is bound, He again becomes liberated by revealing the nature of His Self-consciousness, His own consciousness. When He reveals His own consciousness again, by that way, He again becomes liberated and becomes *mukta*. And this liberation and being bound is the play of that Being who is *citrakāra*, who has consumed various formations of His Self. Sometimes He seems to be bound, sometimes He seems to be liberated.

JOHN:*Citrakāra* means “he assumes”?

SCHOLAR: No, “He has many” (inaudible).

SWAMIJI:*Citrakāra*, “he has many.” This is the *artha*, this is the essence, of the *Tantrāloka*, that this is only a play.

JOHN: Play of Lord Śiva.

SWAMIJI: Being bound and being liberated. Otherwise, there is nothing to be done.

JOHN: That is why you have this secret word “*rām*.”

SWAMIJI:*Rām*, yes.⁸⁴²

Audio 12 - 20:46

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम ।
यत्तु प्रेक्ष्य दृशि परिगतं तैमिरीं दोषमुद्रां
दूरं रुन्धत्प्रभवनु कथं तस्य मालिन्यशङ्का ॥ ३३० ॥

*mithyājñānam timiramasamān dṛṣṭidōṣānprasūte
tatsadbhāvādvimalamapi tadbhāti mālinyadhāma /
yattu prekṣyam dṛśi parigataṁ taimirīṁ doṣamudrāṁ
dūram rūndhetprabhavatu katham tasya⁸⁴³
mālinyaśāṅkā //330//*

This incorrect knowledge, when you know your Self not in the correct way, that is *mithyā jñāna*. In the differentiated state, when that knowledge is *timiram*, . . .*

JOHN: *Mithyā* means “illusory”?

SWAMIJI: Yes, illusory and not correct.

*... that is really the blindness or the darkness of the Self. By that blindness, you can't perceive your nature—by this *mithyā jñāna*. And that blindness creates (*prasūte*, creates) *asamāna drṣṭi doṣān*, many drawbacks, ...*

Doṣa means . . .

JOHN: Defects, faults.

SWAMIJI: Defects, falsehoods of perceptions.

*... falsehoods of perceptions (*drṣṭi doṣān*) are created by that.

SCHOLAR: *Asamān?*

SWAMIJI: *Asamān*: unparalleled, great, huge. *Tat sadbhāvāt*, and by the existence of that false perception, *vimalamapi tad mālinyadhāma bhāti*, although that state of God consciousness is absolutely pure, but It seems to be impure, It appears to be impure. And when, *yattu prekṣyam drṣī parigatam taimirīm doṣamudrā dūram rūndhet*, when (*yattu-yadā*; *yattu* means, *yadā*), when *prekṣyam drṣī parigatam*, *prekṣyam*, that [which] is to be perceived and [which] is not existing in your own eyes, in your own sight, in your own knowledge (*drṣī parigatam*), and because in your sight there is *taimirīm doṣa mudāram* (there is the defect of blindness, blindness of perception), when that blindness of perception is put away, is removed away, *prabhavatu katham tatra mālinyaśaṅkā*, then there is no question of the rise of impurity in your Self. Your Self shines in glamour.

Now, in this *śloka* (331), it is *aprastutapraśāmsa*. *Aprastuta praśāmsa* [means that] the author intends to put this fact that this *Tantrāloka*, the substance of the *Tantrāloka*, is not understood by all; it won't be understood by all philosophers, all commentators, because of their defective perception.

JOHN: *Doṣa*.

SWAMIJI: *Doṣa*. And [in order] to put the falsehood of those philosophers before the readers, he puts the falsehood of other things—not those, not [the falsehood of] those philosophers. He puts the falsehood of other things, that there are some people who think that this objective world is to be avoided, is to be neglected, [that] you must neglect this objective world.

And so he [Abhinavagupta] addresses the objective world:

Audio 12 - 25:20

भावात्रत ! हठाज्जनूस्य हृदया-
 न्याक्रम्य यन्नर्तयन्
 भङ्गीभिर्विविधाभिरात्महृदयं
 प्रच्छाद्य संक्रीडसे ।
 यस्त्वामाह जडं जडः सहृदयं-
 मन्यत्वदुःशिक्षितो
 मन्येऽमुष्य जडात्मता स्तुतिपदं
 त्वत्साम्यसंभावनात् ॥ ३३१ ॥

*bhāvavrāta! haṭhājjanasya hṛdayā
 nyākramya yannartayan
 bhaṅgībhirvividhābhīrātmahṛdayam
 pracchādya saṁkrīḍase /
 yastvāmāha jaḍam jaḍaḥ sahṛdayam-
 manyatvaduhṛṣikṣito
 manye'muṣya jaḍātmatā stutipadam
 tvatsāmyasaṁbhāvanāt //331// [not recited]*

O objective world (*bhāvavrāta*, O objective world), you are great, you are so great! You are so great that *haṭhājjanasya hṛdayānyā kramya yat nartayan*, you, *haṭhā*, by force, you enter in the brain of those philosophers and *nartayan*, you make them dance. O objective world, *bhaṅgībhīr vividhābhīr*, in various ways you make them dance here and there, *ātma hṛdayam pracchādya*, and conceal your own [true] nature of your objectivity. Your [true] nature of objectivity you conceal and make them dance in another way. *Samkrīḍase*, and you joyfully play with them, play them. They are played by you. *Yastvām āha jaḍam jaḍaḥ sahṛdayam*,⁸⁴⁴ and those philosophers who perceive and take for granted that “this, you, objective world, are *jaḍa* [unconscious], you are not *caitanya* [conscious], you are not one with God consciousness,” he is *jaḍa* himself! That philosopher is *jaḍa*, not you. You are one with *caitanya*, and he considers himself to be *caitanya*. But this consideration of his is a false decision. He has decided that he is *caitanya* [conscious] himself and [that] this objective world is *jaḍa* [unconscious]. Hence, he is *duḥṣikṣita*, he is taught wrongly.

SCHOLAR:*Nirupadeśa.*

SWAMIJI: *Nirupadeśa*.⁸⁴⁵ *Duḥsikṣita, duḥkhena śikṣita*, it is an incorrect teaching. He has received an incorrect teaching from his master. *Manye'muṣya jaḍātmatā*, this title of being *jaḍa*, which I have attributed to those philosophers, is really *stuti padam*, I sing glory to them because, in fact, they are [more] degraded than *jaḍa*.

JOHN: These philosophers.

SWAMIJI: These philosophers. *Tvatsāmya sambhāvanāt*, because I have given similarity [i.e., equivalence] to them with you, objective world. Otherwise, you, objective world, are . . . so you, objective world, are so great!⁸⁴⁶

SCHOLAR: *Stuti padam* is the praises of who?

SWAMIJI: It is the praises of those philosophers. It is a praise for them because I have nominated them as *jaḍa*.

JOHN: When they are really less than *jaḍa*.

SWAMIJI: They are [more] degraded [than] *jaḍa bhāva* also. So, in the same way, the *Tantrāloka* is blameless.

[Abhinavagupta says], “There is no fault in my *Tantrāloka*. Anybody who [finds] fault in my work, the *Tantrāloka*, he is false, he is filled with faults himself. The *Tantrāloka* is clear because this is the objective world, and this is one with God consciousness.”

SCHOLAR: A great verse.

SWAMIJI: Yes.

Audio 12 - 28:51

इह गलितमलाः परावरज्ञाः
शिवसद्भावमया अधिक्रियन्ते ।
गुरवः प्रविचारणे यतस्तद्-
विफला द्वेषकलंकहानियाच्चा ॥ ३३२ ॥

*iha galitamalāḥ parāvarājñāḥ
śivasadbhāvamayā adhikriyante /
guravaḥ pravicāraṇe yatastad-
viphalā dveṣakalaṅkakahāniyācñā //332//*

[not recited in full]

Who are worthy to understand this *Tantrāloka*? Those rare persons are worthy to understand this *Tantrāloka* of mine who have absolutely freed themselves from all impurities (*āṇavamala*, *māyīyamala*, and *kārmamala*) and who are *parāvarājñāḥ*, who have acknowledged the truth of the first and the last, who have acknowledged the truth of ‘*a*’ and ‘*ha*’, who have acknowledged the truth of *aham* (universal-I, what is uniAbhinavagupta’s versal-I),⁸⁴⁷ and *śiva sadbhāva mayā*, who are

established in the state of Śiva-consciousness, established in the state of Śiva. Those are worthy, those masters (*guravah*, those masters) are worthy to understand this *Tantrāloka* of mine. This *Tantrāloka* is not meant for disciples. This *Tantrāloka* is meant for masters to understand. Because (*yatas*) *tat pravicārane*, so, if this is so, *tat* (thus), *dveśakalaṅka-hāniyācñā viphala*, why should I say that that person is worthy and that person is not worthy to read this *Tantrāloka* of mine? So I have, in brief words, explained that the *Tantrāloka* can be understood by those masters who have absolutely removed all impurities, who have perceived the state of *aham* (universal-I), and who are established in the state of Śiva. Those are worthy to understand this *Tantrāloka*, not others.

The next [*śloka*]:

CONCLUSION OF TANTRALOKA FIRST ĀHNIKA

[Abhinavagupta's concluding *śloka*.]

Audio 12 - 31:02

तन्त्रालोकेऽभिनवरचितेऽमुत्र विज्ञानसत्ता-
भेदोद्गारप्रकटनपटावाहिकेऽस्मिन्समाप्तिः ।

*tantrāloke'bhinavaracite'mutra vijñānasattā /
bhedodgāraprakaṭanapaṭāvāhnikē'sminsamāptih //*

Thus, in this first *āhnikā* of the *Tantrāloka*, here ends the first *āhnikā* of the *Tantrāloka* (*asmin tantrāloke, asmin samāptih*, thus ends the first *āhnikā* of the *Tantrāloka*), which is composed by Abhinavagupta (*abhinavaracite*). And this first *āhnikā* is *vijñāna sattā bheda udgāra prakaṭana paṭau*, this *āhnikā* is bent upon clearing the differentiated perceptions of the means (*āṇavopāya, sāktopāya, śāmbhavopāya*, and *anupāya*).

SCHOLAR: “*Vijñāna*” here means, *upāya*.

SWAMIJI: “*Vijñāna*” means *upāya* there. *Vijñāna sattā bheda udgāra prakaṭana paṭau asmin samāptih*, so ends this *āhnikā* of the *Tantrāloka*.

JOHN: *Jai Guru Deva!*

SWAMIJI: Jayaratha’s *śloka* is also best. Jayaratha, the commentator of the *Tantrāloka*, was not a disciple of Abhinavagupta, but he had respect for Abhinavagupta, so he has commentated on his work. Otherwise, it was no use to comment [upon Abhinavagupta’s] work as [Jayaratha] was from another order.⁸⁴⁸

Audio 12 - 32:33

श्रीशृङ्गाररथादवाप्य कृतिनो जन्मानवद्यक्रमं
 श्रीमच्छङ्खधरात्परं परिचयं विद्यासु सर्वास्वपि ।
 श्रीकल्याणतनोः शिवादधिगमं सर्वागमानामपि
 व्याख्यातं प्रथमाहिकं जयरथेनात्रावधेयं बुधैः ॥

śrīśṛṅgārarathādavāpya kṛtino janmānavadyakramam
 śrīmacchankhadharātparāmparicayam̄ vidyāsu
 sarvāsvapi / śrīkalyāṇatanoḥ śivādadhidigamam̄
 sarvāgamānāmapi vyākhyātam̄ prathamāhnikam̄
 jayarathen-ātrāvadheyam̄ budhaiḥ //⁸⁴⁹

Thus, Jayaratha has commentated upon the first *āhnikā* of the *Tantrāloka*; Jayaratha, who was śrī śṛṅgārarathādavāpya kṛtino janmānavadya kramam̄, who had got existence of [his] body from Śṛṅgāraratha. So, Śṛṅgāraratha was his father. Anavadya kramam janma, I have got this *janma* from Śṛṅgāraratha, and that *janma* of mine, that birth of mine, was absolutely flawless, faultless, absolutely great; *anavadya*, there was no defect, absolutely defect-less.

SCHOLAR: In its *krama*. Its *krama* was without defect.

SWAMIJI: Yes.

SCHOLAR: Its process.

SWAMIJI: Yes. Śrīmat ṣaṅkhadharāt param̄ paricayam̄ vidyāsu sarvāsva, and all information of knowledge I have got from Śrī Ṣaṅkhadharā. Ṣaṅkhadharā was my master of theory. All theory I understood from Ṣaṅkhadharā, my master. Śrīkalyāṇatanoḥ śivādadhidigamam̄ sarvāgama, and I got all information of all secrets of the *tantras* [from he] who was absolutely one with Śiva, Śrī Kalyāṇa. Śrī Kalyāṇa was his spiritual master. Ṣaṅkhadharā was his . . .

JOHN: *Vidyā guru.*

SWAMIJI: . . . *vidyā guru.*⁸⁵⁰

DEVOTEE: *Paricaya?*

SWAMIJI: *Paricaya* means, information. Śrī kalyāṇatanoḥ śivādadhidigamam̄ sarvāgamānām̄ api vyākhyātam̄ pratham̄ āhnikam̄ jayarathena āṣu. So, Jayaratha has commented upon the first *āhnikā* of the *Tantrāloka*. This must be accepted by those who have got absolute, complete information; *buddhaiḥ*, those who are informed already, they must know this.

Audio 12 - 35:12

HERE ENDS THE FIRST ĀHNIKA OF THE TANTRĀLOKA

JAI GURU DEVA

¹ “Pañcamukhagupta means, he has five energies: *cit śakti* (the energy of consciousness), *ānanda śakti* (the energy of bliss), *icchā śakti* (the energy of will), *jñāna śakti* (the energy of knowledge), and *kriyā śakti* (the energy of action). These are the five faces of Lord Śiva. A great father is recognized by these five energies.” *Parātriśikā Vivaraṇa*, with the commentary of Abhinavagupta, translation and additional commentary by Swami Lakshmanjoo (LJA archive, 1982-85).

² *Pramāṭr bhāva*, *pramāṇa bhāva*, and *prameya bhāva*, respectively. See [Appendix 3, p374](#).

³ *Pratibhā*: intuitive knowledge, intuition, divination. “*Pratibhā* means, the shining of knowledge within your own nature, within your own Self. The rise of this knowledge comes from your own Self without dependence on the *sāstras* (scripture) and *ācaryas* (masters).” *Tantrāloka* of Abhinavagupta, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1972-1981) 13.132.

“And that not-depending on any other agency is called supreme *Pratibhā devī*, that is the independent energy of His will (*svātantrya*), which is *anuttarām*, absolutely supreme.” Ibid., 3.66. “*Pratibhā* is *nirvikalpa*.” *Parātriśikā Vivaraṇa* (LJA archive). *Nirvikalpa* (thoughtless-ness) will be discussed throughout *Tantrāloka*. (See [Appendix 4, p374](#).)

⁴ The following paraphrase from the *Parātriśikā Laghu Vṛtti* explains the relationship between Parabhairava (Supreme Bhairava) and the goddess (Bhairava *yoginī*) who governs the three energies of consciousness (*pramāṭr*, *pramāṇa*, and *prameya*; subjective, cognitive, and objective consciousness, respectively). “O Devī, *parabhairavīyām śakti trayam*, these three energies are concerned with supreme Bhairava [because] this heart of Bhairava is always functioning in a threefold (triple) movement. Where there is will, there is knowledge; where there is knowledge, there is action; where there is action, there is everything. So, this is *trikona mandala*, and *trikona mandala* is always in movement, it is never *nispanda* (without movement). This is the heart of Bhairava and this Bhairavanātha is the essence of Bhairavī. The whole universe is the essence of Bhairava and Bhairava is the essence of the universe. There is not at all the slightest difference between Bhairava and the world. This is the philosophy of the Trika system. So, the attainment of the universal heart of Bhairava, which is no other than being in the trance of Bhairava and Bhairavī, bestows one liberation from repeated births and deaths, not in the end of life, but *jīvata eva*, in life also; not in this very life, [but] now!” *Parātriśikā Laghvṛtti*, with the commentary of Abhinavagupta, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1982).

See [Appendix 1 \(p369\)](#) for a detailed explanation of Bhairava. See verse 95 for an understanding of why Lord Śiva is nominated as Bhairava. See [Appendix 2 \(p372\)](#) for an explanation of the 36 elements (*tattvas*) of Kashmir Shaivism.

⁵ *Icchā śakti*, *jñāna śakti*, and *kriyā śakti*, respectively.

⁶ The weapon of knowledge (*jñāna śakti*). In verses 2, 3, and 4, Abhinavagupta has given the order of the three energies of Parabhairava as supreme (*parā*), inferior (*aparā*), and medium (*parāparā*), respectively, which differs from the order given in the *Mālinīvijaya tantra*. In his commentary on verses 192-193, Swamiji explains that this order is given by Abhinavagupta because *parāparā* cannot be explained without first explaining *aparā*.

⁷ Also spelled *jagadānanda*. Lit., “rejoicing the world.” Kashmir Shaivism recognises seven states of *ānanda* (bliss), which are listed as *nijānanda*, *nirānanda*, *parānanda*, *brahmānanda*, *mahānanda*, *cidānanda*, and *jagadānanda*. See [Appendix 5 \(p378\)](#) for explanation of these seven states of *ānanda*.

⁸ *Ānavamala*, *māyīyamala*, and *kārmamala*. (See [Appendix 6 \(p385\)](#) for explanation of *malas*.) See also *Kashmir Shaivism—The Secret Supreme*, Swami Lakshmanjoo, ed. John Hughes (Universal Shaiva Fellowship, Los Angeles, 1985-2015), “The Threefold Impurities – *Malas*,” 7.47-49.

⁹ *Abheda* (monistic), *bhedābheda* (monistic-cum-dualistic), *bheda* (dualistic).

¹⁰ *Bahuvrīhi* is compound word that refers to a subject by nominating a particular attribute or quality of the subject. It is composed of an adjective followed by a noun, e.g., someone whose hair is red is called a redhead.

¹¹ Although *svātantrya śakti* is generally understood to be the principal and defining energy/nature of Lord Śiva,

in this instance Abhinavagupta lists *svātantrya śakti* as one amongst three energies of Lord Śiva. It cannot, therefore, be a *bahuvrīhi* compound.

12 Jayaratha wrote this commentary on the *Tantrāloka* about 200 years after its composition. To this day, his commentary is held as the authoritative work on the *Tantrāloka*. Although holding Jayaratha in high regard, Swamiji observed that since he was not connected with the oral tradition of Kashmir Shaivism, he had in numerous places misinterpreted Abhinavagupta's teaching.

13 *Svātantrya śakti* (absolute freedom) is *parā* (viz., *abheda*), *krama saṃśisṛkṣā* (the will to give rise to succession) is *parāparā* (viz., *bhedābheda*), and *kramātmatā* (the world of succession) is *aparā* (viz., *bheda*). "Parā is the monistic class of energies, the monodualistic class of energies is *parāparā*, and the dualistic class of energies is the *aparā* class." *Parātrīśikā Vivaraṇa* (LJA archives).

14 "That is the *svātantrya* (absolute independence), that is *kartṛtvam* (pure action), and that is *īśvaratā* (lordship), that is everything. When you see the outside situated inside and the inside situated outside, that is the reality of Lord Śiva. The real state of *jagadānanda* is that." *Tantrāloka* 6.238 (LJA archive). "Svātantrya śakti is His free will. Whatever He wishes, that is *svātantrya śakti*. *Svātantrya śakti* is the germ of all His five energies. He has got five energies: *cit śakti* (energy of consciousness), *ānanda śakti* (energy of bliss), energy of will (*icchā śakti*), energy of knowledge (*jñāna śakti*), and the energy of action (*kriyā śakti*). All these five energies of God consciousness are produced by His *svātantrya śakti* of freedom, of [His] free power. And *cit śakti* is actually based on His nature [viz., Śiva *tattva*], *ānanda śakti* is based on His Śakti (Pārvatī), *icchā śakti* is based on Sadāśiva, and *jñāna śakti* (the energy of knowledge) is based on Īśvara, and the energy of *kriyā* is based on Śuddhavidyā. All these five pure states of Lord Śiva are one with Lord Śiva. *Cit śakti* indicates Lord Śiva's actual position, *ānanda śakti* indicates Lord Śiva's position of Śakti, and *icchā śakti* indicates Lord Śiva's position of Sadāśiva, and *jñāna śakti* indicates His position in Īśvara, and Śuddhavidyā is [His] fifth position [viz., *kriyā śakti*]. All these five positions are filled with God consciousness. Below that is the scale of *māya*, illusion. That will go from *māya* to earth." Swami Lakshmanjoo, trans., *Special Verses on Practice, Selected Verses from Various Text on Kashmir Shaivism*, LJA archive, 1988, verse 13. See [Appendix 7 \(p387\)](#) for a further explanation of *svātantrya*.

15 Another name for Gaṇeśa, Lord Śiva and Pārvatī's son. "The creator of obstacles and the remover of the obstacles is Gaṇapati." *Tantrāloka* 6.69 (LJA archive). "Ganeśa is also [Lord Śiva and Pārvatī's] doorkeeper, and that is the breath. In the cycle of breathing in and out, this is the kingdom of Hanumān. At that junction point is the kingdom of Gaṇeśa." *Special Verses on Practice* (LJA archive).

16 Wheel (*cakra*) of energy (*śakti*).

17 *Svātantrya*, *krama saṃśisṛkṣā*, and *kramātmatā*, respectively.

18 The lord of the *cakras*.

19 "The Kula System was introduced in Kashmir in the beginning of the fifth century A.D. by Śrī Macchandanātha. Later, in the ninth century, because its teachings had become distorted, it was reintroduced by Sumatinātha. In the line of masters that followed from Sumatinātha, Somanātha was his disciple. Śambhunātha was the disciple of Somanātha, and the great Abhinavagupta was the disciple of Śambhunātha." *Kashmir Shaivism-The Secret Supreme*, "The Schools of Kashmir Śaivism," 19.129.

20 A substance used in India to paint earthen pots and the bases of trees. *Geru* is a partially decomposed hematite (iron peroxide).

21 The substance (*dravya*) of red chalk (*gairika*), etc. (*ādi*).

22 Among the many definitions of *rāga* are: the act of coloring or dyeing; color, hue, tint, dye, esp. red color, redness; love, affection or sympathy for, vehement desire of, interest or joy or delight in.

23 "Svātantrya śakti and *māyā* are one, yet they are different in the sense that *svātantrya śakti* is that state of energy which can produce the power of going down and coming up again, both at will, whereas *māyā* will only give you the strength of going down and not the ability of rising up again. Once you have come down, you cannot move up again. This is the reality of the state of *māyā*. It binds you. *Māyā śakti* is that universal energy which is owned by the individual being, the individual soul, and when that same universal energy is owned by the universal Being, it is called *svātantrya śakti*. *Svātantrya śakti* is pure universal energy. Impure universal energy is *māyā*. It is only the formation that changes through a difference of vision. When you experience *svātantrya śakti* in a crooked way, it becomes *māyā śakti* for you, and when you realize that same *māyā śakti* in Reality, then that *māyā śakti* becomes *svātantrya śakti* for you." *Kashmir Shaivism-The Secret Supreme*, "The Three Impurities (*Malas*)," 7.47.

24 One of the five *kañcukas* (coverings), which are the productions of *māyā*, that comprise the limited individual. See [Appendix 8 \(p390\)](#) for a detailed explanation of the *kañcukas*.

25 "In Kashmir Shaivism, *māyā* has three aspects: *māyā śakti* (the energy of *māyā*), *māyā tattva* (the state or

element of *māyā*), and *māyā granthi* (the illusive power of *māyā*). Abhinavagupta explains these three aspects of *māyā* at length in the 8th and 9th ānika of *Tantrāloka*.

26 *Bhaṭṭanārāyaṇa*: “Lord Śiva is the greatest artist I have ever seen, I have ever come to know. Because He is such an artist that *nirupādāna saṁbhāram* and *abhittau eva tanvate*, He draws this sketch of one hundred and eighteen worlds without any basis, without any paper, without any pen, without any ink, without any colors, without any pencils.” *Stava Cintāmaṇi of Bhaṭṭanārāyaṇa*, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1980-81), verse 9.

27 The *kañcuka* (covering) of limited action.

28 “All these elements from *māyā* to *prthvī* are just the expansion of His energy, His *svātantrya śakti*.” *Tantrāloka* 9.156 (LJA archive). (See [Appendix 2 \(p372\)](#) for a list of the 36 elements (*tattvas*).) “Directly, universal consciousness can never travel to individual consciousness unless universal consciousness is absolutely disconnected. *Māyā* is the disconnecting element from God consciousness. *Kalā* (limited action) is the connecting element to that dead being in some limited thing. So, he does something by *kalā*. When he does something, then individuality shines. Otherwise, direct from God consciousness, individual consciousness would never come in existence.” *Tantrāloka* 9.175-6 (LJA archive).

29 A river that runs through the southern Indian state of Tamil Nadu.

30 Durvāsa Ṛṣi’s son, Tryambakanātha, was the founder of the monistic school of Śaivism. See *Kashmir Shaivism—The Secret Supreme*, “The Birth of the *Tantras*,” 90.

31 Śrīkaṇṭhanātha was an incarnation of Lord Śiva who appeared at the beginning of Kaliyuga. He initiated Durvāsa Ṛṣi in the *Bhairava tantra* and instructed him to disseminate its teachings throughout the world. *Ibid.*

32 Maheśvara was Abhinavagupta’s teacher of Śrīsantāna, the school of mono-dualistic thought in Shaivism. This mono-dualistic school of Shaivism was founded by Śrīnātha, one of the three mind-born sons of Durvāsa Ṛṣi. Bhūtirāja revealed the meaning of the *Bhagavad Gītā* to Abhinavagupta and also taught him *Brahmavidyā*, the technique of leaving one’s body at the time of death (*utkrāntīḥ*). See *Tantrāloka* 14.32-41. Though Bhūtirāja was a revered master of the Krama System, it is said that he was not Abhinavagupta’s teacher in that particular system.

33 That is, the Pratyabhijñā system. See *The Secret Supreme*, “The Schools of Kashmir Shaivism,” 130.

34 Swamiji generally defines *parāmarśa* as “supreme awareness.” In Kashmir Shaivism, *parāmarśa* is synonymous with *nāda* (sound) and *vimarśa* (awareness). See [Appendix 9 \(p392\)](#) for an explanation of *parāmarśa*.

35 Somānanda was the master of Utpaladeva. “Somānanda was the reproducer of the Pratyabhijñā system, the Theory of Recognition. It was lying secretly in the *tantras*.” Swami Lakshmanjoo, trans., *Spanda Samdoha* (LJA archive). Although Somānanda was considered to be the founder of the Pratyabhijñā system, it was his disciple Utpaladeva who introduced the title Pratyabhijñā, the Theory of Recognition, and it was Utpaladeva who wrote extensively on that system.

36 Lakṣmaṇagupta was Utpaladeva’s chief disciple and Abhinavagupta’s teacher in the Pratyabhijñā system.

37 The fullness (*pūrṇa*) of bliss (*ānanda*).

38 Lit., a female attendant. In Kashmir Shaivism, particularly in the Kaula system, it was required for the master to have a *dūti*. With reference to Kula system, Swami Lakshmanjoo tells us that, “If a lady (*dūti*) is not there along with the master, then the master has no authority to initiate.” (*Tantrāloka* 5, LJA archive, concluding remarks.)

39 “The Trika system (Kashmir Shaivism) is comprised of four subsystems: the Pratyabhijñā system, the Kula system, the Krama system, and the Spanda system. These four systems, which form the one thought of the Trika system, all accept, and are based on, the same scriptures. Kashmir Śaivism is known as the Pure Trika System. The word Trika means, the threefold science of man and his world. In the idea of Trika, there are three energies: *parā* (supreme), *aparā* (lowest), and *parāparā* (the combination of the lowest and the highest). These three primary energies represent the threefold activities of the world. In the thought of Trika, therefore, it is admitted that this whole universe and every action in it, whether spiritual, physical, or worldly, is existing in these three energies. The Trika philosophy is meant for any human being without restriction of caste, creed, or color. Its purpose is to enable you to rise from individuality to universality.” *Kashmir Shaivism—The Secret Supreme*, 19.129.

naraśaktisivātmakam trikam hrdaye yā vinidhāya bhāsayet /

praṇamāmi parāmanuttarām nijabhāsām pratibhācamatkṛtim //

“*Nara śakti śivātmakam trikam*. In fact, this whole universe is threefold. Either it is in the state of Nara (individual soul), or it is in its energy (Śakti), or it is Śiva, i.e., Śiva, Śakti, and Nara (supreme, medium, and

inferior). The inferior state of God consciousness is found in the individual soul, and the medium state of God consciousness is found in Śakti, and the supreme state of God consciousness is established in the state of Śiva. And this is the philosophy of Trika. Trika does not mean that it is the state of Śiva only. Trika absorbs, digests, Nara and Śakti, these both elements in one—that is Trika. When these threefold elements are digested in one nature, that is Trika.” *Parātriśikā Vivaraṇa*, introduction, verse 3, (LJA archive).

40 *Paddhataya*.

41 A title of respect. Bhaṭṭa means “my lord” and *nātha* means “refuge.”

42 “[Śambhunātha] was a complete master for all the schools of Śaivism.” *Tantrāloka* 13.346 (LJA archive). “[Abhinavagupta] says that Śambhunātha was the sun of the *māthikā*, [where disciples reside with master], of Trayambaka, the Trayambaka school. Tryambaka is a monistic school.” *Tantrāloka* 6.88 (LJA archive). *Kashmir Shaivism—Secret Supreme*, “The Schools of Kashmir Shaivism,” 19.129.

43 *Bhaṭṭārikā*, a noble lady.

44 See footnote 40.

45 Śambhunātha and his *dūti*.

46 A snare, trap, noose, tie, bond, cord, chain, or fetter.

47 “Because their mind is distracted towards worldly pleasures. The more you are entangled in worldly pleasures, the more you remain away from God consciousness.” Swami Lakshmanjoo, trans., *Bhagavad Gita—In the Light of Kashmir Shaivism* (with original video), ed. John Hughes (LJA, 2013), verse 2.45.

48 Knowledge flowing through the line of masters.

49 “The *Mālinīvijaya tantra* is the chief *tantra* for Kashmir Śaivism.” *Tantrāloka* 13.198 (LJA archive).

50 Viz., Śiva *tantras*, Rudra *tantras*, and Bhairava *tantras*, respectively.

51 Although *jñānis* are considered to be more elevated than *yogis* in Shaivism, in this case Swamiji is referring to those who are just scholars (*pandits*), who are not necessarily given to practise.

52 An established doctrine or tradition transmitted from one teacher to another.

53 The succession (*krama*) of masters (*guru*) and disciples (*sīṣya*).

54 *Vākya*: Speech, saying, assertion, statement, command, words.

55 Here [in this text], it is the principal statement. Note: Abhinavagupta has also used this same verse in praise of his master, Śambhunātha, as one of the introductory *ślokas* of his *Tantrasāra*, his brief version of the *Tantrāloka*.

56 In his commentary, Jayaratha has concluded that all the previous verses were *ādi vākya*.

57 “The *malas* are just the absence of knowledge and not something substantial.” *Tantrāloka* 9.75 (LJA archive).

58 See [Appendix 6](#) (p385) for detailed explanation of the *malas*. See also *Kashmir Shaivism—The Secret Supreme*, 7.47-49.

59 The first line of verse 23 is a direct quote from the *Mālinīvijaya tantra* 1.23cd.

60 The individual soul.

61 *Baudhma ajñāna*.

62 *Pauruṣa ajñāna*.

63 Swamiji tells us that, “The creative course is beginning from Śiva to *pr̥thvi*” (*Parātriśikā Vivaraṇa*, LJA archive) and also that these 36 elements “flash forth simultaneously in a successive way.” *Tantrāloka* 9.215, (LJA archive). As Swamiji explains in his translation of verse 9.94 of the *Tantrāloka* (LJA archive), *āṇavamala* first arises in the state of Sadāśiva. The intellect (*buddhi tattva*) is created after the creation of *āṇavamala* (viz., Sadāśiva) and after the creation of the limited individual/*samsāra* (viz., *māyā* and the *kañcukas*) and therefore cannot be the cause of the individual’s bondage. See [Appendix 2](#) (p372) for a list of the 36 elements.

64 Opinion or assumption.

65 Spiritual ignorance.

66 Liberation.

67 The logical fault of over-extension; an unwarrantable stretch of a principle.

68 A reference to Jayaratha’s commentary: by the knowledge of (*jñeyasya*) the color blue (*nīla*) and pleasure (*sukha*), etc.

69 “In the first reading, when you unite these two *sūtras* with the letter *a*, it reads “*caitanyam ātmā, ajñānam bandha*.” When you do not unite them [with the letter *a*], then the reading will be “*caitanyam ātmā, jñānam bandha*.” So, the author defines the meaning of *jñāna* in two ways: *jñānam bandha* (knowing is bondage) and *ajñānam bandha* (not knowing is bondage). Thus, the meaning of the verse is, knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage. So, knowing (*jñānam*) is bondage and not knowing (*ajñānam*) is bondage. These two meanings arise from combining and not combining the words in the first two verses—“*caitanyam ātmā*” from the first verse and “*jñānam bandha*” from the second verse. Knowledge is bondage. What knowledge is bondage? Differentiated knowledge. What not-knowing is bondage? Not knowing your own undifferentiated Self. So, knowing individual consciousness as one’s own nature and not knowing universal consciousness as one’s own nature are both bondage.”

Swami Lakshmanjoo, trans., *Shiva Sutras—The Supreme Awakening*, ed. John Hughes (LJA, 2002-2015), 1.2.18-19.

70 *Caitanyam* means, the independent state of consciousness. *Ibid.*, 1.1.12.

71 An abstract noun, which refers to something that cannot be grasped by the senses.

72 A concrete noun, which refers to something that can be grasped by the senses.

73 “The author would use the word *cetanā* if he were to declare that other aspects, in addition to the aspect of complete independence (*svātantrya*), also existed in the state of Lord Śiva. But only one aspect exists and that is *svātantrya*.” *Shiva Sutras—The Supreme Awakening*, 1.1.12. “When *caitanya* becomes limited, it is transformed into the nature (*svarūpa*) of the intellect, and it becomes the intellect.” *Ibid.*, 1.3.24, fn10.

74 “*Caitanyamātmā*.” *Ibid.*, verse 2.

75 The formation or embodiment (*rūpa*) of consciousness (*cinmātra*), i.e., Lord Śiva.

76 That is, as combined and as separated.

77 The masters of other schools who have an incomplete knowledge and understanding of what liberation is.

78 *Saṃsāra* generally refers to the cycle of repeated births and deaths and every school agrees that *kārmamala* (the erroneous sense of doership) is the primary cause of reincarnation. Kashmir Shaivism, however, proclaims the existence of two subtler *malas* (*āṇavamala* and *māyīyamala*), which continue to inhibit the soul from realizing absolute freedom even after being released from the cycle of repeated births and deaths.

79 Literally, “*yoga* practice,” Yogācāra is one of the two principal schools of Mahāyana Buddhism that prescribes the overcoming of *kleśas* (afflictions) as the means towards liberation.

80 Literally, “intermediate,” Mādhyamikā is the second principal school of Mahāyana Buddhism, which was founded by Nāgārjuna.

81 The third among the six classical systems of Indian philosophy, Sāṃkhya literally means “pertaining to numbers.” Founded by Rṣi Kapila, the doctrine of Sāṃkhya posits the existence of 25 *tattvas* (elements), all which are incorporated in the 36 *tattvas* of Kashmir Shaivism. According to this dualistic system, there exists a multiplicity of souls (*puruṣas*), each of which exist independent of one another and of material nature (*prakṛti*). Sāṃkhya is the most widely incorporated systems in Indic philosophy. According to Sāṃkhya, knowledge alone is sufficient for the achievement of liberation (*mokṣa*).

82 The fourth of the six classical systems of Indian philosophy was formulated by Patañjali in his *Yoga Sūtras*. This system, which is considered to be an atheistic doctrine, wholly incorporates the doctrine of Sāṃkhya and provides systematic and practical guidelines for the achievement of liberation (*mokṣa*).

83 *Samāsa*.

84 *Vyāsa*.

85 Up to the point of their particular understanding of liberation.

86 In general, the Buddhist conception of liberation is the experience of *pralayākala** (viz., *sūnya* or *susupti*), which, according to Kashmir Shaivism, is a condition still mired by *āṇavamala* and *māyīyamala*. It is agreed, however, that the cycle of repeated births and deaths ceases at this stage on account of being freed from *kārmamala*. The *pralayākalin*, however, will again enter the cycle of *samsāra* after *mahāpralaya* (the great destruction). For Sāṃkhya-Yoga and Advaita Vedānta, the highest conception of liberation is the experience of *vijñānākala*, which is still mired by *āṇavamala*. As such, these conceptions of liberation are said to be incomplete. According to Kashmir Shaivism, complete liberation is not merely the cessation of repeated births and deaths (*samsāra*), but more significantly, the achievement of absolute freedom (*svātantrya sakti*), which is achieved only when *āṇavamala* has been completely destroyed, and this occurs only at the state of Śiva/Śakti. Swamiji tells us: “When *āṇavamala* is gone, everything is gone, and you have got entry in God consciousness.” *Tantrāloka* 9.120 (LJA archive). *See [Appendix 10 \(p394\)](#) for a discussion of the seven perceivers and their

associated *malas* (impurities).

87 The seed of *kārmamala* lies in *māyīyamala*.

88 Separately.

89 *Amśa* means a portion, and *amśāmśikāya* means forming a part of that portion. Here the sense is that *māyīyamala* and *kārmamala* are parts of *āṇavamala*.

90 For more on these two types of knowledge and ignorance, see [Appendix 11 \(p397\)](#).

91 Lit., a beast.

92 Lit., undoubted.

93 *A-priori*: reasoning or knowledge which proceeds from theoretical deduction, inference, or postulation, rather than from observation or experience.

94 Lord Śiva who has assumed the condition of an individual (*paśu*).

95 Substantial, real, true, genuine.

96 According to Kashmir Shaivism, the foundation of ignorance (*āṇavamala*) itself is a thought-less (*nirvikalpa*) condition because *nirvikalpa* always precedes, and is the very life of, ideation (*vikalpa*).

97 The scholar is referring to the first flow of perception (*prathama ābhāsa*, *prathama prasara*, *prathama ālocana*, *prathama anusarāndhāna*), which is the initial “appearance of God consciousness in universal objectivity.” Swami Lakshmanjoo, trans., *Śivastotrāvalī—Hymns to Shiva* by Utpaladeva, ed., John Hughes (Universal Shaiva Fellowship, Los Angeles, 2014), 9.5.

98 Contracted perception.

99 The scholar is referring to *pauruṣa ajñāna* and *pauruṣa jñāna*, respectively.

100 See [Appendix 8 \(p390\)](#) for an explanation of the six (*śat*) coverings (*kañcukas*). *Ābila* refers to the *puruṣa* who becomes confounded, confused, and who suffers pain and misfortune because of the *kañcukas*.

101 *Nirvikalpa*: thought-less or undifferentiated. Lit., not admitting an alternative, free from change or differences, admitting no doubt, not wavering, without hesitation or reflection. See [Appendix 4 \(p375\)](#).

102 The *avikalpitam* of *āṇavamala* (*pauruṣa ajñāna*) as explained in verse 38a.

103 *Pauruṣa ajñāna* (spiritual ignorance) and *bauddha ajñāna* (intellectual ignorance).

104 Physical initiation.

105 Abhinavagupta explains the subject of *vedha dīkṣā* (the initiation of piercing) in the 29th *āhnika* of the *Tantrāloka*. See [Appendix 12 \(p398\)](#) and also *Kashmir Shaivism—The Secret Supreme*, chapter 18, “Variations in the Rise of Prāṇa Kuṇḍalinī.”

106 Embodied liberation.

107 His *pauruṣa ajñāna* (spiritual ignorance) is still *avikalpitam*. “He considers that, ‘It is my own real knowledge; that differentiated knowledge and differentiated perception of being is my own.’ That is *avikalpitam*. It is *vāstavam* (real) from his point of view.” Extract from Swamiji’s commentary on verse 37 above.

108 *Pauruṣa jñāna* alone.

109 Abhinavagupta will explain in verse 49 how the acquisition of spiritual knowledge alone, although short-lived without the support of intellectual knowledge, is indeed capable of liberating an individual at the point of death.

110 Although that is not what is meant in this instance, Swamiji tells us: “The master must be established in God consciousness which has come in his experience by getting entry in *svātantrya*; *svātantrya*, which makes him one with Lord Śiva. *Sa eva hi guruḥ kārya*, thatguru you must find out for getting initiation in these rituals. *Tato asau dīkṣane kṣamāḥ*, he is the perfect master to handle these rituals, no other master. That master who is only authorized in rituals without [personally] getting entry in God consciousness is not fit to become a master. He knows rituals but he has not *āveśa*, he has not experienced the entry of God consciousness, so he is not a fit master for this.” *Tantrāloka* 15.38 (LJA archive).

111 The three *upāyas* (practical means) that are prescribed in Trika are *śāmbhavopāya*, *śāktopāya*, and *āṇavopāya*. Abhinavagupta introduces the subject of the *upāyas* in verse 70, and discusses the three *upāyas* in great detail from verse 139 onwards. See [Appendix 25 \(p418\)](#) for a detailed explanation of the *upāyas*.

112 Monistic scripture/doctrine.

113 That is, in order for an initiation to produce the desired result: embodied liberation.

114 Lord Śiva (*jñeyatattva*).

115 *Advaita śāstra* (non-dual scripture) refers to the Bhairava śāstras, the monistic scriptures of Kashmir Shaivism, which are the substance of the *Tantrāloka*.

116 On account of the production (*sambhava*) of differentiated thoughts (*vikalpa*).

117 *Pauruṣa jñāna*.

118 “Ignorance is knowledge but [knowledge] in differentiated form,” viz., differentiated thoughts (*vikalpas*). From Swamiji’s translation of verse 26 above. This will be discussed further in verse 51.

119 Traditionally the word *bhūta* means, ghosts or spirits, but Swamiji tells us, “By *bhūta* you must know that *śarīra* (the body) is *bhūta*, breath (*prāṇa*) is *bhūta*, and objects are *bhūta*. *Shiva Sutras—The Supreme Awakening*, 1.20.63

120 *Brahmavidyā* is the procedure to be adopted at the time of death. This technique known as *utkrānti* was taught to Abhinavagupta by the illustrious master, Bhūtirāja. Chapter 19 of the *Tantrāloka* gives details of *utkrānti*. See verse 280.

121 Differentiated thoughts.

122 “I am thin,” “I am stout,” “I am emaciated,” “I am happy,” “I am sad,” “I am weak,” respectively. In other words, he has differentiated thoughts.

123 Intellect limited by differentiated thought.

124 A Hindi expression, which literally means “enough,” is often used by Swamiji to signify the end of a topic or subject.

125 See [Appendix 13 \(p399\)](#) for an explanation of “the light of Godconsciousness,” *prakāśa* and *vimarśa*.

126 Any given object.

127 It is not similar (*sadr̄śa*) to an inert object such as a wall (*kudya*).

128 Every notion, be it an affirmation or a denial, occurs in the field of consciousness, which is full of life, and is therefore unlike an inert object.

129 Inert, lifeless.

130 “*Cetayati iti cetanah*, the conscious Being is that who makes others conscious, and *sarva jñāna kriyā svatantrah*, who is independent in each and every knowledge and each and every action.” *Śiva Sūtras* of Vasugupta, with the *Vimarśinī* (commentary) of Kṣemarāja, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1975), 1.1.

131 Lit., statements of reasons or arguments, assigning a cause, disputation.

132 Constituent parts; form, figure, shape, appearance, or aspect.

133 *Cit* and *acit* (*jaṭa*), respectively.

134 The substratum of enjoyment.

135 *Āśraya*: that to which anything is annexed or with which anything is closely connected or on which anything depends or rests.

136 The lord (Īśvara) of the world (*bhuvana*).

137 The superintended or governed.

138 The superintendent or governor.

139 The enjoyer.

140 “*Kṣetrajña* means, this body is the field for sowing the seeds of *karma*. *Etadyo veda*, and the person who indulges in this body, he is *kṣetrajña*. *Kṣetrajña* means, he is *jīva*, a limited soul. This body is *kṣetra* (*kṣetra* means, the field in which you sow your *karmas*) and *kṣetrajña* is the limited soul who is entangled in actions and he gets its fruits.” *Bhagavad Gita in the Light of Kashmir Shaivism*, Swami Lakshmanjoo, ed. John Hughes (Lakshmanjoo Academy Book Series, Los Angeles, 2015), 13.2.

141 Lit., beast-like, or limited subjects.

142 Jayaratha’s commentary.

143 “This junction is actually the fourth state, *turya*.” *Kashmir Shaivism—The Secret Supreme*, 107. See [Appendix 14 \(p401\)](#) for an explanation of *turya* and *turyātītā*.

144 “[Śakti] is potential energy and [*vyāpinī* is the energy of] potential expansion (*vyāpinī* is universal potential

expansion)." *Tantrāloka* 6.164a (LJA archive). "Samanā is that energy which digests time, the sphere of time; time is no more existing." Ibid., 8.190a. "According to our Trika system, they reside in the thirty-fifth element-[the energies of] śakti, vyāpinī, and samanā." Ibid., 15.314. "Śakti is aparā, vyāpinī is parāparā energy, samanā is parā energy. Is this the correct [order of] śakti, vyāpinī, and samanā, [that] the lowest one is śakti, [then] vyāpinī, and [then] samanā? It cannot be understood because it is svātantrya, which is akrama, it is beyond succession." *Parātriśikā Vivaraṇa* (LJA archive). "There is no difference between śakti, vyāpinī, and samanā. They are not one above another. In no case are they one above another. They are in one level." *Tantrāloka* 15.313 (LJA archive).

145 "Nāda (sound) means, I-consciousness, God consciousness, supreme I-consciousness (*aham parāmarṣa*). There are two positions of Śiva: one is *prakāśa* and another is *vimarṣa*, one is *bindu* and another is *nāda* (*bindu* is *prakāśa*, *nāda* is *vimarṣa*). When *bindu* is there, He is in full bliss. When He understands [i.e., is aware of] that full bliss, there is *nāda*, that is *nāda*. When He feels this blissful state as His own nature, that is *prakāśa*. When He feels, "That blissful state is My glory," that is *vimarṣa*. When He feels that, "This blissful state is My being," that is Śiva. When He believes that, "This is My glory," that is Śakti. The cycle of glory is residing in Śakti and the cycle of *prakāśa* is residing in Śiva—both are in one. That is indicated by *visarga* in Śiva, [the vowel] 'ah' (:). So, *vimarṣa* śakti is

the supreme *parā parameśvarī* attributed to *svātantrya* śakti. It is the intensity of the independence of the *svātantrya* of Bhairava—this *vimarṣa* śakti." *Parātriśikā Vivaraṇa* (LJA archive). "Vimarṣa and *parāmarṣa* will go in one sense. *Parāmarṣa* is the same and *vimarṣa* is the same here. *Parāmarṣa* means, complete I-consciousness." *Tantrāloka* 3.200 (LJA archive). See [Appendix 9 \(p392\)](#) for an explanation of *parāmarṣa*, and also [Appendix 13 \(p399\)](#) for an explanation of *prakāśa* and *vimarṣa*.

146 Lit., a mystical or sacred syllable.

147 In Kashmir Shaivism, Śiva *praṇava* is also referred to as 'hūṁ'. See Swami Lakshmanjoo, trans., *Vijñāna Bhairava—The Manual for Self Realization* (with original audio), ed. John Hughes (LJA, Los Angeles, 2007-2015), verse 39.

148 According to Jayaratha, only *mantra* is in contact (*sambhinna*) with *bindu* and *nāda*.

149 Swamiji is using *vyoma* in the sense of "expansion" or "pervasion" of all the six states.

150 A figure of speech in which the nomination of a part refers to the whole.

151 Viz., animate and inanimate (conscious and inert).

152 Omniform.

153 Absolute freedom, independence. See [Appendix 7 \(p387\)](#) for an explanation of *svātantrya*.

154 Śiva and His energy (*svātantrya* śakti).

155 *Mātā* is derived from *māṭr*, which means "measurer" or "knower," viz., *pramātā*.

156 That is, illumination.

157 Differentiated-ness.

158 Consequently, these three *upāyas* are also known as *icchopāya*, *jñānopāya*, and *kriyopāya*, respectively. The *upāyas* will be explained in detail from verse 139 onwards.

159 "At the first start, there is only sensation, *nirvikalpa* (thoughtless). You can't understand what it is. It is just one with Śiva." *Parātriśikā Vivaraṇa* (LJA archive). "That is *prathamā ābhāsa*, *prathamā prasara*, the first flow, the first flow outside. At that first flow, you have to watch. You can't watch That, because It is not watched, It is the watcher." Ibid. (LJA archive). See verses 145-6.

160 Referring to the two instances of 'na' (not) in "na cāsau paramārthena na kiñcidbhāsanādṛye."

161 But also (*api tu*) something (*kiñcit*), but also (*api tu*) everything (*sarvam*)—the formation (*rūpatvāt*) of the light of God-consciousness (*prakāśa*).

162 That which is vividly or predominantly (*udreka*) produced (*janaka*) from self-power (*svaśakti*).

163 Just as one particular energy can be utilized (nominated) out of the many energies inherent to fire, in the same way, a particular energy can be nominated out of the infinite energies inherent to *svātantrya* śakti.

164 The means (*upāya*) and the state of the meant (*upeya*). In his commentary on verse 165, Swamiji explains that, "These means are many, but the meant is only one."

165 "Be attached to your own practice. It will carry you to *śāktopāya* and *śāmbhavopāya* by its own way. There are thousand ways, and the way that has been selected by your master is the best, is the divine way for you." *Vijñāna Bhairava—The Manual for Self Realization*, page 3, fn 9.

[166](#) “The difference between *turya* and *turyātītā* is, in *turya*, you find in *samādhi* that this whole universe is existing there in a seed form, a germ. The strength, the energy, of universal existence is existing there, but here he has [yet] to come out [into activity]. In *turyātītā*, he comes out in action and feels universal consciousness. This is the difference between *turya* and *turyātītā*. So, *turyātītā* is just like *jagadānanda* and *turya* is *cidānanda*.” *Tantrāloka* 10.288 (LJA archive). See [Appendix 14 \(p401\)](#) for more on *turya* and *turyātītā*.

[167](#) “*Unmīlanā samādhi* is experienced in *turyātītā* and *nimīlanā samādhi* is experienced in *turya*. This is the difference between *turya* and *turyātītā*. *Nimīlanā samādhi* means, absorption of universal consciousness. When universal consciousness is absorbed in your nature, that is *turya*. When universal consciousness is expanded everywhere, that is *turyātītā*.” *Ibid.*, 10.288. See [Appendix 15 \(p403\)](#) for explanation of *unmīlanā* and *nimīlanā samādhi*.

[168](#) That is, He reveals Himself with *aṁśas* (with parts, divisions).

[169](#) The energy-holder (*śaktimat*) and the course (*krama*) of His energies (*śakti*).

[170](#) “It is not a Vaiṣṇava *tantra*, it is a dualistic *tantra*—the *Kirāṇa tantra*. Nārāyaṇa is teaching His driver (Lord Garuḍa).” *Tantrāloka* 15.18 (LJA archive).

[171](#) That desire flows (*prasara*) within oneself (*svayameva*).

[172](#) Perception, experience.

[173](#) Directly perceptible.

[174](#) *Nāda* is *vimarśa* and *bindu* is *prakāśa*.

[175](#) See verse 66.

[176](#) Knowledge and action, respectively.

[177](#) Exhale and inhale, respectively.

[178](#) See *Special Verses on Practice*, vs. 14 (LJA archives).

[179](#) All are possessed by Lord Śiva. For a detailed explanation of the six-fold path (*saḍadhvan*), which consists of five circles, thirty-six elements, and one hundred and eighteen worlds, along with letters, words, and sentences, see [Appendix 16 \(403\)](#). See also *Kashmir Shaivism—The Secret Supreme*, chapter 2, “The Sixfold Path of the Universe (*Saḍadhvan*).”

[180](#) See *Special Verses on Practice*, (LJA archives), verse 12.

[181](#) “These five acts of Lord Śiva, *turyamityapi*, actually these five acts are residing in *turya*, in His God consciousness. *Sṛṣṭi* (creation) is in God consciousness, protection (*sthiti*) is in God consciousness, and *samihāra* (destruction) is in God consciousness, concealing is in God consciousness, and revealing is in God consciousness. For this purpose, [Abhinavagupta] has put the sixth one. The sixth one is *turya*. *Turya* is the basis of all these five acts of Lord Śiva. These five acts are *devasya* (of the Lord), *bahu-śakti-tva-jṛmbhitam*, just the glamour of His energies.” *Ibid.*, 12. See *Kashmir Shaivism—The Secret Supreme*, 110.65-66, “The Five Great Acts of Lord Śiva (*Pañcakṛtyavidhiḥ*).”

[182](#) See *Special Verses on Practice*, (LJA Archives), verse 10.

[183](#) “This state of *turya* is all-active because this state of *turya* operates *jāgrat*, operates *svapna*, operates *susupti*. These three states are operated by *turya*. And [*turya*] is *anāmayā*, without any sickness, there is no trouble. If there is trouble in *jāgrat* and *svapna*, then it is connected with *jāgrat* [and *svapna*], it is not connected with *turya*. *Turya* is without trouble, there is no trouble. If you are once situated, established, in the *turya* state, [then] in *jāgrat avastha* you will find always bliss, in *svapna* you will find bliss, and in *susupti* also you will be blissful.” *Tantrāloka* 10.271-278 (LJA archive). “This state of *turya* is *rūpakaṭvāt udāśināt cyuteyam*, it is beyond *rūpa*, beyond the individual surface of consciousness, and it has gone beyond the level of ignoring the universal energies [as in *susupti*]. . . . Universal energies are existing there but in another coating; the coating is divine in *turya*. *Pūrnatūnmukhyī daśā*, it is towards the fullness of God consciousness. [*Turya*] is situated towards the fullness of God consciousness. It is not the fullness of God consciousness. It is situated towards the fullness of God consciousness.” *Ibid.*, 10.271-278. See [Appendix 14 \(p401\)](#).

[184](#) *Turyātītā*. “*Turya* is the tide of God consciousness and *turyātītā* is the tide of God consciousness in its fullness.” *Special Verses on Practice*, vs. 11. See [Appendix 14 \(p401\)](#).

[185](#) *Ibid.*, vs. 11.

[186](#) The state is Sadāśiva. The perceiver of this state is *mantra maheśvara*.

[187](#) The state is Īśvara. The perceiver of this state is *mantriśvara*.

[188](#) The state is Śuddhavidyā. The perceiver of this state is *mantra*.

[189](#) “So, if you have to see the glory of Lord Śiva, see the glory of Lord Śiva in wakefulness, etc., see the glory of Lord Śiva in all seven *pramāṭr bhavas*. *Sakala*, we are in *sakala*. At the time of deep sleep, we are in *pralayākala*. At the time of entrance to God consciousness, we are in *vijnānākala*. At the time of experiencing God consciousness, we are in Śuddhavidyā. At the time of [experiencing the] fullness of God consciousness, we are in Īśvara. At the time of [experiencing the] complete fullness of God consciousness, we are in Sadāśiva. At the time of [experiencing the] glamour of Śiva, we are in Śiva *bhava*. And all these are no less than each other. They are just *vibhūti*, they are the glamour, seven ways of the glamour, of God consciousness. So, don’t worry about experiencing Śiva. If you are experiencing *sakala*, that is also fine. No worry.” *Special Verses on Practice*, vs. 11. See also *Kashmir Shaivism—The Secret Supreme*, 8, “The Seven States of the Seven Perceivers (*Pramāṭrṇ*).” See [Appendix 10 \(p394\)](#) for explanation of the Seven Perceivers. Abhinavagupta’s *Tantrāloka*

[190](#) “[Āgama means] from the original source, that is Śiva.” *The Mystery of Vibrationless-Vibration in Kashmir Shaivism*, Vasugupta’s *Spanda Kārikā* and Kṣemarāja’s *Spanda Sandoha*, Revealed by Swami Lakshmanjoo, Lakshmanjoo, ed. John Hughes, Lakshmanjoo Academy, Los Angeles, 2016. (additional questions, p. 268.)

[191](#) The real aspect (*dharma*) of the collection of every element (*grāma*).

[192](#) In his commentary, Jayaratha quotes two verses from the fourth chapter of the *Svacchanda Tantra*, “ākaraśca ukaraśca . . .,” depicting the divisions (*kalās*) of the *praṇava mantra ‘aum’* (*oṁ*). *Samanā* and *unmanā* make up the last two parts of this division. See [Appendix 17 \(p405\)](#) for a detailed explanation of the twelve divisions of the *praṇava mantra ‘aum’* (*oṁ*). Later, Abhinavagupta addresses the ten-fold division of ‘*aum*’ in verses 186 and 187.

[193](#) To explain how one is to enter into the center of two objects, Jayaratha quotes a verse from the *Vijñāna Bhairava tantra*: “While entering in the center of these two objects, you have to take the support, every now and then, of these two objects. For instance, while you concentrate on that center, this center will disappear, and you have to take the support of these two objects again; and then again and again, see this and see this, see this and see this, and see what is in-between, and focus your mind in the center, and when that center is established well, then you have to discard the impression of both these objects and be established in the center, and then the Universal center will be revealed. Or, take the support of breathing in and breathing out for establishing your center. When the center of these two breaths is established well, then leave the breath aside and enter in that center, and that Universal center will be revealed.” *Vijñāna Bhairava—The Manual for Self Realization*, Dhāraṇā 38, vs. 61.

[194](#) Differentiation.

[195](#) See *Special Verses on Practice*, (LJA archives) verse 57.

[196](#) “And that is the establishment held in the central vein (*madhya nādī*).” Ibid.

[197](#) “Or,” as Swamiji will explain later, “*jñāna* and *kriyā*.”

[198](#) “*Cit kūḍalinī* is experienced by yogins by means of concentrating on the center between any two breaths, thoughts, or actions; between the destruction and creation of any two things.” *Kashmir Shaivism—The Secret Supreme*, 17.118-122. See [Appendix 19 \(p410\)](#) for an explanation of *kūḍalinī* in Kashmir Shaivism.

[199](#) For explanation of *prakāśa* and *vimarśa* see [Appendix 13 \(p399\)](#). *Śāmbhavopāya*, *sāktopāya* and *āṇavopāya* are discussed in detail from verse 139 onwards.

[200](#) The state (*bhāva*) of the knower (*jñātṛ*).

[201](#) Rāma (Viṣṇu incarnate), the principal hero of the *Rāmāyana* epic.

[202](#) See *Special Verses on Practice*, vs. 55 and 56.

[203](#) “Just walk and you’ll find the state of *rāma*; *sthānam*, just sit and you’ll find the state of *rāma*.” Ibid., vs. 55.

[204](#) Lit., opening and closing the eyes, respectively. In his commentary, Jayaratha explains *unmeṣa* and *nimeṣa* in connection with the cosmic operation of Sadāśiva and Īśvara as described in *Spanda Sandoha*, (LJA archive), vs 1. Here, these terms may, in fact, simply refer to the mundane movement of the eyelids, which is consistent with the mundane nature of the other states described.

[205](#) *Śakti vedanam*.

[206](#) Swamiji also explains *śakti vedanam* as, “deriving strength from within for some [forceful activity], that strength, with force you want to [commit an action], that is *rāma*.” *Special Verses on Practice*, (LJA archives), verse 55.

[207](#) “*Buddhi bhedā* means, the eight-fold sections of *buddhi* (intellect): *dharma*, *jñāna*, *vairāgya*, *aiśvarya* and *adharma*, *ajñāna*, *avairāgya*, *anaiśvarya*.” Ibid., vs. 56. The general meaning of these states and their opposites are: *dharma* (duty), *adharma* (negation of duty), *jñāna* (knowledge), *ajñāna* (ignorance), *vairāgya* (detachment),

avairāgya (attachment), *aiśvarya* (glorious), and *anaiśvarya* (absence of being glorious, i.e., pitiable, degraded, etc.).

[208](#) Although “*bhāvāḥ*” can refer to “moods,” Swamiji also says: “*Stathā bhāvāḥ*, whatever objective world you see before you, that is *rāma*, that is *bhāvāḥ*.” Ibid., vs. 56.

[209](#) This reference to the ‘fourteen fold universe’ (*etat caturdaśa vidham*) is from the *Triśirobhairava Tantra*, which Abhinavagupta has quoted almost verbatim in verses 86 to 89.

“*Etat caturdaśa vidham*, this fourteen-fold everything, *rāmaḥ tu parikīr*, is the position, the state, of *rāma*. So, in each and every activity, positive or negative, in all activities, you will find the state of *rāma*.” Ibid.

[210](#) See [Appendix 10](#) (394) for explanation of the seven perceivers (*pramāṇas*).

[211](#) Going and not going, respectively.

[212](#) A figure of speech in which the nomination of a part refers to the whole.

[213](#) *Mūrti*: form; usually used to refer to the image of a deity, whether external or imagined or perceived internally.

[214](#) “*Śivatvam*, He is Śiva. If you know Him, He is there. If you don’t know Him, He is still there. Don’t worry about it.” *Special Verses on Practice*, vs. 57. See commentary of verse 137 for a full explanation of this quote from Somānanda’s *Śivadrṣṭi*.

[215](#) Meditation on some image or form of a chosen deity (*Iṣṭa Devatā*).

[216](#) Existence and non-existence, respectively.

[217](#) See [Appendix 22](#) (p414).

[218](#) Swamiji is saying, “Don’t go to the literal meaning of *lakṣa* (100,000), because the word is not there with the suffix ‘ya’, in which case *lakṣyate* means, what is to be held with awareness.

[219](#) “The greatest *svātantrya* (independence) of Lord Śiva is *durghaṭa saṁpādana*: [that] which is possible, that becomes impossible; [that] which is impossible, that becomes possible (laughs). This is the *svātantrya* of Parabhairava. It was not possible for Parabhairava to become *jīva* (the limited individual). And [for] *jīva* to become Parabhairava, it is not possible. But *jīva* becomes Parabhairava and Parabhairava becomes *jīva*. Parabhairava just covers his own body and he is nowhere available in the market. You cannot find [Him] although you go on searching day and night, with no news.” *Paramārthaśāra—Essence of the Supreme Reality*, by Abhinavagupta, with the commentary of Yogarāja, translation by Swami Lakshmanjoo, ed. John Hughes (Lakshmanjoo Academy, Los Angeles, 2015), verse 15.

[220](#) The contemplator (*sādhaka*) and the contemplated (*sādhya*).

[221](#) Abhinavagupta has given a different sequence for the three-fold energies than what is given in the *Mālinīvijaya Tantra*. Later, in verses 167-169, he also lists the *upāyas* in a different sequence than what is given in the *Mālinīvijaya*.

[222](#) Referring to the invocatory verses 2, 3 and 4.

[223](#) Special causal locative case.

[224](#) An appellation of Lord Śiva, which literally means, refuge, a protector, or lord.

[225](#) In order to attain (*prāptyartham*) God consciousness (*nātha pada*).

[226](#) See *Special Verses on Practice*, (LJA archives), verse 28.

[227](#) “... and by the statement of grammar.” Ibid., vs. 28.

[228](#) A conventional name.

[229](#) “*Avacchedunade*, limitation is negated from that supreme Bhairava, so ‘*parama*’ and ‘*mahāt*’, these qualifications are added in that name of Bhairava.” *Special Verses on Practice*, vs. 28.

[230](#) See *Special Verses on Practice*, (LJA Archives), verse 29.

[231](#) “How He protects this universe? *Pūrana dhāraṇa yogena*, He fills it, all gaps are filled in this universe by Bhairava. Where there is a lacking of something, it is filled with That element. So, this whole universe becomes full, it possesses the fullness, just like Bhairava, and that fullness is derived from Bhairava in this universe. *Tena ca bhriyate*, this universe also produces fullness for Bhairava, the universe also creates fullness for Bhairava. Bhairava creates fullness for the universe [and the] universe creates fullness for Bhairava. So, these two elements, Bhairava and the universe, are actually one in its right manner. Why they are one? This universe is the embodiment of His energy (*śakti*) and Bhairava is the embodiment of Śiva. Bhairava is Śiva and the universe is Śakti.” Ibid., vs. 29.

[232](#) “*Savimarśatayā rava rūpataśca*, Bhairava is also that Being who creates, just like a loud speaker, who creates that loud speaking element in your nature for asking the help of Lord Śiva at the time of being tortured or trodden down. When you are trodden down, you cry and ask His mercy in that [situation]. And the abode of mercy is Bhairava, from whom this mercy is produced for you.” *Ibid.*, vs. 29.

[233](#) *Ibid.*, vs. 31.

[234](#) Lit., vibration. Swamiji is here referring to *sāmānya spanda*. “There are two kinds of movements (*spandas*) existing in God consciousness. One is *sāmānya spanda* and another is *viśeṣa spanda*.” *Parātriśikā Vivaraṇa* (LJA archive). “*Viśeṣa spanda* is distinctive movement. Distinctive movement is found in the daily activity of life—going here and there, talking, eating, sleeping, joking, laughing, going to movies, etc. All these activities are distinctive (“distinctive” means, they are separated from each other). And there is another *spanda*, that is *sāmānya spanda*, universal *spanda*. *Sāmānya spanda* is found everywhere, just unchangeable and just in one formation. *Sāmānya spanda* is one, *viśeṣa spandas* are many, but that elevated soul takes hold of that *sāmānya spanda*, not *viśeṣa spanda*. In the activity of *viśeṣa spanda*, he takes hold of *sāmānya spanda*. So he is fine, he does not go down, he is not trodden down from the kingdom of God consciousness. His kingdom of God consciousness is still prevailing there in *viśeṣa spanda* also. That is what is called *karma yoga* (*yoga* in action).” *Spanda Kārikā & Spanda Sandoha*, (LJA), 1.19.

[235](#) Swamiji generally defines *parāmarśa* as “supreme awareness.” Here, *parāmarśa* is being used more in the literal sense, i.e., the vibration (*spanda*) of intense awareness produced by the crying that comes as the result of an overwhelming fear. See [Appendix 9](#) (p392) for an explanation of *parāmarśa*.

[236](#) *Spanda Nirṇaya* is Kṣemarāja’s commentary on Vasugupta’s *Spanda Kārikā*. Kṣemarāja also composed the *Spanda Sandoha*, which is a commentary on the first verse of the *Spanda Kārikā*.

[237](#) *Atikruddhaḥ* (extreme wrath), *prahṛṣṭo vā* (extreme joy), *kim karomiti* (“what shall I do?,” when you are in a fix what to do). “This *sāmānya spanda* you will find easily existing in these, at these points. . . . [because] your breath does not work, your actions also just stop, they don’t function, at that period.” *Spanda Kārikā*, (LJA), 1.22, p35.

[238](#) An alternate translation of this verse from Swamiji’s *Special Verses on Practice* runs thus: “*Saṁsāra bhīti janitāt ravāt*, the *bhīti* means, when the greatest fear rises from this world, *saṁsāra bhīti janitāt*, and, at that time, you see some disasters, some floods, and in those floods everybody is drowned—these kind of disasters also take place in this world; you experience this [sometimes]—or a terrible earthquake kills millions of people in one second—these kind of disasters—*saṁsāra bhītijanitāt*, by the fearful act in *saṁsāra*, *ravāt*, and that [resultant] cry of people, *parāmarśato’pi hr̥dijātāḥ*, when, by crying repeatedly, crying again and again, He gives consolation in your heart, in the heart of those who are caught in this torture. That is Bhairava who gives consolation at that moment.” *Special Verses on Practice*, vs. 31.

[239](#) *Ibid.*, vs. 32.

[240](#) “By His *śaktipāta*, the *vimarśanāṁ* (the analyzing) of this [takes place]: ‘What is this fear? Wherefrom this fear has risen?’” *Ibid.*, vs. 32.

[241](#) Extracted from Swami Lakshmanjoo’s *Special Verses on Practice*, vs. 32.

[242](#) *Ibid.*, vs. 33.

[243](#) “The lord of death governs those planets to see that everything is going on all right and everybody dies on time (*kāla tattva* means, the lord of death). Time is death. Because, when there is time, the existence of time in this universe—[when] there was no time, there was no death—as long as time is alive, death is alive. Because time goes on, time slips, and there will be death in the end.” *Ibid.*, vs. 33.

[244](#) “Those who are bent upon destroying this ruler of time (that is, the lord of death), *kāla grāsa samādhāna rasikamanaḥsu*, they are happy to digest in their own nature, in nothingness, the position of the lord of death, they just eat the lord of death, they just finish the lord of death, and they are bent upon finishing that lord of death—who are they?—those are *yogis*. [For] those *yogis* who are bent upon destroying the position of the lord of death, the one who is available to them at all times is Bhairava. So, Bhairava is side-by-side [with] them, existing.” *Ibid.*

[245](#) Jayaratha’s commentary.

[246](#) See *Special Verses on Practice*, (LJA archives), verse 34.

[247](#) *Ibid.*, vs. 35.

[248](#) “Which organs? The cognitive organs and the organs of action, the *karmendriya* and *jñānendriya* of every individual. Every individual has got these ten organs, and they are shrunken; these organs are shrunken in their own way in each and every individual.” *Ibid.*, vs. 34.

[249](#) “All these organs have, in their own way, their [respective] gods who are governing them. Those are

khecarī, *gocarī*, *dikcarī*, and *bhūcarī*, these four śaktis. They are produced by God for governing all these organs so that the activity of these organs should be experienced properly. [For example], if you see something [pertaining to] sex, it gives a sensation in the sexual organ.” Ibid., vs. 35. “*Khecarī* is the cycle of energies which reside in the cycle of voidness. *Gocarī* is the cycle of energies that reside in the organs of cognition. *Dikcarī* means, those energies which reside in the organs of action. *Bhūcarī* are the energies which reside in the outside world.” *Parātrīśikā Vivaraṇa* (LJA archive).

250 Drawing or bringing together, collecting, gathering; also, destroying.

251 The daughter of John and Denise Hughes. Shanna was a young girl at the time.

252 From Jayaratha’s commentary.

253 See verse 117 for an explanation of *sañjalpa*.

254 Bṛhaspati *pāda* was considered to be a great master in the Shaiva tradition. See verse 199 of this text.

255 A dualistic Śaiva text.

256 *Special Verses on Practice*, (LJA archives), verse 26.

257 “And *pālana* also; He protects them, protects this whole universe.” *Tantrāloka* 1, additional audio (LJA archive).

258 “He actually, *sarvam upakurute*, He elevates each and every individual who is created by Him in this field of the universe. In this field of the universe, whoever is created by Lord Śiva, He elevates him, He goes on elevating them. But there are so many ways to elevate. By *śāsana*, by putting him to task, He elevates him. When he is mislead in *samsāra*, [when] he is doing some mischievous actions, when he commits mischievous actions, [Lord Śiva puts] *śāsana* on [him to] discipline and [punish] him. Punishment for what? Just to elevate him. That is *śāsana*. *Rodhana* means, when [someone] is stuck in some misbehaviour, doing mischievous actions continuously, and he is stuck somewhere and he doesn’t go up or down, he is stuck there, Lord Śiva [makes] him stay there in a [stuck] position just to give him some punishment, threatening that he will never come out of this, so that he will, in the next life or in near future of his life, he’ll be cautious in [how he] behaves. That is *rodhana*. And *pālana*; *pālana* means, the one who recites His name wholeheartedly, with great devotion, with great love, [for him, Lord Śiva] keeps him in His lap and kisses him and gives him hugs. This is also one way of elevating him. This is the nearest way to elevate. And *pācana yoga*, some do actions but not so wholeheartedly. They do actions but the result does not come soon, so they are waiting for that result [and wonder] why that result has not come. [They ask], “Am I not doing wholeheartedly this action?” *Pācana*, he elevates him by *pācana*, by ripening his actions, his activities. Unless it is ripe, the fruit does not come, this fruit is not revealed to him. So, it comes in time. So, you should not get worried about it. Lord Śiva elevates everybody; He is bent upon doing this thing.” *Special Verses on Practice*, vs 26.

259 “*Nāśivam kimapi tatra*, the negation of protection is not born there in the kingdom of Lord Śiva; protection is never ignored there.” Ibid., vs 26.

260 Ibid., vs. 27.

261 Dualistic and dualistic-cum-monistic scriptures, respectively. “*Patiśāstra* means, *dvaita śāstras* and the *dvaitādvaita śāstra*.” *Tantrāloka* 1, additional audio (LJA archive).

262 Monistic scriptures.

263 Jayaratha’s commentary.

264 An important (*ādi*) assertion or statement (*vākyā*).

265 See *Special Verses on Practice*, (LJA archives), verse 13.

266 *Abhedha* (monistic), *bhedābheda* (monistic-cum-dualistic), *bheda* (dualistic).

267 “These three śaktis are manifested by His *svātantrya* in *sṛṣṭau* (in the act of creation), *sthitau* (in the act of protection), *laye* (in the act of destruction), and in the act of God consciousness (*turye*).” *Special Verses on Practice*, vs. 13.

268 “*Tena*, this way, *itāḥ*, these energies become *dvādaśo*, twelve energies, and those are supposed to be the twelve *kālīs* of Lord Śiva which have been produced by his three energies (*parā*, *parāparā*, and *aparā*). By the unification of creation, protection, destruction, and *turya* (God consciousness), so they become twelve.” Ibid.

269 “The Krama System is primarily attributed to *śāktopāya* and to the twelve *kālīs*. The twelve *kālīs* are said to be the twelve movements of any one cognition. For example, if you look at any object such as a pot, the sensation travels from your thought to the place of the pot and then returns again from the place of the pot to your thought, giving you the sensation whereby you realize this pot. You do not realize this pot at the place of the pot, you realize this pot in your mind. Your perception has moved from inside to the pot and then returned again from the pot to your thought. And these movements are distributed in twelve ways, as the twelve *kālīs*, in

the Krama System.” *Kashmir Shaivism—The Secret Supreme*, p133. See Appendix 20 (p412) for an explanation of the twelve *kālīs*.

270 The twelve *kālīs* describe the fullness of Lord Śiva. The twelve *kālīs* will be further explained in *ānikas* 3, 4, and 15.

271 See Appendix 20 (p412) for an explanation of the twelve *kālīs*.

272 These twelve-fold *cakras* along with the six-fold *cakras* mentioned in verse 113 make a total of eighteen.

273 Referring to Jayaratha’s commentary regarding the fourfold formation: “*caturātmā jayādibhedenā*.”

274 Aghorā is there in addition to the sevenfold energies. “They rule out this section of the eight organs: the five organs of knowledge, mind, intellect, and ego.” *Parātriśikā Vivarāṇa* (LJA archive). “By these eight energies also, for an elevated soul, what do they do? For instance, Brāhmī energy will make you Brahmā, Vaiṣṇavī energy will make you Viṣṇu, Raudrī energy will make you Rudra, etc. In this way, they will push you up and up.” Ibid.

In the *Dehasthadevatācakrastotram*, Abhinavagupta has explained that “these eight goddesses are always present (*sadoditam*) and shining in one’s own body, and by our understanding (*anubhava*), they can be perceived and achieved.” *Dehasthadevatācakrastotram* of Abhinavagupta, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1980), vs 15.

275 The *śaktis* of the ten directions.

276 Jayaratha’s commentary.

277 Elevenfold.

278 Twelvefold. See Appendix 20 (p412) for and explanation of the twelve *kālīs* as nominated in Kashmir Shaivism.

279 He is leader of the twelvefold *cakra*. See Appendix 21 (p413).

280 The sixfold wheels (*cakras*).

281 When each are doubled and then re-doubled.

282 viz., 6-12-24. In the same way, when four is doubled, it is eightfold, and when eight is doubled, it is sixteen-fold, thus totalling six wheels of energies. The six wheels are the combination of 4, 8, 16 and 6, 12, 24, which together make up the sixfold *cakra* of 4, 6, 8, 12, 16, and 24.

283 Jayaratha’s commentary.

284 As the Lord of six *cakras*, “*citra nijākrteḥ*, His nature has become various, innumerable.” *Tantrāloka* 1, additional audio (LJA archive).

285 “Because It is shining in six forms of wheels—fourfold of wheels, sixfold of wheels, eightfold of wheels, twelvefold of wheels, sixteenfold of wheels, and twenty-four-fold of wheels; and It starts from the four-fold wheels. This is *ṣaṭcakra*, this is the real *ṣaṭ cakra*. The *ṣaṭ cakras* found by *yogis* in from *mūlādhāra* to *brahmaṇḍa*, those are also *ṣaṭ cakras*, but those are inferior *ṣaṭ cakras*. These are the real *ṣaṭ cakras*—fourfold, sixfold, eightfold, twelvefold, and sixteenfold, and twenty-fourfold.” *Tantrāloka*, 5.89 (LJA archive).

286 Lit., placid, gentle, or mild; *saumya* is being used here as auspicious or protective.

287 Lit., violent, impetuous, or fierce; *raudra* is being used here as inauspicious or that which brings destruction and misfortune.

288 See verse 2, footnote 3, for explanation of *pratibhā*.

289 Swamiji corrects “*tathoditāt*” to read “*tayoditāt*.”

290 The goddess or energy (*devī*) of knowledge or consciousness (*saṁvit*). That is, the force of the *sādhaka*’s thought or desire will itself manifest the desired effect.

291 Lit., turned or directed towards (*pratīka*) the interior (*āntarī*).

292 The emphasis here is on soft *mantras* like ‘*sauḥ*’ and ‘*vaṣṭa*’ because they are dental/labial (i.e., *dantoṣṭham*), which are said to increase *rasa* in the body.

293 According to wish or inclination.

294 *Anugamya*, lit., to be followed or imitated.

295 This (*ataḥ*) *rasa* is to be conceived as white/pure (*sita*) water (*jala*).

296 Meditation (*dhyāna*) on a form, shape, or figure (*sākāra*).

297 *Dantyausṭhya* means, pronounced using both the teeth (*danta*) and lips (*oṣṭha*). ”

- 298 Labial.
- 299 *Mantra, japa*.
- 300 *Śākhā gluvi* is an herb prescribed by Ayurvedic doctors for subsiding bodily heat.
- 301 A mixture of natural substances (e.g., rice, barley, etc.) used as offerings in a *havan* ceremony.
- 302 Curd (yogurt).
- 303 Jayaratha's commentary.
- 304 Pandit Maheśvara Razdan was Swamiji's Sanskrit teacher and his teacher in Shaiva *āgama*, scriptures of Kashmir Shaivism.
- 305 Swamiji will explain that "bodha-Bhairava is Bhairava [who is] filled with consciousness and awareness."
- 306 Lord of the universe.
- 307 Lit., spreading out or extending (*prathā*) of one's own accord (*svayam*).
- 308 That is, Self-awareness.
- 309 That is, unlimited Self-awareness is found in He who is selfluminous.
- 310 That is, to be Self-aware.
- 311 A rule, formula, injunction, ordinance, statute, precept, law, direction (especially for the performance of a rite as given in the Brahmaṇa portion of the Veda). See commentary on verse 133a below.
- 312 From Jayaratha's commentary. One who is not inclined (*apravṛtta*) is impelled (*pravartaka*) by injunctions (*vidhi*) to act. This will be discussed in verse 126 below.
- 313 Nor again (*na punar*) does an injunction (*vidhi*) cause one to know (*jñāpakah*) what is not known (*ajñāta*).
- 314 Order, command.
- 315 Jayaratha's commentary: The sign or characteristic of individual consciousness (*rūpatāpatti lakṣaṇa*) is the reason/cause (*hetunā*) for being separated (*vyavacchinna*) from God consciousness.
- 316 See the *Bhagavad Gītā*, 9.26.
- 317 "Because He pervades in each and every aspect of the world. He is everywhere. It is His kingdom. He is shining everywhere. He is shining in good and bad, right and wrong. If you worship in a wrong way, you are worshiping Lord Śiva. If you worship in the right way, you are worshiping Lord Śiva. But you must understand that, then there is no worry." *Bhagavadgītārthaśaṁgraha* of Abhinavagupta, translation and commentary by Swami Lakshmanjoo (original audio recording, LJA archives, Los Angeles, 1978), 9.26.
- 318 That Being which is universal consciousness.
- 319 Sacrificial fire ceremony.
- 320 The contemplator (*sādhaka*) is one with the contemplated (*sādhya*).
- 321 That which is worshipped by the *sādhaka*.
- 322 The utterance of *mantra*.
- 323 Of or pertaining to the Vedas.
- 324 Ancient commentaries on the four Vedas.
- 325 The sacred thread ceremony.
- 326 Inert or insentient.
- 327 Non-moving beings, viz., *jaṭa*.
- 328 Not inanimate, i.e., sentient.
- 329 State of independence.
- 330 Differentiate.
- 331 Not inanimate, i.e., sentient.
- 332 The soul, personal entity; the ego or individual. In Jaina philosophy, *pudgala* is "matter."
- 333 Lit., atom, but frequently used in Shaivism to mean, the limited individual.
- 334 The formation (*rūpa*) of consciousness (*saṁvit*).
- 335 Swamiji noted that Abhinavagupta is saying that the removal of coverings takes place "in various ways"

(*tāratamya*), not “successively.” *Tantrāloka* 1, additional audio (LJA archives).

336 See [Appendix 10](#) (p394) for an explanation of *sakala*, *pralayākala* and the seven perceivers.

337 A gradational (*tāratamya*) decrease (*hrāsa*) of impurity (*āvṛti*).

338 Lit: made, fabricated, artificial; composed, invented.

339 Seems or appears.

340 The decrease (*hrāsa*) of impurity (*mala*).

341 Jayaratha’s commentary: Though (*tu*) this conceived (*sambhavati*) gradation is not directly seen (*na sākṣāt*).

342 That is, the gradations of revelation are a secondary consideration.

343 Verse 1 from chapter 7 of Somānanda’s *Śivadrṣṭi*. “In the *Śivadrṣṭi*, Somānanda has explained, *atha sthite sarvadikke śivatattve [vyvasthitel]*. Now, I will explain to you Śiva, who is existing everywhere, within and without. *Tasmin jñāye tava jñāye*, if you know Him, well and good. *Atava ajñāye*, if you don’t know Him, well and good. *Śivatvam*, He is Śiva. If you know Him, He is there. If you don’t know Him, He is still there. Don’t worry about it.” *Special Verses on Practice*, (LJA archives), verse 57.

344 Contemplative practice, meditation.

345 Gradations, variations.

346 The complete ascertainment (*nirṇaya*) of grace (*śaktipāta*) will be the subject-matter of the thirteenth *āhnika* of the *Tantrāloka*. See [Appendix 22](#) (p414) for a brief explanation of *śaktipāta*.

347 The act of pointing to or at; a brief statement.

348 *Lakṣaṇa*: indicating, expressing indirectly; *parīkṣā*: inspection, investigation, examination.

349 Lit., supreme, supreme, supreme grace, i.e., the highest grace. See [Appendix 22](#) (p414).

350 One’s own nature. See [Appendix 24](#) (p417).

351 This is the state of inferior knowledge where one perceives the nature of the Self in *samādhi* only and not in the external world (*vyutthāna*). See [Appendix 23](#) (p416) for explanation of *samādhi* in Kashmir Shaivism.

352 Means, ways, practices.

353 Swamiji here says “*vā*” although the *Kashmir Series of Text and Studies* has “*ca*.”

354 *Dvāra* means, an opening, a door or an entry way.

355 In the same way, by holding inferior *śāktopāya* and getting entry in superior *śāktopāya*, and by holding inferior *āṇavopāya* and getting entry in superior *āṇavopāya*.

356 In his commentary, Jayaratha notes that these amount to six different means (*upāyas*).

357 “Jayaratha has said that knowledge is twofold: one is complete and one is incomplete. Complete knowledge is *śāmbhava* and incomplete knowledge is *śākta* and *āṇavopāya*. It is the general information for the means. “*Param*” is *śāmbhavopāya*. “*Aparam*” is *śāktopāya* and *āṇavopāya*.” *Tantrāloka* 1, additional audio (LJA archive).

358 In his commentary, Jayaratha notes that these amount to twelve different means.

359 *Vyavadhāna*: with obstruction or interruption. *Avyavādhana*: without interruption, contiguity.

360 In his commentary, Jayaratha notes that these amount to twenty-four different means.

361 *Anupāya* (lit., “no means”) will be discussed in the second *āhnika* of the *Tantrāloka*.

362 From Jayaratha’s commentary on verse 19.

363 In this verse, Abhinavagupta is clarifying what was stated earlier in verses 26 and 27, that differentiated knowledge is ignorance and the absence of undifferentiated knowledge is also ignorance. Here, the means (*upāya*) is real knowledge (*jñāna*).

364 *Icchā* (will), *jñāna* (knowledge), *kriyā* (action).

365 *Prathama ābhāsa*.

366 *Śāmbhavopāya* is also nominated as *icchopāya*.

367 The conceived distinction between the means (*upāya*) and the meant (*upeya*) is the expansion of the gross state of *icchā śakti* (subtle knowledge), that is, *kriyā śakti* (the energy of action).

368 The *Spanda Kārikā*, 3.16, (LJA).

369 The thought-less state.

370 *Sphurana* (viz., *spanda*) literally means, glittering; the act of trembling, throbbing, vibration, pulsation; springing or breaking forth, starting into view, expansion, manifestation.

371 The first start of perception, without any attribution of impressions (*vikalpas*).

372 Swamiji is referring to an object in the room.

373 That is, for those who cannot see clearly and for those who see clearly (*visphurita dṛśās*).

374 Lit., to explore, ascertain, inspect, plan, arrange; to aim at.

375 Lit., Reflection, consideration, inference, conclusion, drawing conclusions from analogy or experience.

376 *Kriyopāya* is another name for *āṇavopāya*, which pertains to *kriyā śakti*, the energy of action.

377 Lit., forming, fashioning, making, performing; forming in the imagination, inventing.

378 *Tasya* (genitive singular), not *tābhīḥ* (instrumental plural).

379 “[*Yoga* is the] unification of action along with God consciousness.” *Bhagavad Gītā* (LJA audio archive, 1978).

380 Viz., *yogaś-citta-vṛtti-nirodhaḥ*, Patañjali’s *Yoga Sūtras*, 1.2.

381 *Yoga* is the highest summit or culmination (*antatām/parākāṣṭha*) of *kriyā* (action).

382 Abiding (*avasthā*) in the ultimate (*antima*).

383 Of or belonging to *yoga* (*yogasya*), the last stage (*antatām*) of *kriyā*.

384 Swamiji actually said, “the uppermost limit of *yoga* [viz., *kriyā*],” not “the uppermost limit of knowledge.”

385 *Yajñas*, *pūjās*, etc., are *yogasya antatām* (of or belonging to *yoga*, the last stage of *kriyā*). The maintenance of *yoga* while engaged in differentiated activity is *yogāntatāḥ* (the summit of *yoga/action*).

386 The topmost action (*kriyā*) is lowest among the three energies: *icchā*, *jñāna*, and *kriyā*.

387 Causal (*nimitta*) locative (*saptamī*).

388 The action (*kṛta*) of dissolving (*cit laya*) the elements (*tattvas*) in one another.

389 The process of purifying (*śodhana*) the six-fold orbits of the universe (*ṣaḍadhva*). See *Kashmir Shaivism—The Secret Supreme*, “The Sixfold Path of the Universe (*Ṣaḍadhvan*).”

390 “*Śodhana-bodhana-praveśana-yojanarūpe*. So this *svādhya yajñe* is *śodhana*, first purifying; *bodhana* is just giving enlightenment to the mind of his disciple; and *praveśana*, just to pushing him inside God consciousness; *praveśana-yojana*, and unifying him with God consciousness in the end. This is the actual way of *svādhya yajña* from the Shaiva point of view.” *Bhagavad Gītā* (LJA audio archive), 4.29 commentary.

391 Union, viz., *yoga*.

392 Process of purification.

393 “The rise of *kunḍalinī* is the state of *śāktopāya*.” *Interview on Kashmir Shaivism*, Swami Lakshmanjoo with John Hughes and Alexis Sanderson (original audio recordings, LJA archives, Los Angeles 1980).

394 This initiation which purifies (*śodhana*) the sixfold path (*ṣaḍadhva*) of the disciple, which then results in the rise of *prāṇa kunḍalinī*, is given in the 29th *āhnika* of the *Tantrāloka* in the section on the initiation of piercing (*vedha dīkṣā*). See [Appendix 12](#) (p398) and also *Kashmir Shaivism—The Secret Supreme*, chapter 18, “Variations in the Rise of Prāṇa Kunḍalinī.”

395 *Sphurana* (viz., *spanda*) literally means, glittering; the act of trembling, throbbing, vibration, pulsation; springing or breaking forth, starting into view, expansion, manifestation.

396 A place in the city of Srinagar.

397 Swamiji imitates the sound of a car engine.

398 In verse 23 it is said: “In this world of spirituality, everywhere, in each and every *sāstra*, it is sung that ignorance is the cause of repeated births and deaths and knowledge is the cause of liberation from it.”

399 Scripture of the supreme Lord.

400 Kāṇāda was the sage who is credited as the founder of the school of Vaiśeṣika, the second of the six classical systems of Indian philosophy. It analyses the special qualities that distinguish one object from another. The Kāṇāda school maintains that the aspects and the aspect-holders are separate.

401 That to which anything is annexed or with which anything is closely connected or on which anything depends or rests.

402 Lord Śiva's absolute independent freedom.

403 That it is not certain (*nāvaśya*) that from the cause (*kāraṇāt*) an effect will be produced (*kāryām*).

404 One hundred percent.

405 Verse 154.

406 Trance, absorption, or entry. “*Samāveśa* means, *bas*, the state of appeasement, when you are absolutely free from any thought.” *Tantrāloka* 3.170 (LJA archive). See commentary on verses 179b and 180a below.

407 *Mālinīvijaya Tantra* 2.23.

408 *Pratibodhata*, lit., awaking, perception, knowledge.

409 According to the *Mālinīvijaya tantra*, “This is *śāmbhava samāveśa* when one is capable of keeping away all the thoughts, *akiñcit cintaka saiva*, and impressions, by the elevating infusion of your master (*gurunā pratibodhata*), because he infuses this power in you. *Svasmāt gurutah pratibodhata*, when you are capable yourself, then your master will carry you there, otherwise not, otherwise your master will also be not successful in carrying you there. It means, you must be capable of digesting this kind of awareness in your mind, in your thought. This is the meaning of the *śloka* which is explained by our masters.” *Shiva Sūtras–The Supreme Awakening* 1.5 commentary.

410 *Mālinīvijaya Tantra* 2.22.

411 *Mālinīvijaya Tantra* 2.21.

412 “The word “*uccāra*” means “breathing,” actual concentration on the breath.” *Kashmir Shaivism–The Secret Supreme*, 5.37.

413 *Karaṇa*: through the organs of cognition and action.

414 Lit., letter, sound, vowel, syllable, word.

415 Un-pronounced, un-struck sound.

416 Between the two eyebrows.

417 The trance or absorption of *āṇavopāya*.

418 Jayaratha’s commentary: a reading (*pāṭha*) in an inverted order (*vyatyās*).

419 The three *upāyas* will be explained in due succession.

420 From Jayaratha’s commentary on verse 167.

421 The fifth case.

422 The literal meaning of “*gurunā*.”

423 Consequently, “*pratibodhataḥ*” can have a variety of meanings.

424 From Jayaratha’s commentary.

425 *Śāmbhavopāya* initiation (*dīkṣā*). “The penetrative state of the trance is called *śāmbhava samāveśa*. The penetrative state of the trance is that when once it shines before you, there is no way to escape from this, you are gone in it, you are diluted in it. This trance has digested you, I mean, your individual being. This is *śāmbhava samāveśa* when one is capable of keeping away all the thoughts, *akiñcit cintaka saiva*, and impressions, by the elevating infusion of your master (*gurunā pratibodhataḥ*), because he infuses this power in you.” *Shiva Sūtras*, 1.5 commentary, (LJA archive).

426 *Āveśa* literally means, joining one’s self; entering, entrance, taking possession of.

427 An appellation of Lord Śiva, which means, auspicious one.

428 A small fire pot used by Kashmiris to keep their bodies warm during the winter.

429 Anticipating Abhinavagupta’s clarification of the difference between the entrances (*aveśa*) of sentient and insentient objects into consciousness, Jayaratha objects that since insentient objects enter consciousness, how can it be said that a sentient object enters consciousness (*bodhātmava samāveśa*)?

430 The object of knowledge.

431 Insentient, inert.

432 The conception (*kalpitam*) of Lord Śiva (*cintātra*) as an object.

433 Referring to the previous verse (167) from the *Mālinīvijaya Tantra* concerning the topic of *śāmbhava samāveśa*.

434 *Mantra, pūjā*, etc.

435 “Because,” as Swamiji will explain (184b-185), “when you once enter in *śāmbhava samāveśa*, [then] if you enter in *sākta samāveśa*, that will also become *śāmbhava samāveśa*, and if you enter in *āṇava [samāveśa]*, that will also be, for you, *śāmbhava samāveśa*.”

436 External, differentiated worldly experience.

437 “*Unmīlanā samādhi* is experienced in *turyātītā* and *nimīlanā samādhi* is experienced in *turya*. This is the difference between *turya* and *turyātītā*. *Nimīlanā samādhi* means, absorption of universal consciousness. When universal consciousness is absorbed in your nature, that is *turya*. When universal consciousness is expanded everywhere, that is *turyātītā* [viz., *unmīlanā samādhi*].” *Tantrāloka* 10.288. See [Appendix 14, p401](#) for explanation of *turya* and *turyātītā*.

438 *Avikalpa* and *nirvikalpa* are synonymous.

439 Dualistic schools.

440 Theravāda is said to be the oldest surviving school of Buddhism.

441 Vaibhāṣika is an early Buddhist school.

442 A pair of spectacles.

443 “When you are satisfied [that], ‘I have known it, I know what it is,’ that is [the object’s] *saṁhṛti* (destruction), because there is no curiosity to see it again and again.” *Tantrāloka* 4.145 (LJA archive).

444 A jeweler; literally, a knower of jewels. The analogy of a jeweler (*maṇijnānī*) will be discussed in *ślokas* 183b, 184a, 228, and their commentaries.

445 For the achievement of *nirvikalpa*. Every school of spirituality agrees that thought-lessness is the door to the Absolute.

446 An influential Buddhist school, literally meaning “yoga practice.”

447 Any object, be it *jaḍa* (insentient) or *ajāḍa* (sentient).

448 The ground, basis, foundation. That is, the ground of perception.

449 The understanding (*grhītam*) that “I have understood” (*grhṇāmi*).

450 A Kashmiri fire pot.

451 The understanding.

452 The thought that “I have understood.”

453 Dependent (*sāpekṣa*) on thought (*vikalpa*).

454 Not dependent (*nirapekṣa*) on thought (*vikalpa*).

455 At the first start of perception (*prathamālocana*).

456 There is only this difference (*kevalam*) concerning the consciousness of the means (*saṁvida*).

457 Of or pertaining to the *upāyas*.

458 The expert jeweler, who is likened to a person residing in the *śāmbhava* state, is capable of accurately determining the value of a jewel “even at midnight,” i.e., even when his perception is compromised because of the lack of light, etc.

459 Shown (*pradarśita*) by shining forth (*vidyut*) in a short span of time (*kāla*).

460 In the thirteenth *āhnika*, the subject of *anugraha* (grace, *śaktipāta*) is described at length. See [Appendix 22 \(p414\)](#) for a brief explanation of grace.

461 Lit., appearance.

462 The entry or trance relating to the *mahābhūtas*, the five great elements.

463 Śiva is the entered (*saṁvēṣya*), Śakti is the entrance (*saṁvēśa*).

464 “A-kāra, u-kāra, ma-kāra are the gross formation of *aum-kāra*. *Bindu-ardhacandra* is the subtle formation of *aum-kāra*. *Nirodhinī*, *nāda*, *nādānta*, Śakti, *vyāpinī*, *samanā*, and *unmanā* are the subtlest formation of *aum-kāra*.” *Vijñāna Bhairava—The Manual of Selfrealization*, verse 78. *Samanā* and *unmanā* are not included among the ten states of mantra listed above, presumably because they are represented by the two-fold elements of Śakti *saṁvēśa* (Śakti and Śiva, respectively). In the next verse, *samanā* and *unmanā* are included in the explanation of the tenfold divisions of *vidyā saṁvēśa*. See [Appendix 17 \(p405\)](#) for a detailed explanation of the divisions of the *praṇava mantra*, *aum* (*om̄*).

465 “Śakti samāveśa” is not referring to the *samāveśa* of Śāktopaya. It is referring to śāmbhavopāya *samāveśa* through Lord Śiva’s immediate energy (Śakti).

466 *Bhūta samāveśa* (fivefold), *tattva samāveśa* (thirtyfold), *ātmā samāveśa* (threefold), *mantra samāveśa* (tenfold), and *śakti samāveśa* (twofold), all of which total fifty practices of śāmbhavopāya. See [Appendix 18](#) (p409).

467 *Antare*, being in the interior of.

468 Knowledge.

469 Energy.

470 These are the four lower states among the seven perceivers. See verse 80.

471 The individual self (*puruṣa*).

472 Each of these four states of the individual.

473 In the phases of *mantra samāveśa* mentioned in verse 186a.

474 That is, *aum* (*om̄*).

475 See [Appendix 18](#) (p409) for details of the threefold *samāveśa* of *ātmā*, *vidyā*, and *śakti*.

476 *Sarvasarvātmakata*: one thing in all things, and all things in one. “In the practice of the Kula System, you have to realize the totality of the universe in one particle. Take one particle of anything which exists in this world. In that one particle, there is to be realized the totality of the whole universe. The totality of energy is found in one particle. Everything is full of one thing and one thing is full of all things. *Ekaikatrāpi tattve’pi ṣaṭtrimśattattvarūpatā*, in any one element, you will find all of the thirty-six elements.” *Secret Supreme*, 19.132.

477 These threefold elements, which are explained as separate from the 36 elements, are also explained as separate from one another.

478 Śāmbhava *samāveśa* pertaining to the five great elements (*mahābhūtas*).

479 Direct perception.

480 *Anumāna*, inference.

481 Ākāśa.

482 The five sensations of *śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste), and *gandha* (smell).

483 By “organs” Swamiji is referring to the *jñendriyas* and *karmendriyas*, the organs of knowledge and action. See [Appendix 2](#) (p372) for the placement of the *indriyas* in the 36 elements.

484 By “inside” Swamiji means “inside consciousness,” not “inside the body.”

485 Place, space, room.

486 The four elements are *prthvī* (earth), *jala* (water), *tejas* (fire), and *vāyu* (air, wind). The fifth is *ākāśa* (space).

487 Monistic scriptures.

488 *Tadbhedā eva bhuvanādyāḥ*, ‘the differentiated worlds also’.

489 Dualistic revelation.

490 That is, according to the dualists.

491 Earth (*prthvī*).

492 “The fifteen-fold process (*pañcadaśavidhiḥ*) teaches us how to rise from the lowest state of objectivity and enter into subjective consciousness. This fifteen-fold process is composed of seven *pramātrns*, seven *pramātr śaktis* (energies), and the fifteenth, the object (*svarūpa*).” *Kashmir Shaivism-The Secret Supreme*, 58. See also *Tantrāloka* 10 (LJA archive). See [Appendix 24](#) (p417) for an explanation of *svarūpa*.

493 “The fifteen-fold process and the thirteen-fold process differ in that, in the fifteen-fold process, you have to rise from objectivity to Universal Being, whereas in the thirteen-fold process, you have nothing to do with the objective world. In the thirteen-fold process, you have to rise from individuality, from individual being, to Universal Being. In the fifteen-fold process, once you have attained the state of Universal Being, the process is complete and you then have to step up to the thirteen-fold process.” *Kashmir Shaivism-Secret Supreme*, 61.

494 “Even though you have attained Universal Being in the fifteenfold process of rising, you do not have the capacity to maintain that universal state. The purpose of functioning these increasingly difficult processes is to strengthen your capacity of rising so that you can maintain this capacity and never fall from the state of Universal Being.” Ibid., 61. “And you have to rise, you have to make all these elements absorb in each other.”

Tantrāloka 10, Swami Lakshmanjoo, introductory commentary (LJA archives).

495 Ibid., 10.121.

496 See [Appendix 10](#) (p394) for explanation of the seven perceivers (*pramāṭrs*). For an explanation of the seven *pramāṭrs* and their respective energies (*pramāṭr śaktis*) see *Kashmir Shaivism—Secret Supreme*, chapters 8 and 9.

497 *Mantra pramāṭā* is the perceiver of the state of Śuddhavidyā.

498 *Svarūpa* (lit., self-form) is the state of one's own nature, one's natural state, which changes as one rises through the seven *pramāṭrs*. See [Appendix 24](#) (p417) for an explanation of *svarūpa* in the fifteen-fold process (*pañcadaśavidhiḥ*).

499 Earth.

500 A *havan* for the deceased.

501 “It is “degraded” from our viewpoint. From His viewpoint, it is not degraded.” *Parātriśikā Vivarāṇa* (LJA archive).

502 The School of Recognition (Pratyabhijñā). “The word *pratyabhijñā* means, to spontaneously once again recognize and realize your Self. Here you have only to realize, you do not have to practice. There are no *upāyas* (means) in the Pratyabhijñā system. You must simply recognize who you are.” *Kashmir Shaivism—The Secret Supreme*, 130.

503 Lit., the state (*bhāva*) without degrees (*niramśa*).

504 Share-by-share.

505 Introverted (*antarmukha*) state (*bhāva*).

506 As per Swamiji’s translation of verse 199a.

507 Lit., the condition of being chief, principal, best, or excellent, on account of being *dhruba* (lit., fixed, firm, immovable, unchangeable, constant, lasting, permanent, eternal). In his translations of other texts, Swamiji defines *anuttara* as “unparalleled,” “where there is no similarity,” “the supreme state.”

508 Lit., lordliness.

509 *Vibhu* is, who has got all-pervading glory, which is all-knowledge (*jñāna*) and all-action (*kriyā*).

510 *Vikalpa saṃskāra* will be discussed in the fourth ānika, which is the contemplative process wherein “only one thought should get awareness in continuity.” *Tantrāloka* 4.3 (LJA archive).

511 The light of consciousness.

512 Not vivid.

513 All aspects are combined in a state of fullness.

514 He is also known as the *guru* of the gods.

515 The dualistic Paśupāta school of Shaivism.

516 *Sākṣatkāra* is a technical term used in Shaivism to describe direct perception, often associated with direct perception of the Self, or direct realization.

517 Thought-lessness, viz., *nirvikalpa*.

518 By intimate association, by extension.

519 The thing (*vastu*) that defies (*rahita*) utterance (*uccāra*).

520 This line is from verse 199: “And you see, and they feel, that this *dharma*, the holder of aspects (Lord Śiva) is not the holder of only a few aspects. *Pūrṇa dharmāugham*, all aspects are residing There.”

521 From verse 199a.

522 The undifferentiated totality of aspects or qualities.

523 *Aham*, I-ness.

524 The light (*prakāśa*) of *idam*, this-ness.

525 Lit., soundless (without a vowel), “*anackam*” refers to “that universal energy which is moving in such a velocity that movelessness takes place—*anackam*. *Anackam* means, without movement.” *Vijñāna Bhairava—The Manual for Self Realization*, 9.

526 Conceived form.

527 Lit., frequently licking or darting out the tongue. *Lelihāna* denotes enjoyment by way of tasting or absorbing

(viz., destruction).

528 An approach; usage, manner of speech; metaphor or figurative application.

529 From Jayaratha's commentary. *Mukhyārtha bādha* is an apparent contradiction or absurdity (*bādha*) with respect to the primary meaning or sense of a word (*mukhyārtha*).

530 The Ganges river.

531 By meditating upon the universal (*sāmānya*) Being (*sattva*) or upon a particular (*viśeṣa*) being (*sattva*), respectively.

532 The word "existence" or "being."

533 Viz., *viśeṣa sattva* and *sāmānya sattva*.

534 Referring to the meaning of "nyāya."

535 The fullness of Self (*pūrṇa svabhāvatva*) is the state of having the form of consciousness (*cindrūpatva*).

536 The state of having the form of the light of consciousness.

537 Inherent to the state of Bhairava.

538 That state, i.e., of Bhairava, is all-pervading (*vyāpakatva*).

539 Inferior (*adhojuṣa*) śaktis. See [Appendix 2](#) (p372) on the 36 *tattvas* for explanation of the energies, or elements, below Sadāśiva, Īśvara, and Śuddhavidyā.

540 See *Special Verses on Practice*, (LJA archives), verse 70.

541 Likewise, "For that *yogi* who is established in *anupāya* (lit., no means), all *upāyas* become *anupāya* for him. *Śāmbhavopāya* becomes *anupāya* for him. If he conducts with *śāmbhavopāya*, for him it is as good as *anupāya*. If he conducts *śāktopāya*, it is just like *anupāya* for him. All *upāyas* become the same, take the same position of the *upāyas*. Now, the actual position of these *upāyas* is, when you are established in *āṇavopāya*, you are always in *āṇavopāya*. If you conduct with *śāktopāya*, that will become *āṇavopāya* to you. If you think of *śāmbhavopāya* or *śāktopāya* or *anupāya*, you [may] think [of engaging in these practices], but it will be *āṇavopāya* for [you]. When you go ahead another step in *śāktopāya*, then *āṇavopāya* is *śāktopāya* for [you], *śāktopāya* is *śāktopāya* for [you], and *śāmbhavopāya* takes the position of *śāktopāya* for [you], and *anupāya* also takes the position of *śāktopāya* for [you]." Ibid., vs. 70. See [Appendix 25](#) (p418) for explanation of *upāyas*.

542 "The "heart" does not mean this [physical] heart. The "heart" means, the energy of consciousness (*saṁvit śakti*)."*Parātriśikā Laghvṛtti* (LJA archives).

543 "For instance, I want to see Denise. Before that, I see only a phantom figure of Denise, and before that, I see only the seeing force, and before that, I see only my Self, and that is *nirvikalpa*." Swamiji's commentary from verse 180.

544 "What is real *khecarī mudrā*? When you are treading the way of totality (*kulamārgena*), you must see the totality in a piece of the totality. Take one part of the universe and see the whole universe existing there. That is the way of totality. You must understand that everything is filled with completion. If only one individual being is there, you must understand and you must feel that in that one individual being, all individuals exist. Take, for example, one grain of rice. See the power that exists in that grain of rice. This one grain of rice has the power of producing not only a hundred plants, but thousands, millions, billions of plants. Innumerable plants exist in that one grain of rice. So, one part of the world is complete in itself. You must, when treading the way of totality, feel the voidness of differentiated perceptions in each and every being. This, in the real sense, is *khecarī*. It is this *khecarī mudrā* that is to be practiced. So, the reality of this *khecarī mudrā* is just as it is explained in the *Tantrasadbhāva*: "becoming one with supreme consciousness." *Shiva Sutras—The Supreme Awakening*, 2.5.

545 "You will find Her as one with Bhairava by keeping your organs in action, and then by establishing your self inside, observing the action within. This is Bhairava *mudrā*." Ibid. 1.6 "Just keep your eyes wide open and your breath in a fix, "Should I move it out or should I take it in?"—not going out, not coming in. That you will come to know, this state of *mudrā* you will come to know, in *cakita mudrā*. *Cakita mudrā* is the "pose of astonishment." Actually, this is Bhairava *mudrā*, because you do not breathe in and out. This is Bhairava *mudrā*. Your eyes are wide open. Your mouth is open. You don't breathe." *Vijñāna Bhairava—The Manual for Self-Realization*, verse 77, Dhāraṇa 52.

546 The light of God-consciousness.

547 By the means of maintaining awareness on the initial movement of any perception (*ādyā parāmarśā, prāgrya, prakāśa*) with a purified heart and mind (*nirmale hrdaye*).

548 The Kula System was introduced in Kashmir in the beginning of the 5th century A.D. by Śrī Macchandanātha. Later, in the 9th century, because its teachings had become distorted, it was reintroduced by

Sumatinātha. In the line of masters that followed from Sumatinātha, Somanātha was his disciple. Śambhunātha was the disciple of Somanātha, and the great Abhinavagupta was the disciple of Śambhunātha. See *Kashmir Shaivism—The Secret Supreme*, 19.133 See verse 7 for Abhinavagupta’s invocation to Macchandanātha as head/founder of the Kula System.

549 See *Kashmir Shaivism—The Secret Supreme* 19, “The Schools of Kashmir Shaivism.”

550 Among (*ante*) Sumati’s disciples (*nivāsinah*).

551 Here, Abhinavagupta is also referring to his own master, Śambhunātha, as a disciple of Sumatinātha, and therefore directly related to the Kula *sampradāya* (lineage).

552 Quoting a line from verse 168.

553 *Dvanda* is a compound word that refers to one or more objects that could otherwise be connected by the conjunction “and.”

554 Lit., consisting of illusion.

555 That is, the state of thought-lessness supported and maintained by the means of the will (*icchā*).

556 *Icchopāya* (the means of the will) is another name for *śāmbhavopāya*.

557 The state of thought-lessness.

558 The condition of limited (*daurātmya*) knowership (*mātr*).

559 Lit., bad-heartedness, wickedness, depravity.

560 Lit., magnanimity, high-mindedness; exalted state or position, majesty, dignity.

561 Concealment (*tirodhāna*) is one of the five great acts of Lord Śiva. *Tirodhāna śakti* is “taking you, absolutely carrying you, away from That light. It is *tirodhāna śakti* that makes [people] become atheists. [But] this is the real indication of *tirodhāna śakti*: showing signs of being elevated and internally not [being] elevated.” *Tantrāloka* 14.16 (LJA archive).

562 “*Māyā* is not limited. *Māyā* can conceal and reveal also. *Tirodhāna śakti* will conceal only. For those who are elevated souls, *māyā* is just *svātantrya śakti* for them.” Ibid., 9.155.

563 The bliss of Bhairava.

564 The state of pure *vikalpa*.

565 Wine.

566 The justification of a statement.

567 *Uccāra* literally means “utterance.”

568 External (*bahir*) worship (*arcana*).

569 See verse 168 which is taken from *Mālinīvijaya tantra*, 2.22.

570 Instrumental singular (*uccāreṇa*).

571 Instrumental plural (*uccāraiḥ*).

572 The resolution of a compound word into its constituent parts.

573 The act of implying something that has not been expressed, implying any analogous object where only one is specified.

574 Plural number.

575 Dualistic.

576 As opposed to the practice of *śāktopāya* in which thoughts (*vikalpas*) are functioning.

577 “Differentiated thought must not leak there, they should not come, otherwise [the state of] *śāktopāya* won’t exist.” *Tantrāloka* 5.5 (LJA archive).

578 “Just [one] thought, one-pointedness of one thought, any thought.” Ibid. In the 4th *āhnika*, this is called *vikalpa saṃskāra*.

579 From Jayaratha’s commentary on *Tantrāloka* 3.25.

580 Self-awareness.

581 The subjective state.

582 Dualistic, differentiated.

583 Non-dual, monistic, undifferentiated, viz., *nirvikalpa*,

584 Lit., standing in or occupying one's own condition.

585 *Niścaya*: the intellectual field; *vikalpa*: differentiated perception.

586 The thought-less (*nirvikalpa*) condition of the *śāmbhavopāya* state.

587 Justification of a statement.

588 Jayaratha references this quote from the 5th verse of the *Paramārthasāra*.

589 Intense absorption or a kind of trance; the state of profound meditation. See [Appendix 23](#) (p416) for an explanation of *samādhi* in Kashmir Shaivism.

590 In the field (*bhūmi*) of the mind, intellect.

591 Individual *samādhi* takes place in the state of *sakala*, *pralayā-‘kala*, and *vijñānākala*. Universal *samādhi* begins from the state of *śuddhavidyā*. See [Appendix 23](#) (p416) for *samādhi* and [Appendix 10](#) (p394) for the Seven Perceivers. See also *Kashmir Shaivism—The Secret Supreme*, “The Seven States of the Seven Perceivers (*Pramātrns*).”

592 Dualistic texts.

593 Pervading (*vyāpti*) what is below (*adhaḥ*).

594 The light of God consciousness.

595 The supreme abode.

596 Arrived at, come to.

597 Towards, near to.

598 Jayaratha’s commentary.

599 Turned towards, facing; going near, approaching.

600 Lit., womb.

601 “*Samvittiphalabhedo’tra na prakalpyo . . .*,” *Mālinīvijaya tantra* 2.25a.

602 Notion, idea.

603 From the Hindi expression *jāñca paṛṭṭāl*, i.e., to investigate, analyse, inquire, etc.

604 Like (*vat*) the condition of a *maṇijñānī* (knower of jewels). See also commentary on *ślokas* 179b and 180a above and *śloka* 228 below.

605 Viz., *nirvikalpa* (thought-lessness).

606 Viz., *vikalpa* (differentiated thought).

607 Viz. the *śāmbhava* state.

608 Viz., in the *nirvikalpa* state.

609 See also commentaries on *ślokas* 179b and 180a, and *ślokas* 183b and 184a and their commentaries.

610 *Sahṛdaya*: lit., with the heart [of awareness]; *rasa*: the best or finest or prime part of anything, essence; the taste or character of a work, the feeling or sentiment prevailing in it. Abhinavagupta has given importance to *sahṛdaya* in his writings on aesthetic experience (*Dhyānāloka locaṇa*). Swamiji says that, “*Sahṛdaya* is that person whose heart is enhanced with joy and glamour and excitement. He is fortunate whose heart is like that.” *Parātriśikā Vivaraṇa* (LJA archive)

611 “When there is beautiful music going on, or some soft or beautiful touch of some beautiful object, or some smell of the fragrance of some scent, and when you are absolutely attentive to it with awareness, then you feel the expansion of excitement in your heart. And that expansion of excitement in your heart is called the energy of *ānanda* (bliss) of Lord Śiva. And by that energy, one gets strengthened, one’s heart gets strengthened. For instance, one becomes “full of heart” (*sahṛdaya*). When there is no heart, then you do not get any feeling in music or in touch or in scent, smell, good smell. When there is heart, then you can feel that fragrance, the excitement of a fragrance, or the excitement of touch, or excitement in music.” *Tantrāloka* 3.209-210 (LJA archives).

612 This comment will be verified in verse 234.

613 Lit., non-dual or monistic means.

614 The means (*upāya*) are not different from the meant (*upeya*).

615 From the fifth *āhnika* onwards.

616 The means (*upāya*) pertaining to action (*kriyā*).

617 The means pertaining to knowledge (*vijñāna*).

618 Up to the supreme limit of *yoga* (*yogāntatām*), which has been explained in verse 149.

619 Swamiji is referring to himself.

620 Subject, topic.

621 A creation of the mind.

622 Lit., touch or contact.

623 Swamiji is confirming the scholar's suggestion that the recognition of supreme knowledge can be likened to the sensation of *sparsā* (touch), which resides exactly within consciousness.

624 As a thought or notion (*kalpanā*).

625 An accomplished or perfected being.

626 Liberated.

627 Swamiji corrected “*tāvat*,” which appears in the text in which he is working, to read “*tāvān*.”

628 That is, the master's knowledge is not complete.

629 Scripture.

630 The scholar is referring to the grammatical case of the word “*yuktyāgamābhyaṁ*.”

631 “Transcendental discriminating logic.” *Tantrāloka* 4.40 (LJA archive).

632 Lit., having argument or reasoning, skilled in speculation.

633 In his commentary, Jayaratha observes that knowledge and action are also considered to be one.

634 See [Appendix 6](#) (p385) for details of the *malas*. See also *Kashmir Shaivism–Secret Supreme*, chapter 7, “The Three Impurities (*malas*).”

635 See [Appendix 6](#) (p385) for an explanation of the *malas*.

636 Will.

637 The original text reads शंकरेणोति वाक्यतः. *Upadiṣyate* means indicating or teaching.

638 Thus (*iti*) it is said (*vākyataḥ*).

639 Jayaratha references this line from the *Mālinīvijaya tantra* in his commentary for verse 244. Swamiji recites “*kathañcidupadiṣṭe'pi*” instead of “*kathañcidupalabdhe'pi*.” *Upadiṣṭa* means “taught” and *upalabdha* means “learnt.”

640 No (*na*) impression (*vāsanā*).

641 This is in keeping with *Nyāya* (the science of reasoning/logic), the first of the six classical systems of Indian philosophy expounded by the sage Gautama.

642 The reliable means of obtaining knowledge.

643 *Parikṣā*, analyzing, investigating.

644 A wood-burning stove

645 You already know what a log is and you know what a man is.

646 A non-predominant (*amukhya*) doubt (*saṁśaya*).

647 A secondary (*apradhāna*) doubt (*saṁśaya*).

648 Predominant (*mukhya*) doubt (*saṁśaya*).

649 Verse 248a.

650 The question, “What?”

651 Although he knows what a log and a man are, he does not know if the object that he is perceiving is a log or a man.

652 “Is it a log or a man?”

653 An alternative or an option among certain possibilities.

654 Again, although he knows what a log and a man are, it is not clear to him as to which one he is perceiving.

655 The verbal root *sās* means “to teach, instruct, inform.”

656 Creation, destruction.

657 In the way of non-specific (*sāmānya*) and specific (*viśeṣa*) ascertainments.

658 “As long as Bhairava is concerned, Bhairava goes on speaking and speaking and speaking and answering Her questions, [but] unless Bhairavī is satisfied, the answer is not complete and fit. So the answer must be according to the reality of Devī. Devī must accept that [answer]. So it means that *Devī* knows, in the background of Her consciousness, what the answer is. But She does not know actually what is the answer, but when Bhairava speaks, She can recollect that, “This is the real answer [that] I have to accept.” *Parātriśikā Vivarana*, verse 1, commentary, (LJA archive, 1983). “Abhinavagupta has changed the name to *Parātriśikā*. *Parātriśikā* is the supreme energy which is the Kingdom of three energies, the explanation of three energies: *parā*, *parāparā*, and *aparā*. This is the kingdom of three energies here. So you should put “*Parātriśikā*” when you add [the title]. In its edition, you should put *Parātriśikā*, not *Parātrīṁśikā*.” Ibid.

659 When the answer is given and accepted *in toto*.

660 A complete ascertainment.

661 From the root *māṭṛ*, which means “measurer” or “knower.”

662 Inspection, investigation, examination, test.

663 Seeing (*drṣṭa*) means, direct perception (*pratyakṣa*).

664 The nomination (*uddeśa*), the definition (*lakṣaṇa*), and the confirmation (*parīkṣā*).

665 Jayaratha’s introductory commentary for verse 262: “These will be explained in succession.”

666 Give it definition, lit., a mark, sign, symbol, token, characteristic, attribute, quality.

667 The reliable means of obtaining knowledge.

668 *Nyāya*, the first of the classical systems of Indian philosophy, expounded by the sage Gautama, is the science of reasoning. *Nyāya* delineates sixteen points to test the procedure of gaining knowledge.

669 The Shaivite position will be methodically revealed throughout the text by Abhinavagupta’s employment of the dialectical method.

670 Inference.

671 Direct perception.

672 Universal rule without an exception.

673 An unchanging co-existence.

674 A confirmation.

675 An inference.

676 The praise of Agni.

677 By way of *agniṣṭoma*, etcetera.

678 Thoughts.

679 From Jayaratha’s commentary.

680 Agreeable.

681 In other words, how does one intuitively know the suitability of the definitions that are attributed to their object of inquiry? How does one intuitively know the answer to their own question?

682 *Saṁvit devī* (the Goddess of consciousness).

683 Definition.

684 Confirmation.

685 The limit, conclusion, or termination (*avadhi*) of conception (*kalpita*).

686 As introduced by Jayaratha in his introductory commentary for this verse.

687 For an explanation of the levels of speech (*vāṇī* or *vāk*), see *Kashmir Shaivism—The Secret Supreme*, 6.41.

688 See *Kashmir Shaivism—The Secret Supreme*, 12, “The Fivefold Contacts of Masters and Disciples.”

689 The formation (*rūpa*) of the supreme contact (*para saṁbandha*).

690 Supreme (*mahān*), intermediate (*avāntara*), divine (*divya*), partly divine and partly not divine (*divyādivya*), and not divine (*adivya*).

691 *Sadāśiva* resides at the level of the 34th *tattva*. See [Appendix 2](#) (p372) for explanation of the 36 *tattvas* (elements).

692 Śrīkaṇṭhanātha resides between the states of *vijñānākala* and Śuddhavidyā.

693 From Jayaratha's commentary.

694 Nandi is traditionally the name for Lord Śiva's bull, but here Nandikumāra, or Nandikeśvara, is considered to be an incarnation of Śrīkaṇṭhanātha.

695 Between Sadāśiva and Iśvara *tattva*, respectively.

696 “Anantabhaṭṭāraka, also known as Aghoranātha, is the immediate assistant of Lord Śiva. He is the agent for creation, protection, and destruction, and Lord Śiva himself conducts only revealing and the concealing.” Paraphrase from *Tantrāloka* 6.172-174 (LJA archive).

697 The ancient master, Śrīkaṇṭhanātha, who appeared to Durvāsa at the beginning of Kali Yuga, “is another formation of Lord Śiva. Śrīkaṇṭhanātha handles the whole universe, the remaining whole universe.” Ibid., 12.13. For a detailed explanation of the lineage of Masters of Kashmir Shaivism, see *Kashmir Shaivism—Secret Supreme*, “Birth of the Tantras,” 13.90.

698 In the *Parātriśikā Vivaraṇa* (LJA archive), Abhinavagupta explains that *mahāmāya*, which is not listed among the elements, is the seat of *vijñānākala pramātr*. See [Appendix 2](#) (p372) for complete list of 36 *tattvas*.

699 This line appears in a verse from the *Ratnamālā śāstra*, which is referenced by Jayaratha in his commentary.

700 Sage, saint, or seer.

701 Lit., a seat of knowledge.

702 Lit., seats.

703 *Adivya*: not divine.

704 “Although our Kashmir Śaivism recognizes these fivefold contacts of masters and disciples, yet it explains that only that initiation is a real initiation where the contact of the master and the disciple takes place in such a way that, at the time of initiation, the master is united with the disciple and the disciple is united with the master. In this real initiation, the master becomes one with the disciple and the disciple becomes one with the master. You should understand, however, that for this supreme contact to take place, the disciple should never find any fault in his master or his master’s activity. If he does, then he is lost. This kind of initiation can take place in any state of these five contacts. It is the real supreme contact. It is even above *mahān sambandhah* (the great contact) and is called *para sambandhah* (the supreme contact). It is that contact by which all contacts become divine. The real theory of our Śaivism is that this contact, which is the supreme contact, must take place between each and every master and each and every disciple. When this occurs, then that initiation is a real initiation.” *Kashmir Shaivism—The Secret Supreme*, 86.

705 Of the fullness of the union with master and disciple.

706 *Prāṇa*.

707 As was said earlier in verse 270, *uddeśa* (nomination), *lakṣaṇa* (definition) and *parīkṣā* (investigation) are the three goddesses: *parā*, *parāparā*, and *aparā*.

708 The differentiated (*bheda*) knowledge (*vijñāna*) of the four (*catuska*) means.

709 *Anupāya*.

710 See *Kashmir Shaivism—The Secret Supreme*, chapter 5.

711 Ibid., chapters 3, 4 and 6.

712 Ibid., chapter 5.

713 Ibid., chapter 6.

714 Chapter 6 to chapter 37 of the *Tantrāloka* is all *āṇavopāya* discussion.

715 “The rise of *cakras* will be explained, which is most secret in our system—the rise of wheels in your body. *Cakrodaya* means, the rise of wheels, the various wheels, in your body.” *Tantrāloka* 7.1, (LJA archive). The practice of *cakrodaya* is explained in *Self Realization in Kashmir Shaivism—The Oral Teachings* of Swami Lakshmanjoo, ed. John Hughes (State University of New York Press, Albany, 1995), chpt 2, “Talks on Practice.”

716 See *Kashmir Shaivism—The Secret Supreme*, chapters 1 and 7.

717 Ibid., chapters 8 and 9.

718 Ibid., chapter 2.

719 Ibid.

720 Ibid., chapter 10.

721 The introduction of *dīkṣā*, outward initiation.

722 This is known as *utkrānti*, the technique of how to leave the body at the time of death.

723 Lit., beyond the range of sight.

724 Anoint, inaugurate, consecrate.

725 A person who is placed under rules and regulations.

726 A son.

727 An aspirant.

728 A spiritual guide or teacher.

729 *Mālinīvijaya Tantra* 18.2-3 states: “That *liṅga* which is made of mud (*mṛt*), which is made of some stone (*saila*), or which is made of some jewels (*ratna*) or gold or silver or whatever it is, you must not worship that *liṅga*. *Yajed ādhyātmikam*, you must worship that internal [*liṅga*], which is situated in your own heart, *yatra liñam carācaram*, where this whole universe is existing. You must worship that *liṅga*, that is *avyakta liṅga*.” *Tantrāloka* 5.120, commentary (LJA archive).

730 Though Swamiji did not translate this *āhnika*, there are frequent references to the subject of *Vedha Dīkṣā* (the initiation of piercing) in *Kashmir Shaivism–The Secret Supreme*, chpt 18, and *Self Realization in Kashmir Shaivism*, ch. 5, “The Secret Knowledge of Kuṇḍalinī” (*Kuṇḍalinī Vijñāna Rahasya*). See [Appendix 12](#) (p398) for a brief description of *Vedha Dīkṣā*.

731 Lit., a circle, a *mandala* is a spiritual and ritual symbol that represents the universe. Swamiji commented that the theory of the *maṇḍala* is no longer “understood completely.” *Tantrāloka* 1, additional audio (LJA archive).

732 An offering, oblation, or sacrifice.

733 [Some yogis] “cut this connection of this front of this tongue and attach the tip of tongue to that palate and they get the imagination that they are tasting that nectar. But that nectar is false nectar. There are some *haṭha yogis* who do that, but that nectar is false, only from imagination.” *Tantrāloka* 5.55 commentary. “What is the real *khecarī mudrā*? When you are treading the way of totality (*kulamārgena*), you must see the totality in a piece of the totality. Take one part of the universe and see the whole universe existing there. That is the way of totality. So, just as it is said in the *Tantrasadbhāva* [*tantra*], this *khecarī mudrā* is becoming one with supreme consciousness.” *Shiva Sutras–The Supreme Awakening*, 90.

734 The first nomination.

735 The revelation of masters.

736 “Whether you experience the rise of *kuṇḍalinī* as *cit kuṇḍalinī* or as *prāṇa kuṇḍalinī* depends on your attachments. If you have attachment for spirituality and also for worldly pleasures, then the rise of *kuṇḍalinī* takes place in the form of *prāṇa kuṇḍalinī*. If you do not have attachments for worldly pleasures and are only attached to spirituality, then the rise of *kuṇḍalinī* takes place in the form of *cit kuṇḍalinī*. There is nothing you can do to determine how the rise of *kuṇḍalinī* will take place. It rises in its own way, depending on your attachments.” See [Appendix 19](#) (p410) for an explanation of *kuṇḍalinī*.

737 Passed on through the oral tradition only.

738 Specific nomination.

739 Discussion.

740 Swamiji previously explained that, “*Vijñāna* means, *upāya*; *bhit* means, *bhedā*. The differentiated perception of all the means is done in the first *āhnika*.”

741 *Anupāya*.

742 *Sāmbhavopāya*.

743 The theory of reflection, the circle of letters, and entry in supreme I-consciousness, respectively.

744 The fourth *āhnika*.

745 Differentiated thought.

746 Mode of acting or proceeding, the procedure.

747 In verse 235, Swamiji has translated *tarka* as ‘spiritual reasoning’, and in *Tantrāloka* 4.40 he explains *tarka* as ‘transcendental discriminating logic’.

748 Patañjali, the author the *Yoga Sūtras*, which elaborates on the eight limbs of yoga (*Aṣṭāṅga Yoga*).

749 I-ness, pure supreme subjective consciousness.

750 These procedures will be discussed in the chapter on *śāktopāya*.

751 Utterance (*samuccāra*) or simply rising (*uccāra*).

752 Meditation pertaining to the organs.

753 See *Kashmir Shaivism – The Secret Supreme*, for explanation of *karaṇa upāsana*, 5.37.

754 Jayaratha.

755 The orbit or path (*adhva*) of time (*kālā*).

756 Cycle of time.

757 Destruction.

758 Anantabhaṭṭāraka.

759 Imaginative conception.

760 “*Mantras* are pertaining to male gods, *vidyā* means those *mantras* which are pertaining to female gods, and *cakra nāyakā*, and those *mantras* which are the leaders of [the *cakras*.]” *Tantrāloka* 7.42 (LJA archive).

761 Referring to the classical conception of the six *cakras* in the subtle body as depicted in various *yoga* texts like *Ṣaṭcakra Nirupāna*.

762 Movement of breath.

763 *Tantrāloka* 7.71.

764 “Which is to be attained with refined subtle understanding—*sūkṣma parimarśanaśīlanīya*.” Ibid., 7.71.

765 Jayaratha’s commentary for verse 7.1.

766 Effortless (*ayatna*) practice (*upāsanā*).

767 The discussion of the orbit or path (*adhva*) of space (*deśa*).

768 The discussion (*nirṇaya*) of the orbit or path (*adhva*) of the elements (*tattvas*).

769 The discussion (*prakarana*) of the various (*bhedā*) elements (*tattva*).

770 The true nature of a thing.

771 Seven *kalā* (states) of the seven *pramāṭṛs* (perceivers). See [Appendix 10](#) (p394) for an explanation of the seven perceivers.

772 Contemplation (*kalpanā*) of the elements (*tattvas*).

773 By the onefold (*eka*) science, the threefold (*tri*) science, the fivefold (*pañca*) science, etc.

774 The direct realisation (*sākṣāt*) of Lord Śiva.

775 The power (*śakti*) of sustaining (*ādhāra*).

776 The discussion (*prakarana*) of the path (*adhva*) of the five circles (*kalās*), etcetera (*ādi*). See [Appendix 16](#) (p403) for explanation of the sixfold Path of the Universe (*Ṣaḍadhvan*).

777 The discussion (*prakarana*) of the act of harnessing (*upayojana*) the aforementioned paths (*adhva*).

778 Contemplation or meditation (*bhāvanā*) upon non-duality (*abheda*).

779 Expounded by the sage Kapila, Sāṃkhya is the third of the six classical systems of Indian philosophy. “Sāṃkhya” literally means, pertaining to numbers. Sāṃkhya proclaims the existence twenty-five *tattvas* (elements) that comprise creation in its entirety. Although accepting the existence of these twenty-five elements, Kashmir Shaivism proclaims the existence of an additional eleven elements, which seek to explain the condition of consciousness.

780 Concealing.

781 Also written Janāna Joyi.

782 *Zenana* (Urdu) or *janānā* (Hindi), literally meaning “of the ladies”; used to refer to the ladies’ quarters in the household.

783 The sight of a deity or religious person.

784 The procedure for leaving the body (dying). See footnote 34, 122 and 724.

785 In line 300ab, Swamiji changes “sthana” to read “snāna.”

786 This is explained as bathing in the fine dust which is created by cows.

787 Swamiji’s grand-master.

788 A sacrificial vessel, usually made of copper, used to contain purified offerings for worship. *Arghapātra* is also understood as the heart in internal worship. *Tantrāloka* 26.64 and 29.176.

789 The rules of how to handle the vessel (*arghapātra*) which contains special ingredients.

790 Breath.

791 The intellect.

792 *Cit* means, consciousness. In his translation of the fifteenth *āhnikā*, Swamiji will explain that it refers to “the *śūnya* (void) state in that supreme awareness of God consciousness.”

793 Swamiji will explain that each *nyāsa* is done either in a sixfold way (*adhva*) or in a brief way.

794 A weapon (*astra*). “The *astrā mantra* needs to be adored. [The *mantra* is] “*astrāyaphat*,” [which] you will all understand by-and-by. It is only nomination here.” *Tantrāloka* 1, additional audio (LJA archive).

795 Fire ceremony.

796 Lit., living in, abode, dwelling.

797 The hall (*sālā*) in which the *havana* is performed.

798 The 15th *āhnikā* clarifies that for the duration of this initiation, both the master and disciple sleep in the *havan sālā*.

799 The special way of sprinkling sacrificial water.

800 Purificatory rite or consecration.

801 *Saṃskāra* means, purification. Here it refers to the *anta* (last) *saṃskriyā* of the sixteen *saṃskāras* (purifications) which take place from birth to death.

802 Activity. Abhinavagupta’s *Tantrāloka*

803 Lit., a circle, a *mandala* is a spiritual and ritual symbol thatrepresents the universe. See footnote 731.

804 A beast.

805 In the 16th *āhnikā*, Abhinavagupta explains in detail how only an enlightened master can perform this special type of initiationworship whereby, at the time of sacrifice, the soul of the sheep gets liberated.

806 Instructions (*vidhi*) for the apprentice (*putraka*).

807 *Sūtra klṛpti* means, the three threads that are utilised to tie the arms, neck, and the tuft of hair on the head of the disciple. These are symbolic of the bondage of *kārmamala*, *māyīyamala*, and *āṇavamala*, respectively.

808 The cutting and burning of the three threads (*sūtra klṛpti*) to release the disciple from the bondage of the three *malas*.

809 The wheel of repeated births (transmigration) and deaths is *samsāra*.

810 In this brief initiation, the highly elevated master (a *siddha*) purifies the sixfold pathway (*ṣaḍadhvan*) of the disciple through *mantras* only. Without going through any external rituals, he frees the disciple from the cycle of repeated births and deaths (*saṃsāra*) and elevates him to become one with Śiva. This is the shortest chapter of the *Tantrāloka* having only eleven verses.

811 See footnotes 32, 120 and 720.

812 The various ways of purification.

813 See commentary on *śloka* 280 above.

814 A great (*mahā*) net (*jāla*).

815 A sacred knowledge which bestows immortality and can wake (*saṃjīvana*) the dead (*mṛta*).

816 The method (*krama*) of conversion (*liṅgoddhāra*).

817 Intellectual knowledge (*bauddha jñāna*) and spiritual knowledge (*pauruṣa jñāna*).

818 *Tadvibhāga*: the way of extracting, separating (*vibhāga*) the disciples awareness (*pauruṣa jñāna*).

819 Instructions (*vidhi*) for consecration (*abhiṣeka*).

820 In the end, the master has to conclude what is to be done with such a disciple.

821 Here, the master is not catering to the obvious desire of the disciple, but initiating according to the disciple's inherent or latent desire of which even the disciple may not be aware.

822 Āhnika 26 discusses the daily routine of worship (*nityārcā*), that the disciple must perform in a sacred place (*sthāndila*) for the remaining period of life (*śeṣa vṛtti*).

823 This is the day the master leaves his body and attains the 'Great Liberation' (*mahāsamādhi*).

824 The first day and the last day, respectively.

825 "Yoginī melāpa happens when you are absolutely absorbed in the awareness of God consciousness for sometime and you are weeping inside, you are imploring, craving, doing your meditation towards Lord Śiva, and nothing happens. And sometime when this kind of Light on Tantra action is ripened, at once your eyes are closed and you feel yourself surrounded by divine ladies and they illuminate you." Paraphrase from *Tantrāloka* 4.57-58.

826 This is a *maṇḍala* (circle) known as the *siddhacakra* (*Tantrāloka* 29.29a) that is used to worship the perfected beings (*siddhas*) and their wives and consorts (*patnī*) of the succession (*krama*) of the Kula tradition.

827 Lit., a female attendant. In Kashmir Shaivism, women are held in highest esteem. In his commentary of verse 13 Jayaratha included the following *śloka*, which Swamiji translates as follows: "yoktā saṁvatsarātsiddhir iha puṁśāṁ bhayātmanam, sā siddhistattvaniṣṭhānāṁ strīṇāṁ dvādaśabhrdinaiḥ, that power which is achieved yoktā saṁvatsarāt, by the male class (men) after one year of constant practice, sā siddhiḥ, that very power is achieved by those divine ladies who are established in the true path of Śaivism in just twelve days." *Parātriśikā Laghu Vṛtti* (LJA archive).

828 Initiation (*dīkṣa*), special consecration (*abhiṣeka*).

829 The various (*bheda*) tridents (*trisūla*).

830 This is referring to *Tantrāloka* 31.132, which describes the construction of and elaborate *maṇḍala* of strings and boxes ultimately made into the shape of a *svastika*. *Svastika* is originally a sanskrit word meaning 'good fortune' and 'well being'. It is considered to be a sacred and auspicious symbol in Hinduism, Buddhism, and Jainism and dates back at least 11,000 years.

831 Specific nomination.

832 Distinction.

833 *Mukhyatva* means, the highest rank, pre-eminent, superior, etc., which Swamiji is translating as "predominant."

834 Subject or topic.

835 Previous subjects.

836 Definition.

837 An investigation of the veracity of the definitions.

838 Jayaratha's commentary.

839 He has accepted the masses of energies in His body.

840 Referring to this line in Jayaratha's commentary: *ātmanah kroḍikṛtānanta-śaktikam svarūpam*.

841 Light, brilliance.

842 See verse 85 for an explanation of the word "rāma."

843 Swamiji corrected "tatra," which appears in the text from which he was working on, to read "tasya."

844 Their hearts (*sahṛdayam*) are lifeless (*jadah*).

845 Confirming that those philosophers have been taught wrongly (*nirupadeśa*).

846 In this respect, Utpaladeva has sung the greatness of the objective world in his Śivastotravali:

jaḍe jagati cidrūpaḥ kila vedye'pi vedakaḥ /
vibhurmite ca yenāsi tena sarvottamo bhavān //

Śivastotravali 3.20

"O Lord, as You are *jaḍe jagati cidrūpaḥ*, in the world of unconsciousness, You are filled with consciousness, with awareness. In the unaware world, You are aware. *Kila vedye'pi vedakaḥ*, in the world of objectivity, You are the knower, You are the subject. *Vibhurmite ca yenāsi*, as You are all-pervading in limitation; in the world of

limitation, You are unlimited. As You are such, *tena sarvottamo bhavān*, so You are the greatest and the highest Being existing in this universe.” Paraphrase from *Festival of Devotion and Praise – Shivastotrāvali, Hymns to Shiva* by Utpaladeva, Swami Lakshmanjoo, ed. John Hughes, (Lakshmanjoo Academy, Los Angeles, 2014), 3.20.

847 “‘A’ indicates the state of Lord Śiva, ‘ha’ indicates the state of Śakti, and ‘ma’ indicates the state of individuality.” *Parātriśikā Vivarāṇa* (LJA archive).

848 “Jayaratha was attached to the Śrī Vidyā tradition.” *Tantrāloka* 7.18.

849 Concluding śloka of Jayaratha’s commentary on the *Tantrāloka*.

850 Intellectual master.

APPENDIX

1. Bhairava

Bhairava is an appellation of Lord Śiva, which literally means, frightful, terrible, horrible, formidable. In Kashmir Shaivism, Parabhairava (supreme Bhairava) is synonymous with the state of *paramaśiva* (supreme Śiva).

“Avayavāyamanair bhāva rāśibhir yuktāṁ, so all this objective world has become the limbs of the Devī, of Lord Śiva, in his female form. *Maheśvarasya parabhairavasya abhedena vartamānām*, and this Devī is situated as one with Lord Śiva. It is not separated from Lord Śiva who is Parabhairava.”

Parātriśikā Laghu Vṛtti, commentary verse 32 (LJA archive).

*bhārūpaṁ pari pūrṇam svātmani
viśrāntito mahānandam /
icchāsaṁvitkaraṇair nirbharitam
anantaśaktiparipūrṇam //10
sarvavikalpavihīnam śuddham
śāntam layodayavihīnam /
yat paratattvam tasmin vibhāti
ṣaṭtrimśadātma jagat //11*

(*Paramārthasāra*, verses 10-11)

“Now, the qualification of Parabhairava is described by Abhinavagupta. *Bārupam*, who is *bārupam*, who is *prakāśa*, who is filled with *prakāśa* (the light of consciousness), who is *pari pūrṇam*, who is *pūrṇam* (full), *svātmani viśrāntito mahānandam*, who is residing in His own way and is filled with *ānanda* (bliss, blissful state). *Bārūpaṁ pari pūrnām* is He who is *cit*, who is the embodiment of *cit śakti* (energy of consciousness). *Svātmani viśrāntito mahānandam*, when He resides in His *cit śakti*, He becomes filled with *ānanda* (bliss). *Icchā-saṁvit-karaṇair, icchā nirbharitam*, He is also filled with *icchā śakti*, *saṁvit*, *jñāna śakti*, and *karaṇair, kriyā śakti*. *Icchā* means the energy of will, *saṁvit* means the energy of knowledge, and *karaṇair* means the energy of action. He is filled with these three energies. So He is filled with *cit śakti*, *ānanda śakti*, *icchā śakti*, *jñāna śakti* [viz., *saṁvit*], and *kriyā śakti* [viz., *karaṇair*]. And exclusively, He is *anantaśaktiparipūrṇam*, He is not only filled with [these] five energies, He has got numberless śaktis. *Anantaśakti-paripūrṇam*, He is filled with all energies, which are offshoots of these five energies. *Sarva vikalpa vihīnam*, He who is *sarva vikalpa vihīnam*, all varieties of thoughts have taken their end there. *Śuddham*, He

who is clean, *śāntam*, who is appeased, *layodaya-vihīnam*, who has rise and fall, and who is absent from rise and fall (He neither rises nor falls down). And that *para tattvam*, that supreme state of God consciousness, the supreme state of Parabhairava, *tasmin*, in that, *śivatattvam*, *tasmin śivādīdhārāntam jagat viśvam, ṣattrim-śadātma*, all this universe, which is from *prthvī* to Śiva *tattva*, it is existing in that *para tattva*.”

Paraphrase taken from Swami Lakshmanjoo, trans., *Paramārthasāra—The Essence of the Supreme Reality*, verses 10-11 (1990).

*bhiyā sarvam ravayati sarvago vyāpako'khile /
iti bhairavaśabdasya samtatoccāraṇācchivah //130//*

“Just find out the meaning of “Bhairava.” When you want to find out the meaning of Bhairava, you have to explain these three letters of Bhairava: “*bha*,” “*ra*,” and “*va*.” “*Bha*” means, threat, fear; “*ra*” means, screaming, crying; “*va*” means, allpervading, present, presence of God consciousness. There you find the presence of God consciousness. When you scream in fear, God is there.”

Vijñāna Bhairava—The Manual for Self Realization, verse 130.

“Bhairava means, the terrible one who destroys the weakness of the lower self (ego). This is the name of Śiva. Bhairava is constituted of three letters, *bha*, *ra*, and *va*. The hermeneutic interpretation of Bhairava, therefore, is that ‘*bha*’ indicates ‘*bharana*’, maintenance of the universe, ‘*ra*’ indicates ‘*ravaṇa*’ i.e., withdrawal of the universe, ‘*va*’ indicates ‘*vamana*’, ejecting or letting go of the universe, i.e., manifestation of the universe. Thus, Bhairava indicates all the three aspects of the Divine, viz., *sṛṣti* (manifestation), *sthiti* (maintenance) and *saṁhāra* (withdrawal). Bhairava has been called ‘three-headed’, because the three heads are a symbolic representation of the three *śaktis* of Bhairava, viz., *parā*, *parāparā*, and *aparā* or because the three heads are a symbolic representation of Nara, Śakti, and Śiva.”

Jaideva Singh, trans., *Pratyabhijñā Hridayam*, p131, n 45.

*vimalatamaparamabhairavabodhāt tatvad
vibhāgaśūnyamapi / Paramārthasāra 13a*

“In the same way, that which is absolutely the purest element, Parabhairava (Parabhairava is the purest element of the supreme mirror), and in that supreme mirror, which is the purest element of Bhairava, *vibhaktama jagad etat*, from Śiva to *prthvī* (earth), it seems as if you perceive that universe as absolutely separate from that mirror, from Parabhairava. It appears as absolutely separate from Parabhairava. And not only that, it is separate from each other. *Prthvī* (earth) is separated from *jala* (water), *jala* is separated from *agni* (fire), *agni* is separated from *vāyu* (wind), *vāyu* is separate, *ākāśa* (ether) is separate, *antaḥkaraṇas* (mind, intellect and ego) are separated, *śabda*, *sparśa*, *rūpa*, *rasa* and *ghanda*; *prakṛti*, *prthvī*, *jala*, and *māyā*, Śuddhavidyā, Īśvara, and Sadāśiva, are all separate; *vibhaktamābhāti*, in the same way this whole universe shines in the mirror of Parabhairava.”

Paramārthasāra, Essence of the Supreme Reality, verse 13a.

“Paramaśiva (supreme Śiva) is the life of all the thirty-six elements, and all these elements exist and possess their own states of being on the basis of Paramaśiva. But the thirty-six elements say that, “There is something greater than us!” So the thirty six elements are *uttara*, because there is something greater than the thirty six elements. Parabhairava *bodha* is the knowledge of that supreme state of Śiva, which means that Parabhairava is *anuttara* (supreme, unparalleled). Therefore, there is no element greater than Parabhairava.”

Paraphrase from *Parātriśikā Vivarana* (LJA archive).

2. Thirty-six elements(*tattvas*)

Though Kashmir Shaivism recognises 36 *tattvas* (elements), Abhinavagupta adds two additional states:

1) **Mahāmāyā*: Swamiji says, “It is the gap and power of delusion. Delusion, where you won’t know that you are deluded. You will conclude that you are established on truth. But that is not truth, that is not the real thing.” This is the abode of the *vijñānākalas*.

2) **Guna tattva*: The state where the three *gunas* first manifest. Swamiji says, “In *prakṛti* you can’t see the three *guṇas* [because] this is the seed state of the three *guṇas*. It is why in Shaivism, we have put another element, and that is the element of *guṇa tattva*.”

Śuddha tattvas – Pure Elements

Śiva = I-ness (Being)

Śakti = I-ness (Energy of Being)

Sadāśiva = I-ness in This-ness

Īvara = This-ness in I-ness

Śuddhavidyā = I-ness in I-ness / This-ness in This-ness

Ṣaṭ kañcukas – Six Coverings

(*Mahāmāyā* = gap of illusion)*

Māya = illusion of individuality

Kalā = limitation of creativity/activity

Vidyā = limitation of knowledge

Rāga = limitation of attachment

Kāla = limitation of time

Niyati = limitation of place

Puruṣa = ego connected with subjectivity

Prakṛti = nature

(*Guṇa tattva* = manifest *guṇas*)*

Antaḥkaraṇas – Three Internal Organs

Buddhiḥ = intellect

Ahamkāra = ego connected with objectivity

Manas = mind

Pañca jñānendriyas – Five Organs of Cognition

Śrotra = ear, organ of hearing

Tvak = skin, organ of touching

Cakṣu = eye, organ of seeing

Rasanā = tongue, organ of tasting

Ghrāṇa = nose, organ of smelling

Pañca karmendriyas – Five Organs of Action

Vāk = speech

Pāṇi = hand

Pāda = foot

Pāyu = excretion

Upastha = procreative

Pañca tanmātras – Five Subtle Elements

Śabda = sound

Sparśa = touch

Rūpa = form

Rasa = taste

Gandha = smell

Pañca mahābhūtas – Five Great Elements

Ākāśa = ether

Vāyu = air

Tejas = fire

Jala = water

Pr̥thvī = earth

For a full explanation of the 36 *tattvas*, see *Kashmir Shaivism–The Secret Supreme*, chapter 1.

3. Pramiti, pramāṭr, pramāṇa, prameya bhava (supreme subjective, subjective, cognitive and objective consciousness)

“*Pramiti bhava* is the supreme subjective state, *pramāṭr bhava* is the pure subjective state, *pramāṇa bhava* is the cognitive state, and *prameya bhava* is the objective state. There is difference between *pramāṭr bhāva* and *pramiti bhāva*. *Pramāṭr bhāva* is that state of consciousness where objective perception is

attached. When that state of *pramāṭr bhāva* is attached with objective perception, that is pure state of *pramāṭr bhāva*. When it moves to the state where there is no objective perception, there is no touch of objective perception, it is beyond objective perception, that is *pramiti bhāva*.”

Tantrāloka 4.124, commentary (LJA archive)

“[*Pramiti bhāva* is an] objectless-subjective state. It is residing in only pure subjective consciousness. It has nothing to do with the object. When there is the objective state also attached to the subjective state, that is not *pramiti bhāva*, that is *pramāṭr bhāva*. And when that objective state is connected with the cognitive state, that is *pramāṇa bhāva*. When that objective state is completely a pure objective state, that is *prameya bhāva*. And *pramiti bhāva* is complete subjective consciousness without the slightest touch and trace of this object. In the long run, everything resides in *pramiti bhāva*; *pramiti bhāva* is the life of all the three. This is pure consciousness. And that *pramiti bhāva* is absolutely one with *svātantrya śakti*, it is one with Lord Śiva.”

Ibid., 11.72-73a.

“For instance, when you are [giving a lecture while] reading your book, your consciousness is *with* an object. When you are giving a lecture without a book, without any support, your consciousness is *without* an object, it flows out. This is the state of *pramiti bhāva*.”

Ibid., 6.180.

“In fact, this *pramiti bhāva* is the real source of understanding anything. Whatever you see, it must touch the state of *pramiti bhāva*, otherwise you won’t understand it. For instance, you see [an object]. You’ll only know [that object] when this sensation of [that object already] resides in *pramiti bhāva*, in that super state of subjective consciousness. And the super state of subjective consciousness is not differentiated. From that undifferentiated point of *pramiti bhāva*, the differentiated flow of *pramāṭr bhāva* and *pramāṇa bhāva* flow out.”

Ibid., 11.62.

“It is *nirvikalpa*, it is a thoughtless state. And in that thoughtless state, it [i.e., all knowledge] must reside, otherwise it is not known. It will be unknown for eternity.

Ibid. 11.68-69.

4. Nirvikalpa (Lit., free from change or difference, unwavering, knowledge not depending upon or derived from the senses.)

samketādismaraṇam ca tathā anubhavaṁ vinā kutah ?

(*Parātriśikā Vivarana*)

“In reality, everything, whatever exists, it is in *nirvikalpa* state [where] you can’t define anything. You can define only in the *vikalpa* state, in the cycle of *vikalpa*, when you say, [for example], “This is a specks cover.” But it is not a specks cover in the real sense in the state of God consciousness. It is just *nirvikalpa*—you can’t say what it is, but it is! *Samketādi smaraṇam*, when you understand, “This is mine,” “O, this was in my house and this is mine,” this memory takes place in the

vikalpa state, not the *nirvikalpa* state. And that *vikalpa* state cannot exist without *anubhavam*, the *nirvikalpa* state. *Nirvikalpa* is the cause of all *vikalpas*; the undifferentiated state is the cause of all *vikalpas*. It is not something foreign [to *vikalpas*]. It is their life. It is the life of all *vikalpas*.”

Parātriśikā Vivaraṇa (LJA archives).

*tadevameva ihāpi śivatattvam sadā avikalpameva
vikalpasūti svātantryasarasamanādi . . . sarvādibhūtam
siddham / (Parātriśikā Vivaraṇa)*

“So, this way, *ihāpi*, in this philosophy, Śiva *tattva* is *siddham*, understood as *avikalpameva*, it is thoughtless, *vikalpasūti svātantrya sarasam*, coated with *ānanda*, (that is, *sarasa*, with *rasa*), it is coated with that *rasa* which creates *vikalpas*. This Śiva *tattva* is *nirvikalpa* Himself, and it is coated with the *rasa* of that state which creates *vikalpa*. So *vikalpa* is created from *nirvikalpa*, and from *vikalpa*, *nirvikalpa* is created, visa-versa. You won’t find *vikalpa* without *nirvikalpa* and you won’t find *nirvikalpa* without *vikalpa*. When you find it this way, that is the real knowledge. When you find only *nirvikalpa* as *nirvikalpa* and *vikalpa* as *vikalpa*, that is limited knowledge, that is a wrong notion.”

Ibid.

*yat yat
svasāmarthyodbhūtottarakālikārthakriyāyogyatādivaśaniḥśeṣyamāṇasatyatāvaś
virodhāvabhāsisamāmmatakramikavikalpyamānanīlādiniṣṭh
avikalpapūrvabhāvi nirvikalpasamānidrūpam
(Parātriśikā Vivaraṇa)*

“*Jalāharānādī kriyā*, when you are thirsty, you want a cup of water. At the first moment, there is some sensation, there is not thirst. After that, the sensation of thirst appears. And after thirst, you find some pot, and then you put water in that, *bas*, and drink it. But the first start, at the first start, there is only the sensation—*nirvikalpa*. You can’t understand what it is, it is just one with Śiva. So you have to find out that state. That state of Śiva is to be observed in the whole cycle of this drama. Which drama? The sensation, the pot, and the taking, the pouring water, and drinking it. All this experience should be attached with that first vibration, *nirvikalpa*, where this whole drama is *asphuṭatāma*, it does not appear but it is there in seed form. So, there is first the sensation of thirst, [where] thirst has not yet appeared, then thirst appears, then craving for a tumbler appears, then craving for pouring water appears; then after pouring water, drinking this water appears; after drinking water, the sensation, the same sensation ends. Which sensation? *Nirvikalpa*. So, in the beginning, there is the *nirvikalpa* state, and in the end there is *nirvikalpa* state, in each and every activity of the world. [But] we don’t look there, we don’t look in the beginning and we don’t look in the end. We look in the outside cycle, so we are lost.”

Ibid.

sarvapramāṭṛṣu avikalpaka savikalpakatattva-samvedana

There are two ways to observe this garland of letter: as *savikalpa* or as *nirvikalpa*. The Sanskrit word *savikalpa* means “with varieties of thoughts” and *nirvikalpa* means “without varieties of thoughts.” The *nirvikalpa* way of observing sounds, letters, and sentences is experienced by *yogis*. For example, if you say, “Get me a bucket of water, I want a bucket of water,” then when you examine this statement in a *nirvikalpa* way, you won’t get that bucket of water. Rather, you will observe this is only the flow of consciousness in its own nature. The word “get” will have no meaning. It is only the letters g-e-t and nothing else. There is no meaning in the separate letters. To derive meaning, you have to attach your individual consciousness. When individual consciousness is not attached to these letters, words and sentences, then you will become one with Lord Śiva. This is the *nirvikalpa* reality of realization.”

Shiva Sutras—The Supreme Awakening, 3.19

As long as the kingdom of God consciousness is there, there is no place for the kingdom of the mind. The junk of thoughts, in God consciousness, they don’t come, they have no right to come, they have no room to come.

DENISE: But a person who’s in God consciousness and in the world, don’t they have to think a thought before they perform an action?

SWAMIJI: No, that thought is not thought. That thought is a fountain of bliss. You can’t imagine unless you realize it, experience it.

JOHN: So we can’t say that a man in God consciousness thinks, but he’s in the world doing and acting and so many things.

SWAMIJI: But he is rolling in God consciousness. There is no worry about him. He can do everything, each and every act that an ordinary person, ignorant person, does, but for him, all is divine, all is lying in his nature (*svarūpa*).

JOHN: So thought is by its nature limited. The definition of thought is “something that is limited.”

SWAMIJI: Limited, yes.

JOHN: And since a man in God consciousness doesn’t have limited anything, then he doesn’t have thoughts.

SWAMIJI: Unlimited thought is not thought, it is *nirvikalpa*. It is the state of your own nature where there is no limitation.

Special Verses on Practice, verse 65 (LJA archive)

5. Seven States of Ānanda (*turya*)

“The practical theory of the seven states of *turya*, also known as the seven states of Ānanda (bliss), was taught to the great Śaivite philosopher Abhinavagupta by his master Śambhunātha. The first state of *turya* is called *nijānanda*, which means “the bliss of your own Self.” When you concentrate in continuity with great reverence, with love, affection, and devotion, then your breath becomes very fine and subtle. Automatically, you breathe very slowly. At that moment, you experience giddiness. It is a kind of intoxicating mood. And when the giddiness becomes firm and stable,

this is the second state of *turya* known as *nirānanda* which means “devoid of limited bliss.” Here the aspirant falls asleep at once and enters that gap or junction which is known to be the start of *turya*. At that moment the aspirant hears hideous sound and sees furious forms. For example, he may experience that the whole house has collapsed upon him, or he may experience that there is a fire burning outside and this fire will burn everything including himself. He may actually think that he is going to die, but these thoughts are wrong thoughts and he must ignore them. When the aspirant desires to move from individuality to universality, all of these experiences occur because individuality has to be shaken off.

If you continue with tolerance, breathing and internally reciting your *mantra* according to the instructions of your master, then these terrible sounds and forms vanish, and pulling and pushing in your breathing passage begins to occur and you feel as if you are choking, that you cannot breathe. At that point you must insert more love and affection for your practice, and then after some time, this choking sensation will pass. This state of hideous sounds and forms, followed by the sensation that you are choking and that your breathing is about to stop, is called *parānanda*, which means “the *ānanda* (bliss) of breathing.” Here, your breathing becomes full of bliss and joy, even though you are experiencing terrible forms and sounds. If you maintain your practice continuously with intense devotion, your breath stops at the center of what we call *lambikā sthāna*, which in English is known as the “soft palate.” This *lambikā sthāna* is found on the right side near the pit of the throat. Here the aspirant experiences that his breath is neither moving out nor coming in. He feels that his breath is moving round and round, that it is rotating at one point. This state is called *brahmānanda*, which means, “that bliss which is all-pervading.” Here, as his breathing has stopped, the *yogi* must put his mind on his *mantra* and only his *mantra* with great devotion to Lord Śiva. If he continues this practice with great devotion, then a myriad of changes take place on his face and the apprehension of death arises in the mind of this *yogi*. He feels now that he is really dying, [but] he is not afraid, he is apprehensive. This is the kind of death which takes place when individuality dies and universality is born. It is not a physical death, it is a mental death. The only thing the *yogi* must do here is shed tears of devotion and pray for the experience of universal “I.” After a few moments, when the whirling state of breath becomes very fast, moving ever more quickly, you must stop your breath at once. You must not be afraid. At this point, it is in your hand to stop it or to let it go.

When you stop your breathing, then what happens next is, the gate of the central vein (*madhyanāḍī*) opens at once and your breath is “sipped” down and you actually hear the sound of sipping. Here, your breath reaches down to that place called *mūlādhāra*, which is near the rectum. This state of *turya* is called *mahānanda* which means, “the great bliss.” After *mahānanda*, no effort is required by the aspirant. From this point on, everything is automatic. There is, however, one thing that the aspirant should observe and be cautious about, and that is that he should not think that everything is now automatic. The more he thinks that everything will be automatic, the more surely he will remain at the state of *mahānanda*. This is why masters never tell what will take place after *mahānanda*. From the Śaiva point of view, from *mahānanda* onwards, you must adopt *bhramavega* which means “the unknowing force.” Here you have to put your force

of devotion, without knowing what is to happen next. You cannot use your *mantra* because when your breath is gone, your mind is also gone, as the mind has become transformed into the formation of consciousness (*cit*). Here, breathing takes the form of force (*vega*). It is this *vega* which pierces and penetrates *mūlādhāra cakra* so that you pass through it.

When the penetration of *mūlādhāra cakra* is complete, then this force rises and becomes full of bliss, full of ecstasy, and full of consciousness. It is divine. You feel what you are actually. This is the rising of *cit kūndalinī*, which rises from *mūlādhāra cakra* to that place at the top of the skull known as *brahmarandhra*. It occupies the whole channel and is just like the blooming of a flower. This state, which is the sixth state of *turya*, is called *cidānanda*, which means, “the bliss of consciousness.” This force then presses the passage of the skull (*brahmarandhra*), piercing the skull to move from the body out into the universe. This takes place automatically, it is not to be done. And when this *brahmarandhra* is pierced, then at once you begin to breathe out. You breathe out once for only a second, exhaling from the nostrils. After exhaling, everything is over and you are again in *cidānanda* and you again experience and feel the joy of rising, which was already present. This lasts only for a moment and then you breathe out again. When you breathe out, your eyes are open and for a moment you feel that you are outside. You experience the objective world, but in a peculiar way. Then once again, your breathing is finished and your eyes are closed and you feel that you are inside. Then again your eyes are open for a moment, then they close for a moment, and then they again open for a moment. This is the state of *krama mudrā*, where transcendental “I” consciousness is beginning to be experienced as one with the experience of the objective world. The establishment of *krama mudrā* is called *jagadānanda*, which means “universal bliss.” This is the seventh and last state of *turya*. In this state, the experience of Universal Transcendental Being is never lost and the whole of the universe is experienced as one with your own Transcendental “I” Consciousness.

All of the states of *turya* from *nijānanda* to *cidānanda* comprise the various phases of *nimīlanā samādhi*. *Nimīlanā samādhi* is internal subjective *samādhi*. In your moving through these six states of *turya*, this *samādhi* becomes ever more firm. With the occurrence of *krama mudrā*, *nimīlanā samādhi* is transformed into *unmīlanā samādhi*, which then becomes predominant. This is that state of extraverted *samādhi*, where you experience the state of *samādhi* at the same time you are experiencing the objective world. And when *unmīlanā samādhi* becomes fixed and permanent, this is the state of *jagadānanda*. In terms of the process of the seven states of the perceiver, the *sakala pramātr*, or the waking state, is the first state of *turya*, which is the state of *nijānanda*. *Vijñānākala* is the state of *nirānanda*. *Śuddhavidyā* is the state of *parānanda*. *Īśvara* is the state of *brahmānanda*. *Sadāśiva* is the state of *mahānanda*. *Śiva* is the state of *cidānanda*. And *Paramaśiva* is the state of *jagadānanda*.

Paraphrase from *Kashmir Shaivism—The Secret Supreme*, 16.107.

In respect of the above experiences, Swamiji once wrote the following poem.

There is a point twixt sleep and walking

Where thou shalt be alert without shaking.
Enter into the new world where forms so hideous pass;
They are passing—endure, do not be taken by the dross.
Then the pulls and the pushes about the throttle,⁸⁵¹
All those shalt thou tolerate.
Close all ingress and egress,
Yawning there may be;
Shed tears—crave—implore, but thou will not prostrate.
A third passes—and that goes down to the bottom;
It riseth, may it bloom forth, that is Bliss.
Blessed Being, Blessed Being.
O greetings be to Thee.

For the full explanation of the seven states of *ānanda* (*turya*), see *Kashmir Shaivism—The Secret Supreme*, 16.107.

In the fifth *āhnika* of the *Tantrāloka* (5.43-45), Abhinavagupta explains God consciousness and the states of *turya* in relation to the five subtle *prāṇas*: *prāṇana*, *apānana*, *samānana*, *udānana*, and *vyānana*.

Nijānanda is no state. It is the beginning point of putting awareness on subjective consciousness, *pramāṭr bhāva*. The first state is *nirānanda*, when you go inside, inside, inside, inside. But this is not the point to be maintained. You have to rise from that (*nirānanda*). And the rising point is from *parānanda*.

When this *prāṇana* takes place, that is the state of *spanda*. When awareness resides in *śūnyatā* (voidness), then the rise of *prāṇana* takes place and then he enters in another world. And that is the world of *apānana vṛtti*.⁸⁵²

Just close your eyes tightly, just close your eyes tightly—tightly, squeeze it—and you will hear that sound from inside. Don't you hear . . . ? In sexual intercourse also, that sound is there. That is the sound of *apānana* that gives you joy, happiness, and entire bliss.

Apānana vṛtti is the supreme *ānanda* (bliss). That is the next state of *yoga* called *parānanda*, the absolute state of happiness. There you feel that you have drowned in the sound of that bliss. In this state of *apāna vṛtti*, you feel that breathing in and out is gathered in one point. Not only breath, [but] all differentiated perceptions of the organic field and objective field are also gathered and balled in one point. It is why he sees that this whole universe has fallen down and is shattered to pieces; this whole world, all mountains have fallen down on him, in that *apānana vṛtti*. And it takes place on the right side here just below *tālu* (the soft palate). And when you establish your awareness in *apāna vṛtti*, then those fearful forms, fearful apparitions, and fearful impressions that take place in your awareness, they subside.

Now, when you find that everything is completely balled inside peacefully, and there is no breathing in and out, and all the objective and cognitive world is balled

inside in one pointedness without fear, then what happens next? That *yogi* is absolutely filled with the state of joy, with the state of bliss, and that is the state of *samānana vṛtti* which is the state of *brahmānanda*. Then that fourth state of *udānana vṛtti* takes place, where the *yogi* finds this ball is melted in that sound of bliss: Shss. This very long sound is produced there and this ball is melted inside. Finished, there is no breath, this breathing process is finished. This is the state of *mahānanda*. And that sound that is not only the Shssssssssssssssssss sound, sexual joy appears there with that sound. When you are fully established there and have settled your awareness fully there, then, in that supreme *tejas*, supreme light, he gets dissolved, he gets melted. He melts for good.

In the process of rising through these states, *prāṇa vṛtti* travels to *prāṇana vṛtti*, *apāna vṛtti* travels to *apānana vṛtti*, *samāna vṛtti* travels to *samānana vṛtti*, *udāna vṛtti* travels to *udānana vṛtti*, and *vyāna vṛtti* has to travel to *vyānana vṛtti*. And when *vyāna vṛtti* travels to *vyānana vṛtti*, this is the fifth state of *ānanda* called *cidānanda*. This is the state of *mahāvyāpti*, the great pervasion, where you pervade this whole universe. But, you don't pervade this whole universe only, you pervade the negation of this whole universe also. When the state of *cidānanda* takes place, nothing is excluded, nothing remains outside, *cidānanda* includes everything in its being.

Now, the sixth state of *ānanda* is called *jagadānanda*. This is that universal state which shines in the whole cosmos and which is strengthened and nourished by that supreme nectar of God consciousness, which is filled with knowledge which is beyond knowledge. Here there is no entry, there is no acceptance of remaining in *samādhi* or remaining in awareness and so on. That is the state of *jagadānanda*. Abhinavagupta concludes by saying, "This state of *jagadānanda* was explained to me by my great master Śambhunātha.

Tantrāloka (5.43-45)

The fifth *āhnikā* of the *Tantrāloka* also explains God consciousness and the states of *turya* in relation to the five activities of Lord Śiva—creation (*srṣṭi*), protection (*sthiti*), destruction (*samhāra*), concealing (*tirodhāna*), and revealing (*anugraha*, grace): "Creation of God consciousness is in the state of *nirānanda*. Protecting God consciousness is in the state of *parānanda*. Destroying God consciousness (it is not destroying God consciousness, it is destroying differentiated God consciousness), is *brahmānanda*. Concealing of God consciousness is *mahānanda*, and revealing God consciousness is *cidānanda*. And *jagadānanda* is *anākhyā*,⁸⁵³ where God consciousness is not felt, It becomes your nature."

6. The Three Impurities (*āṇava*, *māyīya*, and *kārmamala*)

"The three impurities are gross (*sthūla*), subtle (*sūkṣma*), and subtlest (*para*). The gross impurity is called *kārmamala*. It is connected with actions. It is that impurity which inserts impressions such as those which are expressed in the statements, "I am happy," "I am not well," "I have pain," "I am a great man," "I am really lucky," etc., in the consciousness of the individual being. The next impurity is called *māyīyamala*. This impurity creates differentiation in one's own consciousness. It is the impurity of ignorance (*avidyā*), the subtle impurity. The

thoughts, “This house is mine,” “That house is not mine,” “This man is my friend,” “That man is my enemy,” “She is my wife,” “She is not my wife,” are all created by *māyīyamala*. *Māyīyamala* creates duality. The third impurity is called *āñavamala*. It is the subtlest impurity.* *Āñavamala* is the particular internal impurity of the individual. Although he reaches the nearest state of the consciousness of Śiva, he has no ability to catch hold of That state. That inability is the creation of *āñavamala*. For example, if you are conscious of your own nature and then that consciousness fades away, and fades away quickly, this fading is caused by *āñavamala*. *Āñavamala* is *apūrṇatā*, non-fullness. It is the feeling of being incomplete. Due to this impurity, you feel incomplete in every way. Though you feel incomplete, knowing that there is some lack in you, yet you do not know what this lack really is. You want to hold everything, and yet no matter what you hold, you do not fill your sense of lacking, your gap. You cannot fill this lacking unless the master points it out to you and then carries you to that point. Of these three impurities, *āñavamala* and *māyīyamala* are not in action, they are only in perception, in experience. It is *kārmamala* which is in action.”

Paraphrase from *Kashmir Shaivism—The Secret Supreme*, 7.47-49.

*“*Āñavamala* is the root of the other two impurities. Which are those other two impurities? *Māyīyamala* and *kārmamala*.”

Parātriśikā Vivaraṇa (LJA archive)

“This whole universal existence, which is admitted by other thinkers, that it is ignorance, that it is *māyā* (illusion), that is pain, it is torture—they explain it like that—but we Shaivites don’t explain like that. We Shaivites explain that this [universe] is the expansion of your own nature. *Mala* is nothing [substantial], *mala* is only your free will of expanding your own nature. So we have come to this conclusion that *mala* is not a real impurity [i.e., substance]. It is your own choice; it is the choice of Lord Śiva. The existence of impurity is just the choice of Lord Śiva, it is not some thing. It is *svarūpa māṭram*, it is just your will, just your independent glory. If you realize that it is *svarūpa svātantrya māṭram*, [that] it is your own play, then what will an impure thing do? An impure thing will only infuse purity in you . . . if you realize that impurity is not existing at all, it is just your own play, just your own independent expansion. So, *mala* is neither formless nor with form. It is just ignorance. It doesn’t allow knowledge to function—knowledge is stopped. *Mala* is the absence of knowledge. *Mala* is not something substantial. So, this absence of knowledge takes place only by ignorance, otherwise there is no *mala*. In the real sense, *mala* does not exist, impurity does not exist.”

Tantrāloka 9.79-83 (LJA archives).

See also [Appendix 10](#) (p394) for the relationship between the *malas* and the seven perceivers (*pramāṭrs*).

7. *Svātantrya* (independent freedom)

“All these five energies of God consciousness are produced by His *svātantrya śakti* of freedom, His free power. That is called *svātantrya śakti*. *Svātantrya śakti* produces these five energies of Lord Śiva. And *cit śakti* is actually based on His nature, *ānanda śakti* is based on His *śakti* (on His Pārvatī), *icchā śakti* is based in

Sadāśiva, and *jñāna śakti* (the energy of knowledge) is based on Īśvara, and the energy of *kriyā* is based on Śuddhavidyā. All these five pure states of Lord Śiva are one with Lord Śiva. *Cit śakti* indicates Lord Śiva's actual position, *ānanda śakti* indicates Lord Śiva's position of Śakti, and *icchā śakti* indicates Lord Śiva's position of Sadāśiva, and *jñāna śakti* indicates His position of Īśvara, and Śuddhavidyā is [His] fifth position [viz., *kriyā śakti*]. All these five positions are filled with God consciousness. Below that is the scale of *māyā*, illusion. That will go from *māya* to earth."

Special Verses on Practice (LJA archive)

"The definition of *svātantrya* is "freedom in action and freedom in knowledge," when you know with your freedom, when you act with your freedom. When you know and you don't succeed in that knowledge, there is not *svātantrya*. When there is not *svātantrya*, it is not really knowledge. When there is not *svātantrya*, it is not really action. The action of individuals is just like that. Individuals know, they know something—you can't say that they don't know anything—they know something, but that knowledge has not *svātantrya*. And they act also, they do something, but that doing also has not *svātantrya*. So, without *svātantrya*, doing and knowing has no value. When there is *svātantrya*, it is fully valued. That essence of *svātantrya* is *anavacchinna* (beyond limitation), allround beyond limitation. There is no such limit found in that state. *Vicchinna camatkāra maya viśrāntyā*, and this limited state of being is also found there. [Lord Śiva] is unlimited, but the limited cycle of God consciousness is also found there. So it is both limited and unlimited. That being who is limited only, he is not true. That being who is unlimited only, he is not true. Why? Because he is limited. The being who is unlimited is not true because he is unlimited only and not limited. That fullness of God consciousness is found [in one] who is limited and, at the same time, unlimited also. That is the fullness of God consciousness. The fullness of God consciousness is where nothing is excluded. Whatever is excluded, it is also one with That. That is the fullness of God consciousness."

Parātriśikā Vivaraṇa (LJA archive).

"Lord Śiva creates this external universe for the sake of realizing His own nature. That is why this external universe is called "Śakti," because it is the means to realize one's own nature. Therefore, in order to recognize His nature, He must first become ignorant of His nature. Only then can He recognize it. Why should He want to recognize His nature in the first place? It is because of His freedom, His *svātantrya* (independence). This is the play of the universe. This universe was created solely for the fun and joy of this realization. It happens that when His fullness overflows, He wants to [become] incomplete. He wants to appear as being incomplete just so He can achieve completion. This is the play of His *svātantrya*: to depart from His own nature in order to enjoy it again. It is this *svātantrya* that has created this whole universe. This is the play of Śiva's *svātantrya*. This kind of action cannot be accomplished by any power in this universe other than Lord Śiva. Only Lord Śiva can do this. Only Lord Śiva, by His own *svātantrya*, can totally ignore and mask His own nature. This is His *svātantrya*, His glory, His intelligence. Intelligence does not mean that in this super-drama called creation you will only play the part of a lady or a man. With this kind of intelligence, you will

also play the part of rocks, of trees, of all things. This kind of intelligence is found only in the state of Lord Śiva and nowhere else.”

Self Realization in Kashmir Shaivism—Fifteen Verses of Wisdom, chapter 1, Verses 5, 6 and 7, pp23-26.

“*Svātantrya śakti* and *māyā* are one. *Svātantrya śakti* is that state of energy which can produce the power of going down and coming up again. And *māyā* is not like that. *Māyā* will give you the strength of coming down and then no ability of going up—then you cannot go up again. This is the state of *māyā*. And all these three *malas* (“impurities”) reside in *māyā śakti*, not *svātantrya śakti*, although *svātantrya śakti* and *māyā śakti* are one. *Māyā śakti* is that energy, universal energy, which is owned by the individual being, the individual soul. The same energy, when it is owned by the universal Being, is called *svātantrya śakti*. *Svātantrya śakti* is pure universal energy. Impure universal energy is *māyā*. It is only the formation that changes through a difference of vision. When you experience *svātantrya śakti* in a crooked way, it becomes *māyā śakti* for you. And when you realize that same *māyā śakti* in Reality, then that *māyā śakti* becomes *svātantrya śakti* for you. Therefore, *svātantrya śakti* and *māyā śakti* are actually only one and the three impurities (*malas*), which are to be explained here, reside in *māyā śakti*, not in *svātantrya śakti*.”

Kashmir Shaivism—The Secret Supreme, 7.47.

“In Vedānta, [*māyā* is] unreal. In Shaivism, *māyā* is transformed at the time of knowledge. At the time of real knowledge, *māyā* is transformed in His *śakti*, in His glory. *Māyā* becomes the glory of Paramaśiva then. When *puruṣa* realizes the reality of his nature, *māyā* becomes glory for him—*śakti*, His energy, great energy, [i.e., *svātantrya śakti*].”

Kashmir Shaivism—The Secret Supreme (LJA audio archive).

8. *Kañcukas* (coverings)

“Directly, universal consciousness can never travel to individual consciousness unless universal consciousness is absolutely disconnected. *Māyā* is the disconnecting element from God consciousness. *Kalā* (limited action) is the connecting element to that dead being in some limited thing. So he does something by *kalā*. When he does something, then individuality shines. Otherwise, direct from God consciousness, individual consciousness would never come in existence.” *Tantrāloka* 9.175-6 (LJA archive). “*Kalā*, *vidyā*, *rāga*, *kāla*, and *niyati* are the limiting connecting rods [between the individual and God].”

Tantrāloka 9.257 (LJA archive).

“[The five pure states of Lord Śiva] take the formation of *ṣaṭ kañcuka* in the individual. Because, whatever is manifested in the universe, it is not manifested as other than Śiva. The same thing has come out in manifestation; the same thing what existed in Paramaśiva, that same thing is manifested outside also.”

Tantrāloka 6.41 (LJA archive).

“*Kalā*, *vidyā*, *rāga*, *kāla*, and *niyati*, these five elements are just offsprings of, offshoots of, *māyā*. *Kalā* means, “the capacity of doing something,” *vidyā* means

“the capacity of knowing something,” *rāga* means “the capacity of some attachment” (not universal attachment), *niyati* means “the capacity of the limitation of space,” *kāla* means “the limitation of time.” Ibid., 9.41.

“These [kañcukas] are pertaining to the individual being. It is why [the grammarian] Pāṇini has also accepted these, the representatives of these [kañcukas as the letters] *ya*, *ra*, *la*, *va*. These letters as *antaḥstha*, these [subtle] energies are found, not outside the individual being, but inside the individual being, inside the thought of the individual being, inside the perception of the individual being. So they are named, nominated, by the grammarian [Pāṇini], as “*antaḥstha*.” *Antaḥstha* means “that which is residing inside of the individual being.” We say that it is not *antaḥstha*. [We say that] it is *dhāraṇā* [lit., the bearing or support] because it gives life to the individual being. The individual being is created, the individual being is glorified, by these five elements (“five” means, the five coverings); the glory of his own place, not the glory of Śiva; glorified with his own limited sphere.”

Shiva Sutra Vimarśinī (LJA archive).

“In [the Śaiva] *tantras*, they are nominated as “*dhāraṇā*.” These five elements (*kalā*, *vidyā*, *rāga*, *kāla*, *niyati*, with *māyā*) are called “*dhāraṇā*” because they give life to the individual being; the individual being lives in these five elements. Without these five elements, there was no life to the individual being, there was only the sphere of Lord Śiva. If these five elements would not be there, there was no question of the individual being to exist. The individual being lives only on the basis of these five elements, so they are nominated as *dhāraṇā*. *Dhāraṇā* means, that which gives you life to exist.”

Ibid.

For a further explanation of the *ṣaṭ kañcukas* (the six coverings), see *Kashmir Shaivism—The Secret Supreme*, 1.7-8.

9. *Parāmarśa* (the state of ‘awareness’)

The literal meaning of *parāmarśa* is: seizing, affection, recollection, remembrance, consideration, inference [logic], conclusion [logic], reflection. *Para*: extreme. *Āmarśa*: similarity, contact, touching and nearness. *Parāmarśa* is variously described in Kashmir Shaivism as ‘direct experience’, ‘direct perception’, and ‘intense awareness’. Simply stated, *parāmarśa* is *para* (extreme) awareness (*āmarśa*). Here, *parāmarśa* is not a static experience, but a dynamic pulsation (*spandana*) of awareness, as explained by Swamiji in the following extracts:

“*Parāmarśa* is always in movement; *parāmarśa* is not only one-pointed. It is movement, not in one pointedness, not in one thousand pointedness, it is innumerable movements, innumerable times (*ananta*). This is what he says: *parāmarśo hi spandanātmaiva*, *parāmarśa* is always in *spandana*, in movement. It is the chain of movement. I would call it “chain of movement.” It is not only sparks of movement. There is the possibility in sparks [that] there is a gap, [but] there is no gap [in *parāmarśa*]. It is movement in such a way that this movement is without any gap, and in this movement you feel as if there is no movement. It is only one movement, just like when you draw one line, this is the movement of these points.”

Parātriśikā Laghu Vṛtti (LJA archive).

The conclusion of the third *āhnikā* of the *Tantrāloka* is devoted to the subject of *aham parāmarṣa*, which is defined as ‘supreme I-consciousness’. To understand *aham parāmarṣa*, one has to see how this word *aham* is divided into three parts: *a-ha-am*.

anuttarādyā prasṛtirhāntā śaktisvarūpiṇī //

pratyāhṛtāśeṣaviśvānuttare sā nilīyate /

(*Tantrāloka* 3.204-205a)

“Now he gives the conclusion of this *aham parāmarṣa*: *Anuttarādyā prasṛti*, *aham parāmarṣa* begins from the flowing out of creation. Creation of what? Creation of your own nature. You have not to create any foreign matter. *Anuttarādyā prasṛti*, this flowing nature of His being, which begins from *a* and ends in *hāntā* (ends in *ha*)—and this *prasṛti* is in fact from *a* to *ha*—in conclusion this is the *prasṛti* of His energy. *Prasṛti* means, flowing out, *prasara*. This flowing out from *a* to *ha* is the flow of His energy, not anything else—śakti *svarūpiṇī*.⁸⁵⁴ And it is *pratyāhṛtāśeṣaviśva*, and it has digested this whole universe in Her own nature. When She has digested—this Śakti, this energy of Lord Śiva—has digested in Her own nature, in Her own being, this situation of the whole universe, *garbhikritānantaviśva*, and after having digested this whole differentiated world in Her own nature, *anuttare sā nilīyate*, in the end She absorbs Her nature inside Śiva again, in the end. And that is *am*. So it is *aham*.⁸⁵⁵ This is a very important point in our Śaivism.”

Tantrāloka 3.204 commentary (LJA archive).

In the following extract, Swamiji explains how *aham parāmarṣa* is also functioning on the individual level in every day experience:

“So, for instance, just take the individual way of experience for this *aham parāmarṣa*. When you look at this pencil, just at the very beginning of looking towards the pencil—this is *aham*, this is the conducting way of *aham*, in the individual way for *sādhakas*, for those who have to experience this *aham parāmarṣa*—when your consciousness flows out to perceive this pencil, in the beginning your consciousness is established in *a*, when your consciousness travels up to the point of the pencil and it has not reached the point of pencil, this traveling span of space is the traveling from *a* to *ha*. And when you perceive [that] this is a pencil and you close your eyes [after confirming that], “Oh, this is a pencil,” when you close your eyes, this is reality of *am*. So, in each and every action of the universe, in worldly action also, you can realize this *am*. You have to realize it. If you don’t realize, you are kept away from Śaivite thought.”

Ibid., 3.204 (LJA archive).

10. The Seven Perceivers (*pramāṭrs*)

Kashmir Shaivism posits the existence of seven perceivers (*pramāṭrs*): *sakala*, *pralayākala*, *vijñānākala*, *mantra* (Śuddhavidyā), *mantreśvara* (Īśvara), *mantra maheśvara* (Sadāśiva), and Śiva (Śiva and Śakti are actually one element).

The first state is called *sakala*. The *sakala* state is that state where perception takes place in the objective world and not in the subjective world. In other words, I would call this state the state of *prameya*, the state of the object of perception. It is realized by its *pramāṭr*, the observer, who resides in this state, in the field of objectivity and its world.

The second state is called *pralayākala*. This is the state of negation, where the whole world is negated. And the one who resides in this world of negation is called *pralayākala pramāṭr*, the observer of the *pralayākala* state. And this *pramāṭr*, this perceiver, does not experience the state of this voidness because it is actually the state of unawareness. This state would be observed at the time of *mūrcchā*, when one becomes comatose, which is like unnatural and heavy sleep, like deep sleep devoid of dreams. And the observer, *pralayākala pramāṭr*, resides in that void of unawareness.

These two states (*sakala* and *pralayākala*) function in the state of individuality, not in the state of your real nature. These are states of worldly people, not spiritual aspirants.

The third state is called *vijñānākala pramāṭr*. This state is experienced by those who are on the path of *yoga*. Here, the *yogi* experiences awareness at times (but this awareness is not active awareness), and at other times, his awareness is active but he is not aware of that active awareness. This *vijñānākala pramāṭr*, therefore, takes place in two ways: sometimes it is full of action (*svātantrya*) without awareness, and sometimes it is full of awareness without action.

The fourth state of the observer is called *Śuddhavidyā* and its observer is called *mantra pramāṭr*. In this state, the observer is always aware with *svātantrya*.

The next state is called *Īśvara* and its observer is called *mantreśvara pramāṭr*. The word “*mantreśvara*” means “the one who has sovereignty on *mantra* (*aham-I*).” This state is like that of *mantra pramāṭr*, full of consciousness, full of bliss, full of will, full of knowledge, and full of action, however, this is a more stable state. The aspirant finds more stability here. The *mantra* for this state is “*idam-aham*.” The meaning of this *mantra* is that the aspirant feels that this whole universe is not false. On the contrary, he feels that this whole universe is the expansion of his own nature. In the state of *mantra pramāṭr*, he felt that the universe was false, that he was the truth of this reality. Now he unites the state of the universe with the state of his own consciousness. This is actually the unification of *jīva*, the individual, with *Śiva*, the universal.

The next state is the state of *Sadāśiva*. The observer of this state is called *mantra maheśvara*. In this state, the observer finds himself to be absolutely one with the universal transcendental Being. He experiences this state to be more valid, more solid, and deserving of confidence. Once he enters into this state, there is no question at all of falling from it. This is the established state of his Self, his own Real nature. The *mantra* of this state is “*aham-idam*.” The meaning of this *mantra* is, “I am this universe.” Here, he finds his Self in the universe, while in the previous state of *mantreśvara*, he found the universe in his Self. This is the difference.

The seventh and last state is the state of *Śiva* and the observer of this state is no

other than Śiva Himself. In the other six, the state is one thing and the observer is something else. In this final state, the state is Śiva and the observer is also Śiva. There is nothing outside Śiva. The *mantra* in this state is “*aham*,” universal-I. Thisness is gone, melted in His Iness. This state is completely filled with consciousness, bliss, will, knowledge, and action.

Kashmir Shaivism—The Secret Supreme, 8.51-54.

The seven perceivers in relation to the three *malas*:

“In the first state, the state of *sakala pramāṭr*, all the three *malas* (*ānava*, *māyīya*, and *kārma mala*) are active. In the second state, the state of *pralayākala pramāṭr*, *kārmamala* is gone and only two *malas* remain—*āṇavamala* and *māyīyamala*. These two *malas* are concerned with thought rather than action whereas *kārmamala* is concerned with action. In the third state of the perceivers, the state of *vijñānākala pramāṭr*, only one *mala*, *āṇavamala*, remains while the other two *malas*, *māyīya mala* and *kārma mala*, have ceased functioning. The fourth state of the observer is called Śuddhavidyā and its observer is called *mantra pramāṭr*. In this state, the observer is always aware with *svātantrya*. All the *malas* have been removed and its observer observes only the state of his own Self, his own Real nature, full of consciousness, full of bliss, full of independent will, full of knowledge, and full of action.”

Kashmir Shaivism—The Secret Supreme, “Seven States of the Seven Perceivers,” Chapter 8.

The seven perceivers are discussed in *Tantrāloka* in *āhnikas* 4, 6, 9, and 10. In *āhnika* 9, Abhinavagupta explains how *āṇavamala* remains active up to the state of Sadāśiva until finally expiring in the state of Śiva/Śakti.

11. *Baudhma jñāna* and *puruṣa jñāna*

“Our Śaivism explains that *jñāna* (knowledge) is knowing one’s own nature, which is all-Being (*sat*), all-consciousness (*cit*), and all-bliss (*ānanda*). *Ajñāna* (ignorance) is ignoring this nature and this is the cause of the *samsāra*, which carries one in the cycle of repeated births and deaths.

Kashmir Śaivism explains that ignorance (*ajñāna*) is of two kinds: *puruṣa ajñāna* and *baudhma ajñāna*. *Puruṣa ajñāna* is that kind of ignorance wherein one is unaware of realizing one’s own nature in *samādhi*. This kind of ignorance is removed by the grace of masters and by meditating upon one’s own Self. And when this ignorance is removed, you find yourself in the real knowledge of Śaivism, which is all-being, all-consciousness, all-bliss. This kind of knowledge is called *puruṣa jñāna*. When you possess *puruṣa jñāna*, you realize your nature of Self perfectly.

Baudhma ajñāna (intellectual ignorance) occurs only when you are completely ignorant of the philosophical truth of the monistic idea of Śaivism. And *baudhma ajñāna* is removed by studying those monistic Śaiva texts which explain the reality of the Self. Therefore, these texts are the cause of your being carried from *baudhma ajñāna* to *baudhma jñāna*. *Baudhma jñāna* is thought-based and is developed through the intellect. *Puruṣa jñāna*, on the other hand, is practical and is developed through practice. *Puruṣa jñāna* is predominant over *baudhma jñāna*.

because when you possess only *pauruṣa jñāna*, even then you are liberated in the real sense. In this case, however, liberation is attained only after leaving your body. When, however, at the same time, you attach *bauddha jñāna* to *pauruṣa jñāna*, which means that, on the one hand, you practice on your own Being and, on the other hand, you go into the philosophical thought of the monistic Śaiva texts and elevate your intellectual being, then you become a *jīvanmukta*, one who is liberated while living. If, however, you possess only *bauddha jñāna* and not *pauruṣa jñāna*, then you will not attain liberation either while living in the body or at the time of death. *Baudha jñāna* without *pauruṣa jñāna* is useless and will not take you anywhere. The study of texts shines perfectly only when there is practical knowledge at the same time. Without practical knowledge, philosophical study is useless. *Baudha jñāna* will bear fruit only when *pauruṣa jñāna* is present and not otherwise.

If an aspirant is attached only to practical knowledge and not to theoretical knowledge, believing that the only real knowledge is practical knowledge, which is the realizing of ones own nature, then from a Śaiva point of view he is mistaken. If only *pauruṣa jñāna* is cultivated and *bauddha jñāna* is totally ignored, then there is every possibility that *pauruṣa jñāna* may decrease day-by-day, slowly fading away so that in the end, it does not remain at all. It is the greatness of *bauddha jñāna* that, with its power, it firmly establishes *pauruṣa jñāna*. In this respect, therefore, *bauddha jñāna* is more important than *pauruṣa jñāna*.

In our Śaivism, it is said that when you go in search of a master so that you can be initiated, you should first seek that master who is full of both *bauddha jñāna* and *pauruṣa jñāna*. Finding him, you should consider him a real master. If, in this world, such a complete master is not to be found, then you should seek one who is only filled with *bauddha jñāna*. He is to be preferred over that master who is filled only with *pauruṣa jñāna* because intellectually he will carry you by-and by-to the end point. That master who resides only in *pauruṣa jñāna* would not ultimately be successful in carrying you to that which you seek.”

Kashmir Shaivism—The Secret Supreme, 98-100.

12. *Vedha Dīkṣā* (the initiation of piercing)

“This *vedha dīkṣā* takes place in varieties: *mantra vedha*, *nāda vedha*, *bindu vedha*, *śakta vedha*, *bhujanga vedha*, and *para vedha*. *Mantra vedha* is when he hears some sound with *mantra*. The *yogi* hears that when penetrated by some *mantra* like “*om*” or “*Siva*” or like that. It appears to him, and through the mind he experiences that. That is *mantra vedha*. Another kind of *vedha* is *nāda vedha*. *Nāda vedha* is a sound or a drum beating, e.g., ‘*dum dum*’, that constant sound of a drum takes place. *Bindu vedha* is when it rises, when [sound] takes the formation of sexual joy. Sexual joy is also with that when it rises as *bindu vedha*. And another is *śakta vedha*; *śakti*, he thinks it is powerful, its sound is creating power and the greatest stimulation. In *bhujanga vedha*, he feels that a serpent is rising and producing this sound: *sssssssssssssssh*. That is *bhujanga vedha*. And the last is *parā vedha*. *Parā vedha*, the supreme *vedha*, is experienced by those *yogins* who are always bent upon finding the Lord, nothing else, and who are fed up with this universe.”

Self Realization in Kashmir Shaivism, “*Kuṇḍalinī Vijñāna Rahasyam*,” 5.109-112.

For *Vedha Dīkṣā*, see also *Kashmir Shaivism—The Secret Supreme*, “*Variations in the Rise of Prāṇa Kuṇḍalinī*,” ch 18.

13. ***Prakāśa* and *Vimarśa*** – The Self Reflective Light of God Consciousness

In the world of Shaivite philosophy, Lord Śiva is seen as being filled with light. But more than this, Lord Śiva is the embodiment of light and this light is different than the light of the sun, of the moon, or of fire. It is light (*prakāśa*) with Consciousness (*vimarśa*), and this light with Consciousness is the nature of that Supreme Consciousness, Lord Śiva. What is Consciousness? The light of Consciousness is not only pure Consciousness, it is filled with the understanding that, “I am the creator, I am the protector, and I am the destroyer of everything.” Just to know that, “I am the creator, I am the protector, and I am the destroyer,” is Consciousness. If Consciousness was not attached to the light of Consciousness, we would have to admit that the light of the sun or the light of the moon or the light of a fire is also Lord Śiva. But this is not the case. The light of Consciousness (*vimarśa*) is given various names. It is called *cit-caitanya*, which means, the strength of consciousness; *parā vāk*, the supreme word; *svātantrya*, perfect independence; *aiśvarya*, the predominant glory of supreme Śiva; *kartṛtva*, the power of acting; *sphurattā*, the power of existing; *sāra*, the complete essence of everything; *hṛdaya*, the universal heart; and *spanda*, universal movement. All these are names in the *tantras*, which are attributed to this Consciousness.

This I-Consciousness, which is the reality of Lord Śiva, is a natural (*akṛtrima*), not a contrived, “I.” It is not adjusted I-Consciousness. Limited human beings have adjusted I-Consciousness. Lord Śiva has natural or pure I-Consciousness. There is a difference between adjusted Consciousness and natural Consciousness. Adjusted or artificial consciousness exists when this I-Consciousness is attributed to your body, to your mind, to your intellect, and to your ego. Natural consciousness is that consciousness that is attributed to the reality of the Self, which is all-Consciousness. This universe, which is created in His Consciousness, is dependent on that Consciousness. It is always dependent on that Consciousness. It cannot move outside of that Consciousness. It exists only when it is residing in His Consciousness. This is the way the creation of His universe takes place.“

Self Realization in Kashmir Shaivism, 3.56-57.”

“There are two positions of Śiva. One is *prakāśa* and another is *vimarśa*. When He feels this blissful state as His own nature, that is *prakāśa*. When He feels, “That blissful state is My glory,” that is *vimarśa*. When He feels that, “This blissful state is My being,” that is Śiva. When He believes that, “this is My glory,” that is Śakti. The cycle of glory is residing in Śakti, and the cycle of *prakāśa* is residing in Śiva. Both are in one. That is indicated by *visarga* in Śiva, i.e., [the vowel] ‘ah’ or ‘:’. So, *vimarśa śakti* is supreme *parā parameśvarī* attributed to *svātantrya śakti*. It is the intensity of independence of the *svātantrya* of Bhairava.”

Parātriśikā Vivaraṇa (LJA archives).

Advaita Vedānta considers God to be the embodiment of *prakāśa*, but not

vimarśa. “In the world of Shaivite philosophy, Lord Śiva is seen as being filled with light. But more than this, Lord Śiva is the embodiment of light and this light is different than the light of the sun, of the moon, or of fire. It is light (*prakāśa*) with consciousness (*vimarśa*), and this light with consciousness is the nature of that Supreme Consciousness, Lord Śiva.” *Vimarśa* is Self-reflective awareness.

14. *Turya* and *Turyātītā*

“When, by the grace of a master, this subjective body enters into subjective consciousness with full awareness, and maintaining unbroken awareness becomes fully illumined in its own Self, this is called the fourth state, *turya*. From the Trika Shaivite point of view, predominance is given to the three energies of Śiva: *parā śakti* (the supreme energy), *parāparā śakti* (medium energy), and *aparā śakti* (inferior energy). The kingdom of *aparā śakti*, the lowest energy, is found in wakefulness and dreaming. The kingdom of *parāparā śakti*, the medium energy, is established in the state of sound sleep. And lastly, the kingdom of *parā śakti*, the supreme energy, is found in the state of *turya*. The state of *turya* is said to be the penetration of all energies simultaneously, not in succession. All of the energies are residing there but are not in manifestation. They are all together without distinction. *Turya* is called “*savyāpārā*” because all of the energies get their power to function in that state. At the same time, this state is known as “*anāmayā*” because it remains unagitated by all of these energies. Three names are attributed to this state; by worldly people, by *yogins*, and by illuminated humans (*jñānis*). Worldly people call it “*turya*,” which means “the fourth.” They use this name because they have no descriptive name for this state. They are unaware of this state and, not having experienced it, simply call it “the fourth state.” *Yogins* have attributed the name “*rūpātītā*” to this condition because this state has surpassed the touch of one’s self and is the establishment of one’s Self. The touch of one’s self was found in sound sleep, however, the establishment of one’s Self takes place in *turya*. For illuminated humans, *jñānis*, the entire universal existence is found in this state of *turya*, collectively, as undifferentiated, in the state of totality. There is no succession here. *Jñānis*, therefore, call this state “*pracaya*,” the undifferentiated totality of universal existence.”

“*Turyātītā* is that state which is the absolute fullness of Self. It is filled with all-consciousness and bliss. It is really the last and the supreme state of the Self. You not only find this state of *turyātītā* in *samādhi*, you also find it in each and every activity of the world. In this state, there is no possibility for the practice of *yoga*. If you can practice *yoga*, then you are not in *turyātītā*. In practicing *yoga*, there is the intention of going somewhere. Here, there is nowhere to go, nothing to achieve. As concentration does not exist here, the existence of the helping hand of *yoga* is not possible. There are only two names actually attributed to this state of *turyātītā*, one given by worldly people and one by *jñānis*. Worldly people, because they know nothing about the state, call it “*turyātītā*,” which means “that state which is beyond the fourth.” *Jñānis*, on the other hand, also have a name for it. They call it “*mahā-pracaya*,” which means “the unlimited and unexplainable supreme totality.” *Yogins* do not actually attribute any name to this state because they have no knowledge of it. It is completely outside of their experience. *Yogins* have though, through the use of their imagination and guesswork, imagined one name which might be

appropriate for this state: “*sata to ditam*,” which means “that state which has no pause, no break.” It is a breakless and unitary state. In *samādhi*, It is there. When *samādhi* is absent, It is there. In the worldly state, It is there. In the dreaming state, It is there. And in the state of deep sleep, It is there. In each and every state of the individual subjective body, It is there.”

Kashmir Shaivism—The Secret Supreme, 11.72-84.

“The difference between *turya* and *turyātītā* is, in *turya*, you find in *samādhi* that this whole universe is existing there in the seed form, germ. The strength, the energy, of universal existence is existing there, but here he has [yet] to come out [into activity]. In *turyātītā*, he comes out in action and feels universal consciousness. This is the difference between *turya* and *turyātītā*. ”

Tantrāloka 10.288 (LJA archive).

15. *Unmīlanā samādhi and nimīlanā samādhi*

“*Nimīlanā samādhi* is internal subjective *samādhi*. In your moving through these six states of *turya*, this *samādhi* becomes ever more firm. With the occurrence of *krama mudrā*, *nimīlanā samādhi* is transformed into *unmīlanā samādhi*, which then becomes predominant. This is that state of extroverted *samādhi*, where you experience the state of *samādhi* at the same time you are experiencing the objective world. And when *unmīlanā samādhi* becomes fixed and permanent, this is the state of *jagadānanda*. The establishment of *krama mudrā* is called *jagadānanda*, which means, universal bliss. This is the seventh and last state of *turya*. In this state, the experience of universal transcendental Being is never lost and the whole of the universe is experienced as one with your own transcendental I-consciousness.”

Kashmir Shaivism—The Secret Supreme, 16.114-115.

16. The Sixfold Path of the Universe(*Sadadhva*)

“In Shaivism, this objective universe is said to be threefold, because it is composed of three paths (*adhvans*). These *adhvans* are gross (*sthūla*), subtle (*sūkṣma*), and subtlest (*para*). The gross path is called *bhuvanādhva*, “the path of all the worlds.” In Śaivism, these worlds are said to number one hundred and eighteen. By “one world,” I do not mean, one planet. This whole cosmos, including suns, moons, stars, and planets, is called one world. It has been found by *yogins* in *samādhi* that there are one hundred and eighteen worlds like this cosmos which have been created.”

“*Tattvādhva* means “the course of all elements,” the path of the thirty-six *tattvas*. This is that path which is subtle. That path which is more refined than *tattvādhva* is known as *kalādhva*. That path is the subtlest. *Kalādhva* consists of five *kalās*, which are five boundaries or enclosures. These *kalās* are enclosures for all of the thirty-six elements, the thirty-six *tattvas*, from earth up to Śiva. The first and outermost enclosure is called *nivṛtti kalā*. In *nivṛtti kalā* you will find *prthvī tattva*, the element earth. The next *kalā* or enclosure is *pratiṣṭhā kalā*. In *pratiṣṭhā kalā* you find the twenty-three *tattvas* from *jala tattva*, the element water up to and including *prakṛti tattva*. The next enclosure is known as *vidyā kalā*. *Vidyā kalā* contains the seven *tattvas*, from *puruṣa tattva* up to and including *māyā tattva*. The next enclosure is called *sāntā kalā*. *Sāntā kalā* contains the four *tattvas* from

Śuddhavidyā *tattva* up to and including Śakti *tattva*, the thirty-fifth *tattva*. The fifth and last enclosure is known as Śāntātītā *kalā*. Here, you will only find the existence of Śiva *tattva*.”

“This course of the threefold *adhvans* is called *vācyādhva*. The word *vācya* means “that which is observed, spoken, told.” It is called *vācyādhva* because it is seen, it is observed, it is created, it is felt. It is the objective cycle of this creation. The creator of the threefold path of the universe known as *vācyādhva* is called *vācakādhva*. The meaning of the word *vācaka* is “that which observes, sees, and creates.” It is the subjective cycle of this creation. And, like *vācyādhva*, *vācakādhva* is also composed of three paths: gross (*sthūla*), subtle (*sūkṣma*), and subtlest (*para*). Gross (*sthūla*) *vācakādhva* is called *padādhva* and consists of sentences; sentences are said to be gross. Subtle (*sūkṣma*) *vācakādhva* is called *mantrādhva* and consists of words, because words are known to be more subtle than sentences. Subtler than *mantrādhva*, the world of words, is the path of letters, called *varṇādhva*. Take any object such as a pot. That object will fall in the threefold world of *vācyādhva*. It is an offshoot of the thirty-six elements. On the other hand, the word “pot” is *vācakādhva* for this object. So, this object (the physical pot) is *vācya*, and its *vācaka* is the word “pot.””

“The combination of these three objective *adhvans* and the three subjective *adhvans* is called *śadadhva*, the sixfold *adhvans*. This is the explanation of this whole universe, both subjective and objective. The word *adhva* (path) has a twofold meaning: it is either that path on which you tread or that path which you must dispose of, must discard. You have either to tread on the path or discard the path. You can dispose of this path only by the grace of your Master. And when you dispose of this path, you reach the state of Paramaśiva. There is no question of realizing God through treading on this path. You may tread for centuries and centuries and still you will be treading. So you must discard this path, dispose of it. When you do dispose of the path, that is also called *adhvan*. Disposing of it, however, can only be done by the grace of the Master, who is the embodiment of Paramaśiva.”

Paraphrase from *Kashmir Shaivism—The Secret Supreme*, “The Sixfold Path of the Universe (*Sādadhvani*),” ch 2.

17. *Theprāṇava mantra,aum̄ (oṁ)*

In sanskrit, the word *akāra* means the letter ‘*a*’, *ukāra* means the letter *u*, and *makara* means the letter *ma*, which together constitute the *mantra, aum̄ (oṁ)*.

akāraśca ukāraśca makāro bindureva ca ||
ardhacandro nirodhī ca nādo nādānta eva ca |
śaktiśca vyāpinī caiva samanaikādaśī smṛtā ||
unmanā ca tato ‘tītā tadaśītām nirāmayam ||⁸⁵⁶

“A, *u*, and *ma*. *A* is the first ray of God, *u* is second, *ma* is third, *bindu* is fourth, *ardhacandra* is fifth, *nirodhī* is sixth, *nāda* is seventh, *nādānta* is eighth. *Bas*, this is *āsana* (the seat). [Then] *śakti*, *vyāpinī*, and *samanā* are three other states of energies on that seat, on that corpse⁸⁵⁷—*śakti*, *vyāpinī*, and *samanā*. *Śakti* is *aparā*,

vyāpinī is *parāparā* energy, *samanā* is *parā* energy.”

Parātriśikā Vivaraṇa (LJA archive).

“*Om* is the combination of four letters: *a-kāra*, *u-kāra*, *makāra*, and *bindu* (*m̐*). These four letters will produce the sound of *om praṇava*. But actually, this *praṇava* is incorrect. After producing these four sounds, there are other sounds which are not spoken, which are not uttered. That is *akāraśca ukāraśca makāro bindurevaca*, these four letters are produced in the cycle of the utterance of *om*. After uttering *om*, this *śabda* (sound), there is something else. That is, *ardhacandranirodhīkanāda-nādānta-śakti-vyāpinī-samanā-unmanā*, these eight words are yet to be produced when you utter the *mantra* of *om*. After *om*, you have to go in *ardhacandra*, then you have to get entry in *nirodhī*, then *nāda*, then *nādānta*, then *śakti*, then *vyāpinī*, then *samanā*, and then *unmanā*. So, there are twelve letters in the cycle of the reciting of the *praṇava* (*om*). You have to get entry in *ardhacandra*, then *nirodhī*, then *nāda*, *nādānta*, *śakti*, *vyāpinī*, *samanā*, and *unmanā*. Where *unmanā* is situated, there you find the actual position of God consciousness. That is *parā*.”

Ibid.

“*Unmanā state* is that state of *om-kāra* where the mind is over, the functioning of the mind stops altogether—that is *unmanā*. When reciting this *om-kāra*, you reach to the topmost point of *unmanā* (*unmanā* is not a state). After *unmanā*, you enter in the state of Śiva.”

Vijñāna Bhairava, The Manual for Self Realization, Dhāraṇā 19, verse. 42

“*Om-kāra*, *om* is only the gross *mantra*. Beyond that *om* you have to do “*omṁṁṁṁṁṁṁṁ . . .*,” then go in the depth of that subtle word inside, internally. And *unmanā* is where there is no approach of mind, beyond mind—super-mind. Bhaṭṭanārāyaṇa says, “The stage of *pranava*, which is residing in the state of super-mind, that twelfth step (*unmanā*), Lord Śiva’s consciousness, *pranavo ūrdhvā ardha mātrat’pyanave*, is subtler than that state of *pranava* (*om*).”

Stava Cintāmaṇi, verse 7.

tasya nābhuyutthitam mūrdharandhratrayavavirgatam /

nādāntātma smarecchaktivyāpinīsamanojjvalam //

Tantrāloka 15.313

“Above that seat of *nādānta* (i.e., *brahmarandhra*) is *parā śakti*. As long as the question of that body is concerned, Sadāśiva has no navel. In place of a navel, he has got *mūlādhāra*, and the point where *parā śakti* rises, that is *nabhi*, that is his navel. And this is the *nabhi* (navel) of Sadāśiva, that *preta*. Which *preta*? *Mahāpreta* (the great corpse). *Mūrdha* means *brahmarandhra*, *randhra trayā* means, three openings. From those three openings of *brahmarandhra* (that is the navel of Sadāśiva), and which is residing in *nādāntātma* (*nādānta*, *smaret*), the aspirant of the Trika system has to concentrate on three other energies—*śakti*, *vyāpinī*, and *samanā*. *Śakti* is ninth, *vyāpinī* is tenth, *samanā* is eleventh. These three energies are to be contemplated on the three openings of *brahmarandhra* of Sadāśiva. [There] it is called *ūrdhva dvadasānta*. *Ūrdhva dvadasānta* means,

brahmarandhra. This is the surface of *brahmarandhra*, covered by all these three aspects—*śakti*, *vyāpinī*, and *samanā*.”

Tantrāloka 15.313 (LJA archive)

tanmadhye tu parādevī dakṣine ca parāparā /
aparā vāmaśrīnge tu madhyasṛṅgo’rdhvataḥ śṛṇu //
*yā sā saṁkarṣinī kālī parātītā vyavasthitā //*⁸⁵⁸

“*Parā devī* is in the center (*tanmadhye tu parādevī*). *Dakṣine ca parāparā*, on the right side is *parāparā* energy. On the left side is *aparā*. *Madhya sṛṅgo*, from supreme *parā* there is another spoke above, *yā sā śakti parā sūkṣma parātītā vyavasthitā*, that is, *kālākarṣinī*.⁸⁵⁹ And above that is the position of Lord Śiva. This will all go and cover the seat (*āsana*) of Lord Śiva.”

iti śakti-vyāpinī-samanāntaka-śrīngatrayam uktam /

“*Śakti*, *vyāpinī*, and *samanā* are the three spokes explained there on that *āsana*.”⁸⁶⁰

tatrāpi unmanasordhvakuṇḍalikāpada-paramadhāmasitakamalatraya-rūpatayā nirūpitam.

“On that state of *śakti*, *vyāpinī*, and *samanā*, there are three white lotuses, which are one with that supreme *parā kuṇḍalinī* *śakti*. *Parā kuṇḍalinī* *śakti*, the greatest universal serpent power is there. And *paramadhāma*, that is the supreme state of God consciousness. There you find *sita-kālatraya-rūpatayā*, three absolutely white lotuses, and there also you’ll find *śakti*, *vyāpinī*, and *samanā*.”

Parātriśikā Vivaraṇa (LJA archive).

“And those [three white] lotuses are residing in the cycle of *unmanā* state.⁸⁶¹ *Unmanā* means, above the cycle of mind, above the cycle of thought. You can’t concentrate on them. It is *aunmanasam*, that is why it is called *unmanā*.”

Tantrāloka 15.313 (LJA archive)

18. *Samāveśas inśāmbhavopāya* (fiftyfold and threefold)

The fiftyfold practices of *śāmbhavopāya* are:

- Fivefold is *bhūta samāveśa*: five elements from earth to ether.
- Thirtyfold is *tattva samāveśa*: thirty elements from *gandha* (smell) to *śakti tattva*.
- Threefold is *ātmā samāveśa*: *ātmā* (*puruṣa*), *vidyā*, and Śakti.
- Tenfold is *mantra samāveśa*: *a-u-m*, up to *vyāpinī*.⁸⁶²
- Twofold is *śakti samāveśa*: Śakti and Śiva.

The threefold *samāveśa* of *ātmā* (*puruṣa*), *vidyā*, and *śakti*, below is explained separately because these threefold elements pervade the whole world of elements, whereas the other elements in the fiftyfold *samāveśa* are *avyāpaka*, they don’t pervade each other. In these thirty-six elements, the threefold elements, *ātmā*

(*puruṣa*), *vidyā*, and *śakti*, are said to be fourfold, tenfold, and threefold respectively.

- Fourfold is *ātmā-puruṣa samāveśa*: *sakala*, *pralayākala*, *vijñānākala*, and *suddhavidyā*.
- Tenfold is *vidyā samāveśa*: *aum* to *unmanā*.⁸⁶³
- Threefold is *śakti*⁸⁶⁴ *samāveśa*: *icchā śakti* (will), *jñāna śakti* (knowledge), and *kriyā śakti* (action).

19. *Kuṇḍalinī* in Kashmir Shaivism

“*Kuṇḍalinī śakti* is the revealing and the concealing energy of Lord Śiva. On the one hand, it is the revealing energy, and on the other hand, it is the concealing energy. It reveals and it conceals. This *kuṇḍalinī śakti* is not different from the existence of Lord Śiva, just as the energy of light and the energy of heat are not separate from the fire itself. *Kuṇḍalinī*, therefore, in the true sense, is the existence of Śiva. It is the life and glory of Śiva. It is Śiva Himself. In our Trika Shaivism, *kuṇḍalinī*, which is that internal serpent power existing in the shape of a coil, is divided in three ways:

1. *Parā kuṇḍalinī*—*kuṇḍalinī* functioned by Lord Śiva.
2. *Cit kuṇḍalinī*—*kuṇḍalinī* functioned in consciousness.
3. *Prāṇa kuṇḍalinī*—*kuṇḍalinī* functioned in breath.

“The supreme *kuṇḍalinī* is called *parā kuṇḍalinī*. This *kuṇḍalinī* is not known or experienced by *yogins*. It is so vast and universal that the body cannot exist in its presence. It is only experienced at the time of death. It is the heart of Śiva. This whole universe is created by *parā kuṇḍalinī*, exists in *parā kuṇḍalinī*, gets its life from *parā kuṇḍalinī*, and is consumed in *parā kuṇḍalinī*. When this *kuṇḍalinī* creates the universe, Śiva conceals His real nature and is thrown into the universe. When the universe is created, He becomes the universe. There is no Śiva left which is separate from the universe. This is His creative energy. And when *kuṇḍalinī* destroys the universe, Śiva’s nature is revealed. So, the creative energy for the universe is the destructive energy for Śiva; it is the revealing energy for the universe and the concealing energy for Lord Śiva. And the destructive energy for the universe is the creative energy for Śiva; it is the concealing energy for the universe and the revealing energy for Lord Śiva. *Parā kuṇḍalinī* is the supreme *visarga* of Śiva. As you know from studying the theory of *mātrikā cakra*, *visarga* (:) comprises two points. These points are said to be Śiva and Śakti. In the real sense, however, these points are not Śiva and Śakti, they are the revealing point and the concealing point.”

“*Cit kuṇḍalinī* is experienced by *yogins* by means of concentrating on the center between any two breaths, thoughts, or actions; between the destruction and creation of any two things. The happiness and bliss that you experience here [in *cit kuṇḍalinī*] cannot be described. It is ecstasy beyond ecstasy, just like sexual bliss. In comparing sexual happiness with the happiness experienced in *cit kuṇḍalinī*, however, you will find that sexual happiness is one millionth part of the happiness experienced in *cit kuṇḍalinī*. In addition, simultaneously with the experience of

ecstasy, you also realize the reality of Self. You recognize your real nature and you know, “I am only bliss (*ānanda*) and consciousness (*cit*).” In the actual rise of *cit kūḍalī*, you will only get a glimpse of it and then come out. The full rise of *cit kūḍalī* takes place only by the grace of your master and by the grace of your own strength of awareness.”

“*Prāṇa kūḍalī* also comes about through the process of centering. *Prāṇa kūḍalī*, however, is only experienced by those *yogins* who, along with their attachment to spirituality, also have attachments to worldly pleasures. If your desire and attachment is only for spirituality, then *cit kūḍalī* takes place. Whether you experience the rise of *kūḍalī* as *cit kūḍalī* or as *prāṇa kūḍalī* depends on your attachments. If you have attachment for spirituality and also for worldly pleasures, then the rise of *kūḍalī* takes place in the form of *prāṇa kūḍalī*. If you do not have attachments for worldly pleasures and are only attached to spirituality, then the rise of *kūḍalī* takes place in the form of *cit kūḍalī*. There is nothing you can do to determine how the rise of *kūḍalī* will take place. It rises in its own way, depending on your attachments.”

Kashmir Shaivism—The Secret Supreme, 17.117-121.

20. Twelve Kālīs in Kashmir Shaivism

In the fourth *āhnika* of the *Tantrāloka*, Abhinavagupta list the names of the twelve *kālīs* and their respective functions of creation (*sṛṣṭi*), protection (*sthiti*), destruction (*samihāra*), and *turya* (*anākhya*),⁸⁶⁵ in the three states of objective (*prameya*), cognitive (*pramāṇa*), and subjective (*pramāṭr*) consciousness.

Four Kālīs in the objective cycle (*prameya*)

1. Sṛṣṭikālī: creation in the objective cycle
2. Raktakālī: protection in the objective cycle
3. Sthitināśakālī: destruction in the objective cycle
4. Yamakālī: *anākhya* in the objective cycle

Four Kālīs in the cognitive cycle (*pramāṇa*)

5. Samihārakālī: creation in the cognitive cycle
6. Mṛtyukālī: protection in the cognitive cycle
7. Bhadrakālī:⁸⁶⁶ destruction in the cognitive cycle
8. Martāṇḍakālī: *anākhya* in the cognitive cycle

Four Kālīs in the subjective cycle (*pramāṭr*)

9. Paramārkakālī: creation in the subjective cycle
10. Kalāgnirudrakālī: protection in the subjective cycle
11. Mahākālakālī: destruction in the subjective cycle
12. Mahā-bhairava-ghora-caṇḍa-kālī:⁸⁶⁷ *anākhya* in the subjective cycle

“What is the purpose of these twelve *kālīs*? In *prameya*, the objective world, in [*pramāṇa*], the cognitive world, and in [*pramāṭr*], the subjective world, you have

to find *sṛṣṭi*, *sthiti*, *saṁhāra*, and *anākhya* (creation, protection, destruction and withdrawal). [*Anākhya*] is more than *turya*. The purpose of twelve *kālīs* is to find that state in each and every state. The twelve *kālīs* are the explanation of *anākhya cakra* only. It is not the explanation of objectivity or cognitively or subjectivity. You have to find that real transcendental state of nothingness in each and every act. It is why it is called *anākhya cakra*.”

Paraphrase from the *Tantrāloka*, 4.142 (LJA archive).

“And this explanation of the twelve-fold energies is the explanation of the kingdom of Trika. This is the kingdom of Trika *sāstra*.”

Ibid., 4.146.

21. **Twelvefoldcakra (names of the energies)**

*ekavīro yāmalo’tha triśaktiścaturātmakah /
pañcamūrtih ṣadātmāyam saptako’ṣṭakabhūṣitah //109//
navātmā daśadikchaktirekādaśakalātmakah /
dvādaśāramahācakranāyako bhairavastviti //110//*

1. *Ekavīra* means, when there is only Śiva everywhere.
2. *Yāmala*, when there is Śiva and Śakti.
3. *Triśakti*, when there are three energies shining (*parā*, *parāparā*, and *aparā*).
4. *Caturātmā*, when there are four states: wakefulness (*jāgrat*), dreaming (*svapna*), dreamless sleep (*suṣupti*), and the fourth (*turya*).
5. *Pañcamūrti* means, *sṛṣṭi*, *sthiti*, *saṁhāra*, *pidhāna*, and *anugraha* (creation, protection, destruction, concealing, and revealing).
6. *Ṣadātma*, the sixfold energies are the goddesses: Viśvā, Viśveśā, Raudrī, Vīrakā, Tryambikā, Gaurvī.
7. *Saptaka*, sevenfold are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and *Cāmundā*.
8. *Aṣṭakena* (eightfold) means, when Aghorā is also there.
9. *Navātma*, ninefold is the one who governs the eightfold *cakra*—*Navātma Bhairava*.
10. Tenfold energies are Umā, Durgā, Bhadrakālī, Svastī, Svāhā, Śubhāṅkarī, Śrīḥ, Gaurī, Lokadhātri, Vāgīśī.
11. According to Jayaratha, the elevenfold *cakra* is discussed in the *Khaṇḍacakra sāstra*.
12. The energies (*saktis*) of the twelvefold *cakra* are the twelve *kālīs* (See [Appendix 20](#), p412).

Dvādaśāraṇam mahā cakra nāyako bhairava, Bhairava is *nāyaka*, the leader of the twelvefold energies.

22. **Śaktipāta (grace) – The Five Great Acts of Lord Shiva**

“The five great acts of Lord Śiva are *sṛṣṭi* (the creative act), *sthiti* (the protective act), *saṁhāra* (the destructive act), *tirodhāna* (the act of enfolding or concealing His nature), and *anugraha* (the act of unfolding or revealing His nature). In the kingdom of spirituality, Lord Śiva creates masters and disciples through His fifth act, the act of grace (*anugraha*). This grace is ninefold and, therefore, He creates masters and disciples in nine different ways.”

“The first and highest level of grace is called “*tīvratīvra śaktipāta*.” *Tīvratīvra śaktipāta* means “super-supreme grace.” When Lord Śiva bestows super-supreme grace on anyone, then that person becomes perfectly Self-recognized. He knows his real nature completely and in perfection. At the same time, however, this kind of intense grace cannot be resisted by his body, so he throws away his body and dies.”

“The second intensity of grace is called “*tīvramadhyā śaktipāta*.” This is “supreme-medium grace.” The effect of this grace of Lord Śiva is that the recipient becomes completely and perfectly illumined but does not leave his body. He is said to be a *pratibhā guru*, that is, a master who is made not by another master’s initiation, but by his self, by his own grace.”

“The third intensity of grace is called “*tīvramanda śaktipāta*,” which means “inferior supreme grace.” In one who has received this grace, the desire appears for going to the feet of a spiritual master. And the master that he finds has received the second intensity of grace, *tīvramadhyā śaktipāta*. This master is perfect. He is all-knowing. There is no difference between this master and Śiva. Lord Śiva, through these three supreme intensities of grace, creates masters in the kingdom of spirituality. With lower intensities of grace, Lord Śiva creates worthy disciples.”

“The fourth intensity of grace is called “*madhyatīvara śaktipāta*.” This is “medium-supreme grace.” Through the effect of this intensity of grace, the disciple reaches the feet of that master who is absolutely perfect. But because the foundation established in the mind of this disciple is not quite completely perfect, the mere touch or glance of this perfect master will not bring this disciple to enlightenment. He, therefore, initiates this disciple in the proper fashion by giving him a *mantra* and teaching him the proper way of treading.”

“The fifth intensity of grace is called “*madhyamadhyā śaktipāta*,” which means “medium-middle grace.” When Lord Śiva bestows this particular intensity of grace upon someone, the intense desire for achieving the existence of Lord Śiva arises in this person’s mind. At the same time, however, he does not want to ignore the enjoyments of the world. He wants to enjoy worldly pleasure along with wanting to realize the existence of Lord Śiva. Yet the intensity of his desire is only for achieving Lord Śiva’s state.”

“The sixth intensity of grace is called “*madhyamanda śaktipāta*,” which means “medium-inferior grace.” The effect of this grace is very much like the effect of medium-middle grace, however . . . the predominant desire here is for experiencing worldly pleasures. The above three medium intensities of grace take place in the field of aspirants living in the kingdom of *śiva-dharma*. Those aspirants have the inclination to achieve the state of Self-realization at least half-hourly during the day and at least twice during the night. The remaining period they keep aside for

worldly pleasures.”

“The following three inferior intensities of grace—*mandatīvra* (inferior-supreme), *manda-madhya* (inferior-medium), and *manda-manda* (inferior-inferior)—take place in the field of aspirants living in *loka dharmah*, the kingdom of worldly life. These aspirants have the desire for achieving Self-realization, the state of Lord Śiva, only when the pains and pressures of this world become too much to bear. At that moment, they want to abandon everything and achieve Self-realization but they are not able to, and though they want to leave this worldly life, they cannot. These aspirants have more tendency for worldly pleasure and less tendency for realizing their Self. But, as the grace of Lord Śiva shines in them, in the end—which may take many lifetimes—they become one with the supreme Being. This is the greatness of Lord Śiva’s grace—that no matter what intensity of His grace is with you, it will carry you to His nature in the end.”

Kashmir Shaivism—The Secret Supreme, 10.65-70.

23. *Samādhi*

In classical yoga texts, the state of *samādhi* is recognized as the last limb (*aṅga*) of Patañjali’s eight limbed *Aṣṭāṅga Yoga*. These are *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. In these texts, the state of *samādhi* is considered to be the highest state of achievement on the path of yoga. Kashmir Shaivism on the other hand, treats this eighth limb of yoga as a purely internal state, akin to *nimīlanā samādhi*.

“*Nimīlanā samādhi* is internal subjective *samādhi*. In your moving through these six states of *turya*, this *samādhi* becomes ever more firm. With the occurrence of *krama mudrā*, *nimīlanā samādhi* is transformed into *unmīlanā samādhi*, which then becomes predominant. This is that state of extroverted *samādhi*, where you experience the state of *samādhi* at the same time you are experiencing the objective world. And when *unmīlanā samādhi* becomes fixed and permanent, this is the state of *jagadānanda*. The establishment of *krama mudrā* is called *jagadānanda*, which means, universal bliss. This is the seventh and last state of *turya*. In this state, the experience of universal transcendental Being is never lost and the whole of the universe is experienced as one with your own transcendental I-consciousness.”

Kashmir Shaivism—The Secret Supreme, 16.114-115.

“So if you want to perceive the state of Lord Śiva as it ought to be perceived, in its real sense, you must enjoy this universe. You won’t find the real state of Lord Śiva in *samādhi*. In the state of *samādhi*, you will find His non-vivid formation. You will find the exact state of Lord Śiva in the universe.”

Shiva Sutras, The Supreme Awakening, 2.7.101.

“When such a yogī experiences the state of universal consciousness of Lord Śiva, not only in his internal state of consciousness of self but also in the very active life of the universe, this is called real *samādhi*.”

Ibid., 3.6.148.

24. *Svarūpa* in Kashmir Shaivism

The literal meaning of *svarūpa* is, real nature, quality, own condition, or having one's own original form or character.

*evam siddham vedyatākhyo dharmo bhāvasya bhāsate //
tadanābhāsayoge tu svarūpamiti bhaṇyate /
(Tantrāloka 10.91-92a)*

“So, this is decided that the aspect of perceiving the object is of the object, not of the perceiver. And when this perceiving function does not take place of the object, that is the *svarūpa*, that is the real nature, of the object—when it is not perceived. When the object is not perceived, then it is *svarūpa*, then it is the real object. When the perceiving function takes place, then it is not the object, it is in *pramātr bhāva* (subjective state) and in the energy of *pramātr*. When *pramātrs* and the energies of *pramātrs* are not functioning exclusively, the state of that object is *svarūpa*, i.e., when it is not known. When the perception of the object does not take place, that is in the real sense the *svarūpa* of the object i.e., unperceived, untouched. When *svātma*, when the perceiver, that individual being, has nothing to perceive, when he keeps away the mode of perceiving and he does not perceive anything, *yena vapusā bhātyartha*, at that moment that object before him, whatever it may be, whatever is existing there (the object which is not perceived), *tat svakam vapuh*, that is the real formation of that object, that is the *svarūpa* of the object. If it was the theory of the Nyaiyakas, logicians, then we would argue that it does not exist if it is not perceived. [But] as long as our theory is [concerned], that the whole totality of objective and subjective totality is one with Lord Śiva, so then this question does not arise there. Everything is residing in Lord Śiva, and Lord Śiva is all-consciousness. So when this [object] is not perceived, [still] it is existing in its own way as Lord Śiva.”⁸⁶⁸

Paraphrase from *Tantrāloka* 10th *āhnika* (LJA archive).

25. *Upāyas* (the “means” or “ways”)

Upāya	Upāya	Energy	Tattva
anupāya	ānandopāya	ānanda	Śakti
śāmbhavopāya	icchopāya	icchā	Sadāśiva
śāktopāya	jñānopāya	jñāna	Īśvara
āṇavopāya	kriyopāya	kriyā	Śuddhavidyā

“The difference between *āṇavopāya*, *śāktopāya*, and *śāmbhavopāya* is this: In *āṇavopāya*, the strength of your awareness is such that you have to take the support of everything as an aid to maintain and strengthen your awareness. In *śāktopāya*, your awareness is strengthened to the extent that only one point is needed as a support for your concentration and that point is the center. In *śāmbhavopāya*, the strength of your awareness is such that no support is needed. You are already residing in the meant (*upeya*). There is nowhere to go, just reside at your own point. The rest is automatic. It is important to realize that though there are different *upāyas*, all lead you to the state of one transcendental consciousness. The difference in these *upāyas* is that *āṇavopāya* will carry you in a long way, *śāktopāya* in a shorter way, and *śāmbhavopāya* in the shortest way. Although the

ways are different, the point to be achieved is one.”

Kashmir Shaivism—The Secret Supreme, 5.39-40.

26. **Kashmir Shaivism, The Secret Supreme and Tantrāloka (TĀ).**

The following is a list of the chapters from *Secret Supreme*, and their equivalent chapters in *Tantrāloka*:

Chap 1: Thirty-Six Elements (*Tattvas*) – TĀ chs 9 and 10.

Chap 2: Sixfold Path of the Universe (*Ṣadadhvan*) – TĀ chs 6, 10, 11 and 12.

Chap 3: Theory of the Alphabet *Māṭṛkā cakra* – TĀ ch 3.

Chap 4: Theory of Reflection *Pratibimbavādaḥ* – TĀ ch 3.

Chap 5: Explanation of the Means (*Upāyas*) – TĀ ch 1.

Chap 6: The Theory of Speech (*Vāk*) – TĀ ch 3.

Chap 7: The Three Impurities (*Malas*) – TĀ ch 9 and 13.

Chap 8: Seven States of the Seven Perceivers – TĀ ch 10.

Chap 9: Seven Processes of the Seven Perceivers – TĀ ch 10.

Chap 10: The Five Great Acts of Lord Śiva including His Grace (*Śaktipāta*) – TĀ ch 13.

Chap 11: The Five States of the Individual Subjective Body – TĀ ch 10.

Chap 12: Fivefold Contacts of Masters and Disciples – TĀ ch 1.

Chap 13: The Birth of the Tantras – TĀ ch 36.

Chap 14: *Mokṣa* in Kashmir Shaivism and Indian Philosophy – TĀ 13.

Chap 15: Kashmir Shaivism and Advaita Vedānta – in various chs of TĀ.

Chap 16: The Seven States of *Turya* – TĀ 6.

Chap 17: *Kuṇḍalinī* and Its Purpose – TĀ ch 3, 5, 7 and 29.

Chap 18: Variations in the Rise of *Prāṇa Kuṇḍalinī* – TĀ ch 1 and 29.

Chap 19: Kashmir Shaivism – Outline of the different schools – Pratyabhijñā, Kula, Krama and Spanda. Each of these schools is mentioned in various chapters of *Tantrāloka*.

⁸⁵¹ Lit., throat or windpipe. As mentioned earlier, this is the place of *lambikā sthāna* on the right side near the pit of the throat.

⁸⁵² *Vṛtti* means the ‘established state’. *Prāṇana vṛtti* is that kind of state of breath which is not moving—breath without movement. For instance, *prāṇana vṛtti* means, the established state of *prāṇa*, and *apāṇana vṛtti* means, the established state of *apāṇa*, etc.

⁸⁵³ The literal meaning of *anākhya* is unspeakable. Here *anākhya* is being used in the sense of “the absolute void which is known in the state of the unknown. It is unknown and at the same time it is known.” *Tantrāloka* 11.86, (LJA archives).

⁸⁵⁴ This is *vimarśa śakti*, the energy of universal self awareness. See [Appendix 13](#) (p399) for an explanation of *prakāśa* and *vimarśa*.

⁸⁵⁵ This movement from *anuttara* (Śiva), to Śakti, to *aṁ* (Śiva) in the end.

[856](#) These verses, often quoted by Swamiji, appears in numerous Śaiva texts, and feature predominantly in the *Netra tantra* 22.21-22, and the *Svacchanda tantra* 4.430-431.

[857](#) *Mahāpreta* (the great corpse), or *Sadāśiva* in the pure transcendental state.

[858](#) Jayaratha has quoted this verse twice in his commentary on the *Tantrāloka* (3.70 and 31.97), and Swamiji has included it as a very important verse relating to the supreme energies (Goddesses) of the Trika.

[859](#) This is Kālasamīkarśinī Kālī, the Supreme *paradevī* who draws all time into herself and dances on the lord of death.

[860](#) Śakti, *vyāpinī*, and *samanā* reside on the three spokes (prongs) of the *triśūla*. These three spokes are all in the same level.

[861](#) This is the abode of that supreme *paradevī*, which Abhinavagupta has praised in verse 2 of this *Tantrāloka*: *naumi citpratibhām devīm parām bhairava-yoginīm*.

[862](#) See [Appendix 17](#) (p405).

[863](#) The tenfold *vidyā samāveśa* of *aum* to *unmanā* are included in the twelvefold divisions (*kalās*) of the *praṇava mantra*, *aum*. See [Appendix 17](#) (p405).

[864](#) Here, Śakti is *svātantra śakti*.

[865](#) *Anākhyā* means the gap between each of the cycles of objective, cognitive and subjective. Although related to the fourth state (*turya*) Swamiji says the *anākhyā* is more than *turya*.

[866](#) Also nominated as Rudrakālī.

[867](#) Also nominated as Mahā-bhairava-ghora-ugra-canḍa-kālī.

[868](#) “Śivatvam, He is Śiva. If you know Him, He is there. If you don’t know Him, He is still there. Don’t worry about it.” *Special Verses on Practice*, vs. 57. See commentary of verse 137 for a full explanation of this quote from Somānanda’s *Śivadrṣṭi*.

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