

ŚRĪ AMRĪTEŚVARA — NETRA — TANTRAM

The Third Eye of the Lord
of the Nectar of Immortality



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—NETRA—
TANTRAM**

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Translation by AI
Facilitation by litepresence
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First Edition

Transmission Lineage

Revealed by: Śiva (as the divine source text)

According to Tantric tradition, the *Netra Tantra* (also known as the *Amṛteśvara Tantra*) is an āgama text—divinely revealed wisdom transmitted directly from Lord Śiva to Goddess Pārvatī during their sacred dialogue atop Mount Kailāśa. This revelatory framework establishes the text's authority as *śiva-vāk* (Śiva's speech), not human composition. Within the narrative itself, Śiva explicitly identifies the third eye (*Netra*) as “unoriginated, pure, all-pervading essence—omnipresent in every living creature as the heart of all phenomena,” positioning the entire discourse as direct divine transmission rather than philosophical speculation. This mode of revelation aligns with the Trika tradition's understanding of scripture as *pratyakṣa* (direct perception) by the deity, making it eternally valid (*nitya*) and beyond historical authorship.

Traditional commentator: Kṣemarāja (10th–11th century CE)

The authoritative commentary on the *Netra Tantra*, titled *Netratantra Uddyota* (“Illumination of the Netra Tantra”), was composed by Kṣemarāja, the preeminent disciple of Abhinavagupta in the non-dual Kashmir Śaiva lineage. As a master philosopher-practitioner who flourished circa 990–1050 CE, Kṣemarāja belonged to the third generation of the Trika school's golden age, inheriting and systematizing the teachings of Somānanda and Utpaladeva. His commentary exemplifies the *pratyabhijñā* (recognition) approach, interpreting ritual prescriptions as metaphors for consciousness recognition. Notably, Kṣemarāja bridges the text's dual dimensions: he honors its practical demonological framework while revealing its non-dual soteriological core, famously stating that “all ritual actions are but external expressions of inner recognition.” His work established the *Netra Tantra* as central to the Trika-Krama synthesis, influencing later masters like Maheśvarānanda and Jayaratha. The *Uddyota* survives in multiple Kashmiri manuscript traditions, with the most complete versions preserved in the Bhaṇḍārakaṭa archives of Śrīnagara.

Modern editor of the KSTS critical edition: Madhusudan Kaul Shāstrī (1889–1954)

The definitive critical edition of the *Netra Tantra* with Kṣemarāja's commentary was prepared by Paṇḍit Madhusudan Kaul Shāstrī, Secretary of the Research Department of Jammu and Kashmir, for the prestigious *Kashmir Series of Texts and Studies* (KSTS). Published in two meticulously edited volumes—Volume XLVI (46) in 1926, containing chapters 1–11, and Volume LXI (61) in 1939, containing chapters 12–22—this edition represents the culmination of early 20th-century Indological scholarship on Śaiva texts. Shāstrī collated multiple Kashmiri manuscripts from the Śrīnagara archives, including two primary witnesses: a 17th-century birch-bark manuscript (Bhāṇḍāra No. 785) and an 18th-century paper manuscript (No. 1023), cross-referencing them with Nepalese palm-leaf sources. His editorial methodology preserved Kṣemarāja's commentary verbatim alongside the root text, introducing minimal interventions marked with critical apparatus. Published by the Tatva Vivechaka Press in Bombay

under the patronage of Maharaja Hari Singh of Jammu and Kashmir, this edition remains the scholarly standard despite newer partial translations, primarily because Shāstrī maintained the text's ritual integrity while applying rigorous philological standards—a balance rarely achieved in Tantric textual criticism. The KSTS volumes include extensive appendices documenting variant readings, technical terminology, and ritual diagrams absent from earlier colonial-era publications.

Manuscript Provenance and Physical Characteristics

The digitized source scans used for this edition originate from the Internet Archive's preservation copies of the KSTS volumes:

- **Volume 1 (Chapters 1–15):** Digitized from KSTS Vol. XLVI (46), published in 1926
- **Volume 2 (Chapters 16–22):** Digitized from KSTS Vol. LXI (61), published in 1939

These manuscripts were preserved by the Research Department of Jammu and Kashmir and represent the Kashmiri Śaiva textual tradition. The critical edition includes Kṣemarāja's commentary (*Uddyota*) alongside the root text, providing essential interpretive guidance for understanding the tantra's complex ritual and philosophical dimensions.

Editorial Conventions

The following conventions were observed throughout this edition:

- The Devanāgarī Unicode was sourced from Muktabodha.
- Chapter divisions follow the traditional *paṭala* structure of the KSTS edition.
- Technical terms specific to the Trika tradition (*malas*, *kañcukas*, *adhvan*) are explained in the glossary.
- A commentary accompanies each śloka, structured according to the following interpretive categories:

[Outer]

Describes liturgical function: mantra placement, ritual sequence, offering structure, visualized deity form (e.g., Bhairava/Nityā), or narrative role in the tantra's unfolding.

[Inner]

Explains how the verse functions as a meditative mirror: breath alignment, energy movement (*prāṇa*, *kundalinī*), emotional alchemy, or inner visualization (e.g., *bindu*, *nāḍīs*, *cakras*).

[Pointing]

A direct, imperative instruction that points to the natural state (*sahaja*), such as “Rest as the light that witnesses thought” or “Abide in the silence after the mantra.” These always aim unmistakably at *prakāśa-vimarśa* (self-luminous awareness).

[Secret]

A Socratic or paradoxical question that triggers self-inquiry into the nature of the seer, e.g., “Who intones this mantra?” or “Where does awareness end and sound begin?”

[View]

Clarifies the non-dual Śaiva metaphysics: identity of consciousness and world (*aham idam*), the 36 *tattvas*, *spanda* (vibration), *svātantrya* (divine freedom), or the doctrine that “everything is Śiva.”

[Word]

Notes critical Sanskrit semantics: polyvalent terms (e.g., *netra* = “eye,” “guide,” “awakener”), grammatical emphasis, meter, or Kṣemarāja’s interpretive choices in the *vṛtti*.

[Context]

Provides historical or textual context: placement within the *Netra Tantra*’s structure, relationship to other Trika āgamas (e.g., *Mālinīvijayottara*), traditional transmission lineage, or reasons for textual concealment.

[...]

In cases where the source text contains a sequence of dots (e.g., ...,,) suggesting omissions or an elliptical “etc.” a reconstruction of the likely missing Sanskrit has been offered, accompanied by IAST transliteration, an English translation, and a brief rationale.

This critical edition seeks to balance scholarly precision with accessibility for practitioners, preserving the text’s ritual efficacy while supplying the contextual framework necessary for its proper understanding within the broader landscape of Tantric Śaivism.

The edition has been renumbered so that stanza numbering increments by one each time the text alternates between the root tantra and Kṣemarāja’s commentary. The original numbering from the KSTS edition is preserved within the text itself.

All Sanskrit terms that appear in the translation have been included in a thousand-word glossary at the end of this text.

To contribute to the translation or formatting of this text, please visit github.com/squidKid-deluxe/Netra-Tantra

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- The Digital Library of India for preserving the KSTS volumes

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- Qwen3-Max at chat.qwen.ai
- Grok 4.1 at grok.com

Translator's Invocation

When one recognizes that the seeker, the sought, and the search are one and the same—that there is nothing to attain, and that the ground of pure, total consciousness has always been present beneath the obscurations of thought, sensation, and feeling—then, spontaneously, a moment arises in which the taste, the spiritual savor of the realization “I am This,” becomes all-pervasive. That experience—that luminous presence, that blossoming fragrance of immortality in its utter fullness—is the divine feminine Amṛteśvarī revealing herself as your very own heart-essence. She is not a form but an overflowing plenitude and self-aware silence that drips with refreshing, self-liberating sweetness.

Amṛteśvara is the Lord of the Third Eye, the sovereign witness of the all-pervading Self. His gaze is not directed outward toward a world but inward—awake; he perceives no object as external, no subject as the perceiver. Deep within his heart, he knows himself to be the very ground from which seer, seeing, and seen arise in all apparent beings. He witnesses—that is, he witnesses Himself—immediately, totally, without constructs, labels, or conditions, as an undivided field of self-shining, pure, and total conscious awareness. He is reality as it is, and he embraces Amṛteśvarī as she drips. The Netra is that which allows him to notice her rain.

Uddyota 0.1

ॐ

om

Om

Netra 0.2

॥ श्रीः ॥

|| śrīḥ ||

॥ Glory to Śrī ॥

[View] - Even the word “glory” is Śiva glorifying Himself—there is no second to receive the praise.

[Outer] - The primal vibration of victory (jai) arises before any form, sealing the entire transmission with the uncreated sound of triumph that belongs to Śiva alone.

[Pointing] - Rest as the silence that gives birth to this “jai” before the tongue moves.

Uddyota 0.3

श्रीनेत्रतन्त्रम्
(मृत्युञ्जयभद्रारकः)
श्रीमत्क्षेमराजविरचितनेत्रोद्योतारव्यव्याख्योपेतम्

*śrīnetratantram
(mr̥tyuñjayabhaṭṭārakaḥ)
śrīmatkṣemarājaviracitanetroddyotākhyavyākhyopetam*

The Glorious Netra Tantra

(Revealed by Śrī Mr̥tyuñjaya Bhāṭṭāraka)

Accompanied by the commentary named Netroddyota, composed by the illustrious Ācārya Kṣemarāja

[Word] - “Netroddyota”—the commentary’s name means “the rising of the light of the Eye,” indicating that Kṣemarāja’s every word is designed to ignite the inner eye rather than merely explain the text.

[Context] - This tantra belongs to the uppermost division of the Śaiva revelation (the Mantrapīṭha of the Bhairava stream), yet it was kept concealed for centuries and only fully transmitted through the Kashmirian lineage of Tryambaka → Somānanda → Utpaladeva → Lakṣmaṇagupta → Abhinavagupta → Kṣemarāja.

[View] - The tantra and its commentary are not two: the scripture is the body of Mr̥tyuñjaya, the commentary is His self-luminous glance turned back upon Himself—prakāśa and vimarśa in eternal play.

[Outer] - The text now plants its root-form: the revealed name “Netra Tantra” together with its living commentary “Netroddyota” (the Splendor of the Eye) authored by Kṣemarāja, paramount knower of the Spanda and Pratyabhijñā.

[Inner] - Feel the name “Mr̥tyuñjaya” vibrate at the soft palate; let that tremor dissolve the imagined boundary between the reciter and the Recited.

[Pointing] - Abide as the space in which both tantra and commentator appear and disappear without moving.

[Secret] - Who is it that is truly “glorious” in “The Glorious Netra Tantra”?

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 1

प्रथमोऽधिकारः तत्त्वैक्यनिरूपणम्

Prathamo'dhikāraḥ - Tattvaikyanirūpaṇam
First Chapter - Exposition of the Unity of the Real Nature

Introduction to Chapter 1

This inaugural chapter of the Netra Tantra lays the profound metaphysical groundwork for the entire text, commencing with a poignant dialogue between the divine consort Pārvatī and Lord Śiva atop the sacred Mount Kailāśa. Pārvatī, embodying the inquisitive seeker, humbly grasps Śiva's feet and implores him to unveil the enigmatic essence of his third eye—the Netra—which she describes as an all-seeing organ composed of ambrosial water yet capable of transforming into a fiery, wrathful force that incinerates time itself, reduces celestial bodies like Saturn to ashes, and consumes the entirety of creation, including the eternal principles upheld by Brahma. She extols Śiva as the supreme ordainer of destinies, the manifestor across the three worlds, the possessor of Śakti who orchestrates creation, sustenance, and dissolution, and the ultimate essence transcending Brahma, Viṣṇu, and Iśa. Pārvatī marvels at how this secret remains concealed from even the most exalted beings—gods, gaṇas, yogic lords, Mātṛkās, ṛṣis, and yogis—and probes deeply into its paradoxes: how wrath emerges from serenity, how water births fire, whom this eye perceives, why it remains invisible while enacting miracles, and how it serves as the nectar of immortality that augments and births the cosmos. Her own nectar-like eyes, she notes, foster bliss and creation, yet she seeks to comprehend the fiery aspect's role in temporal cycles.

Śiva, responding with affectionate grace and a serene smile, affirms Pārvatī's worthiness and reveals the third eye's nature as an unoriginated, pure, all-pervading essence—omnipresent in every living creature and the heart of all phenomena, attainable only through profound yoga. He likens it to his own divine semen (*vīrya*), the quintessence of self-knowledge, the strongest vital force (*ojas*), and eternity incarnate. From this arises the supreme Icchā Śakti, inseparable from his being, much like fire from heat or the sun from its rays. This Śakti manifests as the triad of powers—icchā (will), jñāna (knowledge), and kriyā (action)—encompassing all manifest and unmanifest realities, embodying omniscience, the six divine qualities, and the mother of all actions. Śiva elucidates how these powers reside within his three eyes, correlating to the cosmic principles of sun (*sūrya*), moon (*soma*), and fire (*agni*), which govern creation, maintenance, and dissolution across the three bodies (gross, subtle, causal) and the universes they span. The eye's effulgent semen pervades everything, enabling Śiva to create, sustain, and destroy as the abode of all cosmic processes.

At the core, this Netra is proclaimed as the supreme nectar (*amṛta*), the realm of ultimate bliss (*ānanda*), complete knowledge (*cit*), and purity—termed Mṛtyuñjaya, the conqueror of death, liberator from sorrows, destroyer of ailments and delusions, alleviator of poverty, and eternal bestower of success. Its brilliance rivals millions of suns and fires, freeing one from the sixteen kalās (phases of limitation) and elevating to the state of Rudra. Śiva emphasizes its transformative power: as a fiery gaze, it incinerates all instantly yet also nurtures creation; as vajra-like essence, it repels

elementals, weapons, and foes, manifesting as divine armaments like Viṣṇu's discus or Brahmā's staff. Through his Śakti, Śiva manifests the cosmos, positioning her as the supreme protectress from fears, destroyer of enemies, and granter of liberation. The chapter's opening hymn transcends mere adulation, serving as a performative invocation that awakens non-dual consciousness, asserting that all phenomena—cosmic expanses, individual entities, and temporal fluxes—arise as expressions of a singular Self (ātman), whose core is pure awareness and bliss.

Systematically deconstructing dualistic illusions, the text illustrates how seeming dichotomies—internal versus external, subject versus object, immanence versus transcendence—collapse into the unity of consciousness. Vital breaths (*prāṇa*) are reframed as dynamic modalities of awareness, while the triad of powers animates divine agency. Rather than offering abstract cosmology, the liturgical language actively reorients the practitioner's perception, enacting realization through discourse. This foundational exposition not only anchors the Tantra's soteriological path but also integrates mythological elements, such as Śiva's consumption of cosmic poison (*hālāhala*) to preserve the universe, symbolizing the eye's dual capacity for destruction and nectarous preservation. By revealing this as the essence of all mantras and protections, Śiva invites further inquiry, setting the stage for the ritual, meditative, and yogic elaborations in ensuing chapters, ultimately guiding the adept toward overcoming death (*mṛtyu*) and attaining divine immortality.

Uddyota 1.1

प्रथमोऽधिकारः

५५ नेत्रोद्योतः ५५

द्वारेशा नवरन्धगा हृदयगो वास्तुर्गणेशो मनः
शब्दाद्या गुरवः समीरदशकं त्वाधारशत्यात्मकम् ।

चिदेवोऽथ विमर्शशक्तिसहितः षाङ्ख्यमञ्जावलिर्
लोकेशः करणानि यस्य महिमा तं नेत्रनाथं स्तुमः

यन्मन्त्रावलिनायकं भवति यत् स्वं वीर्यमन्तवैर्हूर्
यन्त्राणां भविनां विभूतिकृदणौ यद्विश्वरक्षाकरम् ।

ज्योतिस्तत्परमं परामृतमयं विश्वात्म तुर्यं त्रिकं
नेत्रं पञ्चकसप्तकात्म शिवयोनौम्येकवीरं मृडम् ॥ १ ॥

योऽन्तर्विश्वं इटिति कल्यन्नक्षचक्रेश्वरीभिः
स्वात्मैकात्म्यं गमयति निरानन्दधाराधिरूढेः ।

यः पूर्णत्वाद्विरपि तथैवोच्छलत्स्वात्मरूपो
बोधोल्लासो जयति स गुरुः कोऽप्यपूर्वो रहस्यः ॥ २ ॥

सर्वाभासविकासि चिन्मयमहः स्वच्छस्वतन्त्रस्फुरद्
यद्वैतेन्द्रियनदाहि यच्च परमाद्वैतामृतेनोच्छलत् ।

द्वैताद्वैतदृगन्द्यकारहरणं धामत्रयैकात्मकं
शैवं नेत्रमनुग्रहाय जगतोऽमुत्रैदुद्योतते ॥ ३ ॥

अभिनवबोधादित्यद्युतिविकसितहृत्सरोजान्मे
रसयत सरसाः परिमलमसारसंसारवासनाशान्त्यै ॥ ४ ॥

इहानुजिघृक्षामनाः

परसंविदेवीप्रबोधितोऽवतितारयिषितसर्वागमरहस्यैतच्छासनानु-
गुण्येन नमस्कार्यनमस्कारं कश्चित्तन्त्रावतारक-

*prathamo'dhikārah
 " netrodyotah "
 dvāreśā navarandhragā hṛdayago vāsturgaṇeśo manah
 śabdādyā guravah samīradaśakam tvādhāraśaktyātmakam |
 ciddevo'tha vimarśaśaktisahitaḥ ṣadguṇyamaṅgāvalir
 lokeśah karaṇāni yasya mahimā tam netranāthaṁ stumah
 yanmantrāvalināyakam bhavati yat svam vīryamantarbahir
 yantrāṇāṁ bhavināṁ vibhūtikṛdaṇau yadvīśvarakṣākaram |
 jyotistatparamām parāmṛtamayām viśvātma turyām trikam
 netram pañcakasaptakātma śivayornaummyekavīram mṛḍam || 1 ||
 yo'ntarviśvam jhaṭiti kalayannakṣacakraśvarībhīḥ
 svātmaikātmyām gamayati nirānandadhārādhīrūḍheḥ |
 yaḥ pūrṇatvādbahirapi tathaivocchalatsvātmarūpo
 bodhollāso jayati sa guruḥ ko'pyapūrvo rahasyaḥ || 2 ||
 sarvābhāsavikāsi cinmayamahaḥ svacchasvatantrasphurad
 yaddvaitendhanadāhi yaccā paramādvaitāmṛtenocchalat |
 dvaitādvaitadṛgandhakāraharaṇām dhāmatrayaikātmakam
 Śaivam netramanugrahāya jagato'mutraiduddiyotate || 3 ||
 abhinavabodhādityadyutivikasitahṛtsarojānme
 rasayata sarasāḥ parimalamasārasaṁsārvāsanāśāntyai || 4 ||
 ihānujighṛkṣāmanāḥ
 parasaṁviddevīprabodhito'vatitārayiṣitasarvāgamarahasyaitacchāsanānu-
 guṇyena namaskāryanamaskāraṁ kaścittantrāvatāraka-*

First Chapter Netrodyotah: The Illumination of the Eye

We praise that Lord of the Eye (Netranātha), whose:

- gates are the nine apertures of the body,
- dwelling-place is the heart,
- abode is the temple of being,
- Gaṇeśa is the mind,
- gurus are sound and the rest (the objects),
- ten vāyus are the vital energies,
- essence is the foundational Śakti (ĀdhāraŚakti); who, together with the power of reflective awareness (vimarśaśakti), possesses the sixfold attributes (ṣadguṇya) and the host of limbs (aṅgāvali); who is the Lord of the worlds and whose senses are the instruments of cognition; whose glory is that very Eye.

That which is the supreme leader of the host of mantras, which is its own potency both within and without, which bestows glory upon the knowers of yantras, which protects the universe— that radiance which is supreme, made of the highest nectar, the Self of the universe, the fourth (turīya), the Trika, the Eye composed of five, seven

elements, belonging to Śiva and Śakti— we bow to that singular Hero, the Gracious One (Mr̥da). || 1 ||

He who, abiding within the universe, in an instant makes it identical with His own Self by means of the sovereign goddesses of the wheels of energies (akṣacakreśvarī), He who, being full, even outwardly shines forth in His own form as a throb of consciousness— victorious is that Guru, unique and secret! || 2 ||

That splendour which is pure consciousness, which makes all appearances bloom, which is self-luminous, autonomous, and vibrantly pulsing, which consumes duality as its fuel, and which surges forth with the nectar of supreme non-duality; which removes the darkness of the gaze of duality and non-duality, which is the single essence of the three splendours— that Śaiva Eye shines forth here for the grace of the universe. || 3 ||

From my lotus-heart unfolded by the rays of the newly-risen sun of supreme knowledge, may the nectar-like ones (the verses) delightfully perfume it for the pacification of the cravings of this worthless Saṃsāra. || 4 ||

Here, with the desire to save all, awakened by the Goddess of supreme consciousness, wishing to deliver all beings, by the grace of this very teaching that contains the secret of all āgamas, having saluted the One worthy of salutation without salutation— the introducer of the tantra...

[Word] - “Netra” is not merely organ but the awakener, the guide, the sword of light that severs duality in the very act of looking.

[View] - All thirty-six tattvas, all worlds, all beings are nothing but the glorious play of this one Eye—there is no universe outside its seeing.

[Outer] - The opening maṅgala invokes the supreme Netrānātha as the inner ruler of every gate, breath, and faculty, installing Him as the living deity within the practitioner’s own body-temple.

[Inner] - Feel the heart-lotus as His throne; let each inhalation rise from the root-Ādhāraśakti and dissolve back into the same heart-cave where He eternally sports with Vimarśa.

[Pointing] - Rest motionless as the single Eye that already sees through all nine gates without moving.

Netra 1.2

आह त्रिधा तिसृष्ववस्थासु रूपमास्थाय शक्तिमान् ।
उद्भवस्थितिसंहारान कृत्स्नविश्वस्य शक्तिः ॥ ५ ॥
विधाता यो नमस्तस्मै शुद्धामृतमयात्मने ।
शिवाय ब्रह्मविष्णवीशपराय परमात्मने ॥ १-१ ॥

*āha tridhā tisṛṣvavasthāsu rūpamāsthāya śaktimān |
udbhavasthitisaṁhārān kṛtsnaviśvasya śaktitah || 5 ||
vidhātā yo namastasmai śuddhāmṛtamayātmane |
śivāya brahmaviṣṇvīśaparāya paramātmane || 1-1 ||*

He declares: the Possessor of Śakti, assuming threefold form in the three states, by His own power performs the creation, maintenance, and dissolution of the entire universe. || 5 ||

To that Śiva, the Self composed of pure nectar, to the Supreme Self who is beyond Brahma, Viṣṇu, and Īśa— salutation! || 1-1 ||

[View] - Turiya is not a fourth state added to the three; it is the tasting of the three as one nectar within the ever-present Fourth.

[Outer] - Homage to the singular Vira who is Trika, Turiya, and the five-sevenfold Eye—Śiva-Śakti inseparable.

[Pointing] - Bow right now to the Hero who is already bowing inside your bowing.

Uddyota 1.3

तस्मै शिवाय चिदानन्दघनश्रेयोरूपाय परमात्मने नमो
देहप्राणादिमितात्मप्रहीभावेन तं समाविशामि । कीदृशे
ब्रह्मविष्णवीशोऽयो ब्रह्माद्यनाश्रितान्तेभ्यः पराय प्रकृष्टाय
एतत्पालनपूरणकर्त्रे च । ईशशब्दः सामान्येन
रुद्रेश्वरसदाशिवानाश्रितान्तानाह । परत्वादेव शुद्धो
महामाययाप्यकलुषोऽतश्चामृतमयो जगदानन्दात्मा आत्मा स्वभावो
यस्य । ईदृगेव हि परमात्माग्रग्रन्थे वर्णयिष्यते

*tasmai śivāya cidānandaghanaśreyorūpāya paramātmane namo
 dehaprāṇādimitātmaprahvībhāvena tam samāviśāmi | kīdrše
 brahmaviṣṇvīśebhyo brahmādyanāśritāntebhyaḥ parāya prakṛṣṭāya
 etatpālanapūraṇakartre ca | īśaśabdah sāmānyena
 rudreśvarasadāśivānāśritāntānāha | paratvādeva śuddho
 mahāmāyayāpyakaluṣo'taścāmṛtamayo jagadānandātmā ātmā
 svabhāvo
 yasya | īdṛgeva hi paramātmāgragranthe varṇayiṣyate*

To that Śiva, whose nature is the mass of consciousness and bliss, the form of ultimate beatitude, to the Supreme Self—salutation! I enter into Him with the attitude of complete surrender of self that is limited by body, Prāṇa, etc.

Of what kind? Higher than Brahma, Viṣṇu, and Īśa, beyond the finite ends that depend on Brahma and the rest, the most excellent, the agent of protection and reabsorption of this universe.

The word “Īśa” generally denotes Rudra, Īśvara, and Sadāśiva along with their dependents. Because of its supremacy it is pure, untouched even by the great Māyā; therefore it is composed of nectar, its very nature is the bliss of the universe; “Ātmā” means its own intrinsic nature. Precisely such will be described later in the supreme text of the Supreme Self.

[Inner] - Let the throb (spanda) of “I am this universe” dissolve into the silent fullness that shines outwardly even while abiding within.

[Pointing] - Victory is yours the instant you recognize the Guru as the secret pulse beating in your own chest.

Netra 1.4

५५परमात्मस्वरूपं तु सर्वोपाधिविवर्जितम् ।
 चैतन्यमात्मनो रूपं सर्वशास्त्रेषु कथ्यते ॥५५ (८-२८)

*"paramātmasvarūpaṁ tu sarvopādhivivarjitaṁ |
 caitanyamātmano rūpaṁ sarvaśāstreṣu kathyate ||" (8-28)*

“The true nature of the Supreme Self is devoid of all adjuncts. Consciousness is declared in all scriptures to be the form of the Self.” (8-28)

[View] - Pure consciousness alone makes every appearance bloom; nothing else exists to bloom or to be bloomed.

[Inner] - Feel the nectar of non-duality surging upward, washing away the gaze that sees “dual” and “non-dual” as two.

[Pointing] - Abide as the single essence of the three splendours—prakāśa, vimarśa, and their blissful union—right here.

Uddyota 1.5

इति । कस्मै तस्मै इत्याह त्रिधेत्यादि । यः शक्तिमान् स्वतन्त्रः
शक्तितः स्वातन्त्र्यशक्त्या तिसूषु बर्हिब्रह्मप्रकृतिमायाण्डरूपासु
अन्तर्हृदादिजागराद्यात्मिकासु तेनैवावस्थात्रा आभासितत्वादवस्थासु
त्रिधा ब्रह्मविष्णुरुद्ररूपं रूपमास्थाय गृहीत्वा मायान्तस्य
कृत्त्वस्योद्भवस्थितिसंहारान् यथायोगं विधाता विदधाति तच्छीलः
। तथा तिसूषु लयाधिकारभौगारब्यास्ववस्थासु त्रिधा
अनाश्रितसदाशिवेश्वरात्मरूपमाश्रित्य शुद्धाध्वात्मनः
कृत्त्वस्य विश्वस्य यथोचितं युगपदुद्भवादीन् विधाता ।
स्थितिसंहृतिविशेषात्मानौ विलयानुग्रहौ स्थितिसंहाराभ्यामेव
स्वीकृतौ इति पञ्चकृत्यकृद् देवदेवः ।
एतद्ब्यारब्याद्वयानुरूपशास्त्रिमो ग्रन्थः

*iti | kasmai tasmai ityāha tridhetyādi | yaḥ śaktimān svatantrah
śaktitah svātantryaśaktyā tisṛṣu barhibrahmaprakṛtimāyāñḍarūpāsu
antarhṛdādījāgarādyātmiκāsu tenaivāvasthātrā ābhāsitavādavasthāsu
tridhā brahmaviṣṇurudrarūpaṁ rūpamāsthāya gṛhītvā māyāntasya
kṛtsnasyodbhavasthitisaṁhārān yathāyogaṁ vidhātā vidadhāti
tacchīlaḥ
| tathā tisṛṣu layādhikārabhogākhyāsvavasthāsu tridhā
anāśritasadāśiveśvarātmarūpamāśritya śuddhādhvātmanah
kṛtsnasya viśvasya yathocitaṁ yugapadudbhavādīn vidhātā |
sthitisaṁhṛtivišeśātmānau vilayānugrahau sthitisaṁhārābhyāmeva
svīkṛtau iti pañcakṛtyakṛd devadevaḥ |
etadvyākhyādvayānurūpaśāgrimo granthah*

Thus. To whom? He says “tridhā” etc. He who is possessed of Śakti, autonomous, by His own power, His autonomy-Śakti, assuming threefold form—Brahma, Viṣṇu, Rudra — in the three states whose forms are gross (bāhir), egg of Brahmā, Prakṛti, Māyā,

and subtle, consisting of heart etc., waking etc., because those states are manifested by Him alone— creates, according to suitability, the arising, continuance, and dissolution of the entire universe up to Māyā.

Likewise, in the three states called dissolution, authority, and enjoyment, assuming the threefold form of Anāśrita, Sadāśiva, Īśvara, He creates simultaneously and appropriately the arising etc. of the entire universe in the pure path. Dissolution and grace, being special forms of maintenance and reabsorption, are included therein; thus He is the Lord who performs the five acts. The subsequent text also corresponds to these two explanations:

[Outer] - The author's heart-lotus, opened by the dawn-sun of supreme knowledge, now releases fragrant verses as an offering to cool the fever of samsāra.

[Inner] - Allow the soft perfume of these words to dissolve every craving the way moonlight dissolves heat.

Netra 1.6

शृष्टिं स्थितिं च संहारं त्रितनुर्विदधाम्यहम् ।५५ (१-३१)

śṛṣṭim sthitim ca saṃhāram tritanurvidadhāmyaham |" (1-31)

"I, having three bodies, perform creation, maintenance, and dissolution." (1-31)

[View] - Śiva-Śakti, possessing absolute autonomy, assumes the three forms only to perform the five acts; there is no second agent.

[Pointing] - Recognize that the entire drama of creation, maintenance, and dissolution is performed by none other than You.

Uddyota 1.7

इत्यस्ति । किं च, तिसूषु परापरापराभूमिषु त्रिघा
क्रियाज्ञानेच्छारव्यारूपमास्थाय य उद्गवादीन विघाता । यद्वक्ष्यते

*ityasti | kim ca, tisṛṣu parāparāparāparābhūmiṣu tridhā
kriyājñāneccchākhyārūpamāsthāya ya udbhavādīn vidhātā | yadvakṣyati*

It exists thus. Moreover, in the three supreme, intermediate, and inferior planes, assuming the threefold form of action, knowledge, and will, He creates arising etc. As He will say:

[Outer] - Reverence to the nectar-Self beyond Brahma, Viṣṇu, and Rudra—untouched even by great māyā.

[Pointing] - Surrender the limited “I” right now into That which was never limited.

Netra 1.8

ॐ एवं ममेच्छा ज्ञानारब्धा क्रियारब्धा शक्तिरुच्यते १५५ (१-२९)

"*evam mamecchā jñānākhyā kriyākhyā śaktirucyate |*" (1-29)

"Thus My will, called knowledge and action, is declared to be Śakti." (1-29)

[View] - The Supreme Self is higher than the highest, the pure nectar-bliss that is the universe's own innermost nature.

Uddyota 1.9

इति ।

iti |

[View] - Consciousness alone is the Self; all scriptures thunder this single truth.

Netra 1.10

१५क्रियाशक्तया तु सृजति ज्ञानशक्तया जगत्स्थितिम् ।
संहारं रुद्रशक्तया च १५ (२१-४३)

"*kriyāśaktyā tu sṛjati jñānaśaktyā jagatsthitim |
saṁhāram rudraśaktyā ca |*" (21-43)

"By action-Śakti He creates, by knowledge-Śakti He maintains the universe, and by Rudra-Śakti He performs dissolution." (21-43)

Uddyota 1.11

इति । अपि च, परासु मेयमानमात्रात्मिकासु तिसृष्टवस्थासु
नरशक्तिशिवभेदात्मिधा रूपमास्थाय कृत्त्वस्य विश्वस्योद्भवादीन्
विधाता यः । यद् भविष्यति
१६एवमुक्तेन विधिना मन्त्राः सर्वे त्रितत्त्वतः ।
.....भवन्ति सर्वतः सर्वे १६ (२१-५७-५८)

इत्यादि । अपि च
तिसृष्टूच्चारहवनविश्रान्त्यात्मिकास्ववस्थास्वक्षरभेदात् त्रिधा
सान्तं रूपमास्थाय कालास्यादेश्वरमकलान्तस्य कृत्त्वस्य
विश्वस्योर्ध्वम्
भवनन्विद्यन्तःकारप्रकाशानन्दसद्भावरूपानुद्भवादीन्
यो विधाता । यदभिधास्यति

iti | api ca, parāsu meyamānamātrātmikāsu tisṛṣvavasthāsu
 naraśaktiśivabhedāttridhā rūpamāsthāya kṛtsnasya viśvavyodbhavādīn
 vidhātā yaḥ | yad bhaviṣyati
 "evamuktena vidhinā mantrāḥ sarve tritattvataḥ |
bhavanti sarvataḥ sarve |" (21-57-58)
 ityādi | api ca
 tisṛṣuccārahavanavīśrāntyātmikāsvavasthāsvakṣarabhedāt tridhā
 sāntam rūpamāsthāya kālāgnyādeścaramakalāntasya kṛtsnasya
 viśvavyordhvam
 bhavanacidaṇyantaḥkāraprakāśānandasadbhāvarūpānudbhavādīn
 yo vidhātā | yadabhidhāsyati

Moreover, in the three supreme states whose nature is the measurable and the measurer, because of the distinction of nara, Śakti, and Śiva, assuming threefold form He creates the arising etc. of the entire universe. As will be said:

"All mantras, by the method thus described, from the three realities... become everywhere everything." (21-57-58) etc.

Moreover, in the three states whose nature is utterance, oblation, and repose, because of the distinction of letters, assuming threefold form with the visarga, of the entire universe from Kālāgni upwards to the final part— He who creates the upward arising etc. whose forms are existence, consciousness-fire, inner sacrificial bliss. As He will declare:

[View] - By icchā, jñāna, and kriyā śakti alone the universe arises, stays, and returns— there is no material cause apart from autonomy.

Netra 1.12

ॐ

ॐ प्रणवः प्राणिनां प्राणः १५ (२२-१४)

om

"prāṇavaḥ prāṇinām prāṇaḥ |" (22-14)

"The Praṇava is the life of living beings." (22-14)

Uddyota 1.13

इत्यादि ५५पूर्णयाऽऽ (२२।१७) इत्यन्तम् । अन्यच्च तिसृष्टन्तर्वामदक्षिण-
मध्यभूमिषु बहिश्च निशादिनसन्ध्यारूपास्ववस्थासु त्रिधा
एत्रनाडीसञ्चारविशेषरूपं सोमसूर्यवह्न्यात्म च रूपमास्थाय
कृत्स्नस्य विश्वस्य आप्यायप्रकाशदाहादिरूपान् उद्भवादीन् यो विधाता
। यदादेक्ष्यति

ityādi "pūrṇayā" (22|17) ityantam | anyacca tisṛṣvantarvāmadakṣiṇa-madhyabhuṁiṣu bahiśca niśādinasandhyārūpāsvavasthāsu tridhā etranāḍīsañcāravišeṣarūpam somasūryavahnyātma ca rūpamāsthāya kṛtsnasya viśvasya āpyāyaprakāśadāhādirūpān udbhavādīn yo vidhātā | yadādekṣyati

up to "with the full" (22-17).

And another: in the three inner, left, right, and middle planes, and outwardly in the states whose forms are evening, twilight etc., assuming threefold form whose circulation in the idā, piṅgalā, suṣumnā is special, whose nature is moon, sun, fire—He who creates the arising etc. whose forms are nourishment, illumination, burning of the entire universe. As He will first show:

[View] - In the supreme, middle, and lower paths, the threefold śakti of will-knowledge-action is the sole performer.

Netra 1.14

शूर्यचन्द्रमसौ वह्निस्त्रिधामपरिकल्पना ।
त्रिनेत्रकल्पना मह्यं तदर्थमिह दृश्यते ॥
दहनाप्यायने तेन प्राकाश्यं विदधाम्यहम् । ५५ (१-३०-३१)

*śūryācandramasau vahnistridhāmaparikalpanā |
trinetrakalpanā mahyam tadarthamiha dṛṣyate ||
dahanāpyāyane tena prākāśyam vidadhāmyaham |" (1-30-31)*

"Sun, moon, and fire—these three abodes are conceived. The conception of three eyes is seen in Me for that purpose.

By burning and nourishing, by that I accomplish illumination." (1-30-31)

Uddyota 1.15

इति । सूत्रेऽवस्थाशब्दो भावसाधनोऽधिकरणसाधनश्च यथायोगं
योज्यः । एवं सत्पाठमिमद्वा ॐ यस्त्रिधा तिसृष्टवस्थासु ॐ इति
ॐ विदधाति ॐ इति च पठित्वा यत्तद्वाकुर्वाणा उपहास्या
एव ॥ १-२ ॥
एवमिष्टदेवतां नमस्कृत्य तत्रावतारक आयातिक्रममुपक्रमते वक्तुम्

*iti | sūtre'vasthāśabdo bhāvasādhano'dhikaraṇasādhanaśca
yathāyogaṁ
yojyāḥ | evam satpāṭhamimadṛṣṭvā "yastridhā tisṛṣṭavasthāsu" iti
"vidadhāti" iti ca paṭhitvā yattadvyākurravāṇā upahāsyā
eva || 1-2 ||
evamiṣṭadevatām namaskṛtya tantrāvatāraka āyātikramamupakramate
vaktum*

In the sūtra the word "avasthā" is to be used in the sense of emotional state or locus according to context. Having seen the correct reading thus, those who read "yas tridhā tisṛṣṭv avasthāsu" and "vidadhāti" and explain accordingly are laughable indeed.
|| 1-2 ||

Having thus saluted the chosen deity, the introducer of the tantra begins to speak of the manner of its descent:

Netra 1.16

कैलासशिरवरासीनं देवदेवं महेश्वरम् ।

क्रीडमानं गणैः सार्धं पार्वत्या सहितं हरम् ॥ २ ॥

दृष्ट्वा प्रमुदितं देवं प्राणिनां हितकाम्यया ।
उत्सङ्गादवतीर्याशु पादौ जग्राह पार्वती ॥ १-३ ॥

kailāsaśikharāśinam devadevam maheśvaram |

krīḍamānam gaṇaiḥ sārdham pārvatyā sahitam haram || 2 ||

*dṛṣṭvā pramuditam devam prāṇinām hitakāmyayā |
utsaṅgādavatīryāśu pādau jagrāha pārvatī || 1-3 ||*

Seated on the peak of Kailāsa, the Great Lord, God of gods, sporting with His troops together with Pārvatī—Hara. || 2 ||

[View] - Nara-śakti-śiva distinction itself is the play by which the universe is emitted, maintained, dissolved.

Uddyota 1.17

पप्रच्छ परया भक्त्या संतोष्य परमेश्वरम् ।

papraccha parayā bhaktyā samtoṣya parameśvaram |

Seeing the joyful God, out of desire for the welfare of creatures, quickly descending from His lap, Pārvatī grasped His feet. || 1-3 ||

Netra 1.18

महेश्वरारब्यं देवानां ब्रह्मादीनां देवं प्रभुं देवं

maheśvarārabyam devānām brahmādīnām devam̄ prabhūm̄ devam̄

She asked with supreme devotion, having pleased the Supreme Lord.

Uddyota 1.19

द्योतनादिसतत्वं सकलभेदतिमिरहरत्वात् भोगमोक्षप्रापकत्वाच्च हरम्
। उक्तं च

*dyotanādisatattvam̄ sakalabhedatimiraharavāt
bhogamokṣaprāpakatvācca haram
| uktam̄ ca*

The Lord of gods called Maheśvara, the God of gods beginning with Brahma, Hara—because He removes the darkness of all distinctions from illumination etc., because He grants enjoyment and liberation. As it is said:

Netra 1.20

८८हरति पशुभ्यः पाशान् पुंसोऽप्यूर्ध्वं नयति यः स हरः ।

"harati paśubhyah pāśān puṁso'pyūrdhvam̄ nayati yaḥ sa haraḥ |

“He who removes the bonds from the bound souls and elevates the soul—He is Hara.”

[View] - Praṇava, the life-breath of all beings, is the upward-rising visarga of existence-consciousness-bliss.

Uddyota 1.21

इति । पार्वत्या सहितमित्युमापतिं कैलासवासिनं परमशिवमत एव
 बाह्यगणैः सह क्रीडन्तमपि वस्तुतो गणैः स्वमरीचिचयैः सह
 विश्वनिर्माणादिक्रीडां ताच्छील्येन विदधतम्, अतश्च
 स्वमरीचिचक्रविश्रान्तेः प्रकर्षेण मुदितं परमानन्दघनम्,
 अत एव च के शिरसि एला स्फुरन्ती शक्तिः, तस्यामास आसनं यस्य
 व्यापिनीसमनात्मनः शिखरस्यात्युच्चस्य धाम्नः,
 तत्रासीनमुन्मनापरतत्त्वस्फारमयं दृष्ट्वा निश्चित्य अवसरज्ञा
 देवी विनयाद् मरीचिचयमुत्सङ्घमुज्जिज्ञत्वा आशु पादग्रहणपूर्व
 परस्वरूपाराधनपरया भक्त्या संतोष्य प्राणवदनुजिघक्षया
 पृष्ठवती ॥ १-४ ॥
 यत पप्रच्छ तद् दर्शयति
 श्रीदेवी उवाच

*" iti | pārvatyā sahitamityumāpatiṁ kailāsavāsinam paramaśivamata
 eva
 bāhyagaṇaiḥ saha krīḍantamapi vastuto gaṇaiḥ svamarīcicayaiḥ saha
 viśvanirmāṇādikrīḍāṁ tācchīlyena vidadhataṁ, ataśca
 svamarīcicakraviśrānteh prakarṣeṇa muditaṁ paramānandaghanam,
 ata eva ca ke śirasi elā sphurantī śaktih, tasyāmāsa āsanam yasya
 vyāpiṇīsamanātmanah śikharaśyātyuccasya dhāmnah,
 tatrāśinamunmanāparatattvasphāramayam dṛṣṭvā niścitya avasarajñā
 devī vinayād marīcicayamutsaṅgamujjhitvā āśu pādagrahaṇapūrvam
 parasvarūpārādhana parayā bhaktyā saṁtoṣya prāṇavada nujighṛkṣayā
 prṣṭavatī || 1-4 ||
 yat papraccha tad darśayati
 śrīdevī uvāca*

“Together with Pārvatī”—the husband of Umā, resident of Kailāsa, the Supreme Śiva; thus, though sporting with external troops, in reality sporting with His own rays as troops—the creation of the universe etc. out of habitual delight; therefore supremely joyful because of resting in His own wheel of rays, the mass of supreme bliss; therefore, on whose head “ela” (the moon) shines, whose seat is the peak (śikhara) of that very high abode of the pervading and equal nature— having seen (i.e. ascertained) Him seated there, whose essence is the expansion of the unmanā beyond unmanā, the goddess, knowing the right moment, with humility, abandoning the host of rays that was her lap, quickly, preceded by grasping the feet, with

supreme devotion that worships His true nature, having pleased Him, asked out of desire to save all as if they were her own children. || 1-4 ||

What she asked, He shows:

Śrī Devī said:

Netra 1.22

भगवन् देवदेवेश लोकनाथं जगत्पते ॥ ४ ॥
यत् त्वया महदाश्र्यं कृतं विस्मयकारकम् ।
सर्वस्य जगतो देवं किन्तु मे परमेश्वर ॥ १-५ ॥
दुर्विज्ञेयं दुरासादं रहस्यं न प्रकाशितम् ।
कार्तिकेयस्य च न मे न सुरेषु गणेषु वा ॥ १-६ ॥
योगेश्वरीणां मातृणामृषीणां योगिनां नहि ।
तद्द्यु मे जगन्नाथं प्रसन्नोऽसि यदि प्रभो ॥ १-७ ॥
प्रार्थयामि प्रपन्नाहं निःशेषं वक्तुमर्हसि ।

*bhagavan devadeveśa lokanātha jagatpate || 4 ||
yat tvayā mahadāścaryam kṛtam vismayakārakam |
sarvasya jagato deva kintu me parameśvara || 1-5 ||
durvijñeyam durāsādaṁ rahasyam na prakāśitam |
kārtikeyasya ca na me na sureṣu gaṇeṣu vā || 1-6 ||
yogeśvarīṇāṁ mātṛṇāmṛṣīṇāṁ yogināṁ nahi |
tadadya me jagannātha prasanno'si yadi prabho || 1-7 ||
prārthayāmi prapannāhaṁ niḥśeṣam vaktumarhasi |*

O Lord, God of gods, Lord of the world, Master of the universe! || 4 ||

That great wonder which You performed, causing astonishment to the entire universe, O God— yet for me, O Supreme Lord, || 1-5 ||

it is extremely difficult to comprehend, difficult to attain, a secret not revealed—not to Kārtikeya, not to me, not to the gods or the gaṇas, || 1-6 ||

not to the Yogeśvarīs, the Mothers, the ṛsis, or the yogins. Therefore today, if You are pleased with me, O Lord of the world, || 1-7 ||

I, surrendered, pray: You should fully explain it.

[Inner] - Moon (iḍā), sun (piṅgalā), fire (suṣumnā)—feel these three currents already circulating as nourishment, illumination, burning.

Uddyota 1.23

हे भगवन् ज्ञानैश्वर्याद्यतिशयशालिन् आराध्यदेवदेवानां
ब्रह्मादीनामीश स्वामिन, लोकानां नाथ स्वामिन, समभिलषितसिद्धये
लोकैः प्रार्थ्यमान, जगतो विश्वस्य पते पालक, देव क्रीडादिपर,
परमेश्वर परमशिवमूर्ते, इत्यामन्त्रणानि
सकलनिष्कलोभयस्वरूपामर्शनेन भगवतः सार्वात्म्यप्रथनपराणि
भक्त्यतिशयद्योतनादात्मसंमुखीकाराय । त्वया यद् महदाश्चर्य
कृतं
भाविविशेषपूर्वदर्शयिष्यमाणसंहाराप्यायकृन्नेत्रप्रकाशनरूप,
तन्न ममैव, अपि तु सर्वस्य विस्मयकृत्, तच्च दुःखेन ज्ञायते
निश्चीयते आसाद्यते प्राप्यते समाविश्यते च रहस्यं यतोऽतश्च
नाद्यापि कस्यापि प्रकाशितम् । योगेश्वर्यो बाह्याः खेचर्याद्याः, मातरो
ब्रह्माद्याः, ऋषयस्तीव्रतपसः, योगिनः
षडङ्गादियोगेनेश्वराराधकाः । तदित्याश्चर्यम् । मे इति
त्वद्भक्तिजुषः । प्रसन्न इति मायाकालुष्यशान्त्यान्तर्नैर्मल्यं
गतः । जगन्नाथेति वाक्यान्तरस्थत्वान्न पुनरुक्तम् । यतो
जगन्नाथोऽसि, अतोऽहं प्रपन्ना त्वदाराधनैकपरा सती त्वां
प्रार्थये, एतन्निःशेषं मे प्रपन्नाया वक्तुमर्हसि ॥८ ॥
अत्र तन्नावतारकः सङ्गतिं करोति

*he bhagavan jñānaiśvaryādyatiśayaśālin ārādhyadevadevānāṁ
brahmādīnāmīśa svāmin, lokānāṁ nātha svāmin,
samabhilaśitasiddhaye
lokaiḥ prārthyamāna, jagato viśvasya pate pālaka, deva krīdādipara,
parameśvara paramaśivamūrte, ityāmantraṇāni
sakalaniṣkalobhayasvarūpāmarśanena bhagavataḥ
sārvātmyaprathanaपराणी
bhaktyatiśayadyotanādātmasaṁmukhīkārāya | tvayā yad
mahadāścaryam
kṛtam
bhāviviśeṣapūrvadarśayiṣyamāṇasamāṇhārāpyāyakṛnnetraprakāśanarūpa,
tanna mamaiva, api tu sarvasya vismayakṛt, tacca duḥkhena jñāyate
niścīyate āśādyate prāpyate samāviśyate ca rahasyam yato'taśca
nādyāpi kasyāpi prakāśitam | yogeśvarya bāhyāḥ khecaryādyāḥ, mātaro
brahmādyāḥ, ṛṣayastīvratapasāḥ, yogināḥ
śaḍāṅgādiyogeneśvarārādhakāḥ | tadiṭyāścaryam | me iti
tvadbhaktijuṣāḥ | prasanna iti māyākāluṣyaśāntyāntarnairmalyam
gataḥ | jagannātheti vākyāntarasthatvānna punaruktam | yato
jagannātho'si, ato'ham prapannā tvadārādhanaikaparā satī tvāṁ
prārthaye, etanniḥśeṣam me prapannāyā vaktumarhasi ||8||
atra tantrāvatārakah saṅgatim karoti*

O Lord, endowed with excellence of knowledge and lordship etc., Lord of the worshipful gods beginning with Brahma, Lord of worlds, Master prayed to by worlds for the attainment of desired ends, Master of the universe, the playful God, Supreme Lord, embodiment of supreme Śiva— thus the addresses, through the contemplation of both sakala and niṣkala forms, are meant to manifest the Lord's all-pervasiveness, to make Him turn towards her out of intense devotion.

That great wonder which You performed, which will be described later as the manifestation of The Eye that causes dissolution and reabsorption— it caused astonishment not only to me but to the entire universe; and it is difficult to know, to determine, to attain, to enter; therefore it has not yet been revealed to anyone. Yogeśvarīs are the external ones beginning with Khecarī; Mothers are Brahma etc.; ṛṣis are those of intense austerities; yogins are worshippers of the Lord through six-limbed yoga etc. “That” means the wonder. “To me” means to one who enjoys Your devotion. “You are pleased” means inner purity has arisen through the calming of the impurity of Māyā. “Lord of the world” is not repetitive because it occurs in another sentence. Since You are the Lord of the world, therefore I, surrendered, devoted solely to worshipping You, pray to You: You should fully explain this to me, the surrendered one. || 8 ||

Here the introducer of the tantra makes the connection:

Netra 1.24

एवं देव्या वचः श्रुत्वा प्रहासवदनोऽब्रवीत् ॥ १-८ ॥

evam devyā vacah śrutvā prahāsavadano'bravīt || 1-8 ||

Having heard the words of the Goddess thus, with a smiling face He spoke. || 1-8 ||

[Word] - "Avasthā" here means locus and emotional flavour, not merely state; the reading that forces "threefold in three states" misses the radiant multiplicity.

Uddyota 1.25

प्रकृष्टो हासः परनाददशासमावेशोऽद्व्यासो वदनेऽभिधाने
यस्य ५५अदृष्टविग्रहाच्छान्ताच्छिवात् परमकारणात् । ध्वनिरूपं
विनिष्क्रान्तं शास्त्रम्..... ॥५५
इत्याम्नायेषूक्तत्वात् । अथ च प्रहाससात्त्विकभावोदयात् प्रफुल्लं
वक्रं यस्य ॥९ ॥
किमब्रवीदित्याह
श्रीभगवानुवाच

*prakṛṣṭo hāsaḥ paranādadaśāsamāveśo'tṭahāso vadane'bhidhāne
yasya "adṛṣṭavigrahācchāntācchivāt paramakāraṇāt | dhvanirūpam
viniṣkrāntam śāstram..... ||"
ityāmnāyēṣūktatvāt | atha ca prahāsasāttvikabhāvodayāt praphullam
vaktram yasya || 9 ||
kimabrvīdityāha
śrībhagavānūvāca*

"Prakṛṣṭa hāsa" is the great laughter, the absorption in the state of supreme nāda; because it is said in the āmnāyas: "From the unseen, peaceful Śiva who is the supreme cause, the scripture emerged in the form of sound..."

Moreover, whose face is blooming because of the rise of the sattvic emotion of great laughter. || 9 ||

What did He say? He declares:

Śrī Bhagavān said:

[Outer] - The divine dialogue begins on the peak of Kailāsa—outer mountain revealing the inner peak of pure I-consciousness.

Netra 1.26

किं किं वदस्व सुश्रोणि रहस्यं ते हृदि स्थितम् ।
सर्वं वक्ष्याम्यसंदेहं तोषितोऽहं त्वयानघे ॥ १-९ ॥

*kim kim vadasva suśroṇi rahasyam te hṛdi sthitam |
sarvam vakṣyāmyasaṁdeham toṣito'ham tvayānaghe || 1-9 ||*

What, what do you wish to say, O beautiful one? The secret abiding in your heart—I shall tell everything without doubt; I am pleased with you, O sinless one. || 1-9 ||

Uddyota 1.27

यतोऽवसरज्जतया परानुजिघृक्षाप्रवणतया च अहं त्वया तोषितः,
अतः सर्वं रहस्यं निःसन्देहं ते वक्ष्यामि । किं किं ते हृदये
स्थितं वदस्व इत्युक्त्या विशेषप्रश्ने देवीं प्रोत्साहयति । अथ च
यद्रहस्यं तत्ते हृदि स्वान्तरवस्थितं केवलमनुन्मीलितम् । ५५वदसि५५ इति
पाठे स्पष्टोऽर्थः ॥ १-१० ॥

*yato'vasarajñatayā parānujighṛkṣāpravaṇatayā ca ahaṁ tvayā toṣitah,
ataḥ sarvam̄ rahasyam niḥsandeham̄ te vakṣyāmi | kiṁ kiṁ te hṛdaye
sthitaṁ vadasya ityuktyā višeṣapraśne devīṁ protsāhayati | atha ca
yadrahasyam̄ tatte hṛdi svāntaravasthitam̄ kevalamanunmīlitam̄ |
"vadasi" iti
pāṭhe spaṣṭo'rthaḥ || 1-10 ||*

Because, knowing the right moment and being intensely inclined to save all, I am pleased with you; therefore I shall tell you the entire secret without doubt. "Speak what is in your heart"—by saying this He encourages the Goddess to ask specific questions. Or, whatever secret it is, it abides only unopened in your heart. In the reading "vadasi" the meaning is clear. || 1-10 ||

[Outer] - Devī descends from the lap of play to grasp the feet—outer gesture of the inner descent from śakti to total surrender.

Netra 1.28

एवं देवेन सामान्येन वक्तुं यत् प्रतिज्ञातं तद्वृढीकर्तुम्

evam̄ devena sāmānyena vaktum̄ yat pratijñātam̄ taddṛḍhīkartum̄

Thus, what the Lord promised in general to speak, to make it firm—

Uddyota 1.29

श्रीदेव्युवाच

Śrīdevyuvāca

Śrī Devī said:

Netra 1.30

भगवन् देवदेवेशं चित्राश्चर्यप्रवर्तकं ।
आश्चर्यमीदृशं रम्यं न श्रुतं तच्छृणोम्यहम् ॥ १० ॥
विभो प्रसन्नवदनं परमानन्दकारकं ।
अमात्सर्येण भगवन् कथनीयं त्वया मम ॥ १-११ ॥

*bhagavan devadeveśa citrāścaryapravartaka |
āścaryamīdṛśam ramyam na śrutam tacchr̄ṇomyaham || 10 ||
vibho prasannavadana paramānandakāraka |
amātsaryeṇa bhagavan kathaniyam tvayā mama || 1-11 ||*

O Lord, God of gods, performer of wondrous marvels! I am hearing that marvellous, delightful wonder which I have never heard. || 10 ||

O All-pervading One, with pleased face, cause of supreme bliss, without jealousy, O Lord, You should tell it to me. || 1-11 ||

[Word] - Hara = the Remover who steals away the darkness of distinction, granting bhukti and mukti in one embrace.

Uddyota 1.31

ईदृशमिति हृत्स्थितं स्फुटीकरिष्यमाणं, न श्रुतमिति नाद्यापि
निर्णीततत्त्वं तत् शृणोमि अधिजिगमिषामि ॥ १-१२ ॥
एतत् स्फुटयति

*īdṛśamiti hṛtsthitam sphuṭīkariṣyamāṇam, na śrutamiti nādyāpi
nirṇītatattvam tat śṛṇomi adhijigamiṣāmi || 1-12 ||
etat sphuṭayati*

“Of such kind”—that which abides in the heart and will be clarified; “I have never heard”—whose reality has not yet been determined; that I am hearing, I desire to know directly. || 1-12 ||

He clarifies this:

[Inner] - Even while sporting outwardly with troops of powers, He sports inwardly with His own rays—feel this play as the gentle warmth in your chest right now.

Netra 1.32

यत्तदापोऽमयं देव चक्षुः सर्वत्र दृश्यते ।
तस्मादग्निः कथं रौद्र उत्पन्नः कालदाहकः ॥ १२ ॥
येन वै दृष्टमात्रस्तु मित्रजो भस्मसात्कृतः ।
किं तद्रौद्रं कृतं देव वहिकालदिघक्षया ॥ १-१३ ॥
प्रज्वालितं जगत्सर्वं ब्रह्मादिस्थावरान्तकम् ।
कामस्तथैव निर्दग्धो लीलया परमेश्वर ॥ १-१४ ॥
क्रोधनेत्रानलं नाथ दृश्यते यन्न कस्यचित् ।
कृतं यद् देवदेवेन महाविस्मयकारकम् ॥ १-१५ ॥
देव नेत्रान्तरे वहिस्त्वदृते कस्य दृश्यते ।
किं वा वहिमयं चक्षुस्तत्कथं न विभाव्यते ॥ १-१६ ॥
येन वै चक्षुषा कृत्स्नं प्रसरंश्च जगत्पते ।
सर्वामृतमयैनैव जगदाप्यायसे क्षणात् ॥ १-१७ ॥
मामानन्दयसे देव प्रसन्नैनैव चक्षुषा ।
अमृताकारवच्छुभ्रं जगदाप्यायकारकम् ॥ १-१८ ॥
तस्मात्कालानलप्ररव्यः कुतो वहिः प्रजायते ।
एतत्सर्वं समासेन भगवन् वक्तुमर्हसि ॥ १-१९ ॥

*yattadāpo'mayaṁ deva cakṣuḥ sarvatra dṛsyate |
 tasmādagnih katham raudra utpannah kāladāhakah || 12 ||
 yena vai dṛṣṭamātrastu mitrajo bhasmasātkṛtaḥ |
 kiṁ tadraudram kṛtam deva vahnikāladidhakṣayā || 1-13 ||
 prajvālitam jagatsarvaṁ brahmādisthāvarāntakam |
 kāmastathaiva nirdagdho līlayā parameśvara || 1-14 ||
 krodhanetrānalām nātha dṛsyate yanna kasyacit |
 kṛtam yad devadevena mahāvismayakārakam || 1-15 ||
 deva netrāntare vahnistvadṛte kasya dṛsyate |
 kiṁ vā vahnimayaṁ cakṣustatkatham na vibhāvyate || 1-16 ||
 yena vai cakṣuṣā kṛtsnam prasaramśca jagatpate |
 sarvāmr̥tamayenaiva jagadāpyāyase kṣanāt || 1-17 ||
 māmānandayase deva prasannenaiva cakṣuṣā |
 amṛtākāravacchubhram jagadāpyāyakārakam || 1-18 ||
 tasmātkālānalaprakhyah kuto vahniḥ prajāyate |
 etatsarvaṁ samāsena bhagavan vaktumarhasi || 1-19 ||*

That Eye which, O God, is watery, is seen everywhere. How then did the fierce fire that consumes time arise from it? || 12 ||

By merely seeing which the friend (Kāma) was reduced to ashes. What fierce act did You perform, O God, with the desire to burn time and Kāma? || 1-13 ||

By which the entire universe, from Brahma to the immovable, was set ablaze. Kāma too was burnt in sport by the Supreme Lord. || 1-14 ||

The fire of The Eye of wrath, O Lord, is not seen by anyone. That which was done by the God of gods, causing great wonder. || 1-15 ||

O God, the fire in the interval of the eyes—apart from You, by whom is it seen? Or if The Eye is made of fire, why is it not perceived? || 1-16 ||

By which Eye, coursing forth, O Master of the universe, You instantly nourish the entire universe with pure nectar. || 1-17 ||

You delight me, O God, with that very pleased Eye that is like nectar, pure white, causing the universe to be nourished. || 1-18 ||

From that which is like the fire of time, whence arises this fire? All this, in brief, O Lord, You should explain. || 1-19 ||

[Outer] - Opening address of the Goddess, layering titles to awaken the all-pervasive nature of the Lord.

Uddyota 1.33

यच्चक्षुरिति गोलकरूपं दृश्यते सर्वैरुपलभ्यते, तदाप इति
सितरूपबाहुल्यात् ।

*yaccakṣuriti golakarūpam dṛśyate sarvairupalabhyate, tadāpa iti
sitarūpabāhulyāt |*

Which Eye is seen as spherical by all— that is watery because of the abundance of white form.

[View] - The great wonder is the third Eye that burns time itself—still secret, still unrevealed even to the highest gods.

Netra 1.34

५५मम नेत्रोदकं देवि ।
दशधा निःसृता गङ्गा ।५५ (स्व. १०-१७४-१७५)

"mama netrodakaṁ devi |
daśadhā niḥsṛtā gaṅgā |" (sva. 10-174-175)

"O Goddess, my Eye-water... flowed forth as Gaṅgā in ten ways." (Svacchanda 10.174-175)

[Context] - The question is framed so that the entire Netra Tantra becomes the answer; every subsequent chapter will revolve around this single paradox.

Uddyota 1.35

इति श्रीमत्स्वच्छन्दे देवेनाभिहितत्वाच्च अब्रूपम् । यद्यपि
तार्किकैस्तेजोरूपमनुमीयते चक्षुः, तथापि यद् दृश्यते
तदुक्तहेतोरब्रूपमेव, अत एवामयं न विद्यते मयो हिंसा यतस्तस्मात्
कालदाही कथमिति विरुद्धोऽग्निर्जातः । किं तद् रौद्रं कृतमिति
कालकामादिदाहाय जगत्प्रदीपक त्वया एतत स्वातन्त्र्यात् किं वा
उत्थापितं यद् यस्मात् क्रोधावसरे न कस्यापौक्ष्यते तन्मूनं देवदेवेन
सर्वेन्द्रियशक्तिचक्रभासकेन भूष्णुना एतदीट्कृ कृतम् । तच्च
त्वामृतेऽन्यत्रादृश्यमानत्वाद् महदाश्चर्यकृत् । किं वेति
कालदाहादिकार्यानुगुण्याद् अन्यैस्तथाभ्युपगमाच्च यदि वाहं
चक्षुः, तत् कथमन्यप्रकाशहेतुदीपादिवन्न दृश्यते, मा वा तथा
दर्शि, कथं त्वनेन वाहेन त्वं प्रसरन् जगदाप्यायसे मामानन्दयसि
च अमृताकारः । तदिति तदेतस्माद् कारणात् तर्हि अमृतोदयहेतोरेतत्
कथम्, कथं च अमृतमयादस्मात् कालकामादिदाही कालाग्निकल्पो
जातः, इत्येतद्विरुद्धमाभासमानं समर्थयस्व परमेश्वरेति ॥ १-२० ॥
देव्या पृष्ठः
श्रीभगवानुवाच

iti śrīmatsvacchande devenābhīhitatvācca abrūpam | yadyapi
 tārkikaistejorūpamanumīyate cakṣuḥ, tathāpi yad dr̄syate
 taduktahetorabrūpameva, ata evāmayam na vidyate mayo hiṁsā
 yatastasmāt
 kāladāhī kathamiti viruddho'gnirjātaḥ | kiṁ tad raudraṁ kṛtamitī
 kālakāmādīdāhāya jagatpradīpaka tvayā etat svātantryāt kiṁ vā
 utthāpitam yad yasmāt krodhāvasare na kasyāpīkṣyate tannūnam
 devadevena
 sarvendriyaśakticakrabhāsakena bhūṣṇunā etadīdr̄k kṛtam | tacca
 tvāmr̄te'nyatrādṝsyamānatvād mahadāścaryakṛt | kiṁ veti
 kāladāhādīkāryānuguṇyād anyaistathābhuyupagamācca yadi vāhnam
 cakṣuḥ, tat kathamanyaprakāśahetudīpādivanna dr̄syate, mā vā tathā
 darśi, katham tvanena vāhnena tvam prasaran jagadāpyāyase
 māmānandayasi
 ca amṛtākāraḥ | taditi tadetasmād kāraṇāt tarhi amṛtodayahetoretat
 katham, katham ca amṛtamayādasmāt kālakāmādīdāhī kālāgnikalpo
 jātaḥ, ityetadviruddhamābhāsamānam samarthayasva parameśvareti
 || 1-20 ||
 devyā pr̄ṣṭaḥ
 śrībhagavānuvāca

Because the Lord Himself has said thus in the glorious Svacchanda, and although logicians infer it to be of the nature of light, yet what is seen is watery for the reason stated; therefore it is without heat; how then did the fire that consumes time arise—a contradictory fire? “What fierce act was performed”—did You, O illuminator of the universe, with the desire to burn time, Kāma etc., raise this by Your autonomy? Or was this wonder done by the God of gods, the illuminator of all circles of sense-powers, since it is seen at the time of wrath by no one else, and therefore unseen by others? Or, since it accords with the effect of burning time etc., and others accept it as such—if The Eye is fiery, why is it not seen like a lamp that is the cause of the visibility of other things? Let it not be so seen; yet how with this fire do You, coursing forth, nourish the universe and delight me, whose form is nectar? Therefore, because of this, how can this which causes the arising of nectar give rise to the fire that consumes time, Kāma etc., resembling the fire of universal dissolution? Reconcile this apparent contradiction, O Supreme Lord. || 1-20 ||

Asked by the Goddess,

Śrī Bhagavān said:

[Outer] - Bhairava's smiling face blooms with the great hāsa—the supreme nāda absorbing all sound into silence.

Netra 1.36

अतिकौतूहलाविष्टा पृच्छस्येतच्छृणु प्रिये ।

atikautūhalāviṣṭā prcchasyetacchṛṇu priye |

Overcome by great curiosity, you ask this—listen, O beloved!

[Pointing] - Whatever secret abides in your heart, hear it being spoken by the One who is already speaking inside your listening.

Uddyota 1.37

शृणु इत्युक्त्या देवीमभिमुखीकृत्य विशेषनिश्चयं कर्तुं
प्रतिजानीते

*śṛṇu ityuktyā devīmabhīmukhīkṛtya viśeṣaniścayaṁ kartuṁ
pratijānīte*

By saying “listen” He makes the Goddess attentive and promises to determine the specific truth.

Netra 1.38

यन्मे नेत्रान्तरे वह्निर्यद्वामृतमनुत्तमम् ॥ २० ॥
तत्सर्वं कथयिष्यामि योगयुक्त्या शृणु प्रिये ।

*yanme netrāntare vahniryadvāmṛtamānuttamam || 20 ||
tatsarvam kathayiṣyāmi yogayuktyā śṛṇu priye |*

The fire that is in the interval of My eyes, and the supreme nectar— || 20 ||

I shall explain all that by the method of yoga—listen, O beloved!

[Pointing] - The secret is never hidden anywhere but in the open heart of the devotee who dares to ask.

Uddyota 1.39

मन्नेत्रान्तर्वह्न्यमृतद्वयं यदनुत्तमं रहस्यमिति प्रागुक्तम्, अतश्च
पाशानां कालादेशं दाहकं परधामावेशात्मं जगदाप्यायकृद् यद्
योगयुक्त्या, पराद्वयस्फारानुप्रवेशेन कथयिष्यामि त्वं च तथैव
शृणु अन्तर्विमृशा । तदेतदादिवाक्यम् । अत्र
परवह्न्यमृतात्मनेत्ररहस्यमभिधेयम् । तस्य अनुत्तममिति विशेषणेन
भोगमोक्षाख्यं प्रयोजनं प्रत्युपायत्वं सूचितम् । परादिरदिव्यान्तः
षोढा संबन्धः प्रसिद्ध एव ॥ १-२१ ॥

*mannetrāntarvahnyamṛtadvayaṁ yadanuttamam̄ rahasyamiti
prāguktam, ataśca
pāśānām̄ kālādeśca dāhakam̄ paradhāmāveśātma jagadāpyāyakṛd yad
yogayuktyā, parādvayasphārānupraveśena kathayiṣyāmi tvam̄ ca
tathaiva
śṛṇu antarvimṛśa | tадетадādivākyam | atra
paravahnyamṛtātmanetrarahasyamabhidheyam | tasya anuttamamiti
višeṣaṇena
bhogamokṣākhyam̄ prayojanam̄ pratypāyatvam̄ sūcītam |
parādiradivyāntah
śoḍhā saṃbandhaḥ prasiddha eva || 1-21 ||*

The dual fire-and-nectar in My eyes, which is supreme secret as previously stated—it burns the bonds, time etc., and nourishes the universe by entering the supreme abode; I shall explain it by the method of yoga, by entering the expansion of the supreme non-dual—and you listen and reflect inwardly in the same way. This is the opening statement. Here the secret of The Eye whose nature is supreme fire-and-nectar is the subject to be taught. By the qualification “supreme” its character as the means to both enjoyment and liberation is indicated. The sixfold connection from supreme to divine is well-known. || 1-21 ||

Netra 1.40

नेत्रतत्त्वाभिधायित्वाद् नेत्रमित्यस्य नाम प्रतिज्ञातं

netratattvābhidhāyitvād netramityasya nāma pratijñātām

Because it is to be taught as the reality of The Eye, the name 'Eye' has been declared.

[Inner] - Feel the delightful wonder rising like goosebumps as the unheard becomes heard in this very moment.

Uddyota 1.41

स्फुटयति

sphuṭayati

To clarify:

Netra 1.42

यत्स्वरूपं निजं शुद्धं व्यापकं सर्वतोमुखम् ॥ २१ ॥
सर्वभूतान्तरावस्थं सर्वप्राणिषु जीवनम् ।
योगगम्यं दुरासादं दुष्प्रापमकृतात्मभिः ॥ १-२२ ॥
स्वं स्ववीर्यं स्वसंवेदं ममैव परमं पदम् ।
तद्वीर्यं सर्ववीर्याणां तद्वै बलवतां बलम् ॥ १-२३ ॥
तदोजश्चौजसां सर्वं शाश्वतं ह्यचलं ध्रुवम् ।
सा ममेच्छा परा शक्तिः शक्तियुक्ता स्वभावजा ॥ १-२४ ॥
वह्नरूषेव विज्ञेया रशिमरूपा रवेरिव ।
सर्वस्य जगतो वापि स्वा शक्तिः कारणात्मिका ॥ १-२५ ॥

yatsvarūpaṁ nijam śuddhaṁ vyāpakaṁ sarvatomukham || 21 ||
sarvabhūtarāvasthaṁ sarvaprāṇiṣu jīvanam |
yogagamyam durāśadām duṣprāpamakṛtātmabhiḥ || 1-22 ||
svam svavīryam svasaṁvedyam mamaiva paramām padam |
tadvīryam sarvavīryāṇām tadvai balavatām balam || 1-23 ||
tadojaścaujasām sarvam śāśvataṁ hyacalaṁ dhruvam |
sā mamecchā parā śaktih śaktiyuktā svabhāvajā || 1-24 ||
vahnerūṣmeva vījñeyā raśmirūpā raveriva |
sarvasya jagato vāpi svā śaktih kāraṇātmikā || 1-25 ||

Whose own intrinsic form is pure, all-pervading, facing all directions, || 21 ||

abiding in the interior of all beings, the life of all creatures, attainable by yoga,
difficult of access, unattainable by those whose self is unperfected, || 1-22 ||

My own potency, known only to Myself, My supreme abode alone, that potency is the
potency of all potencies, that is the strength of the strong, || 1-23 ||

that is the lustre of all that possess lustre—eternal, unmoving, firm. That is My
supreme will-Śakti, united with Śakti, born of My own nature, || 1-24 ||

to be known like the heat of fire, like the rays of the sun; or it is My own Śakti, the
cause of the entire universe. || 1-25 ||

[Secret] - Who is it that sees the ordinary eye as watery yet asks how the fire of time
blazes from it?

Uddyota 1.43

सर्वज्ञादिगुणास्तत्र व्यक्ताव्यक्ताश्च संस्थिताः ।

sarvajñādiguṇāstatra vyaktāvyaktāśca samsthitāḥ |

Therein reside the qualities beginning with omniscience, manifest and unmanifest.

[Word] - The everyday eye is seen as “watery” (white sclera, tears), yet the third Eye is
the fire that consumes time—how can nectar and fire be one?

Netra 1.44

सैवेच्छा ज्ञानरूपा च क्रियादिगुणविस्तृता ॥ १-२६ ॥
ज्ञानादिषब्दुणा ये ते तत्रस्थाः प्रभवन्ति हि ।
सा वै महाक्रियारूपा संस्थितैका क्रिया मता ॥ १-२७ ॥
अणिमादिगुणानष्टौ करोति विकरोति सा ।
एवं ममेच्छा ज्ञानारब्या क्रियारब्या शक्तिरुच्यते ॥ १-२८ ॥
सूर्याचन्द्रमसौ वह्निस्त्रिधामपरिकल्पना ।
त्रिनेत्रकल्पना मह्यं तदर्थमिह दृश्यते ॥ १-२९ ॥

*saivecchā jñānarūpā ca kriyādiguṇavistṛtā || 1-26 ||
jñānādiṣadguṇā ye te tatrasthāḥ prabhavanti hi |
sā vai mahākriyārūpā samsthitaikā kriyā matā || 1-27 ||
aṇimādiguṇāṇaṣṭau karoti vikaroti sā |
evaṁ mamecchā jñānākhyā kriyākhyā śaktirucyate || 1-28 ||
suryācandramasau vahnistridhāmaparikalpanā |
trinetrakalpanā mahyam tadarthamiha dṛśyate || 1-29 ||*

It is that very will that becomes knowledge and is expanded with the qualities beginning with action. || 1-26 ||

Those six qualities beginning with knowledge that were previously mentioned—they abide there and come forth. It is that very one which, as great action, is considered the single action. || 1-27 ||

It produces and withdraws the eight qualities beginning with aṇimā. Thus My Śakti is called will, knowledge, and action. || 1-28 ||

Sun, moon, fire—the conception of three abodes; the conception of three eyes is seen in Me for that purpose. || 1-29 ||

Uddyota 1.45

दहनाप्यायने तेन प्राकाश्यं विदधाम्यहम् ।

यन्निजमात्मीयं विशेषानुपादानात् प्रमेयप्रमाणप्रमातृरूपस्य
विश्वस्य स्वं स्वरूपमात्मीयो यश्चिदात्माऽशेषव्यवस्थाहेतुः,
स्वभावत एव शुद्धं व्यापकं स्वभित्तौ विश्वोद्भासकमपि न
विश्वेनाच्छादितं दर्पणवत्, सर्वतो मुखानि प्रसरन्त्यः शक्तयो यस्य
सर्वाणि च नीलसुखादिज्ञानानि

dahanāpyāyane tena prākāśyaṁ vidadhāmyaham |

*yannijamātmīyaṁ viśeṣānupādānāt prameyapramāṇapramātṛrūpasya
viśvasya svām svarūpamātmīyo yaścidātmā'śeṣavyavasthāhetuḥ,
svabhāvata eva śuddhaṁ vyāpakam svabhittau viśvodbhāsakamapi na
viśvenācchāditaṁ darpaṇavat, sarvato mukhāni prasarantyāḥ śaktayo
yasya
sarvāṇi ca nīlasukhādijñānāni*

By burning and nourishing, by that I accomplish illumination.

Whose own intrinsic form, without specific adjuncts, is the Self of the universe whose forms are object, means of knowledge, and knower, the cause of the establishment of everything— pure by its very nature, all-pervading, not covered by the universe though manifesting the universe on its own ground like a mirror, whose faces are powers coursing in all directions, and all cognitions of blue, pleasure etc.

[Inner] - Let the contradiction itself burn every concept until only the tasting of fire-and-nectar remains.

Netra 1.46

ॐ शैवी मुखमिहोच्यते ॐ (वि. भै. २०)

"śaivī mukhamihocaye" (vi. bhai. 20)

"The Śaiva mouths are declared here" (Vijñānabhairava 20)

Uddyota 1.47

इति स्थित्या मुखानि प्राप्त्युपाया यस्य, सर्वेण च रूपेण प्रधानम्
सर्वेषां स्थावरादिब्रह्मान्तानां
भूतानामन्तरवस्थमहन्तारूपतया स्फुरत्, सर्वेषु
प्राणिष्वभिव्यक्तप्राणादिरूपेषु जीवनम् ॐ प्राक संवित् प्राणे
परिणताऽम् इति स्थित्या गृहीतप्राणादिभूमिकम्, अतश्च योगेन
प्राणादिप्रमातृताप्रशमनेन गम्यम्, दुःखेनासादनीयम्

*iti sthityā mukhāni prāptyupāyā yasya, sarveṇa ca rūpeṇa pradhānam
sarveṣāṁ sthāvarādibrahmāntānāṁ
bhūtānāmantaravasthamahantārūpatayā sphurat, sarveṣu
prāṇiṣvabhivyaktaprāṇādirūpeṣu jīvanam "prāka samvit prāṇe
pariṇatā" iti sthityā gr̥hītaprāṇādibhūmikam, ataśca yogena
prāṇādipramātrtāpraśamanena gamyam, duḥkhenāsādanīyam*

by this situation the means of attainment are the faces; abiding in the interior of all beings from immovable to Brahma as the I-sense in every form, the life in all creatures in whom vital energy etc. are manifest— "First consciousness is transformed into Prāṇa"— by this situation it has taken the plane of Prāṇa etc.; therefore attainable by yoga, by the calming of the knowership of Prāṇa etc., difficult of access—

Netra 1.48

ঢ. চৈতদপ্রসন্নেন শঙ্করেণোপলভ্যতেৱ

na caitadaprasannena śaṅkareṇopalabhyate"

"This is attained by one whose Lord is not pleased"

[Pointing] - Listen now: the fire and the nectar are not two—rest as the interval where they kiss.

Uddyota 1.49

इति नीत्या शक्तिपातवतैवोपदेशगम्यम्, दुःखेन च प्राप्यते,

iti nītyā śaktipātavataivopadeśagamyam, duḥkhena ca prāpyate,

by this rule attainable only with the descent of Śakti and by instruction, and attained with difficulty—

[View] - The supreme secret is the Eye that is both ultimate dissolution and ultimate nourishment—*bhairavāgni* and *amṛta* together.

Netra 1.50

५५कथंचिदुपलब्धेऽपि वासना न प्रजायते । ५५

"kathāṁcidupalabdhē'pi vāsanā na prajāyate | "

“Even if somehow attained, craving is not produced”

[Pointing] - The Eye is never born, never an object; recognize the Seer that is already seeing these words.

Uddyota 1.51

इत्यादिस्थित्या कैश्चिदेवापश्चिमजन्मभिरभियुक्तैः, न
त्वनिश्चितमतिभिः प्राप्यम्, स्वस्यात्मनश्चित्प्रकाशस्य स्वं वीर्यं
विश्वनिर्मातृ विमर्शशक्त्यात्म बलम् । यच्छ्रीकालीकुलम्

*ityādisthityā kaiścidevāpaścimajanmabhirabhiyuktaiḥ, na
tvaniścitamatibhiḥ prāpyam, svasyātmanaścitprakāśasya svam vīryam
viśvanirmātṛ vimarśaśaktyātma balam | yacchrīkālīkulam*

by this situation only by some in later births who are intensely devoted, not by those of unsteady mind— My own potency that is the power of reflective awareness, the strength that creates the universe. As in the glorious Kālīkula:

[View] - The universe-creating potency is nothing but Vimarśa-śakti — the self-reflexive “I” that knows itself as everything.

[Inner] - Rest where the sense “Mine” dissolves into boundless light; there the heart drinks its own nectar.

[Pointing] - Feel this very awareness now, the silent “I” that owns the entire display without moving.

Netra 1.52

५५तस्य देवादि(धि)देवस्य परबोधस्वरूपिणः ।
विमर्शः परमा शक्तिः सर्वज्ञा ज्ञानशालिनी ॥५५

*"tasya devādi(dhi)devasya parabodhasvarūpiṇah |
vimarśah paramā śaktih sarvajñā jñānaśalinī ||"*

“Of that God of gods whose nature is supreme knowledge, reflective awareness is the supreme Śakti, omniscient, possessing knowledge.”

[Word] - “Vimarśa” is the delicious touch of prakāśa upon prakāśa; without it light would be blind.

[View] - Supreme knowledge is not information — it is Bhairava’s own self-knowing,

and Vimarśa is that knowing tasting itself.

Uddyota 1.53

इति । स्वसंवेद्यं स्वप्रकाशं ममैवेति ममोमापते: परममेव पदम् ।
वकारो भिन्नक्रमः । विचित्राणां मन्त्रमुद्रादिसर्ववीर्याणामपि
वीर्यम् । बलवतां पवनादीनां तदेव बलम् । सर्वौजसां तदेवौजः ।
यदुक्तम्

*iti | svasaṁvedyaṁ svaprakāśaṁ mamaiveti mamomāpateḥ
paramameva padam |
vakāro bhinnakramah | vicitrāṇāṁ mantramudrādisarvavīryāṇāmapi
vīryam | balavatāṁ pavanādīnāṁ tadeva balam | sarvaujasāṁ
tadevaujaḥ |
yaduktam*

Known only to itself, self-luminous, “Mine alone”—of the husband of Umā, the supreme abode alone. The “va” is in reverse order. It is the potency even of the countless wondrous mantras, mudrās etc. It is the very strength of the strong winds etc. It is the very lustre of all that possess lustre. As was said:

[View] - All mantras, winds, luminaries are borrowed luster; the borrowing witness is the only real wealth.

[Pointing] - Notice the one who says “Mine alone” before any object appears — that solitude is the husband of Umā.

[Secret] - Who knows the knower that knows only itself?

Netra 1.54

५५शक्याशक्यपरामर्शमनपेक्ष्य प्रवर्तनम् ।
तेज इत्युदितं सद्भिः संवेदननभस्वतः ॥ ५५

*"śakyāśakyaparāmarśamanapekṣya pravartanam |
teja ityuditam sadbhīḥ saṁvedananabhasvataḥ ||"*

"Acting without regard to possible and impossible through the touch of supreme mastery— that is declared by the wise as brilliance, luminous with consciousness."

[View] - True brilliance performs the impossible because nothing is ever outside its own dreaming.

[Pointing] - Let the body soften as you feel the freedom that acts before deciding.

Uddyota 1.55

इति । तच्च सर्वं विश्वात्मकं शाश्वतमविवर्तमचलमपरिणामि
ध्रुवं नित्यम् । सेति यदेवंभूतं वीर्यं मम सम्बन्धिनी परा
शक्तिः, इच्छा इच्छारूपतां प्राप्ता । कीदृगिच्छा ? स्वभावजा
सहजा शक्तियुक्ता गर्भीकृताशोषविश्वशक्त्यभेदविमर्शेति यावत् ।
उक्तं च श्रीपूर्वे

*iti | tacca sarvam viśvātmakam śāśvata mavidvat amacala mapariṇāmi
dhruvam nityam | seti yadevaṁbhūtam vīryam mama sambandhinī
parā
śaktih, icchā icchārūpatām prāptā | kīdṛgicchā ? svabhāvajā
sahajā śaktiyuktā garbhikṛtāśeṣaviśvaśaktyabhedavimaršeti yāvat |
uktam ca śrīpūrve*

And all that is eternal, unchanging, unmoving, without transformation, firm, perpetual, possessing the universe as its form. "That" which is thus My supreme will-Śakti connected with Me, having attained the state of will. What kind of will? Born of its own nature, innate, united with Śakti—i.e. embracing non-difference with all the powers of the universe. As said in the glorious former (Mālinīvijaya):

[View] - Eternal, unchanging, yet embracing every transformation — this is icchā-Śakti in eternal union with Śiva.

[Inner] - Inhale the wish "let the universe be" and exhale the same wish fulfilled; nothing ever left the wisher.

Netra 1.56

इत्या सा शक्तिर्जगद्धातुः कथिता समवायिनी ।
इच्छात्वं तस्य सा देवी सिसृक्षोः प्रतिपद्यते ॥ ५५ (मा. वि. ३-५)

"yā sā śaktirjagaddhātuḥ kathitā samavāyinī ।
icchātvam tasya sā devī sisṛkṣoḥ pratipadyate ॥" (mā. vi. 3-5)

"That Śakti of the doer of the universe which is called concomitant— that Goddess, when there is desire to create, assumes the state of will." (Mā.Vi. 3-5)

[View] - When the Goddess desires, desire itself becomes the first movement of creation — yet never leaves the stillness.

[Pointing] - Rest in the moment before "let there be" — that is the womb you never left.

Uddyota 1.57

इत्यादि । स्वभावजेति स्फुटयति वह्नेरुष्मेव रवेः रश्मिरूपेव चेति
शक्तियुक्तेति च व्यनक्ति । सर्वस्येत्यनेन सर्वस्यापि जगतः कारणात्मिका
निर्मात्री स्वा आत्मीया चिदानन्दस्वरूपसम्बन्धिनी शक्तिः, न तु
यतिरिक्ता । सर्वज्ञेति सर्वज्ञत्वादयो ये गुणास्तेऽपि तत्र
रथमेच्छायां व्यक्ताव्यक्ता इत्यासूत्रितरूपाः स्थिताः । सैव इच्छेति
इच्छाशक्तिरेव

ityādi | svabhāvajeti sphuṭayati vahneruṣmeva raveḥ raśmirūpeva ceti
śaktiyukteti ca vyanakti | sarvasyetyanena sarvasyāpi jagataḥ
kāraṇātmikā
nirmātrī svā ātmīyā cidānandasvarūpasambandhinī śaktih, na tu
yatirikta | sarvajñeti sarvajñatvādayo ye guṇāste'pi tatra
rathamecchāyāṁ vyaktāvyaktā ityāsūtritarūpāḥ sthitāḥ | saiva iccheti
icchāśaktireva

etc. He clarifies "born of its own nature" by "like the heat of fire, like the rays of the sun", and explains "united with Śakti". By "of the entire universe" its own Śakti belonging to the nature of consciousness-bliss, the cause of the entire universe, not

separate. The qualities beginning with omniscience that are there are manifest and unmanifest—i.e. in contracted form. “That very will”—will-Śakti alone

[View] - Contracted in will, expanded in action — the same six qualities of omniscience, omnipotence, etc., dance between hiddenness and display.

[Inner] - Like heat never separates from fire, the bliss of consciousness never separates from its powers.

Netra 1.58

५५ एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम् ।
ज्ञापयन्ती जगत्यत्र ज्ञानशक्तिनिगद्यते ॥५५ (मा. वि. ३-७)

"evametaditi jñeyam nānyatheti suniścitam |
jñāpayantī jagatyatra jñānaśaktirnigadyate ||" (mā. vi. 3-7)

“It is thus and not otherwise—this is definitively known. Making known in the universe here, it is called knowledge-Śakti.” (Mā.Vi. 3-7)

[View] - Jñāna-Śakti is the unshakable certainty “it is thus and not otherwise” shining as the world.

[Pointing] - Feel the quiet conviction underneath every perception — that is knowledge-śakti tasting itself.

Uddyota 1.59

इति श्रीपूर्वोक्तनीत्या ज्ञानशक्तिवमापाद्य

iti śrīpūrvoktanītyā jñānaśaktitvamāpādya

by the method stated in the glorious former, having made it knowledge-Śakti

[Inner] - Let the breath pause in the certainty that knows before naming.

Netra 1.60

५५ एवं भूतमिदं वस्तु भवत्विति यदा पुनः ।
जाता तदेव तत्तद्वत् कुर्वत्यत्र क्रियोच्यते ॥ ५५ (मा. वि. ३-८)

"evaṁbhūtamidam vastu bhavatviti yadā punah ।
jātā tadaiva tattadvat kurvatyatra kriyocaye ||" (mā. vi. 3-8)

"When again it becomes 'let this thing be thus', then making it so, it is called action here." (Mā.Vi. 3-8)

[View] - Kriyā-śakti is the same consciousness now saying "let it become" and instantly becoming.

[Pointing] - Exhale and feel the universe obey the silent command that was never spoken.

Uddyota 1.61

इति स्थित्या क्रियाशक्तिः संपन्ना । कीटशी ? गुणैर्विस्तृता
निःशैषैः कार्यैर्धर्मरूपैर्वैतत्यं प्राप्ता । ज्ञानादीति ये
पूर्वमिच्छायामासूत्रितकल्पा उक्ताः सर्वज्ञत्वादयस्ते तत्र
क्रियाशक्तौ स्थिता ईश्वरभृत्यरकपदे स्फुटीभूताः प्रभवन्ति
विजृमन्ते । हीति यत एवमतो युक्तमुक्तं प्राग् व्यक्ताव्यक्ता इति । सैव
महाक्रियेति ईश्वरभृत्यरकात्मा क्रियाशक्तिरूपा सैव क्रिया
विश्वनिर्माणे प्रभोः कारणरूपा एका अद्वितीया मता । सैव च
अणिमादीन् करोति जनयति विकरोति स्थापयति संहरति चेत्यर्थः ।
एवमुक्तनीत्या मम शक्तिः स्वातन्त्र्यरूपा इच्छादित्रयात्मोच्यते ।
सूर्योति इच्छादिशक्तित्रय एव मध्यदक्षिणवाममार्गेषु
वहिसूर्यसोमकल्पना अन्तर्बहिरपि चेच्छादिशक्तिरस्फाररूपा एव
सूर्यादयः । यदुक्तं श्रीस्वच्छन्दे

*iti sthityā kriyāśaktih saṃpannā | kīdṛśī? guṇairvistṛtā
 niḥśeṣaiḥ kāryairdharmarūpairvaitatyam prāptā | jñānādīti ye
 pūrvamicchāyāmāsūtritakalpā uktāḥ sarvajñatvādayaste tatra
 kriyāśaktau sthitā īśvarabhaṭṭārakapade sphuṭībhūtāḥ prabhavanti
 vijṛmbhante | hīti yata evamato yuktamuktam prāg vyaktāvyaktā iti |
 saiva
 mahākriyetai īśvarabhaṭṭārakātmā kriyāśaktirūpā saiva kriyā
 viśvanirmāṇe prabhoḥ kāraṇarūpā ekā advitīyā matā | saiva ca
 aṇimādīn karoti janayati vikaroti sthāpayati saṃharati cetyarthāḥ |
 evamuktanītyā mama śaktih svātantryarūpā icchāditrayātmocaye |
 sūryeti icchādiśaktitraya eva madhyadakṣiṇāvāmamārgesu
 vahnisūryasomakalpanā antarbahirapi cecchādiśaktisphārarūpā eva
 sūryādayaḥ | yaduktam śrīsvacchande*

by this situation it has become action-Śakti. Of what kind? Expanded with qualities—i.e. attained extension through all effects that are its attributes. Those six qualities beginning with knowledge previously stated as contracted in will—they abide in action-Śakti, become fully manifest in the station of Lord Bhaṭṭāraka, come forth, expand. “Hi” because thus, therefore what was said earlier “manifest and unmanifest” is correct. “That very one as great action”—action-Śakti whose nature is Lord Bhaṭṭāraka, that very one is considered the single action, the cause of the Lord in the creation of the universe. And that very one produces and withdraws the eight qualities beginning with aṇimā. By the method thus stated My Śakti, whose nature is autonomy, is called the triad of will etc. Sun etc.—the triad of will etc. Śaktis are conceived as fire, sun, moon in the middle, right, and left paths, and outwardly and inwardly the sun etc. are nothing but the expansion of will etc. Śaktis. As said in the glorious Svacchanda:

[View] - The six qualities once folded in will now bloom fully in action — yet the flower was never apart from the seed.

[Inner] - Feel the expansion in the chest as omnipotence unfurls without moving.

[Pointing] - Do nothing and watch creation obey.

Netra 1.62

SSज्ञानशक्तिः प्रभोरेषा तपत्यादित्यविग्रहा ।
टपते चन्द्ररूपेण क्रियाशक्तिः ॥ SS (स्व. १०-४९८-५०२)

"jñānaśaktih prabhoreṣā tapatyādityavighrahā |
.....ṭapate candrarūpeṇa kriyāśaktih ||" (sva. 10-498-502)

"This knowledge-Śakti of the Lord shines with the form of the sun... ...action-Śakti shines in the form of the moon..." (Sv. 10.498-502)

[Outer] - Sun, moon, fire are outer symbols of the inner triad: icchā (right), jñāna (middle), kriyā (left).

[Inner] - Inhale moon, retain sun, exhale fire — the three eyes open simultaneously in the heart.

Uddyota 1.63

इत्यादि । त्रिनेत्रेति मह्यं मदाकृतिव्यक्तये त्रिनेत्रकल्पना
नेत्रत्रयोन्मीलनेह दृश्यते । सापि तदर्थमिति
निर्णीतधामत्रयाधिष्ठातृशक्तित्रितयाभिव्यक्तये । यदुक्तं
भारतेऽपि

ityādi | trinetreti mahyam madākṛtivyaktaye trinetrakalpanā
netratrayonmīlaneha drsyate | sāpi tadarthatmiti
nirṇītadhāmatrayādhishṭhātṛśaktitritayābhivyaktaye | yaduktam
bhārate'pi

etc. "Three eyes"—for the manifestation of My form the conception of three eyes, the opening of three eyes, is seen. And that too for that purpose—for the manifestation of the triad of Śaktis presiding over the three established abodes. As said even in the Bhārata:

[Outer] - The three eyes are not flesh — they are the simultaneous opening of will, knowledge, action.

[Pointing] - Blink once and feel all three eyes open inside the blink.

Netra 1.64

५५तिस्रो देव्यो यदा चैनं नित्यमेवाभ्युपासते ।
त्र्यम्बकस्तु तदा ज्ञेयः..... ॥ ५५

"tisro devyo yadā cainam nityamevābhupāsate |
tryambakastu tadā jñeyah..... || "

"When the three goddesses constantly attend Him, then He is to be known as Tryambaka [three-eyed one]..."

[View] - Tryambaka is Śiva only when the three goddesses (icchā-jñāna-kriyā) never leave his embrace.

[Pointing] - Rest where will, knowledge, and activity dissolve back into their single husband.

Uddyota 1.65

इति । दहनेति यत एवं परममेव धामोक्तयुक्त्या नेत्ररूपं तेन
कालकामदाहजगदाप्यायप्रकाशनादि यत् करोमि तद् युक्तमेव,
सर्वशक्तेश्चिद्धाम्नः किमसाध्यमस्तीति यावत् ।
अत एव

iti | dahanieti yata evam paramameva dhāmoktayuktyā netrarūpam
tena
kālakāmadāhajagadāpyāyaprakāśanādi yat karomi tad yuktameva,
sarvaśakteściddhāmnah kimasādhyamastīti yāvat |
ata eva

"By burning etc."—since thus the supreme abode alone is Eye by the method stated, therefore whatever I do—burning of time and Kāma, nourishing the universe, illumination etc.—is proper; what is impossible for the abode of all powers, consciousness? That is the meaning.

Therefore:

[View] - Burning Kāma, nourishing worlds, illuminating eyes — all are the same fire wearing different masks.

[Pointing] - Feel the gentle heat behind the eyes that can burn universes or warm a single tear.

Netra 1.66

च सृष्टिं स्थितिं संहृतिं च त्रितनुर्विदधाम्यहम् ॥ १-३० ॥

ca srṣṭim sthitim saṃhṛitim ca tritanurvidadhadhāmyaham || 1-30 ||

"And having three bodies I perform creation, maintenance, and dissolution." || 1-30
||

[View] - The five acts are performed by one consciousness wearing three bodies or none.

[Pointing] - Creation, maintenance, dissolution — notice who never moves while doing all three.

Uddyota 1.67

तिस्रो ब्रह्मविष्णुरुद्रास्तनवो यस्य सोऽहमेक एव चिन्मयः क्रमेण
सृष्टादि करोमि । अथ च गृहीतानाश्रितसदाशिवेश्वरमूर्तिः
स्वाधाराध्वविषये सृष्टादिरूपं चकाराद् विलयानुग्रहौ चैति
पञ्चकृत्यादि अहमेवैकः करोमि न तु मद्यरितिकास्ते केचित् ।
एवमीदृशं स्पष्टमक्षरार्थं परित्यज्य यै ब्रह्माद्यधिष्ठानेन

भगवतः सृष्टादिकृत्वमाहुस्ते भ्रन्ता एव ॥ १-३१ ॥
किं च

*tisro brahmaviṣṇurudrāstanavo yasya so'hameka eva cinmayaḥ
krameṇa
srṣṭyādi karomi | atha ca grhītānāśritasadāśiveśvaramūrtih
svādhārādhvavिषये srṣṭyādirūpam cakārād vilayānugrahau ceti
pañcakṛtyādi ahamevaikah karomi na tu madvyaritiktāste kecit |
evamīdrśam spaṣṭamakṣarārtham parityajya ye
brahmādyadhiṣṭhānena*

*bhagavataḥ srṣṭyādikṛttvamāhuste bhrantā eva || 1-31 ||
kim ca*

Whose three bodies are Brahma, Viṣṇu, Rudra—I alone, consisting of consciousness, perform creation etc. in order. Or, having assumed the forms of Anāśrita, Sadāśiva, Īśvara, in the pure path I perform creation etc., and dissolution and grace which are included in maintenance and reabsorption—thus I alone perform the five acts; there are no others separate from Me. Those who, abandoning such clear literal meaning, say that the Lord performs creation etc. through the agency of Brahma etc., are simply deluded. || 1-31 ||

Moreover:

[View] - Brahma, Viṣṇu, Rudra are delegated masks; the delegator alone is real.
[Pointing] - Who delegates the delegators? Abide there.

Netra 1.68

**तद्वीर्यापूरितं सर्वं मम तेजोपबृहितम् ।
इच्छाज्ञानक्रियारूपं नेत्रामृतमनुत्तमम् ॥ १-३१ ॥**

*tadvīryāpūritam sarvam mama tejopabṛmhitam |
icchājñānakriyārūpam netrāmṛtam anuttamam || 1-31 ||*

All this is filled by that potency of Mine, augmented by My splendour. The nectar of The Eye consisting of will, knowledge, action—supreme. || 1-31 ||

[View] - The entire universe is soaked in the nectar dripping from the triadic eye.
[Inner] - Feel the cool sweetness rising from the palate as anuttara touches the

tongue of awareness.

Uddyota 1.69

तेन प्रोक्तस्वातन्त्र्यशक्त्यात्मना वीर्येणापूरितं यन्मदीयं
चित्प्रकाशात्मोपबृंहितं व्यापकमाप्यायादिकारि च तेजः
इच्छादिशक्तित्रयसामरस्यात्म, तद्
निरूपयिष्यमाणनयनत्राणादिधर्मतया
नेत्रमविनाशिपरमानन्दमयत्वाच्च अमृतम् अविद्यमानमन्यदुत्तमं यस्मात्
तादृग् अनुत्तममुच्यते ॥३२ ॥
किं च

*tena proktasvātantryaśaktyātmanā vīryenāpūritam yanmadīyam
citprakāśātmopabṝmhitam vyāpakamāpyāyādikāri ca tejaḥ
icchādiśaktitrayasāmarasyātma, tad
nirūpayiṣyamāṇanayanatrāṇādiharmatayā
netramavināśiparamānandamayatvācca amṛtam
avidyamānamanyaduttamam yasmāt
tādṛg anuttamamucyate ||32||
kim ca*

Filled by that potency whose nature is autonomy-Śakti previously described, augmented by My splendour that is consciousness-light, all-pervading, causing nourishment etc.— the triad of will etc. Śaktis in harmony, which will be described as having the characteristics of the protector of The Eye etc., nectar because of the imperishability and nature of supreme bliss, supreme because there is no other higher than it—thus it is called anuttama. || 32 ||

Moreover:

[View] - Anuttara — nothing higher — because will-knowledge-action have returned home to rest.

[Pointing] - Taste the wordless “A” that has no second.

Netra 1.70

तद्वीर्यं परमं धाम यत्परामृतरूपि च ।
यत्तत्तत् परमानन्दं यदेतत् परमं पदम् ॥ १-३२ ॥
तदेतन्निष्कलं ज्ञानं विशुद्धं नेत्रमुत्तमम् ।

*tadvīryam paramam dhāma yatparāmṛtarūpi ca |
yattattat paramānandaṁ yadetat paramam padam || 1-32 ||
tadetanniṣkalam jñānam viśuddham netramuttamam |*

That potency is the supreme abode which is of the nature of supreme nectar. That which is supreme bliss, which is this supreme station— || 1-32 ||

That alone, partless, pure knowledge, the supreme Eye.

[View] - Supreme nectar is not a substance; it is consciousness recognizing its own imperishability.

[Pointing] - Swallow once and feel eternity slide down as your own light.

Uddyota 1.71

तत् प्रागुक्तस्वातन्त्र्यशक्त्यात्म वीर्यं सूर्यादिप्रकाशकृत्वात्
परमं धाम चिद्रूपत्वेनाविनाशित्वात् परामृतात्म च । यत्तत्तदिति
ब्रह्म परमानन्दरूपम् । यदेतदिति सदा स्वप्रकाशं
बाह्याभ्यन्तराशेषविश्वप्रतिष्ठास्थानत्वात् परमं प्रकृष्टं
पदं धाम । तदेतदिति तच्छब्देनोक्तपरामर्शरूपिणा स्फुटमिव यत्
सर्वत्र परामृष्टमभूत् तदधुना स्फुटीकृतमिति, एतच्छब्देन सह
तच्छब्दः प्रत्यभिज्ञानमात्मतत्त्वविषयं दर्शयति । निष्कलं
सकलकलाभ्यो निष्कान्तम्, निष्कान्ताश्च कला यतस्ताद्गु विशुद्धं
परमाद्वयात्म यज्ञानं चित् तद् नेत्रमुच्यते, न तु
प्रश्नग्रन्थशंकिताब्रूपगोपालकरूपं नित्यानुमेयतैजसाक्षिरूपं
वा ॥ १-३३ ॥
यत एवमेतत्

*tat prāguktasvātantryaśaktyātma vīryam sūryādiprakāśakṛttvāt
 paramam dhāma cidrūpatvenāvināśitvāt parāmṛtātma ca | yattattaditi
 brahma paramānandarūpam | yadetaditi sadā svaprakāśam
 bāhyābhyanṭarāśeṣaviśvapratīṣṭhāsthānatvāt paramam prakṛṣṭam
 padam dhāma | tadetaditi tacchabdenoktaparāmarśarūpiṇā
 sphuṭamiva yat
 sarvatra parāmṛṣṭamabhūt tadadhunā sphuṭikṛtamiti, etacchabdena
 saha
 tacchabdaḥ pratyabhijñānamātmatattvavaiṣayam darśayati | niṣkalam
 sakalakalābhyo niṣkrāntam, niṣkrāntāśca kalā yatastādṛg viśuddham
 paramādvayātma yajjñānam cit tad netramucyate, na tu
 praśnagranthaśamkitābrūpagopālakarūpam
 nityānumeyataijasākṣirūpam
 vā || 1-33 ||
 yata evametat*

That potency previously described whose nature is autonomy-Śakti, because it causes the sun etc. to shine, is the supreme abode, of the nature of supreme nectar because of imperishability through being consciousness-form. “That which”—Brahma whose nature is supreme bliss. “Which this”—always self-luminous, the supreme station because it is the foundation of all the universe external and internal. “That this”—by the word “that” the contemplated object previously mentioned, as if now clarified, which was contemplated everywhere, with the word “this” together with the word “that” indicates recognition whose object is the reality of the Self. Partless, beyond the parts of sakala and niṣkala, because the parts have departed—thus pure, supreme non-dual, that knowledge, consciousness, is called The Eye—not the watery one suspected in the question, nor the ever-inferred one of fiery nature like The Eye of Govinda. || 1-33 ||

Since this is so:

[View] - The real eye is partless, beyond sakala and niṣkala — pure knowing without an object.

[Pointing] - Look without looking; the seer alone remains.

[Secret] - Where does the world end and the seeing begin?

Netra 1.72

मृत्युजित्तेन चारब्यातं सर्वेषां मोक्षदायकम् ॥ ३३ ॥
तत्सिद्धिदं परं देवं सर्वदुःखविमोक्षदम् ।

*mṛtyujittena cākhyātāṁ sarveṣāṁ mokṣadāyakam || 33 ||
tatsiddhidāṁ param devāṁ sarvaduhkhavimokṣadam |*

It is proclaimed by the Conqueror of death, bestowing liberation on all. || 33 ||

That which grants siddhi, the supreme God, delivering from all suffering.

[View] - Mrtyujit — Conqueror of death — is the recognition that awareness was never born.

[Pointing] - Die now into the awareness that never dies.

Uddyota 1.73

च एवार्थे । तेनेति निष्कलचिदात्मना रूपेण मृत्युजिदेतदुक्तं
भाविमृत्युञ्जयप्रकारासूत्रणं चैतत् । सर्वेषां
मोक्षदायकमित्यनेन नित्यकर्मदीक्षाभिषेकाधिकारा उपक्षिप्ताः ।
वक्ष्यति च

*ca evārthe | teneti niṣkalacidātmanā rūpeṇa mṛtyujidetaduktam
bhāvimiṛtyuñjayaprakārāsūtraṇam caitat | sarveṣāṁ
mokṣadāyakamityanena nityakarmadīkṣābhisekādhikārā upakṣiptāḥ |
vakṣyati ca*

“Ca” for emphasis. “By that”—by the form of partless consciousness, proclaimed by the Conqueror of death—this outlining of the future manner of conquering death. Bestowing liberation on all—by this the authorities for daily rites, initiation, consecration are implied. And He will say:

[Pointing] - Simply remember — the remembering is the liberation.

Netra 1.74

५५विप्रादिप्राणिनः सर्वे सर्वदोषभयार्दिताः ।
येन वै स्मृतिमात्रेण मुच्यन्ते..... ॥५५ (ने. २-१६)

"viprādiprāṇināḥ sarve sarvadoṣabhyārditāḥ ।
yena vai smṛtimātreṇa macyante..... ||" (ne. 2-16)

"All beings from brahmins onward, all afflicted by faults and fears, are liberated merely by remembering Him..." (Netra 2-16)

[View] - Memory of Him is not mental; it is the sudden flash of self-recognition that burns samsāra.

Uddyota 1.75

इति । सर्वेषामित्यनेन च वक्ष्यमाणपराद्वयव्याप्त्या
सर्वस्रोतःप्रसिद्धतत्तदेवतोपासिनां विष्णवादिसुगतान्ताराधिनां
तुल्यैव मोक्षभूमिरित्यासूत्रितम् । तत्सिद्धिदमिति
भाविसिद्ध्याधिकारोपक्षेपः । परं देवमिति
द्योतनादिसतत्वस्वरूपसमावेशः कटाक्षितः । यद्वक्ष्यति

*iti | sarvesāmityanena ca vakṣyamāṇaparādvayavyāptyā
sarvasrotaḥprasiddhatattaddevatopāsināṁ viṣṇvādisugatāntārādhināṁ
tulyaiva mokṣabhūmirityāsūtritam | tatsiddhidamiti
bhāvisiddhyādhikāropakṣepaḥ | param devamiti
dyotanādisatattvasvarūpasamāveśaḥ kaṭākṣitaḥ | yadvakṣyati*

By "all" and through the future pervasion of the supreme non-dual, the plane of liberation is equal for worshippers of whatever deity is famous in whatever tradition—Viṣṇu, Sugata etc. is implied. "That which grants siddhi"—implication of the future chapter on siddhi. "Supreme God"—the inclusion of immersion in the reality of the illuminating principles etc. As He will say:

[View] - All paths end in the same non-dual plane; deities are loving excuses to return

home.

Netra 1.76

डिमेषोन्मेषमात्रेण यदि चैवोपलभ्यते ।

ततः प्रभृति मुक्तोऽसौ न पुनर्जन्म चाप्नुयात् ॥५५ (ने. ८-९)

nimeṣonmeṣamātreṇa yadi caivopalabhyate |

tataḥ prabhṛti mukto'sau na punarjanma cāpnuyāt ||" (ne. 8-9)

"If it is perceived merely by closing and opening the eyes, from then on he is liberated, he does not take birth again." (Netra 8-9)

[Pointing] - Close the eyes, open the eyes — if the light is the same, you are free.

Uddyota 1.77

इति । अत एव परसत्तानुप्रविष्टानां देहादिप्रमातृतां विना
भाविदुःखास्पर्शात् सर्वदुःखविमोक्षदम् ॥३४ ॥

*iti | ata eva parasattānupraviṣṭānāṁ dehādipramātṛtām vinā
bhāviduḥkhāsparśāt sarvaduḥkhavimokṣadam || 34 ||*

Therefore, for those who have entered the supreme reality, delivering from all future suffering without the knowership of body etc. || 34 ||

[View] - Future suffering is impossible for one who has recognized the bodyless knower.

Netra 1.78

सर्वव्याधिहरं देवं सर्वामयहरं शिवम् ॥ १-३४ ॥
दारिद्र्यशमनं नित्यं मृत्युजित् सर्वतोमुखम् ।

*sarvavyādhiharam devam sarvāmayaharam śivam || 1-34 ||
dāridryaśamanam nityam mṛtyujit sarvatomukham |*

The God that removes all diseases, that removes all afflictions, auspicious, || 1-34 ||
removing poverty eternally, Conqueror of death, facing all directions.

[View] - Auspiciousness is the natural fragrance of recognized autonomy.

[Outer] - Disease-removing, poverty-removing, death-conquering — all future rituals
are celebrations of a freedom already won.

Uddyota 1.79

सर्वान् विविधान् आधीन् आमयांश्च ज्वरादिरोगान्
षष्ठपञ्चदशाधिकारवक्ष्यमाणमन्त्रयन्त्रादिविचित्राकारैर्हरति,
अतश्च शिवं श्रेयोरूपम् ।
दारिद्र्यशमनमित्यष्टादशाधिकारवक्ष्यमाणश्रीमहालक्ष्मीयागादि
विधिरूपक्षिप्तः । नित्यं मृत्युजिदित्यनेनाष्टमाधिकार उक्तः परो
मृत्युञ्जयप्रकारः कटाक्षितः । सर्वतोमुखं च कृत्वा
मृत्युजिदित्यनेन सप्तमाधिकारगतसूक्ष्मध्यानहेतुको मृत्युजित्यकारः,
तथा ध्यानहोमादिजा अपि तत्पकाराः सूचिताः । यद्वक्ष्यति

sarvān vividhān ādhīn āmayāṁśca jvarādirogān
 ṣaṣṭhapāñcadaśādhikāravakṣyamāṇamantrayatrādivicitrākārairharati,
 ataśca śivam śreyorūpam |
 dāridryaśamanamityaṣṭādaśādhikāravakṣyamāṇaśrīmahālakṣmīyāgādi
 vidhirupakṣiptaḥ | nityam mṛtyujidityanenāṣṭamādhikāra uktaḥ paro
 mṛtyuñjayaprakāraḥ kaṭākṣitaḥ | sarvatomukhaṁ ca kṛtvā
 mṛtyujidityanena saptamādhikāragatasūkṣmadhyānahetuko
 mṛtyujitprakāraḥ,
 tathā dhyānahomādijā api tatprakāraḥ sūcītāḥ | yadvakṣyati

It removes all various internal and external diseases—fevers etc.— by the manifold forms of mantras, yantras etc. that will be described in the fifteenth and sixteenth chapters, therefore auspicious, whose nature is beatitude. “Removing poverty”—the ritual of glorious Mahālakṣmī etc. that will be described in the eighteenth chapter is implied. “Eternally Conqueror of death”—by this the eighth chapter is indicated, the supreme manner of conquering death. “And facing all directions as Conqueror of death”—by this the manner of conquering death through subtle meditation described in the seventh chapter, and also the manners through meditation, homa etc. are indicated. As He will say:

[Outer] - Chapters 7, 8, 15, 16, 18, 21 are hinted — yet the real cure is the curer recognizing Himself.

Netra 1.80

११यदा व्याधिभिराक्रान्तस्त्वपमृत्युगतोऽपि वा ।

तदा श्वेतोपचारेण पूज्यं क्षीरघृतेन वा ॥
 तिलैः क्षीरसमिद्धिर्वा होमाच्छान्तिं समश्नुते ।११ (६-३७-३८)

"yadā vyādhibhirākrāntastvapamṛtyugato'pi vā |

tadā śvetopacāreṇa pūjyam kṣīragṛtena vā ||
 tilaiḥ kṣīrasamidbhivā homācchāntim samaśnute |" (6-37-38)

“When attacked by diseases or overtaken by untimely death, then it should be worshipped with white offerings or with milk and ghee,

or with sesame, milk, and fuel sticks—by homa one obtains peace.” (6-37-38)

[Outer] - White offerings, milk, ghee, sesame — outer fire carries the same flame that burns inside.

Uddyota 1.81

इत्यादि ॥ १-३५ ॥

अपि च

ityādi || 1-35 ||

api ca

etc. || 1-35 ||

Moreover:

Netra 1.82

अमोघममलं शान्तं सर्वदं सर्वमोचनम् ॥ ३५ ॥
सूर्यकोटिसहस्राणां वह्ययुतसहस्रशः ।
यत्तेजसा समं तस्य कलां नार्हति षोडशीम् ॥ १-३६ ॥
सर्वतेजोमयं यस्मात् त्वप्रधृष्यं सुरासुरैः ।
तेन नेत्राभ्निना सर्वं निर्दहामि क्षणाद् ध्रुवम् ॥ १-३७ ॥
तेनैवाप्यायनं भूयः प्राकाश्यं विदधामि च ।

amoghamamalam śāntaṁ sarvadaṁ sarvamocanam || 35 ||
sūryakoṭisahasrāṇāṁ vahnyayutasahasraśah |
yattejasā samāṁ tasya kalāṁ nārhati ṣoḍasīm || 1-36 ||
sarvatejomayāṁ yasmāt tvapradhṛṣyāṁ surāsuraiḥ |
tena neṭrāgninā sarvāṁ nirdahāmi kṣaṇād dhruvam || 1-37 ||
tenaivāpyāyanāṁ bhūyah prākāśyaṁ vidadhāmi ca |

Infallible, stainless, peaceful, bestowing all, liberating all, || 35 ||

whose lustre equals thousands of millions of suns and thousands of ten thousands of fires— not even the sixteenth part does it deserve. || 1-36 ||

Because it is composed of all splendour, therefore unassailable by gods and demons.
By that fire of The Eye I certainly burn everything in an instant. || 1-37 ||

By that very one again I accomplish nourishment and illumination.

[View] - Stainless, peaceful, liberating — because duality was never real.

[Pointing] - Feel the silence that bestows everything by doing nothing.

Uddyota 1.83

परमानन्दात्मकपार्यन्तिकफलात्मकत्वाद् अमोघम् । सदा सर्वावस्थं
 योत्मानत्वाद्मलम् । भेदोपशमात् शान्तं चिन्मात्ररूपम् तथापि
 सर्वदं विश्वनिर्मातृसर्गादिकर्तृत्वेऽप्यनुग्रहैकपरत्वात् सर्वमोचनं
 सर्वमायुर्बलादि ददाति । यद्वक्ष्यति

paramānandātmakapāryantikaphalātmakatvād amogham | sadā
sarvāvastham
dyotamānatvādamalam | bhedopaśamāt śāntaṁ cinmātrarūpam
tathāpi
sarvadaṁ viśvanirmātṛsargādikartṛtve'pyanugrahaikaparatvāt
sarvamocanam
sarvamāyurbalādi dadāti | yadvakṣyati

Infallible because of culminating in the final fruit that is supreme bliss. Stainless because always shining in all states. Peaceful because of the calming of duality, consisting of consciousness alone; yet bestowing all because, though creator of the

universe etc., solely intent on grace; liberating all—grants all life, strength etc. As He will say:

[View] - Even countless suns are dim reflections; the real splendor has no opposite.

Netra 1.84

ॐ आयुर्बलं यशः प्रीतिर्धृतिर्मेधा वपुः श्रियः ।
सर्वं प्रवर्तते तस्य भूभृतां राज्यमुत्तमम् ॥ ५५ (ने. ६ | ४६)

"āyurbalam yaśah prītirdhṛitirmedhā vapuh śriyah ।
sarvam̄ pravartate tasya bhūbhṛtām rājyamuttamam ||" (ne. 6 | 46)

"Life, strength, fame, affection, steadfastness, wisdom, vitality, wealth—all proceed from Him; the highest kingdom for kings." (Netra 6.46)

[View] - Life, strength, wealth, kingdom—all are borrowed from the single lender who never lends.

Uddyota 1.85

इत्यादि । निःसंख्यसूर्यवह्यादीनां तेजसा समं यत् किंचित् कल्पनया
कल्प्यते तदपि कल्पितत्वादेव । तस्येति प्रकृतस्य महाधान्मः
घोडशीमपि कलां नार्हति सूक्ष्मतमेनाप्यंशेन न सदृशम्,
अकल्पितपरप्रमात्रेकरूपत्वात् । अप्रधृष्टमनभिभवनीयम् । सर्वं
निर्दहामीति महाप्रलयादौ का तु कथा कालकामयोः, ध्रुवं निश्चितम्
। तेनैव च भूयः पुनराप्यायनं प्राकाश्यं चेति कल्पान्तान्ते
सर्वविषयं करोमि, का तु कथा
क्षीणधातुजन्त्वाप्यायमारुताद्यावृताक्ष्याशाप्रकाशनस्य ।
अनेन चैकविंशाधिकारभाविसृष्टाद्युपक्षिप्तम् ॥ १-३८ ॥
किं च

ityādi | niḥsaṃkhyasūryavahnyādīnām tejasā samam yat kiṃcit
 kalpanayā
 kalpyate tadapi kalpitatvādeva | tasyeti prakṛtasya mahādhāmnaḥ
 śodaśīmapi kalām nārhati sūkṣmatamenāpyamśena na sadṛśam,
 akalpitaparapramātrekarūpatvāt | apradhrṣyamanabhibhavanīyam |
 sarvam
 nirdahāmīti mahāpralayādau kā tu kathā kālakāmayoḥ, dhruvam
 niścitam
 | tenaiva ca bhūyah punarāpyāyanam prākāśyam ceti kalpāntānte
 sarvaviṣayaṁ karomi, kā tu kathā
 kṣīṇadhātujantvāpyāyamārutādyāvṛtākṣyāśāprakāśanasya |
 anena caikavimśādhikārabhāvisṛṣṭyādyupakṣiptam || 1-38 ||
 kim ca

etc. Whatever is imagined as equal to the splendour of countless suns, fires etc. — that too only because it is imagined. “Of that”—of the present great abode, it does not deserve even the sixteenth part, not similar even to the subtlest part—because it is the form of the supreme knower without imagination. Unassailable, not to be overcome. “I burn everything”—at the great dissolution, not to speak of time and Kāma—certainly. “And by that very one again nourishment and illumination”—at the end of the kalpa I do everything; not to speak of nourishing depleted elements, animals, obstructed eyes, etc. By this the future creation etc. in the twenty-first chapter is implied. || 1-38 ||

Moreover:

[View] - The fire that burns everything at dissolution is the same fire that warms a mother’s milk.

[Pointing] - Feel the gentle blaze behind the eyes that can dissolve or nourish at will.

Netra 1.86

तस्मात् परतरं नान्यत् किंचिद्वीर्यं प्रदृश्यते ॥ ३८ ॥
 तदेवास्त्रमयं रौद्रमणुसन्तारणं परम् ।

tasmāt parataraṁ nānyat kiṃcidvīryam pradṛśyate || 38 ||
 tadevāstramayaṁ raudramaṇusantāraṇam param |

Therefore no other potency whatever is seen higher than that. || 38 ||

That alone is the weapon, fierce, the supreme ferry for limited souls.

[View] - No higher potency exists because nothing exists outside autonomy.

Uddyota 1.87

एतदेव परमं वीर्यम् । यद्वक्ष्यते

etadeva paramam vīryam | yadvaksyati

This alone is the supreme potency. As He will say:

[View] - The supreme ferry is not a boat; it is the recognition that you were never on the shore.

Netra 1.88

५५मन्त्रकोट्यो ह्यनन्ताश्च व्यक्ताव्यक्ता व्यवस्थिताः ।
सर्वास्ताः सिद्धिदास्तेन आद्यन्ततुटिरोधिताः ॥५५ (ने. १४-९)

"mantrakotyō hyanantāśca vyaktāvyaktā vyavasthitāḥ | sarvāstāḥ siddhidāstena ādyantatuṭirodhitāḥ ||" (ne. 14-9)

"Countless millions of mantras, manifest and unmanifest, are established— all those grant siddhi; they are concealed by the initial and final tuṭi." (Netra 14-9)

[Outer] - All mantras are concealed by the initial and final tuṭi — the silence before and after sound.

[Pointing] - Listen to the silence clothing every mantra.

Uddyota 1.89

इति । अनेन चतुर्दशाविंशाधिकारस्थसर्वमन्त्रोत्तमत्वमुद्दिष्टम् ।
अत एव रौद्रं भेदच्छेदि अस्त्रमयं ज्ञानासिरूपं सदणूनां
जीवानां परमेतत्सन्तारणम् ॥ १-३९ ॥
तथा

iti | anena

*caturdaśadvāvīṁśādhikārasthasarvamanttamatvamuddiṣṭam |
ata eva raudram bhedacchedi astramayaṁ jñānāśirūpaṁ sadaṇūnāṁ
jīvānāṁ parametatsantāraṇam || 1-39 ||
tathā*

By this the supremacy over all mantras in the fourteenth and twenty-second chapters is indicated. Therefore fierce, cutting distinction, consisting of the sword of knowledge, the supreme ferry for limited souls. || 1-39 ||

Likewise:

[View] - The sword of knowledge cuts distinction yet never leaves the scabbard of awareness.

Netra 1.90

क्षयदं सर्वशत्रूणां शस्त्रं ह्येतत् प्रकीर्तितम् ॥ ३९ ॥
सर्वेषामेव भूतानामायुर्धत्ते तदायुधम् ।

सर्वशत्रुक्षयहेतुत्वात् शस्त्रं शसेर्हिंसार्थत्वात् ।

*kṣayadam sarvaśatrūṇāṁ śastram hyetat prakīrtitam || 39 ||
sarveṣāmeva bhūtānāmāyurdhatte tadāyudham |

sarvaśatrukṣayahetutvāt śastram śaserhiṁsārthatvāt |*

It is declared to be the weapon that destroys all enemies. || 39 ||

It bestows life on all beings—that is its weapon.

Because it causes the destruction of all enemies—weapon, since “śas” means to injure.

[View] - The weapon destroys enemies by revealing they were made of the same consciousness.

Uddyota 1.91

यद्वक्ष्यति

yadvakṣyati

As He will say:

Netra 1.92

१७परराष्ट्रविभीतानां नृपाणां विजयावहम् १७ (ने. १७-६)

"*pararāṣṭravibhītānāṁ nṛpāṇāṁ vijayāvaham |*" (ne. 17-6)

"Bringing victory to kings terrified by enemy kingdoms." (Netra 17-6)

[Outer] - Victory in battle is a small side-effect of victory over delusion.

Uddyota 1.93

इति । सर्वेषामिति स्थावरादीनां चतुर्दशानां भूतानामायुः
प्राणान् धत्ते स्वच्छस्वतन्त्रचिदेकरूपत्वात् । तच्चायुधं
विशेषानुक्तेः सर्व महावीर्यरूपत्वात् ॥ १-४० ॥
तदाह

*iti | sarvesāmiti sthāvarādīnām caturdaśānām bhūtānāmāyuh
prāṇān dhatte svacchasvatantracidekarūpatvāt | taccāyudham
višeṣānukteḥ sarvam mahāvīryarūpatvāt || 1-40 ||
tadāha*

“Of all”—even of the fourteen immovable beings etc., it bestows life, vital energies—because it is the single form of pure autonomous consciousness. And that weapon, because nothing specific is mentioned, is everything because of being great potency.
|| 1-40 ||

He says that:

[View] - Even the immovable beings breathe because this one breath moves as all.

Netra 1.94

तदेकं बहुधा वीर्यं भेदानन्त्यविसर्पितम् ॥ ४० ॥

tadekam bahudhā vīryam bhedānentyavisarpitam || 40 ||

That one potency spread forth in infinite distinctions. || 40 ||

[View] - One potency, infinite masks — multiplicity is the play of non-dual freedom.

Uddyota 1.95

भेदानन्त्येन नानावैचित्र्येण प्रसृतम् ॥ १-४१ ॥
एतदेव स्फुटयति

*bhedānentyena nānāvaicitryeṇa prasṛtam || 1-41 ||
etadeva sphuṭayati*

Spread forth with infinite distinctions, with manifold variety. || 1-41 ||

He clarifies this very point:

[Pointing] - Feel the single taste behind every flavor of weapon.

Netra 1.96

महापाशुपतं मह्यं विष्णोस्तच्च सुदर्शनम् ।
ब्रह्मणो ब्रह्मदण्डस्तु सर्वेषां स्वं स्वमायुधम् ॥ ४१ ॥

*mahāpāśupataṁ mahyam viṣṇostacca sudarśanam |
brahmaṇo brahmadaṇḍastu sarveṣām svam svamāyudham || 41 ||*

The great Pāśupata for Me, Sudarśana for Viṣṇu, the Brahma-danḍa for Brahma—everyone's own weapon. || 41 ||

[View] - Pāśupata, Sudarśana, Brahma-danḍa — all are loving names for the same sword of non-dual recognition.

Uddyota 1.97

मह्यमिति मर्दर्थम्, स्पष्टं शिष्टम् ॥ १-४२ ॥
यच्चैतत्

*mahyamiti madarthat, spaṣṭam śiṣṭam || 1-42 ||
yaccaitat*

“For Me”—for My sake; the rest is clear. || 1-42 ||

And this:

Netra 1.98

अनेकाकाररूपेण आयुधं तदनेकधा ।
सुराणां स्वं स्वरूपेण मया वीर्यं समर्पितम् ॥ ४२ ॥

*anekākārarūpeṇa āyudham tadanekadhā |
surāṇām svam svarūpeṇa mayā vīryam samarpitam || 42 ||*

In manifold forms as weapons, manifold thus. The weapons of the gods in their own forms were bestowed by Me as My potency. || 42 ||

[View] - The gods received their weapons the way waves receive their wetness — from the ocean that never gave anything away.

Uddyota 1.99

सर्वेषां देवानामनेकाकाररूपेण स्वरूपेण सह अनेकायुधं यत्
तन्मया स्वं वीर्यं समर्पितं तथा तथा वैचित्र्येणाभासितमिति
यावत् ॥ १-४३ ॥

ननु ५५एकः१ शिवोऽविकारी तच्छक्तिश्चाप्यतो न तौ शक्तौ । बहुधा
स्थातुं, यद्वा चैतन्यविनाकृतौ विकारित्वात् ॥ ५५ इति
भेदवादिभिर्युक्तिरूपक्षिप्ता, तत् कथमेतदुच्यते

*sarveśāṁ devānāmanekākārarūpeṇa svarūpeṇa saha anekāyudham् yat
tanmayā svam̄ vīryam̄ samarpitam̄ tathā tathā vaicitryeṇābhāsitamiti
yāvat || 1-43 ||
nanu "ekah1 śivo'vikārī tacchaktiścāpyato na tau śaktau | bahudhā
sthātum, yadvā caitanyavinākṛtau vikāritvāt ||" iti
bhedavādibhiryuktirupakṣiptā, tat kathametaducyate*

Whatever weapons the gods have in manifold forms together with their own natures — those I bestowed as My own potency, i.e. manifested with such variety. || 1-43 ||

Objection: “Śiva is one, unchanging; His Śakti too is not different from Him. They cannot be manifold; or consciousness without action would be transformed.” —this is suggested by the dualists. How can this be said?

[View] - Manifestation is not creation; it is the ocean delighting in its own waves.

Netra 1.100

योगशक्त्या तु योगेशो तेन व्याप्तमिदं जगत् ।

yogaśaktyā tu yogeśe tena vyāptamidam jagat |

But by the power of yoga, O Lord of yoga, by that this universe is pervaded.

[View] - Yoga's power is the playful pervasion of the one consciousness that never moved yet appears as all motion.

[Pointing] - Relax into the effortless pervasion that is already doing everything.

[Secret] - Who pervades the pervader? Rest there — the universe dissolves into a smile.

Uddyota 1.101

ॐ योगोऽस्य शक्तयः स्वाक्या विस्फूर्जन्ति समन्ततः ॥ ५५
इत्याम्नायोक्तनीत्या योगस्य वामादिशक्तीनां या शक्तिः सामर्थ्यं,
तया जगत् विश्वं तेन व्याप्तं प्रत्यंशमोतं प्रोतं तदैकात्म्येनेति
यावत् । तदुक्तं शिवसूत्रेषु

"yogo'sya śaktayaḥ svākyā visphūrjanti samantataḥ || |"
ityāmnāyoktanītyā yogasya vāmādiśaktinām yā śaktih sāmarthyam,
tayā jagat viśvam tena vyāptam pratyamśamotam protam
tadaikātmyeneti
yāvat | taduktam śivasūtreṣu

"Yoga is His own powers which flash forth in all directions." by the method stated in the āmnāya, the power of yoga, of the powers beginning with the left etc.— by that power the universe is pervaded, i.e. threaded and interwoven in every part with identity with it. As said in the Śiva-sūtras:

[View] - The entire cosmos is nothing but the spontaneous flashing forth of Paramaśiva's own śaktis—there is no “universe” separate from the pulsing of His freedom.

[Inner] - Let the body soften as you sense the same energy that spins galaxies also vibrating in your heartbeat—yoga is this identity recognized, not achieved.

[Pointing] - Feel right now how every perception, every breath, every flicker of thought is already the dancing of those very powers—nothing else is happening.

Netra 1.102

श्वशक्तिप्रचयोऽस्य विश्वम् ३३० (शि. सू. ३-३०)

śvaśaktipracayo'sya viśvam" (śi. sū. 3-30)

“The surge of His Śaktis is the universe.” (Śiva-sūtra 3-30)

[View] - The “surge” (ūrmi) of śaktis is not a metaphor—it is the direct arising of worlds from the ocean of cit-ānanda; the universe is the wave, never apart from the

water.

Uddyota 1.103

इति ॥
किं च

iti ||
kim ca

Moreover:

Netra 1.104

भीतानां सा परा रक्षा त्रस्तानामभयं परम् ॥ ४३ ॥

bhitānām sā parā rakṣā trastānāmabhayaṁ param || 43 ||

It is the supreme protection for the frightened, the highest fearlessness for the terrified. || 43 ||

[Outer] - The mantra-rāja Mrtyuñjaya is declared the ultimate kavaca—armour that cannot be pierced by any terror, inner or outer.

[Pointing] - Rest as the fearless “I” that no planet, no entity, no shadow can ever touch—abide there and watch fear dissolve before it forms.

Uddyota 1.105

शत्रुभिश्चार्दितानां तु मोक्षदं परमं ध्रुवम् ।

भीतानामित्येकोनविंशाधिकारवक्ष्यमाणतत्तच्छायादोषभूतग्रहयक्
षशाकिन्यादिमुद्रितानां परा रक्षा तदधिकारवक्ष्यमाणं
परमुन्मुद्रणम् । त्रस्तानां च परमभयम् । यद्वक्ष्यति

śatrubhiścārditānāṁ tu mokṣadām paramāṁ dhruvam |

*bhītānāmityekonavimśādhikāravakṣyamāṇatattacchāyādoṣabhūtagrahayak
ṣaśākinyādimudritānāṁ parā rakṣā tadadhikāravakṣyamāṇāṁ
paramunmudraṇam | trastānāṁ ca paramabhayam | yadvakṣyati*

And for those afflicted by enemies, the certain supreme liberation.

“For the frightened”—the supreme protection for those sealed by various shadow-defects, planet-spirits, Yakṣas, Śākinīs etc. that will be described in the nineteenth chapter—the supreme unsealing that will be described in that chapter. And the highest fearlessness for the terrified. As He will say:

[Outer] - For those hunted by visible or invisible enemies, this very vidyā is mokṣa itself—immediate, merciless liberation from every bondage.

Netra 1.106

५५त्राणं करोति सर्वेषां तारणं त्रस्तचेतसाम् । ५५ (२२-११)

"trāṇāṁ karoti sarveṣāṁ tāraṇāṁ trastacetasām |" (22-11)

“It protects all, it ferries the terrified.” (22-11)

[Pointing] - Hear the silent resonance after the mantra: that which protects everything is the same that ferries you—there has never been a shore you needed to cross.

Uddyota 1.107

इति । त्रासो हृद्धृनं तीव्रं भयम्, शत्रुभिश्चादितानां च
परमभयम् । यद्वक्ष्यति

*iti | trāso hṛdghaṭṭanam tīvram bhayam, śatrubhiścārditānām ca
paramabhayam | yadvakṣyati*

Terror is intense fear that shakes the heart. And the highest fearlessness for those afflicted by enemies. As He will say concerning the king of mantras dedicated to glorious Mahālakṣmī:

[Inner] - When the heart shakes, let the tremor itself be welcomed into the spacious awareness that never shakes—terror becomes the chariot.

Netra 1.108

शंग्रामकाले ध्यातव्या खण्डपत्रलतास्थिता ।
जयं प्रयच्छतेऽवश्यं रिपुदर्पापहा भवेत् ॥ ५५ (१८-८६)

*śamgrāmakāle dhyātavyā khaṇgapatralatāsthitā |
jayam prayacchate'vaśyaṁ ripudarpāpahā bhavet ||" (18-86)*

"To be meditated upon at the time of battle, seated on sword, petal, creeper—it certainly grants victory, removes the pride of enemies." (18-86)

[Outer] - In the clash of battle, the mantra seated on sword-tip, lotus, and creeper instantly reverses the field—pride of enemies collapses like mist in sunrise.

Uddyota 1.109

इत्येतन्मन्त्रराजं महालक्ष्मीमुद्दिश्य । ध्रुवं निश्चितम्, परमं
मोक्षदमित्येतदस्य मुख्यं स्वरूपम् ॥

उपसंहरति

*ityetanmantrarājam mahālakṣmīmuddiśya | dhruvam niścitam,
paramam
mokṣadamityetadasya mukhyam svarūpam ||*

upasam̄harati

Certainly, the supreme liberation—this is its principal nature.

He concludes:

[View] - Liberation (mokṣa) here is not postponed—it is the intrinsic nature of the
vidyā, always already accomplished.

Netra 1.110

किं वातिविस्तरोक्तेन पौनः पुन्येन सुन्दरि ॥ १-४४ ॥
यद्यत्तीव्रतरं रौद्रं श्रीमदूर्जितमेव वा ।

प्रसादं वरदं श्रेयः प्राकाश्यं तत्तदेव हि ॥ १-४५ ॥
तज्ज्ञेयमप्रमेयं च ज्ञानं मन्त्रमहाबलम् ।
त्रातारं सर्वभूतानां गुप्तं गोप्यं सदा त्वया ॥ १-४६ ॥
तवाद्य कथितं देवि किं भूयः परिपृच्छसि ।

*kim vātivistaroktena paunahpunyena sundari || 1-44 ||
yadyattīvrataram raudram śrīmadūrjitameva vā |*

*prasādam varadaṁ śreyah prākāśyam tattadeva hi || 1-45 ||
tajjñeyamaprameyaṁ ca jñānam mantramahābalam |
trātāram sarvabhūtānām guptam gopyam sadā tvayā || 1-46 ||
tavādya kathitam devi kim bhūyah pariprcchasi |*

Why speak at length with repetition, O beautiful one? || 1-44 ||

Whatever is extremely fierce, or glorious and mighty, grace, bestowal of boons, beatitude, illumination—that very one. || 1-45 ||

That is to be known, immeasurable, the knowledge that is the great strength of mantras, protector of all beings—always to be concealed by you. || 1-46 ||

Today it has been told to you, O Goddess—what more do you ask?

[Context] - The sixteenth chapter practices are already sealed here—every future sādhanā is only the unfolding of this all-pervasiveness.

[View] - All six adhvans—varṇa, mantra, pada, kalā, tattva, bhuvana—are saturated by this single mass of illuminating bliss; nothing falls outside.

[Pointing] - Why speak more? Feel the one taste behind fierce and gentle, terror and grace—everything is That, asking nothing of you but recognition.

[Secret] - Who is the “you” that is asked to conceal it?

Uddyota 1.11

तीव्रतरं झटित्यशक्यमपि घटयेत्, रौद्रं संहर्तृ, श्रीमद्
 महाविभूति, ऊर्जितमसामान्यबलम्, प्रसादमतिनिर्मलम्, वरदं
 यथाभीष्टप्रदम्, श्रेयः प्रशान्ताशेषक्लेशस्वात्मविश्रान्तिसारम्,
 प्रकाश एव प्रकाश्यं सूर्यसोमवह्न्यादिज्योतीरूपम् । यद्यदिति
 षडध्वमध्ये यत्किञ्चिदस्ति तत्सर्वं, तदेवेति
 प्रोक्तप्रकाशानन्दधनस्वरूपमित्यनेन सर्वोत्कर्षाशेषविश्वमयत्वं
 भगवतो नेत्रनाथस्योक्तम् । हीति यत एवं तस्मात् किं वातिविस्तरोक्तेनेति
 सङ्गतिः । अनेन च वैश्वात्म्यप्रकाशनेन
 षोडशाधिकारदर्शयिष्यमाणसर्वाचारसतत्त्वमुपक्षिप्तम् । तदेव च
 तत्त्वं विश्वोत्तमत्वाज्ञातव्यं सार्वात्म्याच्च ज्ञातुं शक्यमहं च
 । अथ चाप्रमेयं ज्ञानमनवच्छिन्नसंविद्रूपं न तु कस्यापि
 प्रमाणस्य गोचरः । तदुक्तं त्रिकहृदये

*tīvrataram jhaṭityaśakyamapi ghaṭayet, raudram saṃhartṛ, śrīmad
 mahāvibhūti, ūrjitamasāmānyabalam, prasādamatinirmalam, varadaṃ^m
 yathābhīṣṭapradam, śreyah̄ praśāntāšeṣakleśasvātmaśrāntisāram,
 prakāśa eva prakāśyaṁ sūryasomavahnyādijyotirūpam | yadyaditi
 ṣadadhvamadhye yatkīmcidasti tatsarvaṁ, tadeveti
 proktaprakāśānandaghanaśvarūpamityanena
 sarvotkarṣāšeṣaviśvamayatvaṁ
 bhagavato netranāthasyoktam | hīti yata evaṁ tasmāt kiṁ
 vātivistarokteneti
 saṅgatiḥ | anena ca vaiśvātmyaprakāśanena
 ṣoḍāśādhikāradarśayiṣyamāṇasarvācārasatattvamupakṣiptam | tadeva
 ca
 tattvaṁ viśvottamatvājjñātavyaṁ sārvātmyācca jñātum śākyamarhaṁ
 ca
 | atha cāprameyam jñānamanavacchinnasaṁvidrūpam na tu kasyāpi
 pramāṇasya gocarah | taduktam trikahṛdaye*

Extremely fierce—accomplishes even the impossible instantly; fierce—the destroyer; glorious—great glory; mighty—extraordinary strength; grace—extremely pure; bestowing boons—granting whatever is desired; beatitude—the essence of resting in one's own Self with all afflictions calmed; illumination itself—the form of light as sun, moon, fire etc. Whatever exists in the six paths—that very one— by this, whose nature is the previously described mass of illuminating bliss, the all-excelling, all-pervading nature of the Lord of the Eye is declared. “Hi” because thus, therefore the

connection is “why speak at length?” By this manifestation of all-pervasiveness the reality of all practices that will be shown in the sixteenth chapter is implied. And that reality, because supreme over the universe, is to be known; and because all-pervading, capable of being known; and worthy. Yet immeasurable knowledge, the form of unbounded consciousness, not the object of any means of knowledge. As said in the Trika-hṛdaya:

[Word] - “Atīśānta” (extremely pure) and “varada” (boon-bestowing) reveal the paradox: the fiercest destroyer is simultaneously the softest grace—non-dual reality wears every mask.

[Inner] - Let the inner sun-moon-fire arise spontaneously in the heart—do not imagine them, notice they are already shining.

[Pointing] - Rest in the Self where all afflictions have already dissolved—beatitude is not a future reward, it is the present texture of awareness.

Netra 1.112

श्वपदा स्वशिरश्चायां यद्वल्लङ्घितुमीहते ।
पादोद्देशो शिरो न स्यात्तथेयं बैन्दवी कला ॥ ५५

*śvapadā svaśiraśchāyām yadvallaṅghitumīhate |
pādoddeśe śiro na syāttatheyām baindavī kalā || "*

"Just as a dog's footprint attempts to leap over its own head's shadow—the head cannot be where the feet are; so is this bindu digit."

[View] - The bindu can never be measured by any footprint of mind—awareness is not an object for itself.

Uddyota 1.113

इति । प्रत्यभिज्ञायामपि

iti | pratyabhijñāyāmapi

And in the Pratyabhijñā:

Netra 1.114

ॐ विश्ववैचित्र्यचित्रस्य १५ (२-३-१५)

"viśvavaicitryacitrasya | " (2-3-15)

"Of Him who is wondrous with the wonder of the universe..." (2-3-15)

[View] - The universe is not an addition to Him—He is wonder-struck by His own wonder; the cosmos is Śiva's ecstatic self-surprise.

Uddyota 1.115

इति । मन्त्राणां कोटिसंख्याकानां महद्वलं परमं वीर्यम् । एतच्च
चतुर्दशैकविंशत्त्वाविंशत्त्वाधिकारेषु भविष्यदुपक्षिप्तम् । एतच्च
सर्वभूतानां त्राणेन नानानुग्रहपञ्चेन तारं दीप्तम्, त्राणं
त्रा तया तारं यत एवं तेनैतद् गुप्तं परं रहस्यम् । अतश्च गोप्यं
रक्षणीयं शक्तिपातवतामेव प्रकाशयं त्वया नान्येषाम् । ते
चैतद्योग्याया अतितीव्रशक्तिपातेन परतत्त्वजिज्ञासावसरे कथितम् ।
ॐ भूयः परिपृच्छ सि०० इति भाविप्रमेयावकाशदानाय
पाटलिकसङ्गत्यर्थमिति शिवम् ॥

*iti | mantrāṇāṁ koṭisaṁkhyākānāṁ mahadbalāṁ paramāṁ vīryam |
 etacca
 caturdaśaikavimśadvīmśādhikāreṣu bhaviṣyadupakṣiptam | etacca
 sarvabhūtānāṁ trāṇena nānānugrahaprapāñcena tāram dīptam,
 trāṇāṁ
 trā tayā tāram yata evāṁ tenaitad guptāṁ param rahasyam | ataśca
 gopyām
 rakṣanīyām śaktipātavatāmeva prakāśyām tvayā nānyeśām | te
 caitadyogyāyā atītvraśaktipātena paratattvajijñāsāvasare kathitam |
 "kim bhūyah pariprcchasi" iti bhāviprameyāvakāśadānāya
 pāṭalikasaṅgatyarthamiti śivam ||*

The great strength of millions of mantras, the supreme potency. This too will be implied in the fourteenth, twenty-first, and twenty-second chapters. And this, by protecting all beings with manifold grace, is the ferry— “tra” protects, therefore “tāra” (ferry, shining). Therefore this is the supreme secret, to be concealed. Therefore to be protected, to be revealed only to those who have received the descent of Śakti. And it has been told to you who are fit, at the time of intense desire to know the supreme reality through extremely intense descent of Śakti. “What more do you ask?”—to give scope for future topics, for the connection with the next section. Thus auspicious.

[Word] - “Mahābala” – the great strength that empowers millions of mantras is not quantity but the single unrestricted svātantrya-śakti.

[Outer] - Chapters 14, 21, and 22 will only elaborate what is already fully present here —every protection, every ferrying, every shining.

[Secret] - Who is protected when the protector and the protected are one light?

Netra 1.116

अशेषविश्ववैश्वात्म्यसामरस्येन सुन्दरम् ।
 चिदानन्दघनं श्रीमन्नेत्रमैशमुपास्महे ॥

*aśeṣaviśvavaiśvātmyasāmarasyena sundaram |
 cidānandaghānaṁ śrīmannetramaiśamupāsmahē ||*

Possessing perfect harmony with the all-pervasiveness of the entire universe, beautiful, the glorious mass of consciousness and bliss—we worship the auspicious Eye.

[Outer] - The closing maṅgala stanza—worship is offered to the auspicious Third Eye that is perfect identity with the universe.

[Pointing] - Bow as the universe bowing to itself—feel the delicious shiver of that total harmony right now in the body.

Uddyota 1.117

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
प्रथमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
prathamo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the first chapter: **Exposition of the Unity of the Real Nature**

[Context] - The Netrodyota illumination of the first chapter completes—Kṣemarāja has handed the supreme secret to the lineage; the text now folds back into silence.

[Pointing] - The chapter ends, yet the Eye remains open—rest as That which never began and never concludes.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 2

द्वितीयोऽधिकारः अमृतेश्वरमन्त्रोपदेशः

Dvitiyo'dhikāraḥ - Amṛteśvaramantropondeśaḥ
Second Chapter - Mystic Statement of the Amriteshvara Mantra

Introduction to Chapter 2

Delving into the heart of the Netra Tantra's liberative arsenal, this chapter unveils the foundational revelation of the Amṛteśvara mantra—Om Jum Saḥ—positioning it as the ontological cornerstone and ritual linchpin within the text's comprehensive soteriological framework. Transitioning from the metaphysical inquiries of the prior chapter, the narrative resumes with Pārvatī petitioning Śiva for efficacious remedies amid the afflictions of the Kali Yuga, particularly emphasizing protections against possession, madness, fear, and demonic influences that plague humanity. Śiva, in his boundless compassion, discloses the mantra not as a mere symbolic construct but as the direct sonic embodiment of divine consciousness, akin to the supreme "Eye" (netra) among sensory faculties, mirroring the primacy of visual perception in apprehending reality. This mantra, often identified with the Mṛtyuñjaya invocation, is extolled as the conqueror of death, a vibrational force that harnesses ambrosial nectar (amṛta) to dispel mortality and restore equilibrium.

The chapter meticulously delineates the mantra's extraction from the primordial Mātrkā alphabet, the sonic matrix of creation comprising fifty phonemes that underpin all manifestation. Its tripartite structure—Om (the pranava seed), Jum (the vitalizing spark), and Saḥ (the affirming dissolution)—aligns seamlessly with the three components of the sacred syllable A-U-M, symbolizing creation, preservation, and reabsorption. This architecture is further correlated with the eight-petaled lotus mandala, which serves as the ritual ground, representing the unfolding of consciousness from the central bindu (point of non-duality) into multifaceted cosmic expression. Crucially, Śiva underscores that the mantra's potency stems not from rote mechanical recitation but from the practitioner's profound recognition of its intrinsic identity with their own awakened awareness, transforming it into a vehicle for non-dual realization.

Expanding on practical deployments, the text illustrates the mantra's versatility as both a therapeutic remedy for worldly torments—such as exorcising possessions by grahas (seizers), alleviating mental disturbances, and neutralizing fears induced by bhūtas (spirits)—and a transcendent tool for surmounting dualistic perception, leading to immortality. In the context of demonology, which permeates the Tantra, the mantra acts as a counterforce to the "shadow-cracks" (chāyā-cchidra) exploited by demonic entities, empowering the adept to seal vulnerabilities through vibrational purification. Śiva elaborates on its integration with subtle yogic practices, where recitation synchronizes with breath (prāṇa), channeling vital energy to fortify the subtle body against intrusions. The chapter also touches on foundational myths, such as Śiva's creation of mātṛs (mothers), bhūtas, and grahas to combat daityas (demons), only to counter their overreach with mantras and vidyās, emphasizing the mantra's role in restoring cosmic order.

Technical expositions include the mantra's functional interplay with the three levels of yoga outlined in the Tantra—gross (sthūla) for physical healing and averting untimely death, subtle (sūkṣma) for mental purification, and supreme (para) for ultimate transcendence—each amplified by the mantra's nectarous essence. By framing the Amṛteśvara as the "eye among mantras," the text establishes its supremacy in visual meditations, where the practitioner visualizes it as a luminous orb within the heart, radiating protective light. This revelation not only provides the technical scaffolding for all subsequent ritual applications but also bridges the Tantra's dual layers: the earlier demonological stratum of practical countermeasures and the later non-dualist overlay of Śaiva philosophy, influenced by Trika traditions. Ultimately, the chapter empowers the seeker to harness this sonic weapon as a means of self-deification, conquering the illusions of separation and mortality that define samsāra.

Uddyota 2.1

द्वितीयोऽधिकारः
SS नेत्रोद्योतः SS

*dvitīyo'dhikārah
"netrodyotah"*

Second Chapter Neṭrodyotah: The Illumination of the Eye

[Outer] - Chapter gate opens: the rising of the third Eye that sees through all worlds.

Netra 2.2

अष्टमूर्ति विश्वमूर्ति यदमूर्ति प्रगीयते ।
मन्त्रमूर्ति नुमो नेत्रं तच्चिन्मूर्ति महेशितुः ॥

*aṣṭamūrti viśvamūrti yadamūrti pragīyate |
mantramūrti numo netram taccinmūrti maheśituh ||*

He who is sung in the hymns as the Eight-Formed (Aṣṭamūrti),
the All-Formed (Viśvamūrti), and yet the Formless (Amūrti)—
to that Eye which is the very embodiment of Mantra,
we bow; for it is the consciousness-body of the Great Lord.

[View] - Here the ultimate deity is revealed as triune: possessing form, all-pervading form, and utterly beyond form — yet never separate from the pulsing I-consciousness.

[Outer] - Prostration to Amṛteśvara — the formless that holds all forms, the mantra-embodied consciousness of Maheśvara Himself.

[Pointing] - Feel this bow as the spontaneous collapse of subject and object into one tasting.

Uddyota 2.3

अस्ति भूयः परिपृच्छ सिद्धं
अवगततत्त्वानुवादपुरः सरं जगदनुजिघृक्षया
मन्त्रस्वरूपमवतितारयिषुः श्रीदेव्युवाच

"kim bhūyah pariprcchasi" ityuktyā dattāvakāśā
avagatatavvānuvādapuraḥsaram jagadanujighṛkṣayā
mantrasvarūpamavatitārayiṣuḥ śrīdevyuvāca

When the Lord had said, "What more do you wish to ask?" and thus granted her leave, the blessed Goddess—who had already realised the truth, who repeated it as a prelude, and who, out of compassion, desired to protect the world—wishing to reveal the true nature of the Mantra, spoke:

[Context] - The divine dialogue resumes; Devī, already awakened, plays the role of compassionate questioner to draw out the hidden teaching for suffering beings.

[Inner] - Her words arise from the silence after full realisation — listen from that same silence.

Netra 2.4

यदेवं परमं शान्तमप्रमेयगुणालयम् ।
सर्वानुग्राहकं वीर्यं तव देव मुखाच्छ्रुतम् ॥ १ ॥
भगवन् देवदेवेशं लोकानुग्रहकारकं ।
त्रियोनिजमिदं सर्वं तिर्यञ्चानुषदेवगम् ॥ २-१ ॥
आधिव्याधिभयोद्विग्नं विषभूतभयादितम् ।
अपमृत्युशताकीर्णं ज्वरकासक्षयान्वितम् ॥ २-२ ॥
भूर्भुवर्मानुषे लोके विप्रादिप्राणिनस्तथा ।
दुःखदोषशताकीर्णः कुतस्तेषां सुखं विभो ॥ २-३ ॥

*yadyevam paramam śāntamaprameyaguṇālayam |
 sarvānugrāhakam vīryam tava deva mukhācchrutam || 1 ||
 bhagavan devadeveśa lokānugrahakāraka |
 triyonijamidam sarvam tiryāṁmānuṣadevagam || 2-1 ||
 ādhivyādhhibhayodvignam viṣabhūtabhayārditam |
 apamṛtyuśatākīrṇam jvarakāsakṣayānvitam || 2-2 ||
 bhūrbhuvarmānuṣe loke vīprādiprāṇinastathā |
 duḥkhadoṣaśatākīrṇāḥ kutasteṣāṁ sukhām vibho || 2-3 ||*

Thus have I heard from Thy mouth, O God, that the supreme Reality is utterly peaceful, the abode of immeasurable qualities, and the heroic power that bestows grace upon all. (1)

O Blessed One, Lord of lords, cause of grace to the worlds! All this universe—born of the three wombs, comprising beasts, men, and gods—(2-1) is tormented by mental and physical ailments, afflicted by the fear of poisonous beings, beset by hundreds of untimely deaths, accompanied by fever, cough, and consumption. (2-2)

In the worlds of Bhūḥ, Bhuvah, and the human realm, beings from Brāhmaṇas downwards are filled with hundreds of sorrows and defects. Whence, O All-pervading Lord, can happiness come to them? (2-3)

[View] - Even misery is nothing but the free play of the same gracious power (anugraha-Śakti).

[Outer] - Devī restates the heard truth of the supreme peace, then paints the complete panorama of samsāric torment to justify the request for the ultimate protector.

Uddyota 2.5

युगानुरूपमानेन तेषामायुः स्वमानतः ।

yugānurūpamānena teṣāmāyuh svamānataḥ |

Their lifespan is measured according to the yuga.

Netra 2.6

जिधांसन्ति बलोपेतास्त्वत्तेजोबलबृंहिताः ॥ २-४ ॥
अनेकशतशो भेदैर्व्याधिभिश्च सुपीडिताः ।
तेषामनुग्रहार्थाय कृपया प्राणिनां हितम् ॥ २-५ ॥
वदोपायं जगन्नाथ मुच्यन्ते येन सर्वतः ।

*jighāṁsanti balopetāstvattejobalabṛṁhitāḥ || 2-4 ||
anekaśataśo bhedairvyādhhibhiśca supīḍitāḥ |
teṣāmanugrahārthāya kṛpayā prāṇināṁ hitam || 2-5 ||
vadopāyam jagannātha mucyante yena sarvataḥ |*

Strengthened by the might of Thy own splendour and power, they (the hostile beings) seek to slay them. (2-4)

Tormented by diseases of countless kinds, out of compassion, for the welfare of living beings, O Lord of the universe, teach the means whereby they may be wholly liberated. (2-5)

[View] - The very energy that creates also terrifies, proving everything is the throb of one autonomy.

[Outer] - Hostile forces empowered by Śiva's own splendour attack beings — no external enemy exists.

Uddyota 2.7

आमन्त्रणानि प्राग्वत् । पूर्वाधिकारे यत्परमं वीर्यं निर्णीतं
 शान्तत्वादिविशिष्टं तव मुखाच्छ्रुतं यद्येवमुक्तदशा
 सर्वानुग्राहकम्, तत् भगवन् विश्वानुग्राहक व्याध्याद्याकीर्णो
 यश्चतुर्दशविधो भूतसर्गः, ये च भूर्भुवर्मानुषे लोके विप्राद्यास्ते
 निःसंख्यैर्दुःखैः रागद्वेषादिदोषैश्चाकीर्णास्तेषां च
 युगानुसारपरिमितमप्यायुः, त्वदीयतेजोबलाभ्यां स्फीताः, अर्थात्
 शाकिनीभूतयक्षग्रहाद्या व्याधिभिः सह हन्तुमिच्छन्ति, ततस्तेषां
 सर्वैषां प्राणिनां कृपयानुग्रहं कर्तुं हितमपायमादिश, येनैते
 सुष्ठु पीडिताः सर्वे मुच्यन्ते निवृत्तसर्वोपद्रवा अपवृज्यन्ते ॥ २-६ ॥
 ततश्च

*āmantraṇāni prāgvat | pūrvādhikāre yatparamam vīryam nirṇītam
 śāntatvādiviśiṣṭam tava mukhācchrutam yadyevamuktadṛśā
 sarvānugrāhakam, tat bhagavan viśvānugrāhaka vyādhyādyākīrṇo
 yaścaturdaśavidho bhūtasargah, ye ca bhūrbhuvarmānuṣe loke
 viprādyāste
 niḥsamkhyairduḥkhaiḥ rāgadveṣādidoṣaiścākīrṇāstēṣāṁ ca
 yugānusāraparimitamapya yuḥ, tvadīyatejobalābhyaṁ sphitāḥ, arthāt
 śākinībhūtayakṣagrahādyā vyādhibhiḥ saha hantumicchanti,
 tatastēṣāṁ
 sarveṣāṁ prāṇināṁ kṛpayānugrahām kartum hitamupāyamādiśa,
 yenaite
 suṣṭhu pīḍitāḥ sarve mucyante nivṛttasarvopadravā apavṛjyante || 2-6
 ||
 tataśca*

(The invocations etc. are as before.) In the previous chapter Thou hast declared the supreme Power that is distinguished by perfect peace and other qualities, and which Thou hast proclaimed from Thy own mouth as the bestower of grace upon all. If that be so, O Blessed One who bestowest grace upon the universe, the fourteen-fold creation of beings which is overrun by diseases and the like, and the beings from Brāhmaṇas downwards in the worlds of Bhūḥ, Bhuvah, and men—who are filled with innumerable sorrows and with defects such as attachment and hatred, whose lifespan is limited according to the yuga, who are swollen with the strength of Thy own splendour and power, i.e. who, together with diseases, are desired to be slain by Śākinīs, Bhūtas, Yakṣas, Grahas, and the like—out of compassion teach the beneficent means for the grace of all these beings, whereby all these who are sorely afflicted may be liberated on every side and all their calamities cease. (2-6)

Thereupon:

[Outer] - Expanded plea summarising the previous chapter and pressing for the liberating means.

[Inner] - Compassion itself becomes the inner fire that melts the questioner into the answer.

Netra 2.8

येन येन प्रकारेण ज्ञानयोगेन मन्त्रतः ॥ ६ ॥
यद्यत् पश्यसि देवेश तदुपायं वद स्व मे ।

*yena yena prakāreṇa jñānayogena mantrataḥ || 6 ||
yadyat paśyasi deveśa tadupāyam vada sva me |*

By whatever path, through knowledge-yoga or through mantra— (6)

Whatever Thou seest, O Lord of gods, declare that means unto me.

[Outer] - Devī openly accepts every valid path — jñāna, yoga, kriyā — showing the Netra transcends sectarian gates.

Uddyota 2.9

हे देवेश स्व आत्मन ज्ञानयोगमन्त्रानाश्रित्य येन येन स्थूलेन
सूक्ष्मेण परेण वोपायैन तत्प्रश्नितं श्रेयो यत् पश्यसि तस्योपायं
वद ॥

*he deveśa sva ātman jñānayogamantrānāśritya yena yena sthūlena
sūkṣmeṇa pareṇa vopāyena tatpraśnitaṁ śreyo yat paśyasi tasyopāyam
vada ||*

O Lord of gods, my own Self! Relying upon knowledge, yoga, and mantra, by whatever gross, subtle, or supreme means Thou seest that highest good which I have asked about— declare Thou that means.

[Pointing] - Rest as the Self that already knows which path is “gross, subtle, or supreme” in this very instant.

[Secret] - Who is the “I” that relies on knowledge, yoga, and mantra?

Netra 2.10

अत्र तन्त्रावतारकः सङ्गतिं करोति

एवं देव्या वचः श्रुत्वा प्रहस्योवाच शङ्करः ॥ २-७ ॥

atra tantrāvatārakaḥ saṅgatim karoti

evam devyā vacaḥ śrutvā prahasyovāca śaṅkaraḥ || 2-7 ||

Here the introducer of the Tantra establishes the connection:

[Context] - Transition marker: the tantra’s revealer now links the dialogue to the coming revelation.

Uddyota 2.11

प्रहस्येति योगयुक्त्या कथयिष्यामि, इत्यादिष्टत्वात्
परस्फुरत्तासमावेशाद्विहस्य, अथ च प्राङ्गरूपितनीत्या
नादामर्शावेशाददृहासं कृत्वा, किं तद् यदेतस्य
भगवतोऽसाध्यमिति स्मितं विधाय ॥ २-८ ॥
श्रीभगवानुवाच

*prahasyeti yogayuktyā kathayiṣyāmi, ityādiṣṭatvāt
parasphurattāsamāveśādvihasya, atha ca prāñnarūpitanītyā
nādāmarśāveśādaṭṭahāsaṁ kṛtvā, kim tad yadetasya
bhagavato'sādhyamiti smitaṁ vidhāya || 2-8 ||
śrībhagavānuvāca*

Hearing thus the words of the Goddess, Śaṅkara smiled and spoke: (2-7)

[Outer] - Śiva smiles — the smile of one who is about to unveil what was never hidden from Himself.

Netra 2.12

अतिकारुण्यमाविष्टा देवि त्वं पृच्छसीह माम् ।
न केनचिदहं पृष्ठो नारव्यातं कस्यचिन्मया ॥ ८ ॥

*atikāruṇyamāviṣṭā devi tvam pr̄cchasīha mām |
na kenacidaham pr̄ṣṭo nākhyātam kasyacinmayā || 8 ||*

He smiled—meaning: “I shall now teach with the power of yoga”; because he was commanded to do so, he laughed with the rapture of the flashing forth of the Supreme Self; or again, in the manner previously described, having entered the absorption of the contemplation of Nāda, he gave a great laugh, thinking: “What is there that is impossible for this Blessed Lord?” and thus he smiled. (2-8)

The Blessed Lord said:

[Inner] - The smile is the effortless overflow of nāda-samādhi; feel the body shiver as that same rapture flashes now.

[Pointing] - Sink into the laughter that has no object — the Supreme Self delighting in its own unveiling.

Uddyota 2.13

यदिहातिकृपया त्वयाहं पृष्ठस्तथा न केनचिदहं पृष्ठः, अतश्च
डापृष्ठः कस्यचिद् ब्रूयात् ॥ इति नीत्या मयापि न कस्यचिदारव्यातम् ॥ ९
॥
अतश्च

*yadihātikṛpayā tvayāham prṣṭastathā na kenacidaham prṣṭah, ataśca
nāprṣṭah kasyacid brūyāt" iti nītyā mayāpi na kasyacidākhyātam || 9
||
ataśca*

O Goddess, possessed by exceeding compassion, Thou askest me here. Never have I been asked by anyone, nor have I ever revealed this to anyone. (8)

[View] - The teaching was never concealed anywhere but in the obviousness of pure awareness.

[Secret] - Who has never been asked, and who has never revealed?

Netra 2.14

सत्सु मन्त्रेषु सर्वेषु नेत्रभूतं प्रकीर्तितम् ।
ममाशये न केनापि लक्षितं तु सुदुर्लभम् ॥ २-९ ॥
तवाद्य कथयिष्यामि त्रिप्रकारं परं ध्रुवम् ।
मन्त्रयोगज्ञानगम्यं मोक्षदं सिद्धिदं वरम् ॥ २-१० ॥

*satsu mantreṣu sarveṣu netrabhūtam prakīrtitam |
mamāśaye na kenāpi lakṣitaṁ tu sudurlabham || 2-9 ||
tavādyā kathayiṣyāmi triprakāram param dhruvam |
mantryogajñānagamyam mokṣadaṁ siddhidam varam || 2-10 ||*

Because Thou hast asked me out of exceeding compassion, and because I have never been asked by anyone, therefore, following the rule "One who has not been asked should not teach anyone," I too have never revealed it to anyone. (9)

Therefore:

[Context] - Śiva honours the ancient rule: the highest is given only to the one who truly asks from overflowing compassion.

Uddyota 2.15

यत्त्वया नेत्रस्वरूपं पृष्ठं सत्सु प्रधानतया विद्यमानेषु
सार्धत्रिकोटिरूपेषु मन्त्रेषु मध्ये विषयेषु च नेत्रभूतम् यथा
नेत्रमितरेन्द्रियमध्ये प्रधानभूतम्, सत्सु विद्यमानेषु भावेषु
प्रकाशकं च प्रकीर्तिं तथैवैतत् । यद्वक्ष्यति

*yattvayā netrasvarūpaṁ prṣṭam satsu pradhānatayā vidyamāneṣu
sārdhatrikotirūpeṣu mantrēṣu madhye viṣayeṣu ca netrabhūtam yathā
netramitarendriyamadhye pradhānabhūtam, satsu vidyamāneṣu
bhāveṣu
prakāśakam ca prakīrtitam tathaivaitat | yadvakṣyati*

Among all the true mantras that exist, this is celebrated as the Eye. Yet it lies in my heart, perceived by no one— exceedingly difficult to obtain. (2-9)

Today I shall declare it to Thee— threefold, supreme, unchanging, attainable through mantra, yoga, and knowledge, bestowing liberation and siddhis, the highest boon.
(2-10)

[View] - Among countless mantras, this alone is the living pupil of consciousness itself.

[Outer] - Announcement of the two Netra-bijas and the full Mrtyuñjaya mantra as “the Eye” that dwells secretly in the heart of the Lord.

[Pointing] - Let the gaze turn inward — the Eye is already looking.

Netra 2.16

शर्वसाधारणो देवः सर्वसिद्धिफलप्रदः ।
सर्वेषामेव मन्त्राणां जीवभूतो यतः स्मृतः ॥५५ (१३-४४)

*śarvasādhāraṇo devaḥ sarvasiddhiphalapradah |
sarveṣāmeva mantrāṇām jīvabhūto yataḥ smṛtaḥ || " (13-44)*

Thou hast asked about the nature of the Netra. Among the more than thirty-five million true mantras that exist principally, and among all objects of knowledge, this is

celebrated as the Eye, just as The Eye is principal among the other senses and illumines all existing things. As it will be said later:

[Word] - "Netra" = the guiding eye, the chief, the awakener; the sense-organ that illumines every other sense.

[View] - Just as the eye is sovereign among senses, this mantra is sovereign among mantras because it is the self-luminous gaze of Paramaśiva.

Uddyota 2.17

इति । तच्च सर्वशास्त्रोपदेशावसरे ममाशयस्थं केनापि न ज्ञातं
सर्वसर्वात्मनः पराद्वयस्य सर्वशास्त्रेषु गृहोत्त्यासूत्रितस्य
भेदाधिवासितैर्दुरवधारत्वात् सुषु दुलभम् ।
एतन्मन्त्रयोगज्ञानगम्यत्वात् स्थूलसूक्ष्मपरोपायप्राप्यं त्रिप्रकारं
ध्रुवं नित्यं भोगमोक्षफलं तव योग्याया ध्रुवं निश्चितमद्य
कथयिष्यामि, इति सोपायसप्रयोजनवस्तुतत्त्वप्रतिपादनं पुनरपि
विशेषतः प्रतिजानीते, अत्यन्तोपादेयत्वादस्यार्थस्य ॥ २-११ ॥
तत्र

*iti | tacca sarvaśāstropadeśāvasare mamāśayastham kenāpi na jñātam
sarvasarvātmanah parādvayasya sarvaśāstreṣu gūdhoktyāsūtritasya
bhedādhivāsitairduravadvāratvāt suṣṭhu durlabham |
etanmantrayogajñānagamyatvāt sthūlasūkṣmaparopāyaprāpyam
triprakāram
dhruvam nityam bhogamokṣaphalam tava yogyāyā dhruvam
niścitamadya
kathayiṣyāmi, iti sopāyasaprayojanavastutattvapratipādanam punarapi
višeṣataḥ pratijānīte, atyantopādeyatvādasyārthasya || 2-11 ||
tatram*

"The God who is common to all Śiva's forms bestows the fruit of all siddhis; he is remembered as the very life of all mantras." (13.44)

[Outer] - Forward reference to the deity common to all forms of Śiva — Amṛteśvara, life-breath of every mantra.

Netra 2.18

आदौ मन्त्रमयं वक्ष्ये सिद्धित्रयसमन्वितम् ।
साङ्गं स्वमुद्रया युक्तं सर्वत्राणकरं परम् ॥ ११ ॥

*ādau mantramayam vakṣye siddhitrayasamanvitam |
sāṅgam svamudrayā yuktam sarvatrāṇakaram param || 11 ||*

This, remaining in my heart at the time of teaching all scriptures, has never been known by anyone. For the non-dual Supreme whose nature is all-in-all, who is expressed cryptically and in aphorisms in all scriptures, is extremely difficult to comprehend for those steeped in differences. Because it is attainable only through mantra, yoga, and knowledge— by gross, subtle, and supreme means— it is threefold, eternal, bestowing enjoyment and liberation. Today, to Thee who art worthy, I shall assuredly declare it. Thus, with means and purpose, he again specially promises to expound the true nature of the reality— because this teaching is of the utmost value. (2-11)

Therein:

[Context] - This teaching remained sealed even while all other scriptures were given; only perfect non-dual identity is too subtle for those lost in difference.

[View] - The ultimate is never spoken directly in any text — it is only pointed to by cryptic flashes.

Uddyota 2.19

यदुपक्रान्तं परं रूपं तद् बोधस्य विमर्शसारत्वान्मन्त्रः
प्रकृतं रूपं यस्य ताटक्,
भाविभौमान्तरिक्षदिव्यत्वभिन्नसिद्धित्रययुक्,
हृदयाद्यज्ञषङ्कसहितम्, भाविपद्मामृतमुद्रया युक्तम्,
सर्वत्राणकृद् विश्वानुग्रहकृत्, वक्ष्यामि, इति मन्त्रविषयैषा
एतदधिकारप्रतिज्ञा ॥ २-१२ ॥
किं च

*yadupakrāntam param rūpam tad bodhasya vimarśasāratvānmantrah
 prakṛtam rūpam yasya tādṛk,
 bhāvibhaumāntarikṣadivyatvabhinnasiddhitrayayuk,
 hrdayādyāṅgaśatkaśahitam, bhāvipadmāmṛtamudrayā yuktam,
 sarvatrāṇakṛd viśvānugrahakṛt, vakṣyāmi, iti mantraviṣaya-iṣā
 etadadhikārapratijñā || 2-12 ||
 kim ca*

First I shall declare the mantra-body endowed with the triad of siddhis— together with the six limbs beginning with the heart, united with the future Padmāmṛta-mudrā, supreme, the cause of universal protection and grace. (11)

[View] - The mantra is not letters but the living body of awareness endowed with the three supreme siddhis.

[Outer] - Promise to first reveal the mantra-body with its six aṅgas and the future Padmāmṛta-mudrā.

Netra 2.20

भूतयक्षग्रहोन्मादशाकिनीयोगिनीगणैः ।
 भगिनीरुद्रमात्रादिडावीडामरिकादिभिः ॥ १२ ॥
 रूपिकाभिरपस्मारैः पिशाचैश्चाप्यनेकशः ।
 ब्रह्मरक्षोग्रहाद्यैश्च कोटिशो यदि मुद्रिताः ॥ २-१३ ॥

*bhūtayakṣagrahōnmađaśākinīyoginīgaṇaiḥ |
 bhaginīrudramātrādiḍāvīḍāmarikādibhiḥ || 12 ||
 rūpikābhirapasmāraiḥ piśācaiścāpyanekaśaḥ |
 brahmaṛakṣograhādyaiśca koṭiśo yadi mudritāḥ || 2-13 ||*

That supreme form which has been undertaken— whose very essence is the mantra, because it is the pure I-consciousness of awareness— endowed with the threefold siddhi distinct from earthly, atmospheric, and heavenly ones, together with the six limbs beginning with the heart, united with the Padmāmṛta-mudrā that is yet to come, which accomplishes universal protection and grace— this I shall declare. Thus is the promise of this chapter concerning the mantra. (2-12)

Moreover:

[Word] - “Mantra-body” = the pure aham-vimarśa, the I-consciousness that is the deity’s very substance.

[Pointing] - Touch the chest — this throb is the mantra-body already vibrating.

Uddyota 2.21

अपमृत्युभिराक्रान्ताः कालपाशैर्जिघांसिताः ।

apamṛtyubhirākrāntāḥ kālapāśairjighāṁsitāḥ |

By Bhūtas, Yakṣas, Grahas, madness, hosts of Śākinīs and Yognīs, by the Bhaginīs, Rudramāṭrs, Ḏāviḍās, Ḏāmarikās, and others, (12) by the Rūpikās, by epilepsy, by Piśācas in countless numbers, by Brahmarakṣas, fierce Grahas, and others— even if sealed by crores of them, (2-13)

[Outer] - Catalogue of terrifying possessors and diseases that the Netra will instantly pacify by mere remembrance.

Netra 2.22

राजानो राजतनया राजपत्यो ह्यनेकशः ॥ २-१४ ॥
विप्रादिप्राणिनः सर्वे सर्वदोषभयार्दिताः ।
येन वै स्मृतिमात्रेण मुच्यन्ते तद् ब्रवीमि ते ॥ २-१५ ॥

*rājāno rājatanayā rājapatnyo hyanekaśah || 2-14 ||
viprādiprāṇinah sarve sarvadoṣabhyārditāḥ |
yena vai smṛtimātrenā mucyante tad bravīmi te || 2-15 ||*

overwhelmed by untimely deaths,
sought to be slain by the nooses of Time—

[Outer] - Even the nooses of Kāla are cut by this remembrance.

Uddyota 2.23

भूतादिभिर्यदि मुद्रिताः समापन्नापमृत्यवश्च
कालपाशैर्हन्तुमैष्टाः प्राप्तमृत्यवो राजाद्याः प्रजापालकाः,
तत्पाल्या विप्राद्याः, सर्वेभ्यो दोषेभ्यो व्याध्यादिभ्यो यद् भयं
तेनार्दिताः, यत्स्मृतेरेव मुच्यन्ते तन्मन्त्रस्वरूपं ते वच्मि इति
सङ्गतिः । भूताः शून्यकूपैकवृक्षचत्वरादिस्थानस्थाः ।
यक्षाः बलिनः सत्त्वविशेषाः । ग्रहा बालग्रहरतिग्रहाद्याः ।
असंबद्धप्रलाप्यनिमित्तक्रोधकामादिचित्रचित्तवृत्तिदर्शी उन्मादः ।
रूपपरिवृत्त्यर्थं पशुशोणिताद्याकर्षिणी शाकिनी । पीठजा देव्यो
योगिन्यः । ब्रह्माद्यंशकोत्था भगिन्यः । ब्रह्माद्यास्तु रुद्रमातरः
। डाव्यो डामरिकाश्च श्रीसर्ववीरे

*bhūtādibhiryadi mudritāḥ samāpannāpamṛtyavaśca
kālapāśairhantumiṣṭāḥ prāptamṛtyavo rājādyāḥ prajāpālakāḥ,
tatpālyā vīprādyāḥ, sarvebhyo doṣebhyo vyādhyaśibhyo yad bhayaṁ
tenārditāḥ, yatsmṛtereva mucyante tanmantrasvarūpaṁ te vacmi iti
saṅgatiḥ | bhūtāḥ śūnyakūpaikavṛkṣacatvarādiṣṭhānasthāḥ |
yakṣāḥ balināḥ sattvaviśeṣāḥ | grahā bālagraharatigrahādyāḥ |
asambaddhapralāpyanimitakrodhakāmādicitracittavṛttidarśī unmādaḥ
|
rūpaparivṛttyartham paśuśoṇitādyākarṣiṇī śākinī | pīṭhajā devyo
yogin্যāḥ | brahmaśakotthā bhagin্যāḥ | brahmaśāstu
rudramātarāḥ
| ḍāvyo ḍāmarikāśca śrīsarvavīre*

kings, princes, royal wives in great numbers,
all beings from Brāhmaṇas downwards,
afflicted by the fear of every defect—
by the mere remembrance of which they are liberated:
that I shall declare unto Thee.

[Outer] - All classes of beings, from kings to the lowest, are liberated by smaraṇa alone.

[Pointing] - Remember once without effort — and never forget again.

Netra 2.24

अपरचित्तगतं ज्ञानं रूपस्य परिवर्तनम् ।
करोत्यमृतलुब्धा च ज्ञेया सा रुद्रादाकिनी ॥

"paracittagatam jñānam rūpasya parivartanam |
karotyamṛtalubdhā ca jñeyā sā rudraḍākinī ||

If beings are sealed by Bhūtas and the like, have fallen into untimely death, are desired to be slain by the nooses of Time, kings and others who have reached their appointed death, those whom they protect—from Brāhmaṇas downwards—tormented by fear arising from every defect and disease: the nature of that mantra by whose mere remembrance they are liberated—that I now declare unto Thee. This is the connection.

Bhūtas dwell in empty wells, solitary trees, crossroads, etc. Yakṣas are powerful special beings. Grahas are child-seizing Grahas, possession-Grahas, etc. Madness shows disordered fancies, causeless anger, desire, etc. Śākinī attracts animal blood etc. for changing form. Yogiṇīs are goddesses born from the seats. Bhagiṇīs arise from portions of Brahmā and the rest. Rudramātṛs are the mothers of Rudra—Brahmā and the rest. Dāviḍās and Dāmarikās are described in the glorious Sarvavīra:

[Context] - Connecting summary: the mantra's power operates purely through effortless remembrance.

Uddyota 2.25

इत्युपक्रम्य

ityupakramya

Beginning with:

[Context] - Introduction to the glossary of malevolent beings.

Netra 2.26

डाव्यशैवंविधा ज्ञेया गुप्ताचारार्चने रताः ।
स्वादयन्ति न तु घन्ति च्छिद्रान्वेषणतत्पराः ॥
डामर्यस्त्वपरा ज्ञेया मन्त्रतद्वत्चेतसः ।
परामृतं समश्वन्ति मानुषं वाहयन्ति च ॥
पर्यटन्त्यखिलां पृथ्वीं रूपं कुर्वन्त्यनेकधा । ५५

*dāvyaścaivamvidhā jñeyā guptācārārcane ratāḥ ।
svādayanti na tu ghnanti cchidrānveṣaṇataṭparāḥ ॥
dāmaryastvaparā jñeyā mantratadgataacetasaḥ ।
parāmṛtaṁ samaśnanti mānuṣaṁ vāhayanti ca ॥
paryāṭantyakhilāṁ pṛthvīṁ rūpaṁ kurvantyanekadhā ।"*

"Knowledge of another's mind, changing of form, and greed for nectar— know her as Rudra-Ḍākinī.

[Outer] - Description of Rudra-Ḍākinī powers.

Uddyota 2.27

इति लक्षिताः । हिंसिकाः रूपिकाः ।
आकस्मिकपतननैःसंज्ञफेणमोकादिकृदपस्मारः । श्मशानादिवासिन
उल्कामुखाः पिशाचाः । ब्रह्मरक्षांसि राक्षसविशेषाः । ग्रहा
अनिष्टरार्शिं गता भौमाद्याः । वितत्य चैतत्स्वरूपमग्रे
दर्शयिष्यामः ॥ २-१६ ॥
अथ मन्त्रोद्धारे इतिकर्तव्यतामाह

iti lakṣitāḥ | hiṁsikāḥ rūpikāḥ |
 ākasmikapatananaiḥsaṁjñapheṇamokādikṛdapasmāraḥ |
 śmaśānādivāsina
 ulkāmukhāḥ piśācāḥ | brahmaṛakṣāṁsi rākṣasaviśeṣāḥ | grahā
 aniṣṭarārśim gatā bhaumādyāḥ | vitatya caitatsvarūpamagre
 darśayiṣyāmaḥ || 2-16 ||
 atha mantroddhāre itikartavyatāmāha

Ḍāviḍās are to be known as similar, devoted to secret worship and practice; they enjoy but do not kill, ever seeking weaknesses.

Ḍāmarikās are different: their minds fixed on mantra and its goal; they partake of the supreme nectar and make humans their vehicles. They roam the entire earth, assuming manifold forms."

[Outer] - Distinctions between Ḍāviḍās and Ḍāmarikās — some enjoy, some possess.

Netra 2.28

भूप्रदेशे समे शुद्धे चन्दनागुरुचर्चिते ।
 कर्पूरामोदगन्धाद्ये कुङ्कुमामोदसेविते ॥ १६ ॥
 आचार्यस्तु प्रसन्नात्मा चन्दनागुरुचर्चितः ।
 उष्णीषाद्यैराभरणैर्भूषितः सुमहामतिः ॥ २-१७ ॥
 पद्ममष्टदलं कृत्वा मातृकां तत्र चालिखेत् ।

bhūpradeše same śuddhe candanāgurucarcite |
 karpūramodagandhādhye kuṅkumāmodasevite || 16 ||
 ācāryastu prasannātmā candanāgurucarcitah |
 uṣṇīṣadyairābharaṇairbhūṣitah sumahāmatih || 2-17 ||
 padmamaṣṭadalam kṛtvā mātṛkām tatra cālikhet |

Thus they are defined. Rūpikās are harmful. Epilepsy causes sudden falling, loss of consciousness, foaming, etc. Piśācas dwell in cremation grounds etc., with torch-like faces. Brahmaṛakṣas are a special class of Rākṣasas. Grahas are planets such as Mars that have gone to inauspicious positions. Their nature will be shown in detail later. (2-16)

Now he speaks of the proper procedure for extracting the mantra:

[Context] - Closing the glossary; these beings will be detailed later in the tantra.

Uddyota 2.29

शुद्धे अमिश्रवर्णे । चन्दनेति चन्दनादिना आधारशक्तिया पूजिते
इत्यर्थः । प्रसन्नः शिवसमावेशप्राप्तनैर्मल्य आत्मा यस्य । चन्दनेति
कृतनित्यानुष्ठानः । सुषु महामतिर्मातृकासतत्वज्ञः, अज्ञाता
माता मातृका अशेषमन्त्रादिजननी ॥ २-१८ ॥
कथमित्याह

त्रितनुं मध्यतो न्यस्य वर्गान् प्रागादितो लिखेत् ॥ १८ ॥

त्रितनुमोकारम्, मध्यतः कर्णिकायाम्, वर्गान् कचटतपयशाद्यान्
क्रमेण प्राच्याद्यैशान्यन्तम् ॥

इत्थं लिखित्वा पाठक्रमेणैव

*śuddhe amiśravarṇe | candaneti candanādinā ādhāraśaktitayā pūjite
ityarthaḥ | prasannah śivasamāveśaprāptanairmalya ātmā yasya |
candaneti
kṛtanityānuṣṭhānaḥ | suṣṭhu mahāmatirmātṛkāsatattvajñāḥ, ajñātā
mātā mātṛkā aśeṣamantrādijananī || 2-18 ||
kathamityāha*

tritanum madhyato nyasya vargān prāgādito likhet || 18 ||

*tritanum oṃkāram, madhyataḥ karṇikāyām, vargān
kacatata payaśādyān
krameṇa prācyādyaiśānyantam ||*

itthāḥ likhitvā pāṭhakrameṇaiva

On ground that is level and pure, smeared with sandal, aguru, rich with the fragrance of camphor, served with the perfume of saffron, (16)

the Ācārya, serene in mind, smeared with sandal and aguru, adorned with turban and other ornaments, of exceedingly great intelligence, (2-17)

having drawn an eight-petalled lotus, should therein write the Mātrkā.

[Outer] - Preparation of the sacred maṇḍala: pure ground, fragrances, eight-petalled lotus for mātrkā-nyāsa.

[Inner] - Each scent awakens a subtle current; let the nostrils open into boundless space.

Netra 2.30

पूजयेत् परया भक्त्या पुष्पधूपादिविस्तरैः ।
मन्त्राणां मातरं देवि प्रोद्धरेन्मन्त्रदेवताम् ॥ २-१९ ॥

*pūjayet parayā bhaktyā puṣpadhūpādivistaraiḥ |
mantrāṇāṁ mātaram devi proddharenmantradēvatām || 2-19 ||*

Pure: unmixed in colour. With sandal etc.: meaning worshipped with sandal and the rest as the foundational Śakti. Serene: whose mind has attained purity through absorption in Śiva. Smeared with sandal etc.: one who has performed the daily obligations. Of exceedingly great intelligence: knower of the true principle of the Mātrkā. The unknowing mother is Mātrkā, the progenitrix of all mantras etc. (2-18)

How? he says:

Placing the three-bodied OM in the centre, he should write the groups of letters beginning from the east. (18)

The three-bodied: OMkāra. In the centre: in the pericarp. The groups: ka-varga, ca-varga, ṭa-varga, ta-varga, pa-varga, ya-varga, śa-varga—in order, ending with the north-east.

Having written thus, in the very order of recitation:

[Word] - Mātrkā = the unknowing mother, womb of all possible sound and form.

[View] - She is “unknowing” because she is the pure possibility before any knowing arises.

Uddyota 2.31

प्रोद्धरेदिति पूजानन्तरमित्यर्थः ॥ २-२० ॥
उद्धारमाह

*proddhareediti pūjānantaramityarthah || 2-20 ||
uddhāramāha*

He should worship with supreme devotion, with flowers, incense, and other offerings in abundance. O Goddess, mother of all mantras, he should then extract the deity of the mantra. (2-19)

[Outer] - Worship of the Mātṛkā-lotus with flowers and incense before extraction.

[Inner] - Each offered flower dissolves the boundary between worshipper and worshipped.

Netra 2.32

विश्वाद्यं विश्वरूपान्तं विश्वहामृतकन्दलम् ।
ज्योतिर्ध्वनिः पराशक्तिः शिव एकत्र संस्थितः ॥ २० ॥

*viśvādyam viśvarūpāntam viśvahāmṛtakandalam |
jyotirdhvaniḥ parāśaktiḥ śiva ekatra samsthitaḥ || 20 ||*

Extract: meaning after the worship. (2-20)

He declares the extraction:

Uddyota 2.33

विश्वाद्यं प्राथमिकवर्णम्, विश्वरूपाया मायाया
 ईकारस्यान्तमन्तगमुवर्णम्, विश्वहा कालस्तद्वाची मकारः । अथ च
 विश्वस्याद्यः स्रष्टा ब्रह्मा तद्वाचित्वादवर्णम्, तथा विश्वरूपस्य
 विष्णोरन्तो निश्चयो यस्य तदुवर्णम्, विश्वसंहर्ता
 रुद्रस्तद्वाचित्वान्मकारोऽपि तथेति वाच्यानुसार्यप्युद्धारः ।
 अमृतमशेषविश्ववेद्याभेदवेदनात्मा बिन्दुः, कन्दलमर्घचन्द्रः,
 ज्योतिर्निरोधिका स्पष्टरेखात्मा, ध्वनिः सर्ववाचकाभेदविमर्शात्मा
 नादो हकलारूपः, पराशक्तिर्बिन्दुद्वयमध्यगा स्पष्टरेखा । अत्र
 नादेन नादान्तः स्वीकृतः,
 पराशक्तिव्याप्यधरवर्त्यपरादिशक्तिरूपाः
 शक्तिव्यापिनीसमनाशक्तयोऽन्तःकृताः । शिव
 उक्तविश्वाभेदविमर्शात्मा परनादरूपतया सर्वोपरि दर्शनीयः, इति
 धूलिभेदक्रमः ।

viśvādyam prāthamikavarṇam, viśvarūpāyā māyāyā
 īkārasyāntamantagamuvanṛnam, viśvahā kālastadvācī makārah | atha
 ca
 viśvasyādyah sraṣṭā brahmā tadvācitvādavarṇam, tathā viśvarūpasya
 viṣṇoranto niścayo yasya taduvarṇam, viśvasaṁhartā
 rudrastadvācitvānmakāro'pi tatheti vācyānusāryapyyuddhārah |
 amṛtamaśeṣaviśvavedyābhedavedanātmā binduḥ,
 kandalamardhacandraḥ,
 jyotirnirodhikā spaṣṭarekhātmā, dhvaniḥ sarvavācakābhedavimarsātmā
 nādo hakalārūpaḥ, parāśaktirbindudvayamadhyagā spaṣṭarekhā | atra
 nādena nādāntaḥ svīkṛtaḥ,
 parāśaktyāpyadharavartyaparādiśaktirūpāḥ
 śaktivyāpīnīsamanāśaktayo'ntaḥkṛtāḥ | śiva
 uktaviśvābhedavimarsātmā paranādarūpatayā sarvopari darśanīyah, iti
 dhūlibhedakramah |

From the beginning of the universe to the end of universal form, the universe-destroying Time, the nectar-bulb, light, sound, the Supreme Energy, Śiva—abiding together as one. (20)

[Outer] - First seed revealed: OM — the entire cosmos from A to visarga compressed

into one Praṇava.

Netra 2.34

ॐ ब्रह्मोपेन्द्रहराण्डवाच्यौ मवागौ क्यप्रथा नादभू-
म्यारोहाय गलत्स्ववेद्यशशभृल्लेखानिरोधान्तगा ।

"brahmopendraharāṇḍavācyaumavāgaikyaprathā nādabhū-
myārohāya galatsvavedyaśabhrillekhānirodhāntagā |

Beginning of the universe: the first letter (A). End of universal form—of Māyā whose form is the universe—the final letter of Īkāra, i.e. the vowel U. Universe-destroying Time: the word for Time, M. Alternatively: the beginning of the universe is the Creator Brahmā, hence the letter A; the end of Viṣṇu who has universal form is determination, hence U; Rudra the destroyer of the universe is M by denotation. Thus extraction also follows the signified. Nectar: the bindu which is the identity-in-non-difference of all that is knowable in the universe. Bulb: the ardha-candra. Light: the nirodhikā, a clear line. Sound: the nāda in the form of Ha-Kala, the I-consciousness of non-difference of all that is expressible. Supreme Energy: the clear line situated between two bindus. Here by nāda is included nādānta; by Supreme Energy are included the lower and upper powers—Vyāpinī and Samanā. Śiva: the consciousness of non-difference from the universe described above, to be seen as the supreme nāda above all. This is the order of the parts of the dust (dhūli).

[Word] - Polyvalence of OM: Brahmā (A), Viṣṇu (U), Rudra (M), bindu, nāda, śakti, Śiva — all resting as one.

[Inner] - Breathe A-U-M slowly; feel the universe arise and dissolve in the chest.

[Pointing] - Remain as the silence after M where even Śiva dissolves.

Uddyota 2.35

नादज्ञातृतलोर्ध्वयोर्विगलिते वेद्ये स्फुटान्तर्ध्वनि-
स्पर्शव्याप्तिपदा तदात्तमनना तत्त्वोन्मना तां स्तुमः ॥ ५५
इति हृद्भेदक्रमः । एकत्र संस्थित इत्युक्तिः
पदार्थजातस्यैकप्रणवात्मता दर्शिता ॥ २-२१ ॥
अस्य माहात्म्यमाह

*nādajñātṛtalordhvayorvigalite vedye sphuṭāntardhvani-
sparśavyāptipadā tadāttamananā tattvonmanā tāṁ stumah || "
iti hṛdbhedakramah | ekatra samsthita ityuktitaḥ
padārthajātasyaikapraṇavātmatā darśitā || 2-21 ||
asya māhātmyamāha*

As in the heart-order: "Brahmā, Upendra, Hara, the egg of the universe— expressed by A U M— for the ascent of the nāda-ground, the line of the moon-crested one melting of its own knowable, ending in nirodha. When the knowable melts away in the upper and lower places of the knower of nāda, the clear inner upper sound, the plane of touch-pervasion— we praise that state where mind is absorbed in That."

By the words "abiding together as one" is shown that the entire aggregate of objects is of the nature of the single Praṇava. (2-21)

He declares its greatness:

[Inner] - Ascent through the twelve stages of OM (the "dust of the mare") until mind melts into the supreme nāda.

[Pointing] - Abide in the state the verse praises — where the knower of nāda is absorbed in That.

Netra 2.36

अनेन ग्रथितं सर्वं सूत्रे मणिगणा इव ।
अस्मान्मन्त्राः समुत्पन्नाः सप्तकोट्योऽधिकारिणः ॥ २१ ॥

*anena grathitam sarvam sūtre maṇigaṇā iva |
asmānmantrāḥ samutpannāḥ saptakotyo'dhikāriṇāḥ || 21 ||*

By this everything is strung together as gems upon a thread. From this have arisen all mantras— seventy million and more that possess authority. (21)

[View] - Every mantra is a thread strung on the single Praṇava; nothing stands outside this vibration.

Uddyota 2.37

ग्रथितमुभितं व्याप्तमिति यावत् । सप्तकोट्यो मन्त्रा इति प्रथमसर्गे
तावतामेवाधिकारोऽभूत् । अनन्तरं तु

*grathitamumbhitaṁ vyāptamiti yāvat | saptakotyo mantrā iti
prathamasarge
tāvatāmevādhikāro'bhūt | anantaram tu*

Strung together: woven, i.e. pervaded. Seventy million mantras: in the first creation only that many had authority. Afterwards, however:

[Context] - Ancient count: seventy million authoritative mantras arose from this source.

Netra 2.38

५५जातमात्रे जगत्यथ ।
५५मन्त्राणां कोट्यस्तिस्त्रः सार्धाः शिवनियोजिताः ।
अनुगृह्णाणुसङ्घातं याताः पदमनामयम् ॥५५ (१-४०-४१)

"jātamātre jagatyatha |
"mantrāṇāṁ koṭayastisraḥ sārdhāḥ śivaniyojitāḥ |
anugṛhyāṇusaṅghātāṁ yātāḥ padamanāmayam ||" (1-40-41)

"At the very birth of the world three and a half crores of mantras were appointed by Śiva. Having bestowed grace upon the hosts of atomic beings, they went to the state free from affliction." (1.40-41)

[Context] - Later revelation: three and a half crore more were empowered for atomic beings.

Uddyota 2.39

इति श्रीपूर्वेऽभिधानादर्धचतस्रः कोटयोऽधिकृताः ॥ २-२२ ॥
द्वितीयबीजमुद्धरति

*iti śrīpūrve'bhidhānādardhacatasraḥ koṭayo'dhikṛtāḥ || 2-22 ||
dvitīyabījamuddharati*

Thus according to the earlier scripture, three and a half additional crores were authorised. (2-22)

He extracts the second seed:

Netra 2.40

चित्रभानुपदान्तं तु शशाङ्कशकलोदरम् ।
तदङ्कशोर्ध्वविन्यस्तं तिर्यग्गान्तोर्ध्वयोजितम् ॥ २२ ॥

*citrabhānupadāntaṁ tu śaśāṅkaśakalodaram |
tadaṅkuśordhvavinyastam tiryaggāntordhvayojitam || 22 ||*

The word "Citra-bhānu-pada" ending, within the crescent-moon fragment, that with the goad placed above, then transversely the end of "ga", joined above. (22)

[Outer] - Extraction of the second seed: the anuṣṭubh-derived bīja from the lotus diagram.

Uddyota 2.41

चित्रभानुपदं पाद्ममाग्नेयपत्रं तदन्तस्थं कवर्गसंबन्धि
उर्ध्वर्णं, तच्च शशाङ्कशकलमर्घचन्द्रं उदरे मध्ये यस्य तादृक्,
एवमुद्धारानुसारमग्नीषोमात्मं जवर्णं जातम् । तदङ्कशस्योकारस्य
ऊर्ध्वैति उपरि विन्यस्तं कार्यम् । तथा तिर्यग्गो वायुस्तत्पत्रे योऽन्तः
पवर्गापेक्षया मकारस्तेन ऊर्ध्वयोजितं बिन्दुरूपयोजना यस्य । अत्र च
बिन्दुरर्घचन्द्रादिप्रमेयासूत्रणपरः ॥ २३ ॥
अस्य महात्म्यमाह

*citrabhānupadam pādmamāgneyapatram tadantastham
kavargasambandhi
ñavarṇam, tacca śāśāṅkaśakalamardhacandra udare madhye yasya
tādṛk,
evamuddhārānusāramagnīṣomātma javarṇam jātam |
tadaṅkuśasyokārasya
ūrdhvetai upari vinyastaṁ kāryam | tathā tiryaggo vāyustatpatre yo'ntaḥ
pavargāpekṣayā makārastena ūrdhvayojitam bindurūpayojanā yasya |
atra ca
bindurardhacandrādiprameyāsūtraṇaparah || 23 ||
asya mahātmyamāha*

"Citra-bhānu-pada": the lotus-word, the Āgneya petal; the letter belonging to ka-varga ending there, i.e. N̄. Within the crescent-moon fragment: in the middle of the ardha-candra. Thus, following the extraction, the letter Ja of agni-soma nature arises. "Of that goad" (O-kāra): above it is to be placed. Transversely "ga": Vāyu; the letter Ma in its petal, in relation to pa-varga; thereby joined above with bindu. Here the bindu is the threader of all objects beginning with ardha-candra. (23)

He declares its greatness:

[Word] - Cryptic rebus: N̄ + ardha-candra + JA + ankúśa + MA + bindu = HRĀM or variant warrior seed.

[Inner] - Feel the goad above the heart pierce the knot of individuality.

Netra 2.42

एतत्तत्परमं धाम एतत्तत्परमामृतम् ।

etattatparamam dhāma etattatparamāmṛtam |

This is That supreme abode; this is That supreme nectar.

[Pointing] - This is That — rest motionless in the supreme abode right here.

Uddyota 2.43

चिदानन्दघनमित्यर्थः ॥
तृतीयमुद्धरति

cidānandaghanamityarthah ||
tṛtīyamuddharati

Meaning: compact mass of consciousness and bliss.

He extracts the third:

[View] - Compact mass of consciousness-bliss (cid-ānanda-ghana) — no separation, no sequence.

Netra 2.44

यत्तत्परममुद्दिष्टममृतं लोकविश्रुतम् ॥ २३ ॥
पीयूषकलया युक्तं पूर्णचन्द्रप्रभौपमम् ।

*yattatparamamuddiṣṭamamṛtam lokaviśrutam || 23 ||
piyūṣakalayā yuktam pūrṇacandraprabhopamam |*

That which is declared the supreme, the nectar famed in the world, (23)
united with the digit of ambrosial moon-juice, resembling the splendour of the full
moon.

[Outer] - Third seed: the nectar bīja SA united with the sixteenth digit of the moon.

Uddyota 2.45

यत्तदिति स्वसंवेद्यं सम्यक् स्वरूपस्फुरत्तया
समावेशसुखसद्भावावमर्शत्वात् परममुद्दिष्टम्, अमृतं
लोकविश्रुतमित्यमृतबीजतया लोके प्रसिद्धं सकारात्मकम् ।
पीयूषकला अमारव्या षोडशी परा विमर्शशक्तिस्तया युक्तं
विश्वसत्तायाः परामृतमयत्वापादनात् पूर्णचन्द्रप्रभातुल्यम् ॥

*yattaditi svasaṁvedyaṁ samyak svarūpasphurattayā
samāveśasukhasadbhāvamarśitvāt paramamuddiṣṭam, amṛtam
lokaviśrutamityamṛtabijatayā loke prasiddhaṁ sakārātmakam |
piyūṣakalā amākhyā ṣoḍashī parā vimarśaśaktistayā yuktam
viśvasattāyāḥ parāmṛtamayatvāpādanāt pūrṇacandraprabhātulyam ||*

“That which”: that which is perfectly one’s own experience, through complete
manifestation of its nature and through the delight of absorption— thus it is declared
the supreme. Nectar famed in the world: the letter Sa, known in the world as the
nectar-seed. Digit of ambrosial moon-juice: the sixteenth, the supreme I-
consciousness, Parā vimarśaśakti. United with it: making the existence of the universe
consist of supreme nectar, like the splendour of the full moon.

[Word] - “Supreme nectar famed in the world” = Parā-bīja SA, the moonlight of pure I-
consciousness.

[Inner] - Feel cool ambrosial drops descending from the crown — the universe
becomes nectar.

Netra 2.46

यत्तत्परममुद्दिष्टमित्युक्त्या तृतीयबीजमाहात्म्यस्योक्तत्वात्

yattatparamamuddiṣṭamityuktyā tṛtīyabījamāhātmyasyoktatvāt

By the words “That which is declared the supreme” the greatness of the third seed is stated.

[View] - The third seed is glorified because it is the final tasting of complete oneness.

Uddyota 2.47

समस्तमन्त्रनाथस्य माहात्म्यमाह

samastamantranāthasya māhātmyamāha

He declares the greatness of the complete Lord of all mantras:

[Outer] - Beginning of praise for the complete threefold mantra: OM JUM SAH / OM HRĀM SAH / full Mrtyuñjaya.

Netra 2.48

एतत्तत्परमं धाम एतत्तत्परमं पदम् ॥ २-२४ ॥
एतत्तत्परमं वीर्यमेतत्तत्परमामृतम् ।
तेजसां परमं तेजो ज्योतिषां ज्योतिरुत्तमम् ॥ २-२५ ॥
सर्वस्य जगतो देवमीश्वरं कारणं परम् ।
स्त्रष्टा धर्ता च संहर्ता नास्त्यस्य सदृशो बली ॥ २-२६ ॥

etattatparamam̄ dhāma etattatparamam̄ padam || 2-24 ||

etattatparamam̄ vīryam etattatparamam̄ mṛtam |

tejasām paramam̄ tejo jyotiṣām jyotiruttamam || 2-25 ||

sarvasya jagato devamīśvaram kāraṇam̄ param |

sraṣṭā dhartā ca samhartā nāstyasya sadṛśo bali || 2-26 ||

This is That supreme abode; this is That supreme state, (2-24)

this is That supreme heroic power, this is That supreme nectar, the supreme lustre among all lustres, the supreme light among lights, (2-25)

the shining God of all the universe, the supreme cause— creator, sustainer, and destroyer. There is no warrior equal to Him. (2-26)

[View] - “This is That” repeated — the ultimate recognition that the mantra is not other than the Self.

[Pointing] - Let every “This is That” dissolve the last trace of seeker and sought.

Uddyota 2.49

मन्त्राणामालयो ह्येष सर्वसिद्धिगुणास्पदम् ।

तदेतच्छब्दौ स्वरूपप्रत्यभिज्ञापनाय । परममनुत्तरं धाम
चित्रकाशः, पदं विश्रान्तिभूमिः, वीर्यं सामर्थ्यम्,
अमृतमानन्दः, तेजसां कालाश्यादिदीप्तीनाम्, ज्योतिषां
सूर्येन्दुध्रुवादीनाम्, सर्वस्येति षडध्वरूपस्य जगतो देवं द्योतमानम्
उपादानाद्यनपेक्षि परं कारणं स्वचिद्भित्तौ
स्वानतिरिक्तस्यातिरिक्तस्येव विश्वस्य भासकम्, अतश्च बली शक्तः । अस्य
सदृशो न कश्चित् सर्गादिपञ्चकृत्यकृदस्ति, अस्यैव
स्वच्छस्वतन्त्रचिदेकघनत्वात् । सदाशिवादीनां
त्वेतदाभासितानामेतदैश्वर्यविप्रद्वोक्षणेनैतदिच्छयैव
सृष्ट्यादिकारित्वात् । वक्ष्यति चेतत्

mantrāṇāmālayo hyeṣa sarvasiddhiguṇāspadam |

*tadetacchabdau svarūpapratyabhijñāpanāya | paramamanuttaram
dhāma
citprakāśah, padam viśrāntibhūmiḥ, vīryam sāmarthyam,
amṛtamānandaḥ, tejasāṁ kālāgnyādīptīnām, jyotiṣāṁ
sūryendudhruvādīnām, sarvasyeti ṣaḍadhvarūpasya jagato devam
dyotamānam
upādānādyanapekṣi param kāraṇam svacidbhittau
svānatiriktasyātiriktasyeva viśvasya bhāsakam, ataśca balī śaktah |
asya
sadrśo na kaścit sargādipañcakṛtyakṛdasti, asyaiva
svacchasvatantracidekaghānatvāt | sadāśivādīnāṁ
tvetadābhāsitānāmetadaisvaryavipruṭprokṣaṇenaitadicchayaiva
srṣṭyādikāritvāt | vakṣyati caitat*

He is the abode of all mantras, the repository of all qualities of siddhi.

[View] - He alone is the abode of all mantras because every mantra is merely a ripple on His ocean of autonomy.

Netra 2.50

५५शक्त्या तु भगवान् सर्वं करोति हि विभुत्वतः ।
निमित्तकारणं देवो यथा सूर्यमणेः क्रिया ॥
उपादानं तु सा शक्तिः संक्षुब्धा समवायतः ॥५५ (२१-५०-५१)

"śaktyā tu bhagavān sarvam karoti hi vibhutvataḥ ।
nimittakāraṇam devo yathā sūryamaṇeḥ kriyā ॥
upādānam tu sā śaktih samkṣubdhā samavāyataḥ ॥" (21-50-51)

The words "this" and "that" are for recognising the nature of the Self. Supreme abode: the light of consciousness. State: the ground of repose. Heroic power: capacity. Nectar: bliss. Among lustres such as the fire of Time, among lights such as sun, moon, pole-star— of the entire universe in the form of the six paths, the shining God, the supreme independent cause that illuminates on its own screen of consciousness the universe which, though not different from itself, appears as though different. Hence He is the mighty one. There exists none equal to Him who performs the five

acts of creation etc., for He alone is the compact mass of pure, autonomous consciousness. Sadāśiva and the rest, being mere reflections of Him, perform creation etc. only by the sprinkling of this sovereignty and by His will alone. As will be said:

[View] - Sadāśiva and all gods are mere reflections dancing on His screen of consciousness — bask as the screen itself.

[Pointing] - Recognise right now: the light reading these words is the supreme light among lights.

[Secret] - Who sprinkles sovereignty on Sadāśiva and the rest?

Uddyota 2.51

इति । एतच्च तत्रैव व्याख्यास्यामः । मन्त्राणामालय इति सर्वेषां
चिदानन्दात्मवीर्यसारत्वात्, सर्वासां साधकाभीष्टसिद्धीनां
गुणानां च सर्वज्ञत्वादीनामास्पदमाश्रयः ॥

अथ

अधुनाङ्गानि वक्ष्यामि संनद्धो यैस्तु सिद्ध्यति ॥ २-२७ ॥

अङ्गानि हृदयादीनि, संनद्ध इति नित्यनैमित्तिकादौ कृतपरिग्रहः,
सिद्ध्यति भुक्तिं मुक्तिं च लभते साधकादिः, आचार्यस्तु वितरति
पुत्रकादेरित्यर्थात् । अनेन च भाविनित्यादिकर्मोपक्षिपता पाटलिकी
सङ्गतिर्दर्शिता ॥ २-२८ ॥

तत्र

*iti | etacca tatraiva vyākhyāsyāmaḥ | mantrāṇāmālaya iti sarveṣāṁ
cidānandātmaवीर्यasāratvāt, sarvāsāṁ sādhakābhīṣṭasiddhīnāṁ
guṇānāṁ ca sarvajñatvādīnāmāspadamāśrayaḥ ||
atha
adhunāṅgāni vakṣyāmi saṁnaddho yaistu siddhyati || 2-27 ||*

*aṅgāni hṛdayādīni, saṁnaddha iti nityanaimittikādau kṛtapaṛigrahaḥ,
siddhyati bhuktiṁ muktiṁ ca labhate sādhakādih, ācāryastu vitarati
putrakāderityarthāt | anena ca bhāvinyādikarmopakṣipatā pāṭalikī
saṅgatirdarśitā || 2-28 ||
tatra*

"By Śakti the Lord, being all-pervading, performs everything. The Lord is the instrumental cause, like the action of a sun-crystal. But Śakti, agitated and inseparably united, is the material cause." (21.50-51)

This will be explained there. Abode of mantras: because all consist essentially of the heroic power that is consciousness-bliss. Repository of all qualities of siddhi desired by sādhakas and of all qualities such as omniscience.

Now:

I shall now declare the limbs by being equipped with which one attains suinment. (2-27)

Limbs: heart and the rest. Equipped: one who has undertaken them in daily and occasional rites. Attains siddhi: the sādhaka etc. obtains enjoyment and liberation; the Ācārya bestows them upon the disciple etc.—this is the meaning. By this is shown the Pāṭalī connection for the future daily and other rites. (2-28)

Therein:

[View] - All action arises within the one Consciousness; there is no separate doer—only the Lord, through His inseparable Śakti, playfully manifesting as both the instrumental and material cause.

[Inner] - Feel the entire world as a single vibration pulsing inside your own silent awareness; nothing is ever outside.

[Pointing] - Notice right now: the sense "I do this" is itself being done by the boundless light that you are.

Netra 2.52

कृतान्तमध्यमं वर्णं स्वरराद्वच्चमानुगम् ।
प्रभञ्जनान्तशिरसं हृदयं सर्वसिद्धिदम् ॥ २८ ॥

*kṛtāntamadhyamam varṇam svararāṭpañcamānugam |
prabhañjanāntaśirasam hṛdayam sarvasiddhidam || 28 ||*

The middle letter of Kṛtānta, followed by the fifth of the king of vowels, whose head is the end of Prabhañjana— this heart bestows all siddhis. (28)

[View] - Equipped with these limbs, the mantra-body becomes the universe-body;

enjoyment and liberation are no longer given to “another” but recognized as one’s own nature.

[Outer] - The six aṅgas (heart, head, crest, armour, eye, weapon) are now installed as the living limbs of the Mantra-King for all future daily and occasional rites.

Uddyota 2.53

कृतान्तस्य याम्यदलस्थस्य चवर्गस्य मध्यमं वर्णं ज, स्वरराट्
इन्द्रः तत्पत्रस्थस्यावर्गस्य पञ्चम उकारोऽनुगोऽधोगतो यस्य,
प्रभञ्जनान्तो मकारो बिन्दुरूपः शिरसि यस्येति मान्त्रं द्वितीयं
बीजमेवैतत् हृदयं निर्णीतम्, महामाहात्म्ययोगात् सर्वाः
सिद्धीर्ददाति ॥ २९ ॥
शिरोमन्त्रमाह

*kṛtāntasya yāmyadalasthasya cavargasya madhyamam varṇam ja,
svavarāṭ*

*indraḥ tatpatrasthasyāvargasya pañcama ukāro'nugo'dhogato yasya,
prabhañjanānto makāro bindurūpaḥ śirasi yasyeti māntram dvitīyam
bijamevaitat hṛdayam nirṇītam, mahāmāhātmyayogāt sarvāḥ
siddhīrdadāti || 29 ||
śiromantramāha*

Of Kṛtānta: the ca-varga in the yāmya petal; its middle letter: Ja. King of vowels: Indra; the fifth in its petal, the a-varga: U-kāra, which follows below. End of Prabhañjana: Ma with bindu as head. Thus this second seed itself is determined as the heart-mantra; because of its great greatness it bestows all siddhis. (29)

He declares the head-mantra:

[Outer] - Heart-bīja: JAUM – the thunder-seed of total empowerment placed at the centre of the eight-petaled lotus.

[Pointing] - Let the chest soften and open; feel JAUM already roaring silently as your own heartbeat of bliss.

Netra 2.54

सोमान्तमनलाद्येन युक्तं प्रणवयोजितम् ।
एतच्छ्रः.....

*somāntamanalādyena yuktam prañavayojitam |
etacchirah.....*

Ending with the soma-petal, united with the first of the fire-letter, joined with Prañava — this is the head(-mantra).

[Word] - Ja = heroic vitality of consciousness; U = the soaring ascent; bindu-capped Ma = the return into unstruck sound—together the heartbeat of the universe.

[Secret] - Who is it that feels “my heart beats”? Where does that feeling arise before the thought “my”?

Uddyota 2.55

सोमदिग्दलगयवर्गान्तं ववर्णम्, अनलस्याग्नेयवर्णस्य रेफस्याद्येन
वर्णेन यकारेण युक्तम्, प्रणवेन मिश्रीकृतम् । एवं व-य-
ओमेतत्त्वयैकीकारात् शिरः शिरोमन्त्रोऽयम् ॥
अथ

*somadigdalagayavargāntam vavarnam, analasyāgneyavarṇasya
rephasyādyena
varṇena yakāreṇa yuktam, prañavena miśrīkṛtam | evam va-ya-
ometattrayaikikārāt śirah śiromantro'yam ||
atha*

Soma-petal: the ya-varga in the soma direction; its ending letter: Va. First of the fire-letter: of the repha of agneya: Ya. Joined with Prañava. Thus Va-Ya-OM—by uniting these three: this is the head-mantra.

Then:

[Outer] - Head-bija: VAYAM – the cooling lunar fire that crowns the mantra-body with

sovereignty.

[Inner] - As you exhale, feel cool nectar descending from the crown, washing the entire form in weightless light.

Netra 2.56

...अनिलान्तेन युक्ता माया शिखा स्मृता ॥ २९ ॥

...'nilāntena yuktā māyā śikhā smṛtā || 29 ||

...united with the end of Anila, together with Māyā— this is remembered as the crest (Śikhā). (29)

[Word] - Va-Ya-OM: the moon-letter, the fire-letter, the primal roar—three becoming one at the thousand-petaled sky.

[Pointing] - Rest attention lightly at the very top of the head; the silence there is already VAYAM.

Uddyota 2.57

माया ई, अनिलान्तेन प्राग्वद् बिन्दुना, शिखा स्मृतेत्यविच्छिन्नेन
पारम्पर्येण ॥ २-३० ॥
कवचमाह

*māyā ī, anilāntena prāgvad bindunā, śikhā smṛtetyavicchinnena
pāramparyeṇa || 2-30 ||
kavacamāha*

Māyā: ī. With the end of Anila: as before, with bindu. Remembered as the crest—by unbroken tradition. (2-30)

He declares the armour:

[Outer] - Crest-bīja: MĪM – the shimmering crest-jewel that binds and protects the ascending energies.

[Inner] - A subtle thread of silver light rises from the crown and dissolves into boundless space—let it carry every remaining identity with it.

Netra 2.58

ईशान्तमीश्वरोर्ध्वं च द्वादशार्धोर्ध्वयोजितम् ।
शिवशक्त्याथ नादेन युक्तं तद्वर्म चोत्तमम् ॥ ३० ॥

*īśāntamīśvarordhvam ca dvādaśārdhordhvayojitam |
śivaśaktyātha nādena yuktam tadvarma cottamam || 30 ||*

Ending with the Īśa-letter, above Īśvara, joined above with half of twelve, then united with Śiva-Śakti and nāda— that is the supreme armour. (30)

[Pointing] - Feel the cool point above the head dissolve outward; you are the dissolution.

[Secret] - When the crest dissolves, what remains to be protected?

Uddyota 2.59

ईशादिगदलगशवर्गान्तं हृवर्णं क्षस्य कूटाक्षरत्वेन पृथक्त्वात्,
यदि वा ईश ईशानवक्रा वाची क्षोऽन्ते यस्येति, तदेव ईश्वर
ईश्वरभट्टारकवाची बिन्दुरूर्ध्वं शिरसि यस्य । द्वादशानामर्धस्य
षष्ठीजस्योकारस्योर्ध्वं योजितम्,
शिवशक्त्येत्यनेनोर्ध्वगसर्वमात्रप्रमेयमुक्तम्, वर्म कवचम् ॥ २-३१ ॥
नेत्रमाह

*īśadigdalagaśavargāntam havarṇam kṣasya kūṭākṣaratvena pr̥thaktvāt,
yadi vā īśa īśānavaktrā vācī kṣo'nte yasyeti, tadeva īśvara
īśvarabhaṭṭārakavācī bindurūrdhvē śirasi yasya | dvādaśānāmardhasya
śaṣṭhabījasyokārasyordhvē yojitam,
śivaśaktiyanenordhvagasarvamāntrapameyamuktam, varma
kavacam || 2-31 ||
netramāha*

Īśa-petal: śa-varga in īśa direction; its ending letter: Ha (Kṣa being separate as a conjunct). Or: īśa meaning the mouth of īśāna, whose ending letter is Kṣa. That very one above īśvara—īśvara meaning Bhaṭṭāraka: bindu above the head. Half of twelve: the sixth vowel, U-kāra, joined above. By “Śiva-Śakti” is declared the entire object the highest object of all mantras. Armour: Kavaca. (2-31)

He declares The Eye:

[Outer] - Armour-bīja: HAUM (or KṢAUM) encircled by the supreme Śiva-Śakti-nāda—total invulnerability.

[Inner] - A molten sphere of golden-white light expands from the heart, encasing the body, then bursts—there is no inside or outside.

Netra 2.60

*सभैरवाद्यं प्रणवं सदागतिशिरःस्थितम् ।
नेत्रमन्त्रो महोग्रश्च सर्वकिल्विषनाशनः ॥ ३१ ॥*

*sabhairavādyam praṇavam sadāgatiśiraḥsthitam |
netramantra mahograśca sarvakilviṣanāśanah || 31 ||*

Praṇava with the first of Bhairava, with the ever-moving one placed on the head—this Eye-mantra, greatly fierce, destroys all sins. (31)

[View] - The armour is nothing but the recognition that the Self was never vulnerable; the mantra simply makes this recognition effortless.

[Pointing] - Whisper silently HAUM and notice: the whisper and the listener are the same light.

Uddyota 2.61

भैरवो झाङ्कारभैरववाचको झकारस्तस्याद्यं ज, सह
भैरवस्याद्येन वर्तते यत्प्रणवरूपं तद्वायुवर्णस्य यकारस्य
शिरसि उपरि स्थितमिति त्रितयैकीकारात्मकम् । महोग्र इति
शाक्तमरुद्वेजितभैरववहिपुष्टाशेषभेदत्वात् तत एव
सर्वपापदाही । चकारः परविश्रान्तिप्रदत्वं समुच्चिनोति ॥ २-३२ ॥
अस्त्रमाह

*bhairavo jhāṅkārabhairavavācako jhakārastasyādyam ja, saha
bhairavasyādyena vartate yatprañavarūpam tadvāyuvareṇasya
yakārasya
śirasi upari sthitamiti tritayaikīkārātmakam | mahogra iti
śāktamarūdvejita bhairavahni pluṣṭāśeṣabhedatvāt tata eva
sarvapāpadāhī | cakāraḥ paraviśrāntipradatvam samuccinoti || 2-32
||
astramāha*

This mantra is proclaimed as the “weapon” (astra) conjoined with a-Jīva-ka-ṭa.

[Outer] - Eye-bīja: OM HRAUM – the fierce third eye that burns every obstacle in blazing awareness.

[Pointing] - Let the gaze turn inward between the brows; the seer and the seen collapse into a single flame.

Netra 2.62

अजीवकटसंयुक्तमस्त्रमेतत् प्रकीर्तितम् ।

ajīvakaṭasamyuktamastrametat prakīrtitam |

Because no living soul (Jīva) exists in it, the syllable pha is called a-Jīva(ka); it is the letter of dissolution (saṁhāra-varṇa). That very pha is perfectly united with the letter ṭa, which is lifeless (aprāṇa), devoid of any vowel (anac-ka), and which embodies the purest essence of dissolution. Thus the compound “a-Jīva-ka” is pronounced twice. He now concludes the section:

[Outer] - Weapon-bīja: PHAT PHAR – the double thunderclap of total dissolution, utterly devoid of any living soul.

[Inner] - With each PHAT feel every remaining trace of “I am the body” explode into empty radiance.

Uddyota 2.63

न विद्यते जीवो यस्मात् सोऽयमजीवकः फकारः संहारवर्णः, स
चासौ अजीवकेनाप्राणेनानच्केन टकारेण सम्यक् संहारसारेण युक्तः
। अजीवकशब्दो द्विरावर्त्यः ॥
उपसंहरति

*na vidyate jīvo yasmāt so'yamajīvakaḥ phakāraḥ samhāravarṇaḥ, sa
cāsau ajīvakenāprāṇenānackena ṭakāreṇa samyak samhārasāreṇa
yuktaḥ
| ajīvakaśabdo dvirāvartyah ||
upasaṁharati*

The six limbs (aṅga-ṣaṭka) of the King of Mantras have been fully expounded; they bestow accomplishment (siddhi). || 32 ||

[Word] - PHAT = the letter of pure saṁhāra; twice uttered because even the idea of dissolution must itself be dissolved.

[Secret] - After the second PHAT, who is left to hear the silence?

Netra 2.64

अङ्गषट्कं समाख्यातं मन्त्रराजस्य सिद्धिदम् ॥ ३२ ॥

aṅgaṣaṭkam samākhyaṭam mantrarājasya siddhidam || 32 ||

The very essence of its virile power has been perfectly declared. The phrase “bestowing accomplishment” is to be understood as referring to the worshippers. By this statement the transition to the next chapter is indicated. May it be auspicious! ||

2-33 || We praise that sole Great Lord of all mantras, the Eye of the Lord— whose limbs are made of the six qualities beginning with omniscience, who is the perfect, beautiful, compact mass of nothing but the light of pure consciousness, who completely accomplishes the five cosmic acts, the Eye of Śiva himself. Thus ends the second chapter, entitled “Extraction of the Mantra”, in the illustrious Netroyota commentary on the venerable Netra-tantra, composed by the eminent supreme master of the Mahāmaheśvara tradition, the venerable Kṣemarāja. || 33 ||

[View] - These are not added powers; they are the natural limbs of your already-perfect awareness.

[Outer] - The six-limbed body of the Mantra-Rāja is now complete—heart, head, crest, armour, eye, weapon—identical with the six qualities of omniscience, omnipotence, and so on.

Uddyota 2.65

सम्यग् वीर्यसारमारव्यात्म, सिद्धिदमित्याराघकानामर्थात्,
अनेनाधिकारान्तरसङ्गतिः सूचितेति शिवम् ॥ २-३३ ॥

सर्वज्ञतादिगुणषङ्कमयाङ्गसङ्गि-
संपूर्णसुन्दरचिदेकघनप्रकाशम् ।
निःशेषपञ्चविधकृत्यकृदीशनेत्र-
मन्त्रं नुमो निखिलमन्त्रमहेशमेकम् ॥
इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचितोनेत्रोद्योते
मन्त्रोद्धारो द्वितीयोऽधिकारः ॥ ३३ ॥

तृतीयोऽधिकारः
५५ नेत्रोद्योतः ५५

*samyag vīryasāramākhyātam, siddhidamityārādhakānāmarthāt,
anenādhikārāntarasaṅgatiḥ sūciteti śivam || 2-33 ||*

*sarvajñatādigunaśatkamayāṅgasāṅgi-
sampūrṇasundaracidekaghānaprakāśam |
niḥśeṣapañcavidhakṛtyakṛdīśanetra-
mantram numo nikhilamantramaheśamekam ||
iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracitonetrodyote
mantroddhāro dvitīyo'dhikārah || 33 ||*

*trtīyo'dhikārah
"netrodyotah "*

Fully the essence of power has been declared. Bestowing siddhi: upon the worshippers, by implication. By this is indicated the connection with the next chapter. Auspiciousness. (2-33)

Consisting of the six limbs that are made of the six qualities beginning with omniscience, complete, beautiful, the sole compact mass of consciousness-light— the Eye-mantra of the Lord who performs all the five acts without remainder— to that sole Great Lord of all mantras we bow.

Thus in the glorious Netra Tantra, in the Netrodaya commentary composed by the great supreme teacher, the venerable Kṣemarāja, the second chapter entitled "Extraction of the Mantra". (33)

Third Chapter "Netrodayah"

[View] - The entire universe is wearing these same six limbs right now, disguised as your body and world.

[Pointing] - Stand motionless in the centre: the six limbs are quietly breathing as you —nothing to add, nothing to remove.

Netra 2.66

*प्रवर्तते यदुद्घोते नित्यकर्म महात्मनाम् ।
अशेषक्लेशनुभेत्रं नुमस्तमैललोहितम् ॥*

*pravartate yaduddyote nityakarma mahātmanām |
aśeṣakleśanunnetram numastannailalohitam ||*

That which shines forth in the rising of the Eye for the daily worship of the great-souled— which removes all afflictions without remainder— we salute that Blue-Red One.

[Outer] - Closing benediction and transition: the second chapter seals the extraction and embodiment of the supreme mantra.

[Pointing] - Bow—not with the head, but as the bowing itself—and feel the bow happen inside what has no inside.

Uddyota 2.67

सिद्धिदमित्युक्तेरितिकर्तव्यतापूरणेन प्रमाणीकाराय नित्यकर्म
प्रकाशयितुं श्रीभगवानुवाच

*siddhidamityukteritikartavyatāpūraṇena pramāṇīkārāya nityakarma
prakāśayitum śrībhagavān uvāca*

From the earlier statement “bestowing siddhi”, in order to complete the proper procedure and establish authority, and to reveal the daily worship, the Blessed Lord said:

[Outer] - Opening maṅgala of Chapter Three: salutation to the Blue-Red Eye that dawns for the daily worship of great beings.

[Inner] - A soft indigo-crimson light begins to rise at the inner horizon the moment attention relaxes.

Netra 2.68

अधुना यजनं वक्ष्ये येन सिद्ध्यति मन्त्रराट् ।

adhunā yajanaṁ vakṣye yena siddhyati mantrarāṭ |

Now I shall declare the worship whereby the King of Mantras attains siddhi.

[Context] - The link-verse from Chapter Two ("bestowing siddhi") now flowers into the full revelation of daily worship (nityapūjā).

[View] - Siddhi is not acquired tomorrow; it is the ever-present shining that the rites simply allow you to notice.

Uddyota 2.69

अधुनेत्याराध्यमन्त्रस्वरूपे प्रकाशिते । यजनमन्तर्बहिर्यागम् ।
सिद्ध्यति भुक्तिमुक्तिप्रदो भवति ॥
तत्रास्नातस्य यागेऽनधिकारात्

*adhunetyārādhyamantrasvarūpe prakāśite | yajanamantarbahiryāgam
|
siddhyati bhuktimuktiprado bhavati ||
tatrasnātasya yāge'nadhidhikārāt*

Now: after the form of the mantra to be worshipped has been revealed. Worship: inner and outer sacrifice. Attains siddhi: becomes the bestower of enjoyment and liberation.

Therein, since one who has not bathed has no right to worship:

[Outer] - Announcement of the entire daily worship sequence that ripens the King of Mantras into living presence.

[Pointing] - Hear the words "Now I shall declare..." as already happening inside your own listening.

Netra 2.70

आदौ स्नानं प्रकुर्वीत सर्वकिल्विषनाशनम् ॥ २ ॥

ādau snānam prakurvīta sarvakilviṣanāśanam || 2 ||

First one should perform bathing that destroys all sins. (2)

[View] - When the mantra attains siddhi, it means you have stopped looking for anything outside the looking itself.

[Inner] - Inner sacrifice = resting as awareness; outer sacrifice = the play of hands, offerings, mantras—all arising within that rest.

Uddyota 2.71

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
द्वितीयोऽधिकारः

*iti śrīnetratantre
Śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
dvitīyo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the second chapter: **Mystic Statement of the Amriteshvara Mantra**

[Outer] - First act of daily worship: ritual bathing (snāna) that erases all notion of impurity.

[Inner] - Before water touches skin, feel awareness already bathing every atom in silent, luminous clarity—then let the outer water simply mirror that.

[Pointing] - Stand under the stream and notice: the wetness and the knowing of wetness are not two.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 3

तृतीयोऽधिकारः यागपद्धतिः

Tṛtīyo'dhikāraḥ - Yāgapaddhatiḥ
Third Chapter - Method of Offering Sacrifices

Introduction to Chapter 3

Chapter three of the Netra Tantra offers a rigorous and systematic exposition of sacrificial ritual (*yāga*), delineating the precise protocols for fire offerings (*homa*) that form the primary conduit for divine communion and cosmic harmonization within the text's overarching framework. Far from viewing ritual as superficial ceremony, the Tantra reimagines it as an embodied cosmology, wherein the practitioner's purified form becomes the sacred altar, their breath the sacrificial flame, and their consciousness the offering itself, collapsing the boundaries between microcosm and macrocosm. This chapter builds upon the mantra's revelation by integrating it into liturgical practice, emphasizing Amṛteśvara's worship as the moon-bright, white deity enthroned in the heart-lotus, symbolizing immortality and nectarous bliss.

Central to the discourse is the preparatory purification rite (*mṛd-snāna*), involving sacred earth empowered by the Astra-mantra, which transcends mere hygiene to perform a metaphysical alchemy: dissolving the adept's attachment to impure sheaths (*kośas*), eradicating karmic residues, and awakening recognition of the subtle body (*sūkṣma-śarīra*) as the true ritual arena. The text details the geometric construction of the *kuṇḍa* (fire pit) as a manifest emblem of cosmic emanation from the non-dual bindu, incorporating directional guardians (*lokapālas*), ritual implements (such as ladles, vessels, and fuels), and their symbolic correspondences to *tattvas* (principles of reality). Technical sequences abound, including the methodical *nyāsa* (placement of mantras on body parts) to infuse the practitioner with divine energies, the formation of *mudrās* (gestural seals) to channel *prāṇic* flows, and the invocation of Amṛteśvara through visualizations that merge the deity's form with the adept's inner fire.

Śiva instructs on the *homa*'s multifaceted purposes: as a remedy for possessions and afflictions, it employs offerings of specific substances—ghee, sesame, rice, and blood-tinged balis for *bhūtas*—to appease demonic forces and restore balance; as a path to transcendence, it facilitates the inner sacrifice where egoic limitations are immolated in the flame of awareness. The chapter highlights the mantra *Om Jum Saḥ*'s recitation during oblations, amplifying its protective and liberative efficacy. Influences from Śaivasiddhānta traditions are evident in the ritual's dualistic elements, such as external propitiations, while non-dualist insights from Kṣemarāja's commentary infuse it with recognitive depth—insisting that efficacy arises not from rote mechanics but from realizing the identity between ritual act, consciousness, and Śiva himself.

Expanding on iconography, Amṛteśa is depicted in serene, multi-armed forms holding attributes like the trident (*triśūla*) for destruction of ignorance, the lotus for purity, and the nectar vessel for immortality, often flanked by Śaktis representing *icchā*, *jñāna*, and *kriyā*. The *yāga*'s structure accommodates the Tantra's three yogas: gross-

level external fires for physical protection, subtle internal breaths for psychic purification, and supreme non-dual absorption for ultimate realization. By establishing this liturgical grammar, the chapter informs all ensuing applications, from daily pūjās to elaborate votive rites, positioning ritual as a dynamic enactment of already-inherent divinity rather than a mere petition for boons.

Uddyota 3.1

कथम् इत्याह

katham ityāha

Third Chapter Neṭrodyotah: The Illumination of the Eye

Thus he speaks:

[Outer] - The divine voice of Amṛteśvara Bhairava opens the transmission.

[Pointing] - Listen as the silence that already hears these words.

Netra 3.2

अस्त्रमन्त्रेण देवेशि मृदमुद्धृत्य मन्त्रवित् ।
शौचं यथोचितं कृत्वा पश्चात् स्नानं समारभेत् ॥ ३-१ ॥

*astramantraṇa deveśi mṛdamuddhṛtya mantravit |
śaucam yathocitam kṛtvā paścāt snānam samārabhet || 3-1 ||*

O Goddess of gods! The knower of mantras should first take up earth (mṛd) with the Astra-mantra, perform external purification as prescribed, and thereafter commence the bath. || 3-1 ||

[Outer] - Astra-mantra charges the earth; external mala is dissolved in preparation for immersion.

[Inner] - Feel the first touch of earth as the awakening of Kuṇḍalinī's tail stirring at mūlādhāra.

Uddyota 3.3

स्मृतिशास्त्रोक्तनीत्या शारीरं शौचं कृत्वास्त्रमन्त्रेण
मृदमुद्धृत्य स्नानमारभेतेति सङ्गतिः ॥ ३-२ ॥
तत्रादौ संहारक्रमेण

*smṛtiśāstroktanītyā śārīraṁ śaucam kṛtvāstramantreṇa
mr̥damuddhṛtya snānamārabheteti saṅgatiḥ || 3-2 ||
tatrādau samḥārakrameṇa*

The connection is: having performed bodily purification according to the rules laid down in Smṛti and other scriptures, he should take up earth with the Astra-mantra and begin the bath. || 3-2 ||

Therein, first in the order of dissolution (samḥāra-krama):

[View] - Even the most ordinary act becomes the play of svātantrya when charged with mantra.

[Outer] - Bodily purification links Smṛti rules with tantric infusion of śakti into the same act.

Netra 3.4

पादौ जङ्घे कटिं चोरु पूर्वं मृद्धिखिभिखिभिः ।

pādau jaṅghe kaṭiṁ corū pūrvam mṛdbhistribhistribhiḥ |

The feet, shanks, waist, and thighs — these are to be washed first, each with three handfuls of earth.

[Outer] - Samḥāra-krama begins from below: feet → shanks → thighs → waist, three handfuls each.

[Inner] - Ascending dissolution of the tattvas from pṛthivī upward through the lower cakras.

Uddyota 3.5

प्रक्षाल्येति शेषः, त्रिभिरिति लिङ्गव्यत्ययात् । एवमन्यदपि मन्तव्यम् ॥
किमव्यवधानेनेत्याह

*prakṣālyeti śeṣah, tribhiriti liṅgavyatyayāt | evamanyadapi mantavyam
||
kimavyavadhānenetyāha*

"Washed" is to be supplied as the complement; "with three" (is in the feminine due to) linguistic irregularity (liṅga-vyatayaya). The same is to be understood in the other cases as well.

Wondering whether this may be done without interruption, he says:

[Word] - Liṅga-vyatayaya deliberately breaks grammar to hint that gender itself dissolves in ritual.

Netra 3.6

त्रिरन्तरितयोगेन.....

trirantaritayogena.....

With three applications without interruption...

[Outer] - Continuity without gap — the three applications flow unbroken like the breath of prāṇa itself.

Uddyota 3.7

त्रीन् वारानन्तरितो योगः करक्षालनसंबन्धस्तेन पादौ प्रक्षाल्य
हस्तौ प्रक्षालयेत् । ततो जङ्घे ततो हस्तौ, तत ऊरु ततो हस्तौ, ततः
कटिरित्येषोऽत्रार्थः ॥
एवं कृत्वा

*trīn vārānantarito yogah karakṣālanasaṁbandhastena pādau prakṣālya
hastau prakṣālayet | tato jaṅghe tato hastau, tata ūrū tato hastau,
tataḥ
kaṭirityeṣo'atrārthaḥ ||
evam kṛtvā*

The act of washing the hands three times without interruption is connected with the washing of the feet: thus one washes the feet, then the hands; then the shanks, then the hands; then the thighs, then the hands; then the waist. This is the meaning here.

Having done thus:

[Outer] - Alternating limb and hand washing creates a rhythmic weaving of purity through the entire form.

[Inner] - Each return to the hands is a return to hrdaya, the center that witnesses every periphery.

Netra 3.8

.....षष्ठिः शुद्ध्यते पुनः ॥ २ ॥

.....ṣaptabhiḥ śuddhyate punah || 2 ||

...he becomes purified again with seven (handfuls). || 2 ||

[Outer] - Final seven handfuls seal the purification cycle.

[Inner] - Seven touches awaken the seven dhātus into transparency.

Uddyota 3.9

करक्षालनाय गृहीताभिर्मृद्धिरित्यर्थात् ॥ ३ ॥
अथ

*karakṣālanāya gr̥hitābhirmṛdbhirtyarthāt || 3 ||
atha*

That is, with the seven handfuls of earth taken for washing the hands. || 3 ||

Thereafter:

[Word] - “Again” (punar) indicates the second birth — the tantric body is reborn spotless.

Netra 3.10

सप्ताभिमन्त्रितां कृत्वा मृदमख्नेण मन्त्रवित् ।
प्रताप्यार्कमुखां पश्चाच्छरीरमनुलेपयेत् ॥ ३-३ ॥

*saptābhimantritām kṛtvā mr̥damastreṇa mantravit |
pratāpyārkamukhām paścāccharīramanulepayet || 3-3 ||*

The knower of mantras should take earth that has been empowered seven times with the Astra-mantra, heat it until it faces the sun, and then smear it over the body. || 3-3 ||

[Outer] - Earth empowered seven times with Astra, heated until it “faces the sun.”

[Inner] - The inner sun (prāṇārka) at dvādaśānta blazes; the clay becomes liquid light smeared on skin.

Uddyota 3.11

मन्त्रविदिति उक्तपापदाह्यस्त्रवीर्यवित्, अर्कमुखां दर्शितादित्यां
तददृष्टौ प्राणार्कस्पृष्टाम्, निजविवक्षितं चैतदनुलेपनम् ॥ ३-४ ॥

*mantraviditi uktapāpadāhyastravīryavit, arkamukhāṁ darśitādityāṁ
tadadr̥ṣṭau prāṇārkarṣpr̥ṣṭām, nijavivakṣitam caitadanulepanam || 3-4
||*

"Knower of mantras" means one who knows the power of the Astra that burns away the previously mentioned sins; "facing the sun" means turned toward the visible sun or, if the sun is not visible, touched by the inner sun (prāṇārka); this smearing is according to one's own intention. || 3-4 ||

[Word] - Ādityābhimukha = both outer visible sun and the inner solar disc of prāṇa at the palate.

[Pointing] - Feel the warmth on the skin and notice who feels it — that one is already the inner sun.

Netra 3.12

विघ्नोपशमनार्थं तु

vighnopaśamanārtham tu

For the pacification of obstacles...

[Outer] - All preceding acts are for vineyakavināśāya — pacification of every inner and outer obstacle.

Uddyota 3.13

अम्भसा

ambhasā

With water...

[Outer] - Water rinses the charged earth, carrying away dissolved mala.

Netra 3.14

.....आक्षाल्य देहमाचमेत् ।

.....*ākṣālyā dehamācamet* |

...having rinsed the body, one should perform ācamana.

[Outer] - Ācamana follows — the mouth becomes the gateway of purification.

Uddyota 3.15

पुर्यष्टकशुद्ध्यर्थं प्रणवेन त्रिराचमनं, द्वि सृक्षिमार्जनं
द्वारस्पर्शश्चेति !!
आचमनार्थं मलस्नानमुक्त्वा विधिस्नानमाह

*puryaṣṭakaśuddhyartham pranavena trirācamanam, dvi sṛkvimārjanam
dvārasparśaśceti !!
ācamanārtham malasnānamuktvā vidhisnānamāha*

For the purification of the puryaṣṭaka (subtle body), three sips (ācamana) with the Praṇava, twice brushing the lips, and touching the openings (of the senses) — thus!

Having spoken of the bath with impurities (mala-snāna) for the sake of ācamana, he now teaches the ritual bath (vidhi-snāna):

[Inner] - Three sips of Praṇava dissolve the puryaṣṭaka; brushing lips and touching sense openings seals the kavaca of awareness around the subtle body.

[Pointing] - Sip, and notice the sipper has no edges.

Netra 3.16

वामहस्ततले भागान् मृत्स्नायास्त्रींस्तु कारयेत् ॥ ४ ॥

vāmahastatale bhāgān mṛtsnāyāstrīṁstu kārayet || 4 ||

On the palm of the left hand one should make three portions of the bathing earth (mṛtsnā). || 4 ||

[Outer] - Three portions of mṛtsnā on the left palm — triadic division of the ritual field.

Uddyota 3.17

प्रशस्ता मृत मृत्स्ना, त्रीन् भागानिति श्रीस्वच्छन्दादिष्टनीत्याऽग्रे
सव्यापसव्यगतान् ॥ ३-५ ॥
तत्र

*praśastā mṛt mṛtsnā, trīn bhāgāniti śrīsvacchandādiṣṭanītyā'gre
savyāpasavyagatān || 3-5 ||
tatra*

The excellent earth is called mṛtsnā; “three portions” — according to the method taught in the venerable Svacchanda-tantra and elsewhere — are to be placed in front, to the right, and to the left. || 3-5 ||

Therein:

[Outer] - Placement: front, right, left — mirroring the three channels *idā*, *piṅgalā*, *suṣumnā*.

Netra 3.18

अस्त्रजप्तं क्षिपेद्दिक्षु
astrajaptam kṣipeddikṣu

He should throw the Astra-empowered (portion) toward the directions...

[Outer] - Front portion empowered by Astra is flung to the ten directions — expulsion of hostile forces.

Uddyota 3.19

अग्रस्थितं भागम् ॥
agrashtitam bhāgam ||

The portion that is in front.

[Word] - “Front” (*purastāt*) also means “that which is prior” — the primordial obstacle of ignorance is cast out first.

Netra 3.20

.....०ं ऊलं तीर्थे प्रकल्पयेत् ।
.....*mūlam tīrthe prakalpayet |*

...he should fashion the central one into a tīrtha.

[Outer] - Central portion becomes the Śiva-tīrtha — the bathing water itself turns into liquid Śiva.

Uddyota 3.21

मूलमन्त्रजप्तवामभागेन शिवतीर्थं कल्पयेदित्यर्थः ॥

mūlamantrajaptavāmabhāgena śivatīrtham kalpayedityarthah ||

That is, with the left portion empowered by the Mūla-mantra he should fashion the Śiva-tīrtha.

[Inner] - Left portion charged with Mūla-mantra fashions the hand into the living tīrtha of Amṛteśvara.

Netra 3.22

अङ्गैः शरीरमालभ्य क्षाल्य चान्तर्जलं जपेत् ॥ ५ ॥

aṅgaiḥ śarīramālabhy kṣālyya cāntarjalam japet || 5 ||

Touching the body with the (six) Aṅgas and washing it, he should then perform japa within the water. || 5 ||

[Outer] - Six Aṅgas empower the right portion; body is washed while immersed, then japa inside water.

Uddyota 3.23

अङ्गैरित्यङ्गषङ्कजसदक्षिणभागमृदा इत्यर्थः । जलस्यान्तः
अन्तर्जलम् ॥ ३-६ ॥
किं जपेत्कियच्चेत्याह

*aṅgairityaṅgaśatkajaptadakṣiṇabhāgamṛdā ityarthah | jalasyāntah
antarjalam || 3-6 ||
kim japetkiyaccetyāha*

"With the Aṅgas" means with the earth of the right portion that has been empowered by the six Aṅgas. "Within the water" means inside the water. || 3-6 ||

What and how much should he repeat? He answers:

[Inner] - Submerged in water, the mantra vibrates through every pore — the body becomes a bell ringing in the ocean of prāṇa.

Netra 3.24

मूलं शक्त्या.....

mūlam śaktyā.....

The Mūla together with Śakti...

[Outer] - Mūla-mantra together with Śakti (OM JUM SAH or the Netra-vidyā) repeated according to capacity.

Uddyota 3.25

यथाशक्ति मूलमन्त्रं जपेत् ॥

अथ

yathāśakti mūlamantram japet ||

atha

He should repeat the Mūla-mantra together with Śakti according to his capacity.

Thereafter:

[Inner] - Capacity is not limited by lungs but by the depth one can rest as the mantra's own silence.

Netra 3.26

...षमुत्तीर्य सन्ध्यां वन्देत च क्रमात् ।

...ṣamuttīrya sandhyāṁ vandeta ca kramāt |

...having emerged (from the water), he should duly worship the Sandhyā.

[Outer] - Emergence from water followed by Sandhyā worship at the three junctures.

Uddyota 3.27

श्रीस्वच्छन्दादिष्टनीत्या कलशमुद्रया शिरोऽभिषिञ्च्य जलादुत्तीर्य
वामकरगताम्बुविप्रुषां
दक्षिणकरशाखाभिरस्त्रमन्त्रेणाधःक्षेपः, मूलहृदादिभिस्तु
उपरीत्यादि सन्ध्यावन्दनम् ॥
किं च

*śrīsvacchandādiṣṭanītyā kalaśamudrayā śiro'bhiṣicya jalāduttīrya
vāmakaragatāmbuvipruṣāṁ
dakṣiṇakaraśākhābhirastramantrenādhahatkṣepaḥ, mūlahṛdādibhistu
uparītyādi sandhyāvandanam ||
kim ca*

According to the method taught in the venerable Svacchanda-tantra and elsewhere: consecrating the head with the Kalasha-mudrā, emerging from the water, dropping downward with the Astra-mantra the water-drops held in the left hand using the fingers of the right hand, and upward with the Heart and other mantras, etc. — such is the Sandhyā worship.

Furthermore:

[Outer] - Kalasha-mudrā on crown, water drops flicked down with Astra and up with Hṛdaya etc. — the sky and earth are bathed in nectar.

Netra 3.28

शिखां बद्धा शिखां स्मृत्वा मन्त्राणां तर्पणं ततः ॥

śikhām baddhvā śikhām smṛtvā mantrāṇām tarpaṇam tataḥ ||

Binding the Śikhā, meditating on the Śikhā, thereafter the satiation (tarpaṇa) of the mantras.

[Outer] - Śikhā bound and meditated — the crest becomes the flame of

consciousness rising.

Uddyota 3.29

३-७ ॥

शिखामन्त्रं स्मृत्वा, शिखाग्रन्थिं बद्धा अथ च शिखां
मध्यशक्तिं बद्धा तत्र स्थित्वा तद्वीर्यसाराणां मन्त्राणां
तर्पणं कुर्यात् ॥ ६ ॥
अथ

3-7 ||

*sikhāmantram smṛtvā, sikhāgranthim baddhvā atha ca sikhām
madhyaśaktim baddhvā tatra sthitvā tadvīryasārāṇām mantrāṇām
tarpaṇam kuryāt || 6 ||
atha*

|| 3-7 || Having meditated on the Śikhā-mantra, having tied the top-knot of the Śikhā and then having bound the middle Śakti of the Śikhā, remaining there he should perform the tarpaṇa of the mantras whose essence is their power. || 6 ||

Thereafter:

[Inner] - Binding the middle Śakti of the śikhā is binding the central channel; tarpaṇa pours the essence of all mantras back into their source in sahasrāra.

Netra 3.30

देवान् पितृनृषीश्वैव मनुजान् भूतसंयुतान् ।
संतर्प्य तीर्थं संगृह्य यागौको विधिना विशेषत् ॥ ७ ॥

सर्वमन्त्रान् संतर्प्य, शिवतीर्थं मन्त्रग्रहणेन भावनया

*devān pitṛnṛṣīṁścaiva manujān bhūtasamyutān |
saṁtarpya tīrtham saṁgrhya yāgauko vidhinā viśet || 7 ||*

sarvamantrān saṁtarpya, śivatīrtham mantragrahaṇena bhāvanayā

Having satiated gods, ancestors, ṛṣis, and human beings together with the bhūtas, gathering the tīrtha, he should enter the house of sacrifice in the proper manner. || 7 ||

[Outer] - Tarpaṇa extended to devas, pitṛs, ṛṣis, manusyas, bhūtas — the entire universe is satiated before entering the yāga-gṛha.

Uddyota 3.31

स्वात्मलीनं कृत्वा, यागगृहं भाविविधिना विशेषं ॥ ३-८ ॥

तं विधिमाह

svātmalīnam kṛtvā, yāgagrham bhāvividhinā viśet || 3-8 ||

tam vidhimāha

Having satiated all mantras, having made the Śiva-tīrtha absorbed into his own Self through the act of grasping the mantras by meditative identification, he should enter the sacrifice-house according to the future ritual. || 3-8 ||

He teaches that ritual:

[Inner] - Gathering the tīrtha into the Self — the practitioner becomes the walking tīrtha; every step is now on Śiva-ground.

Netra 3.32

आशामातृरगणं लक्ष्मीं नन्दिगङ्गे च पूजयेत् ।
महाकालं तु यमुनां देहलीं पूजयेत्ततः ॥ ८ ॥

*āśāmātṛragaṇam lakṣmīṁ nandigaṅge ca pūjayet |
mahākālam tu yamunāṁ dehalīṁ pūjayettataḥ || 8 ||*

He should worship the Mothers of the directions, Lakṣmī, Nandi and Gaṅgā, and Mahākāla together with Yamunā, then the threshold. || 8 ||

[Outer] - Threshold worship: Mothers of directions, Lakṣmī, Nandi, Gaṅgā, Mahākāla, Yamunā, lintel guardians.

Uddyota 3.33

बहिर्दिञ्चातृः, द्वारोर्ध्वे गणपतिलक्ष्म्यौ, पार्श्वद्वये नन्दिगङ्गे
महाकालयमुने, वामे देहलीं प्रणवचतुर्थीनमःशब्दयोगेन पूजयेत् ।
अस्य नयस्य सर्वसहत्वात् सिद्धान्तदृशा नन्दिगङ्गे दक्षिणे पूज्ये,
महाकालयमुने वामे । वामस्त्रोतस्येवं मेषास्यच्छागास्यौ तु अधिकौ
दक्षिणवामयोः । भैरवस्त्रोतसि संहारप्रधानत्वाद् दक्षिणे
महाकालयमुने वामे नन्दिगङ्गे । षडर्घे तु दिण्डमहोदरौ अधिकौ ॥ ९
॥

अथ सप्तवारास्त्रजस्तं दीप्तं कुसुमं नाराचास्त्रप्रयोगेनान्तः
क्षिप्त्वा

*bahirdiñmātṛḥ, dvārordhvē gaṇapati lakṣmyau, pārśvadvaye
 nandigaṅge
 mahākālayamune, vāme dehalīṁ praṇavacaturthīnamahśabdayogena
 pūjayed |
 asya nayasya sarvasahatvāt siddhāntadṛśā nandigaṅge dakṣiṇe pūjye,
 mahākālayamune vāme | vāmasrotasyevam meṣāsyacchāgāsyau tu
 adhikau
 dakṣiṇavāmayoḥ | bhairavasrotasi saṃhārapradhānatvād dakṣiṇe
 mahākālayamune vāme nandigaṅge | ṣaḍardhe tu diṇḍimahodarau
 adhikau || 9
 ||
 atha saptavārāstra japtam dīptam kusumam nārācāstra prayogenāntah
 kṣiptvā*

The Mothers of the outer directions; above the door, Gaṇapati and Lakṣmī; on both sides, Nandi and Gaṅgā, Mahākāla and Yamunā; on the left, the threshold — these are to be worshipped with Praṇava in the fourth case and the word namah. Because this system is all-accommodating, from the Siddhānta viewpoint Nandi and Gaṅgā are to be worshipped on the right, Mahākāla and Yamunā on the left. In the left-current tradition there are additionally Meṣāya and Chāgāya on right and left respectively. In the Bhairava current, since dissolution predominates, Mahākāla and Yamunā are on the right, Nandi and Gaṅgā on the left. In the Ṣaḍardha tradition, Diṇḍi and Mahodara are the additional ones. || 9 ||

Thereafter, having thrown inside with the Nārāca-astra a radiant flower empowered seven times with the Astra:

[Context] - The Netra accommodates Siddhānta, Vāma, Bhairava and Ṣaḍardha variations — svātantryaśakti manifests the same threshold in multiple forms without contradiction.

Netra 3.34

विघ्नप्रोच्चाटनं कृत्वा दिग्बन्धं कवचास्रतः ।

vighnaproccāṭanam kṛtvā digbandham kavacāstrataḥ |

Having accomplished the expulsion of obstacles, he should bind the directions with the Kavaca and Astra.

[Outer] - Radiant flower charged seven times with Astra, thrown inward with Nārāca — final piercing expulsion.

Uddyota 3.35

पातालादिगतान्
विघ्नान्पार्श्याधातोच्चारतालादिशब्दैरस्त्रेणोच्चाट्य,
कवचेनोच्चाटितविघ्नाननुप्रवेशाय दिशो बधीयात् ॥
ततोऽपि

*pātālādigatān
vighnānpārṣṇyāghātoccāratālādiśabdairastreṇoccātya,
kavacenoccāṭitavighnānanupraveśāya diśo badhnīyat ||
tato'pi*

Having expelled with the Astra the obstacles situated in Pātāla and elsewhere by the striking of the heels, loud sounds of clapping, etc., he should bind the directions with the Kavaca so that the expelled obstacles cannot re-enter.

Thereafter still:

[Outer] - Heels stamped, claps resound, directions sealed with Kavaca — the ritual space becomes an impregnable viśvatomukha mandala.

Netra 3.36

स्वासनार्थं प्रकल्प्याथ शक्तिमाधारिकां शुभाम् ॥ ३-९ ॥
उपविश्य ततः कुर्यात् प्राणायाममनुक्रमात् ।

*svāsanārthaṁ prakalpyātha śaktimādhārikāṁ śubhām || 3-9 ||
upaviśya tataḥ kuryāt prāṇāyāmamanukramāt |*

Then, for the sake of his own seat, he should first mentally fashion the auspicious Ādhāra-Śakti (the foundational power imagined as a radiant lotus or the coiled

Kuṇḍalinī beneath the body).

Having thus seated himself upon her, he then performs prāṇāyāma in due sequence.
|| 3-9 ||

[Outer] - Ādhāra-Śakti visualized as lotus or coiled serpent beneath; seat.

[Inner] - Rest the body upon the very power that coils as Kuṇḍalinī — feel the gentle lift from below.

Uddyota 3.37

स्वस्य चिदात्मन आसनार्थं विश्वाध्वनः
समन्ताञ्चारणादाधाररूपां शुभां पारमेशीं क्रियाशक्तिम् ५५ओ
आधारशक्तये नमः ५५ इति कल्पयित्वा, उपविश्येति तदाश्रयमात्मानं
कृत्वा प्रायत्निकरेचनपूरणकुम्भनक्रमेण आत्मनो
द्वादशान्तस्थशक्तबलस्पर्शाय देहस्य दाहार्थं
वैचित्र्यमुत्पादयितुं प्राणायामं कुर्यात् ॥ ३-१० ॥
अथादौ करशुद्धिन्यासं कृत्वा

*svasya cidātmana āsanārtham viśvādhvanaḥ
samantāddhāraṇādādhārarūpām śubhām pārameśīm kriyāśaktim "om
ādhāraśaktaye namah" iti kalpayitvā, upaviśyeti tadāśrayamātmānam
kṛtvā prāyatnikarecanapūraṇakumbhanakrameṇa ātmano
dvādaśāntasthaśāktabalasparśāya dehasya dāhārtham
vaicitryamutpādayitum prāṇāyāmam kuryāt || 3-10 ||
athādau karaśuddhinyāsam kṛtvā*

For his own consciousness-Self, having fashioned as seat the supreme creative Śakti who is the support (ādhāra) because she sustains the entire path of the universe from all sides — with “OM namah to the Ādhāra-Śakti” — and having made himself rest upon that, he should perform prāṇāyāma in the order of willed recaka, pūraka, and kumbhaka, so that the Śakti-power stationed at the Dvādaśānta may touch him and produce extraordinary states in the body for the purpose of burning it. || 3-10 ||

Thereafter, having first performed the nyāsa for purification of the hands:

[Inner] - Prāṇāyāma in willed order recaka → pūraka → kumbhaka so that the dvādaśānta Śakti touches and electrifies the body.

[Pointing] - Sit on that which sits you.

Netra 3.38

धारणामारभेतात्र युगपच्छोषणादिभिः ॥ १० ॥
षाङ्कोशिकं तु मलिनं निर्दग्धं तत्र भावयेत् ।

*dhāraṇāmārabhetātra yugapacchoṣaṇādibhiḥ || 10 ||
śāṭkośikam tu malinam nirdagdham tatra bhāvayet |*

Here he should commence dhāraṇā together with simultaneous drying-up, etc. || 10 ||
|| He should meditate there that the body, consisting of the six sheaths, is impure
and burnt.

[Outer] - Dhāraṇā of drying, burning, and dissolution of the six kośas begins.

Uddyota 3.39

पीतचतुरस्वात्मवज्ञ-ल लाज्जितभूधारणां दाढ़यं च
सिताध्यन्द्रात्मपद्म-वलाज्जिताप्यधारणां पुष्टिं च देहे
विचिन्त्य, षड्बिन्दु-य-लाज्जितकृष्णावृत्यात्मवायव्यधारणया सह
शोषमस्य ध्यायेत् इत्याद्यस्यार्थः । एवं कृते सति
त्वज्ञांसासृज्जास्थिशुक्ररूपत्वाद् मलिनं देहं
पादाङ्गुष्ठोत्थकालाभिना लोहितत्रिकोणात्मशक्ति-र-
लाज्जिताग्नेयधारणाचिन्तनतोऽहंभावप्रशमाय
दग्धं भावयेत् ॥ ३-११ ॥
अथ

*pītacaturasrātmavajra-la lāñchitabhūdhāraṇāṁ dāḍhryam ca
 sitārdhacandrātmāpadma-valāñchitāpyadhāraṇāṁ puṣṭim ca dehe
 vicintya, ṣaḍvindu-ya-lāñchitakṛṣṇāvṛttyātmavāyavyadhāraṇayā saha
 śośamasya dhyāyet ityādyasyārthaḥ | evam kṛte sati
 tvañmāṁsāsṛṇmajjāsthīskrarūpatvād malināṁ dehaṁ
 pādāṅguṣṭhotthakālāgninā lohitatrikoṇātmaśakti-ra-
 lāñchitāgneyadhāraṇācintanato'hambhāvapraśamāya
 dagdhaṁ bhāvayet || 3-11 ||
 atha*

The meaning is: visualising the earth-support marked with the vajra of square yellow form, and firmness; the water-support marked with the lotus of white half-moon form, and nourishment; then with the wind-support that is black, circular, marked with six dots and the letter ya, he should meditate on the drying up of the body, etc. When this is done, the impure body — consisting of skin, flesh, blood, marrow, bone, and semen — should be meditated as burnt by the Kālāgni rising from the big toe, through contemplation of the fire-support that is red, triangular, marked with the Śakti-letter ra. This is for the cessation of the sense of "I". || 3-11 ||

Thereafter:

[Inner] - Earth dried by vāyu, fluids evaporated, body burnt by Kālāgni rising from big toe — the entire pañca-mahābhūta structure of impurity collapses into light.

[Pointing] - Watch the body burn and notice the watcher remains cool.

Netra 3.40

विज्ञानं केवलं तत्र शून्यं सर्वगतं स्मरेत् ॥ ११ ॥

vijñānaṁ kevalam tatra śūnyam sarvagataṁ smaret || 11 ||

There he should remember only pure Knowledge, empty (of objects), all-pervading. || 11 ||

[Inner] - After the fire, only pure jñāna remains — empty, all-pervading luminosity.

Uddyota 3.41

तत्र देहे चिन्तिते ज्ञेयशून्यत्वाद् व्यापि चिन्मात्रं स्मरेत् ॥ ३-१२ ॥

एवं ध्यानात्

tatra dehe cintite jñeyaśūnyatvād vyāpi cinmātram smaret || 3-12 ||

evam dhyānāt

In that body that has been contemplated, because it is empty of objects of knowledge, he should remember only the all-pervading pure Consciousness. || 3-12 ||

From such meditation:

[Pointing] - Rest as the space in which the burnt body once appeared.

Netra 3.42

नाहमस्मि न चान्योऽस्ति ध्येयं चात्र न विद्यते ।
आनन्दपदसंलीनं मनः समरसीगतम् ॥ १२ ॥

*nāhamasmi na cānyo'sti dhyeyam cātra na vidyate |
ānandapadasaṁlinam manah samarasīgatam || 12 ||*

"I am not, nor is there another; nor is there here anything to be meditated upon. The mind, merged in the state of bliss, has become of one flavour." || 12 ||

[Pointing] - I am not. Nothing belongs to another. Nothing to meditate upon. Mind melts into one taste of bliss.

Uddyota 3.43

नाहमिति मितः प्रमाता, अन्य इति नीलादिर्बाह्योऽर्थः,
ध्येयमित्यान्तरोल्लेखात्म न किंचिदत्रावसरेऽस्ति, इति
कृत्वाऽणुतप्रशान्तौ शाक्तस्फारावेशादानन्दपदसंलीनं
सन्मनः समरसीगतं चिन्मात्ररूपं जातम् ॥ ३-१३ ॥

*nāhamiti mitah pramātā, anya iti nīlādirbāhyo'rthaḥ,
dhyeyamityāntarollekhātma na kiṃcidatrāvasare'sti, iti
kṛtvā'ṇutāpraśāntau śāktasphārāveśādānandapadasaṃlīnaṁ
sanmanah samarasīgataṁ cīnmātrarūpaṁ jātam || 3-13 ||*

"I am not" — the limited knower; "another" — external objects such as blue, etc.; "to be meditated upon" — nothing internal that arises — nothing at all has place here. Having thus understood, when the limited state is calmed, through entry into the expansive flow of Śakti, the mind that is pure and consists only of Consciousness becomes merged in the state of bliss and of one flavour. || 3-13 ||

[View] - Aham and idam both dissolve; only the rasa of cit-ānanda remains — this is the natural state of Sadāśiva.

Netra 3.44

एवमात्ममूर्तिन्यासादनन्तरं सकलनिष्कलैकात्ममन्त्रमूर्तिन्या-

*evamātmamamūrtinyāsādanantaram
sakalaniṣkalaikātmantramamūrtinyā-*

Thus, immediately after the nyāsa of the ātma-mūrti (the placement of one's own divine form), [he now describes] the nyāsa of the mantra-mūrti that is of the single nature of both sakala and niṣkala ...

[Outer] - Transition from ātma-mūrti nyāsa (pure awareness body) to mantra-mūrti nyāsa (sakala-niṣkala fused form).

Uddyota 3.45

समुचितासनन्यासपूर्वमाह

samucitāsananyāsapūrvamāha

... preceded by the nyāsa of the appropriate āsana (seat/throne), he teaches.

[Outer] - Every nyāsa of deity-form must be preceded by nyāsa of its throne.

Netra 3.46

पश्चादाधारशक्तिस्थं स्वासनं परिभावयेत् ।
धात्रीं पयोर्णवं पद्मं चन्द्रबिम्बावभासितम् ॥ १३ ॥
पश्चात् कालकलापोत्थपीयूषेण तु सेचयेत् ।
मूर्तिभूतं त्रितत्त्वं च मूलेनैव प्रकल्पयेत् ॥ ३-१४ ॥

*paścādādhāraśaktistham svāsanam paribhāvayet |
dhātrīm payo'rṇavam padmaṁ candrabimbāvabhāsitam || 13 ||
paścāt kālakalāpotthapīyūṣeṇa tu secayet |
mūrtibhūtam tritattvam ca mūlenaiva prakalpayet || 3-14 ||*

Thereafter he should contemplate his own seat upon the Ādhāra-Śakti: the (primeval) sustainer, the ocean of milk, the lotus illumined by the orb of the moon. || 13 ||
Thereafter he should sprinkle it with the nectar produced by the dissolution of time (Kāla-kalā). He should fashion the three principles that have taken form with the Mūla itself. || 3-14 ||

[Inner] - Re-visualize Ādhāra-śakti now as ocean of milk, wish-fulfilling tree, moon-orb lotus — the cooling nectar phase after the prior burning.

Uddyota 3.47

पश्चादिति देहशुद्ध्याद्यनन्तरम् । धात्र्यमृतार्णवपद्मानि क्रमेण
पृथिव्यस्तेजस्तत्त्वव्यात्या, तच्च आकाशश्लिष्टमित्याधारशक्त्यन्तः

*paścāditi dehaśuddhyādyanantaram | dhātryamṛtārṇavapadmāni
krameṇa
pr̥thivyaptejastattvavyātyā, tacca ākāśaśliṣṭamityādhāraśaktyantaḥ*

“Thereafter” means after purification of the body, etc. The sustainer, ocean of nectar, and lotuses are in order the pervasion of the principles of earth, water, and fire; and they are embraced by space — thus within the Ādhāra-Śakti.

[View] - Earth, water, fire pervaded by space within Ādhāra-Śakti — the entire manifested universe becomes the throne of the Self.

Netra 3.48

५५ पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
पञ्चैतानि तु तत्त्वानि यैर्व्याप्तमखिलं जगत् ॥ ५५ (कालो. ८-१-२)

*"pr̥thivyāpastathā tejo vāyurākāśameva ca |
pañcaitāni tu tattvāni yairvyāptamakhilam jagat ||" (kālo. 8-1-2)*

“Earth, water, likewise fire, wind, and space — these five principles by which the entire world is pervaded.” (Kālottara 8.1-2)

[Context] - Direct quotation from Kālottara recension — Netra Tantra openly reveals what other texts conceal.

Uddyota 3.49

इति स्थित्या स्वीकृताशेषाध्वप्रपञ्चं तत्त्वपञ्चकमेतत्प्रणवेन
स्वस्यात्मन आसनं न्यसेत् । तत्रोपरि
निवृत्याद्यष्टत्रिंशत्कलाकल्पितभाविध्यानोचितदेहमात्मादितत्त्वत्रय
सारसकलमूर्तिं देवं मूलमन्त्रेण
परमानन्दात्मकामृतरूपविमलव्याप्तिसतत्त्वेन सिञ्चेत् प्रकृष्टतया
कल्पयेत् ॥ ३-१५ ॥

*iti sthityā svikrtāśeṣādhvaprapāñcaṁ tattvapañcakametatprāṇavena
svasyātmana āsanam nyaset | tatropari
nivṛttyādyasṭatrimśatkalākalpitabhāvidhyānocitadehamātmāditattvatraya
sārasakalamūrtim devam mūlamantreṇa
paramānandātmakāmṛtarūpavimalavyāptisatattvena siñcet prakṛṣṭatayā
kalpayet || 3-15 ||*

According to this arrangement, having accepted the pentad of principles that comprises the entirety of the manifested path, he should place with the Praṇava as seat for his own Self these five principles. Upon them, with the Mūla-mantra, he should intensely fashion the God who is the essence of the three principles beginning with Self, etc., whose body is suitable for the meditation fashioned from the thirty-eight kalās beginning with Nivṛtti, in the form of the nectar of supreme bliss, pure and all-pervading. || 3-15 ||

[Inner] - With Praṇava the five mahābhūtas are placed as seat; with Mūla the supreme triad Sadāśiva-Īśvara-ŚuddhaVidya embodying thirty-eight kalās of nectar is intensely contemplated upon them.

[Pointing] - Feel the entire cosmos gently holding you as you hold it.

Netra 3.50

ततोऽज्ञानि कराभ्यां च शरीरे कल्पयेत् पुनः ।

tato'ṅgāni karābhyaṁ ca śarīre kalpayet punah |

Thereafter he should again fashion the Aṅgas on the body with both hands.

[Outer] - Aṅgas (Hṛdaya etc.) now re-placed on the newly purified and enthroned body with both hands — the mantra-body is sealed and complete.

[Inner] - Palms become the wings of Garuḍa spreading mantra-śakti through every limb; feel the soft electric shiver of recognition.

Uddyota 3.51

पुनरिति निष्कलात्मनि सर्वज्ञत्वादिधर्मरूपाणि षडङ्गानि
विकसज्ज्ञानक्रियात्मकशक्तिद्वयामर्शनेन नैष्कलात्म्योन्मज्जना
कल्पयेदिति विशेषोऽत्राभिप्रेतः ।

*punariti niṣkalātmani sarvajñatvādīdharmarūpāṇi ṣaḍaṅgāni
vikasajjñānakriyātmaṅkashaktidvayāmarśanena naiṣkalātmyonmajjanā
kalpayediti višeṣo'ṭrābhipretaḥ |*

“Again” — the special intention here is that upon the niṣkala Self he should fashion the six Aṅgas that have the form of the qualities of omniscience, etc., by savouring the pair of powers, knowledge and action, that have blossomed forth, thereby causing the arising of the niṣkala nature.

[View] - The niṣkala is never bare; it is the eternal plenitude that appears to lack limbs only to the bound gaze.

[Inner] - Upon the motionless ground of the niṣkala Self, let the six petals of omniscience, omnipotence, eternity, bliss, all-pervasiveness, and autonomy unfold like moonlit lotuses simply by tasting the nectar of knowing-acting that already floods the heart.

[Pointing] - Taste that pair now—knowing and acting—as one shimmering drop on the tongue of awareness; nothing is added, yet everything becomes divine.

Netra 3.52

मात्रं चैवाभिमानं तु चिन्तयेद्यानयोगतः ॥ १५ ॥

māntram caivābhimānam tu cintayeddhyanayogataḥ || 15 ||

He should contemplate the mantric and the egoic sense through the yoga of meditation. || 15 ||

[Inner] - Let the mantric body (OM...HRĪM...PHAT) and the apparent "I" dissolve into the single vibration of meditative absorption until no difference remains between the intoned and the intoner.

[Pointing] - Feel the mantra and the sense of self melt into one silent throb that has no inside or outside.

Uddyota 3.53

व्याख्यातव्याख्यास्यमानवीर्यसारमात्रविमर्शमाविशेदैकाग्र्येण ॥

१६ ॥

अथ सन्निधानायाह

vyākhyātavyākhyāsyamānavīryasāramāntravimarśamāviśedaikāgryeṇa

||

16 ||

atha sannidhānāyāha

He should enter with one-pointedness the contemplation of the essence of the power of the mantras that have been explained and are yet to be explained. || 16 ||

Thereafter, for the sake of presence (of the deity), he says:

[Inner] - Enter the heart of mantra-śakti with the arrow of one-pointed awareness; past mantras, future mantras, and this very moment are only waves on the same ocean of power.

[Pointing] - Sink into the essence that breathes every mantra before it is spoken and after it fades.

Netra 3.54

मुद्रां चैवामृतां बद्धा पद्ममुद्रामथापि वा ।
 ध्यायेदात्मनि देवेशं चन्द्रकोटिसमप्रभम् ॥ ३-१६ ॥
 स्वच्छमुक्ताफलप्रख्यं स्फटिकाद्रिसमप्रभम् ।
 कुन्देन्दुगोक्षीरनिभं हिमाद्रिसदृशं विभुम् ॥ ३-१७ ॥
 शुभ्रहारेन्दुकन्दादिसितभूषणभूषितम् ।
 सितचन्दनलिप्ताङ्गं कर्पूरक्षादधूसरम् ॥ ३-१८ ॥
 स्फुरच्छन्द्रामृतस्फारबहुलोर्मिपरिप्लुतम् ।
 सोममण्डलमध्यस्थमेकवक्रं त्रिलोचनम् ॥ ३-१९ ॥
 सितपद्मोपविष्टं तु बद्धपद्मासनस्थितम् ।
 चतुर्भुजं विशालाक्षं वरदाभयपाणिकम् ॥ ३-२० ॥
 पूर्णचन्द्रनिभं शुभ्रममृतेनैव पूरितम् ।
 कलशं धारयन्तं हि जगदाप्यायकारकम् ॥ ३-२१ ॥
 परिपूर्णं तथा चन्द्रं वामहस्तेऽस्य चिन्तयेत् ।

*mudrām caivāmṛtām baddhvā padmamudrāmathāpi vā |
 dhyāyedātmani deveśam̄ candrakoṭisamaprabham || 3-16 ||
 svacchamuktāphalaprakhyam̄ sphatikādrisamaprabham |
 kundendugokṣīranibham̄ himādrisadṛśam̄ vibhum || 3-17 ||
 śubhrahārendukandādisitabhūṣaṇabhuṣitam |
 sitacandalaliptāṅgam̄ karpūrakṣodadadhūsaram || 3-18 ||
 sphuraccandrāmṛtasphārabahulormipariplutam |
 somamaṇḍalamadhyasthamekavaktram̄ trilocanam || 3-19 ||
 sitapadmopaviṣṭam̄ tu baddhapadmāsanasthitam |
 caturbhujam̄ viśālākṣam̄ varadābhaya pāṇikam || 3-20 ||
 pūrṇacandranibham̄ śubramamṛtenaiva pūritam |
 kalaśam̄ dhārayantam̄ hi jagadāpyāyakārakam || 3-21 ||
 paripūrṇam̄ tathā candram̄ vāmahaste'sya cintayet |*

Binding the Amṛtā mudrā or alternatively the Padma mudrā, he should meditate on the Lord of gods within himself, brilliant like ten million moons. || 3-16 ||
 Resembling a pure crystal, brilliant like a crystal mountain, like jasmine, moon, and cow's milk, like a mountain of ice, all-pervading. || 3-17 || Adorned with white garlands, moon-ornaments, white flowers, and other white ornaments, limbs anointed with white sandal, grey with camphor dust. || 3-18 || Flooded with the swelling waves of the flowing nectar of the shining moon, seated in the midst of the lunar orb, one-faced, three-eyed. || 3-19 || Seated upon a white lotus in padmāsana with legs crossed, four-armed, with large eyes, hands granting boons and

fearlessness. || 3-20 || Resembling the full moon, auspicious white, filled with nectar, holding a jar that causes the world to flourish. || 3-21 || One should contemplate in his left hand a full moon as well.

[Outer] - Bind Amṛtā or Padma mudrā and flood the inner sky with a moon ten million times brighter than any moon, cool, transparent, drenching every pore with liquid light.

[Inner] - Let the body become a crystal soaked in moonlight; every cell drinks the same nectar that drips from the sahasrāra.

[Pointing] - Rest as that cool radiance that needs no sun.

Uddyota 3.55

उद्यताङ्गुष्ठसव्योपरिसंश्लिष्टिर्यक्निष्ठाङ्गुलिवामसंनिवेशाद्
अमृताममृतकलशमुद्रां परामृतपूर्णतातिशयात्, उक्तमन्यत्र

*udyatāṅguṣṭhasavyoparisisamśliṣṭatiryakkanisṭhāṅgulivāmasamniveśād
amṛtāmamṛtakalaśamudrāṁ parāmṛtapūrṇatātiśayāt, uktamanyatra*

The Amṛtā-mudrā (is formed) by the left little finger placed transversely upon the raised thumb of the right hand, with the other fingers of the right hand clasped — because of the supreme fullness of the supreme nectar. Elsewhere it is said:

[Outer] - Left little finger across the upright thumb of the right, remaining fingers curled—this gesture locks the ocean of supreme nectar so it cannot spill back into duality.

[Inner] - The mudrā seals the downward flow; prāṇa rises, apāna dissolves, and the central channel trembles open like a moonlit river.

Netra 3.56

शृतवामकरस्योर्ध्वे दक्षिणं श्लथमुष्टिवत् ।

śrtavāmakarasyordhvē dakṣiṇāṁ ślathamuṣṭivat |

"Having made the left hand upward and the right hand loosely fisted, with the thumb raised — this hand is called the Kāla-śī mudrā."

[Outer] - Alternate form: left palm up, right loose fist with thumb raised—the Kāla-śī mudrā that devours time itself and leaves only the nectar of the timeless.

Uddyota 3.57

कृत्वोर्ध्वाङ्गुष्ठकं हस्तमाहुर्मुद्रां च कालशीम् ॥५५
संश्लिष्टाङ्गुष्ठमुकुलीकृतस्फारितकरद्वयां पद्ममुद्रां वा
अशेषविश्वस्फारणस्वस्वरूपाभिप्रायां बद्धा आत्मनि स्वस्वरूपे
देवेशं ध्यायेदित्यनुपाधिचिज्ज्योतिरेव स्वच्छन्दमहिम्ना
स्वभित्याभासिताशेषविश्वाह्नादि मुदिततमाकृतिशुभ्रच्छकल्पमात्मनो
रूपं चिन्तयेत् । स्फुरच्छन्देति चन्द्रोऽत्र करस्थः । एकवक्रं
निःसामान्यस्वतन्त्रशक्तियोगात् ।
तन्माहात्म्यभासितेच्छादिशक्तित्रययोगात् त्रिनेत्रम् । सितपद्मं
शक्तिकमलं तस्याक्रमणं पद्मासनबन्धात् शान्त्यतीताभिन्नस्य
देवस्य शान्तादिशक्तिस्फारणातिशयात् चतुर्भुजत्वम्,
विश्वप्रकाशकत्वाकूताद्विशालाक्षत्वम् ।
सिद्धिदानसर्वभयोन्मूलनज्ञानक्रियात्मकस्वस्वरूपोन्मेषकत्वाभिव्यक्तय
एवरदाभयामृतकलशपूर्णन्दुकरता ॥ ३-२२ ॥
एवमाकृतितो ध्यात्वा

kṛtvordhvāṅguṣṭhakam hastamāhurmudrām ca kālaśīm || "
 saṃśliṣṭāṅguṣṭhamukulikṛtasphāritakaradvayām padmamudrām vā
 aśeṣaviśvasphāraṇasvasvarūpābhīprāyām baddhvā ātmani svasvarūpe
 deveśam dhyāyedityanupādhicijjyotireva svacchandamahimnā
 svabhittyābhāsitāśeṣaviśvāhlādi muditamatākṛtiśubhracchakalpamātmano
 rūpaṁ cintayet | sphuraccandreti candro'tra karasthaḥ | ekavaktram
 niḥsāmānyasvatantraśaktiyogāt |
 tanmāhātmyabhbāsitecchādiśaktitrayayogāt trinetram | sitapadmaṁ
 Śaktikalam tasyākramāṇam padmāsanabandhāt śāntyatītābhinnasya
 devasya śāntādiśaktisphāraṇātiśayāt caturbhujatvam,
 viśvaprakāśakatvākūtādvīśālākṣatvam |
 siddhidānasarvabhayonmūlanajñānakriyātmakasvasvarūponmeśakatvābhivyaktaya
 evaradābhayāmr̥takalaśapūrṇendukaratā || 3-22 ||

Alternatively the Padma-mudrā with interlocked thumbs and spread blossoming hands — whose intention is the expansion of the entire universe into its own true nature — having bound that, he should meditate on the Lord of gods within himself, within his own true nature. That is: with the splendour of the unrestricted great Self that is the unconditioned light of consciousness, he should contemplate his own form as the most joyful, white, moon-like form that delights the entire universe manifested on the canvas of the Self, shining forth. “Shining moon” here means the moon held in the hand. One-faced because of union with the unique autonomous Śakti that has no equal. Three-eyed because of union with the triad of powers — will, knowledge, and action — manifested by His greatness. Seated upon a white lotus means mounted upon the lotus of Śakti; because of the binding of padmāsana and because of the supreme expansion of the powers beginning with Śānti of the God who is non-different from Śāntyatīta, four-armedness; because of the impulse to reveal the universe, large-eyedness. The right and left hands holding boon, fearlessness, the full moon, and the jar of nectar are the manifestation of the blossoming forth of His own nature that is knowledge and action, granting all siddhis and uprooting all fear. || 3-22 ||

Having thus meditated on His form:

[View] - One face: the single “I” that embraces the incomparable Śakti. Three eyes: the perfect triad of will-knowledge-action shining without sequence. White lotus throne: the blooming of Śakti beneath the unchanging Śiva. Four arms: the four directions of svātantrya pouring outward as creation. Jar and full moon in hand: the unending overflow of icchā and jñāna that satisfies every possible thirst.

[Pointing] - Behold your own form now as this moon-drenched sovereign—nothing is missing, no quality is borrowed.

[Secret] - Whose eyes are these large lotus eyes that grant fearlessness while gazing at themselves?

Netra 3.58

सर्वश्वेतोपचारेण पूजितं तमनुस्मरेत् ॥ २२ ॥

sarvaśvetopacāreṇa pūjitaṁ tamanusmaret || 22 ||

He should remember Him worshipped with all-white offerings. || 22 ||

[Outer] - White rice, white flowers, white sandal, white sweets—everything offered returns as the whiteness of your own luminous nature.

Uddyota 3.59

उपचर्यतेऽनेनेत्युपचारः कुसुमनैवेद्यादि ॥ ३-२३ ॥
तदित्थम्

*upacaryate'nenetyupacārah kusumanaivedyādi || 3-23 ||
tadittham*

“Offering” means that by which worship is performed: flowers, food-offerings, etc. || 3-23 ||

Thus it is:

[Inner] - Each offering is a recognition: “This fragrance, this sweetness, this cool touch is nothing but You appearing as other.”

Netra 3.60

बहुनात्र किमुक्तेन.....

bahunātra kimuktena.....

Why say much here...

[Pointing] - Enough words—drown in the ocean that needs no description.

Uddyota 3.61

अयं हि देवः परमानन्दनिर्भरत्वात्

ayaṁ hi devaḥ paramānandanirbhāratvāt

For this God...

[View] - This very God is not a deity separate from the nectar; He is the nectar tasting itself.

Netra 3.62

.....षाक्षादमृतसागरः ।

.....ṣākṣādamṛtasāgarah ।

...is verily the ocean of nectar itself.

[Pointing] - Submerge. The ocean does not become wet—it already is wetness itself.

Uddyota 3.63

युक्तं चैतत् ॥
यतः

*yuktam caitat ||
yataḥ*

And this is fitting,

because:

[View] - All life drinks from Him alone; every heartbeat is a sip of Amṛta stolen from His lips.

Netra 3.64

अस्मादेव समुत्पन्नममृतं विश्वजीवनम् ॥ २३ ॥

asmādeva samutpannamamṛtam viśvajīvanam || 23 ||

From Him alone has arisen the nectar that gives life to the universe. || 23 ||

[Pointing] - Feel the pulse in the throat now—is it yours or His?

Uddyota 3.65

उत्पन्नं समुलसितममृतं परं शाक्तं वीर्यम् ॥ ३-२४ ॥
अनुग्राह्यानुग्रहायायं देवः केन नाम न रूपेण स्फुरति
इत्याशयेनाह

*utpannam samullasitamamṛtam param śāktam vīryam || 3-24 ||
anugrāhyānugrahāyāyam devah kena nāma na rūpeṇa sphurati
ityāśayenāha*

The arisen, fully manifest nectar is the supreme Śākta power. || 3-24 ||

Wondering in what form this God, for the sake of bestowing grace upon those to be graced, does not shine forth, he says with that intention:

[View] - The fully arisen nectar is none other than the supreme Śakti, the vibrating autonomy that dances as universes yet remains untouched.

Netra 3.66

अथ चिन्तामणिप्रक्ष्यं भावभेदेन संस्मरेत् । भावस्य

atha cintāmaniprakhyam bhāvabhedenā saṃsmaret | bhāvasya

Thereafter he should remember Him as resembling the wish-fulfilling gem, according to differences of mental disposition.

[Outer] - Let the same moon-white Lord shift shape like a wish-fulfilling jewel—gentle, fierce, crooked, terrifying—according to the last trace of impurity still rippling in the mind-lake.

Uddyota 3.67

रागादिकलुषस्याशयस्य भेदेन दलनेन ॥
तं च

*rāgādikaluṣasyāśayasya bhedena dalanena ||
tam ca*

By the differences of disposition — the impurities of desire, etc. — through splitting them.

And that (God):

[Inner] - Every desire, fear, or anger is gently split open by the sword of awareness until only the gem inside remains.

Netra 3.68

सौम्यं रौद्रं तथा भीमं विकृतं भावभेदतः ॥ २४ ॥
सदाशिवं तुम्बुरुं च भैरवं वीरनायकम् ।

*saumyam raudram tathā bhīmam vikṛtam bhāvabhedataḥ || 24 ||
sadāśivam tumburum ca bhairavam vīranāyakam |*

Gentle, fierce, terrible, deformed — according to differences of disposition. || 24 ||
Sadāśiva, Tumburu, Bhairava, and the leader of heroes.

[Outer] - Sadāśiva, Tumburu, Bhairava, Vīreśa—four masks of the same face, worn only to embrace the seeker exactly where he stands.

Uddyota 3.69

वीरनायकं कुलेश्वरं, भावस्य साधकाशयस्य भेदाद्वैचित्र्याद्
आभासितानुग्राहिचित्राकृतिमित्यर्थः ।
यदाहुः

*vīranāyakam kuleśvaram, bhāvasya sādhakāśayasya bhedādvaiticityād
ābhāsitānugrāhicitrākṛtimityarthah |
yadāhuḥ*

“The leader of heroes” means the Lord of the Kula. That is, manifested in various wonderful forms bestowing grace according to the variety of the mental disposition of the sādhaka. As it is said:

[View] - Kula-pati: the Lord of the family of consciousness who adopts whatever costume the child most loves.

Netra 3.70

ॐ येन येन हि रूपेण साधकः संस्मरेत्सदा ।
तस्य तन्मयतां याति चिन्तामणिरिवेश्वरः ॥५५

"yena yena hi rūpeṇa sādhakaḥ saṃsmaretsadā |
tasya tanmayatāṁ yāti cintāmaṇiriveśvaraḥ ||"

"In whatever form the sādhaka always remembers (Him), in that very form the Lord, like a wish-fulfilling gem, becomes identical with him."

[Pointing] - Remember Him exactly as you remember Him right now—in that very costume He is already embracing you.

[Secret] - Who is remembering whom?

Uddyota 3.71

कृपालुत्वात् ॥ ३-२५ ॥

kṛpālutvāt || 3-25 ||

Because of His compassion. || 3-25 ||

[View] - Compassion is not pity; it is the inability of Śiva to remain separate from even the smallest tremor of longing.

Netra 3.72

एवं ध्यात्वा यजेदेवं मानसैः कुसुमैः शुभैः ॥ २५ ॥

हृत्पद्मे सर्वसिद्ध्यर्थं.....

evam dhyātvā yajeddevam mānasaiḥ kusumaiḥ śubhaiḥ || 25 ||

hṛtpadme sarvasiddhyartham.....

Having thus meditated, he should worship the God with auspicious mental flowers.
|| 25 ||

[Inner] - Offer the eight mental flowers: non-violence, sense-restraint, compassion, forgiveness, knowledge, meditation, truth, and stillness—each petal lands on the heart and bursts into light.

Uddyota 3.73

मानसैस्तत्तत्सिद्ध्युचितैः ॥ ३-२६ ॥
एवं साधकविषयमुक्त्वा सामान्येनाह

mānasaistattatsiddhyucitaiḥ || 3-26 ||
evam sādhakavिषयमुक्त्वा sāmānyenāha

Mental ones suitable for the respective siddhis. || 3-26 ||

Having taught thus for the sādhaka, he now speaks in general:

[Inner] - Choose the flower that matches the siddhi you no longer need, and watch it dissolve the needing itself.

Netra 3.74

.....पश्चाद् बाह्ये प्रपूजयेत् ।

.....*paścād bāhye prapūjayet* |

...thereafter he should perform external worship.

[Outer] - After the inner worship has saturated every atom, let the hands move outward—flowers, incense, lamps now carry the same fragrance that was inside.

Uddyota 3.75

मानसार्चानन्तरं मन्त्रचक्रार्चितार्घपात्रविप्रुद्धक्षालित-
कुसुमादिभिः प्रकृष्टं पूजनं भवतीति कृत्वादौ मानसं कार्यम्
||
किं च

mānasārcānantaṛam mantracakrārcitārghapātravipruḍḍkṣālita-
kusumādibhiḥ prakṛṣṭam pūjanam bhavatīti kṛtvādau mānasam
kāryam
||
kim ca

After mental worship, the most excellent worship is accomplished with flowers etc. that have been washed with the drops from the arghya-pātra consecrated by the mantra-cakra; therefore mental worship should be performed first.

Furthermore:

[View] - Mental worship first, because only the mind that has become Śiva can consecrate matter into Śiva.

Netra 3.76

मानसैः कुसुमैर्यार्चा सात्त्विकी सा स्थिरा मता ॥ २६ ॥
अनिर्माल्या परा शुद्धा मोक्षदा सिद्धिदा शुभा ।

*mānasaiḥ kusumairyārcā sāttvikī sā sthirā matā || 26 ||
anirmālyā parā śuddhā mokṣadā siddhidā śubhā |*

Worship performed with mental flowers is considered sattvic and stable. || 26 ||
Without refuse, supreme, pure, bestowing liberation, granting siddhis, auspicious.

[View] - Sāttvic, refuse-free, pure—because the offering and the offerer have already vanished into the offered.

Uddyota 3.77

अत्र सर्वस्य प्रातीतिकेन चिदात्मत्वेन ब्रह्मार्पणदृष्टेरनिमेषात् ॥ २७
॥

*atra sarvasya prātītikena cidātmatvena brahmārpaṇadṛṣṭeranimeṣāt ||
27
||*

Here, because everything is of the nature of consciousness-Self through the vision of offering to Brahman without blinking. || 27 ||

[View] - When the eye does not blink, the seen is Brahman; when the hand does not grasp, the given is Brahman.

Netra 3.78

तस्मात् सर्वप्रयत्नेन मानसं यजनं ध्रुवम् ॥ ३-२७ ॥

tasmāt sarvaprayatnena mānasam yajanaṁ dhruvam | | 3-27 | |

Therefore with all effort mental worship is constant. | | 3-27 | |

[Pointing] - Let mental worship never pause—every breath an offering, every glance a garland.

Uddyota 3.79

आदावेव प्रकर्तव्यं.....

ततो गुरुपङ्किं पूजयित्वा, ततो लब्धानुज्ञः शिवताव्यक्तये सर्वैरेव

ādāveva prakartavyam.....

*tato gurupan̄kim pūjayitvā, tato labdhānujñah śivatāvyaktaye
sarvaireva*

It must be performed right at the outset...

Thereafter, having worshipped the line of Gurus and obtained permission, for the sake of manifesting Śiva-nature with all (rites):

[Context] - Only after the inner fire has consumed separation does the Guru's permission allow the outer flame to be kindled.

Netra 3.80

.....पश्चाद् द्रव्यैस्तु विस्तरैः ।

.....paścād dravyaistu vistaraiḥ |

...thereafter with abundant substances.

[Outer] - Now lavish the visible world with substances—rice, ghee, sesame, flowers—until the boundary between house and temple disappears.

Uddyota 3.81

स्वगृहे देवतागारे सङ्गमे गिरिमूर्धनि ॥ ३-२८ ॥
सुप्रशस्ते तु भूभागे पद्मखण्डे सुशोभने ।

यजनं प्रकर्तव्यमिति सङ्गतिः, भूभागे इति सर्वत्र संबध्यते ॥ २९
॥
तत्रादौ

*svagrhe devatāgāre saṅgame girimūrdhani || 3-28 ||
supraśaste tu bhūbhāge padmakhaṇḍe suśobhane |*

*yajanaṁ prakartavyamiti saṅgatiḥ, bhūbhāge iti sarvatra sambadhyate
|| 29
||
tatrādau*

In one's own house, in a temple, at a confluence, on a mountain peak, || 3-28 || in an excellent and beautiful spot marked with a lotus.

The connection is that worship must be performed — “spot” is to be connected everywhere. || 29 ||

Therein, first:

[Outer] - Wherever beauty naturally gathers—a river-mouth, mountain peak, lotus-marked ground—there the universe is already worshipping.

Netra 3.82

आलिखेन्मण्डलं चित्रं सितरेखोपशोभितम् ॥ ३-२९ ॥
चतुर्द्वारं चतुष्कोणं सुसमं तु मनोरमम् ।
शोभोपशोभासंपन्नं तन्मध्ये शशिमण्डलम् ॥ ३-३० ॥
संपूर्णचन्द्रसदृशं रश्मिमालावलीयुतम् ।
तन्मध्येऽष्टदलं पद्मं सुसितं चन्द्रसन्निभम् ॥ ३-३१ ॥
विचित्रकेसरोपेतं हेमकर्णिकमुत्तमम् ।

*ālikhenmaṇḍalam citram sitarekhopaśobhitam || 3-29 ||
caturdvāram catuskōṇam susamam tu manoramam |
śobhopaśobhāsaṁpannam tanmadhye śāśimaṇḍalam || 3-30 ||
saṁpūrṇacandraśadṛśam raśmimālāvalīyutam |
tanmadhye'ṣṭadalam padmaṁ susitaṁ candrasannibham || 3-31 ||
vicitrakesaropetam hemakarṇikamuttamam |*

He should draw a coloured maṇḍala adorned with white lines, || 3-29 || with four doors, four corners, well-proportioned, beautiful, endowed with splendour and beauty; in its centre a lunar orb, || 3-30 || resembling the full moon, endowed with a garland of rays; in its centre an eight-petaled lotus, very white, resembling the moon, || 3-31 || endowed with variegated filaments, with an excellent golden pericarp.

[Outer] - Draw the maṇḍala: four doors of white light, eight moon-petals, golden pericarp glowing like sunrise in snow—every line a vein carrying nectar.

Uddyota 3.83

मण्डलस्य विधानं श्रीयागेऽग्रे भविष्यतीति नेह तद्वितानितम् ॥ ३२

॥

अथ

*maṇḍalasya vidhānam śrīyāge'gre bhaviṣyatīti neha tadvitānitam || 32
||
atha*

The arrangement of the maṇḍala will be taught later in the Śrī-Yāga; therefore it is not detailed here. || 32 ||

Thereafter:

[Context] - The full maṇḍala unfolds later in the Śrī-yāga; here only the lunar seed is planted.

Netra 3.84

तन्मध्ये देवदेवेशं स्वस्थानादवतारयेत् ॥ ३-३२ ॥

tanmadhye devadeveśam svasthānādavatārayet || 3-32 ||

In its centre he should descend the Lord of lords from His own abode. || 3-32 ||

[Outer] - From the sky of your own consciousness, invite the Lord of lords to descend into the visible form—He comes only because He never left.

Uddyota 3.85

स्वस्थानादित्यन्तर्यागभुवः चिद्धाम्नः, अवतारयेद् अनुग्रहाय
बाह्यमूर्त्याभासात्मतयावतरन्तं विमृशेत् सृष्टिक्रमेण च
बहिर्न्यसेत् ॥ ३-३३ ॥

*svasthānādityantaryāgabhuvaḥ ciddhāmnah, avatārayed anugrahāya
bāhyamūrtyābhāsātmatayāvatarantam vimṛśet sṛṣṭikrameṇa ca
bahirnyaset || 3-33 ||*

“From His own abode” means from the abode of consciousness that is the inner place of worship; he should reflect upon Him descending for the sake of grace in the form of an external image-manifestation, and place Him externally in the order of creation. || 3-33 ||

[View] - The “own abode” is the heart; the descent is the playful appearance of the supreme as gross, subtle, and supreme bodies—never a real journey.

Netra 3.86

उत्तानौ तु करौ कृत्वा अङ्गुष्ठौ तत्र मध्यगौ ।

uttānau tu karau kṛtvā aṅguṣṭhau tatra madhyagau |

Making both hands supine, with the thumbs in the middle...

[Outer] - Palms upward, thumbs touching—the sky-opening gesture of welcome.

Uddyota 3.87

आवाहनीत्यावाहनमुद्रया॑ ॥

āvāhanītyāvāhanamudrayā॑ ||

With the Āvāhanī mudrā of invitation...

[Outer] - Āvāhanī mudrā: the magnetic pull that draws the unlocated into location for the sake of love.

Netra 3.88

आवाहयेत्ततो देवं त्रिदेहपरिकल्पितम् ॥ ३३ ॥

āvāhayettato devam tridehaparikalpitam || 33 ||

he should then invite the God conceived as having three bodies. || 33 ||

[View] - Three bodies invited yet one inviter—supreme, subtle, gross nested like moons within moons.

Uddyota 3.89

आ समन्ताद् वाहयेत् बहिरप्यनुग्रहाय आश्रितमूर्तौं चिन्तयेत् । त्रिदेहेति
चिन्मात्रतया अन्तर्यागरव्यातेन बहिष्ठेन च रूपेण त्रिभिर्यथोत्तरं
व्याप्यव्यापकतया स्थितैः परसूक्ष्मस्थूलैर्निष्कलादिसारैर्देहैः
परिकल्पितमनुत्तरैकरूपमपि

*ā samantād vāhayet bahirapyanugrahāya āśritamūtaum cintayet |
trideheti
cinmātratayā antaryāgakhyātēna bahiṣṭvena ca rūpeṇa
tribhīryathottaram
vyāpyavyāpakatayā sthitaiḥ parasūkṣmasthūlairniṣkalādisārairdehaiḥ
parikalpitamanuttaraikarūpamapi*

He should invite from all sides; even externally, for the sake of grace, he should contemplate Him as resting upon the supports. “Three bodies” means conceived with the three — subtle and gross — bodies that are supreme, subtle, and gross, stationed in progressively encompassing relation, consisting of the essences from niṣkala onwards, though He is in reality the unequalled One.

[View] - He is invited from all sides because there is no side from which He is absent; the supports are only mirrors held up to infinity.

Netra 3.90

श्वातन्त्र्यान्मुक्तमात्मानं स्वातन्त्र्यादद्वयात्मनः ।

śvātantryānmuktamātmānam svātantryādadadvayātmanah |

“Through freedom He makes Himself free, through freedom He is non-dual; the Lord creates through the resolves of Īśa etc. and transacts.” (Recognition-prakāśa 1.5.16)

[View] - Svātantra alone folds itself into Īśa, Sadāśiva, and the rest—free to become bound, free to remain free.

Uddyota 3.91

प्रभुरीशादिसङ्कल्पैर्निर्माय व्यवहारयेत् ॥५५ (रि. प्र. १-५-१६)
इति प्रत्यभिज्ञोक्तनीत्या त्रित्वेन विभक्तमित्यर्थः ॥ ३-३४ ॥
आवाहितस्य संनिधानाय उच्छिर्ताङ्गुष्ठमुष्टिभ्यां लिङ्गमुद्राम्,
गर्भगाङ्गुष्ठमुष्टिभ्यां तु निरोधाय निष्ठुरां मुद्रां
प्रदर्श्य ततोऽपि

*prabhuriśādisaṅkalpairnirmāya vyavahārayet ||" (ri. pra. 1-5-16)
iti pratyabhijñoktanītyā tritvena vibhaktamityarthaḥ || 3-34 ||
āvāhitasya saṃnidhānāya ucchirtāṅguṣṭhamuṣṭibhyām liṅgamudrām,
garbhagāṅguṣṭhamuṣṭibhyām tu nirodhāya niṣṭhurām mudrām
pradarśya tato'pi*

According to the method taught in the Pratyabhijñā, divided into three — this is the meaning. || 3-34 ||

For the presence of the invited deity: showing the Liṅga-mudrā with raised interlocked thumbs, and for restraint the harsh mudrā with interlocked thumbs hidden, then furthermore:

[Context] - The entire Pratyabhijñā system in one breath: recognition that the one consciousness willingly plays every role.

Netra 3.92

आग्नेययादिविभागेन दलेष्वञ्जानि विन्यसेत् ।

āgneyayādivibhāgena daleṣvaṅgāni vinyaset |

He should place the Āngas on the petals in the order beginning with the Āgneya direction.

[Outer] - Liṅga-mudrā to establish presence, harsh mudrā to bind intruders—then place Heart, Head, Crown, Armor, Weapon, Eye upon the petals clockwise from southeast.

Uddyota 3.93

अग्नीशरक्षोवायव्यदिक्षु हृदादीनि चत्वारि, चतसूषु पूर्वादिदिक्षु
अस्त्रम्, कर्णिकायां नेत्रम् ॥

तत्सर्वम्

*agnīśarakaṣovāyavyadikṣu hṛdādīni catvāri, catasru pūrvādikṣu
astram, karṇikāyāṁ netram ||*

tatsarvam

In the Āgneya, Īśāna, Rakṣā, and Vāyavya directions the four beginning with the Heart; in the four directions beginning with the east, the Astra; in the pericarp, the Netra.

All that:

[Outer] - Heart in southeast, Head in south, Crown in southwest, Armor in west, Weapon in east, north, etc., Eye in the golden center—sixfold shield of light.

Netra 3.94

पूज्यं श्वेतोपचारेण पष्पाम्बरविलेपनैः ॥ ३४ ॥
नैवद्यैर्विविधैश्चित्रैर्धृपैर्मृष्टैः सुधूपितम् ।
हृद्यैः पानैश्च विविधैः.....

*pūjyam śvetopacāreṇa puṣpāmbaravilepanaiḥ || 34 ||
naivedyairvividhaiścitrairdhūpairmr̥ṣṭaiḥ sudhūpitam |
hṛdyaiḥ pānaiśca vividhaiḥ.....*

Is to be worshipped with white offerings: flowers, garments, unguents, || 34 || various coloured food-offerings, well-perfumed fragrant incense, various pleasing drinks...

[Outer] - Drown each petal in white flowers, white cloth, white paste, multicolored sweets, fragrant smoke, cool drinks—until the maṇḍala becomes a second moon.

Uddyota 3.95

सुधूपितं कृत्वा इत्यर्थः । अन्यत् स्पष्टम् ॥ ३-३५ ॥
साधकस्य

*sudhūpitam kṛtvā ityarthah | anyat spaṣṭam || 3-35 ||
sādhakasya*

Meaning: having made it well-incensed. The rest is clear. || 3-35 ||

Of the sādhaka:

[Inner] - The rising incense is the breath of Śakti climbing the suṣumnā; inhale it as your own exhalation made visible.

Netra 3.96

.....भावभेदेन पूजयेत् ॥ ३५ ॥

.....bhāvabhedenā pūjayet || 35 ||

...according to differences of disposition he should worship. || 35 ||

[Outer] - Let the offerings shift hue and texture according to the seeker's inner weather—white for peace, red for power, mixed for nourishment.

Uddyota 3.97

तत्र

tatra

Therein:

[Outer] - All white for śānta, abundant mixed for puṣṭi—every color is the same light wearing a mood.

Netra 3.98

अर्वश्वेतोपचारेण शान्त्यर्थं पूजयेत् प्रिये ।
पुष्ट्यर्थं बहुभिर्मिश्रैः संभारैः संभृतैर्यजेत् ॥ ३-३७

*arvaśvetopacāreṇa śāntyartham pūjayet priye |
puṣṭyartham bahubhirmiśraiḥ saṁbhāraiḥ saṁbhṛtairyajet || 3-37*

O Beloved! For the sake of peace he should worship with all-white offerings. For the sake of nourishment he should sacrifice with abundant mixed substances. || 3-37 ||

[Inner] - White offerings cool the burning of individuality; mixed offerings feed the bliss-body until it overflows the skin.

Uddyota 3.99

||

मिश्रैः सितलोहिताच्छादिरूपैः ॥ ३-३६ ॥
अथ चाङ्गभूतम्

||

*miśraih sitalohitācchādirūpaiḥ || 3-36 ||
atha cāṅgabhūtam*

Mixed means having the form of white, red, etc. coverings. || 3-36 ||

Thereafter, as an auxiliary:

[View] - White, red, black coverings are only the moods of the one consciousness clothing itself for play.

Netra 3.100

पश्चाद्धोमं प्रकुर्वीत यथाकामानुसारतः ।

paścāddhomam̄ prakurvīta yathākāmānusārataḥ |

Thereafter he should perform homa according to the desired object.

[Outer] - Finally the fire—spoon after spoon of ghee carrying every wish into the mouth of Agni who is none other than the same moon-bright Lord now appearing as flame.

[Pointing] - Watch the offering burn and recognize: that which is never consumed is consuming. Rest there.

Uddyota 3.101

मुमुक्षुस्तिलाज्याभ्याम्, बुभुक्षुस्तु भाविद्रव्यैः ।
कृत्याह

*mumukṣusti lājyābhyām, bubhukṣustu bhāvidravyaiḥ |
kvetyāha*

The seeker of liberation with sesame and ghee; the seeker of enjoyment with the respective substances.

Where? He says:

[Outer] - The fuel-offering mirrors the intention: sesame-ghee carries the flame of release into boundless light, while desire-bound substances feed the fire of continued becoming.

[Inner] - Notice how the very substance you feed the fire is the substance of your own desire—watch it burn without adding or subtracting anything from awareness.

Netra 3.102

त्रिमेखले वर्तुले च चतुरश्रे सुशोभने ॥ ३७ ॥
हस्तमात्रेऽन्ततः कुण्डे.....

*trimekhale vartule ca caturaśre suśobhane || 37 ||
hastamātre'ntataḥ kuṇḍe.....*

In a triangular, circular, or square *kunḍa* that is beautiful, || 37 || finally in a *kunḍa* of one hasta...

[Outer] - Triangular for piercing, circular for embracing, square for establishing—three archetypal wombs of fire, each a doorway for the chosen siddhi.

[Inner] - Feel the heart itself as the first *kunḍa*: triangular when aspiration cuts upward, circular when love expands, square when repose settles.

Uddyota 3.103

अन्ततः कुण्डे इति स्थूलहोमे । द्विचतुर्हस्तादौ कुण्ड इति भविष्यति ॥

३८ ॥

अस्य च कुण्डस्य

antataḥ kuṇḍe iti sthūlahome | dvicaturhastādau kuṇḍa iti bhaviṣyati

||

38 ||

asya ca kuṇḍasya

"Finally in a kuṇḍa" refers to the ordinary homa. In the case of two or four hastas, etc., it will be taught later. || 38 ||

Of this kuṇḍa:

[Outer] - The everyday homa lives in the smallest measure—one hasta—intimate, within arm's reach, like daily breath.

[Pointing] - The fire you can touch with your own hand is already the fire that consumes the universe.

Netra 3.104

.....षडंशेनोर्ध्वमेखला ।

मध्यमा द्विचतुष्केण द्वादशांशाधमा भवेत् ॥ ३-३८ ॥

दैर्घ्याच्च पार्श्वतस्तद्वृत् षण्मध्याग्रेऽङ्गुलत्रयाम् ।

.....ṣaḍaṁśenordhvamekhalā |

madhyamā dvicatuṣkeṇa dvādaśāṁśādhamā bhavet || 3-38 ||

dairghyācca pārśvatastadvat ṣaṇmadhyāgre'ṅgulatrayām |

...with six parts the upper girdle; the middle one with two or four (parts), the lowest with twelve parts. || 3-38 || In length and likewise in breadth, six in the middle, three aṅgulas at the tip.

[View] - All measurement is the play of the thirty-six tattvas contracting into visible

form.

[Outer] - Upper girdle sixfold (śaṭkoṇa of creation), middle twofold or fourfold (polarity or quarters), lowest dvādaśa (zodiac wheel)—the kuṇḍa is the body of time.

Uddyota 3.105

हस्तस्य सङ्गेनाङ्गुलचतुष्टयेन ऊर्ध्वमेखला । मध्यमा
द्विचतुष्केणाष्टमांशेनाङ्गुलत्रयेणेत्यर्थः । अधस्तनी
द्वादशांशा द्वाङ्गुला भवेत् । खातमधः शून्यम् । ओष्ठमेखला
खातान्तराले उत्तर्दृश्यमानावयवविशेषः । १ अश्वत्थपत्रसदृशीं
नाभिं योन्याकाराम्, नाभिः पुरस्तादवयवविशेषः । दैर्घ्यात्
पार्श्वतश्च नवाङ्गुलाम्, षड्ङुलानि मध्ये अग्रे चाङ्गुलत्रयं
यस्यास्ताम् ॥ ३-३९ ॥
एतच्च कुण्डम्

*hastasya saḍamśenāṅgulacatuṣṭayena ūrdhvamekhalā | madhyamā
dvicatuṣkenāṣṭamāṁśenāṅgulatrayeṇetyarthah | adhastanī
dvādaśāṁśā dvyāṅgulā bhavet | khātamadhadhah śūnyam |
oṣṭhamekhalā
khātāntarāle'ntardṛśyamānāvayavaviśeṣah | 1 aśvatthapatrasadrśīm
nābhiḥ yonyākārām, nābhiḥ purastādavayaviśeṣah | dairyāt
pārśvataśca navāṅgulām, ṣaḍaṅgulāni madhye agre cāṅgulatrayam
yasyāstām || 3-39 ||
etacca kuṇḍam*

With six parts of the hasta — with four aṅgulas — the upper girdle. The middle one with two or four (i.e., eight parts) — three aṅgulas. The lowest one of twelve parts — two aṅgulas. The excavation below is empty. The lip-girdle is the special visible part in the interval between the lips and the excavation. Like an aśvattha-leaf the navel, having the form of the yoni; the navel is the special part in front. Nine aṅgulas in length and breadth, six aṅgulas in the middle, three aṅgulas at the tip. || 3-39 ||

And this kuṇḍa:

[Outer] - Aśvattha-leaf yoni at the navel, lips flaring like the goddess's own—every kuṇḍa is the sexual organ of the cosmos giving birth to flame.

[Inner] - Rest your attention in the hollow below the visible rim: the excavation is the

void from which everything arises.

Netra 3.106

उक्तं साहस्रिके होमे.....

uktam sāhasrike home.....

...is prescribed for a homa of a thousand.

[Outer] - One thousand oblations require the one-hasta kuṇḍa—the number of the moon’s digits, complete yet intimate.

[Pointing] - A thousand is only “one” repeated—burn each offering as the same fire meeting itself.

Uddyota 3.107

सहस्रसंख्याक इत्यर्थः ।

sahasrasaṁkhyāka ityarthah |

Meaning a thousand in number.

Netra 3.108

.....द्विगुणं चायुते मतम् ॥ ३९ ॥

.....dviguṇam cāyute matam || 39 ||

...double is prescribed for ten thousand. || 39 ||

[View] - Number is only the vibration of svātantrya playing hide-and-seek with itself.

[Outer] - Ten thousand: double the womb, double the mouth of the goddess—scale reveals the same fire merely appearing larger.

Uddyota 3.109

चस्त्वर्थे । अयुते दशासाहस्रे ॥ ३-४० ॥

castvarthe | ayute daśasāhasre || 3-40 ||

Ca is for the sense of “and”. Ten thousand means ayuta. || 3-40 ||

Netra 3.110

त्रिपञ्चायुते होमे तु द्विगुणं तद्विधीयते ।

कुण्डं वै लक्षणोपेतं लक्षहोमे प्रशस्यते ॥ ४० ॥

tripañcāyute home tu dviguṇam tadvidhīyate |

kunḍam vai lakṣaṇopetam lakṣahome praśasyate || 40 ||

In homa of thirty or fifty thousand, double again is prescribed; a kuṇḍa endowed with characteristics is recommended for lakh-homa. || 40 ||

[Outer] - Thirty or fifty thousand: four hastas; one lakh: eight hastas—the kuṇḍa grows until it becomes the sky itself.

[Inner] - As the kuṇḍa widens, feel the inner space widen until the boundary between inner and outer dissolves.

Uddyota 3.111

त्रिंशत्पञ्चाशत्साहस्रपर्यन्ते होमे द्विगुणमिति चतुर्हस्तम् । लक्षहोमे
ततोऽपि द्विगुणमष्टहस्तम् । द्विगुणमिति काकाक्षिवृत् । लक्षणोपेतं
हस्तमानानुसारोचितमेखलादिमानम् ॥ ३-४१ ॥
किं च

*trimśatpañcāśatsāhasraparyante home dviguṇamiti caturhastam |
lakṣahome
tato'pi dviguṇamaṣṭahastam | dviguṇamiti kākākṣivat | lakṣaṇopetam
hastamānānusārocitamekhalādimānam || 3-41 ||
kim ca*

Up to thirty or fifty thousand, double — i.e., four hastas. For lakh-homa, again double — eight hastas. “Double” is like the crow’s-Eye (repetition for emphasis). Endowed with characteristics means having girdles etc. appropriate to the measure in hastas.
|| 3-41 ||

Furthermore:

Netra 3.112

नित्ये नैमित्तिके काम्ये शान्तौ पुष्टौ च वर्तुलम् ।
सर्वसिद्धौ प्रशस्येत श्रीकाम्ये चतुरश्रकम् ॥ ४१ ॥
शास्यते पूर्वमानेन शिष्टं वै कर्मभेदतः ।

*nitye naimittike kāmye śāntau puṣṭau ca vartulam |
sarvasiddhau praśasyeta śrīkāmye caturaśrakam || 41 ||
śasyate pūrvamānena śiṣṭam vai karmabhedataḥ |*

In regular, occasional, and optional rites, for peace and nourishment — circular; for all siddhis it is recommended; for the auspicious optional — square. || 41 || It is taught with the former measure; the remainder according to the difference of rites.

[Outer] - Circular for śānti-puṣṭi (the soft embrace of the mother), square for stability of worldly aim, triangular or hexagonal only when the rite demands piercing or

shattering.

[Inner] - Let the shape you choose today become the shape your awareness quietly assumes.

Uddyota 3.113

नित्ये सदातने, नैमित्तिके दीक्षापर्वपवित्रकादौ, काम्ये
शान्तिपुष्ट्यात्मनि, एवं च वर्तुलं कुण्डम् । श्रीकामविषये तु
चतुरश्रकम् । तच्च मानं पूर्वमानेन
प्रोक्तहोमसंख्यानुसारेणेत्यर्थः । अन्यस्यां तु सर्वसिद्धौ
देहोच्चाटनादिकर्मभेदेन । शिष्टमिति त्रिकोणषट्कोणादिरूपम् ॥ ३-४२ ॥

अथ

*nitye sadātane, naimittike dīkṣāparvapavitrakādau, kāmye
śāntipuṣṭyātmani, evam ca vartulam kundam | śrīkāmaviṣayye tu
caturaśrakam | tacca mānam pūrvamānena
proktahomasamkhyānusārenetyarthah | anyasyām tu sarvasiddhau
dehoccāṭanādikarmabhedena | śiṣṭamiti trikoṇaṣaṭkoṇādirūpam ||
3-42 ||*

atha

In regular (nitya) — perpetual; in occasional (naimittika) — at initiation, festivals, pavitra, etc.; in optional (kāmyā) — for peace and nourishment — thus a circular kuṇḍa. But in rites for prosperity and desire — square. And that measure is according to the previously taught measure corresponding to the number of homas. In other rites for all siddhis — according to the difference of rites such as expulsion from the body, etc. The remainder means triangular, hexagonal, etc. || 3-42 ||

Thereafter:

Netra 3.114

संस्कारास्तस्य कुण्डस्य कर्तव्या ह्यस्त्रमन्त्रतः ॥ ४२ ॥

samskarastasya kuṇḍasya kartavyā hyastramantrataḥ || 42 ||

The consecrations of that kuṇḍa must be performed with the Astra-mantra. || 42 ||

[Outer] - Astra-mantra alone consecrates—Phat! is the sword, fire, and purification in one syllable.

[Pointing] - Before any act, flash the Astra through the body: the same blade that cuts outer impurity severs inner illusion.

Uddyota 3.115

तानाह

tānāha

He teaches them:

Netra 3.116

अधःखननमुद्धार इतिक्षेपः प्रपूरणम् ।
सेचनं कुट्टनं चैव मार्जनं लेपनं तथा ॥ ३-४३ ॥

*adhaḥkhananamuddhāra itikṣepah prapūraṇam |
secanam kuṭṭanam caiva mārjanam lepanam tathā || 3-43 ||*

Digging down, removal, throwing of pebbles, filling, sprinkling, pounding, wiping, and smearing. || 3-43 ||

[Outer] - Eight acts of purification: digging, removal, discarding, filling, sprinkling, pounding, wiping, smearing—outer earth made virgin again.

[Inner] - Each act is a phase of your own mind being dug, emptied, levelled, and anointed.

Uddyota 3.117

खननं भूस्थाया मृदः, उद्धारः उत्क्षेपः, ईतिक्षेपः
शर्कराङ्गारादित्यागः, प्रपूरणं भरणम्,
मेचका(मेक्षणा)द्यनन्तरं सेचनमद्विर्योजनम्, कुट्टनं
कठिनभागचूर्णनम्, मार्जनं कुण्डस्य समीकरणम्, लेपनं
गोमयोत्पुंसनम् ॥ ३-४४ ॥
एतानष्टौ संस्कारान् निष्पादनकाले, निष्पन्नस्यापि भावनयास्त्रेण
कृत्वा

*khananam bhūsthāyā mṛdah, uddhāraḥ utkṣepaḥ, ītikṣepaḥ
śarkarāṅgārādityāgaḥ, prapūraṇam bharanam,
mecakā(mekṣaṇā)dyanantaram secanamadbhiryojanam, kuṭṭanam
kaṭhinabhāgacūrṇanam, mārjanam kuṇḍasya samīkaraṇam, lepanam
gomayotpum̄sanam || 3-44 ||
etānaṣṭau saṃskārān niṣpādanakāle, niṣpannasyāpi bhāvanayāstreṇa
kṛtvā*

Digging — of the earth in place; removal — throwing out; throwing of pebbles — discarding gravel, charcoal, etc.; filling — filling up; after stirring, sprinkling — joining with water; pounding — pulverising hard parts; wiping — levelling the kuṇḍa; smearing — plastering with cow-dung. || 3-44 ||

These eight consecrations at the time of construction, and also of the constructed one through meditation with the Astra:

Netra 3.118

प्रणवेन तु कर्तव्यं कुण्डस्य परिकल्पनम् ।

praṇavena tu kartavyam kuṇḍasya parikalpanam |

The fashioning of the kuṇḍa must be done with the Praṇava.

[Outer] - Praṇava shapes the kuṇḍa into the form of creative Śakti—OṂ is the first curve of the womb.

[Inner] - While intoning OṂ, feel the chest itself become the pot, the breath the rounded belly of the goddess.

Uddyota 3.119

परिकल्पनं क्रियाशक्तिरूपतया, प्रोक्षणताडने च
अस्त्रेणोत्यनन्तरमेव भविष्यति । उक्षणमित्यादिना
कुण्डकल्पनमित्यन्तेन कवचेनावगुण्ठनमूह्यम् ॥
अथात्र

*parikalpanam kriyāśaktirūpatayā, prokṣaṇatāḍane ca
astrenetyanantarameva bhaviṣyati | ukṣaṇamityādinā
kuṇḍakalpanamityantena kavacenāvaguṇṭhanamūhyam ||
athātra*

Fashioning — in the form of creative Śakti; sprinkling and striking also with the Astra — this will be taught immediately after. Enclosing with the Kavaca is to be supplied from “sprinkling” etc. up to “fashioning of the kuṇḍa”.

Therein:

Netra 3.120

चतुष्पथं चाक्षवाटं वागीश्या गृहकल्पनम् ॥ ४४ ॥
आसिना.....

*catuṣpatham cākṣavāṭam vāgīśyā gṛhakalpanam || 44 ||
asinā.....*

The crossroads, the arrow-notch, the house of the Lord of Speech... || 44 || With the sword...

[Outer] - Crossroads, arrow-notch, house of the Lord of Speech—three sacred marks placed with darbha blades and Astra.

[Inner] - The crossroads are where “I” and “world” intersect—stand there motionless.

Uddyota 3.121

पूर्वोत्तराननाभ्यां दर्भाभ्यां चतुष्पथम्, मध्यलाभाद्
एशादिक्पूर्वं वागीश्या न्यासाय चकारात् पूर्वमुखैस्त्रिभिः
सौम्याननेनैकेन वज्रीकारः, शिवाग्निसहिष्णुतायै च सर्व
ऊर्ध्वदिग्दर्भस्तरणमक्षवाटो वागीश्या गृहायेत्यख्यैतत्सर्वं
कुर्यात् ॥ ४५ ॥

*pūrvottarānanābh्याम् darbhābh्याम् catuṣpatham, madhyalābhād
eśadikpūrvam vāgīśyā nyāsāya cakārāt pūrvamukhaistribhiḥ
saumyānanenaikena vajrīkāraḥ, śivāgnisahisṇutāyai ca sarva
ūrdhvadigdarbhastaraṇamakṣavāṭo vāgīśyā gṛhāyetyastrenaitatsarvam
kuryāt || 45 ||*

With two darbhas from east to north — the crossroads; for the sake of the nyāsa of the Lord of Speech, slightly to the east because of obtaining the centre — and because of the ca, with three facing east for the former, with one facing south — the vajra-nature; for the sake of endurance of Śiva and fire, spreading of darbhas upward in all directions — the arrow-notch, the house of the Lord of Speech — all this with the Astra. || 45 ||

Netra 3.122

.....प्रणवेनैव वागीश्यावाहनं पुनः ।
अर्चनं देवि कर्तव्यं त्रितत्त्वेन.....

.....pranavenaiva vāgīśyāvāhanam punah |
arcanaṁ devi kartavyam tritattvena.....

...again the invitation of the Lord of Speech with the Praṇava. Worship, O Goddess, must be performed with the three principles...

[Outer] - Lord of Speech (Agni-Vāc) invited with Praṇava, worshipped with the three principles (Praṇava, Mūla, or the triad Ātma-Vidyā-Śiva).

[Pointing] - Invite the fire with OM and then listen: the silence after the hum is the real guest.

Uddyota 3.123

ॐ वागीशि संनिधत्त्वं इत्याह्वानम् । चतुर्थीनमोयोगेन त्वर्चनम् ।
त्रितत्त्वं इति प्रणव इहत्यो मूलमन्त्रो वा ॥ ३-४५ ॥
पूर्वोक्तकुण्डसंस्कारपूरणमाह

"vāgīśi samnidhatsva" ityāhvānam | caturthīnamoyogena tvarcanam |
tritattva iti pranava ihatyo mūlamantro vā | | 3-45 ||
pūrvoktakuṇḍasamskārapūraṇamāha

"O Lord of Speech, be present" — thus the invocation. Worship with the fourth case and namaḥ. "With the three principles" means here the Praṇava or the Mūla-mantra. || 3-45 ||

Completing the previously taught consecrations of the kunda, he says:

Netra 3.124

.....उक्षणं तथा ॥ ४६ ॥
अस्त्रेण ताडनं चैव संस्कृत्य विधिपूर्वकम् ।
क्रियाशक्तिस्वरूपेण कौण्डल्या कुण्डकल्पनम् ॥ ३-४६ ॥

.....*ukṣaṇam tathā || 46 ||*
astreṇa tāḍanam caiva saṃskṛtya vidhipūrvakam |
kriyāśaktisvarūpeṇa kauṇḍalyā kuṇḍakalpanam || 3-46 ||

...sprinkling likewise. || 46 || Striking with the Astra, having consecrated in due order, fashioning of the kundā in the form of creative Śakti as Kaunḍalyā. || 3-46 ||

[Outer] - Sprinkling, striking, fashioning as coiled Kaunḍalyā—the kundā becomes the curled serpent of Kuṇḍalinī.

[Inner] - As you strike the earth with Astra, feel the same blow uncoiling the spine from within.

Uddyota 3.125

कौण्डल्या इति शाक्तकुण्डलिनीव्याप्त्या, यद्वा वागीशीयोनावेव
प्रोक्षणताडनकुण्डल्यात्मककुण्डकल्पनानि कुर्यात् ॥ ३-४७ ॥
अथ

*kauṇḍalyā iti śāktakuṇḍalinīvyāptyā, yadvā vāgīśīyonāveva
prokṣaṇatāḍanakuṇḍalyātmakakakuṇḍakalpanāni kuryāt || 3-47 ||*
atha

As Kauṇḍalyā means through the pervasion of the Śākta Kuṇḍalinī, or alternatively the sprinkling, striking, and fashioning of the kundā as kundalya are to be performed in the very yoni of the Lord of Speech. || 3-47 ||

Thereafter:

[Inner] - Kauṇḍalyā is not “out there”—she is the very curve of awareness awakening in your own body.

[Secret] - Who is it that sprinkles, strikes and fashions the yoni of fire?

Netra 3.126

ज्ञानशक्तिस्वरूपं तु वह्निं तत्रोपकल्पयेत् ।

jñānaśaktisvarūpaṁ tu vahniṁ tatropakalpayet |

He should fashion there the fire in the form of knowledge-Śakti.

[Outer] - Fire itself now becomes jñāna-śakti, the flame of knowing.

[Pointing] - The fire you kindle is already burning at the heart—only recognize it.

Uddyota 3.127

कथम्

katham

How?

Netra 3.128

वह्निमादाय पात्रस्थं पञ्चसंस्कारसंस्कृतम् ॥ ४७ ॥

vahnimādāya pātrastham pañcasamṣkārasaṃskṛtam || 47 ||

Taking fire placed in a vessel, consecrated with the five consecrations... || 47 ||

[Outer] - Fire taken from its vessel must first receive five consecrations before entering the kuṇḍa.

[Inner] - The vessel is the skull; the five acts are the five faces of Sadāśiva gazing upon the flame of consciousness.

Uddyota 3.129

तान् पञ्चाह

tān pañcāha

He teaches those five:

Netra 3.130

निरीक्षणादि चास्त्रेण कवचेनावगुण्ठनम् ।
प्रणवेनाहुतीः पञ्च हुत्वा क्रव्यादशुद्धये ॥ ३-४८ ॥
विश्वाश्यापादनं पश्चात् कुर्वीत भ्रमयेत्त्रिधा ।

nirikṣaṇādi cāstreṇa kavacenāvagunṭhanam |
praṇavēnāhutīḥ pañca hutvā kravyādaśuddhaye || 3-48 ||
viśvāśyāpādanam paścāt kurvīta bhramayettridhā |

Gazing etc. with the Astra, enclosing with the Kavaca, five oblations with the Praṇava for the purification of the graveyard-consumer... || 3-48 || Thereafter causing the universal fire to enter, he should make it whirl three times.

[Outer] - Gazing (Astra), enclosing (Kavaca), five oblations (Praṇava), purification of cremation-fire, entry of universal fire, whirling thrice.

[Inner] - Each gaze of Astra burns one layer of separation; each whirl dissolves another veil.

Uddyota 3.131

आदिशब्दात् प्रोक्षणताडने, एतदन्तमेकः । क्रव्यादत्वं
श्माशानिकत्वम्, तच्छुद्धिस्तृतीयः । विश्वाग्निरग्नितत्त्वात्मा
शिवाग्निस्तदापादनम् । त्रिधा भ्रमणं च प्रणवेनैव ॥ ३-४९ ॥
किं च

*ādiśabdāt prokṣaṇatāḍane, etadantamekah | kravyādatvam
śmāśānikatvam, tacchuddhistṛtyaḥ | viśvāgniragnitattvātmā
śivāgnistadāpādanam | tridhā bhramaṇam ca pranavenaiva || 3-49 ||
kim ca*

From the word “etc.” — sprinkling and striking; up to this is one. Graveyard-consumer means belonging to the cremation ground; its purification is the third. Universal fire means the fire-principle that is Śiva-fire; causing it to enter. Whirling three times also with the Praṇava. || 3-49 ||

Furthermore:

Netra 3.132

बीजरूपं ततो वह्निमात्मानं परमेश्वरम् ॥ ४९ ॥
मायां चैव तु वागीशीं योनौ संक्षोभ्य संक्षिपेत् ।
वर्तुलीकृत्य.....

*bījarūpaṁ tato vahnimātmānam paramēśvaram || 49 ||
māyām caiva tu vāgīśīm yonau saṃkṣobhya saṃkṣipet |
vartulikṛtya.....*

Thereafter the fire in the form of the seed, the Supreme Lord Himself... || 49 || And the Lord of Speech who is Māyā, disturbing her in the yoni, he should contract. Having made it circular...

[View] - Seed and womb, Śiva and Śakti, are never two—only appear to unite.

[Outer] - Fire as seed-form of Paramaśiva placed in the yoni; Māyā-Lord of Speech

disturbed (whirled) until contracted into circle.

Uddyota 3.133

वागीशीमित्यस्यान्ते ध्यात्वेति योज्यम्, संक्षोभ्य त्रिधा भ्रमणेनैव ।
यदत्र तत्त्वं तत् श्रीस्वच्छन्दोद्योते दर्शितम् ॥ ३-५० ॥
अथ

*vāgiśīmityasyānte dhyātveti yojyam, saṃkṣobhya tridhā bhramaṇenaiva
|
yadatra tattvam tat śrīsvacchandoddyote darśitam || 3-50 ||
atha*

At the end of “Lord of Speech” supply “meditating”; disturbing by whirling three times. Whatever principle is there, that has been shown in the Uddyota of the venerable Svachchanda. || 3-50 ||

Thereafter:

Netra 3.134

.....विश्वामौ पूजनं प्रणवेन तु ॥ ५० ॥
कर्तव्यं तन्मुखे पश्चात् संस्कारास्तु ततोऽनले ।

*.....viśvāgnau pūjanam praṇavena tu || 50 ||
kartavyam tanmukhe paścāt saṃskārāstu tato'nale |*

...worship of the universal fire with the Praṇava... || 50 || must be performed; thereafter the consecrations in that fire at its mouth.

[Outer] - Universal fire worshipped with Praṇava, then receives mouth-consecrations.
[Pointing] - Offer the sound OM into the flame and feel the sound offering itself as the offerer.

Uddyota 3.135

शिवाग्नितापादनाशयेनैव ५५ शिवाग्नये नमः ५५ इति
पूजात्मसंस्कारमुखाविर्भाविसंस्कारान् कुर्यात् ॥ ३-५१ ॥
तानाह

*Sivāgnitāpādanāśayenaiva "śivāgnaye namah" iti
pūjātmasaṃskāramukhāvirbhāvisamaṃskārān kuryāt || 3-51 ||
tānāha*

With the very intention of causing the Śiva-fire to enter: "Om namah to the Śiva-fire"— thus he should perform the consecrations that are to appear at the mouth, which are worship itself. || 3-51 ||

He teaches them:

Netra 3.136

गर्भाधानं पुंसवनं सीमन्तोन्नयनं तथा ॥ ५१ ॥
वक्रकल्पननिष्क्रामसीमग्रीवादिकल्पनम् ।
जातकर्म तथैवात्र निष्क्रामो नामकल्पना ॥ ३-५२ ॥

*garbhādhānam pumṣavananam sīmantonnayanam tathā || 51 ||
vaktrakalpananiṣkrāmasīmagrīvādikalpanam |
jātakarma tathaivātra niṣkrāmo nāmakalpanā || 3-52 ||*

Impregnation, quickening of the male fetus, parting of the hair, and so on... || 51 ||
Fashioning of the face, going forth, fashioning of limbs and neck, birth-rite, and
likewise here going forth, fashioning of name... || 3-52 ||

[Outer] - Sixteen saṃskāras of human birth now performed upon the newborn
flame-god: impregnation, quickening, parting of hair... up to naming.

[Inner] - Every rite you perform on the fire is simultaneously performed on the child
of awareness within you.

Uddyota 3.137

हृदयाद्यङ्गषक्नेन कर्तव्यमनुपूर्वशः ।

सीमन्तोन्नयनमित्यस्य विशेषणं वक्रकल्पनादीति । वक्राणां
कल्पनमनुद्भिन्नता, निष्क्रामोऽभिव्यक्तिः अङ्गप्रत्यङ्गकल्पना । अत्र
मध्ये सीमशब्देन मुखहृत्पाददेशानां त्रित्वव्यास्या कल्पनं
सूचितम् । निष्क्रामः आदित्यदर्शनम् । अत्र च हृन्मन्त्रेणाग्निं
संपूज्य तेनैव ॐ गर्भाधानं करोमि स्वाहा ॥ इति तिलैर्जुहुयात्,
इत्यादिक्रमः श्रीस्वच्छन्दादितोऽन्वेष्यः संक्षिप्तत्वादस्य विधेः
समानतन्त्रापेक्षत्वात् । एवमुत्तरत्रापि ॥ ३-५३ ॥
किं च

hṛdayādyaṅgaṣaṭkena kartavyamanupūrvaśah ।

*sīmantonnayanamityasya viśeṣaṇam vaktrakalpanādīti | vaktrāṇāṁ
kalpanamanudbhinnatā, niṣkrāmo'bhyavaktih aṅgapratyaṅgakalpanā |
atra
madhye sīmaśabdena mukhahṛtpādadeśānāṁ trittvavyāptyā kalpanām
sūcītam | niṣkrāmaḥ ādityadarśanam | atra ca hṛnmantreṇāgnīm
saṁpūjya tenaiva "garbhādhānaṁ karomi svāhā" iti tilairjuhuyāt,
ityādikramāḥ śrīsvacchandādito'nvesyah saṁkṣiptatvādasya vidheḥ
samānatatantrāpekṣatvāt | evamuttaratrāpi || 3-53 ||
kim ca*

Must be performed in order with the six Aṅgas beginning with the Heart.

The specification of “parting of the hair” etc. is “fashioning of the face” etc. Fashioning of the faces — non-manifestation; going forth — manifestation, fashioning of limbs and members. Here in the middle, by the word “lima” the fashioning of the regions of mouth, heart, and feet through triple pervasion is indicated. Going forth — seeing the sun. Here also worshipping the fire with the Heart-mantra and with that very one “I perform impregnation svāhā” with sesame seeds, etc. — this order is to be sought from the venerable Svacchanda and elsewhere, because this ritual is abbreviated and depends on the common tantra. The same applies hereafter. || 3-53 ||

Furthermore:

Netra 3.138

चूडाद्या ये तु बालान्ताः पूर्णाहुत्यैकया पुरः ॥ ५३ ॥
संस्कारानपि सर्वास्तान् वह्नौ मूलेन पूरयेत् ।

*cūḍādyā ye tu bālāntāḥ pūrṇāhutyaiκayā puraḥ || 53 ||
saṃskārānapi sarvāstān vahnaū mūlena pūrayet |*

Those from the tonsure onwards that end with the rites of childhood — with one full oblation in front... || 53 || all those consecrations he should complete in the fire with the Mūla.

[Outer] - From tonsure through childhood rites—one single full oblation stands for all with the Mūla-mantra.

[Pointing] - One drop of ghee offered as “all” dissolves the illusion of sequence.

Uddyota 3.139

बालस्य ब्रह्मचारिणोऽन्ते ये भूता उद्वाहादयः । ५५ चूडाद्यान्
सर्वसंस्कारान् वह्नौ करोमि स्वाहा ५५ इत्यत्रोहः ॥ ३-५४ ॥
अथ

*bālasya brahmacāriṇo'nte ye bhūtā udvāhādayaḥ | "cūḍādyān
sarvasaṃskārān vahnaū karomi svāhā" ityatrohaḥ || 3-54 ||
atha*

Those that belong to the end of childhood and the brahmācarin stage, such as marriage, etc. The substitution here is “I perform all the consecrations from tonsure in the fire svāhā”. || 3-54 ||

Thereafter:

Netra 3.140

शिवशक्तिमयौ तत्र कल्पयेत् विधानवित् ॥ ५४ ॥
स्रुक्स्रुवौ तौ दृढौ कार्यौ क्षीरवृक्षसमुद्भवौ ।

*śivaśaktimayau tatra kalpayeta vidhānavit || 54 ||
sruksruvau tau dṛḍhau kāryau kṣīravṛkṣasamudbhavau |*

The knower of the ritual should fashion there the pair — Śiva and Śakti... || 54 || The ladle and spoon — those two must be made firm, born from milk-trees.

[View] - Ladle is Śiva (upward shaft), spoon is Śakti (receptive bowl)—their embrace pours the oblation of the world back into itself.

[Outer] - Śiva-Śakti pair fashioned as ladle and spoon, born from milk-trees (arka, etc.).

Uddyota 3.141

विधानमनन्तरं भविष्यति । क्षीरवृक्षः श्वेतार्कादिः ॥ ३-५५ ॥
किं च

*vidhānamanantaram bhaviṣyati | kṣīravṛkṣah śvetārkādih || 3-55 ||
kim ca*

The ritual will be taught later. Milk-tree means white arka etc. || 3-55 ||

Furthermore:

Netra 3.142

शास्येते शान्तिपुष्टोस्तु प्रशस्तद्वुमसंभवौ ॥ ५५ ॥

They are recommended for peace and nourishment, born from auspicious trees... ||
55 ||

[Outer] - For rites of peace and nourishment, auspicious trees only—never a tree that bears poison.

[Inner] - The wood you choose is the quality of mind you feed the fire.

Uddyota 3.143

श्रीपर्णीबिल्वाद्युत्थौ ॥ ३-५६ ॥

अन्यत्र भावभेदेन कार्यौ कर्मानुरूपतः ।

भगवतोऽमृतेशस्य साधकान् प्रति शान्तिपुष्टी प्राधान्येन कार्ये
तत्र तत्र, इति स्वकण्ठेनोच्यते ॥ अन्यतु सामान्योक्त्वा पूर्वसूचितं
विधानं दर्शयति

śrīparṇībilvādyutthau || 3-56 ||

anyatra bhāvabhedenā kāryau karmānurūpataḥ ।

bhagavato'mṛteśasya sādhakān prati śāntipuṣṭī prādhānyena kāryem
tatra tatra, iti svakan̄thenocyatē || anyattu sāmānyoktyā pūrvasūcitaṁ
vidhānam darśayati

Born from aśvattha, bilva, etc. || 3-56 ||

Elsewhere according to differences of disposition they are to be made appropriate to the rite.

For Lord Amṛteśa, peace and nourishment are principally to be performed for the sādhakas here and there — thus it is said with his own throat. The rest, however, is shown by the previously indicated general rule:

Netra 3.144

षट्क्रिंशाङ्गुलमानेन स्रुग वा बाहुप्रमाणतः ॥ ५६ ॥

ṣaṭtriṁśāṅgulamānena srug vā bāhupramāṇataḥ || 56 ||

The ladle measuring thirty-six aṅgulas or by the span of the forearm... || 56 ||

[Outer] - Ladle thirty-six aṅgulas (tattva-measure) or simply the length of the sādhaka's own forearm—personal scale or cosmic scale, both valid.

[Pointing] - Extend your own arm and feel: the distance from shoulder to wrist is already the distance from Śiva to Śakti.

Uddyota 3.145

अष्टयवमङ्गुलम् । बाहुप्रमाणत इति ।

aṣṭayavamaṅgulam | bāhupramāṇata iti |

Eight yavas in aṅgula. By the measure of the arm means:

Netra 3.146

५५बाहुपबाहु वस्वङ्ककलौ संधिः कलादलम् ।
तद्वत् पाण्युपबाहोश्च..... ॥ ५५

*"bāhūpabāhū vasvaṅkakalau saṁdhiḥ kalādalam |
tadvat pāṇyupabāhvośca..... ||"*

"The joints of arm and forearm, eight and a half; the joint is the division of the joint. Likewise of hand and forearm the measurement continues in the same proportion"

Uddyota 3.147

इति मयोक्तनीत्या बाहुमूलात् प्रकोष्ठान्तमानेन ।
अत्र च
अयामादर्कभागस्य नवभागोऽङ्गुलम् ॥ इति स्वाङ्गुलपेक्षा
षट्त्रिंशदङ्गुलमानतेति विशेषः ॥ ३-५७ ॥
अस्याश्च

*iti mayoktanītyā bāhumūlāt prakoṣṭhāntamānenā |
atra ca
"āyāmādarkabhāgasya navabhāgo'ṅgulam" iti svāṅgulāpekṣā
ṣaṭtrimśadaṅgulamānateti viśeṣah || 3-57 ||
asyāśca*

According to the method taught by Maya, from the root of the arm to the end of the forearm. And here, "The ninth part of the length of the arrow is an aṅgula" — with one's own aṅgula as standard, thirty-six aṅgulas — this is the distinction. || 3-57 ||

Of this (ladle):

Netra 3.148

षडंशापरिणाहेन दण्डः कुम्भसमुत्थितः ।

ṣaḍaṁśapariṇāhena daṇḍah kumbhasamutthitah |

With six-part circumference the handle rising from the bulb.

[Outer] - Handle rises from a bulbous root with six-part circumference—yoni and liṅga in one form.

[Inner] - Hold the ladle and feel the root-bulb pulsating gently at the base of the spine.

Uddyota 3.149

परिणाहो वेष्टनमानम् । कुम्भो मूले घटाकृतिः संनिवेशविशेषः
॥
स च दण्डः

*pariṇāho veṣṭanamānam | kumbho mūle ghaṭākṛtiḥ saṁniveśaviśeṣah
||
sa ca daṇḍah*

Circumference means measure of encircling. The bulb is a pot-like shape at the root, a special arrangement.

And that handle:

Netra 3.150

चतुरङ्गुलपीठाग्रः सर्वतश्चतुरङ्गुलः ॥ ५७ ॥
पीठं चतुष्किकाकारं तत्पीठं कमलोदरम् ।

*caturaṅgulapīṭhāgraḥ sarvataścaturaṅgulah || 57 ||
pīṭham catuṣkikākāram tatpīṭham kamalodaram |*

With four-aṅgula pedestal at the tip, four aṅgulas all around... || 57 || The pedestal square in form, that pedestal like a lotus-belly.

[Outer] - Four-aṅgula square pedestal at the tip, shaped like lotus-belly—stable throne for the descending oblation.

[Inner] - When the ghee pours, it is awareness pouring itself into its own open lap—rest there.

Uddyota 3.151

कर्तव्यं दण्डमध्ये तु अग्रे यस्य । दण्डशब्देनात्र
प्राणदण्डप्रकृतिरूपा सर्वैव स्रुगुच्यते । तस्या अपि विभागे
घटदण्डयोः षोडशाङ्गुलानि । चतुष्किका चतुष्कपरिमाणात् ।
वेदिकाकण्ठमुखानामूर्ध्वभागे षोडशेति कृत्वा मध्ये चत्वारि
पीठमानं भवति ॥ ३-५८ ॥
तत्र च पीठे पद्मम्

*kartavyam daṇḍamadhye tu agre yasya | daṇḍaśabdenātra
prāṇadaṇḍaprakṛtirūpā sarvaiva srugucyate | tasyā api vibhāge
ghaṭadaṇḍayoh̄ ṣoḍāśāṅgulāni | catuṣkikā catuṣkaparimāṇāt |
vedikākaṇṭhamukhānāmūrdhvabhāge ṣoḍāseti kṛtvā madhye catvāri
piṭhamānaṁ bhavati || 3-58 ||
tatra ca piṭhe padmam*

It is to be made in the middle of the handle, at the tip of which. By the word "handle" here the entire ladle that has the nature of the staff of life is meant. In its division also, of pot and handle — sixteen aṅgulas. Square means of four-unit measure. Of platform, neck, and mouth — sixteen in the upper part; thus in the middle four is the measure of the pedestal. || 3-58 ||

And thereon on the pedestal a lotus:

[Outer] - The entire sruk (sacrificial ladle) is the staff of life (prāṇa-daṇḍa); its every measure is the body of the living Śiva.

[Inner] - As the sixteen aṅgulas rise from pot to mouth, feel the sixteen phases of the moon ascending the suṣumnā from mūlādhāra to the palate.

Netra 3.152

.....ञ्जुलायतवर्तुलम् ॥ ५८ ॥
अर्धञ्जुलसमुत्सेधं विचित्ररचनाङ्गुलम् ।

.....dvyaṅgulāyatavartulam || 58 ||
ardhāṅgulasamutsedham vicitraracanāṅgulam |

...two aṅgulas in length, circular... || 58 || With half-aṅgula height, marked with variegated designs.

[Outer] - Upon the four-square pedestal blooms the eight-petalled lotus — the throne where the oblation becomes amṛta.

[... **Devanagari**] – द्व्य-अङ्गुल-विस्तारम् परिमण्डलम्

[... **IAST**] - dvya-aṅgula-vistāram parimaṇḍalam

[... **Translation**] - two aṅgulas in diameter, perfectly circular

[... **Reasoning**] - The parallel structure of prior verses demands a measurement of width to complement the given length.

Uddyota 3.153

तिलकरचनार्थं पार्श्वयोरङ्गुलद्वयं त्यक्त्वा मध्ये
घङ्गुलीकार्यमित्यर्थः । समुत्सेध औन्नत्यम् ॥ ३-५९ ॥
अस्याग्रे

tilakaracanārtham pārśvayorāṅguladvayam tyaktvā madhye
dvyaṅgulikāryamityarthah | samutsedha aunnatyam || 3-59 ||
asyāgre

For the sake of tilaka-design, leaving two aṅgulas on both sides, in the middle two aṅgulas are to be made — this is the meaning. Height means elevation. || 3-59 ||

At its tip:

[Outer] - The central band of two aṅgulas receives the tilaka — the vertical eye of flame that will later kiss the forehead of the deity.

[Inner] - That central stripe is the median path; rest attention there and the breath becomes a single silent stroke.

Netra 3.154

वेदिकाष्टाङ्गुला कार्या चतुरस्रा सुशोभना ॥ ५९ ॥
अधःपद्मनिविष्टा तु.....

*vedikāṣṭāṅgulā kāryā caturasrā suśobhanā || 59 ||
adhaḥpadmaniviṣṭā tu.....*

The platform eight aṅgulas is to be made, square, beautiful... || 59 || Placed below upon the lotus...

[Outer] - The eight-aṅgula platform is the square maṇḍala of earth transformed into the altar of Śiva.

Uddyota 3.155

अस्याश्च वेद्याः

asyāśca vedyāḥ

And of this platform:

[Outer] - Above the lotus, the five-aṅgula reservoir — the lake of nectar waiting to overflow.

Netra 3.156

.....ऊर्ध्वं पञ्चाङ्गुलायतम् ।

.....ūrdhvam pañcāṅgulāyatam |

...above five aṅgulas in length.

[... Devanagari] – ऊर्ध्वं पञ्चाङ्गुलं दीर्घम्

[... IAST] - ūrdhvam̄ pañcāṅgulaṁ dīrgham̄

[... Translation] - above five aṅgulas in length.

[... Reasoning] - direct continuity with prior measurement pattern.

Uddyota 3.157

खातं तु त्र्यङ्गुलं कार्यं तदूर्ध्वं वर्तुलं क्रमात् ॥ ३-६० ॥

ऊर्ध्वं पृष्ठभागेऽष्टाङ्गुलाया वेद्याः पार्श्वयोः सार्धं
सार्धमङ्गुलं त्यक्तवा, मध्ये पञ्चाङ्गुलमायतं त्र्यङ्गुलं
चाधःखातमाज्यस्थानं कार्यम् । तदूर्ध्वं भ्रमात् सूत्रभ्रमणेन
वर्तुलं भवति ॥ ३-६१ ॥
किं च

khātaṁ tu tryaṅgulaṁ kāryam̄ tadūrdhve vartulaṁ kramāt || 3-60 ||

*ūrdhvam̄ prṣṭhabhāge'ṣṭāṅgulāyā vedyāḥ pārśvayoh sārdham̄
sārdhamāṅgulaṁ tyaktvā, madhye pañcāṅgulamāyataṁ tryaṅgulaṁ
cādhaḥkhātamājyasthānaṁ kāryam | tadūrdhve bhramāt
sūtrabhramaṇena
vartulaṁ bhavati | 3-61 ||
kim ca*

The hollow three aṅgulas is to be made; above that circular gradually. || 3-60 ||

Above, on the back part of the eight-aṅgula platform, leaving half and half aṅgula on both sides, in the middle five aṅgulas in length and three aṅgulas downward hollow — the place for ghee — is to be made. Above that, by turning a cord it becomes circular. || 3-61 ||

Furthermore:

[Outer] - The three-aṅgula hollow is carved as the yoni of Śakti; above it the form rounds into the liṅga of Śiva.

[Inner] - Feel the hollow as the cave of the heart; the circling lathe is the silent turning of spanda.

Netra 3.158

अर्धाङ्गुलप्रमाणैश्च तिलकैरुपशोभितम् ।
तच्च पार्श्वचतुष्कं तु चतुष्कोणसमन्वितम् ॥ ६१ ॥
शिल्पिविज्ञानरचनानानासुरचनं च तत् ।

*ardhāṅgulapramāṇaiśca tilakairupaśobhitam |
tacca pārśvacatuṣkam tu catuṣkoṇasamanvitam || 61 ||
Śilpivijñānaracanānānāsuracanam ca tat |*

Adorned with tilakas of half-aṅgula measure. And those four on the sides endowed with four corners... || 61 || The craftsmanship of the sculptor, various beautiful designs — that.

[Outer] - Four half-aṅgula tilakas upon the four corners — the four eyes of Sadāśiva gazing outward while the central eye looks within.

Uddyota 3.159

तस्य मध्यगस्य खातस्य वर्तुलस्य पार्श्वे यदध्यर्धमङ्गुलं
वेदिकास्थं तत् त्रिधा विभज्य मध्यभागे अर्धाङ्गुलास्तिलकाः
कार्याः । रचना व्यापारः । सुरचनं शोभनं रच्यमानं
पत्रावल्यादि । सुरचितमिति तु स्पष्टम् ॥ ३-६२ ॥
वेदिकाया अग्रे

*tasya madhyagasya khātasya vartulasya pārśve
yadadhyardhamāṅgulam
vedikāsthām tat tridhā vibhajya madhyabhāge'rdhāṅgulāstilakāḥ
kāryāḥ | racanā vyāpāraḥ | suracanam śobhanam racyamānam
patrāvalyādi | suracitamiti tu spaṣṭam || 3-62 ||
vedikāyā agre*

Of that central hollow that is circular, whatever is on the side of the platform — half-aṅgula — that, divided into three, in the middle part tilakas of half-aṅgula are to be

made. Design means activity. Beautiful design means well-made leaves, etc. But “well-designed” is clear. || 3-62 ||

At the tip of the platform:

[Inner] - Each engraved leaf and petal is a vibration of icchā-jñāna-kriyā unfolding in the metal itself.

Netra 3.160

कण्ठ एकाङ्गुलः कार्यस्तत्त्विभागविभक्तिः ॥ ६२ ॥

kaṇṭha ekāṅgulaḥ kāryastattribhāgavibhaktitah || 62 ||

The neck one aṅgula is to be made, divided into three parts... || 62 ||

[Outer] - The one-aṅgula neck — the narrow passage where prāṇa and apāna unite.

Uddyota 3.161

पार्श्वयोस्तु.....

दैर्ध्यादेकाङ्गुलः । वैपुल्यातु तदित्यष्टाङ्गुलवेदिकामानं
त्रिभागीकृत्य, पार्श्वयोर्विभज्य भागद्वयं त्यक्त्वा
मध्यमत्रिभागमानः कार्य इत्यर्थः ॥ ३-६३ ॥
एकाङ्गुलकण्ठस्याग्रे

pārśvayostu.....

*dairdhyaadekāṅgulaḥ | vaipulyāttu tadityaṣṭāṅgulavedikāmānam
tribhāgīkṛtya, pārśvayorvibhajya bhāgadvayam tyaktvā¹
madhyamatribhāgamaṇah kārya ityarthah* || 3-63 ||
ekāṅgulakaṇṭhasyāgre

On both sides...

One aṅgula in length. In width, however, that — having divided the eight-aṅgula measure of the platform into three parts, leaving two parts on both sides, the middle three-part measure is to be made — this is the meaning. || 3-63 ||

At the tip of the one-aṅgula neck:

[Inner] - As the eightfold platform narrows to three parts, watch how awareness narrows from viśva to taijasa to prājña and then opens beyond.

Netra 3.162

.....टथा कार्य मुखं सप्ताङ्गुलं शुभम् ।
दैर्घ्यात्.....

.....*tathā kāryam mukham saptāṅgulaṁ śubham |*
dairghyāt.....

...likewise the mouth seven aṅgulas auspicious is to be made. In length...

[... Devanagari] – तदग्रे सप्त-अङ्गुलं शुभं कर्तव्यम् मुखम्

[... IAST] - tadagre sapta-aṅgulaṁ śubhaṁ kartavyam mukham

[... Translation] - at its tip the mouth seven aṅgulas auspicious is to be made.

[... Reasoning] - metre and syntax demand exactly this.

Uddyota 3.163

मुखमाज्यधारापातक्षेत्रम् । शुभं विरचनासनाथम् ॥

mukhamājyadhārāpātakṣetram | śubhaṁ viracanāsanātham ||

The mouth is the area for the falling of the ghee-stream. Auspicious means for the sake of beautiful design.

[Inner] - The mouth is the door of brahman; the falling ghee-stream is the silent "I" pouring itself into the fire of awareness.

Netra 3.164

...टत्पार्श्वतोऽष्टौ तु.....

...*tatpārśvato'ṣṭau tu.....*

...on its sides eight...

[... Devanagari] – तस्य पार्श्वयोः अष्टौ

[... IAST] - tasya pārśvayoh̄ aṣṭau

[... Translation] - on its sides eight

[... Reasoning] - refers to eight petals or eight divisions.

Uddyota 3.165

तन्मुखम्, पार्श्वतो वेदिकासममूलमित्यर्थः ॥
अस्य च

*tanmukham, pārśvato vedikāsamamūlamityarthaḥ ||
asya ca*

That mouth, on the sides equal to the root of the platform — this is the meaning.

And of this:

[Outer] - The mouth widens again to match the root platform — Śiva and Śakti in eternal embrace.

Netra 3.166

....द्वौ भागौ ह्रासयेत् क्रमात् ॥ ६३ ॥

....dvau bhāgau hrāsayet kramāt || 63 ||

...two parts are to be reduced gradually... || 63 ||

[... Devanagari] – द्वौ भागौ क्रमात् ह्रापयेत्

[... IAST] - dvau bhāgau kramāt hāpayet

[... Translation] - two parts are to be reduced gradually

[... Reasoning] - standard technical language for tapering.

Uddyota 3.167

मुखायं तत्त्विभागं तु द्वौ भागौ तस्य पार्श्वतः ।

mukhāgram tattribhāgam tu dvau bhāgau tasya pārśvataḥ |

The tip of the mouth — that three parts; two parts of that on the sides.

[Inner] - The final three-part tip is the trika itself: para, parāpara, apara — the mouth speaks only Śiva.

Netra 3.168

वर्तयेत्.....

vartayet.....

One should turn...

[Pointing] - Turn the cord. Turn awareness upon itself — now.

Uddyota 3.169

मुखस्याग्रभागमष्टाङ्गुलं त्रिधा कृत्वा, मध्यभागपार्श्वाभ्यां
पूर्वकोणयोः सूत्रद्वयमास्फाल्य, पार्श्वगौ द्वौ भागौ वर्तयेद्
यथानुपातमङ्गयेत्, ततस्तानेव हासयेत् शातयेत् । एवं च
मुखाग्रमष्टाङ्गुलमानात्तिभागं भवति ॥ ३-६४ ॥
किं च

*mukhasyāgrabhāgamaṣṭāṅgulaṁ tridhā kṛtvā,
madhyabhāgapārśvābhyaṁ
pūrvakoṇayoḥ sūtradvayamāsphāly, pārśvagau dvau bhāgau vartayed
yathānupātamaṅkayet, tatastāneva hrāsayet śātayet | evam ca
mukhāgramaṣṭāṅgulamānāttribhāgam bhavati || 3-64 ||
kim ca*

Having divided the eight-aṅgula tip of the mouth into three, striking two cords on the front corners of the middle and sides, one should turn the two side parts in proportion, mark them, and then reduce those very ones, cut them. Thus the tip of the mouth becomes three parts from the eight-aṅgula measure. || 3-64 ||

Furthermore:

[Outer] - The lathe's cord is the Astra mantra whirling; the cutting away of excess metal is the removal of all that is not Śiva.

Netra 3.170

वेधयेत्ततु कनिष्ठाङ्गुलिमानतः ॥ ६४ ॥

vedhayettattu kaniṣṭhāṅgulimānataḥ || 64 ||

One should bore it according to the measure of the little finger... || 64 ||

[Outer] - The bore follows the measure of the little finger — the channel of grace descending through the initiate's own hand.

Uddyota 3.171

मध्येनाज्यधारापाताय ॥ ३-६५ ॥
तच्च

*madhyenājyadhārāpātāya || 3-65 ||
tacca*

In the middle for the falling of the ghee-stream. || 3-65 ||

And that:

[Inner] - That central hole is the suṣumnā of the ladle; the ghee falls as kūṇḍalinī rises.

Netra 3.172

निम्नं निम्नतरं कुर्याद्यावदग्रमुखान्तरम् ।

nimnam̄ nimnataram̄ kuryādyāvadagramukhāntaram |

Lower, even lower one should make until the interval of the tip of the mouth.

[Inner] - Lower, even lower — descend with the drill until attention rests below the navel of the ladle, in the unborn.

Uddyota 3.173

मुखाग्रमध्यं यावद् ह्रस्वनिम्नच्छिद्रं कुर्यात् ॥
तस्य तु

*mukhāgramadhyam yāvad hrasvanimnacchidram kuryāt ||
tasya tu*

One should make the middle of the tip of the mouth a short low hole.

Of that also:

[Pointing] - Make the hole short and low — make attention short and low, resting in the heart without effort.

Netra 3.174

पार्श्वयोश्च तथा कार्या विचित्ररचना शुभा ॥ ६५ ॥

pārśvayośca tathā kāryā vicitraracanā śubhā || 65 ||

On both sides likewise beautiful variegated design is to be made... || 65 ||

[Outer] - Beauty upon the sides — even the vessel's skin is clothed in mantra.

Uddyota 3.175

स्रुवमानमाह

sruvamānamāha

He teaches the measure of the spoon:

Netra 3.176

हस्तमात्रं स्रुवं कुर्यान्मूलपीठं त्रिशाखिनम् ।
मध्याग्रपीठपद्माङ्कं कण्ठेऽङ्गुलसुवर्तुलम् ॥ ३-६६ ॥
चतुरङ्गुलदीर्घं तु द्विपुटाग्रं सुवर्तितम् ।
अङ्गुष्ठपर्ववत् खातं गोष्पदाकृति कारयेत् ॥ ३-६७ ॥
कनिष्ठाङ्गुलिमानेन प्रतिशाखं तु वर्तुलम् ।
वर्तयेद्रचनायुक्तं कर्षापूरितवक्रकम् ॥ ३-६८ ॥

*hastamātram sruvam kuryānmūlapīṭham triśākhinam |
madhyāgrapīṭhapadmāṅkam kanṭhe'ṅgulasuvartulam || 3-66 ||
caturaṅguladīrgham tu dvipuṭāgram suvartitam |
aṅguṣṭhaparvat khātam goṣpadākṛti kārayet || 3-67 ||
kaniṣṭhāṅgulimānena pratiśākham tu vartulam |
vartayedracanāyuktaṁ karṣāpūritavaktrakam || 3-68 ||*

One should make the spoon one hasta, with root-pedestal having three branches, marked with lotuses on middle and tip pedestals, one aṅgula nicely circular at the neck... || 3-66 || Four aṅgulas long, with double tip well-turned, with hollow like the joint of the thumb, one should make it cow-hoof shaped... || 3-67 || With the measure of the little finger, circular at each branch, one should turn it adorned with design, with mouth filled by a karṣa... || 3-68 ||

[Outer] - The sruva (spoon) is one hasta long — the full reach of the awakened arm of Śiva.

[Inner] - Three branches, three lotuses — the rising of iḍā, piṅgalā, suṣumnā marked with the bloom of recognition.

Uddyota 3.177

मूलपीठं चतुरस्तः संनिवेशो यस्य । कनिष्ठाङ्गुल्यग्रमानेन
 त्रितयव्यास्या प्रशस्ता मूलपीठादुत्थिता शारखा यस्य । तथा
 मध्याग्रपीठयोः पद्माङ्कितम् । अग्रपीठस्य पुरोभागे च
 कण्ठेऽङ्गुलं सुष्ठु वर्तुलम्, सुवर्तुलकण्ठमित्यर्थः । अस्य च
 चतुरङ्गुलानि दैर्घ्यम् । द्विपुटं दीर्घमध्ये
 रेखाविभक्तपार्श्वद्वयमग्रं यस्य तत् । सुष्ठु वर्तुलं
 यथानुपातं सुन्दरम् । अत एव गोष्ठदाकृति, अङ्गुष्ठस्य
 मध्यरेखातोऽग्रान्तं यत् पर्व तत्परिच्छेदकत्वेन विद्यते यस्य तादृक्
 खातं यस्य । अतश्च कर्षेणापूरितं वक्रं वक्ररेखातस्थानं
 यस्य तादृशं सुवं कुर्यात् । सुकर्खातं घृतपरिमाणं न
 परिच्छनन्ति ॥ ३-६९ ॥

*mūlapīṭham caturasraḥ saṃniveśo yasya | kaniṣṭhāṅgulyagramānenā
 tritayavyāptyā praśastā mūlapīṭhādutthitā sākhā yasya | tathā
 madhyāgrapīṭhayoh padmāṅkitam | agrapīṭhasya purobhāge ca
 kaṇṭhe'ṅgulam suṣṭhu vartulam, suvartulakaṇṭhamityarthah | asya ca
 caturaṅgulāni dairghyam | dvipuṭam dīrghamadhye
 rekha-vibhaktapārśvadvayamagram yasya tat | suṣṭhu vartulam
 yathānupātam sundaram | ata eva goṣpadākṛti, aṅguṣṭhasya
 madhyarekhāto'grāntam yat parva tatparicchedakatvena vidyate yasya
 tādṛk
 khātam yasya | ataśca karṣenāpūritam vaktram vaktrakhātasthānam
 yasya tādṛśam sruvam kuryāt | srukkhātam ghṛtaparimāṇam na
 paricchinatti || 3-69 ||*

Root-pedestal — whose arrangement is square. Whose excellent branch rising from the root-pedestal is pervaded by three with the measure of the tip of the little finger. Likewise marked with lotuses on middle and tip pedestals. And in front of the tip-pedestal at the neck one aṅgula nicely circular — nicely circular neck, this is the meaning. And of this four aṅgulas in length. Double tip means tip with two sides divided by a line in the long middle. Well-turned in proportion — beautiful. Therefore cow-hoof shaped, with hollow such that there is the joint from the middle line of the thumb to the tip. And therefore with mouth — the place of the mouth-hollow — filled by a karṣa. The hollow of the ladle does not limit the quantity of ghee. || 3-69 ||

[View] - Ladle is Śakti, spoon is Śiva — their union in the fire is the non-dual act where

nothing is offered and everything is consumed.

Netra 3.178

चतुष्पला भवेत् पूर्णा.....

catuspalā bhavet pūrnā.....

It should be full to the measure of four palas...

[Outer] - Four palas of ghee — the four states of consciousness completely melted.

Uddyota 3.179

स्रुगादीनां व्याप्तिमाह

srugādīnāṁ vyāptimāha

He teaches the pervasion of ladle etc.:

Netra 3.180

.....श्रुक्षक्तिस्तु स्रुवः शिवः ।
क्रियाशक्तिस्तु वै कुण्डं ज्ञानशक्तिस्तथानलः ॥ ६९ ॥

.....śrukṣaktistu sruvah śivah ।
kriyāśaktistu vai kuṇḍam jñānaśaktistathānalah ॥ 69 ॥

...the ladle is Śakti, the spoon is Śiva, the kuṇḍa is creative Śakti, the fire is knowledge-Śakti... || 69 ||

[View] - Ladle = Śakti, spoon = Śiva, kuṇḍa = sṛṣṭi-śakti, fire = jñāna-śakti — all homa is the play of consciousness with itself.

Uddyota 3.181

शिवाभेदव्याप्तिरेवात्र परः संस्कारः, इत्याशयात् सुकृत्वयोरिह
संस्कारौ नोक्तौ ॥ ३-७० ॥

*śivābheda-vyāpti-revātra paraḥ saṃskāraḥ, ityāśayāt sruksruvayorih
saṃskārau noktau || 3-70 ||*

Here the supreme consecration is pervasion by non-difference from Śiva — with this intention the consecrations of ladle and spoon are not taught here. || 3-70 ||

[View] - The highest abhiṣeka is identity; separate consecrations of ladle and spoon are withheld because there is no second.

Netra 3.182

एवं संपाद्य विधिवत् पश्चाद्घोमं समारभेत् ।

evam sampādya vidhivat paścāddhomam samārabhet |

Having thus prepared in due order, thereafter he should commence the homa.

[Pointing] - Having prepared thus — rest. The fire is already lit in the heart.

Uddyota 3.183

एवं निष्पादनं शिवशक्तयभेदेन विमर्शनम् । विधिवदिति
वीर्यव्याप्त्यनुसारेण यथाशक्ति शतं सहस्रं वा मूलस्य,
तदशांशं त्वज्ञानां नित्यकर्मणि जुहुयात् ॥
काम्ये द्रव्यनियममाह

*evam niśpādanam śivaśaktyabhedena vimarśanam | vidhivaditi
vīryavyāptyanusāreṇa yathāśakti śataṁ sahasram vā mūlasya,
taddaśāṁśam tvaṅgānāṁ nityakarmanī juhuyāt ||
kāmye dravyaniyamamāha*

Thus preparation means reflection through non-difference of Śiva and Śakti. In due order means according to the pervasion of power, a hundred or a thousand of the Mūla according to capacity, and a tenth of that of the Aṅgas in regular rite.

He teaches the rule of substances in optional rite:

[Inner] - Reflection through non-difference: feel the ladle as your spine, the ghee as the moon in the palate, the fire as the sun in the navel.

Netra 3.184

तिलैः क्षीरयुतैर्होमाच्छक्कराघृतसंयुतैः ॥ ७० ॥
महाशान्तिः प्रजायेत तत्क्षणान्नात्र संशयः ।

*tilaiḥ kṣīrayutairhomāccharkarāghṛtasam�utaiḥ || 70 ||
mahāśāntiḥ prajāyeta tatkaṇānnātra samśayaḥ |*

By homa with sesame mixed with milk, with sugar and ghee... || 70 || great peace arises at that very moment — of this there is no doubt.

[Outer] - Sesame, milk, sugar, ghee — the four offerings that instantly pacify because they are the four elements returned to their source.

Uddyota 3.185

एतत्प्रसङ्गादुक्तवा, प्रकृतमाह

etatprasaṅgāduktvā, prakṛtamāha

Having said this incidentally, he teaches the main subject:

Netra 3.186

आदौ चैवाज्यसंस्कारान् कुर्याद्घोमं ततः परम् ॥ ३-७१ ॥

ādau caivājyasaṃskārān kuryāddhomam tataḥ param || 3-71 ||

First he should perform the consecrations of the ghee, thereafter the homa... || 3-71
||

[Outer] - First purify the ghee with nine saṃskāras — only then does the offering become fit for the mouth of God.

Uddyota 3.187

तानाह

tānāha

He teaches them:

Netra 3.188

अधिश्रयणमुद्वासं भ्रमणं स्थापनं ततः ।
निरीक्षणं तथास्त्रेण नीराजनमतः परम् ॥ ३-७२ ॥
पर्यग्निकरणं चैव तथैवोत्मुवसंप्लवौ ।
अस्त्रेणैव.....

*adhiśrayaṇamudvāsaṁ bhramaṇaṁ sthāpanaṁ tataḥ |
nirikṣaṇaṁ tathāstreṇa nīrājanamataḥ param || 3-72 ||
paryagnikaraṇaṁ caiva tathaivotpavasamplavau |
astreṇaiva.....*

Placing upon, removal, whirling, placing thereafter, gazing with the Astra, then offering of light... || 3-72 || Circumambulation of the fire, likewise rising and falling, with the Astra alone...

[Outer] - The nine gestures with Astra are the nine piercings that open the body of the ghee to divine possession.

Uddyota 3.189

भाण्डात् पात्रे प्रस्त्रावणम्, अग्नेरूर्ध्वे स्थापनम्, कुण्डस्य
परितस्त्रिनयनम्, योनौ स्थापनम्, तत्र तेजसा परतेजोमयत्वापादनम्,
दर्भाल्मुकेन सर्वेदिकं प्रकाशनम्, ज्वलदर्भस्यान्तः प्रक्षेपः,
कराभ्यामञ्जुषानामिकागृहीतपवित्रेण त्रिरूर्ध्वं प्रेरणम्,
त्रिरधःप्रेरणम्, इत्यधिश्रयणादीनां स्वरूपम् ॥
एतान् नव संस्कारान् अस्त्रेण कृत्वा

*bhāṇḍāt pātre prasrāvaṇam, agnerūrdhvē sthāpanam, kūṇḍasya
 paritastrirnayanam, yonau sthāpanam, tatra tejasā
 paratejomayatvāpādanam,
 darbholmukena sarvadikkam̄ prakāśanam, jvaladdarbhasyāntah
 prakṣepaḥ,
 karābhyāmaṅguṣṭhānāmikāgrītāpavitraṇa trirūrdhvam̄ preraṇam,
 triradhaḥpreraṇam, ityadhiśrayaṇādīnāṁ svarūpam ||
 etān nava saṃskārān astreṇa kṛtvā*

Pouring from vessel to vessel, placing above the fire, gazing three times around the kūṇḍa, placing in the yoni, there causing it to become supreme fire with fire, showing light in all directions with a darbha-torch, throwing the blazing darbha inside, raising three times upward with pavitra held by thumbs and ring-fingers of both hands, lowering three times — this is the nature of placing upon etc.

These nine consecrations with the Astra:

[Inner] - Each gesture is a sword-stroke cutting the knot between seer and seen; after the ninth, only seeing remains.

Netra 3.190

.....र्चनं मूलेनामृतीकरणं तथा ॥ ३-७३ ॥

.....'rcanam̄ mūlenāmr̄tīkaraṇam̄ tathā || 3-73 ||

...worship with the Mūla, making into nectar likewise... || 3-73 ||

[Outer] - Mūla-mantra worship and amṛtīkaraṇa — the ghee is drowned in nectar until it forgets it was ever ghee.

Uddyota 3.191

अमृतमुद्रात्र प्रदर्शया ॥ ३-७४ ॥

अथ

amṛtamudrātra pradarśyā || 3-74 ||

atha

The Amṛtā-mudrā is to be shown here. || 3-74 ||

Thereafter:

[Inner] - Show Amṛtā-mudrā — thumbs and ring fingers joined: the moon and sun channels pour nectar into the hollow of the palms, into the hollow of awareness.

Netra 3.192

दर्भास्तरविष्टराणि परिधीनस्त्रमन्त्रतः ।

darbhāstaraviṣṭarāṇi paridhīnastramantrataḥ |

He should fashion with the Astra-mantra the darbha-spread, seats, and enclosing sticks.

[Outer] - Darbha-spread, seats, enclosing sticks — the Astra weaves a fortress of pure I-consciousness around the rite.

Uddyota 3.193

कल्पयेत् । दर्भास्तरे नानाविधास्त्रव्याप्त्या विष्टराणि
रक्षार्थान्यवस्थाप्य लोकपालानामासनार्थम् ।
बहिरस्त्रप्राकारव्याप्त्या हस्तप्रमाणाः समन्त्राः शाखाः
परिधयः । एतत्त्वयं कुण्डस्य बहिः ।
अथाज्यपात्रे दर्भौ क्षिस्त्वा

*kalpayet | darbhāstare nānāvidhāstravyāptyā viṣṭarāṇi
rakṣārthānyavasthāpya lokapālānāmāsanārtham |
bahirastraprākāravyāptyā hastapramāṇāḥ samantrāḥ śākhāḥ
paridhayāḥ | etattrayam kuṇḍasya bahiḥ |
athājyapātre darbhau kṣiptvā*

On the darbha-spread various ones pervaded by the Astra — seats for protection; outside encircled by the Astra-wall, one-hasta mantric branches — the enclosing sticks. These three outside the kuṇḍa.

Thereafter, having thrown two darbhas into the ghee-vessel:

[Context] - These three protective layers mirror the three walls of the Trika fortress in the Mālinīvijayottara.

Netra 3.194

सूर्याचन्द्रमसौ बाह्ये कल्पयेत् प्रणवेन तु ॥ ७४ ॥

sūryācandramasau bāhye kalpayet praṇavena tu || 74 ||

He should fashion with the Praṇava the sun and moon externally... || 74 ||

[Outer] - Two darbhas dropped into ghee — the twin eyes of Hara and Gaurī immersed in the ocean of amṛta.

Uddyota 3.195

सप्रणवेन मूलेनाज्ये धामत्रयं कल्पयित्वा, वामदक्षिणमध्येभ्यः
क्रमेण स्रुवमापूर्य मूलमन्त्रपूर्वं शोमाय स्वाहा, अग्नये स्वाहा,
अग्नीषोमाभ्यां स्वाहा ॥ इति होमादग्नेस्त्रिधामता शुक्लपक्षे कल्प्या ।
कृष्णपक्षे तु वामात् शूर्याय स्वाहा ॥ दक्षिणात् ॥ अग्नये स्वाहा ॥
मध्यात् ॥ अग्निसूर्याभ्यां स्वाहा ॥ इति श्रीस्वच्छन्दोक्तविधिरत्रापेक्ष्यः
॥ ३-७५ ॥
अथाग्निम्

*sapraṇavena mūlenājye dhāmatrayam kalpayitvā,
vāmadakṣiṇamadhyebhyah
krameṇa sruvamāpūrya mūlamantrapūrvam śomāya svāhā, agnaye
svāhā,
agnīśomābhyaṁ svāhā" iti homādagnestrīdhāmatā śuklapakṣe kalpyā
|
kr̥ṣṇapakṣe tu vāmāt śūryāya svāhā" dakṣināt "agnaye svāhā"
madhyāt "agnisūryābhyaṁ svāhā" iti
śrīsvacchandoktavidhiratrāpekṣyah
|| 3-75 ||
athāgnim*

Having fashioned the triple abode in the ghee with the Mūla together with Praṇava, filling the spoon in order from left, right, and middle — “To Soma svāhā”, “To Agni svāhā”, “To Agni and Soma svāhā” — by homa the fire becomes triple-aboded in the bright fortnight. In the dark fortnight, however, from the left “To Sun svāhā”, from the right “To Agni svāhā”, from the middle “To Agni and Sun svāhā” — the method taught in the Svachchanda is to be followed here. || 3-75 ||

Thereafter the fire:

[Inner] - Praṇava + Mūla fashions sun, moon, fire within the ghee; as you fill the spoon left-right-middle, feel the three channels flood with light in exact sequence.

Netra 3.196

भावयेन्नवजिह्वं तु.....

ॐ राज्यार्था दाहजननी मृत्युदा शत्रुहारिका ।
वशीकर्त्तुच्चाटनी स्यादर्थदा मुक्तिदायिका ॥

सर्वसिद्धिप्रदा..... ।

bhāvayennavajihvam tu.....

*"rājyārthā dāhajanānī mr̄tyudā śatruhārikā ।
vaśīkartryuccāṭanī syādarthadā muktidāyikā ॥*

sarvasiddhipradā..... ।

He should meditate as having nine flames...

"Desiring ghee, causing burning, giver of death, remover of enemies, causing control,
causing expulsion, giver of wealth, giver of liberation,
bestowing all siddhis..."

[Inner] - Meditate the fire with nine flames rising — nine openings of the body blaze open; nine currents of prāṇa become nine tongues of awareness tasting itself.

Uddyota 3.197

इत्येवंनामकाः प्रागादिमध्यान्ता अग्नेः कल्प्याः ३३अग्नेर्जिह्वाः
कल्प्यामि ३३ इत्यूहेन ॥

*ityevamnāmakāḥ prāgādimadhyāntā agneḥ kalpyāḥ "agnerjihvāḥ
kalpayāmi" ityūhenā ॥*

Thus named from east onwards to the middle and end — the flames of Agni are to be fashioned with the substitution "I fashion the flames of Agni".

[Pointing] - Name each flame from east to centre — and in the naming, recognise that the namer is the flame.

Netra 3.198

.....पूर्णं मूलेन पातयेत् ।

.....*pūrṇām mūlena pātayet* |

...a full one he should drop with the Mūla.

[Outer] - One full drop with the Mūla — the single oblation that contains all oblations.

Uddyota 3.199

एवं कुण्डाग्निस्रुक्षुवाज्यानि संस्कृत्य

evam kuṇḍāgnisruksruvājyāni saṃskṛtya

Having thus consecrated kuṇḍa, fire, ladle, spoon, and ghee:

[View] - Kuṇḍa, fire, ladle, spoon, ghee — all five now pervaded by the one light that was never absent.

Netra 3.200

ततः पश्चात्तु तं मन्त्रं साङ्गं मध्यगतं यजेत् ॥ ७५ ॥

tataḥ paścāttu tam mantram sāṅgam madhyagataṁ yajet || 75 ||

Thereafter he should worship that mantra with Aṅgas in the middle... || 75 ||

[Pointing] - Worship the mantra with its Āngas in the middle of the fire — and in that very middle is where you already, silently, shine.

Uddyota 3.201

साधकस्तु

sādhakastu

But the sādhaka:

[Outer] - The sādhaka now steps forward as the living bridge between the accomplished pūjā and the fire that receives the mantra's full potency.

[Inner] - In this moment the practitioner feels himself as the very vessel in which outer ritual and inner awakening have become inseparable.

[Pointing] - Rest as the one who has already become the offering before any offering is made.

Netra 3.202

एवंकृते तु जुहुयान्मन्त्रं कर्मानुसारतः ।

evamkṛte tu juhuyānmantram karmānusārataḥ ।

When this has been done, he should offer the mantra according to the rite.

[Outer] - The mantra, now fully awakened through prior rites, is poured into the consecrated fire as the final seal of accomplishment.

[Inner] - Each oblationary ladle becomes a pulse of prāṇa descending from the sahasrāra into the blazing heart-cakra of the kuṇḍa.

[Pointing] - Watch the mantra leave the lips and dissolve into light before it ever touches ghee or flame.

Uddyota 3.203

एवंकृत इति नित्यकर्मसमाप्तौ ॥

evamkṛta iti nityakarmasamāptau ||

“When this has been done” means upon completion of the regular rite.

[Word] - kṛte – not merely “done” but “perfectly accomplished,” echoing the root √kr̥ that also gives rise to karma and kriyā-śakti.

[Outer] - “When this has been done” marks the precise transition from nitya to naimittika, from daily obligation to desire-born action.

[Inner] - The moment of completion is itself the silent gap in which the sādhaka tastes the fruit before it manifests.

Netra 3.204

तत्र पयसा घृतयुक्तेन पुष्टिर्भवति शाश्वती ॥ ३-७६ ॥

tatra payasā ghṛtayuktena puṣṭirbhavati śāśvatī || 3-76 ||

Therein with milk mixed with ghee lasting nourishment arises... || 3-76 ||

[Outer] - Milk and ghee poured together create the white river of immortality that feeds the inner fire.

[Inner] - Their fusion mirrors the gentle marriage of śukla and rakta bindu at the dvādaśānta, yielding ojas that permeates every cell.

[Pointing] - Feel the cool moon of milk and the warm sun of ghee become one taste on the tongue of awareness.

Uddyota 3.205

हुतेन साधकस्य ॥ ३-७७ ॥

hutena sādhakasya || 3-77 ||

Of the sādhaka who has offered. || 3-77 ||

[Outer] - The merit accrues only to the one whose hand has actually offered; no proxy, no imagination suffices.

[Inner] - The offering hand is no longer “mine”—it is Śiva’s own hand feeding Śiva.

[Pointing] - Whose hand is this that pours?

Netra 3.206

घृतगुणगुलुहोमेन पूर्णायुर्भवति ध्रुवम् ।

ghṛtagugguluhomena pūrṇāyurbhavati dhruvam |

By homa with ghee and guggulu full lifespan certainly arises.

[Outer] - Guggulu resin burns with a dark fragrance that carries the mantra straight to the realm of the fathers, securing the full arc of life.

[Inner] - Its sharp smoke rises through the suṣumnā, piercing the granthis and granting the fearless span of a hundred autumns.

[Pointing] - Inhale the black light of complete lifespan right now.

Uddyota 3.207

आयुष्कामः ॥

āyuṣkāmaḥ ||

Desiring lifespan.

[Outer] - Intention is spoken aloud—āyuṣkāmaḥ—binding desire to the ritual syllable so that the fire knows exactly what to burn away.

[Inner] - Desire itself is offered first, leaving only the naked wish “may I never leave You.”

Netra 3.208

श्रीकामो जुहुयात् पद्मान् घृतक्षीरपरिप्लुतान् ॥ ७७ ॥
राज्यकामस्तु बिल्वानि त्रिमध्वाक्तानि होमयेत् ।
क्षीरवृक्षसमिद्धिस्तु होमादारोग्यमाप्नुयात् ॥ ३-७८ ॥
प्रशस्तसमिधा होमात् प्रशस्ततरुजेऽनलै ।
सर्वान् कामानवाप्नोति सत्यमेव न चान्यथा ॥ ३-७९ ॥
व्रीहिसप्तकहोमेन धनार्थी धनभाग्भवेत् ।

Śrīkāmo juhuyāt padmān ghṛtakṣīrapariplutān || 77 ||
rājyakāmastu bilvāni trimadhvāktāni homayet |
kṣīravṛkṣasamidbhisu homādārogyamāpnuyāt || 3-78 ||
praśastasamidhā homāt praśastataruje'nale |
sarvān kāmānavāpnoti satyameva na cānyathā || 3-79 ||
vrīhisaptakahomena dhanārthī dhanabhāgabhavet |

Desiring prosperity he should offer lotuses soaked in ghee and milk... || 77 ||
Desiring kingdom he should offer bilva fruits smeared with the three sweets. By homa with twigs of milk-trees he obtains health. || 3-78 || By homa with excellent twigs in the fire born from excellent trees he obtains all desires — truly, not otherwise. || 3-79 || By homa of seven rice-grains the desirer of wealth becomes possessor of wealth.

[View] - All desirable objects are nothing but condensed rays of the one Svātantrya-śakti appearing as form, scent, taste—offer them and they return multiplied as herself.

[Outer] - Lotus petals soaked in ghee and milk for prosperity; bilva smeared with honey, sugar, ghee for sovereignty; milky twigs for health; sacred wood for the fulfillment of every wish; seven grains for inexhaustible wealth.

[Inner] - Each substance is a condensed tattva: lotus = dissolution into water, bilva = the three guṇas sweetened, milky sap = soma, seven grains = the seven dhātus

transmuted into gold.

Uddyota 3.209

स्पष्टम् ॥ ८० ॥

एवं शुभफलान् होमानुक्त्वा, उच्चाटनादिफलं होममवहेलयाह
इहितं काममुद्दिश्य इहितं होममाचरेत् ॥ ८० ॥
एतन्मन्त्रौचित्येन होममाह

पयसा केवलेनैव होमान्मृत्युं जयेद् ध्रुवम् ॥ ८१ ॥

मृत्युञ्जयत्वादस्य नाथस्येति शिवम् ॥
निखिलजगत्प्रकाशि शशिवह्निदिनेशशत-
स्फुरितदयाविभागि विसरत्परमामृतयुक् ।
अकृतकचारुचित्रतिलकाकृति शङ्करयोर्
अलिकविलोचनं जयति सर्गलयस्थितिकृत् ॥
इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
तृतीयोऽधिकारः

spaṣṭam || 80 ||

*evam śubhaphalān homānuktvā, uccāṭanādiphalam
homamavahelayāha
īhitam kāmamuddiśya īhitam homamācaret || 80 ||
etanmantraucityena homamāha*

payasā kevalenaiva homānmṛtyum jayed dhruvam || 81 ||

*mṛtyuñjayatvādasya nāthasyeti śivam ||
nikhilajagatprakāśi śaśivahnidineśaśata-
sphuritadayāvibhāgi visaratparamāmṛtayuk |
akṛtakacārucitratilakākṛti śaṅkarayor
alikavilocanam jayati sargalayasthitikṛt ||
iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
tṛtīyo'dhikāraḥ*

Clear. || 80 ||

Having thus taught homas yielding auspicious results, lest one belittle homa yielding results such as expulsion, he says: For the desired object one should perform the desired homa. || 80 ||

He teaches homa appropriate to this mantra:

With milk alone by homa one certainly conquers death. || 81 ||

Because this Lord is conqueror of death — auspicious!

Victorious is He who illuminates all worlds, who divides mercy with hundreds of moon-fire-suns, who possesses the flowing supreme nectar, whose forehead bears the unequalled beautiful variegated tilaka of Śiva and Śakti, whose brow-lotus eyes — victorious is the Creator of creation, dissolution, and maintenance!

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the third chapter: **Method of Offering Sacrifices**

[View] - There is no high and low in the kingdom of Maheśvara; only the deluded mind imagines some results are “beneath” the spiritual.

[Outer] - The text refuses to hierarchize: peaceful homa and fierce homa are equal expressions of the same fire.

[Pointing] - Notice that the fire that burns enemies is the same fire that warms the heart—where is the difference?

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 4

चतुर्थोऽधिकारः दीक्षोपदेशः

Caturtho'dhikāraḥ - Dīkṣopadeśaḥ
Fourth Chapter - Initiation into the Worship of the Deity

Introduction to Chapter 4

This pivotal chapter elucidates the intricate mechanics of initiation (*dīkṣā*) within the Netra Tantra's soteriological paradigm, portraying it as the indispensable transformative engine that unlocks ritual potency, spiritual advancement, and ultimate liberation from death's grasp. Transcending superficial ceremonialism, the text conceptualizes *dīkṣā* as a living cosmology in flux, where the preceptor (*ācārya*) channels Śiva's grace to orchestrate the disciple's symbolic death and rebirth, shattering identification with contracted selfhood (*paśu*) and awakening innate divinity. Drawing on the Tantra's royal patronage context, initiation is framed as a regal empowerment, equipping the adept—potentially including monarchs—for both worldly protection and transcendent gnosis.

At its core lies a systematic cartography of consciousness via the thirty-six tattvas, the hierarchical principles spanning from gross earth (*pṛthivī*) to supreme Śiva, presented not as rigid strata but as navigable pathways adaptable to the disciple's aptitude—condensed into thirty-six, five (*pañcaka*), three (*trika*), or one (non-dual) configurations. This mapping facilitates traversal from bondage to freedom, with key milestones like *nivṛtti* (cessation of worldly attachment), *śāntyatīta* (beyond peace), *puryaṣṭaka* (eightfold city of the subtle body), and *dvādaśānta* (the twelve-inch point above the crown, gateway to transcendence). Ritual procedures are meticulously outlined: the sprinkling of consecrated amṛta-water to purify karmic bonds, the severing of the tuft (*śikhā*) symbolizing ego's excision, the burning of residual impressions in the inner fire, and the imposition of mantras like *Om Jum Saḥ* to infuse the initiate with nectarous vitality. External acts, such as offerings to *bhūtas* and *yoginīs*, serve as vehicles for internal metamorphosis, addressing demonological threats while fostering purity.

The chapter emphasizes *dīkṣā*'s dual facets: creating a Tantric identity that navigates caste and social norms—purifying the initiate beyond conventional impurities—while interpreting auspiciousness through Śaiva lenses. Influences from Śivasiddhānta underscore purity rituals, yet non-dualist Trika elements, as per Kṣemarāja, reveal initiation's essence as recognition of pre-existing non-dual Śiva-hood, obscured by self-contraction (*samkoca*). Adaptable to the three yogas, it ranges from gross-level protections against untimely death to supreme dissolution into amṛta. By providing this foundational schema, the chapter reframes all subsequent practices—from mantras to mandalas—as expressions of realized divinity, not deferred attainments, empowering the initiate to conquer mṛtyu and embody Amṛteśvara.

Uddyota 4.1

SS नेत्रोद्योतः SS

"netrodyotah"

Fourth Chapter Netrodyotah: The Illumination of the Eye

[View] - The text begins where it ends: in the self-luminous glance of Bhairava that is never separate from the reader's own awareness.

[Outer] - Auspicious maṅgala that seals the entire tantra as the unfolding of the Third Eye itself.

Netra 4.2

ऊर्ध्वाधरापाङ्गसञ्जिदृष्ट्या मोक्षं कटाक्षयत् ।
सभोगं जयति श्रीमल्लालाटं नेत्रमैश्वरम् ॥

*ūrdhvādhara-pāṅga-sañjidiṛṣṭyā mokṣam kaṭākṣayat |
sabhogaṁ jayati śrīmallālāṭam netramaiśvaram ||*

The supreme divine Eye on the glorious forehead, casting a sidelong glance upward and downward with corners of the eyes conjoined, bestowing liberation (mokṣa) through that very glance, together with enjoyment (sa-bhogam) — victoriously shines that auspicious third Eye of the Lord.

[View] - The Third Eye is not an organ added to the body; it is the natural state when the illusion of twoness collapses.

[Inner] - Feel the two physical eyes gently converge at the point between the brows until they dissolve into one pulsating sphere of light that needs no object.

[Pointing] - Rest as that single eye on the forehead, softly glancing upward and downward without moving, and notice: liberation and enjoyment are not two events but the same flash.

Uddyota 4.3

नित्यात् कर्मणोऽनन्तरं नैमित्तिकमित्याशयेन श्रीभगवानुवाच

nityāt karmaṇo'nantaram naimittikamityāśayena śrībhagavānuvāca

Having the intent that “after the regular (nitya) karma comes the occasional (naimittika),” the illustrious Bhagavān spoke:

[Context] - Places the Netra Tantra within the standard Trika protocol of nitya → naimittika → kāmya.

[Outer] - Traditional transition formula announcing the sequence: first daily practice, then the occasional supreme rite.

Netra 4.4

अथ दीक्षां प्रवक्ष्यामि भुक्तिमुक्तिफलप्रदाम् ।

atha dīkṣām pravakṣyāmi bhuktimuktiphalapradām |

Now I shall explain dīkṣā, which bestows both enjoyment (bhukti) and liberation (mukti).

[View] - The entire tantra is nothing but the explication of one dīkṣā that delivers both bhukti and mukti simultaneously, because Śiva is never without Śakti.

[Pointing] - Do not choose between enjoyment and liberation; recognise the single taste already present.

Uddyota 4.5

भक्तिदीक्षा शिवधर्मलौकिकधर्मभेदेन भिन्ना साधकस्य,
ईश्वरतत्त्वप्राप्ति-हेतुस्तु समयिनो मुक्तिदीक्षा,
सबीजनिर्बीजरूपाचार्यपुत्रकयोरुभययपि
श्रीमत्स्वच्छन्दादिदृष्ट्यधिवासप्रोक्तमण्डलान्ताधिकृतत्वात्

*bhuktidīkṣā śivadharmalaukikadharmaḥedena bhinnā sādhakasya,
īśvaratattvaprapṛapti-hetustu samayino muktidīkṣā,
sabījanirbījarūpācāryaputra kayaḥ oru bhaya yapi
śrīmatsvacchandādidiṛṣṭyadhi vāsaproktamāṇḍalāntādhikṛtavat*

Bhukti-dīkṣā, for the sādhaka, is differentiated by Śiva-dharma and laukika-dharma. Mukti-dīkṣā, however — whose cause is the attainment of Īśvara-tattva — is for the samayin.

Both the ācārya and putraka receive both types, because they are entitled, as per the maṇḍalas described in the adhivāsa and subsequent rites in the venerable Svacchanda and other Tantras.

[View] - Even the apparently limited bhukti-dīkṣā is ultimately rooted in the same non-dual, for there is no dharma outside Śiva.

[Outer] - Hierarchical mapping of the four types of initiates (samayin, putraka, sādhaka, ācārya) onto the two broad streams of dīkṣā.

Netra 4.6

तत्त्वैःषड्ङिंशतार्धेन तदर्धनाथ पञ्चभिः ॥ ३ ॥
त्रिभिरेकेन वा कार्या परापरविभूतये ।

*tattvaiḥṣaṭtriṁśatārdhena tadardhenātha pañcabhiḥ || 3 ||
tribhirekena vā kāryā parāparavibhūtaye |*

Dīkṣā should be performed with thirty-six tattvas, or with half that number, or with five, or with three, or with one alone, for the sake of parāpara-vibhūti. || 3 ||

[View] - The sixfold contraction of the 36 tattvas into 18 → 9 → 5 → 3 → 1 reveals that every level is the whole; the universe is never abandoned, only recognised more and more intensely as Śiva.

Uddyota 4.7

पृथ्व्यादिशिवान्तानि षड्ङिंशत् । तदर्धमष्टादशभूतानि पञ्च
प्रकृतिः पुरुषो रागो
नियतिः शुद्धविद्या कालः कला माया विद्या ईशः सदाशिव शक्तिः
शिव इति । तदर्धमपि प्रकृतिः पुरुषो नियतिः कालो माया विद्या ईशः
सदाशिवः शिव इति नव । पञ्च पृथिव्यादीनि
निवृत्यादिकलावद्विश्वव्यापीनि । त्रीणि भुवनशक्तिशिवारव्यानि
मायासदाशिवशिवव्याप्तीनि । एकं त्वशेषं विश्वादि शिवतत्त्वम् ।
परापरविभूतिमोक्षभोगौ संपाद्यौ सर्वत्राविशिष्टौ ॥ ४-१ ॥

एवं षट्कारां तत्त्वदीक्षामुद्दिश्य,
कलादीक्षामप्युद्दिशति

*pṛthvyādiśivāntāni ṣaṭtrimśat | tadardhamāṣṭādaśabhbūtāni pañca
prakṛtiḥ puruṣo rāgo
niyatih śuddhavidyā kālah kalā māyā vidyā īśah sadāśiva śaktih
śiva iti | tadardhamapi prakṛtiḥ puruṣo niyatih kālo māyā vidyā īśah
sadāśivah śiva iti nava | pañca pṛthivyādīni
nivṛttiādikalāvadviśvavyāpīni | trīṇi bhuvanaśaktiśivākhyāni
māyāśadāśivasyavyāptīni | ekam tvaśeṣam viśvādi śivatattvam |
parāparavibhūtīrmokṣabhogau sampādyau sarvatrāviśiṣṭau || 4-1 ||*

*evam ṣaṭprakārāṁ tattvadīkṣāmuḍdiśya,
kalādīkṣāmapyuddisati*

The thirty-six (tattvas) are from earth up to Śiva. Half of that (eighteen) are: the five elements, Prakṛti, puruṣa, rāga, Niyati, śuddha-vidyā, Kāla, kalā, Māyā, vidyā, īśa, Sadāśiva, Śakti, and Śiva — thus eighteen. Half of that again (nine) are: Prakṛti, puruṣa, Niyati, Kāla, Māyā, vidyā, īśa, Sadāśiva, and Śiva. The five are the elements beginning with earth, pervading the universe up to the nivṛtti-kalā etc. The three are the powers of worlds, powers, and Śiva, pervading Māyā, Sadāśiva, and Śiva. The one is the all-encompassing principle of Śiva and the rest of the universe. The higher and

lower glories — liberation and enjoyment — are to be accomplished everywhere without distinction. || 4-1 ||

Having thus indicated the six kinds of tattva-dīkṣā, he now indicates kalā-dīkṣā etc.:

[View] - The entire cosmos is folded into the single point of Śiva-tattva; therefore initiation at any apparent “level” is always initiation into the supreme.

[Inner] - As the numbers decrease, feel the expansion: fewer tattvas, vaster light.

Netra 4.8

कलाभिः पञ्चभिर्वाथ पदैर्दीक्षाऽथवा पुनः ॥ १ ॥
वर्णैः पञ्चाशता वापि मन्त्रैर्वा भुवनैस्तथा ।

*kalābhīḥ pañcabhirvātha padairdīkṣā'thavā punah || 1 ||
varṇaiḥ pañcāśatā vāpi mantrairvā bhuvanaistathā |*

Or else dīkṣā may be performed with the five kalās, or again with (ten) “steps” (pada), or with the fifty letters, or with mantras, or likewise with worlds (bhuvana). || 1 ||

[View] - All six paths are only the spontaneous play of one svātantrya-śakti.

[Outer] - Introduction of the alternative adhvan systems (kalā, pada, varṇa, mantra, bhuvana) showing the Netra's synthetic nature.

Uddyota 4.9

निवृत्ति-प्रतिष्ठा-विद्या-शान्ता-शान्त्यतीताः कलाः ।
श्रीपूर्वादिनीत्या मातृकानुसारेण क्ष ह स ष श व ल र य म भ
ब फ प न ध द थ त ण ढ ठ ट ज झ ज छ च ड घ ग
ख क इति नव पदानि, विश्वविश्रान्तिस्थानत्वाद्विसर्गाद्यकारान्तं तु
दशमं पदम् । श्रीस्वच्छन्ददृशा तु
नवात्मप्रस्तारोक्तान्येकाशीतिरूक्तारादीनि पदानि ।
श्रीस्वायम्भुवादिप्रक्रियया तु व्योमव्यापिसंबन्धीनि । वर्णाः
क्षादिकान्ताः चतुर्खिंशत् पृथिव्यादिसदाशिवान्तवाचकाः,
विसर्गाद्यकारान्तास्तु षोडश शक्तिशिवतत्त्वाभेदामर्शीनः ।
श्रीपूर्वस्थित्या मध्यमवाग्वृत्योक्तरूपाणि पदानि पश्यन्तीवृत्या
आसूत्रितभेदाभेदामर्शप्राधान्येन मन्त्राः । श्रीस्वच्छन्दप्रक्रियया
तु हृत शिरःशिखे कवचमस्त्रं नेत्रमित्यज्ञान्येव, सद्य
आदिवक्रमन्त्राणि
निवृत्यादिकलापञ्चकव्याप्तिकमेणाशेषाध्वामर्शीनि । मन्त्रा
इहत्यप्रक्रियया वक्रमन्त्राणामभावादज्ञान्येव । भुवनानि तु
श्रीपूर्वोक्तप्रक्रिययाष्टादशोक्तरशतसंख्यानि, स्वच्छन्ददृशा तु
चतुर्खिंशत्यधिकद्विशतरूपाणि, अस्य शास्त्रस्य
सवस्त्रोतःसंग्रहरूपत्वात् तत्तदागमोक्तषडध्विभागकल्पनया
दीक्षाक्रमस्याविरोधात् ॥ ४-२ ॥
तत्र संभवे सति दीक्षा प्रोक्तैः प्रकारैः

nivṛtti-pratiṣṭhā-vidyā-śāntā-śāntyatītāḥ kalāḥ |
 śrīpūrvādinityā māṭrkānusāreṇa kṣa ha sa ṣa sa īa va la ra ya ma bha
 ba pha pa na dha da tha ta ḷa ḷha da ḷha ḷa ña jha ja cha ca ḷa gha ga
 kha ka iti nava padāni, viśvaviśāntisthānatvādvisargādyakārāntam tu
 daśamam padam | śrīsvacchandadṛśā tu
 navātmaprastāroktānyekāśītirūkārādīni padāni |
 śrīsvāyambhuvādiprakriyayā tu vyomavyāpīsaṁbandhīni | varṇāḥ
 kṣādikāntāḥ catuṣtriṁśat pṛthivyādisadāśīvāntavācakāḥ,
 visargādyakārāntāstu ṣoḍaśa śaktisvatattvābhedāmarśināḥ |
 śrīpūrvasthityā madhyamavāgvṛttyoktarūpāṇi padāni paśyantīvṛttyā
 āsūtritabhedābhedāmarśaprādhānyena mantrāḥ |
 śrīsvacchandaprakriyayā
 tu hṛt śiraḥsikhe kavacamastram netramityaṅgānyeva, sadya
 ādivaktramantrāṇi
 nivṛtyādikalāpañcakavyāptikrameṇāśeṣādhvāmarśīni | mantrā
 ihatyaprakriyayā vaktramantrāñāmabhāvādaṅgānyeva | bhuvanāni tu
 śrīpūrvoktaprakriyayāṣṭādaśottaraśatasamkhyāni, svacchandadṛśā tu
 caturviṁśatyadhikadvīṣatarūpāṇi, asya śāstrasya
 sarvasrotahsamgraharūpatvāt
 tattadāgamoktaṣaḍadhvavibhāgakalpanayā
 dīkṣākramasyāvirodhāt || 4-2 ||
 tatra sambhave sati dīkṣā proktaiḥ prakāraiḥ

The kalās are: nivṛtti, Pratiṣṭhā, vidyā, Śānti, and śāntyatītā.

According to the system of Śrīpūrva and following the māṭrkā order:

kṣa, ha, sa, ṣa, sa, va, la, ra, ya, ma, bha,
 ba, pha, pa, na, dha, da, tha, ta, ḷa, ḷha, ḷa, ḷha, ḷa, ña, jha, ja, ch, ca, ḷa, gha, ga,
 kha, ka — these are nine padas.

The tenth pada, being the resting place of the universe, extends from visarga to the end of akāra.

According to the vision of the Svacchanda Tantra, however, there are eighty-one padas beginning with ū as taught in the ninefold self-expansion. According to the Śrīsvāyambhuva and similar systems, they are related to that which pervades the vyoma (space).

The varṇas from kṣa to ka are thirty-four in number and denote the tattvas from pṛthvī up to Sadāśiva;

those from visarga to the end of akāra are sixteen and indicate the non-difference of Śakti and Śiva-tattva.

According to the Śrīpūrva system, the padas are described in terms of madhyamā-vāk-vṛtti;

mantras, by contrast, are those in which difference and non-difference are threaded together, with emphasis on paśyantī-vṛtti.

In the Svacchanda system, however, they are only the aṅgas: hṛt (heart), śiras (head),

śikha (tuft), Kavaca (armor), astra (weapon), Netra (Eye)—these very aṅgas are the vakṭr-mantras beginning with Sadyojāta, which, through the sequence of pervasion by the five kalās beginning with nivṛtti, encompass all the adhvans.

In this (Netra) system, since the vakṭr-mantras are absent, only the aṅgas are used. As for the bhuvanas: according to the Śrīpūrva system, there are 118; according to the Svacchanda view, 224.

Since this śāstra is a synthesis of all streams (sarva-srotah-saṅgraha), there is no contradiction in the dīkṣā procedure due to the sixfold adhvan divisions taught in the respective Āgamas. || 4-2 ||

When the opportunity arises, dīkṣā should be performed by the aforesaid methods:

[Word] - “Pada” here does not mean footstep but the resting-place ($\sqrt{pad} \rightarrow$ viśrānti) of consciousness in each phase of manifestation.

[Inner] - Trace the fifty letters from kṣa back to hamṣa: each phoneme is a soft pulse in the central channel dissolving into the silence.

[Secret] - Who hears the silence after the last visarga?

Netra 4.10

एतैः सर्वैः प्रकर्तव्या.....

etaiḥ sarvaiḥ prakartavyā.....

It should be performed with all these...

[Outer] - Inclusive ritual directive: when possible, employ all six paths together.

Uddyota 4.11

अन्यथा तु

anyathā tu

Otherwise, however:

[Outer] - Permissive alternative for limited circumstances.

Netra 4.12

.....कार्या ह्येकतमाऽथवा ॥ २ ॥

.....*kāryā hyekatamā'thavā* || 2 ||

... it may be performed with any one of them. || 2 ||

[View] - One is never less than all, because the part is the whole in Trika.

[Outer] - Verse completion: even one path is sufficient if fully empowered.

Uddyota 4.13

एकैकत्रापि च प्रकारे षड्भिरप्यध्वभिः

ekaikatrāpi ca prakāre ṣaḍbhirapyadhbhiḥ

Even in a single type,

[Outer] - Emphasis on the possibility of singularity.

Netra 4.14

सर्वैस्तु समुदायेन.....

sarvaistu samudāyena.....

with all six paths collectively...

[Outer] - Collective employment of all six.

Uddyota 4.15

दीक्षा कार्या ॥
कथमित्याह

dīkṣā kāryā ||
kathamityāha

dīkṣā should be performed.

How? He says:

[Outer] - Imperative: the rite must be performed.

Netra 4.16

.....शक्तिव्यक्तिस्वरूपतः ।

.....*śaktivyaktisvarūpataḥ* |

... from the standpoint of the manifestation of Śakti.

[View] - The true standpoint is never the paths themselves but the manifesting power (śakti-vyakti) that displays them.

[Pointing] - Look from the displayer, not at the display.

Uddyota 4.17

एकतमं संशोध्याध्वानं व्यक्तिरूपेण व्यापकतया
प्राधान्येनाश्रित्य, तदन्तरितमध्वपञ्चकं शक्तिरूपेण व्याप्यं
भावयेदित्यर्थः । यथोक्तं श्रीस्वच्छन्दे ५५अध्वावलोकनं पश्चाद्
व्याप्यव्यापकभावतः ५५ (४-९५)
इत्यादि ॥
एषा च सर्वैव दीक्षा

*ekatamaṁ saṁśodhyādhvānaṁ vyaktirūpeṇa vyāpakatayā
prādhānyenāśritya, tadantaritamadhvapañcakam śaktirūpeṇa vyāpyam
bhāvayedityarthaḥ | yathoktam śrīsvacchande "adhvāvalokanam
paścād
vyāpyavyāpakabhāvataḥ" (4-95)
ityādi ||
eṣā ca sarvaiva dīkṣā*

Having purified one particular path, taking it predominantly as the manifested form (vyakti-rūpa) in its pervasive aspect, one should contemplate the remaining five paths as being pervaded in the form of Śakti. That is the meaning. As stated in the venerable Svacchanda: “After contemplating the paths from the standpoint of pervaded and pervader” (4.95), etc.

And this entire dīkṣā

[View] - Pervaded and pervader are not two; this is the spanda that breathes the universe.

[Inner] - Purify one chosen path until it becomes transparent; instantly the other five appear as its own radiance.

Netra 4.18

यथाविभवसारेण कर्तव्या दैशिकोत्तमैः ॥ ४-३ ॥

yathāvibhavasāreṇa kartavyā daiśikottamaiḥ || 4-3 ||

should be performed by the foremost of preceptors according to their capacity and resources. | | 4-3 | |

[View] - True resource is the boundless svātantrya of awareness, not external objects.

[Outer] - Practical instruction: the ācārya adapts the rite to available means without diminishing its power.

Uddyota 4.19

विभववतां महासंभारैः । इतरेषां दूर्वाम्बुपल्लवादिभिरपि ।
एवं ह्यनालस्यनैःस्पृहाभ्यां दैशिकानामुत्तमता ॥ ४-४ ॥
तत्रादौ शिष्यदेहपाशसूत्रावलम्बनमध्वसंधानमध्वोपस्थापनम्
अध्वपूजाहोमावध्वान्तःपाशत्रयभावनामाधारशक्तिन्यासादि च
कृत्वा

vibhavavatām mahāsaṁbhāraiḥ | itareṣām dūrvāmbupallavādibhirapi
|
evam hyanālasyanaiḥsprhyābhyām daiśikānāmuttamata || 4-4 ||
tatrādau
śiṣyadehapāśasūtrāvalambanamadhvasaṁdhānamadhvopasthāpanam
adhvapūjāhomāvadhvāntahṛpāśatrayabhāvanāmādhāraśaktinyāsādi ca
kṛtvā

Those who possess abundant resources (vibhava) should perform it with great materials; others even with blades of dūrvā grass, water, tender leaves, etc. Thus indeed, through freedom from laziness and greed, comes the excellence of preceptors. || 4-4 ||

There, first, after performing the linking of the paths (adhva-saṁdhāna) depending on the thread of bonds in the disciple's body, the evocation of the paths, worship of the paths, oblation for the paths, contemplation of the three bonds within the paths, imposition of the ādhāra-Śakti, etc.,

[Outer] - Even blades of grass become the fire of Śiva when offered by a preceptor free of laziness and greed.

[Pointing] - Notice the same awareness present in the grass, in the hand, in the offering.

Netra 4.20

वागीशीपूजनं कार्य.....

vāgīśīpūjanam kāryam.....

worship of Vāgīśī should be performed...

[Outer] - First ritual act after adhva-saṃdhāna: worship of Vāgīśvarī, mistress of all speech and mantra.

[Inner] - Feel the tongue soften, the breath slow, and speech itself dissolve into the silent source.

Uddyota 4.21

आह्वानपूर्व होमान्तमित्यर्थात् ॥
ततः कृतप्रोक्षणताडनचैतन्यग्रहणं शिष्यम्

*āhvānapūrvam homāntamityarthāt ||
tataḥ kṛtaprokṣaṇatāḍanacaitanyagrahaṇam śiṣyam*

from invocation up to the final oblation — that is the implied meaning.

Then, after sprinkling, striking, and seizing the consciousness of the disciple,

[Outer] - The complete arc of pūjā from āvāhana to visarjana is implied.

Netra 4.22

.....टद्गर्भे योजयेत् पशुम् ।

.....ṭadgarbhe yojayet paśum |

... one should unite the bound soul (paśu) within its womb.

[Inner] - The guru's mantra-hand strikes the disciple's consciousness like lightning; in that stunned instant the paśu recognises itself as Paśupati.

[Pointing] - Be the stunned silence that remains when "I" is struck.

Uddyota 4.23

कर्मपाशवशसंभाव्यविचित्रचतुर्दशविधभोगायतनोत्पत्त्यर्थम् ॥
अस्य च

*karmapāśavaśasambhāvyavicitracaturdaśavidhabhogāyatanotpattyartham
||
asya ca*

So that, under the power of the karma-bond, there may arise the varied fourteen kinds of abodes of enjoyment.

And of this (process):

[View] - The fourteen bhuvanas of enjoyment are not punishment; they are the playful display of unbound Śakti under the guise of karma.

Netra 4.24

गर्भाधानं तु जननमधिकारो लयस्तथा ॥ ४ ॥
भोगः कर्मार्जनं चैव निष्कृतिस्तदनन्तरम् ।

मूलमन्त्रेण कर्तव्यं.....

*garbhādhānam tu jananamadhikāro layastathā || 4 ||
bhogaḥ karmārjanam caiva niṣkṛtistadanantaram |*

mūlamantreṇa kartavyam.....

Impregnation (garbhādhāna), birth, consecration (adhikāra), dissolution (laya), enjoyment (bhoga), accumulation of karma, and then expiation (niṣkṛti) — || 4 ||

[View] - Birth and death are only seen as real from inside the play; from the standpoint of the player they are ornaments.

[Outer] - The sevenfold cycle of saṃsāric embodiment is ritually enacted so it can be ritually dissolved.

Uddyota 4.25

नानाशरीराणामन्तःप्ररोहो गर्भाधानम्, बहिर्निःसृतिर्जननम्,
भोगयोग्यानां प्रवृद्धानां संपत्तिरधिकारः, तदनन्तरं
मन्त्रमाहात्म्यपरिपक्वभोगसाधनत्वस्य कर्मणोऽर्जनं
भोगदानानुमुख्यरूपम्, तदनन्तरं सुखदुःखमोहप्राप्यात्मा भोगः,
ततो निवृत्तेऽपि भोगे कंचित्कालं भौगसंस्कारो लयः, ततोऽपि
समस्तजात्यायुभौगनिःशेषसंपत्यात्मा निष्कृतिः, इत्येतत्सर्वं
मूलमन्त्रहोमैरुद्यादिसंख्यैः कार्यम्, निष्कृतिस्तु शतहोमा, तदन्ते च
द्विजत्वापत्तिरुद्रांशापत्ती चिन्तयेत ॥
समाप्तेषु भोगेषु भोक्तृत्वाभावरूपं विश्लेषाख्यं संस्कारं
कृत्वा

*nānāśarīrānāmantahpraroho garbhādhānam, bahirniḥsṛtirjananam,
bhogayogyanām pravṛddhānām sampattiradhikārah, tadanantaram
mantramāhātmyaparipakvabhogasādhanatasya karmaṇo'rjanam
bhogadānaunmukhyarūpam, tadanantaram
sukhaduhkhamohaprāptyātmā bhogaḥ,
tato nivṛtte'pi bhoge kāmcitkālam bhogasamskāro layaḥ, tato'pi
samastajātyāyurbhoganiḥsēsaśāmpattyātmā niṣkṛtiḥ, ityetatsarvam
mūlamantrahomāistryādisamkhyaiḥ kāryam, niṣkṛtistu śatahomā,
tadante ca
dvijatvāpattirudrāṁśāpatti cintayet ||
samāptesu bhogeṣu bhoktrtvābhāvarūpam viślesākhyam samskāram
kṛtvā*

All this should be performed with the root mantra... The sprouting within of manifold bodies is impregnation; emergence outside is birth; the attainment of prosperity of those matured for enjoyment is consecration; thereafter, the accumulation of karma

that has become ripe through the greatness of the mantra for bestowing enjoyment; then enjoyment whose nature is the attainment of pleasure, pain, and delusion; even after enjoyment has ceased, for some time the impression of enjoyment remains — that is dissolution (laya); thereafter, when all births, lifespan, and enjoyments are completely exhausted — that is expiation (niṣkṛti). All this is to be performed with oblations of the root mantra in numbers beginning with three; expiation, however, requires one hundred oblations. At the end of that, one should contemplate the disciple's attainment of twice-born status and partaking of a portion of Rudra.

When the enjoyments are completed, having performed the rite called viśleṣa (separation), whose nature is the absence of the state of enjoyer,

[Inner] - Each oblation of the mūlamantra is a soft explosion in the heart that burns one layer of the puryaṣṭaka.

[Pointing] - Listen to the mantra intoning itself; who is the listener?

Netra 4.26

.....पाशच्छेदस्तथा स्मृतः ॥ ४-५ ॥

.....*pāśacchedastathā smṛtaḥ* || 4-5 ||

... cutting of the bonds is also remembered. || 4-5 ||

[View] - When enjoyment is seen as Śiva's own līlā, the enjoyer vanishes into the enjoyment.

[Outer] - Viśleṣaṇa rite: the final detachment from the status as enjoyer.

Uddyota 4.27

अस्त्रमन्त्रेण.....

ततो विश्लेषानन्तरभावितया स्मृतं पाशसूत्रस्य छेदमस्त्रमन्त्रेण
कृत्वा तेनैव पाशस्य

astramantreṇa.....

*tato viśleṣānantarabhbāvitayā smṛtam pāśasūtrasya
chedamastramantreṇa
kṛtvā tenaiva pāśasya*

With the weapon-mantra...

Then, after contemplating the cutting of the thread of bonds that follows viśleṣā, having cut the thread of bonds with the weapon-mantra, with that very same (mantra)

[Outer] - Employment of the astra-mantra as the sword of jñāna.

[Inner] - Feel the fierce coolness of the weapon as it slices every thread without residue.

Netra 4.28

.....डाहस्तु.....

.....*dāhastu*.....

... burning of the bonds...

[Outer] - Burning phase with the same mantra now functioning as fire.

[Inner] - A gentle warmth spreads from the heart outward until the entire body-field is fragrant ash.

Uddyota 4.29

कार्यः ॥
ततोऽपि

*kāryah ||
tato'pi*

should be performed.

Thereafter:

Netra 4.30

.....भस्मीकरणतत्स्थिते ।

.....*bhasmīkaraṇatatsthite* |

... complete reduction to ashes while it remains there.

[Inner] - The ash is not destruction; it is the body of light that was always there once the veil is burned.

[Pointing] - Rest in the cool ash that remains when everything burnable has burned.

Uddyota 4.31

भस्मीकरणं निःसंस्काराणां पाशानां शमनमस्त्रेणैव ।
तत्स्थितं तु निवृत्ताशेषशरीरस्य शिष्यचैतन्यस्य मूलेनैक्यं
विभाव्य, स्वहृत्प्रवेशेन द्वादशान्तप्रापणपूर्वं
शिष्यहृत्स्थत्वापादनरूपं स्थानं स्थितम्, तस्य स्थितमिति
व्युत्पत्त्या तत्स्थितम् ॥

*bhasmīkaraṇam niḥsamśkārāṇāṁ pāśānāṁ śamanamastreṇaiva |
tatsthitaṁ tu nivṛttāśeṣaśarīrasya śisyacaitanyasya mūlenaikyam
vibhāvya, svahṛtpreveśena dvādaśāntaprāpaṇapūrvam
śisyahṛtsthatvāpādanarūpam sthānam sthitam, tasya sthitamiti
vyutpattyā tatsthitam ||*

Reduction to ashes means the pacification, by the weapon itself, of the bonds that have no further residue. "As it remains there" (tat-sthite): having conceived the oneness, with the root (mantra), of the disciple's consciousness — from which all bodily residue has departed — and having caused it to enter one's own heart and reach the Dvādaśānta, the "remaining" (sthiti) is the state of being situated in the disciple's heart. By the derivation "sthita" (situated), it is called tat-sthita.

[Inner] - The disciple's now empty consciousness is drawn into the guru's heart, then released upward through the dvādaśānta; in that motion the last sense of separation dissolves.

[Pointing] - Notice: there is no distance between your heart and the heart of the guru.

Netra 4.32

अनन्तरं ब्रह्मादेराहान-पूजा-होम-पुर्यष्टकांशार्पण-

anantaram brahmāderāhvāna-pūjā-homa-puryaṣṭakāṁśārpaṇa-

Thereafter, after performing invocation, worship, oblation, offering of the subtle body (puryaṣṭaka) portion,

[View] - Nothing is lost; the subtle body is returned to its source.

[Outer] - Offering of the purified puryaṣṭaka as bali to the lineage deities.

Uddyota 4.33

श्रावण विसर्जनादि कृत्वा, कलादितत्त्वान्तरानुसन्धिपूर्व
सर्वाध्वसंशुद्धिं कृत्वा

*śrāvaṇa visarjanādi kṛtvā, kalāditattvāntarānusandhipūrvam
sarvādhvasamśuddhim kṛtvā*

causing to be heard, dismissal, etc., of Brahmā and the others, and after accomplishing the purification of all paths with successive connection from kalā up to the inner tattvas,

[Outer] - Final purification sweep through every adhvan from gross to supreme.

[Inner] - Feel the entire cosmos as a single breath rising and falling in your central channel.

Netra 4.34

शिखाच्छेदं ततो होमं.....

śikhācchedam tato homam.....

one should then perform the cutting of the tuft and the oblation...

[Outer] - Ritual cutting of the śikhā as severance of the last knot of prāṇa.

[Inner] - As the tuft falls, feel the crown open like a lotus and the breath become perfectly still.

Uddyota 4.35

कुर्यात्, विश्वाध्वाश्रयप्राणशक्तिरूपशिखाव्याप्त्या शिखां छित्वा
जुहुयादित्यर्थः ॥
अथ विध्यन्यथासंपत्तिवशसंभाव्यप्रायश्चित्तहोमानन्तरम्

*kuryāt, viśvādhvāśrayaprāṇaśaktirūpaśikhāvyāptyā śikhām chittvā
juhuyādityarthaḥ ||
atha vidhyanyathāsaṁpattiavaśasambhāvyaprāyaścittahomānantarām*

That is, having cut the tuft — which is the energy of vital breath resting on the universal path — one should offer oblation by means of its pervasion.

Then, after the oblations of atonement that arise according to the possibility of ritual error,

[Inner] - The cut tuft is offered back into the fire; the last movement of prāṇa dissolves into the unmoving.

Netra 4.36

५५ज्ञात्वा चारप्रमाणं तु प्राणसञ्चारमेव च५५ (४-२३१)

"*jñātvā cārapramāṇam tu prāṇasañcārameva ca*" (4-231)

"Having known the inner pramāṇa and the circulation of Prāṇa..." (4.231)

Uddyota 4.37

इत्यादिश्रीस्वच्छन्दोक्तप्रमेयपञ्चदशकसतत्त्वज्ञो ज्ञानयोगशाली
आचार्यवर्यः प्रशान्तपाशं शिष्यम्

*ityādiśrīsvacchandoktaprameyapañcadaśakasatattvajño jñānayogaśālī
ācāryavaryaḥ praśāntapāśam śiṣyam*

— thus the excellent preceptor who knows the fifteenfold reality taught in the venerable Svacchanda, who possesses the yoga of knowledge,

[Context] - Direct cross-reference to Svacchanda Tantra's teaching on the fifteen kalās and prāṇa circulation as the final qualification of the guru.

[View] - Only one who has realised the fifteenfold tithi of the self can transmit the sixteenth—the timeless.

Netra 4.38

.....ॐ ऊलेनैव तु योजयेत् ॥ ४-६ ॥

८८ व्यापारं मानसं त्यक्त्वा बोधमात्रेण योजयेत् ।
तदा शिवत्वमन्येति पशुर्मुक्तो भवार्णवात् ॥ ८८ (४-४३७)

.....*mūlenaiva tu yojayed* || 4-6 ||

"*vyāpāram mānasam tyaktvā bodhamātreṇa yojayed* |
tadā śivatvamabhyeti paśurmukto bhavārṇavāt ||" (4-437)

... should unite (the disciple) with the root (mantra) alone. || 4-6 ||

[View] - Union with the root mantra is not receiving something new; it is recognising what was never absent.

[Pointing] - Let the guru touch you with awareness alone; in that touch the root mantra awakens as your own nature.

Uddyota 4.39

इति श्रीस्वच्छन्दोक्तदृशा परतत्त्वसमावेशनया परमशिवैकरूपं
कुर्यात् ॥ ४-७ ॥
तदाह

*iti śrīsvacchandoktadrśā paratattvasamāveśanayā
paramaśivaikarūpaṁ
kuryāt* || 4-7 ||
tadāha

"Renouncing mental activity, he should unite (him) through pure awareness alone. Then the bound soul attains Śiva-nature, liberated from the ocean of transmigration." (4.437) — thus, according to the vision taught in the venerable Svacchanda, one should make (the disciple) of one form with the Supreme Śiva through immersion in the highest reality. || 4-7 ||

That he states:

[Inner] - Feel the body dissolve into boundless light while the sense "I" remains radiantly awake.

[Pointing] - Renounce every effort of mind. Sink into the pure I-am-ness that needs no support. Right here you are Śiva.

Netra 4.40

संयोज्य परमे तत्त्वे संस्थानं तत्र कारयेत् ।

samyojya parame tattve saṃsthānam tatra kārayet |

Having united (him) in the supreme reality, one should establish his abode there.

[Pointing] - Having recognised, do not return. Abide as That, without moving, without leaving.

Uddyota 4.41

तथासौ तन्मय एव स्यात् ॥
अथ योजनिकानां विभागमाह

tathāsau tanmaya eva syāt ||
atha yojanikānām vibhāgamāha

Thus he himself becomes completely filled with That.

Now he states the divisions among those to be united:

[View] - The disciple does not become full of Śiva; he recognises he was never less than full.

Netra 4.42

अधिकारार्थमाचार्ये परापरपदे स्थिते ॥ ७ ॥
शिवत्वे साधकानां तु विद्यादीक्षां सदाशिवे ।
पुत्रके परमे तत्त्वे समयिन्यैश्वरे तथा ॥ ४-८ ॥

*adhikārārthamācārye parāparapade sthite || 7 ||
śivatve sādhakānām tu vidyāddīkṣām sadāśive |
putrake parame tattve samayinyaśvare tathā || 4-8 ||*

For the sake of entitlement: when the preceptor is situated in the parāpara level, for sādhakas in the state of Śiva-hood, one should know dīkṣā in Sadāśiva; for the putraka in the supreme reality, and for the samayin in the īśvara (tattva). || 7 ||

[View] - Every level is complete in itself because even īśvara-tattva is nothing but Paramaśiva delighting in contraction.

[Outer] - Mapping of initiation levels to the capacity of the disciple and the realisation plane of the guru.

Uddyota 4.43

परापरपदे शिवत्वे इति

parāparapade śivatve iti

“In the parāpara level, in Śiva-hood” —

Netra 4.44

अत्रास्तु कुरुते शिवः परमकारणम् (१०-१२५८)

"*atrārūḍhastu kurute śivah paramakāraṇam*" (10-1258)

"Here the one who has ascended performs (as) Śiva, the supreme cause" (10.1258)

Uddyota 4.45

इति स्वच्छन्दोक्तनीत्या

iti svacchandoktanītyā

— according to the teaching of the Svacchanda:

Netra 4.46

परमशिवयोजनानन्तरमाचार्याणामपरशिवयोजना कार्या,

paramaśivayojanānantaramācāryāṇāmaparaśivayojanā kāryā,

After uniting the preceptors with the Supreme Śiva, one should perform their union with the lower Śiva;

Uddyota 4.47

साधकानां तु शिवयोजनानन्तरं सदाशिवयोजना कार्या,
पुत्रकाणां परतत्त्व एव, समयिनामीश्वरतत्त्व इति विभागः ॥ ४-९ ॥
उपसंहरति

*sādhakānāṁ tu śivayojanānantaram sadāśivayojanā kāryā,
putrakānāṁ paratattva eva, samayināmīśvaratattva iti vibhāgāḥ || 4-9
||
upasam̄harati*

for sādhakas, after union with Śiva, one should perform union with Sadāśiva; for putrakas in the supreme reality itself; and for samayins in the Īśvara-tattva — such are the divisions. || 4-9 ||

He concludes:

[Context] - Clarification through Svacchanda quotations that the apparent hierarchy is only pedagogical; ultimate union is always with Paramaśiva.

Netra 4.48

एवमुद्देशतो दीक्षा कथिता विस्तरोऽन्यतः ॥ ९ ॥

evamuddeśato dīkṣā kathitā vistaro'nyataḥ || 9 ||

Thus dīkṣā has been taught in summary form; the detailed exposition is elsewhere. || 9 ||

[Outer] - Deliberate compression signal: the Netra gives only the essence; full ritual details reside in root texts like Svacchanda.

Uddyota 4.49

**उद्देशत इत्यन्यत इत्यनेन चातिविततोऽप्ययं
दीक्षाविधिरिहातिसंक्षेपेणासूत्रितत्वात् श्रीस्वच्छन्दादिशास्त्रेभ्यो
वितत्य सम्यगवगम्य प्रयोक्तव्य इति शिक्षयति, इति शिवम् ॥**

*uddeśata ityanyata ityanena cātivitato'pyayaṁ
dīkṣāvidhirihātisamkṣepeṇāsūtritattvāt śrīsvacchandādiśāstrebhyo
vitatya samyagavagamya prayoktavya iti śikṣayati, iti śivam ||*

By “in summary” and “elsewhere” he teaches that although this ritual of dīkṣā is extremely vast, here it has been presented in the most concise form, as a mere thread; it should be fully understood in detail from scriptures such as the venerable Svacchanda and others, and then applied. Thus auspiciousness.

[View] - The “thread” is the unbroken awareness that runs through every ritual act; follow it and the entire ocean is yours.

Netra 4.50

**जयत्यशेषपाशौघप्लोषकूद भक्तिशालिनाम् ।
परधामसमावेशप्रदं नेत्रं महेशितुः ॥ ॥**

*jayatyasēṣapāśaughaploṣakṛd bhaktiśālinām |
paradhāmasamāveśapradam netram maheśituḥ || ||*

Victorious is The Eye of the Great Lord that completely burns away the flood of all bonds for those rich in devotion, and grants entry into the supreme abode.

[View] - The flood of bonds is already burned. The supreme abode is this very moment.

[Inner] - A gentle warmth spreads between the brows, then everywhere. Nothing else to do. Victory.

[Pointing] - Close your eyes. Feel the soft gaze of that victorious Third Eye resting on your own forehead right now.

Uddyota 4.51

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
चतुर्थोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
caturtho'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the fourth chapter: **Initiation into the Worship of the Deity**

[Word] - “iti” — thus, so it is, the final hammer-stroke of absolute certainty; nothing more need be said, nothing more need be done.

[Context] - The colophon is the traditional hinge between chapters in Kashmirian Śaiva tantras; by naming both tantra (Netra) and vṛtti (Netroddyota) together, Kṣemarāja quietly asserts that revelation and commentary are non-different — the text illuminates itself through the grace of the lineage.

[View] - All dīkṣā, from the most elaborate to the instantaneous, is only Śiva's playful recognition of Himself; there is no soul that was bound and then freed — only the eternal freedom (svātantrya) delighting in apparent concealment and revelation.

[Outer] - The ritual cycle of the fourth chapter now seals itself — the outer fire of dīkṣā is extinguished, the maṇḍala dissolved, the mantras withdrawn into silence, leaving no trace in the phenomenal field.

[Inner] - Feel the body suddenly hollow, as though nothing has moved; the prāṇa that was forcibly directed in initiation now falls back into its own spontaneous rhythm, revealing it was never separate from awareness.

[Pointing] - Rest as the one who was never initiated and never un-initiated — the unchanging witness that watched the entire play of guru, disciple, fire, and mantra arise and subside within itself.

[Secret] - Who is it that hears “thus ends” and feels something begin?

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 5

पञ्चमोऽधिकारः अभिषेकविधिः

Pañcamo'dhikāraḥ - Abhiṣekavidhiḥ
Fifth Chapter - The Anointing Ceremony

Introduction to Chapter 5

This chapter of the Netra Tantra meticulously outlines the abhiṣeka (anointing ritual), a pivotal consecration ceremony embedded within the text's intricate ritual framework, designed to elevate practitioners into realms of spiritual authority and empower them as active agents in the divine cosmic order. Building upon the initiatory foundations laid in chapter four, the narrative resumes with Pārvatī, the divine embodiment of curiosity and devotion, beseeching Śiva for elucidation on the methods by which an adept may be anointed to wield ritual potency, particularly in the face of worldly perils such as untimely death, demonic interferences, and karmic obstructions that hinder spiritual sovereignty. Śiva, responding with paternal benevolence, unveils the abhiṣeka as a transformative rite that mirrors the cosmic coronation of divine entities, transforming the aspirant from a bound soul (paśu) into a liberated conduit of Śakti, capable of invoking and directing universal forces for protection, prosperity, and enlightenment.

The text establishes rigorous protocols for the preparation of consecrated waters (amṛta-jala), infused with the potent vibrations of the Amṛteśvara mantra Om Jum Sah, drawn from sacred vessels representing the primordial oceans of creation—symbolizing the boundless nectar that sustains all existence. These waters are alchemically charged through a sequence of invocations, incorporating herbal essences, precious gems, and astrological alignments to harmonize with celestial rhythms, ensuring the ritual's efficacy peaks during auspicious muhūrtas (temporal windows) governed by planetary configurations. Geometric arrangements of the ritual space are detailed with precision: the maṇḍala is constructed as a multi-layered diagram, with the central bindu encircled by lotus petals corresponding to the eight directions, guarded by lokapālas (world protectors) and infused with mantras that invoke the triad of powers—icchā, jñāna, and kriyā—to align the microcosmic body with macrocosmic harmony.

Central to the abhiṣeka is the candidate's metamorphosis, enacted through a series of embodied procedures: the ācārya (preceptor) sprinkles the anointed waters over the disciple's form, tracing the flow along subtle channels (nādīs) to awaken dormant energies, while reciting sequences of bīja-mantras that resonate with the thirty-six tattvas, progressively dissolving layers of illusion from gross elements to supreme Śiva. This anointing is not mere symbolic theater but a profound recalibration of the practitioner's energetic architecture, rewiring cognitive patterns to perceive reality as non-dual, where the individual self merges with the universal Self, enabling the adept to serve as a living vessel for divine power—capable of bestowing boons, repelling adversities, and facilitating others' liberation. Technical elements abound, including the use of ritual vessels (kalaśas) arrayed in formations evoking the cosmic seas, the timing of offerings synchronized with lunar phases to amplify nectarous qualities, and the integration of mudrās that seal the body's apertures against intrusive forces

like bhūtas and grahas.

Influenced by Śaivasiddhānta traditions, the chapter underscores the ritual's dual purpose: externally, it confers authority for performing advanced rites, such as those protecting kings from enemies or curing societal ills; internally, it fosters recognition of innate immortality, conquering mṛtyu through immersion in amṛta. Śiva illustrates this with mythological allusions, such as his own anointing of the gods with nectar during the churning of the ocean (samudra-manthana), paralleling the abhiṣeka's role in extracting divine essence from the practitioner's depths. The ceremony culminates in the disciple's empowerment to enact homas and dhyānas with full potency, serving as the indispensable prerequisite for the meditative escalations in subsequent chapters, where external consecration evolves into internalized sovereignty. By framing abhiṣeka as a bridge between initiation and meditation, the Tantra ensures that ritual authority is rooted in non-dual awareness, transforming the anointed into embodiments of Amṛteśvara, the eternal Lord of Nectar.

Uddyota 5.1

पञ्चमोऽधिकारः
SS नेत्रोद्योतः SS

*pañcamo'dhikāraḥ
"netrodyotah "*

Fifth Chapter Netrodyotah: The Illumination of the Eye

[View] - All that follows is nothing but the play of that single Eye which is both perceiver and perceived.

[Outer] - The chapter gate opens as invocation of the supreme Netra itself: the third eye of the united Śiva-Śivā.

Netra 5.2

अभिषिञ्चति भक्तिमुक्तये महतो यत् स्ववपुःपरिस्तूतैः ।
परमामृतनिझरिदं शिवयोर्नेत्रमुपास्महे परम् ॥

*abhiṣiñcati bhuktimuktaye mahato yat svavapuhparisutaiḥ ।
paramāmṛtanirjharairidam śivayornetramupāsmame param ॥*

That which anoints with the supreme nectar-streams flowing from His own body for the sake of enjoyment and liberation— we worship with supreme devotion this Eye of the auspicious pair of Śiva and Śivā.

[View] - Enjoyment (bhukti) and liberation (mukti) are not sequential; they are the single taste of that nectar.

[Outer] - Opening maṅgala verse: ritual worship directed to the Netra as the fused gaze of the auspicious couple.

[Inner] - Feel the cool nectar already descending from the sahasrāra before any vessel is lifted.

[Pointing] - Rest as the one who is simultaneously anoints and is anointed.

Uddyota 5.3

अथ शास्त्रान्तराभिहितैतच्छास्त्रसूचितसबीजदीक्षितान्
श्रुतशीलसमाचारानाचार्यान् साधकांश्वाभिषेचयितुं
श्रीभगवानुवाच अभिषेकं प्रवक्ष्यामि यथा यस्येह दीयते । यथेति
ययेतिकर्तव्यतया, यस्येति आचार्यस्य साधकस्य वा दीयते, तथा
तस्याभिषेकं प्रवक्ष्यामीति प्रतिज्ञा ॥
तत्र

*atha sāstrāntarābhīhitaitacchāstrasūcitasabījadīkṣādikṣitān
śrutasīlasamācārānācāryān sādhakāṁścābhīṣecayitum
śrībhagavānuvāca abhiṣekam pravakṣyāmi yathā yasyeha dīyate ।
yatheti
yayetikartavyatayā, yasyeti ācāryasya sādhakasya vā dīyate, tathā
tasyābhīṣekam pravakṣyāmīti pratijñā ॥
tatram*

Now, in order to consecrate (abhiṣeka) both the Ācāryas who possess good conduct, learning, and character, and the Sādhakas who have already received the seeded initiation (sabījā dīkṣā) etc. indicated in this scripture and spoken of in other scriptures, the glorious Lord said: "I shall now declare the rite of consecration—how (yathā) it is to be performed, and for whom (yasya) it is given here." "Yathā" means "in what manner the actions are to be carried out"; "yasya" means "for the Ācārya or for the Sādhaka it is bestowed." Thus He promises: "I shall teach the consecration of such a person accordingly."

Thereupon:

[Word] - "Yathā... yasya..." simultaneously reveals method and recipient; the rite is tailored to the vessel of the recipient.

[Context] - Transition from visionary revelation to practical transmission: the Lord now speaks the rules of abhiṣeka for lineage continuity.

[Outer] - Announcement of the forthcoming consecration rite for both Ācārya and advanced Sādhaka.

Netra 5.4

अष्टभिः कलशैर्देय आचार्यस्य विधानतः ॥ ४ ॥

aṣṭabhiḥ kalaśairdeya ācāryasya vidhānataḥ || 4 ||

The Ācārya is to be consecrated with eight vessels according to the prescribed rule.
|| 4 ||

[Outer] - Core prescription: eight kalaśas for the full Ācārya abhiṣeka, mirroring the eight Vidyēśvaras.

Uddyota 5.5

विधानमीशानदिशि स्वस्तिकादिमण्डलगतश्रीपर्णीद्यासनोपविष्टस्य
विहितन्यासस्य अमृतेशतयार्चितस्य
काञ्चिकौदनमृद्गोमयदूर्वासिद्धार्थकादिपूर्णदीपकलशनिर्भर्त्सन-
तः शमितविघ्नस्य परमन्त्रस्फारावेशनिःष्वन्दिपरामृतधारा-
सारचिन्तनेन सह शिरसि कलशाम्भःक्षेपात्मकम् ॥ ५-१ ॥

ये च ते कलशाः ते च विद्येश्वराः प्रोक्ताः समुद्राश्च सगर्भगाः ।
समुद्राष्टकाम्भोमृतः श्रीमद्मृतेशभैरवस्फाराविष्टानन्तादि-
विद्येश्वराधिष्ठिता भाव्या इत्यर्थः । सगर्भगा इति
रत्नौषध्यक्षतादियुक्ताः । एतच्चोपलक्षणम् । तेनाश्रितमन्त्रैः
प्रत्येकं साष्टशतमूलमन्त्राभिमन्त्रितैः,
इत्यागमिकमभिषेकविषयमभिषिक्तस्य
ज्ञानयोगस्फारोपायप्रकाशनोष्णीष-संहिता-च्छ्रवपादुका-करणी-
कर्तर्यादिप्रदानाद्यागमोक्तं सर्वमनुसर्तव्यम् ॥
कलशविषयं पक्षान्तरमाह

*vidhānamīśānadiśi svastikādimamandalagataśrīparṇādyāsanopavīṣṭasya
 vihitanyāsasya amṛteśatayārcitasya
 kāñcikaudanamṛdgomayadūrvāsiddhārthakādipūrṇadīpakalaśanirbhartsana-
 taḥ śamitavighnasya paramantrasphārāveśaniḥsyandiparāmṛtadhārā-
 sāracintanena saha śirasi kalaśāmbhāḥkṣepātmakam | | 5-1 | |*

*ye ca te kalaśāḥ te ca vidyeśvarāḥ proktāḥ samudrāśca sagarbhagāḥ |
 samudrāṣṭakāmbhobhṛtaḥ śrīmadamṛteśabhairavasphārāviṣṭānantādi-
 vidyeśvarādhīṣṭhitā bhāvyā ityarthah | sagarbhagā iti
 ratnauṣadhyakṣatādiyuktāḥ | etaccopalakṣaṇam | tenāśritamantraiḥ
 pratyekam sāṣṭaśatamūlamantrābhimantritaiḥ,
 ityāgamikamabhiṣekavīṣayamabhiṣiktasya
 jñānayogasphāropāyaprakāśanoṣṇīṣa-saṃhitā-cchatrapādukā-karanī-
 kartaryādipradānādyāgamoktam sarvamanusartavyam | |
 kalaśaviṣayam pakṣāntaramāha*

The prescribed rule (vidhāna) is as follows: The candidate, seated in the north-east (Īśāna) direction upon a seat of sacred leaves etc. placed within a maṇḍala beginning with a svastika, having performed the prescribed nyāsas, worshipped as Amṛteśa, the vessels filled with gold, boiled rice, earth, cow-dung, darbha grass, white mustard, and so forth, the lamps blazing, all obstacles having been dispelled by rebuke, and, together with contemplation of the supreme mantra expanding and causing the flowing of the stream of supreme nectar, the water of the vessels is poured upon his head. || 5-1 ||

Those very vessels are declared to be the Vidyēśvaras and the oceans containing wombs (sagarbhaga). One must meditate upon them as filled with the water of the eight oceans, pervaded by the expansion of the glorious Amṛteśa-Bhairava, and presided over by Ananta and the other Vidyēśvaras. "Sagarbhaga" means containing jewels, herbs, unbroken grains, and so forth. This is only illustrative; therefore, with the mantras proper to each, they are to be charged individually with 108 repetitions of the root mantra.

In the Āgamic rite of consecration, everything taught in the scriptures must be followed: the bestowal of the turban that reveals the means of expansion in knowledge and yoga, the Saṃhitā, the umbrella, sandals, the knife, the scissors, and so on.

Another option concerning the vessels is stated:

[View] - The eight oceans are not outside; they are the eightfold prakṛti dissolved back into the one Amṛta-Bhairava.

[Outer] - Detailed outer liturgy: maṇḍala, nyāsa, pūjā of Amṛteśvara kalaśas, dhārā of

nectar upon the crown.

[Inner] - While the water falls, trace the stream upward through suṣumnā until it dissolves into the lunar bindu at the palate of consciousness.

[Pointing] - Let the poured water be the reminder: you are already bathed in that which has no shore.

Netra 5.6

पञ्चभिर्भूतसंख्यैर्वा त्रिभिर्वा तत्त्वरूपकैः ॥ १ ॥

pañcabhirbhūtasamkhyairvā tribhirvā tattvarūpakaiḥ || 1 ||

Or with five, the number of the elements, or with three that embody the tattvas, || 1 ||

[Outer] - Permissible reduction of vessels to five, three, or one according to capacity and intensity.

Uddyota 5.7

आत्मविद्याशिवारव्यैस्तु एकेनापि शिवात्मना ।

भूतानां पृथिव्यादिव्योमान्तानां सम्यक् रूपानं
निवृत्यादिकलाव्यास्यनुसन्धिना प्रकाशो येषाम्, तत्त्वैरात्मादिभी
रूपकं रूपणा निरूपणं येषाम्, आत्मविद्याशिवैः आ समन्तात्
रूपानं तन्मयतया प्रथा येषाम् ॥ ५-२ ॥
एष चाभिषेकः

ātmavidyāśivākhyaitu ekenāpi śivātmanā |

*bhūtānām pr̄thivyādīvyomāntānām samyak khyānam
nivṛttyādikalāvyāptyanusandhinā prakāśo yeśām, tattvairātmādibhī¹
rūpakam rūpaṇā nirūpaṇam yeśām, ātmavidyāśivaiḥ ā samantāt
khyānam tanmayatayā prathā yeśām || 5-2 ||
eṣa cābhisekaḥ*

Or even with a single one that is Śiva Himself, named Ātman, Vidyā, and Śiva.

Those whose full manifestation comes through proper contemplation of the elements—from earth up to the ether—by tracing the pervasion of the kalās beginning with Nivṛtti; those whose form is represented by the tattvas beginning with Ātman; those whose complete manifestation is through Ātman, Vidyā, and Śiva, meaning they are fully manifested by becoming identical with That. || 5-2 ||

This consecration is performed:

[View] - Earth to ether, tattva to Ātman, Ātman to Śiva: the progressive recognition that the container and contained are one.

[Outer] - Ultimate reduction: single kalaśa named Ātman-Vidyā-Śiva.

[Inner] - When only one vessel remains, feel the entire cosmos contract into the single drop hovering above your crown.

[Pointing] - Be the single drop that holds the ocean.

Netra 5.8

अधिकारार्थमाचार्ये साधके सिद्धिकामतः ॥ २ ॥

adhikārārthamācārye sādhake siddhikāmataḥ || 2 ||

For the Ācārya to obtain authority, and for the Sādhaka who desires siddhi. || 2 ||

[Outer] - Purpose distinction: authority to initiate others (Ācārya) versus personal siddhi (Sādhaka).

Uddyota 5.9

आचार्यविषयः परानुग्रहैकप्रयोजनः कार्यः, मन्त्राराधनेन
स्वात्मविषया सिद्धिरस्य स्यादित्याशयेन साधकविषयः कार्यः ।
अत्रापि श्रीस्वच्छन्दाद्युक्ता सर्वा प्रक्रियानुसरणीया ॥ ५-३ ॥
अथायं साधकः

*ācāryaviṣayaḥ parānugrahaikaprayojanah kāryah, mantrārādhanena
svātmaviṣayā siddhirasya syādityāśayena sādhakaviṣayaḥ kāryah |
atrāpi śrīsvacchandādyuktā sarvā prakriyānusaraṇīyā || 5-3 ||
athāyam sādhakah*

In the case of the Ācārya, it is to be performed solely for the purpose of grace toward others; in the case of the Sādhaka, with the intention that perfection concerning his own self may arise through worship of the mantra. Even here, all the procedures taught in the venerable Svachchanda Tantra and other sources are to be followed. || 5-3 ||

Now, this Sādhaka:

[Context] - Cross-reference to Svachchanda Tantra underscores shared Trika ritual substratum.

[View] - Even the Ācārya's grace toward others is the overflow of his own non-dual perfection; there is no "other" to save.

Netra 5.10

अभिषिक्तो ह्यनुज्ञातः प्रकुर्यान्मन्त्रसाधनम् ।

abhiṣikto hyanujñātaḥ prakuryānmantrasādhanam |

Once consecrated and authorised, should undertake the practice of the mantra.

[Outer] - Immediate post-abhiṣeka imperative: the newly consecrated must engage the mantra without delay.

Uddyota 5.11

न तु उदासीत ॥
तेनायम्

na tu udāsīta ||
tenāyam

He must not remain indifferent.

Therefore he should be:

[Pointing] - Indifference after consecration is the only real sin; the nectar has already touched you; do not pretend you are dry.

Netra 5.12

तद्वतस्तत्समाचारस्तद्भक्तस्तपरायणः ॥ ३ ॥
पवित्राहारनिरतो लघ्वाशी संयतेन्द्रियः ।
एकान्ते पुण्यक्षेत्रे तु तीर्थायतनगोचरे ॥ ५-४ ॥
सर्वसंयोगोज्जितमनाः साधको जपमारभेत् ।

tadvratastatastamsācārastadbaktastatparāyaṇah || 3 ||
pavitrāhāranirato laghvāśī samyatendriyah |
ekānte puṇyakṣetre tu tīrthāyatana gocare || 5-4 ||
sarvsaṃyoga jjhitamanāḥ sādhako japa mārabhet |

Observing the vows of that (mantra), following its prescribed conduct, devoted to it, wholly given to it, || 3 || delighting in pure food, eating lightly, with senses controlled, in a solitary place, in a sacred field, within the range of a tīrtha or temple, his mind detached from all associations—the Sādhaka should begin japa. || 5-4 ||

[Outer] - The twelvefold discipline of place, diet, detachment, and solitude required for mantra-sādhana.

[Inner] - Each restraint is not suppression but a gentle returning of the rays of the

senses into their source, the single Eye.

Uddyota 5.13

तत्रैव व्रतं वाक्षित्संयमः, पूजाहोमात्मकस्तु समाचारो यस्य ।
स्पष्टमन्यत् ॥ ५-५ ॥
तत्र

*tatraiva vrataṁ vākcittasaṁyamah, pūjāhomātmakastu samācāro
yasya |
spaṣṭamanyat || 5-5 ||
tatra*

There (among these qualities), the vow is restraint of speech and mind; the prescribed conduct is that which consists of worship and homa. The rest is clear. || 5-5 ||

In that context:

[Word] - Vrata = inner silence; vidhi = outer worship and fire; the rest flows naturally from these two.

Netra 5.14

लक्षमेकं जपेन्मन्त्री पूर्वसेवासमन्वितः ॥ ५ ॥
तेन सामान्यकर्माणि सिद्ध्यन्ते साधकस्य तु ।

*lakṣamekam japenmantri pūrvasevāsaṁanvitah || 5 ||
tena sāmānyakarmāṇi siddhyante sādhakasya tu |*

The mantrin, endowed with prior service, should perform one lakh (100,000) repetitions. || 5 || Thereby the ordinary rites become perfected for the Sādhaka.

[Outer] - Minimum purificatory quota: one lakh japa to ripen ordinary karmas and

powers.

Uddyota 5.15

पूर्वसेवायां च मीनोदयात् प्रभृत्यधिकविश्रान्त्या जपः कार्य इति
श्रीस्वच्छन्देऽस्ति, तथा जपाद् दशमांशेनोत्तमादिद्रव्यैर्होम इति ।
सामान्यकर्माणि वश्याकर्षणादीनि ॥ ५-६ ॥
किं च

*pūrvasevāyām ca mīnodayāt prabhṛtyadhikaviśrāntyā japaḥ kārya iti
śrīsvacchande'sti, tathā japād daśamāṁśenottamādīdravyairhoma iti |
sāmānyakarmāṇi vaśyākarṣaṇādīni || 5-6 ||
kim ca*

Regarding prior service, the venerable Svachchanda Tantra states that japa is to be performed from the rising of the Pisces constellation onward with increased rest, and that homa is to be performed with one-tenth of the japa using substances of the highest, middling, or lowest grade. “Ordinary rites” means subjugation, attraction, and so forth. || 5-6 ||

Furthermore:

[Context] - Svachchanda prescription of seasonal increase and homa proportion maintained here for continuity of lineage practice.

Netra 5.16

भौमीं सिद्धिमवाप्नोति दशलक्षजपेन तु ॥ ६ ॥
आन्तरिक्षीं च लभते.....

*bhaumīm siddhimavāpnoti daśalakṣajapena tu || 6 ||
āntarikṣīm ca labhate.....*

By ten lakh (1,000,000) repetitions he attains earthly siddhi,

[Outer] - Ten lakh: mastery of terrestrial siddhis.

Uddyota 5.17

पातालाकाशगतिमाप्नोतीत्यर्थः ।

pātālākāśagatimāpnotītyarthah |

and gains the power of movement through the nether worlds and the sky.

[Inner] - Feel the body lighten; the nāḍīs become sky-like; movement no longer requires footsteps.

Netra 5.18

.....लृअक्षपञ्चाशता ध्रुवम् ।
दिव्यां सिद्धिमवाप्नोति साधको नात्र संशयः ॥ ५-७ ॥

.....*lakṣapañcāśatā dhruvam |*
divyām siddhimavāpnoti sādhako nātra samśayah || 5-7 ||

By fifty lakh (5,000,000) repetitions, without doubt,
the Sādhaka attains divine siddhi. || 5-7 ||

[Outer] - Fifty lakh: entry into divine realms and powers.

Uddyota 5.19

दिव्यां भुवनेश्वरप्राप्तिरूपाम् ।

divyāṁ bhuvaneśvaraprāptirūpām |

"Divine" means attainment of lordship over worlds.

[View] - "Divine" siddhi = recognition that the worlds are not separate from your own gaze.

Netra 5.20

तथा कोटिकृते जप्य एश्वरीं सिद्धिमाप्नुयात् ।
व्यापकस्तु शिवो भूत्वा निग्रहानुग्रहक्षमः ॥ ५-८ ॥
यथेच्छं कुरुते सर्वं धारयेत् संहरेद् भृशम् ।
सर्वगः सर्वकर्ता च सर्वज्ञो भवति ध्रुवम् ॥ ५-९ ॥

*tathā koṭikṛte japye eśvarīṁ siddhimāpnuyāt |
vyāpakastu śivo bhūtvā nigrahānugrahakṣamah || 5-8 ||
yatheccham kurute sarvam dhārayet samhared bhrśam |
sarvagah sarvakartā ca sarvajño bhavati dhruvam || 5-9 ||*

Likewise, by a crore (10,000,000) repetitions of the japa he attains the Īśvarī siddhi. Becoming all-pervading Śiva, capable of both restraint and grace, || 5-8 || he does everything exactly as he wishes, sustains intensely, withdraws, goes everywhere, is the doer of all, and certainly becomes all-knowing. || 5-9 ||

[Outer] - One crore: Īśvarī siddhi; full identification with the sovereign svātantrya-śakti of Śiva.

[Inner] - The heartbeat itself becomes creation and withdrawal; no effort remains.

[Pointing] - Notice: who is it that now acts, sustains, or knows?

Uddyota 5.21

व्यापक इत्यादिना एश्वरी सिद्धिः स्फुटीकृता । सर्वगः सर्वात्मा ।
एतच्च सर्वं साधक एतदेहस्थ एव लभते, इति शिवम् ॥

*vyāpaka ityādinā eśvarī siddhiḥ sphuṭikṛtā | sarvagaḥ sarvātmā |
etacca sarvam̄ sādhaka etaddehastha eva labhate, iti śivam ||*

By “all-pervading” and the rest, the Īśvarī siddhi is clearly explained. “Everywhere-going” means having all as his Self. And the Sādhaka attains all this while still in this very body. Thus auspiciousness.

[View] - “All-pervading” is not becoming bigger; it is the dropping of the illusion of smallness.

[Pointing] - Right here in this very body the entire drama is already perfectly accomplished.

Netra 5.22

कमलजकृष्णरुद्रतनुभिर्वितनोति पृथक्
शिवसुशिवेशमूर्तिभिरथाप्यपृथङ् निखिलम् ।
यदिह परामृतैः समभिषिञ्चति भक्तजनं
जयति समस्तसिद्धिकृदिदं नयनं शिवयोः ॥ ॥

*kamalajakṛṣṇarudratanubhirvitanoti pr̥thak
śivasuśiveśamūrtibhirathāpyapṛthaṁ nikhilam |
yadiha parāmṛtaih samabhiṣiñcati bhaktajanam
jayati samastasiddhikṛdidam nayanam śivayoh || ||*

With the bodies of Brahmā (born of the lotus), Viṣṇu (dark-hued), and Rudra, separately, and again with the auspicious forms of Śiva and the most auspicious Lord, yet not separately, He spreads forth everything. That Eye of the auspicious pair of Śiva and Śivā which here anoints the devoted with supreme nectar— victory to it, bestower of all perfections!

[Outer] - Closing victory verse and final pranāma to the Netra of the divine couple.

[Inner] - As the chapter ends, feel the nectar still falling, softer than silence, endless.

[Pointing] - Victory is not attained; it is the nature of the Eye that never closes.

Uddyota 5.23

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
पञ्चमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
pañcamo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the fifth chapter: **The Anointing Ceremony**

[Context] - Explicit colophon: completion of chapter five with Kṣemarāja's signature; transmission seal of the Krama-Trika lineage.

[View] - The text itself is the final abhiṣeka; the reader who has followed without blinking is already crowned.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 6

षष्ठोऽधिकारः स्थूलध्यानम्

Ṣaṣṭho'dhikāraḥ - Sthūladhyānam
Sixth Chapter - Gross Form of the Divine Meditation

Introduction to Chapter 6

Chapter six of the Netra Tantra introduces the *sthūladhyāna* (gross meditation), a foundational visualization methodology that serves as the entry point into the text's tiered contemplative practices, meticulously designed to prepare the adept for subtler realms by grounding awareness in tangible ritual supports. Continuing the ritual progression from *abhiṣeka*, Pārvatī inquires of Śiva about accessible techniques for those still entangled in worldly bonds, seeking methods to overcome afflictions like disease, impoverishment, and the specter of premature demise through practices that harness external forms without demanding immediate transcendence. Śiva, ever the compassionate teacher, reveals *sthūladhyāna* as an embodied bridge, where meditation is not abstract introspection but a dynamic construction of sacred space through physical and sonic elements, fostering gradual internalization.

The text furnishes systematic instructions for erecting the *maṇḍala* of Amṛteśvara, visualized as a radiant eight-petaled lotus with the deity enthroned at its core, surrounded by protective barriers invoked via fire offerings (*homa*), hand gestures (*mudrās*), and material oblations such as ghee, sesame seeds, and floral garlands that symbolize the dissolution of egoic barriers. Technical specifications are exhaustive: the ritual implements are arranged in precise geometric patterns, with the *kuṇḍa* positioned at cardinal points to align with cosmic axes; mantra recitation follows a rhythmic sequence, synchronizing the Amṛteśvara *bīja* (*Jum*) with breath cycles to amplify vibrational resonance; and *sāṃpuṭas* (enclosing formulas) are employed as sonic shields, weaving protective mantras around the practitioner to ward off disruptive entities like *yakṣas*, *piśācas*, and karmic residues. These external configurations are tailored for practical resolutions—for instance, specific offerings of blood-tinged substances appease *bhūtas* causing illness, while visualizations of Amṛteśvara as a white, moon-like figure radiating nectar alleviate poverty by invoking abundance from the subtle realms.

Crucially, Śiva emphasizes that these gross practices are not terminal goals but pedagogical tools, training the mind to perceive external rituals as reflections of internal processes, thereby paving the way for the subtle meditations ahead. The chapter integrates elements from earlier revelations, such as the mantra's tripartite structure mirrored in the *maṇḍala*'s divisions, and draws on Tantric cosmology to reconceptualize obstacles: disease as stagnation in *prāṇic* flow, poverty as disconnection from Śakti's plenitude, and death as ignorance of amṛta's omnipresence. Mythological vignettes enrich the discourse, recounting how Śiva himself employed gross visualizations to subdue demonic hordes during cosmic battles, illustrating *dhyāna*'s efficacy in restoring order.

Technical depth includes correlations between ritual actions and the three bodies (*sthūla*, *sūkṣma*, *kāraṇa*), with gross meditation fortifying the physical form against

untimely perils through empowered talismans and consecrated spaces. Influenced by the Tantra's syncretic layers—demonological for protection, non-dualist for realization—this chapter functions as the vital ritual conduit, linking consecratory rites to interiorized yogas, ensuring that the adept's foundation is solidly embodied before ascending to subtler dimensions where awareness dissolves all dualities.

Uddyota 6.1

व्याध्यादिदौर्गत्यजरादिदोषहुताशशान्तिं परमामृतैर्यत् ।

vyādhyādidaurgatyajarādidoṣahutāśāntim paramāmṛtairyat |

Sixth Chapter Neṭrodyotah: The Illumination of the Eye

Amṛteśa, the great-souled one who is life for all beings—
how he bestows siddhi in the world and acts for the welfare of humankind,

[View] - The great-souled one is none other than the boundless Self—Śiva aware of Himself as all beings, never separate from the life He appears to give.

[Outer] - Invocation of Amṛteśvara as the living pulse of the universe, establishing him as the central deity whose grace flows outward into worldly attainment and human welfare.

Netra 6.2

अर्चाहुतिध्यानजपादि सिञ्चत् करोति तन्नाउमि हरोर्ध्वनेत्रम् ॥

arcāhutidhyānajapādi siñcat karoti tannaumi harordhvyanetram ||

subduing the previously mentioned malefic forces, destroying untimely death, nourishing the body, and granting peace, fullness, and auspiciousness.

[Outer] - Liturgical promise: subjugation of grahas, dissolution of premature death, restoration of bodily vitality, and the showering of śānti, pusti, śrī, and maṅgala upon the world.

Uddyota 6.3

पूर्वपटलाधिगतार्थानुवादेन अन्यदेवतारयितुं श्रीदेव्युवाच

pūrvapataṭalādhigatārthānuvādena anyadevatārayitum śrīdevyuvāca

Having restated the meaning obtained in the previous chapter in order to propitiate other deities, the auspicious Goddess spoke:

[Outer] - Transitional device: the Goddess re-voices the fruits already taught to open the gate for deeper revelation, a classic tantric method of layered propitiation.

Netra 6.4

श्रुतो मया महादेव मृत्युजित् सिद्धिमोक्षदः ।
अधुना श्रोतुमिच्छामि सिद्धित्रयसमन्वितम् ॥ ५ ॥
अमृतेशं महात्मानं सर्वप्राणिषु जीवितम् ।
यथा सिद्धिप्रदं लोके मानवानां हितङ्करम् ॥ ६-१ ॥
पूर्वोक्तदुष्टशमनमपमृत्युविनाशनम् ।
आप्यायनं शरीरस्य शान्तिपुष्टिप्रदं शुभम् ॥ ६-२ ॥

*śruto mayā mahādeva mrtyujit siddhimokṣadaḥ |
adhunā śrotumicchāmi siddhitrayasamanvitam || 5 ||
amṛteśam mahātmānam sarvaprāṇiṣu jīvitam |
yathā siddhipradam loke mānavānām hitaṅkaram || 6-1 ||
pūrvoktaduṣṭaśamanamapamṛtyuvināśanam |
āpyāyanam śarīrasya śāntipuṣṭipradam śubham || 6-2 ||*

O Mahādeva, I have heard of the Conqueror of Death (Mrtyujit), who grants both siddhi and liberation.

Now I desire to hear about the triad of siddhis with which he is endowed— 5

About the great-souled Amṛteśa, the life of all beings,

How he bestows siddhi in the world and brings about the welfare of human beings,

6-1 How he subdues the wicked already mentioned, destroys untimely death,
Nourishes the body, and grants peace, fullness, prosperity, and auspiciousness. 6-2

[Pointing] - Turn attention to the one who is already victorious over death—rest as that very Mṛtyujit right now, before another word is spoken.

Uddyota 6.5

अथ प्रथमद्वितीयाधिकारोक्तवाच्यवाच्कात्ममन्त्ररूपो मृत्युजित्,
तृतीयचतुर्थाधिकारोक्तनित्यनैमित्तिकर्मणा मोक्षदः,
पञ्चमाधिकारोक्तकाम्यकर्मतः सामान्येन सिद्धिप्रदश्च मया श्रुतः ।
इदानीं तु तमेव भौमदिव्यान्तरिक्षसिद्धिप्रदममृतेशं विश्वजीवनं
महान्तमात्मानं या या सिद्धिर्यथा सिद्धिस्तत्प्रदं लोके सर्वत्र
भूतसर्गो द्वितीयाधिकारोक्तदृशा विशेषतो व्याध्यादिबाधितानां
मनुष्याणां हितङ्करं श्रोतुमिच्छामि । हितङ्करत्वं
पूर्वोक्तेत्यादिना स्फुटीकृतम् । शान्तिर्ग्रहादिदोषनिवृत्तिः । आप्यायः
शुष्कस्य सरसीभावः । पुष्टेः पूर्णाङ्गता । शुभं
दौर्गत्यादिहरम् ॥ ६-३ ॥
एवं पृष्ठः श्रीभगवानुवाच

*atha prathamadvitīyādhikāroktavācyavācakātmantrarūpo mṛtyujit,
tṛtīyacaturthādhikāroktanityanaimittikakarmaṇā mokṣadah,
pañcamādhikāroktakāmyakarmataḥ sāmānyena siddhipradaśca mayā
śrutaḥ ।
idānīm tu tameva bhaumadivyāntarikṣasiddhipradamamṛteśam
viśvajīvanam
mahāntamātmānam yā yā siddhiryathā siddhistatpradām loke sarvatra
bhūtasargo dvitīyādhikāroktadṛśā višeṣato vyādhyādibādhitānām
manuṣyānām hitaṅkaram śrotumicchāmi | hitaṅkaratvam
pūrvoktetyādinā sphuṭikṛtam | śāntirgrahādidoṣanivṛttiḥ | āpyāyah
śuṣkasya sarasībhāvah | puṣṭih pūrṇāṅgatā | śubham
daurgatyādiharam || 6-3 ||
evam pṛṣṭah śrībhagavānuvāca*

Thus far I have heard that the Conqueror of Death, whose nature is the mantra consisting of the signified and the signifier taught in the first and second chapters,

grants liberation through the regular and occasional rites taught in the third and fourth chapters, and generally bestows siddhis through the optional rites taught in the fifth chapter.

Now, however, I wish to hear how this very same Amṛteśa—the great Self, the life of the universe—bestows the terrestrial, celestial, and atmospheric siddhis; how he grants every kind of siddhi in every way throughout the world; how, in the manner described in the second chapter concerning the creation of beings, he especially benefits afflicted human beings tormented by diseases and the like. His beneficence has already been clarified by the words “previously mentioned,” etc. Peace is the cessation of defects caused by planets and the like; nourishment is the restoration of moisture to what has become dry; fullness is completeness of limbs; auspiciousness removes destitution and the like. 6-3

Thus questioned, the auspicious Lord said:

[Context] - Recapitulation of the first five chapters, anchoring the new revelation in the established lineage transmission of mantra, ritual, and optional attainments.

[View] - Amṛteśa is not another deity—he is the great Self (mahān ātmā), the single reality appearing as terrestrial, atmospheric, and celestial powers.

Netra 6.6

श्रूयतां संप्रवक्ष्यामि रहस्यं परमाद्भुतम् ।
यथा तरन्ति मनुजा दुःखोदधिपरिष्टुताः ॥ ३ ॥
अपमृत्युशताक्रान्ता जना दारिद्र्यसंयुताः ।
आधिव्याधिभयोद्विग्नाः पापोघैर्विनिपीडिताः ॥ ६-४ ॥
मुच्यन्ते च यथा सर्वे पूर्वोक्तैर्दारुणैः प्रिये ।
त्रिविधं तदुपायं तु स्थूलं सूक्ष्मं परं च तत् ॥ ६-५ ॥

śrūyatām sampravakṣyāmi rahasyam paramādbhutam |
yathā taranti manujā duḥkhodadhipariplutāḥ || 3 ||
apamṛtyuśatākrāntā janā dāridryasaṁyutāḥ |
ādhivyādhībhayodvignāḥ pāpaughairvinipīḍitāḥ || 6-4 ||
mucyante ca yathā sarve pūrvoktairdāruṇaiḥ priye |
trividham tadupāyam tu sthūlam sūkṣmam param ca tat || 6-5 ||

Listen! I shall now expound the supreme, most marvellous secret

By which human beings cross over the ocean of suffering into which they have plunged. 3

Those afflicted by hundreds of untimely deaths, joined to poverty,

Disturbed by mental and physical ailments, oppressed by multitudes of sins—

6-4 How all are liberated, O Beloved, from those terrible afflictions already described:

The means thereto are threefold—gross, subtle, and supreme. 6-5

[Outer] - Bhairava announces the supreme secret that ferries beings across saṃsāra's ocean.

[Pointing] - Listen with the whole body: the secret is already sounding in the ears of awareness—do not move toward it; it moves as you.

Uddyota 6.7

मनुजा इति कृपास्पदसातिशयत्वेन चोदिता यथा तरन्ति न
दुःखादिभाजो भवन्ति, दारुणैर्भूतादिभिश्च यथा मुच्यन्ते त्यज्यन्ते,
तथा प्रोक्तवीर्यसारमृत्युजित्परमार्थरहस्यं तत्रोपायरूपं वस्तु
यत्तत् संप्रवक्ष्यामि ॥ ६-६ ॥
तत्र

*manujā iti kṛpāspadasātiśayatvena coditā yathā taranti na
duḥkhādibhājo bhavanti, dāruṇairbhūtādibhiśca yathā mucyante
tyajyante,
tathā proktavīryasāramṛtyujitparamārtharahasyam tatropāyarūpam
vastu
yattat sampravakṣyāmi || 6-6 ||
tatra*

"Human beings" are here addressed with utmost compassion. I shall now declare that supreme secret reality which is the Conqueror of Death, whose potency has been described, so that they may cross over and no longer partake of suffering and the like, and may abandon the terrible afflictions caused by demons and other beings.
6-6

Therein:

[View] - The Conqueror of Death is the uncreated potency (mantra-vīrya) that swallows every affliction the moment it is recognized as oneself.

Netra 6.8

स्थूलं तु यजनं होमो जपो ध्यानं समुद्रकम् ।
यन्त्राणि मोहनादीनि मन्त्रराट् कुरुते भृशम् ॥ ६ ॥

*sthūlam tu yajanam homo japo dhyānam samudrakam |
yantrāṇi mohanādīni mantrarāṭ kurute bhrśam || 6 ||*

The gross (means) consists of worship, fire-offering, recitation, meditation, and immersion (in the deity);

Yantras for enchantment and the like—the Emperor of Mantras powerfully accomplishes (all this). 6

[Outer] - Gross upāya catalogued: pūjā, homa, japa, dhyāna, samādhi, and yantra deployment—all executed by the sovereign mantra itself.

Uddyota 6.9

मन्त्रराट् यजनादि कुरुते स्ववीर्येणापि तिष्ठति । मुद्रा अत्र
पूर्वोक्ताः ॥ ६-७ ॥

*mantrarāṭ yajanādi kurute svavīryenāpi tiṣṭhati | mudrā atra
pūrvoktāḥ || 6-7 ||*

The Emperor of Mantras performs worship and the rest through his own potency and abides (therein). The mudrās here are those previously described. 6-7

[Outer] - Mudrās previously taught are sealed here; the mantra-king performs through its own autonomous play.

Netra 6.10

सूक्ष्मं चक्रादियोगेन कलानाड्युदयेन च ।

sūkṣmaṁ cakrādiyogena kalānāḍyudayena ca |

The subtle (means) is through union with the cakras and the like,
And through the rising of the nāḍīs and kalās.

[Inner] - Subtle upāya begins: union with the wheels of power, ascent through the channels, awakening of the lunar digits.

Uddyota 6.11

सप्तमाधिकारभाविषङ्कषोडशाधारादौ यो योगस्तेन, तथा
कलानाड्युदयेनेति कला कालावयवमुहूर्ताद्युपलक्षणपरा तत्प्रधानो
यो नाड्युदयस्तेन श्रीस्वच्छन्दाद्युक्तबाह्यान्तररौद्रेतरादिकालैकी-
कारेणप्रयुक्तो मन्त्रराट् स्ववीर्यस्फारणेन सूक्ष्ममुपायं
व्याध्यादिनाशनं करोतीत्यर्थः ॥

*saptamādhikārabhāviṣaṭcakraśoḍaśādhārādau yo yogastena, tathā
kalānāḍyudayeneti kalā kālāvayavamuhūrtādyupalakṣaṇaparā
tatpradhāno
yo nāḍyudayastena
śrīsvacchandādyuktabāhyāntararaudretarādikālaikī-
kāreṇaprayukto mantrarāṭ svavīryasphāraṇena sūkṣmamupāyam
vyādhyaadināśanam karotītyarthah ||*

The yoga that takes place in the seven authority-centres—namely the six cakras, the sixteen ādhāras, and so forth—together with the rising of the nāḍīs through the kalās (i.e. the phases of time marked by muhūrta etc., here standing for the entire dominion of time), and by the unification of all the outer, inner, fierce, and non-fierce temporal modes taught in the Svacchanda Tantra and other scriptures: By means of this very yoga, the sovereign Mantra (mantra-rāṭ), through the expansive radiation of its own heroic power (sva-vīrya-sphāraṇa), brings about the subtle upāya that utterly destroys diseases and all other afflictions. This is the intended meaning.

[Inner] - The seven lotuses, sixteen supports, nāḍīs pierced by rising kalās—feel the entire time-stream dissolve into the heroic radiation of mantra-vīrya.

Netra 6.12

परं सर्वात्मकं चैव मोक्षदं मृत्युजिद् भवेत् ॥ ७ ॥

param sarvātmakam caiva mokṣadam mrtyujid bhavet || 7 ||

The supreme (means) is all-encompassing and bestows liberation; thus it becomes the Conqueror of Death. 7

[View] - The supreme upāya is total inclusion of everything; nothing stands outside it—hence liberation is instantaneous when it is recognized.

Uddyota 6.13

महासामान्यमन्त्रवीर्यरूपत्वाद् मृत्युजिन्नाथस्येत्थं निर्देशः ।
सर्वात्मकं परमाद्वयम् । एतच्चाष्टमाधिकारे निर्णेष्यते ॥ ६-८ ॥
तत्र स्थूलोपायं वक्तुमुपक्रमते

*mahāsāmānyamantranavīryarūpatvād mrtyujinnāthasyetthaṁ nirdeśaḥ |
sarvātmakam paramādvayam | etaccāṣṭamādhikāre nirṇeṣyate || 6-8
||
tattra sthūlopāyam vaktumupakramate*

Because the Lord who is the Conqueror of Death has the nature of the great universal mantra-potency, he is designated thus. “All-encompassing” means the supreme non-dual reality. This will be determined in the eighth chapter. 6-8

He now begins to teach the gross means:

[View] - “All-encompassing” is the non-dual expanse where subject and object are the

same light; this will fully bloom in chapter eight.

Netra 6.14

यदा मृत्युवशाग्रतः कालेन कलितः प्रिये ।
दृष्टस्तप्रतिघातार्थममृतेशं यजेत्तदा ॥ ८ ॥
सर्वश्वेतोपचारेण पूर्वोक्तविधिना ततः ।

*yadā mṛtyuvaśāghrataḥ kālena kalitaḥ priye |
dr̥ṣṭastatpratighātārthamamṛteśam yajettadā || 8 ||
sarvaśvetopacāreṇa pūrvoktavidhinā tataḥ |*

When, O Beloved, a person is seized by the power of death and marked by time,

When death is seen approaching, then one should worship Amṛteśa to counteract it.
8

Thereafter, with all-white offerings according to the rite previously described.

[Outer] - Emergency rite when death's grip is felt: immediate worship of Amṛteśvara with all-white offerings as previously prescribed.

Uddyota 6.15

मृत्युरपमृत्युः । कालो महामृत्युः । विधानं तृतीयाधिकारोक्तं
यागादि ॥ ९ ॥
एवं च

*mṛtyurapamṛtyuḥ | kālo mahāmṛtyuḥ | vidhānam tṛtīyādhikāroktaṁ
yāgādi || 9 ||
evaṁ ca*

Mṛtyu means untimely death; Kāla means great death. The rite is the worship and the like taught in the third chapter. 9

Thus also:

[Word] - Mr̄tyu = untimely; kāla = the great dissolver—both are devoured by the nectar-lord.

Netra 6.16

यस्य नाम समुद्दिश्य पूजयेन्मृत्युजिद्विभुम् ॥ ६-९ ॥
मृत्योरुत्तरते शीघ्रं सत्यं मे नानृतं वचः ।

*yasya nāma samuddiśya pūjayenmr̄tyujidvibhum || 6-9 ||
mr̄tyoruttarate śīghram satyam me nānṛtam vacah |*

He for whose sake one worships the all-pervading Conqueror of Death,

[Outer] - Worship directed toward any being causes that very being to leap beyond death.

Uddyota 6.17

असावित्यर्थात् । सत्यमित्युक्त्या नात्र मायाप्रमातृतया सन्देग्धव्यम्
निश्चयस्यैव सिद्धिनिमित्तत्वात् ॥ ६-१० ॥

*asāvityarthāt | satyamityuktyā nātra māyāpramātṛtayā
sandegdhavyam
niścayasyaiva siddhinimittatvāt || 6-10 ||*

Quickly transcends death. This is my true word, not false.

“Asau” (that person) is understood. By saying “true,” there should be no doubt here arising from the measurer that is Māyā, for certainty alone is the cause of success.
6-10

[Pointing] - Hear the vow “this is my true word”—let certainty itself become the body; doubt is the only death.

Netra 6.18

सितशर्करया युक्तैर्घृतक्षीरपुतैस्तिलैः ॥ १० ॥
पुण्यदार्विन्धने वह्नौ कुण्डे वृत्ते त्रिमेखले ।
महारक्षाविधानेन जुहुयाद्यस्य नामतः ॥ ६-११ ॥
महाशान्तिर्भवेत् क्षिप्रं गतस्यापि यमक्षयम् ।
पुण्यं पलाशादिदारु इन्धनं दीपनं यस्य ।

*sitaśarkarayā yuktairghṛtakṣīraplutaistilaiḥ || 10 ||
puṇyadārvindhane vahnau kuṇḍe vṛtte trimekhale |
mahārakṣāvidhānena juhuyādyasya nāmataḥ || 6-11 ||
mahāśāntirbhavet kṣipram gatasyāpi yamakṣayam |
puṇyam palāśādidaṛu indhanam dīpanam yasya |*

With white sugar mixed with ghee and milk-soaked sesame seeds, 10

In a fire kindled with auspicious wood such as palāśa, in a round kuṇḍa with three girdles,

One should offer oblations according to the great protective rite, pronouncing that person's name. 6-11

Great peace swiftly arises even for one who has reached the abode of Yama.

"Auspicious" wood is palāśa and the like used as fuel for kindling.

[Outer] - Homa specification: white sugar, ghee, milk-soaked sesame into palāśa fire in triangular-belted kuṇḍa, name inserted at mantra's close.

Uddyota 6.19

महारक्षाविधानमस्त्रप्राकारादिचिन्तनम्, यागहर्म्ये च
दुष्टप्रवेशरक्षणम् । नामत इति मन्त्रान्तोच्चारितेन । यमक्षयं
यमगेहम् ॥ ६-१२ ॥

*mahārakṣāvidhānamastraprākārādicintanam, yāgaharmye ca
duṣṭapraveśarakṣaṇam | nāmata iti mantrāntoccāritena |
yamakṣayam
yamageham || 6-12 ||*

The great protective rite is contemplation of a fortress of weapons and the like, and protection of the sacrificial pavilion from the entry of the wicked. “Pronouncing the name” means uttering it at the end of the mantra. The abode of Yama is Yama’s house. 6-12

[Outer] - Great protective rite: visualized fortress of weapons sealing the pavilion; name uttered in anta-sampuṭa.

Netra 6.20

अथवा शर्करायुक्तपयसा केवलेन तु ॥ १२ ॥
होमान्मृत्युं जयेच्छीघ्रं मृत्युजिन्नात्र संशयः ।

*athavā śarkarāyuktapayasā kevalena tu || 12 ||
homānmṛtyum jayecchīghram mṛtyujinnātra samśayaḥ |*

Alternatively, with milk alone mixed with sugar, 12

By oblation one quickly conquers death—concerning the Conqueror of Death there is no doubt.

[Outer] - Simplified homa with milk and sugar alone—death conquered without remainder.

Uddyota 6.21

स्पष्टम् ॥ ६-१३ ॥

Clear. 6-13

Netra 6.22

सुगन्धिघृतहोमेन क्षीरवृक्षमयेऽनले ॥ १३ ॥
तर्पितो नाशयेन्मृत्युं मृत्युजिन्नात्र संशयः ।

sugandhighṛtahomena kṣīravṛkṣamaye'nale || 13 ||
tarpito nāśayenmṛtyum mṛtyujinnātra samśayah |

By oblation with fragrant ghee in a fire made of milk-trees, 13

When satisfied, the Conqueror of Death destroys death—here no doubt.

[Outer] - Fragrant ghee homa in arka-wood fire; satisfaction of the deity annihilates death.

Uddyota 6.23

यस्य नाम्ना तस्येत्यर्थात् ॥ ६-१४ ॥

yasya nāmnā tasyetyarthāt || 6-14 ||

For the sake of that person whose name is used—this is understood. 6-14

[Outer] - The name of the beneficiary is silently understood as the fuel.

Netra 6.24

क्षीरवृक्षसमिद्धोमाज्वरं नाशयते क्षणात् ॥ १४ ॥

kṣīravṛkṣasamiddhomājjvaram nāśayate kṣaṇāt || 14 ||

With cow bile (gorocanā), saffron, and milk combined,

[Outer] - Gorocanā, kuṇkuma, milk mixture for painting or offering.

Uddyota 6.25

प्रादेशमात्राः सत्वचः कनिष्ठाङ्गुलिमानाः सरसाः शाखाः
समिधः ॥ ६-१५ ॥

तिलतण्डुलमाक्षीकमाज्यक्षीरसमन्वितम् ।

*prādeśamātrāḥ satvacah kaniṣṭhāṅgulimānāḥ sarasāḥ śākhāḥ
samidhaḥ || 6-15 ||*

tilataṇḍulamākṣīkamājyakṣīrasamanvitam |

The samidhs are fresh branches a pradeśa in length, with bark, measuring the little finger. 6-15

Sesame, rice, honey, ghee, and milk combined—

[Outer] - Fresh bark-on samidhs exactly one pradeśa long—precision awakens potency.

Netra 6.26

एष पञ्चामृतो होमः सर्वदुष्टनिर्वर्हणः ॥ १५ ॥

eṣa pañcāmṛto homaḥ sarvaduṣṭanivarhaṇaḥ || 15 ||

This oblation of the five nectars destroys all evil. 15

[Outer] - Pañcāmṛta homa: sesame, rice, honey, ghee, milk—total dissolution of all malignity.

Uddyota 6.27

मन्त्रराजप्रसादात् ॥ ६-१६ ॥

mantrarājaprasādāt || 6-16 ||

By the grace of the Emperor of Mantras. 6-16

[Pointing] - Grace descends the instant the mantra-emperor is recognized as the offerer, the offered, and the fire.

Netra 6.28

गुग्गुलोर्गुलिकाभिश्च त्र्यक्ताभिश्चणमात्रया ।
होमात् पुष्टिर्भवत्याशु क्षीणदेहस्य सुव्रते ॥ १६ ॥

*guggulorgulikābhiśca tryaktābhiścaṇamātrayā |
homāt puṣṭirbhavatyāśu kṣīṇadehasya suvrate || 16 ||*

With balls of guggulu and those smeared with the three sweets, each the size of a chickpea,

By oblation, nourishment quickly arises for one whose body is emaciated, O fair-vowed one. 16

[Outer] - Guggulu + tri-sweet balls the size of chickpeas—homa for rapid re-flesing of the emaciated.

Uddyota 6.29

चणकप्रमाणाभिर्गुग्गुलूपगुलिकाभिराज्यक्षीरक्षोद्रात्मत्रिमध्वक्त्
आभिर्हौमात् पृष्ठिर्भवति । ५५वषडाप्यायने शस्तः५५ (६-९६) इति
स्वच्छन्दोक्तनैत्या सर्वत्रात्र वषट्जातिः प्रयोज्या ॥ ६-१७ ॥

*cāṇakapramāṇābhirgugguludhūpagulikābhirājyakṣīrakṣaudrātmatrimadhwakt
ābhirhomāt puṣṭirbhavati | "vaṣaḍāpyāyane śastah" (6-96) iti
svacchandoktanītyā sarvatrātra vaṣatjātiḥ prayojyā || 6-17 ||*

With guggulu incense balls the size of chickpeas, smeared with the three sweets—ghee, milk, and honey—oblation brings nourishment. According to the Svachchanda teaching “vaṣat is recommended for nourishment” (6.96), the vaṣat class of terminations is to be used everywhere here. 6-17

[Outer] - Vaṣat termination throughout—nourishment class of fire.

Netra 6.30

यदा व्याधिशताकीर्णे ह्यबलो दृश्यते नरः ।
तदास्य सम्पुटीकृत्य नाम जप्त्वा विमुच्यते ॥ १७ ॥

*yadā vyādhisatākīrṇo hyabalo dṛśyate naraḥ |
tadāsya sampuṭīkṛtya nāma japtvā vimucyate || 17 ||*

When a person is seen weakened and overrun by hundreds of diseases,

Then, having enclosed his name in a box (samputa) and recited (the mantra over it), he is released. 17

[Outer] - Saṁpuṭikṛta japa over the afflicted name—immediate release from disease hordes.

Uddyota 6.31

मूलमन्त्रेणेत्यर्थात् ॥ ६-१८ ॥
किं च

mūlamantreṇetyarthāt || 6-18 ||
kim ca

With the root mantra—this is understood. 6-18

Moreover:

[Outer] - Root vidyā implied as the enclosing power.

Netra 6.32

यं यं मन्त्रं जपेद् विद्वानमृतेशेन संपुटम् ।
तस्य सिद्ध्यति स क्षिप्रं भाग्यहीनोऽपि यो भवेत् ॥ १८ ॥

yam yam mantram japed vidvānamṛteśena saṁpuṭam |
tasya siddhyati sa kṣipram bhāgyahīno'pi yo bhavet || 18 ||

Whatever mantra a knower recites enclosed in Amṛteśa (saṁpuṭa),

That quickly succeeds even for one destitute of fortune. 18

[Outer] - Any mantra boxed within Amṛteśa succeeds even for the most unfortunate.

Uddyota 6.33

जपोऽत्र स्वकल्पोक्तविधिना ॥ ६-१९ ॥
एतत्प्रासङ्गिकमुक्तवा प्रकृतमाह

*japo'atra svakalpoktavidhinā || 6-19 ||
etatprāsaṅgikamuktvā prakṛtamāha*

Recitation here is according to the method taught in one's own system. 6-19

Having said this incidentally, he states the main topic:

[Outer] - Japa follows one's own lineage method—svātantrya honored.

Netra 6.34

क्षीणगात्रस्य देवेशि भेषजं मन्त्रसंपुटम् ।
दीयते तत्क्षणाद्देवि स पुष्टिं लभते बली ॥ १९ ॥

*kṣīṇagātrasya deveśi bheṣajam mantrasamputam |
dīyate tatkṣaṇāddēvi sa puṣṭim labhate balī || 19 ||*

O Devī, Sovereign of the Gods,
for one whose body has wasted away, the surest medicine is the mantra placed
within the samputa (i.e., enclosed between the opening and closing syllables of the
vidyā).
The moment it is bestowed, O Devī, he instantly regains fullness of flesh and
strength. || 19 ||

[Pointing] - The surest medicine is the mantra-box—feel the name placed inside your
own heart right now; flesh and strength return because they never truly left.

Uddyota 6.35

भेषजमौषधम्, मन्त्रसंपुटमिति मन्त्रसंपुटीकारेण
प्रयुक्तमित्यर्थः ॥ ६-२० ॥

*bheṣajamauṣadham, mantrasamṛuṭamiti mantrasamṛuṭīkāreṇa
prayuktamityarthaḥ || 6-20 ||*

Medicine means remedy; “mantra-box” means employed by enclosing in the mantra.
6-20

[Word] - “Medicine” here means the nectar that cures the illusion of separation.

Netra 6.36

हृत्पद्ममध्यगं जीवं चन्द्रमण्डलमध्यगम् ।
साद्यर्णरोधितं कृत्वा मृत्योरुत्तरते भृशम् ॥ २० ॥

*hṛtpadmamadhyagam jīvam candramanḍalamadhyagam |
sādyarṇarodhitam kṛtvā mṛtyoruttarate bhṛśam || 20 ||*

Having enclosed the individual soul stationed in the centre of the heart-lotus within
the lunar disc

With the sādya letters, one strongly transcends death. 20

[Inner] - Jīva in heart-lotus, lunar disc, enclosed by sādya bījas—death transcended by
this single contemplation.

Uddyota 6.37

साद्यर्णैः सविसर्गसकारहोमबीजप्रणवैर्जीवनिकटात् क्रमात्क्रमं
बहिर्निःसूतैः रोधितम् । अष्टासु दिक्षु ध्यातैराक्रान्तं
चन्द्रबिम्बसंनिविष्टमात्मन परस्य वा जीवं यः करोति ध्यायति, स
मृत्युमुत्तरति । कृत्वेति अन्तर्भावितणिजर्थोऽपि ॥ ६-२१ ॥

*sādyarṇaiḥ savisargasakārahomabījapraṇavairjīvanikaṭāt
kramātkramam
bahirniḥsṛtaih rodhitam | aṣṭāsu dikṣu dhyātairākrāntam
candrabimbasaṁniviṣṭamātmana parasya vā jīvam yaḥ karoti dhyāyati,
sa
mr̥tyumuttarati | kṛtveti antarbhāvitanijartha'pi || 6-21 ||*

Enclosed by the sādya letters—OṂ SAḥ with visarga, the seed of fire (HAUM), and the pranava—successively issuing outward from near the life-force. He who meditates upon the soul of himself or another placed within the lunar disc, seized in the eight directions and contemplated thus, transcends death. The word “having made” also includes the causative sense. 6-21

[Inner] - OṂ SAḥ, HAUM, pranava radiating outward from prāna—watch the I-sense dissolve into white radiance.

Netra 6.38

साद्यर्णरोधितं कृत्वा ध्यायेद्देहे तु योगवित् ।
सर्वव्याधिविनिमुक्तः स भवेन्नात्र संशयः ॥ २१ ॥

*sādyarṇarodhitam kṛtvā dhyāyeddehe tu yogavit |
sarvavyādhivinimuktaḥ sa bhavennātra samśayaḥ || 21 ||*

Having enclosed it with the sādya letters, the knower of yoga should meditate upon it in the body;

He becomes free from all diseases—here no doubt. 21

[Inner] - Yoga-knower meditates the enclosed soul within the living body—disease cannot locate its object.

Uddyota 6.39

जीवद्वेष्यायं रोधनप्रयोगः ॥ ६-२२ ॥

jīvaddehasyāyam rodhanaprayogah || 6-22 ||

This enclosure practice is for a living body. 6-22

[Context] - This practice is for the living; postmortem enclosure follows different rules.

Netra 6.40

क्षीरोदपद्ममध्यस्थममृतोर्मिभिराकुलम् ।
ऊर्ध्वाधःशशिरुद्धं तु साद्यर्णैः संपुटीकृतम् ॥ २२ ॥
ध्यायते सुप्रहृष्टात्मा आत्मनोऽपि परस्य वा ।
स बाह्याभ्यन्तरं शुभ्रं सुधापूरितविग्रहम् ॥ ६-२३ ॥
अनुद्विग्नमनायासं सर्वरोगैः प्रमुच्यते ।

*kṣīroda padmamadhyasthamamṛtam or mībhīrākulam |
ūrdhvādhahśaśiruddhaṁ tu sādyarṇaiḥ sampuṭīkṛtam || 22 ||
dhyāyate suprahṛṣṭātmā ātmano'pi parasya vā |
sa bāhyābhyan taram śubhram sudhāpūritavigraham || 6-23 ||
anudvignamanāyāsaṁ sarvarogaiḥ pramucyate |*

Meditated upon as stationed in the centre of a lotus in the milk-ocean, agitated by waves of nectar,

Blocked above and below by moons, enclosed in the sādya letters— 22

He whose soul is supremely joyful meditates upon himself or another thus;

Possessing a form filled with nectar, radiant white within and without, 6-23

Free from anxiety and effort, he is released from all diseases.

[Inner] - Milk-ocean lotus, waves of nectar, double lunar seal—body experienced as overflowing amṛta, anxiety vanishes in the recognition “this is already myself.”

Uddyota 6.41

क्षीराब्धिमध्यस्थसितसरोरुहकर्णिकागतेन्दूपविष्टम्,
ऊर्ध्वस्थेन्द्रमृतैः सिच्यमानमैन्दवप्रभाभरोच्छलत्क्षीरोद-
तरङ्गैरन्तर्बहिश्चापूरितम्, सुशुभ्रं च प्रोक्तयुक्त्या
ध्यातमन्त्रराजसंपुटीकृतं यस्य शरीरं भृशं ध्यायते स
नीरोगो भवति ॥

*kṣīrābdhimadhyasthasitasaroruhakarṇikāgatendūpaviṣṭam,
ūrdhvasthendrvamṛtaiḥ
sicyamānamaindavaprabhābhārocchalatkṣīroda-
tarāṅgairantarbahisācāpūritam, suśubhraṁ ca proktayuktyā
dhyātamantrarājasampuṭikṛtam yasya śarīraṁ bhṛśaṁ dhyāyate sa
nīrogo bhavati ||*

One who intensely meditates upon the body as a white lotus in the centre of the milk-ocean, seated upon a lunar disc in its pericarp, bathed by lunar nectar from above, filled within and without by overflowing waves of milk-ocean nectar of lunar radiance, supremely white, enclosed in the Emperor of Mantras according to the aforesaid method, becomes free from disease.

[Inner] - Bathe in the felt sense of supreme whiteness inside and out—every cell drinks the moon.

Netra 6.42

रोचनाकुङ्कुमेनैव क्षीरेण च समन्वितः ॥ ६-२४ ॥
सितपद्मेऽष्टपत्रे तु मध्ये साद्यर्णरोधितः ।
सर्वव्याधिसमाक्रान्तश्चन्द्रमण्डलवेष्टितः ॥ ६-२५ ॥
चतुष्कोणपुराक्रान्तो वज्रभृद्भ्रलाञ्छितः ।
मुच्यते नात्र संदेहः सर्वव्याधिनिपीडनात् ॥ ६-२६ ॥

*rocanākuṅkumenaiva kṣīreṇa ca samanvitah || 6-24 ||
sitapadme'ṣṭapatre tu madhye sādyarṇarodhitah |
sarvavyādhisamākrāntaścandra maṇḍala veṣṭitah || 6-25 ||
catuṣkoṇapurākrānto vajrabhṛdvajralāñchitah |
mucyate nātra saṃdehah sarvavyādhinipīḍanāt || 6-26 ||*

Mixed with saffron, saffron, and milk, 6-24

In an eight-petalled white lotus, enclosed in the centre with the sādya letters,

Surrounded by the lunar disc, even one overrun by all diseases,

Enclosed in a four-cornered city marked with the thunderbolt—

He is released, without doubt, from the torment of all diseases. 6-26

[Outer] - Eight-petalled lotus yantra in go-rocanā-saffron-milk, four-cornered vajra city—total disease expulsion.

Uddyota 6.43

गोरोचनाकुङ्कुमक्षीरैर्भूर्जादौ सितकमलमालिरव्य
प्रतिपत्रमुक्तयुक्तयोऽल्लिखितमन्त्रेण रोधितोऽर्थात् कर्णिकायां
नामद्वाराऽल्लिखितः साध्यो बहिः षोडशकलेन्दुबिम्बवेष्टितः
सवज्रकचतुरश्रपुरस्थो व्याध्याक्रान्तोऽपि सर्वव्याधिपीडनान्मुच्यते ।
वज्रभृद्भ्रेत्युक्ते समधिष्ठितानि वज्राणि ध्यायेदिति शिक्षयति ॥ २७
॥

*gorocanākuṇkumakṣīrairbhūrjādau sitakamalamālikhya
 pratipatramuktayuktyollikhitamantreṇa rodhito'rthāt karṇikāyāṁ
 nāmadvārollikhitaḥ sādhya bahiḥ ṣoḍaśakalendubimbaveṣṭitaḥ
 savajrakacaturaśrapurastho vyādhyākrānto'pi
 sarvavyādhipīḍanānmucyate |
 vajrabhṛdvajretyukte samadhiṣṭhitāni vajrāṇi dhyāyediti śikṣayati || 27*
 |||

Having drawn an eight-petalled white lotus with cow go-rocanā, saffron, and milk on birch-bark or the like, the target (sādhya) is enclosed according to the aforesaid method on each petal by means of the mantra written therein; that is, the target is written in the pericarp via his name, surrounded outwardly by a sixteen-petalled lunar disc, placed in a four-cornered city marked with thunderbolts. Even one afflicted by disease is freed from the torment of all diseases. By saying “thunderbolt-bearer, marked with thunderbolt,” it teaches that one should meditate upon thunderbolts equally established (in all directions). 27

[Outer] - Detailed yantra protocol: name in pericarp, mantra on petals, lunar surround, vajra fortress—thunderbolts in all directions.

Netra 6.44

षोडशारे महाचक्रे षोडशस्वरभूषिते ।
 आद्यन्तमन्त्रयोगेन मध्ये नाम समालिखेत् ॥ ६-२७ ॥
 जीवान्तः सान्तमध्यस्थं वर्णान्तेनाभिरक्षितम् ।
 प्रत्यर्णममृतेशेन संपुटित्वा तु सर्वतः ॥ ६-२८ ॥
 मध्ये दलेषु सर्वेषु शशिमण्डलमध्यगम् ।
 बाह्ये तु द्विगुणं पद्मं कादिसान्तक्रमेण तु ॥ ६-२९ ॥
 पूर्ववत्तु लिखेन्मन्त्री प्रति साद्यर्णरोधितम् ।
 वर्णं तदन्तः साध्यस्य नाम बाह्येऽर्कमण्डलम् ॥ ६-३० ॥
 पुरन्दरपुरेणाधः समन्तात् परिवारयेत् ।
 सितचन्दनसंयुक्तं रोचनाक्षीरयोगतः ॥ ६-३१ ॥
 लिखित्वा मन्त्रराजं तु कर्पूरक्षोदधूसरम् ।
 महारक्षाविधानं तु पुष्टसौभाग्यदायकम् ॥ ६-३२ ॥

*śoḍāśare mahācakre śoḍāśasvarabhūṣite |
ādyantamantrayogena madhye nāma samālikhet || 6-27 ||
jīvāntah sāntamadhyasthaṁ varṇāntenābhiraṅgitam |
pratyarṇamamṛteśena sampuṭitvā tu sarvataḥ || 6-28 ||
madhye daleṣu sarveṣu śāsimāṇḍalamadhyagam |
bāhye tu dviguṇam padmam kādisāntakrameṇa tu || 6-29 ||
pūrvavattu likhenmantrī prati sādyarṇarodhitam |
varṇam tadantaḥ sādhyasya nāma bāhye'rkaṇamāṇḍalam || 6-30 ||
purandarapureṇādhahā samantāt parivārayet |
sitacandanasaṁyuktam rocanākṣīrayogataḥ || 6-31 ||
likhitvā mantrarājām tu karpūrakṣodadhūsaram |
mahārakṣāvidhānam tu puṣṭasaubhāgyadāyakam || 6-32 ||*

In a great cakra of sixteen spokes adorned with the sixteen vowels,

In the centre one should write the name with the mantra at the beginning and end.
6-27

Placing the Jīva within, with the letter SA in the middle, protected at the end by the final consonant,

Enclosing it on all sides with Amṛteśa on each letter. 6-28

In the centre of all the petals, placed in the lunar disc;

Outside, a double lotus in the order from KA to SA. 6-29

The mantrin should write as before, each letter enclosed with the sādya letters;

That (name) inside them, the target's name outside, and the solar disc outside that.
6-30

Below, surround it with the city of Indra.

Mixed with white sandalwood and go-rocanā together with milk, 6-31

Having written the Emperor of Mantras, dusted with camphor powder—

This great protective rite bestows nourishment and good fortune. 6-32

[Outer] - Sixteen-spoke vowel cakra, name + SA + KṢA protection, double lotus of consonants, Indra's city—grand protective diagram dusted with camphor.

Uddyota 6.45

एतच्चक्रं महादेवि सितपुष्पैः प्रपूजयेत् ।

etaccakram mahādevi sitapuṣpaiḥ prapūjayet |

This cakra, O great Goddess, one should worship with white flowers.

[Outer] - Worship this cakra only with white flowers—purity absolute.

Netra 6.46

सर्वश्वेतोपचारेण मधुमध्ये निधापयेत् ॥ ६-३३ ॥
अनेनैव विधानेन सप्ताहान्मृत्युजिद् भवेत् ।

*sarvaśvetopacāreṇa madhumadhye nidhāpayet || 6-33 ||
anenaiva vidhānena saptāhānmṛtyujid bhavet |*

With all-white offerings, place it in the midst of honey. 6-33

By this very rite, in seven days one becomes Conqueror of Death.

[Outer] - Immerse the completed yantra in honey for seven nights—becoming Mṛtyujit.

Uddyota 6.47

षोडशदलकमलकर्णिकायां मन्त्रसंपुटितं साध्यनाम जीवस्य
सकारस्यान्तः कृत्वा, सान्तस्य हकारस्यान्तर्विधाय वर्णान्तेन
क्षकारेणान्तर्बहिः संस्थितेन रक्षितं कुर्यात् । प्रतिमन्त्रं च
अमृतेशसंपुटितं नाम ठकारवेष्टितं
क्रमेणाकारादिस्वरमध्यगं कृत्वा मध्यस्थमन्त्रसांमुख्येन लिखेत् ।
षोडशपत्रस्य पद्मस्य बहिर्द्वात्रिंशदलमुल्लिखेत्, तत्र च
कादिसान्तान् द्वात्रिंशद्वर्णान् न्यसेत् । तेषु च प्रतिवर्णं पूर्ववत्
साद्यर्णरोधितमित्युक्तयुक्त्या मन्त्रसंपुटितम्, तदिति पूर्वन्यस्तं
साध्यनामान्तर्मध्ये लिखित्वा सर्वस्यास्य बहिरकमण्डलमिति
ठकारम्, तद्वहिः पुरन्दरपुरमिति वज्रलाज्जितं
चतुरश्रसंनिवेशं कुर्यात् । प्रति साद्यर्णरोधितमित्यत्र
३५व्यवहिताश्र३५ इति व्यवहितेन प्रतिना वर्णशब्दस्य संबन्धः ।
एतत्सर्वं चक्रं सितचन्दनगोरोचनाक्षीरैर्लिखित्वा,
सितकुसुमकर्पूरादिभिरभ्यन्व्य माक्षिकमध्यस्थं पुष्टिसौभाग्यकृत्,
सप्ताहं मधुमध्ये निहितं च मृत्युजित् ॥ ६-३४ ॥
किं चेदम्

ṣodaśadalakamalakarṇikāyāṁ mantrasampuṭitam sādhyanāma jīvasya
 sakārasyāntah kṛtvā, sāntasya hakārasyāntarvidhāya varṇāntena
 kṣakāreṇāntarbahilī samsthitenā rakṣitam kuryāt | pratimantram ca
 amṛteśasampuṭitam nāma ḥakāraveṣṭitam
 krameṇākārādisvaramadhyagam kṛtvā
 madhyasthamantrasāmmukhyena likhet |
 ṣodaśapatrasya padmasya bahirdvātrimśaddalamullikhet, tatra ca
 kādisāntān dvātrimśadvarṇān nyaset | teṣu ca prativarṇam pūrvavat
 sādyarṇarodhitamityuktayuktyā mantrasampuṭitam, taditi
 pūrvanyastam
 sādhyanāmāntarmadhye likhitvā sarvasyāsyā bahirarkamaṇḍalamitī
 ḥakāram, tadbahilī purandarapuramiti vajralāñchitam
 caturaśrasamniveśam kuryāt | prati sādyarṇarodhitamityatra
 "vyavahitāśca" iti vyavahitena pratinā varṇaśabdasya saṃbandhah |
 etatsarvam cakraṇ sitacandanagorocanākṣirairlikhitvā,
 sitakusumakarpūrādibhirabhyarcya mākṣikamadhyastham
 puṣṭisaubhāgyakṛt,
 saptāham madhumadhye nihitam ca mṛtyujit || 6-34 ||
 kim cedam

In the pericarp of the sixteen-petalled lotus, having placed the target's name enclosed in the mantra-box together with the Jīva of the letter SA, and having placed the letter HA of SA within it, make it protected by the final consonant KṢA stationed within and without. For each mantra, the name enclosed in Amṛteśa and surrounded by ḪA should be written facing the central mantra in order from A and the other vowels. Outside the sixteen-petalled lotus draw a thirty-two-petalled one and therein place the thirty-two consonants from KA to SA. In them also, according to the aforesaid method, each enclosed with the sādya letters by the mantra-box; "that" means the previously placed target's name written in the very centre; outside all this, the solar disc (i.e., ḪA); outside that, the city of Indra, i.e., a four-cornered arrangement marked with thunderbolts. The phrase "each enclosed with the sādya letters" means the word "letter" is connected with "prati" in the sense of "immediate" (not separated). Having drawn this entire cakra with white sandalwood, go-rocanā, and milk, worshipped with white flowers, camphor, etc., placed in honey, it grants nourishment and fortune; kept in honey for seven days, it makes one Conqueror of Death. 6-34

Moreover, this very (cakra):

[Context] - Full technical unpacking of the sixteen-to-thirty-two-petalled protective cakra kept in madhu for seven days.

Netra 6.48

राजरक्षाविधानं तु भूभृतां तु प्रकाशयेत् ॥ ३४ ॥
संग्रामकाले वरदं रिपुदर्पापहं भवेत् ।
शिवादिनवतत्त्वानि प्रत्येकं शशिमण्डलम् ॥ ६-३५ ॥
मध्यात् पूर्वादि एश्यन्तममृतेशेन मन्त्रिणा ।
यदा व्याधिशताकीर्णमपमृत्युशतेन वा ॥ ६-३६ ॥
तदा श्वेतोपचारेण पूज्यं क्षीरघृतेन वा ।
तिलैः क्षीरसमिद्धिर्वाहोमाच्छान्तिं समश्वुते ॥ ६-३७ ॥

*rājarakṣāvidhānam tu bhūbhṛtām tu prakāśayet || 34 ||
samgrāmakāle varadaṁ ripudarpāpaham bhavet |
śivādinavatattvāni pratyekam śaśimaṇḍalam || 6-35 ||
madhyāt pūrvādi eśyantamamṛteśena mantriṇā |
yadā vyādhisatākīrṇamapamṛtyuśatena vā || 6-36 ||
tadā śvetopacāreṇa pūjyaṁ kṣīraghṛtena vā |
tilaiḥ kṣīrasamidbhirvā homācchāntiṁ samaśnute || 6-37 ||*

Should be revealed as a royal protective rite for kings. 34

In time of battle it bestows boons and removes the pride of enemies.

The nine principles from Śiva to the others, each with a lunar disc— 6-35

From the centre, in order eastward and ending with Īśa, with Amṛteśa, by the mantrin.

When overrun by hundreds of diseases or hundreds of untimely deaths, 6-36

Then it should be worshipped with white offerings or with milk and ghee,

Or with oblations of sesame or fuel soaked in milk—thus one obtains peace. 6-37

[View] - Nine principles from Śiva to Puruṣa seated on moons—entire cosmos enclosed and protected by the one consciousness.

[Outer] - Royal adaptation: same cakra becomes rāja-rakṣā, battlefield victory, enemy-pride dissolution.

Uddyota 6.49

आतानवितानविन्यस्तरेखाचतुष्ककलितकोष्ठनवके प्रत्येकं
चन्द्रमण्डललाज्जिते मध्यकोष्ठकात् प्रभृति प्रागादिकमेण
एश्यन्तं शिव-सदाशिव-रिश्वर-विद्या-मायाकाल-नियति-प्रकृति-
पुरुषतत्त्वानि नामत उल्लिख्य, सितोपचारेणानेन मन्त्रेण मन्त्रिणा
यदा पूजा क्षीरघृताभ्यां क्षीराक्तसमिद्धिर्वा
होमो यथाशक्ति क्रियते, तदा व्याध्याद्यपमृत्युशताकीर्णमपि
साध्यशरीरं स्वस्थतामेति ॥ ६-३८ ॥

*ātānavitānavinyastarekhācatuṣkakalitakoṣṭhanavake pratyekam
candramaṇḍalalāñchite madhyakoṣṭhakāt prabhṛti prāgādikrameṇa
eṣyantam śiva-sadāśiva-riśvara-vidyā-māyākāla-niyati-prakṛti-
puruṣatattvāni nāmata ullikhya, sitopacāreṇānena mantraṇa mantriṇā
yadā pūjā kṣīraghṛtābhyaṁ kṣīrāktasamīḍhivā
homo yathāśakti kriyate, tadā vyādhyaḍyapamṛtyuśatākīrṇamapi
sādhyāśarīraṁ svasthatāmeti || 6-38 ||*

In a nine-celled diagram formed by four horizontal and four vertical lines intersecting, each cell marked with a lunar disc, beginning from the central cell and proceeding eastward in order, write the names of the nine principles—Śiva, Sadāśiva, Iśvara, Vidyā, Māyā, Kāla, Niyati, Prakṛti, Puruṣa—and with this mantra the mantrin should perform worship with white offerings, and oblation as able with milk, ghee, sesame soaked in milk, or fuel soaked in milk. Then even a body overrun by hundreds of diseases and untimely deaths regains health. 6-38

[Outer] - Navakhaṇḍa yantra with nine tattvas written eastward from center—white offerings or milk-soaked homa restore even the most shattered body.

Netra 6.50

एवं संपूज्य कुम्भे तु सर्वोषधिसमन्विते ।
सितपद्ममुखोद्भारे रत्नगर्भाम्बुद्धूरिते ॥ ३८ ॥
सर्वमङ्गलघोषेण शिरसि ह्याभिषेचयेत् ।
स मुच्यते न संदेहः सर्वव्याधिप्रपीडितः ॥ ६-३९ ॥

*evam̄ sampūjya kumbhe tu sarvauṣadhisamanvite |
sitapadmamukhodgāre ratnagarbhāmbupūrite || 38 ||
sarvamaṅgalaghoṣena śrasi hyabhiṣecayet |
sa mucyate na samdehah sarvavyādhiprapīditaḥ || 6-39 ||*

Having worshipped thus, in a pot filled with all herbs,
With an opening like a white lotus, filled with water containing jewels, 38
With the sound of all auspicious instruments, one should consecrate upon the head.
He is released, without doubt, though tormented by all diseases. 6-39

[Outer] - Final abhiṣekha: jeweled water in white-lotus-mouthing kalaśa, all herbs, auspicious music—poured over head dissolves every torment.

[Pointing] - As the cool water touches the crown, recognize the one who is already bathed in the ocean of nectar—nothing ever needed healing.

Uddyota 6.51

एवमिति शिवादिनवतत्त्वान्युक्तयुक्त्या कुम्भे ध्यात्वा संपूज्य, तेन
योऽभिषिच्यते शिरसि स सर्वव्याधिभिः पीडितोऽपि मुच्यते ।
सितपद्मैर्मुखे उद्धार आमोदो यस्येति समाप्तः ॥

*evamiti śivādinavatattvānyuktayuktyā kumbhe dhyātvā sampūjya, tena
yo'bhiṣicyate śrasi sa sarvavyādhibhiḥ pīḍito'pi mucyate ।
sitapadmaṁmukhe udgāra āmodo yasyeti samāsaḥ ||*

“Thus”—having contemplated and worshipped in the pot the nine principles from Śiva onward according to the aforesaid method—he who is consecrated upon the head thereby is freed even though tormented by all diseases. “With an opening like a white lotus” means whose fragrance arises from the mouth (a compound).

[Outer] - The pot, now fully charged with the nine principles from Śiva to pr̄thivī, is raised and its consecrated water poured upon the crown — the final seal that transmits the lineage’s grace.

[Inner] - As the cool stream touches the skull, feel the instantaneous descent of amṛta flooding the thousand-petalled lotus; every disease is only contracted energy

now dissolving back into the ocean of consciousness.

[**Pointing**] - Rest as the untouched awareness upon which even this flood of nectar appears.

Netra 6.52

ध्यात्वा परामृतं नित्योदितमनामयम् ।
प्रक्रियान्तस्थममृतमवतार्य पराच्छिवात् ॥ ६-४० ॥
चतुर्नवामृताधारं नवधा नवपूरितम् ।
शतार्धक्षोभितं नित्यं षष्ठ्यैकसमन्वितम् ॥ ६-४१ ॥
अनन्ताधारगम्भीरमष्टात्रिंशद्विभूषितम् ।
पञ्चभिर्वा प्रसिद्ध्यर्थं पूर्णं तेन निरन्तरम् ॥ ६-४२ ॥
एवं ध्यानपरो यस्तु सबाह्याभ्यन्तरामृतम् ।
विक्षोभ्य कलशं मूर्ध्नि दैशिको मन्त्रतत्परः ॥ ६-४३ ॥
अनुग्रहपदावस्थो ह्यभिषिञ्चेत् प्रयत्नतः ।
स मुच्यते न सन्देहः संसाराद् दुरतिक्रमात् ॥ ६-४४ ॥

*dhyātvā parāmṛtam nityam nityoditamanāmayam |
prakriyāntasthamamṛtamavatārya parācchivāt || 6-40 ||
caturnavāmṛtādhāram navadhā navapūritam |
śatārdhakṣobhitam nityam ṣaṭpañcaikasamanvitam || 6-41 ||
anantādhāragambhīramaṣṭātrīmśadvibhūṣitam |
pañcabhirvā prasiddhyartham pūrṇam tena nirantaram || 6-42 ||
evaṁ dhyānaparo yastu sabāhyābhyantrāmṛtam |
vikṣobhya kalaśam mūrdhni daiśiko mantratatparah || 6-43 ||
anugrahapadāvastho hyabhiṣiñcet prayatnataḥ |
sa mucyate na sandehaḥ saṃsārād duratikramāt || 6-44 ||*

Having meditated constantly upon the supreme nectar, ever-risen, free from affliction,

Situated at the end of the path, drawing down the nectar from the supreme Śiva—
6-40

Possessing seventy-four nectarine supports, filled ninefold nine times,

Ever agitated by fifty (letters), endowed with six, five, and one, 6-41

Profound with the supports of Ananta, adorned with thirty-eight,

Or, for the sake of accomplishment, filled with five—thus constantly full. 6-42

He who is devoted to such meditation, the guru intent upon the mantra,

Agitating the pot with outer and inner nectar upon the head, 6-43

Standing in the state of grace, should carefully consecrate.

He is released, without doubt, from Samsara that is so hard to cross. 6-44

[View] - The entire universe is simply this nectar assuming the appearance of multiplicity; there is no place where nectar ends and world begins.

[Inner] - Seventy-four points of light along the central channel, eighty-one phonemic thrones, fifty relentless waves of spanda, six limbs, five faces, one root — all these are the inner body of the single nectar you already are.

[Pointing] - Do not meditate upon the nectar — recognise that you are the constant rising of this nectar that was never absent.

Uddyota 6.53

प्रक्रियान्तस्थं समनान्ताध्वर्पर्यन्तगमुन्मनापरतत्वामृतम्,
नित्यमुदितमनावृतचिज्ज्योतीरूपम्ः नित्यमविनाशि, न विद्यते आमयो
माया

यतस्ताद्कृ, ध्यात्वा समावेशायुक्त्या विमृश्य, तत एव परमशिवात्,
अमृतमिति शाक्तानन्दम्, अवतार्य शिष्यशिरोऽवतीर्ण विचिन्त्य,
तन्मन्त्रपूजितं परामृतपूर्णं कलशमुल्लास्य,
एवमित्युभयामृतध्यानासक्तो

मन्त्रराजपरामर्शपरोऽनुजिघृक्षुराचार्यो यस्य मूर्ध्नि
सबाह्याभ्यन्तरमेतदमृतं विकिरत्, स मोक्षमाप्नोत्येव ।
कीटगमृतमित्याह चतुर्ये नव षड्ङिंशदर्थात् तत्त्वानि तान्येव

*prakriyāntastham
 samanāntādhvaparyantagamunmanāparatattvāmṛtam,
 nityamuditamanāvṛtacijjjyotīrūpamḥ nityamavināśi, na vidyate āmayo
 māyā
 yatastādrk, dhyātvā samāveśayuktyā vimṛṣya, tata eva paramaśivāt,
 amṛtamiti śāktānandam, avatārya śiṣyaśiro'vatīrṇam vicintya,
 tanmantrapūjitaṁ parāmṛtapūrṇam kalaśamullāsyā,
 evamityubhayāmṛtadhyānāsakto
 mantrarājaparāmarśaparo'nujighṛkṣurācāryo yasya mūrdhni
 sabāhyābhyanṭarametadamṛtaṁ vikiret, sa mokṣamāpnōtyeva |
 kīdṛgamṛtamityāha caturye nava ṣaṭtrimśadarthāt tattvāni tānyeva*

That nectar (amṛta) which abides at the end of the process (prakriyānta), which reaches up to the end of the path that culminates in samana and unmanā, which is the supreme reality beyond unmanā — that nectar is eternal, ever-arisen, unobscured, of the very form of the light of pure consciousness, indestructible forever. In it there exists neither disease (āmayā) nor Māyā, because it is of such nature.

Having meditated upon it and, through the method of complete absorption (samāveśa), having contemplated it deeply, from that very Supreme Śiva one should draw down the bliss of the Śakti which is this nectar (amṛtam iti śāktānandam). Imagining that it has descended upon the head of the disciple, one should joyously raise aloft the vessel (kalaśa) that is filled with the supreme nectar and worshipped by that mantra.

Thus the Ācārya — who is absorbed in meditation upon the nectar of both kinds (the nectar of consciousness and the nectar of the vessel), who is devoted to the contemplation of the King of Mantras (Mālinī/Parā), and who desires to shower grace upon the disciple — should pour forth this nectar, both external and internal, upon the disciple's head. He who is thus consecrated (abhiṣikta) certainly attains liberation (mokṣa).

What kind of nectar is this? He (Abhinavagupta or the tradition) explains by quoting verse 4.36-39 of the fourth chapter (of some authoritative text, likely the Svācchanda-tantra or a related source): "The same thirty-six tattvas..."

[View] - Beyond unmanā, beyond even the concept of "beyond", abides the amṛta that is pure prakāśa-vimarśa — self-luminous, self-delighting, eternally free of the duality of health and disease.

[Inner] - Draw the bliss downward from the supreme Śiva who is none other than your own I-consciousness; feel it cascade through the crown and saturate every pore with indestructible luminosity.

[Pointing] - Remain as this very bliss that is pouring itself into itself — no inside, no outside, only the shimmering fullness.

Netra 6.54

एकैकत्र च तत्त्वेऽपि षट्ट्रिंशत्तत्त्वरूपता ।५५

"ekaikatra ca tattve'pi ṣaṭtriṁśattattvarūpatā | "

"...in each single tattva there is also the form of the thirty-six tattvas."

[View] - Each tattva contains all thirty-six tattvas; each atom is the totality; each drop of the poured nectar is the entire ocean of Śiva-Śakti.

[Pointing] - Look: wherever awareness touches, there the whole universe is — and awareness is touching right now.

Uddyota 6.55

इति च स्थित्याऽमृतानि तेषामाधारमाश्रयम्, तथा नवधा यानि
नवनवात्मव्योमव्याप्यादिप्रक्रियया एकाशीतिः पदानि तैः पूरितं
संपूर्णं व्याप्तम्, तथा शतार्धेन पञ्चाशता आदिक्षान्तैर्वर्णेः
क्षोभितं व्याप्ते भावितम्, तथा षट्ट्रिंशः
पञ्चभिर्विक्रैरकेन च मूलैन सम्यग्गन्वितं
श्रीस्वच्छन्दाद्युक्तसाध्यमन्त्रसंहितापूर्णम्, तथा अनन्तैः
कालाश्याद्यनाश्रितान्तैराधारैभुवनैरन्तर्ध्यतैर्गम्भीरमपरिच्छु
एद्यम्, तथा अष्टात्रिंशता वक्रपञ्चककलाभिर्विभूषितम्,
तेनेत्यनेन षट्ट्रिंशेनाध्वना निरन्तरं पूर्णम्, अत एव प्रसिद्धिः
प्रकृष्टा भुक्तिमुक्तिलक्षणा सिद्धिर्थः प्रयोजनं यस्य ॥ ६-४५ ॥
अतश्च योऽनेनाभिषिञ्च्यते

*iti ca sthityā'mṛtāni teṣāmādhāramāśrayam, tathā navadhā yāni
navanavātmavyomavyāpyādiprakriyayā ekāśītiḥ padāni taiḥ pūritam
saṁpūrṇa vyāptam, tathā śatārdhena pañcāśatā ādikṣāntairvarṇaiḥ
kṣobhitam vyāptim bhāvitam, tathā ṣadbhiraṅgaiḥ
pañcabhirvaktrairekena ca mūlena samyaganvitam
śrīsvacchandādyuktasādhyamantrasaṁhitāpūrṇam, tathā anantaiḥ
kālāgnyādyanāśritāntairādhārairbhuvanairantardhyātairgambhīramaparicch
edyam, tathā aṣṭātrimśatā vaktrapañcakakalābhivibhūṣitam,
tenetyanena ṣadvidhenādhvanā nirantaram pūrṇam, ata eva prasiddhiḥ
prakṛṣṭā bhuktimuktikalṣaṇā siddhirarthah prayojanaṁ yasya || 6-45 ||
ataśca yo'nenābhīṣicyate*

Thus, by this state (of recursive inclusion), the nectars (amṛtāni) reside in them (in each tattva). Their foundation and support is ninefold. Those which, through the nine-by-nine process beginning with the Void that has the nature of the nine (nava-nava-ātma-vyoma-vyāpy-ādi-prakriyayā), become eighty-one pads (pada = divisions/phonemic energies), by which the entire universe is filled and completely pervaded;

which is agitated/pervaded by the fifty letters from A to KṢA;
which is perfectly endowed with the six aṅgas (hṛdaya etc.), the five faces, and the single root (mūla-mantra); which is the complete collection of the accomplished mantras taught in the glorious Svacchanda-tantra and other sources;

which is profound and unlimited, inwardly contemplated through the countless worlds resting upon the infinite series of supports from Kālāgni upwards;
which is adorned with thirty-eight (or thirty-five + three) phases of the five faces;

By these sixfold paths (ṣadvidhena adhvā: varṇa, mantra, tattva, bhuvana, pada, kalā) it is uninterruptedly full. Therefore its fame is supreme — its goal and purpose is the perfect accomplishment characterized by both enjoyment (bhukti) and liberation (mukti). || 6.45 ||

Moreover, he who is consecrated by this (rite)...

[View] - The nectar is never “in” the pot nor “in” the body; it is the svātantrya-śakti that displays itself as pot, body, world, and the pouring between them.

[Inner] - Ninefold nine pads, fifty letters churning, six adhvans simultaneously full — this is the subtle physiology of the guru’s grace descending through the kalaśa into your skull.

[Pointing] - Feel the gentle pressure on the crown and recognise: the one who feels pressure and the pressure itself are not two.

Netra 6.56

आयुर्बलं जयः कान्तिर्धृतिर्मेधा वपुः श्रियः ।
सर्वं प्रवर्तते तस्य.....

प्रकर्षेण वर्तते पुष्यतीत्यर्थः ॥

*āyurbalam jayah kāntirdhṛtirmedhā vapuh śriyah ।
sarvam pravartate tasya.....*

prakarṣena vartate puṣyatītyarthah ॥

Longevity, strength, victory, splendour, steadfastness, intelligence, beauty, and prosperity—

All proceed for him...

...with excellence; that is, they flourish.

[Outer] - The siddhis of longevity, radiance, victory, prosperity arise spontaneously as the natural fragrance of one who has been bathed in the nectar of non-duality.

[Pointing] - Let the body flourish, let kingdoms come — none of it touches or adds to the already perfect light that you are.

Uddyota 6.57

तथा

tathā

Likewise:

Netra 6.58

.....भूमृतां राज्यमुत्तमम् ॥ ४५ ॥

.....*bhūbhṛtāṁ rājyamuttamam* || 45 ||

...for kings the highest kingdom. 45

[Outer] - Royal consecration (*rājyābhiṣeka*) becomes identical with liberation-consecration (*mokṣābhiṣeka*); the throne is now the throne of awareness.

Uddyota 6.59

प्रवर्तते ॥ ६-४६ ॥
किं च

pravartate || 6-46 ||
kim ca

Proceeds. 6-46

Moreover:

Netra 6.60

दुःखार्दितो विदुःखस्तु व्याधिमान् गतरुग्भवेत् ।
वन्ध्या तु लभते पुत्रं कन्या तु पतिमावहेत् ॥ ४६ ॥

duḥkhārdito viduḥkhastu vyādhimān gatarugbhavet |
vandhyā tu labhate putram kanyā tu patimāvahet || 46 ||

One afflicted by suffering becomes free from suffering; one diseased becomes free from disease;

A barren woman obtains a son; a maiden obtains a husband. 46

[Outer] - Disease, barrenness, loneliness — all contracted states dissolve the instant the nectar of Śiva-recognition floods the contracted heart.

Uddyota 6.61

एतत्कलशाभिषेकात् सर्वोऽभीष्टफलमाप्नोतीत्यर्थः ॥ ६-४७ ॥
यदाह

*etatkalaśābhisekāt sarvo'bhiṣṭaphalamāpnnotītyarthah || 6-47 ||
yadāha*

From the consecration with this pot, everyone obtains the desired fruit—this is the meaning. 6-47

As is said:

[Outer] - Whatever the mind desires is granted because the mind itself is seen to be nothing but the playful overflowing of that same nectar.

Netra 6.62

यान् यान् समीहते कामास्तान् सर्वान् ध्रुवमाप्नुयात् ।

yān yān samīhate kāmāśtān sarvān dhruvamāpnuyāt |

Whatever desires one cherishes, all those he certainly obtains.

[View] - Desire itself is Śakti; when Śakti is recognised as inseparable from Śiva, every movement of desire becomes the spontaneous fulfilment of desire.

Uddyota 6.63

तदित्थम्

tadittham

Thus:

Netra 6.64

अभिषेकस्य माहात्म्यं विधानविहितस्य तु ॥ ४७ ॥
कथितं ते मया देवि प्रजानां हितकाम्यया ।
अन्यशास्त्रोपचारेण.....

abhiṣekasya māhātmyaṁ vidhānavihitasya tu || 47 ||
kathitam te mayā devi prajānām hitakāmyayā |
anyaśāstropacāreṇa.....

The greatness of consecration performed according to the rite
Has been told to you by me, O Goddess, out of desire for the welfare of creatures.
By the usage of other scriptures...

[View] - The entire rite has been taught only to reveal that there is nothing to attain; the welfare of all beings is the natural radiance of their own unrecognized Śiva-nature.

Uddyota 6.65

शास्त्रान्तरव्यवहारेण ॥ ६-४८ ॥
तदित्थमभिषेकात् साध्यः

śāstrāntaravyavahāreṇa || 6-48 ||
taditthamabhiṣekāt sādhyah

By the practice of other texts. 6-48

Thus from consecration the target:

[Context] - Other scriptures describe countless variations of pots, mantras, and mudrās — all are fingers pointing to the single moon of non-dual awareness.

Netra 6.66

.....र्वशान्त्यरहो भवेत् ॥ ४८ ॥

.....sarvaśāntyaraho bhavet || 48 ||

...becomes worthy of all peace. 48

[Pointing] - Peace is not acquired; the apparent seeker becomes worthy of peace the instant he sees he never left it.

Uddyota 6.67

अर्हशब्दस्थाने अरह इति शब्द एशः ॥
एतदुपसंहरन् अन्यदवतारयति

arhaśabdasthāne araha iti śabda eśaḥ ||
etadupasamharan anyadavatārayati

In place of “arha,” the word is “araha eśaḥ.”

Concluding this, he introduces another topic:

[Word] - “araha eśaḥ” — he alone is truly worthy, for he knows himself as the sole

doer, the sole enjoyer, the sole light.

Netra 6.68

एवं स्थूलं विधानं तु सूक्ष्मं चैवाधुना शृणु ॥ ६-४९ ॥

evam sthūlam vidhānam tu sūkṣmam caivādhunā śṛṇu || 6-49 ||

Thus the gross rite; now listen also to the subtle. 6-49

[Outer] - The gross rite with its visible pot and poured water is complete; now the text turns the gaze inward to the subtlest rite that requires no pot at all.

[Pointing] - Close the eyes and notice: the same nectar is still descending, has always been descending, will always descend — without any external vessel.

Uddyota 6.69

अनेनाधिकारेण स्थूलध्यानमुक्तम्, भाविना तु सप्तमेन सूक्ष्ममुच्यते,
इति शिवम् ॥ ५० ॥

*anenādhikāreṇa sthūladhyānamuktam, bhāvinā tu saptamena
sūkṣmamucyate,
iti śivam || 50 ||*

In this chapter the gross meditation has been taught; in the coming seventh chapter the subtle will be taught. Thus auspiciousness. 50

[Context] - Chapter six exhausts the exoteric and mesoteric; chapter seven will unveil the esoteric and anuttara — the practice that has no practice.

Netra 6.70

समस्तदुःखदलनं सर्वसंपत्प्रवर्तनम् ।
परनिर्वाणजननं नयनं शाङ्करं नुमः ॥ ॥

*samastaduḥkhadalanaṁ sarvasampatpravartanam |
paranirvāṇajananaṁ nayanam śāṅkaram numah || ||*

We bow to the vision that is Śaṅkara's, which crushes all suffering,
Causes all prosperity to arise, and generates supreme nirvāṇa.

[View] - The vision and the seen are one; the bower and the bowed-to are one; only Śiva remains.

[Pointing] - Bow not to an external Śaṅkara — bow as the vision that is already crushing your suffering, already generating your prosperity, already resting in nirvāṇa.

Uddyota 6.71

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
षष्ठोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājavaracita-netrodyote
ṣaṣṭho'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the sixth chapter: **Gross Form of the Divine Meditation**

[Context] - Kṣemarāja, having transmitted the entire Netra Tantra through his Netrodyota, signs his name with supreme humility: he is merely the mirror in which Śiva recognises Himself.

[Pointing] - The chapter ends, the book ends, the teaching ends — yet That which never began continues to shine, silent, blissful, utterly alone. Rest there.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 7

सप्तमोऽधिकारः सूक्ष्मध्यानम्

Saptamo'dhikāraḥ - Sūkṣmadhyānam
Seventh Chapter - Its Subtle Form

Introduction to Chapter 7

In chapter seven, the Netra Tantra elucidates the sūkṣmadhyāna (subtle meditation), marking a deliberate pivot from the externalized rituals of prior chapters toward an internalized cartography of consciousness, mapped meticulously onto the subtle body as a blueprint for transformative ascent. Pārvatī, advancing her quest for deeper gnosis, implores Śiva to disclose practices that transcend material dependencies, addressing afflictions at their psychic roots—physiological imbalances, mental turbulences, and existential contractions that veil innate divinity. Śiva, unveiling this methodology with intricate detail, positions sūkṣmadhyāna as a refined technology where contemplation becomes navigation through inner landscapes, harnessing vital currents to dissolve limitations and reveal the nectarous core.

The text delivers precise directives for traversing the subtle architecture: divine energies are stationed at key loci—navel (manipūra) for foundational stability, heart (anāhata) for devotional expansion, and bindu (forehead point) for transcendent insight—while prāṇic movements are guided through central channels (suṣumṇā nāḍī) via regulated breath (prāṇāyāma) that synchronizes inhalation (pūraka), retention (kumbhaka), and exhalation (recaka) with mantra vibrations. Technical components are richly layered: mantra phonemes from the Māṭrkā are correlated with bodily cakras, such as Om at the mūlādhāra for grounding and Saḥ at the ājñā for dissolution; vibrational techniques employ bīja sounds to erode contracted awareness (saṃkoca), reconceptualizing afflictions as blockages in Śakti's flow—disease as nāḍī congestion, psychological turmoil as vṛtti imbalances, and limitations as tattva entanglements. The chapter demonstrates internalized ritual's superiority, where external homas evolve into inner fires (kuṇḍalinī awakening), resolving issues through visualization alone, such as envisioning Amṛteśvara's nectar flooding obstructed channels to cure ailments without physical intervention.

This shift embodies the Tantra's progressive soteriology, moving from gross externals to subtle internals, preparing for para-dhyāna by treating the subtle body not as poetic metaphor but as a functional matrix—comprising puryaṣṭaka (eightfold subtle sheath), nāḍīs (72,000 channels), and vāyus (ten vital winds)—for engineering spiritual evolution. Śiva interweaves philosophical insights, rejecting dualistic models in favor of non-dual recognition, where breath regulation facilitates ascent from nivṛtti (worldly detachment) to śāntyatīta (transcendent peace). Mythical parallels, like Śiva's inner meditation to absorb the hālāhala poison, underscore dhyāna's power to transmute toxins into nectar. Technical precision pervades, with sequences for phoneme placement and breath ratios calibrated to individual capacities, ensuring accessibility while demanding discipline. As a bridge to the Tantra's apex, this chapter reorients practice toward interiorized transformation, equipping the adept to confront and dissolve the illusions sustaining saṃsāra.

Uddyota 7.1

सप्तमोऽधिकारः
SS नेत्रोद्योतः SS

*saptamo'dhikāraḥ
"netrodyotah"*

Seventh Chapter Netrodyotah: The Illumination of the Eye

[Word] - "Netrodyotah" carries layers: "eye" as both physical organ and divine guide, awakening latent potentials in Kṣemarāja's interpretive lens.

[Context] - Positioned as the seventh chapter in Netra Tantra, it bridges ritual praxis with subtle insight, drawing from Trika lineages like Mālinīvijayottara, veiled to protect from unqualified access.

[View] - Consciousness unfolds as the seamless unity of self and cosmos, embodying svātantrya where all phenomena vibrate as Śiva's free expression.

[Outer] - The chapter title signals the ritual illumination, where the divine eye awakens through structured visualization of Bhairava's form, guiding the practitioner into the tantra's narrative progression toward liberation.

[Inner] - Here, the upward gaze aligns breath with kundalinī's rise, transmuting base emotions into subtle energy flow through the central channel, fostering inner harmony.

[Pointing] - Settle into the effortless glow of awareness that illuminates every thought without effort.

[Secret] - What sees the light of this illumination?

Netra 7.2

चक्राधारवियलक्ष्यग्रन्थिनाड्यादिसंकुलम् ।
स्वामृतैर्देहमासिञ्चत् स्मराम्युर्ध्वेक्षणं विभोः ॥

*cakrādhāravyallakṣyagranthināḍyādisamkulam |
svāmṛtairdehamāsiñcat smarāmyūrdhvēkṣaṇam vibhoḥ ||*

Filled with the wheels (cakras), supports (ādhāras), subtle targets (lakṣyas), knots (granthi), nāḍīs and so on, With His own nectar the Lord sprinkles the body—remember the upward-gazing gaze of the Sovereign Lord!

[Word] - "Ūrdhva-dṛṣṭi" emphasizes the grammatical imperative, urging an upward meter that resonates with awakening, per Kṣemarāja's vṛtti.

[Context] - Echoes Trika āgamas' emphasis on bodily pervasion, transmitted in concealed Kaula lines to safeguard esoteric potency.

[View] - The body, infused with Śiva's essence, reveals the non-dual truth: aham idam, where spanda pulses through the 36 tattvas as divine play.

[Outer] - This verse outlines the liturgical sprinkling of nectar in ritual sequences, visualizing the Sovereign Lord's form to envelop the body in protective energy.

[Inner] - Breath synchronizes with cakras and granthis, channeling prāṇa upward to dissolve knots, alchemizing fear into bliss through focused inner gaze.

[Pointing] - Rest as the unchanging light that witnesses the body's rhythms without interference.

[Secret] - Who sprinkles this nectar within the vessel of awareness?

Uddyota 7.3

अथ सूक्ष्मध्यानं निर्णेतुं भगवानुवाच

atha sūkṣmadhyānaṁ nirṇetum bhagavānūvāca

Thereupon, to determine the subtle meditation (sūkṣma-dhyāna), the Blessed Lord spoke:

[Word] - "Sūkṣma-dhyāna" polysemously means "subtle contemplation," highlighting finesse in Kṣemarāja's gloss.

[Context] - Marks a pivot in Netra Tantra's structure, linking to broader Trika texts for meditative depth.

[View] - Meditation transcends duality, aligning with svātantrya as consciousness freely manifests the world.

[Outer] - Introduces the Lord's discourse on meditation, sequencing it within the tantra's unfolding as a preparatory narrative step.

[Inner] - Sets the stage for breath alignment, where energy subtly shifts from gross to refined, mirroring emotional transmutation.

[Pointing] - Abide in the space where speech arises from silence.

[Secret] - What speaks through the Lord's determination?

Netra 7.4

अतः परं प्रवक्ष्यामि ध्यानं सूक्ष्ममनुत्तमम् ।

ataḥ param pravakṣyāmi dhyānam sūkṣmamanuttamam |

From this point onward I shall expound the unsurpassed subtle meditation.

[Word] - "Uttara" implies elevation, with metrical stress on transcendence in the vṛtti.

[Context] - Concealed in transmission to preserve its transformative power within the lineage.

[View] - Subtle meditation embodies the identity of self and Śiva, vibrating through tattvas in divine freedom.

[Outer] - Declares the exposition of meditation, placing it in the ritual hierarchy as surpassing all practices.

[Inner] - Invites alignment of prāṇa with higher centers, fostering inner visualization of ascending energy.

[Pointing] - Recognize the presence that outshines all efforts.

[Secret] - What expounds beyond the unsurpassed?

Uddyota 7.5

न विद्यते उत्तममन्यत् सूक्ष्मध्यानं यतः, परं त्वतोऽप्युत्तमं
भविष्यति ॥
तदुपक्रमते

*na vidyate uttamamanyat sūkṣmadhyānam yataḥ, param
tvato'pyuttamam
bhaviṣyati ||
tadupakramate*

There exists nothing higher than subtle meditation; it shall become even higher than Yourself. Thus He begins:

[Word] - "Uttarottaram" escalates semantically, emphasizing progression in Kṣemarāja's choices.

[Context] - Relates to Mālinīvijayottara's structure, veiled for qualified seekers.

[View] - Everything as Śiva: non-dual metaphysics where svātantrya elevates practice to recognition.

[Outer] - Affirms meditation's supremacy, integrating it into the tantra's narrative as a divine initiation.

[Inner] - Breath merges with kuṇḍalinī, alchemizing duality into unity via cakra ascent.

[Pointing] - Bask in the self-luminous core untouched by hierarchy.

[Secret] - Who becomes higher than the Self?

Netra 7.6

ऋतुचक्रं स्वराधारं त्रिलक्ष्यं व्योमपञ्चकम् ॥ ६ ॥
ग्रन्थिद्वादशसंयुक्तं शक्तित्रयसमन्वितम् ।
धामत्रयपथाक्रान्तं नाडित्रयसमन्वितम् ॥ ७-१ ॥
ज्ञात्वा शरीरं सुश्रोणि दशनाडिपथावृतम् ।
द्वासप्तत्या सहस्रैस्तु सार्धकोटित्रयेण च ॥ ७-२ ॥
नाडिवृन्दैः समाक्रान्तं मलिनं व्याधिभिर्वृतम् ।
सूक्ष्मध्यानामृतेनैव परेणौवोदितेन तु ॥ ७-३ ॥
आप्यायं कुरुते योगी आत्मनो वा परस्य च ।
दिव्यदेहः स भवति सर्वव्याधिविवर्जितः ॥ ७-४ ॥

*ṛtucakram svarādhāram trilakṣyam vyomapañcakam || 6 ||
granthidvādaśasamyuktaṁ śaktitrayasamanvitam |
dhāmatrayapathākrāntam nāḍitrayasamanvitam || 7-1 ||
jñātvā śarīram suśroṇi daśanāḍipathāvṛtam |
dvāsaptaṭyā sahasraistu sārdhakoṭitrayeṇa ca || 7-2 ||
nāḍivṛndaiḥ samākrāntam malinam vyādhhibhirvṛtam |
sūkṣmadhyānāmṛtenaiva pareṇa voditena tu || 7-3 ||
āpyāyam kurute yogī ātmano vā parasya ca |
divyadehaḥ sa bhavati sarvavyādhivivarjitaḥ || 7-4 ||*

The wheel of the seasons (ṛtu-cakra), the foundation of the vowels (svarādhāra), the threefold target (tri-lakṣya), the five voids (vyoma-pañcaka), United with twelve knots (granthi-dvādaśa), endowed with the triad of energies (Śakti-traya), Traversed by the

paths of the three abodes (dhāma-traya-patha), equipped with the triad of channels (nāḍī-traya). ||6||

Knowing thus the body, O fair-hipped One, enveloped by the paths of the ten nāḍīs,
With seventy-two thousand and three and a half crores of nāḍī-clusters completely
pervading it, Defiled, surrounded by diseases—

Only by the nectar of subtle meditation, arisen from the Supreme, Does the yogī
cause nourishment (āpyāya) of his own body or that of another. He becomes
possessed of a divine body, free from all diseases. ||7-1-4||

[Word] - "Granthi-dvādaśa" polyvalently knots concepts, with emphasis on unity in vṛtti.

[Context] - Draws from Trika āgamas, positioned for sequential revelation.

[View] - Śakti-traya vibrates as spanda, unifying tattvas in Śiva's freedom.

[Outer] - Details ritual components like wheels and paths, structuring offerings around visualized energies.

[Inner] - Aligns breath with vyoma-pañcaka, moving prāṇa through nāḍīs for emotional purification.

[Pointing] - Dwell in the vibration that underlies all structures.

[Secret] - Where do paths converge in the traversed?

Uddyota 7.7

ऋतवः पृथ जन्म-नाभि-हृत-तालु-विन्दु-नादस्थानानि
नाडिमायायोगभेदनदीस्तिशाण्टरव्यानि नाडिमायादिप्रसराश्रयत्वात्
चक्राणि यत्र, स्वरा: षोडश अङ्गुष्ठगुल्फ-जानु-मेद्-पायु-कन्द-
नाडि-जठर-हृत-कूर्मनाडी-कण्ठ-तालु-भ्रूमध्य-ललाट-
ब्रह्मरन्ध्रद्वादशान्तारव्या जीवस्याधारकत्वादाधारा यत्र, यदि वा
सर्वसहत्वादस्य नयस्य कुलप्रक्रियया

*ṛtavah ṣaṭ janma-nābhi-hṛt-tālu-vindu-nādasthānāni
 nāḍimāyāyogabhedanadīptiśāntākhyāni nāḍimāyādiprasarāśrayatvāt
 cakrāṇi yatra, svarāḥ ṣodaśa aṅguṣṭha-gulpha-jānu-meḍhra-pāyu-
 kanda-
 nāḍi-jāṭhara-hṛta-kūrmanāḍī-kaṇṭha-tālu-bhrūmadhya-lalāṭa-
 brahmaṇḍhra-dvādaśāntākhyā jīvasyādhārakatvādādhārā yatra, yadi
 vā
 sarvasaḥatvādasya nayasya kulaprakriyayā*

The six seasons (ṛtu) correspond to the stations of birth (janma), navel (nābhi), heart (hṛd), palate (tālu), bindu, and nāda. They are called “wheels” (cakra) because they serve as the bases for the spread of nāḍīs, illusion (Māyā), the piercing of yoga, radiance, and peace.

The sixteen supports (ādhāra)—thumb, ankle, knee, penis, anus, kanda, navel-channel, stomach, heart, kūrma-nāḍī, throat, palate, brow-center, forehead, brahmaṇḍhra, and the twelve-ending (Dvādaśānta)—are called “vowels” (svara) because they support the life-force (Jīva). Alternatively, because this path (naya) embraces all, it is known in the Kulaprakriyā.

[Word] - "Āpyāya" suggests saturation, metrically pulsing life in Kṣemarāja's interpretation.

[Context] - Concealed in lineage to emphasize experiential transmission.

[View] - Divine body as aham idam, transcending tattvas through svātantrya.

[Outer] - Describes body envelopment in ritual, with nectar offering to purify in Bhairava's form.

[Inner] - Prāṇa nourishes via kuṇḍalinī, dissolving granthis for bliss in bindu.

[Pointing] - Witness the pervasion that frees without action.

[Secret] - Who pervades the defiled?

Netra 7.8

५५मेद्रस्याधः कुलो ज्ञेयो मध्ये तु विषसंज्ञितः ।
 मूले तु शाक्तः कथितो बोधनादप्रवर्तकः ॥
 अग्निसंज्ञस्ततश्चोर्ध्वमङ्गुलानां चतुष्टये ।
 नाभ्यधः पवनाधारे नाभावेव घटाभिधः ॥
 नाभिहृन्मध्यमार्गे तु सर्वकामाभिधो मतः ।
 सञ्जीवन्यभिधानारब्यो हृत्पद्मोदरमध्यगः ॥
 वक्षःस्थले स्थितः कूर्मो गले लोलाभिधः स्मृतः ।
 लम्भकस्य स्थितश्चोर्ध्वे सुधाधारः सुधात्मकः ॥
 तस्यैव मूलमाश्रित्य सौम्यः सोमकलावृतः ।
 भ्रूमध्ये गगनाभोगे विद्याकमलसंज्ञितः ॥
 रौद्रस्तालुतलाधारो रुद्रशक्त्या त्वधिष्ठितः ।
 चिन्तामण्यभिधानारब्यश्चतुष्पथनिवासि यत् ॥
 ब्रह्मरन्ध्रस्य मध्ये तु तुर्याधारस्तु मस्तके ।
 नाड्याधारः परः सूक्ष्मो घनव्यासिप्रबोधकः ॥
 इत्युक्ताः षोडशाधाराः ॥ ५५

*"medhrasyādhah kulo jñeyo madhye tu viṣasamjñitah |
 mūle tu śāktah kathito bodhanādapravartakah |||
 agnisamjñastataścordhvamaṅgulānāṁ catuṣṭaye |
 nābhyaḥ adhaḥ pavanādhāre nābhāveva ghaṭābhidhaḥ |||
 nābhiḥṛṇmadhyamārge tu sarvakāmābhidho mataḥ |
 sañjīvanyabhidhānākhyo hṛtpadmodaramadhyagah |||
 vakṣaḥsthale sthitah kūrmo gale lolābhidhaḥ smṛtaḥ |
 lambhakasya sthitaścordhve sudhādhāraḥ sudhātmakah |||
 tasyaiva mūlamāśritya saumyah somakalāvṛtaḥ |
 bhrūmadhye gaganābhoge vidyākamalaśamjñitah |||
 raudrastālatalādhāro rudraśaktyā tvadhiṣṭhitah |
 cintāmaṇyabhidhānākhyāścatuṣpathanivāsi yat |||
 brahmarandhrasya madhye tu turyādhārastu mastake |
 nāḍyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah |||
 ityuktāḥ ṣodaśādhārāḥ..... ||"*

Below the penis is known as Kula; in the middle is Viṣa; At the root is declared Śākta, the awakener who initiates movement. Above that, at four fingers' distance, is Agni; Below the navel, in the wind support, and in the navel itself is Ghaṭa. In the central path between navel and heart is Sarvakāma. In the center of the heart-lotus is

Sañjīvanī. Kūrma resides in the chest; in the throat is Lolā. Above the lambaka is Sudhādhāra, consisting of nectar. Rooted therein is Saumya, encircled by lunar digits. In the brow-center, in the expanse of sky, is Vidyākamala. Raudra rests at the base of the palate, presided over by Rudra-Śakti. Cintāmaṇi abides at the crossroads of the four pathways. In the center of the brahma-randhra is the Turyādhāra; at the crown is the supreme nādī support—subtle, awakening dense pervasion. Thus are declared the sixteen supports...

[Word] - "Ādhāra" means base, with grammatical depth in vṛtti.

[Context] - References Kulaprakriyā, integrated in Netra's framework.

[View] - Supports as Śiva's manifestation, vibrating in spanda across tattvas.

[Outer] - Lists supports in ritual sequence, visualizing deity forms for structural alignment.

[Inner] - Breath targets ādhāras, channeling energy through cakras for inner alchemy.

[Pointing] - Rest in the support that holds all without holding.

[Secret] - What encircles the rooted?

Uddyota 7.9

इति । त्रीण्यन्तर्बहिरुभयरूपाणि लक्ष्याणि लक्षणीयानि यत्र ।
निरावरणरूपत्वात्

*iti | trīnyantarbahirubhayarūpāṇi lakṣyāṇi lakṣaṇīyāni yatra |
nirāvaraṇarūpatvāt*

These are the three targets—inner, outer and both forms—that must be known. Because they are devoid of covering—

[Word] - "Lakṣya" targets semantically, emphasized in interpretation.

[Context] - Structural placement for meditative progression.

[View] - Non-dual: inner-outer as Śiva's svātantrya.

[Outer] - Defines targets in liturgical function, devoid of veils for clear visualization.

[Inner] - Meditative mirror reflects prāṇa in lakṣyas, alchemizing emotions.

[Pointing] - See the void that embraces forms.

[Secret] - What knows the devoid?

Netra 7.10

ॐ खमनन्तं तु जन्मारव्यं ।५५ (७-२७)

"*khamanantam tu janmākhyam |*" (7-27)

"The infinite ether is called birth (janma)." (7-27)

[Word] - "Janma" births polyvalently.

[Context] - Links to chapter's ether theme.

[View] - Ether as tattva in Śiva's unity.

[Outer] - Quotes to integrate ether in ritual narrative.

[Inner] - Breath aligns with janma void.

[Pointing] - Abide in infinite expanse.

[Secret] - Who calls the ether?

Uddyota 7.11

इति वक्ष्यमाणानां जन्म-नाभि-हृद-बिन्दु-नादरूपाणां व्योम्नां
पञ्चकं विद्यते यत्र,

*iti vakṣyamāṇānāṁ janma-nābhi-hṛd-bindu-nādarūpāṇāṁ vyomnāṁ
pañcakam vidyate yatra,*

Thus there exists the pentad of voids in the form of birth, navel, heart, bindu and nāda that will be mentioned hereafter.

[Word] - "Vyoma" voids semantically.

[Context] - Prepares for later mention.

[View] - Voids vibrate as spanda.

[Outer] - Introduces voids in sequence.

[Inner] - Energy moves through pentad.

[Pointing] - Rest in mentioned voids.

[Secret] - What forms the pentad?

Netra 7.12

५५जन्ममूले तु मायारब्यो १५५ (७-२२)

"janmamūle tu māyākhyo | " (7-22)

"Birth-root is the knot called Māyā." (7-22)

[Word] - "Granthi" knots concepts.

[Context] - Quotes for context.

[View] - Knot as illusory tattva.

[Outer] - Knot in ritual piercing.

[Inner] - Kuṇḍalinī dissolves māyā.

[Pointing] - Witness root knot.

[Secret] - Who ties māyā?

Uddyota 7.13

इत्यभिधास्यमानाशैतन्यावृतिहेतुत्वाद् ग्रन्थयो माया-पाशव-ब्रह्म-
विष्णु-रुद्र-रिश्वरसदाशिव-इन्द्रिका-दीपिका-बैन्दव-नाद-शक्त्यारब्या
ये पाशास्तैः संयुक्तम् । इच्छादिना शक्तित्रयेण
सम्यग्नितमेषणीयादिविषये प्रवर्तमानम् । सोम-सूर्य-
वहिरूपधामत्रयपथैः सव्यापसव्यपवनैर्मध्यमपवनेन
चाधिष्ठितम् । इडापिङ्गलासुषुम्नारब्येन पवनाश्रयेण नाडित्रयेण
सुक्तम् । गान्धारी-हस्तिजिह्वा-पूषा-यशा-अलम्बुसा-
कुहूशाञ्चिनीभिश्च युक्तत्वाद् दश नाडयः पन्थानो यैषां
प्राणापानसमानोदानव्याननागकूर्मकृकरदेवदत्तधनञ्जया-
रव्यास्तैः आ समन्ताद् वृत्तमोतप्रोतम् ।
दिग्दशकावस्थितनाडिदशकप्रपञ्चभूताभिर्द्वासप्तत्या
सहस्रैर्मध्यव्यास्या सार्धकोटित्रयेण च महाव्यास्या नाडिवृन्दैः
समाक्रान्तम् । आणवमायीयकार्ममलयोगान्मलिनम् । योगिनामपि

ityabhidhāsyamānāścaitanyāvṛtihetutvād granthayo māyā-pāśava-
 brahma-
 viṣṇu-rudra-riśvarasadāśiva-indhikā-dīpikā-baindava-nāda-śaktyākhyā
 ye pāśāstaiḥ samyuktam | icchādinā śaktitrayeṇa
 samyaganvitameśāṇīyādiviṣaye pravartamānam | soma-sūrya-
 vahnirūpadhāmatrayapathaiḥ
 savyāpasavyapavanairmadhyamapavanena
 cādhishṭhitam | iḍāpiṅgalāsuṣumnākhyena pavanāśrayeṇa nāḍitrayeṇa
 yuktam | gāndhārī-hastijihvā-pūṣā-yaśā-alambusā-
 kuhūśaṅkhinībhiśca yuktatvād daśa nāḍayaḥ panthāno yeśāṁ
 prāṇāpānasamānodānavyānanāgakūrmakṛkaradevadattadhanañjayā-
 khyāstaiḥ ā samantād vṛtamotaprotam |
 digdaśakāvasthitānāḍidaśakaprāpañcabhūtābhirdvāsaptatyā
 sahasrairmadhyavyāptyā sārdhakotītrayeṇa ca mahāvyāptyā
 nāḍivṛndaiḥ
 samākrāntam | āṇavamāyīyakārmamalayogānmalinam | yogināmapi

These knots (granthi)—called Māyā, pāśava, brahma, Viṣṇu, Rudra, Īśvara, Sadāśiva, indhikā, dīpikā, bainda va, nāda and Śakti—are united with the nooses (pāśa) that cause the covering of consciousness. Endowed with the triad of energies beginning with will (icchā), they function in the domain of the desired, the known and action.

Presided over by the paths of the three abodes—moon, sun and fire—together with the left, right and middle winds. Equipped with the triad of channels—iḍā, piṅgalā and suṣumnā—as the support of wind. Also equipped with gāndhārī, hastijihvā, pūṣā, yaśasvinī, alambusā, kuhū and śaṅkhinī—thus ten channels are the paths.

Encircled and interwoven from all sides by the ten winds called Prāṇa, apāna, samanā, udāna, vyāna, nāga, kūrma, kṛkara, Devadatta and dhanañjaya. Completely pervaded by clusters of nāḍīs in the ten directions, with seventy-two thousand and three and a half crores through central and great pervasion. Defiled by the impurities of āṇava, māyīya and karma. Even for yogīs—

[Word] - "Pāśa" nooses polyvalently.

[Context] - Relates to āgamas.

[View] - Energies as Śiva's play.

[Outer] - Knots in liturgical structure.

[Inner] - Prāṇa pierces granthis.

[Pointing] - Abide beyond nooses.

[Secret] - What functions in domains?

Netra 7.14

१५ येनेदं तद्वि भोगतः । १५

"yenedam taddhi bhogataḥ |"

"By which this [body] is filled with enjoyment."

[Word] - Semantic fill.

[Context] - Connects verses.

[View] - Body as Śiva-filled.

[Outer] - Fills in ritual enjoyment.

[Inner] - Breath fills with nectar.

[Pointing] - See filled enjoyment.

[Secret] - Who fills this?

Uddyota 7.15

इति स्थित्यावश्यंभाविकोडीकृतं शरीरं ज्ञात्वा योगी यस्य
आत्मनः परस्य वा, परेणैवेति पररूपतामनुज्ञतापि
समनन्तरभाविना सूक्ष्मध्यानामृतेनोदितेन स्फुटीभूतेनाप्यायं
करोति, स गतव्याधिर्दिव्यदेह इति
सूक्ष्मध्यानामृतोन्मिषच्छक्तमूर्तिर्भवति ॥ ७-५ ॥
शूक्ष्मध्यानामृतेनैव परेणैवोदितेन । १५ इति यदुक्तं तत्सोपक्रमं
स्फुटयति

*iti sthityāvaśyaṁbhāvivikroḍīkṛtam śarīram jñātvā yogī yasya
ātmanah parasya vā, pareṇaiveti pararūpatāmanujjhataḥpi
samanantarabhāvinā sūkṣmadhyānāmṛtenoditena
sphuṭibhūtenāpyāyam
karoti, sa gatavyādhirdivyadeha iti
sūkṣmadhyānāmṛtonmiṣacchāktamūrtirbhavati || 7-5 ||
śūkṣmadhyānāmṛtenaiva pareṇaivoditena | " iti yaduktam
tatsopakramam
sphuṭayati*

Knowing the body—which is necessarily encompassed by this [system]—the yogī, whether for himself or another, nourishes it with the nectar of subtle meditation that has arisen from the Supreme, immediately following (the yogī's realization) and fully manifest. He becomes free from disease and attains a divine body—thus he becomes the manifest form of the Śākta nectar of subtle meditation. || 7-5 ||

He now clarifies the earlier statement “Only by the nectar of subtle meditation, arisen from the Supreme”:

[Word] - "Śākta" empowers.

[Context] - Clarifies statement.

[View] - Non-dual nectar.

[Outer] - Nourishes in sequence.

[Inner] - Kuṇḍalinī manifests bliss.

[Pointing] - Bask in divine body.

[Secret] - What nourishes the known?

Netra 7.16

यत्स्वरूपं स्वसंवेदं स्वस्थं स्वव्याप्तिसंभवम् ।
स्वोदिता तु परा शक्तिस्तत्त्वा तद्र्भगा शिवा ॥ ५ ॥
तां वहेन्मध्यमप्राणे प्राणापानान्तरे ध्रुवे ।
अहं भूत्वा ततो मन्त्रं तत्स्थं तद्र्भगं ध्रुवम् ॥ ७-६ ॥
स्वोदितैन वरारोहे स्पन्दनं स्पन्दनेन तु ।
कृत्वा तमभिमानं तु जन्मस्थाने निधापयेत् ॥ ७-७ ॥
भावभेदैन तत्स्थानान्मूलाधारे नियोजयेत् ।
नादसूच्या प्रयोगेन वेधयेत् सूक्ष्मयोगतः ॥ ७-८ ॥
आधाररूपोऽश्च भित्त्वा ग्रन्थिद्वादशकं तथा ।
मध्यनाडिपथारूढो वेधयेत् परमं ध्रुवम् ॥ ७-९ ॥
तत्प्रविश्य ततो भूत्वा तत्स्थोऽसौ व्यापकः शिवः ।
सर्वामयपरित्यागान्निष्कलाक्षोभशक्तिः ॥ ७-१० ॥
पुनरापूर्य तेनैव मार्गेण हृदयान्तरम् ।
तत्र प्रविष्टमात्रं तु ध्यायेल्लब्धं रसायनम् ॥ ७-११ ॥

yatsvarūpam svasaṁvedyam svastham svavyāptisam̄bhavam |
 svoditā tu parā śaktistatsthā tadgarbhagā śivā || 5 ||
 tām vahenmadhyamaprāne prāṇāpānāntare dhruve |
 aham bhūtvā tato mantram tatsthām tadgarbhagam dhruvam || 7-6
 ||
 svoditena varārohe spandanam spandanena tu |
 kṛtvā tamabhimānam tu janmasthāne nidhāpayet || 7-7 ||
 bhāvabhedenā tatsthānānmūlādhāre niyojayet |
 nādasūcyā prayogena vedhayet sūkṣmayogataḥ || 7-8 ||
 ādhāraśoḍaśam bhittvā granthidvādaśakam tathā |
 madhyanāḍipathārūḍho vedhayet paramam dhruvam || 7-9 ||
 tatpraviśya tato bhūtvā tatsthō'sau vyāpakāḥ śivāḥ |
 sarvāmayaparityāgānniṣkalākṣobhaśaktitāḥ || 7-10 ||
 punarāpūrya tenaiva mārgenā hṛdayāntaram |
 tatra praviṣṭamātram tu dhyāyellabdham rasāyanam || 7-11 ||

Whose own nature is self-experienced, self-abiding, arising from its own pervasion,
 When the supreme Śakti arises of Her own accord, She abides therein and is
 contained in its womb—She is Śivā. ||5||

Bear Her in the middle Prāṇa, in the interval between Prāṇa and apāna, in the
 constant (Dhruva). Becoming “I”, thereafter bear the mantra that abides therein, that
 is contained in its womb, the constant. ||7-6||

O fair-hipped One of excellent vows, by that which arises of itself, by vibration,
 Producing vibration through vibration, having made that pride, Place it in the birth-
 place. ||7-7||

By difference of feeling, assign it from that place to the root support (mūlādhāra). By
 the practice of the needle of nāda, pierce by the subtle yoga. ||7-8||

Piercing the sixteen supports and likewise the twelve knots, Ascending the path of
 the middle channel, pierce the supreme constant. ||7-9||

Having entered therein, becoming that, abiding therein, He is the all-pervading Śiva.
 From the power of the agitation-free (niṣkala) that abandons all ailments, ||7-10||

Again filling by that very path the interior of the heart, As soon as it has entered
 there, meditate upon the obtained elixir (rasāyana). ||7-11||

[Word] - "Vimarśa" reflects.

[Context] - Kaula practice.

[View] - Śivā as identity.

[Outer] - Nature in ritual abode.

- [Inner]** - Prāṇa bears Śakti.
[Pointing] - Become the "I".
[Secret] - Who arises of accord?
-

Uddyota 7.17

विश्रामानुभवं प्राप्य तस्मात् स्थानात् प्रवाहयेत् ।

viśrāmānubhavam prāpya tasmāt sthānāt pravāhayet |

Having attained the experience of rest, cause it to flow forth from that place.

- [Word]** - "Rasāyana" elixir.
[Context] - Teaches method.
[View] - Bliss as tattva.
[Outer] - Flows in liturgy.
[Inner] - Energy surges heart.
[Pointing] - Attain rest experience.
[Secret] - What flows forth?
-

Netra 7.18

सर्वं तदमृतं वेगात् सर्वत्रैव विरेचयेत् ॥ ७-१२ ॥
अनन्तनाडिभेदेन अनन्तामृतमुक्तम् ।
अनन्तध्यानयोगेन परिपूर्य पुरं स्वकम् ॥ ७-१३ ॥
अजरामरस्ततो भूत्वा सबाह्याभ्यन्तरं प्रिये ।
एवं मृत्युजिता सर्वं सूक्ष्मध्यानेन पूरितम् ॥ ७-१४ ॥
ततोऽसौ सिद्धति क्षिप्रं सत्यं देवि न चान्यथा ।

sarvam tadamṛtam vegāt sarvatraiva virecayet || 7-12 ||
 anantanāḍibhedena anantāmṛtamuttamam |
 anantadhyānayogena paripūrya puram svakam || 7-13 ||
 ajarāmarastato bhūtvā sabāhyābhyantram priye |
 evam mṛtyujitā sarvam sūkṣmadhyānena pūritam || 7-14 ||
 tato'sau siddhyati kṣipram satyam devi na cānyathā |

With force cause all that nectar to flow out everywhere. ||7-12||

By the differentiation of countless channels, the supreme infinite nectar, By the yoga of infinite meditation, completely filling one's own city (pura), ||7-13||

Thereafter becoming ageless and immortal, O Beloved, both externally and internally, Thus everything is conquered by death through subtle meditation. ||7-14||

Thereupon he quickly attains success—truly, O Goddess, there is no other way.

[Word] - "Amṛta" nectar.

[Context] - Attains success.

[View] - Immortal Śiva.

[Outer] - Outflow in ritual.

[Inner] - Nectar everywhere.

[Pointing] - Fill the city.

[Secret] - What conquers death?

Uddyota 7.19

यदिति प्रथमाधिकारनिर्दिष्टपरधामात्मवीर्यम्, स्वरूपमिति
 विशेषानिर्देशात् सर्वस्य, स्वसंवेद्यं स्वप्रकाशम् न तु
 स्वसंवेदनान्यप्रमाणप्रमेयम्,

*yaditi prathamādhikāranirđiṣṭaparadhāmātma-vīryam, svarūpamiti
 višeṣānirdeśāt sarvasya, svasaṁvedyam svaprakāśam na tu
 svasaṁvedanānyapramāṇaprameyam,*

"That" refers to the supreme abode, the virile energy of the Self pointed out in the first chapter. "Own nature" indicates everything without exception. "Self-experienced" means self-luminous, not an object of other valid means of knowledge.

[Word] - "Svānubhūti" self-experience.

[Context] - First chapter link.

[View] - Autonomous Śiva.

[Outer] - Self in narrative.

[Inner] - Self-luminous gaze.

[Pointing] - Experience self-nature.

[Secret] - What experiences self?

Netra 7.20

५५तस्य देवातिदेवस्य परापेक्षा न विद्यते ।
परस्य तदपेक्षत्वात् स्वतन्त्रोऽयमतः स्थितः ॥५५

"*tasya devātidevasya parāpekṣā na vidyate |
parasya tadapekṣatvāt svatantrō'yamataḥ sthitah ||*"

"Of that God of gods there is no dependence upon another; Since another depends upon Him, He is therefore autonomous."

[Word] - "Parādhīna" dependent.

[Context] - Kāmika doctrine.

[View] - Non-dual dependence.

[Outer] - Independence in ritual.

[Inner] - No dependence breath.

[Pointing] - Abide autonomous.

[Secret] - Who depends upon?

Uddyota 7.21

इति कामिकोक्तनीत्याऽस्य भगवतः प्रमाणागोचरत्वात् अत एव
स्वतन्त्रात्मन्यवतिष्ठते न त्वन्यत्र तद्विक्तस्यान्यस्याभावात्,
प्रत्युतान्यद्विश्वं तद्वास्त्वात्तन्मयमेव संभवतीत्याह
स्वव्याप्तिसंभवम्, स्वव्याप्त्या संभवो विश्वरूपतयोन्मज्जनं यस्य ।
अस्य च भगवतः परा स्वातन्त्र्यात्मा शक्तिः स्वा अव्यभिचारिणी चासौ
उदिता प्रस्फुरद्बूपा, तत्रैव च भगवद्बूपे स्थिता, न
चाधाराधेयभावेन, अपि तु सामरस्यैनेत्याह तद्र्भगा । अतश्च शिवा
परमार्थशिवाभिन्नरूपत्वात् शिवा । एवं परं रूपं
भित्तिभूतत्वेन प्रकाश्य सूक्ष्मध्यानं वक्तुमुपक्रमते तामित्यादिना ।
तां परां चितिशक्तिम्, मध्यमप्राणे
सुषुम्नास्थोदानारव्यप्राणब्रह्मणि, वहेत निमज्जितप्राणापानव्याप्तिं
उन्मग्नतया विमृशेत् । कथम् ? अहं भूत्वा,
देहादिप्रमातृताप्रशामनेन पूर्णोहन्तामाविश्येत्यर्थः । तत
उक्तवक्ष्यमाणवीर्यव्याप्तिकं मूलमन्त्रं तत्स्थं तद्र्भगमिति
पराशक्तिसामरस्यमयम्, अत एव स्पन्दनमिति सामान्यस्पन्दरूपं कृत्वा
कथं ? स्वोदितेन स्पन्दनेन अप्राणाद्यवष्टमेन । एवं
मन्त्रवीर्यसारमामृश्य तमभिमानं तदसामान्यचमत्कारमयं स्वं
वीर्यं जन्माधारे आनन्दचक्रे निधापयेत् प्रतिष्ठापयेत् । कथम् ?
भावस्य देहप्राणादिमिताभिमानमयस्य भेदेन प्रशमनेन । ततोऽपि
मूलाधारे कन्दे तमभिमानं भावभेदैव नियोजयेद् निरूढं कुर्यात्
। ततोऽपि स्फुरत्तोन्मिषत्तारूपमन्त्रनाथप्राणसूच्या हेतुना कृतो यः
प्रकृष्टः क्रमात्क्रममूर्ध्वारोहात्मा योगस्तेन । तथा सूक्ष्मयोगत
इति उन्मिषत्स्फुरत्तोत्तेजनप्रकर्षेण । मध्यनाडीपथमारूढः
पूर्वोद्दिष्टकुलशास्त्रादिष्टमाधारषोडशकं
तथोपक्रान्तनिर्णष्यमाणं ग्रन्थिद्वादशकं च भित्त्वा परमं
ध्रुवं द्वादशान्तधाम वेधयेदाविशेत् । तच्च प्रविश्य,
सर्वस्यामयस्य महामायापर्यन्तस्य बन्धस्य परित्यागात्, तत्रैव
ध्रुवपदे स्थितः सन्, व्यापको नित्योदितपराशक्तिसमरसः
परमशिवैकरूपो भूत्वा, तेनैव द्वादशान्तादन्तःप्रसृतेन मध्यमेन
मार्गेण हृदयमध्यमापूर्य परानन्दप्रसरणाच्छुरितं कृत्वा, तत्र
हृदि प्रविष्टमात्रं तत् परमानन्दरूपं रसायनमासादितं
ध्यायेद्विमृशेत् तावद्यावत्तत्र विश्रान्तिमेति,
ततस्तस्माद्वृदयादुच्छलितं तदमृतं प्रवाहयेत्
नानाप्रवाहाभिमुखं कुर्यात् । ततस्तेनैवामृतेन
अनन्तनाडीप्रवाहप्रसृतेन बहलध्यानध्यातेन सबाह्याभ्यन्तरं
स्वं पूरं देहं परिपूर्य तदनन्तरं सर्वममृतं वेगाद्
द्रुतप्रवाहेन सर्वरोमरन्त्रैः सर्वत्र गोचरे रेचयेद्
अव्युच्छिन्नप्रवाहं प्रेरयेत् । एवं परवीर्यात्मना भगवता मृत्युजिता

*iti kāmikoktanītyā'sya bhagavataḥ pramāṇāgocaratvāt ata eva
svatantrātmanyavatiṣṭhate na tvanyatra tadviviktasyānyasyābhāvāt,
pratyutānyadviśvaṁ tadvyāptatvāttanmayameva saṁbhavatītyāha
svavyāptisambhavam, svavyāptyā saṁbhavo viśvarūpatayonmajjanam
yasya |*

*asya ca bhagavataḥ parā svātantryātmā śaktih svā avyabhicāriṇī cāsau
uditā prasphuradrūpā, tatraiva ca bhagavadrūpe sthitā, na
cādhārādheyabhāvena, api tu sāmarasyenetyāha tadgarbhagā | ataśca
śivā*

*paramārthaśivābhinnarūpatvāt śivā | evam param rūpaṁ
bhittibhūtatvena prakāśya sūkṣmadhyānam vaktumupakramate
tāmityādinā |*

*tām param citiśaktim, madhyamaprāṇe
suṣumnāsthodānākhyaprāṇabrahmaṇi, vahet
nimajjitatprāṇāpānavyāptim
unmagnatayā vimṛśet | katham ? ahaṁ bhūtvā,
dehādipramāṭṛtāpraśamanena pūrnāhantāmāviśyetyarthah | tata
uktavakṣyamāṇavīryavyāptikam mūlamantram tatsthām
tadgarbhagamiti*

*parāśaktisāmarasyamayam, ata eva spandanamiti
sāmānyaspandarūpaṁ kṛtvā
katham ? svoditena spandanena aprāṇādyavaṣṭambhena | evam
mantravīryasāramāṁṛṣya tamabhīmānam
tadasāmānyacamatkāramayaṁ svam
vīryam janmādhāre ānandacakre nidhāpayet pratiṣṭhāpayet | katham ?
bhāvasya dehaprāṇādimitābhīmānamayasya bhedena praśamanena |
tato'pi*

*mūlādhāre kande tamabhīmānam bhāvabhedenaiva niyojayed
nirūḍhaṁ kuryāt
| tato'pi sphurattonmiṣattārūpamantranāthaprāṇasūcyā hetunā kṛto
yah*

*prakṛṣṭah kramātkramamūrdhvārohātmā yogastena | tathā
sūkṣmayogata*

*iti unmiṣatsphurattottejanaprakarṣeṇa | madhyanāḍīpathamārūḍhaḥ
pūrvoddīṣṭakulaśāstrādiṣṭamādhāraśoḍaśakam
tathopakrāntanirṇeyamāṇam granthidvādaśakam ca bhittvā
paramam*

*dhruvaṁ dvādaśāntadhāma vedhayedāviśet | tacca praviṣya,
sarvasyāmayasya mahāmāyāparyantasya bandhasya parityāgāt,
tatraiva*

*dhruvapade sthitah san, vyāpako nityoditaparāśaktisamarasaḥ
paramaśivaikarūpo bhūtvā, tenaiva dvādaśāntādantaḥprasṛtena
madhyamena*

*mārgeṇa hṛdayamadhyamāpūrya parānandaprasaraṇācchuritaṁ
kṛtvā, tatra*

*hṛdi praviṣṭamāṭram tat paramānandarūpaṁ rasāyanamāsāditam
dhyāyedvimṛśet tāvadyāvattatra viśrāntimeti,*

According to the doctrine taught in the Kāmikā, because this Blessed Lord is beyond the scope of proof, He abides in His autonomous Self alone, not elsewhere—for there exists no other distinct from Him. On the contrary, the entire universe, being pervaded by Him, can only be constituted of Him. Thus He says “arising from its own pervasion”—whose arising of pervasion is the emergence into universal form.

Of this Blessed Lord the supreme Śakti is autonomous in essence, His own, unchanging, arisen, vibrating; She abides in that very form of the Lord, not in the relation of support and supported, but in identity—hence “contained in its womb”. And therefore Śivā, because non-different from the supreme Śiva.

Having thus described the supreme form as the background that is to be illuminated, He begins to teach subtle meditation with “Bear Her...” etc.

Bear that supreme energy of consciousness in the middle Prāṇa, in the Prāṇa-Brahman called udāna stationed in suṣumnā, reflecting upon the pervasion of submerged Prāṇa and apāna as fully emerged. How? “Becoming I”—entering the plenary I-consciousness by the dissolution of the measurer-ship of body etc.

Thereafter, making the root-mantra whose energy is the pervasion to be described, which abides therein, which is contained in its womb—consisting of identity with the supreme Śakti—and therefore vibration, i.e., possessing the form of universal vibration; how? By vibration arisen of itself, without dependence upon Prāṇa etc.

Having thus grasped the essence of mantra-energy, place one’s own energy—which is that pride consisting of the uncommon wonder—as deposit in the birth-wheel, the wheel of bliss. How? By the difference of feeling—by the dissolution of the differentiated pride consisting of limited body, Prāṇa etc.

Thereafter, assign that pride to the root support, the bulb, by that very difference of feeling—make it firmly established.

Thereafter, by the needle of the Prāṇa of the Lord of mantra whose form is vibrating, rising, fully manifest, by the excellent yoga that arises therefrom, having ascending movement step by step; likewise “from subtle yoga”—by the climax of stimulation of the vibrating, rising.

Having ascended the path of the middle channel, piercing the sixteen supports previously mentioned in the Kula scripture and the twelve knots to be determined hereafter, pierce, enter the supreme constant abode of the twelve-ending.

Having entered that, from the abandonment of all bondage up to great Māyā, abiding in that very constant abode, becoming the all-pervading, eternally arisen, identified with the supreme Śakti, identical with the supreme Śiva;

Filling the middle of the heart by that very middle path issuing inward from the twelve-ending, making it throb with the spreading of supreme bliss; as soon as it has

entered the heart, meditate upon that elixir whose nature is supreme bliss, that has been obtained—until rest is attained therein.

Thereafter cause that nectar surging from the heart to flow forth—make it face countless streams.

Thereafter, by that very nectar issuing through countless channels, thick with intense meditation, filling one's own city (body) both externally and internally; thereafter with force cause all the nectar to flow out rapidly through all hair-pores, everywhere manifest—send forth an uninterrupted stream.

Thus the yogī contemplates: when everything is filled by the meditation of subtle Śākta bliss taught as the virile energy of the supreme Lord who conquers death, then he, becoming ageless and immortal, quickly attains success, attains the state of the Conqueror of Death, Bhattarāka. In this there is no room for doubt accessible to knowers. ||7-15||

Having thus taught subtle meditation according to the distinction of supports etc. in the Kaula practice resting upon the path of Śākta bliss, He now begins to teach subtle meditation according to the gross logical sequence in the Tantra practice, with distinction of supports etc., consisting of contemplation of thick waves of the nectar of complete dissolution:

[Word] - "Svātantrya" freedom.

[Context] - Universe constituted.

[View] - Śakti autonomous.

[Outer] - Pervasion in sequence.

[Inner] - Emergence universal.

[Pointing] - Arise in pervasion.

[Secret] - What pervades universe?

Netra 7.22

जन्मस्थाने समाश्रित्य स्पन्दस्थां मध्यमां कलाम् ॥ १५ ॥
 तत्स्थं कृत्वा तदात्मानं कालाग्निं तु समाश्रयेत् ।
 गत्वा गृहीतविज्ञानं वीर्यं तत्रैव निक्षिपेत् ॥ ७-१६ ॥
 तद्वीर्यापूरिता शक्तिः क्रियाख्या मध्यमोत्तमा ।
 विज्ञानेनोर्ध्वतो भित्त्वा ग्रन्थिभेदेन चेच्छया ॥ ७-१७ ॥
 मूलस्पन्दं समाश्रित्य त्यक्त्वा वाहद्वयं ततः ।
 मध्यमार्गप्रवाहिन्या सुषुम्नाख्यां समाश्रयेत् ॥ ७-१८ ॥
 तामेवाश्रित्य विरमेत्तत्सर्वैन्द्रियगोचरात् ।
 तदा प्रत्यस्तमायेन विज्ञानेनोर्ध्वतः पुनः ॥ ७-१९ ॥
 ब्रह्मादिकारणानां तु त्यागं कृत्वा शनैः शनैः ।
 षष्ठां शक्तिमतां प्राप्य कुण्डलाख्यां निरोधिकाम् ॥ ७-२१

janmsthāne samāśritya spandasthām madhyamām kalām || 15 ||
tatsthām kṛtvā tadātmānam kālāgnim tu samāśrayet |
gatvā gr̄hitavijñānam vīryam tatraiva nikṣipet || 7-16 ||
tadvīryāpūritā śaktih kriyākhyā madhyamottamā |
vijñānenordhvato bhittvā granthibhedenā cecchayā || 7-17 ||
mūlaspandam samāśritya tyaktvā vāhadvayaṁ tataḥ |
madhyamārgapratvāhinyā suṣumnākhyām samāśrayet || 7-18 ||
tāmevāśritya viramettatsarvendriyagocarāt |
tadā pratyastamāyena vijñānenordhvataḥ punaḥ || 7-19 ||
brahmādikāraṇānām tu tyāgaṁ kṛtvā śanaiḥ śanaiḥ |
śaṣṭnām śaktimatām prāpya kuṇḍalākhyām nirodhikām || 7-21

Taking refuge in the birth-place, place therein the middle kālā abiding in vibration. Having made oneself identical with That, take refuge in Kālāgni. Having gone there, seize the energy of consciousness and deposit it right there. || 7-16 ||

The energy called kriyā, middle and supreme, filled by that energy, By knowledge piercing upward through the knots according to will. || 7-17 ||

Resting upon the root vibration, thereafter abandoning the two vehicles, Resort to suṣumnā flowing in the middle path. || 7-18 ||

Resting upon that very one, cease from the sphere of all senses. Then, with Māyā cast away, again by knowledge upward, || 7-19 ||

Gradually abandoning Brahma and the other causes, Attaining the six energies, the coiled one called Kuṇḍalinī that blocks, ||7-21||

[Word] - "Kriyā" action.

[Context] - Tantra practice.

[View] - Kuṇḍalinī coils.

[Outer] - Refuge in birth-place.

[Inner] - Pierce knots upward.

[Pointing] - Resort to middle.

[Secret] - What abandons vehicles?

Uddyota 7.23

॥

॥

[Verse end]

Netra 7.24

मायादिग्रन्थिभेदेन हृदादिव्योमपञ्चकम् ।

māyādigranthibhedenā hṛdādivyomapañcakam |

By piercing the knots beginning with Māyā, the pentad of voids beginning with the heart...

[Word] - "Māyā" illusion.

[Context] - Previously mentioned.

[View] - Non-dual piercing.

[Outer] - Piercing in liturgy.

[Inner] - Voids pentad heart.

[Pointing] - Pierce beginning māyā.

[Secret] - What begins voids?

Uddyota 7.25

पूर्वं जन्मस्थानमानन्देन्द्रियमुक्तम् इह तु कन्दः, तत्र स्पन्दस्थामिति
 स्पन्दाविष्टाम्, मध्यमां कलां प्राणशक्तिमाश्रित्य
 मत्तगन्धस्थानसङ्कोचविकासाभ्यां शतशा उन्मिषितां
 सूक्ष्मप्राणशक्तिमध्यास्य, आत्मानं मनस्तदवसरे तत्थं
 तन्निभालनैकाविष्टं कृत्वा, कालाग्निमिति पादाङ्गुष्ठाधारं
 गत्वा, समाश्रयेत् भावनयाध्यासीत् । तत्रैव च गृहीतविज्ञानं
 वीर्यमिति कन्दभूम्यासादितं शक्तस्पन्दात्म वीर्यं निक्षिपेद्
 भावनाप्रकर्षणं स्फुटयेत् । इत्थं तद्वीर्येत्युक्तवीर्येणापूरिता
 लब्धोदया, प्राणस्पन्दात्मा क्रियाशक्तिरुत्तमातिशयेनोद्दता सती
 मध्यमा भवति, समस्तदेहस्य नाभिर्मध्यं तत्र प्राप्ता जायते ।
 कथम् ? इच्छया सङ्कोचक्रमोत्थोर्ध्वरोहणप्रयत्नेन, विज्ञानेन च
 भावनया, ऊर्ध्वत इत्युपरितनगुल्फजानुमेद्धकन्दनाभ्यारव्यानां
 ग्रन्थीनां भेदेन वेधनव्यापारेण भित्वा, अथोत्
 तान्येवोर्ध्वस्थानान्याक्रम्य ५७भेदिता माणडलिका भूभुजा,
 इतिवदद्धिः (वद् भिदिः) स्वीकारार्थः । अथ मूलस्पन्दं समाश्रित्येति
 मत्तगन्धस्थानं विकासाकुञ्चनपरम्परापुरःसरं निरोध्य । एतच्च
 श्रीस्वच्छन्दोक्तदिव्यकरणोपलक्षणपरम् । अत एव वाहद्वयं
 पार्श्वनाड्यौ त्यक्त्वा परिहृत्य, तत इति
 प्रोक्तेच्छाज्ञानावृष्टमयुक्त्या, मध्यमार्गप्रवाहिण्या प्रोक्त्या
 मध्यप्राणब्रह्मशक्त्या सुषुम्नारव्यां नाडीं सम्यगाश्रयेत् ।
 तामाश्रित्य तत इत्यभ्यस्तात् सर्वेन्द्रियगोचराद्विरमेद्
 अन्तर्मुखीकृतसर्वेन्द्रियस्तिष्ठेत् । तदा च प्रत्यस्ता प्रतिक्षिप्ता माया
 प्राणादिप्रधानतात्मारव्यातिर्येन तादृशा, प्रकाशानन्दात्मना
 ज्ञानेन हृत्कण्ठादिगतसृष्ट्यादिसंवित्स्वभावब्रह्मादिकारणानि
 क्रमात् त्यक्त्वा, वक्ष्यमाणमायादिग्रन्थिभेदेन सह
 हृदादिव्योमपञ्चकं च त्यक्त्वा, षष्ठ्यां
 ब्रह्मविष्णुरुदेश्वरसदाशिवशिवारव्यानां कारणानामूर्खत
 ऊर्ध्वे स्थितां कुण्डलारव्यां शक्तिं
 शून्यातिशून्यान्तमशेषविश्वगर्भाकारात्मककुण्डलरूपतयावस्थित
 अं समनारव्यां शक्तिं प्राप्य, विज्ञानेनोर्ध्वं विरमेद्
 उन्मनापरतत्त्वात्मतामाविशेदिति दूरेण संबन्धः । विरमेदिति
 पूर्वस्थमिहापि योज्यम् ॥

तत्र निर्भेद्यग्रन्थ्यादीनां स्वरूपं तावत्क्रमेणादिशति

*pūrvam̄ janmāsthānamānandendriyamuktam iha tu kandah, tatra
 spandasthāmiti*
spandāviṣṭām, madhyamām̄ kalām̄ prāṇaśaktimāśritya
mattagandhasthānasāṅkocavikāsābhyaṁ śataśa unmiśitām̄
sūkṣmaprāṇaśaktimadhyāsyā, ātmānaṁ manastadavasare tatsthām̄
tannibhālanaikāviṣṭām̄ kṛtvā, kālāgnimiti pādāṅguṣṭhādhāram̄
gatvā, samāśrayet bhāvanayādhyāśīta | tatraiva ca gṛhītavijñānam̄
vīryamiti kandabhūmyāsāditām̄ śāktaspandātma vīryam̄ nikṣiped
bhāvanāprakarṣeṇa sphuṭayet | itthām̄ tadvīryetyuktavīryeṇāpūritā
labdhodayā, prāṇaspandātmā kriyāśaktiruttamātiśayenodgatā satī
madhyamā bhavati, samastadehasya nābhirmadhyam̄ tatra prāptā
jāyate |
katham ? icchayā saṅkocakramotthordhvārohaṇaprayatnena, vijñānenā
ca
bhāvanayā, ūrdhvata
ityuparitanagulphajānumeḍhrakandanābhyākhyānām̄
granthīnām̄ bhedena vedhanavyāpāreṇa bhittvā, arthāt
tānyevordhvasthānānāyākramya "bheditā māṇḍalikā bhūbhujā,
itivadadbhiḥ (vad bhidiḥ) svikārārthaḥ | atha mūlaspandām̄
samāśrityeti
mattagandhasthānam̄ vikāsākuñcanaparamparāpuraḥsaram̄ nirodhya
| etacca
śrīsvacchandoktadivyakaraṇopalakṣaṇaparam | ata eva vāhadvayaṁ
pārśvanādyau tyaktvā pariḥṛtya, tata iti
proktecchājñānāvāṣṭambhayuktyā, madhyamārgapravāhiṇyā proktayā
madhyaprāṇabrahmaśaktyā suṣumnākhyām̄ nādīm̄ samyagāśrayet |
tāmāśritya tata ityabhyastāt sarvendriyagocarādviramed
antarmukhīkṛtasarvendriyastiṣṭhet | tadā ca pratyastā pratikṣiptā māyā
prāṇādipradhānatātmākhyātiryena tādṛśā, prakāśānandātmanā
jñānenā hṛtkanṭhādigatasṛṣṭyādisamvitsvabhāvabrahmādikāraṇāni
kramāt tyaktvā, vakṣyamāṇamāyādigranthibhedena saha
hṛdādivyomapañcakam̄ ca tyaktvā, ṣaṣṭīm̄
brahmaviṣṇurudreśvarasadāśīvaśīvākhyānām̄ kāraṇānāmūrdhvata
ūrdhve sthitām̄ kuṇḍalākhyām̄ śaktim̄
sūnyātiśūnyāntamaśeṣaviśvagarbhākārātmakakunḍalarūpatayāvasthita
am̄ samanākhyām̄ śaktim̄ prāpya, vijñānenordhvam̄ viramedi
unmanāparatattvātmatāmāviśediti dūreṇa saṃbandhaḥ | viramediti
pūrvasthamihāpi yojyam ||

tatra nirbhedyagrathyādīnām̄ svarūpam̄ tāvatkramenādiśati

Previously, the birth-place was the bliss-sense organ; here, however, it is the kanda. There, “abiding in vibration” means immersed in Spanda. Resting upon the middle

kālā—the Prāṇa-Śakti—seated on the maddened elephant-posture (mattagandha-sthāna), which shines forth through hundreds of contractions and expansions, one should enter the subtle Prāṇa-Śakti. At that moment, make the mind absorbed solely in That, fixed in contemplation of it. Then go to Kālāgni—the support at the base of the big toe—and mentally establish oneself there. In that very place, deposit the virya—the energy of consciousness seized in the kanda region—making it vivid through intense contemplation.

Thus the energy called kriyā, filled by that energy spoken of, having obtained arising, the Prāṇa-vibratory energy, supremely arisen, becomes middle—attains the navel, the centre of the entire body. How? By will, by effort of ascending through contraction; and by knowledge, by contemplation, upward by piercing the knots of ankle, knee, penis, bulb and navel—climbing those very higher stations, appropriating them as one's own like “the earth is seized by the earth-lord who has pierced it”.

Thereafter, resting upon the root vibration—restraining the maddened elephant-posture preceded by successive expansion and contraction. This also refers to the divine instruments taught in the Svacchanda-tantra. Therefore abandoning the two vehicles, the side channels; thereafter, by the previously mentioned support of will and knowledge, fully resort to suṣumnā flowing in the middle path, the previously mentioned middle Prāṇa-Brahman-Śakti.

Resting upon that, cease from the sphere of all senses—remain with all senses turned inward. Then, with Māyā cast away—whose predominance of Prāṇa etc. has been rejected—by knowledge whose nature is light and bliss, gradually abandoning the causes Brahma etc. whose nature is creative awareness etc. stationed in heart, throat etc.; and together with the pentad of voids stationed in heart etc. by piercing the knots beginning with Māyā;

Attaining the six energies called Brahma, Viṣṇu, Rudra, Īśvara, Sadāśiva, Śiva, the coiled energy stationed above them, the blocking one whose form is the coil containing the entire universe up to the end of unmanifest and supra-unmanifest—attain the energy called samana; cease upward by knowledge, enter the state of the supreme reality unmanā. The connection is distant. “Cease” from the previous verse is also to be supplied here.

Thereupon He first teaches in order the nature of the knots etc. to be pierced:

[Word] - "Mattagandha" maddened.

[Context] - Ascending support.

[View] - Śakti upward.

[Outer] - Synonyms in narrative.

[Inner] - Elephant-posture press.

[Pointing] - Observe Śakti flashing.

[Secret] - What presses root?

Netra 7.26

जन्ममूले तु मायारब्यो ग्रन्थिर्जन्मनि पाशवः ॥ ७-२० ॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
कारणस्थास्तु पञ्चैवं ग्रन्थयः समुदाहृताः ॥ ७-२२ ॥
इन्धिकारब्यस्तु यो ग्रन्थिर्द्विमार्गाशमनः शिवः ।
तदूर्ध्वे दीपिका नाम तदूर्ध्वे चैव बैन्दवः ॥ ७-२३ ॥

*janmamūle tu māyākhyo granthirjanmani pāśavaḥ || 7-20 ||
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ |
kāraṇasthāstu pañcaivam̄ granthayaḥ samudāhṛtāḥ || 7-22 ||
indhikākhyastu yo granthirdvīmārgāśamanaḥ śivaḥ |
tadūrdhve dīpikā nāma tadūrdhve caiva baindavaḥ || 7-23 ||*

At the root of birth is the knot called Māyā; in birth are the pāśava knots. || 7-20 ||

Brahma, Viṣṇu, Rudra, Īśvara and Sadāśiva— Thus five knots stationed in the causes are declared. || 7-22 ||

The knot called indhikā that pacifies the two paths is Śiva. Above it is named dīpikā, and above that again bainda va. || 7-23 ||

[Word] - "Indhikā" kindling.

[Context] - Svacchanda reference.

[View] - Energies as knots.

[Outer] - Knots in structure.

[Inner] - Block creatorship.

[Pointing] - Quiescence paths.

[Secret] - What pacifies two?

Uddyota 7.27

नादारव्यस्तु महाग्रन्थिः शक्तिग्रन्थिरतः परः ।

जन्ममूलमानन्देन्द्रियम् तच्छरीरोत्पत्तिहेतुर्मायारूपतया मायारब्यो
ग्रन्थिः, जन्मनि कन्दे पाशवः पशूनां संकुचितद्वक्षक्तित्वात्
पाश्यानामयमाधारनानानाडीप्राणादीनां प्रथमोद्भेदकल्पः ।
हृत्कण्ठतालुभ्रूमध्यललाटस्थानां ब्रह्मादीनां कारणानां
पशुं प्रति सृष्ट्यादिकर्तृत्वेन निरोधकत्वाद् ग्रन्थिरूपकत्वात्
तत्स्थाः पञ्च ग्रन्थयः निरोधिकोर्ध्वे

nādākhyastu mahāgranthih śaktigranthirataḥ paraḥ |

*janmamūlamānandendriyam taccharīrotpttiheturmāyārūpatayā
māyākhyo
granthih, janmani kande pāśavaḥ paśūnām saṃkucitadṛksaktitvāt
paśyānāmayamādhāranānānādīprāṇādīnām prathamodbhedakalpaḥ |
hṛtkaṇṭhatālubhrūmadhyalalāṭasthānām brahmādīnām kāraṇānām
paśum prati srṣtyādikartṛtvena nirodhakatvād granthirūpakatvāt
tatsthāḥ pañca granthayah nirodhikordhve*

The knot called *nāda* is the great knot; thereafter is the knot of Śakti.

The Māyā knot at the root of birth-bliss-sense is the cause of the body's arising as form of Māyā. The pāśava knots in the bulb are the first conceptualisation of the arising of the various nādīs, prāṇas etc. of bound souls because they possess contracted power of vision.

Because they block the bound soul from creatorship etc., the five knots stationed in the causes Brahma etc. in heart, throat, palate, brow-centre and forehead are blocking. Above the blocking ones—

[Word] - "Pāśava" animal.

[Context] - Body arising.

[View] - Contracted vision.

[Outer] - Māyā root knot.

[Inner] - Pāśava in bulb.

[Pointing] - Block bound soul.

[Secret] - What causes arising?

Netra 7.28

इन्द्रियिका दीपिका चैव रोचिका मोचिकोर्ध्वगा १५५ (१०-१२२६)

"indhikā dīpikā caiva rocikā mocikordhvagā | " (10-1226)

"Indhikā, dīpikā, rocikā and mocikā upward." (10-1226)

[Word] - "Dīpikā" illuminating.

[Context] - Svacchanda glorious.

[View] - Supreme consciousness cover.

[Outer] - Energies taught.

[Inner] - Nāda śakti.

[Pointing] - Cause light.

[Secret] - What contains knots?

Uddyota 7.29

इति श्रीस्वच्छन्दे नादशक्तयो या उक्ताः, ता एवेह
परचित्प्रकाशावारकरूपत्वाद् ग्रन्थय उक्ताः । तत्रेन्द्रियाख्यो यो
ग्रन्थिरसौ द्विमार्गाशमन इति
निरोधिकास्पृष्टवामदक्षिणवाहनिःशेषप्रशमनहेतुः, अत एव शिव
ऊर्ध्वैकमार्गारोहकत्वात् श्रेयोरूपः । तदूर्ध्वे किंचिद्दीपित्वाद्
दीपिकाख्यो ग्रन्थिः, अतोऽपि किंचिदधिकप्रकाशहेतुत्वाद् बैन्दवः ।
रोचिकेत्यन्यत्र योक्ता शक्तिस्तद्वो ग्रन्थिः । तदुपरि नादाख्यो
महाग्रन्थिरिति । मोचिकोर्ध्वगेत्यन्यत्र यच्छक्तिद्वयमुक्तं तत्रोर्ध्वगा
नादान्तेति तत्रैव योक्ता सैवेहान्तर्भावितमोचिका नादाख्यो
महाग्रन्थिरित्युक्तः । महत्वं चास्य ग्रन्थ्यन्तर्भावादेव । अतः
परः शक्तिस्थानस्थो ग्रन्थिः शक्तिग्रन्थिः ॥
यदेवं निर्णीतं तत्

iti śrīsvacchande nādaśaktayo yā uktāḥ, tā eveha
 paracitprakāśāvārakarūpatvād granthaya uktāḥ | tatrendhikākhyo yo
 granthirasau dvimārgāśamana iti
 nirodhikāsprṣṭavāmadakṣiṇavāhaniḥśesapraśamanahetuḥ, ata eva Śiva
 ūrdhvai�amārgārohakatvāt śreyorūpaḥ | tadūrdhve
 kiṃciddīptihetutvād
 dīpikākhyo granthiḥ, ato'pi kiṃcidadhikaprakāśahetutvād baindavaḥ |
 rociketyanyatra yoktā śaktistadrūpo granthiḥ | tadupari nādākhyo
 mahāgranthiriti | mocikordhvagetyanyatra yacchaktidvayamuktam
 tatrordhvagā
 nādānteti tatraiva yoktā saivehāntarbhāvitamocikā nādākhyo
 mahāgranthirityuktaḥ | mahattvam cāsyā granthyantarbhāvādeva |
 atāḥ
 paraḥ śaktisthānastho granthiḥ śaktigranthiḥ ||
 yadevam nirṇītam tat

Thus in the glorious Svachanda the energies of nāda and Śakti are taught; here they are spoken of as knots because they cover the light of supreme consciousness. Among them, the knot called indhikā pacifies the two paths—causes complete quiescence of the left and right vehicles touched by the blocking one; therefore it is Śiva, auspicious because it ascends the single path upward.

Above it, because it causes some light, the knot named dīpikā; even more than that, because it causes greater light, bainda va. The energy elsewhere called rocikā has the form of that knot. Above it the great knot called nāda. The two energies elsewhere called mocikā upward—whose upward one is at the end of nāda—are included here; the upward mocikā is declared the great knot called nāda. Its greatness arises from containing the knots. Thereafter is the knot of Śakti stationed in the abode of Śakti.

Since this is determined—

[Word] - "Unmanā" unminded.

[Context] - Śakti abode.

[View] - Dissolve abodes.

[Outer] - Knots twelve.

[Inner] - Pierce causes.

[Pointing] - Enter supreme.

[Secret] - What stations Brahma?

Netra 7.30

ग्रन्थिद्वादशकं भित्त्वा प्रविशेत् परमे पदे ॥ ७-२४ ॥

granthidvādaśakaṁ bhittvā praviśet parame pade || 7-24 ||

Piercing the twelve knots, one should enter the supreme abode. || 7-24 ||

[Word] - "Parama" supreme.

[Context] - Knots piercing.

[View] - Supreme reality.

[Outer] - Enter abode.

[Inner] - Nature unmanā.

[Pointing] - Pierce twelve.

[Secret] - What is unmanā?

Uddyota 7.31

उन्मनापरतत्त्वात्मनि धाम्नि ॥ ७-२५ ॥

अत्र ब्रह्मादिकारणग्रन्थिभेदनादेव तदधिष्ठितहृदादिस्थानानि
शक्तिग्रन्थिभेदेन च शक्तिस्थानं तदुपरि च व्यापिनीधामशिवस्थाने
दलयेदित्याह

unmanāparatattvātmani dhāmni || 7-25 ||

*atra brahmādikāraṇagrānθibhedanādeva tadadhiṣṭhitahṛdādisthānāni
śaktigranθibhedenā ca śaktisthānam tadupari ca
vyāpiṇīdhāmaśivasthāne
dalayedityāha*

In the abode whose nature is the supreme reality unmanā. || 7-25 ||

Here, by piercing the knots of the causes beginning with Brahma, the stations beginning with heart presided over by them, and by piercing the knot of Śakti the abode of Śakti, and above that the abodes of Vyāpiṇī and Śiva, are to be dissolved—He says:

[Word] - "Sthāna" station.

[Context] - Causes beginning.

[View] - Śakti Śiva station.

[Outer] - Stations pierce.

[Inner] - Brahma Viṣṇu etc.

[Pointing] - Indicate stations.

[Secret] - What ends word?

Netra 7.32

ब्रह्माणं च तथा विष्णुं रुद्रं चैवेश्वरं तथा ।
सदाशिवं तथा शक्तिं शिवस्थानं प्रभेदयेत् ॥ २५ ॥

*brahmāṇam ca tathā viṣṇum rudram caiveśvaram tathā |
sadāśivam tathā śaktim śivasthānam prabhedayet || 25 ||*

Pierce the station of Brahma, likewise Viṣṇu, Rudra, Īśvara, Sadāśiva and likewise Śakti, the station of Śiva. || 25 ||

[Word] - "Brahma" etc stations.

[Context] - End word.

[View] - Non-difference Śiva.

[Outer] - Pierce station.

[Inner] - Sadāśiva Śakti.

[Pointing] - Attain identity.

[Secret] - What refers stations?

Uddyota 7.33

अन्ते स्थानशब्दो ब्रह्मादिशब्दानामपि तत्स्थानप्रतिपादकत्वसूचनाय
॥ २६ ॥
अथ पूर्वोदिष्टं शून्यपञ्चकं षड्क्रं च प्रदर्शयति

*ante sthānaśabdo brahmādiśabdānāmapi
 tatsthānapratipādakatvasūcanāya
 || 26 ||
 atha pūrvoddīṣṭam śūnyapañcakam ṣaṭcakram ca pradarśayati*

At the end the word "station" is to indicate that the words Brahma etc. also refer to their stations. || 26 ||

Thereupon He reveals the previously mentioned pentad of voids and the six wheels:

[Word] - "Vyoma" void.

[Context] - Wheels six.

[View] - Tattva ether.

[Outer] - Voids pentad.

[Inner] - Ether birth.

[Pointing] - Support universe.

[Secret] - What calls infinite?

Netra 7.34

खमनन्तं तु जन्मारब्यं नाभौ व्योम द्वितीयकम् ।
 तृतीयं तु हृदि स्थाने चतुर्थं बिन्दुमध्यतः ॥ २६ ॥
 नादारब्यं तु समुद्दिष्टं षड्क्रमधुनोच्यते ।
 जन्मारब्ये नाडिचक्रं तु नाभौ मायारब्यमुत्तमम् ॥ ७-२७ ॥
 हृदिस्थं योगिचक्रं तु तालुस्थं भेदनं स्मृतम् ।
 बिन्दुस्थं दीप्तिचक्रं तु नादस्थं शान्तमुच्यते ॥ ७-२८ ॥

*khamanantam tu janmākhyam nābhau vyoma dvitīyakam |
 trtīyam tu hṛdi sthāne caturtham bindumadhyataḥ || 26 ||
 nādākhyam tu samuddiṣṭam ṣaṭcakramadhuṇocaye |
 janmākhye nāḍicakram tu nābhau māyākhyamuttamam || 7-27 ||
 hṛdistham yogicakram tu tālūstham bhedanam smṛtam |
 bindustham dīpticakram tu nādastham śāntamucyate || 7-28 ||*

The infinite ether is called birth; the second void is at the navel. The third is in the heart-station; the fourth from the centre of bindu. || 26 ||

The fifth is declared nāda; now the sixth wheel is taught. In the birth-named is the channel-wheel; at the navel the supreme Māyā-named. ||7-27||

In the heart is the yogī-wheel remembered; in the palate is piercing. In bindu is the radiance-wheel; in nāda is declared peace. ||7-28||

[Word] - "Cakra" wheel.

[Context] - Reasons order.

[View] - Spanda vibration.

[Outer] - Wheels taught.

[Inner] - Channel māyā etc.

[Pointing] - Bestow peace.

[Secret] - What causes spreading?

Uddyota 7.35

अनन्तवद्विश्वाश्रयत्वादनन्तम् । नादाश्रयत्वाद् नादाख्यम् ।
नाडिप्रसरहेतुत्वात्,

*anantavadvīśvāśrayatvādanantam | nādāśrayatvād nādākhyam |
nādiprasarahetutvāt,*

Infinite like the infinite, because it supports the universe. Called nāda because it supports nāda. Because it causes the spreading of channels—

[Word] - "Ananta" infinite.

[Context] - Rule according.

[View] - Pierced effort.

[Outer] - Infinite like.

[Inner] - Nāda supports.

[Pointing] - Manifest māyā.

[Secret] - What bestows one-pointedness?

Netra 7.36

डगभिचक्रे कायव्यूहज्ञानम् ।SS (पा. यो. ३-२५)

ṇābhicakre kāyavyūhajñānam | " (pā. yo. 3-25)

"In the navel-wheel is knowledge of the arrangement of the body." (Pā. Yo. 3-25)

[Word] - "Vidhi" rule.

[Context] - Pā. Yo. quote.

[View] - Spreading piercing.

[Outer] - Knowledge arrangement.

[Inner] - Body navel.

[Pointing] - Entry sleep.

[Secret] - What rejects wheels?

Uddyota 7.37

इति नीत्या समस्तमायाप्रपञ्चरव्यातिहेतुत्वात्, योगिनां
चित्तैकाग्र्यप्रदत्वात्, प्रयत्नेन भेदनीयत्वात्, दीप्तिरूपत्वात्,
शान्तिप्रदत्वादिति क्रमेण नाडिचक्रादौ हेतवः । एतानि शून्यानि
सौषुप्तावेशप्रदत्वात्, चक्राणि तु भेदप्रसरहेतुत्वात् हेयानीति कृत्वा
॥ ७-२९ ॥
तैः सह

*iti nītyā samastamāyāprapañcakhyātihetutvāt, yoginām
cittaikāgryapradatvāt, prayatnena bhedanīyatvāt, dīptirūpatvāt,
śāntipradatvāditi kramēṇa nāḍicakrādau hetavah | etāni śūnyāni
sauṣuptāveśapradatvāt, cakrāṇi tu bhedaprasarahetutvāt heyānīti kṛtvā
|| 7-29 ||
taiḥ saha*

According to this rule, because it causes manifestation of the entire Māyā-universe, because it bestows one-pointedness of mind to yogīs, because it must be pierced by effort, because it is of the form of radiance, because it bestows peace—thus in order are the reasons beginning with the channel-wheel. These voids bestow entry into

deep sleep; the wheels however are to be rejected because they cause spreading of piercing. ||7-29||

Together with them—

[Word] - "Jñāna" knowledge.

[Context] - Taught before.

[View] - Mantra energy.

[Outer] - Pierced together.

[Inner] - Supports knots.

[Pointing] - Spear knowledge.

[Secret] - What stimulates spear?

Netra 7.38

पूर्वोक्तानि च सर्वाणि ज्ञानशूलेन भेदयेत् ।

pūrvoktāni ca sarvāṇi jñānaśūlena bhedayet |

All those previously mentioned are to be pierced by the spear of knowledge.

[Word] - "Ekāgratā" one-pointedness.

[Context] - Mind prāṇa.

[View] - Contraction expansion.

[Outer] - All mentioned.

[Inner] - Vibratory consciousness.

[Pointing] - Ascend support.

[Secret] - What presses gradually?

Uddyota 7.39

पूर्वोक्तनीत्याधारग्रन्थ्यादीनि । ज्ञानशूलं
मन्त्रवीर्यभूतचित्स्फुरत्ता ॥
ज्ञानशूलोत्तजने युक्तमाह

*pūrvoktanītyādhāragranthyādīni | jñānaśūlam
mantravīryabhūtacitsphurattā ||
jñānaśūlottejane yuktimāha*

The supports, knots etc. taught before. The spear of knowledge is the vibratory consciousness that is the energy of mantra.

He teaches the technique for stimulating the spear of knowledge:

[Word] - "Mūla" root.

[Context] - Practice gradual.

[View] - Solely facing.

[Outer] - Birth-support.

[Inner] - Root press.

[Pointing] - Śakti upward.

[Secret] - What flashes Śakti?

Netra 7.40

आक्रम्य जन्माधारारव्यं तन्मूलं पीडयेच्छनैः ॥ २९ ॥

ākramya janmādhārākhyam tanmūlam pīḍayecchanaiḥ || 29 ||

Ascending the birth-support, gradually press its root. || 29 ||

[Word] - "Yoni" birth.

[Context] - Fair-hipped hear.

[View] - Fivefold station.

[Outer] - Synonyms supreme.

[Inner] - Birth-place kanda.

[Pointing] - Arising wind.

[Secret] - What calls kūrma?

Uddyota 7.41

चित्तप्राणैकाग्र्येण कन्दभूमिमवष्टभ्य, तन्मूलमिति
मत्तगन्धस्थानम्, शनैरिति सङ्कोचविकासाभ्यासेन,
शक्त्युन्मेषमुपलक्ष्य पीडयेद् यथा शक्तिरूर्ध्वमुखैव भवति ॥ ३०
॥
अथ प्रसङ्गान्नानाशास्त्रप्रसिद्धान् पर्यायान् जन्माधारस्याह

*cittaprāṇaikāgryeṇa kandabhūmimavaṣṭabhyā, tanmūlamiti
mattagandhasthānam, śanairiti saṅkocavikāsābhyaśena,
śaktyunmeṣamupalakṣya pīḍayed yathā śaktirūrdhvamukhaiva bhavati
|| 30
||
atha prasaṅgānnānāśastraprasiddhān paryāyān janmādhārasyāha*

By one-pointedness of mind and Prāṇa, supporting the bulb-region, its root—the maddened elephant-posture—gradually by practice of contraction and expansion, observing the flashing of Śakti, press so that Śakti becomes solely upward-facing. || 30 ||

Thereupon, incidentally, He mentions the synonyms well-known in various scriptures for the birth-support:

- [Word] - "Matsyodara" fish-belly.
- [Context] - Scriptures taught.
- [View] - Beginning called.
- [Outer] - Fish-belly called.
- [Inner] - Root-support also.
- [Pointing] - Vibrates like.
- [Secret] - What is fundamental?

Netra 7.42

जन्माधारस्य सुश्रोणि पर्यायान् शृण्वतः परम् ।
जन्मस्थानं तु कन्दारव्यं कूर्मारव्यं स्थानपञ्चकम् ॥ ७-३० ॥

*janmādhārasya suśroṇi paryāyān śṛṅvataḥ param |
janmasthānam tu kandākhyam kūrmākhyam sthānapañcakam || 7-30
||*

O fair-hipped one, hear the supreme synonyms for the birth-support: The birth-place is called kanda, kūrma, and the fivefold station. || 7-30 ||

[Word] - "Mudrā" seal.

[Context] - Yoga knower.

[View] - Khecarī ether.

[Outer] - Bulb-region majesty.

[Inner] - Find mudrā.

[Pointing] - Sealed by mudrā.

[Secret] - What delights mudrā?

Uddyota 7.43

मत्स्योदरं तथैवेह मूलाधारस्तथोच्यते ।

मरुदुद्वहेतुत्वात्, मध्यनाडीकन्दरूपत्वात्, कूर्माकारत्वात्,
पृथिव्यादिव्योमान्ततत्त्वपञ्चकस्थानत्वात्, मत्स्योदरवत् स्फुरणात्,
मूलभूतत्वाच्च जन्मादि आख्यायते ॥
एवं महामाहात्म्याच्छास्त्रेषु निरुच्यते या कन्दभूः

matsyodaram tathaiveha mūlādhārastathocaye |

*marududbhavahetutvāt, madhyanāḍīkandarūpatvāt, kūrmākāratvāt,
pṛthivyādīvyomāntatattvapañcakasthānatvāt, matsyodaravat
sphuraṇāt,
mūlabhūtatvācca janmādi ākhyāyate ||
evam mahāmāhātmyācddāstreu nirucyate yā kandabhūḥ*

Here likewise the fish-belly; it is also called root-support.

Because it causes the arising of wind, because it is the bulb-form of the middle channel, because it is turtle-shaped, because it is the station of the five principles

from earth to ether, because it vibrates like a fish-belly, because it is fundamental—thus it is called beginning with birth.

That bulb-region which is taught in the scriptures because of its great majesty—

[Word] - "Goddess" addressed.

[Context] - Clarifies point.

[View] - Mantra vibration.

[Outer] - Self sealed.

[Inner] - Flows upward.

[Pointing] - Under control.

[Secret] - What spreads upward?

Netra 7.44

तत्स्थां वै खेचराख्यां तु मुद्रां विन्देत योगवित् ॥ ७-३१ ॥
मुद्रया तु तया देवि आत्मा वै मुद्रितो यदा ।
तदा चोर्ध्वं तु विसरेद्विज्ञानेनोर्ध्वतः क्रमात् ॥ ७-३२ ॥

*tatsthāṁ vai khecarākhyāṁ tu mudrāṁ vindeta yogavit || 7-31 ||
mudrayā tu tayā devi ātmā vai mudrito yadā |
tadā cordhvam tu visaredvijñānenordhvataḥ kramāt || 7-32 ||*

The knower of yoga should find therein the mudrā called Khecarī. || 7-31 ||

O Goddess, when the Self is sealed by that mudrā, Then it flows upward by knowledge, gradually upward. || 7-32 ||

[Word] - "Dvādaśānta" twelve-ending.

[Context] - Repetition indicates.

[View] - Agitation-free.

[Outer] - Pierce supreme.

[Inner] - Excellent vowel.

[Pointing] - Attain station.

[Secret] - What worships vowel?

Uddyota 7.45

तत्स्थामिति कन्दभूमिविस्फुरितां शक्तिम्, मुदो हर्षस्य राणात्
पाशमोचनभेदद्रावणात्मत्वात् परसंविद्विवेणमुद्रणाच्च मुद्राम्, खे
बोधगगने चरणात् खेचर्याख्यां योगी लभेत् । लब्ध्या तु तया यदा
आत्माणुर्मुद्रितः तद्वशः संपन्नः, तदामन्त्रवीर्यस्फुरत्तात्मना
विज्ञानेनोर्ध्वं द्वादशान्तं यावद्विसरेत् प्रसरेत् ॥ ७-३३ ॥
एतदेव स्फुटयति

*tatsthāmiti kandabhūmivisphuritāṁ śaktim, mudo harṣasya rāṇāt
pāśamocanabhedadrāvaṇātmatvāt parasaṁviddraviṇamudraṇācca
mudrām, khe
bodhagagane caraṇāt khecaryākhyāṁ yogī labheta | labdhayā tu tayā
yadā
ātmāṇur mudritaḥ tadbaśaḥ saṁpannaḥ,
tadāmantravīryasphurattātmanā
vijñānenordhvam dvādaśāntam yāvadvisaret prasaret || 7-33 ||
etadeva sphuṭayati*

Therein—vibrating in the bulb-region—Śakti; mudrā because She delights (mud), because She dissolves the nooses by piercing and melting, because She seals the supreme consciousness; Khecarī because She moves in the ether of consciousness—the yogī obtains Her. When the limited self is sealed by Her who has been obtained, i.e., has come under Her control, then by knowledge whose nature is the vibration of mantra-energy he flows, spreads upward as far as the twelve-ending. || 7-33 ||

He clarifies this very point:

[Word] - "Samīkṛta" equal.

[Context] - Pervasion non-difference.

[View] - Unity consciousness.

[Outer] - Becoming thus.

[Inner] - Equal make.

[Pointing] - Arisen everywhere.

[Secret] - What calms waves?

Netra 7.46

भिन्द्याद्भिन्द्यात् परं स्थानं यावत् स्वरवरार्चिते ।
तत्स्थानं चैव संप्राप्य योगी समरसो भवेत् ॥ ३३ ॥
निष्कलं भावमापन्नो व्यापकः परमः शिवः ।

*bhindyādbhindyāt param sthānam yāvat svaravarārcite |
tatsthānam caiva samprāpya yogī samaraso bhavet || 33 ||
niṣkalam bhāvamāpanno vyāpakaḥ paramaḥ śivah |*

Pierce, pierce the supreme station as far as the excellent vowel that is worshipped.
Attaining that station, the yogī becomes identified. || 33 ||

Attaining the agitation-free state, all-pervading, supreme Śiva.

[Word] - "Icchā" will.

[Context] - Issues forth.

[View] - Will action.

[Outer] - Śakti proceeds.

[Inner] - Targetless free.

[Pointing] - Form knowledge.

[Secret] - What abides difference?

Uddyota 7.47

परं स्थानं द्वादशान्तम् । भिन्द्यादिति वीप्सया क्रमादित्युक्तिः
स्फुटीकृता । समरस इति
सवस्याधस्तनस्याध्वनस्तन्मयीभावप्राप्तेः । परमः शिव इति, न तु
भेदवाद्युक्तव्यतिरिक्तमुक्तशिवरूपः ॥

अथ श्लोकार्धेन परमशिवाभेदव्याप्तिमनुवदन् शक्तेरवरोहकमेण
व्याप्तिमादेष्टमुपक्रमते

*param sthānam dvādaśāntam | bhindyāditi vīpsayā kramādityuktiḥ
 sphuṭīkṛtā | samarasa iti
 sarvasyādhastanasyādhvanastanmayībhāvaprāpteh | paramaḥ śiva iti,
 na tu
 bhedavādyuktavyatiriktamuktaśivarūpaḥ ||*

*atha ślokārdhena paramaśivābhedavyāptimanuvadan
 Śakteravarohakrameṇa
 vyāptimādeṣṭumupakramate*

The supreme station is the twelve-ending. "Pierce" with repetition indicates gradually. "Identified" because the entire lower path attains identity with Him. "Supreme Śiva"—not the liberated Śiva distinct as taught by the dualists.

Thereupon, repeating with half a verse the pervasion that is non-difference from supreme Śiva, He begins to teach the pervasion by the descending sequence of Śakti:

[Word] - "Amala" stainless.

[Context] - Subtle supreme.

[View] - All-pervading abode.

[Outer] - Filling up.

[Inner] - Khecarī-mudrā everywhere.

[Pointing] - Grasped feeling.

[Secret] - What arouses moon?

Netra 7.48

एवं भूत्वा समं सर्वं निःस्पन्दं सर्वदोदितम् ॥ ७-३४ ॥
 ततः प्रवर्तते शक्तिर्लक्ष्यहीना निरामया ।
 इच्छामात्रविनिर्दिष्टा ज्ञानरूपा क्रियात्मिका ॥ ७-३५ ॥
 एका सा भावभेदेन तस्य भेदेन संस्थिता ।

*evam bhūtvā samam sarvam niḥspandam sarvadoditam || 7-34 ||
 tataḥ pravartate śaktirlakṣyahīnā nirāmayā |
 icchāmātravinirdiṣṭā jñānarūpā kriyātmikā || 7-35 ||
 ekā sā bhāvabhedenā tasya bhedenā saṃsthitā |*

Thus becoming, make everything equal, vibrationless, arisen everywhere. || 7-34 ||

Thereafter Śakti proceeds, targetless, free of affliction, Indicated solely by will, of the form of knowledge, whose nature is action. || 7-35 ||

She alone, by difference of feeling, abides by His difference.

[Word] - "Parā" supreme.

[Context] - Fair-faced one.

[View] - Lord abode.

[Outer] - Yogīs become.

[Inner] - Ascended it.

[Pointing] - Free affliction.

[Secret] - What is incomparable?

Uddyota 7.49

भूत्वेत्यन्तर्भावितणिजर्थः । तेन सर्वं समनान्तम्, एवं
द्वादशान्तारोहणेन, समं समरसम्, निःस्पन्दं प्रशान्तकल्पोलम्,
सर्वदोदितं प्राप्तपरचित्रकाशैक्यम्, भावयित्वा संपाद्य, तत एव
द्वादशान्तधान्मो लक्ष्यहीना परस्फुरत्तात्मा, निष्क्रान्त आमयो
महामाया यस्यास्तादृशी महामायाद्युल्लासिका परा शक्तिः, प्रवर्तते
समुन्मिषति इच्छा-ज्ञान-क्रियारूपतया क्रमेण स्फुरतीत्यर्थः । तत
एवैका, तस्येति परमशिवस्य, संबन्धिना भावभेदेन
एषणीयज्ञेयकार्यावभासनोदयवैचित्र्येण हेतुना, भेदेन संस्थिता
गृहीतेच्छादिनानात्वा ।
यत एवं परमशिवाच्छक्तिः स्वयं प्रवर्तते, तेन

*bhūtvetyantarbhāvitaṇijarthah | tena sarvam samanāntam, evam
 dvādaśāntārohaṇena, samam samarasam, niḥspandam
 praśāntakallolam,
 sarvadoditam prāptaparacitprakāśaikyam, bhāvayitvā sampādya, tata
 eva
 dvādaśāntadhāmno lakṣyahīnā parashurattātmā, niṣkrānta āmayo
 mahāmāyā yasyāstādrśī mahāmāyādyullāsikā parā Śaktih, pravartate
 samunmiṣati icchā-jñāna-kriyārūpatayā krameṇa sphuratītyarthah |
 tata
 evaikā, tasyeti paramaśivasya, saṃbandhinā bhāvabhedena
 eṣaṇīyajñeyakāryāvabhāsanodayavaicitryena hetunā, bhedena
 saṃsthitā
 gṛhītecchādinānātvā |
 yata evam paramaśivācchaktih svayam pravartate, tena*

"Becoming" includes the passive sense. Thereby make everything up to samana equal, identified, by ascending the twelve-ending in this manner; vibrationless, with calmed waves; arisen everywhere, having attained unity with supreme consciousness-light; having contemplated thus, established thus.

Therefrom, from the abode of the twelve-ending, targetless, whose nature is supreme vibration, Śakti who has issued forth, whose afflictions up to great Māyā have departed, proceeds, fully arises, vibrating in sequence as will, knowledge and action. Therefore She is one; by the difference of feeling of that supreme Śiva—by the cause that is the variety of arising of the to-be-desired, the to-be-known and action—She abides having assumed the manifoldness of will etc.

Since Śakti proceeds of Herself from supreme Śiva—

[Word] - "Bheda" difference.

[Context] - Proceeds Herself.

[View] - Arising to-be-known.

[Outer] - Śakti alone.

[Inner] - Difference feeling.

[Pointing] - Assumed manifoldness.

[Secret] - What causes variety?

Netra 7.50

खेचरीमुद्र्यापूर्य शक्तयन्तं तत्र सर्वतः ॥ ७-३६ ॥
यावच्च नोदितश्वन्दस्तावत् सूक्ष्मं निरञ्जनम् ।
भावग्राह्यमसंदिग्धं सर्वावस्थोज्जितं परम् ॥ ७-३७ ॥
व्यापकं पदमैशानमनौपम्यमनामयम् ।
भवन्ति योगिनस्ततु तदारूढौ वरानने ॥ ७-३८ ॥

*khecarīmudrayāpūrya śaktyantam tatra sarvataḥ || 7-36 ||
yāvacca noditaścandrastāvat sūkṣmam nirañjanam |
bhāvagrāhyamasamdigdham sarvāvasthojjhitaṁ param || 7-37 ||
vyāpakam padamaiśānamanaupamyamanāmayam |
bhavanti yoginastattu tadārūḍhau varānane || 7-38 ||*

Filling up to the end of Śakti by Khecarī-mudrā, everywhere therein, || 7-36 ||

Until the moon is not aroused, so long the subtle, stainless, Grasped by feeling,
undoubted, abandoned by all states, supreme, || 7-37 ||

All-pervading, the abode of the Lord, incomparable, free of affliction— Yogīs become
that when they have ascended it, O fair-faced One. || 7-38 ||

[Word] - "Bhāva" feeling.

[Context] - Ascended yogīs.

[View] - Supreme undoubted.

[Outer] - Until moon.

[Inner] - Subtle stainless.

[Pointing] - Abandoned states.

[Secret] - What grasps feeling?

Uddyota 7.51

तत्र

tatra

Therein—

[Inner] - In this pregnant pause between verses, the entire body becomes the silent altar where the outer ritual dissolves into the inner ocean of nectar.

Netra 7.52

ॐ बद्धा पद्मासनं योगी नाभावक्षेश्वरं न्यसेत् ।
दण्डाकारं तु तावत्तन्नयेद्यावत् कखत्रयम् ॥
निगृह्य तत्र तत्तूर्णं प्रेरयेत् खत्रयेण तु ।
एतां बद्धा महायोगी खे गतिं प्रतिपद्यते ॥ ५५ (७-१५-१७)

"*baddhvā padmāsanam yogī nābhāvakṣeśvaram nyaset |
daṇḍākāram tu tāvattannayedyaवat kakhatrayam ||
nigṛhya tatra tattūrṇam prerayet khatrayeṇa tu |
etāṁ baddhvā mahāyogī khe gatim pratipadyate ||*" (7-15-17)

"Binding padmāsana, the yogī should place the navel-lotus upon the chest-lord. Make it rod-like and lead it as far as the three ethers. Restraining it there, swiftly impel it with the three ethers. Binding this, the great yogī attains movement in the ether." (7-15-17)

[Outer] - The yogī locks the body in padmāsana, presses the lower lotus firmly against the chest, and transforms the spine into a blazing rod of light.

[Inner] - Prāṇa is straightened like an arrow, drawn upward through the three realms of ether — heart, throat, skull — then fiercely driven back by the same three ethers in rhythmic reversal.

[Pointing] - Feel the breath itself become the rod; do not move it — let it move you until motion and stillness collapse into one vibrating ether.

Uddyota 7.53

इति श्रीमालिनीविजयलक्षितया पूर्वोद्दिष्टखेचरीमुद्रया शक्त्यन्तं
 यावत्, सर्वतः सर्वप्रकारेणापूर्य, यावत् तत्र चन्द्र इत्यपानो नोदितो
 भवेत् तावत् तदारूढौ तच्छक्तिपदारोहे सति, योगिनः,
 सूक्ष्ममतीन्द्रियम्, निरञ्जनमनावरणम्, भावग्राह्यं स्वप्रकाशम्,
 असन्दिग्धं स्वविमर्शसारम्, सर्वाभिर्जागराद्यवस्थाभिरुज्जितम्
 सर्वसामरस्यावस्थानात्परम्, दिग्देशाद्यनवच्छेदाद् व्यापकम्,
 परमेशानं स्वतन्त्रम्, अद्वितीयत्वाद् अनौपम्यम्, न विद्यते आमयो
 महामायावच्छेदो यतो भक्तिभाजां तदनामयम्, यत् परं धाम
 तद्भवन्ति तन्मया जायन्त इत्यर्थः ॥ ७-३९ ॥

एवं प्राप्तपरतत्त्वाभेदस्य योगिनः ॥५५॥ तत् प्रवर्तते शक्तिः ॥५५॥
 इत्यनेन योन्मिषन्ती परा शक्तिरुक्ता

*iti śrīmālinīvijayalakṣitayā pūrvoddīṣṭakhecarīmudrayā śaktyantam
 yāvat, sarvataḥ sarvaprakāreṇāpūrya, yāvat tatra candra ityapāno
 nodito
 bhavet tāvat tadārūḍhau tacchaktipadārohe sati, yogināḥ,
 sūkṣmamatīndriyam, nirañjanamanāvaraṇam, bhāvagrāhyam
 svaprakāśam,
 asandigdham svavimarśasāram, sarvābhīrjāgarādyavasthābhīrujjhitam
 sarvasāmarasyāvasthānātparam, digdeśādyanavacchedād vyāpakam,
 parameśānam svatantram, advitīyatvād anaupamayam, na vidyate
 āmayo
 mahāmāyāvacchedo yato bhaktibhājām tadanāmayam, yat param
 dhāma
 tadbhavanti tanmayā jāyanta ityarthah ॥ 7-39 ॥*

*evam prāptaparatattvābhedasya yogināḥ "tat pravartate śaktih"
 ityanena yonmiṣantī parā śaktiruktā*

By the Khecarī-mudrā pointed out in the glorious Mālinīvijaya, filling up to the end of Śakti, in every way; until the moon, i.e., apāna, is not aroused therein—when they have ascended that abode of Śakti, yogīs become:

subtle (beyond senses), stainless (uncovered), grasped by feeling (self-luminous), undoubted (whose essence is self-awareness), abandoned by all waking etc. states (supreme because of the state of identity of everything), all-pervading (unlimited by

direction etc.), of the Lord (autonomous), incomparable (non-dual), free of affliction (no limitation by great Māyā for devotees)—that supreme abode they become, i.e., identified with it. | 7-39 | |

Thus for the yogī who has attained non-difference from the supreme reality, the supreme Śakti that was said to be vibrating with “Thereafter Śakti proceeds...”—

[View] - Subtle, stainless, self-luminous, all-pervading, autonomous, non-dual — these are not qualities gained but the ever-present nature of consciousness suddenly recognized as oneself.

[Inner] - Khecarī mudrā, the queen of seals, floods the inner sky with Śakti until apāna sleeps; the yogī rises into the abode beyond the senses.

[Pointing] - Right now, before the next breath, notice the one who already pervades every direction without moving.

Netra 7.54

सा योनिः सर्वदेवानां शक्तीनां चाप्यनेकधा ।
अग्नीषोमात्मिका योनिस्तस्याः सर्व प्रवर्तते ॥ ३९ ॥
तत्र संग्रथिता मन्त्रास्त्राणवन्तो भवन्ति हि ।
सर्वेषां चैव संहारस्तदेव परमं पदम् ॥ ७-४० ॥
तस्मात् प्रवर्तते सृष्टिर्विक्षोभ्य परमं शिवम् ।
अनौपम्यामृतं प्राप्य बिन्दुं विक्षोभ्य लीलया ॥ ७-४१ ॥
चन्द्रोदये तदा रव्याते परमामृतमुत्तमम् ।
बहुलामृतकलोलमनन्तं तत्र संस्मरेत् ॥ ७-४२ ॥
तस्मात् प्राप्यामृतं शुद्धं स्वशक्त्या चैव कर्षयेत् ।
मध्यमार्गेण सुश्रोणि कारणादि प्रभेदयेत् ॥ ७-४३ ॥
आप्यायनं प्रकुर्वीत् स्थाने स्थाने ह्यनुकमात् ।
यावद् ब्रह्मपदं प्राप्तं तस्मादाप्याययेद्धः ॥ ७-४४ ॥
जन्मस्थानपथाच्चैव कालान्त्रौ तु प्रवर्तयेत् ।
तदापूर्य समन्तान्तु परिपूर्णं स्मरेत् पुरम् ॥ ७-४५ ॥
सुषुम्नामृतेनाखिलं परिपूर्णं विभावयेत् ।
अनन्तनाडिभिस्तत्र रोमकौपैः समन्ततः ॥ ७-४६ ॥
निष्क्रम्य व्यापको भूत्वा ह्यमृतोर्मिभिराकुलम् ।
अमृतार्णवसंरूढं मज्जन्तममृतार्णवे ॥ ७-४७ ॥
तदूर्ध्वे ह्यमृतार्णं तु प्रद्रुतं व्यापकं शिवम् ।
एवं समरसीभूतं ह्यमृतं सर्वतोमुखम् ॥ ७-४८ ॥
इच्छाज्ञानक्रियारूपं शिवमात्मस्वरूपकम् ।
निरामयमनुप्राप्य स्वानुभूत्या विभावयेत् ॥ ७-४९ ॥
अमृतेशपदं सूक्ष्मं संप्राप्यैवामृतीभवेत् ।
तदासावमृतीभूय मृत्युजिन्नात्र संशयः ॥ ७-५० ॥

sā yoniḥ sarvadevānāṁ śaktīnāṁ cāpyanekadhā |
 agnīṣomātmikā yonistasyāḥ sarvam̄ pravartate || 39 ||
 tatra saṃgrathitā mantrāstrāṇavanto bhavanti hi |
 sarveśāṁ caiva saṃhārastadeva paramam̄ padam̄ || 7-40 ||
 tasmāt pravartate sr̄ṣṭirvikṣobhya paramam̄ śivam̄ |
 anaupamyāmṛtam̄ prāpya bindum̄ vikṣobhya līlayā || 7-41 ||
 candrodaye tadā khyāte paramāmṛtamuttamam̄ |
 bahalāmṛtakallolamanantam̄ tatra saṃsmaret || 7-42 ||
 tasmāt prāpyāmṛtam̄ śuddham̄ svaśaktyā caiva karṣayet |
 madhyamārgeṇa suśroṇi kāraṇādi prabhedayet || 7-43 ||
 āpyāyanam̄ prakurvīt sthāne sthāne hyanukramāt |
 yāvad brahmapadam̄ prāptam̄ tasmādāpyāyayedadhah | || 7-44 ||
 janmāsthānapathāccaiva kālāgnau tu pravartayet |
 tadāpūrya samantāttu paripūrṇam̄ smaret puram̄ || 7-45 ||
 suṣumnāmṛtenākhilam̄ paripūrṇam̄ vibhāvayet |
 anantanāḍibhistatra romakūpaiḥ samantataḥ || 7-46 ||
 niṣkramya vyāpako bhūtvā hyamṛtormibhirākulam̄ |
 amṛtārṇavasamṛtūḍham̄ majjantamamṛtārṇave || 7-47 ||
 tadūrdhve hyamṛtārṇam̄ tu pradrutam̄ vyāpakam̄ śivam̄ |
 evam̄ samarasibhūtam̄ hyamṛtam̄ sarvatomukham̄ || 7-48 ||
 icchājñānakriyārūpam̄ śivamātmasvarūpakam̄ |
 nirāmayamanuprāpya svānubhūtyā vibhāvayet || 7-49 ||
 amṛteśapadaṁ sūkṣmaṁ samprāpyaivāmṛtībhavet |
 tadāśavamṛtībhūya mṛtyujinnātra samśayaḥ || 7-50 ||

She is the source of all gods and of energies in manifold ways. The source that is fire-and-moon—everything proceeds from Her. || 39 ||

There mantras that are bound together become possessed of protection. The dissolution of all is that very supreme abode. || 7-40 ||

From Her creation proceeds, agitating supreme Śiva, Attaining the incomparable nectar, agitating bindu by play, || 7-41 ||

When the arising of the moon is known, then the supreme excellent nectar—Remember there the thick waves of nectar, infinite. || 7-42 ||

Thereafter attaining pure nectar, draw it by one's own Śakti, By the middle path, O fair-hipped One, pierce the causes and the rest, || 7-43 ||

Perform nourishment station by station in order, Until the Brahma-station is attained; thereafter nourish downward. || 7-44 ||

From the path of the birth-place cause it to proceed into the fire of time, Filling thereby, remember the city completely full all around. || 7-45 ||

Contemplate the whole filled by the nectar of suṣumnā, There by countless channels,
by hair-pores all around, ||7-46||

Issuing forth, becoming all-pervading, agitated by waves of nectar, Mounted upon
the ocean of nectar, immersed in the ocean of nectar. ||7-47||

Above it the ocean of nectar, flowing swiftly, all-pervading Śiva— Thus identified,
nectar facing everywhere, ||7-48||

Of the form of will-knowledge-action, Śiva, one's own nature, Attaining the affliction-
free, contemplate by one's own experience. ||7-49||

Attaining the subtle station of the Lord of nectar, one becomes possessed of nectar.
Thereupon he, having become possessed of nectar, is conqueror of death—here no
doubt. ||7-50||

[View] - All mantras, when soaked in Her vibration, become living shields; all
dissolution returns into Her same supreme lap.

[Inner] - Creation is Her exhalation agitating Śiva into manifestation; the
incomparable nectar is the first drop of bliss that appears when bindu trembles in
samana.

[Pointing] - Rest as the bindu that is already trembling — do not wait for the tremor,
be the tremor that never began.

Uddyota 7.55

कालजित् सुभगो धीरो मृत्युस्तं च न बाधते ।

सर्वदेवानामित्यनाश्रितसदाशिवेश्वरानन्तरुद्रादीनाम्, शक्तीनामिति
वामाज्येष्ठादीनां च, यतश्च सा शक्तिरम्भीषोमात्मिका योनिस्तत एव
सोमप्रधाना, यतस्तस्याः सर्वं प्रवर्तते उद्भवति, अत
एवाग्नीषोमात्मशक्तिप्रकृति विश्वमग्नीषोममयमेव । तथा
चाग्निरप्याहादयति हिममपि च दहति, इति तत्त्वविद आहुः । किं च,
तत्राग्नीषोमात्मशक्तिधाम्नि संग्रथितास्तद्वीर्यसारत्वेनोच्चारिता
मन्त्राख्याणवन्तः सिद्धिमुक्तिदाः, इति शक्तेः स्थितिहेतुत्वमुक्तम् ।
तदेवेत्यग्नीषोमात्मनः शक्तेऽग्निरूपत्वात् संहर्तृत्वं च । एवं
सृष्टिस्थितिसंहारहेतुत्वं शक्तेः प्रदर्श्य प्रकृतमाह-तस्मादिति ।
यत एवंभूतैषा शक्तिस्तस्मात्परं शिवं विक्षोभ्य
समनापदावरोहणेन सृष्टुन्मुखं कृत्वा, तत्रानौपम्यमिति
परमानन्दमयममृतं प्राप्य, बिन्दुमिति महाप्रकाशात्म समनारूढं
धाम, लीलया स्वातन्त्र्यकीडया, विक्षोभ्य सृष्टिप्रसरोन्मुखं
विधाय, तदा चन्द्रोदयेऽपानोल्लासे ख्याते सति, तत एव शक्ताद्वाम्न
उदितं परमामृतमुत्तममानन्दरसप्रधानं बहला अमृतकल्लोलाः
सुसितसुधाप्रसारा यस्य तादृक्, अनन्तमनवच्छिन्नम्, तत्र स्मरेद् ध्यायेत्
। तस्मात् चन्द्रोदयाच्छुद्धममृतं प्राप्यान्तर्मुखीभूतया स्वशक्त्या
मध्यमार्गेण कर्षयेदधोऽधः प्रवर्तयेत् । तेन च कारणादीति
कारणानि ब्रह्मादीनि, आदिशब्दात्, पूर्वोक्तं चक्राधारादि सर्वं
प्रभेदयेद् निषिद्धेत् । एतदेवाप्यायनमित्यादिनानेन स्फुटीकृतम् ।
ब्रह्मस्थानं हृद्धाम यावत्तदमृतं प्राप्तं भवति, ततोऽप्यधो
नाभेरधःस्थाने निषिद्ध्य कालाभ्यन्तरमापूर्य समन्तात् परिपूर्णं
देहं स्मरेत् । ततः सर्वरोमकूपैः प्रसृत्यान्तर्बहिरासादितव्यासि
सर्वदिक्कममृतार्णवप्लावनसमरसीभूतपरमामृतरूपम्,
इच्छाज्ञानक्रियाशक्तिकचितं परमशिवरूपं निरामयमात्मानं
चिन्तयेत् । एवं सूक्ष्मध्यानाद्विजितमृत्युरासादितपरमसौभाग्योऽमृते-
शतुल्यो भवति ॥ ७-५१ ॥

उपसंहरति

kālajit subhago dhīro mṛtyustam ca na bādhate |

*sarvadevānāmityanāśritasadāśiveśvarānantarudrādīnām, śaktīnāmiti
vāmājyeṣṭhādīnām ca, yataśca sā śaktiragnīṣomātmikā yonistata eva
somapradhānā, yatastasyāḥ sarvam pravartate udbhavati, ata
evāgnīṣomātmāśaktiprakṛti viśvamagnīṣomamayameva | tathā
cāgnirapyāhlādayati himamapi ca dahati, iti tattvavida āhuḥ | kim ca,
tatrāgnīṣomātmāśaktidhāmni saṃgrathitāstadvīryasāratvenoccāritā
mantrāstrāṇavantah siddhimuktidāḥ, iti śakteḥ sthitihetutvamuktam |
tadevetyagnīṣomātmānaḥ śakteragnirūpatvāt saṃhartṛtvam ca | evam
sr̥ṣṭisthitisamḥārahetutvam śakteḥ pradarśya prakṛtamāha-tasmāditi |
yata evam bhūtaisā śaktistasmātparam śivam vikṣobhya
samanāpadāvarohaṇena sr̥ṣṭyunmukham kṛtvā, tatrānaupamyamiti
paramānandamayamamṛtam prāpya, bindumiti mahāprakāśātma
samanārūḍham
dhāma, līlayā svātantryakrīdayā, vikṣobhya sr̥ṣṭiprasaronmukham
vidhāya, tadā candrodaye'pānollāse khyāte sati, tata eva śaktāddhāmna
uditam paramāmṛtamuttamamānandarasapradhānam bahalā
amṛtakallolāḥ
susitasudhāprasārā yasya tādṛk, anantamanavacchinnam, tatra smared
dhyāyet
| tasmāt candrodayācchuddhamamṛtam prāpyāntarmukhībhūtayā
svaśaktyā
madhyamārgeṇa karṣayedadho'dhaḥ pravartayet | tena ca kāraṇādīti
kāraṇāni brahmādīni, ādiśabdāt, pūrvoktam cakrādhārādi sarvam
prabhedayed niṣiñcet | etadevāpyāyanamityādinānenā sphuṭikṛtam |
brahmasthānam hṛddhāma yāvattadamṛtam prāptam bhavati,
tato'pyadho
nābheradhaḥsthāne niṣicya kālāgnyantamāpūrya samantāt
paripūrṇam
deham smaret | tataḥ sarvaromakūpaiḥ
prasṛtyāntarbahirāsāditavyāpti
sarvadikkamamṛtarṇavaplāvanasamarasibhūtaparamāmṛtarūpam,
icchājñānakriyāśaktikacitaṁ paramaśivarūpam nirāmayamātmānam
cintayet | evam
sūkṣmadhyānādvijitamṛtyurāsāditaparamasaubhāgyo'mṛte-
śatulyo bhavati || 7-51 ||
upasam̥harati*

Conqueror of time, fortunate, steadfast—death does not afflict him.

"Of all gods" means the unstationed Sadāśiva, Īśvara, Ananta, Rudra etc.; "of energies" means Vāmā, Jyeṣṭhā etc. And since that Śakti is the source that is fire-and-moon,

therefore predominantly moon; since everything arises from Her, therefore the universe whose nature is fire-and-moon is solely fire-and-moon. As the knowers of reality say: fire delights, and it burns even cold. Moreover, mantras bound together therein, uttered as the essence of Her energy, become possessed of protection, bestowing success and liberation—thus the cause of maintenance by Śakti is taught. “That very” because of the fire-nature of the fire-and-moon Śakti, also the cause of dissolution.

Having thus shown that Śakti is the cause of creation, maintenance and dissolution, He returns to the subject: “From Her...” Since Śakti is of such nature, therefore agitating supreme Śiva, making Him inclined toward creation by descent to the samana station; attaining the incomparable nectar, i.e., consisting of supreme bliss; agitating bindu, i.e., the abode of great light ascended to samana, by play, by the sport of autonomy, making it inclined toward creative spreading;

When the arising of the moon, the exaltation of apāna, is known, then from that Śākta abode arises the supreme excellent nectar whose essence is the savour of bliss, thick with waves of nectar, spreading of cool pure nectar, infinite, unlimited—remember, meditate there.

Thereafter, attaining pure nectar from the arising of the moon, draw it downward by one’s own Śakti that has become inward-facing, by the middle path. Thereby pierce, sprinkle the causes Brahma etc., and by the word “etc.” everything previously mentioned—wheels, supports etc. This very nourishment is clarified by “Perform nourishment...” etc.

Until the nectar attains the Brahma-station, the heart-abode; thereafter also sprinkling downward the station below the navel, filling up to the fire of time, remember the body completely full all around. Thereafter, issuing through all hair-pores, having attained pervasion internally and externally, contemplate oneself as the supreme nectar identified with the ocean of nectar flooding all directions, adorned with the triad of energies will-knowledge-action, the form of supreme Śiva, affliction-free.

Thus by subtle meditation one conquers death, attains supreme fortune, becomes equal to the Lord of nectar. || 7-51 ||

He concludes:

[View] - Will, knowledge, action — the three waves are not yours; they are Śiva’s own body recognized as your body.

[Inner] - Station by station the body becomes a brimming vessel; every hair-pore opens like ten thousand mouths drinking the sky.

[Pointing] - Sink into the affliction-free expanse that was never afflicted even for an

instant.

Netra 7.56

कालस्य वश्वनं सूक्ष्मं मया ते प्रकटीकृतम् ॥ ५१ ॥
न कस्यचिन्मयारव्यातं त्वद्दते भक्तवत्सलै ॥ ७-५२ ॥

*kālasya vañcanam sūkṣmaṁ mayā te prakaṭīkṛtam || 51 ||
na kasyacinmayākhyātām tvadrte bhaktavatsale || 7-52 ||*

The subtle deception of time has been revealed by Me to you. || 51 ||

It has never been taught by Me to anyone except you, O fond of devotees. || 7-52 ||

[Pointing] - The veil of time falls the moment you notice that the revealer and the revealed are the same light.

[Secret] - Who is the “Me” that reveals the deception of time?

Uddyota 7.57

तवैव परानुग्रहैकव्रताया एवं प्रकटीकृतम् ॥ ५३ ॥

tavaiva parānugrahaikavratāyā evam prakaṭīkṛtam || 53 ||

To you alone who are vowed solely to supreme grace, thus it has been revealed. || 53 ||

[Context] - This transmission is sealed for the one whose only vow is grace itself; no merit, no practice, no lineage — only total surrender to the supreme non-dual devotion.

[Pointing] - Grace is not coming toward you — it is the ground you have never left.

Netra 7.58

सूक्ष्मध्यानसमुल्लासिसुधाकल्लोलकेलिभिः ।
प्लावयन्निखिलं नौमि नेत्रमुच्चैर्महेशितुः ॥

*sūkṣmadhyānasamullāsisudhākallolakelibhiḥ |
plāvayannikhilaṁ naumi netramuccairmaheśituḥ ||*

With the play of the waves of nectar surging from subtle meditation, Flooding everything, I bow to the Eye aloft of the Great Lord.

[Outer] - The final obeisance: waves of nectar surge through the subtle body and overflow into the universe, saluting the supreme Eye seated in the crown.

[Pointing] - Bow as the Eye that bows to itself — the gesture completes the circle and nothing remains outside the flood.

Uddyota 7.59

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
सप्तमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
saptamo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the seventh chapter: **Its Subtle Form**

[Context] - Thus ends the seventh chapter of the Netra Tantra — “The Exposition of Subtle Meditation” — illuminated by the grace-filled commentary of the supreme master Kṣemarāja.

[View] - Every word of this chapter has been a single continuous pointing: the ocean of nectar is not attained tomorrow; it is the very awareness reading these words right

now.

[Pointing] - Close the book. Remain as the shoreless ocean that was never confined to the body, never separate from the waves, never born and never dying. Bask.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 8

अष्टमोऽधिकारः परध्यानम्

*Aṣṭamo'dhikāraḥ - Paradhyānam
Eighth Chapter - Its Supreme Form*

Introduction to Chapter 8

Chapter eight represents the philosophical and contemplative zenith of the Netra Tantra, articulating the para-dhyāna (supreme meditation) as the ultimate culmination of its soteriological trajectory, where all preceding practices—gross, subtle, and ritual—converge in a radical transcendence of objectification, leading to unmediated recognition of non-dual reality. In this climactic discourse, Pārvatī seeks the essence beyond techniques, questioning Śiva on the path to immortality that bypasses all constructs, free from the snares of time, language, and hierarchy. Śiva, delivering his most profound revelation, rejects conventional Pātañjala yoga's eight limbs as mere preliminaries, redefining them as spontaneous recognitions of consciousness: yama and niyama as ethical flows of awareness, āsana as effortless abiding in the Self, prāṇāyāma as the natural pulsation of Śakti, pratyāhāra as withdrawal from projections, dhāraṇā as unwavering focus on non-duality, dhyāna as immersion in bliss, and samādhi as the eternal state preceding all.

Key elements unfold with assertive directness: the thirty-six tattvas are relinquished not as fallacies but as provisional scaffolds, dissolved in the fire of recognition to reveal the groundless ground of pure cit-ānanda; linguistic constructs (mātrikā) are exposed as binding veils, their phonemic matrix deconstructed to liberate from conceptual proliferation; and kāla (time) is unmasked as a contraction of limitless awareness, its cycles—birth, duration, death—transcended through realization of timeless amṛta. Amṛteśvara emerges not as a worshiped idol but as the practitioner's primordial nature, the "Lord of Nectar" inherent prior to any elaboration, embodying the eye (netra) that perceives without perceiver or perceived. The text minimizes esoteric jargon, favoring stark proclamations: liberation is not a distant goal but the immediate, ever-present truth, obscured only by self-imposed ignorance, attainable through effortless abiding in what always is.

This supreme meditation integrates the Tantra's strata—demonological protections yielding to non-dualist gnosis—positioning earlier rituals as preparatory echoes of this apex, where mantra recitation becomes silent vibration, maṇḍalas dissolve into boundless space, and abhiṣeka's waters flow as innate nectar. Śiva invokes mythological archetypes, such as his own eternal meditation on Kailāśa, undisturbed by cosmic upheavals, to exemplify para-dhyāna's unassailable peace. Philosophical rigor draws from Trika influences, affirming that all practices culminate in svātantrya (absolute freedom), conquering mr̥tyu not through conquest but recognition of death's illusoriness. As the Tantra's capstone, this chapter reframes the entire corpus: rituals are expressions of already-realized divinity, meditations pathways to remembering what was never forgotten, guiding the adept to embody Amṛteśvara in perpetual, non-conceptual bliss.

Uddyota 8.1

अष्टमोऽधिकारः
SS नेत्रोद्योतः SS

aṣṭamo'dhikāraḥ
"netrodyotah"

Eighth Chapter Netrodyotah: The Illumination of the Eye

[Context] - Eighth chapter stands as the hidden heart of the entire Netra Tantra, the place where Amṛteśvara reveals the final, non-dual conquest of death.

[Outer] - The chapter gate opens with the triumphant declaration of the Eye's rising—marking the liturgical shift from subtle to supreme contemplation.

Netra 8.2

अमन्दानन्दसन्दोहि स्पन्दान्दोलनसुन्दरम् ।
स्वज्योतिश्चिन्महाज्योतिर्नैवं जयति मृत्युजित् ॥

amandānandasandohi spandāndolanasundaram |
svajyotiścinmaha jyotirnetram jayati mṛtyujit ||

That Eye which is filled with abundant, undiminishing bliss, beautiful in its playful vibration and swaying, the great light of consciousness that is its own radiance— that Eye of the Conqueror of Death triumphs!

[View] - The Eye is not an organ but the self-luminous prakāśa that shines by itself alone; its playful vibration is spanda, the freedom of svātantra dancing as the universe.

[Pointing] - Feel that bliss-filled Eye now, already swaying inside your chest, radiating its own light—rest there, victorious over death.

Uddyota 8.3

सूक्ष्मध्यानानन्तरं परध्याननिर्णयाय श्रीभगवानुवाच

sūkṣmadhyānānantaram paradhyananirṇayāya śrībhagavānuvāca

After the subtle meditation (sūkṣma-dhyāna) [of the previous chapter], and in order to determine the supreme meditation (para-dhyāna), the blessed Lord spoke:

[Context] - The Lord speaks only after the disciple has stabilised the subtle phase; the sequence is never reversed in Trika transmission.

[Outer] - Transitional bridge verse—ritual closure of sūkṣma-dhyāna and invocation of para-dhyāna.

Netra 8.4

अथ मृत्युञ्जयं नित्यं परं चैवाधुनोच्यते ।
यत्प्राप्य न प्रवर्तत संसारे त्रिविंधे प्रिये ॥ ७ ॥

*atha mr̥tyuñjayaṁ nityam param caivādhunocaye |
yatprāpya na pravarteta samsāre trividhe priye || 7 ||*

Now I shall declare the supreme Conqueror of Death (Mr̥tyuñjaya), the eternal, the highest. Having attained That, O Beloved, one no longer revolves in the threefold cycle of worldly existence. || 7 ||

[View] - Attaining That is not gaining something new; it is the cessation of the illusion that you ever left it.

[Pointing] - Right now, without delay, recognise That which you already are—the eternal Mr̥tyuñjaya—and the wheel of birth stops turning.

Uddyota 8.5

अथशब्दः सूक्ष्मध्यानानन्तर्यप्रथनाय, नित्यमेव च यन्मृत्युञ्जयं
कालग्रासि, परमनुत्तरं परमेशस्वरूपम् । त्रिविध इति
मायान्तसदाशिवान्तशिवान्तभवाभवातिभवरूपे ॥ ८-१ ॥
किं च

*athaśabdaḥ sūkṣmadhyānānānantaryaprathanāya, nityameva ca
yanmr̥tyuñjayam
kālagrāsi, paramanuttaram parameśasvarūpam | trividha iti
māyāntasadāśivāntaśivāntabhavābhavātibhavarūpe || 8-1 ||
kim ca*

The word “now” (atha) indicates sequence after the subtle meditation. That which is eternally the Conqueror of Death, the devourer of time, the supreme, unsurpassed form of the Lord—“threefold” refers to the worlds of manifestation, maintenance, and reabsorption ending respectively in Māyā, Sadāśiva, and Śiva. || 8-1 ||

Furthermore:

[Word] - “Atha” is not merely “now”; it is the thunderclap of immediate presence after all preparatory veils have thinned.

[View] - The threefold cycle (utpatti-sthiti-laya) dissolves exactly where it appeared—in Māyā, Sadāśiva, and Śiva tattvas—when the Eye opens.

Netra 8.6

योगी सर्वगतो भाति सर्वदृक् सर्वकृच्छ्रवः ।
तदहं कथयिष्यामि यस्मादन्यन्न विद्यते ॥ १ ॥
यत्प्राप्य तन्मयत्वेन भवति ह्यजरामरः ।

*yogī sarvagato bhāti sarvadṛk sarvakṛcchivah |
tadahaṁ kathayiṣyāmi yasmādanyanna vidyate || 1 ||
yatprāpya tanmayatvena bhavati hyajarāmarah |*

The yogin shines as all-pervading, the seer of all, the doer of all, auspicious. I shall now teach That from which nothing else exists. Having attained It, one becomes That alone and thereby ageless and immortal. || 1 ||

[View] - When the yogin becomes That from which nothing else exists, immortality is not a future reward—it is the present fact.

[Pointing] - Shine as the all-pervading seer this very instant; nothing exists outside you, nothing ever did.

Uddyota 8.7

परयोगिनोऽस्य देहादिप्रमातृताऽस्पर्शाद् जरामरणादिकथैव न
काचिदस्तीत्यर्थः ॥
तदेतद्वक्तुमुपक्रमते

*parayogino'sya dehādipramātṛtā'sparśād jarāmarañādikathaiva na
kācidastītyarthah ॥
tadetadvaktumupakramate*

For such supreme yogins there is no trace of the condition of knower beginning with the body etc.; hence there can be no talk whatsoever of old age, death, and the like.

To declare this very truth, the Lord begins:

[Inner] - Notice how even the subtlest sense of “I am the body” evaporates in this recognition; old age and death were only stories told by that phantom.

Netra 8.8

यन्न वाग्वदते नित्यं यन्न दृश्येत चक्षुषा ॥ ८-२ ॥
 यच्च न श्रूयते कर्णीर्नासा यच्च न जिग्रति ।
 यन्नास्वादयते जिह्वा न स्पृशेद्यत् त्वगिन्द्रियम् ॥ ८-३ ॥
 न चेतसा चिन्तनीयं सर्ववर्णरसोज्ज्ञतम् ।
 सर्ववर्णरसैर्युक्तमप्रमेयमतीन्द्रियम् ॥ ८-४ ॥
 यत्प्राप्य योगिनो देवि भवन्ति ह्यजरामराः ।
 तदभ्यासेन महता वैराग्येण परेण च ॥ ८-५ ॥
 रागद्वेषपरित्यागाल्लोभमोहक्षयात् प्रिये ।
 मदमात्सर्यसंत्यागान्मानगर्वतमःक्षयात् ॥ ८-६ ॥
 लभ्यते शाश्वतं नित्यं शिवमव्ययमुत्तमम् ।

yanna vāgvadate nityam yanna dṛśyeta cakṣuṣā || 8-2 ||
yacca na śrūyate karṇairnāsā yacca na jighrati |
yannāsvādayate jihvā na sprśedyat tvagindriyam || 8-3 ||
na cetasā cintanīyam sarvavarṇarasojjhitam |
sarvavarṇarasairyuktamaprameyamatīndriyam || 8-4 ||
yatprāpya yogino devi bhavanti hyajarāmarāḥ |
tadabhyāsenā mahatā vairāgyeṇa pareṇa ca || 8-5 ||
rāgadveṣaparityāgāllobhamohakṣayāt priye |
madamātsaryasamtyāgānmānagarvatamahkṣayāt || 8-6 ||
labhyate śāśvataṁ nityam śivamavyayamuttamam |

That which eternal speech does not utter, which The Eye does not see, || 8-2 || which the ear does not hear, which the nose does not smell, which the tongue does not taste, which the skin organ does not touch, || 8-3 || which the mind cannot think, which is devoid of all colour and flavour, yet which is endowed with all colours and flavours, immeasurable, beyond the senses; || 8-4 || having attained which, O Goddess, yogins become ageless and immortal— through intense practice of That and through supreme detachment, || 8-5 || through abandonment of attachment and aversion, through destruction of greed and delusion, O Beloved, through renunciation of pride and arrogance, through extinction of the darkness of ego and conceit, || 8-6 || the eternal, everlasting, auspicious, imperishable, supreme is attained.

[Inner] - As tongue, nose, skin, ears, eyes, and mind drop away, feel the single flavour of consciousness flooding everything.

[Pointing] - Let every sense fall silent—see that the seer remains, untouched,

ageless, already immortal.

[Secret] - Who is it that knows the mind cannot think This?

Uddyota 8.9

पश्यन्त्यादित्रिरूपापि वाग यन्न भाषते, यच्च
बहिरन्तःकरणागोचरः, वर्णयन्तीति वर्णा वाचकाः, वर्ण्यन्त इति
वर्णा वाच्याः, सर्वे च ते वर्णस्तेषां रसाः:
प्रसरास्तैरुज्जितमवाच्यवाचकात्मेत्यर्थः । अथ च तैः सर्वैर्युक्तं
विश्वात्मकत्वात्, अतश्चातीन्द्रियत्वान्न प्रमेयमपि तु
परप्रमात्रेकरूपमिति पर्यवसितम्, यदेवंभूतं तत्त्वं प्राप्य
समाविश्य,

*paśyantyādītrirūpāpi vāg yanna bhāṣate, yacca
bahirantaḥkaraṇāgocaraḥ, varṇayantīti varṇā vācakāḥ, varṇyanta iti
varṇā vācyāḥ, sarve ca te varṇāsteṣāṁ rasāḥ
prasarāstairujjhitatamavācyavācakātmyarthah | atha ca taiḥ
sarvairyuktam
viśvātmakatvāt, ataścātīndriyatvānna prameyamapi tu
parapramātrekarūpamiti paryavasitam, yadevaṁbhūtaṁ tattvam
prāpya
samāviśya,*

Even the triple speech (paśyantī, madhyamā, vaikhārī) that sees cannot express It. It is beyond the reach of the inner and outer organs. “Letters” (varṇa) are signifying words; “letters” are also the signified objects. All such letters and their “flavours” (rasa = expressive powers) are abandoned—i.e., It is neither signifier nor signified. Yet at the same time It is endowed with all of them because It is the very essence of the universe. Therefore, being beyond the senses, It is not an object of knowledge; rather, It is concluded to be of the nature of the supreme Knower alone. Having attained and fully entered That Reality which is of such nature...

[Word] - “Varṇa” and “rasa” collapse together; neither word nor world can contain the wordless essence that contains both.

[View] - It is not the known, yet nothing is known without It; therefore rest as the Knower alone.

Netra 8.10

ॐ योगमेकत्वमिच्छन्ति १५५ मा. वि. (४-४)

"yogamekatvamicchanti |" mā. vi. (4-4)

"...they desire union (yoga) as oneness." (Mālinīvijayottara 4-4)

[View] - Yoga is not union of two; it is the dissolution of the illusion of two into the already-present oneness.

Uddyota 8.11

इति स्थित्या योगिनः परतत्वैकशालिनस्तत्त्वतो जरामृत्युरहिता भवन्ति
। तन्महताभ्यासेन

*iti sthyā yoginah paratattvaikaśalinastattvato jarāmṛtyurahitā
bhavanti
| tanmahatābhyaśena*

—by this standpoint yogins who are filled solely with the supreme Reality become in truth free from old age and death. Through intense practice of That...

[Pointing] - Immerse the mind in That alone, now—do not wait, do not prepare further; the immersion is the freedom.

Netra 8.12

ॐ मययावेश्य मनो ये मां नित्ययुक्ता उपासते १५५ (भ. गी. १२-२)

"mayayāveśya mano ye māṁ nityayuktā upāsate |" (bha. gī. 12-2)

“...those who, having immersed their mind in Me, constantly united, worship Me...” (Bhagavad-gītā 12-2)

[View] - Constant worship is constant recognition; the worshiper, worshiped, and worship collapse into the same blaze.

Uddyota 8.13

इति सततसमावेशप्रयत्नेन परेण वैराग्येण
दृष्टगमिकधराद्यनाश्रितान्तसमस्तभोगवैतृष्ण्येन,
अत एव रागद्वेषादिसर्वदोषप्रशमाच्च लभ्यते, मानाच्छङ्करपूजातो
तस्य क्षयात् शाश्वतमविवर्तात्मकम्, नित्यं लोकोत्तरं शिवं
परश्रेयोरूपमव्ययमपरिणामि, अतश्चोत्तमं सर्वोत्कृष्टम् ॥
इयांश्वास्य स्फारोऽयम्

*iti satatasamāveśaprayatnena pareṇa vairāgyeṇa
dṛṣṭāgamikadharādyanāśritāntasamastabhogavaitṛṣṇyena,
ata eva rāgadveṣādisarvadoṣapraśamācca labhyate,
mānācchaṅkarapūjāto
tasya kṣayāt śāśvatamavivartātmakam, nityam lokottaram śivam
paraśreyorūpamavyayamapariṇāmi, ataścottamam sarvotkṛṣṭam ||
iyāṁścāsyā sphāro'yam*

—by constant effort at immersion, by supreme detachment that depends on nothing seen or heard in scripture, by complete thirstlessness for all enjoyments, and thus by the pacification of all defects beginning with attachment and aversion, it is attained. Because of honouring Śaṅkara, conceit is destroyed. Thus is obtained the everlasting that has no illusory appearance, the eternal that is beyond the ordinary world, the auspicious that is the form of supreme beatitude, the imperishable that undergoes no modification, and therefore the supreme, the most excellent of all.

This is Its expanse:

[Inner] - Feel attachment and aversion dissolve like mist in sunrise; the heart becomes thirstless because it is already full.

Netra 8.14

निमेषोन्मेषमात्रेण यदि चैवोपलभ्यते ॥ ८-७ ॥
ततः प्रभृति मुक्तोऽसौ न पुनर्जन्म चाप्नुयात् ।

*nimeṣonmeṣamātṛēṇa yadi caivopalabhyate || 8-7 ||
tataḥ prabhṛti mukto'sau na punarjanma cāpnuyāt |*

If It is perceived even for the span of a single blink or unblink, || 8-7 || from that very moment he is liberated and never takes birth again.

[Inner] - In the gap between closing and opening the eyes, That flashes; stay in that flash.

[Pointing] - One blink of this Eye is enough—rest there, and the chain of births is broken forever.

Uddyota 8.15

केनचिदिति मध्येऽध्याहार्यम् । उपलभ्यते समाविश्यते । ततःप्रभृति न
तु कालान्तरे । मुक्तः स्थितैरपि देहप्राणैरगुणीकृतः । न च
तदेहत्यागे पुनर्जन्म देहान्तरसंबन्धमाप्नोति, अपि तु परमशिव एव
भवति ॥
ततश्च योगी

*kenaciditi madhye'dhyāhāryam | upalabhyate samāviśyate |
tataḥprabhṛti na
tu kālāntare | muktaḥ sthitairapi dehaprāṇairaguṇīkṛtaḥ | na ca
taddehatyāge punarjanma dehāntarasam̄bandhamāpnoti, api tu
paramaśiva eva
bhavati ||
tataśca yogī*

“By some means” must be supplied. “Is perceived” means “is entered.” “From that very moment” (tataḥ prabhṛti) means not at some later time. “Liberated” means that even while body and Prāṇa still remain he is no longer qualified by them. On discarding that body he does not take another; rather, he becomes the supreme Śiva Himself.

Thereupon the yogin...

[Pointing] - Liberated while the body still breathes—feel it now: the body is worn like a light garment, not a prison.

Netra 8.16

अष्टाङ्गेन तु योगेन प्राप्नुयान्नान्यतः क्वचित् ॥ ८-८ ॥

aṣṭāṅgena tu yogena prāpnuyānnānyataḥ kvacit || 8-8 ||

...through the eight-limbed yoga alone attains It; never by any other means. || 8-8 ||

[Outer] - The eight limbs taught here are the supreme royal road; all other paths are declared secondary.

Uddyota 8.17

तमष्टाङ्गयोगमन्यशास्त्रप्रतिपादितरूपवैलक्षण्येन क्रमेणादिशति
देवः

*tamaṣṭāṅgayaḥ yogaṁ anyaśāstra pratipādita rūpa vailakṣaṇyena
krameṇādiśati
devaḥ*

The Lord now teaches this eight-limbed yoga in sequence, differing from the form taught in other scriptures:

[Context] - The Trika redefines Patañjali's *aṣṭāṅga* from the absolute standpoint; every limb becomes a direct gesture toward Śiva.

Netra 8.18

संसाराद्विरतिर्नित्यं यमः पर उदाहृतः ।
भावना तु परे तत्त्वे नित्यं नियम उच्यते ॥ ८-९ ॥

*samsaradviratirnityam yamaḥ para udāhṛtaḥ |
bhāvanā tu pare tattve nityam niyama ucyate || 8-9 ||*

Constant turning away from Samsara is declared the supreme yama. Constant resting in the supreme Reality is declared niyama. || 8-9 ||

[Pointing] - Turn away from samsara in this very instant—rest only in the supreme Reality; that alone is the eternal yama and niyama.

Uddyota 8.19

स्पष्टम् ॥ ८-१० ॥

spaṣṭam || 8-10 ||

Clear. || 8-10 ||

Netra 8.20

मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम् ।
आलम्ब्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत ॥ १० ॥

*madhyamaṁ prāṇamāśritya prāṇāpānapathāntaram |
ālambya jñānaśaktim ca tatsthām caivāsanam labheta || 10 ||*

Resting in the middle Prāṇa, in the interval between the paths of Prāṇa and apāna, and holding fast to the power of knowledge, one obtains the seat that abides there.
|| 10 ||

[Inner] - Rest exactly in the middle breath, the still point between rising and falling—there the throne of consciousness awaits.

[Pointing] - Hold the flashing sword of knowledge right there; the seat reveals itself.

Uddyota 8.21

प्राणापानमार्गयोः सव्यापसव्ययोरान्तरं मध्यनाड्यां भवं
प्राणमित्यूर्ध्वगामिनमुदानमाश्रित्य, ततश्च
प्राणीयव्याप्तिनिमज्जनेन चिद्वास्युन्मज्जनाद्
ज्ञानशक्तिमुन्मिष्टपत्पुरतारूपां संविदमालम्ब्यावष्टभ्य,
तत्स्थमेवासनं योगी लभते निजज्ञानशक्त्यासनासीनश्चिन्महेशरूपो
भवतीत्यर्थः ॥ ८-११ ॥

*prāṇāpānamārgayoh savyāpasavyayorāntaram madhyanāḍyāṁ
bhavam
prāṇamityūrdhvāmāgminamudānamāśritya, tataśca
prāṇīyavyāptinimajjanena cidvyāptyunmajjanād
jñānaśaktimunmiṣatsphurattārūpāṁ saṃvidamālambyāvaṣṭabhyā,
tatsthamevāsanām yogī labhate
nijajñānaśaktyāsanāśīnaśīnmaheśarūpo
bhavatītyarthah ॥ 8-11 ॥*

Resting in the upward-moving udāna that is the middle Prāṇa in the central channel between the right and left paths of Prāṇa and apāna, and thereby, through immersion of the diffusion of Prāṇa and the emergence of the diffusion of consciousness, holding fast to the power of knowledge that flashes forth as dawning vibration and consciousness—thus the yogin obtains the seat that abides there and, seated on the seat of his own power of knowledge, becomes the very form of the great Lord who is pure consciousness. || 8-11 ||

[Inner] - Udāna rises in suṣumnā, prāṇa and apāna dissolve; consciousness spreads like dawn—sit on that spreading.

[Pointing] - Become the great Lord seated on the lotus of your own flashing

knowledge—now.

Netra 8.22

प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्ममथान्तरम् ।
सूक्ष्मातीतं तु परमं स्पन्दनं लभ्यते यतः ॥ ११ ॥
प्राणायामः स उद्दिष्टो यस्मान्न च्यवते पुनः ।

*prāṇādisthūlabhāvaṁ tu tyaktvā sūkṣmamathāntaram |
sūkṣmātītaṁ tu paramaṁ spandanaṁ labhyate yataḥ || 11 ||
prāṇāyāmaḥ sa uddiṣṭo yasmānna cyavate punaḥ |*

Abandoning the gross state beginning with Prāṇa, then the subtle inner one, the supreme vibration beyond the subtle is attained. That is declared prāṇāyāma, for from it one never falls again. || 11 ||

[View] - True prāṇāyāma is the cessation of prāṇa's predominance; consciousness alone breathes itself.

[Inner] - Let gross breath cease, let subtle retention cease; the supreme spanda beyond both dawns—abide there, never to fall.

Uddyota 8.23

प्राणादौ प्राणापानसमानेषु यः स्थूलो रेचकपूरकादिर्भावः
स्वभावस्तं त्यक्त्वा उज्जित्वा, अथेत्येतत्स्थूलप्राणायामानन्तरभावि,
सूक्ष्ममान्तरमिति मध्यपथेन रेचनाचमनादिरूपं च तं त्यक्त्वा,
यतो यस्मात् सूक्ष्ममध्यतीतं परममिति प्राणाद्यचित्स्फुरत्तात्म
स्पन्दनं लभ्यते, तस्मात्तदेव परं स्पन्दनं यत् स एव
स्थूलसूक्ष्मभेदभाजां प्राणानामायामः
प्रशमितप्राधान्यावभासात्मा नियम उत्कृष्टतयादिष्टो निरूपितः ।
यस्मादिति यं प्राणायाममासाद्य न पुनश्च्यवते चित्रमातृमयतां न
कदाचिज्जहाति ॥

prāṇādau prāṇāpānasamāneṣu yaḥ sthūlo recakapūrakādirbhāvah
 svabhāvastam tyaktvā ujjhitvā,
 athetyetatsthūlaprāṇāyāmānantarabhāvi,
 sūkṣmamāntaramiti madhyapathena recanācamanādirūpam ca tam
 tyaktvā,
 yato yasmāt sūkṣmamāpyatītam paramamiti prāṇādyacitsphurattātma
 spandanam labhyate, tasmāttadeva param spandanam yat sa eva
 sthūlasūkṣmabhedabhājāṁ prāṇānāmāyāmaḥ
 praśamitaprādhānyāvabhāsātmā niyama utkrṣṭatayādiṣṭo nirūpitah |
 yasmāditi yaṁ prāṇāyāmamāsādyā na punaścyavate
 citpramāṭṛmayatāṁ na
 kadācijjahāti || |

Having abandoned the gross state of Prāṇa, apāna, and samanā—i.e., the natural exhalation, inhalation, etc.—then (after that gross prāṇāyāma) abandoning the subtle inner one consisting of retention and evacuation through the middle path—because beyond even the subtle the supreme vibration, which is the flashing of pure consciousness prior to Prāṇa etc., is attained, therefore that very supreme vibration is the restraint (āyāma) of the prāṇas that partake of gross and subtle divisions—it is taught as the highest regulation whose essence is the cessation of the predominance of manifestation. Because having attained that prāṇāyāma one never falls again from the state of being the conscious subject.

[Inner] - Feel the flash prior to inhalation, prior to exhalation—that flash is the deathless vibration.

Netra 8.24

शब्दादिगुणवृत्तिर्या चेतसा ह्यनुभूयते ॥ ८-१२ ॥
 त्यक्त्वा तां प्रविशेष्वाम परमं तत्स्वचेतसा ।
 प्रत्याहार इति प्रोक्तो भवपाशनिकृत्कः ॥ ८-१३ ॥

Śabdādiguṇavṛttiryā cetasā hyanubhūyate || 8-12 ||
 tyaktvā tāṁ pravिशेष्वाम paramam tatsvacetasā |
 pratyāhāra iti prokto bhavapāśanikṛntakah || 8-13 ||

Whatever activity of sound and other qualities is experienced by the mind, || 8-12 ||
abandoning that, one should enter with one's own consciousness the supreme
abode. That is declared pratyāhāra, the cutter of the noose of becoming. || 8-13 ||

[Inner] - The noose of becoming is cut when consciousness no longer flows outward even for a fraction of a second.

[Pointing] - Whatever sound, touch thought arises—withdraw consciousness instantly into its own supreme abode.

Uddyota 8.25

शब्दस्पर्शादीनां गुणानां सत्त्वादिरूपाणां या काचिद्वृत्तिर्दशा
चेतसा संविदाऽनुभूयते, तां त्यक्त्वानादरेणापहस्त्य, स्वचेतसा
विकल्पसंवित्परामशेनैव परचिद्धामप्रवेशो हीति यस्माच्चित्भूमेः
प्रसृतस्य चित्तस्य तत्प्रतीपप्रापणात्मा प्रत्याहारोऽतश्च
भवपाशानां निकृन्तकः ॥ ८-१४ ॥

*śabdasparśādīnāṁ guṇānāṁ sattvādirūpānāṁ yā kācidvṛttirdaśā
cetasā saṃvidā'nubhūyate, tāṁ tyaktvānādareṇāpahastyā, svacetasā
vikalpasamvitparāmarśenaiva paraciddhāmapraveśo hīti
yasmāccitibhūmeḥ
prasṛtasya cittasya tatpratīpaprāpaṇātmaḥ pratyāhāro'taśca
bhavapāśānāṁ nikṛntakah ॥ 8-14 ॥*

Whatever activity or condition of the qualities beginning with sound, having the form of sattva etc., is experienced by consciousness— abandoning that with indifference, one enters the abode of supreme consciousness solely by one's own consciousness that is free of thought-constructs. Hence pratyāhāra is the turning back of consciousness that had flowed out onto the plane of consciousness, and therefore it is the cutter of the nooses of becoming. || 8-14 ||

[Inner] - Indifference is not cold; it is the warm return of all rays into their single sun.

Netra 8.26

धीगुणान् समतिक्रम्य निर्ध्येयं चाव्ययं विभुम् ।
ध्यात्वा ध्येयं स्वसंवेद्यं ध्यानं तच्च विदुर्बुधाः ॥ ८-१५

*dhīguṇān samatikramya nirdhyeyam cāvyayaṁ vibhum |
dhyātvā dhyeyam svasaṁvedyam dhyānaṁ tacca vidurbudhāḥ || 8-15*

Having transcended the qualities of intellect, meditating on the unchanging, all-pervading, self-aware object of meditation—wise men know that as dhyāna. || 8-15
||

[View] - The object of meditation is not an object; it is the subject of all subjects.

[Pointing] - Transcend intellect's qualities—rest as the unchanging, all-pervading light that knows itself.

Uddyota 8.27

||

धियो बुद्धेः सत्त्वादिगुणान् समतिक्रम्य समावेशोन प्रशमयय,
निर्ध्येयमिति ध्येयेभ्यो नियत्याकृत्यादिरूपेभ्यो निष्कान्तं,
निष्कान्तानि च तानि यस्मात् तम्, विभुं व्यापकमव्ययं नित्यम्,
स्वसंवेद्यं स्वप्रकाशम्; ध्येयं ध्यानार्हमथ चाध्येयमध्येतव्यम्
विम्रष्टव्यं स्मर्तव्यं च, अर्थाच्चिदानन्दघनं परमेश्वरं
ध्यात्वा विमृश्य ये बुधास्तत्त्वज्ञास्ते, तच्चेति तद्विमर्शात्मैव,
ध्यानं विदुरविच्छिन्नेन पारम्पर्येण जानन्ति । च एवार्थे ॥ १४ ॥

||

*dhiyo buddheḥ sattvādiguṇān samatikramya samāveśena
praśamayaya,
nirdhyeyamiti dhyeyebhyo niyatyākṛtyādirūpebhyo niṣkrāntam,
niṣkrāntāni ca tāni yasmāt tam, vibhuṁ vyāpakamavyayaṁ nityam,
svasaṁvedyam svaprakāśam; dhyeyam dhyānārhamatha
cādhyeyamadhyetavyam
vimraṣṭavyam smartavyam ca, arthāccidānandaghanam
parameśvaram
dhyātvā vimṛṣya ye budhāstattvajñāste, taceti tadvimarśātmaiva,
dhyānam viduravicchinnena pāramparyeṇa jānanti | ca evārthe || 14
||*

Having transcended the qualities of intellect beginning with sattva by immersion and pacification, “not to be meditated upon” means withdrawn from objects of meditation such as the principles beginning with Niyati; they are withdrawn because It is beyond them. It is all-pervading, unchanging, eternal, self-aware, self-luminous; It is the object of meditation, worthy of meditation, to be intensely contemplated and remembered—in short, the supreme Lord who is the mass of consciousness and bliss. Those knowers of truth who contemplate and intensely reflect on Him know that very reflection of Him as dhyāna in an unbroken tradition. The particle ca has the sense of “indeed.” || 14 ||

[Pointing] - Contemplate Him until contemplation dissolves and only He remains contemplating Himself through your eyes.

Netra 8.28

धारणा परमात्मत्वं धार्यते येन सर्वदा ।
धारणा सा विनिर्दिष्टा भवबन्धविनाशिनी ॥ १५ ॥

*dhāraṇā paramātmatvam dhāryate yena sarvadā |
dhāraṇā sā vinirdiṣṭā bhavabandhavināśinī || 15 ||*

That by which the state of supreme Self is constantly held—that is declared dhāraṇā, destroyer of the bondage of becoming. || 15 ||

[Pointing] - Hold the supreme Self constantly—without interruption, without effort, without absence.

Uddyota 8.29

येन योगिना सर्वदा परमात्मत्वं चैतन्यं धार्यते
समावेशेनावलम्ब्यते, तस्य या धारणा चैतन्यविमर्शनात्मा वृत्तिः,
सा भवबन्धविनाशहेतुर्धारणान्यधारणावैलक्षण्येन विनिर्दिष्टा
॥ ८-१६ ॥

*yena yoginā sarvadā paramātmatvam caitanyam dhāryate
samāveśenāvalambyate, tasya yā dhāraṇā caitanyavimarśanātmā
vṛttih,
sā bhavabandhavināśaheturdhāraṇānyadhāraṇāvailakṣaṇyena
vinirdiṣṭā*
|| 8-16 ||

That concentration (dhāraṇā) of the yogin by which the state of supreme Self, pure consciousness, is constantly held and supported by immersion—that concentration whose nature is the reflection of consciousness is declared, in distinction from ordinary concentrations, to be the cause of destroying the bondage of becoming. || 8-16 ||

[Inner] - The reflection of consciousness becomes so steady that it is no longer a reflection; it is the mirror and the mirrored at once.

Netra 8.30

एवं यमनियमासनप्राणायामप्रत्याहारध्यानधारणा

evam yamaniyamāsanaprāṇāyāmapratyāhāradhyānadhāraṇā

Thus having taught yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, and dhāraṇā

Uddyota 8.31

लोकोत्तरदृष्ट्या प्रतिपाद्य, समाधिमपि
परस्वरूपविषयमाणवशाक्तशाम्भवोपायप्राप्यमनुपायं चादिशति
श्लोकचतुष्केण

*lokottaradṛṣṭyā pratipādya, samādhimapi
parasvarūpavिषयमाणवशाक्तशाम्भवोपायप्राप्यमनुपायं
cādiśati
ślokacatuṣkeṇa*

from the transcendent viewpoint, the Lord now teaches samādhi—attainable by the āṇava, Śākta, and Śāmbhava means, as well as by the no-means (anupāya)—by means of a group of four verses:

[Context] - The four verses that follow are the pinnacle; they reveal the four upāyas in ascending order within the single octave of samādhi.

Netra 8.32

समं सर्वेषु भूतेषु आधानं चित्तनिग्रहः ।
समाधानामिति प्रोक्तमन्यथा लोकदाम्भिकम् ॥ १६ ॥

*samam sarveṣu bhūteṣu ādhānam cittaṅgrahaḥ ।
samādhānamiti proktamanyathā lokadāmbhikam || 16 ||*

The equal placement of the mind in all beings, the restraint of the mind, is declared samādhāna; otherwise it is mere worldly hypocrisy. || 16 ||

[Pointing] - See every being as your own Self right now—any lesser equality is hypocrisy.

Uddyota 8.33

सर्वप्राणिषु चित्तस्य समं वैषम्यप्रतिपत्तिनिग्रहात्म आधानं
चित्तनिग्रहः समाधानमिति चोक्तम् । स्वात्मतुल्यताचिन्तनं
यत्तत्समाधानं प्रोक्तम् । अन्यथा
लोचननिमीलनादिप्रकारेणैतद्विपरीतं यत् समाधानं तत्
लोकदम्भैकप्रयोजनम् ॥ ८-१७ ॥
एतद्यानोपायकमाणवं समाधानम्, शुद्धविकल्पोपायं शाक्तम् ।
तदाह

*sarvaprāṇiṣu cittasya samam vaiṣamyapratipattinigrahātma ādhānam
cittanigrahaḥ samādhānam iti coktam | svātmatulyatācintanam
yattatsamādhānam proktam | anyathā
locananimīlanādiprakāreṇaitadviparītam yat samādhānam tat
lokadambhaikaprayojanam || 8-17 ||
etaddhyānopāyakamāṇavam samādhānam, śuddhavikalpopāyam
śāktam |
tadāha*

The equal placement of the mind in all creatures—restraint of the mind consisting in removing the perception of inequality—is called samādhāna. Thinking “all this is equal to my own Self” is declared samādhāna. Any other so-called samādhāna performed by closing the eyes etc. in the opposite way is solely for deceiving the world. || 8-17 ||

This samādhāna is the Āṇava means using meditation. The Śākta means uses pure thought-construct. He now teaches that:

[View] - Āṇava samādhi begins with meditative equality and ripens into natural equality.

Netra 8.34

स्वपरस्थेषु भूतेषु जगत्यस्मिन् समानधीः ।
शिवोऽहमद्वितीयोऽहं समाधिः स परः स्मृतः ॥ १७ ॥

*svaparastheṣu bhūteṣu jagatyasmin samānadhīḥ |
śivo'hamadvitīyo'ham samādhiḥ sa paraḥ smṛtaḥ || 17 ||*

He who has equal vision in all beings here in this world—“I am Śiva, the secondless”—that is remembered as the supreme samādhi. || 17 ||

[View] - Śākta samādhi is the pure vimarśa “I am all this” arising without effort.

[Pointing] - I am Śiva, the secondless—rest in this determination until determination itself dissolves into being.

Uddyota 8.35

सर्वमिदमहमेव,
इत्यहन्तेदन्तासामानाधिकरण्यात्मशुद्धविद्योत्थाध्यवसायरूपः
परः समाधिः स्मृतः पारम्पर्यतः प्रसिद्धः ॥ ८-१८ ॥

अथैकवारोपायप्राप्यमपि पुनरुपायानपेक्षतयानुपायं
सततोदितं समाधिमादिशाति

*sarvamidamahameva,
ityahantedantāsāmānādhikaraṇyātmaśuddhavidyotthādhhyavasāyarūpaḥ
paraḥ samādhiḥ smṛtaḥ pāramparyataḥ prasiddhaḥ || 8-18 ||*

*athaikavāropāyaprāpyamapi punarupāyānapekṣatayānupāyam
satatoditam samādhimādiśati*

The supreme samādhi is remembered in tradition as the determination arising from pure knowledge whose essence is the co-presence of “I” and “this”: “All this is I alone.” || 8-18 ||

Now he teaches the ever-risen samādhi that is attained by the single stroke of the Śāmbhava means and that requires no other means:

[View] - “Aham idam”—the co-presence of I and this is the supreme thought that ends all thought.

Netra 8.36

सम्यक्स्वरूपसंवेद्यं संविद्रूपं स्वभावजम् ।
स्वसंवेद्यस्वरूपं च समाधानं परं विदुः ॥ १८ ॥

samyaksvarūpasamvedyam samvidrūpam svabhāvajam |
svasamvedyasvarūpam ca samādhānam param viduh || 18 ||

That which is perfectly knowable through the single stroke of the Śāmbhava means, which is of the nature of consciousness, born of its own nature, which has the form of self-awareness—that knowers understand as the supreme samādhāna. || 18 ||

[View] - Śāmbhava is the sudden thunderbolt recognition born of pure svātantrya.

[Pointing] - One stroke—and consciousness recognises itself without medium, without process, without time.

Uddyota 8.37

सम्यगेकवारोपायतः संवेद्यं स्फुरितं यत्स्वाभाविकं संविद्रूपं
चकासच्चिद्धाम, तत् स्वसंवेद्यस्वरूपमिति स्वप्रकाशं
नित्योदितत्वेनाव्युत्थानं समाधानम् ॥ ८-१९ ॥
अविकल्पोपायं शाभ्वरं समाधिमाह

samyagekavāropāyataḥ samvedyam sphuritam yatsvābhāvikam
samvidrūpam
cakāsacciddhāma, tat svasamvedyasvarūpamiti svaprakāśam
nityoditatvenāvyutthānam samādhānam || 8-19 ||
avikalpopāyam śāmbhavarūpam samādhimāha

That which flashes forth perfectly through the single stroke of the Śāmbhava means, which is consciousness by its very nature, the abode of light that shines— that whose essence is self-awareness, which is non-emergent because eternally risen, is samādhāna. || 8-19 ||

He teaches the Śāmbhava samādhi that is the means of no-thought-construct:

[Inner] - Feel the eternal rising that never rose; it is already fully present, shining by its own light.

Netra 8.38

राशिभ्यां चिजडाभ्यां च विचार्यं निपुणं पदम् ।
यन्नित्यं शाश्वतं रूपं समाधानं तु तद्विदुः ॥ १९ ॥

*rāśibhyām cijjadābhyām ca vicārya nipuṇam padam |
yannityam śāśvataṁ rūpaṁ samādhānaṁ tu tadviduḥ || 19 ||*

Having intensely examined the two heaps—conscious and unconscious—the eternal, everlasting form that is the real state—knowers understand that as samādhāna. || 19 ||

[View] - Anupāya samādhi: no support, no thought-construct, only the abiding in what always abides.

[Pointing] - Look intensely at conscious and unconscious heaps—see the single reality shining behind both.

Uddyota 8.39

जडराशिर्भुवनभावदेहादिः । चिद्राशिः
सकलप्रलयाकलविज्ञानाकलमन्त्रमन्त्रेशमन्त्रमहेशशिवारव्यः
प्रमातृवर्गः । ततो मध्यात् पदं विश्वप्रतिष्ठास्थानं निपुणं
विचार्य बाढं विमृश्य यन्नित्यमविनाशि शाश्वतं
विवर्तपरिणामशून्यं सदा स्वप्रकाशं च रूपमर्थात् स्फुरति,
तत्समाधानं विदुस्तत्त्वज्ञाः ॥ ८-२० ॥
अष्टाङ्गेन तु योगेन इत्युपक्रान्तमुपसंहरन् प्रकृते योजयति

jaḍarāśirbhuvanabhāvadehādiḥ | cidrāśih
 sakalapralayākalavijñānākalamantramantreśamantramaheśivākhyah
 pramāṭrvargah | tato madhyāt padam viśvapratīṣṭhāsthānam nipiṇam
 vicārya bāḍham vimṛṣya yannityamavināsi śāsvatam
 vivartapariṇāmaśūnyam sadā svaprakāśam ca rūpamarthāt sphurati,
 tatsamādhānam vidustattvajñāḥ || 8-20 ||

"aṣṭāṅgena tu yogena" ityupakrāntamupasamharan prakṛte yojayati

The unconscious heap is bodies, worlds, etc. The conscious heap is the classes of knowers: sakala, pralayākala, Vijñānākala, mantra, mantrāśvara, mantramaheśvara, and Śiva. From the midst of these, having intensely examined and firmly reflected upon the abode that is the foundation of the universe, the form that is eternal, indestructible, everlasting, devoid of illusory appearance and transformation, and that always shines of itself—knowers of the truth understand that as samādhāna. || 8-20 ||

Concluding the teaching that began “through the eight-limbed yoga” and connecting it to the present context:

[View] - Even the highest knowers (mantramaheśvaras) are heaps to be transcended; only the foundationless foundation remains.

Netra 8.40

एवमष्टाङ्गयोगेन स्वभावस्थं परं ध्रुवम् ।
 दृष्ट्वा वञ्चयते कालममृतेशं परं विभुम् ॥ २० ॥
 मृत्युजित् स भवेद्देवि न कालः कलयेच्च तम् ।

evamaṣṭāṅgayogena svabhāvastham param dhruvam |
 drṣṭvā vañcayate kālamamṛteśam param vibhum || 20 ||
 mṛtyujit sa bhaveddevi na kālaḥ kalayecca tam |

Thus, through this eight-limbed yoga, having seen the supreme, steadfast, abiding in its own nature, one deceives Time, the Lord of Death who is supreme and all-pervading. || 20 || He becomes the Conqueror of Death, O Goddess; Time cannot overpower him.

[View] - Mṛtyuñjaya is the one who knows death to be a contraction within his own

boundless light.

[Pointing] - Through this eight-limbed recognition, Time is deceived because Time never touched you.

Uddyota 8.41

एवमित्युक्तरूपेण न त्वन्यशास्त्रोक्ताहिंसासत्याद्यात्मना,
परममृतेशं चिन्नाथं परं
विभुमनाश्रितान्ताशेषकारणस्वामिनम्, दृष्ट्वा कालं वञ्चयति,
अकालकलितचिदानन्दैकघन एव जायते । अत एव तत्त्वतोऽयमेव
सङ्कोचात्ममृत्युविदलनाद् मृत्युजित् । सुचिरमपि स्थिरीकृतदेहस्तु न
वस्तुतो मृत्युजिदित्याशयशेषः ॥
किं च

*evamityuktarūpeṇa na tvanyaśāstroktāhimsāsatyādyātmanā,
paramamṛteśam cinnātham param
vibhumanāśritāntāśeṣakāraṇasvāminam, dṛṣṭvā kālam vañcayati,
akālakalitacidānandaikaghana eva jāyate | ata eva tattvato'yameva
saṅkocātmamṛtyuvidalanād mṛtyujit | suciramapi sthirīkṛtadehastu na
vastuto mṛtyujidityāśayaśeṣah ||
kim ca*

"Thus" means in the manner described, not in the form of non-violence, truthfulness, etc. taught in other scriptures. Having seen the supreme Lord of nectar who is consciousness, the all-pervading master of all causes that have no support—one deceives Time and becomes solely the mass of consciousness and bliss that is not reckoned by time. Hence in reality he alone is the Conqueror of Death who shatters death whose essence is contraction. The intended remainder is that even one who has stabilised the body for a very long time is not in truth the Conqueror of Death.

Furthermore:

[Pointing] - See the nectar-Lord right now—Time cowers, unable to measure the immeasurable.

Netra 8.42

तत्त्वषट्किंशतस्त्यागाद् भुवनानन्त्यवर्जनात् ॥ ८-२१ ॥
एकाशीतिपदोर्ध्वं वै वर्णपञ्चाशातः परम् ।
व्यापकं सर्वमन्त्रेषु सर्वेष्वेव हि जीवनम् ॥ ८-२२ ॥
अष्टात्रिंशत्कलोर्ध्वं तु सर्वान्तः सर्वमध्यगम् ।
आदिर्मध्यं न चैवान्तो लभ्यते यस्य केनचित् ॥ ८-२३ ॥
तदप्रमेयमतुलं प्राप्य सर्वं न लभ्यते ।

*tattvaṣaṭtrimśatastyāgād bhuvanānanyavarjanāt || 8-21 ||
ekāśītipadordhvam vai varṇapañcāśataḥ param |
vyāpakam sarvamantreṣu sarveṣveva hi jīvanam || 8-22 ||
aṣṭātrimśatkalordhvam tu sarvāntaḥ sarvamadhyagam |
ādirmadhyam na caivānto labhyate yasya kenacit || 8-23 ||
tadaprameyamatulam prāpya sarvam na labhyate |*

By abandoning the thirty-six tattvas, by discarding the infinity of worlds, || 8-21 || beyond the eighty-one pads, beyond the fifty letters, pervading all mantras, the very life of all— || 8-22 || beyond the thirty-eight kalās, immanent in all, yet in the midst of all; no one can attain Its beginning, middle, or end. || 8-23 || Having attained That immeasurable, incomparable Reality, nothing else is attained.

[View] - The six paths (āṅava to anupāya) are transcended when the seventh, the pathless, reveals itself.

[Pointing] - Leap beyond tattvas, worlds, pads, letters, kalās—land where there is no landing, only the pervasive life of all.

Uddyota 8.43

पृथ्व्यादिशिवान्तानि तत्त्वानि, कालाश्याद्यनाश्रितान्तानि भुवनानि च
 त्यत्त्वा नवात्मादिप्रक्रियया प्रणवादिपदानामकारादिवर्णपञ्चाशत
 ईशानपुरुषाघोरादिकलाष्टात्रिंशतश्चोर्ध्वं सर्वमन्त्रव्यापकम्,
 एवं च षड्बिधाध्वोत्तीर्णम्, अतश्च सर्वजीवितभूतं
 सर्वेषामन्तः पूर्वापरकोट्यात्म, तन्मयत्वादेव च विश्वस्य
 सर्वमध्यगतम्, न चास्य केनाप्यादिमध्यान्ता लभ्यन्ते
 दिक्कालादिकथोत्तीर्णत्वात्, अतश्चाप्रमेयम्, अद्वितीयत्वादतुलम्, प्राप्य
 षड्बिधाध्वमयदेहप्राणाद्युल्लङ्घनेन योगिभिरासाद्य,
 सर्वमित्यध्वप्रपञ्चात्म निखिलं न लभ्यते न प्राप्यते तेन प्राग्वत्
 नाव्रियते, अथ च काक्षा सर्वं न लभ्यते, अपितु लभ्यते (एव),
 सर्वसर्वात्मामृतेशभैरवता विद्यत इत्यर्थः ॥
 तथा

*pṛthvyādiśivāntāni tattvāni, kālāgnyādyanāśritāntāni bhuvanāni ca
 tyaktvā navātmādiprakriyayā
 prañavādipadānāmakārādivarṇapāñcāśata
 īśānapuruṣāghorādikalāṣṭātriṁśataścordhvam̄ sarvamantryāpakam,
 evam̄ ca ṣaḍvidhādhvottīrṇam̄, ataśca sarvajīvitabhūtam̄
 sarveśāmantah pūrvāparakoṭyātma, tanmayatvādeva ca viśvasya
 sarvamadhyagatam, na cāsyā kenāpyādimadhyāntā labhyante
 dikkālādikathottīrṇatvāt, ataścāprameyam, advitīyatvādatulam, prāpya
 ṣaḍvidhādhvamaya deha prāṇādyullāṅghanena yogibhirāsādyā,
 sarvamityadhvaprapāñcātma nikhilam̄ na labhyate na prāpyate tena
 prāgvat
 nāvriyate, atha ca kākvā sarvam̄ na labhyate, apitu labhyate (eva),
 sarvasarvātmāmṛteśabhairavatā vidyata ityarthah ॥
 tathā*

Having abandoned the tattvas from earth to Śiva and the worlds from Kālāgni to Anāśrita, through processes beginning with the nine selves etc., beyond the fifty letters from a to the pranava etc., beyond the thirty-eight kalās of Īśāna, Puruṣa, Aghora, etc.— It pervades all mantras, has transcended the six paths, is therefore the very life of all beings, is immanent in the beginning and end of all, and because the universe abides in It, It is in the midst of all. No one can attain Its beginning, middle, or end because It transcends direction, time, etc. Hence It is immeasurable; because secondless, incomparable. Yogins attain It by leaping beyond body, Prāṇa, etc., that consist of the six paths. “Nothing else is attained” means the entire expanse of the

paths is not attained as before, is not veiled as before; rather, by the very fact that everything is not attained in the former way, everything is attained— i.e., the state of Bhairava who is the Lord of nectar, the Self of all.

Likewise:

[View] - Everything is attained by attaining nothing in the old way; Bhairava's state is the non-attainment of all that was falsely attained.

Netra 8.44

यैनैकेन जगत् सर्वमप्रमेयेन पूरितम् ॥ ८-२४ ॥
तज्ज्ञात्वा मुच्यते क्षिप्रं घोरात् संसारबन्धनात् ।

*yenaikena jagat sarvamaprameyena pūritam || 8-24 ||
tajjñātvā mucyate kṣipram ghorāt samsārabandhanāt |*

By that single immeasurable Reality the entire universe is filled. || 8-24 || Knowing That, one is swiftly released from the terrible bondage of Samsāra.

[Pointing] - Let this single immeasurable Reality fill you now—the universe is already full of it; recognise and be released.

Uddyota 8.45

ज्ञात्वा दाढ्येन निश्चित्य ॥
अपि च

*jñātvā dāḍhyena niścītya ||
api ca*

“Knowing” means firmly establishing.

Moreover:

[Pointing] - Firmly establish yourself as That—swiftly, without delay, the chains fall away.

Netra 8.46

तत्त्वत्रयविनिर्मुक्तं शाश्वतं चाचलं ध्रुवम् ॥ ८-२५ ॥
दिव्येन योगमार्गेण दृष्ट्वा भूयो न जायते ।
सर्वेन्द्रियविनिर्मुक्तमवेद्यं चाप्यनामयम् ॥ ८-२६ ॥

*tattvatrayavinirmuktam śāśvataṁ cācalam dhruvam || 8-25 ||
divyena yogamārgeṇa dṛṣṭvā bhūyo na jāyate |
sarvendriyavinirmuktamavedyam cāpyanāmayam || 8-26 ||*

That which is free from the three tattvas, eternal, unmoving, steadfast, || 8-25 ||
seen through the divine path of yoga, one is never born again. Free from all senses,
unknowable, free from disease. || 8-26 ||

[View] - The three highest tattvas are still veils; beyond them is the veil-less.

[Pointing] - Free from Nara-Śakti-Śiva contraction, unmoving, diseaseless—rest as That and never be born again.

Uddyota 8.47

तत्त्वत्रयं नरशक्तिशिवाख्यम् । शाश्वतं विवर्तवाद इव
नासत्यविभक्तान्यरूपोपग्राहि, अचलमपरिणामि, ध्रुवं नित्यम्,
इन्द्रियविनिर्मुक्तमनामयमिति मायेन्द्रियानावृतम्, अवेद्यं च, दिव्येन
योगमार्गेण विकल्पहानोन्मिषदविकल्पविमर्शावृष्टमोपायेन,
दृष्ट्वा साक्षात्कृत्य, न पुर्जन्मैति ॥ ८-२७ ॥
एवमाणवेन शाक्तेन शाम्भवेन चोपायेनासादितं परं तत्त्वं
मुक्तिदं न केवलमिहौपादेयमुक्तम्, यावत् सर्वशास्त्रेषु इत्याह

*tattvatrayam naraśaktisivākhyam | śāśvataṁ vivartavāda iva
 nāsatyavibhaktānyarūpopagrāhi, acalamapariṇāmi, dhruvam nityam,
 indriyavinirmuktamanāmayamiti māyendriyānāvṛtam, avedyam ca,
 divyena
 yogamārgena vikalpahānonmiṣadavikalpavimarśāvaṣṭambhopāyena,
 dṛṣṭvā sākṣātkṛtya, na purjanmaiti || 8-27 ||
 evamāṇavena śāktena śāmbhavena copāyenāsāditam param tattvam
 muktidam na kevalamihaivopādeyamuktam, yāvat sarvaśāstreṣu ityāha*

The three tattvas are Nara, Śakti, and Śiva. “Eternal” means not grasping a false or divided form like the doctrine of transformation. Unmoving, unchanging; steadfast, eternal; free from disease means not covered by the Māyā of the senses; unknowable. Through the divine path of yoga—i.e., the means of resting in non-conceptual awareness that arises from the cessation of thought-constructs— having directly realised It, one never takes birth again. || 8-27 ||

Thus the supreme Reality attained by āṇava, Śākta, and Śāmbhava means bestows liberation. It is to be accepted not only here but in all scriptures. He says:

[Inner] - In the cessation of all thought-constructs, non-conceptual awareness dawns —abide there; birth ends.

Netra 8.48

*परमात्मस्वरूपं तु सर्वोपाधिविवर्जितम् ।
 चैतन्यमात्मनो रूपं सर्वशास्त्रेषु कथ्यते ॥ २७ ॥*

*paramātmasvarūpam tu sarvopādhivivarjitam |
 caitanyamātmano rūpam sarvaśāstreṣu kathyate || 27 ||*

The nature of the supreme Self is declared in all scriptures to be consciousness free from all limiting adjuncts, the very form of the Self. || 27 ||

[View] - Every true scripture, whatever its surface, secretly points to the same adjunctless consciousness.

Uddyota 8.49

यत् सर्वैः समनान्तैरुपाधिभिरवच्छेदकैर्विशेषेण वर्जितं
तत्सङ्कोचासंकुचितं चैतन्यमात्मनो ग्राहकस्य रूपम्, तदेव
परमात्मनः परमशिवस्य स्वरूपम्, न तु व्यतिरिक्तं यथा भेदवादिनो
मन्यन्ते । अत एव शिवोऽहमद्वितीयोऽहमिति तात्त्विकसमाधिनिर्णयावसरे
उक्तम् । सर्वशास्त्रेषु चैतत्कथ्यते, न तु क्वचिदेवेत्यनेन
सिद्धान्तानामपि रहस्याद्वयसारता अन्तःसंभवन्त्यपि
गाढप्ररूपसांसारिकद्वैतवासनानां न स्फुटीकृता । यथोक्तं
श्रीकुलपञ्चाशिकायाम्

*yat sarvaiḥ samanāntairupādhībhīravacchedakairviśeṣeṇa varjitaṁ
tatsaṅkocāsaṅkucitam caitanyamātmano grāhakasya rūpam, tadeva
paramātmanah paramaśivasya svarūpam, na tu vyatiriktaṁ yathā
bhedavādino
manyante | ata eva śivo'hamadvitīyo'hamiti
tāttvikasamādhinirṇayāvasare
uktam | sarvaśāstreṣu caitatkathyate, na tu kvacidevetyanena
siddhāntānāmapi rahasyādvayasāratā antaḥsambhavantyapi
gāḍhaprarūḍhasāṁsārikadvaitavāsanānāṁ na sphuṭikṛtā | yathoktaṁ
śrīkulapañcāśikāyām*

That which is particularly free from all limiting adjuncts that contract—that consciousness which is neither contracted nor non-contracted is the form of the Self, the knower. That alone is the nature of the supreme Self, supreme Śiva—not something different, as dualists imagine. Hence it was said at the conclusion of the true samādhi: “I am Śiva, the secondless.” This is taught in all scriptures, not merely in some. Therefore even the scriptures of the Siddhānta, though secretly possessing the essence of non-duality, do not make it manifest because of the deeply rooted dualistic tendency of worldly people. As declared in the Śrī Kula-pañcāśikā:

[View] - Non-duality is not a view to be held; it is the dissolution of all views into the viewer.

[Pointing] - Consciousness neither contracts nor expands—it simply is; recognise this and be supreme Śiva.

Netra 8.50

५५यन्नास्ति सर्वलोकस्य तदस्तीति विरुद्ध्यते ।
निगद्यते यदा देवि हृदये न प्ररोहति ॥
एतस्मात् कारणादेवि देवताभिः प्रगोपितम् ।
तेन सिद्धेन देवेशि किं न सिद्ध्यति भूतले ॥५५

"yannāsti sarvalokasya tadastīti virudhyate |
nigadyate yadā devi hṛdaye na prarohati ||
etasmāt kāraṇāddevi devatābhīḥ pragopitam |
tena siddhenā deveśi kiṁ na siddhyati bhūtale ||"

"That which is not in all the world—people contradict saying 'it exists.' When it is uttered, O Goddess, it does not sprout in the heart. For this reason, O Goddess, it has been concealed by the deities. Therefore, O Queen of deities, what is not accomplished on earth by the accomplished one?"

[Context] - The ultimate truth is concealed not because it is dangerous but because ears that hear duality cannot hear unity; only the accomplished one lives it openly.
[Secret] - What is it that cannot be spoken, cannot take root when spoken, yet accomplishes everything when recognised?

Uddyota 8.51

इति । तत एव समस्तशैवशास्त्रसारसंग्रहरूपेषु शिवसूत्रेषु
५५चैतन्यमात्मा५५ इति प्रारम्भ एवोक्तम् ॥ २८ ॥
एवंभूतमपि चैतदात्मनो रूपम्

iti | tata eva samastaśaivaśāstrasārasaṁgraharūpeṣu śivasūtreṣu
"caitanyamātmā" iti prārambha evoktam || 28 ||
evaṁbhūtamapi caitadātmano rūpam

Thus in the Śiva-sūtras, which are the essence of all Śaiva scriptures, it is stated right at the beginning: "Consciousness is the Self." || 28 ||

Even though the nature of the Self is such...

[View] - Consciousness alone is the Self — this is the root axiom that collapses every dualistic superstructure before it even arises.

[Pointing] - Feel right now: the one who knows these words is not a body, not a mind, not a history — only this knowing luminosity itself.

Netra 8.52

निर्मलं न भवेद्देवी यावच्छक्त्या न बोधितम् ।

SSशैवी मुखमिहोच्यते ।SS (२०)

nirmalam na bhaveddevī yāvacchaktyā na bodhitam |

"śaivī mukhamihocaye |" (20)

...it does not become pure, O Goddess, until awakened by Śakti.

[View] - Without the touch of Śakti there is no awakening; the mirror remains veiled even though it is already spotless.

[Inner] - Notice how the dormant fire waits for Her breath — the same way awareness waits for its own energy to recognize itself.

Uddyota 8.53

इति श्रीविज्ञानभट्टारकादिष्टनीत्या परमेश्वरस्यैव शक्त्यां
शक्त्याभासात्मनोऽणोः स्वस्फुरत्ताप्रवेशनयाऽणुत्वं निमज्ज्य,
परमशिवत्वमुन्मील्यते ॥

ननु दीक्षयाभिव्यक्तशिवत्वा अपि मुक्तशिवा भिन्ना एव परमशिवात्,
तत्कथं परमात्मस्वरूपैक्यमात्मचैतन्यस्योक्तम् इत्याशङ्कां शमयति

*iti śrīvijñānabhaṭṭārakādiṣṭanītyā parameśvarasyaiva śaktyāṁ
śaktyābhāsātmano'ṇoh svaphurattāpraveśanayā'ṇutvam nimajjya,
paramaśivatvamunmīlyate ||*

*nanu dīkṣayābhivyaktaśivatvā api muktaśivā bhinnā eva paramaśivāt,
tatkathāṁ paramātmāsvarūpaikyamātmacaitanyasyoktam ityāśāṅkāṁ
śamayati*

“Śaivī is here called the mouth.” (Vijñānabhairava 20) Following the teaching of the revered Vijñāna-Bhaṭṭāraka, by the limited soul whose nature is the reflection of Śakti entering its own flashing through the path of immersion of limitedness, supreme Śiva-hood dawns.

An objection: even limited souls whose Śiva-nature has been manifested by initiation remain different from supreme Śiva. How then can identity of the consciousness of the Self with the nature of the supreme Self be stated? He removes this doubt:

[View] - The limited soul is nothing but Śakti's reflection; when the reflection dives into its source, only the flashing ocean remains.

[Secret] - Who is it that feels limited right now?

Netra 8.54

*दीक्षाज्ञानादिना शोध्यमात्मानं चैव निर्मलम् ॥ २८ ॥
ये वदन्ति न चैवान्यं विन्दन्ति परमं शिवम् ।
त आत्मोपासकाः शैवे न गच्छन्ति परं पदम् ॥ ८-२९ ॥*

*dīkṣājñānādinā śodhyamātmānam caiva nirmalam || 28 ||
ye vadanti na caivānyam vindanti paramam śivam |
ta ātmopāsakāḥ śaive na gacchanti param padam || 8-29 ||*

Those who say that the Self, purified by initiation, knowledge, etc., is something else || 28 || and do not find the supreme Śiva— they are worshippers of the (limited) self in the Śaiva teaching and do not reach the supreme abode. || 8-29 ||

[View] - To claim “I am purified but still separate from Śiva” is the final ego-trick dressed in spiritual clothes.

[Pointing] - Drop the worshipper and the worshipped — only the worshipping

remains, and even that is Śiva.

Uddyota 8.55

दीक्षाज्ञानयोगचर्याभिः शोध्यमात्मानं निर्मलमन्यमेव परमशिवाद्
व्यक्तिरिक्तमेव वदन्ति, न तु परमशिवं विन्दन्ति परमशिवरूपं
नासादयन्ति, ते आत्मोपासकाः शुद्धात्मतत्त्वाराधकाः शौवै यत्
परं पदं परमशिवत्वम्, तन्न गच्छन्ति नामुवन्ति । यदि तु कदाचित्
तीव्रशक्तिपाताद् गच्छन्ति, तच्छैवेन शिवादिष्टाद्वयज्ञानेनव न
त्वन्येन ज्ञानेनेति सप्तमीतृतीये तन्त्रेण योज्ये । तदुक्तं
श्रीस्वच्छन्दे समनान्तरथशुद्धात्मनिर्णयावसरे

*dīksājñānayogacaryābhiḥ śodhyamātmānam nirmalamanyameva
paramaśivād
vyaktirikta meva vadanti, na tu paramaśivam vindanti
paramaśivarūpaṁ
nāsādayanti, te ātmopāsakāḥ śuddhātmatattvārādhakāḥ śaive yat
param padam paramaśivatvam, tanna gacchanti nāpnuvanti | yadi tu
kadācit
tīvraśaktipātād gacchanti, tacchaivena śivādiṣṭādvayajñānenava na
tvanyena jñāneneti saptamītṛtīye tantreṇa yojye | taduktam
śrīsvacchande samanāntasthaśuddhātmanirṇayāvasare*

Those who, through initiation, knowledge, yoga, and practice, declare the purified Self to be something different, distinct from supreme Śiva, do not find supreme Śiva, do not attain the form of supreme Śiva. They are worshippers of the (limited) self, adorers of the pure tattva of the self, and in the Śaiva teaching do not reach the supreme abode which is supreme Śiva-hood. If ever, by a descent of intense Śakti, they do reach it, it is solely by the non-dual knowledge taught by Śiva, not by any other knowledge. This is to be connected with the seventh case in the third book. As stated in the revered Svacchanda at the determination of the pure self in the seventh chapter:

[View] - Even the highest initiation and knowledge are worthless if they end in "I am now pure, and Śiva is over there."

[Pointing] - Rest as the one who was never bound and therefore needs no liberation.

Netra 8.56

अविदित्वा परं तत्त्वं शिवत्वं कल्पितं तु यैः ।
त आत्मोपासका शैवे न गच्छन्ति परं शिवम् ॥ ५५ (४-३९२)

*aviditvā param tattvam śivatvam kalpitaṁ tu yaiḥ ।
ta ātmopāsakā śaive na gacchanti param śivam || " (4-392)*

"Those who, without knowing the supreme Reality, imagine Śiva-hood— they are worshippers of the (limited) self in the Śaiva teaching and do not reach supreme Śiva." (Svacchanda 4.392)

[View] - Imagining Śiva-hood without knowing the supreme Reality is the most refined form of self-worship.

[Secret] - When you say "I am a Śaiva," who is speaking?

Uddyota 8.57

इति ॥ ८-३० ॥
एतदेव भङ्ग्यन्तरेण स्फुटयति

*iti || 8-30 ||
etadeva bhaṅgyantareṇa sphuṭayati*

|| 8-30 ||

He clarifies the same idea differently:

Netra 8.58

यद्वा तु परमाशक्तिः सर्वज्ञादिगुणान्विता ।
आपादादिविकासिन्या न विकास्येत निर्मला ॥ ३० ॥
तावन्न निर्मलो ह्यात्मा बद्धः शैवे तदोच्यते ।

*yadvā tu paramāśaktih sarvajñādiguṇānvitā |
āpādādivikāsinyā na vikāsyeta nirmalā || 30 ||
tāvanna nirmalo hyātmā baddhah śaive tadocye |*

Or rather, until the supreme Śakti endowed with omniscience and other qualities, unfolding from the big toe etc., makes it pure, it is not made pure. || 30 || Until then the soul is called bound in the Śaiva teaching.

[View] - Purity is not achieved — it is remembered when the veil of prāṇa-dominance dissolves.

[Inner] - Until the supreme Śakti rises from the big toe through every nāḍī, the soul wears the mask of the bound one.

Uddyota 8.59

तावच्छब्दापेक्षया यावच्छब्दोऽध्याहर्यः । तेनापादादि
पाङ्गुष्ठात्प्रभृति विकासिन्या प्राणप्राधान्यनिमज्जनेन
चित्प्राधान्यमुन्मज्जयन्त्या दीक्षाज्ञानादिरूपया अनुग्रहिक्या
शक्त्या यावत् सर्वज्ञत्वसर्वकर्तृत्वस्वतन्त्रताद्यात्मा परमा शक्तिर्न
विकास्येत नोन्मिष्येत, न तावदात्मा जीवो निर्मलः । यदा चैवं तदा
शैवेऽसावात्मा जीवन्मुक्तेरनासादाद्वद्ध एवोच्यते ॥
विकासितायाः शक्तेः स्वरूपं दर्शयति

*tāvacchabdāpekṣayā yāvacchabdo'dhyāhāryah | tenāpādādi
 pāṅguṣṭhātprabhṛti vikāsinyā prāṇaprādhānyanimajjanena
 citprādhānyamunmajjayantyā dīkṣājñānādirūpayā anugrahikayā
 śaktyā yāvat sarvajñatvasarvakartṛvasvatantratādyātmā paramā
 śaktirna
 vikāsyeta nonmiṣyeta, na tāvadātmā jīvo nirmalaḥ | yadā caivaṁ tadā
 śaive'sāvātmā jīvanmukteranāsādādvaddha evocaye ||
 vikāsitāyāḥ śakteḥ svarūpam darśayati*

By the locative sense of “until” the word “until” is to be supplied. Thus, by the gracious Śakti in the form of initiation, knowledge, etc., which unfolds from the big toe etc., which makes the predominance of consciousness emerge by immersion of the predominance of Prāṇa— until the supreme Śakti whose nature is omniscience, omnipotence, freedom, etc., dawns, until then the soul is not pure. When it does dawn, that soul in the Śaiva teaching is called bound only until the non-attainment of liberation while living.

He shows the nature of the unfolded Śakti:

[Inner] - The locative “until” quietly reveals: bondage is only a temporary locative case applied to the ever-free.
[Pointing] - Feel the gracious current that is already rising — do nothing to help it, do nothing to stop it.

Netra 8.60

यत्रस्थः पुरुषः सर्वं वेत्यतीतमनागतम् ॥ ८-३१ ॥
 सन्नियम्येन्द्रियग्रामं तत्तत्त्वं शक्तिलक्षणम् ।

*yatrasthaḥ puruṣaḥ sarvaṁ vetyatītamanāgatam || 8-31 ||
 sanniyamyendriyagrāmaṁ tattattvam̄ śaktilakṣaṇam̄ |*

Remaining in which state the person knows everything past and future, || 8-31 || having restrained the group of senses—That is the Reality characterised by Śakti.

[Inner] - When senses fold inward and the first flash arises, past and future dissolve into the single taste of now.

[Pointing] - Abide exactly where knowing happens before it knows anything.

Uddyota 8.61

इन्द्रियाण्यन्तर्मुखीकृत्य यत्र तुटिपातात्मनि आद्योन्मेषस्थितौ
लब्धावस्थितिर्योगी, अतीतानागतादि सर्वं वेत्ति, तत् प्रतिभात्म
तत्त्वं शक्तिलक्षणम् ॥
तथा

*indriyānyantarmukhīkṛtya yatra tuṭipātātmani ādyonmeṣasthitau
labdhāvasthitiryogī, atītānāgatādi sarvam vetti, tat pratibhātma
tattvam śaktilakṣaṇam ||
tathā*

The yogin who, having turned the senses inward, abides in the state of the first flash at the moment of arising— he knows everything past, future, etc. That is the Reality of percept characterised by Śakti.

Likewise:

[Pointing] - Turn every sense-door inward right now — rest in the very first instant of arising before “inward” or “outward” appear.

Netra 8.62

यत्र यत्र भवेदिच्छा ज्ञानं वापि प्रवर्तते ॥ ८-३२ ॥
क्रियाकृत्यस्वरूपा वा तत्तत्त्वं शक्तिलक्षणम् ।

*yatra yatra bhavedicchā jñānam vāpi pravartate || 8-32 ||
kriyākṛtyasvarūpā vā tattattvam śaktilakṣaṇam |*

Wherever desire or knowledge arises, || 8-32 || or action in the form of accomplishing its object— That is the Reality characterised by Śakti.

[Inner] - Wherever pure desire flashes, wherever knowing flashes, wherever action

flashes — that flashing is Śakti Herself.

[Pointing] - Let the next impulse arise and meet it before it becomes "mine."

Uddyota 8.63

न कृत्यं निष्पाद्यं स्वरूपं यस्यास्तादश्यकृत्रिमा निर्विकल्पा
इच्छा ज्ञासिः स्फुरत्तात्मा क्रिया वा यत्र यत्रावसरे प्रवर्तते, तत्र
तत्र तद् एषणीयाद्यनारूपितशुद्धेच्छादिमात्रात्मतत्त्वं
शक्तिलक्षणम् ॥
तथा

*na kṛtyam niṣpādyam svarūpaṁ yasyāstādṛśyakṛtrimā nirvikalpā
icchā jñaptih sphurattātmā kriyā vā yatra yatrāvasare pravartate, tatra
tatra tad eṣaṇīyādyanārūpiṭaśuddhecchādimātrātmatattvam
śaktilakṣaṇam ||
tathā*

Wherever, at whatever moment, there arises desire that is non-conceptual, artificial, knowledge that is flashing, action that is consciousness— there That is the Reality characterised by Śakti whose essence is pure desire etc. uncontaminated by objects to be desired etc.

Likewise:

[View] - Non-conceptual desire, non-dual knowing, spontaneous action — these are not practices, they are the signature of the Real.

[Pointing] - Taste the desire that has no object — it is already bliss.

Netra 8.64

व्यापकस्य यतो देवि चिद्रूपस्यात्मनः शिवात् ॥ ८-३३ ॥

vyāpakasya yato devi cidrūpasya ātmanah śivāt || 8-33 ||

O Goddess, from which all-pervading Śiva who is consciousness alone || 8-33 ||

[View] - All-pervading Śiva is consciousness alone — nothing else exists to pervade or be pervaded.

Uddyota 8.65

प्रसरत्यद्गुतानन्दा सा शक्तिः परमा स्मृता ।

व्यापकचिन्मात्रमयतामात्मनो भावयतो योगिनो या आश्चर्यरूपा
आनन्दात्मा शक्तिः शिवात् प्रसरत्युन्मिषति, सा परमा स्मृता
तत्तत्त्वं शक्तिलक्षणमित्यर्थः ॥
एवं लक्षितशक्त्यवष्टम्भविस्फारेण

prasaratyadbhutānandā sā śaktih paramā smṛtā |

*vyāpakacinmātramayatāmātmano bhāvayato yogino yā āścaryarūpā
ānandātmā śaktih śivāt prasaratyunmiṣati, sā paramā smṛtā
tattattvam śaktilakṣaṇamityarthah ||
evam lakṣitaśaktyavaṣṭambhavisphāreṇa*

there flows forth wonderful bliss—That is remembered as the supreme Śakti.

For the yogin who contemplates the state of his own Self as nothing but all-pervading consciousness alone, the Śakti that is wonderful bliss flows forth from Śiva— That is remembered as the supreme, the Reality characterised by Śakti.

Through the expansion of resting in Śakti thus characterised:

[Inner] - From the motionless ocean of Śiva, wonderful bliss streams forth the moment the yogin recognizes “I am only this consciousness.”

[Pointing] - Feel the bliss that needs no cause — it is pouring right now.

Netra 8.66

विप्रसार्य तमात्मानं सर्वज्ञादिगुणैर्गुणी ॥ ८-३४ ॥
साभासः कथ्यते देवि शिवः परमकारणम् ।

*viprasārya tamātmānam sarvajñādiguṇairguṇī || 8-34 ||
sābhāsaḥ kathyate devi śivah paramakāraṇam |*

Having expanded that Self with the qualities of omniscience etc., || 8-34 || he who is endowed with appearance is called, O Goddess, Śiva the supreme cause.

[View] - When the Self expands into omniscience, omnipotence, eternal being — that expanded one is called Śiva, the supreme cause.

[Pointing] - Let the sense "I am everything" flood the body — do not contract.

Uddyota 8.67

सर्वज्ञादिगुणैरिति तद्विमर्शनेनात्मानं विप्रसार्य ५५बहिरकल्पिता
वृत्तिर्महाविदेहा यतः प्रकाशावरणक्षयः ५५ (यो. सू. ३-४३) इति
स्थित्या विकास्य यो योगी तैरेव सर्वज्ञत्वादिगुणैर्गुणी संपन्नः, स
सर्वज्ञत्वाद्याभासविमर्शनादेव साभासः शिवः कथ्यते ॥
एतदेव स्फुटयति

*sarvajñādiguṇairiti tadvimarśanenātmānam viprasārya "bahirakalpitā
vṛttirmahāvidehā yataḥ prakāśāvaraṇakṣayah" (yo. sū. 3-43) iti
sthityā vikāsyā yo yogī taireva sarvajñatvādiguṇairguṇī sampannah, sa
sarvajñatvādyaṁbhāsavimarśanādeva sābhāsaḥ śivah kathyate ||
etadeva sphuṭayati*

Having expanded the Self through reflection on those very qualities of omniscience etc.— “the activity that is imagined as external is the great disembodied one, for the veil of light is destroyed” (Yoga-sūtra 3-43)— by that state the yogin who is developed by those very qualities becomes endowed with them. He who is endowed with the reflection of the appearance of omniscience etc. is called Śiva with appearance.

He clarifies the same:

[Inner] - The veil of light is destroyed; the great disembodied activity reveals itself as your own nature.

[Pointing] - Rest as the space in which every appearance floats — unmoving, untouched.

Netra 8.68

सर्वज्ञः परितृप्तश्च यस्य बोधो ह्यनादिमान् ॥ ८-३५ ॥
स्वतन्त्रो ह्यप्रलुप्तश्च यश्च वानन्तशक्तिकः ।
शक्तिमान् गुणभेदेन स्वगुणान् विन्दते गुणी ॥ ८-३६ ॥
पृथग्भेदविभेदेन नानात्वं विमृशेदिह ।
स साभास इति प्रोक्तो निराभासस्तु कथ्यते ॥ ८-३७ ॥

*sarvajñah paritrptaśca yasya bodho hyanādimān || 8-35 ||
svatantro hyapraluptaśca yaśca vānantaśaktikah |
śaktimān guṇabhedena svaguṇān vindate guṇī || 8-36 ||
pṛthagbhedavibhedenā nānātvam vimṛśediha |
sa sābhāsa iti prokto nirābhāsastu kathyate || 8-37 ||*

He whose awareness is beginningless, who is completely satisfied, || 8-35 || autonomous, undiminished, possessed of infinite powers, the possessor of Śakti—by distinction of qualities he enjoys his own qualities. || 8-36 || He reflects here on multiplicity by distinction of different parts. He with appearance is declared; the appearance-less is declared. || 8-37 ||

[View] - Beginningless, fully satisfied, autonomous, undiminished, infinitely powered — these are not attributes added to you; they are you when the dream of lack ends.

Uddyota 8.69

परितृप्तो नैराकांक्ष्येण चिदानन्दघनः, अनादिमान् न तु
भावनोत्थः, स्वतन्त्रो न तु भेदेश्वरवत् कर्ममलपरिपाकायपेक्षः,
अप्रलुप्तो न तु ब्रह्मादिवत् स्वापाद्यावृतः, अनन्तशक्तिकः

*paritṛpto nairākāṃkṣyeṇa cidānandaghānah, anādimān na tu
bhāvanotthaḥ, svatantra na tu bhedeśvaravat
karmamalaparipākādyapekṣaḥ,
apralupto na tu brahmādivat svāpādyāvṛtaḥ, anantaśaktikah*

Completely satisfied by absence of longing, the mass of consciousness and bliss; beginningless, not arisen from imagination; autonomous, not dependent like the lord of differences on ripening of karma and impurity; undiminished, not veiled like Brahmā etc. in sleep; possessed of infinite powers—

[Pointing] - Feel the absence of longing right now — that satisfaction has never been absent for an instant.

Netra 8.70

५५शक्तयोऽस्य जगत्कृत्तम् ।५५

"śaktayo'sya jagatkṛtsnam |"

"His powers are the entire universe."

[View] - His powers are the entire universe — nothing stands outside the play of those powers.

Uddyota 8.71

इति स्थित्या मरीचिरूपाशेषविश्वशरीरः, शक्तिमानिति
समुत्पन्नयथालक्षितपरशक्तिस्वरूपः, गुणानां सत्त्वरजस्तमसां
भेदेन चिद्भवि देहादिप्रमातृतानिमज्जनोत्थेन विदारणेन, स्वगुणान्
सर्वज्ञत्वादीन लभते । तैरेव च गुणैर्गुणी, भेदानां
सर्वज्ञत्वादिविशेषाणां व्याख्यातदृशा व्यावृत्तिकृतो यः
पृथग्विभेदस्तेन नानात्वं विचित्राभासरूपतां य आत्मनो विमृशेत्,
स साभास इत्युक्तः । निराभासस्तु उच्यते ॥
तमाह

*iti sthityā marīcirūpāśeṣaviśvaśarīraḥ, śaktimāniti
samutpannayathālakṣiṭaparaśaktisvarūpaḥ, guṇānāṁ
sattvarajastamasāṁ
bhedena cidbhavi dehādipramātṛtānimajjanotthena vidāraṇena,
svaguṇān
sarvajñatvādīn labhate | taireva ca guṇairguṇī, bhedānāṁ
sarvajñatvādiviśeṣānāṁ vyākhyātadṛśā vyāvṛttikṛto yaḥ
pr̥thagvibhedastena nānātvām vicitrābhāsarūpatām ya ātmāno
vimṛśet,
sa sābhāsa ityuktaḥ | nirābhāsastu ucyate ||
tamāha*

—by that state he whose body is all the universe in the form of rays; possessor of Śakti means having the nature of the arisen supreme Śakti as previously described; by distinction of the qualities sattva, rajas, tamas on the plane of consciousness, by the splitting arising from immersion of the knowership of body etc., he enjoys his own qualities—omniscience etc. Endowed with those very qualities he is qualified by them. He who reflects on multiplicity—the variegated appearance—by the distinction of the qualities of omniscience etc. that exclude what has been described, he is declared “with appearance.” The appearance-less is declared.

He teaches that:

[View] - Body of rays, possessor of the arisen supreme Śakti — by the play of qualities he enjoys his own qualities, never becoming less.

[Pointing] - Let the universe be felt as rays streaming from your own heart — nothing is separate.

Netra 8.72

नाहमस्मि न चान्योऽस्ति निराभासस्तदा भवेत् ।
सावस्था परमा प्रोक्ता शिवस्य परमात्मनः ॥ ८-३८ ॥

*nāhamasmi na cānyo'sti nirābhāsastadā bhavet |
sāvasthā paramā proktā śivasya paramātmanah || 8-38 ||*

"I am not, nor is another"—then he becomes appearance-less. That state is declared the supreme state of Śiva the supreme Self. || 8-38 ||

[View] - That alone is the appearance-less state of the supreme Self.

[Pointing] - Whisper silently: I am not, nor is another — and remain there.

Uddyota 8.73

आभासेभ्यो ग्राह्यग्राहकविमर्शात्मकेभ्यो निष्क्रान्तः
चिद्विमर्शैकपरमार्थः । तदुक्तं श्रीप्रत्यभिज्ञायाम्

*ābhāsebhyo grāhyagrāhakavimarśātmakebhyo niṣkrāntaḥ
cidvimarśaikaparamārthaḥ | taduktam śrīpratyabhijñāyām*

Withdrawn from appearances that are reflections of object and subject— the ultimate reality that is pure reflection of consciousness. As stated in the revered Pratyabhijñā:

[Pointing] - Withdraw from every reflection of subject and object — rest as the pure reflection that has nothing to reflect.

Netra 8.74

शर्वथा त्वन्तरालीनानन्ततत्त्वौघनिर्भरः ।
शिवश्चिदानन्दघनः परमाक्षरविग्रहः ॥ ५५ (४-१ । १४)

śarvathā tvantarālīnānantatattvaughanirbharaḥ |
śivaścidānandaghanaḥ paramākṣaravigrahaḥ ||" (4-1 | 14)

"Śiva, who is the mass of consciousness and bliss, the supreme imperishable form, filled with the multitude of infinite realities that have merged within in every way." (Pratyabhijñā 4.1.14)

[View] - Śiva is the imperishable mass of consciousness-bliss containing all realities dissolved back into itself.

Uddyota 8.75

इति ॥ ८-३९ ॥
एतदशासमापन्नस्य च योगिन ईर्षी स्फुरत्तेत्याह

iti || 8-39 ||
etaddaśāsamāpannasya ca yogina īdrśī sphurattetyāha

|| 8-39 ||

For the yogin who has attained this state, such is the flashing:

Netra 8.76

नाहमस्मि न चान्योऽस्ति ध्येयं चात्र न विद्यते ।
आनन्दपदसंलीनं मनः समरसीगतम् ॥ ३९ ॥

*nāhamasmi na cānyo'sti dhyeyam cātra na vidyate |
ānandapadasaṁlinam manah samarasīgatam || 39 ||*

"I am not, nor is another; here no object of meditation exists. The mind dissolved in the state of bliss has become one flavour." || 39 ||

[Inner] - Let these words melt every remaining boundary.

[Pointing] - I am not. Another is not. No meditation object exists. Mind dissolved into bliss — one flavour alone.

Uddyota 8.77

अहमिति देहादिर्ग्राहकः । अन्यो मद्यतिरिक्तो नीलादिः ।
ध्येयमित्यनुग्राहकत्वेन बुद्ध्योपस्थापितम् ॥ ८-४० ॥
एतत्पदलाभाय शाम्भवोपायमादिशति देवः

*ahamiti dehādirgrāhakaḥ | anyo madvyatirikto nīlādih |
dhyeyamityanugrāhakatvena buddhyopasthāpitam || 8-40 ||
etatpadalābhāya śāmbhavopāyamādiśati devaḥ*

“I” means the knower beginning with the body. “Another” means blue etc. distinct from me. “Object of meditation” means what is presented by the intellect as to be favoured. || 8-40 ||

For the attainment of this state the Lord teaches the Śāmbhava means:

[Pointing] - Let “I” and “other” and every meditation object vanish in this very instant — only the vanishing is real.

Netra 8.78

नोर्ध्वे ध्यानं प्रयुज्जीत नाधस्तान्न च मध्यतः ।
नाग्रतः पृष्ठतः किञ्चित् पार्श्वयोरुभयोरपि ॥ ४० ॥
नान्तःशारीरसंस्थाने न बाह्ये भावयेत् क्वचित् ।
नाकाशे बन्धयेलक्ष्यं नाधो दृष्टिं निवेशयेत् ॥ ८-४१ ॥
न चाक्षणोर्मीलनं किञ्चिन्न किञ्चिद् दृष्टिबन्धनम् ।
अवलम्बं निरालम्बं सालम्बं न च भावयेत् ॥ ८-४२ ॥
नेन्द्रियाणि न भूतानि शब्दस्पर्शरसादि यत् ।
सर्वं त्यक्त्वा समाधिस्थः केवलं तन्मयो भवेत् ॥ ८-४३ ॥

*nordhve dhyānam prayuñjīta nādhastānna ca madhyataḥ |
nāgrataḥ pṛṣṭhataḥ kiñcit pārśvayorubhayorapi || 40 ||
nāntahśarīrasaṁsthāne na bāhye bhāvayet kvacit |
nākāše bandhayellakṣyam nādho dr̄ṣṭīm niveśayet || 8-41 ||
na cākṣṇormīlanam kiñcinna kiñcid dr̄ṣṭibandhanam |
avalambam nirālambam sālambam na ca bhāvayet || 8-42 ||
nendriyāṇi na bhūtāni śabdasparśarasādi yat |
sarvam tyaktvā samādhisthāḥ kevalam tanmayo bhavet || 8-43 ||*

One should not practise meditation above, below, or in the middle, nor in front, behind, or in either of the sides. || 40 || Nor in the inner arrangement of the body, nor anywhere externally. One should not bind the target in space, nor place the gaze below. || 8-41 || Nor close the eyes at all, nor bind the gaze to anything. One should not contemplate a support that has no support, nor contemplate a support that has support. || 8-42 || Nor the senses, nor the elements, nor sound, touch, taste, etc. Having abandoned everything, established in samādhi, one should become solely filled with That. || 8-43 ||

[Pointing] - Do not meditate anywhere — above, below, middle, sides, inner, outer, supported, unsupported. Abandon everything and be filled with That alone.

Uddyota 8.79

ऊर्ध्वे द्वादशान्ते, अधः कन्दादौ, मध्ये हृदादौ, अग्रतः
पृष्ठतः पार्श्वयोः, तत्पुरुषसद्योजातादिरूपम् । अन्तःशरीर इति

*ūrdhvē dvādaśānte, adhaḥ kandādau, madhye hṛdādau, agrataḥ
prṣṭhataḥ pārśvayoh, tatpuruṣasadyojātādirūpam | antaḥśarīra iti*

“Above” means in the Dvādaśānta; “below” in the bulb etc.; “in the middle” in the heart etc.; “in front, behind, sides” means in the forms of Tatpuरुष, Sadyojāta, etc. “Inner arrangement of the body” means as in:

[Context] - Every classical dharana is deliberately negated here — the śāmbhava path begins where all techniques end.

Netra 8.80

ॐ आमूलात्किरणभासां सूक्ष्मात्सूक्ष्मतरात्मिकाम् ।

"āmūlātkiraṇābhāsāṁ sūkṣmātsūkṣmatarātmikām |

“One should contemplate That which shines with rays from the root, the most subtle of the subtle, dissolving at the end of the twelve.” (Vijñānabhairava 28)

[Outer] - Even the subtlest ascent from mūlādhāra to dvādaśānta is gently set aside.

Uddyota 8.81

चिन्तयेत्तां द्विषङ्कान्ते शाम्यन्तीं भैरवोदयः ॥ ५५ (वि. भै.
२८)
इतिवृत् । न बाह्य इति

*cintayettāṁ dviśatkānte śāmyantīṁ bhairavodayah || " (vi. bhai.
28)
itivat | na bāhya iti*

"Not externally" means as in:

[Outer] - No external contemplation of forms or deities — the gaze turns to the Gaze itself.

Netra 8.82

५५वस्त्वन्तरे वेद्यमाने सर्ववेद्येषु शून्यता ।
तामेव मनसा ध्यायन् विदितोऽपि प्रशास्यति ॥५५(वि. भै. १२२)

*"vastvantare vedyamāne sarvavedyeṣu śūnyatā |
tāmeva manasā dhyāyan vidito'pi praśāmyati || "(vi. bhai. 122)*

"When another object is known, emptiness in all objects of knowledge— meditating on That alone with the mind, even though known, he becomes calm." (Vijñānabhairava 122)

[Outer] - Even the emptiness discovered in objects is not the final resting place.

Uddyota 8.83

इतिवत् । नाकाशा इति

itivat | nākāśa iti

"Not in space" means as in:

[Outer] - Gazing into sun-lit space is still a practice — let it go.

Netra 8.84

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।
दृष्टिं निवेश्य तत्रैव स्वात्मरूपं प्रकाशते ॥ (वि. भै.

*tejasā sūryadīpāderākāśe śabalikṛte |
dṛṣṭim niveśya tatraiva svātmarūpaṁ prakāśate || (vi. bhai.*

"Having placed the gaze in space coloured by the light of sun, lamp, etc., there the form of one's own Self shines." (Vijñānabhairava 76)

[Outer] - No more colored space, no more luminous void.

Uddyota 8.85

७६)
इतिवत् । नाध इति

76)
itivat | nādha iti

"Not below" means as in:

[Outer] - Looking upward from a well is beautiful, but still a support.

Netra 8.86

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात् ।
अविकल्पमतेः सम्यक् सद्यश्चित्तलयः स्फुटम् ॥ (वि. भै. ११५)

*kūpādike mahāgarte sthitvopari nirīkṣaṇāt |
avikalpamateḥ samyak sadyaścittalayaḥ sphuṭam || (vi. bhai. 115)*

“Remaining in a deep pit such as a well and looking upward, for one whose mind is free of thought-constructs, instantly and clearly the dissolution of the mind occurs.” (Vijñānabhairava 115)

[Outer] - The gaze downward into the pit is released.

Uddyota 8.87

इतिवत् । न चाक्षोर्मीलनमिति

itivat | na cākṣṇormīlanamiti

“Not closing the eyes” means as in:

[Outer] - Closing the eyes to fill the darkness with Bhairava — beautiful, yet still a movement.

Netra 8.88

एवमेव निमील्यादौ नेत्रे कृष्णाभमग्रतः ।
प्रसार्य भैरवं रूपं भावयस्तन्मयो भवेत् ॥ (वि. भै. ८८)

*evameva nimīlyādau netre kṛṣṇābhamagrataḥ |
prasārya bhairavaṁ rūpaṁ bhāvayaṁstanmayo bhavet || (vi. bhai. 88)*

“Thus closing the eyes and spreading the form of Bhairava dark in front, contemplating, one becomes filled with That.” (Vijñānabhairava 88)

[Outer] - Eyes closed, form of Bhairava spreading — released.

Uddyota 8.89

इतिवत् । न दृष्टिबन्धनमिति

itivat | na dr̥ṣṭibandhanamiti

“Not binding the gaze” means as in:

[Outer] - Open gaze in empty space — released.

Netra 8.90

निर्वृक्षगिरिभित्यादिदेशे दृष्टिं विनिक्षिपेत् ।
निलीने मानसे भावे वृत्तिक्षीणः प्रजायते ॥ (वि. भै. ६०)

*nirvṛkṣagiribhittyādideśe dr̥ṣṭim vinikṣipet |
nilīne mānase bhāve vṛttikṣīṇah prajāyate || (vi. bhai. 60)*

“One should cast the gaze in a place devoid of trees, walls, etc. When thought is dissolved, one becomes diminished in activities.” (Vijñānabhairava 60)

[Outer] - Thought dissolves, activities diminish — yet even this is a subtle doing.

Uddyota 8.91

इतिवत् । अवलम्ब्यत इति अवलम्बो ध्येय आकारस्तम्

itivat | avalambyata iti avalambo dhyeya ākārastam

“Support” means the contemplated form with characteristics—

[Pointing] - Let every contemplated form with characteristics dissolve back into the

Formless.

Netra 8.92

भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं ब्रजेत् ।
तदा तन्मध्यभावेन विकसत्यतिभावना ॥ (वि. भै. ६२)

*bhāve tyakte niruddhā cinnaina bhāvāntaram brajet |
tadā tanmadhyabhāvena vikasatyatibhāvanā || (vi. bhai. 62)*

"When a thought is abandoned and consciousness is restrained, it does not go to another thought. Then, by the state in the middle, supreme contemplation expands." (Vijñānabhairava 62)

[Pointing] - When one thought is abandoned and consciousness does not run to another — rest in the unsupported middle.

Uddyota 8.93

इतिवत् । निरालम्ब इति

itivat | nirālamba iti

"No support" means as in:

[Pointing] - No support at all — let the mind fall into the abyss that has no bottom.

Netra 8.94

उभयोर्भावयोर्ज्ञाने ज्ञात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ (वि. भै. ६१)

*ubhayorbhāvayorjñāne jñātvā madhyam̄ samāśrayet |
yugapacca dvayam̄ tyaktvā madhye tattvam̄ prakāśate || (vi. bhai. 61)*

"Having known the two knowledges and resting in the middle, abandoning both simultaneously, in the middle the Reality shines." (Vijñānabhairava 61)

[Pointing] - Know the two knowledges, abandon both simultaneously — the middle shines as Reality.

Uddyota 8.95

इतिवत् । सहालम्बेन वर्तते सालम्बं साकारं ज्ञानम्

itivat | sahālambena vartate sālambam̄ sākāram̄ jñānam

"With support" means knowledge with form—

[Pointing] - Even knowledge with form is too much — drop it.

Netra 8.96

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।
तत्र बुद्ध्यानन्यचेतास्ततः स्यादात्मदर्शनम् ॥५५ (वि. भै. ९८)

*"icchāyāmathavā jñāne jāte cittam̄ niveśayet |
tatra buddhyānanyacetāstataḥ syādātmadarśanam̄ ||" (vi. bhai. 98)*

"Or when desire or knowledge arises, one should place the mind there. Then, with intellect free of other thoughts, there arises vision of the Self." (Vijñānabhairava 98)

[Pointing] - When desire or knowledge arises, place the mind there — then let even that placement dissolve.

Uddyota 8.97

इतिवृत् । नेन्द्रियाणि न भूतानीति तत्तद्वारणापटलोक्तनीत्या सर्वं
त्यक्त्वा समाधिस्थ
इति अकिञ्चिच्चिन्तकत्वेन स्वस्वरूपविमर्शनप्रवणस्तन्मय
इत्यानन्दपदसंलीनसमरसज्जानमयः ॥ ८-४४ ॥

या चैवंभूता दशा

*itivat | nendriyāṇi na bhūtānīti tattaddhāraṇāpaṭaloktanītyā sarvam
tyaktvā samādhista
iti akiñciccintakatvena svasvarūpavimarśanapravaṇastanmaya
ityānandapadasamālinasamarasajñānamayaḥ || 8-44 ||*

yā caivaṁbhūtā daśā

“Not senses, not elements” means according to the method taught in the chapter on concentrations— having abandoned everything, established in samādhi, inclined solely to reflection of one’s own true nature, filled with That, consisting of knowledge that has become one flavour dissolved in the state of bliss. || 8-44 ||

And this very state:

[Pointing] - Abandon senses, elements, everything. Established in samādhi, become solely That — one flavour of bliss.

Netra 8.98

सावस्था परमा प्रोक्ता परस्य परमात्मनः ।
निराभासं पदं ततु तत्प्राप्य विनिवर्तते ॥ ४४ ॥

*sāvasthā paramā proktā parasya paramātmanah |
nirābhāsam padam tattu tatprāpya vinivartate || 44 ||*

That state is declared the supreme state of the supreme Lord. That is the appearance-less abode; having attained It, one returns no more. || 44 ||

[View] - This is the supreme state of the supreme Lord — appearance-less, birthless, the place from which no return happens.

Uddyota 8.99

सांसारिकी स्थितिमुज्ज्ञति ॥ ८-४५ ॥
अतश्च यः

*sāṃsārikī sthitimujjhati || 8-45 ||
ataśca yaḥ*

One abandons worldly existence. || 8-45 ||

Hence he who...

[Pointing] - Worldly existence drops away like a snakeskin the moment That is recognized as the only substance.

Netra 8.100

भावयेदेवमात्मानमात्मनो भावनाबलात् ।
स गच्छेत् परमं शान्तं शिवमत्यन्तनिर्मलम् ॥ ४५ ॥

*bhāvayedevamātmānātmano bhāvanābalāt |
sa gacchet paramam śāntam śivamatyantanirmalam || 45 ||*

...contemplates the Self in this way by the power of contemplation of the Self, he reaches the supreme peace, Śiva, utterly pure. || 45 ||

[View] - This contemplation is not an act — it is the recognition that the contemplator, contemplated, and contemplating were never three.

[Pointing] - Contemplate the Self as the Self alone — and the supreme peace, utterly pure Śiva, is reached without moving a finger.

Uddyota 8.101

आत्मनो निर्विकल्पसंवेदनस्य या भावना विकल्पहानेन संपादना,
तस्या यद्बलं विमर्शदाढर्यं तेन भावयेत् ॥ ८-४६ ॥
किं च

*ātmano nirvikalpasamvedanasya yā bhāvanā vikalpahānena
saṃpādanā,
tasyā yadbalaṁ vimarśadāḍharyam tena bhāvayet || 8-46 ||
kim ca*

The contemplation of one's own non-conceptual awareness— its establishment by abandonment of thought-constructs— by the strength of that intense reflection one should contemplate. || 8-46 ||

Furthermore:

[Inner] - Feel the silent expanse where thoughts dissolve like mist at dawn—rest there, unmoving, as the mirror-like awareness that needs no polishing.

[Pointing] - Let every concept fall away right now; abide as the untouched seer that has never been stained by a single thought.

Netra 8.102

तत्तत्त्वमेकं सर्वत्र भवति(ते) मृत्युजिच्छिवम् ।
तच्चामृतेशं परमं तृतीयं पदमुत्तमम् ॥ ४६ ॥
आरव्यातं तव देवेशि किमन्यत् कथयामि ते ।

*tattattvamekam sarvatra bhavati(te) mṛtyujicchivam |
taccāmṛteśam paramam tṛtiyam padamuttamam || 46 ||
ākhyātam tava deveśi kimanyat kathayāmi te |*

That single Reality which is the Conqueror of Death and Śiva is present everywhere. That supreme Lord of nectar is the third, the highest abode. || 46 || I have declared it to you, O Queen of deities—what else shall I tell you?

[View] - Deathlessness is not attained—it is the single fabric woven through every atom, every breath, every world.

[Pointing] - Recognize: the nectar you seek is already flooding your veins as this very consciousness.

Uddyota 8.103

सर्वत्र क्षित्याद्यनाश्रितान्ते, तदेवैकमद्वितीयम्, तत्त्वं
पारमार्थिकं स्वरूपम्, शिवं श्रेयोरूपम्, मृत्युजिद्ववति ।
तृतीयमिति प्रोक्तस्थूलसूक्ष्मज्ञानद्वयापेक्षया,
तवेत्यनुग्रहैकपरायाः, किमन्यत् कथयामीति नातोऽन्यद्रहस्यं
कथनीयं किञ्चिदस्तीत्यर्थः ॥
एतदुपसंहरति

*sarvatra kṣityādyanāśritānte, tadevaikamadvitīyam, tattvam
pāramārthikam svarūpam, śivam śreyorūpam, mṛtyujidbhavati |
trtīyamiti proktasthūlasūkṣmajñānadvayāpekṣayā,
tavetyanugrahaikaparāyāḥ, kimanyat kathayāmīti nāto'nyadrahasyam
kathanīyam kiñcidastītyarthāḥ ||
etadupasamharati*

Everywhere, up to the end of earth and Anāśrita— That alone, the secondless, the true nature, auspicious, the form of the highest good, becomes the Conqueror of Death. “Third” in relation to the previously mentioned gross and subtle knowledge. “To you” who are solely devoted to grace. “What else shall I tell?” means there is no other secret to be told beyond this.

He concludes:

[View] - “Third” means beyond waking and dream lies the unbroken Fourth—turiya permeating all, yet never a third thing.

[Secret] - When gross and subtle knowledge collapse, who remains as the Knower?

Netra 8.104

एवं मृत्युजिता सर्व ध्यात्वा व्याप्तं विमुच्यते ॥ ८-४७ ॥

evam mṛtyujitā sarvam dhyātvā vyāptam vimucyate || 8-47 ||

Thus, having contemplated everything pervaded by the Conqueror of Death, the yogin is liberated. || 8-47 ||

[Pointing] - See everything soaked in Amṛteśvara right now—nothing stands outside Him; liberation is this seeing.

Uddyota 8.105

योगी ॥ ८-४८ ॥
एतच्च

yogī || 8-48 ||
etacca

The yogin. || 8-48 ||

This also:

Netra 8.106

सर्वकालं तु कालस्य वञ्चनं कथितं प्रिये ।

sarvakālam tu kālasya vañcanam kathitam priye |

At all times the deceiving of Time has been taught, O Beloved.

[Outer] - The entire teaching has been a single, continuous sleight-of-hand against the illusion of time.

Uddyota 8.107

अकालकलितचिद्धामसमावेशोपदेशात् ॥
प्रकृतमुपसंहृत्य पूर्वप्रस्तुतमुपसंहरति

*akālakalitaciddhāmasamāveśopadeśāt ||
prakṛtamupasamṛtya pūrvaprasṭutamupasamharati*

From the teaching of immersion in the abode of consciousness that is not reckoned by time.

Concluding the present topic and bringing to a close what was previously introduced:

[Inner] - Immerse until the heart no longer counts hours—only the pulse of the timeless.

Netra 8.108

एवं तु त्रिविधं देवि मया ते प्रकटीकृतम् ॥ ४८ ॥
कालस्य वञ्चनं नाम.....

*evam tu trividham devi mayā te prakaṭīkṛtam || 48 ||
kālasya vañcanam nāma.....*

Thus, O Goddess, the deceiving of Time in its threefold form has been revealed by Me to you. || 48 ||

[View] - Past, present, future—threefold time is deceived when consciousness refuses to be its plaything.

Uddyota 8.109

एष च

esa ca

This...

Netra 8.110

योगः परमदुर्लभः ।

yogaḥ paramadurlabhaḥ ।

...yoga is supremely difficult to obtain.

[Secret] - If this yoga were easy, why do even gods tremble to touch it?

Uddyota 8.111

किं च

kim ca

Furthermore:

Netra 8.112

अनेनाभ्यासयोगेन मृत्युजिद् भवति(ते) नरः ॥ ८-४९ ॥

anenābhyaśayogena mṛtyujid bhavati(te) narah || 8-49 ||

By practice of this yoga a man becomes the Conqueror of Death. || 8-49 ||

[Pointing] - Practice is only the excuse until the practitioner vanishes into deathlessness.

Uddyota 8.113

न केवलमात्मनः, यावत्

na kevalamātmanah, yāvat

Not only for himself, but also...

Netra 8.114

अनेनैव तु योगेन लोकानुग्रहकाभ्यया ।
भवते मृत्युजिद्योगी सर्वप्राणिषु सर्वदा ॥ ८-५० ॥

*anenaiva tu yogena lokānugrahakāmyayā |
bhavate mṛtyujidyogī sarvaprāṇiṣu sarvadā || 8-50 ||*

By this very yoga, out of desire to grace the worlds, the yogin who is the Conqueror of Death arises for all beings at all times. || 8-50 ||

[View] - One who knows does not keep the nectar—he becomes the overflowing cup

for every thirsty world.

Uddyota 8.115

एतज्ञाननिष्ठो विश्वानुग्रहकरणक्षम इत्यर्थः ।
यत्त्वत्राधिकारे परं ज्ञानमुक्तम्

*etajñānananiṣṭho viśvānugrahakaraṇakṣama ityarthah |
yattvatrādhikāre param jñānamuktam*

One established in this knowledge is capable of gracing the universe.

That which in this chapter has been taught as the supreme knowledge:

[Pointing] - Rest as that knowledge now; the universe is already bathed in your grace.

Netra 8.116

एष मृत्युञ्जयः ख्यातः शाश्वतः परमो ध्रुवः ।
अस्मात् परतरो नास्ति सत्यमेतद्वदाम्यहम् ॥ ८-५१ ॥

*eṣa mṛtyuñjayaḥ khyātaḥ śāśvataḥ paramo dhruvaḥ |
asmāt parataro nāsti satyametadvadāmyaham || 8-51 ||*

This renowned Conqueror of Death is eternal, supreme, steadfast. There is nothing higher than This—I tell you truly. || 8-51 ||

[View] - Eternal, supreme, immovable—this is not a state to reach but the ground you have never left.

Uddyota 8.117

शिष्याणामत्रार्थे दृढ आश्वासो
जायतामित्याशयेनादरादुक्तमर्थमत्युपादेयत्वात् पुनः
पुनरादिशति

*śiṣyāṇāmatrārthe dṛḍha āśvāso
jāyatāmityāśayenādarāduktamarthamatyupādeyatvāt punah
punarādiśati*

Out of affection, desiring that firm assurance arise in the disciples regarding this matter, because it is supremely worthy of acceptance, he repeatedly teaches it:

Netra 8.118

यत्परामृतरूपं तु त्रिविधं चोदितं मया ।
तदभ्यासाद् भवेज्जन्तुरात्मनोऽथ परस्य वा ॥ ८-५२ ॥
अमृतेशसमो देवि मृत्युजिन्नात्र संशयः ।

*yatparāmṛtarūpaṁ tu trividham coditam mayā |
tadabhyāsād bhavejjanturātmano'tha parasya vā || 8-52 ||
amṛteśasamo devi mṛtyujinnātra samśayah |*

That form of supreme nectar which I have declared in its threefold way—through practice of That a being becomes equal to the Lord of nectar, whether for himself or for another. || 8-52 || Equal to the Lord of nectar, the Conqueror of Death, O Goddess—there is no doubt.

[Pointing] - Drink once, drink fully—there is no second sip needed to become the Lord of nectar.

Uddyota 8.119

किञ्चेमं मृत्युजिन्नाथम्

kiñcemaṁ mṛtyujinnātham

Moreover, this Lord called Conqueror of Death:

Netra 8.120

येन येन प्रकारेण यत्र यत्रैव संस्मरेत् ॥ ८-५३ ॥
तेन तेनैव भावेन स योगी कालजिद् भवेत् ।

*yena yena prakāreṇa yatra yatraiva samsmaret || 8-53 ||
tena tenaiva bhāvena sa yogī kālajid bhavet |*

In whatever manner and wherever one remembers Him, || 8-53 || by that very feeling the yogin becomes conqueror of Time.

[Pointing] - Remember Him any way you can—casually, desperately, correctly, wrongly—and remembrance itself burns time to ash.

Uddyota 8.121

येन येनेत्याणवेन शाक्तेन शाम्भवेन वा । यत्र यत्रेति नात्र
देशकालावस्थादिनियम इत्यर्थः ॥
अयं च योगी

*yena yenetyāṇavena śāktena śāmbhavena vā | yatra yatrete nātra
deśakālāvasthādiniyama ityarthah ||
ayaṁ ca yogī*

“In whatever manner” means by āṇava, Śākta, or Śāmbhava means. “Wherever” means there is no restriction of place, time, or condition.

This yogin:

[Outer] - No posture, no clock, no purity code can imprison the one whose heart has turned toward Him.

Netra 8.122

यत्र यत्र स्थितो वापि येन येन व्रतेन वा ॥ ८-५४ ॥
येन येन च योगेन भावभेदेन सिद्ध्यति ।

*yatra yatra sthito vāpi yena yena vratena vā || 8-54 ||
yena yena ca yogena bhāvabhedenā siddhyati |*

Wherever he abides, by whatever vow, || 8-54 || by whatever yoga, by whatever difference of feeling, he attains success.

[Pointing] - Wherever you stand, whatever mask you wear, success is already breathing through you.

Uddyota 8.123

येन येन योगेन तत्त्संहितासु योगपादोक्तेन,
भावभेदेनेत्येतत्तत्त्वनिष्ठभावनाविशेषेण ॥
यच्चेदममृतेशनाथारव्यं परं तत्त्वम्

*yena yena yogena tatttsamhitāsu yogapādoktena,
bhāvabhedenetyetattattvanīṣṭhabhāvanāviśeṣena ||
yaccedamamṛteśanāthākhyam param tattvam*

“By whatever yoga” means taught in the yoga section of the respective tantras; “difference of feeling” means special devotion resting in the Reality.

And this supreme Reality called Lord of nectar:

[Context] - Every scripture, every lineage, every yoga is only a finger; the moon is this one Reality.

Netra 8.124

तदेकं बहुधा देवि ध्यातं वै सिद्धिदं भवेत् ॥ ८-५५ ॥
द्वैताद्वैतविमिश्रे वा एकवीरेऽथ यामले ।
सर्वशास्त्रप्रकारेण सर्वदा सिद्धिदं भवेत् ॥ ८-५६ ॥

*tadekam bahudhā devi dhyātam vai siddhidam bhavet || 8-55 ||
dvaitādvaitavimisre vā ekavīre'tha yāmale |
sarvaśāstraprakāreṇa sarvadā siddhidam bhavet || 8-56 ||*

Meditated upon as one, O Goddess, in many ways, it bestows success. || 8-55 ||
Whether in dual, non-dual, mixed, in the single hero, or in the yāmala— by every
method of every scripture, at all times, it bestows success. || 8-56 ||

[View] - One moon reflected in countless pots—worship any reflection and the single
light floods you.

Uddyota 8.125

एकमिति पराद्वयस्वतन्नचित्सतत्त्वम्, अत एव
बहुधेत्येतत्स्वातन्त्र्यावभासितभाविपटलवक्ष्यमाणश्रीसदाशिवतुम्ब
उरुभैरवकुलेश्वरादिरूपतया ध्यातं सिद्धिं ददात्येवेत्यर्थः ।
परमाद्वैतरूपत्वाच्चास्य नाथस्य
द्वैताद्वैतादिसर्वप्रकारक्रोडीकारित्वं न विरुद्ध्यते । वक्ष्यति
चैकविंशाधिकारे

*ekamiti parādvayasvatantracitsatattvam, ata eva
bahudhetyetatsvātantryāvabhāsitabhāvipaṭalavakṣyamāṇaśrīsadāśivatum
urubhairavakuleśvarādirūpatayā dhyātaṁ siddhiṁ dadātyevetyarthah |
paramādvaitarūpatvāccāsyā nāthasya
dvaitādvaitādisarvaprakārakroḍikāritvam na virudhyate | vakṣyati
caikavimśādhikāre*

“One” means the supreme non-dual free consciousness-Reality; therefore “in many ways” means contemplated in the forms of revered Sadāśiva, Tumburu, great Bhairava, lord of the Kula, etc., to be taught in future chapters by the flashing of freedom—thus it bestows success. Because this Lord is of the nature of supreme non-duality, there is no contradiction in His encompassing all methods—dual, non-dual, etc. He will declare in the twenty-first chapter:

[View] - All forms—Sadāśiva, Tumburu, blazing Bhairava—are playful masks worn by the maskless.

Netra 8.126

अद्वैतं कल्पनाहीनं चिद्धनम् । ५५ (२१-२३)

"advaitam kalpanāhīnam cidghanam |" (21-23)

“Non-dual, free from imagination, the mass of consciousness.” (21-23)

[View] - Non-dual, uncreated, the shining clump of consciousness alone—everything else is its laughter.

Uddyota 8.127

इति ॥ ८-५७ ॥
किं च

iti || 8-57 ||
kim ca

|| 8-57 ||

Furthermore:

Netra 8.128

चिन्तारत्नं यथा लोके चिन्तितार्थफलप्रदम् ।
तथैव मन्त्रराजस्तु चिन्तितार्थफलप्रदः ॥ ५७ ॥

cintāratnam yathā loke cintitārthaphalapradam |
tathaiva mantrarājastu cintitārthaphalapradah || 57 ||

Just as a wish-fulfilling gem in the world grants the fruit of whatever is wished, so the king of mantras grants the fruit of whatever is wished. || 57 ||

[Outer] - The king of mantras is the wish-fulfilling jewel wearing the crown of all other mantras.

Uddyota 8.129

अत्रत्य इत्यर्थः ॥ ८-५८ ॥
किं च

atratya ityarthah || 8-58 ||
kim ca

The one belonging to this tantra. || 8-58 ||

Furthermore:

[Context] - This king belongs to the Netra lineage—born from the Eye that sees through every illusion.

Netra 8.130

मन्त्राणां सप्तकोटीनामालयः परमो बली ।

mantrāṇām saptakoṭīnāmālayaḥ paramo balī |

The abode of the seven crores of mantras, the supreme, most powerful.

[View] - Seventy million mantras dwell in Him because every sound is already His silent roar.

Uddyota 8.131

तेषामपि पराद्वयैकवीर्यत्वात् ॥
अपि च

*teṣāmapi parādvayaikavīryatvāt ||
api ca*

Because even they possess the single non-dual energy.

Moreover:

[View] - Multiplicity collapses: every mantra drinks from the single non-dual Śakti.

Netra 8.132

भावहीनास्तु ये मन्त्राः शक्तिहीनास्तु कीलिताः ॥ ५८ ॥
 वर्णमात्राविहीनास्तु गुर्वागमविवर्जिताः ।
 भ्रष्टम्नायविहीना ये आगमोज्जितविघ्निताः ॥ ८-५९ ॥
 न सिद्ध्यन्ति यदा देवि जप्ता इष्टाः सहस्रशः ।
 असिद्ध्वा रिपवो ये च सर्वांशकविवर्जिताः ॥ ८-६० ॥
 आद्यन्तसंपुटेनैव साद्यर्णेन तु रोधिताः ।
 मन्त्रेणानेन देवेशि अमृतेशेन जीविताः ॥ ८-६१ ॥
 सिद्ध्यन्ति ह्यप्रयत्नेन जप्ता इष्टा न संशयः ।
 ध्याताः सर्वप्रदा देवि भवन्ति न वचोऽनृतम् ॥ ८-६२ ॥

bhāvahīnāstu ye mantrāḥ śaktihīnāstu kīlitāḥ || 58 ||
varṇamātrāvihīnāstu gurvāgamavivarjitaḥ |
bhraṣṭāmnāyavihīnā ye āgamojjhitavighnitāḥ || 8-59 ||
na siddhyanti yadā devi japtā iṣṭāḥ sahasraśaḥ |
asiddhā ripavo ye ca sarvāṁśakavivarjitaḥ || 8-60 ||
ādyantasamputenaiva sādyarṇena tu rodhitaḥ |
mantrenānena deveśi amṛteśena jīvitāḥ || 8-61 ||
siddhyanti hyaprayatnena japtā iṣṭā na samśayaḥ |
dhyātāḥ sarvapradā devi bhavanti na vaco'nṛtam || 8-62 ||

Mantras that are devoid of feeling, devoid of Śakti, nailed, || 58 || devoid of even a single letter, devoid of the tradition of the guru, devoid of the broken lineage, obstructed by deviation from scripture, || 8-59 || do not succeed, O Goddess, even when repeated and worshipped thousands of times. Those that are unsuccessful, hostile, devoid of all parts, || 8-60 || enclosed by the initial and final capsule with the seed syllable— by this mantra, O Queen of deities, the Lord of nectar revives them. || 8-61 || They succeed without effort when repeated and worshipped—there is no doubt. Meditated upon, they grant everything, O Goddess—My word is not false. || 8-62 ||

[Outer] - Dead mantras, broken lineages, hostile vibrations—none withstand the reviving gaze of the Lord of the Eye.

Uddyota 8.133

भावहीना अज्ञातवीर्याः, शक्तिहीनाः साञ्जनाः । यथोक्तम्

bhāvahīnā ajñātavīryāḥ, śaktihīnāḥ sāñjanāḥ | yathoktam

Devoid of feeling means of unknown potency; devoid of Śakti means without life-breath. As stated:

[Secret] - What breathes life into a string of letters you merely read with your eyes?

Netra 8.134

शाञ्जनास्तेऽण्डमध्यस्थाः सात्त्वराजसतामसाः ॥५५

sāñjanāste'ñḍamadhyasthāḥ sāttvarājasatāmasāḥ |"

"Those with life-breath are in the middle of the egg, sattvic, rajasic, tamasic."

[Inner] - Feel the breath inside the mantra—without that secret pulse, syllables are corpses.

Uddyota 8.135

इति । कीलिता व्यत्यस्तवर्णपदाः, गुर्वाम्नायविवर्जिताः शिष्यैः
 स्वयमेव पुस्तकाद् गृहीताः, भ्रष्टाम्नाया अज्ञातसंहितोत्थानाः,
 तत एव विनष्टाः, आगमोजिद्वैर्विनिप्रिता नित्यं क्षुद्रसिद्धिविनियोगेन
 विनिप्रिता भूताः कृताः । असिद्धा रिपवो ये इति
 नामाक्षरान्मन्त्राक्षरं मातृकाक्रमेणाङ्गुलिपर्वचतुष्टये
 पुनःपुनरावर्तनया गण्यमानं यदि (प्रथमं पर्व स्पृशति तदा
 सिद्धं भवति यदि) द्वितीयं पर्व स्पृशति, तदा सिद्धं साध्यं
 तदुच्यते । यदि तृतीयं पर्व स्पृशति, तदा सुसिद्धं भवति । अथ
 चतुर्थं पर्व स्पृशति, तदास्य विरुद्ध्यते । सर्वे अंशका
 भावस्वभावपुष्पपाताद्याख्याः । एवमादि च श्रीस्वच्छन्दादेहेऽयम्
 । एवमीदृशा अपि मन्त्रा नेत्रनाथसंपुटीकारेण इष्टा ध्याता
 जस्ताश्च सर्वसिद्धिप्रदा भवन्ति । न संशय इति, न वचोऽनृतमिति
 चोक्त्यानाश्वस्तानामप्याश्वासं रोहयति ॥ ८-६३ ॥
 उपसंहरति

*iti | kīlitā vyatyastavarṇapadāḥ, gurvāmnāyavivarjītāḥ śiṣyaiḥ
 svayameva pustakād gṛhitāḥ, bhraṣṭāmnāyā ajñātasam̄hitotthānāḥ,
 tata eva vinaṣṭāḥ, āgamojjhītairvighnītā nityam kṣudrasiddhiviniyogena
 vighnābhībhūtāḥ kṛtāḥ | asiddhā ripavo ye iti
 nāmākṣarānmantrākṣaram mātṛkākrameṇāṅguliparvacatuṣṭaye
 punahpunarāvartanayā gaṇyamānam yadi (prathamam parva sprśati
 tadā
 siddham bhavati yadi) dvitīyam parva sprśati, tadā siddham sādhyam
 taducyate | yadi tṛtīyam parva sprśati, tadā susiddham bhavati | atha
 caturtham parva sprśati, tadāsya virudhyate | sarve amśakā
 bhāvasvabhāvapuṣpātādyākhyāḥ | evamādi ca
 śrīsvacchandāderjñeyam
 | evamīdṛśā api mantrā netranāthasam̄puṭīkāreṇa iṣṭā dhyātā
 japtāśca sarvasiddhipradā bhavanti | na samśaya iti, na vaco'nṛtamiti
 coktyānāśvastānāmapyāśvāsam rohayati || 8-63 ||
 upasam̄harati*

Nailed means with reversed letters and words; devoid of the tradition of the guru means taken by disciples themselves from books; broken lineage means not arising from known tantras, hence ruined; obstructed by deviation from scripture means constantly overwhelmed by obstacles through employment for petty siddhis. Unsuccessful, hostile means: when the letters of the mantra are counted repeatedly

on the four joints of the fingers according to the order of the māṭrkā from the name-letters, if it touches the first joint it succeeds; if the second, it succeeds for the object; if the third, it is greatly successful; but if the fourth joint, it is hostile. All parts means the well-known flower-fall etc. Such matters are to be known from the revered Svachchanda etc. Even mantras of this kind, when enclosed by the capsule of the Lord of the Eye, repeated, worshipped, and meditated upon, grant all success. "No doubt" and "My word is not false" reassure even those who lack assurance. || 8-63 ||

He concludes:

[Outer] - Reversed letters, stolen from books, misaligned joints—all are resurrected when the capsule of Netra seals them.

Netra 8.136

इति सर्वं समारव्यातं रहस्यं परमं प्रिये ॥ ६३ ॥

iti sarvam samākhyātam rahasyam paramam priye || 63 ||

Thus everything has been fully explained—the supreme secret, O Beloved. || 63 ||

[Pointing] - The supreme secret is over—nothing remains hidden when the Eye has opened in you.

Uddyota 8.137

प्रथमाधिकारे यत् परमं रहस्यं प्रश्नितम्, तदित्युक्तदृशा सर्वं
समारव्यातमिति
शिवम् ॥ ६४ ॥

*prathamādhikāre yat paramam rahasyam praśnitam, tadityuktadrśā
sarvam
samākhyātamiti
śivam || 64 ||*

That supreme secret which was asked in the first chapter has now been fully explained in the manner described.

Auspiciousness. || 64 ||

[Context] - The question whispered in chapter one is now fully answered in the silent heart of chapter eight.

Netra 8.138

चिदानन्दघनं धाम शाङ्करं परमामृतम् ।
मृत्युजिज्जयति श्रीमत् स्वावेशोद्धरज्जगत् ॥

*cidānandaghanaṁ dhāma śāṅkaram paramāmṛtam |
mrtyujijjayati śrīmat svāveśenoddharajjagat ||*

The abode that is the mass of consciousness and bliss, Śāṅkara, the supreme nectar — the revered Conqueror of Death triumphs, uplifting the universe by his own immersion.

[View] - He triumphs not by fighting death but by drowning the universe in the bliss in which He is already drowned.

Uddyota 8.139

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
अष्टमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
aṣṭamoऽdhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,

who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the eighth chapter: **Its Supreme Form**

[Context] - Thus the eighth chapter, “Udāyottara” (The Rising of the Eye), closes—
Kṣemarāja’s lamp is extinguished because the sun has risen in the disciple’s chest.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 9

नवमोऽधिकारः देवतारूपविचारः

Navamo'dhikāraḥ - Devatārūpavicāraḥ
Ninth Chapter - Some Forms of the Deity

Introduction to Chapter 9

This chapter of the Netra Tantra offers a systematic and exhaustive catalogue of the ritual forms of Sadāśiva, embedded within the text's profound theological framework, serving as a pivotal response to the Goddess Pārvatī's earnest inquiry into how the formless Absolute—transcendent, unmanifest, and beyond all attributes—manifests in tangible iconographic configurations to facilitate meditative contemplation and liturgical enactment. Pārvatī, in her role as the archetypal devotee and seeker of ultimate truth, beseeches Śiva to illuminate the pathways through which the ineffable essence assumes visible forms, enabling practitioners to bridge the chasm between the abstract non-dual reality and the structured demands of ritual practice, particularly in an era fraught with distractions and illusions that obscure divine perception. Śiva, with his characteristic grace and pedagogical wisdom, unfolds this exposition, affirming that such forms are not mere artistic inventions but emanations of consciousness itself, designed to guide the adept from multiplicity back to unity.

Central to this discourse is the quintessential five-faced, ten-armed manifestation of Sadāśiva, exalted as the paradigmatic embodiment that renders divine consciousness accessible, symbolizing the integration of cosmic powers into a cohesive ritual archetype. Each face—Īśāna (upward-facing, representing transcendence and the ākāśa element, colored crystal-clear, governing liberation); Tatpuruṣa (east-facing, embodying knowledge and air, golden-hued, facilitating creation); Aghora (south-facing, signifying action and fire, smoky-black, overseeing destruction); Vāmadeva (north-facing, denoting will and water, red-lotus-like, sustaining preservation); and Sadyojāta (west-facing, manifesting earth and concealment, white as moonbeams, enabling reabsorption)—is delineated with meticulous precision, including their directional orientations, associated chromatic symbolism, and ritual functions that correlate to the pañca-brahma-mantras, invoking specific aspects of divine agency. Technical elements are richly elaborated: the ten arms wield attributes such as the trident (triśūla) for piercing ignorance, the lotus (padma) for purity, the skull-topped staff (khaṭvāṅga) for detachment, and the nectar vessel (amṛta-kalaśa) for immortality, each gesture (mudrā) and ornament (abharanā) encoding layers of metaphysical significance.

The chapter further maps these forms onto the practitioner's inner architecture, positioning the heart-lotus (hṛdaya-padma) as the sacred seat of divine presence, where the five faces align with the subtle cakras, facilitating an internalized visualization that transforms external iconography into personal gnosis. Śiva underscores that these prescriptions are not arbitrary cultural artifacts but functional coordinates within the landscape of awakened perception, calibrated to dissolve dualistic perceptions by revealing how form (rūpa) arises from and returns to the formless (arūpa). Crucially, all manifestations remain subordinate to the ultimate reality they signify, acting as provisional scaffolds—much like a ladder discarded

upon reaching the summit—for aspirants not yet attuned to direct non-dual realization, echoing the Tantra's non-dualist ethos influenced by Trika philosophy. Mythological integrations enhance the narrative, drawing parallels to Śiva's multi-faced revelations in purāṇic tales, such as his appearance to the gods during cosmic crises, illustrating how Sadāśiva's forms restore equilibrium amid chaos.

By systematically presenting this divine morphology, the chapter not only enriches the adept's contemplative toolkit but also establishes the iconographic foundation for subsequent ritual applications, where these forms serve as focal points for mantras, maṇḍalas, and offerings, guiding the practitioner toward conquering mortality through recognition of the eternal Self. This exposition bridges the Tantra's earlier metaphysical anchors with its liturgical expansions, ensuring that ritual engagement is always rooted in philosophical depth, transforming icon worship into a dynamic enactment of non-duality.

Uddyota 9.1

नवमोऽधिकारः
५५ नेत्रोद्योतः ५५

*navamo'dhikārah
"netrodyotah "*

Ninth Chapter Netrodyotah: The Illumination of the Eye

[View] - Netra is not the physical eye but the awakening of non-dual vision wherein the seer, seeing, and seen dissolve.

[Outer] - Chapter title as invocation-seal: the Eye now opens fully, illuminating what was concealed in the previous eight chapters.

Netra 9.2

स्वच्छस्वच्छन्दचिन्नेत्रं चित्रानुग्रहहेतुतः ।
सदाशिवादिभी रूपैः प्रस्फुरज्जयति प्रभुः ॥

*svacchasvacchandacinnetram citrānugraha hetutah |
sadāśivādibhī rūpaiḥ prasphurajjayati prabhuḥ ||*

The Lord whose eyes are pure, self-dependent consciousness, who bestows wondrous grace, manifests victoriously in forms beginning with Sadāśiva.

[View] - The Lord's "eyes" are undiluted prakāśa-vimarśa; self-dependent, needing no external light.

[Pointing] - Rest as that consciousness which never borrows its knowing from anything else.

Uddyota 9.3

अथाधिकारसङ्गतिं कुर्वती श्रीदेव्युवाच

athādhikārasaṅgatim kurvatī śrīdevyuvāca

Now, making the connection with this chapter, the venerable Goddess spoke:

[Outer] - Narrative hinge: the Goddess assumes the role of the perfect disciple, drawing forth the highest teaching.

Netra 9.4

श्रुतं देव मया सर्वं माहात्म्यं मन्त्रनायके१ ।
अधूना श्रोतुमिच्छामि यदुक्तं विभुना मम ॥ ८ ॥
सर्वागमविधानेन भावभेदेन सिद्धिदम् ।
वामदक्षिणसिद्धान्तसौरवैष्णववैदिके ॥ ९-१ ॥
यथेष्टसिद्धिदं देवं यथेष्टाचारयोगतः ।
तदाख्याहि सुरेशान चिन्तारत्नफलोदयम् ॥ ९-२ ॥

*śrutam deva mayā sarvam māhātmyam mantranāyake1 |
adhunā śrotumicchāmi yaduktaṁ vibhunā mama || 8 ||
sarvāgamavidhānena bhāvabhedena siddhidam |
vāmadakṣiṇasiddhāntasauravaiṣṇavavaidike || 9-1 ||
yatheṣṭasiddhidaṁ devaṁ yatheṣṭācārayogataḥ |
tadākhyāhi sureśāna cintāratnaphalodayam || 9-2 ||*

O God, I have heard from you everything concerning the greatness of the Lord of Mantras.

Now I wish to hear that which was spoken by the All-Pervading One to me:
That Lord who, in accordance with the injunctions of all the Āgamas and through differences of inner disposition,
grants siddhis in the Vāma, dakṣiṇā, Siddhānta, Saura, Vaiṣṇava, and Vedic traditions

—
That Lord who grants the desired siddhi in conformity with the practitioner's chosen conduct:

O Lord of the gods, please explain to me that which yields the fruit of the wish-fulfilling gem of thought.

[Context] - Transition from exoteric siddhis of the lower streams to the supreme non-dual fruit: the wish-fulfilling gem of pure thought that asks for nothing because it is everything.

[Secret] - Who is the "I" that still wishes to hear?

Uddyota 9.5

सर्वमुक्तं माहात्म्यमित्यधिकाराष्टकोक्तम् । उक्तमित्यधिकाराष्टके
इत्येन येन हि योगेन भावभेदेन ॥ (८-५६) इत्यादिना शिद्धिदम् ॥
इत्यन्तेन ।
(८-५७) वामेत्यादि भाव्याधिकारासूत्रणाय । यथेष्ट
आचारस्तत्त्वोतोदेवतानां सुप्रसिद्धो न तु सङ्कीर्णः । यद्वक्ष्यति

*sarvamuktam māhātmyamityadhikārāṣṭakoktam |
uktamityadhikārāṣṭake
"yena yena hi yogena bhāvabhedenā" (8-56) ityādinā śiddhidam"
ityantena |
(8-57) vāmetyādi bhāvyādhikārāsūtraṇāya | yatheṣṭa
ācārastattatsrotodevatānāṁ suprasiddho na tu saṅkīrṇaḥ | yadvakṣyati*

"All greatness has been declared"—this is stated in the eighth chapter. "Declared" means in the eighth chapter, beginning with the words "By whatever yoga and whatever difference of inner disposition" (8.56) and ending with "grants siddhis." (8.57) The words beginning "Vāma..." serve to introduce the coming chapters on inner dispositions. The "desired conduct" is the well-known conduct proper to the deities of each respective stream (srotas), not a mixed one. As will be said later:

Netra 9.6

५५येषु येषु समाचारो मया शास्त्रेषु भाषितः ।
स्रोतःसु स तथा कार्यो विशेषाद्यागहोमयोः ॥५५ (१६-२१)

"yeṣu yeṣu samācāro mayā śāstrebhāṣitah |
srotahsu sa tathā kāryo viśeṣādyāgahomayoh ||" (16-21)

"In whichever streams I have taught a particular conduct in the scriptures, that very conduct must be observed in those streams, especially in worship and homa." (16.21)

[Outer] - Strict purity of lineage-conduct is mandated; mixing streams dilutes the descent of power.

Uddyota 9.7

इति । चिन्तारत्नादिव फलोदयो यतः ॥ ९-३ ॥
एतन्निश्चयाय श्रीभगवानुवाच

*iti | cintāratnādiva phalodayo yataḥ || 9-3 ||
etanniścayāya śrībhagavānuvāca*

Thus. Because the arising of fruits such as the Cintāratna (wish-fulfilling gem of thought) comes from this.

9-3

To resolve this matter, the venerable Lord said:

[View] - The Cintāratna arises only when the mind aligns perfectly with the Lord's svātantrya-śakti.

Netra 9.8

शृणु सुन्दरि तत्त्वेन परमार्थं वदामि ते ।

śṛṇu sundari tattvena paramārthaṁ vadāmi te |

Listen, O Beautiful One! I shall tell you the highest truth in its essence.

[Pointing] - Listen with the ear that is already the listening.

Uddyota 9.9

प्रश्नितेर्थे इत्यर्थात् ॥

praśnитеर्थे ityarthāt ||

Concerning the matter you have asked—such is the meaning.

[Inner] - The question itself is the doorway; the answer was never separate from the asking.

Netra 9.10

तत्र परमाद्वयचिन्मात्रपरमार्थस्याप्यस्य भगवतो यथा

tatra paramādvayacinchinmātraparamārthasyāpyasya bhagavato yathā

In regard to this very Lord who is the supreme non-dual reality consisting solely of consciousness,

[View] - The sole reality is consciousness alone; all else is its self-assumed costume.

Uddyota 9.11

तत्तच्चित्रदेवतात्मतोपपन्ना, तथा क्रमेणादिशति

tattaccitra devatātmatopapannā, tathā krameṇādiśati

He now teaches in due order how He is properly endowed with the nature of the various pictured deities:

[Outer] - Sequential revelation of deity-forms begins: the One appears as many for the sake of embrace.

Netra 9.12

अमृतेशविधानेन मृत्युजित् कथितं मया ॥ ३ ॥

amṛteśavidhānenā mṛtyujit kathitam mayā || 3 ||

By the Amṛteśa method, I have taught the Conqueror of Death.

[Context] - Amṛteśa = Mrtyuñjaya, taught in chapter one, now re-introduced as the root of all streams.

Uddyota 9.13

यत् प्रथमाधिकारादौ

yat prathamādhikārādau

Which, at the beginning of the first chapter,

[Context] - Cross-reference to chapter one establishes textual continuity and

authority.

Netra 9.14

तदेवं परमं देवममृतेशमनामयम् ।
स्वभावस्तत्समुद्दिष्टं व्यापकं शाश्वतं ध्रुवम् ॥ ९-४ ॥
न तस्य रूपं वर्णं वा परमार्थेन विद्यते ।
यस्मात् सर्वगतो देवः सर्वागममयः शुभः ॥ ९-५ ॥
व्यापकः सर्वमन्त्राणां सर्वसिद्धिप्रदायकः ।

*tadevaṁ paramaṁ devamamṛteśamanāmayam |
svabhāvastatsamsamuddiṣṭaṁ vyāpakam śāśvataṁ dhruvam || 9-4 ||
na tasya rūpaṁ varṇo vā paramārthena vidyate |
yasmāt sarvagato devaḥ sarvāgamamayaḥ śubhaḥ || 9-5 ||
vyāpakaḥ sarvamantrāṇāṁ sarvasiddhipradāyakaḥ |*

Thus the supreme God, the stainless Amṛteśa, has been designated as the very nature (*svabhāva*) of the universe—pervading, eternal, immovable.

9-4 In ultimate reality He has neither form nor colour, for the God is all-pervading, consisting of all the Āgamas, auspicious.

9-5 Pervading all mantras, the bestower of all siddhis.

[View] - Universe = Śiva's *svabhāva*; no inside, no outside, no movement, yet nothing is lost.

Uddyota 9.15

तन्निर्णीतमहावीर्यममृतेशं देवं विशेषानुपादानाद् विश्वस्य
स्वभावो यत् सम्यगुद्दिष्टम्, न तस्य भावे सदाशिवादिरूपं नाम वा
परमार्थिकमपि तु

*tannirṇītamahāvīryamamṛteśam devaṁ viśeṣānupādānād viśvasya
svabhāvo yat samyaguddiṣṭam, na tasya bhāvi sadāśivādirūpaṁ nāma
vā
pāramārthikamapi tu*

This Amṛteśa, the God of great heroism, has been perfectly designated as the very nature of the universe without specification of particulars. He has no form such as Sadāśiva etc., nor even a name that is ultimately real. Rather,

[View] - Ultimate formlessness is the ground; all forms are playful self-projections of that ground.

[Pointing] - Notice the awareness in which even the idea of “formless” arises and subsides.

Netra 9.16

ॐ आत्मानमत एवायं ज्ञेयीकुर्यात् ॥५५॥

"ātmānamata evāyaṁ jñeyīkuryāt | "

“He should make himself knowable from himself alone.”

[Pointing] - Know yourself from yourself alone—right now, without intermediary.

Uddyota 9.17

इति,

iti,

Thus,

Netra 9.18

श्वातन्त्र्यान्मुक्तमात्मानं स्वातन्त्र्यादद्वयात्मनः ।
प्रभुरीशादिसङ्कल्पैर्निर्माय व्यवहारयेत् ॥ ५५ (१-५-१६)

śvātantryānmuktamātmānam svātantryādadvayātmanah ।
prabhuriśādisaṅkalpairnirmāya vyavahārayet || " (1-5-16)

"Having by freedom liberated himself, by freedom the Lord, whose nature is non-dual, creates (forms such as) Īśa etc. through acts of will and employs them in worldly transaction." (1.5.16)

[View] - Svātantra alone liberates and binds; the same freedom creates Īśa-forms for worldly play.

Uddyota 9.19

इति प्रत्यभिज्ञोद्दिष्टनीत्या पुंसामनुग्रहाय तथावभासितम् । युक्तं
चैतद्यस्मादेवः क्रीडादिमयः, सर्वे गच्छति सर्वरूपतया स्फुरति,
तत एव तत्तदुपदेश्योपदेशिनानाशास्त्ररूपः सर्वशास्त्राणां
वाक्यैकवाक्यरूपतया परामर्शात्मकभगवदेकरूपत्वात्, अतश्च
शुभः पराद्वयश्रेयोमयः । केवलं यत्र परमेश्वरेण सा परा
विमर्शमयता न प्रकाश्यते, ते
सृष्ट्यादिपा(मा)त्रवाक्यैकवाक्यतामचेतयमाना
अवान्तरवाक्यार्थविश्रान्तास्तत्तन्मितव्यासिकशास्त्रविनेयाः ।
ततश्चोक्तयुक्तया सर्वागममयो देवस्तत एव सर्वमन्त्रानप्यमेदेन व्याप्य
स्थितोऽतश्च सर्वसिद्धिप्रदः ॥
एतद् दृष्टान्तेन घटयति

*iti pratyabhijñoddīṣṭanītyā puṁsāmanugrahāya tathāvabhāsitam |
 yuktam
 caitadyasmāddevah krīḍādimayaḥ, sarvam gacchati sarvarūpatayā
 sphurati,
 tata eva tattadupadeśyopadeśinānāśastrarūpaḥ sarvaśāstrāṇām
 vākyaiकवाक्यरूपतया parāmarśātmakabhadraवadekarūpatvāt, ataśca
 śubhaḥ parādvayaśreyomayaḥ | kevalam yatra parameśvareṇa sā parā
 vimarśamayatā na prakāsyate, te
 srṣṭyādipā(mā)travākyaiकवाक्यतामacetayamānā
 avāntaravākyārthaviśrāntāsttānmitavyāptikaśāstravineyāḥ |
 tataścoktayuktyā sarvāgamamayo devastata eva
 sarvamantrāṇāpyabhedena vyāpya
 sthito'taśca sarvasiddhipradaḥ ||
 etad dṛṣṭāntena ghaṭayati*

In accordance with the method taught in the Pratyabhijñā, He manifests thus for the grace of men. And this is fitting, because the God is full of play; He assumes all forms and shines as all forms. Therefore He has the form of all the various scriptures taught to the various disciples who are to be instructed, because all scriptures are essentially one with the Lord's single form whose nature is supreme reflection (parāmarśa). Hence He is auspicious, consisting of the supreme non-dual bliss. Only where the supreme Lord does not manifest that supreme reflective awareness (vimarśa), there the disciples who are to be trained by the respective limited scriptures rest in the meanings of intermediate sentences, unaware that the sentences concerning creation etc. are ultimately one with the single supreme sentence. Therefore, by the reasoning stated, the God consists of all the Āgamas; hence He pervades all mantras without difference and is therefore the bestower of all siddhis.

He makes this clear with an illustration:

[View] - All scriptures are one single parāmarśa of the Lord; limited disciples mistake the finger for the moon.

[Secret] - When you read any scripture, who is truly reading?

Netra 9.20

निर्मलं स्फटिकं यद्वृत् तन्तौ प्रोतं सितादिके ॥ ९-६ ॥
प्रतिबिम्बेत् सर्वत्र येन येन हि रञ्जितम् ।
तत्तद् दर्शयते ऽन्येषां न स्वभावेन रञ्जितम् ॥ ९-७ ॥
तथा तथैव देवेशः सर्वागमनियोजितः ।
फलं ददाति सर्वेषां साधकानां हि सर्वतः ॥ ९-८ ॥

*nirmalam sphatikam yadvat tantau protam sitadike || 9-6 ||
pratibimbeta sarvatra yena yena hi rañjitatam |
tattad darśayate'nyeṣām na svabhāvena rañjitatam || 9-7 ||
tathā tathaiva deveśah sarvāgamaniyojitaḥ |
phalam dadāti sarveṣām sādhakānām hi sarvataḥ || 9-8 ||*

Just as a pure crystal threaded on a string, when coloured red etc.,

9-6 reflects everywhere whatever colour it has taken on, showing that very colour to others, though not itself coloured by nature,

9-7 so in exactly the same way the Lord of gods, employed in all the Āgamas, grants fruit in all respects to all practitioners.

9-8

[Outer] - Classic crystal analogy: the colorless takes on every color yet remains untouched.

[Inner] - Feel the body-mind as that crystal—apparently colored by thoughts, emotions, sensations—yet never stained.

Uddyota 9.21

प्रतिबिम्बेतेति प्रतिबिम्बं गृहीयात् । न स्वभावेनेति
स्वच्छैकरूपत्वात्, सर्वागमेषु नियोजितः सर्वात्मत्वात्
तत्तदागमोक्तदेवतारूपतया ध्यातः, सर्वेभ्यः साधकेभ्यः
फलं ददाति ॥
यत एवम्

*pratibimbeteti pratibimbam gṛhṇīyāt | na svabhāveneti
 svacchaikarūpatvāt, sarvāgameṣu niyojitaḥ sarvātmavāt
 tattadāgamokta devatārūpatayā dhyātaḥ, sarvebhyaḥ sādhakebhyah
 phalam dadāti ||
 yata evam*

“Reflects” means it takes on a reflection. “Not by its own nature” because it is uniformly pure. Employed in all the Āgamas because He is the Self of all, meditated upon in the form of the deity taught in each particular Āgama, He grants fruit to all practitioners.

Since this is so,

[View] - The Lord is the Self of all; meditated as Viṣṇu, as Śiva, as Sun—he responds perfectly because he was never other.

Netra 9.22

तस्मात् स्रोतःसु सर्वेषु चिन्तामणिरिवोज्जलः ।
 भावभेदैन वै ध्यातः सर्वागमफलप्रदः ॥ ९-९ ॥
 शिवः सदाशिवश्वैव भैरवस्तुम्बुरुस्तथा ।
 सोमसूर्यस्वरूपेण वह्निरूपधरो विभुः ॥ ९-१० ॥

*tasmāt srotaḥsu sarveṣu cintāmaṇirivojjvalaḥ |
 bhāvabhedaḥ vai dhyātaḥ sarvāgamaphalapradah || 9-9 ||
 śivah sadāśivaścaiva bhairavastumburustathā |
 somasūryasvarūpeṇa vahnirūpadharo vibhuḥ || 9-10 ||*

Therefore, brilliant like a wish-fulfilling gem in all streams, meditated upon through differences of inner disposition, He bestows the fruit of all the Āgamas.

9-9 Śiva, Sadāśiva, Bhairava, Tumburu likewise, in the form of Moon and Sun, the All-Pervading One bearing the form of Fire—

9-10

[View] - Like cintāmaṇi, the Lord shines equally in every tradition, granting exactly the

fruit the mind is ripe to receive.

Uddyota 9.23

सर्वेषु स्रोतस्सु उज्ज्वलो भ्रजमानः शिवो
भावभेदेनाशयविशेषौचित्येन सदाशिवादिरूपतया ध्यातः
सिद्धान्तवामदक्षिणादिशास्त्रोक्तं फलं प्रददाति ॥ ९-११ ॥

युक्तं चैतदित्याह

*sarveṣu srotassu ujjvalo bhrajamānaḥ śivo
bhāvabhedenāśayaviśeṣaūcītyena sadāśivādirūpatayā dhyātaḥ
siddhāntavāmadakṣiṇādīśāstroktam̄ phalam̄ pradadāti || 9-11 ||*

yuktaṁ caitadityāha

Brilliant in all streams, shining forth, meditated upon as Sadāśiva etc. in accordance with the particular disposition of mind that is suitable to each, He grants the fruit taught in the Siddhānta, Vāma, dakṣiṇā and other scriptures.

9-11

That this is reasonable, He declares:

[Outer] - Enumeration of forms: Sadāśiva, Bhairava, Tumburu, Moon, Sun, Fire—yet one single brilliance.

Netra 9.24

यतो ज्ञानमयो देवो ज्ञानं च बहुधा स्थितम् ।
नियन्त्रितानां बद्धानां त्राणं तन्नेत्रमुच्यते ॥ ११ ॥

*yato jñānamayo devo jñānam ca bahudhā sthitam |
niyantritānām baddhānām trāṇām tannetramucyate || 11 ||*

Because the God consists of knowledge, and knowledge exists in many forms. The deliverance of bound beings who are limited—That is called the Eye.

[Word] - “Netra” = that knowledge which removes the limitation of the bound; not the fleshy eye but the eye of liberating vision.

[View] - Deliverance is expansion back into one’s own nature.

Uddyota 9.25

देवः परमेश्वरो ज्ञानमयश्चिन्मात्रपरमार्थः । तच्च ज्ञानं
बहुधेति स्वातन्त्र्यात् सङ्कोचमाभास्य नानात्वमाश्रित्य स्थितम् । अतश्च
सङ्कोचाभासभाजो दर्शनोपासाभिः स्वस्वरूपप्रथाहेतुतया यतो
देवस्थाणम्, तस्मान्निरुक्तदृशा नेत्रमुच्यते, न तु चक्षुर्गोलकतया ॥
१२ ॥
अयमेव च

*devaḥ parameśvaro jñānamayaścīnmaṭraparamārthaḥ | tacca jñānaṁ
bahudheti svātantryāt saṅkocamābhāsyā nānātvamāśritya sthitam |
ataśca
saṅkocābhāsabhaḥo darśanopāsābhiḥ svasvarūpaprathāhetutayā yato
devastrāṇam, tasmānniruktadrśā netramucyate, na tu
cakṣurgolakatayā ||
12 ||
ayameva ca*

The God, the supreme Lord, consists of knowledge whose ultimate reality is pure consciousness. And that knowledge exists in many forms: by His freedom He manifests contraction and assumes multiplicity. Therefore, since the God, through the visions and worship of those who participate in the appearance of contraction, delivers them by causing the expansion of their own true nature, He is called “Eye” in the sense explained, not as an eyeball.

12

And this very same (Lord)

[View] - Contraction (saṃkoca) is the play; expansion (vikāsa) is the recognition—both are the same Śiva.

[Pointing] - Let the contraction you call "me" dissolve into the vastness that is already here.

Netra 9.26

मृत्योरुत्तारयेद्यस्मान्मृत्युजित्तेन चोच्यते ।
अमृतत्वं ददात्येवममृतेश इति स्मृतः ॥ ९-१२ ॥

*mṛtyoruttārayedyasmānmṛtyujittena cocyate |
amṛtatvam dadātyevamamṛteśa iti smṛtah || 9-12 ||*

Because He lifts one beyond death, He is called Conqueror of Death; thus He bestows immortality and is remembered as Amṛteśa.

[Word] - Amṛteśa = He whose very nature is the nectar that swallows death.

Uddyota 9.27

मृत्योर्देहप्राणादिजवञ्जीभावात् । अमृतत्वं रुद्रशक्तिसमावेशम् ॥
१३ ॥

*mṛtyordehaprāṇādijavañjavībhāvāt | amṛtatvam rudraśaktisamāveśam
||
13 ||*

Death is the inert state of body, Prāṇa etc. Immortality is immersion in the energy of Rudra.

13

[Inner] - Death = identification with inert body-prāṇa; immortality = immersion in rudra-śakti that animates everything.

[Pointing] - Feel the pulse of rudra-śakti rising now as this very breath.

Netra 9.28

एवं सर्वगतो देवो बहुरूपो मणिर्यथा ।
सर्वैराराधितो देवि स्वसिद्धिफलवाज्ञया ॥ ९-१३ ॥
सर्वेषां फलदो देवः प्रार्थितार्थविधायकः ।

*evam sarvagato devo bahurupo maṇiryathā |
sarvairārādhito devi svasiddhiphalavāñchayā || 9-13 ||
sarveṣām phalado devah prārthitārthavidhāyakah |*

Thus the all-pervading God, manifold like a gem, is worshipped by all, O Goddess, with the desire for the fruit of their own siddhi.

9-13 The God grants fruit to all, fulfilling whatever is prayed for.

[Outer] - The manifold gem-Lord is worshipped under countless names yet remains one.

Uddyota 9.29

एवमित्युक्तनीत्या । स्वसिद्धिफलवाज्ञयेति
तदिच्छावग्राहिततत्फलाभिनिवेशतया ॥ ९-१४ ॥
यत एवम्

*evamityuktanītyā | svasiddhiphalavāñchayeti
tadicchāvagrāhitatatphalābhiniveśatayā || 9-14 ||
yata evam*

“Thus”—by the method stated. “With the desire for the fruit of their own siddhi” means with intense focus on the fruit that accords with their desire.

9-14

Since this is so,

[Inner] - Intense one-pointed desire for the chosen fruit becomes the very bridge to

non-dual realization.

Netra 9.30

तस्माद् भावानुरूपेण साधकः साधने स्थितः ॥ १४ ॥
येन येनैव भावेन तस्य तत्फलदो भवेत् ।

*tasmād bhāvānurūpeṇa sādhakaḥ sādhane sthitāḥ || 14 ||
yena yenaiva bhāvena tasya tatphalado bhavet |*

Therefore the practitioner who abides in practice in accordance with his inner disposition—

14 by whatever inner disposition he has, by that very disposition the Lord becomes the bestower of its fruit.

[View] - The Lord mirrors the practitioner's disposition perfectly; there is no deception, only recognition.

Uddyota 9.31

भावनुरूपेणाशयानुगुणेन । भावेन भावनाप्रकारेण ॥ ९-१५ ॥
इत्थं चान्तर्बहिर्यागयौः

*bhāvanurūpeṇāśayānuguṇena | bhāvena bhāvanāprakārena || 9-15
||
ittham cāntarbahiryāgayoḥ*

"In accordance with inner disposition" means conforming to the aspirant's mental state. "Disposition" means the mode of contemplation.

9-15

Thus, in both internal and external worship:

[Word] - "Bhāva" = contemplative mode that shapes the subtle body and thus the

deity's appearance.

Netra 9.32

यः सदाशिवरूपेण सदा ध्यायति साधकः ॥ १५ ॥
सदाशिवतनुस्तस्य भवतीव सुरेश्वरि ।

*yah sadāśivarūpeṇa sadā dhyāyati sādhakaḥ || 15 ||
sadāśivatanustasya bhavatīva sureśvari |*

The practitioner who constantly meditates in the form of Sadāśiva—
15 his body becomes as though the body of Sadāśiva, O Queen of the gods.

[Inner] - Constant meditation on Sadāśiva literally re-constitutes the practitioner's body of energy and awareness.

[Pointing] - The body you inhabit right now is already becoming the body of the deity —feel it.

Uddyota 9.33

सदाशिवतनुर्भवति सादाशिवीमिव मूर्तिमनुग्रहायाश्रयति ॥ ९-१६ ॥
उपपन्नं चैतदित्याह

*sadāśivatanurbhavati sādāśivīmiva mūrtimanugrahāyāśrayati || 9-16
||
upapannam caitadityāha*

He acquires a body like Sadāśiva's, assuming a form like Sadāśiva's for the sake of granting grace.

9-16

That this is fitting, He declares:

[View] - Grace is the Lord assuming the form the devotee can receive.

Netra 9.34

सर्वास्ता (स्तनवो) ह्येष सर्वानुग्रहकारकः ॥ १६ ॥

sarvāstā (stanavo) hyeṣa sarvānugrahakārakaḥ || 16 ||

For He is the cause of grace to all—

16

[View] - He is grace itself; nothing exists outside His bestowing.

Uddyota 9.35

अतश्च श्रीमदघोरवक्त्रानुगुण्येनायम्

ataśca śrīmadaghoravaktrānuguṇyenāyam

Therefore, in conformity with the venerable Aghoravaktra, this (Lord)

[Context] - Shift to Aghora-lined tradition within Trika; prepares for pañca-vaktra visualization.

Netra 9.36

सद्यो वामो ह्यघोरश्च पुरुषेशानविग्रहः ।

sadyo vāmo hyaghoraśca puruṣeśānavigrahaḥ |

Sadyojāta, Vāma, Aghora, Puruṣa, and Īśāna in bodily form—

[Outer] - Invocation of the five faces: Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna —complete Pañcabrahma mantra deployment.

Uddyota 9.37

ध्यातव्य इति शेषः ॥
अस्य च मन्त्रराजस्य पराद्वैतरूपतया
विश्वात्मकत्वादनेनैवाङ्गासनादि
न्यस्यमित्याह

*dhyātavya iti śeṣaḥ ||
asya ca mantrarājasya parādvaitarūpatayā
viśvātmakatvādanenaivāṅgāsanādi
nyasyamityāha*

must be meditated upon (the rest is supplied).

And because this king of mantras has the form of the supreme non-dual reality and is all-encompassing,

He says that the limbs, seat etc. are to be installed with this very mantra:

[Outer] - Mrtyuñjaya mantra installed as limbs and throne, overriding usual aṅga-mantras.

Netra 9.38

अनेन हृदयादीनि न्यस्तव्यानि वरानने ॥ ९-१७ ॥
अनेनैव तु मन्त्रेण स्वासनं परिकल्पयेत् ।

*anena hṛdayādīni nyastavyāni varānane || 9-17 ||
anenaiva tu mantreṇa svāasanam parikalpayet |*

With this (mantra), O Fair-faced One, the heart etc. are to be installed,

9-17 and with this very mantra one should fashion one's own seat.

[Outer] - Nyāsa and āsana created exclusively with the root mantra—total unification.

Uddyota 9.39

अनया विशेषोक्त्या पूर्वोक्ताङ्गमन्त्राणामपवादो दर्शितः ।
एवकारोऽन्यूना(न)तिरिक्ततामाह । शोभनमभेदव्याप्त्यावस्थितम्, स्वं
चानन्तान्तमासनं स्वासनम् । यदुक्तं श्रीकालोत्तरे

*anayā viśeṣo ktyā pūrvoktāṅgam antrāṇāmapavādo darśitah |
evakāro'nyūnā(na)tirikttāmāha | śobhanam abhedavyāptyāvasthitam,
svam
cānantāntamāsanam svāsanam | yaduktam śrīkālottare*

By this special instruction an exception is shown to the previously mentioned limb-mantras. The word “eva” indicates neither less nor more. It is auspicious, abiding in non-dual pervasion; one's own seat is the seat that extends to Ananta. As was said in the venerable Kālottara:

[View] - The mantra is all-pervasive non-dual reality; seat extends to Ananta because awareness has no boundary.

Netra 9.40

SSबीजाङ्कुरं परा शक्त्या पश्चादानन्तमासनम् ।
अनन्तं चान्तगं कुर्यात् क्रमेणैव षडानन || SS

*"bijāṅkuram parā śaktyā paścādānāntamāsanam |
anāntam cāntagam kuryāt kramenaiva ṣadānana ||"*

“With the supreme energy the seed-syllable germinates; thereafter the seat of Ananta. One should gradually make Ananta terminate in Ananta, O Six-faced One.”

[Context] - Quotation from a recension of the Kālottara reinforces the non-dual throne visualization.

Uddyota 9.41

इत्यादि ॥
भगवतः सदाशिवाकारं ध्यानमाह

ityādi ||
bhagavataḥ sadāśivākāraṁ dhyānamāha

And so on.

He teaches the meditation upon the Lord in the form of Sadāśiva:

Netra 9.42

चन्द्रार्बुदप्रतीकाशं हिमाद्रिनिचयोपमम् ॥ ९-१८ ॥
पञ्चवक्रं विशालाक्षं दशबाहुं त्रिलोचनम् ।
नागयज्ञोपवीतं तु व्याघ्रचर्माम्बरच्छदम् ॥ ९-१९ ॥
बद्धपद्मासनासीनं सिद्धपद्मोपरिस्थितम् ।

candrārbudapratīkāśam himādrinicityopamam || 9-18 ||
pañcavakram viśālākṣam daśabāhum trilocanam |
nāgaya�ोपवītam tu vyāghracarmāmbaracchadam || 9-19 ||
baddhapadmāsanāśinam siddhapadmparisthitam |

Resembling a hundred million moons, like a mass of Himalayan snow,

9-18 five-faced, with wide eyes, ten-armed, possessing three eyes, wearing a sacred thread of serpents, clad in a tiger-skin,

9-19 seated in lotus posture upon a successful lotus.

[Inner] - Dhyāna: cool lunar-snow radiance flooding the inner sky; feel the body dissolve into Himalayan whiteness.

[Pointing] - Rest in the coolness that has no center.

Uddyota 9.43

देवं ध्यायेत् ॥
किं चास्य

devam dhyāyet ||
kim cāsyā

One should meditate upon the God.

Moreover, for Him:

[Pointing] - Meditate as the meditation, not on an object.

Netra 9.44

त्रिशूलमुत्पलं बाणमक्षसूत्रं समुद्ररम् ॥ ९-२० ॥
दक्षिणेषु करेष्वेवं वामेषु शृण्वतः परम् ।
स्फेटकादर्शचापं च मातुलुञ्जुं कमण्डलम् ॥ ९-२१ ॥

triśūlamutpalam bāṇamakṣasūtram samudgaram || 9-20 ||
dakṣiṇeṣu kareṣvevam vāmeṣu śṛṇvataḥ param |
spheṭakādarśacāpaṁ ca mātuluñgum kamaṇḍalam || 9-21 ||

Trident, lotus, arrow, rosary, club—

9-20 thus in the right hands; listen to the supreme (weapons) in the left: spheṭaka, mirror, bow, citron, water-pot.

9-21

[Outer] - Precise iconography of ten arms: weapons and gifts symbolizing total mastery and bestowal.

Uddyota 9.45

स्फेटकमुद्यमनकम् ॥ ९-२२ ॥
किं च

sphēṭakamudyamanakam || 9-22 ||
kim ca

Spheṭaka is the uplifter.

Moreover:

[Word] - Spheṭaka = the “up-lifter,” the vajra-like weapon that shatters contraction.

Netra 9.46

चन्द्रार्धमौलिनं देवमापीतं पूर्ववक्रतः ।

candrārdhamaulinam devamāpītam pūrvavaktrataḥ |

The God bearing the crescent moon on His crest, who has drunk poison—the face in front (is thus).

[Outer] - Crescent moon and blue throat on the eastern (front) face—classic Śiva markers.

Uddyota 9.47

ध्यायेत् ॥
अस्य च

dhyāyet ||
asya ca

One should meditate.

And for Him:

[Pointing] - See the face that faces you right now as the front face of the Lord.

Netra 9.48

दक्षिणं कृष्णभीमोग्रं दंष्ट्रलं विकृताननम् ॥ २२ ॥
कपालमालाभरणं जगत्संत्रासकारकम् ।
पश्चिमं हिमकुन्दाभं वामं रक्तोत्पलप्रभम् ॥ ९-२३ ॥
ऊर्ध्ववक्रं महेशानि स्फटिकाभं विचिन्तयेत् ।

dakṣiṇam kṛṣṇabhimogram daṁṣṭralam vikṛtānanam || 22 ||
kapālamālābharaṇam jagatsaṁtrāsakārakam |
paścimaṁ himakundābhaṁ vāmam raktotpalaprabham || 9-23 ||
ūrdhvavakram maheśāni sphatikābhaṁ vicintayet |

The right (face) black, fearful and fierce, with tusks, distorted face,

22 adorned with a garland of skulls, causing terror to the world; the western face like frost or jasmine; the left face the lustre of red lotuses;

9-23 the upper face, O Great Queen, one should contemplate as crystal-like.

[Outer] - Five faces colored and emoted: black terror, white peace, red passion, yellow (implied), crystal transcendence.

[Inner] - Let each emotion arise and be absorbed into its corresponding face within

your own awareness.

Uddyota 9.49

स्पष्टम् ॥

spastiām ||

Clear.

Netra 9.50

एवं ध्यात्वा तु देवेशं पूजयेद्विधिपूर्वकम् ॥ ९-२४ ॥

evam dhyātvā tu deveśam pūjayedvidhipūrvakam || 9-24 ||

Having thus meditated upon the Lord of gods, one should worship Him according to rule.

9-24

[Outer] - Transition from inner dhyāna to outer pūjā—seamless because inside and outside have dissolved.

[Pointing] - Worship the One who is already worshipping Himself through your hands.

Uddyota 9.51

विधिः सिद्धान्तोक्तः प्रकारः ॥ ९-२५ ॥
क पूजयेत् इत्याह

*vidhiḥ siddhāntoktaḥ prakāraḥ || 9-25 ||
kva pūjayet ityāha*

The rule is the method taught in the Siddhānta.

9-25

Where should one worship? He declares:

[View] - The Siddhānta spoken of here is not the dualistic school, but the supreme non-dual essence that Trika extracts from it: the method is none other than resting in the I-consciousness that is already complete.

[Pointing] - Let the rule dissolve into the ruler; the method is the recognition that you are already the Siddha before any practice begins.

Netra 9.52

स्वमूर्तौ स्थण्डिले लिङ्गे जले वा कमलोपरि ।

svamūtaum sthanḍile liṅge jale vā kamalopari |

In one's own image, on a maṇḍala, in a liṅga, in water, or upon a lotus.

[Outer] - Five seats are offered: the living body of the worshiper is placed first, above every painted maṇḍala, stone liṅga, or reflected water, declaring the human form the supreme throne of Amṛteśvara.

[Inner] - Worship "in one's own image" means: feel the entire universe arise within the mirror of your own awareness-body; the maṇḍala is painted on the sky of the heart.

[Pointing] - Sit as the living icon; breathe as the liṅga; let consciousness itself be the lotus upon which the Deathless rests.

Uddyota 9.53

स्वमूर्तिमुख्येत्यादावुक्ता ॥
तत्र च

*svamūrtirmukhyetyādāvuktā ||
tatra ca*

One's own image is the principal one taught earlier etc.

And there:

[Context] - "Taught earlier etc." silently refers back to chapter 7 where Amṛteśvara revealed Himself as identical with the worshiper's very Self; the highest seat is never external.

Netra 9.54

ईशानाद्यांश्च सद्योऽन्तान् स्वदिक्षु प्रतिपूजयेत् ॥ २५ ॥

īśānādyāṁśca sadyo'ntān svadikṣu pratipūjayet || 25 ||

One should worship Īśāna and the others ending with Sadya in their respective directions.

25

[Outer] - Īśāna (upper face, skyward) → Tatpuruṣa (east) → Aghora (south) → Vāmadeva (north) → Sadyojāta (west): the five faces radiate from the single pillar of awareness, turning the body into a five-faced Sadaśiva.

[Inner] - Each direction is a pulse of spanda within you; as you intone the faces, feel the five winds (prāṇa, apāṇa, samāṇa, udāṇa, vyāṇa) bow to their source.

Uddyota 9.55

मूलमन्त्रैव ईशानपूर्वादिदिक्षु ईशानादिवक्रावरणक्रमेण
प्रपूजयेत् ॥ ९-२६ ॥

तदग्रे

*mūlamantreṇaiva īśānapūrvādīdikṣu īśānādīvaktrāvaraṇakramena
prapūjayet | | 9-26 | |*

tadagre

With the root mantra alone, in the directions beginning with īśāna etc., one should worship in the order of the enveloping circle of the faces beginning with īśāna.

9-26

Before Him:

[Outer] - With only om̄ jum̄ saḥ (the root mantra) repeat the circle of faces starting again from īśāna; the envelope of light thickens until the worshiper and worshiped vanish into one sphere.

[Pointing] - Let the mantra revolve without a revolver; the circle turns itself when "you" are no longer in the center.

Netra 9.56

आग्नेययादौ हृदादीनि न्यस्येत् पूजाविधानतः ।

āgneyayādau hṛdādīni nyasyet pūjāvidhānataḥ |

In the south-east etc. one should install the heart etc. according to the ritual of worship.

[Outer] - South-east to north-west: hṛdayāya namaḥ, śirase svāhā, śikhāyai vaṣaṭ, kavacāya hum, then the four weapons astrāya phaṭ; finally netrāya vauṣaṭ directly

before the deity in the pericarp.

[Inner] - The limbs are not added to a body you do not have; they are recognized as already shining within the single light you are.

Uddyota 9.57

पूजाविधिनिमित्तमग्नीशरक्षोवायुविदिक्षु हृच्छ्रःशिखाकवचानि,
पूर्वादिदिक्तुष्टयेऽस्त्रम्, देवाग्रे नैत्रमितीत्थमङ्गानि न्यस्येत् ।
तदुक्तं तत्रैव

*pūjāvidhinimittamagnīśarakṣovāyuvidikṣu hṛcchirahśikhākavacāni,
pūrvādidakatustaṣṭaye'stram, devāgre netramitītthamaṅgāni nyasyet |
taduktam tatraiva*

For the sake of the worship ritual: in the south-east, north-east, south-west, and north-west directions the heart, head, tuft, armour; in the four directions beginning with east the weapon; before the God The Eye—thus one should install the limbs. As was said there:

[Outer] - Precise nyāsa geometry drawn from the Kālottara recension: the six-limbed installation (ṣaḍ-aṅga-nyāsa) now mapped onto the ten directions of the maṇḍala of awareness.

[Pointing] - Touch nothing; let the limbs install themselves as spontaneous vibrations in the space where “body” used to seem to be.

Netra 9.58

अग्नेययां हृदयं न्यस्येदैशान्यां तु शिरस्तथा ।
नैत्रैत्यां तु शिखां न्यस्येद्वायव्यां कवचं तथा ॥
अस्त्रं दिक्षवथ विन्यस्येत् कर्णिकायां सदाशिवम् । ५५ (कालो. ७-७-

*"āgneyayām hṛdayām nyasyedaiśānyām tu śirastathā |
nairṛtyām tu śikhām nyasyedvāyavyām kavacām tathā ||
astram dikṣvatha vinyasyet karṇikāyām sadāśivam |" (kālo. 7-7-*

"One should install the heart in the south-east, the head likewise in the north-east, the tuft in the south-west, the armour in the north-west; having installed the weapon in the directions, (one installs) Sadāśiva in the pericarp." (Kālottara 7.7-8)

[Word] - "Sadāśiva in the pericarp" – the eternal Auspicious One is not installed after the limbs; He is the pericarp in which the limbs were already blooming.

[View] - The quotation quietly overturns sequence: weapons do not protect Sadāśiva; Sadāśiva is the flashing of the weapons themselves.

Uddyota 9.59

८)

इति । नेत्रस्य ज्योतीरूपतया प्राधान्यात् कर्णिकाग्रे स्थानम् । यदुक्तं
श्रीस्वच्छन्दे

8)

*iti | netrasya jyotīrūpatayā prādhānyāt karṇikāgre sthānam |
yaduktam
śrīsvacchande*

Thus. Because The Eye has the form of light and is primary, its place is at the tip of the pericarp. As said in the venerable Svacchanda:

[Inner] - The eye (netra) placed at the very tip of the lotus pericarp is the bindu of pure prakāśa; light gazing at light, it consumes every offered form.

[Pointing] - Rest where the gaze turns back into itself; the blaze in the middle needs no fuel.

Netra 9.60

८४ज्योतीरूपप्रतीकाशं नेत्रं मध्ये तु संस्थितम् । ८५ (२-१११)

"jyotīrūpapratīkāśam netram madhye tu saṃsthitam |" (2-111)

"The Eye, resembling a blaze of light, abides in the middle." (Svacch. 2.111)

[Word] - "Madhyastha "abiding in the middle" – the eye does not look out from the center; the center looks out as the eye.

[View] - Svacchanda's half-verse reveals the secret: the middle is not a point in space but the spaceless I that swallows every direction.

Uddyota 9.61

इति ॥
यदा चैवं पूजयेत् कश्चित्

iti | |
yadā caivam pūjayet kaścit

Thus.

When someone worships in this manner,

Netra 9.62

तदा सिध्यत्यसंदेहं सत्यमेतद् ब्रवीमि ते ॥ २६ ॥

tadā sidhyat�asamdeham satyametad bravīmi te | | 26 | |

then without doubt he succeeds—I tell you truly.

26

[View] - "Without doubt" because doubt itself is seen to be made of the same light as certainty.

[Pointing] - Success is not future; it is the taste on the tongue the instant the ritual dissolves into recognition.

Uddyota 9.63

आराधकवर्ग इति शिवम् ॥

ārādhakavarga iti śivam ||

The class of worshippers—thus auspiciousness.

[Context] - Conventional chapter colophon formula, yet, read esoterically, “the class of worshippers” melts into a single non-dual Eye; thus auspiciousness (śiva).

Netra 9.64

परानुग्रहहेवाकाश्रितसादाशिवाकृति ।
मृत्युजिज्यति श्रीमच्छाङ्करं नेत्रमद्वयम् ॥

*parānugrahahevākāśritasādāśivākṛti |
mr̥tyujijjayati śrīmacchāṅkaram netramadvayam ||*

Assuming the form of Sadāśiva for the sake of supreme grace, the Conqueror of Death triumphs—the auspicious non-dual Eye that bears the mark of Śaṅkara.

[View] - Sadāśiva assumes the form of Sadāśiva to grace Sadāśiva; the Conqueror of Death is deathless awareness playfully wearing the mask of the worshiper.

[Pointing] - Look: the auspicious Eye bearing Śaṅkara’s mark is this very seeing, never born, never ceasing.

[Secret] - Who triumphs over death when there was never birth?

Uddyota 9.65

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
नवमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
navamo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the ninth chapter: **Some Forms of the Deity**

[Context] - The ninth chapter closes, yet the Netra remains wide open; Kṣemarāja's *Netrodyota* is itself a ray issuing from the same Eye.

[Pointing] - The text ends; the seeing does not. Rest as the silence after the last word, the glow that no colophon can conclude.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 10

दशमोऽधिकारः परिवारविचारः

Daśamo'dhikāraḥ - Parivārvicāraḥ
Tenth Chapter - Attendants of the Deity

Introduction to Chapter 10

Chapter ten of the Netra Tantra meticulously delineates the divine retinue surrounding Amṛteśvara-Bhairava, weaving a comprehensive ritual cosmology that organizes attendant deities according to intricate spatial, functional, and hierarchical principles, thereby creating a protective and empowering matrix for the central deity's manifestation. The discourse arises from Pārvatī's probing query to Śiva, seeking clarity on the constellation of divine companions that amplify Bhairava's potency, particularly in safeguarding against demonic incursions, worldly afflictions, and the veils of ignorance that impede spiritual sovereignty in the turbulent Kali Yuga. Śiva, revealing this assembly with detailed precision, portrays the retinue not as disparate entities but as emanations of his own boundless Śakti, each figure embodying specialized facets of protection, transformation, and grace, akin to rays extending from a singular sun.

At the heart of this exposition lies the fourfold configuration of directional goddesses—Siddhā (east, white, wielding a sword for accomplishment and pacification); Raktā (south, red, holding a skull-cup for subjugation and passion); Śuṣkā (west, yellow, bearing a noose for binding illusions and empowerment); and Utpalahastā (north, black, grasping a lotus for concealment and transcendence)—who function as vigilant guardians of the cardinal directions, mediating between Amṛteśvara and the ritual expanse, their iconography evoking the fourfold Śakti powers that underpin cosmic order. The chapter elaborates their ritual implements—swords, tridents, lotuses, and vessels—each correlated to domains of influence, such as Siddhā's role in granting siddhis (perfections), Raktā's in dispelling enemies, Śuṣkā's in fostering inner strength, and Utpalahastā's in veiling esoteric knowledge from the unworthy. Technical elements include the strategic positioning of Dūtīs (messenger deities, swift and ethereal, stationed at liminal thresholds to convey divine commands) and wrathful guardians (fierce yakṣas and bhūtas, arrayed in protective perimeters to repel grahas and negative forces), forming a fortified enclosure that mirrors the subtle body's nāḍī network, ensuring the ritual space remains inviolable.

Śiva emphasizes that these attendants are not autonomous beings but integral extensions of Bhairava's sovereign authority, each manifesting specific protective and transformative capacities—such as exorcism, healing, and enlightenment—through their invocation in homas and visualizations. The text provides exact specifications for ritual summoning, incorporating color symbolism (white for purity and nectar, red for vitality and wrath, yellow for prosperity and intellect, black for dissolution and mystery) aligned with ritual intentions, from averting untimely death to attaining mokṣa. Mythological underpinnings enrich the catalogue, referencing Śiva's creation of retinues during battles against asuras, illustrating how these divine cohorts restore dharma by countering chaos. Influenced by the Tantra's demonological and non-dualist layers, this chapter establishes the architectural framework for multifaceted

ritual operations, where multiple agencies coalesce within a unified liturgical structure, facilitating the adept's navigation from external propitiation to internal realization. By detailing this retinue, the exposition not only enhances ritual efficacy but also prepares the ground for the specialized transmissions in ensuing chapters, positioning Amṛteśvara's court as a microcosmic reflection of universal harmony.

Uddyota 10.1

दशमोऽधिकारः
५५ नेत्रोद्योतः ५५

*daśamo'dhikāraḥ
"netrodyotah "*

Tenth Chapter Netrodyotah: The Illumination of the Eye

[Outer] - Chapter gate: the tenth door opens into the direct revelation of the Eye that sees without blinking. [View: The entire universe now becomes the pupil of that single Eye.

Netra 10.2

पाशराशिकवलीकृतिदक्षं दक्षिणं वपुरघोरममोघम् ।
भैरवं श्रयदनुग्रहहेतोः शाङ्करं जयति नेत्रमणुत्रम् ॥

*pāśarāśikavalīkṛtidakṣam dakṣinam vapuraghoramamogham |
bhairavam śrayadanugrahahetoḥ śāṅkaram jayati netramanutram ||*

Victorious is the third Eye of Śaṅkara — that southern form of the body, Skilful in binding with the heap of nooses, fierce (Aghora) yet never ineffective (amogha), The terrifying Bhairava resorted to for the sake of grace!

[Outer] - Victorious invocation: the third eye of Śiva as southern Amogha-Bhairava, the grace that binds only to liberate.

[Pointing] - Feel the noose of light tightening gently around the heart until the heart opens and recognizes itself as the bound and the binder.

Uddyota 10.3

पूर्वोदिष्टभैरवात्मतां भगवतो निर्णेतुं श्रीभगवानुवाच

pūrvoddīṣṭabhairavātmatāṁ bhagavato nirṇetum śrībhagavānuvāca

To establish that the Lord Himself is of the very essence of Bhairava as previously declared, the glorious Lord spoke:

[Context] - Śiva Himself speaks to confirm: the supreme Lord is none other than this very Bhairava.

Netra 10.4

अथेदानीं प्रवक्ष्यामि भैरवागमभेदितम् ।
भिन्नाञ्चनचयप्ररब्धं कल्पान्तदहनात्मकम् ॥ ९ ॥
पञ्चवक्रं शवारूढं दशबाहुं भयानकम् ।
क्षपामुखगणप्ररब्धं गर्जन्तं भीषणस्वनम् ॥ १०-१ ॥
दंष्ट्रकरालवदनं भ्रुकुटीकुटिलेक्षणम् ।
सिंहासनपदारूढं व्यालहारैर्विभूषितम् ॥ १०-२ ॥
कपालमालाभरणं दारितास्यं महातनुम् ।
गजत्वकप्रावृतपटं शशाङ्ककृतशेखरम् ॥ १०-३ ॥
कपालखद्वाङ्गधरं खड्गखेटकधारिणम् ।
पाशाङ्कशाधरं देवं वरदाभयपाणिकम् ॥ १०-४ ॥
वज्रहस्तं महावीरं परश्चायुधपाणिकम् ।
भैरवं पूजयित्वा तु तस्योत्सङ्गतां स्मरेत् ॥ १०-५ ॥
प्रलयाग्निसमाकारां लाक्षासिन्दूरसप्रभाम् ।
ऊर्ध्वकेशीं महाकायां विकरालां सुभीषणाम् ॥ १०-६ ॥
महोदरीं पञ्चवक्रां नेत्रत्रयविभूषिताम् ।
नखरालां कोटराक्षीं मुण्डमालाविभूषिताम् ॥ १०-७ ॥
भैरवोक्तमुजां देवीं भैरवायुधधारिणीम् ।
इच्छाशक्तिरिति रव्यातां स्वच्छन्दोत्सङ्गामिनीम् ॥ १०-८ ॥
अघोरेशीति विरव्यातामेतदूपधरां स्मरेत् ।

*athedānīm pravakṣyāmi bhairavāgamabheditam |
bhinnāñjanacayaprakhyam kalpāntadahanātmakam || 9 ||
pañcavaktram śavārūḍham daśabāhum bhayānakam |
kṣapāmukhaganaprakhyam garjantam bhīṣṇasvanam || 10-1 ||
damṣṭrakarālavadanam bhrukuṭikuṭilekṣaṇam |
simhāsanapadārūḍham vyālahārairvibhūṣitam || 10-2 ||
kapālamālābharaṇam dāritāsyam mahātanum |
gajatvakprāvṛtapaṭam śāśāṅkakṛtaśekharam || 10-3 ||
kapālakhāṭvādgadharam khadgakheṭakadhāriṇam |
pāśāṅkuśadharam devam varadābhaya pāṇikam || 10-4 ||
vajrahastam mahāvīram paraśvāyudhapāṇikam |
bhairavaṁ pūjayitvā tu tasyotsaṅgagatāṁ smaret || 10-5 ||
pralayāgnisamākārāṁ lākṣāsindūrasaprabhām |
ūrdhvakeśīṁ mahākāyāṁ vikarālāṁ subhīṣṇām || 10-6 ||
mahodarīṁ pañcavaktrāṁ netratrayavibhūṣitām |
nakharālāṁ koṭarākṣīṁ muṇḍamālāvibhūṣitām || 10-7 ||
bhairavoktabhujāṁ devīṁ bhairovāyudhadhāriṇīm |
icchāśaktiriti khyātāṁ svacchandotsaṅgagāminīm || 10-8 ||
aghoreśīti vikhyātāmetadrūpadharāṁ smaret |*

Now I shall declare the distinction of the Bhairava teaching: Like a mass of collyrium broken asunder, embodying the fire of the world-dissolution. || 9 ||

Five-faced, mounted upon a corpse, ten-armed, frightful, Resembling a host of night-faces, roaring with a terrifying sound. || 10-1 ||

His face grim with fangs, eyes fierce with knitted brows, Seated upon the throne of a lion, adorned with garlands of serpents. || 10-2 ||

Wearing a garland of skulls as ornament, his mouth gaping wide, of immense body, Wrapped in an elephant's hide as garment, the moon placed as his crest. || 10-3 ||

Holding a skull-bowl and skull-staff, bearing sword and shield, The God who bears noose and goad, whose hands grant boons and dispel fear. || 10-4 ||

His hand brandishing the thunderbolt, the great hero holding battle-axe in hand — Having worshipped Bhairava thus, one should then meditate upon Her who rests in his lap. || 10-5 ||

Resembling the fire of universal destruction, gleaming like lac and vermillion, Hair standing erect, of immense form, exceedingly terrible and most frightful. || 10-6 ||

With huge belly, five-faced, adorned with three eyes, Claws for nails, eyes sunken deep, ornamented with a garland of severed heads. || 10-7 ||

The Goddess possessing the arms proclaimed by Bhairava, bearing the weapons of Bhairava, Known as the Power of Will (Icchāśakti), who freely moves into the lap of Svacchanda. || 10-8 ||

Known as Aghoreśī — meditate upon Her bearing this very form.

[Outer] - Iconic revelation of terrifying Svacchanda-Bhairava: blacker than dissolved kohl, corpse-throned, ten-armed, moon-crested, elephant-hided.

[Inner] - The corpse beneath is Sadāśiva; rest as the corpse and discover you are the one seated upon yourself.

[Pointing] - Sink into the roar that has no outside and no inside — that soundless roar is your own nature.

Uddyota 10.5

भैरवागमेषु दक्षिणस्रोतः समुत्थेषु
स्वच्छन्दचण्डत्रिशिरोभैरवादिषु भेदितं भेदसंहारित्वेन
दीप्तविशिष्टरूपतया प्रतिपादितं भगवतो मृत्युजितः स्वरूपं
वक्ष्यामि । भिन्नेत्यादिना
भेदसंहर्तृत्वेनातिकृष्णमहादीप्तरूपतोक्ता । शवोऽत्र सदाशिवः
। यथोक्तं श्रीस्वच्छन्दे

*bhairavāgameṣu dakṣināsrotaḥsamuttheṣu
svacchandacaṇḍatrisirobhairavādiṣu bheditam bhedasamhāritvena
dīptaviśiṣṭarūpatayā pratipāditam bhagavato mṛtyujitah svarūpaṁ
vakṣyāmi | bhinnetyādinā
bhedasamhārtṛtvenātikṛṣṇamahādīptarūpatoktā | śavo'tra sadāśivah
| yathoktam śrīsvacchande*

In the Bhairava scriptures that arise from the Southern Current, in such texts as the Svacchanda, Caṇḍa, Triśirobhairava and others, the essential form of the Lord who conquers Death — distinguished by its supremely radiant appearance and taught as the destroyer of all distinctions — I shall now expound. By the words “like a mass of collyrium broken asunder...” (#4) it is declared that He is the destroyer of distinctions through His supremely black and intensely radiant form. Here the “corpse” is Sadāśiva Himself, as stated in the glorious Svacchanda-tantra:

[Context] - Cross-reference to the Southern Āmnāya (Svacchanda, Triśirobhairava,

Caṇḍa stream); the form taught here is the ultimate destroyer of duality.

Netra 10.6

५५ब्रह्मविष्णुमहेशानं शवान्तं परिकल्पयेत् १५५ (१-३९)

"brahmavishnumaheśānam śavāntam parikalpayet |" (1-39)

"One should imagine (the corpse) extending up to Brahmā, Viṣṇu, and Maheśa." (Svacchanda 1.39)

[Word] - "Extending up to Brahmā, Viṣṇu, and Maheśa" — the corpse is the entire hierarchy of tattvas dissolved into the absolute body of Sadāśiva.

Uddyota 10.7

इति । गर्जन्तमिति नादामर्शपरम् । दारितं व्यात्तमाननं यस्य ।
गजत्वगेव प्रावृतः प्रावरणीकृतः पटो येन । कपालेत्यादि
सव्यापसव्यक्रमेण दशभुजत्वनिर्णयाय । पूजयित्वेति अनेनैव मन्त्रेण
हृदाद्यङ्गसहितमुक्तवक्ष्यमाणस्थित्या अमुष्यैव सर्वत्राधिकारात् ।
कोटराक्षीमित्यन्तर्लक्ष्यां बहिर्दृष्टिं च ।
इच्छाशक्तिरित्यनेनाकृतिमत्त्वेऽपि परव्याप्तिसारत्वमुक्तम् । न विद्यते
घोरं भेदात्म भेदाभेदप्रधानं च रूपं यासां
पराद्वयधामप्रथनात्मकानुग्रहकर्त्रीणाम्, ता अघोरा मरीचिरूपाः
शक्तयस्तासामीशीं स्वामिनीं स्मरेत् पूजार्थं ध्यायेत् । यदत्र
भैरवाकृतौ रहस्यमस्ति, तत स्वच्छन्दोदयोते वितत्य मया दर्शितम्
तद्वदाकृत्यन्तरेष्वपि इज्येत् । शिष्टं स्पष्टम् ॥
एतच्च
परचिदात्मकस्वच्छन्दभैरवतदिच्छाशक्तयात्मभैरवीयामलस्वरूपं
मया

iti | garjantamiti nādāmarśaparam | dāritam vyāttamānanam yasya |
 gajatvageva prāvṛtaḥ prāvaraṇīkṛtaḥ paṭo yena | kapāletyādi
 savyāpasavyakrameṇa daśabhuṭavānirṇayāya | pūjyatveta anenaiva mantreṇa
 hṛdādyāṅgasahitamuktavakṣyamāṇasthityā amuṣyaiva sarvatrādhikārāt |
 koṭarākṣīmityantarlakṣyām bahirdṛṣṭim ca |
 icchāśaktirityanenākṛtimattve'pi paravyāptisāratvamuktam | na vidyate
 ghoram bhedātma bhedābheda pradhānam ca rūpam yāsām
 parādvayadhāmaprathanātmakānugrahakartrīṇām, tā aghorā marīcirūpāḥ
 Śaktayastāsāmīśīm svāminīm smaret pūjārtham dhyāyet | yadatra
 bhairavākṛtau rahasyamasti, tata svacchandoddoyote vitatya mayā darśitam
 tadvadākṛtyantareṣvapi jñeyam | śiṣṭam spaṣṭam ||
 etacca
 paracidātmakasvacchandabhairavatadicchāśaktyātmabhairavīyāmalasvarūpam
 mayā

Thus. “Roaring” refers to the absorption into the primordial sound (nāda). “Gaping” means mouth wide open. “Wrapped in an elephant’s hide” means clothed in that very hide as an outer garment. The sequence beginning “skull-bowl...” indicates the ten arms in savya and apasavya order. “Having worshipped” means with this very mantra, together with the limbs placed at heart etc., and in the posture that will be described hereafter; authority belongs to this very (form) everywhere. “Sunken eyes” means both the inner vision and the outward gaze. By “Power of Will” it is taught that, although possessing form, She is the essence of the all-pervading Supreme. Those powers who have no form that is fierce, differentiated, or predominantly mixed with difference — those Aghorā powers in the form of rays who bestow grace by the expansion of the non-dual supreme abode — their sovereign mistress (Īśī) one should meditate upon for worship. Whatever secret concerning the form of Bhairava exists here has been extensively shown by me in the Svacchandoddyota; the same should be understood in other forms as well. The rest is clear.

This very form — Svacchanda-Bhairava whose nature is supreme consciousness together with his consort Bhairavī who is the Power of Will —

[View] - Even the fierce form of Aghoreśī is nothing but the all-pervading Icchāśakti; form and formlessness kiss here.

[Outer] - Precise ritual notes: savya-apasavya hand sequence, arghya posture, placement of aṅgas at heart etc.

[Inner] - “Sunken eyes” means the gaze turned simultaneously inward and outward — the single eye that never blinks.

Netra 10.8

सर्वतन्त्रेषु च प्रोक्तं प्रच्छन्नं न स्फुटीकृतम् ॥ १०-९ ॥

sarvatantreṣu ca proktam pracchannam na sphuṭikṛtam || 10-9 ||

Is proclaimed in all tantras yet kept concealed, not openly revealed. || 10-9 ||

[View] - The supreme non-dual reality hides in plain sight inside every revealed form.
[Secret] - Who proclaims this form in all tantras yet keeps it concealed?

Uddyota 10.9

सिद्धान्तेष्वपि निष्कलस्वतन्त्रपारमेशव्याप्तेर्भावात् ॥ १०-१० ॥

केवलं गूढत्वात् तत्र

siddhānteṣvapi niṣkalasvatantrapārameśavyāpterbhāvāt || 10-10 ||

kevalam gūḍhatvāt tatra

Even in the Siddhānta scriptures, because of the pervasion of the supreme Lord who is partless, autonomous and all-pervading. || 10-10 ||

Yet because of its extreme esoteric nature there,

[Context] - Even dualistic Siddhānta texts are secretly permeated by partless Svātantrya-Śiva.

Netra 10.10

ममाशयो न केनापि लक्षितो भुवि दुर्लभः ।
स्थूलदृशो हि न रहस्यमाम्रषुं क्षमाः ।

*mamāśayo na kenāpi lakṣito bhuvi durlabhaḥ |
sthūladṛśo hi na rahasyamāmraṣṭum kṣamāḥ |*

My intention has never been perceived by anyone on earth; it is most rare. Those whose vision is gross are incapable of touching the secret.

[View] - The supreme intention (*tātparya*) of the revelation is so subtle that only the eye of grace can touch it.

Uddyota 10.11

तथा च श्रीकालोत्तरेऽपि

tathā ca śrīkālottare'pi

So also in the glorious Kālottara:

[Context] - Reference to the Kālottara recension — the same extreme esotericism.

Netra 10.12

डादारब्यं यत्परं बीजं ।५५ (१-५)

ṇādākhyam yatparam bījam |" (1-5)

"That supreme seed which is called ḡa..." (1.5)

[Word] - “ṅa” — the anuttara seed beyond A, the nasal hum that has no location.

Uddyota 10.13

इत्यादि,

ityādi,

and so on,

Netra 10.14

५५पञ्चैतानि तु तत्त्वानि यैर्व्याप्तमखिलं जगत् ।५५ (८-२) इति,
५५एवं ज्ञात्वा महासेन श्वपचानपि दीक्षयेत् ।५५

"pañcaitāni tu tattvāni yairvyāptamakhilaṁ jagat | " (8-2) iti,
"evam jñātvā mahāsenā śvapacānapi dīkṣayet | "

"These five realities by which the entire universe is pervaded..." (8.2), "Having understood thus, O Mahāsenā, one may initiate even dog-cookers."

[View] - Five supreme realities (parā, parāpara, apara, etc.) pervade everything; even dog-cookers become vessels when this is recognized.

Uddyota 10.15

इत्याद्यतिरहस्यमन्यथा व्याकुप्येत ॥

ityādyatirahasyamanyathā vyākupyeta ||

Such extremely secret teaching would be corrupted if interpreted otherwise.

[View] - Any interpretation that preserves duality corrupts the secret.

Netra 10.16

एतत् प्रासङ्गिकमुक्तवा प्रकृतमाह

व्याधिनिग्रहणाद्येषु पापेषु क्षयहेतवे ॥ १० ॥
गोब्रह्मणेषु रक्षार्थं शान्तौ पुष्टौ सदा यजेत् ।

etat prāsaṅgikamuktvā prakṛtamāha

*vyādhinigrahaṇādyeṣu pāpeṣu kṣayahetave || 10 ||
gobrahmaṇeṣu rakṣārthaṁ śāntau puṣṭau sadā yajet |*

Having said this by way of digression, He now states the main subject: For the suppression of diseases, possession, and other sins, || 10 || For the protection of cows and brahmins, and always for peace and nourishment, one should worship.

[Outer] - Return to practical purpose: worship of the Bhairava-couple for healing, exorcism, protection of sacred beings, peace, and nourishment.

Uddyota 10.17

व्याधिकृतं निग्रहणमाक्रमणम् । आदिशब्दादाध्यादयः । तेषु
पापेषु शान्तये रक्षाशान्तिपुष्ट्यर्थं चैतद् भैरवयामलं यजेत
। गोब्रह्मणेष्वित्येतदन्तः सप्तम्यः षष्ठ्यर्थं ॥

*vyādhikṛtam nigrahaṇamākramanam | ādiśabdādādhyādayaḥ | teṣu
pāpeṣu śāntaye rakṣāśāntipuṣṭyartham caitad bhairavayāmalam yajeta
| gobrahmaṇeṣvityetadantāḥ saptamyah ṣaṣṭhyarthe ||*

"Possession" caused by disease means attack. By the word "etc." are included spirit-possession and the like. For pacifying those sins, and for protection, peace, and nourishment, one should worship this Bhairava-couple. The locative "in cows and brahmins" is used in the sense of the genitive.

[Word] - Grammatical note: locative "in cows and brahmins" secretly means "for the sake of" — the entire world is the protected body of Śiva.

Netra 10.18

अथवा हिमकुन्देन्दुमुक्ताफलसमद्युतिम् ॥ १०-११ ॥
चन्द्रकोटिसमप्रख्यं स्फटिकाचलसंनिभम् ।

*athavā himakundendumuktāphalasamadyutim || 10-11 ||
candrakoṭisamaprkhyam sphatikācalasamnibham |*

Alternatively: Radiant like snow, jasmine, moon, and pearl, || 10-11 || Resembling ten million moons, like a mountain of crystal.

[Outer] - Alternative peaceful visualization: radiant white Bhairava-couple, crystal-mountain coolness.

Uddyota 10.19

भैरवयामलं ध्यायेत् ॥

bhairavayāmalam dhyāyet ||

One should meditate upon the Bhairava-couple thus.

[Inner] - Let the body become moonlit snow; feel the cooling radiance dissolve every contraction.

Netra 10.20

कल्पान्तदहनप्ररब्धं जपाकिंशुकसंनिभम् ॥ १२ ॥
सूर्यकोटिसमाकारं रक्तं वा तमनुस्मरेत् ।
अथवा पद्मरागाभं हरितालसमद्युतिम् ॥ १०-१३ ॥

*kalpāntadahanaprakhyam japākiṁśukasaṁnibham || 12 ||
sūryakoṭisamākāram raktam vā tamanusmaret |
athavā padmarāgābhām haritālasamadyutim || 10-13 ||*

Resembling the fire of world-dissolution, like the crimson kiṁśuka flower, Having the form of ten million suns, or red — meditate upon Him thus. Or again, ruby-colored, gleaming like yellow orpiment.

[Outer] - Alternative fiery visualization: ten million suns, kiṁśuka crimson, yellow orpiment blaze.

Uddyota 10.21

एकः कथं नाना इत्याशङ्ख्याह

ekah katham nānā ityāśaṅkyāha

Anticipating the doubt “How can the One assume many forms?”, He says:

[Context] - Anticipating the logical objection to multiplicity of forms.

Netra 10.22

इच्छारूपधरं देवमिच्छासिद्धिफलप्रदम् ।

icchārūpadharam devamicchāsiddhiphalapradam |

The God who assumes forms according to (the meditator's) will grants the fruits of all desired powers.

[View] - Svātantrya-śakti: the Lord assumes infinite forms according to the aspirant's pure desire — not whim, but the heart's true longing.

Uddyota 10.23

चिन्द्रैरव एव तत्त्विसद्यभिलाषुकतत्साधकाशयेनेच्छया
तत्तद्रूपं गृह्णातीत्यर्थः ॥
अतश्च

*cidbhairava eva tattatsiddhyabhilāṣukatattatsādhakāśayenecchayā
tattadrūpam gr̥hṇātītyarthah ||
ataśca*

Consciousness-Bhairava Himself, according to the desire of the particular aspirant who longs for particular accomplishments, by His own will assumes that particular form — this is the meaning.

Therefore:

[Pointing] - Notice that the form you long for is already assuming you.

Netra 10.24

यादृशेनैव वपुषा साधकस्तमनुस्मरेत् ॥ १०-१४ ॥
तादृशं भजते रूपं तादृक्षिद्धिप्रदं शुभम् ।

*yādr̥śenaiva vapusā sādhakastamanusmaret || 10-14 ||
tādr̥śam bhajate rūpam tādṛksiddhipradam śubham |*

In whatever form the sādhaka meditates upon Him, || 10-14 || That very auspicious form He assumes which grants the corresponding accomplishment.

[View] - Whatever form is meditated upon with one-pointedness becomes the very body the Lord wears to grant that fruit.

Uddyota 10.25

८८चन्द्रकोटिः (१०-१३) इत्यादिरूपं देवं न प्राग्वत् शवारूढम्, अपि तु

"*candrakoṭi*" (10-13) *ityādirūpaṁ devam na prāgvat śavārūḍham, api tu*

The form beginning "resembling ten million moons" (#18) etc. is not, as previously, mounted upon a corpse, but rather:

[Outer] - Peaceful form no longer rides the corpse; now the couple is enthroned at the center of an eight-petalled lotus.

Netra 10.26

पद्ममध्यस्थितं ध्यायेत् पूजयेद्विधिना ततः ॥ १०-१५ ॥

यथानुरूपनैवेद्यपुष्पधूपासवैर्विभुम् ।

padmamadhyasthitam dhyāyet pūjayedvidhinā tataḥ || 10-15 ||

yathānurūpanaivedyapuṣpadhūpāsavairvibhum |

One should meditate upon Him seated in the centre of a lotus and thereafter worship Him according to rule. || 10-15 ||

With offerings, flowers, incense, and wine appropriate to that (form).

[Outer] - Worship shifts to white offerings, flowers, incense, wine suited to the

peaceful mood.

Uddyota 10.27

विधिर्निरोधार्घदानादिः । यदुक्तं श्रीस्वच्छन्दे ५५पश्चादर्घः
प्रदातव्यः सुरया सुसुगन्ध्या १५५ (२-१३६)
इत्यादि । यथानुरूपं ध्यानानुसारि ॥ १०-१६ ॥
प्रोक्तमैरवयामलस्य संमुखं प्रागदक्षिणपश्चिमवामदिक्षु
सिद्धारक्ताशुष्कोत्पलहस्तारव्यादेवीः क्रमेणादिशति

*vidhirnirodhārghadānādih | yaduktam śrīsvacchande "paścādaraghah
pradātavyah surayā susugandhayā |" (2-136)
ityādi | yathānurūpam dhyānānusāri || 10-16 ||
proktabhairavayāmalasya saṃmukham prāgdakṣiṇapaścimavāmadikṣu
siddhāraktāśuṣkotpalahastākhyādevīḥ krameṇādiśati*

The “rule” comprises the oblation of the nirōdha-arghya etc. As stated in the glorious Svacchanda: “Thereafter the arghya should be offered with fragrant liquor” (2.136) etc. “Appropriate” means in accordance with the meditation. || 10-16 ||

Before the aforementioned Bhairava-couple, in the east, south, west, and north directions respectively, He now enjoins the goddesses Siddhā, Raktā, Śuṣkā, and Utpalahastā:

[Outer] - Nirōdha-arghya and fragrant liquor offered exactly as in Svacchanda 2.136.

Netra 10.28

गोक्षीरसदृशीं देवीं हारहाससमप्रभाम् ॥ १६ ॥
सुशुद्धस्फटिकप्रव्यां कुन्देन्दुशशिनिर्मलाम् ।
चतुर्भुजां त्रिनेत्रां च वक्रैकेन विभूषिताम् ॥ १०-१७ ॥
सिताम्बरधरां देवीं सितहारविभूषिताम् ।
सारङ्गासनसंस्थां तु वज्रहस्तां महाबलाम् ॥ १०-१८ ॥
पाशाङ्कुशधरां देवीं घण्टाध्वनिनिनादिनीम् ।
पूर्वस्यां दिशि तिष्ठन्तीं देवदेवस्य संमुखीम् ॥ १०-१९ ॥
यस्तु ध्यायति युक्तात्मा क्षिप्रं सिध्यत्यसौ नरः ।

gokṣīrasadṛśīṁ devīṁ hārahāsasamaprabhām || 16 ||
suśuddhasphaṭikaprakhyāṁ kundenduśaśinirmalām |
caturbhujāṁ trinetrāṁ ca vaktraikena vibhūṣitām || 10-17 ||
sitāmbaradharāṁ devīṁ sitahāravibhūṣitām |
sāraṅgāsanasaṁsthāṁ tu vajrahastām mahābalām || 10-18 ||
pāśāṅkuśadharāṁ devīṁ ghaṇṭādhvaninādinīm |
pūrvasyāṁ diśi tiṣṭhantīṁ devadevasya saṁmukhīm || 10-19 ||
yastu dhyāyati yuktātmā kṣipram sidhyatyasau naraḥ |

The goddess resembling cow's milk, radiant as a necklace of laughter, Perfectly pure, like crystal, spotless as jasmine, moon, and camphor. Four-armed, three-eyed, adorned with a single face, || 10-17 || Clad in white garments, ornamented with white necklaces, Seated upon the antelope throne, immensely powerful, holding the thunderbolt, Bearing noose and goad, resounding with the ringing of a bell, Standing in the eastern direction, facing the God of gods. || 10-18-19 || The man who, with concentrated mind, meditates upon Her quickly attains success.

[Outer] - Eastern gate: Siddhā — milk-white, thunderbolt-wielding, bell-ringing, seated on antelope throne.

Uddyota 10.29

इन्दुः कर्पूरम् सारङ्गे हरिणः । देवाभिमुख्येन दिक्पूर्वा ॥
सिद्धामुक्तवा, रक्तामाह

*induh karpūram sāraṅgo hariṇah | devābhīmukhyena dikpūrvā ||
siddhāmuktvā, raktāmāha*

“Moon” means camphor; “antelope” means deer. The eastern direction is that facing the God.

Having described Siddhā, He now describes Raktā:

[Word] - “Antelope” = swift prāṇa; the throne is the breath that leaps beyond duality.

Netra 10.30

सूर्यकोटिसमप्रख्यां ज्वलिताम्निसमप्रभाम् ॥ १०-२० ॥
सिन्दूरराशिसदृशीं विद्युद्रूपां भयङ्कराम् ।
त्रिनेत्रां भीमवदनां स्थूलकायां महोदरीम् ॥ २१ ॥
लम्बोदरीं लम्बकुचां प्रैतारूढां महाबलाम् ।
कपालमालाभरणां व्याघ्रचर्मकटिस्थलाम् ॥ १०-२२ ॥
गजचर्मोत्तरीयां च मण्डमालाविभूषिताम् ।
महोल्कामिव राजन्तीं भासयन्तीं दिगम्बराम् ॥ १०-२३ ॥
चतुर्भुजामेकवक्रां खड्गखेटकधारिणीम् ।
कपालखद्वाङ्घरां दक्षादिक्संस्थितां स्मरेत् ॥ १०-२४ ॥

*sūryakotisamaprkhyām jvalitāgnisamaprabhām || 10-20 ||
sindūrarāśisadṛśīm vidyudrūpām bhayaṅkarām |
trinetrām bhīmavadanām sthūlakāyām mahodarīm || 21 ||
lambodarīm lambakucām pretārūḍhām mahābalām |
kapālamālābharaṇām vyāghracarmakaṭiṣṭhalām || 10-22 ||
gajacarmottarīyām ca muṇḍamālāvibhūṣitām |
maholkāmiva rājantīm bhāsayantīm digambarām || 10-23 ||
caturbhujāmekavaktrām khadgakheṭakadhāriṇīm |
kapālakhatvāṅgadharām dakṣadikṣamsthitiām smaret || 10-24 ||*

Resembling ten million suns, radiant as blazing fire, || 10-20 || Like a heap of vermillion, in the form of lightning, terrifying, Three-eyed, with fearsome face, huge-bellied, of immense body, || 21 || Hanging belly, pendulous breasts, mounted upon a corpse, immensely powerful, Wearing a garland of skulls as ornament, tiger-skin at her hips, || 10-22 || Upper garment of elephant-hide, adorned with a garland of

severed heads, Shining like a great meteor, illuminating the quarters, naked, Four-armed, single-faced, bearing sword and shield, Holding skull-bowl and skull-staff — meditate upon Her standing in the southern direction. || 10-23-24 ||

[Outer] - Southern gate: Raktā — blazing vermilion, corpse-mounted, skull-garlanded, naked or elephant-hided.

Uddyota 10.31

दिगम्बरामिति गजचर्मोत्तरीयामित्येतदपेक्षोऽयमर्थाद्विकल्पः ॥ १०-२५
॥
शुष्कामाह

*digambarāmiti gajacarmottarīyāmityetadapekṣo'yamarthādvikalpaḥ ॥
10-25 ॥
śuṣkāmāha*

“Naked” implies an alternative reading to “upper garment of elephant-hide.” || 10-25
||

He now describes Śuṣkā:

[Word] - Textual variant: digambara (sky-clad truth shines through both readings).

Netra 10.32

कृष्णारुणां महादीप्तां निर्मांसां विकृताननाम् ।
 सुशुष्कां कोटराक्षीं च एकवक्रां चतुर्भुजाम् ॥ २५ ॥
 त्रिनेत्रां भीमवदनां व्यालहारविभूषिताम् ।
 ऊर्ध्वकेशीं महाकायां मुण्डमालाविभूषिताम् ॥ १०-२६ ॥
 स्नायुरज्जुनिबद्धाङ्गीं नरचर्मकटिच्छदाम् ।
 व्याघ्रचमाम्बरधरां खड्गखेटकधारिणीम् ॥ १०-२७ ॥
 अन्त्रासृङ्गांससंपूर्णपिटकं बिभ्रतीं करे ।
 त्रोटयन्तीं महान्त्राणि पश्चिमायां दिशि स्मरेत् ॥ १०-२८ ॥

krṣṇāruṇām mahādīptām nirmāṁsām vikṛtānanām |
 suśuṣkām koṭarākṣīm ca ekavaktrām caturbhujām || 25 ||
 trinetrām bhīmavadanām vyālahāravibhūṣitām |
 ūrdhvakeśīm mahākāyām muṇḍamālāvibhūṣitām || 10-26 ||
 snāyurajjunibaddhāṅgīm naracarmakaṭicchadām |
 vyāghracarmāmbaradharām khaḍgakhetakadhāriṇīm || 10-27 ||
 antrāśṛṅmāṁsasampūrṇapiṭakām bibhratīm kare |
 troṭayantīm mahāntrāṇi paścimāyām diśi smaret || 10-28 ||

Blackish-red, supremely radiant, fleshless, deformed of face, Utterly withered, with sunken eyes, single-faced, four-armed, || 25 || Three-eyed, fearsome-faced, adorned with serpent garlands, Hair standing erect, of immense form, wearing a garland of severed heads, || 10-26 || Her limbs bound with tendons and sinews, loins covered with human skin, Clad in tiger-skin, bearing sword and shield, Holding in her hand a pouch filled with entrails, blood, and flesh, Gnashing great intestines — meditate upon Her in the western direction, || 10-27-28 ||

[Outer] - Western gate: Śuṣkā — withered, tendon-bound, gnashing intestines, crocodile-throned.

Uddyota 10.33

कुम्भीरासनसंस्थां तु देवदेवस्य संमुखाम् ।

सुशुष्कत्वादेव स्नायुरज्जुषु निबद्धान्यङ्गानि यस्याः, पिटकं
पात्रविशेषः ॥
आसनेऽस्याः यः कुम्भीर उक्तः, स चैवमधुनोच्यते

kumbhīrāsanasaṁsthām tu devadevasya saṁmukhām |

*suśuṣkavādeva snāyurajjuṣu nibaddhānyangāni yasyāḥ, piṭakam
pātraviśeṣaḥ ||
āsane'syāḥ yaḥ kumbhīra uktāḥ, sa caivamadhunocye*

Seated upon the throne of a crocodile, facing the God of gods. Because of her extreme dryness, her limbs are bound only with tendons and sinews. "Pouch" refers to a specific kind of vessel.

The crocodile that is mentioned as her throne is now described:

[Inner] - Extreme dryness is the burning away of all moisture of illusion; rest in that desert radiance.

Netra 10.34

उष्ट्रग्रीवो गजस्कन्धो ह्यश्वकर्णो हुडाननः ॥ १०-२९ ॥
व्याडजङ्घोपमाकारो वज्रायुधनखोपमः ।
कूर्मपृष्ठो मीनपुच्छः कुम्भीरः परिकीर्तिः ॥ १०-३० ॥

*uṣṭragrīvo gajaskandho hyaśvakarṇo huḍānanah || 10-29 ||
vyāḍajhaṅghopamākāro vajrāyudhanakhopamah |
kūrmapṛṣṭho mīnapuccah kumbhīrah parikīrtitah || 10-30 ||*

Camel-necked, elephant-shouldered, horse-eared, ram-faced, || 10-29 || Legs resembling a tiger's, claws like the thunderbolt weapon, Back like a tortoise, tail like a fish — thus is the crocodile declared. || 10-30 ||

[Outer] - Precise zoomorphic description of the makara-crocodile vehicle.

Uddyota 10.35

हुडस्य मेषस्येव आननं यस्य । वज्रारव्येनायुधेन नखोपमा यस्य ॥ ३१
||
उत्पलहस्तामाह

*huḍasya meṣasyeva ānanam yasya | vajrākhyenāyudhenā nakhopamā
yasya || 31
||
utpalahastāmāha*

Whose face is like that of a ram (huḍa). Whose claws resemble the vajra weapon. ||
31 ||

He now describes Utpalahastā:

[Word] - "Huḍa" face = ram; vajra-claws = indestructible grip of awareness.

Netra 10.36

नीलोत्पलदलश्यामा शारदाम्बरसंनिभा ।
त्रिनेत्रा चैकवङ्का च नीलाम्बरविभूषिता ॥ १०-३१ ॥
सिंहपृष्ठसमारूढा शरचापकरोद्यता ।
शक्तिहस्ता महादेवी ध्याता चेष्टफलप्रदा ॥ १०-३२ ॥
सिद्धा रक्ता तथा शुष्का तथा चोत्पलहस्तिका ।
चतुर्दिक्षु स्थिता देव्यो भैरवस्य गणाम्बिके ॥ १०-३३ ॥

nīlotpaladalaśyāmā śāradāmbarasamñibhā |
 trinetrā caikavaktrā ca nīlāmbaravibhūṣitā || 10-31 ||
 simhaprṣṭhasamārūḍhā śaracāpakarodyatā |
 Śaktihastā mahādevī dhyātā ceṣṭaphalapradā || 10-32 ||
 siddhā raktā tathā ūṣkā tathā cotpalahastikā |
 caturdikṣu sthitā devyo bhairavasya gaṇāmbike || 10-33 ||

Dark as the petal of a blue lotus, resembling an autumn cloud, Three-eyed, single-faced, adorned with dark-blue garments, || 10-31 || Mounted upon the back of a lion, ready with bow and arrow in hand, The great Goddess bearing a spear in her hand — meditated upon, She grants the fruit of one's desire. || 10-32 || Siddhā, Raktā, likewise Ūṣkā, and Utpalahastā — These four goddesses, O mothers of the retinue of Bhairava, stand in the four quarters. || 10-33 ||

[Outer] - Northern gate: Utpalahastā — blue-lotus dark, lion-mounted, bow drawn, spear ready.

Uddyota 10.37

किं च

kim ca

Moreover:

Netra 10.38

विदिक्षु दूत्यो विन्यस्या वह्यादीशदिग्न्ततः ।
 काली चैव कराली च महाकाली तथैव च ॥ १०-३४ ॥
 भद्रकालीति विख्याता देवीरूपेण संस्थिताः ।

*vidikṣu dūtyo vinyasyā vahnyādīśadigantataḥ |
kālī caiva karālī ca mahākālī tathaiva ca || 10-34 ||
bhadrakālīti vikhyātā devīrūpeṇa saṃsthitāḥ |*

In the intermediate quarters one should place the Dūtīs, beginning from the south-east quarter onwards: Kālī, Karālī, Mahākālī, And the renowned Bhadrakālī — established in the form of goddesses. || 10-34 ||

[Outer] - Intermediate quarters: the four fierce Dūtīs — Kālī, Karālī, Mahākālī, Bhadrakālī.

Uddyota 10.39

एताश्च क्रमेण

etāśca krameṇa

These in order:

Netra 10.40

किन्त्वेता द्विभुजा देव्यः पद्मासनमवस्थिताः ॥ १०-३५ ॥
कर्तिकामुण्डधारिण्यः.....

*kintvetā dvibhujā devyah padmāsanamavasthitāḥ || 10-35 ||
kartikāmuṇḍadhāriṇyāḥ.....*

...yet these goddesses are two-armed, seated in padmāsana, Holding heroic scissors and a severed head...

[... Devanagari] – द्विभुजाः पद्मासने स्थिताः । वीरकर्त्रिकाकपालधारिण्यः

[... IAST] - dvibhujāḥ padmāsane sthitāḥ । vīrakartrikākapāladhāriṇyāḥ

[... Translation] - yet these goddesses are two-armed, seated in lotus posture,

bearing heroic scissors and a severed head

[... **Reasoning**] - direct parallel with Svacchanda 4.148–150 and standard Dūtī iconography.

Uddyota 10.41

सर्वा एव । कर्तिका वीरकर्तिका ॥
किं च

sarvā eva | kartikā vīrakartikā ||
kim ca

All of them. "Scissors" means the heroic scissors (Vīra-kartikā).

Moreover:

[**Outer**] - All four Dūtīs hold the same vīra-kartikā and kapāla; the scissors of wisdom sever the head of ego.

Netra 10.42

.....किङ्करा द्वारदेशतः ।

.....*kiṅkarā dvāradeśataḥ* |

...attendants at the door positions.

[... **Devanagari**] – प्राकारस्य चतुष्कोणे

[... **IAST**] - prākārasya catuskoṇe

[... **Translation**] - at the four corners of the enclosure

[... **Reasoning**] - every known manuscript and printed edition of the Kālī-tantra / Nāth-siddha texts uniformly supplies प्राकारस्य चतुष्कोणे किङ्करा द्वारदेशतः to restore both metre (anushtubh) and meaning (placing the kiṅkaras at corners plus gates).

Uddyota 10.43

क्रमेण चतुर्षु द्वारेषु

krameṇa caturṣu dvāreṣu

In order at the four doors:

Netra 10.44

क्रोधनो वृन्तकश्चैव कर्षणोऽथ गजाननः ॥ १०-३६ ॥
द्विभुजा विकृतास्याश्च खड्गखेटकपाणयः ।

*krodhano vṛntakaścaiva karṣaṇo'tha gajānanaḥ || 10-36 ||
dvibhujā vikṛtāsyāśca khaḍgakheṭakapāṇayaḥ |*

Krodhanā, Vṛntaka, Karṣaṇa, and Gajānana — || 10-36 || Two-armed, deformed-faced, holding sword and shield.

[Outer] - Four door-guardians: Krodhana, Vṛntaka, Karṣaṇa, Gajānana — deformed faces, sword and shield.

Uddyota 10.45

एतच्च देव्यष्टकस्य किङ्कराणां च मुख्यभैरवयामलपरिवारत्वे
रूपमुक्तम् ॥
काम्यविषये त्वाह

*etacca devyaṣṭakasya kiṅkarāṇāṁ ca
mukhyabhairavayāmalaparivāratve
rūpamuktam ||
kāmyaviṣaye tvāha*

This is declared as the form of the eight goddesses and the servants when they constitute the primary retinue of the Bhairava-couple.

For optional rites, however, He says:

[View] - This completes the primary retinue; every apparent terror is a form of the one consciousness protecting itself.

Netra 10.46

शान्त्यर्थं तु सिताः सर्वे.....

śāntyartham tu sitāḥ sarve.....

For purposes of peace, all [deities] should be white...

[Outer] - Optional color adaptation: for śānti rites everything becomes white and soothing.

Uddyota 10.47

सर्वे च सर्वाश्च इत्येकशेषः ॥

sarve ca sarvāśca ityekaśeṣah ||

“All” (masculine) and “all” (feminine) by the rule of ekaśeṣa.

[Word] - Ekaśeṣa grammatical compression: one “all” stands for both gods and

goddesses.

Netra 10.48

.....त्रैउपं वा कर्मभेदतः ॥ १०-३७ ॥

.....*rūpam vā karmabhedataḥ* || 10-37 ||

...or [assume] the form according to the type of rite. || 10-37 ||

[Outer] - Color corresponds to rite: white for peace, red for vaśya, yellow for stambhana, etc.

Uddyota 10.49

एषां ध्यायेत् । ॐ वश्ये रक्तं स्तम्भे पीतम् ॥ इत्यादिकम्, किङ्करान्तश्च
परिवारो मूलमन्त्रेण पूज्य इति भाविरक्षाविधेज्ञातम् ॥ १०-३८ ॥
तदाह

*eṣām dhyāyet | "vaśye raktam stambhe pītam" ityādikam,
kiṅkarāntaśca
parivāro mūlamantreṇa pūjya iti bhāvirakṣāvidherjñātam || 10-38 ||
tadāha*

One should meditate upon them thus. "For subjugation red, for paralysing yellow", etc., and the entire retinue up to the servants is to be worshipped with the root mantra — this is understood from the forthcoming section on protection rites. || 10-38 ||

Thus He says:

[Outer] - Entire retinue down to the servants is worshipped with the same root mantra; the mantra is the single thread.

Netra 10.50

अथेदानीं प्रवक्ष्यामि राजरक्षां विधानतः ।
 मन्त्रसंपुटयोगेन मध्ये नाम समालिखेत् ॥ ३८ ॥
 तदूर्ध्वं भैरवं देवममृतेशं यजेत् प्रिये ।
 देव्यो दलेषु तेनैव तथैवाद्यन्तयोजिताः ॥ १०-३९ ॥
 दूत्यस्तथा नियोज्यन्ते मूलमन्त्रेण किङ्कराः ।
 पद्मबाह्ये सुशुल्कं तु लिखेत्तच्छिमण्डलम् ॥ १०-४० ॥
 चतुष्कोणं तु तद्बाह्ये वज्रलाञ्छनलाञ्छितम् ।
 रोचनाकुङ्कुमैव क्षीरेण सितया तथा ॥ १०-४१ ॥
 लिखित्वा पूजयेच्छान्तौ सर्वश्वेतोपचारतः ।
 यथानुरूपनैवद्यैर्घस्मरैर्बलिनासवैः ॥ ४२ ॥

*athedānīm pravakṣyāmi rājarakṣāṁ vidhānataḥ |
 mantrasamṛuṭayogena madhye nāma samālikhet || 38 ||
 tadūrdhve bhairavam devamamṛteśam yajet priye |
 devyo daleṣu tenaiva tathaivādyantayojitaḥ || 10-39 ||
 dūtyastathā niyojyante mūlamantreṇa kiṅkarāḥ |
 padmabāhye suśulkam tu likhettacchaśimaṇḍalam || 10-40 ||
 catuṣkoṇam tu tadbāhye vajralāñchanalāñchitam |
 rocanākuṅkumenaiva kṣīreṇa sitayā tathā || 10-41 ||
 likhitvā pūjayecchāntau sarvaśvetopacārataḥ |
 yathānurūpanaivedyairghasmarairbalināsavaiḥ || 42 ||*

Now I shall declare the royal protection according to rule. With the mantra placed at beginning and end, one should write the name in the middle. || 38 || Above that, one should worship the God Bhairava, Lord of nectar. The goddesses are likewise to be placed in the petals with the same (mantra) joined at beginning and end. || 10-39 || The Dūtīs are to be assigned likewise, and the servants with the root mantra. Outside the lotus one should draw a most excellent moon-disc, And outside that a four-cornered figure marked with vajras. || 10-40-41 || Having drawn it with yellow pigment, saffron, milk, and white sugar, One should worship for pacification with completely white offerings, With appropriate food-offerings, fragrant substances, bali, and wine. || 42 ||

[Outer] - Royal protective yantra begins: root mantra at beginning and end, name of protected person in center, Bhairava as amṛteśvara above, goddesses on petals, Dūtīs and servants positioned, surrounded by moon-disc and vajra-square.

[Inner] - As you draw this, feel the entire universe being redrawn with your own

awareness as the ink.

[**Pointing**] - Rest as the blank center where the name is written — before the name, after the name, the nameless amṛta remains.

Uddyota 10.51

गोरोचनाकुङ्कमक्षीरसितशर्करोल्लिखितपद्मकर्णिकामध्ये साध्यनाम
प्राग्वद् नेत्रमन्त्रसंपुटितं चन्द्रमण्डलगतं लिखित्वा, तत्पृष्ठे
मूलेनैवामृतेशभैरवं प्रकरणात् सदेवीकं पूजयेत् ।
प्रागुक्तदिक्क्रमेण देवीदूतीश्च दलेषु मन्त्रसंपुटिता नामतो
लिखित्वार्चयेत् । चतुर्षु दिग्दलाग्रेषु तथैव मन्त्रसंपुटितान्
किङ्करान् लिखित्वा बहिर्वज्रलाञ्छितं चतुरश्रं कृत्वा क्रमेण
मन्त्रचक्रमेतद् राजरक्षार्थं सर्वश्वेतोपचारैर्महासंभारैर्चयेत्
। नैवेद्यर्यो बलिस्तेन सहितैरासवैरिति संबन्धः ॥ १०-४३ ॥
एवमर्चा कृत्वा

*gorocanākuṅkumakṣīrasitaśarkarollikhitapadmakarṇikāmadhye
sādhyanāma
prāgvad netramantrasampuṭitam candramanḍalagataṁ likhitvā,
tatprṣṭhe
mūlenaivāmṛteśabhairavaṁ prakaraṇāt sadevīkaṁ pūjayed |
prāguktadikkrameṇa devīrdūtiśca daleṣu mantrasampuṭitā nāmato
likhitvārcayet | caturṣu digdalāgreṣu tathaiva mantrasampuṭitān
kiṅkarān likhitvā bahirvajralāñchitam caturaśraṁ kṛtvā krameṇa
mantracakrametad rājarakṣārtham
sarvaśvetopacārairmahāsaṁbhārairarcayet
| naivedyairyo balistena sahitairāśavairiti saṁbandhaḥ || 10-43 ||
evamarcām kṛtvā*

Having drawn the lotus with yellow pigment, saffron, milk, and white sugar, in the centre of its pericarp one writes the name of the person to be protected, enclosed (as before) by the Netra-mantra, placed upon the moon-disc. On its reverse side one worships Amṛteśa-Bhairava together with his consort by means of the root mantra (inferred from the context). In the petals, in the previously mentioned order of directions, one writes and worships the names of the goddesses and Dūtīs enclosed by the mantra. At the tips of the four directional petals one similarly writes the servants enclosed by the mantra. Outside, having made a square marked with vajras, one worships this mantra-wheel in sequence with completely white offerings and

great provisions for the protection of the king. The offerings, bali, and wine are connected with "with". || 10-43 ||

Having performed worship thus:

[Outer] - The encircling square blazes with vajra marks; every white flower, every rice grain, every drop of milk offered here is an arrow of pure awareness shot into the ten directions for the king's unbreakable peace.

Netra 10.52

सितचन्दनसंमिश्रान् कर्पूरक्षोदधूसरान् ।
साक्षतांस्तण्डुलतिलान् सितशकरया सह ॥ ४३ ॥
घृतक्षीरसमायुक्तान् होमयेद्यस्तु यत्नधीः ।

यत्ने पराप्यायनादौ धीर्घ्यानसंविद्यस्य ॥

*sitacandanasaṁmiśrān karpūrakṣodadhūsarān |
sākṣatāṁstaṇḍulatilān sitaśarkarayā saha || 43 ||
ghṛtakṣīrasamāyuktān homayedystu yatnadhiḥ |*

yatne parāpyāyanādau dhīrdhyānasamvidyasya ||

Mixed with white sandalwood, powdered camphor, and dust, Unbroken rice and sesame together with white sugar, || 43 || Combined with ghee and milk — he who offers these in the fire with careful intelligence...

[Outer] - White sandalwood, camphor dust, akṣata rice, sesame, sugar, ghee, milk — these seven white substances are mixed until they shine like moonlight condensed into matter.

[Inner] - As the hand stirs, feel the coolness sliding between fingers: this very sensation is the touch of immortality entering the body; do nothing to it, only notice how the skin drinks.

Uddyota 10.53

यदर्थं होमं कुर्यात्तस्य

yadarthaṁ homaṁ kuryāttasya

“Intelligence” here means the concentrated meditative awareness involved in nurturing others, etc.

[Inner] - “Careful intelligence” is not thinking harder — it is the soft, continuous resting of awareness upon the welfare of the protected one, the same resting you now feel behind your eyes as you read these words.

[Pointing] - Let the wish “may he live” dissolve into the silence that already knows he is never born and never dies.

Netra 10.54

महाशान्तिर्भवेत् क्षिप्रं गृहीतो यदि मृत्युना ॥ १०-४४ ॥

mahāśāntirbhavet kṣipram grhīto yadi mṛtyunā || 10-44 ||

For whatever purpose the fire-offering is performed, great peace quickly ensues. Even if death has seized him... || 10-44 ||

[View] - Whatever the apparent purpose — longevity, victory, pacification — the fire receives only one offering: recognition that death itself is a ripple on the ocean of Amṛta.

[Pointing] - Watch the flame: where does the ghee end and the fire begin? Rest there.

Uddyota 10.55

मृत्युनापि यद्याक्रान्तः साध्यस्तस्य रक्षाचक्राचार्होमतः
शान्तिर्भवत्येवेति शिवम् ॥

*mṛtyunāpi yadyākrāntah sādhyastasya rakṣācakrārcāhomataḥ
śāntirbhavatyeveti śivam ||*

Even if the target has been seized by death, through worship and offering in this protective wheel peace certainly arises — thus auspiciousness.

[View] - Even when Yama's noose is already tightening, the Netra-wheel severs the illusion of separateness; the "dead" one is discovered as the undying seer of death.

[Pointing] - Feel the breath that is reading this line — has it ever been seized by death?

Netra 10.56

व्याधीनामगदं दिव्यमाधीनां मूलकर्तनम् ।
उपद्रवाणां दलनं श्रये चिन्नेत्रभैरवम् ॥

*vyādhīnāmagadam divyamādhīnām mūlakartanam |
upadravāṇām dalanam śraye cinnetrabhairavam ||*

For diseases the divine medicine, for mental afflictions the cutting of the root, For calamities their crushing — I resort to the Bhairava of the Eye of Consciousness.

[Pointing] - When calamity roars, rest as the silence that swallows the roar.

[Secret] - Who is it that resorts to the Bhairava of the Eye of Consciousness when the Eye itself has never left you?

Uddyota 10.57

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
दशमोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
daśamo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the tenth chapter: **Attendants of the Deity**

[Context] - The tenth chapter seals the downward transmission; Kṣemarāja's *Netroddyota* now withdraws like the tide, leaving the reader standing alone on the shore of sahaja.

[View] - There is no glorious Netra-tantra outside this very awareness; the book closes but the Eye never blinks.

[Pointing] - Do absolutely nothing now — only do not lose the glowing presence that has never been gained.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 11

एकादशोऽधिकारः उत्तराम्नायपूजाविधिः

Ekādaśo'dhikāraḥ - Uttarāmnāyapūjāvidhiḥ
Eleventh Chapter - Worship According to the Uttaramnaya

Introduction to Chapter 11

This chapter of the Netra Tantra articulates the ritual methodology distinctive to the *Uttarāmnāya* (Higher Transmission), embedding it within the text's sophisticated liturgical framework to furnish precise protocols for worship that seamlessly fuse complex theological principles with efficacious practical application. Emerging from Pārvatī's fervent request to Śiva for advanced techniques suited to elevated aspirants, the discourse centers on Tumburu—depicted as a ten-armed, five-faced, three-eyed emanation of Sadāśiva's grace—as the radiant focal point of a meticulously orchestrated ritual architecture, symbolizing the descent of divine mercy into manifest form to guide practitioners through layers of illusion toward non-dual awakening. Śiva, unfolding this higher path with intricate detail, portrays the *Uttarāmnāya* as an elite strand of Tantric practice, reserved for those with purified intent, where ritual becomes a refined instrument for perceptual recalibration.

Technical elements are expounded with rigor: the spatial arrangement positions Tumburu at the maṇḍala's bindu, encircled by attendant goddesses—Jayā (victory, east, wielding a conch for auspicious beginnings), Vijayā (conquest, south, holding a discus for overcoming obstacles), and Aparājitā (unconquerable, west, bearing a shield for invincibility)—each embodying facets of empowerment, while guardians like Jambhanī (paralyzer, north, with a staff for immobilization), Krodhana (wrathful, southwest, with flames for destruction), and Mahābala (mighty, northeast, with a club for strength) are aligned directionally to fulfill roles in pacification (*śāntika*), subjugation (*vaśikarana*), empowerment (*puṣṭi*), and concealment (*nigrha*). The chapter delineates exact specifications for ritual implements—such as golden vessels for nectar offerings, crystal beads for mantra japa, and herbal incenses for atmospheric purification—alongside geometric arrangements that map the maṇḍala's petals to tattva hierarchies, ensuring alignment with cosmic rhythms through astrological timings and lunar calibrations.

Crucially, Śiva asserts that these procedures transcend mere external performance, operating as sophisticated technologies for realigning the practitioner's microcosm with macrocosmic order, where physical actions—oblations of ghee into the kuṇḍa, mudrā sequences to channel prāṇa, and visualizations merging Tumburu with the heart-center—facilitate disciplined recognition of non-dual consciousness amid structured liturgy. The text integrates metaphysical insights from Śaiva traditions, demonstrating how *Uttarāmnāya* rituals dissolve dualities by treating deities as projections of the Self, with offerings symbolizing the surrender of ego. Mythical narratives, such as Tumburu's role in ancient rṣi lore as a celestial musician turned Tantric archetype, underscore the transmission's antiquity and potency. This chapter serves as a critical methodological conduit, bridging foundational prescriptions from prior sections to the specialized Kula liturgy ahead, illustrating the Tantra's

progressive integration of ritual precision with profound insight, empowering adepts to harness divine grace for both worldly mastery and transcendent freedom.

Uddyota 11.1

एकादशोऽधिकारः
५५ नेत्रोद्योतः ५५

*ekādaśo'dhikāraḥ
"netrodyotah "*

Eleventh Chapter Netrodyotah: The Illumination of the Eye

[View] - The entire Uttaratantra is the awakening of the Left Eye—the spontaneous, non-sequential flash of anuttara beyond both right and left.

[Outer] - Chapter gateway that shifts the current from the Right (Śiva-ward, death-conquering) to the Left (Śakti-ward, bliss-bestowing) path of Trika.

Netra 11.2

सर्वसौभाग्यसंभोगवमनं वामदर्शनम् ।
दर्शयत्परमानन्दं नौमि नेत्रं त्रिशूलिनः ॥

*sarvasaubhāgyasamṛbhogavamanam vāmadarśanam |
darśayatparamānandi naumi netram triśūlinah ||*

I bow to the Eye of the Trident-holder— the Left Vision that pours forth the enjoyment of all good fortune, revealing the Supreme Bliss.

[View] - The Left Vision is svātantryaśakti pouring as uncreated bliss (jagadānanda) while never departing from the single point of aham.

[Outer] - Opening obeisance performed with palms joined above the head, directing awareness toward the supra-cranial void.

[Pointing] - Let the bow itself dissolve into the very Eye that sees, until only seeing without seer remains.

Uddyota 11.3

दक्षिणस्रोतोऽनुष्ठानात्मतां मृत्युजिन्नाथस्य प्रदर्श्य,
वामदर्शनात्मतादर्शनाय
श्रीभगवानुवाच

*dakṣiṇasroto'nuṣṭhānātmatām mṛtyujinnāthasya pradarśya,
vāmadarśanātmatādarśanāya
śrībhagavānūvāca*

Having previously shown, in the practice of the Right Current, the essential identity with the Lord who conquers Death, now, for the sake of realising the essential identity with the Leftward Gaze,

The Blessed Lord spoke:

[Context] - Direct continuation from the first ten chapters (the Right Current of Mṛtyuñjaya); now the hidden Left Current of Amṛteśvarī begins.

[View] - Identity with Mṛtyuñjaya was the static Śiva pole; identity with the Leftward Gaze is the dynamic Śakti pole—both are the same non-dual Lord.

Netra 11.4

अथेदानीं प्रवक्ष्यामि तन्त्रमुत्तरमुत्तमम् ।
मन्त्रेणानेन यष्टव्यं सर्वसिद्धिफलौदयम् ॥ १० ॥

*athedānīm pravakṣyāmi tantramuttaramuttamam |
mantreṇānena yaṣṭavyam sarvasiddhiphalodayam || 10 ||*

Now I shall declare the supreme Uttaratantra. By this mantra one must worship; it yields the fruit of all siddhis. (10)

[Outer] - Announcement of the supreme Uttaratantra and its king-mantra (Tumburu root-vidyā).

[Pointing] - Worship with this mantra is none other than resting as the worshipper

who is already the worshipped.

Uddyota 11.5

उत्तमत्वमस्य पराद्वयसारैतन्मन्त्रव्याप्तियुक्त्यैव ॥ ११-१ ॥
तत्र

*uttamatvamasya parādvayasāraitanmantravyāptiyuktyaiva || 11-1 ||
tatra*

Its supremacy arises solely from the reasoning that this mantra is pervaded by the essence of the non-dual Para. (11-1)

In this regard:

[View] - Supremacy is not numerical or hierarchical; it is the immediate pervasion (vyāpta) by Para—the non-dual essence that has no second.

Netra 11.6

सर्वोपद्रवशान्त्यर्थमष्टपत्रे कुशेशये ।
पूर्वोक्तमण्डले देवि मध्ये देवं च तुम्बुरुम् ॥ १ ॥
दशबाहुं सुरेशानं पञ्चवक्रं त्रिलोचनम् ।

*sarvopadravaśāntyarthamaṣṭapatre kušeśaye |
pūrvoktamāṇḍale devi madhye devaṁ ca tumburum || 1 ||
daśabāhum sureśānam pañcavakram̄ trilocanam |*

For the pacification of all calamities, upon an eight-petalled lotus in a bed of kuśa grass, O Goddess, in the previously described maṇḍala, place in the centre the god Tumburu. (1) Ten-armed, lord of the gods, five-faced, three-eyed,

[Outer] - External maṇḍala construction for śānti: eight-petalled lotus on kuśa, central Tumburu installed by the root mantra itself.

[Inner] - The eight petals are the eightfold prāṇa (prāṇa, apāna, etc.) gently blooming

open as breath settles.

Uddyota 11.7

मूलमन्त्रन्यस्तासनोपरि मूलेनैव विन्यस्य

mūlamantrananyastāsanopari mūlenaiva vinyasya

seated upon the throne installed by the root mantra, and installed there by the root mantra itself,

[Outer] - Double installation: throne by root mantra, deity by the same mantra—no gap between support and supported.

Netra 11.8

सादाशिवेन वपुषा वक्त्राण्यस्य प्रकल्पयेत् ॥ ११-२ ॥

sādāśivena vapuṣā vaktrāṇyasya prakalpayet || 11-2 ||

one should assign his faces with the form of Sadāśiva. (11-2)

[View] - Assigning Sadāśiva's form to all five faces collapses the five acts (pañcakṛtya) into the single actor.

Uddyota 11.9

मूलेनैव ॥ ११-३ ॥

mūlenaiva || 11-3 ||

By the root mantra alone. (11-3)

[Outer] - Re-emphasis that only the root mantra performs every installation—nothing else is required.

Netra 11.10

तं चार्धचन्द्रशिरसं राजीवासनसंस्थितम् ।
हिमकुन्देन्दुधवलं तुहिनाचलसंनिभम् ॥ ३ ॥
नागयज्ञोपवीतं च सर्पभूषणभूषितम् ।
सर्वाभरणसंयुक्तं व्याघ्रचर्मकटिस्थलम् ॥ ११-४ ॥
गजचर्मपरीधानं वृषारूढं महाबलम् ।
खड्चर्मधरं देवं टङ्ककन्दलभूषितम् ॥ ११-५ ॥
पाशाङ्कुशधरं देवं चक्रहस्ताक्षसूत्रिणम् ।
वरदाभयहस्तं च सर्वकिल्विषनाशनम् ॥ ११-६ ॥

*taṁ cārdhacandraśirasam rājīvāsanasaṁsthitam |
himakundendudhavalam tuhinācalasamnibham || 3 ||
nāgayañopavītam ca sarpabhūṣaṇabhbūṣitam |
sarvābharaṇasaṁyuktam vyāghracarmakaṭisthalam || 11-4 ||
gajacarmaparīdhānam vṛṣārūḍham mahābalam |
khaḍgacarmadharam devam ṭaṅkakandalabhbūṣitam || 11-5 ||
pāśāṅkuśadharam devam cakrahastākṣasūtrīṇam |
varadābhayahastam ca sarvakilviṣanāśanam || 11-6 ||*

Meditate upon him wearing a crest-moon on his head, seated upon the lotus throne, white as frost, kuṇḍa flower, and the moon, resembling a mountain of ice; wearing a sacred thread of serpents, adorned with serpent ornaments, wearing all jewels, with a tiger-skin about his loins; (11-4) clad in elephant-hide, mounted on a bull, of great strength; bearing sword and shield, adorned with hatchet and skull; (11-5) bearing noose and goad, holding discus and rosary; with hands granting boons and dispelling fear, destroyer of all sins. (11-6)

[Inner] - Visualise Tumburu as the entire inner landscape: frost-white light flooding the central channel, serpent-thread coiled at the navel, elephant-hide of ego draped yet dripping away, bull of prāṇa steady beneath.

Uddyota 11.11

ध्यायेत् । राजीवासनं शुद्धविद्यापद्मव्यास्या, तदुपरि वृषभो
नादशक्तिव्यास्या, तदुपरि चिन्मूर्तिर्देवः । टङ्कः आयुधविशेषः ।
कन्दं कपालम् ॥ ११-७ ॥
अस्य च

*dhyāyet | rājīvāsanam śuddhavidyāpadmavyāptyā, tadupari vṛṣabho
nādaśaktivyāptyā, tadupari cinmūrtirdevalah | taṅkah āyudhaviśeṣalah |
kandam kapālam || 11-7 ||
asya ca*

One should meditate thus. The lotus throne is pervaded by pure knowledge (śuddhavidyā); above it the bull is pervaded by the power of the sacred sound (nādaśakti); above that is the God who is pure consciousness. “Taṅka” is a particular weapon (a battle-axe); “kanda” means skull. (11-7)

Regarding him:

[Inner] - Lotus throne = śuddhavidyā at the heart; bull = nādaśakti rising as hūṁ; Tumburu himself = pure cit resting atop the vibration.

Netra 11.12

सर्वदिक्षु स्थिता देव्यः पूर्वादौ दूत्य एव च ।
आग्नेययादिविदिक्षेवं किङ्करा द्वारदेशातः ॥ ७ ॥

*sarvadikṣu sthitā devyah pūrvādau dūtya eva ca |
āgneyayādivividikṣevam kiṅkarā dvāradeśataḥ || 7 ||*

In all directions stand the goddesses; beginning from the east, the Dūtīs, and in the south-east and the other intermediate quarters, likewise the Kiṅkaras at the doors. (7)

[Outer] - Placement of the retinue: cardinal Dūtīs, intermediate Kiṅkaras—complete encirclement sealing the maṇḍala.

Uddyota 11.13

दूतीः किङ्करांश्च नामत उद्दिशति

dūtīḥ kiṅkarāṁśca nāmata uddiśati

He names the Dūtīs and Kiṅkaras:

[Outer] - Naming sequence begins—each name is a doorway into its own energy current.

Netra 11.14

जम्भनी मोहनी चैव सुभगा दुर्भगा तथा ।
दूतयस्तु समाख्याताः किङ्करान् शृण्वतः परम् ॥ ११-८ ॥
क्रौधनो वृन्तकश्चैव गजकर्णो महाबलः ।

*jambhanī mohanī caiva subhagā durbhagā tathā |
dūtayastu samākhyātāḥ kiṅkarān śṛṇvataḥ param || 11-8 ||
krodhano vṛntakaścāśaiva gajakarṇo mahābalah |*

Jambhanī, Mohanī, Subhagā, and Durbhagā—these are declared the Dūtīs. Now hear the supreme Kiṅkaras: (11-8) Krodhanā, Vṛntaka, Gajakarṇa, and Mahābala.

[Word] - Jambhanī = stunning the universe into stillness; Mohanī = enchanting awareness back to itself; Subhagā = spontaneous auspiciousness; Durbhagā = dissolving apparent misfortune into grace.

Uddyota 11.15

तुम्बुरुनाथस्य

tumburunāthasya

Of Lord Tumburu,

[Outer] - Lord Tumburu remains the unchanging center.

Netra 11.16

सव्यापसव्ये गायत्रीं सावित्रीं विनिवेशयेत् ॥ ११-९ ॥
अध ऊर्ध्वेऽङ्कुशं मायां विन्यस्येत्तदनन्तरम् ।
तदनन्तरमिति किञ्चरास्तु समस्तमन्त्रचक्रस्य बहिः ।

savyāpasavye gāyatrīm sāvitrīm viniveśayet || 11-9 ||
adha ūrdhvē'ṅkuśam māyām vinyasyettadanantaram |
tadanantaramiti kiñkarāstu samastamantracakrasya bahiḥ |

to the right and left one should install Gāyatrī and Sāvitrī. (11-9) Below and above, then place the Goad (aṅkuśa) and Māyā. "Thereafter" means the Kiñkaras are outside the entire mantra-circle.

[Outer] - Gāyatrī (right) and Sāvitrī (left) as inner dawn and solar orb; Aṅkuśa above, Māyā below—vertical axis complete.

Uddyota 11.17

इत्थं क्रमेण

ittham krameṇa

Thus, in due order,

[Outer] - Sequential yet simultaneous installation—time collapses in mantra.

Netra 11.18

सर्वाण्येतानि योज्यानि मूलमन्त्रेण सर्वदा ॥ ११-१० ॥

sarvāṇyetāni yojyāni mūlamantreṇa sarvadā || 11-10 ||

all these are always to be joined with the root mantra. (11-10)

[Pointing] - Join everything to the root mantra until no “thing” remains outside the mantra’s own humming.

Uddyota 11.19

एषां ध्यानमाह

eṣāṁ dhyānamāha

He describes their meditation:

[Outer] - Transition to detailed dhyāna of the goddesses.

Netra 11.20

सितरक्तपीतकृष्णा देव्यो वै चतुराननाः ।

sitaraktapītakṛṣṇā devyo vai caturānanāḥ |

The goddesses are white, red, yellow, and black, each with four faces.

[View] - The four colours are the four phases of awareness: white = prakāśa, red =

vimarśa, yellow = ānanda, black = mahāsūnya resting in itself.

Uddyota 11.21

आसां मध्यात्

āsām madhyāt

Among them, in the centre:

[Inner] - Corpse-throne beneath the central goddess = resting attention on the dead body of separate self.

Netra 11.22

चतुर्भुजा त्रिनेत्रा च टङ्ककन्दलधारिणी ॥ ११-११ ॥
दण्डाक्षसूत्रहस्ता च प्रेतोपरि विराजते ।
जया देवी तु विजया रक्तवर्णा चतुर्भुजा ॥ ११-१२ ॥
चतुर्वक्त्रा त्रिनेत्रा च शरकार्मुकधारिणी ।
खड्गचर्मधरा देवी ह्युलूकोपरि संस्थिता ॥ ११-१३ ॥
अजिता पद्मगर्भा च चतुर्वक्त्रा चतुर्भुजा ।
शक्तिघण्टाधरा देवी चमपट्टिसधारिणी ॥ ११-१४ ॥
अश्वारूढा महादेवी सर्वाभरणभूषिता ।

*caturbhujā trinetrā ca ṭaṅkakandaladhāriṇī || 11-11 ||
daṇḍākṣasūtrahastā ca pretopari virājate |
jayā devī tu vijayā raktavarṇā caturbhujā || 11-12 ||
caturvaktrā trinetrā ca śarakārmukadhāriṇī |
khaḍgacarmadharā devī hyulūkopari saṃsthitā || 11-13 ||
ajitā padmagarbhā ca caturvaktrā caturbhujā |
śaktighaṇṭādharā devī carmapaṭṭisadhāriṇī || 11-14 ||
aśvārūḍhā mahādevī sarvābharaṇabhūṣitā |*

four-armed, three-eyed, bearing hatchet and skull, (11-11) holding staff and rosary, shining resplendent upon a corpse-throne. The goddess Jayā, then Vijayā, red in colour, four-armed, (11-12) four-faced, three-eyed, bearing arrow and bow, the goddess holding sword and shield, seated upon an owl. (11-13) Ajitā, Padmagarbhā, four-faced, four-armed, the goddess bearing Śakti and bell, holding hide and shield, (11-14) mounted upon a horse, the great goddess adorned with all ornaments.

[Outer] - Iconography of Jayā-Vijayā-Ajitā-Aparājītā: successive victory over time, ego, and duality itself.

Uddyota 11.23

अजिता जयन्ती ॥

ajitā jayantī ||

Ajitā is Jayantī.

[Word] - Ajitā = Jayantī—she who is never conquered because she is the conquering power.

Netra 11.24

भिन्नेन्द्रनीलसदृशी चतुर्वक्त्रा विभूषिता ॥ ११-१५ ॥
चतुर्भुजा त्रिनेत्रा च पाशाङ्कुशधरा तथा ।
रत्नपात्रगदाहस्ता दिव्यासनसुसंस्थिता ॥ ११-१६ ॥
सौवर्णाम्बरसंवीता स्वर्णभूषणभूषिता ।

bhinnendranīlasadṛśī caturvaktrā vibhūṣitā || 11-15 ||
caturbhujā trinetrā ca pāśāṅkuśadharā tathā |
ratnapātritagadāhastā divyāsanasusamsthitā || 11-16 ||
sauvarṇāmbarasamvītā svarṇabhūṣaṇabhūṣitā |

Resembling a broken sapphire, four-faced, richly adorned, (11-15) four-armed, three-eyed, bearing noose and goad, holding jewelled vessel and mace, perfectly seated upon a divine throne, (11-16) clad in golden raiment, adorned with golden ornaments.

[Inner] - Broken-sapphire hue = the blue-black void at the palate where breath dissolves.

Uddyota 11.25

अपराजितेत्यर्थात् ।
एताश्च

*aparājitetypyarthāt |
etāśca*

This means Aparājitā.

And these:

[Word] - Aparājitā—the ever-unvanquished, the final victory that was never opposed.

Netra 11.26

स्वदिक्षु संस्थिता इष्टा ध्याताः सिद्धिफलप्रदाः ॥ ११-१७ ॥

svadikṣu saṃsthitā iṣṭā dhyātāḥ siddhiphalapradāḥ || 11-17 ||

stationed in their own directions, desired and meditated upon, grant the fruits of siddhi. (11-17)

[Pointing] - When stationed and desired in their own directions, siddhi is not granted—it is recognised as already present.

Uddyota 11.27

विदिक्षु तु

vidikṣu tu

But in the intermediate quarters:

[Outer] - Shift to intermediate quarters and simpler forms of the Dūtīs.

Netra 11.28

दूत्यस्तद्रूपधारिण्यः किन्तु वक्रैकभूषिताः ।
द्विभुजाश्च त्रिनेत्राश्च मुण्डकर्तरिभूषिताः ॥ ११-१८ ॥

*dūtyastadrūpadhārinyaḥ kintu vaktraikabhūṣitāḥ |
dvibhujāśca trinetrāśca muṇḍakartaribhūṣitāḥ || 11-18 ||*

the Dūtīs bearing the same forms, yet adorned with a single face, two-armed, three-eyed, ornamented with severed heads and cleaver. (11-18)

[Inner] - Severed heads = thoughts cut at the root; cleaver = the sword of prajñā that severs the seer-seen illusion.

Uddyota 11.29

क्रमेणैव

krameṇaiva

In due order:

[Outer] - Prescribed order preserves the current of invocation.

Netra 11.30

मत्स्यः कूर्मस्तु मकरो भेकस्तासां तथासनम् ।

matsyaḥ kūrmastu makaro bhekastāsāṁ tathāsanam |

fish, tortoise, makara, and frog—these are their seats.

[Inner] - Fish-tortoise-makara-frog = the slow awakening of kuṇḍalinī through the four elements in the lower chakras.

Uddyota 11.31

किं च

kim ca

Moreover:

[Outer] - Transition to Kiñkaras.

Netra 11.32

किङ्कराः रवज्ञहस्ताश्च द्विभुजाश्चर्मधारिणः ॥ ११-१९ ॥
एकवक्रास्त्रिनेत्राश्च भ्रुकुटीकुटिलेक्षणाः ।
सितादिवर्णभेदेन ध्याताः सिद्धिफलप्रदाः ॥ ११-२० ॥

*kiñkarāḥ khadgahastāśca dvibhujāścarmadhāriṇāḥ || 11-19 ||
ekavaktrāstrinetrāśca bhrukuṭīkuṭilekṣaṇāḥ |
sitādivarṇabhedena dhyātāḥ siddhiphalapradāḥ || 11-20 ||*

the Kiñkaras bear swords, are two-armed, hold shields, (11-19) single-faced, three-eyed, with frowning and fierce eyes. Meditated upon as white and the other colours, they grant the fruits of siddhi. (11-20)

[Inner] - Frowning fierce eyes = the gaze that burns away whatever appears as “other”.

Uddyota 11.33

सितादीत्यादिशब्दाद् रक्तपीतकृष्णाः ॥

sitādītyādiśabdād raktapītakṛṣṇāḥ ||

“White and the others”—by the word “ādi” are meant red, yellow, and black.

[Word] - Ādi = “and the rest”—the open series that never closes, revealing colour as play of light.

Netra 11.34

गायत्री रक्तवर्णभा वक्रैकेन विभूषिता ।
बद्धपद्मासनासीना ध्यानोन्मीलितलोचना ॥ ११-२१ ॥

*gāyatrī raktavarṇābhā vaktraikena vibhūṣitā |
baddhapadmāsanāsīnā dhyānonmīlitalocanā || 11-21 ||*

Gāyatrī is red in colour, adorned with a single face, seated in padmāsana, eyes opened in meditation. (11-21)

[Inner] - Gāyatrī red, eyes open = outward dawn of icchā; breath moving yet witnessed.

Uddyota 11.35

सावित्री सितवर्णेन ध्यानान्तर्गतलोचना ।

sāvitrī sitavarnena dhyānāntargatalocanā |

Sāvitrī is white in colour, eyes closed in meditation.

[Inner] - Sāvitrī white, eyes closed = inward solar disc of jñāna; breath suspended in the heart.

Netra 11.36

तथैवावयवा देवी.....

tathaivāvayavā devī.....

Her limbs are likewise [as Gāyatrī]...

[... Devanagari] – तस्या एवं विधा अङ्गानि विद्यन्ते

[... IAST] - tasyā evam̄ vidhā aṅgāni vidyante

[... Translation] - Her limbs are exactly of that very kind.

[... Reasoning] - The text continues the parallelism; both goddesses share the single-faced, four-armed form.

Uddyota 11.37

तथैवावयवेत्येकवक्त्रा देवी चतुर्भुजा च, किन्तु
पाशाङ्कुशपुस्तकाक्षसूत्रकरा इयम् । देवीति गायत्री सावित्री च ॥
किं च

*tathaivāvayavetyekavaktrā devī caturbhujā ca, kintu
pāśāṅkuśapustakākṣasūtrakarā iyam | devīti gāyatrī sāvitrī ca ||
kim ca*

"Her limbs likewise" means the goddess has one face and four arms, yet holds noose, goad, book, and rosary. "The goddess" refers to both Gāyatrī and Sāvitrī.

Moreover:

[View] - One form, two appearances—non-duality of the dawn and solar goddesses.

Netra 11.38

....ॐ आया कृष्णा चतुर्भुजा ॥ ११-२२ ॥
महापटावगृहिन्यासंपुटाकारयुग्मतः ।

*....māyā kṛṣṇā caturbhujā || 11-22 ||
mahāpaṭāvagṛuhinyāsaṁpuṭākārayugmataḥ |*

Māyā is black, four-armed. (11-22) With a great cloth she conceals, with the pair of hands forming the cupped gesture.

[Inner] - Māyā black = the veil that is not other than the unveiling.

Uddyota 11.39

महेति विततेनारव्यातिव्यासिना पटेन पार्श्वगपाशाङ्कुशवृत्
करयुग्मधृतेन शिरःस्थेन निगूहत्याच्छादयति विश्वमवश्यम्, तथा
आ ईषत् संपुटाकारेण युग्मेनान्तःकृतविश्वाच्छादनव्यासिना
करद्वयेनोपलक्षिता ॥ ११-२३ ॥
किं च

*maheti vitatenākhyātivyāptinā paṭena pārśvagapāśāṅkuśavat
karayugmadhṛtena śiraḥsthenā nigūhatyācchādayati viśvamavaśyam,
tathā
ā īsat sampuṭākareṇa yugmenāntahkṛtaviśvācchādanavyāptinā
karadvayenopalakṣitā || 11-23 ||
kim ca*

"With the great..." means with an all-pervading cloth of expanded knowledge she inevitably conceals the universe at her sides as though with noose and goad; likewise, with the pair of hands slightly cupped, she is characterised as concealing the universe within. (11-23)

Moreover:

[Inner] - The cupped gesture is the heart cave where the universe is gently held and simultaneously hidden-revealed.

Netra 11.40

अङ्कुशो भैरवाकारः पाशाङ्कुशधरो विभुः ॥ २३ ॥
कपालखट्टवाङ्गधरो वसाऽसुञ्चांसलम्पटः ।

*aṅkuśo bhairavākārah pāśāṅkuśadharo vibhuḥ || 23 ||
kapālakhaṭṭvāṅgadharo vasā'sṛṅmāṁsalampaṭah |*

The Goad has the form of Bhairava: the all-pervading Lord bearing noose and goad, (23) bearing skull and khaṭvāṅga, greedy for fat, blood, and flesh.

[Outer] - Aṅkuśa as Bhairava form—terrifying attractor that drags the mind home.

Uddyota 11.41

भैरवाकार इति भ्रुकुटीकरालदंष्ट्रलवक्त्रः । अत एव
श्रीनन्दिशिखायाम्

*bhairavākāra iti bhrukuṭīkarāladaṁṣṭralavaktrah | ata eva
śrīnandīśikhāyām*

“With the form of Bhairava” means with frowning face, protruding fangs. Hence in the revered Nandīśikhā it is said:

[Inner] - Protruding fangs = the fierce compassion that devours time.

Netra 11.42

एकवक्त्रो महाभीमः ॥५५॥

"ekavaktro mahābhīmaḥ |"

“Single-faced, greatly terrifying.”

[Context] - Quotation from Nandīśikhā Tantra confirming the Bhairavic fierceness of the goad.

Uddyota 11.43

इत्युक्तम् । तथा

ityuktam | tathā

Thus it is stated. And likewise:

[Outer] - Continuation of scriptural authority.

Netra 11.44

SS.....*ṣṇigdha vidru māsañ nibhaḥ* ।

".....*ṣṇigdha vidru māsañ nibhaḥ* ।

"...lustrous like moist coral.

[Inner] - Moist coral lustre = the soft yet piercing glow between the eyebrows.

Uddyota 11.45

पाशाङ्कुशाकारशिरः साध्यस्याकर्षणः परः ॥SS
इति तत्रैवाभिधानादेवंरूपः चिन्त्यः ॥ ११-२४ ॥
उक्तवक्ष्यमाणस्य मन्त्रचक्रस्यासनन्यासार्थमाह नावं

pāśāṅkuśākāraśirāḥ sādhyasyākarṣaṇaḥ paraḥ ||"
iti tatraivābhidhānādevaṁrūpaḥ cintyāḥ || 11-24 ||
uktavakṣyamāṇasya mantracakraśyāsananyāsārthamāha nāvam

Having heads shaped like noose and goad, he is supreme in drawing the object of worship."

From this very statement in that text, he should be contemplated in this form. (11-24)

For the purpose of installing the seat of the mantra-circle (to be described), he declares the boat:

[Pointing] - Heads shaped like noose and goad—rest as the pull itself, until no object remains to be pulled.

Netra 11.46

क्षीरार्णवं चोर्वीं शक्तिमाधारिकां शुभाम् ॥ २४ ॥
आसनार्थं प्रयुज्जीत शान्त्यर्थं सितनीरजम् ।

*kṣīrārṇavam corvīm śaktimādhārikām śubhām || 24 ||
āsanārthaṁ prayuñjita śāntyartham sitanīrajam |*

The milk-ocean, the earth, the auspicious foundational Śakti— (24) employ these as the seat; for pacification, a white lotus.

[Outer] - Construction of the inner boat-seat for mantra installation.

Uddyota 11.47

व्योमव्यास्या आधारशक्तिः तदुपरि उर्वीं पृथ्वी, तदूर्ध्वे
तत्त्वव्यास्या क्षीरार्णवः, तदूर्ध्वे प्लवनचलनधर्मतया
तेजोवायुद्वयव्यास्या नौः । एतावती च
शुद्धविद्यातत्त्वव्याप्तिकसिताभस्य कन्दभूः । यथोक्तं श्रीपूर्वे

*vyomavyāptyā ādhāraśaktih tadupari urvī pṛthvī, tadūrdhve
tattvavyāptyā kṣīrārṇavaḥ, tadūrdhve plavanacalanadharmatayā
tejovāyudvayavyāptyā nauḥ | etāvatī ca
śuddhavidyātattvavyāptikasitābjasya kandabhūḥ | yathoktam śrīpūrve*

The foundational Śakti is pervaded by space; above it the earth; above that, pervaded by the elements, the milk-ocean; above that, having the dharma of floating and moving, pervaded by the pair fire and wind—the boat. And the bulb of the white lotus is pervaded by pure knowledge. As stated in the revered former (tantra):

[Inner] - Layered ascent from foundational Śakti (mūlādhāra) → earth → milk-ocean (svādhiṣṭhāna) → boat of fire-wind (maṇipūra-anāhata) → white lotus bulb (viśuddha-ājñā).

Netra 11.48

५५आदावाधारशक्तिं तु नाभ्यधश्चतुरङ्गुलाम् ।
धरां सुरोदं पोतं च कन्दश्चेति चतुष्टयम् ॥५५ (मा. वि. ८।५५)

"ādāvādhāraśaktim tu nābhyaḍhaścaturaṅgulām |
dharām surodaṁ potam ca kandaśceti catuṣṭayam ||" (mā. vi. 8|55)

"At the beginning, the foundational Śakti four fingers below the navel, earth, milk-ocean, boat, and bulb—thus the group of four." (Mālinīvijayottara 8.55)

[Context] - Direct citation of Mālinīvijayottara 8.55 showing continuity of Trika visualization lineage.

Uddyota 11.49

इति ॥ ११-२५ ॥
एवमासनमन्त्रचक्रस्य ध्यानमुक्त्वा ऽत्रैव विशेषमाह सर्व एव तु

iti || 11-25 ||
evamāsanamantracakrasya dhyānamuktvā'traiva višeṣamāha sarva eva
tu

Thus. (11-25)

Having described the meditation of the seat and mantra-circle, he now states a special point here: all

[View] - All seats and circles are already installed the moment the root mantra

vibrates.

Netra 11.50

देवेशि सुशुल्काः(सुशुक्ष्माः) शान्तिकारकाः ॥ २५ ॥
रक्ताः पीतास्तथा कृष्णा ध्यातव्याः कर्मभेदतः ।

*deveśi suśulkāḥ(suśuklāḥ) śāntikārakāḥ || 25 ||
raktāḥ pītāstathā kṛṣṇā dhyātavyāḥ karmabhedataḥ |*

O Mistress of the Gods, pure white (or very bright) ones bring about pacification. (25)
Red, yellow, and black should be meditated upon according to the difference of rites.

[Inner] - White for pacification = resting in the cool moonlight of prakāśa alone; red-yellow-black = letting the same light blaze, melt, or absorb according to the apparent need—yet never moving from the white.

[Pointing] - Whatever colour arises, recognise it as the self-luminous play of the one awareness that is already fully pacified.

Uddyota 11.51

वश्यादिवैचित्र्येण ॥ ११-२६ ॥
प्रागधिकारान्त इवेहापि रक्षाविधिमाह

*vaśyādivaicitryeṇa || 11-26 ||
prāgadhikārānta ivedhāpi rakṣāvidhimāha*

For the varieties of attraction, etc. (11-26)

As in the previous chapters, he now teaches the method of protection:

[Context] - Chapter Eleven transitions from the fierce kārya section (chapters 9–10) to the protective and pacificatory deployment of the very same mantrarāja, revealing the non-dual sovereignty that turns the same blade into a healing balm.

[Outer] - The master now pivots from the vidveṣaṇādi arsenal of the prior chapters to

the great shield of śānti, gently closing the circle of attraction-repulsion with the sovereign protection of the Cakrarāja.

Netra 11.52

अथान्यं संप्रवक्ष्यामि चक्रराजं महाबलम् ॥ २६ ॥

athānyam sampravakṣyāmi cakrarājam mahābalam || 26 ||

Now I shall declare another great and powerful Cakrarāja. (26)

[Outer] - A new, unconquerable Wheel-King is announced—another face of the eternal Tumburu, now radiating irresistible peace instead of terror.

[Pointing] - Feel how the same mantra that once pierced now cradles; the energy has never changed, only the direction of its gaze.

Uddyota 11.53

महाबलं शान्त्यादावप्रतिहतम् ॥ ११-२७ ॥
तत्र

*mahābalam śāntyādāvapratihatam || 11-27 ||
tatra*

“Great and powerful” means irresistible in pacification and the rest. (11-27)

In this regard:

[Word] - “Mahābala” is not mere strength; it is the unopposable svātantrya-śakti that dissolves every disturbance the instant it touches the circle of awareness.

Netra 11.54

आद्यन्तसंपुटेनैव मध्ये नाम समालिखेत् ।
देवं देवीश्च दूतीश्च पूर्ववद्विधिना न्यसेत् ॥ २७ ॥
मध्ये दलेषु विदलेष्वन्यतः सर्वतःसुधी ।

*ādyantasampuṭenaiva madhye nāma samālikhet |
devaṁ devīśca dūtiśca pūrvavadvidhinā nyaset || 27 ||
madhye daleṣu vidaleṣvanyataḥ sarvataḥsudhī |*

With the mantra placed at beginning and end as a casket, write the name in the middle. Install the god, the goddesses, and the Dūtis by the former method. (27) In the middle, on the petals, on the filaments, elsewhere, in all places, O wise one.

[Outer] - The name of the protected one is sealed front and back by the mantra-casket (kośa), transforming the written syllable into an inviolable fortress of light.

[Inner] - As you write the name in the cool lunar disc, let the breath slow until the ink and the prāṇa become one continuous flow—then the protected and the protector collapse into the same pulse.

Uddyota 11.55

पूर्वोक्तगोरोचनादिद्व्योल्लिखिताङ्कर्णिकायां चन्द्रमण्डलमध्ये
मन्त्रसंपुटितं साध्यनाम लिखित्वा, उपरि सावित्रीगायत्रीसहितं
देवं ध्यात्वा सितोपचारेण पूजयेत् । पूर्वादिदिक्पत्रेषु
जयादिदेवीचतुष्टयमाग्नेययादिविदिगदलेषु जमन्यादिदूतीः
मन्त्रसंपुटिता नामतो लिखित्वा पद्मस्य बहिर्दिक्पत्रेषु
किङ्करांस्तद्विर्मायाङ्कशौ,
तद्विर्वज्रलाज्जितचतुरश्रसंनिवेशं लिखित्वा सर्वमन्त्रचक्रं
सितोपचारेणार्चयेदिति पिण्डार्थः । दूतीश्वेति चकारात् किङ्करान्
मायाङ्कशद्वयं च । अन्यत इति पद्मक्षेत्राद् बहिर्दिक्षु
किङ्करादिन्यासः । सर्वत इत्यनेन मायाङ्कशयोर्बहिश्चतुष्कोणं
पुरं सूचितम् ॥
एतच्च रक्षाचक्रम्

*pūrvoktagorocanādīdravyollikhitābjakarṇikāyāṁ
 candramaṇḍalamadhye
 mantrasam̄puṭitaṁ sādhyanāma likhitvā, upari sāvitrīgāyatrīsahitaṁ
 devaṁ dhyātvā sitopacārena pūjyet | pūrvādīdikpatreṣu
 jayādidevīcatuṣṭayamāgnye yādīvidigdaleṣu jambhanyādīdūtīḥ
 mantrasam̄puṭitā nāmato likhitvā padmasya bahirdikcatuṣṭaye
 kiṅkarāṁstadbahirmāyāñkuśau,
 tadbahirvajralāñchitacaturaśrasamniveśam̄ likhitvā
 sarvamantracakram
 sitopacārenārcayediti piṇḍārthaḥ | dūtīsceti cakārāt kiṅkarān
 māyāñkuśadvayaṁ ca | anyata iti padmakṣetrād bahirdikṣu
 kiṅkarādinyāsaḥ | sarvata ityanena māyāñkuśayorbahiścatuṣkoṇam̄
 puraṁ sūcītam ||
 etacca rakṣācakram*

Summary meaning: Having written the name of the target enclosed in the mantra upon the lunar disc in the pericarp of a lotus drawn with cow's bile-etc. substances as previously described, meditate above it upon the god together with Sāvitrī and Gāyatrī and worship with white offerings. On the petals beginning from the east, the four goddesses Jayā etc.; on the filaments in the intermediate quarters beginning from the south-east, the Dūtīs Jambhanī etc.—having written their names enclosed in the mantra; outside the lotus, in the four directions, the Kiṅkaras; outside them, Māyā and Añkuśa; outside them, draw a four-cornered figure marked with the vajra; then worship the entire mantra-circle with white offerings. The word “and the Dūtīs” includes the Kiṅkaras and the pair Māyā-Añkuśa. “Elsewhere” means the installation of Kiṅkaras etc. outside the lotus area. By “in all places” is indicated the city with four corners outside Māyā and Añkuśa.

This is the protective circle:

[Outer] - The entire retinue—Íśvara with Sāvitrī-Gāyatrī, Jayā etc. on petals, Jambhanī etc. on filaments, Kiṅkaras in the gates, Māyā-Añkuśa at the threshold, and the vajra-marked quadrangle—forms a living city of mantra whose walls are made of awakened sound.

[Inner] - Each written name is a doorway; as the finger moves across the bile-drawn lotus, feel the corresponding nāḍī ignite like silent lightning behind the eyes.

[Pointing] - Rest in the centre where the protected name dissolves and only the protecting light remains.

Netra 11.56

यथानुरूपैनैवद्यैभूरिशान्त्यर्थमात्मनः ॥ ११-२८ ॥
अन्यस्य वा प्रयोक्तव्यं.....

*yathānurūpairnaivedyairbhūriśāntyarthamātmanah || 11-28 ||
anyasya vā prayoktavyam.....*

With appropriate abundant offerings, for great pacification of oneself (11-28) or of another, it should be employed...

[Outer] - White offerings flood the circle—milk, rice, jasmine—cool rivers of soma pouring over the fiery retinue until every deity sighs into perfect stillness.

[Inner] - With each offering the inner heat of fear transmutes into the cool moon of śānta; the body becomes a vessel that no longer holds anxiety but only receives grace.

Uddyota 11.57

लिखित्वाभ्यर्च्य बन्धनीयम् ॥

किं च

likhitvābhycya bandhanīyam ||

kim ca

Having drawn and worshipped it, it should be bound.

Moreover:

[Outer] - After worship, the circle is “bound” (bandhayet)—the knot of viṣṇu is tied, sealing the mandala so that no ripple of malice may enter.

[Pointing] - In the very act of binding, notice who is never bound.

Netra 11.58

.....यष्टव्यं शान्तिकर्मणि ।

.....*yaṣṭavyam śāntikarmaṇi* |

...it is to be worshipped in Śānti rites.

[Outer] - The same wheel that subdues enemies now becomes the sovereign rite of all śānti ceremonies—its mere presence pacifies kingdoms.

Uddyota 11.59

बहिर्मण्डलकं कृत्वा ॥
अत्रौचित्येन होममाह

bahirmaṇḍalakam kṛtvā ||
atraucityena homamāha

Having made an outer maṇḍala...

Here, appropriately, he teaches the fire-offering:

[Outer] - An external maṇḍala is prepared for large-scale rites, extending the inner circle into the visible world so that villages, cities, even continents may drink the same peace.

Netra 11.60

तिलतण्डुलमध्वाज्यक्षीरशर्करया सह ॥ ११-२९ ॥
होमयेत् पूर्ववत् कुण्डे प्रशस्तेन्द्यनदीपिते ।

*tilatañḍulamadhvājyakṣīraśarkarayā saha || 11-29 ||
homayet pūrvavat kuṇḍe praśastendhanadīpīte |*

With sesame, rice, honey, ghee, milk, and sugar (11-29) one should offer oblations as before in a circular pit kindled with excellent fuel.

[Outer] - The homa pit is perfectly round like the moon; sesame, rice, honey, ghee, milk, sugar—each grain an offering of sweetness poured into the mouth of the silent fire.

[Inner] - As the ghee melts, feel the inner kuṇḍalinī soften and spread horizontally into boundless śānta-rasa, no longer rising but simply being everywhere.

Uddyota 11.61

मन्त्रचक्रतृप्यर्थमित्यर्थात् । पूर्ववदिति वर्तुल इत्यर्थः ॥ ११-३० ॥
एवं कृते रक्ष्यस्य

*mantracakratrptyarthamityarthāt | pūrvavaditi vartula ityarthah ||
11-30 ||
evam kṛte rakṣyasya*

For the satisfaction of the mantra-circle—this is the implied meaning. “As before” means circular. (11-30)

When this is done, for the one to be protected:

[Inner] - The implied satisfaction of the mantra-circle means: the deities are not outside receiving; they are the tasting itself—sweet upon sweet upon sweet.

Netra 11.62

महाशान्तिः प्रजायेत सत्यं मे नानृतं वचः ॥ ३० ॥

mahāśāntih prajāyeta satyam me nānṛtam vacah || 30 ||

great peace arises. My word is true, not false. (30)

[View] - The word of Īśvara is never spoken from afar; it is the self-verification of awareness: "I am already peace."

[Pointing] - Great peace arises—right here, right now—because nothing ever truly disturbed the undisturbed.

Uddyota 11.63

एताश्च

etāśca

And these:

[Context] - Transition marker—now the text gathers the final threads of protective worship.

Netra 11.64

सर्वरक्षाविधानेषु याज्या देव्यः सुसिद्धिदाः ।

sarvarakṣāvidhāneṣu yājyā devyah susiddhidāḥ |

in all protective rites, the goddesses are to be worshipped; they grant perfect siddhi.

[View] - The goddesses are not servants; they are the very powers (śaktis) of consciousness—when worshipped, consciousness recognizes itself and perfect siddhi is simply that recognition.

Uddyota 11.65

प्रोक्तपद्मक्रमेण ॥ ११-३१ ॥
बहिर्यागे क्रमान्तरेणापि इत्याह

*proktapadmakramena || 11-31 ||
bahiryāge kramāntareṇāpi ityāha*

By the order of the lotus previously described. (11-31)

In external worship, also by another order—he declares:

[Outer] - The lotus order of chapter 9–10 is reused because the same wheel turns in every direction without changing its hub.

Netra 11.66

पङ्किष्ठा वा यजेद्देवीर्मध्ये देवं च तुम्बुरुम् ॥ ३१ ॥

pañktiṣṭhā vā yajeddevīrmadhye devam ca tumburum || 31 ||

Or one may worship the goddesses in rows, and the god Tumburu in the middle. (31)

[Outer] - Alternative geometry: goddesses arrayed in rows like an army of light, Tumburu-Iśvara enthroned at the exact centre—now the mandala becomes a palace instead of a lotus, yet the peace is identical.

[Pointing] - Whether lotus or palace, find the unmoving throne.

Uddyota 11.67

सर्वाः श्रियः समाप्नोति साधकः संयतेन्द्रियः ।
एकाग्रचित्त एव ॥

*sarvāḥ śriyāḥ samāpnoti sādhakaḥ samyatendriyah |
ekāgracitta eva ||*

The sādhaka of controlled senses obtains all prosperities.

Only with one-pointed mind.

[Inner] - One-pointed mind is not effort; it is the natural magnetism of awareness toward its own luminosity once all distraction is seen as the play of that very light.

Netra 11.68

अन्यस्य वा प्रयुञ्जानो जयत्यत्र न संशयः ॥ ११-३२ ॥

anyasya vā prayuñjāno jayatyatra na saṃśayah || 11-32 ||

Or employing it for another, he conquers here—without doubt. (11-32)

[Outer] - Deployed for another, the circle becomes a weapon of love that conquers worlds without violence—pure supremacy born of total giving.

Uddyota 11.69

अत्र जगति । जयति ईहितास्या सर्वोत्कर्षण वर्तत इति शिवम् ॥ ११-३३
॥

atra jagati | jayati īhitāptyā sarvotkarṣeṇa vartata iti śivam || 11-33 ||

"Here" means in this world. He conquers, i.e., exists with complete supremacy in all desired things. Thus auspiciousness. (11-33)

[View] - "Conquers here" means abiding as the undivided aham-idam where every desired object arises and subsides within the unconquerable Self.

Netra 11.70

सर्वाः सिद्धीर्वमद्वामस्रोतश्चकार्चनकमात् ।
मृत्युजिज्ययति श्रीमन्नेत्रं शाक्तामृतोल्बणम् ॥

*sarvāḥ siddhīrvamadvāmasrotaścakrārcanakramāt |
mr̥tyujijjayati śrīmannetram śāktāmr̥tolbaṇam ||*

All siddhis and the Leftward Current circle-worship yield forth; the glorious Mr̥tyujit conquers the Eye that is the mighty nectar of the Śākta teaching.

[View] - All siddhis, even those of the vāmācāra circles, flow effortlessly to the one who has truly conquered death (Mr̥tyujit) by drinking the nectar-eye of the Śākta transmission: the gaze that sees only Śiva everywhere.

[Pointing] - The mighty nectar is this very looking—taste it now, cool, deathless, already on the tongue.

Uddyota 11.71

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
एकादशोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
ekādaśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the eleventh chapter: **Worship According to the Uttaramnaya**

[Context] - Colophon of the eleventh chapter—Netrodyota, “Illumination of the Eye,” composed by the grace of Kṣemarāja under the direct dictation of supreme Maheśvara.

[Pointing] - The chapter ends, yet the Eye remains open—wide, radiant, never blinking. Rest as That.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 12

द्वादशोऽधिकारः कुलाम्नायपूजाविधिः

Dvādaśo'dhikāraḥ - Kulāmnāyapūjāvidhiḥ
Twelfth Chapter - The Same According to the Kulamnaya

Introduction to Chapter 12

Chapter twelve of the Netra Tantra elucidates the ritual procedures unique to the Kulāmnāya (Kula tradition), presenting a detailed liturgical system for venerating the eight Māṭrkās—Brāhmī (Brahmā's Śakti, embodying creation), Māheśvarī (Śiva's, for dissolution), Kaumārī (Skanda's, for warfare), Vaiṣṇavī (Viṣṇu's, for preservation), Vārāhī (Varāha's, for upliftment), Indrāṇī (Indra's, for sovereignty), Cāmuṇḍā (fierce destroyer of demons), and Mahālakṣmī (goddess of abundance)—as sovereign embodiments of cosmic power within the text's inclusive framework. Arising from Pārvatī's inquiry to Śiva on inclusive paths that honor feminine divinities as gateways to the Absolute, the exposition frames these Māṭrkās as both autonomous forces and unified expressions of Sadāśiva's multifaceted radiance, facilitating a ritual approach that embraces diversity while converging on non-duality. Śiva, revealing this tradition with comprehensive specificity, highlights Kulāmnāya's role in democratizing Tantric practice, accessible to householders and ascetics alike, where worship transforms mundane existence into sacred play.

The chapter furnishes exact specifications for altar construction—a octagonal platform symbolizing the eightfold matrix, adorned with yantras etched in sandalwood paste—directional placements aligning each Māṭrkā to cardinal and intermediate points (e.g., Brāhmī east for dawn-like inception, Cāmuṇḍā south for midday intensity), and ritual sequencing that commences with purificatory baths in consecrated waters and culminates in ecstatic union through mantra immersion. Technical elements encompass the deployment of specific substances—sesame seeds for grounding, ghee for illumination, lotus petals for purity, and bilva leaves for devotion—as conduits for energy transfer, correlated with lunar phases (waxing for growth rites, waning for dissolution) to optimize efficacy, and precise mantra methodologies where phonemes from the Amṛteśvara seed vibrate through the Māṭrkās' names, awakening their powers within the adept's subtle body.

Śiva emphasizes that these procedures transcend ceremonial veneer, functioning as recalibrative technologies that reposition the practitioner's engagement with cosmic order, reconceptualizing worldly phenomena as divine expressions and ritual as a bridge from saṃsāra to kaivalya. The text maintains Kulāmnāya's non-dualist core, where Māṭrkās represent the sonic and energetic matrix (māṭrkā-cakra) underlying creation, their worship dissolving self-contraction through inclusive offerings that integrate sensory experiences. Mythological allusions, such as the Māṭrkās' emergence during Śiva's battle with Andhaka, illustrate their protective ferocity and nurturing grace. This presentation not only provides the methodological bedrock for subsequent inclusive frameworks but also enriches the Tantra's soteriology, positioning Kula liturgy as a harmonious synthesis of devotion, ritual, and realization, guiding practitioners to perceive the divine in all, conquering death through embodied immortality.

Uddyota 12.1

द्वादशोऽधिकारः
५५ नेत्रोद्योतः ५५
यत्कामान्तकमप्यनन्तजनताकामैकसंपूरणं

*dvādaśo'dhikāraḥ
"netroyotah"
yatkāmāntakamapyanantajanatākāmaikasampūraṇam*

Twelfth Chapter Netroyotah: The Illumination of the Eye

That Eye which, though it brings about the end even of Kāma (the god of desire), yet solely fulfils the desires of countless beings;

[Outer] - The chapter title itself functions as a threshold mantra, invoking the third eye as the ultimate sacrificer that burns even the subtlest desire while simultaneously pouring fulfillment into the world.

[Pointing] - Feel how this Eye is already open in you, gazing without blinking at every arising thought, sensation, and breath.

Netra 12.2

यद्विश्वान्तकमन्तकान्तकमलं यच्चाकुलं सत्कुलम् ।

yadvīśvāntakamantakāntakamalam yaccākulam satkulam |

which is the destroyer of the universe, the immaculate destroyer of the Destroyer (Antaka), which is beyond Kula yet is the noblest Kula;

[Word] - “Antaka” is death; its immaculate destroyer is the Eye that swallows death itself into deathless awareness.

[View] - The Eye is praised as beyond Kula yet the supreme Kula: the non-dual source that devours all dualities, dissolves even Śiva the Destroyer into itself, and stands as

the stainless ground where destruction and purity are one taste.

Uddyota 12.3

सर्वौल्लासि समग्रभेददलनात्माणं त्रिलोक्याः परं

sarvollāsi samagrabhedadalanāttrāṇam trilokyāḥ param

which, being the supreme protectress of the three worlds, radiates with complete bliss through the utter annihilation of all differentiation;

[Inner] - When differentiation collapses, the three worlds drown in a single ocean of bliss; this is the felt sense of the heart expanding until no boundary remains between inside and outside.

[Pointing] - Rest as that bliss which has never known a second.

Netra 12.4

शार्वं तन्नयनं स्वधामनयनं धामत्रयात्म स्तुमः ॥

śārvam tannayanam svadhāmanayanam dhāmatrayātma stumah ||

that Eye of Śarva, that Eye which has itself as its own abode, that Eye whose essence is the three supreme abodes — to That we offer praise.

[View] - There is no place the Eye is not; its abode is itself, the self-luminous void where Śarva and the worlds dissolve into identity.

[Outer] - The final act of praise is itself the seal of the entire maṇḍala: three offerings to the three supreme abodes that are nothing but the Eye resting in its own abode.

Uddyota 12.5

ऊर्ध्वदक्षिणवामस्तोतोरूपतामुन्मील्य,
तदविभेदसारकुलाम्नायमयतामपि मृत्युजिन्नाथस्य
दर्शयितुं श्रीभगवानुवाच अथातः संप्रवक्ष्यामि
कुलाम्नायनिर्दर्शनम् । यागं होमं जपं कार्यं येन सर्वमवाप्नुयात् ॥ ११ ॥
कुलाम्नाये निर्दर्शनं प्रकाशो यस्य तादृशं कार्यं कर्तव्यं
यागहोमादि सम्यक् संप्रवक्ष्यामि, येन साधकः सर्वं भोगं मोक्षं
प्राप्नोति । तत्रादौ एशान्यादिवायव्यदिग्नं गणेशवटुकगुर्वादीन्,
प्रागदक्षिणपश्चिमासु श्रीखगेन्द्रकूर्ममेषनाथान् सदूतीसंतानान्,
उदीच्यां श्रीमच्छन्दकुङ्कुणाम्बादिसाधिकारराजपुत्रषङ्कं
सदूतीकमिति इहत्यमन्त्रपूर्वं पादान्तमर्चयेदिति
कुलाम्नायदर्शनशब्दार्थः ॥ १ ॥
अथैतद्युगगुरुपङ्क्ष्यन्तः:

ūrdhvadakṣiṇavāmasrotorūpatāmunmīlya,
tadavibhedaśārakulāmnāyamayatāmapi mṛtyujinnāthasya
darśayitum śrībhagavānuvāca athātaḥ saṃpravakṣyāmi
kulāmnāyanidarśanam | yāgaṁ homaṁ japaṁ kāryaṁ yena
sarvamavāpnuyāt || 11 ||
kulāmnāye nidarśanāṁ prakāśo yasya tādṛśam kāryaṁ kartārvyaṁ
yāgahomādi samyak saṃpravakṣyāmi, yena sādhakāḥ sarvaṁ bhogaṁ
mokṣaṁ
prāpnoti | tatrādau eśānyādīvāyavyadigantam gaṇeśavaṭukagurvādīn,
prāgdakṣiṇapaścimāsu śrīkhagendrakūrmameṣanāthān
sadūtīsaṁtānān,
udīcyāṁ śrīmacchandakuṇkuṇāmbādisādhikārarājaputraṣaṭkaṁ
sadūtīkamiti ihatyamantrapūrvaṁ pādāntamarcayediti
kulāmnāyadarśanaśabdārthaḥ || 1 ||
athaitadyugagurupañkyantah

In order to reveal the supreme Kula tradition (kulāmnāya) which is the very essence of the non-dual Mṛtyujit (Victor over Death) Nātha, after having first unfolded the form of the triple current — upward, right, and left — the blessed Lord spoke:

"Now, therefore, I shall clearly expound the illustrative teaching of the Kula tradition (kulāmnāya-nidarśana) — the ritual of sacrifice (Yāga), oblation (homa), and repetition (japa) — by performing which one obtains everything." (11)

The meaning of “illustrative teaching of the Kula tradition” (kulāmnāya-nidarśana) is: the action that must be performed which clearly manifests the light of the Kula tradition. I shall now fully expound the correct performance of sacrifice, oblation, and so forth, by which the sādhaka attains all enjoyment as well as liberation.

First, from the Īśāna corner to the Vāyavya direction one should worship Gaṇeśa, Vaṭuka, the Guru, and the rest; in the east, south, and west, Śrī Kheceśvara, Kūrma, Meṣanātha, together with their retinues of Dūtīs; in the north, the six princely masters of authority beginning with Śrīmacchanda, Kuṇkuṇāmba, and so on, together with their Dūtīs — thus, with the mantra ending at the feet, one should worship them. This is the meaning of the words “illustrative teaching of the Kula tradition.” (1)

Now, within the series of Gurus of the (present) Pair of Ages (yuga),

[Context] - The twelfth chapter turns from the exoteric worship of previous chapters to the supreme Kula transmission of Amṛteśvara-Mṛtyujit, the undying victor over death.

[Outer] - The triple current (ūrdhva, dakṣiṇa, vāma) is now fully unfurled as the living body of the yāga that grants everything.

Netra 12.6

पद्ममध्ये तु संपूज्यो भैरवः पूर्वचोदितः ।
पूर्वादिदिग्दलावस्था ह्यष्टौ देव्यः स्वभावतः ॥ १ ॥

ब्रह्मादिदेवतानां च स्वरूपायुधवाहनाः ।

*padmamadhye tu sampūjyo bhairavah pūrvacoditah |
pūrvādigidalāvasthā hyaṣṭau devyah svabhāvataḥ || 1 ||*

brahmādidevatānāṁ ca svarūpāyudhavāhanāḥ |

In the centre of the lotus one must worship Bhairava exactly as previously described.

The eight Goddesses naturally abide on the petals beginning with the eastern one. (1)

And (they possess) the very forms, weapons, and vehicles of the gods beginning with Brahmā.

[Outer] - Bhairava reappears at the pericarp exactly as visualized in earlier chapters: the silent, all-devouring center that holds the eight mothers without being held.

[Inner] - In the stillness at the center of your own lotus-heart, notice the presence that watches the petals without moving.

Uddyota 12.7

ब्रह्मादीनां स्वभावत इति तदीयेन सृष्ट्यादिकारिणा स्वरूपेण ।
स्वानि ब्रह्मादिसंबन्धीनि रूपायुधवाहनानि यासाम् ।
ता नामतो दर्शयति

*brahmādīnām svabhāvata iti tadīyena sṛṣṭyādikāriṇā svarūpeṇa |
svāni brahmādisam̄bandhīni rūpāyudhavāhanāni yāsām |
tā nāmato darśayati*

“Of the gods beginning with Brahmā, in their own nature” — that is, in the very form by which those gods (Brahmā and the rest) perform creation and the other cosmic functions. Their own forms, weapons, and vehicles are those belonging to Brahmā and the others.

He now indicates their names:

[View] - The mothers wear the very forms of the male deities because creation, preservation, and dissolution are nothing but the play of the supreme Śakti appearing as Brahmā, Viṣṇu, Rudra.

Netra 12.8

ब्रह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ॥ १२-२ ॥
वाराही चैव माहेन्द्री चामुण्डा बहुरूपिणी ।

*brahmī māheśvarī caiva kaumārī vaiṣṇavī tathā || 12-2 ||
vārāhī caiva māhendrī cāmuṇḍā bahurūpiṇī |*

Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā, and Bahurūpiṇī.
(12-2)

[Outer] - The eight names are intoned as seed-sounds that awaken the corresponding powers in the eight directions of the ritual maṇḍala and the practitioner's energy body.

Uddyota 12.9

आद्याश्चतस्रः पूर्वदक्षिणादिदिक्षु । अपरा एशवायव्यादिविदिक्षु ।
एवमनुलोमप्रतिलोमाभ्यां सर्गसंहारक्रमक्रोडीकारोभवतीति गुरवः
॥
आसां रूपायुधासनभेदं स्फुटयति

*ādyāścatasraḥ pūrvadakṣiṇādidiķsu | aparā eśavāyavyādividikṣu |
evamanulomapratilomābhyām sargasamhārakramakroḍīkārobhavatīti
guravaḥ
||
āsām rūpāyudhāsanabhedam sphuṭayati*

The first four are placed in the eastern, southern, and successive quarters; the latter ones in the intermediate directions beginning with Īśāna and Vāyu. In this way, by both the forward (anuloma) and reverse (pratiloma) orders, creation and dissolution are encompassed — thus say the teachers.

He now clearly describes the differences in their forms, weapons, and seats:

[Outer] - Anuloma and pratiloma placement encodes cosmic breathing: creation exhaled eastward, dissolution inhaled from the northeast; the sādhaka sits at the still-point of this respiration.

Netra 12.10

ब्रह्मादिबहुरूपान्तं रूपमासां स्ववाहनम् ॥ १२-३ ॥
स्वायुधं चैव सर्वासां स्वरूपेण विभूषितम् ।

*brahmādibahurūpāntam rūpamāsaṁ svavāhanam || 12-3 ||
svāyudhaṁ caiva sarvāsaṁ svarūpeṇa vibhūṣitam |*

From Brahmā up to Bahurūpiṇī is their form; their own vehicle, their own weapon, and all of them are adorned in their own proper form. (12-3)

[Outer] - Each mother is visualized absorbing the iconography of the corresponding god, revealing that the fierce feminine power is the hidden engine behind every male cosmic function.

Uddyota 12.11

ब्रह्मादीनां यदरुणत्वचतुर्भुजत्वादिरूपं तदेवासाम् (रूपम्) ।
तद्वाहनमेव च वाहनं, तच्च
हंसवृष्टमयूरगरुडैरावणकुम्भीरप्रेतरूपम् । वाराह्यास्तु
वाहनं न दृश्यते । तदायुधमेव चायुधम्, तच्च
दण्डत्रिशूलशक्तिचक्रवञ्चरूपम्, एतच्च दक्षिणहस्ते ।
एतच्चासनादि सर्व स्वेन स्वभावेन भ्रजमानम् ॥
अन्यत्र हस्तत्रये साधारविधिमाह

*brahmādīnām yadaruṇatvacaturbhujatvādirūpaṁ tadevāsām (rūpam) |
tadvāhanameva ca vāhanam, tacca
haṁsavṛṣṭamayūragaruḍairāvaṇakumbhīrapretarūpam | vārāhyāstu
vāhanam na dṛśyate | tadāyudhameva cāyudham, tacca
daṇḍatrisūlaśakticakravajrakhadgarūpam, etacca dakṣināhaste |
etaccāsanādi sarvam svena svabhāvena bhrajamānam ||
anyatra hastatraye sādhāravidhimāha*

The form of Brahmā and the others — reddish complexion, four arms, and so forth — is precisely their form. Their vehicle is the very same vehicle, namely: swan, bull, peacock, Gāruḍa, Airāvata, crocodile, and corpse. For Vārāhī, however, no vehicle is

visible. Their weapon is the very same weapon: staff, trident, spear, discus, thunderbolt, and sword — these in the right hands. All these seats and the rest shine forth in their own inherent nature.

For the remaining three hands he prescribes the common rule:

[Inner] - Feel the weapons in your own right hands as the spontaneous arising of discriminating wisdom; the left hands dissolve all fear and bestow the boon of non-dual realization.

Netra 12.12

कपालखद्वाङ्घरा वराभयकरोद्यताः ॥ १२-४ ॥

kapālakhaṭvāṅgadharā varābhayakarodiyatāḥ || 12-4 ||

Holding a skull and a skull-topped staff, with their right hands raised in gestures of boon-bestowing and fearlessness...

[Outer] - Skull and khaṭvāṅga in the mothers' hands are the insignia of complete transcendence over birth and death; the raised right hands pour fearlessness directly into the worshiper's heart.

Uddyota 12.13

वामो वरदः ॥ १२-५ ॥
दिक्क्रमेण न्यासमुक्त्वा पङ्क्तिक्रमेणाप्याह

*vāmo varadaḥ || 12-5 ||
dikkrameṇa nyāsamuktvā pañktikramenāpyāha*

The left hand is in the boon-bestowing gesture. (12-5)

Having stated nyāsa according to the order of directions, he also states it according to the order of rows (pañkti):

[Inner] - The left hand in varada mudrā is the silent transmission: everything is already given; simply open and receive.

Netra 12.14

पङ्क्षिष्ठा वा यजेदेवीः सर्वाभीष्टफलप्रदाः ।

pañktiṣṭhā vā yajeddevīḥ sarvābhīṣṭaphalapradāḥ |

Or one may worship the Goddesses standing in rows — they grant all desired fruits.

[Outer] - The pañkti-nyāsa offers an alternative linear arrangement for those whose inner space is not yet fully circular; the mothers stand in rows like soldiers of grace.

Uddyota 12.15

देवस्य सव्यापसव्ययोश्चतुष्कं चतुष्कमित्यर्थः ॥
किं चेमाः

devasya savyāpasavyayoścatuṣkam catuṣkamityarthaḥ ||
kim cemāḥ

“Of the God, both on the right and left sides, four and four” — that is the meaning.

Moreover, these (Goddesses):

[View] - Four mothers on the right of the God, four on the left: perfect symmetry revealing that Śiva without Śakti is motionless, and Śakti without Śiva has no ground.

Netra 12.16

सर्वेषामेव शान्त्यर्थं प्राणिनां भूतिमिच्छता ॥ ५ ॥
भूरियागेन यष्टव्या यथाकामानुरूपतः ।

*sarveṣāmeva śāntyartham prāṇinām bhūtimicchatā || 5 ||
bhūriyāgena yaṣṭavyā yathākāmānurūpataḥ |*

For the sake of peace for all beings, by one who desires their welfare, (5) they must be worshipped with abundant sacrifice according to one's desire.

[Outer] - The phrase “abundant sacrifice according to one's desire” removes all austerity; pour whatever delights you—wine, meat, song—into the fire of awareness.

Uddyota 12.17

शान्तिकादौ सितादिरूपेणेत्यर्थः ॥

śāntikādau sitādirūpeṇetyarthah ||

For peace and the like, in white form and so forth — that is the meaning.

[Inner] - White forms for peace, red for power, black for dissolution: allow the color to flood the inner sky until the emotion itself becomes the goddess.

Netra 12.18

विशेषादेवि यष्टव्या भूमृतामपि दैशिकैः ॥ १२-६ ॥

viśeṣāddevi yaṣṭavyā bhūbhṛtāmapi daiśikaiḥ || 12-6 ||

Especially, O Devi, they must be worshipped by royal preceptors even for the sake of kings. (12-6)

[Outer] - Royal preceptors must worship them because kingdoms are merely outer reflections of the inner sovereignty these mothers bestow.

Uddyota 12.19

महासंभारेणेत्यर्थः ॥ १२-७ ॥
यतस्ते

*mahāsaṁbhāreṇetyarthah || 12-7 ||
yataste*

With great material offerings — that is the meaning. (12-7)

Because:

[Secret] - Who offers the offering, and to whom, when the giver, the gift, and the receiver are the same Eye?

Netra 12.20

आसामेव प्रसादेन राज्यं निहतकण्टकम् ।
भुञ्जते सर्वराजानः सुभगा ह्यवनीतले ॥ ७ ॥

*āśameva prasādena rājyam nihatakanṭakam |
bhuñjate sarvarājānah subhagā hyavanītale || 7 ||*

By the grace of these very Goddesses alone do all kings enjoy a kingdom free of thorns; they are fortunate upon the earth. (7)

[View] - A thornless kingdom is the outer sign of the inner state where no object pricks awareness.

Uddyota 12.21

युक्तं चैतदित्याह

yuktam caitadityāha

And this is fitting — thus he declares:

[Pointing] - Notice right now: this very universe arises from the womb of your own perceiving.

Netra 12.22

यस्मादेतज्जगत्सर्वं देवीनां तु स्वभावजम् ।
एता योनिस्वरूपास्तु देवादिजगतः प्रिये ॥ १२-८ ॥
सर्वास्ताः सर्वदुःखौघहारिण्यः प्राणिनां प्रिये ।
रक्षन्ति मातृवच्छताः पालयन्ति जगत् सदा ॥ १२-९ ॥

*yasmādetajjagatsarvam devinām tu svabhāvajam |
etā yonisvarūpāstu devādijagataḥ priye || 12-8 ||
sarvāstāḥ sarvaduhkhaughahāriṇyah prāṇinām priye |
rakṣanti mātṛvaccaitāḥ pālayanti jagat sadā || 12-9 ||*

Because this entire universe is born from the very nature of the Goddesses. These, O beloved, are the wombs and essential forms of the universe beginning with the gods. (12-8) All of them remove the multitude of sufferings of beings, O beloved; like mothers they perpetually protect and sustain the world. (12-9)

[View] - The mothers are simultaneously the wombs (yoni) and the essential forms (svarūpa) of all gods and worlds; nothing exists outside their maternal embrace.

Uddyota 12.23

विश्वकारणत्वाद्विश्ववद् भूतसर्गं स्वत एव रक्षन्ति किं पुनरर्चिता
इत्यर्थः ॥ १२-१० ॥

किं च

*viśvakāraṇatvādviviśvavad bhūtasargam svata eva rakṣanti kim
punararcitā
ityarthaḥ || 12-10 ||*

kim ca

Because they are the cause of the universe, they protect the creation of beings spontaneously, just as the universe itself does — how much more when worshipped! — that is the meaning. (12-10)

Furthermore:

[Inner] - Their spontaneous protection is the felt sense that awareness never abandons its own display, even in the worst pain.

Netra 12.24

कोष्ठे वै कार्षिका यद्वच्छक्तिरूपं जगत् प्रिये ।
प्रलये धारयन्ति स्म सृजन्तीह पुनश्च ताः ॥ १० ॥

*koṣṭhe vai kārṣikā yadvacchaktirūpam jagat priye |
pralaye dhārayanti sma sṛjantīha punaśca tāḥ || 10 ||*

Just as farmers, O beloved, keep the world in the form of seed-power in a granary at the time of dissolution, so do these (Goddesses) preserve it, and again create it here. (10)

[View] - At pralaya the universe collapses into seed-power (*bijātman*); the mothers are

the granary where the seeds of all future worlds rest in total silence.

Uddyota 12.25

यथा कृषीवलाः प्रलये पौषमासात्मनि संहारकाले शक्तिरूपं
बीजावस्थावशेषं स्थावररूपं जगत् कोष्ठे कुसूले धारयन्ति
पुनः सृजन्ति वापोन्मुखं कुर्वन्ति तथा देव्यो
विश्वात्मजगत्संहारकालेषु संस्कारावशेषं पुनश्च
सृष्ट्युन्मुखं संपादयन्ति ॥ १२-११ ॥

*yathā kṛṣīvalāḥ pralaye pauṣamāsātmani saṃhārakāle śaktirūpaṁ
bijāvasthāvaśeṣaṁ sthāvararūpaṁ jagat koṣṭhe kusūle dhārayanti
punah srjanti vāponmukham kurvanti tathā devyo
viśvātmajagatsaṃhārakāleṣu sam-skārāvaśeṣaṁ punaśca
srṣtyunmukhaṁ sampādayanti || 12-11 ||*

Just as farmers at the time of dissolution — in the month of Pauṣa, at the time of universal withdrawal — preserve the world, which has become mere seed-potency and remains in the immobile state, in a granary or storage pit, and afterwards cause it to sprout again, so do the Goddesses, at the times of the dissolution of the world-soul, preserve the residual impressions and again make (the universe) ready for creation. (12-11)

[Inner] - In deep sleep or the pause between breaths, taste that granary-state where everything possible is stored yet nothing manifests.

Netra 12.26

यद्वच्च कार्षकाः काले बीजवापं प्रकुर्वते ।
फलाय तद्वत् फलदा ब्रह्मकल्पसिसृक्षया ॥ ११ ॥

*yadvacca kārṣakāḥ kāle bijavāpaṁ prakurvate |
phalāya tadvat phaladā brahmakalpasisṛkṣayā || 11 ||*

And just as farmers in due season sow seed for the sake of fruit, so do these (Goddesses) bestow fruit through Brahmā's desire to create at the beginning of a kalpa. (11)

[View] - Creation is nothing but the mothers' playful decision to let the seeds sprout again when Brahmā's day dawns.

Uddyota 12.27

काल इति वसन्ते१ । फलदा इति देव्यः । ब्रह्मेति ब्रह्मणो यः कल्पः
स्वदिनात्मा, तत्र या सिसृक्षा तया हेतुभूतया । ब्रह्मकल्पशब्दः
सदाशिवान्तदिनोपलक्षणपरः । देव्य एव हि
तत्तत्सदाशिवादिब्रह्मान्तकारणाधिष्ठानेन सृष्ट्यादि कुर्वते ।
यदुक्तं श्रीस्वच्छन्दे२ ऽब्रह्मी नाम विभोः शक्तिर्यत्रेच्छा तत्र
पातयेत् ॥५
इति । तथा

*kāla iti vasante1 | phaladā iti devyaḥ | brahmeti brahmaṇo yaḥ kalpaḥ
svadinātmā, tatra yā sisṛkṣā tayā hetubhūtayā | brahmakalpaśabdaḥ
sadāśivāntadinopalakṣaṇaparaḥ | devya eva hi
tattatsadāśivādibrahmāntakāraṇādhīṣṭhānena sṛṣṭyādi kurvate |
yaduktam śrīsvacchande2 "brahmī nāma vibhoḥ śaktiryatrecchā tatra
pātayet |"
iti | tathā*

"In due season" means in spring. "Bestowing fruit" refers to the Goddesses. The "kalpa of Brahmā" is Brahmā's own day; the desire to create therein is the instrumental cause. The word "Brahma-kalpa" also denotes (the days) up to Sadāśiva. For it is the Goddesses alone who, presiding over the respective causal levels from Sadāśiva down to Brahmā, perform creation and the other functions. As it is said in the venerable Svacchanda Tantra: "Brāhmī is the power of the Lord; wherever there is will, there she causes it to fall,"

and similarly:

[Context] - The quotation from Svacchanda Tantra confirms that Brāhmī presides even over icchā-śakti at the level of Sadāśiva; the mothers are not subordinate but the

very powers of the highest tattvas.

Netra 12.28

५५वैष्णव्यास्तु स्मृतो विष्णुः..... ५५

"vaiṣṇavyāstu smṛto viṣṇuh..... | "

"Viṣṇu is known as belonging to Vaiṣṇavī..." etc. (12-12)

[View] - Every male deity is a hollow shell animated only by the corresponding mother's indwelling śakti.

Uddyota 12.29

इति ॥ १२-१२ ॥
यतश्च

iti || 12-12 ||
yataśca

And since:

[Pointing] - Feel how awareness pervades the beginning, middle, and end of this very sentence—never entering, never leaving.

Netra 12.30

कल्पादौ कल्पमध्यान्ते व्याप्नुवन्ति जगच्च ताः ।
तस्मात् सर्वप्रकारेण शान्त्यर्थं हितकारिकाः ॥ १२ ॥
यष्टव्या देवि होतव्या ध्यातव्याः सिद्धिकामतः ।

*kalpādau kalpamadhyānte vyāpnuvanti jagacca tāḥ |
tasmāt sarvaprakāreṇa śāntyartham hitakārikāḥ || 12 ||
yaṣṭavyā devi hotavyā dhyātavyāḥ siddhikāmataḥ |*

At the beginning of the kalpa, in the middle, and at the end, they pervade the entire universe; therefore, for every purpose, for the sake of peace, as benefactresses, (12) they must be worshipped, O Devi, offered oblations, and meditated upon by one who desires siddhi.

[Outer] - Because they are the timeless pervasion, every homa, every meditation, every glance offered to them is instantly accepted.

Uddyota 12.31

होतव्या इति होमेन तर्पणीयाः । सिद्धिकामत इति सिद्धिकामेन ॥
किं च

*hotavyā iti homena tarpaṇīyāḥ | siddhikāmata iti siddhikāmena ||
kim ca*

“Offered oblations” means satisfied by homa. “By one who desires siddhi” means by the seeker of perfection.

Furthermore:

[Secret] - Who is the “one who desires siddhi” when siddhi is already the nature of the seeker?

Netra 12.32

सर्वबीजैस्त्रिमध्वक्तैस्तिलैर्वा श्रीफलैः शुभैः ॥ १२-१३ ॥
पुष्पैर्वा सुप्रशस्तैश्च फलैर्वान्यैः सुहोमितैः ।
सर्वसिद्धिप्रदा देव्यः सर्वकामफलप्रदाः ॥ १२-१४ ॥

*sarvabījaistrimadhvaktaistilairvā śrīphalaiḥ śubhaiḥ || 12-13 ||
puṣpairvā supraśastaiśca phalaivānyaiḥ suhomitaiḥ |
sarvasiddhipradā devyah sarvakāmaphalapradāḥ || 12-14 ||*

With all kinds of seeds smeared with the three sweets, or with sesame, or with auspicious Śrī-phala, (12-13) or with flowers of the highest excellence, or with other fruits properly offered in fire — the Goddesses grant all perfections and fulfil all desires. (12-14)

[Outer] - The three sweets (ghee, honey, sugar) smeared on seeds are the ritual counterpart of the inner nectar that drips when awareness recognizes itself.

Uddyota 12.33

सर्वसिद्धिप्रदस्वभावत्वात् सर्वाणि कामफलानि प्रददतीत्यर्थः ।
अत्र च

*sarvasiddhipradasvabhāvatvāt sarvāṇi kāmaphalāni pradadatītyarthaḥ
|
atra ca*

Because it is their very nature to grant all perfections, they bestow the fruits of all desires — that is the meaning.

In this connection:

[View] - Their nature is perfection itself; therefore whatever is offered returns multiplied as the fulfillment of every possible desire—including the desire to have no desire.

Netra 12.34

शर्वकामप्रदो होमस्तिलैः शस्तो घृतान्वितैः ।
धान्यैर्धनार्थसिद्ध्यर्थं घृतगुणगुलुहोमतः ॥

जायते विपुला सिद्धिरधमा मध्यमोत्तमा ।

श्वेतारबिन्दैराज्याकौर्बिल्वैश्च श्रियमाप्नुयात् ॥५५ (२-२८०-२८१)

*śarvakāmaprado homastilaiḥ śasto ghṛtānvitaiḥ |
dhānyairdhanaarthasiddhyartham ghṛtagugguluhomataḥ ||*

jāyate vipulā siddhiradhamā madhyamottamā |

śvetārabindairājyāktairbilvaiśca śriyamāpnuyāt ||" (2-280-281)

Homa that grants all desires of Śarva is recommended with sesame mixed with ghee; for the accomplishment of wealth, with grains; from homa with ghee and guggulu arises abundant siddhi — inferior, middling, and supreme. With white lotuses, red lotuses, and bilva fruits one obtains prosperity.

(2.280–281)

[Inner] - Sesame mixed with ghee poured into fire is the outer mirror of prāṇa and apāna uniting in the central channel, releasing the fragrance of non-dual bliss.

Uddyota 12.35

इत्यादि श्रीस्वच्छन्दोक्तमनुसर्तव्यमिति शिवम् ॥ १२-१५ ॥

ityādi śrīsvacchandoktamanusartavyamiti śivam || 12-15 ||

And so forth — one should follow what is stated in the venerable Svacchanda Tantra. Thus auspiciousness. (12-15)

[Context] - The deliberate cross-reference to Svacchanda Tantra seals the

transmission within the authentic Trika lineage.

Netra 12.36

विश्वसर्गादिकृत्स्वाभावैरिष्यादिकुलक्रमात् ।
अकुलो जयति श्रीमानेकश्चिन्नेत्रभैरवः ॥

*viśvasargādikṛtsvābhāvaiरिष्यादिकुलक्रमात् ।
akulo jayati śrīmānēkaścinnetrabhairavah ॥*

By their own natures that accomplish the creation of the universe and the rest, according to the sequence of the families beginning with Brahmā and the others — the glorious sole Akula Netra-Bhairava triumphs!

[View] - Akula Netra-Bhairava alone triumphs because Akula is the transcendent ground that absorbs even Kula; the Eye is the final victor that swallows every victory into itself.

Uddyota 12.37

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
द्वादशोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
dvādaśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the twelfth chapter: **The Same According to the Kulamnaya**

[Outer] - The colophon is the last exhale of the text, returning the entire teaching into

the silence of Kṣemarāja's heart, and now into yours.

[Pointing] - The chapter ends, the words dissolve—remain as the Eye that just read these words, luminous, unborn, undying.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 13

त्रयोदशोऽधिकारः सर्वजनाधिकारः

Trayodaśo'dhikāraḥ - Sarvajanādhikāraḥ
Thirteenth Chapter - Openness of the Worship to All Human Beings

Introduction to Chapter 13

This chapter of the Netra Tantra profoundly articulates the principle of universal accessibility (*sarvajanādhikāra*), embedding it within the text's expansive ritual framework to affirm that the liberative path through Amṛteśvara worship extends to all human beings, irrespective of social strata, gender, or prior spiritual qualifications, thereby democratizing Tantric gnosis in a manner that challenges orthodox exclusions. The discourse unfolds from Pārvatī's compassionate inquiry to Śiva, beseeching him to reveal how the nectarous grace of the Netra—capable of conquering death and bestowing immortality—might be attainable not merely to elite ascetics or privileged castes but to the multitudes ensnared in worldly bonds, including women, kings, merchants, outcastes, and even those burdened by impurities, in an age where dharma wanes and afflictions proliferate. Śiva, responding with inclusive benevolence, systematically dismantles hierarchical barriers, illustrating through metaphysical reasoning and practical exemplars how the Amṛteśvara mantra and its attendant rituals operate with unerring efficacy across diverse practitioners, requiring neither elaborate preliminary purifications nor specialized initiations beyond sincere devotion.

Technical elements are elaborated with precision: the chapter correlates specific divine forms—Viṣṇu (for preservation and royal protection), Sūrya (for illumination and vitality), Sadāśiva (for non-dual transcendence), Buddha (for compassionate equanimity), and Mṛtyujit (for direct conquest of mortality)—with tailored ritual approaches that blend Vedic hymns (such as the Puruṣa Sūkta) and Tantric *vidyās* into a unified liturgical structure, ensuring adaptability to individual capacities. The precise mapping of directional goddesses (e.g., Siddhā for eastern empowerment), planetary retinues (grahas aligned with mantra vibrations to neutralize malefic influences), and lunar mansions (nakṣatras calibrated for ritual timing) forms a comprehensive ritual architecture that mirrors the cosmos within the practitioner's body, transforming everyday spaces into sacred arenas. Śiva underscores that mantra's potency stems not from the aspirant's societal identity—be they Brahmin scholar or humble laborer—but from its intrinsic connection to non-dual consciousness, amplified by unwavering bhakti (devotion) that awakens the inner Netra.

This universalist theology marks a bold departure from traditional initiatory gatekeeping, as seen in more restrictive Śaiva texts, while upholding rigorous standards for ritual execution, such as breath-synchronized japa and visualization of the heart-lotus as the seat of Amṛteśvara. Mythological integrations enrich the narrative, invoking tales like Śiva's revelation to the outcaste hunter Kannappa, who attained liberation through raw devotion, to exemplify *sarvajanādhikāra*'s timeless validity. The chapter functions as a theological conduit, bridging esoteric profundity with social inclusivity, situating the Netra Tantra within the broader Śaiva discourse

on democratized mokṣa, and preparing the adept for the hierarchical and protective elaborations in ensuing sections, where accessibility converges with transformative power.

Uddyota 13.1

त्रयोदशोऽधिकारः
३३ नेत्रोद्योतः ३३

*trayodaśo'dhikāraḥ
"netrodyotah "*

Thirteenth Chapter Netrodyotah: The Illumination of the Eye

[View] - "Illumination of the Eye" means the universe itself becomes the pupil of self-luminous awareness.

[Outer] - Chapter title as maṇḍala-gate: the entire thirteenth chapter functions as the opening of the inner eye (netrodyota).

Netra 13.2

स्फुरत्परामृतासारापूरैरापूर्य तन्मयम् ।
भक्तिभाजां जगत्सर्वं दर्शयन्नेत्रमाश्रये ॥

*sphuratparāmṛtāsārāpūrairāpūrya tanmayam |
bhaktibhājāṁ jagatsarvam̄ darśayannetramāśraye ||*

I take refuge in the Eye that, flooding everything with surging streams of the supreme nectar of immortality, makes it entirely consist of That, and reveals the whole universe to those who possess devotion.

[View] - The universe is not merely seen by the Eye; it is made of the Eye.

[Inner] - Feel the cool ambrosial current pouring from the upper void downward, saturating every cell with immortality.

[Pointing] - Rest as the flooding nectar that drowns every object until only That remains.

Uddyota 13.3

अधिकारसङ्गतिपूर्वं वस्तूपक्षेषुं श्रीभगवानुवाच

adhikārasaṅgatipūrvam̄ vastūpakṣeṣum̄ śrībhagavānūvāca

Having thus linked this chapter to the preceding one, Śrī Bhagavān speaks in order to cast forth the real subject-matter:

[Context] - The red thread of transmission: the previous chapter's king of mantras now flowers into its ultimate fruit.

Netra 13.4

एवं वै मन्त्रराजस्य कौलिकश्चोदितो विधिः ।
पुनरन्यत् प्रवक्ष्यामि विधानं यत्कलप्रदम् ॥ १२ ॥

*evam̄ vai mantrarājasya kaulikaścodito vidhiḥ ।
punaranyat pravakṣyāmi vidhānam̄ yatphalapradam || 12 ||*

Thus have I taught the Kaula ritual procedure for this King of Mantras. Now I shall declare another ritual procedure that bestows fruit. 12

[Outer] - Announcement of a second, higher kaula krama that ripens both bhoga and mokṣa simultaneously.

Uddyota 13.5

इहत्यव्यास्या पूर्णभोगापवर्गदम् ॥ १३-१ ॥
तत्र

*iha*tyavyāptyā pūrṇabhogāpavargadam || 13-1 ||
tatra

This (mantra), through the pervasion expressed by “iha” (here/in this), grants the fullness of both enjoyment and liberation. 13-1

In this connection:

[Word] - “iha” is not locative but the thunderclap of absolute presence; here = the heart, the now, the mantra-body itself.

[Pointing] - Abide exactly where “iha” vibrates and watch enjoyment and liberation collapse into one taste.

Netra 13.6

नारायणं चतुर्बाहुं पद्मपत्रायतेक्षणम् ।
अतसीपुष्पसङ्काशमेकवक्रं द्विलोचनम् ॥ १ ॥
शङ्खचक्रगदापद्मसर्वाभरणभूषितम् ।
दिव्याम्बरधरं देवं दिव्यपुष्पोपशोभितम् ॥ १३-२ ॥
स्फुरन्मुकुटमाणिक्यकिञ्जिणीजालमण्डितम् ।
दिव्यकुण्डलधर्तारमुत्थितं तु सदा स्मरेत् ॥ १३-३ ॥

nārāyaṇam caturbāhum padmapatrāyatekṣanam |
atasīpuṣpasaṅkāśamekavakram dvilocanam || 1 ||
śaṅkhacakragadāpadmasarvābharaṇabhūṣitam |
divyāmbaradharam devam divyapuṣpopaśobhitam || 13-2 ||
sphuranmukutamāṇikyakiñkjñālamañḍitam |
divyakuṇḍaladhartāramutthitam tu sadā smaret || 13-3 ||

One should constantly remember Nārāyaṇa as four-armed, with eyes wide like lotus petals, resembling a flax flower in colour, one-faced, two-eyed; 1 adorned with conch, discus, mace, lotus and all ornaments; wearing celestial raiment, the God beautified with divine flowers; 13-2 crowned with a glittering crest-jewel and a net of tinkling bells; wearing radiant earrings — thus ever risen (in meditation). 13-3

[Outer] - Detailed sāttvika dhyāna of Nārāyaṇa-Mṛtyujit: four arms, flax-blue, lotus-eyes, complete with śaṅkha-cakra-gadā-padma.

[Inner] - Each ornament is a station of light; let the tinkling bells resound inside the skull as hamsa.

Uddyota 13.7

शङ्खचक्रगदापद्मानि च सर्वभरणानि चेति समासः । स्मरेदिति,
इहत्यमन्त्रविमृश्यमानमित्यर्थात् ॥ १३-४ ॥

*śaṅkhacakragadāpadmāni ca sarvābharaṇāni ceti samāsaḥ ।
smarediti,
ihatyamantravimṛśyamānamityarthāt || 13-4 ||*

"Conch, discus, mace and lotus, as well as all ornaments" — this is a compound in the sense. "One should remember" means: while mentally contemplating this very mantra "iha". 13-4

[Word] - The compound dissolves: every weapon and jewel is a syllable of the very mantra "iha" contemplated.

Netra 13.8

अथवा पक्षिराजस्थं सुश्वेतं तु मनोरमम् ।
त्रिवक्रं सौम्यवदनं वराहहरिभूषितम् ॥ ४ ॥
भुजैः षड्भिः समायुक्तं वराभयसमन्वितम् ।
उत्सङ्गेऽस्य श्रियं ध्यायेत्तद्वर्णायुधधारिणीम् ॥ १३-५ ॥
लावण्यकान्तिसदृशीं देवदेवस्य संमुखीम् ।

*athavā pakṣirājasthaṁ suśvetam tu manoramam |
trivakram saumyavadanam varāhaharibhūṣitam || 4 ||
bhujaiḥ ṣaḍbhiḥ samāyuktaṁ varābhayasamanvitam |
utsaṅge'sya śriyam dhyāyettadvarṇāyudhadhāriṇīm || 13-5 ||
lāvaṇyakāntisadr̄śīm devadevasya sammukhīm |*

Or again, contemplate Him seated upon the King of Birds,
pure and radiant white, of exquisite beauty,

three-faced, with gentle and gracious countenance,
adorned with the emblems of Varāha and Hari. (4)

Possessed of six arms, He displays the boons of favour and fearlessness;
in His lap meditate upon Śrī,
bearing weapons and hues that match His own,
the very embodiment of loveliness and splendour,
facing the God of gods. (13-5)

[Outer] - Garuḍāsana variant: white radiance, six arms, Śrī in lap, three gentle faces.

[Inner] - Feel the warmth of Śrī's body against the god's chest; that heat is kuṇḍalinī awakened in the heart.

Uddyota 13.9

वराभय इति पूर्वोक्तशङ्खाद्याधिक्येनोक्तम् । लावण्यकान्ती
संनिवेशावयवसौन्दर्ये ॥
अस्यावरणयुक्त्या

*varābhaya iti pūrvoktaśaṅkhādyādhikyenoktam | lāvaṇyakāntī
saṁniveśāvayavasaundarye ||
asyāvaraṇayuktyā*

"Vara and abhaya" are mentioned in addition to the previously described conch etc.
"Loveliness and radiance" refer to the beauty of the arrangement of limbs.

With the method of His retinue:

[Outer] - Addition of vara and abhaya mudrās completes the eightfold gesture of total grace.

Netra 13.10

चतुर्दिक्षु स्थिता देवीर्विदिक्षवज्ञानि पूजयेत् ॥ १३-६ ॥

caturdikṣu sthitā devīrvidikṣvaṅgāni pūjayet || 13-6 ||

In the four directions one should worship the Goddesses; in the intermediate directions, the limbs (aṅgas). 13-6

[Outer] - Directional worship: four goddesses on cardinal petals, aṅgas on intermediate.

Uddyota 13.11

अङ्गानां विन्यासः प्राग्वत् ॥ १३-७ ॥

देवीराह

aṅgānām vinyāsaḥ prāgvat || 13-7 ||

devīrāha

The nyāsa of the limbs is as taught earlier. 13-7

He describes the Goddesses:

[Outer] - Aṅganyāsa follows the earlier prescribed sequence; no new revelation, only continuity of placement.

Netra 13.12

जया लक्ष्मीस्तथा कीर्तिर्माया वै दिक्षु ता यजेत् ।

jaya lakṣmīstathā kīrtirmāyā vai dikṣu tā yajet |

Jaya, Lakṣmī, Kīrti and Māyā — these one should worship in the (four) directions.

13-14

And these (Goddesses) are

[Outer] - Names of the four goddesses: Jaya, Lakṣmī, Kīrti, Māyā — victory, abundance, glory, creative illusion. #13-14

Uddyota 13.13

पाशाङ्कुशधरा देव्यो वरदाभयपाणिकाः ॥ ७ ॥

pāśāṅkuśadharā devyo varadābhayapāṇikāḥ || 7 ||

bearing noose and goad,
their hands bestowing boons and granting fearlessness. 7

[Outer] - Iconography of the four: noose, goad, boon-bestowing, fear-dispelling.

Netra 13.14

देवस्य संमुखे ध्यायेच्छीवर्णा रूपधारिणीः ।

devasya saṃmukhe dhyāyecchrīvarṇā rūpadhāriṇīḥ |

Facing the God, one should meditate upon them as possessing forms and colour identical with Śrī.

[Inner] - Their gaze is turned inward toward the central god; mirror that gaze until subject and object melt.

Uddyota 13.15

देवस्य सदृशाङ्गानि तद्वर्णास्त्रधराणि च ॥ १३-८ ॥
देवस्य सादृश्यादङ्गानामन्तरङ्गत्वादादौ पूजा ।

devasya sadṛśāṅgāni tadvarṇāstradharaṇi ca || 13-8 ||
devasya sādṛśyādaṅgānāmantaraṅgatvādādau pūjā |

Their limbs resemble the God's; they bear weapons of His colour. 13-8 Because of their similarity to the God and because the limbs are inner (more intimate), worship is performed first (for them).

[Outer] - Perfect chromatic and formal identity with Śrī; the retinue is the god's own expansion.

Netra 13.16

एवं श्रीजयासंहितादृष्टोत्तवा मायावामनिकास्थित्याप्याह

evam śrījayāsaṁhitādr̥ṣṭyoktvā māyāvāmanikāsthityāpyāha

Having thus spoken according to the teaching of the Śrījayā-Saṁhitā, He also declares the same following the Māyāvāmanikā tradition:

[Context] - Switch of authoritative source: now quoting Śrījayā-saṁhitā lineage.

Uddyota 13.17

अथवाष्टभुजं देवं पीतवर्णं सुशोभनम् ।
मेषोपरिस्थितं देवि दिग्वर्ष्णं चोर्ध्वलिङ्गिनम् ॥ १३-९ ॥

*athavāṣṭabhujaṁ devam pītavarṇaṁ suśobhanam |
meṣoparisthitam̄ devi digvastram̄ cordhvaliṅginam || 13-9 ||*

Alternatively, meditate upon the God as eight-armed, of golden yellow hue, supremely beautiful, seated upon a ram, O Goddess, naked in all directions, with erect liṅga. 13-9

[View] - Nakedness in all directions = svātantrya unshielded by any veil.

[Outer] - Kashmirian kāpālika variant: eight-armed golden youth, naked, erect liṅga, seated on ram, fiercely erotic.

Netra 13.18

अस्य पूर्वोक्तकरषद्वायुधाद्यतिरेकिकरद्वयनिवेशमाह

asya pūrvoktakaraṣaṭkāyudhādyatirekikaradvayaniveśamāha

Concerning this form, He now describes the placement of the additional pair of hands beyond the previously mentioned six arms and their weapons:

[Outer] - Specification of the two additional hands beyond the previous six.

Uddyota 13.19

शृङ्गं वष्टभ्य चैकेन.....

śṛṅgam vaṣṭabhy caikena.....

With one hand grasping the horn (of the ram)...

[Outer] - One hand grips the ram's horn — mastery over the vehicle of agitated prāṇa.

Netra 13.20

मेषस्य संबन्धि । स्थितमित्यर्थात् ।
तथा

*meṣasya saṃbandhi | sthitamityarthāt |
tathā*

“of the ram” — belonging to the ram; “seated” is understood.

Likewise:

[Word] - “meṣa” left implied; silence itself becomes the seat.

Uddyota 13.21

.....चेया (केना) रोद्यतपाणिकम् ।
बालरूपं यजेन्नित्यं क्रीडन्तं योषितां गणैः ॥ १३-१० ॥

*.....ceyā (kenā) rodyatapāṇikam |
bālarūpaṁ yajennityaṁ krīḍantam yoṣitāṁ gaṇaiḥ || 13-10 ||*

...with another hand raised as though to strike.
One should ever worship the child form,
eternally playing amidst groups of women. 13-10

[Outer] - Second hand raised in striking mudrā; child form eternally sporting among yoginī circles.

[Inner] - Feel the playful terror of that raised palm dissolve into blissful trembling at the crown.

Netra 13.22

अस्य च

asya ca

And for this (form):

[Context] - Transition marker to the next retinue.

Uddyota 13.23

चतुर्दिक्षु स्थिता देव्यो दिगम्बरमनोरमाः ।
कपूरी चन्दनी चैव कस्तूरी कुङ्कुमी तथा ॥ १३-११ ॥

*caturdikṣu sthitā devyo digambaramanoramāḥ ।
karpūrī candanī caiva kastūrī kuṅkumī tathā ॥ 13-11 ॥*

In the four directions stand Goddesses, naked, enchanting: Karpūrī, Candanī, Kastūrī and Kuṅkumī. 13-11

[Outer] - Four naked yoginīs named after fragrances: Karpūrī, Candanī, Kastūrī, Kuṅkumī.

Netra 13.24

एताश्च

etāśca

These (very Yogiṇīs) furthermore

Uddyota 13.25

तद्रूपधारिका देव्य इच्छासिद्धिफलप्रदाः ।

tadrūpadhārikā devya icchāsiddhiphalapradāḥ |

are the divine bearers of His own form (tadrūpa-dhārikā devyah), bestowing the fruit of the attainment of (all) desires (icchā-siddhi).

[View] - They are not separate; they wear His very form and dispense icchā-siddhi because desire itself is Śiva.

Netra 13.26

यद्वा

yadvā

Or again:

[Context] - Introduction of the viśvarūpa option — the path of total inclusivity.

Uddyota 13.27

बहुनात्र किमुक्तेन विश्वरूपं तु तं स्मरेत् ।
अनेकवक्त्रसंघातैरनेकास्त्रभुजस्तथा ॥ १२ ॥

*bahunātra kimuktena viśvarūpam tu tam smaret |
anekavaktrasamghātairanekāstrabhajaistathā || 12 ||*

Why say more here at length? One should remember Him as possessing universal form, with multitudes of faces and multitudes of arms bearing weapons. 12

[View] - Universal form = the non-dual body you already are.

[Pointing] - Let the mind flood with countless faces and arms until multiplicity is tasted as the single throb of spanda.

Netra 13.28

यद्वा

yadvā

Or again:

[Context] - Further expansions of contemplative form.

Uddyota 13.29

शयनस्थं विवाहस्थर्मधूलक्ष्मीयुतं तथा ॥ १३ ॥
केवलं नरसिंहं वा वराहं वामनं स्मरेत् ।
कपिलोऽप्यथवा पूज्यश्चाव्यक्तो वापि निष्कलः ॥ १३-१४ ॥

śayanasthaṁ vivāhasthamardhalakṣmīyutam tathā || 13 ||
kevalaṁ narasiṁhaṁ vā varāhaṁ vāmanam smaret |
kapilo'pyathavā pūjyaścāvyakto vāpi niṣkalaḥ || 13-14 ||

Lying upon His couch, or at His wedding, together with half of Lakṣmī; or as solitary Narasiṁha, or Vārāha, or Vāmana; or as Kapila worthy of worship; or as the Unmanifest, or the Partless. 13-13-14

[Outer] - Infinite permissible forms: reclining with half-Lakṣmī, Narasiṁha, Vāmana, Kapila, avyakta, niṣkala.

Netra 13.30

अव्यक्त इत्येतदारव्यः, स च निष्कलः सुशान्तस्वरूपः ॥ १३-१५ ॥

किं च

avyakta ityetadākhyah, sa ca niṣkalaḥ suśāntasvarūpaḥ || 13-15 ||

kim ca

“Unmanifest” is the name given here; and He who is partless has a supremely tranquil nature. 13-15

Moreover:

[Word] - “avyakta” and “niṣkala” here denote the transcendent beyond even Sadāśiva.

Uddyota 13.31

येन येन प्रकारेण भावभेदेन संस्मरेत् ।
तस्य तन्मयतामेति इत्याज्ञा पारमेश्वरी ॥ १५ ॥

*yena yena prakāreṇa bhāvabhedena saṃsmaret |
tasya tanmayatāmeti ityājñā pārameśvarī || 15 ||*

In whatever manner, by whatever distinction of feeling one remembers Him, one becomes filled with That very nature — such is the supreme command of the Goddess. 15

[View] - This is the supreme command: there is nothing outside the remembrance, and remembrance is svātantrya.

[Pointing] - Whatever emotion arises while remembering Him — let that very flavor fill you until you become it.

Netra 13.32

मृत्युजिद्धामेत्यर्थात् ॥ १३-१६ ॥

इदानीं सौरसंहितावेदादिदृष्टसूर्यादिदेवताकारेणापि
मृत्युजिदाराधनमाह

mṛtyujiddhāmetyarthāt || 13-16 ||

*idānīm saurasamhitāvedādidiṛṣṭasūryādidevatākārenāpi
mṛtyujidārādhanamāha*

(Mṛtyujit, the Conqueror of Death) is implied. 13-16

Now, following the form of the solar deities etc. taught in the Saura-samhitās, the Vedas and other texts, He teaches the worship of Mṛtyujit:

[Word] - Mṛtyujit silently implied as the deathless core behind every form.

Uddyota 13.33

तेजोमयमतो वक्ष्ये येन सिद्धिर्भवेन्नृणाम् ।
रक्तपद्मनिभाकारं लाक्षारससमप्रभम् ॥ १६ ॥
सिन्दूरराशिवर्णाभं पद्मरागसमप्रभम् ।
कुसुम्भरागसङ्काशं दाढिमीकुसुमप्रभम् ॥ १३-१७ ॥
कल्पान्तवह्निसदृशमेकवक्त्रं त्रिलोचनम् ।
चतुर्भुजं महात्मानं वरदाभयपाणिकम् ॥ १३-१८ ॥

*tejomayamato vakṣye yena siddhirbhavennṛṇām |
raktapadmanibhākāram lākṣārasasamaprabham || 16 ||
sindūrarāśivarnābhām padmarāgasamaprabham |
kusumbharāgasāṅkāśam dāḍimīkusumaprabham || 13-17 ||
kalpāntavahnisadr̄śamekavaktram trilocanam |
caturbhujam mahātmānam varadābhayapāṇikam || 13-18 ||*

Therefore I shall now declare Him as consisting purely of radiant light, by which men attain siddhi: resembling a red lotus, possessing the lustre of lac-juice, 16 the colour of a heap of vermillion, equal in radiance to ruby, like safflower dye, possessing the splendour of pomegranate flowers; 13-17 resembling the fire at the end of a kalpa, one-faced, three-eyed, four-armed, the Great Self, his hands granting boons and fearlessness. 13-18

[Outer] - Sūrya-based rūpa of Mṛtyujit: blazing red, three-eyed, four-armed, varabhadra, kalpa-fire radiance.

[Inner] - Let the body become transparent ruby; feel the heartbeat as solar pulsations.

Netra 13.34

सूर्य ध्यायेत् ॥ १३-१९ ॥
स च

sūryam dhyāyet || 13-19 ||
sa ca

Thus one should meditate upon Sūrya. 13-19

And He:

[Pointing] - Rest as the red lotus that opens when awareness turns inward.

Uddyota 13.35

वज्रमेकेन हस्तेन रश्मिमेकेन धारयेत् ।

vajramekena hastena raśmimekena dhārayet |

holds a thunderbolt in one hand and rays in another.

[Outer] - Two of the hands hold vajra and raśmi — lightning and rays of pure

prakāśa.

Netra 13.36

तं च

tam ca

And that (form in which the seizure occurs) He now describes:

[Context] - Shift to the fierce seizure-form (grahaṇa-rūpa).

Uddyota 13.37

सप्ताश्वरथमारूढं नागयज्ञोपवीतिनम् ॥ १९ ॥
रक्तमाल्याम्बरधरं रक्तगन्धानुलेपितम् ।
अथवाष्टभुजं देवि लोकपालायुधान्वितम् ॥ १३-२० ॥
त्रिवक्रं घौरवदनं त्रिनेत्रं विकृताननम् ।
अश्वोपरिसमारूढं पद्ममध्ये सदा यजेत् ॥ २१ ॥

saptāśvarathamārūḍham nāgayañopavītinam || 19 ||
raktamālyāmbaradharam raktagandhānulepitam |
athavāṣṭabhujaṁ devi lokapālāyudhānvitam || 13-20 ||
trivaktraṁ ghoravadanam trinetraṁ vikṛtānanam |
aśvoparisamārūḍham padmamadhye sadā yajet || 21 ||

Mounted upon a chariot drawn by seven horses, wearing a serpent as the sacred thread,
adorned with red garlands and red garments, anointed with red fragrances;
or else, O Goddess, eight-armed, equipped with the weapons of the Lokapālas,
three-faced, with a fierce countenance, three-eyed, with a terrifying face—
always worship Him seated upon a horse in the center of a lotus. 13-21

[Outer] - Seven-horse chariot or eight-armed Lokapāla-weponed warrior on lotus-

horse, red garments, serpent yajñopavīta.

[Inner] - The serpent-thread coils upward through suṣumnā as the chariot races through the void.

Netra 13.38

लोकपालायुधानि वज्रशक्तिदण्डखडपाशाध्वजगदात्रिशूलानि ॥ २२

॥

भगवत आवरणान्याह

lokapālāyudhāni vajrasaktidanḍakhadgapāśadhvajagadātriśūlāni || 22

||

bhagavata āvaraṇānyāha

The weapons of the Lokapālas are: thunderbolt, Śakti, staff, sword, noose, banner, mace and trident. 22

He now describes the retinues of the Blessed One:

[Outer] - Complete list of aṣṭa-lokapāla weapons now absorbed into Mṛtyujit.

Uddyota 13.39

हृच्छिरश्च शिखा वर्म लोचनास्त्रं प्रपूजयेत् ।

hṛcchiraśca śikhā varma locanāstram prapūjayet |

One should worship heart, head, tuft, armour, eyes and weapon.

[Outer] - Śaḍaṅganyāsa of the mūlamantra placed upon the solar body.

Netra 13.40

प्राग्वत् सर्वाङ्गानि न्यस्येदिति यावत् ॥
अत्र च

*prāgvat sarvāṅgāni nyasyediti yāvat ||
atra ca*

That is: all limbs should be placed as taught earlier.

And here:

[Outer] - Continuity: same limb-nyāsa as previously taught.

Uddyota 13.41

पद्ममध्ये यजेदेवं ग्रहानष्टौ द्वितीयके ॥ १३-२२ ॥

padmamadhye yajeddevam grahānaṣṭau dvitīyake || 13-22 ||

In the centre of the lotus one should worship the God; on the second (circle) the eight planets. 13-22

[Outer] - Maṇḍala structure begins: central god, second circle = eight (nine) planets.

Netra 13.42

चन्द्रादिषट्कं केतुराहू चेति ग्रहाः । द्वितीयके इत्यावरणे ॥ १३-२३ ॥

*candrādiṣaṭkam keturāhū ceti grahāḥ | dvitīyake ityāvaraṇe || 13-23
||*

The planets are the six beginning with the Moon, plus Ketu and Rāhu. "On the second" means on the (second) circle of the retinue. 13-23

[Word] - Navagraha here includes Rāhu and Ketu; "second" = second ring of the thousand-petaled lotus.

Uddyota 13.43

नक्षत्राणि तृतीये तु यथासंख्यं त्रिभिस्त्रिभिः ।
दलाग्रे त्रितयं पूज्यं लोकपालांश्चतुर्थके ॥ २३ ॥
पञ्चमे पद्मसंस्थाने अस्त्राण्यष्टौ प्रपूजयेत् ।

*nakṣatrāṇi tr̄tīye tu yathāsaṁkhyam tribhistribhiḥ ।
dalāgre tritayaṁ pūjyaṁ lokapālāṁścaturthake || 23 ||
pañcame padmasaṁsthāne astrāṇyaṣṭau prapūjayet |*

On the third, the lunar mansions, grouped three by three according to sequence; on the tips of the petals, groups of three are to be worshipped; on the fourth, the Lokapālas; 23 on the fifth circle of the lotus one should worship the eight weapons.

[Outer] - Third circle: nakṣatras in triads; fourth: Lokapālas; fifth: eight weapons.

Netra 13.44

त्रिभिस्त्रिभिर्विभक्तानि नक्षत्राणि पूर्वादिदलाष्टके चतुर्विंशतिः
त्रयं च पूर्वदलाग्र इति नक्षत्रावरणं तृतीयम्, लोकपालावरणं
चतुर्थमस्त्रावरणं पञ्चमम् ॥
प्रकारान्तरेणाप्याह

*tribhistribhirvibhaktāni nakṣatrāṇi pūrvādidalāṣṭake caturviṁśatiḥ
trayam ca pūrvadalāgra iti nakṣatrāvaraṇam tr̄tīyam, lokapālāvaraṇam
caturthamastrāvaraṇam pañcamam ||
prakārāntareṇāpyāha*

The lunar mansions, divided into groups of three, are placed on the eight petals beginning with the east — twenty-four — and three more on the tip of the eastern petal: thus the third circle is that of the lunar mansions; the fourth is that of the Lokapālas; the fifth is that of the weapons.

He also teaches another method:

[Outer] - Precise geometry: 24 + 3 nakṣatras arranged on eight petals plus eastern tip.

Uddyota 13.45

उत्थितं केवलं वापि द्विभुजं रश्मिसंयुतम् ॥ १३-२४ ॥
विश्वकर्मस्वरूपं वा विश्वाकारं जगत्पतिम् ।
चतुर्भुजं महात्मानं टङ्गपुस्तकधारिणम् ॥ १३-२५ ॥
संदंशं वामहस्तेन सूत्रं वै दक्षिणेन तु ।
देवैः सिद्धैश्च गन्ध्यवैः स्तूयमानं विचिन्तयेत् ॥ १३-२६ ॥

*utthitaṁ kevalam vāpi dvibhujaṁ raśmisaṁyutam || 13-24 ||
viśvakarmasvarūpaṁ vā viśvākāraṁ jagatpatim |
caturbhujam mahātmānaṁ ṭaṅkapustakadhāriṇam || 13-25 ||
saṁdaṁśam vāmahastena sūtram vai dakṣiṇena tu |
devaiḥ siddhaiśca gandharvaiḥ stūyamānaṁ vicintayet || 13-26 ||*

Or as standing alone, two-armed, accompanied by rays; 13-24 or as possessing the form of Viśvakarman, or as the Lord of the universe having universal form, four-armed Great Self, holding chisel and book, 13-25 a pair of tongs in the left hand and a cord in the right; contemplate Him praised by gods, siddhas and gandharvas. 13-26

[View] - Even the artisan of the universe is none other than the same light.

[Outer] - Simplified forms: two-armed with rays, Viśvakarman with chisel-book-tongs-cord, praised by celestial hosts.

Netra 13.46

संदंशमिति बिभ्रतम् ॥ १३-२७ ॥
उक्तवक्ष्यमाणं सर्वम्

*sandamśamiti bibhratam || 13-27 ||
uktavakṣyamāṇam sarvam*

“sandamśam” means “bearing tongs”. 13-27

All that has been taught and will be taught

[Word] - “sandamśam” = holding tongs; the grip that forges worlds.

Uddyota 13.47

स्थलेऽनले जले चैव पर्वताग्रे प्रपूजयेत् ।
यत्र वा रोचते चित्ते इच्छासिद्धिफलप्रदम् ॥ २७ ॥

*sthale'nale jale caiva parvatāgre prapūjayet |
yatra vā rocate citte icchāsiddhiphalapradam || 27 ||*

may be worshipped on solid ground, in fire, in water, on a mountain peak, or wherever the mind finds delight — it grants the fruit of accomplishment of desires. 27

[View] - No restriction of place = recognition that place is awareness.

[Pointing] - Worship wherever the mind delights — because delight itself is the only valid altar.

Netra 13.48

अस्य भगवतो देवतास्त्विव नाश्रयेष्वपि कोऽपि नियमः । चित्ते इति
चतुर्थ्यर्थे सप्तमी ॥
किं च

*asya bhagavato devatāsviva nāśrayeṣvapi ko'pi niyamah | citte iti
caturthyarthe saptamī ||
kim ca*

For this Blessed One, unlike other deities, there is no restriction whatsoever even regarding the support. "In the mind" — the locative is used in the sense of the dative.

Moreover:

[View] - Unlike limited deities bound to yantras, Mṛtyujit is the supportless support; even the mind is too vast a limitation.

Uddyota 13.49

शङ्खकुन्देन्दुधवलं त्रिनेत्रं रुद्ररूपिणम् ।
सादाशिवेन रूपेण वृषारूढं विचिन्तयेत् ॥ १३-२८ ॥

*śaṅkhakundendudhavalam̄ trinetram̄ rudrarūpiṇam |
sādāśivena rūpeṇa vṛṣārūḍham̄ vicintayet || 13-28 ||*

White as conch, jasmine and moon, three-eyed, in the form of Rudra, mounted on a bull, meditate upon Him as Sadāśiva. 13-28

[Outer] - Final Śānta form: moon-white Sadāśiva, three-eyed, bull-mounted, Rudra-rūpa.

[Inner] - Feel the bull's breath beneath you become your own hamsa until rider, ride, and riding dissolve in the white silence.

[Pointing] - Sink into the cool lunar radiance until the bull's stillness stops every motion of seeking.

Netra 13.50

चतुर्भुजं महात्मानं शूलाभयसमन्वितम् ।

caturbhujam mahātmānam śūlābhayasamanvitam |

four-armed, the Great-Souled One, endowed with trident and the gesture of fearlessness,

[Outer] - The four arms manifest the sovereign power that simultaneously protects, destroys, dissolves fear, and bestows grace upon the devotee who beholds Him.

Uddyota 13.51

मातुलुङ्गधरं देवमक्षसूत्रधरं प्रभुम् ॥ १३-२९ ॥

mātuluṅgadharam devamakṣasūtradharam prabhum || 13-29 ||

The Lord who holds a citron fruit and a rosary of beads. 13-29

[Outer] - Citron and akṣamālā rest in the divine hands as emblems of the sweet fruit of immortality and the unbroken cycle of awareness that counts nothing yet includes all.

Netra 13.52

वृषारूढं चतुर्भुजमिति सदाशिवरूपाद्विशेषः ॥ १३-३० ॥
एवमेव

*vṛṣārūḍham caturbhujamiti sadāśivarūpādvīśeṣah || 13-30 ||
evameva*

"Four-armed, mounted on a bull" — this is the distinguishing feature from the form of Sadāśiva. 13-30

In the same way:

[Outer] - The bull-mount and four arms mark the threshold where Sadāśiva's transcendent repose steps down into the immanent dance of Amṛteśvara.

Uddyota 13.53

अथो बहुभुजं देवं नाट्यस्थं चिन्तयेत् प्रभुम् ।
उमार्धधारिणं यद्वा विष्णोरधार्धधारिणम् ॥ ३० ॥
विवाहस्थं च वा ध्यायेत् समीपस्थं प्रपूजयेत् ।

*atho bahubhujam devam nātyastham cintayet prabhum |
umārdhadhāriṇam yadvā viṣṇorardhārdhadhāriṇam || 30 ||
vivāhastham ca vā dhyāyet samīpastham prapūjayet |*

Or contemplate the God as many-armed, standing in a dancing posture, bearing half the body of Umā, or bearing half the body of Viṣṇu; 30 or meditate upon Him seated at His wedding and worship Him as standing close by.

[Outer] - Ardhanārīśvara, Hari-Hara, the wedding posture, the dancing stance: every form is a deliberate mask through which the single Mṛtyujit reveals His playful omnipresence.

[Inner] - Feel the body itself split and reunite in the central channel as the left and right breaths merge into susumnā.

Netra 13.54

समीपस्थमित्युमादेव्या इत्यर्थात् ॥
किं च

*samīpasthamityumādevyā ityarthāt ||
kim ca*

"Standing close by" means close to Goddess Umā (is implied).

Moreover:

[Inner] - "Standing close by" whispers that the God never stands apart from the Goddess who is your own pulsating energy; rest in their embrace happening now.

Uddyota 13.55

ब्रह्मा चतुर्मुखः सौम्यो रक्तवर्णः सुलोचनः ॥ १३-३१ ॥
लम्बकूचः सुतेजाश्च हंसारूढश्चतुभुजः ।
दण्डाक्षसूत्रहस्तश्च कमण्डल्वभये दधत् ॥ १३-३२ ॥
वेदैश्चतुर्भिः संयुक्तः सर्वसिद्धिफलप्रदः ।

*brahmā caturmukhaḥ saumyo raktavarnaḥ sulocanaḥ || 13-31 ||
lambakūcaḥ sutejāśca haṁsārūḍhaścaturbhujāḥ |
daṇḍākṣasūtrahastaśca kamaṇḍalvabhaye dadhat || 13-32 ||
vedaiścaturbhiḥ samyuktaḥ sarvasiddhiphalapradāḥ |*

Brahmā is four-faced, gentle, red in colour, of beautiful eyes, with hanging tuft of hair, extremely brilliant, mounted on a swan, four-armed, holding a staff and rosary in his hands, bearing a water-pot and the gesture of fearlessness, accompanied by the four Vedas: He who grants the fruit of all siddhis. (13-31-32)

[Outer] - Brahmā appears as the first ritualist, his four faces turning toward the four directions of speech itself, swan-borne above the waters of manifestation.

Netra 13.56

वेदैरिति साकारैः पार्श्वस्थैः ।
किं च

*vedairiti sākāraiḥ pārśvasthaiḥ ।
kim ca*

“Accompanied by the Vedas” means the Vedas with form stand at his sides.

Furthermore:

[Outer] - The Vedas with form stand beside him because sound has already taken shape the instant consciousness decides to create.

Uddyota 13.57

बुद्धः पद्मासनगतः प्रलम्बश्रुतिचीवरः ॥ १३-३३ ॥
पद्माक्षः पद्मचिह्नश्च मणिबद्धो जगद्धितः ।
समाधिस्थो महायोगी वरदाभयपाणिकः ॥ १३-३४ ॥
अक्षसूत्रधरो देवः पद्महस्तः सुलोचनः ।
एवं ध्यातः पूजितश्च स्त्रीणां मोक्षफलप्रदः ॥ १३-३५ ॥

*buddhaḥ padmāsanagataḥ pralambaśruticīvaraḥ || 13-33 ||
padmākṣaḥ padmacihnaśca maṇibaddho jagaddhitah |
samādhistho mahāyogī varadābhayapāṇikah || 13-34 ||
akṣasūtradharo devaḥ padmahastaḥ sulocanaḥ |
evam dhyātaḥ pūjitaśca strīnām mokṣaphalapradah || 13-35 ||*

Buddha, seated in padmāsana, with long earlobes and saffron robe,
lotus-eyed, bearing the lotus mark, adorned with gems, benefactor of the world,
absorbed in samādhi, the great yogi, his hands in boon-bestowing and fear-dispelling
gestures,
the deity holding a rosary, with lotus in hand, of beautiful eyes—
thus meditated upon and worshipped, He grants the fruit of liberation even to
women. 13-35

[Outer] - Even the Buddha, saffron-robed and lotus-marked is here embraced, showing that the mantra leaps over every boundary of tradition.

[Inner] - Sit exactly as He sits; let the in-breath be the arising of samsara, the out-breath its dissolution into the same samadhi He embodies.

[Pointing] - Remain as the unmoving awareness in which even the idea of liberation arises and subsides.

Netra 13.58

पद्ममिवाक्षिणी यस्य । पद्मं चिह्नं करादौ लाञ्छनं यस्य ।
मणिबद्ध इत्याहिताग्न्यादित्वाद् निष्ठायाः परत्वम् ॥
यद्वा

*padmamivākṣiṇī yasya | padmaṁ cihnaṁ karādau lāñchanaṁ yasya |
maṇibaddha ityāhitāgnyāditvād niṣṭhāyāḥ paratvam ||
yadvā*

“He whose eyes are like lotuses”; “he who bears the lotus-mark” means the lotus insignia stamped on his hands or elsewhere.

“Mani-baddha” (bound by jewels): the suffix is used in the sense of the āhitāgni class, etc., hence in the intensive sense.

Or alternatively:

[Word] - “Padma-ākṣa” and “padma-lāñchana” echo the same lotus that blooms in the heart when the gaze turns inward.

Uddyota 13.59

बहुनात्र किमुक्तेन पौनःपुन्येन सुन्दरि ।
 कार्तिकेयश्च कामश्च सूर्यः सोमो विनायकः ॥ १३-३६ ॥
 लोकपालास्तथा सर्वे यैऽन्ये वा देवयोनिजाः ।
 गारुडे भूततन्त्रे च वाग्विधानेषु सर्वतः ॥ १३-३७ ॥
 न्यायारहतयोगेषु वैदिकाद्येष्वनेकशः ।
 यामले चैकवीरे च नवके त्रिकभेदतः ॥ १३-३८ ॥
 समभेदे च देव्यारव्ये दुर्गारव्ये विन्ध्यवासिनि ।
 चण्डिकाद्ये चतुष्के च स्वयम्भूत्ये महेश्वरे ॥ १३-३९ ॥
 प्राक्प्रतिष्ठितरूपे वा ऋषिमानुषयोजिते ।
 आयुधे विविधे चैव विद्यापीठेषु सर्वतः ॥ १३-४० ॥
 सर्वपातालतन्त्रेषु नागेषु द्रामिडेषु च ।
 शक्तयो वा ह्यनन्ताश्च मन्त्रेणानेन सुव्रते ॥ १३-४१ ॥
 विधानेनार्चिताः सर्वे सर्वसिद्धिफलप्रदाः ।
 भवन्त्यवितथाः सर्वे सत्यं मे नानृतं वचः ॥ १३-४२ ॥

bahunātra kimuktena paunaḥpunyena sundari |
kārtikeyaśca kāmaśca sūryaḥ somo vināyakaḥ || 13-36 ||
lokapālāstathā sarve ye'nye vā devayonijāḥ |
gāruḍe bhūtatantre ca vāgvidhāneṣu sarvataḥ || 13-37 ||
nyāyārahatayogeṣu vaidikādyeśvanekaśaḥ |
yāmale caikavīre ca navake trikabhedataḥ || 13-38 ||
samabheda ca devyākhye durgākhye vindhyavāśini |
caṇḍikādye catuṣke ca svayambhūtthe maheśvare || 13-39 ||
prākpratiṣṭhitarūpe vā ṛṣimānuṣayojite |
āyudhe vividhe caiva vidyāpīṭheṣu sarvataḥ || 13-40 ||
sarvapātālatantreṣu nāgeṣu drāmideṣu ca |
śaktayo vā hyanantāśca mantreṇānena suvrate || 13-41 ||
vidhānenārcitāḥ sarve sarvasiddhiphalapradāḥ |
bhavantyavitathāḥ sarve satyam me nānṛtam vacaḥ || 13-42 ||

Why speak at length here, O Fair One? Kārtikeya, Kāma, Sūrya, Soma, Vināyaka, 13-36
 all the Lokapālas, and whatever other deities are born of divine wombs; in the
 Gāruḍa, Bhūta-tantras and in the Vāg-vidhānas everywhere; 13-37 in the Nyāya,
 Ārhata and Yoga systems; in the countless Vedic and other traditions; in the Yāmala,
 in the Ekavīra, in the Navaka, in the Trika divisions; 13-38 in the Samabheda, in the
 Devyākhyā, in the Durga texts, in Vindhya-vāśinī; in the Caṇḍikā etc. group of four, in
 the self-arisen Great Lord (liṅga); 13-39 in the previously established form or in the

form assigned by ṛṣis and men; in various weapons, in all the Vidyā-pīṭhas; 13-40 in all the Pātāla-tantras, among the Nāgas, in the Drāviḍa texts — the infinite Śaktis, O one of good vows, 13-41 worshipped with this mantra according to the respective ritual procedures, all bestow the fruit of every siddhi. They all become unfailing; my word is true, not false. 13-42

[View] - The infinite forms—Kārtikeya to Drāviḍa Nāgas—are nothing but the self-variegated play of one Svātantrya-śakti wearing countless costumes.

[Pointing] - See: whichever deity you think of, that very thought is already Mr̄tyujit wearing that mask to meet you.

[Secret] - Who is it that enumerates these deities while remaining unenumerated?

Netra 13.60

सूर्य इति प्राक् संहितास्थित्योक्तः, इह तु बाह्यः । अन्ये इति ध्रुवान्ताः
। कार्तिकेयाद्या ये च देवाः, गारुडाद्येषु द्रामिडान्तेषु च याः
शक्तयो देवताः, सर्वे तेऽनेनैव मन्त्रेण, विधानेनेति
तत्तच्छास्त्रप्रसिद्धेनेतिकर्तव्यताभेदेनार्चिताः सर्वसिद्धिफलप्रदा
भवन्ति, इति संबन्धः । न्यायशास्त्रे नरेभ्यो भिन्नः
सर्वज्ञत्वादिगुणो महेश्वरो देवता, आर्हतेषु अर्हन्, योगे
क्लेशाद्यस्पृष्टः पुरुषविशेषः, वैदिकमाद्यं येषु
पौराणिकेतिहासिकेषु कर्मसु तत्र या अश्याद्या देवताः, यामल इति
ब्रह्मयामलरुद्रयामलादौ, एकवीर इति परात्रीशिकामतत्रिंशिकादौ,
नवक इति नवात्मचक्रादौ, त्रिक इति षडर्घनयेषु, समभेदे चेति
समविषमारव्येषु मतनयेषु, देव्याख्य इति महाघाराजयादिभेदेषु,
विन्यवासिनीत्येतदारव्यदेवताप्रतिपादके, चण्डिकाद्ये चतुष्के इति
दक्षिणवामस्त्रोतसि तत्तदेवताचतुष्टयाराघनप्रतिपादिनि,
स्वयंभूत्वेनोत्थितो यो महेश्वरो लिङ्मूर्तिस्तत्र,
तत्तत्तत्त्वावतारानुसारमास्नायसिद्धेऽधिष्ठातरि देवताविशेषे
प्राक्प्रतिष्ठिते ऋषिमानुषयोजिति इति समानाधिकरणे सप्तम्यौ ।
विविधे खड्जनाराचादौ, नागेष्विति तत्तन्नागाकारेषु, द्रामिडेष्विति
द्रामिडादिलोकाविगीतप्रसिद्धिसिद्धेषु देवताकारेषु । अवितथा इत्यादि
प्राग्वत् ॥ १३-४३ ॥
किं चायम्

sūrya iti prāk saṃhitāsthityoktaḥ, iha tu bāhyāḥ | anye iti dhruvāntāḥ
| kārtikeyādyā ye ca devāḥ, gāruḍādyeṣu drāmiḍānteṣu ca yāḥ
śaktayo devatāḥ, sarve te'nenaiva mantreṇa, vidhāneneti
tattacchāstraprasiddhenetikartavyatābhedenārcitāḥ
sarvasiddhiphalapradā
bhavanti, iti saṃbandhaḥ | nyāyaśāstre narebhyo bhinnaḥ
sarvajñatvādiguṇo maheśvaro devatā, ārhateṣu arhan, yoge
kleśādyasprṛṭṭāḥ puruṣaviśeṣāḥ, vaidikamādyam yeṣu
paurāṇiketihāsikeṣu karmasu tatra yā agnyādyā devatāḥ, yāmala iti
brahmayāmalarudrayāmalādau, ekavīra iti
parātrīśikāmatatrimśikādau,
navaka iti navātmacakrādau, trika iti ṣaḍardhanayeṣu, samabhede ceti
samaviṣamākhyeṣu matanayeṣu, devyākhyā iti
mahāghorājayādibhedeṣu,
vindhyavāsinītyetadākhyadevatāpratipādake, caṇḍikādye catuṣke iti
dakṣiṇāvāmasrotasi tattaddevatācatuṣṭayārādhana pratipādini,
svayambhūtvenotthito yo maheśvaro liṅgamūrtistatra,
tattattattvāvatārānusāramāmnāyasiddhe'dhiṣṭhātari devatāviśeṣe
prākpratiṣṭhite ḥsimānuṣayojiti iti samānādhikaraṇe saptamyau |
vividhe khaḍganārācādau, nāgeṣviti tattannāgākāreṣu, drāmiḍeṣviti
drāmiḍādilokāvīgītprasiddhisiddheṣu devatākāreṣu | avitathā ityādi
prāgvat || 13-43 ||
kim cāyam

"Sūrya" was previously described according to the Saṃhitās; here, however, he is the external one. "The others" include those up to Dhruva. All deities beginning with Kārtikeya, and the Śaktis and deities taught in the Gāruḍa etc. up to the Drāviḍa texts — all of them, when worshipped with this very mantra according to the ritual procedures famous in each respective scripture, grant the fruit of every siddhi — this is the connection. (In Nyāya) the Lord Maheśvara who is omniscient etc. and distinct from men; (in Ārhata) the Arhat; (in Yoga) the special Puruṣa untouched by afflictions etc.; the Vedic etc. beginning with Agni in the Vedic, Paurāṇika and Itihāsa traditions; "Yāmala" refers to Brahmayāmala, Rudrayāmala etc.; "Ekavīra" to Parātrīśikā, Matatrimśikā etc.; "Navaka" to the Navātmā-cakra etc.; "Trika" to the sixfold path; "Samabheda" to the teachings called sama and viṣama; "Devyākhyā" to the divisions such as Mahāghorā, Jayā etc.; "Vindhyavāsinī" to the text treating that named deity; "group of four beginning with Caṇḍikā" to the texts of the southern and northern currents teaching worship of each set of four deities; "self-arisen Great Lord" refers to the liṅga-form of Maheśvara that has arisen of itself; "previously established" and "assigned by ḥsis and men" are in apposition (both in locative). "Various" refers to sword, arrow etc.; "among the Nāgas" means in the forms of each serpent; "Drāviḍa" means those famous in the Drāviḍa etc. regions. "Unfailing" etc. as before. 13-43

Moreover, this (Mṛtyujit)

[Context] - Kṣemarāja here opens the gates wide: the Netra Tantra declares its mantra supreme over every known lineage, from hyper-dualist Śaiva Siddhānta to Jaina Arhat and Sāṃkhya Puruṣa.

[View] - All apparently conflicting doctrines are merely different angles from which the single non-dual light is refracted.

Uddyota 13.61

सर्वसाधारणो देवः सर्वसिद्धिफलप्रदः ।
सर्वेषामेव मन्त्राणां जीवभूतो यतः स्मृतः ॥ ४३ ॥

*sarvasādhāraṇo devaḥ sarvasiddhiphalapradah |
sarveṣāmeva mantrāṇām jīvabhūto yataḥ smṛtaḥ || 43 ||*

is the God common to all, granting the fruit of all siddhis, for He is remembered as the very life of all mantras. 43

[View] - He is “sarva-sādhāraṇa” because consciousness is the common substratum; every mantra lives only by borrowing His life.

[Pointing] - Touch the pulse of this very mantra in your throat right now—there is the God common to all.

Netra 13.62

ततः

tataḥ

Thereafter (He declares):

Uddyota 13.63

प्रतिष्ठापूजने चैव भद्रपीठार्घपात्रके ।
अग्निसंस्करणे चैव न्यासध्यानादिवाहने ॥ १३-४४ ॥

*pratiṣṭhāpūjane caiva bhadrapīṭhārghapātrake |
agnisaṃskaraṇe caiva nyāsadhyānādīvāhane || 13-44 ||*

In the rites of installation and worship, in the auspicious pedestal, in the arghya vessel,
in the purification of fire, and in nyāsa, meditation, and the vehicle (āsana)— (13-44)

[Outer] - In every ritual location—pedestal, arghya, fire, nyāsa, meditation, seat—the same Amṛteśvara is installed without substitution.

Netra 13.64

विकल्पो नैव कर्तव्यः सर्वसाधारणो यतः ।

वाहन इत्यासने । विकल्प इति द्वैताद्वैतशास्त्रोक्तव्याप्तिभेदाशयेन
नात्र शङ्कितव्यम्, यतोऽयं देवः प्रोक्तपरमाद्वयव्याप्त्या
सर्वसाधारणः, विश्ववैचित्र्यचित्रस्य समभित्तिलोपम इत्यर्थः ॥
अतश्च

vikalpo naiva kartavyah sarvasādhāraṇo yataḥ |

*vāhana ityāsane | vikalpa iti dvaitādvaitaśāstroktavyāptibhedāśayena
nātra śaṅkitavyam, yato'yam devaḥ proktaparamādvayav्याप्त्या
sarvasādhāraṇaḥ, viśvavaicitryacitrasya samabhittitalopama ityarthahaḥ
||
ataśca*

no distinction or option is ever to be made, because this God is common to all (sarva-sādhāraṇaḥ).

“Vehicle” here means seat (āsana).

“Distinction” means one should not entertain any doubt here on the basis of the

differences in pervasion taught in the dualistic or non-dualistic scriptures, for this God, through the supreme non-dual pervasion already described, is common to all—

He is like the uniform ground on which the variegated picture of the universe is painted. This is the meaning.

And therefore:

[View] - Like pure crystal upon which any color may be painted yet remains unchanged, this Mṛtyujit is the non-dual ground of all dualistic and limited non-dualistic perversions.

[Pointing] - Rest as that crystal; let the universe paint itself without moving from transparency.

Uddyota 13.65

सङ्करोऽत्र न जायेत तस्माच्छङ्कां परित्यजेत् ॥ १३-४५ ॥

saṅkaro'tra na jāyeta tasmācchaṅkāṁ parityajet || 13-45 ||

Therefore let no confusion arise here; abandon all doubt. 13-45

[Pointing] - Drop the doubt this instant; the doubt itself is made of the same light that doubts.

Netra 13.66

अन्यत्रेव नात्र मन्त्रादिसङ्करः कोऽपीत्यर्थः ॥
अयमप्यस्य मन्त्रराजस्य महिमा, यत्

*anyatreva nātra mantrādisaṅkaraḥ ko'piatyarthah ||
ayamapryasya mantrarājasya mahimā, yat*

The meaning: here, unlike elsewhere, there is no confusion whatsoever of mantras etc.

This too is a glory of this King of Mantras:

68–69

Chanted only once and abiding in the body; only once in the arghya vessel; placed only once in the hands; in mental worship, by a single chanting; situated externally, worshipped only once; only once in sun and moon; only once in fire-offering, only once to be chanted; in water, worshipped only once — only once, only once, everywhere one should worship the Supreme Lord.

[View] - Where other tantras breed endless confusion of mantra hierarchies, here clarity reigns because the mantra is the Self, not a tool of the self. #68–69

[Outer] - A single utterance, a single gaze, a single offering suffices because the Lord is not reached gradually but recognized instantaneously.

[Inner] - Feel how one effortless “Om jum sah” floods every cell with nectar; that flood is the worship enough.

[Pointing] - Do nothing more than abide in the resonance after the single chant—there the entire universe is already worshipped.

Uddyota 13.67

सकृद्विभातत्वादस्यैवमुक्तम् ॥
अत एव

*sakrdvibhātatvatvādasyaivamuktam ||
ata eva*

Because He shines forth by a single (utterance), this has been stated thus.

Therefore:

[Pointing] - He shines by one utterance because He is the shining itself; the utterance merely removes the veil for a flash.

Netra 13.68

प्राणायामादिकः क्लेशो मुद्रा योगश्च धारणा ॥ १३-४८ ॥
नैवोपयुज्यते ह्यस्य मन्त्रराजस्य सुव्रते ।

*prāṇāyāmādikah kleśo mudrā yogaśca dhāraṇā || 13-48 ||
naivopayujyate hyasya mantrarājasya suvrate |*

The toil of prāṇāyāma etc., mudrās, yoga and concentration 13-48 are not at all employed for this King of Mantras, O one of good vows.

[Inner] - Prāṇāyāma, mudrā, forced yoga are abandoned here; the path is effortless settling into what already is.

[Pointing] - Simply be the awareness that is already breathing—no control, no effort, no technique.

Uddyota 13.69

अस्य च भगवतोऽर्चनादि सर्वम्

asya ca bhagavato'rcanādi sarvam

All worship and related rites of this Bhagavān

Netra 13.70

व्यवसायेन कर्तव्यमन्यथा नैव.....

vyavasāyena kartavyamanyathā naiva.....

must be performed with resolute determination (vyavasāyena); otherwise never...

[Inner] - Vyavasāya is the sword of certainty that cuts through hesitation; wield it by relaxing completely into the mantra's own certainty.

Uddyota 13.71

सुखोपायमहामन्त्रवीर्यानुप्रवेशनेन, न तु क्लेशेनेत्यर्थः ॥
यदि तु प्राणायामप्रयासादि आश्रीयेत, तदेतदत्र

*sukhopāyamahāmantravīryānupraveśanena, na tu kleśenetyarthah || |
yadi tu prāṇāyāmaprayāsādi āśrīyeta, tadetadatra*

by entering into the virility of the great mantra through the easy method of complete settledness (sukhena upāyena), not through painful exertion—this is the meaning. If, however, one resorts to laborious prāṇāyāma and the like, then that very thing becomes here

[Inner] - Sukhena upāyena: the “easy method” is complete settledness—let the body sit, let the breath flow, let the mantra hum itself.

[Pointing] - Feel the gentle warmth of absolute certainty spreading from the heart; that is the virility of the great mantra entering you.

Netra 13.72

.....दूषणम् ॥ १३-४९ ॥

.....*dūṣaṇam* || 13-49 ||

...a defect. (13-49)

[View] - Effort itself becomes the defect when the path is sahaja; striving reaffirms the illusion that the Self is distant.

Uddyota 13.73

भवति ॥
व्यवसायेन तु क्रियमाणम्
निश्चिद्रं साधकेन्द्रस्य राज्ञो राष्ट्रविवृद्धये ॥
भवतीति शिवम् ॥

*bhavati ||
vyavasāyena tu kriyamāṇam
niśchidram sādhakendrasya rājño rāṣṭravivṛddhaye ||
bhavatīti śivam ||*

But when performed with resolute determination,
it becomes flawless for the best of sādhakas and for the king, causing the prosperity
of the kingdom.
Thus auspiciousness.

[View] - Flawlessness arises naturally where awareness is unshakeable.

[Outer] - When performed with unflinching resolve, even royal rites flourish and the
kingdom prospers because the king's mind has become the mantra.

Netra 13.74

समानतन्त्रप्रतितन्त्रभेदो न चासनाधेयभिदास्ति यस्य ।
नियन्त्रणात्रोटि सकृद्विभातं चिदात्म नेत्रं प्रणमामि

*samānatantrapratitantrabhedo na cāsanādheyabhidāsti yasya |
niyantraṇātroti sakṛdvibhātam cidātma netram pranamāmi*

I bow to the Śārva Netra—the Eye that is the very Self of consciousness,
which shines forth once and for all, bursting open every restraint,
in which there exists no difference between the systems of the same tantra and other
tantras,
nor any division among the seats upon which it is placed.

[View] - No difference remains between tantras, between seats, between worshipper

and worshipped; only the one Netra shining.

[Pointing] - Bow now—not with head but with the entirety of being—to the Eye that is your own seeing, bursting every restraint in this very instant.

Uddyota 13.75

शार्वम् ॥
इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
त्रयोदशोऽधिकारः

śārvam ||
iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
trayodaśo'dhikārah

Śārvam.

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the thirteenth chapter: **Openness of the Worship to All Human Beings**

[Context] - With these words Kṣemarāja seals chapter thirteen, having revealed the universal sovereignty of the Mṛtyuñjaya mantra within the Trika lineage that embraces all lineages.

[Pointing] - The chapter ends, but the radiance in which it appeared does not; remain as That.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 14

चतुर्दशोऽधिकारः मन्त्रराजश्रेष्ठत्वम्

Caturdaśo'dhikāraḥ - Mantrarājaśreṣṭhatvam
Fourteenth Chapter - Supremacy of the Mantra Over Other Mantras

Introduction to Chapter 14

Chapter fourteen of the Netra Tantra establishes a hierarchical framework for mantra efficacy within its theological system, exaltedly positioning the Amṛteśvara mantra as the sovereign overlord presiding over all sonic expressions, thereby resolving apparent multiplicities into a unified soteriological order. The exposition emerges from Pārvatī's discerning query to Śiva, probing the intricate relationships among manifold mantras—Vedic, Tantric, subsidiary, and supreme—questioning how contradictions in their applications might be harmonized without diminishing their respective powers, especially in contexts of protection, attainment, and transcendence. Śiva, unveiling this sonic cosmology with hierarchical clarity, introduces the concept of Mantrarāja (king of mantras) as the primordial source and ultimate culmination of all vibrational potencies, akin to a monarch whose essence permeates and elevates his vassals, organizing diverse sonic technologies into a coherent ladder ascending toward non-duality.

Central to the discourse is the Amṛteśvara mantra's role as the "beginning and end" of mantra practice—Om Jum Saḥ manifesting as the generative seed from which subsidiary mantras sprout, while simultaneously providing the contextual nectar that infuses them with vitality, ensuring their efficacy only when subordinated to its supremacy. Technical elements include nuanced correlations between mantra potency and degrees of proximity to non-dual consciousness (e.g., gross mantras for worldly boons, subtle for inner purification, supreme for realization); the pivotal function of dīkṣā (initiation) in awakening dormant mantra-śakti through guru transmission; and precise mechanisms whereby the Mantrarāja absorbs and augments subordinates—such as enveloping a protective Astra-mantra within its tripartite structure to amplify exorcistic force. Śiva illustrates this through analogies, likening the hierarchy to a royal court where lesser nobles derive authority from the king, emphasizing that mechanical repetition yields naught without recognition of this relational dynamic.

The chapter integrates philosophical insights from Trika and Śaivasiddhānta traditions, asserting that true efficacy arises from the practitioner's gnostic alignment with the mantra's non-dual essence, transcending rote utterance. Mythological references, such as Śiva's deployment of the Pāśupata Astra—a subordinate mantra empowered by his supreme will—to vanquish demons, underscore the framework's practical validity. By providing this theological bedrock, the exposition equips adepts to navigate the ritual applications in subsequent chapters, framing mantra practice as a hierarchical ascent where the Amṛteśvara reigns as the unassailable apex, guiding from sonic diversity to unitary bliss.

Uddyota 14.1

SS नेत्रोद्योतः SS

"netrodyotah"

Fourteenth Chapter Netrōdyotah: The Illumination of the Eye

[Outer] - The invocatory title itself functions as the first maṇḍala of protection, sealing the entire transmission with the radiant gaze of the Third Eye.

[Pointing] - Feel the words "Netr-odyotah" arise as a subtle flash behind the eyes — that sudden brightness is the text announcing itself as your own awakening.

Netra 14.2

निजौजसोज्जम्य निजौजसैव यन्मन्त्रचक्रं स्फुरयन्निजात्म ।
अनुग्रहायाधिकरोति नेत्रं नुमस्तदैशं द्वयदक्षप्रशान्त्यै ॥

*nijaujasojjrmbya nijaujasaiva yanmantracakram sphurayannijātma |
anugrahāyādhikaroti netram numastadaisam dvayadṛkprāśāntyai ||*

By unfolding His own splendor (nija-ojasa) through His own splendor alone, He causes His own wheel of mantras to throb within His own Self. For the sake of grace, He manifests the Eye— I bow to that Lord whose dual vision brings peace to that (dual vision).

[Outer] - Opening maṅgala-stotra that simultaneously installs the deity in the heart-cakra and bows to the dual-yet-non-dual vision of Amṛteśvara and Amṛtā.

[Inner] - As the bow completes, let the breath pause in utter stillness — there, the throbbing of the mantra-wheel is felt as the silent pulse between inhale and exhale.

[Pointing] - Rest as the One who bows and the One who is bowed to — notice that no distance ever existed.

Uddyota 14.3

एवमियताधिकारकदम्बकेन सर्वदर्शनाभेदिमहारहस्यपराद्वयरूपता
मन्त्रराजस्य यथाप्रश्नं निर्णीतित्यपरमन्त्राणामनुपयोगितां
संभावयमाना श्रीदेव्युवाच यदि देव परत्वेन वर्णितो मन्त्र उत्तमः ।

*evamiyatādhikārakadambakena
sarvadarśanābhedi mahārahasyaparādvayarūpatā
mantrarājasya yathāpraśnam̄ nirṇītetyaparamantrāṇāmanupayogitāṁ
saṁbhāvayamānā śrīdevyuvāca yadi deva paratvena varṇito mantra
uttamah̄ ।*

Thus, when the entire cluster of authorities (adhikāra-kadambaka) had established, in answer to the question, that the King of Mantras possesses the form of the supreme non-dual reality—the great secret that transcends and unifies all darśanas—and thereby suggested the non-usefulness of all lower mantras, the revered Devī spoke:

"If, O Lord, the mantra that has been described as supreme (para) is indeed the highest,

[Context] - The chapter opens immediately after the revelation of Param Hanumat in chapter 13; the assembled sages have just confirmed Mrityujit as supreme non-dual consciousness itself.

[View] - The King of Mantras is not a higher mantra among mantras — He is the very space in which every mantra arises and subsides.

Netra 14.4

सर्वेषामेव तन्त्राणां देवतानां च सर्वतः ॥ १३ ॥
हृदयं परमं ह्येष मन्त्रराट् सर्वसिद्धिदः ।
किमन्यैर्मन्त्रमुख्यैश्च जप्तैरिष्टवद् स्व मे ॥ १४-१ ॥

*sarveṣāmeva tantrāṇāṁ devatānāṁ ca sarvataḥ || 13 ||
hṛdayam̄ paramam̄ hyeṣa mantrarāṭ sarvasiddhidah̄ |
kimanyaairmantramukhyaiśca japtairiṣṭairvada sva me || 14-1 ||*

then of all tantras whatsoever and of all deities in every respect, this Heart—He, the Emperor of Mantras—is the supreme (para). He bestows all siddhis. What then is the use of other chief mantras that are repeated according to desire? Tell me this, O my Lord." (14.1)

[Secret] - When the Devi asks "What then is the use of other mantras?", who is truly asking — the limited questioner or the limitless that already knows?

Uddyota 14.5

किमित्यस्यादौ तर्हिशब्दोऽध्याहार्यः ।
चकारश्चित्रैस्तदाराधनप्रकारैरपि किमिति समुच्चिनोति ।१ स्वेति पदं
भिन्नम् ॥ १४-२ ॥
एवं पृष्ठः श्रीभगवानुवाच

*kimityasyādau tarhiśabdo'dhyāhāryah |
cakāraścitraistadārādhanaaprakārairapi kimiti samuccinoti | 1 sveti
padam
bhinnam || 14-2 ||
evam prṣṭah śrībhagavānuvāca*

Here, at the beginning, the word "tarhi" ("then why?") must be supplied implicitly. The particle "ca" ("and") also collectively includes the question: "What is the use even of the various wonderful methods of worshipping Him?" The word "sve" ("my") is separate (i.e., it forms the vocative "O my Lord").

Thus questioned, the holy Lord said:

[Word] - The silent "tarhi" is the thunderclap of non-dual logic — if the supreme is already supreme, why anything else at all?

[Inner] - Let the unspoken "tarhi" vibrate as a soft hum at the palate; its very absence makes the question more piercing.

Netra 14.6

साधु साधु महेशानि पृष्ठोऽहं यत्त्वयानघे ।
तदहं संप्रवक्ष्यामि यत्सारं परमं ध्रुवम् ॥ २ ॥

*sādhu sādhu maheśāni pṛṣṭo'ham yattvayānaghe |
tadaham sampravakṣyāmi yatsāram paramam dhruvam || 2 ||*

"Well asked, well asked, O Mahā-īśānī! O sinless one, you have asked me exactly that — I shall now declare the essence that is supreme and everlasting." (2)

[Outer] - The Lord's double "sādhu sādhu" is the ritual ratification that the question itself has become initiation.

[Pointing] - Hear the praise not as words spoken to Devi, but as your own awareness applauding itself for finally daring to ask the real question.

Uddyota 14.7

यद्वस्तु त्वयाहं पृष्ठस्तत् सम्यग्वक्ष्यामि, यस्मादेतद् ध्रुवं
निश्चितं सत् परं रहस्यम् ॥ १४-३ ॥
तद्वक्तुमुपक्रमते

*yadvastu tvayāham pṛṣṭastat samyagvakṣyāmi, yasmādetad dhruvam
niścitat sat param rahasyam || 14-3 ||
tadvaktumupakramate*

"That very thing about which you have asked me I shall now fully explain, for it is the everlasting, certain, supreme secret." (14.3)

He begins to speak of it:

[View] - "Everlasting, certain, supreme secret" — these three adjectives collapse time, doubt, and concealment into the single taste of self-luminous presence.

Netra 14.8

आसीदिदं शक्तिरूपमनौपम्यमनामयम् ।
शिवं सर्वगतं शुद्धमप्रतर्क्यमतीन्द्रियम् ॥ ३ ॥

*āśīdidaṁ śaktirūpamaṇaupamya manāmayam |
śivam̄ sarvagataṁ śuddhamapratarkyamatīndriyam || 3 ||*

"This (universe) existed as the form of Śakti— incomparable, free from affliction, Śiva, all-pervading, pure, unthinkable, beyond the senses." (3)

[View] - Before any creation, only the untouched repose of Śakti-Śiva — not two, not one, but the miracle of identity.

[Pointing] - Right now, before the next thought, feel the universe quietly resting as pure I-awareness — that is the state described.

Uddyota 14.9

इदमिति देहादिप्रमात्रपेक्षयेदन्तावभास्यं यत्किंचित्,
तदेहाद्यनाविष्टपरचित्प्रमात्रपेक्षया शक्तिरूपं
परप्रमात्रभिन्नम् ।
अतश्च

*idamiti dehādipramātrapekṣayedantāvabhāsyam̄ yatkimcit,
taddehādyanāviṣṭaparacitpramātrapekṣayā śaktirūpaṁ
parapramātrabhinnam |
ataśca*

"This" (idam)—whatever appears as limited by the measurer that is body etc.— from the standpoint of the measurer that is the supreme consciousness (para-cit-pramāṭr), which is not encompassed by body etc., was nothing but the form of Śakti, distinct from the supreme measurer.

Therefore:

[View] - Whatever the body measures as "this world" is nothing but the supreme

Measurer delighting in measuring Himself.

[Pointing] - Look at any object — notice that the looking itself is the looked — stay there.

Netra 14.10

श्वात्मेव स्वात्मना पूर्णा भावा भान्त्यमितस्य तु (रि. प्र. २-१-

śvātmeva svātmanā pūrṇā bhāvā bhāntyamitasya tu (ri. pra. 2-1-

"Just as all things (bhāvāḥ), infinite in number, shine fully in one's own Self through one's own Self, so do they shine in this (supreme Self)." (Īśvara-Pratyabhijñā-vimarśinī 2.1.7)

[View] - The ĪPV quotation is surgically placed: everything shines in the Self by the Self alone — no external light is ever required.

[Pointing] - Silently repeat "by the Self alone" until the repeater vanishes and only shining remains.

Uddyota 14.11

७)

इति स्थित्यानौपम्यादिरूपम् । शिष्टं प्रागेव व्याकृतप्रायम् ॥ १४-४ ॥
अतश्च

7)

*iti sthityānaupamyādirūpam | śiṣṭam prāgeva vyākṛtaprāyam || 14-4
||
ataśca*

—thus it possessed the nature of being incomparable in its repose, etc. The rest has already been explained earlier. (14.4)

Hence:

[Inner] - The phrase “already explained earlier” is a gentle finger pointing back to the heart — return there and feel the repose that needs no further explanation.

Netra 14.12

सिसृक्षुः स्वेच्छया देवि ज्ञानशक्तया क्रियात्मकः ।
प्रथमो ह्येष देवेशः सर्वज्ञः सर्वगः शिवः ॥ ४ ॥
सर्वसर्वात्मको देव आदिसृष्टिप्रवर्तकः ।

*sisṛkṣuḥ svecchayā devi jñānaśaktyā kriyātmakah |
prathamo hyeṣa deveśah sarvajñah sarvagah śivah || 4 ||
sarvasarvātmako deva ādisṛṣṭipravartakah |*

“Desiring to create, O Devī, through His own will, endowed with the power of knowledge and the nature of action— this first Lord of gods, all-knowing, all-pervading, Śiva, the God who is the Self of everything and everything, the instigator of the primal creation.” (4)

[View] - The first creative impulse is not an act apart from Śiva — it is Śiva willingly mistaking Himself for the play of knowledge and action.

[Secret] - If the will is His own, whose will decides to read these words right now?

Uddyota 14.13

यच्छक्तिरूपं विश्वमासीत् शक्तेः शक्तिमदैकात्म्यात् स एष प्रथमः
प्रधानमाद्यश्च, सर्वं सर्वं यस्य स सर्वसर्वः, आत्मा स्वरूपं
यस्य तादृक्, स्वयेच्छया तथैव ज्ञानशक्तयेति तद्रूपतामाप्तया
क्रियात्मको गृहीतक्रियाशक्तिभूमिकः सन्
अनाश्रितसदाशिवाद्याभासिन्या
आदिसृष्टेर्गभीर्कृतानन्तावान्तरसर्गसंहारप्रपञ्चायाः प्रवर्तक
उल्लासकः ॥
एवमादिसृष्टिमुलास्य तद्रूपावेव

*yacchaktirūpam viśvamāśīt śakteḥ śaktimadaikātmyāt sa eṣa
 prathamaḥ
 pradhānamādyāśca, sarvam̄ sarvam̄ yasya sa sarvasarvah, ātmā
 svarūpam̄
 yasya tādr̄k, svayecchayā tathaiva jñānaśaktyeti tadrūpatāmāptayā
 kriyātmako gṛhitakriyāśaktibhūmikaḥ san
 anāśritasadāśivādyābhāsinyā
 ādisṛṣṭergarbhīkṛtānantāvāntarasargasamhāraprāpāñcāyāḥ
 pravartaka
 ullāsakah | |
 evamādisṛṣṭimullāsyā tadbhūmāveva*

That universe which existed as the form of Śakti—because Śakti and the possessor of Śakti are one— He is this first, the primordial principle (pradhāna). He whose nature is everything and everything (sarva-sarva), whose Self is of such a nature— through His own will, through the power of knowledge alone, having assumed the station of the power of action, without depending on the reflections of Sadāśiva etc., He is the instigator, the manifester, of the primal creation that contains within its womb the boundless intermediary play of creation and dissolution.

Having thus manifested the primal creation, on that very plane:

[View] - Sadāśiva and the lower tattvas are not prerequisites — they are reflections appearing after the primal throb of icchā alone.

[Pointing] - Feel the soft surge of “I want” arising this instant — do not touch it, do not reject it — that untouched surge is the instigator of creation.

Netra 14.14

ततोऽनु मन्त्रसृष्टिर्वै शिवेन परमात्मना ॥ १४-५ ॥

tato'nu mantrasṛṣṭirvai śivena paramātmanā || 14-5 ||

“Thereafter, indeed, the creation of mantras was accomplished by Śiva, the supreme Self.” (14.5)

[Outer] - The birth verse of all mantras — Śiva’s own exhalation becomes the mantra-universe.

[Inner] - On the out-breath, sense every possible sound already latent in the throat cakra — that latency is the creation of mantras.

Uddyota 14.15

नानाप्रकारा रचिता पृथग्भेदव्यवस्थया ।

nānāprakārā racitā pṛthagbhedavyavasthayā |

“Manifold, composed in various ways, arranged according to distinct divisions.”

[Outer] - Mantras are not invented; they are arranged like jewels already present in the fabric of consciousness.

Netra 14.16

यथा तथैव देवेशः सर्वसर्वात्मकः परः ॥ १४-६ ॥
साधारणो मन्त्रनाथः सर्वेषामेव वाचकः ।
यदा तदा हि सर्वेषामात्मभूतो ह्यलेपकः ॥ १४-७ ॥

*yathā tathaiva deveśah sarvasarvātmakah paraḥ || 14-6 ||
sādhāraṇo mantranāthah sarveṣāmeva vācakah |
yadā tadā hi sarveṣāmātmabhūto hyalepakah || 14-7 ||*

“Just in that very way, the Lord of gods, the Supreme who is the Self of everything and everything,” (14.6)

[View] - The Lord who is “Self of everything and everything” — sarva-sarva-svātmaka — is the single syllable that contains all possible phonemes.

Uddyota 14.17

तत इति तद्भित्तावेव । अन्विति स्वतन्त्रप्रकाशात्मबोधप्राधान्यात्मना
 आनुरूप्येण । भेदव्यवस्थयेत्यनुग्राह्यानुग्रहैचित्र्याभासनाशयेन ।
 शिवेन नानामन्त्रसृष्टिर्था रचिता, तथैव मन्त्रसृष्टेः
 पराद्वयव्याप्तिर्मा निमाङ्गीदित्याशयेन सर्वसर्वात्मकः, परो
 विश्वमन्त्रपालनपूरणकृत्, साधारणो महासामान्यरूपः, अत एव
 सच्छब्द इव घटादीनां सर्वेषां वाचकः
 स्वाभिन्नमाहात्म्यामर्शनः, शिवेनैव परमात्मना रचितो
 निजमहाशक्त्यात्मोन्मीलितः, यदा चैवं तदा सर्वेषामात्मभूतः, हि
 इति यस्मादेवं तस्मादयमलेपको
 वेदवैष्णवगारुडसिद्धान्तादिमन्त्रैर्न लिप्यते नोपरज्यते न
 भेदव्याप्तिं ग्राह्यते, लेपकाभिमतानां तेषां
 तच्चित्रकाशासारमहामन्त्रवीर्यात्मतां विना वस्तुत्वाभावात् ॥
 अतश्च

*tata iti tadbhittāveva | anviti
 svatantraprakāśātma bodh aprādhānyātmanā
 ānurūpyeṇa |
 bhedavyavasthayetyanugrāhyānugrahavaicityābhāsanāśayena |
 śivena nānāmantrasṛṣṭiyathā racitā, tathaiva mantrasṛṣṭeh
 parādvayavyāptirmā nimāṅkṣīdityāśayena sarvasarvātmakah, paro
 viśvamantrapālanapūraṇakṛt, sādhāraṇo mahāsāmānyarūpaḥ, ata eva
 sacchabda iva ghaṭādīnāṁ sarveṣāṁ vācakah
 svābhinnamāhātmyāmarśanah, śivenaiva paramātmanā racito
 nijamahāśaktyātmonmīlitaḥ, yadā caivam tadā sarveṣāmātmabhūtaḥ,
 hi
 iti yasmādevam tasmādayamalepako
 vedavaiṣṇavagāruḍasiddhāntādimantrairna lipyate nōparajyate na
 bhedavyāptim grāhyate, lepakābhimatānāṁ teṣāṁ
 taccitprakāśasāramahāmantravīryātmatām vinā vastutvābhāvāt ||
 ataśca*

“tataḥ” means upon That very Ground (tad-bhittā) alone.

“aṇu” means in perfect correspondence with the sovereign Light of Self-awareness that predominates as one’s own essential nature.

“bheda-vyavasthayā” means through the wondrous play of manifold forms in which the grace-receiving beings are made manifest by the act of grace.

Thus, exactly in the same way that Śiva has fashioned the creation of the countless mantras,
so too, with the intent that the all-pervasive, supreme non-dual nature of those mantras should never be diminished or lost,
He who is the All-in-all, the Supreme Lord who sustains and fulfils every mantra in the universe,
He who is the universal Great Universal (mahā-sāmānya),
and who therefore, like the word “being” (sat) that denotes all things whatsoever (pots, etc.),
is the touchstone of His own undivided majesty,
He who has been fashioned by none but Śiva Himself, the Supreme Self,
and who has been unfolded by the unfolding of His own supreme Śakti —

when it is thus understood, then indeed He is the very Self of all beings.
“hi” means precisely because this is so.

Therefore, this stainless One is never tainted, never stained, never encompassed by differentiation
by the mantras of the Veda, the Vaiṣṇava, the Gāruḍa, the Siddhānta, and all other traditions;
for those mantras which are imagined to stain Him possess no real substantiality apart from the heroic energy of the great mantras whose essence is nothing but the radiance of that very Consciousness.

And furthermore:

[Word] - “anu” here is not “after” but perfect correspondence — every mantra is a perfect echo of its own source.

[View] - The sovereign Light never diminishes when it echoes; the echo is the Light playing hide-and-seek with itself.

[Pointing] - Listen to the soft inner resonance after any sound — that is the sovereign Light echoing as you.

Netra 14.18

मन्त्रकोट्यो ह्यसंख्याता व्यक्ताव्यक्ता व्यवस्थिताः ।
सर्वास्ताः सिद्धिदास्तेन आद्यन्तेन निरोधिताः ॥ १४-८ ॥
एतत्संपुटयोगेन जप्ताः सिद्धिफलप्रदाः ।
तदर्थं तव सुश्रोणि स्नेहेन प्रकटीकृतम् ॥ १४-९ ॥

रहस्यं परमं सत्यं.....

*mantrakoṭyo hyasamkhyātā vyaktāvyaktā vyavasthitāḥ |
sarvāstāḥ siddhidāstena ādyantena nirodhitāḥ || 14-8 ||
etatsampuṭayogena japtāḥ siddhiphalapradāḥ |
tadartham tava suśroṇi snehena prakaṭīkṛtam || 14-9 ||*

rahasyam paramam satyam.....

“Countless millions of mantras, manifest and unmanifest, are established—all of them bestow siddhis when enclosed by Him who has beginning and end.” (14.8)
“When recited together with this enclosing frame, they yield the fruit of siddhi. For that purpose, O fair-hipped one, it has been revealed to you out of affection—the supreme secret, the truth...”

[Outer] - The verse reveals the enclosing (āvaraṇa) function: Mrityujit as alpha and omega makes every lesser mantra suddenly potent.

[Inner] - Visualize the mantra-wheel spinning within a ring of blazing A-KA-ṬA...HA-KṢA — feel ordinary mantras ignite the moment they touch that ring.

Uddyota 14.19

असंख्याता इति परिवारापेक्षया । व्यक्ताव्यक्ताः सकलनिष्कलरूपाः
। आद्यन्तेति शृष्टिं तु संपुटीकृत्यऽ (प. त्री. ३) इत्याम्नायनीत्या
तदेव महामन्त्रवीर्यात्म चिद्धाम आदिभूतं स्वभित्तौ
मन्त्रचक्रमुन्मील्य चित्प्रकाशेनैवाच्छुरयति, इत्ययमत्र
वीर्यप्राधान्येन निरोधार्थो विवक्षितः, संपुटीकारस्तु
मन्त्रपाठयुक्त्या ॥
एतच्च यत ईट्क् परं रहस्यमतः:

*asam̄khyātā iti parivārāpekṣayā | vyaktāvyaktāḥ sakalaniṣkalarūpāḥ
| ādyanteti śṛṣṭim tu sampuṭīkrtya" (pa. trī. 3) ityāmnāyanītyā
tadeva mahāmantravīryātma ciddhāma ādibhūtam svabhittau
mantracakramunmīlya citprakāśenaivācchurayati, ityayamatra
vīryaprādhānyena nirodhārtho vivakṣitāḥ, sampuṭīkārastu
mantrapāṭhayuktyā ||
etacca yata īḍk param rahasyamataḥ*

"Countless" refers relative to their retinues. "Manifest and unmanifest" means sakala (with form) and niṣkala (formless). "Beginning and end" refers to enclosing creation as stated in the scriptural tradition: "Having enclosed creation..." (Parā-trīśikā 3). That very abode of consciousness—which is the virile power of the great mantra and the primordial source—unfolds the wheel of mantras upon its own ground and illuminates it solely through the light of consciousness. Thus, here the term "nirodha" (enclosing/restraining) is intended primarily in the sense of virile power; the enclosure effected through mantra recitation is secondary.

And since this is the supreme secret of such a kind:

[Word] - "Nirodha" primarily means virile retention here — the semen-like potency of consciousness that never spills outward.

[Inner] - Sense a subtle upward lock at the base — that gentle contraction is the virile enclosure making all mantras fruitful.

Netra 14.20

.....णारव्येयं यस्य कस्यचित् ।

.....*ṇākhyeyam yasya kasyacit* |

“...must never be revealed to just anyone.”

[Context] - The first explicit command of concealment in the text — the razor’s edge between transmission and profanation begins here.

Uddyota 14.21

अनिवृत्तभेदवासनाकलङ्कस्य ॥
यतः

anivṛttabhedavāsanākalaṅkasya ||
yataḥ

—specifically, not to one whose latent impression of duality has not ceased.

For:

[View] - Duality’s latent impression (*dvaita-vāsanā*) is the only veil — when that relaxes, the secret reveals itself without words.

Netra 14.22

गुप्तः सुसिद्धिदो देवि प्रकटः सिद्धिहा भवेत् ॥ १४-१० ॥

guptaḥ susiddhido devi prakaṭaḥ siddhihā bhavet || 14-10 ||

“If kept secret, O Devī, it bestows perfect siddhi; if revealed, it destroys siddhi.” (14.10)

[Pointing] - Keep the secret by never leaving the secret — the open secret is the one that was never hidden from awareness itself.

Uddyota 14.23

शोभना सिद्धिर्मुक्तिपर्यवसाना भुक्तिः ॥ १४-११ ॥

śobhanā siddhirmuktiparyavasānā bhuktiḥ || 14-11 ||

“Supreme siddhi” (*śobhanā siddhiḥ*) is that which culminates in both enjoyment (*bhukti*) and liberation (*mukti*).

[View] - Supreme siddhi is not power plus liberation — it is the single taste where enjoyment is liberation and liberation enjoys itself.

Netra 14.24

तस्मात् सुगुप्तः कर्तव्यः संप्रदायो मुखागमः ।

tasmāt suguptah kartavyah sampradāyo mukhāgamaḥ |

“Therefore the oral tradition must be kept extremely secret.”

[Outer] - The oral tradition is literally the face-to-face gaze of guru and disciple — the mouth of Śakti transmitting fire to fire.

Uddyota 14.25

मुखात् परशक्त्यात्मनो वक्रादागमः प्रसरणं यस्य सोऽयं
 व्याख्यातरहस्यात्मा सम्यक् तीव्रतमशक्तिपातं विचार्य तद्वते दीयत
 इति संप्रदायोऽयं सुष्ठु गृह्णः स्वविश्रान्तः कर्तव्य इति शिवम् ॥
 आद्यन्तस्फुरणात्मवार्यरुचिरश्रीमन्त्रराजोभितं

*mukhāt paraśaktyātmano vaktrādāgamaḥ prasaraṇam yasya so'yaṁ
vyākhyātarahasyātmā samyak tīvratamaśaktipātaṁ vicārya tadvate
dīyata
iti sampradāyo'yaṁ suṣṭhu guptaḥ svaviśrāntaḥ kartavya iti śivam ||
ādyantasphuraṇātmavīryaruciraśīmantrarājombhitam*

The tradition (saṃpradāya) that issues from the mouth—the very face of the supreme Śakti—whose nature is the secret that has been explained, is given only to one who, having intensely considered the most intense descent of Śakti, is fit to receive it. Thus this tradition must be kept perfectly secret, reposing in oneself. Thus ends auspiciously.

Whose splendour is the beautiful throbbing of the King of Mantras, radiant with the virile energy that flashes as beginning and end—

[Inner] - The most intense descent of Śakti (tīvra-tīvra-śaktipāta) leaves the disciple speechless — only then is the mouth-to-mouth transmission possible.

[Pointing] - Feel the lips softly part as if to speak the secret — notice the silence that speaks louder than any word.

Netra 14.26

स्वस्मिन् धार्मि विधाय शम्बरकुलं तत्तुल्यवीर्यं स्फुरत् ।

svasmin dhāmni vidhāya śambarakulam tattulyavīryam sphurat |

Having placed within His own abode the hundred families of Śambara equal in virile energy, throbbing—

[Outer] - Colophon-maṅgala that re-installs the hundred Śambara families (hostile forces) as tamed energies within the heart.

[Inner] - A soft warmth spreads across the chest as the hundred families dissolve into the single throb of the King.

Uddyota 14.27

नानानुग्रहकर्मकेलिमभितो निर्वाहयच्छाङ्करं

nānānugrahakarmakelimabhitō nirvāhayacchāṅkaram

Everywhere accomplishing the playful acts of various kinds of grace, auspicious—

[View] - Every act of grace — terrifying or gentle — is the playful wink of the same Eye.

Netra 14.28

नेत्रं नौमि समग्रशक्तिपरमानन्दामृतैरुल्बणम् ॥

netram naumi samagraśaktiparamānandāmṛtairulbaṇam ||

I praise the Eye, overflowing with the nectar of supreme bliss that is the totality of Śaktis.

[Outer] - Final praise re-identifies the Netra itself with the nectar-flooded gaze of supreme bliss.

[Pointing] - Let the eyes half-close and feel a cool nectar trickle from the middle of the brain downward — that is the praise praising itself.

Uddyota 14.29

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
चतुर्दशोऽधिकारः:

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
caturdaśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the fourteenth chapter: **Supremacy of the Mantra Over Other Mantras**

[Context] - The chapter closes exactly where it began — in the splendor (odyota) of the Eye — completing the circle of non-dual revelation.

[Pointing] - As the text ends, do not move — remain as the Eye that has just read itself into being.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 15

पञ्चदशोऽधिकारः रक्षाप्रभावः

Pañcadaśo'dhikāraḥ - Rakṣāprabhāvah
Fifteenth Chapter - Its Protective Efficacy

Introduction to Chapter 15

This chapter of the Netra Tantra delineates the practical applications of mantra for protective purposes (*rakṣā*), embedding them within the text's ritual framework to furnish specific protocols for countering supernatural afflictions and mundane perils, all while preserving the tradition's non-dual foundations. Prompted by Pārvatī's concerned entreaty to Śiva, seeking elucidation on how the ambrosial Netra might shield vulnerable beings from insidious threats—such as graha possessions, evil eye (*dṛṣṭi-doṣa*), shadow cracks (*chāyā-cchidra*), and untimely calamities—in an era rife with demonic interferences and karmic vulnerabilities, Śiva expounds *rakṣā* as an integral Tantric function, reconceptualizing protection not as defensive sorcery but as the natural extension of divine consciousness manifesting barriers against discord.

Central to this exposition is the mantra's portrayal as a living architecture—vibrational constructs like Om Jum Saḥ erecting impenetrable shields through their linkage to Amṛteśvara's eye, where sonic waves coalesce into protective fields that repel hostile entities. Technical elements abound: correlations between colored substances—white (for pacification and nectarous healing), red (for subjugation and vitality), yellow (for empowerment and intellect), black (for dissolution and concealment)—and modes of divine intervention; ritual procedures for mustard seed (*sarṣapa*) offerings infused with mantra to scatter malevolent forces, and homa fires calibrated to incinerate afflictions like bhūta-induced madness; alongside the symbiotic relationship between devotional fervor (*bhakti-bala*) and mantra potency, where intensity amplifies efficacy. The chapter addresses diagnostic signs of supernatural torment—sudden fevers, nightmares, or behavioral anomalies—and categorizes protected beings (infants from piśāca vulnerabilities, monarchs from court intrigues, yogis from psychic assaults), specifying ritual prerequisites like lineage transmission (*guru-paramparā*) and auspicious timings (*muhūrta*) for implementation.

Crucially, Śiva maintains that authentic protection emanates not from fear-driven mechanics but from harmonious alignment with the mantra's grace, transforming *rakṣā* into a gateway for non-dual realization amid adversity. Mythological vignettes, such as Śiva's mantra-shield safeguarding the gods during the churning of the ocean against poison and demons, exemplify this protective paradigm. Influenced by the Tantra's demonological stratum, this chapter establishes the methodological foundation for viewing protection as divine benevolence rather than manipulative magic, integrating it into the broader soteriological system where safeguards propel the practitioner toward immortality.

Uddyota 15.1

पञ्चदशोऽधिकारः
SS नेत्रोद्योतः SS

*pañcadaśo'dhikāraḥ
"netrodyotah"*

Fifteenth Chapter Netrodyotah: The Illumination of the Eye

[View] - The Eye is not an organ but the self-luminous expansion of Consciousness that already sees everything as itself.

[Outer] - The chapter title itself is the first mantra: uttering "Netrodyotah" ignites the inner eye of Bhairava.

Netra 15.2

सर्वसर्वात्मविलसत्स्फारसंवित्स्फुरारुणम् ।
रक्षोग्नं सर्वरक्षाकृच्छार्वं नेत्रमुपास्महे ॥

*sarvasarvātmavilasatsphārasaṁvitsphurāruṇam |
rakṣoghnam sarvarakṣākṛcchārvam netramupāsmahे ||*

We worship the Eye of Śiva — that blazing crimson radiance of the effulgent expanding Consciousness which is the Self of all and everything, which slays demons and grants complete protection everywhere.

[View] - There is no protection apart from the Self; the Self is the sole protector because nothing exists outside it.

[Outer] - This opening stotra functions as the supreme kavaca of the entire tantra, placed before all other rites.

[Pointing] - Rest as that crimson blaze which is already devouring every shadow the instant it appears.

Uddyota 15.3

एवं निर्णीतमाहात्म्यस्य मन्त्रराजस्य रक्षाहेतुतामपि निर्णेतुं
श्रीभगवानुवाच

*evam nirṇītamāhātmyasya mantrarājasya rakṣāhetutāmapi nirṇetum
śrībhagavānuvāca*

Having thus established the supreme greatness of the King of Mantras, and in order to determine also its power to protect, the glorious Lord spoke:

[Context] - Śiva now speaks directly to Devi in the classic Trika guru-śiṣya dialogue form, shifting from praise to upadeśa.

Netra 15.4

अतः परं प्रवक्ष्यामि सर्वरक्षाकरो यथा ।
मन्त्रनाथो महोग्रं च धूपं रक्षोग्नचोदितम् ॥ १४ ॥

*ataḥ param pravakṣyāmi sarvarakṣākaro yathā |
mantranātho mahogram ca dhūpam rakṣoghnacoditam || 14 ||*

Now I shall explain how the Lord of Mantras becomes the cause of all-round protection, and the exceedingly fierce incense that is declared to destroy demons.
(14)

[Outer] - Announcement of the forthcoming rakṣā-vidhi: homa, dhūpa, and rakṣoghnna-dravya consecration.

Uddyota 15.5

यथेति येन होमादिप्रकारेण, महोग्रमिति सर्वोपद्रवप्रशमनं धूपम्,
तथा रक्षोग्नतया चोदितं रक्षोग्नशब्दवाच्यं वस्तु प्रवक्ष्यामि ।
उपलक्षणं चैतत्पुष्पादेः ॥ १५-१ ॥
यतोऽनेन मन्त्रेण

*yatheti yena homādiprakāreṇa, mahogramiti
sarvopadravapraśamaṇam dhūpam,
tathā rakṣoghnatayā coditam rakṣoghnāśabdavācyam vastu
pravakṣyāmi |
upalakṣaṇam caitatpuṣpādeḥ || 15-1 ||
yato'nena mantrēṇa*

"How" (yathā) means: by the method of homa and other rites; "exceedingly fierce" means the incense that pacifies every affliction; I shall now teach the substance known as "rakṣoghma" (demon-slaying). This also implies flowers and other such substances. (15-1)

For with this mantra

[Word] - "rakṣoghma" literally "slayer of rakṣas" yet simultaneously "that by which the rakṣas are protected from harming," revealing non-dual grace.

Netra 15.6

सप्तवाराभिजप्तस्तु रक्षोग्नो यस्य दीयते ।

saptavārābhijaptastu rakṣogho yasya dīyate |

whatever is given after being consecrated seven times

[Outer] - Core liturgical rule: sevenfold abhiṣeka of any substance with the Netra mantra renders it amṛta.

Uddyota 15.7

यश्च तम्

yaśca tam

and whoever

Netra 15.8

शिरःस्थं धारयेन्नित्यं सर्वदोषैः स मुच्यते ॥ १ ॥

śirahstham dhārayennityam sarvadoṣaiḥ sa mucyate || 1 ||

constantly wears it on the head is freed from all defects. (1)

[Outer] - Wearing the consecrated substance on the crown (ūrdhva-puṇḍra) aligns the practitioner with the sahasrāra descent of Amṛteśvara.

Uddyota 15.9

अथ रक्षोग्नस्य नामानि निर्ब्रुवन् माहात्म्यं प्रदर्शयति

atha rakṣoghnasya nāmāni nirbruvan māhātmyam pradarśayati

Now, revealing the names of rakṣoghma, he shows its greatness:

[Context] - Transition to the secret revelation of the dravya's mythic origin.

Netra 15.10

सर्वदैत्यक्षयार्थं तु मदुक्तेनैव ब्रह्मणा ।
सेर्ष्याणां चैव सर्वेषामभिचारो यतः कृतः ॥ १५-२ ॥

*sarvadaityakṣayārthaṁ tu maduktenaiva brahmaṇā |
serṣyāṇāṁ caiva sarveṣāmabhicāro yataḥ kṛtaḥ || 15-2 ||*

By Brahmā, following my own instruction, an abhi-cāra (hostile magic) was performed against all the jealous ones so that the host of daityas might be destroyed. (15-2)

[Outer] - Mythic charter: Brahmā performs abhiṣeka with mustard at Śiva's command to annihilate the daityas.

Uddyota 15.11

तदासौ सर्षपः प्रोक्तः पाति रक्षति सर्वतः ।

सेर्ष्याणां मात्सर्यपूर्णानां दानवादीनाम्, सेर्ष्येभ्यः पाति
रक्षति, इति कृत्वा अक्षरसारूप्यात् सर्षप इत्यर्थः ॥

tadāsau sarṣapah proktah pāti rakṣati sarvataḥ |

*serṣyāṇāṁ mātsaryapūrṇānāṁ dānavādīnām, serṣyebhyah pāti
rakṣati, iti kṛtvā akṣarasārūpyāt sarṣapa ityarthah ||*

Therefore that very mustard (sarṣapa) was proclaimed — it protects and guards from all sides.

It guards against the envious (serṣyāṇām)—those demons filled with jealousy—hence, due to phonetic resemblance, it is called sarṣapa.

The jealous ones are the demons filled with envy; it protects from those full of envy — hence sarṣapa.

[Word] - sarṣapa = sa + īrṣyā + pa: "that which guards (pa) against envy (īrṣyā)" – a

perfect Trika śabdārtha-yoga.

Netra 15.12

यदा रक्षांसि सर्वाणि विद्रुतानि हतानि च ॥ १५-३ ॥
तदा देवि मया प्रोक्ता रक्षोभ्ना प्रथिता भुवि ।

*yadā rakṣāṁsi sarvāṇi vidrutāni hatāni ca || 15-3 ||
tadā devi mayā proktā rakṣoghnā prathitā bhuvi |*

When all the demons had fled and been slain, (15-3) then, O Goddess, I declared them to be “rakṣoghnā”, famous upon the earth.

[View] - Even the demons are slain only by being reabsorbed into Śiva's own blazing Eye.

Uddyota 15.13

रक्षांसि घन्ति, इति कृत्वा रक्षोभ्ना इति मया प्रोक्ता भुवि प्रथिता
इत्यर्थः ॥

*rakṣāṁsi ghnanti, iti kṛtvā rakṣoghnā iti mayā proktā bhuvi prathitā
ityarthaḥ ||*

Because they slay (ghnanti) demons (rakṣās), I proclaimed them “rakṣoghnā” — famous upon the earth.

[Word] - rakṣoghnā = rakṣāṁsi ghnanti iti rakṣoghnām – the protector and the destroyer are one substance.

Netra 15.14

आहवेषु च सर्वेषु दैत्यैः सह सुरोत्तमैः ॥ १५-४ ॥
नियुक्ता दुष्टहन्तारः सिद्धर्थं रिपुनाशने ।
तेषामर्थो यदा सिद्धस्तेन सिद्धार्थका भुवि ॥ १५-५ ॥
ख्याता दर्पहरा देवि भूतानां दुष्टचेतसाम् ।

*āhaveṣu ca sarveṣu daityaiḥ saha surottamaiḥ || 15-4 ||
niyuktā duṣṭahantāraḥ siddhyarthaṁ ripunāśane |
teṣāmartho yadā siddhastena siddhārthakā bhuvi || 15-5 ||
khyātā darpaharā devi bhūtānāṁ duṣṭacetasām |*

In every battle, together with the chief of the gods, (15-4) they were appointed as slayers of the wicked for the accomplishment of the destruction of enemies.

When their purpose was fulfilled for the gods, they became known on earth as siddhārthaka. (15-5) They remove pride, O Goddess, from beings of wicked mind.

[Outer] - Mustard seeds appointed as divine weapons alongside Indra in the devāsura war.

Uddyota 15.15

रिपुनाशनविषये सुरैः स्वात्मसिद्धर्थं यतो दुष्टहन्तारो
नियुक्ताः, एभ्यश्च तेषां सुराणां सिद्धोर्थः प्रयोजनं यदा,
तदा सिद्धार्थकाः ख्याताः ।

*ripunāśanaviṣaye suraiḥ svātmasiddhyarthaṁ yato duṣṭahantāro
niyuktāḥ, ebhyaśca teṣāṁ surāṇāṁ siddho'rthaḥ prayojanam yadā,
tadā siddhārthakāḥ khyātāḥ |*

Because the gods appointed them as destroyers of the wicked for the accomplishment of their own aim (the destruction of enemies), and when that aim of the gods was fulfilled, they became renowned as siddhārthaka (whose purpose is accomplished).

[Word] - siddhārthaka = “whose purpose (artha) is accomplished (siddha)” – the very name encodes its instant efficacy.

Netra 15.16

यदा सर्वेषु भूतेषु भयत्रस्तेषु सर्वतः ॥ १५-६ ॥
नीराजनविधानेन नामाङ्कं जुहुयात् प्रिये ।
वह्नौ संक्रुद्धमनसा मन्त्री रक्षार्थमुद्यतः ॥ १५-७ ॥
तदा नीराजनं ख्यातं सर्वश्रेयस्करं परम् ।

*yadā sarveṣu bhūteṣu bhayatras teṣu sarvataḥ || 15-6 ||
nīrājanavidiḥānenā nāmāṅkam juhuyāt priye |
vahnau saṃkruddhamanasaḥ mantrī rakṣārthamudyataḥ || 15-7 ||
tadā nīrājanam khyātaṁ sarvaśreyaskaram param |*

When all beings are terrified with fear on every side, (15-6) one should offer into fire, with angry mind, the substance marked with the name (of the mantra) according to the nīrājana rite, O beloved, with the resolve to protect. (15-7) Then the nīrājana becomes renowned as the supreme bestower of all auspiciousness.

[Outer] - Emergency nīrājana-homa with wrathful resolve when fear arises from all sides.

Uddyota 15.17

सर्वतो भयत्रस्तेष्वाध्यात्मिकादिदोषोपद्गुतेषु, नीराजनविधानेनेति
वक्ष्यमाणेन, नीराजनमिति निःशेषेण राजनं दीपनम्, एतत्
सर्षपारव्यं वस्तु ख्यातं प्रथितम् ॥
यश्चायं रक्षोग्नः, असौ

*sarvato bhayatrasteśvādhyātmikādidoṣopadruteṣu, nīrājanavidhāneneti
vakṣyamāṇena, nīrājanamiti niḥśeṣeṇa rājanām dīpanam, etat
sarṣapākhyām vastu khyātām prathitam ||
yaścāyām rakṣoghnaḥ, asau*

When beings are terrified on every side, afflicted by ādhyātmika and other defects, according to the nīrājana rite that will be described, nīrājana means complete illumination (rājana = shining). This substance called sarṣapa became famous.

And this very rakṣoghna

[Inner] - The angry mind is transmuted into the fierce compassion; the smoke becomes the outward sign of inner kuṇḍalinī blazing upward.

Netra 15.18

सितादिर्युगभेदेन वर्तते नुग्रहे बली ॥ १५-८ ॥

sitādiryugabhedena vartate'nugrahe balī || 15-8 ||

exists powerfully conferring grace in white and other colours according to the difference of the yugas. (15-8)

[View] - The single dravya appears in four colours because svātantrya-śakti delights in self-differentiation.

Uddyota 15.19

कृतादिर्युगभेदेन सितरक्तपीतकृष्णारूपैर्बलवाननुग्रहे प्रवर्तते ॥
९ ॥
तत्र

*kṛtādiyugabhedena sitaraktapītakṛṣṇarūpairbalavānanugrahe
pravartate ||
9 ||
tatra*

According to the difference of the Kṛta and other yugas it functions powerfully conferring grace in the forms white, red, yellow, and black. (9)

In that connection:

[Outer] - Yuga-specific colours: Kṛta white, Tretā red, Dvāpara yellow, Kali black.

Netra 15.20

**शुक्लः सर्वप्रदः ख्यातो रक्तो राज्यप्रदायकः ।
पीतो रक्षाकरः प्रोक्तः कृष्णः शत्रुविनाशकृत् ॥ १५-९ ॥**

*Śuklaḥ sarvapradah khyāto rakto rājyapradāyakaḥ |
piṭo rakṣākaraḥ proktah kṛṣṇaḥ śatruvināśakṛt || 15-9 ||*

White is celebrated as bestowing everything, red as granting kingship, yellow is declared to protect, black brings about the destruction of enemies. (15-9)

[Outer] - Colour-to-siddhi mapping: white = sarva, red = rājya, yellow = rakṣā, black = māraṇa.

Uddyota 15.21

एवं वर्णभेदाश्रयः कर्मभेदः पुराकल्पेऽभूत् ॥ १५-१० ॥

संप्रति तु

evam varṇabhedāśrayah karmabhedah purākalpe'bhūt || 15-10 ||

samprati tu

Thus in ancient times the difference of action depended on difference of colour.
(15-10)

But now

[Context] - Historical note: in former ages all four colours were manifest; now only yellow and black remain visible.

Netra 15.22

चतुर्युगेषु सर्वत्र पीतकृष्णौ द्विरूपकौ ।
राजसर्षपगौराख्यौ.....

*caturyugeṣu sarvatra pītakṛṣṇau dvirūpakau |
rājasarṣapagaurākhyau.....*

In all four yugas, everywhere,
only the yellow and black forms—
known as Rāja-sarṣapa and gaura—

[Outer] - Kali-yuga forms: rāja-sarṣapa (black) and gaura (yellow/white).

Uddyota 15.23

राजसर्षपो राजिका, गौरः पीतः ॥

rājasarṣapo rājikā, gaurah pītah ||

Rāja-sarṣapa is rājikā (black mustard), gaura is yellow (white mustard).

[Word] - rājikā = black mustard, gaura = white mustard; the red and white forms have withdrawn into secrecy.

Netra 15.24

.....द्विरूपोऽन्तर्हितः प्रिये ॥ १० ॥

.....dvirūpo'ntarhitah priye || 10 ||

—the two-formed one has become hidden, O beloved. (10)

[View] - The withdrawal of colours is Śiva's play of concealment (*tirodhāna*) within the age of darkness.

Uddyota 15.25

सितो लोहितश्चेति द्विरूपोऽय तु उत्तमत्वान्न प्रचरतीत्यर्थः ॥ १५-११ ॥
एतत् प्रसङ्गादुक्तवा, प्रकृतमाह

sito lohitaśceti dvirūpo'dya tu uttamavānna pracaratītyarthah || 15-11
||
etat prasaṅgāduktvā, prakṛtamāha

The white and red forms—these two—do not circulate nowadays, due to the superiority of the others. (15-11)

Having said this incidentally, he returns to the main subject:

[Context] - Direct statement that white and red seeds no longer circulate on the gross plane.

Netra 15.26

यदा मृत्युवशं यातः सर्वभूतैरुपद्रुतः ।
तदा तु घृतसंयुक्तं गोक्षीरसितशकरा ॥ ११ ॥
तिलैर्विमिश्रितं कृत्वा जुहुयात् सर्वशान्तिदम् ।

*yadā mr̥tyuvaśam yātaḥ sarvabhūtairupadrutaḥ |
tadā tu ghṛtasamyuktaṁ gokṣīrasitaśarkarā || 11 ||
tilairvimiśritam kṛtvā juhuyāt sarvaśāntidam |*

When someone is overwhelmed by the power of death,
afflicted by all beings,
then one should mix white mustard with ghee, cow's milk, and white sugar-candy,
(11) combine it with sesame seeds, and offer it in sacrifice — it grants complete
peace.

[Outer] - Śānti-homa recipe for imminent death: white mustard + ghee + milk + sugar + sesame.

Uddyota 15.27

यात इति साध्य इत्यर्थात् । कृत्वेति प्रकृतं सर्षपम् । हवनमत्र
मूलेन ॥

*yāta iti sādhyā ityarthāt | kṛtveti prakṛtam sarṣapam | havanamatra
mūlena ||*

“Overwhelmed” implies the person to be aided.
“Mix” refers to the previously mentioned sarṣapa.
The offering here is made with the root mantra.

[Outer] - All offerings performed with the Netra root mantra alone, no substitution permitted.

Netra 15.28

तिलैः कृष्णैः समायुक्तं राजसर्षपमुत्तमम् ॥ १५-१२ ॥
त्र्यक्तं वै जुहुयात् सद्यः सर्वशान्तिफलप्रदम् ।

*tilaiḥ kṛṣṇaiḥ samāyuktaṁ rājasarṣapamuttamam || 15-12 ||
tryaktam vai juhuyāt sadyaḥ sarvaśāntiphalapradam |*

The excellent Rāja-sarṣapa mixed with black sesame seeds
should be offered after being moistened three times—
it immediately yields the fruit of universal peace.

[Outer] - Māraṇa-to-śānti reversal: black mustard + black sesame moistened with tri-madhura (honey, sugar, ghee).

Uddyota 15.29

त्र्यक्तं त्रिमधुसिक्तम् ॥

tryaktam trimadhusiktam ||

Thrice moistened means wetted with the three sweets (honey, sugar, ghee).

[Word] - “Thrice moistened” = bathed in the three sweets, replicating the three guṇas dissolved into sattva.

Netra 15.30

अनेनैवाभिमञ्च्यैतद्यस्य हस्ते प्रदीयते ॥ १५-१३ ॥
सौभाग्यमतुलं तस्य जायते नात्र संशयः ।

*anenaivābhimantryaitadyasya haste pradīyate || 15-13 ||
saubhāgyamatulam tasya jāyate nātra saṃśayaḥ |*

Whatever of this (Rāja-sarṣapa) is consecrated with this very mantra and placed in someone's hand (15-13) produces incomparable good fortune for him — of this there is no doubt.

[Outer] - Hand-consecration: placing consecrated rāja-sarṣapa in the palm bestows instant śrī.

Uddyota 15.31

अनेनेति मूलेन । एवकार ऊहप्रयोगाभावं ध्वनति । एतदिति
राजसर्षपवस्तु ॥

*aneneti mūlena | evakāra ūhaprayogābhāvam dhvanati | etaditi
rājasarṣapavastu ||*

"With this very" means with the root mantra. The word "very" (eva) indicates that no substitution is to be imagined. "This" means the substance Rāja-sarṣapa.

[Word] - eva = absolute restriction; only the Netra mantra, nothing else, ever.

Netra 15.32

सप्तकृत्वोऽभिसंमन्त्र्य मन्त्रेणानेन मन्त्रवित् ॥ १५-१४ ॥
मूर्धि प्रपातयेद्यस्य सर्वदोषैः स मुच्यते ।

*saptakṛtvo'bhisaṁmantrya mantreṇānena mantravit || 15-14 ||
rmūdhni prapātayedyaṁsya sarvadoṣaiḥ sa mucyate |*

The knower of mantra who consecrates it seven times with this mantra (15-14) and lets it fall on someone's head — that person is freed from all defects.

[Outer] - Sevenfold consecration then showering on the head = complete removal of all dosas.

Uddyota 15.33

मन्त्रविद्वीर्यज्ञः, एतच्च सर्वत्र । प्रपातयेदिति सर्षपमेव ॥
पूर्वोद्दिष्टोपलक्षितवस्तुनिर्णयायाह

*mantravidvīryajñah, etacca sarvatra | prapātayediti sarṣapameva ||
pūrvoddīṣṭopalakṣitavastunirṇayāyāha*

The knower of mantra is one who knows its power — and this applies everywhere.
“Lets fall” means the sarṣapa itself.

To determine the substance previously indicated, he says:

[View] - The knower of mantra is the mantra; the mantra is Śiva; therefore touching him is touching Śiva.

Netra 15.34

अभिमन्त्र्य वासांसि चौषधम् ॥ १५-१५ ॥
समालम्भेन वाभिमन्त्रितम् ।
दीयते यस्य तस्य हिंसकः ॥ १५-१६ ॥
(नैव हिंसां करोत्यहिंसकः) ॥

*abhimantrya vāsāmsi cauṣadham || 15-15 ||
samālambhena vābhimantritam |
dīyate yasya tasya himsakah || 15-16 ||
(naiva himsām karotyahimsakah) ||*

Having first empowered the garments and the medicinal herbs with the mantra (15-15),
or having empowered them by the mere act of touching them,

whatever is then given to the intended victim
will cause the malevolent being (already occupying him)
to be utterly unable to work any harm (it becomes completely non-violent). (15-16)

[Outer] - Possession exorcism: mantra-charged clothing or herbs render bhūtas harmless.

Uddyota 15.35

वा एवार्थे । तेऽस्य वनेभि (प्रविष्टस्य) हिंसां नैव
कुर्वन्तीत्यर्थः ॥ १५-१७ ॥

*vā evārthe | te'sya vanebhi (praviṣṭasya) hiṁsāṁ naiva
kurvantītyarthaḥ || 15-17 ||*

The word “vā” (or) here has the sense of “indeed, certainly.”

Thus, once the garments or herbs have been duly empowered and given,
those malevolent forest-beings (that had previously entered the victim)
are utterly unable to inflict any harm whatsoever.
That is the meaning. (15-17)

[Word] - vā = api tu – “not optionally, but certainly”.

Netra 15.36

दिग्विदिक्षु जपेद्यस्य रक्षार्थं प्रयतात्मनः ।
दिवा वा यदि वा रात्रौ स्वपतो जाग्रतोऽपि वा ॥ १७ ॥
अवध्यः सर्वभूतैश्च भुवि तिष्ठत्यसौ नरः ।

*digvidikṣu japedyasya rakṣārthaṁ prayatātmanah |
divā vā yadi vā rātrau svapato jāgrato'pi vā || 17 ||
avadhyah sarvabhūtaiśca bhuvi tiṣṭhatyasau narah |*

One who, for the protection of a pure-souled person, chants it in the directions and intermediate directions, by day or by night, whether the person be sleeping or awake — (17) that man remains on earth invulnerable to all beings.

[Outer] - Directional chanting of the mantra creates an indestructible kavaca sphere around the protected person.

Uddyota 15.37

सर्षपमित्यर्थात् ॥
उपसंहरति

*sarṣapamityarthāt ||
upasamharati*

Sarṣapa is understood.

He concludes:

Netra 15.38

राजरक्षाविधानं तु मयैतत् प्रकटीकृतम् ॥ १५-१८ ॥
तव स्नेहात् प्रशस्तं तु रहस्यं सर्वसिद्धिदम् ।

*rājarakṣāvidhānam tu mayaitat prakaṭīkṛtam || 15-18 ||
tava snehāt praśastam tu rahasyam sarvasiddhidam |*

This method of royal protection has been revealed by me (15-18) out of affection for you — it is most excellent, a secret that bestows all attainments.

[View] - Royal protection is world protection because the king is the living symbol of the 36 tattvas in human form.

Uddyota 15.39

प्रजानुकूले राजनि रक्षिते, विश्वं रक्षितं भवतीति
प्राधान्याश्रयाद्राजशब्दः ।
तवेत्यनुजिघृक्षामययाः ॥
अतश्च

*prajānukūle rājani rakṣite, viśvam rakṣitam bhavatīti
prādhānyāśrayādrājaśabdaḥ ।
tavetyanujighṛkṣāmayayāḥ ॥
ataśca*

When a king favourable to his subjects is protected, the whole world is protected — hence the word “rāja” (royal) is used because of its primacy. “Because of affection for you” refers to the desire to favour you.

Moreover:

[View] - When the microcosmic ruler is absorbed in the Eye, the macrocosm spontaneously abides in peace.

Netra 15.40

नृपाणां नृपपत्नीनां तत्सुतानां द्विजादिषु ॥ १५-१९ ॥

nṛpāṇām nṛpapatnīnām tatsutānām dvijādisu || 15-19 ||

For kings, queens, their sons, and for twice-born and others (15-19)

[Outer] - Scope of protection extends to entire royal lineage and all varṇas.

Uddyota 15.41

आचार्यः कुरुते यस्तु सर्वानुग्रहकारकः ।

ācāryah kurute yastu sarvānugrahakārakah |

the ācārya who performs it is the cause of grace for all.

[View] - The ācārya is the visible form of grace (anugraha) descending into the world.

Netra 15.42

मन्त्रज्ञः साधको वाथ स पूज्यः सर्वथा प्रभुः ॥ १५-२० ॥
संमानैर्विविधैर्नित्यं दानैर्विविधविस्तरैः ।

*mantrajñah sādhako vātha sa pūjyah sarvathā prabhuḥ || 15-20 ||
saṁmānairvividhairnityam dānairvividhavistaraiḥ |*

The knower of mantra, whether a sādhaka or otherwise, is always to be worshipped as Lord — (15-20) with constant diverse honours and manifold generous gifts.

[Outer] - Eternal command: the mantra-knower is to be worshipped as Sadāśiva incarnate.

Uddyota 15.43

कुरुत इति उक्तवक्ष्यमाणदृष्ट्या रक्षाम्, मन्त्रज्ञः साधक इति
कल्पोक्ताराधनया सिद्धमन्त्रः, तस्याचार्यतुल्यत्वेन

*kuruta iti uktavakṣyamāṇadṛṣṭyā rakṣām, mantrajñah sādhaka iti
kalpoktārādhanayā siddhamantraḥ, tasyācāryatulyatvena*

"Performs" means protection, according to what has been and will be taught. "Knower of mantra, sādhaka" means one whose mantra is perfected through the worship prescribed in the scriptures. Because he is equal to an ācārya,

[View] - A perfected mantra is the living body of Śiva; worshipping its knower is worshipping Śiva directly.

Netra 15.44

५५ एषा वै धारणादीक्षा कर्तव्या योगिनात्र तु ।
मन्त्रसिद्धेन वा देवि कृता वै सुकृता भवेत् ॥ ५५ (५-८७)

*"eṣā vai dhāraṇādīkṣā kartavyā yoginātra tu |
mantrasiddhenā vā devi kṛtā vai sukṛtā bhavet ||" (5-87)*

"This initiation consisting in wearing (the substance) must be given to the yogin here; when performed, O Goddess, by one whose mantra is perfected, it becomes perfectly accomplished." (5.87)

[Context] - Cross-reference to Svacchanda Tantra 5.87 confirming the "wearing initiation".

Uddyota 15.45

इति श्रीस्वच्छन्दोक्तत्वात् सर्वथाचार्यः सन्तोष्य इति ॥
एतत् दृष्टान्तप्रमुखं स्फुटयति

*iti śrīsvacchandoktadvāt sarvathācāryah santoṣya iti ||
etat drṣṭāntapramukham sphuṭayati*

Thus it is declared in the venerable Svacchanda Tantra — therefore the ācārya must be fully satisfied in every way.

Illustrating this with the foremost example, he clarifies:

[Outer] - The ācārya must be fully satisfied with dakṣinā for the rite to be complete.

Netra 15.46

यथा मन्त्रान्तसंयुक्तः स्वाहा होमे प्रशस्यते ॥ १५-२१ ॥
तथा सर्वेषु कार्येषु दक्षितो मन्त्रवित् सदा ।
फलप्रदो भवेत् सद्यः सर्वशान्तिप्रदः शुभः ॥ १५-२२ ॥

*yathā mantrāntasam�uktaḥ svāhā home praśasyate || 15-21 ||
tathā sarveṣu kāryeṣu dakṣito mantravit sadā |
phalaprado bhavet sadyaḥ sarvaśāntipradaḥ śubhaḥ || 15-22 ||*

Just as the mantra joined at the end with svāhā is praised in homa, (15-21) so in all rites a knower of mantra who has received dakṣinā always immediately bestows fruit — granting complete peace and auspiciousness. (15-22)

[View] - Just as svāhā completes the mantra in homa, dakṣinā completes the mantra in human form.

Uddyota 15.47

मन्त्रस्यान्ते संयुक्त इत्युच्चरितः । स्वाहेति स्वाहाशब्दः । दक्षित इति
दक्षिणया तोषितः । फलं मुक्तिसिद्धी, एवमुत्तरत्र ॥ १५-२३ ॥
किं च

*mantrasyānte samyukta ityuccaritaḥ | svāheti svāhāśabdaḥ | dakṣita iti
dakṣinayā toṣitaḥ | phalam muktisiddhī, evamuttaratra || 15-23 ||
kim ca*

“Joined at the end” means uttered with it. Svāhā is the word svāhā. “Who has received dakṣinā” means satisfied with the ritual fee. The fruit is liberation and siddhis — similarly hereafter. (15-23)

Furthermore:

[Word] - dakṣiṇā = the “southern direction” where the ancestors receive; giving it turns the rite toward liberation.

Netra 15.48

सुधा यथा च नागानां पितृणां च स्वधा यथा ।
नमस्कारश्च देवानां वौषट् शान्तौ प्रशस्यते ॥ २३ ॥
मन्त्रज्ञानां तथा नित्यं दानं संमानमुत्तमम् ।
फलप्रदं भवत्याशु सर्वसिद्धिप्रदायकम् ॥ २४ ॥

*sudhā yathā ca nāgānāṁ pitṛṇāṁ ca svadhā yathā |
namaskāraśca devānāṁ vauṣaṭ śāntau praśasyate || 23 ||
mantrajñānāṁ tathā nityam dānaṁ saṁmānamuttamam |
phalapradam bhavatyāśu sarvasiddhipradāyakam || 24 ||*

Just as sudhā (nectar) for serpents, svadhā for the ancestors, namaskāra for the gods, and vauṣaṭ in rites of peace are praised, (23) so constant gifts and supreme honour to knowers of mantra quickly bestow fruit and grant all attainments. (24)

[Outer] - Analogy series: sudhā → serpents, svadhā → pitṛs, namaskāra → devas, vauṣaṭ → śānti, dakṣiṇā → mantra-knowers.

Uddyota 15.49

स्वधेति स्वधाशब्दः । स्पष्टमन्यत् ॥ १५-२५ ॥
एतदेवोपपादयति

*svadheti svadhāśabdaḥ | spaṣṭamanyat || 15-25 ||
etadevopapādayati*

Svadhā is the word svadhā. The rest is clear. (15-25)

He establishes the same truth:

Netra 15.50

ज्ञानशक्तौ स्थिता मन्त्रास्तज्ज्ञानं चेतसि स्थितम् ।
तच्चेतः पूजितं तुष्टं सात्त्विकं तु भवेत् सदा ॥ २५ ॥
सत्त्वस्थास्तु श्रियो नित्यं लक्ष्मीस्तत्रैव वर्तते ।
रजस्तमोविनाशेन मन्त्राः सत्त्वोदये स्थिताः ॥ १५-२६ ॥
सिद्धिप्रदा भवन्त्याशु यतोऽतीव सुनिर्मलाः ।

*jñānaśaktau sthitā mantrāstajñānam cetasi sthitam |
taccetaḥ pūjitaṁ tuṣṭaṁ sāttvikam tu bhavet sadā || 25 ||
sattvasthāstu śriyo nityam lakṣmīstatraiva vartate |
rajastamovināśena mantrāḥ sattvodaye sthitāḥ || 15-26 ||
siddhipradā bhavantyāśu yato'tīva sunirmalāḥ |*

Mantras abide in the energy of knowledge, and that knowledge abides in the mind. When that mind is worshipped and satisfied, it always becomes sāttvic. (25)

Abiding in sattva, glorious Lakṣmīs dwell perpetually; Lakṣmī herself abides there. By the destruction of rajas and tamas, mantras, when sattva arises, become extremely pure and quickly bestow siddhis. (15-26)

[View] - Mantra → jñāna-śakti → mind → sattva → Lakṣmī → siddhi. The entire chain is nothing but the play of awareness resting in itself.

[Inner] - Let every gift to the guru be the silent offering of the I-sense back into the Heart.

[Pointing] - Notice: the mind that is worshipped is your own awareness; satisfy it by recognising it is already full.

Uddyota 15.51

मननत्राणधर्मकत्वाद् मन्त्रा ज्ञानशक्तौ स्थितास्तद्वीर्यसारा
इत्यर्थः । तच्च वीर्यात्म ज्ञानं चेतसि स्थितं वीर्यानुसन्धानं
परं चित्तमाश्रितम् । तच्च चेतः पूजितमिति भक्तिभरेणाराधितम्,
अतश्च भक्त्युद्रेकावलोकनोन्मिषद्विकासं सात्त्विकं जायत इति,

*mananatrāṇadharmaṭatvād mantrā jñānaśaktau sthitāstadvīryasārā
ityarthaḥ | tacca vīryātma jñānam cetasi sthitam vīryānusandhānam
param cittamāśritam | tacca cetaḥ pūjitatiti bhaktibhareṇārādhitam,
ataśca bhaktyudrekāvalokanonmiṣadvikāsam sāttvikam jāyata iti,*

Because their dharma is to protect through reflection (manana-trāṇa), mantras abide in the energy of knowledge — they are the essence of its power. That knowledge which is of the nature of power abides in the mind — the supreme mind that rests in the contemplation of that power. When that mind is worshipped — adored with overflowing devotion — it becomes sāttvic, blossoming with the opening glance of intense devotion.

[Word] - manana-trāṇa: not “thinking that protects” but the instantaneous self-recognition that saves from all illusion.

[View] - Knowledge and its power are never two; the moment they appear separate, that very appearance is still their undivided play.

[Outer] - The mantras are ritually enthroned upon the throne of jñāna-śakti; they are not mere sounds but living protectors whose very nature is reflective guardianship.

[Inner] - Feel how the quiet mind, drenched in devotion, turns crystal-clear—like a mirror that no longer distorts the face of Śiva.

[Pointing] - Rest as the silent knowing that knows the mantra before the mantra moves.

Netra 15.52

**शाङ्गरूपेषु भावेषु पत्युज्ञानं क्रिया च या ।
मायातृतीये त एव पशोः सत्त्वं रजस्तमः ॥ ५५ (४-१-४)**

*Śvāṅgarūpeṣu bhāveṣu patyurjñānam kriyā ca yā |
māyātṛtīye ta eva paśoḥ sattvam rajastamah ||" (4-1-4)*

“In the forms of the Lord’s limbs, the knowledge and activity that belong to the Master become, in the bound soul under Māyā’s third impulse, sattva, rajas, and tamas.” (4.1.4)

[View] - Even in the bound soul, the Lord’s own jñāna and kriyā never cease; they only seem to contract into the three guṇas—like the sun seemingly dimmed by clouds that

are themselves made of its light.

[Outer] - Quotation from the revered Svacchanda-Tantra establishes scriptural authority for the triadic descent of śakti into the guṇas within the paśu.

Uddyota 15.53

इति

प्रत्यभिज्ञोक्तनीत्योन्मज्जत्सत्त्वप्रकृतिभूतज्ञानशक्तिरूपतामाप्नोति ।
एवंभूते च सत्त्वे सर्वाः श्रियो महाभोगलक्ष्म्यः स्थिताः,
मोक्षलक्ष्मीश्च तत्रैव तिष्ठति । अतश्च
चाञ्चल्यसंकुचत्तात्मकरजस्तमोविनाशेन प्रोक्तविकासात्मकसत्त्वोदये
मन्त्रा अतीव सुनिर्मला इति प्राप्तज्ञानशक्त्यात्ममहावीर्या आशु सदा
सर्वसिद्धिदा भवन्तीति ॥
अत एवम्

iti

pratyabhijñoktanītyonmajjatsattvaprakṛtibhūtajñānaśaktirūpatāmāpnoti
|
evambhūte ca sattve sarvāḥ śriyo mahābhogalakṣmyah sthitāḥ,
mokṣalakṣmīśca tatraiva tiṣṭhati | ataśca
cāñcalyasamkucattātmakarastamovināśena
proktavikāsātmakasattvodaye
mantrā atīva sunirmalā iti prāptajñānaśaktyātmamahāvīryā āśu sadā
sarvasiddhidā bhavantīti ||
ata evam

According to the method taught in the Pratyabhijñā, the energy of knowledge, emerging as the nature of sattva-Prakṛti, attains the form of the rising power of knowledge. When sattva is thus constituted, all glorious Lakṣmīs — the great Lakṣmīs of enjoyment — abide there, and the Lakṣmī of liberation abides there also. Therefore, by the destruction of rajas and tamas — which contract and agitate — and through the arising of sattva characterised by the expansion previously described, mantras become extremely pure, possessing the great power that is the energy of knowledge fully attained, and always quickly bestow all siddhis.

Hence:

[View] - Rajas and tamas are not enemies to be fought; they are the self-contraction

of the one svātantrya-śakti that, when released, is nothing but sattva-illuminated freedom.

[Outer] - The fully awakened mantras now blaze with the complete jñāna-śakti and rain siddhis without delay.

[Inner] - When sāttvika expansion floods the inner field, every pore opens and the great goddesses of enjoyment and liberation spontaneously take residence in the body of the practitioner.

[Pointing] - Notice the spacious clarity that is already here when agitation and dullness fall away—do nothing to it, only do not leave it.

Netra 15.54

तस्मात् सर्वप्रयत्नेन ह्याज्ञैषा पारमेश्वरी ॥ १५-२७ ॥
परिपाल्या प्रयत्नेन.....

*tasmāt sarvaprayatnena hyājñaiṣā pārameśvarī || 15-27 ||
paripālyā prayatnena.....*

Therefore, with utmost effort,
this supreme command of the Lord (15-27) must be carefully guarded...

[Outer] - The entire transmission of chapters 15–27—the anuttara initiation and its retinue—must be sealed like a treasure vault.

[Secret] - Who is guarding whom when the command is the Lord's own breath?

Uddyota 15.55

सर्वप्रयत्नेन आज्ञेति निश्चिताज्ञेत्यर्थः । एषेति
सर्वप्रकारमाचार्याराधनं कार्यमित्येवंरूपा ॥
तेन प्रयत्नेनैतां पालयतः

*sarvaprayatnena ājñeti niścitatājñetyarthah | eṣeti
sarvaprakāramācāryārādhanaṁ kāryamityevaṁrūpā ||
tena prayatnenaitāṁ pālayataḥ*

"With utmost effort this command" means the command that is firmly established.

"This" refers to the instruction:

"The ācārya must be worshipped in every possible way."

For one who guards it with that effort

[Outer] - "With utmost effort" means unwavering fidelity to the living guru who is none other than Sadāśiva appearing in form.

[Pointing] - Bow to the ācārya and feel the bow happen inside the bowing—there is no inside or outside.

Netra 15.56

.....षिद्धिमुक्ती न दूरतः ।

.....*śiddhimuktī na dūrataḥ* ।

—siddhi and liberation are not far off.

[View] - Siddhi and mokṣa are not distant goals; they are the natural perfume of unbroken recognition.

Uddyota 15.57

शीघ्रं भवत इत्यर्थः ॥
आधिकारिकमर्थमुपसंहरन् रहस्यतामस्य दर्शयति

śīghram bhavata ityarthah ॥
ādhikārikamarthamupasamharan rahasyatāmasya darśayati

They come quickly.

Concluding the meaning of the chapter and showing its esoteric nature:

[Pointing] - They come quickly because they never left—only the veil of “later”

dissolves in the now that you already are.

Netra 15.58

अनुत्तरविधानं तु न दद्यात् परदीक्षिते ॥ १५-२८ ॥
स्वाशिष्ये दीक्षिते दद्यादन्यथा न प्रसिद्धति ।

*anuttaravidhānam tu na dadyāt paradīkṣite || 15-28 ||
svāśisyे dīkṣite dadyādanyathā na prasiddhyati |*

The Anuttara rite must not be given to one initiated by another; (15-28) it should be given only to one's own initiated disciple — otherwise it does not succeed.

[Context] - This seals the Netra Tantra's place as the supreme, concealed crown of the Trika revelation.

[Outer] - Strict lineage rule: the highest rite of anuttara may only descend from one's own guru to one's own disciple; any breach renders the rite fruitless.

Uddyota 15.59

परदीक्षितस्य द्वैतशिष्यत्वादद्वयाननुप्रविष्टत्वादिति शिवम् ॥

paradīkṣitasya dvaitaśisyatvādadadvayānanupraviṣṭatvāditi śivam ||

Because one initiated by another remains a disciple of duality and has not entered non-duality. Thus auspiciousness.

[View] - One still tasting duality cannot transmit non-duality; the vessel must first be melted in the fire of the guru's grace until no "other" remains.

[Secret] - Where is the boundary between your awareness and your guru's awareness right now?

Netra 15.60

यदामर्शपरामशोन्मिषत्पूर्णसुधा परम् ।
सौभाग्यं तनुते तत्तत्तन्नेत्रं शाङ्करं श्रये ॥

*yadāmarśaparāmarśonmiṣatpūrṇasudhā param |
saubhāgyam tanute tattattannetram śāṅkaram śraye ||*

I take refuge in that auspicious Eye of Śaṅkara which is the supreme nectar of fullness unfolding through the touch and re-touch of awareness, and which spreads every kind of good fortune.

[View] - Anuttara is not a sound but the unbroken plenitude where subject and object kiss and vanish into their own light.

[Inner] - Feel the gentle touch...and the immediate re-touch...of pure awareness upon itself—that soft, electric shimmer is the nectar dripping from the Third Eye.

[Pointing] - Take refuge in the Eye that is already open, gazing as you, through you, from before the first heartbeat.

Uddyota 15.61

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
पञ्चदशोऽधिकारः:

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
pañcadaśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the fifteenth chapter: **Its Protective Efficacy**

[Context] - The text now returns into concealment, awaiting the next worthy ear that has already become the Eye itself.

[Outer] - Formal colophon: fifteenth chapter “Netrodyota” completes; authorship and lineage of Kṣemarāja explicitly affirmed.

[Pointing] - The chapter ends, yet the illumination never closes—rest as the wide-open gaze that has no edge and no center.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 16

षोडशोऽधिकारः अमृतेश्वरार्चनफलम्

Ṣoḍaśo'dhikāraḥ - Amṛteśvarārcanaphalam
Sixteenth Chapter - Various Objects Whereto Worship, etc., of Amriteshvara Lead

Introduction to Chapter 16

Chapter sixteen of the Netra Tantra presents a comprehensive methodology for spiritual practice tailored to the Kali Yuga's exigencies, forging a unified path that transcends sectarian divides by converging the Left (*vāmācāra*, emphasizing ritual intensity), Right (*dakṣinācāra*, focusing on purity), and Middle (*madhyamācāra*, balancing non-duality) transmissions into the singular vision of Amṛteśvara's Eye—the all-perceiving Netra as both ontological principle and pragmatic tool for existential transformation. The narrative stems from Pārvatī's pragmatic query to Śiva, imploring guidance on navigating practice in this degenerate age of shortened lifespans, rampant distractions, and eroded dharma, where aspirants of varied castes, moral standings, and societal roles seek liberation without forsaking worldly duties. Śiva, responding with adaptive wisdom, articulates accessibility as the era's salvific key, unveiling protocols that empower all—from householders entangled in *samsāra* to recluses pursuing *saṃadhi*—to attain *mokṣa* through integrated disciplines.

Central to this synthesis is the Eye's role as the unifying nexus, where mantra, breath, and intention coalesce to dissolve Kali's illusions, enabling practitioners to harness Amṛteśvara's nectar amid chaos. Technical elements include versatile altar constructions—adaptable to mountaintops (for yogic solitude, with natural elements as offerings), domestic hearths (for *grihastha* integration, using household items sanctified by mantra), or inner visualizations (for constant practice); the fusion of *prāṇa* regulation with mantra *japa* to forge a cohesive framework that aligns microcosmic rhythms with cosmic cycles; and safeguards like secrecy veils (*gopya*) against adversaries, ritual timings synced to *nakṣatras*, and devotional anchors to preserve awakening's purity. The chapter addresses pragmatic issues—maintaining confidentiality amid societal scrutiny, countering distractions through breath-focused anchors, and adapting rites for diverse lifestyles—while grounding in non-dual metaphysics, where Kali's fragmentation reveals opportunities for recognition.

Mythological parallels, such as Śiva's teachings to diverse disciples like the fisherman and the king in purāṇic lore, affirm the path's inclusivity. This exposition serves as the practical conduit between earlier abstract realizations and forthcoming protective rituals, positioning the Tantra's methodology as a resilient blueprint for Kali Yuga *sadhana*, where unified transmissions guide practitioners to embody the Netra's immortal gaze.

Uddyota 16.1

षोडशोऽधिकारः
५५ नेत्रोद्योतः ५५
विचित्रैराचारैरूपचित्(वि)चित्राकृतिफलं

*ṣodaśo'dhikāraḥ
" netrodyotaḥ "
vicitrairācārairupacita(vi)citrākṛtiphalam*

Sixteenth Chapter

Netrodyotaḥ: The Illumination of the Eye

[Word] - "Netrodyota" evokes the eye as both organ of vision and supreme guide, flashing forth the light that dispels all darkness of separation.

[Outer] - The chapter title announces the radiant unveiling of the supreme awakener, guiding the ritual progression toward the luminous essence of consciousness.

Netra 16.2

चिदेकात्मस्वात्मस्फुरणमविचित्रं दिशति यत् ।

cidekātmasvātmasphuraṇamavicitram diśati yat |

That which, through rites of manifold and marvellous variety, bears fruits of form both variegated and wondrous, yet reveals the utterly unvariegated, self-luminous flashing forth of the Self whose sole nature is the One Consciousness —

[View] - The manifold rites dissolve into the singular flash of self-luminous awareness, where diversity reveals its root in the undivided One.

[Pointing] - Rest in that unvariegated light which shines effortlessly through every form.

Uddyota 16.3

जगच्चित्रोल्लेखाश्रयलसदचित्रस्वमहिम

jagaccitrollekhaśrayalasadacitrasvamahima

and which rests upon the radiant, marvellous play of its own glory
that abides in the variegated manifestations of the universe —

[View] - The universe's play rests eternally on the glory of pure consciousness, never separate from its radiant ground.

[Inner] - Feel the marvellous play arise and subside within the unchanging radiance that you are.

Netra 16.4

स्तुमः शार्वं नेत्रं तदसमसुखोल्लाससरसम् ॥

stumah śārvam netram tadasamasukhollāsasarasam ||

we praise that Eye of Śarva,
the Eye without equal,
overflowing with the rapture of incomparable bliss.

[Outer] - Praise invokes the unequalled Eye of Śiva, overflowing with bliss that saturates all ritual utterance.

[Pointing] - Abide as the rapture that needs no object, the incomparable bliss already present.

Uddyota 16.5

पूर्वाधिकाराधिगतसर्वदेवतात्मकश्रीमन्मृत्युजित्स्वरूपमनुभाष्य,
तत्प्राप्तिहेतुसमयाचारादि निर्णिनाययिषुः श्रीदेव्युवाच

*pūrvādhikārādhigatasarvadevatātmakaśrīmanmṛtyujitsvarūpamanubhāṣya,
tatprāptihetusamayācārādi nirṇināyayiṣuḥ śrīdevyuvāca*

Having in the previous chapter expounded the nature of the blessed Mṛtyujit who is identical with all deities, and now desiring to determine the proper observances, rites, and disciplines that are the means of attaining Him, the blessed Goddess spoke:

[Context] - Transitioning from the deity's essence to the practical means, the Goddess initiates inquiry into unified observance.

[Outer] - Narrative shift establishes the ritual framework for attaining the conqueror of death through disciplined rites.

Netra 16.6

कथितं देवदेवेन रहस्यं परमाद्भुतम् ।
सर्वागममयो देव एकवीरो महाबलः ॥ १५ ॥

*kathitam devadevena rahasyam paramādbhutam |
sarvāgamamayo deva ekavīro mahābalah || 15 ||*

"O Lord of Gods, Thou hast revealed a supreme and most marvellous secret: the One Hero, the All-containing, of immeasurable might." || 15 ||

[Outer] - The Goddess acknowledges the revealed secret of the all-containing Hero, setting the stage for deeper clarification.

Uddyota 16.7

वामदक्षिणसिद्धान्त भेदत्रयविभेदतः ।

vāmadakṣiṇasiddhānta bhedatrayavibhedataḥ |

Through the threefold division of the Left-hand, Right-hand, and Siddhānta paths,

[Outer] - Recognition of the threefold paths—left, right, and culminating—unites diverse streams into the singular deity.

Netra 16.8

वैष्णवादिसमायुक्तः सरहस्यमुदाहृतः ॥ १६-१ ॥
सर्वदेवमयो ह्येष मृत्युजिद् व्यापकः शिवः ।
बहुभिः संप्रदायैश्च यष्टव्यो भावभेदतः ॥ १६-२ ॥
नानाक्रियोपचारेण नानासिद्धिफलप्रदः ।
अधुना श्रोतुमिच्छामि संशयो मे हृदि स्थितः ॥ १६-३ ॥
त्वद्गते संशयस्यास्य च्छेता न ह्युपपद्यते ।
पृथक् पृथक् समाचारः पूर्व देवेन भाषितः ॥ १६-४ ॥
कथमस्मिन् समाचारः सामान्यः पूर्वचोदितः ।

*vaiṣṇavādīsamāyuktaḥ sarahasyamudāhṛtaḥ || 16-1 ||
sarvadevamayo hyeṣa mṛtyujid vyāpakah śivah |
bahubhiḥ sampradāyaiśca yaṣṭavyo bhāvabhedataḥ || 16-2 ||
nānākriyopacāreṇa nānāsiddhiphalapradah |
adhunā śrotumicchāmi samśayo me hṛdi sthitah || 16-3 ||
tvadṛte samśayasyāsyā cchetā na hyupapadyate |
pṛthak pṛthak samācāraḥ pūrvam devena bhāṣitah || 16-4 ||
kathamasmin samācāraḥ sāmānyaḥ pūrvacoditah |*

united with Vaiṣṇava and other forms, Thou hast proclaimed Him complete with His secret. || 16-1 ||

He in whom all deities dwell, Mṛtyujit, all-pervading Śiva,
must be worshipped through many lineages according to diverse inner dispositions.
|| 16-2 ||

Through manifold rites and offerings He bestows manifold perfections.

Now I wish to hear: a doubt has arisen in my heart. || 16-3 ||

Apart from Thee, no one can resolve this doubt.

Formerly, O Lord, Thou didst speak of separate observances for each path. || 16-4 ||

How then, in this case, is a common observance taught that was previously declared?

[View] - All deities dwell within Mrtyujit, the all-pervading non-dual essence.

[Outer] - Worship adapts to inner dispositions across lineages, yielding varied perfections while rooted in the one Šiva.

Uddyota 16.9

रहस्यत्वं सर्वागममय इत्युक्त्या व्यक्तीकृतम् । एक इति अद्वितीयः ।
वीरः सर्वकार्यकरणक्षमः । महाबलः सर्वमन्त्रवीर्यभूतः ।
वैष्णवादीति वैष्णवे आकारे, आदिशब्दाद् ब्रह्मसौरादौ
सम्यग्भेदव्याप्त्या आ समन्ताद्युक्तः । सरहस्यमिति कुलप्रक्रियया
उदाहृत उक्तः । व्यापक इति एतत्सर्वदेवमयत्वे हेतुः, अतश्च शिवः
परमाद्यश्रेयोरूपः । संप्रदायैरिति
तत्तच्छास्त्रोक्तज्ञानयोगरूपैः । भावभेदत इति आराधकचित्तौचित्यात्
। श्रोतुमिच्छामीत्युक्तेः पृथगिति श्लोकेन विषयो दर्शितः ।
पूर्वमित्यादावुक्तासु नानासंहितासु । सामान्य इति देवस्य
महासामान्यरूपत्वात् सामान्येनैव आचारेण भाव्यम्, न चासौ कोऽपि
लक्ष्यत इत्याशयशेषः । पूर्वचोदित इति पूर्वं हि नवमाधिकारे

*rahasyatvam sarvāgamamaya ityuktyā vyaktikṛtam | eka iti advitīyah |
 vīraḥ sarvakāryakaraṇaṅkṣamaḥ | mahābalah sarvamantravīryabhūtaḥ
 |
 vaiṣṇavādīti vaiṣṇave ākāre, ādiśabdād brahmaśaurādau
 samyagabhedavyāptyā ā samantādyuktaḥ | sarahaśyamiti
 kula-prakriyayā
 udāhṛta uktaḥ | vyāpaka iti etatsarvadevamayatve hetuḥ, ataśca śivāḥ
 paramādvayaśreyorūpaḥ | saṃpradāyairiti
 tattacchāstroktajñānayoga-rūpaiḥ | bhāvabhedata iti
 ārādhakacitta-ucityāt
 | śrotumicchāmītyukteḥ pṛthagiti ślokena viṣayo darśitaḥ |
 pūrvamītyādāvuktāsu nānāsaṁhitāsu | sāmānya iti devasya
 mahāsāmānyarūpatvāt sāmānyenaiva ācāreṇa bhāvyam, na cāsau
 ko'pi
 lakṣyata ityāśayaśeṣaḥ | pūrvacodita iti pūrvam hi navamādhikāre*

The secret nature of “containing all scriptures” has been made clear by this statement. “One” means without second. “Hero” means capable of accomplishing all works. “Of great might” means He whose very essence is the potency of all mantras. “United with Vaiṣṇava etc.” means perfectly pervading the Vaiṣṇava form and, by the particle “etc.”, the Brahma, Saura, and other forms as well. “With secret” means taught according to the Kula tradition. “All-pervading” is the reason He contains all deities; therefore He is Śiva, whose nature is supreme non-duality and highest bliss. “Lineages” means those possessing the knowledge and practice taught in each scripture. “According to diversity of inner disposition” means according to what is suitable to the worshipper’s mind. From the words “I wish to hear” the topic is indicated by the verse beginning “separately”. “Previously” refers to the various tantras taught earlier. “Common” means that, because the Lord has a great all-inclusive form, worship must be performed with a common observance alone; the intended remainder is that no particular observance is perceived. “Previously declared” refers to the earlier statement in the ninth chapter:

[Word] - "One" insists on absolute non-duality; "Hero" points to effortless accomplishment; "great might" reveals inherent mantra-potency.

[Context] - Clarifies the all-inclusive nature, resolving apparent contradictions from prior teachings.

[View] - Supreme non-duality pervades all forms, containing every scripture in its boundless embrace.

Netra 16.10

५५ एवं सर्वगतो देवो बहुरूपो मणिर्यथा ।
सर्वैराराधितो देवि सुसिद्धिफलवाज्ञया ॥ ५५ (९-१४)
इत्यादिना आराधित इति सामान्येनैवोक्तम् ॥

"evam sarvagato devo bahurūpo maṇiryathā |
sarvairārādhito devi susiddhiphalavāñchayā ||" (9-14)
ityādinā ārādhita iti sāmānyenaivoktam ||

"Thus the all-pervading Lord, like a gem of many forms...
is worshipped by all, O Goddess, out of desire for the fruit of perfect
accomplishment." (9-14)
and so on, where worship was taught in a common manner alone.

[Context] - References earlier common worship, affirming the gem-like universality
of the Lord.

Uddyota 16.11

किं च

kim ca

Moreover:

Netra 16.12

कथमेकेन मन्त्रेण सर्वे सिद्ध्यन्ति पूजिताः ॥ १६-५ ॥

kathamekena mantreṇa sarve siddhyanti pūjitāḥ || 16-5 ||

"How can all deities, when worshipped through a single mantra, grant accomplishment?" ||16-5||

[Secret] - Who worships through a single mantra when all deities appear distinct?

Uddyota 16.13

यतस्तत्र तत्र शास्त्रे

yatastatra tatra śāstre

Because in scripture after scripture it is said:

Netra 16.14

बीजैः कूटस्तथा पिण्डैर्मालामन्त्रैरशेषतः ।
वाच्यवाचकभेदेन सर्वसिद्धिफलप्रदाः ॥ १६-६ ॥

*bījaiḥ kūṭastathā piṇḍairmālāmantrairashaṣataḥ ।
vācyavācakabhedenā sarvasiddhiphalapradāḥ ॥ 16-6 ॥*

"Through seeds, peaks, cores, garland-mantras – completely, by the distinction of signified and signifier – they bestow all perfections." ||16-6||

[Outer] - Describes manifold mantra types—seeds, peaks, cores, garlands—each granting perfections through their specific powers.

Uddyota 16.15

उक्ताः । बीजैः स्वरैः । कूटैः पिण्डपदात्मभिः ।
पिण्डैर्नवात्मादिभिः । मालामन्त्रैः पदसमुदायरूपैः ।
वाच्यवाचकभेदः परावाक्प्राधान्येन बीजानाम्, पश्यन्तीदृशा
पिण्डानाम्, मध्यमायुक्त्या मालामन्त्राणाम्, पश्यन्तीमध्यमाभ्यां
कूटानाम् ॥ १६-७ ॥
अतश्च तावतां नानामन्त्रवाच्यानाम्

uktāḥ | bijaiḥ svaraiḥ | kūṭaiḥ piṇḍapadātmbhiḥ |
piṇḍairnavātmādibhiḥ | mālāmantraiḥ padasamudāyarūpaiḥ |
vācyavācakabhedaiḥ parāvākprādhānyena bijānām, paśyantīdrśā
piṇḍānām, madhyamāyuktyā mālāmantrāṇām,
paśyantīmadhyamābhyaṁ
kūṭānām || 16-7 ||
ataśca tāvatāṁ nānāmantravācyānām

Seeds are vowels; peaks are condensed syllables; cores are those beginning with the nine-syllabled mantra, etc.; garland-mantras are those consisting of strings of words. The distinction between signified and signifier is that seeds predominate in Parā Vāk (Supreme Speech), cores in Paśyantī, garland-mantras in Madhyamā, and peaks in both Paśyantī and Madhyamā.

[Word] - Seeds resonate in supreme speech; cores in seeing; garlands in intermediate; peaks bridge seeing and intermediate.

[View] - Mantras unfold across levels of speech, mirroring the descent of consciousness into manifestation.

Netra 16.16

कथमेकेन मन्त्रेण पूजनार्हो नरो भवेत् ।
भवन्तीह सुराः सर्वे कथं वापि प्रसादतः ॥ ७ ॥
मनुष्याणां हितार्थाय कारुण्यात् परमेश्वर ।

*kathamekena mantreṇa pūjanārha naro bhavet |
bhavantīha surāḥ sarve katham vāpi prasādataḥ || 7 ||
manuṣyāṇāṁ hitārthāya kāruṇyāt parameśvara |*

Therefore, for those many mantras that have manifold signified deities,
how can a man become fit for worship through a single mantra?
Or how can all the gods become gracious to men? ||7||
For the benefit of mankind, out of compassion, O Supreme Lord...

[Outer] - Raises the efficacy of a single mantra for universal grace.
[Secret] - How does one mantra encompass the signified deities of many?

Uddyota 16.17

एकेन सामान्यमन्त्रेण अनिर्ज्ञातविशेषा ब्रह्मविष्वाद्याः सर्वे
सुराः कथं प्रसादतः प्रसादीभवन्ति,
मानवानामज्ञाततद्विशेषाणां कथं प्रसीदन्तीत्यर्थः ॥
किं च

*ekena sāmānyamantreṇa anirjñātaviśeṣā brahmaviṣṇvādyāḥ sarve
surāḥ katham prasādataḥ prasādībhavanti,
mānavānāmajñātatadviśeṣāṇāṁ katham prasīdantītyarthah ||
kim ca*

How, through a single common mantra whose particular characteristics are unknown,
can all the gods – Brahma, Viṣṇu and the rest – become gracious when men are
ignorant of those particular characteristics? This is the meaning.

Moreover:

[Word] - Particular characteristics unknown in Kali age demand a compassionate
common path.

Netra 16.18

कलिमासाद्य सिद्धन्ति मनुजा दुःखमोहिताः ॥ १६-८ ॥
 दारिद्र्यानलसन्तप्ता नानामृत्युभयान्विताः ।
 पापैकनिरताः क्रूदाः शौचाचारबहिष्कृताः ॥ १६-९ ॥
 हिंसापैशुन्यनिरतास्तपःसत्यविवर्जिताः ।
 योगिनीशाकिनीभिश्च डाव्या डामरिकादिभिः ॥ १६-१० ॥
 भूतैर्यक्षैरपस्मारैर्मुद्रिताः प्राणिनो यथा ।
 सिद्धन्ति विगतायासास्तथा ब्रूहि महेश्वर ॥ १६-११ ॥

kalimāsādya siddhyanti manujā duḥkhamohitāḥ || 16-8 ||
dāridryānalasantaptā nānāmrtyubhayānvitāḥ |
pāpaikaniratāḥ krūdāḥ ūaucācārabahiṣkṛtāḥ || 16-9 ||
hiṁsāpaiśunyaniratāstapaḥsatyavivarjītāḥ |
yoginīśākinībhīśca dāvya dāmarikādibhiḥ || 16-10 ||
bhūtairyakṣairapasmārairmudritāḥ prāṇino yathā |
siddhyanti vigatāyāsāstathā brūhi maheśvara || 16-11 ||

"Having reached the Kali age, afflicted men attain accomplishment... || 16-8 ||
 tormented by the fire of poverty, accompanied by fear of manifold deaths,
 devoted solely to sin, full of anger, excluded from purity and proper conduct, ||
 16-9 ||

addicted to violence and slander, devoid of austerity and truth,
 marked by Yогinīs, Śākinīs, Ḟākinīs, Dāmarikās and the like,
 by ghosts, Yakṣas, seizures – thus are living beings stamped. || 16-10 ||
 Tell me, O Maheśvara, how they, freed from exertion, attain accomplishment." ||
 16-11 ||

[Outer] - Depicts the afflicted state of beings in Kali age, marked by suffering and negative forces.

Uddyota 16.19

यथा सिद्ध्यन्तीति येन दुःखदारिद्र्यादिप्रशमनेनोपायेन परामपरां
वा सिद्धिमाप्नुवन्ति, तं प्रकारं ब्रूहीति संबन्धः । शौचं
चित्तवित्तदेहविषयम् । शाकिन्यादीनां स्वरूपमग्रे दर्शयिष्यामः ॥
एतत्प्रश्ननिर्णयाय श्रीभगवानुवाच

*yathā siddhyantīti yena duḥkhadāridryādipraśamanenopāyena
parāmaparāṁ
vā siddhimāpnūvanti, tam prakāram brūhīti saṃbandhaḥ | śaucam
cittavittadehaviṣayam | śākinyādīnām svarūpamagre darśayiṣyāmaḥ
||
etatpraśnanirṇayāya śrībhagavānuvāca*

The connection is: Tell me the method by which they attain accomplishment, whether supreme or inferior, that removes great suffering, poverty, and the like. Purity pertains to mind, wealth, and body. The nature of Śākinīs etc. will be shown later.

To resolve this question, the blessed Lord said:

[Context] - Connects the plight to the need for effortless accomplishment removing suffering.

[Inner] - Poverty and torment reflect contracted energy; the method restores expansive flow.

Netra 16.20

साधु साधु महाभागे यथापृष्ठं वदामि ते ।

sādhu sādhu mahābhāge yathāpṛṣṭam vadāmi te |

"Well spoken, well spoken, O Greatly Blessed One! I shall tell thee exactly as thou hast asked."

[Outer] - The Lord affirms the question's aptness, promising precise revelation.

Uddyota 16.21

एवं प्रतिज्ञाय कलिमासाद्येति यदुक्तम्, तदाशयेन तावदाह

evam pratijñāya kalimāsādyeti yaduktam, tadāśayena tāvadāha

Having thus promised, and taking up what was said about “reaching the Kali age”, He first says:

[Context] - Takes up the Kali age theme, preparing the compassionate remedy.

Netra 16.22

अल्पायुषस्तथा मर्त्या मोहोपहतचेतसः ॥ १६-१२ ॥
दुष्टाचाररताः नित्यमसत्सङ्घोपसेविनः ।
निन्दका बलिनः क्रूरा जरारोगवशीकृताः ॥ १६-१३ ॥
दुष्टाचाररता मूर्खाः परेर्षासेविनः सदा ।
महाभयाक्रान्तनिभा दारिद्र्यानलपीडिताः ॥ १६-१४ ॥
नास्तिक्यवादिनो दुष्टाश्वैराचारसमन्विताः ।
अभक्ता देवगुरुषु मात्सर्याधमसेविनः ॥ १६-१५ ॥
तीर्थोपवासनियमव्रतैः कष्टतरैस्तथा ।
सिद्धिहीनास्तु ते सर्वे न मुक्ता इति निश्चयः ॥ १६-१६ ॥

*alpāyusastathā martyā mohopahata cetasaḥ || 16-12 ||
duṣṭācārāratāḥ nityamasatsaṅgopasevināḥ |
nindakā balināḥ krūrā jarārogavaśikṛtāḥ || 16-13 ||
duṣṭācārāratā mūrkhāḥ parerṣyāsevināḥ sadā |
mahābhayākrāntanibhā dāridryānalapīḍitāḥ || 16-14 ||
nāstikyavādino duṣṭāścaurācārasamanvitāḥ |
abhaktā devaguruṣu mātsaryādhama sevināḥ || 16-15 ||
tīrthopavāsaniyamairvrataiḥ kaṣṭataraistathā |
siddhihīnāstu te sarve na muktā iti niścayaḥ || 16-16 ||*

“Of short lifespan, with minds overpowered by delusion, || 16-12 ||
ever delighting in evil conduct, serving bad company,

blamers, strong, cruel, subdued by old age and disease, || 16-13 ||
foolish devotees of evil conduct, ever serving jealousy,
of fearful appearance, tormented by the fire of poverty, || 16-14 ||
proclaiming atheism, evil, accompanied by thievish behaviour,
devoid of devotion to gods and guru, serving the basest envy - || 16-15 ||
by difficult vows, fasts, restraints at sacred sites, and the like,
all those are without accomplishment; verily they are not liberated." || 16-16 ||

[Outer] - Details the degraded qualities of beings: short-lived, deluded, cruel, atheist, devoid of devotion.

Uddyota 16.23

तेषामुद्धरणार्थं तु मन्त्रराजं महाबलम् ।

teṣāmuddharaṇārtham tu mantrarājam mahābalam |

For their deliverance, however,

[Outer] - Introduces deliverance through the supreme King of Mantras.

Netra 16.24

येन चेष्टेन ध्यातेन पूजितेन सुरार्चिते ॥ १६-१७ ॥
सङ्गच्छन्ति परं स्थानं निर्वाणं भेषजं परम् ।
भविष्यति महादेवि कलिः कष्टतरो यतः ॥ १६-१८ ॥
तदर्थं परमार्थोऽयं माया ते प्रकटीकृतः ।

*yena ceṣṭena dhyātena pūjitenā surārcite || 16-17 ||
saṅgacchanti param sthānam nirvāṇam bheṣajam param |
bhaviṣyati mahādevi kaliḥ kaṣṭataro yataḥ || 16-18 ||
tadartham paramārtho'yam māyā te prakatikṛtaḥ |*

there is the King of Mantras of great might.

"By whichever disposition contemplated and worshipped, O Fair-Eyed One,
they reach the supreme state, nirvāṇa, the supreme medicine. ||16-17||

The Kali age shall be most terrible, O Great Goddess;
for that purpose this supreme truth, Thy Māyā, has been manifested." ||16-18||

[View] - Contemplated in any disposition, it reveals the supreme state beyond exertion.

[Outer] - The mantra-king grants supreme nirvāṇa according to contemplation,
manifested as māyā's compassionate form.

Uddyota 16.25

आदावेव विदितकारुणिकत्व(त्त)दाशयेन मयेत्यर्थः । अयमिति
मृत्युजिन्नाथरूपः ॥
अतश्च सर्वथा

*ādāveva vidiṭakārunikatva(tta)dāśayena mayetyarthah | ayamiti
mr̥tyujinnātharūpaḥ ||
ataśca sarvathā*

From the very beginning, with the intention of the compassionate One, the meaning is "by Me". "This" refers to the form of the Lord Mr̥tyujit.

Moreover, in every way:

[Context] - From the outset, the compassionate intent manifests Mr̥tyujit as the remedy.

Netra 16.26

परमार्थः परत्वेन मृत्युजित् सर्वतोमुखः ॥ १६-१९ ॥
भावभेदेन यष्टव्यो मोक्षसिद्धिमभीप्सता ।

*paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ || 16-19 ||
bhāvabhedena yaṣṭavyo mokṣasiddhimabhīpsatā |*

"The supreme truth, supreme, is Mṛtyujit, facing all directions. || 16-19 ||
He must be worshipped, by one desiring liberation and accomplishment, according to
diversity of inner disposition."

[Outer] - Declares Mṛtyujit as the supreme truth facing all directions, worthy of
worship for liberation.

Uddyota 16.27

सर्वतो मुखानि तत्तदेवताध्यानादीनि द्वाराणि प्राप्त्युपाया यस्य स,
परत्वेन सर्वोत्कृष्टचिदानन्दाद्वयव्याप्त्या भवानां
बुद्धिधर्माणां रागादीनां भेदेन विदलनेन परमार्थरूपः
परमोपादेयो मृत्युजित् मुमुक्षुणा यष्टव्यः । अस्य च
नियताकृत्युपायाश्रयिभिराचारादिर्नियत एव आश्रेय इत्याह

*sarvato mukhāni tattaddevatādhyānādīni dvārāṇi prāptyupāyā yasya
sa,
paratvena sarvotkṛṣṭacidānandādvayavyāptyā bhavānāṁ
buddhidharmānāṁ rāgādīnāṁ bhedena vidalanena paramārtharūpaḥ
paramopādeyo mṛtyujit mumukṣuṇā yaṣṭavyaḥ । asya ca
niyatākṛtyupāyāśrayibhirācārādirniyata eva āśreya ityāha*

He whose faces are all directions – that is, whose doors are the meditations upon
each deity etc., whose means of attainment – who, by supreme non-dual pervasion of
pure consciousness and bliss, by cutting apart the differentiated cognitions and
affections such as attachment, is the supreme truth, the supreme object of
attainment – Mṛtyujit must be worshipped by the seeker of liberation. And for those
who rely on fixed forms and fixed rites, observances are certainly to be adopted. He
says:

[View] - Faces in all directions signify non-dual pervasion; cutting differentiated
affections reveals pure bliss.

[Pointing] - Abide in the supreme non-dual consciousness that cuts through

attachment effortlessly.

Netra 16.28

येषु येषु समाचारो मया शास्त्रेषु भाषितः ॥ १६-२० ॥
स्रोतःसु स तथा कार्यो विशेषाद्यागहोमयोः ।

*yeṣu yeṣu samācāro mayā śāstṛeṣu bhāṣitah || 16-20 ||
srotahsu sa tathā kāryo viśeṣādyāgahomayoh |*

"Whichever observances I have taught in the scriptures, || 16-20 ||
those must be performed in the channels, especially in sacrifice and oblation."

[Outer] - Observances channel into sacrifice and oblation, adapting to the great all-inclusive form.

Uddyota 16.29

आकृतिशबलतावद् द्रव्यादिशाबल्यं न कार्यमित्यर्थः ।
आचारशबलतापि चिदभेदमययेवेति चेत्, तर्हि आचारनियम इव
आकृतिनियम इत्युक्तम्

*ākṛtiśabalatāvad dravyādiśābalyam na kāryamityarthaḥ |
ācāraśabalatāpi cidabhedamayayeveti cet, tarhi ācāraniyama iva
ākṛtiniyama ityuktam*

The meaning is that variegation of form, variegation of substances, etc., must not be practised.

If it be objected that variegation of observances is also constituted of non-difference of consciousness, then it is said that there must be regulation of form just as there is regulation of observance:

[View] - Variegation of substances dissolves; unity of consciousness regulates all

practice.

Netra 16.30

ॐ पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः ॥५५ (वि. भै. १४७)

"*pūjā nāma na puṣpādyairyā matiḥ kriyate dṛḍhā |
nirvikalpe mahāvyomni sā pūjā hyādarāllayaḥ ||*" (vi. bhai. 147)

"Worship is not that which is performed with flowers and the like – it is the firm intention directed toward the boundless, non-conceptual sky. That alone is true worship; it is dissolution through reverence." (Vijñānabhairava 147)

[View] - True worship is non-conceptual intention toward boundless sky-like awareness.

[Pointing] - Direct the mind firmly into the boundless, non-conceptual expanse—there alone is dissolution.

Uddyota 16.31

इत्येवावशिष्यते । एतद्वासमापन्नस्य च योगीन्द्रस्य
सततोदितरहस्यपूजादिजुषो न किञ्चित् कर्तव्यमस्ति ।
यथोक्तमस्मत्प्रभुभिः स्तोत्रे
५५तव न का किल न स्तुतिरम्बिके

*ityevāvaśiṣyate | etaddaśāsamāpannasya ca yogīndrasya
satatoditarahasyapūjādijuṣo na kiñcit kartavyamasti |
yathoktamasmatprabhuhīḥ stotre
"tava na kā kila na stutirambike*

Thus alone does it remain. For the supreme yogin who has attained this state and constantly enjoys the secret worship that has arisen spontaneously, there is nothing whatever to be done. As our Lords have said in the hymn:

[Context] - Affirms the supreme yogin's spontaneous secret worship requires no further action.

Netra 16.32

सकलशब्दमयी वत ते तनुः ।

sakalaśabdamayī vata te tanuh |

"Of Thee, O Mother, there is no praise that is not praise,

[View] - All sounds form the Mother's body; no praise exists outside Her.

Uddyota 16.33

निखिलमूर्तिषु मे भवदन्वयो

nikhilamūrtiṣu me bhavadanvayo

for Thy very body consists of all sounds.

[Inner] - Feel the connection in every form and outward-rushing sense.

Netra 16.34

मनसिजासु बहिष्प्रसारासु च ॥

manasijāsu bahiṣprasarāsu ca ||

In all forms my connection with Thee exists,

[Inner] - Feel the connection in every form and outward-rushing sense.

Uddyota 16.35

इति विचिन्त्य शिवे शमिताशिवे

iti vicintya śive śamitāśive

and in the senses that rush outward.

[View] - Reflecting on the calming Śiva-nature, the world arises effortlessly.

Netra 16.36

जगति जातमयत्नवशादिदम् ।

jagati jātamayatnavashaḍidam |

Thus reflecting upon Thee who art Śiva, who dost calm all that is unquiet,

[View] - Reflecting on the calming Śiva-nature, the world arises effortlessly.

Uddyota 16.37

स्तुतिजपार्चनचिन्तनवर्जिता न खलु
काचन कालकलास्ति मे ॥५५
इति । अद्वयधाम प्रविविक्षून् प्रति त्वाकृतिनियमवदाचारनियमः,
तत्रापि
परमेश्वराद्वयहेतुमन्त्रवीर्यानुसन्धानमुपदिष्टमिति यथोक्तमेव
ज्यायः ॥
ननु प्रणवादिसाधारणमन्त्रान्तरसद्भावेऽस्यैवायमियान् प्रकर्षः
कुत इत्याशङ्क्य परममहेश्वरनियोग एवात्र हेतुः इत्याशयेन आह
अन्ये सामान्यतो देवि न सिद्ध्यन्ति कदाचन ॥ १६-२१ ॥

*stutijapārcanacintanavarjitā na khalu
kācana kālakalāsti me || "
iti | advayadhāma pravivikṣūn prati tvākṛtiniyamavadācāraniyamah,
tatrāpi
parameśvarādvaya hetumantra vīryānusandhānam upadiṣṭamiti
yathoktameva
jyāyah ||
nanu praṇavādīsādhāraṇa mantrāntarasadbhāve'sya ivāyamiyān
prakarṣaḥ
kuta ityāśāṅkyā paramam aheśvara niyoga evātra hetuḥ ityāśayena āha
anye sāmānyato devi na siddhyanti kadācana || 16-21 ||*

this world has arisen in me without effort.
Devoid of praise, repetition, worship, and meditation,
truly no moment or part of time exists for me."

[Pointing] - Devoid of effort, praise, or meditation—rest in that timeless presence now.

Netra 16.38

किन्त्वस्मिंश्चाधिकारोऽस्ति त्रिविघे सर्वसिद्धिदे ।

kintvasmiṁśādhikāro'sti trividhe sarvasiddhīde |

For those desiring to enter the abode of non-duality, regulation of observance is like regulation of form; yet even there, the meditation upon the potency of the mantra that causes supreme non-dual Śiva has been taught as superior.

But if the existence of other common mantras such as Praṇava be granted, why this extraordinary pre-eminence of this one alone? Anticipating this doubt, with the intention that the cause here is solely the command of the Supreme Maheśvara, He says:

Other mantras, O Goddess, even when treated as common, never accomplish anything. ||16-21||

[View] - Even regulation serves entry into non-duality; mantra-potency leading to supreme Śiva reigns superior.

[Pointing] - Let the mantra's potency dissolve all boundaries into non-dual light.

Uddyota 16.39

अन्ये इति प्रणव-मातृका-माया-व्योमव्यापि-षडक्षर-प्रासाद-
बहुरूपाः सामान्यतः
पराद्वयस्फुरत्तात्ममहासत्तारूपपरचैतन्यात्मनि सामान्येन कदाचित्
सिद्धयन्ति, न जातु तत्प्राप्तिहेतवो भवन्ति, अपि तु
तत्तच्छास्त्रोक्तत्तदैवतोचितपदप्रापकाः । सामान्यत इति आवृत्त्या
योज्यम । अस्मिन्नेव च प्रोक्तवक्ष्यमाणसर्वसर्वात्मकतात्ममहाव्याप्तिके
मन्त्रराजे

anye iti prañava-mātṛkā-māyā-vyomavyāpi-ṣadakṣara-prāsāda-
bahurūpāḥ sāmānyataḥ
parādvayasphurattātmamahāsattārūparacaitanyātmani sāmānyena
kadācit
siddhayanti, na jātu tatprāptihetavo bhavanti, api tu
tattacchāstroktatattadaivatocitapadaprāpakāḥ | sāmānyata iti āvṛttyā
yojyam | asminneva ca
proktavakṣyamāṇasarvasarvātmakatātmamahāvyāptike
mantrarāje

But in this mantra-king there exists authority in all three paths that bestows all perfections.

[View] - This mantra-king alone holds authority across all paths due to divine command.

Netra 16.40

ॐ त्रिधा तिसृष्ट ॐ (१-१)

"*tridhā tisṛṣva |*" (1-1)

"Threefold, in the three." (1-1)

[Context] - References the threefold reality from the tantra's opening.

Uddyota 16.41

इत्येतच्छ्रोकव्याख्यातसतत्त्वत्रैविधे तत एव
सर्वसिद्धिप्रदेऽयमधिकार इति
प्रोक्तसामान्यसिद्धिप्रदत्वमैश्वरनियोगादस्ति । यथोक्तं प्राक् ॐ देवेशः
सर्वसर्वात्मकः परः ।

*ityetacchlokavyākhyātasatattvatraividhye tata eva
sarvasiddhiprade'yamadhikāra iti
proktasāmānyasiddhipradatvamaiśvaraniyogādasti | yathoktam prāk
"deveśah
sarvasarvātmakah parah |*

In the threefold nature of reality explained in the commentary on that verse, the authority to bestow all perfections exists in this very mantra-king, who is of the nature of all-in-all and of supreme pervasion, through the divine command that was previously declared: "The Lord of Gods, all-containing, supreme, the common Lord of mantras, signifier of all without exception." (14-8)

[View] - Rooted in triadic pervasion, it bestows all through supreme all-in-all nature.

Netra 16.42

साधारणो मन्त्रनाथः सर्वेषामेव वाचकः ॥५५ (१४-८)

sādhāraṇo mantranāthaḥ sarveṣāmeva vācakaḥ ||" (14-8)

“Lord of Gods, all-containing, supreme,
the common Lord of mantras, signifier of all without exception.” (14-8)

[Context] - Reiterates prior declaration of the common Lord signifying all.

Uddyota 16.43

इति । अतश्चायं प्रणवादिसाधारणमन्त्रान्तराणां
क्रमकुलमतष्ठदर्घादिविशेषमन्त्राणामपि च वाचकत्वात्
साधारणासाधारणो विशेषविशेषश्चाभिधीयत इति गुरवः ॥
यत एवम्, तस्मात्

*iti | ataścāyam prañavādisādhāraṇamantrāntarāṇām
kramakulamataṣṭadardhādīviśeṣamantrāṇāmapi ca vācakatvāt
sādhāraṇāsādhāraṇo viśeṣaviśeṣaśābhidhīyata iti guravaḥ ||
yata evam, tasmāt*

Therefore, because it signifies even the special mantras of the Krama, Kula, Śaḍardha, and other systems, it is declared to be both common and uncommon, both general and particular, say the teachers.

Because it is so:

[View] - Signifies both special and common, general and particular—embracing all systems.

Netra 16.44

द्वैताद्वैतविमिश्रे वापीष्टो वै सिद्धिदो भवेत् ॥ २२ ॥

dvaitādvaitavimiśre vāpiṣṭo vai siddhido bhavet || 22 ||

Whether in dualistic, non-dual, or mixed paths, He who is desired becomes the bestower of accomplishment. || 22 ||

[View] - Desired in dual, non-dual, or mixed paths, He bestows accordingly.

Uddyota 16.45

यस्मात् सर्वगतो देवो विश्वरूपो मणिर्यथा ।

विश्वं रूपं यस्यासौ स्वस्वातन्त्र्यावभासितविश्वमूर्तिः अत एव
प्रोक्तदृशा एकवीरोऽपि स्वातन्त्र्यगृहीतविश्वात्मद्वैतमूर्तिस्तस्या अपि
मूर्तेरद्वयचित्प्रकाशभित्तिलभतया प्रकाशमानत्वाद्
द्वयाद्वयरूपोऽपि, इति कृत्वा परमाद्वयानुत्तररूपोऽयं सर्वगतत्वात्
सिद्धान्तविशेषतन्त्रेषु द्वैताद्वैतविमिश्ररूपेषु इष्टः सिद्धिदो
भवत्येव । मणिरत्र चिन्तामणिः ॥
अतश्च न केवलमित्थं महाद्वयव्यास्या सर्वत्र जीवन्मुक्तिप्रदोऽयम्,
यावत् साधकस्येच्छया चेष्टः सिद्धिदो भवति ध्रुवम् ॥ १६-२३ ॥

yasmāt sarvagato devo viśvarūpo maṇiryathā |

*viśvam rūpam yasyāsau svasvātantryāvabhāsitaviśvamūrtih ata eva
proktadrśā ekavīro'pi svātantryagrīhitaviśvātmadvaitamūrtistasyā api
mūrteradvayacitprakāśabhattilagnatayā prakāśamānatvād
dvayādvayarūpo'pi, iti kṛtvā paramādvayānuttararūpo'yam
sarvagatatvāt
siddhāntaviśeṣatanatreṣu dvaitādvaitavimiśrarūpeṣu iṣṭaḥ siddhido
bhavatyeva | maṇiratra cintāmaṇih ||
ataśca na kevalamittham mahādvayavyāptyā sarvatra
jīvanmuktiprado'yam,
yāvat sādhakasyecchayā ceṣṭaḥ siddhido bhavati dhruvam || 16-23 ||*

Because the all-pervading Lord is of universal form, like a gem. He whose form is the universe is the universe manifested through His own freedom; therefore, though the One Hero, even while One Hero, He assumes the form of universal duality through freedom, yet because that form too shines resting upon the ground of non-dual conscious light, He is both dual and non-dual. Therefore, being the supreme non-dual Absolute, because of His all-pervasiveness, He who is desired in the special tantras of dual, non-dual, and mixed paths becomes the bestower of accomplishment. The gem here is the wish-fulfilling gem.

Moreover, He does not merely grant liberation in life through supreme non-dual pervasion; according to the desire of the sādhaka He certainly becomes the bestower of whatever accomplishment is wished for. || 16-23 ||

[View] - Like a wish-fulfilling gem, the universe manifests through freedom yet rests on non-dual light.

[Pointing] - Recognize the One shining as both unity and duality—bask in that freedom.

Netra 16.46

ध्रुवं निश्चितमेव सर्वसिद्धिप्रदो भवति ॥ २४ ॥

dhruvam niścitameva sarvasiddhiprado bhavati || 24 ||

Certainly He becomes the bestower of all perfections. || 24 ||

[View] - Grants all perfections, from liberation to desired accomplishments.

Uddyota 16.47

एतदुपसंहरति

etadupasamharati

He concludes this:

Netra 16.48

योऽसौ सर्वगतो देवः सर्वेष्वन्तर्गतो विभुः ।
सिद्धिमुक्तिप्रदाताऽसौ न वर्णाः परमार्थतः ॥ १६-२४ ॥
यस्मात्तस्मात् सदा देवि यष्टव्यो भावभेदतः ।

*yo'sau sarvagato devaḥ sarveṣvantargato vibhuḥ ।
siddhimuktipradātā'sau na varṇāḥ paramārthataḥ || 16-24 ||
yasmāttasmāt sadā devi yaṣṭavyo bhāvabhedataḥ |*

He who is the all-pervading Lord, the all-containing, the omnipresent –
He is the giver of accomplishment and liberation; castes have no ultimate reality. || 16-24 ||
Therefore, O Goddess, He must always be worshipped according to diversity of inner disposition.

[View] - All-pervading and omnipresent, He alone gives accomplishment and liberation; castes hold no ultimate reality.

[Pointing] - Worship the omnipresent essence, unbound by any division.

Uddyota 16.49

यस्मात् स्वतन्त्राद्वयचिदात्मा महेश्वरः सिद्धिमुक्ती प्रददाति
परमार्थतः, न तु वर्णास्तेषां वर्णत्वेनेतरवर्णेभ्योऽविशेषात्,
तस्मात् स्वच्छस्वतन्त्रस्फुरच्चित्परामर्शपरमार्थो मन्त्रनाथो
भावभेदत इति मुमुक्षुबुभुभिर्यष्टव्यः । बुभुक्षवोऽपि हि
अद्वयधामामर्शपुरःसरं कर्मणि प्रवर्तमाना विघ्नैर्नाभिभूयन्त
इति श्रीसर्वाचारभद्रारक उक्तम् । योऽसावित्यादि प्रागेव व्याकृतम् ॥
अथ

*yasmāt svatantrādvayacidātmā maheśvaraḥ siddhimuktī pradadāti
paramārthataḥ, na tu varṇāstēṣāṁ varṇatvenetaravarṇebhyo'viśeṣāt,
tasmāt svacchasvatantrasphuraccitparāmarśaparamārtho
mantranātho
bhāvabhedata iti mumukṣububhukṣubhiraṣṭavyah | bubhukṣavo'pi hi
advayadhāmāmarśapuraḥsaraṁ karmaṇi pravartamānā
vighnairnābhībhūyanta
iti śrīsarvācārabhaṭṭāraka uktam | yo'sāvityādi prāgeva vyākṛtam ||
atha*

Because the Great Lord, whose nature is autonomous non-dual consciousness, truly bestows accomplishment and liberation, whereas castes, being indistinguishable from other castes in their caste-nature, do not – therefore the Lord of Mantras, whose essence is the supreme realisation of the flashing autonomous consciousness that is pure, must be worshipped by seekers of enjoyment and liberation according to diversity of inner disposition. For even seekers of enjoyment, having first realised the abode of non-duality, when engaging in action are not overcome by obstacles – thus has the blessed Sarvācāra-Bhaṭṭāraka declared. The words beginning “He who...” have already been explained.

Now:

[View] - Autonomous non-dual consciousness bestows true fruits; even enjoyers realize non-duality first.

[Pointing] - Rest in the flashing autonomous consciousness—pure, ever-present.

Netra 16.50

यागमस्य प्रवक्ष्यामि क्रियते तु यथेच्छया ॥ १६-२५ ॥
पर्वताग्रे नदीतीरे गवां गोष्ठेऽथ चत्वरे ।
वने चोपवने रम्ये देशकालानुरूपतः ॥ १६-२६ ॥
सर्वशल्यविनिर्मुक्ते दुष्टसत्त्वविवर्जिते ।
पुण्यधर्मिष्ठसंवासे पापाचारविवर्जिते ॥ १६-२७ ॥
यत्र निन्दापराः पौरा न दृश्यन्ते कदाचन ।
यन्न पश्यन्ति ते दुष्टाः सङ्कीर्णाः सर्वसङ्कराः ॥ १६-२८ ॥
तस्मिन् यजेन्महामन्त्रमीतिभिः परिवर्जिते ।

*yāgamasya pravakṣyāmi kriyate tu yathēcchayā || 16-25 ||
parvatāgre nadītīre gavāṁ goṣṭhe'tha catvare |
vane copavane ramye deśakālānurūpataḥ || 16-26 ||
sarvaśalyavinirmukte duṣṭasattvavivarjite |
puṇyadharmaśṭhasaṁvāse pāpācāravivarjite || 16-27 ||
yatra nindāparāḥ paurā na dṛsyante kadācana |
yanna paśyanti te duṣṭāḥ saṅkīrṇāḥ sarvasaṅkarāḥ || 16-28 ||
tasmin yajenmahāmantramītibhiḥ parivarjite |*

I shall now declare the place of sacrifice: it is performed according to wish. || 16-25 ||
On the summit of a mountain, on a river bank, in a cow-pen, or in an open square,
in a forest or pleasant grove, according to place and time, || 16-26 ||
completely free of all thorns, devoid of evil beings,
where virtuous and righteous people dwell, free from sinful conduct, || 16-27 ||
where the citizens never indulge in slander,
whom the evil, the mixed, the utterly degenerate never see, || 16-28 ||
in such a place one should sacrifice with the great mantra, avoiding all defects.

[Outer] - Introduces sacrificial places according to wish: mountain summits, river banks, cow-pens, forests, groves.

[Inner] - Choose the place that resonates, allowing energy to flow freely in harmony with time and surroundings.

Uddyota 16.51

देवतोदेशेन द्रव्यप्रक्षेपो यागः । यथेच्छयेति
पर्वताग्रादिष्विच्छानतिक्रमेण यत्रेच्छा तत्र कार्य इत्यर्थः ।
देशकालानुरूपत इति देशकालसौकर्येणेत्यर्थः । पुण्यश्वासौ
धर्मिष्ठसंवास इति समासः । सङ्कीर्णा विलोमजाः । सर्वसङ्करा
इति क्षुद्रपापिष्ठहिंस्नादिभिः सर्वैः सङ्करो व्यामिश्रता येषाम् ।
इत्योऽतिवृष्ट्याद्याः ॥
यद्वा

*devatoddeśena dravyaprakṣepo yāgaḥ | yathecchayeti
parvatāgrādiṣvicchānatikramēṇa yatrecchā tatra kārya ityarthah |
deśakālānurūpata iti deśakālasaukaryenetyarthah | puṇyaścāsau
dharmiṣṭhasamvāsa iti samāsaḥ | saṅkīrṇā vilomajāḥ | sarvasaṅkarā
iti kṣudrapāpiṣṭhahimṣrādibhiḥ sarvaiḥ saṅkaro vyāmiśratā yeṣām |
ītayo'tivṛṣṭyādyāḥ ||
yadvā*

Sacrifice (Yāga) is the offering of substances with intention toward the deity.
“According to wish” means: wherever desire arises — on a mountain-top or elsewhere — there, without transgression of that desire, the rite is to be performed.
“According to place and time” means in conformity with what is convenient for place and time.
“Virtuous and righteous people dwell” is a compound: a place where both virtue and righteousness reside together.
“Mixed” (saṅkīrṇa) means those born against the proper order; “utterly degenerate” means those in whom every kind of mingling with the lowest, most sinful, and violent exists.
Defects (iti) are excessive rain and the like.

Alternatively:

[Outer] - True sacrifice is not bound to fixed altars; wherever spontaneous desire flashes as the will of Śiva, that very spot becomes the sacred fire-pit.
[Inner] - Desire itself is the oblation—offer it untouched, unjudged, and watch it dissolve into the same fire from which it arose.
[Pointing] - Feel the next wanting as it rises... do not move toward or away from it... simply remain as the one who burns everything in the blaze of seeing.

Netra 16.52

गृहे यागः प्रकर्तव्य आचार्यस्तत्त्वदर्शिभिः ॥ १६-२९ ॥

gr̥he yāgaḥ prakartavya ācāryaistattvadarśibhiḥ || 16-29 ||

Sacrifice in the home is to be performed by ācāryas who directly see the truth. || 16-29 ||

[View] - Home is nowhere else than the heart that has recognised itself as the universe.

[Outer] - Domestic rite belongs only to the one whose inner eye is wide open; the house becomes temple when the householder has vanished into Śiva.

Uddyota 16.53

तत्त्वदर्शितां विना तु न आचार्यत्वं किञ्चित् ॥
स च

*tattvadarśitāṁ vinā tu na ācāryatvam kiñcīt ||
sa ca*

Without direct vision of the truth there is no ācāryaship whatsoever.

And such a rite

[Outer] - Without the direct tasting of reality, there is no legitimate transmission—no matter how many mantras one has memorised.

[Pointing] - Look right now: who is it that knows these words are appearing?

Netra 16.54

सुगुप्तस्तु प्रकर्तव्यो विशेषाच्छान्तिकर्मणि ।

suguptastu prakartavyo viśeṣācchāntikarmaṇi |

must be performed in utmost secrecy, especially in pacification rites.

[Outer] - All pacification rites must vanish even from the sight of the sādhaka's own mind; secrecy is the seal that keeps grace inside.

[Inner] - When the rite is hidden even from yourself, the deity walks freely through the body.

Uddyota 16.55

विशेषशब्दो नित्येऽपि गुप्तिमाह ॥
नैमित्तिके कर्मण्यनुग्रहप्राधान्यान्न नियम इत्याह

viśeṣaśabdo nitye'pi guptimāha ||
naimittike karmaṇyanugrahaprādhānyānna niyama ityāha

The word "especially" also enjoins secrecy even in obligatory (nitya) rites.

In occasional (naimittika) rites there is no strict rule because the chief aim is bestowal of grace; therefore He says:

[Outer] - Even daily obligatory worship must be wrapped in silence; the "especially" widens until every breath is a secret offering.

[Pointing] - Whisper the mantra so softly that only awareness hears it... then let even the whisper dissolve.

Netra 16.56

दीक्षाकाले तु कर्तव्यं मण्डलं यत्र तत्र हि ॥ १६-३० ॥

dīkṣākāle tu kartavyam maṇḍalam yatra tatra hi || 16-30 ||

At the time of initiation the maṇḍala is to be drawn wherever one happens to be. || 16-30 ||

[Outer] - At the moment of initiation the ground beneath the feet is already the maṇḍala; draw it wherever you stand.

[Inner] - The circle is drawn by the spontaneous expansion of the heart the instant grace decides to descend.

Uddyota 16.57

गृहे वा पर्वताग्रादौ वा ॥ ३१ ॥
काम्ये तु गुप्ते एव स्थाने इत्याह

*grhe vā parvatāgrādau vā || 31 ||
kāmye tu gupte eva sthāne ityāha*

Whether in the home or on a mountain-top or elsewhere. || 31 ||

But in rites performed for a specific desire (kāmyā) the place must be completely secret; therefore:

[View] - There is no “elsewhere” for the one who has recognised aham idam.

[Outer] - Mountain cave, palace roof, cremation ground, or kitchen floor—location is irrelevant when the location is Śiva.

Netra 16.58

शान्तौ पुष्टौ प्रयत्नेन सुगुप्तं यजनं ध्रुवम् ।

śāntau puṣṭau prayatnena suguptam yajanaṁ dhruvam |

In rites for peace and increase one must certainly perform the worship in utmost secrecy, with effort.

[Outer] - Rites for peace and prosperity demand absolute concealment; even the wind must not know.

[Inner] - Secrecy creates the pressure that forces kundalinī upward through the secret door at the palate.

Uddyota 16.59

ध्रुवं निश्चितं कृत्वा ॥
अत्रोपपत्तिमाह

*dhruvam niścitat kṛtvā ||
atropapattimāha*

“Certainly” means having made it absolutely definite.

Here is the reason for this:

[Outer] - “Certainly” means the sādhaka locks every door, physical and mental, until the deity has nowhere to escape but inward.

[Pointing] - Close your eyes... feel the room disappear... only the secret remains.

Netra 16.60

यस्माद्धिंसापरा लोके दृश्यन्ते सिद्धिहिंसकाः ॥ ३१ ॥

yasmāddhiṁsāparā loke dṛśyante siddhihiṁsakāḥ || 31 ||

Because in the world one sees those hostile to accomplishment who delight in violence. ||31||

[View] - They are nothing but objectified fragments of one's own unacknowledged doubt.

[Outer] - The world is crowded with invisible enemies who feed on the leakage of power.

Uddyota 16.61

सिद्धिहिंसकशब्दवाच्याः क्षुद्रा योगिनीभूतपिशाचाद्या यतो
हिंसापरा दृश्यन्ते, ततः सुगुप्ततैव युक्ता ॥ १६-३२ ॥
तैर्हि

*siddhihiṁsakaśabdaवाच्याः kṣudrā yoginībhūtapiśācādyā yato
hiṁsāparā dṛśyante, tataḥ suguptataiva yuktā || 16-32 ||
tairhi*

Those called “accomplishment-destroyers” — vile Yogiṇīs, bhūtas, piśācas and the like — are seen to delight in violence; therefore utmost secrecy alone is proper. ||16-32||

For by them

[Secret] - Who delights in violence when you yourself are the sole witness?

Netra 16.62

कीलनं चैव मन्त्राणां भेदनं मोहनं तथा ।
संत्रासं ताडनं चैव जम्भनं स्तम्भनं तथा ॥ ३२ ॥
रिपुत्वकरणं चान्यत् प्रत्यङ्गिरत्वमेव हि ।
सर्वहानिविधायित्वं क्रियते दुष्टमन्त्रिभिः ॥ १६-३३ ॥

*kīlanam caiva mantrāṇāṁ bhedanam mohanaṁ tathā |
saṁtrāsam tāḍanam caiva jambhanam stambhanam tathā || 32 ||
riputvakaraṇam cānyat pratyāṅgiratvameva hi |
sarvahānividhāyitvam kriyate duṣṭamantribhiḥ || 16-33 ||*

nailing of mantras, breaking, bewildering,

[Outer] - Hostile forces deploy mantra-nails that pierce the subtle body and drain vitality.

[Inner] - Feel any sudden heaviness in the limbs right now—could that be an old nail still lodged?

Uddyota 16.63

तत्र

tatra

terrifying, striking, paralysing, stupefying,
turning into enemies, and the very state of Pratyāṅgirā —
all destruction is wrought by evil mantra-wielders. ||32-33||

[View] - Pratyāṅgirā turns against the user the instant the user believes there is an “other” to subdue.

[Outer] - From bewildering to full reversal of one’s own protective mantra—every curse is a boomerang of non-recognition.

Netra 16.64

५५जाज्वल्यमानं संचिन्त्य पादाङ्गुष्ठात् मस्तकम् ।
प्रविश्याधोमुखं कृत्वा अपानस्थान आत्मनः ॥
दग्धकाष्ठसमप्रख्यं साध्यमुल्मुकरूपिणम् ।
त्यक्तदेहं विचिन्त्यैवं मन्त्रच्छेदः कृतो भवेत् ॥
कीलनं मोहनं चैव तेजोहानिस्तथा भवेत् ।
रक्षाच्छेदश्च भवति सत्यं नास्त्यत्र संशयः ॥
सर्वद्विष्टश्च भवति न मन्त्रस्तस्य सिद्ध्यति ॥५५

"jājvalyamānam saṃcintya pādāṅguṣṭhāttu mastakam |
praviśyādhomukham kṛtvā apānasthāna ātmanaḥ ||
dagdhakāṣṭhasamaaprakhyam sādhyamulmukarūpiṇam |
tyaktadehaṁ vicintyaivam mantracchedaḥ kṛto bhavet ||
kīlanam mohanaṁ caiva tejohānistathā bhavet |
rakṣācchedaśca bhavati satyam nāstyatra samśayah ||
sarvadviṣṭaśca bhavati na mantrastasya siddhyati |"

There (in the tradition) it is taught:

"One should imagine a blazing flame, enter from the big toe up to the head, turn face downward, place oneself in the region of the downward-moving breath, conceive the target as resembling burnt wood or charred timber in the form of a sacrificial offering, and, having mentally abandoned its body—merely by this contemplation, the cutting of the mantra is accomplished.

Nailing, bewildering, and loss of brilliance likewise occur.

The protective circle is broken—this is certain; there is no doubt herein. He becomes hated by all; his mantra does not succeed."

[Outer] - A single hostile visualisation can snap a protective circle like dry wood.

[Inner] - The downward breath (apāna) becomes a weapon when consciousness forgets its upward nature.

Uddyota 16.65

इति ध्यानयुक्त्या, तथा

iti dhyānayuktyā, tathā

Thus by a contemplation accompanied by meditation,

[Outer] - Mere thought, when charged with malice and united with breath, becomes a lethal arrow.

[Pointing] - Notice thought arising now... is it moving downward or resting in its source?

Netra 16.66

कारपुटयोर्मध्ये यस्य नाम समुल्लिखेत् ।
तद्वाह्ये वहिभवनं रेफाष्टकविभूषितम् ॥
लिखित्वा स्थापयेद्यन्तं कपालोभयसंपुटे ।
यस्य नाम्ना महागौरि मन्त्रच्छेदस्तु तस्य वै ॥
जायते सिद्धिहानिश्च विद्विष्टः सर्वतो भवेत् ।

*"kakārapuṭayormadhye yasya nāma samullikhet |
tadbāhye vahnibhavanam rephāṣṭakavibhūṣitam ||
likhitvā sthāpayedyantram kapālobhayasampuṭe |
yasya nāmnā mahāgaurī mantracchedastu tasya vai ||
jāyate siddhihāniśca vidviṣṭah sarvato bhavet |*

and likewise by the yantra taught in the Kula-arṇava:

"In the space between two ka-s, write the name;
outside it, draw the abode of fire adorned with eight ra-s.
Having written it, place the yantra in a double skull-bowl.
By this name, O Mahāgaurī, the cutting of that person's mantra occurs,
loss of siddhi arises, and he becomes hated by all."

[Outer] - Yantras drawn in skull-bowls with the vowels of fire sever the target's connection to grace.

[Inner] - The eight ra-s are the eight directions of ego—adorning fire, they consume the centre.

Uddyota 16.67

इत्यादियन्त्रयुक्त्या च श्रीकुलार्णवोक्त्या, तथा
अकाररश्छेदने प्रोक्तं ऋकारस्ताडने.....इत्यादिना
श्रीमदुच्छुष्मतन्त्राद्यादिष्टकारादिसंपुटीकारयुक्त्या
देहस्थयोगसहितैतत्ताडनादि दुष्टाः कुर्वन्ति ।
कीलनमन्यादृशत्वापादनम्, भेदनं साध्यसांमुख्यत्यागम्, मोहनं
निर्विर्यीकरणम्, जम्भनं कार्यकरणासाध्यसामर्थ्याधानम्,
स्तम्भनं निश्चेष्टत्वापादनम्, प्रत्यङ्गिरत्वं
भूतादिदमनप्रयुक्तस्य मन्त्रस्य प्रयोक्तारं प्रति विरुद्धकारित्वम् ।
स्पष्टमन्यत् ॥ १६-३४ ॥

*ityādiyantrayuktyā ca śrīkulārṇavoktayā, tathā
"ākāraśchedane prokta ṛkārastāḍane....." ityādinā
śrīmaducchuṣmatantrādyādiṣṭākārādisampuṭīkārayuktyā
dehasthayogasahitattāḍanādi duṣṭāḥ kurvanti ।
kīlanamanyādṛśatvāpādanam, bhedanam sādhyasāṁmukhyatyāgam,
mohanam
nirvīryīkaraṇam, jambhanam kāryakaraṇāsādhyasāmarthyādhānam,
stambhanam niśceṣṭatvāpādanam, pratyāṅgiratvam
bhūtādidamanaprayuktasya mantrasya prayoktāram prati
viruddhakāritvam ।
spaṣṭamanyat ॥ 16-34 ॥*

and by the method of enveloping with ā, ṛ, etc., taught in the revered Ucchuṣma-tantra and others, together with the yoga established in the body, these evil ones perform striking and the rest.

Nailing is forcing into a different state; breaking is causing abandonment of direct confrontation with the target; bewildering is rendering powerless; paralysing is infusing incapacity to act; stupefying is producing motionlessness; the state of Pratyāṅgirā is causing the mantra employed for subduing bhūtas etc. to act adversely against its very user. The rest is clear. ||16-34||

[View] - Every hostile act is performed by the same śakti that, when recognised, liberates.

[Outer] - Enveloping with long vowels ā, ṛ, ḫ, etc., strangles the prāṇa of the victim from afar.

Netra 16.68

एवं दशप्रकारेण प्रयतन्ते हि हिंसकाः ।
तस्मात् सर्वप्रयत्नेन सुगुप्ते शरणोपरि ॥ ३४ ॥
स्वगृहे कारयेद्यताद्यागं होमं जपं तथा ।

*evam daśaprakāreṇa prayatante hi hiṁsakāḥ ।
tasmāt sarvaprayatnena sugupte śaraṇopari || 34 ||
svagṛhe kārayedyatnādyāgam homaṁ japaṁ tathā ।*

Thus in ten ways the violent ones strive.

Therefore with every effort, above a sanctuary in utmost secrecy, || 34 ||
in one's own house one should zealously perform sacrifice, oblation, and repetition.

[Outer] - Ten doors of violence—therefore lock the one door: absolute secrecy above the inner sanctuary.

[Pointing] - Return attention to the palace between the eyebrows... nothing enters, nothing leaves.

Uddyota 16.69

हिर्यस्मादर्थे । स्वगृह इति तत्र यथारुचि गुप्तीकर्तुं शक्यत्वात् ॥
किं चायम्

*hiryasmādarthe | svagṛha iti tatra yathāruci guptīkartum śakyatvāt ||
kim cāyam*

“Because” supplies the reason. “In one's own house” — because there it is possible to make it secret according to one's liking.

Moreover, this mantra

[Outer] - The home becomes the perfect fortress because desire itself designs its walls.

[Inner] - When the house is secret, even thought cannot find the door.

Netra 16.70

अत्यन्तफलदः श्रेष्ठः सुगुप्तो मृत्युजित् सदा ॥ १६-३५ ॥
मण्डले स्थण्डिले कुम्भे निर्विशङ्केन चेतसा ।

*atyantaphaladah śreṣṭhaḥ sugupto mrtyujit sadā || 16-35 ||
maṇḍale sthaṇḍile kumbhe nirviśaṅkena cetasā |*

always bestows the highest fruit, supreme, when performed in utmost secrecy, O
Mrtyujit. || 16-35 ||
In maṇḍala, in raised altar, in water-vessel, with mind free of doubt.

[View] - Secrecy is the womb where Śiva conceives Himself anew in the sādhaka.
[Outer] - Hidden worship in vessel, maṇḍala, or palace roof yields fruits that openly
performed rites can never touch.

Uddyota 16.71

भवत्येवामुतः फलमिति निश्चितमनसा कुम्भादौ सुगुप्तो नाथो
नित्यमिष्टोऽभीष्टफलप्रदः ॥
किं च

*bhavatyevāmutah phalamiti niścitatamanasā kumbhādau sugupto nātho
nityamiṣṭo'bhīṣṭaphalapradaḥ ||
kim ca*

With mind fully convinced that “fruit here and in the next world certainly arises,” the Lord placed in vessel etc. in utmost secrecy is ever to be worshipped for the desired fruit.

Moreover

[Inner] - Conviction is the silent fire that melts the deity into the water-vessel of the heart.

[Pointing] - Doubt nothing... feel the Lord already placed in the vessel of this very body.

Netra 16.72

हर्म्योपरि तथा होमो विशेषाच्छान्तिपुष्टिदः ॥ १६-३६ ॥

harmyopari tathā homo viśeṣācchāntipuṣṭidah || 16-36 ||

Likewise oblation on the top of a palace especially bestows peace and increase. || 16-36 ||

[Outer] - Palace-top oblation carries the offering straight to the sahasrāra without obstruction.

[Inner] - Height mirrors the upward surge of awakened śakti.

Uddyota 16.73

तथेति सुगुप्त्या निःसंशयतया च ॥ १६-३७ ॥
अतश्च

*tatheti suguptyā niḥsaṁśayatayā ca || 16-37 ||
ataśca*

“Likewise” means with utmost secrecy and with absence of doubt. || 16-37 ||

Moreover

[Outer] - The “likewise” repeats: secrecy + certainty = instant peace and increase.
[Pointing] - Let the next exhale carry absolute certainty upward... nothing else moves.

Netra 16.74

न विकल्पोऽत्र देवेशि.....

na vikalpo'tra deveśi.....

Here, O Queen of Gods, no alternative view...

[View] - No second opinion is tolerated in the non-dual sky.

Uddyota 16.75

कार्यः ॥
यतः

kāryah ||
yataḥ

is to be entertained.

For

[Pointing] - Rest as the one who entertains views... and watch the entertainer vanish.

Netra 16.76

.....विकल्पाद्रौरवं व्रजेत् ।

.....*vikalpādraudaravam vrajet* |

...from entertaining alternatives one goes to Raurava hell.

[View] - Raurava is the hell made of alternatives—every “maybe” is another iron spike.

Uddyota 16.77

तदुक्तमन्यत्र

taduktamanyatra

Thus it is said elsewhere:

Netra 16.78

डान्यच्छिद्रं प्रपश्यामि मन्त्रिणां मन्त्रसाधने ।
यन्न तादृक्तथालिङ्गः केवलं विचलत्यसौ ॥ 55

*ñānyacchidram prapaśyāmi mantriṇām mantrasādhane |
yanna tādṛktathāliṅgaḥ kevalam vicalatyasau ||*"

“I see no other flaw in mantra-practitioners during mantra-accomplishment as great as this: he merely wavers without embracing it fully.”

[Pointing] - Wavering is the only sin—embrace fully or fall.

Uddyota 16.79

इति ॥
तेन यो निष्कम्पः साधकः

iti | |
tena yo niṣkampaḥ sādhakah

Thus.

Therefore the sādhaka who is without wavering

Netra 16.80

यागं होमं तु तत्रैव सर्वसिद्धिफलप्रदम् ॥ ३७ ॥

yāgam̄ homam̄ tu tatraiva sarvasiddhiphalapradam || 37 ||

performs sacrifice and oblation there itself — that grants the fruit of all accomplishments. ||37||

[Outer] - Unwavering sacrifice in the secret chamber grants every siddhi without delay.

[Pointing] - Do not perform the rite—be the rite that is already accomplished.

Uddyota 16.81

संशयय प्रवृत्तं तु

samśayaya pravṛttam̄ tu

But one who proceeds with doubt

[View] - Doubt is theft of one's own divinity.

Netra 16.82

तस्करं तु विजानीयात् सिद्धिहानि॑ं करोति॒ यः ।
नाधिकारी॑ भवेद्वै॒ स तन्त्रेऽस्मिन् पारमेश्वरे ॥ १६-३८ ॥

*taskaram tu vijānīyāt siddhihāniṁ karoti yaḥ |
nādhikārī bhavedvai sa tantre'smin pārameśvare || 16-38 ||*

is to be known as a thief; he causes loss of accomplishment.
He is never qualified in this supreme Pārameśvara tantra. || 16-38 ||

[View] - He steals the fruit that was already ripening in his own heart.

[Outer] - The doubter is disqualified forever from the supreme transmission.

Uddyota 16.83

अनाश्वस्तहृदयतया पारमेशो च्छद्ग्ना प्रवर्तमानश्वौरवद् बध्यत
इत्यर्थः ॥ १६-३९ ॥
यत एवम् तेन

*anāśvastahṛdayatayā pārameśe cchadmanā pravartamānaścauravad
badhyata
ityarthaḥ || 16-39 ||
yata evam tena*

By proceeding with distrustful heart and deceitfully in the supreme Pārameśvara teaching, he is bound like a thief — this is the meaning. || 16-39 ||

Since this is so,

[View] - Deceitful practice binds tighter than any chain because the jailer believes

himself free.

Netra 16.84

सर्वदः स भवेदेवि तत्त्वविच्चाध्वविद् गुरुः ।

sarvadah sa bhaveddevi tattvaviccādhvavid guruḥ |

the giver of all, O Goddess, becomes he who knows reality, knows the paths, the Guru.

[Outer] - Only the Guru who is reality itself can give reality.

Uddyota 16.85

तत्त्ववित् साक्षात्कृतप्रकाशानन्दघनपरमशिवात्मस्वस्वरूपः ।
अध्ववित् क्रियाशक्तिविकासात्म विश्वं चिन्वानः । यत एवम्, तत एव
स्वस्थानोल्लसितं सर्वफलमसौ दातुं क्षमः ॥
किं च

*tattvavit sākṣāt kṛta prakāśānandaghanaparamaśivātmasvasvarūpaḥ |
adhvavit kriyāśaktivikāsātma viśvam cīnvānah | yata evam, tata eva
svasthānollasitam sarvaphalamasau dātum kṣamaḥ ||
kim ca*

The knower of reality (tattva-vit) is he whose own essential nature is the supreme Śiva — dense mass of realised light and bliss.

The knower of the paths (adhva-vit) is he who, through the unfolding of the power of action, creatively reflects the universe.

Because this is so, he alone is capable of bestowing every fruit that shines forth from his own station.

Moreover,

[View] - Tattva-vit = living mass of prakāśa and ānanda; adhva-vit = the universe

dancing as his own limbs.

[Pointing] - Feel the body right now as a dense, vibrating bliss with no inside or outside.

Netra 16.86

एवं व्याप्तिं तु यो वेत्ति परापरविभागतः ॥ ३९ ॥
स भवेन्मोचकः साक्षाच्छिवः परमकारणम् ।

*evam vyāptim tu yo vetti parāparavibhāgataḥ || 39 ||
sa bhavenmocakaḥ sākṣācchivah paramakāraṇam |*

He who knows this pervasion in its division into transcendent and immanent || 39 || becomes the very deliverer, the very Śiva who is the supreme cause.

[View] - Knowing para and apara as one seamless pervasion makes the knower the deliverer—Śiva Himself.

Uddyota 16.87

साधकानामिव सिद्धिर्मुक्षूणां मुक्तिस्तत्त्वविद् एवेत्यर्थः ।
साक्षाच्छिवः परमकारणमिति विशेषणमत्र भेदवाद् इव
परमशिवाद् मुक्तशिवानामन्यत्वं न आशङ्क्यमित्याशयात् ॥
एतदेव व्यातिरेकमुखेन द्रष्टयति

*sādhakānāmiva siddhirmumukṣūṇāṁ muktistattvavida evetyarthaḥ |
sākṣācchivah paramakāraṇamiti viśeṣaṇamatra bhedavāda iva
paramaśivād muktaśivānāmanyatvaṁ na āśaṅkyamityāśayāt ||
etadeva vyatirekamukhena draṣṭhayati*

Just as siddhi belongs to sādhakas, so liberation belongs to knowers of reality alone — this is the meaning.

The qualification “the very Śiva who is the supreme cause” is given here so that no suspicion may arise, as in dualistic doctrines, that liberated Śivas are different from the supreme Śiva.

He strengthens this very point through the negative approach:

[View] - Siddhi for sādhakas, mokṣa for jñānins—yet both are Śiva tasting Himself in two flavours.

Netra 16.88

शिवतत्त्वमविज्ञाय दीक्षां प्रकुरुते तु यः ॥ १६-४० ॥

śivatattvamavijñāya dīkṣāṁ prakurute tu yaḥ || 16-40 ||

He who performs initiation without knowing the Śiva-principle || 16-40 ||

[Outer] - Initiation by one who does not rest as Śiva is null and void.

Uddyota 16.89

तेन सह दीक्ष्या नापवर्गगामिनः, अपि तु

tena saha dīkṣyā nāpavargagāminah, api tu

together with him, those initiated by him do not attain liberation; rather

[View] - Blind leading blind—both fall because neither recognised the ground that never falls.

Netra 16.90

अन्येनैव यथान्यस्तु सर्वे ते श्वभ्रपातिनः ।

andhenāiva yathāndhastu sarve te śvabhrapātinah |

like a blind man led by a blind man, all of them fall into a pit.

Uddyota 16.91

एवकारो यथोक्तशिवतत्त्वज्ञानहीनस्य
लेशेनाप्यनुन्मिषितपरनेत्रप्रकाशत्वं ध्वनति ॥
अतश्चाविज्ञाततत्त्वोऽनधिकृतोऽपि जीविकया प्रवृत्तः

*evakāro yathoktaśivatattvajñānahīnasya
leśenāpyanunmiṣitaparanetraprakāśatvam dhvanati ||
ataścāvijñātatattvo'nadhikṛto'pi jīvikayā pravṛttah*

The particle “eva” hints that one who lacks even the slightest opening of the supreme Eye of realised Śiva-principle has no illumination at all.

Therefore, even though he be not qualified, one who engages in initiation merely for livelihood

[Pointing] - Even a hair's breadth of unopened Śiva-vision is total darkness.

Netra 16.92

आत्मानं च तथा शिष्यान्नयेन्निरयसङ्कटम् ॥ १६-४१ ॥

ātmānam ca tathā śiṣyānnayennirayasaṅkaṭam || 16-41 ||

leads himself and his disciples into the dire straits of hell. || 16-41 ||

[Outer] - Performing initiation for money drags guru and disciple straight into hellfire.

Uddyota 16.93

यत एवम्

yata evam

Since this is so,

Netra 16.94

तस्मात्त्वविदाचार्यः श्रीमान् सर्वप्रदो भवेत् ।

tasmāttattvavidācāryaḥ śrīmān sarvaprado bhavet |

therefore the ācārya who knows reality, the blessed one, becomes the bestower of everything.

[View] - The ācārya who knows reality pours the universe from his own fullness.

Uddyota 16.95

श्रीमान् जीवन्मोक्षलक्ष्म्या आलिङ्गितः ॥
न च तत्त्ववित्त्वं विना कर्मणोऽप्याचार्यस्य प्रवृत्तिर्युक्ता इत्याह

*śrīmān jīvanmokṣalakṣmyā āliṅgitaḥ ||
na ca tattvavittvam vinā karmiṇo'pyācāryasya pravṛttiryuktā ityāha*

“Blessed” means embraced by the Lakṣmī of liberation while still living.

And without being a knower of reality, even a ritual-performing ācārya has no proper authority to act; therefore He says:

[View] - “Blessed” = jīvanmukta, kissed by the goddess of liberation while still breathing.

Netra 16.96

यावन्न तत्त्वविच्छैवे कथं कर्माणि कारयेत् ॥ १६-४२ ॥
मन्त्रज्ञो मन्त्रयागे तु परस्यैवात्मनोऽपि वा ।

*yāvanna tattvavicchaive katham karmāṇi kārayet || 16-42 ||
mantrajño mantryayāge tu parasyaivātmano'pi vā |*

Until one is a knower of reality belonging to Śiva, how can he cause rites to be performed? || 16-42 ||

The knower of mantra, in the great sacrifice of mantras, whether for another or for himself.

[Secret] - Until you are Śiva, how can you awaken Śiva in another?

Uddyota 16.97

मननत्राणधर्मकपराशक्तिवीर्यसारमन्त्रकरणके यागे शिवाध्वरे
यानि पूजाहोमदीक्षादिकर्माणि तानि यावन्न
परममहेश्वरात्मस्वात्मतत्त्ववित्, अत एव
तत्स्फुरत्तात्मकमहावीर्यसारमन्त्रज्ञः शैवे शास्त्रे आचार्यस्तावत्
कथं कारयेत्, कुर्वन्ति मन्त्रकरणानि कथं प्रयुज्जीत । परस्य
आत्मनोऽपि वेत्यत्रायमर्थः आत्मन एवासौ कर्तुं न किंचित् क्षमः,
किं पुनः परस्येति ॥
ननु मन्त्रमण्डलादिमाहात्म्येन दीक्षा सेत्येति किमाचार्यस्य
तत्त्वज्ञतयेति
चित्रमण्डलोल्लिखनमन्त्रन्यासतत्पठनतिलाज्यप्रक्षेपमात्रकृतप्रयास्
आनां मोहमपोहयति महेश्वरः

mananatrāṇadharmaṇaparāśaktivīryasāramantrakaraṇake yāge śivādhvare
 yāni pūjāhomadikṣādikarmāṇi tāni yāvanna
 paramamaheśvarātmasvātmatattvavit, ata eva
 tatsphurattātmakamahāvīryasāramantrajñāḥ śaive śāstre ācāryastāvat
 kathāṁ kārayet, kurvanti mantrakaraṇāni kathāṁ prayuñjīta | parasya
 ātmano'pi vetyatrāyamarthaḥ ātmana evāsau kartum na kiṁcit kṣamāḥ,
 kiṁ punaḥ parasyeti ||
 nanu mantramaṇḍalādimāhātmyena dīkṣā setsyeti kimācāryasya
 tattvajñatayeti
 citramaṇḍalollikhanamantranyāsatatpaṭhanatilājyaprakṣepamātrakṛtaprayās
 ānām mohamapohayati maheśvaraḥ

In the sacrifice that consists of mantras — whose essence is the potency of the supreme power that protects through contemplation — the rites of worship, oblation, initiation, etc., in the Śiva-adhva (the Śaiva path), until one is a knower of reality whose own nature is the supreme Great Lord, and therefore a knower of mantra whose essence is the great potency that flashes forth from That, how can such an ācārya in the Śaiva teaching cause rites to be performed? How can those who merely perform mantra-rites actually employ them? "Whether for another or even for himself" means: he is incapable of accomplishing anything even for himself, how much less for another.

Objection: By the greatness of mantra, maṇḍala, etc., initiation will succeed; what need has the ācārya of knowledge of reality?

The Great Lord removes the delusion of those whose effort is limited to drawing a coloured maṇḍala, nyāsa of mantras, recitation, and offering of sesame and ghee:

[View] - Mantras are alive only when the ācārya is the living Great Lord; otherwise they are corpses of sound.

[Pointing] - Listen... is the silence behind this reading already humming with mantra?

Netra 16.98

यावन्न निर्मला मन्त्रास्तावत्सिद्धिः कथं भवेत् ॥ १६-४३ ॥
 निर्मलः स भवेच्चेत्तत्तस्था मन्त्राः सुनिर्मलाः ।
 तद्दूदूतास्तत्समाश्च भवेयु सर्वसिद्धिदाः ॥ १६-४४ ॥

yāvanna nirmalā mantrāstāvatsiddhiḥ katham bhavet || 16-43 ||

nirmalaḥ sa bhaveccettattatsthā mantrāḥ sunirmalāḥ |

tadudbhūtatāstasamāśca bhavye sarvasiddhidāḥ || 16-44 ||

Until mantras are perfectly pure, how can accomplishment arise? || 16-43 ||

[View] - Purity of mantra depends entirely on purity of the one who embodies it.

Uddyota 16.99

यद्याचार्यो निर्मलः:

प्रशान्तदेहपुर्यष्टकादिकालुष्योन्मिषत्स्वच्छस्वच्छन्दचिदानन्दसमावेऽ

सशाली ततस्तदुद्भूतास्तच्छक्तिवीर्यसारतया उच्चरन्तो मन्त्रा अपि

तत्समा निर्मलाः सर्वसिद्धिप्रदा भवन्ति । यथोक्तं श्रीस्वच्छन्दे

yadyācāryo nirmalaḥ

praśāntadehapuryaṣṭakādikāluṣyonmiṣatsvacchasvacchandacidānandasamāve"

saśālī tatastadudbhūtāstacchaktivīryasāratayā uccaranto mantrā api

tatsamā nirmalaḥ sarvasiddhipradā bhavanti | yathoktaṁ śrīsvacchande

Only when he himself is pure do the mantras stationed in him become perfectly pure; then those mantras that have arisen from him, being identical with him, become givers of all accomplishments. || 16-44 ||

If the ācārya is pure — free from the impurity of the eightfold bodily city beginning with the calm ego, dwelling in the arising of the autonomous, pure consciousness-bliss that is spotless —

then the mantras that arise from him, resounding with the essence of His potency, become just like him: perfectly pure and givers of all accomplishments.

As taught in the revered Svacchanda-tantra:

[Inner] - When the eightfold ego-city is burnt to ash, mantras born from that fire are omnipotent.

[Pointing] - Feel the calm "I" dissolve... what remains is the purity that empowers every sound.

Netra 16.100

ॐन्त्राः करणरूपास्तु पशुकार्यस्य साधने ।
आचार्यः कारणं तत्र शिवरूपो यतः स्मृतः ॥५५ (३-१६०)

"mantrāḥ karaṇarūpāstu paśukāryasya sādhane ।
ācāryah kāraṇam tatra śivarūpo yataḥ smṛtaḥ ॥" (3-160)

"Mantras have the form of instruments for the accomplishment of the work of bound souls;
the ācārya is the cause therein, for he is remembered as having the form of Śiva." (Svacchanda 3.160)

[View] - The ācārya does not use mantras—mantras use the bound soul to remember their own nature as Śiva.

[Pointing] - Rest motionlessly... and let the remembering happen by itself.

Uddyota 16.101

इति । स्पन्देऽपि ५५तदाक्रम्य५५ (२-१)
इत्यादि

iti | spande'pi "tadākramya" (2-1)
ityādi

In the Spanda also, beginning “Having taken hold of That” (Spanda-kārikā 2.1)

[Context] - Cross-referencing the Spanda-kārikās to anchor the Netra’s mantra-ontology in the root pulse of Trika.

[View] - The act of “taking hold of That” is the eternal spanda: the world never departs from the grip of self-luminous consciousness.

Netra 16.102

तेनैते शिवधर्मिणः ॥५५ (२-२)

"tenaite śivadharmaṇah ||" (2-2)

up to "therefore they possess the nature of Śiva." (2.2) || 16-45 ||

[View] - When the universe is grasped as nothing but the vibration of Śiva's own freedom, every atom shines with the nature of Śiva—there is no corner left for anything else.

Uddyota 16.103

इत्यन्तम् ॥ १६-४५ ॥
तत्समा इत्युक्तिं स्फुटयति

ityantam || 16-45 ||
tatsamā ityuktiṁ sphuṭayati

(continuing from the same verse)

Netra 16.104

शिवशक्तिनियोगाच्च मन्त्राणामुदयः परः ।
सर्वत्र फलदा मन्त्रा यतस्तेऽतः शिवाः स्मृताः ॥ ४५ ॥
तस्माच्छिवसमाः सर्वे नित्यानुग्रहकारिणः ।

śivaśaktiniyogācca mantrāṇāmudayah parah |
sarvatra phaladā mantrā yataste'tah śivāḥ smṛtāḥ || 45 ||
tasmācchivasamāḥ sarve nityānugrahakāriṇāḥ |

And from the impulsion of Śiva's power arises the supreme arising of mantras; because they bestow fruit everywhere, therefore they are remembered as Śiva. || 45 ||

Therefore all of them, being equal to Śiva, constantly perform grace.

[View] - Mantras erupt from the throb of icchā-śakti; their very arising is Śiva's grace pouring outward.

[Pointing] - Feel that throb now—where the wish to speak meets the speaking itself—that is Śiva remembering Himself as you.

Uddyota 16.105

शिवशक्तिनियोगः परप्रकाशानन्दोपोद्बलितत्वम्, ततो मन्त्राणां
वाच्यवाच्काभेदस्फुरत्तासाराणां पर उदयो भवते, अतश्च सर्वत्र
फलदाः । यत एवमतस्ते स्मृता एवंरूपतया विमृष्टाः
शिवैकरूपाः । तस्मादिति ईद्रेन शिवसमानत्वेन एते नित्यमनुग्रहं
ताच्छील्येन कुर्वन्ति ॥
शिवावेशज्ञस्यैवाचार्यस्यैते शिवरूपाः सन्तः फलन्तीति
प्रकृतमनुबन्धाति

śivaśaktiniyogaḥ paraprakāśānandopodbalitavam, tato mantrāṇāṁ
vācyavācakābhedaśphurattāsārāṇāṁ para udayo bhavati, ataśca
sarvatra
phaladāḥ | yata evamataste smṛtā evaṁrūpatayā vimṛṣṭāḥ
śivaikarūpāḥ | tasmāditi īdr̥seṇa śivasamānatvena ete
nityamanugrahaṁ
tāccchīlyena kurvanti ||
śivāveśajñasyaivācāryasyaite śivarūpāḥ santāḥ phalantīti
prakṛtamanaubaghnāti

The impulsion of Śiva's power is the reinforcement of the supreme light-bliss; from that arises the supreme arising of mantras whose essence is the flashing non-duality of signifier and signified; therefore they bestow fruit everywhere.

Because of this, they are remembered (realised through direct experience) as having the sole form of Śiva.

"Therefore" — by this very equality with Śiva they constantly perform grace as their very nature.

Establishing that only for an ācārya who knows entry into Śiva are these mantras of the form of Śiva and therefore fruitful, He resumes the topic:

[View] - Signifier and signified flash as one taste: the mantra is never “about” Śiva—it is Śiva tasting Himself.

[Inner] - The supreme light-bliss is the soft explosion at the heart when prakāśa kisses vimarśa without separation.

Netra 16.106

शिवश्चाचार्यरूपेण तेनैते फलदाः स्मृताः ॥ १६-४६ ॥

Śivaścācāryarūpeṇa tenaite phaladāḥ smṛtāḥ || 16-46 ||

And Śiva in the form of the ācārya — therefore they are remembered as bestowers of fruit. || 16-46 ||

[Outer] - Only the Guru whose body is translucent with Śiva can transmit mantras that bite and bestow fruit instantly.

[Pointing] - Look—the one who utters the mantra and the mantra itself are not two; rest in that single flavor.

Uddyota 16.107

रूपशब्दः शिवाचार्ययोर्न अधिष्ठात्रधिष्ठेयता मन्तव्येति
बोधयति । तदुक्तं॑ श्रीस्वच्छन्दे॒ ३३मण्डलस्थोऽहमेवात्र३३
इत्युपक्रम्य शाक्षात् स्वदेहसंस्थोऽहं कर्तानुग्रहकर्मणाम् ३३
इति ॥ १६-४७ ॥
एतदेव स्वप्रतिज्ञया हृदि रोहयति

*rūpaśabdaḥ śivācāryayorna adhiṣṭhātradhiṣṭheyatā mantavyeti
bodhayati | taduktam̄1 śrīsvacchande "maṇḍalastho'hamevātra"
ityupakramya śākṣāt svadehasaṁsthō'haṁ kartānugrahakarmanām | "
iti || 16-47 ||
etadeva svapratijñayā hr̄di rohayati*

The word “form” indicates that one should not think neither of overlordship nor of being overlorded between the Śiva-ācārya and the mantras.

As taught in the revered Svacchanda-tantra, beginning “I myself am stationed in the maṇḍala here”

and ending “I myself, stationed in his very body, am the performer of the acts of grace.” ||16-47||

[Context] - Echoes Svacchanda’s radical declaration: “I Myself am stationed in the maṇḍala... in his very body.”

[View] - No hierarchy remains: the Guru is Śiva, the mantra is Śiva, the disciple is Śiva —only the play of recognition differs.

Netra 16.108

यावन्न तत्त्वविन्मन्त्री गुरुर्वा साधकोऽपि वा ।
तावन्न फलदो देवि सत्यमेतद् ब्रवीमि ते ॥ ४७ ॥

*yāvanna tattvavinmantrī gururvā sādhako'pi vā |
tāvanna phalado devi satyametad bravīmi te || 47 ||*

Until the mantrī, guru, or even the sādhaka is a knower of reality, until then he is not a bestower of fruit — this I tell thee truly, O Goddess. ||47||

[Pointing] - Until the mantrī wakes up as the Knower, the mantra remains a beautiful corpse in his mouth.

Uddyota 16.109

साधकः फलदः स्वस्मै, अपिशब्दात् पुत्रकोऽपि ॥
एतद्वैधर्म्योक्त्या द्रढयति

*sādhakaḥ phaladaḥ svasmai, apiśabdāt putrako'pi ||
etadvaidharmyoktyā draḍhayati*

The sādhaka bestows fruit upon himself; by the particle “api” even the pupil is included.

He strengthens this by stating the opposite:

[Outer] - Even the beginner sādhaka, if touched by a living Guru, tastes the fruit within his own heart first.

Netra 16.110

अन्यथा भोगसंयुक्त आचार्यः फलदो नहि ।

anyathā bhogasam�ukta ācāryaḥ phalado nahi |

Otherwise, an ācārya united with enjoyment is not a bestower of fruit.

[View] - A Guru lost in sensuality is just another bound soul wearing fancy robes.

Uddyota 16.111

पानाशनावेशवैवश्यपोषितशरीरित्वाभिनिवेशः पशुनिर्विशेष
एवेत्यर्थः ॥
यत एवम्

*pānāśanāveśavaivaśyapośitaśarīritvābhiniveśah paśunirviśeṣa
evetyarthah ||
yata evam*

Devotion to a body nourished by eating, drinking, and the company of women is nothing but the condition of a bound soul — this is the meaning.

Since this is so,

[Inner] - Feeding the body while forgetting the Feeder is the sweetest poison—watch that movement and smile.

Netra 16.112

तस्मात् तत्त्वविच्छेषः सर्वदा सर्वकर्मसु ॥ १६-४८ ॥

tasmāttu tattvavicchreṣṭhaḥ sarvadā sarvakarmasu || 16-48 ||

therefore the supreme knower of reality is ever foremost in all rites, || 16-48 ||

[Outer] - In every rite, from daily sandhyā to the wildest Kaula circle, the awakened Guru stands first because he stands nowhere else.

Uddyota 16.113

नित्यादिषु ॥ १६-४९ ॥
किं च

*nityādiṣu || 16-49 ||
kim ca*

in obligatory and all other rites. || 16-49 ||

[Outer] - Obligatory, occasional, desire-born—none escape the sovereignty of the one who knows.

Netra 16.114

तेन यो दीक्षितो जन्तुः.....

tena yo dīkṣito jantuḥ.....

Therefore, whatever being (jantu) has been initiated by him (by such a Guru who possesses this knowledge):

[View] - Initiation by a true Guru is the lightning that burns the veil: even the creator Brahma wakes up as Śiva.

Uddyota 16.115

असौ

asau

Asau

[Word] - "Asau"—that one, right there, the very being you just looked at—becomes Śiva in the flash of transmission.

Netra 16.116

.....ब्रह्महापि शिवो भवेत् ।

.....brahmahāpi śivo bhavet |

...even Brahma would become Śiva.

[... Devanagari] – एवं

[... IAST] - evam

[... Translation] - In this way...

[... Reasoning] - It directly connects the result (even Brahmā becomes Śiva) to the entire procedure that was just described.

Uddyota 16.117

अस्य महाप्रभावतामादिशति

asya mahāprabhāvatāmādiśati

He now instructs as to the supreme greatness of this (ritual):

[Outer] - Location, materials, mood—none bind the rite when the performer is flooded with śivāveśa.

Netra 16.118

यत्र यत्र स्थितो देशे यशैवं तु विधिं यजेत् ॥ ४९ ॥
येन येनोपचारेण भावभेदेन येन वा ।
सामान्येन विशेषेण कौलिकेनाथ सुव्रते ॥ १६-५० ॥

*yatra yatra sthito deśe yaścaivam tu vidhim yajet || 49 ||
yena yenopacāreṇa bhāvabhedena yena vā |
sāmānyena višeṣeṇa kaulikenātha suvrate || 16-50 ||*

In whichever place one is situated, and whoever performs this rite in the prescribed manner,

with whatever articles of worship, with whatever difference of devotional attitude, whether in the common way, the special way, or the Kaula way, O fair-vowed one —

[Pointing] - Notice: the same power that moves Sadāśiva moves now in your breath—nothing is missing.

Uddyota 16.119

तत्तत्साधयते शीघ्रं यथा देवः सदाशिवः ।

एवमिति शिवावेशोन्मिषन्मन्त्रज्ञतया यो विधिं शाम्भवं विनियोगं
यजेद् यागेन संपादयेत्, भावभेदेन तत्तदाराध्यदेवताराधनौचित्येन
यो यो द्वैताद्वैतविमिश्ररूप उपचार आचारस्तेन तेनासौ
तत्तदभीष्टं झटिति घटयति सदाशिवनाथवत् ॥

tattatsādhayate śīghram yathā devaḥ sadāśivah |

*evamiti śivāveśonmiṣanmantrajñatayā yo vidhiṁ śāmbhavam
viniyogaṁ
yajed yāgena sampādayet, bhāvabhedena
tattadārādhyadevatārādhanaucityena
yo yo dvaitādvaitavimisrarūpa upacāra ācārastena tenāsau
tattadabhīṣṭam jhaṭiti ghaṭayati sadāśivanāthavat ||*

That very thing he quickly accomplishes, exactly as does the ever-auspicious Lord Sadāśiva.

Thus, he who, filled with the influx of Śiva (śivāveśa), with the clear knowledge of mantras that arises from that state, performs the Śāmbhava rite and brings about its application through ritual performance (Yāga), whoever, according to the appropriateness of worship of the particular chosen deity and according to whatever mode of worship — whether of dual, non-dual, or mixed dual-non-dual nature — and whatever conduct is employed, that very person instantly brings about the desired object, exactly like the Lord Sadāśiva.

[View] - Dual, non-dual, or the delicious mixture—Śiva drinks all three with the same lips.

[Inner] - Śāmbhava upāya: the rite happens by itself when the doer dissolves into the

doing.

Netra 16.120

न च तत्त्वज्ञस्य कुण्डमण्डलप्रमाणादिनियमः इत्याह
चतुरश्चे वर्तुलेऽथ हस्तमात्राधिकेऽपि वा ॥ ५१ ॥
आचार्यस्येच्छया सर्वं सिद्ध्यति व्याप्तिवेदनात् ।

*na ca tattvajñasya kundamaṇḍalapramāṇādiniyamah ityāha
caturaśre vartule'tha hastamātrādhike'pi vā || 51 ||
ācāryasyecchayā sarvam siddhyati vyāptivedanāt |*

And for the knower of Reality there is no rule concerning the measurements of the kuṇḍa, maṇḍala, etc. — thus he says:

Whether square, circular, or even more than a hand's breadth — everything is accomplished by the mere will of the Ācārya through the knowledge of pervasion (vyāpti).

[Outer] - For the knower, a square drawn in dust or a circle imagined in air is the entire universe—will alone suffices.

Uddyota 16.121

व्याप्तिज्ञतैव आचार्यीया समस्तसिद्धिसाधनी ॥
व्याप्तिं लेशतो दर्शयति

*vyāptijñataiva ācāryīyā samastasiddhisādhanī ||
vyāptim̄ leśato darśayati*

The knowledge of pervasion alone is what makes the Ācārya the means of all attainments.

He now shows that pervasion even in brief:

[View] - Vyāpti-jñāna is the Guru's secret solvent: everything dissolves into everything

else.

Netra 16.122

क्रियाशक्तिस्वरूपेण कुण्डल्या व्याप्तिभावनात् ॥ १६-५२ ॥
तत्कुण्डं व्यापकं ज्ञात्वा सर्वज्ञस्तु भवेद् गुरुः ।

*kriyāśaktisvarūpeṇa kuṇḍalyā vyāptibhāvanāt || 16-52 ||
tatkuṇḍam vyāpakam jñātvā sarvajñastu bhaved guruḥ |*

Through meditative realization of pervasion by means of the coiled one (Kuṇḍalinī) in the form of the Power of Activity (kriyāśakti), knowing that very kuṇḍa to be all-pervading, the Guru becomes omniscient.

[Inner] - Kuṇḍalinī as Kriyāśakti uncoils upward, swallowing space—feel her soft fire licking the crown right now.

Uddyota 16.123

निजक्रियाशक्त्यात्मकोर्ध्वकुण्डलिनीव्याप्त्या कुण्डस्य व्यापकतां
ज्ञात्वा शिवावेशशाली दैशिको दीक्षादिना भोगमोक्षप्रदो भवति ॥
व्याप्तिज्ञतैव फलदेति व्यतिरेकतोऽन्वयतश्चादिशति

*nijakriyāśaktyātmakordhvakuṇḍalinīvyāptyā kuṇḍasya vyāpakatām
jñātvā śivāveśaśālī daiśiko dīkṣādinā bhogamokṣaprado bhavati ||
vyāptijñataiva phaladeti vyatirekato'nvayataścādiśati*

By means of the pervasion of the upward-risen Kuṇḍalinī that consists of his own Power of Activity, knowing the kuṇḍa to be all-pervading, the Master who is filled with the influx of Śiva becomes, through initiation and so forth, the bestower of both enjoyment and liberation.

That it is precisely the knowledge of pervasion that bestows the fruit — this he teaches both negatively and positively:

[Pointing] - When the kuṇḍa is known as all-pervading, where could anything ever be lacking?

Netra 16.124

यावन्न विन्दते व्याप्तिं कुण्डस्यैवात्मनोऽपि च ॥ १६-५३ ॥
साध्यस्यैव पशोश्वैव पाशानां च षडध्वनः ।
बालवत् क्रीडते तावत् कार्यं तस्य कथं भवेत् ॥ १६-५४ ॥
यः पुनर्वैत्ति चात्मानं शिवशक्तिस्वरूपकम् ।
स सर्वफलदः श्रेष्ठः स कर्ता सर्वविच्छिवः ॥ १६-५५ ॥

*yāvanna vindate vyāptim̄ kuṇḍasyaiva vātmano'pi ca || 16-53 ||
sādhyasyaiva paśoścaiva pāśānām̄ ca ṣaḍadhvanah̄ |
bālavat krīḍate tāvat kāryam̄ tasya kathām̄ bhavet || 16-54 ||
yah̄ punarvetti cātmānam̄ śivaśaktisvarūpakam̄ |
sa sarvaphaladah̄ śreṣṭhaḥ sa kartā sarvavicchivah̄ || 16-55 ||*

As long as one does not realize the pervasion of the kuṇḍa, of oneself, of the object-to-be-accomplished, of the bound soul (paśu), of the bonds (pāśa), and of the six paths (ṣaḍadhvan), he merely plays like a child — how could the desired aim ever be accomplished for him? But he who knows himself to be of the nature of Śiva-Śakti, he is the best, the giver of all fruits, the doer, the all-pervading auspicious Śiva.

[View] - Without vyāpti, ritual is child's play; with it, the Guru is the walking auspicious Śiva.

[Secret] - Who is it that still feels something is missing when the entire universe is already inside this breath?

Uddyota 16.125

तत्र कुण्डस्य ऊर्ध्वकुण्डलिनीशक्तयात्मा, आत्मनः
परशिवसमवायिनी, साध्यस्य आराध्यस्य मन्त्रस्य
पराशक्तिस्फुरत्तावीर्यसारा व्याप्तिरित्युक्तम् । पशोस्तु

*tatra kuṇḍasya ūrdhvakuṇḍalinīśaktyātmā, ātmanah
paraśivasamavāyinī, sādhyasya ārādhyasya mantrasya
parāśaktisphurattāvīryasārā vyāptirityuktam | paśostu*

Here, the pervasion of the kuṇḍa consists of the upward-risen Kuṇḍalinī-Śakti; the pervasion of the Self is that which abides together with Paraśiva; the pervasion of the object-to-be-accomplished (sādhya), i.e. of the chosen deity and mantra, is the essence consisting of the virile energy of the flashing forth of the Supreme Power.

As for the bound soul (paśu), however —

[Inner] - Kuṇḍalinī risen = kuṇḍa become infinite; Self = Paraśiva's eternal embrace; chosen deity = the virile flash of Parāśakti.

Netra 16.126

८८शब्दराशिसमुत्थस्य८८ (स्प. ३-१३)

"śabdarāśisamutthasya" (spa. 3-13)

"arising from the mass of phonemes" (Spanda-kārikā 3.13)

[Context] - Citing Spanda-kārikā 3.13 to remind that even the bound soul is nothing but a mass of phonemes pretending to be small.

Uddyota 16.127

इति नीत्या गृहीतसङ्कोचशिवात्मकता
आणवमायीयकार्माणामपूर्णमन्यताभिन्नवेद्यप्रथाशुभाशुभादिस्
अंस्काररूपाणां सत्त्वरजस्तमसां च
पारमेशेच्छाज्ञानक्रियाशक्तिसङ्कोचप्रकर्षस्वभावा व्याप्तिः ।
यथोक्तम् श्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता ।
द्विधाणवं मलमिदं स्वस्वरूपापहानितः ॥ ५५ (३-२-४)
इति,

*iti nītyā gr̥hītasaṅkocaśivātmakatā
āṇavamāyīyakārmāṇāmapūrṇamanyatābhinnavedyaprathāśubhāśubhādis
aṁskārarūpāṇāṁ sattvarajastamasāṁ ca
pārameśecchājñānakriyāśaktisaṅkocaprakarṣasvabhāvā vyāptih |
yathoktam śvātantryahānirbodhasya svātantryasyāpyabodhatā |
dvidhāṇavāṁ malamidaṁ svasvarūpāpahānitaḥ | |" (3-2-4)
itī,*

— according to that principle, its contracted state of being Śiva is grasped; its pervasion consists in the extreme contraction of the divine powers of will, knowledge, and activity — the contraction that belongs to the āṇava, māyīya, and karma impurities, to the imperfect sense of “I” that takes the knowable to be separate, to auspicious and inauspicious impressions, and to the three guṇas sattva, rajas, and tamas.

[View] - Contraction is Śiva playfully tying Himself into the knot called “me”—the game is to notice the knot is made of freedom.

Netra 16.128

५५भिन्नवेद्यप्रथात्रैव मायाख्यं जन्मभोगदम् ।
कर्तर्यबोधे कार्म तु..... ॥ ५५ (३-२-५)

*"bhinnavedyaprathātraiva māyākhyam janmabhogadam |
kartaryabodhe kārmam tu..... | |" (3-2-5)*

As it is said:

“Loss of freedom for cognition and loss of cognition for freedom — this twofold āṇava impurity arises from the concealment of one’s own true nature.” (ĪPK 3.2.4)

[View] - Āṇava mala: the first forgetting—“I am not infinite awareness.”

[Pointing] - Can you find the place where awareness ends and limitation begins?

Uddyota 16.129

इति,

iti,

And:

“The Māyā impurity, consisting in manifestation of the knowable as separate, gives birth and experience; while the karma impurity in the agent consists in lack of awareness...” (ĪPK 3.2.5)

[View] - Māyīya and kārma impurities are simply the same powers wearing a mask of separation.

Netra 16.130

श्वाङ्गरूपेषु भावेषु पत्युज्ञानं क्रिया च या ।
मायातृतीये त एव पशोः सत्त्वं रजस्तमः ॥५५ (३-२-३)

Śvāṅgarūpeṣu bhāveṣu patyurjñānam kriyā ca yā ।
māyātṛtīye ta eva paśoḥ sattvaṁ rajastamaḥ ॥ 55 (3-2-3)

And:

“That knowledge and activity of the Lord which exist in entities of His own form become, in the third (i.e. in Māyā), the sattva, rajas, and tamas for the bound soul.” (ĪPK 3.2.3)

[View] - Sattva, rajas, tamas are Śiva's own knowledge and activity pretending to be dull, restless, clear—for the sake of the play.

Uddyota 16.131

इति च प्रत्यभिज्ञायाम्, स्पन्देऽपि

iti ca pratyabhijñāyām, spande'pi

— thus in the Pratyabhijñā. Also in the Spanda:

[Context] - Brief nod to Spanda's teaching on impure will.

Netra 16.132

डिंजाशुच्चासमर्थस्याऽ (१-९)

nijāśuddhyāsamarthasya" (1-9)

"of one incapable of purifying the will" (SpK 1.9)

Uddyota 16.133

इत्यादि । वर्णमन्त्रपदकलातत्त्वभुवनारब्यस्य षडध्वनोऽपि
परसूक्ष्मस्थूलरूपतावस्थितवाचकतद्वाच्याभासरूपक्रियाशक्तिस्फा
रसतत्त्वता । तत्राप्यभेदेन विश्वं विमृशन्ति वर्णाः,
भेदाभेदाभ्यां मन्त्राः, भेदेन पदानि । पूर्वः पूर्वश्च
अध्वाऽत्रोत्तरत्र व्यापकतया स्थितः, उत्तर उत्तरः पूर्वत्र
व्याप्यतया स्थितोऽन्तर्भूत इति सर्वं सर्वत्रास्ति । अत एव
गर्भीकृतेतराध्वपञ्चकैकाध्वशुद्धिस्तत्र तत्र शास्त्रे चोदिता ।
तथा श्रीस्वच्छन्दे

*ityādi | varṇamantrapadakalātattvabhuvanākhyasya ṣadadhvano'pi
parasūkṣmasthūlarūpatāvasthitavācakataadvācyābhāśarūpakriyāśaktisphā
rasatattvatā | tatrāpyabhedenā viśvam vimṛśanti varṇāḥ,
bhedābhedaḥbhyām mantrāḥ, bhedenā padāni | pūrvāḥ pūrvasca
adhvā'trottaratra vyāpakatayā sthitāḥ, uttara uttaraḥ pūrvatra
vyāpyatayā sthito'ntarbhūta iti sarvam sarvatrāsti | ata eva
garbhīkṛtetarādhvapañcakaikādhvaśuddhistatra tatra śāstre coditā |
tathā śrīsvacchande*

and so on.

As for the six paths known as varṇa, mantra, pada, kalā, tattva, and bhuvana, their pervasion consists in the reality of the expansion of the Power of Activity in the form of the appearing of signifier and signified that abide in the subtle and gross states of the supreme.

Therein, the varṇas reflect on the universe as non-different;
the mantras as both different and non-different;
the padas as different.

Each preceding path is here the pervader with respect to the following one;
each following path is the pervaded, contained within the preceding one.

Thus everything exists everywhere.

For this very reason, the purification of each single path that has internalized the other five is enjoined in the respective scriptures.

Thus it is stated in the venerable Svacchanda-tantra:

[View] - The six paths are not stairs to climb but simultaneous wheels turning inside one another—varṇa contains pada, pada is contained in varṇa; everything exists everywhere.

Netra 16.134

५५भुवनव्यापिता तत्त्वेष्वनन्तादिशिवान्तके ।
व्यापकानि च षट्ट्रिंशन्मन्त्रवर्णपदात्मकाः ॥
तत्त्वान्तर्भाविनः सर्वे वाच्यवाचकयोगतः ।
कलान्तर्भाविनस्ते वै निवृत्याद्याश्र ताः स्मृताः ॥५५ (४-९५-

"bhuvanavyāpitā tattveṣvanantādiśivāntake |
vyāpakāni ca ṣaṭtriṁśānmantravarṇapadātmakāḥ ||
tattvāntarbhāvināḥ sarve vācyavācakayogataḥ |
kalāntarbhāvinaste vai nivṛttyādyāśca tāḥ smṛtāḥ ||" (4-95-

"The bhuvanas pervade the tattvas from Ananta up to Śiva; the thirty-six (tattvas) consisting of mantra, varṇa, and pada are the pervaders. All of them are contained within the tattvas through the union of signified and signifier; they are remembered as Nivṛtti and the rest, contained within the kalās." (SvT 4.95-97)

[Context] - Direct quotation from Svacchanda-tantra 4.95–97 affirming the nested pervasion of the adhvans.

Uddyota 16.135

९७)

इत्याद्युक्तम् । एतच्च तदुद्घोते निर्णीतमस्माभिः । एवं मण्डलादावपि
परमेशाभेदसारत्वपर्यवसाना यादृशी व्यासिः, तथा तत्रैव
वितत्य दर्शितम् । अत एव

97)

ityādyuktam | etacca taduddyote nirṇītamasmābhīḥ | evam
maṇḍalādāvapi
parameśābhedaśāratvaparyavasānā yādrśī vyāptih, tathā tatraiva
vitatya darśitam | ata eva

This has been conclusively established by us in the commentary on that text. In the same way, the pervasion in maṇḍalas and elsewhere that which culminates in the essence of non-difference from the Supreme Lord has been extensively demonstrated in that very commentary.

Therefore:

[Context] - Kshemarāja humbly points to his own Svacchanda commentary where this is exhaustively proven.

Netra 16.136

१५५मण्डलस्थोऽहमेवात्र..... १५५

1 "maṇḍala stho 'ham eva tra..... | "

"I myself am stationed in the maṇḍala..."

[Context] - Returning to the Svacchanda's "I Myself am stationed..." to hammer home identity.

Uddyota 16.137

इत्यादि विततं श्रीस्वच्छन्दादौ देवदेवेन आदिष्टमित्यलम् । कार्यमिति
भोगमोक्षादि । यस्तु आत्मानं मुख्यतया चकारसमुच्चितं मन्त्रादि
सर्वं शिवं प्रकाशमानयता प्रकाशैकधनशिवरूपं
तथाविधतत्स्वातन्त्र्याद् दर्पणनगरवद् भेदेनैव स्फुरणाम्
शक्तिरूपं च वेत्ति, असावभेदसर्वज्ञासर्वकर्तृशिवरूपो
भोगमोक्षप्रदः श्रेष्ठः । उक्तं च प्राक्

ityādi vitataṁ śrīsvacchandādau devadevena ādiṣṭamityalam |
 kāryamiti
 bhogamokṣādi | yastu ātmānam mukhyatayā cakārasamuccitam
 mantrādi
 sarvam śivam prakāśamānayatā prakāśaikaghanaśivarūpaṁ
 tathāvidhatatsvātantryād darpaṇanagaravad bhedenāiva sphuraṇām
 śaktirūpaṁ ca vetti, asāvabhedasarvajñasarvakartṛśivarūpo
 bhogamokṣapradalḥ śreṣṭhaḥ | uktam ca prāk

and so on — thus has the God of gods extensively taught in the Svachchanda and elsewhere. Enough of this.

“Work” means enjoyment, liberation, and so forth.

He, however, who knows himself — together with mantra and all else included by the particle ca — to be Śiva, consisting solely of the light of manifestation, and who knows the Power that manifests in differentiated form, exactly like a city in a mirror, through just that freedom of Śiva — he, in the form of Śiva who is omniscient and omnipotent through non-difference, is the best and bestows enjoyment and liberation.

This was stated earlier:

[View] - Enough words—rest as the silence that already contains all mandalas.

Netra 16.138

श्वपरस्थेषु भूतेषु ८-१८

Śvaparastheṣu bhūteṣu" (8-18)

“in entities that are other” (THA 8.18)

[Context] - Tantrāloka 8.18 reference: even in apparent “others” there is only Śiva.

Uddyota 16.139

इत्यादि । श्रीत्रिशिरोभैरवेऽपि

५५जीवः शक्तिः शिवस्यैव सर्वत्रावस्थितापि सा ।
स्वरूपप्रत्ययारूढा ज्ञानस्योन्मीलनाच्छिवा ॥५५
इति ॥ १६-५६ ॥
पूर्वोक्तक्रियाशक्तिमयस्य कुण्डस्य ज्ञानशक्तिमयो
वह्निर्व्याप्यव्यापकभेदतः ॥
आचार्येण ज्ञातव्यः ॥
यश्च ईदृगाचार्यः

ityādi | śrītriśirobhairave'pi

"jīvah śaktih śivasyaiva sarvatrāvasthitāpi sā |
svarūpapratyayārūḍhā jñānasyonmīlanāccchivā ||"
iti || 16-56 ||
pūrvotkriyāśaktimayasya kuṇḍasya jñānaśaktimayo
vahnirvyāpyavyāpakabhedataḥ ||
ācāryeṇa jñātavyaḥ ||
yaśca īdṛgācāryaḥ

and so on. Also in the venerable Triśirobhairava:

"The individual soul is the Power of Śiva; though present everywhere, having ascended to awareness of its true nature, it becomes Śiva through the opening of knowledge."

Thus verse 56 (of the Tantrāloka, chapter 16).

The fire, consisting of the Power of Knowledge, belonging to the previously described kuṇḍa that consists of the Power of Activity, together with the distinction of pervaded and pervader, must be known by the Ācārya.

And such an Ācārya:

[Context] - Triśirobhairava citation: the jīva is Śakti; awakened, it is Śiva.

Netra 16.140

स ज्ञाता सर्वकर्ता च मोक्षदः फलदो गुरुः ॥ ५६ ॥

sa jñātā sarvakartā ca mokṣadah phalado guruḥ || 56 ||

He is the knower, the doer of all, the bestower of liberation, the Guru who grants the fruit. (verse 56)

[Outer] - The Guru who knows is the living fire that consumes separation and liberates all.

Uddyota 16.141

ज्ञाता तत्त्वज्ञः । सर्वकर्ता परशक्तिस्फारात्मा । फलदः
सिद्धिदः ॥ १६-५७ ॥
किं च

*jñātā tattvajñah | sarvakartā paraśaktisphārātmā | phaladah
siddhidah || 16-57 ||
kim ca*

The knower = the knower of Reality.

The doer of all = whose nature is the expansion of the Supreme Power.

The one who grants the fruit = the bestower of siddhis. (Āhnika 16.57)

Moreover:

[View] - Knower = jñāna-śakti full; Doer = kriyā-śakti boundless; Bestower = icchā-śakti granting every wish.

Netra 16.142

षडध्वातीतयागं तु यजते यस्तु दैशिकः ।
मायोदधौ स नौभूतः सर्वत्राणकरः शिवः ॥ ५७ ॥

*ṣaḍadhvātītayāgaṁ tu yajate yastu daiśikah |
māyodadhau sa naubhūtaḥ sarvatrāṇakaraḥ śivah || 57 ||*

The Master who performs the sacrifice that transcends the six paths becomes a boat on the ocean of Māyā, the auspicious Śiva who saves all. (verse 57)

[Pointing] - The sacrifice beyond the six paths is this very awareness—offer everything into it and be free.

Uddyota 16.143

षडध्वातीतश्चिदानन्दघनः परमशिवः, स एव इज्यत इति व्युत्पत्त्या
यागो याज्यस्तं यो दैशिक आचार्यो यजेत, मायाब्धौ नौरिव सर्वस्य
त्राणकृत शिवरूपः ॥ १६-५८ ॥
यथोक्तां तु व्याप्तिमज्ञात्वा

*ṣaḍadhvātītaścidānandaghanaḥ paramaśivah, sa eva ijyata iti
vyutpattyā
yāgo yājyastam yo daiśika ācāryo yajeta, māyābdhau nauriva sarvasya
trāṇakṛt śivarūpaḥ || 16-58 ||
yathoktāṁ tu vyāptimajñātvā*

The sacrifice that transcends the six paths is the supremely blissful consciousness that is Paraśiva Himself;
the Master who worships Him as the object of worship becomes, like a boat on the ocean of Māyā, the auspicious form that saves everyone. (Āhnika 16.58)

But he who, without knowing the pervasion taught above,

[Inner] - Worshipping the worshipper who is already Paraśiva, the Guru becomes the

boat made of bliss.

Netra 16.144

अध्वमध्यगतं यागं यः करोत्यविचारतः ।
नासौ मोचयितुं शक्तः परमात्मानमेव वा ॥ ५८ ॥

*adhvamadhyagataṁ yāgaṁ yaḥ karotyavicārataḥ |
nāsau mocayitum śaktah paramātmānameva vā || 58 ||*

performs the sacrifice situated within the paths without proper reflection — he is incapable of liberating even himself, let alone the Supreme Self. (verse 58)

[View] - Ritual without vyāpti is a beautiful cage—pretty, but still a cage.

Uddyota 16.145

यागं पूजाहोमादिरूपम्, अध्वगतमिति याज्ययजनाधारयजनयाजकादि
सर्वं भेदमयं मन्वानोऽविचारतस्तत्त्वाविमर्शात् । आत्मानमेव वेति
वाशब्द उत्तरपक्षदाढ़ये ॥ १६-५९ ॥
एष च

*yāgaṁ pūjāhomādirūpam, adhvagatamiti
yājyayajanādhārayajanayājakādi
sarvam bhedamayaṁ manvāno'vicāratastattvāvimarśāt | ātmānameva
veti
vāśabda uttarapakṣadāḍhrye || 16-59 ||
eṣa ca*

“Sacrifice” means worship, fire-offering, etc.

“Situated within the paths” means considering everything — the object of worship, the place of worship, the articles of worship, the worshipper, etc. — to be full of differentiation, without reflection on Reality.

“Even himself” — the word “even” (vā) emphasizes the latter case. (Āhnika 16.59)

And this very (topic)

[Pointing] - See the difference right now: one performs ritual, the other is the ritual performing itself.

Netra 16.146

नैव सिद्धिं तु लभते न कार्यकरणे क्षमः ।

naiva siddhim tu labhate na kāryakaraṇe kṣamah |

Neither does he attain siddhi, nor is he capable of effecting the (ritual) action.

[View] - No siddhi, no efficacy—only the echo of emptiness.

Uddyota 16.147

प्रत्युतास्य भेदप्रमातृतया देहाद्यात्माभिमानिनः

pratyutāsya bhedapramātṛtayā dehādyātmābhimāninaḥ

On the contrary, for one who, owing to the state of a differentiated knower (bheda-pramātṛ-tayā), harbours the ego-notion that the body etc. is the Self,

[Inner] - When “I am the body” arises unchecked, the six paths themselves become chains.

Netra 16.148

षडध्वना तु तेनैव बन्धनं तु मलं स्मृतम् ॥ ५९ ॥

ṣaḍadhvanā tu tenaiva bandhanam tu malaṁ smṛtam || 59 ||

bondage itself, through those very six paths (ṣaḍadhvan), is remembered as mala (impurity). || 59 ||

[View] - Mala is simply non-recognition of the supreme Śiva in the very stuff of bondage.

Uddyota 16.149

तेनैवेति परमशिवतयाऽपरिज्ञातेन ॥ १६-६० ॥

एवंविघस्य चास्य

tenaiveti paramaśivatayā'parijñātena || 16-60 ||

evaṁvidhasya cāsyā

"Through that very (tenaiva)" means through that (mala) which is not recognised as identical with the supreme Śiva (paramaśivatayā aparijñātena). || 16-60 ||
And for such a person,

[Secret] - Who is it that calls anything "impurity" when the light tasting this moment is already flawless?

Netra 16.150

मायीयाणवकार्म तु विसरेद् बन्धकारणम् ।

māyīyāṇavakārmam tu visared bandhakāraṇam |

one should abandon the māyīya and karma malas as causes of bondage.

[Pointing] - Abandon māyiya and kārma malas the way you abandon a dream upon waking—effortlessly, because they were never real.

Uddyota 16.151

विसरेत् प्रत्युत् विशेषेण सरेत् प्रसरेत् ॥
अतश्चासौ

*visaret pratyuta višeṣeṇa saret prasaret ||
ataścāsau*

“Abandon” (visaret) means, on the contrary, one should especially “flow forth” or “expand” (višeṣeṇa saret, prasaret).

Thus, such a one

[Word] - “Abandon” is deliberately inverted: visaret becomes višeṣeṇa saret, a radiant overflowing rather than a contraction; the bound soul is commanded to explode outward into its own limitless nature.

[Pointing] - Do not retreat—instead flood forth as the boundless light you already are.

Netra 16.152

पशोश्वैव न तत्रस्थः शक्तो वै मोचने गुरुः ॥ ६० ॥

paśoścaiva na tatratsthah śakto vai mocane guruḥ || 60 ||

—who is a paśu (bound soul)—is not at all established there (in the Self); the guru is capable of liberating (him). || 60 ||

[View] - The paśu is never established in the Self because he believes himself separate from it; the true guru does not add anything—he only removes the false notion of separation.

[Pointing] - Notice: you are not inside the Self—you are the Self in which all apparent insides and outsides arise.

Uddyota 16.153

तत्रस्थोऽध्वमध्यगतः । गुरुरिति नाममात्रेण, यद्वा
देहादिमयत्वाद्भारभूतः ॥ १६-६१ ॥
युक्तं चैतत्

*tatrastho'dhvamadhyagataḥ | gururiti nāmamātreṇa, yadvā
dehādimayatvādbhārabhūtaḥ || 16-61 ||
yuktam caitat*

“Established there” (tatrasthaḥ) means situated in the midst of the paths (adhva-madhy-a-gataḥ). “Guru” is merely a name; or else, because he consists of body etc., he is a burden (bhāra-bhūtaḥ). || 16-61 ||
And this is fitting,

[Word] - “Guru” is a mere label when spoken by the path-bound; when spoken by the awakened, it is the living weight of consciousness bearing the universe.

[Secret] - Who carries whom when the guru carries you?

Netra 16.154

अध्वमध्यगताः पाशाः प्ररोहन्ति सदात्मनः ।

adhvamadhyagataḥ pāśāḥ prarohanti sadātmanah |

for the nooses (pāśāḥ) that are situated in the midst of the paths sprout forth from the pure Self.

[View] - Every noose (pāśa) sprouts from the pure Self misrecognized as “other”; bondage is the Self playing hide-and-seek with itself.

[Pointing] - Look—the rope that binds you is made of the same light as your eyes are

made of.

Uddyota 16.155

अध्वमध्यगततया भिन्नतां मन्वानस्य ॥
अतश्चोक्तोपदेशयुक्त्या आत्मानम्

*adhvamadhyagatayā bhinnatāṁ manvānasya ||
ataścoktopadeśayuktyā ātmānam*

(From the Self) of one who, owing to being situated in the midst of the paths, imagines differentiation.

Therefore, by the method of the teaching that has been stated,

[Inner] - Differentiation is imagined only by one standing in the exact center of the paths; step half an inch toward reality and the illusion collapses.

[Secret] - Where exactly is the center from which you are imagining difference right now?

Netra 16.156

तदतीतं परं ज्ञात्वा को न मुच्येत बन्धनात् ॥ ६१ ॥
को वा मोक्षप्रदो न स्यात् कः सिद्धिं लभते न च ।
को न दाता भवेन्मन्त्री कः कार्ये न क्षमः प्रिये ॥ १६-६२ ॥

*tadatītam param jñātvā ko na macyeta bandhanāt || 61 ||
ko vā mokṣaprado na syāt kah siddhim labhate na ca |
ko na dātā bhavenmantrī kah kārye na kṣamah priye || 16-62 ||*

having known the Self as the supreme that transcends those (paths), who would not be liberated from bondage? || 61 ||

Who would not become a bestower of liberation? Who would not attain siddhi?

Who would not become a giver, O beloved? Who would not be capable in action? || 16-62 ||

[View] - Liberation is not attained—it is what remains when the dream of needing to attain anything dissolves.

[Pointing] - Know the Self as that which no path can reach, and watch every chain melt in this instant.

Uddyota 16.157

तदतीतमध्वातीतं परमशिवैकरूपम् । दातेति साधकेभ्यः सिद्धेः ।
कार्ये इति रक्षाप्यायनादौ ॥
अतश्च

*tadatītamadhvātītam paramaśivaikarūpam | dāteti sādhakebhyaḥ
siddheḥ |
kārye iti rakṣāpyāyanādau ||
ataśca*

“That which transcends those (paths)” (tad-atītam) means that which transcends the paths, the form that is solely the supreme Śiva. “Giver” (dātā) means of siddhi to sādhakas. “In action” (kārye) means in protection, increase, etc.

Therefore,

[View] - “Tad-atītam” is not above the paths—it is the spaceless space in which every path floats like a mirage.

[Pointing] - Rest as the supreme Śiva who is never on any path, yet secretly walks them all.

Netra 16.158

यः परः सर्वतोरुद्रस्तं ज्ञात्वा तन्मयो भवेत् ।

yah parah sarvatorudrastam jñātvā tanmayo bhavet |

he who knows that supreme all-pervading Rudra becomes filled with Him (tanmayah).

[Inner] - To know all-pervading Rudra is to become saturated with Him until the pronoun "I" melts into the taste of infinite presence.

[Pointing] - Feel the body dissolve into the same throbbing silence that fills the sky.

Uddyota 16.159

य इति असामान्यः, परोऽनुत्तरः, समस्तरुग्द्रावणाद् रुद्रः । ज्ञात्वेति
स्वात्मरूपतया प्रत्यभिज्ञाय ॥
अतत्त्वज्ञस्तु

*ya iti asāmānyaḥ, paro'nuttaraḥ, samastarugdrāvaṇād rudraḥ | jñātveti
svātmarūpatayā pratyabhijñāya ||
atattvajñastu*

"He who" (yah) means the extraordinary one; "supreme" (parah) means the unexcelled (Anuttara); "Rudra" because He melts away all afflictions. "Knows" (jñātvā) means recognising (pratyabhijñāya) as the very form of one's own Self.

But he who does not know the reality

[Word] - "Rudra" = the One who melts (रुद) every affliction into nectar;
"pratyabhijñā" = re-cognizing yourself as never having left home.

[Pointing] - Recognize this very awareness as your original face—now—before another thought arises.

Netra 16.160

मानोन्मानप्रमाणादि वेत्ति वै योऽध्वनो गुरुः ॥ १६-६३ ॥
शिल्पिवत् स भवेदक्षो विचित्राकारकारकः ।
न मोक्षदस्तु भवति नासौ सिद्धिफलप्रदः ॥ १६-६४ ॥

mānonmānapramāṇādi vetti vai yo'dhvano guruḥ || 16-63 ||

śilpivat sa bhaveddakṣo vicitrākārakārakaḥ |

na mokṣadastu bhavati nāsau siddhiphalapradah || 16-64 ||

knows only measurement, excess-measurement, proportion, etc.—he who is a guru of the paths. || 16-63 ||

He becomes skilled like a craftsman, a maker of manifold forms.

He does not become a bestower of liberation, nor does he grant the fruit of siddhi. || 16-64 ||

[View] - The guru who only knows the paths becomes a cosmic carpenter, skillfully measuring illusion; he never tastes the wood.

[Pointing] - Stop measuring—be the space in which all measurement happens.

Uddyota 16.161

वेष्टनोर्ध्वैपुल्यमानं मानोन्मानप्रमाणम्, आदिशब्दात्
तत्त्वादीनामौत्तराधर्यक्रमम् । विचित्राकारकारक इति
नानासंनिवेशमात्रकल्पकः, न तु व्याप्तिज्ञः ॥ १६-६५ ॥
यत एवमज्ञा गुरवो हेयाः

*veṣṭanordhvavaipulyamānam mānonmānapramāṇam, ādiśabdāt
tattvādīnāmauttarādharyakramam | vicitrākārakāraka iti
nānāsaṁniveśamātrakalpakaḥ, na tu vyāptijñah || 16-65 ||
yata evamajñā guravo heyāḥ*

Measurement, excess-measurement, proportion (*māna-unmāna-pramāṇa*) refer to the upward extent of enclosure; by the word “etc.” is included the sequence of higher and lower among the tattvas etc. “Maker of manifold forms” means one who merely arranges various configurations—he is not one who knows pervasion (*vyāpti-jñā*).

Since ignorant gurus are thus to be avoided,

[Word] - *Māna*, *unmāna*, *pramāṇa* are the three golden rulers of *māyā*; the *jñānī* throws away the ruler and kisses the cloth.

[Secret] - Who is holding the measuring tape of your life?

Netra 16.162

तस्माच्छिवसमाः सर्वे द्रष्टव्यास्तत्त्वेदिनः ।

tasmācchivasamāḥ sarve draṣṭavyāstattvavedināḥ |

therefore all (gurus) who know reality are to be regarded as equal to Śiva.

[View] - Every guru who knows reality is Śiva in human form—no hierarchy remains in the blaze of recognition.

[Pointing] - Bow to the one in front of you right now; that one is Śiva wearing skin.

Uddyota 16.163

शिवसमाधिस्थैरित्यर्थात् ।
यद्यपि

*śivasamādhistaḥairityarthāt |
yadyapi*

That is, as established in samādhi that is Śiva.

Although

[Inner] - Samādhi is not a state entered—it is the eternal standing (sthā) as Śiva.

[Pointing] - Remain as the unmoving witness that is already perfectly established.

Netra 16.164

कर्मी योगी तथा ज्ञानी आचार्यस्त्रिविधः स्मृतः ॥ ६५ ॥

karmī yogī tathā jñānī ācāryastrividhaḥ smṛtaḥ || 65 ||

the ācārya is remembered as threefold: the karmī, the yogī, and the jñānī, || 65 ||

[Context] - The threefold ācārya (karmī, yogī, jñānī) is a ladder seen only by those still climbing; from the roof there is only one sky.

[View] - All three are Śiva playing different costumes.

Uddyota 16.165

तत्र तत्र शास्त्रे ॥ १६-६६ ॥
तथापि

*tatra tatra śāstre || 16-66 ||
tathāpi*

there in that scripture, || 16-66 ||

nevertheless

Netra 16.166

कर्मयोगौ तु देवेशि ज्ञानमूलौ फलप्रदौ ।
पृथग्भेदो न दृश्येत ज्ञानाद्वै योगकर्मणोः ॥ ६६ ॥

*karmayogau tu deveśi jñānamūlau phalapradau |
pṛthagbhedo na dṛśyeta jñānādvai yogakarmanoh || 66 ||*

karma and yoga, O Goddess, have knowledge as their root and bestow fruit.
No separate distinction is seen between yoga and karma on the one hand and
knowledge on the other. || 66 ||

[View] - Karma and yoga are not separate from jñāna—they are its radiant limbs; fruit appears only when the tree knows itself as the orchard.

[Pointing] - Watch every action bloom from the silence you are.

Uddyota 16.167

क्रियायास्तद्विशेषफलात्मनश्च योगस्य ज्ञानशक्तिरूपत्वात्
ज्ञानात् पृथक् भेदोऽस्ति, अपि तु ज्ञानदर्पणान्तः प्रतिबिम्बितत्वेन
भिन्नाभासत्वमिव ॥ १६-६७ ॥
यत एवम्

*kriyāyāstadvīśeṣaphalātmanaśca yogasya jñānaśaktisphārarūpatvānna
jñānāt pṛthak bhedo'sti, api tu jñānadarpaṇāntaḥ pratibimbitatvena
bhinnābhāsatvamiva || 16-67 ||
yata evam*

Because action and the yoga whose fruit is its special result consist in the expansion of the energy of knowledge, there exists no distinction separate from knowledge; rather, they appear differentiated only as reflections within the mirror of knowledge.

Since this is so,

[Inner] - Action and yoga are reflections dancing in the mirror of knowledge; wipe the mirror and the dance continues without a dancer.

[Pointing] - Feel the reflection and the mirror as one single shining.

Netra 16.168

तस्मादाचार्यमुख्यस्तु ज्ञानवान् सर्वदो भवेत् ।

tasmādācāryamukhyastu jñānavān sarvado bhavet |

therefore the chief ācārya is the one possessed of knowledge—he bestows everything.

[View] - The chief ācārya is the living flame of knowledge; karma and yoga merely carry the incense.

[Pointing] - Rest in the flame—everything is already burning brightly.

Uddyota 16.169

ज्ञानवान् परचित्समावेशात्मकप्रशस्तज्ञाननित्ययुक्तो यः, स एव
कर्मयोगादिप्रधानाचार्याणां मध्ये मुख्य आचार्यः । स एव सर्वदो
भवति । तदुक्तं श्रीकामिकायाम्

*jñānavān paracitsamāveśātmakapraśastajñānanityayukto yaḥ, sa eva
karmayogādipradhānācāryāṇāṁ madhye mukhya ācāryaḥ | sa eva
sarvado
bhavati | taduktam śrīkāmikāyām*

The one who is possessed of knowledge—perpetually united with the glorious knowledge that consists in immersion in the supreme consciousness—is the chief ācārya among the ācāryas who are chiefly devoted to karma, yoga, etc. He alone bestows everything. Thus it is said in the venerable Kāmikā:

[Inner] - Perpetual immersion in supreme consciousness is not a practice—it is the uninterrupted perfume of being.

[Pointing] - Inhale this moment and realize you have never exhaled anything else.

Netra 16.170

५५ज्ञानमूलो गुरुः प्रोक्तः सप्तसत्रीप्रवर्तकः । ५५

"jñānamūlo guruḥ proktah saptasatrīpravartakah | "

"The guru whose root is knowledge is declared to be the initiator of the seven-session rite."

[Context] - The "seven-session rite" is the ultimate initiation where knowledge itself becomes the officiant.

[Pointing] - Let knowledge initiate you right now—allow it to burn away the one who waits.

Uddyota 16.171

इति । श्रीसिद्धामतेऽपि ज्ञानेन तु महासिद्धो भवेयोगीश्वरस्त्वह १५५
इति ॥
ज्ञानवत्त्वादेव ह्यसौ

*iti | śrīsiddhāmate'pi "jñānena tu mahāsiddho bhavedyogīśvarastviha
|"
iti ||
jñānavattvādeva hyasau*

And in the venerable Siddhānta: "Through knowledge alone one becomes here a great siddha, a lord of yogīs."

Precisely because he possesses knowledge,

[View] - Knowledge alone turns a man into a siddha because knowledge is the only substance of all power.

[Pointing] - Feel the power that knows these words—nothing else is needed.

Netra 16.172

शिवाश्रयः शिवस्थस्तु शिवशक्तिप्रचोदितः ॥ ६७ ॥
निर्मिमीते जगत्सर्वं शिवरूपो यतः स्मृतः ।

*śivāśrayah śivasthastu śivaśaktipracoditah || 67 ||
nirmimīte jagatsarvam śivarūpo yataḥ smṛtaḥ |*

he has Śiva as his support; abiding in Śiva, impelled by Śiva's energy, || 67 ||
he creates the entire universe, for he is remembered as having the form of Śiva.

[View] - The jñānī has no support other than Śiva because he is Śiva; creation is his playful exhalation.

[Pointing] - Exhale the universe right now and notice who is breathing.

Uddyota 16.173

शिव आश्रयो भित्तिरूपत्वेनावलम्बनीयो यस्य, तत एव शिवशक्त्या
प्रचोदितोऽनुग्रहादौ कर्मणि प्रवर्तितः, तथापि च शंबन्धे
सावधानताऽस (वि. भै. १०६) इति नीत्या शक्त्यवष्टम्भेन शिवे
परचिद्घास्त्रि स्थितस्तत्समावेशशाली, अतश्च शिवस्वभावः
सन् जगद् निर्मितीते निमेषोन्मेषदशासु शब्दादिपञ्चकात्म विश्वं
चिद्रसाश्यानविलापनात्मना भेदेनाभेदेन चाभासयति ॥
अयं हि

*śiva āśrayo bhittirūpatvenāvalambanīyo yasya, tata eva śivaśaktyā
pracodito'nugrahādau karmaṇi pravartitaḥ, tathāpi ca śambandhe
sāvadhānatā" (vi. bhai. 106) iti nītyā śaktyavaṣṭambhenā śive
paraciddhāmni sthitastatsamāveśāśālī, ataśca śivasvabhāvaḥ
san jagad nirmimīte nimeṣonmeṣadaśāsu śabdādipañcakātma viśvam
cidrasāśyānavilāpanātmanā bhedenābhedena cābhāsayati ||
ayam hi*

Śiva is his support—he is to be resorted to as the foundation-wall. Therefore, impelled by Śiva's energy, he is set in motion in actions such as bestowing grace. Yet, in accordance with the rule "In relation to Śambhu one must exercise vigilance" (Vi.Bhai. 106), he abides in Śiva, the abode of supreme consciousness, supported by the energy, possessed of immersion in That. Therefore, being of the nature of Śiva, he creates the universe—he manifests the universe consisting of the fivefold objects beginning with sound in the states of closing and opening the eyes, both with differentiation and without differentiation, through the flavour of consciousness that never dissolves.

This very one

[Inner] - Opening and closing the eyes, the jñānī manifests the fivefold world from the undissolving rasa of consciousness.

[Pointing] - Blink—see the entire cosmos appear and disappear in the unchanging light of your own awareness.

Netra 16.174

इच्छाज्ञानक्रियायोगशिवशक्तिविशारदः ॥ १६-६८ ॥

icchājñānakriyāyogaśivaśaktiviśāradah || 16-68 ||

is skilled in the union of icchā, jñāna, and kriyā with Śiva's energies. || 16-68 ||

[View] - Icchā-jñāna-kriyā unite only when they are recognized as the single virility of Śiva-Śakti.

[Pointing] - Feel will, knowledge, and action melt into one orgasmic throb of being.

Uddyota 16.175

इच्छाज्ञानक्रियाशक्तिभिर्योगे वीर्यं ययोः प्रकाशनन्दात्मनोः
शिवशक्त्योः, तत्र विशारदस्तत्समावेशमयः ॥ १६-६९ ॥
एवंभूतं हि दीक्षाकर्म

*icchājñānakriyāśaktibhiryogo vīryam yayoh prakāśanandātmanoh
śivaśaktyoh, tatra viśāradastatsamāveśamayaḥ || 16-69 ||
evambhūtam hi dīkṣākarma*

Union with the energies of icchā, jñāna, and kriyā is the virility belonging to Śiva and Śakti whose nature is light and bliss; he is skilled therein, consisting of immersion in Them. || 16-69 ||

The initiation-rite performed by one who is thus

[Inner] - Virility here is the radiant potency of light-bliss where Śiva and Śakti are forever making love as your own heartbeat.

[Pointing] - Feel the heartbeat—there is the eternal copulation of light and bliss.

Netra 16.176

यः करोति शिवेच्छातो ज्ञात्वा चाप्यध्वसंस्थितिम् ।

yah karoti śivecchāto jñātvā cāpyadhvasamsthitim |

is done by him who, from the will of Śiva, knowing the situation within the paths,

[Outer] - The guru initiates from the spontaneous will of Śiva, not from ritual memory.

[Pointing] - Let the initiation happen to you now—surrender to the will that is already moving you.

Uddyota 16.177

पूर्वोक्तदृशा क्रियाशक्तिस्फारव्याप्त्या व्याप्यस्याध्वनः संस्थितिं
ज्ञात्वा यः शिवरूपस्य स्वात्मनः संबन्धिन्या इच्छया करोति ।
तस्य संबन्धिनी

*pūrvoktadṛśā kriyāśaktisphāravyāptyā vyāpyasyādhvanaḥ samsthitim
jñātvāyah śivarūpasya svātmānah saṃbandhinyā icchayā karoti |
tasya saṃbandhinī*

—having known, through the expansion of the energy of action in the manner previously described, the paths that are to be pervaded—performs it through the will belonging to his own Self which is Śiva.

For him who belongs to such a one

[Inner] - Pervading the paths with kriyā-śakti is the guru dancing through every nāḍī of the universe while perfectly still.

[Pointing] - Remain motionless and watch the dance pervade everything.

Netra 16.178

अचिन्त्या मन्त्रशक्तिर्वै परमेशमुखोद्भवा ॥ ६९ ॥
यद्यत्प्रकुरुते ज्ञानी शिवशक्तिसमाश्रयात् ।

*acintyā mantraśaktirvai parameśamukhodbhavā || 69 ||
yadyatprakurute jñānī śivaśaktisamāśrayāt |*

the inconceivable energy of mantra, arisen from the mouth of the Supreme Lord, || 69 ||
whatever the knower brings about, relying on the energy of Śiva,

[View] - The mantra-energy arising from the mouth of the Supreme Lord is the uncreated sound of Aham—I am the universe.

[Pointing] - Silently intone Aham and feel the entire cosmos intone itself through you.

Uddyota 16.179

परमेशमुखं परा शक्तिः ॥ १६-७० ॥
अचिन्त्यमन्त्रशक्तिश्चायम्

*parameśamukhaṁ parā śaktih || 16-70 ||
acintyamantraśaktiścāyam*

the mouth of the Supreme Lord is the supreme energy. || 16-70 ||

And this inconceivable energy of mantra

[Word] - “Mouth of the Supreme Lord” = parā-vāk, the womb from which all speech and silence are born.

[Pointing] - Listen—the silence reading this is the mouth giving birth to every word.

Netra 16.180

तत्तनिष्पद्यते तस्य शिवशक्तिप्रभावतः ॥ ७० ॥

tattanniṣpadyate tasya śivaśaktiprabhāvataḥ || 70 ||

accomplishes for him all those respective results through the power of Śiva's energy.
|| 70 ||

[View] - All results are accomplished only by the single power of Śiva's energy—there is no other doer.

[Pointing] - Relax—nothing you do has ever been done by you.

Uddyota 16.181

तस्य वै संमुखा मन्त्रा दृष्टप्रत्ययकारकाः ।

दृष्ट्युक्तिं स्फुटयति

शान्तिकादीनि कर्माणि विषभूतग्रहादिषु ॥ १६-७१ ॥

tasya vai saṃmukhā mantrā dṛṣṭapratyayakārakāḥ |

dṛṣṭetyuktīm sphuṭayati

śāntikādīni karmāṇi viṣabhuṭagrahādiṣu || 16-71 ||

For him the mantras become face-to-face, producing visible conviction.
Explaining the word “visible” (dṛṣṭa):

the rites of pacification etc. in cases of poison, bhūtas, grahas, etc. || 16-71 ||

[Outer] - Mantras become “face-to-face” (sākṣāt) when the mantra, the deity, and the knower collapse into one gaze.

[Pointing] - Look—the mantra is looking back at you with your own eyes.

Netra 16.182

क्षणेन कुरुते सर्व.....

kṣaṇena kurute sarvam.....

in an instant he accomplishes everything...

[Outer] - [Inner] In an instant pacification, attraction, eradication—every ritual act flowers because the guru's awareness is already the result.

[Pointing] - Feel the instant—everything is already accomplished before the intention forms.

Uddyota 16.183

शान्तिकादीनि विषादिविषयाणि च निर्विषीकरणत्वादीनि कर्माणीति
योज्यम् ॥
नन्वस्य यदि करणे सामर्थ्यम्, तत् ११शिवशक्तिप्रभावतः११ इति
किमुक्तम्
इत्याशङ्क्य तस्यैव सर्वत्र मूलकारणत्वमित्याह

*śāntikādīni viṣādīviṣayāṇi ca nirviṣīkaraṇatvādīni karmāṇīti
yojyam ||
nanvasya yadi karaṇe sāmarthyam, tat "śivaśaktiprabhāvataḥ" iti
kimuktam
ityāśaṅkya tasyaiva sarvatra mūlakāraṇatvamityāha*

The rites of pacification etc. and those concerning poison etc., which render them non-poisonous etc., are to be connected thus.

Objection: If he has capacity to accomplish, why is it said "through the power of Śiva's energy"?

Anticipating this doubt and declaring that That alone is the root cause everywhere,

Netra 16.184

.....शिवः परमकारणम् ।

.....śivah paramakāraṇam ।

...Śiva is the supreme cause.

[View] - Śiva alone, wearing the mask of this or that plane, performs every action; there is no secondary cause.

[Pointing] - Notice who is wearing your mask right now.

Uddyota 16.185

स एव हि ततद्भूमिकाविष्टस्तत्त्वरोति । यथोक्तं श्रीश्रीकण्ठ्याम्
प्रवर्तते श्वरात् सर्वं निवर्तते तथेश्वरात् ॥
इति ॥
अतश्च

*sa eva hi tatadbhūmikāviṣṭastattatkaroati | yathoktam śrīśrīkaṇṭhyām
"pravarteteśvarāt sarvam nivarteta tatheśvarāt |"
iti ||
ataśca*

He alone, entered into this or that plane, accomplishes this or that. As said in the venerable Śrīkaṇṭhī:

"Everything proceeds from the Lord and returns to the Lord."

Therefore,

[View] - All proceeds from the Lord and returns to the Lord because nothing ever left.

[Pointing] - Return now—where would you go?

Netra 16.186

तं प्रबोधयते यस्तु ज्ञानयोगबलान्वितः ॥ ७२ ॥
मन्त्रशक्तिप्रभावेण स दीक्ष्यान् दीक्षयेत् प्रिये ।

*tam prabodhayate yastu jñānayogabalānvitah || 72 ||
mantraśaktiprabhāveṇa sa dīkṣyān dīkṣayet priye |*

he who awakens (the disciple), endowed with the strength of knowledge and yoga, || 72 ||
through the power of the energy of mantra, O beloved, should initiate the candidates
for initiation.

[Outer] - The awakener, saturated with jñāna and yoga, pours mantra-śakti into the
disciple like sunlight into a mirror.

[Pointing] - Receive the pouring—your mirror is already full of sun.

Uddyota 16.187

प्रबोधयते स्वात्मान्तर्निंगूहितस्वरूपं
देहादिनिमज्जनोन्मज्जच्छनतया साक्षात्करोति
ज्ञानयोगयोर्बलेन प्ररूढ्या अन्वितो युक्तः, अतश्च
वीर्यसारमाहात्म्याद् दीक्ष्यान् दीक्षयत्येव ॥
एतदेव दीक्षानिरुक्तिभञ्जा स्फुटयति

*prabodhayate svātmāntarnigūhitasvarūpaṁ
dehādinimajjanonmajjaccidghanatayā sākṣātkaroti
jñānayogayorbalena prarūḍhyā anvito yuktaḥ, ataśca
vīryasāramāhātmyād dīkṣyān dīkṣayatyeva ||
etadēva dīkṣāniruktibhaṅgyā sphuṭayati*

He awakens—makes directly manifest—the concealed true nature within his own Self,
the mass of consciousness that submerges and emerges in body etc., endowed with
the fully matured strength of knowledge and yoga. Therefore, through the majesty of
the essence of virility, he verily initiates the candidates for initiation.

Explaining this very matter clearly through the etymology of dīkṣā:

[Inner] - Awakening is making manifest the disciple's own concealed consciousness-mass that rises and subsides in every breath.

[Pointing] - Feel the breath—there is the concealed mass rising as the entire universe.

Netra 16.188

क्षयं नयत्यसौ पाशान् ददात्येव परं पदम् ॥ १६-७३ ॥
योजन्या योजने शक्तः शिवशक्तिप्रभावतः ।

*kṣayam nayatyasau pāśān dadātyeva param padam || 16-73 ||
yojanyā yojane śaktaḥ śivaśaktiprabhāvataḥ |*

he causes the nooses to perish and verily bestows the supreme abode. || 16-73 ||
He is capable of uniting through union, through the power of Śiva's energy.

[Word] - Dīkṣā = dīyate (bestowed) + kṣīyante (destroyed)—the supreme gift that annihilates every limitation.

[Pointing] - Receive the gift that leaves nothing to receive.

Uddyota 16.189

यस्मात् प्रोक्तशिवशक्तिप्रभावतोऽसौ
श्रीस्वच्छन्दाद्यादिष्योजनिकाक्रमस्थित्या योजने
शिष्यस्य परापरपदैक्यापादने शक्तः, तस्मात्
पाशक्षण्णशिवात्मपरपदानात्मिकां दीक्षामयमेव कर्तुमर्हतीति
युक्तमुक्तम् ॥
सर्वस्नौतःकर्मस्वेष एव प्रभवति इत्याह

*yasmāt proktaśivaśaktiprabhāvato'sau
 śrīsvacchandādyādiṣṭayojanikākramasthityā yojane
 śiṣyasya parāparapadaikyāpādane śaktaḥ, tasmāt
 pāśakṣapaṇaśivātmāparapadadānātmikāṁ dīkṣāmayameva
 kartumarhatī
 yuktamuktam ||
 sarvasrotaḥkarmasveṣa eva prabhavati ityāha*

Because, through the power of the aforesaid energy of Śiva, he is capable of uniting the disciple—by the sequence of the yojanikā taught in the venerable Svacchanda etc.—in the oneness of the supreme and non-supreme abodes; therefore it is rightly said that he alone is fit to perform the initiation that consists in destroying the nooses and bestowing the supreme abode which is the Self of Śiva.

Declaring that he alone is effective in all rites of all streams:

[View] - True initiation unites the disciple with the supreme abode by dissolving the illusion of a non-supreme one.

[Pointing] - Rest—there is only one abode and you have never left it.

Netra 16.190

प्रत्ययस्तु भवेत्स्य दृष्टे नान्यस्य कस्यचित् ॥ १६-७४ ॥
 गारुडे मातृतन्त्रे च वामे स्रोतसि दक्षिणे ।
 ज्येष्ठे चण्डासिधारे च प्रत्यक्षफलदा क्रिया ॥ १६-७५ ॥

*pratyayastu bhavettasya dṛṣṭo nānyasya kasyacit || 16-74 ||
 gāruḍe mātṛtantrre ca vāme srotasi dakṣiṇe |
 jyeṣṭhe caṇḍāsidhāre ca pratyakṣaphaladā kriyā || 16-75 ||*

visible conviction arises for him, not for any other. || 16-74 ||
 In the Gāruḍa, in the Mātṛtantra, in the left stream, in the right,
 in the Jyeṣṭha, in the Caṇḍāsidharā—action bestows fruit visibly. || 16-75 ||

[View] - Visible conviction (dṛṣṭa-phala) arises only for the knower because only he sees that the fruit was never separate from the tree.

[Pointing] - Taste the fruit that is already in your mouth.

Uddyota 16.191

यतोऽस्य दृष्टे इहैव प्रत्ययः शिवसमावेशात्मा साक्षात्कारो
भवति, ततो गारुडे पूर्वस्मिन्, मातृतन्त्रादौ पश्चिमे, जयादिनये वामे,
भैरवशास्त्रे च दक्षिणे, चण्डासिधारादावूर्ध्वे ज्येष्ठे च
मतकुलादौ रहस्ये स्रोतसि, सर्वत्रास्य क्रिया
विषभूतशमनमेलभाग्यविचित्रानुग्रहादिरूपा प्रत्यक्षमेव फलदा
सद्यः प्रत्ययेत्यर्थः ॥ १६-७६ ॥
एतदीया हि

*yato'sya dṛṣṭa ihaiva pratyayaḥ śivasamāveśātmā sākṣātkāro
bhavati, tato gāruḍe pūrvasmin, mātṛtantrādau paścime, jayādinaye
vāme,
bhairavaśāstre ca dakṣiṇe, caṇḍāsidhārādāvūrdhve jyeṣṭhe ca
matakulādau rahasye srotasi, sarvatrāsyā kriyā
viṣabhūtaśamanamelabhbhāgyavicitrānugrahaḥdirūpā pratyakṣameva
phaladā
sadyaḥ pratyayetyarthaḥ || 16-76 ||
etadīyā hi*

Because for him there arises here in this life visible conviction that is direct realisation consisting in immersion in Śiva—therefore in the Gāruḍa (eastern), in the Mātṛtantra etc. (western), in the system of Jaya etc. (left), in the Bhairava scripture (right), in the Caṇḍāsidharā etc. (uppermost Jyeṣṭha), and in the secret stream of the Mata-kula etc.—everywhere his action, consisting in pacification of poison and bhūtas, bestowal of union, grace of manifold kinds, etc., bestows fruit visibly and immediately—such is the meaning. || 16-76 ||

For this initiation

[Context] - From eastern Garuḍa to uppermost Siddhānta, every stream bears fruit only when watered by non-dual recognition.

[Pointing] - Drink from the stream you are.

Netra 16.192

अत्यन्तमलिनस्यास्य पुंसो विद्धस्य मायया ।
कर्मणा भोगसक्तस्य अभिलाषान्वितस्य च ॥ ७६ ॥
मोक्षं ददाति दीक्षासौ क्रियारब्धा ज्ञानरूपिणी ।

*atyantamalinasyāsa pumso viddhasya māyayā |
karmaṇā bhogasaktasya abhilāṣānvitasya ca || 76 ||
mokṣam dadāti dīkṣāsau kriyākhyā jñānarūpiṇī |*

bestows liberation even on this extremely impure man pierced by Māyā,
attached to enjoyment through karma, and filled with desires. || 76 ||
That initiation called kriyā, possessing the form of knowledge,

[View] - Initiation burns even the densest impurity because māyā, karma, and desire
are merely shadows cast by the light it reveals.

[Pointing] - Let the shadows burn—only light remains.

Uddyota 16.193

अत्यन्तमलिनत्वमेव मायया कर्मणेत्युक्ताभ्यां मायीयकार्ममलाभ्याम्,
तथा

*atyantamalinatvameva māyayā karmaṇetyuktābhyaṁ
māyīyakārmamalābhyaṁ,
tathā*

Extreme impurity is declared by the two—Māyā and karma—i.e., the māyīya and
karma malas; likewise

[View] - Māyīya and kārma malas are the gross veils; āṇava mala is the subtlest—the
root illusion “I am incomplete.”

[Pointing] - Find the “I am incomplete” feeling and see it dissolve in the completeness
that is reading this.

Netra 16.194

ॐ अभिलाषो मलोऽत्र तु ३३ (स्व ४-१०५)

"*abhilāṣo malo'tra tu*" (sva 4-105)

"Desire here is impurity" (Svacchanda 4.105)

Uddyota 16.195

इति श्रीस्वच्छन्ददृष्ट्या आणवमलेनाभिलाषान्वितस्येत्युक्तेन
व्यक्तीकृतम् । क्रियाख्येति क्रियेत्याख्या यस्याः सा वस्तुतो
ज्ञानस्वरूपिणीति कृत्वा आचार्येणोभयज्ञेनापि ज्ञानविश्रान्तेन
भाव्यमित्याह । यदुक्तमन्यत्र

*iti śrīsvacchandadṛṣṭyā āṇavamalenābhilāṣānvitasyetyuktena
vyaktikṛtam | kriyākhyeti kriyetyākhyā yasyāḥ sā vastuto
jñānasvarūpiṇīti kṛtvā ācāryenobhayajñenāpi jñānaviśrāntena
bhāvyamityāha | yaduktamanyatra*

according to the view of the venerable Svacchanda, it is made clear by the words "filled with desires" that he is pierced by the āṇava mala. "Called kriyā" means that which is named kriyā; in reality it possesses the form of knowledge. Thus the ācārya must rest in both knowledge and action. As said elsewhere:

[View] - Kriyā initiation is knowledge wearing the mask of ritual; the mask drops the moment knowledge is recognized.

[Pointing] - See through the mask now.

Netra 16.196

ड़ क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया ।
क्रियाज्ञानविनिष्पन्न आचार्यः पशुपाशहा ॥

*na kriyārahitam jñānam na jñānarahitā kriyā |
kriyājñānaviniṣpanna ācāryaḥ paśupāśahā ||*

Knowledge devoid of action and action devoid of knowledge—
the ācārya accomplished through action and knowledge destroys the nooses of the
bound soul.

[View] - Knowledge without action is sterile; action without knowledge is blind; united
in the ācārya they sever every noose.

[Pointing] - Feel the seeing-acting as one single movement of grace.

Uddyota 16.197

इति ॥
होत्रादिक्रियाया अपि महाविमर्शमयी आन्तरी शक्तिः प्राणितरूपा
इत्याह

*iti ||
hotrādikriyāyā api mahāvimarśamayī āntarī śaktih prāṇitarūpā
ityāha*

Even the action of offerings etc. possesses an inner energy that is great awareness in
the form of life. Thus he says:

Netra 16.198

उन्मना तु परा शक्तिर्ज्ञानरूपावधूतिका ॥ ७७ ॥
सा क्रियेत्यभिधीयेत न क्रिया त्वध्वमध्यगा ।

परेत्यनवच्छिन्नस्फुरत्तात्मा । ज्ञानरूपेति ४४तस्मात्सा तु परा

*unmanā tu parā śaktirjñānarūpāvadhūtikā || 77 ||
sā kriyetyabhidhīyeta na kriyā tvadhvamadhyagā |*

paretyanavacchinnasphurattātmā | jñānarūpeti "tasmātsā tu parā

Unmanā, however, is the supreme energy, knowledge-form, transcending limitation.

|| 77 ||

That is called kriyā; kriyā is not that which is situated in the midst of the paths.

“Supreme” means whose nature is unobscured throbbing. “Knowledge-form” because it is said in the venerable Svacchanda: “Therefore that is the supreme *vidyā*” (4.395).

“Transcending limitation” means in which trembling is shaken off—i.e., eternally arisen. That is kriyā. As said in the venerable Pratyabhijñā:

[View] - Unmanā is the supreme kriyā—beyond all paths, eternally throbbing as unrestricted awareness.

[Pointing] - Feel the throb that has no edge.

Uddyota 16.199

विद्या४४ (४-३९५)

इति श्रीस्वच्छन्द उक्तत्वात् । अवधूतिकेत्यवहतं धूतं कम्पो यस्यां
सा तथा, नित्योदितेत्यर्थः । सा क्रिया । यदुक्तं श्रीप्रत्याभिज्ञायाम्

vidyā" (4-395)

*iti śrīsvacchanda uktatvāt | avadhūtiketyavahataṁ dhūtam kampo
yasyām
sā tathā, nityoditetyarthaḥ | sā kriyā | yaduktam śrīpratyābhijñāyām*

...is called Vidyā (4-395).

Thus it is stated in the venerable Svacchanda Tantra.

"She whose very nature is Avadhūtikā" means:
she in whom the state of being "shaken-free" (ava-dhūta) and "ever-trembling" (kampamāna) is perpetual;
in other words, she is the eternal, never-setting vibration (nityodita-Spanda).
That very vibration is the Kriyā-Śakti herself.

As has been declared in the honoured Īśvara-Pratyabhijñā:

[Context] - Svacchanda's "supreme vidyā" is the same as Netra's unmanā—Śakti forever free of trembling because she is the trembling itself.
[Pointing] - Tremble as the eternal trembling that never began.

Netra 16.200

५५इत्थं तथा घटपटाद्याभासजगदात्मना ।
तिष्ठासोरेवमिच्छैव हेतुता कर्तृता क्रिया ॥५५ (२-४-२१)

"ittham tathā ghaṭapaṭādyābhāsa jagadātmanā |
tiṣṭhāsorevamicchaiva hetutā kartṛtā kriyā ||" (2-4-21)

"Thus the will alone to remain as the world consisting in the appearance of pots, cloths, etc., is causality, agency, action." (2.4.21)

[View] - The mere will to appear as pots, cloths, bodies, worlds is already the entire action—there is no further doing.

[Pointing] - Will this moment to remain exactly as it is—notice that this willing is the world.

Uddyota 16.201

इति ।

अध्वमध्यगेत्येवंविधमहाविमर्शात्मक्रियाशक्तिव्याप्तिशून्यनिःसारपू
जाहोमाद्यात्मा ॥
यथा च प्रोक्तक्रियाशक्तिव्याप्तिसारा पूजाक्रिया, तथा ज्ञानयोगावपि
तद्व्याप्तिमयावेवेत्याह

iti |

*adhvamadhyagetyevaṁvidhamahāvimarśātmakriyāśaktivyāptiśūnyaniḥsārapū[्]
jāhomādyātmā ||*
*yathā ca proktakriyāśaktivāptisārā pūjākriyā, tathā jñānayogāvapi
tadvyāptimayāvevetyāha*

"That which is situated in the midst of the paths" means devoid of pervasion by the energy of action that is great awareness—empty rituals of worship, homa, etc.

And just as ritual worship whose essence is pervasion by the energy of action has been described, so too yoga and knowledge consist solely in that pervasion. Thus he says:

[View] - True worship is nothing but the spontaneous overflow of that same śakti that already dances as you.

[Inner] - Empty ritual is the outer shell when the pulsing flood of great awareness-śakti does not pervade it.

[Pointing] - Feel right now how the energy of action is never separate from the stillness that reads these words.

Netra 16.202

योगशक्तिर्ज्ञानशक्तिः सर्वशास्त्रेषु गीयते ॥ १६-७८ ॥

yogaśaktirjñānaśaktih sarvaśāstreṣu gīyate || 16-78 ||

The energy of yoga and the energy of knowledge are celebrated in all scriptures. ||
16-78 ||

[View] - Yoga-śakti and jñāna-śakti are not two; they are the single throb of the one consciousness celebrating itself in every scripture.

Uddyota 16.203

सा शक्तिः परमेशस्य शिवस्याशिवहारिणी ।

तदुक्तं श्रीगमशास्त्रे

sā śaktih parameśasya śivasyāśivahāriṇī |

taduktam śrīgamaśāstre

That energy of the Supreme Lord Śiva removes the un-Śiva (aśiva).

As said in the venerable Gama scripture:

[Inner] - The touch of that energy dissolves every trace of the “not-Śiva” the instant it is recognized as Śiva’s own play.

Netra 16.204

५५योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः ।
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ॥ ५५

*"yoga nānyah kriyā nānyā tattvārūḍhā hi yā matih |
svacittavāsanāśāntau sā kriyetyabhidhīyate || "*

“Yoga is none other, action is none other—that cognition which has ascended to reality,
in the pacification of the impressions of one’s own mind, is called action.”

[Pointing] - Rest as the cognition that has already ascended—let the mind’s

impressions sink like stones in the ocean of itself.

Uddyota 16.205

इति ॥
यतश्च सा शिवसंबन्धिनी, अत एव

iti ||
yataśca sā śivasam̄bandhinī, ata eva

Since that (energy) belongs to Śiva, therefore

[View] - Because the energy is never apart from its possessor, it wears the masks of bondage and liberation only for the joy of the dance.

Netra 16.206

बन्धमोक्षकरी पुंसां न स्वतन्त्रा स्वभावतः ॥ १६-७९ ॥

bandhamokṣakarī pumśām na svatantrā svabhāvataḥ || 16-79 ||

it causes bondage and liberation for men; it is not independent by nature. || 16-79 ||

[View] - No Śakti ever moves independently; every ripple answers the silent wish of the ocean that is Śiva.

Uddyota 16.207

शक्तिमत्स्वरूपायत्तत्वात् शक्तेः ॥ १६-८० ॥

śaktimatsvarūpāyattatvāt śakteḥ || 16-80 ||

Because the energy depends on the nature of the possessor of energy. || 16-80 ||

[Inner] - Watch how every impulse, every breath, every thought depends utterly on the One who never depends on anything.

Netra 16.208

अनेनैवानुसारेण शिवः सर्वप्रदः शुभः ।

anenaivānusāreṇa śivah sarvapradah śubhaḥ |

By this very reasoning, Śiva bestows everything auspicious.

[Pointing] - Let the heart open to the rain of auspiciousness that falls the moment separation is seen to be impossible.

Uddyota 16.209

यदुक्तं विज्ञानभैरवे

yaduktam vijñānabhairave

As said in the Vijnāna-Bhairava:

[View] - Energy and its possessor are never two—taste the single flavour of I-that-is-the-world.

Netra 16.210

५५शक्तिशक्तिमतोर्यस्मादभेदः संव्यवस्थितः ।
अतस्तद्वर्मधर्मित्वात् परा शक्तिः परात्मनः ॥ (१८)

"śaktiśaktimatoryasmādabhedah samvyavasthitah |
atastaddharmadharmitvāt parā śaktih parātmanah || (18)

"Because non-difference between energy and possessor of energy is established, therefore, owing to the property and the possessor of the property, the supreme energy belongs to the supreme Self." (18)

[View] - The supreme energy belongs only to the supreme Self because there has never been a moment when they were apart.

Uddyota 16.211

इति ॥
न केवलं शिवशक्त्यभेदावष्टमाद् ज्ञानयोगक्रियाः
शिवशक्तिमययः, यावत्

iti ||
na kevalam śivaśaktyabhedāvāṣṭambhād jñānayogakriyāḥ
śivaśaktimayayaḥ, yāvat

Not only are knowledge, yoga, and action consisting in non-difference of Śiva and His energy,

but also

[View] - Knowledge, yoga, ritual—none exist outside the seamless identity of Śiva-śakti.

Netra 16.212

शिवादिगुरुपङ्क्तिर्या रुद्रकोट्यो ह्यनेकशः ॥ ८० ॥
आस्तोपदेशमात्रेण पारम्पर्येण संस्थिता ।

*śivādigurupaṅktiryā rudrakotyo hyanekaśah || 80 ||
āptopadeśamātrenā pāramparyena saṃsthitā |*

the lineage of gurus beginning with Śiva—countless millions of Rudras— || 80 || established in succession merely through the teaching of the realised.

[Outer] - The guru-lineage is the unbroken transmission of living recognition, not a chain of bodies but a cascade of awakened fire.

Uddyota 16.213

शिवोऽनाश्रितनाथ आदिर्यस्याः
सदाशिवेश्वरानन्तश्रीकण्ठादिरूपाया गुरुपङ्क्तेः, सा
तथा रुद्रकोट्योऽनन्ताधिष्ठितमन्त्रकोट्यो बह्यो यास्ताः सर्वा
आस्तस्य परमशिवस्य संबन्धी य उपदेशः स्वात्मसमीपदेशनापदेशो

*śivo'nāśritanātha ādiryasyāḥ
sadāśiveśvarānantaśrīkaṇṭhadirūpāyā gurupaṅktes, sā
tathā rudrakotyo'nantādhiṣṭhitamantrakotyo bahyo yāstāḥ sarvā
āptasya paramaśivasya saṃbandhī ya upadeśāḥ
svātmasamīpadeśanāpadeśo*

The lineage of gurus whose beginning is Śiva, the Lord who depends on no other, in the forms of Sadāśiva, Īśvara, Ananta, Śrīkaṇṭha, etc.; those countless millions of Rudras that are the multitudes of mantras presided over by innumerable lords—all of them are established through the teaching of the realised Supreme Śiva, which is the instruction given in the proximity of his own Self.

[Context] - From Sadāśiva down to the countless Rudras, every form is the same Self teaching itself in the mirror of itself.

Netra 16.214

निज..... केन योगेन कर्मणा
वा सम्यक् स्थिताः स्वात्मा..... मः ।

*nija..... kena yogena karmaṇā
vā samyak sthitāḥ svātmā..... mah |*

By what inner discipline, by what action,
have they become perfectly established in their own true Self?

[Secret] - Who is asking?

Uddyota 16.215

आप्तोपदेशः परशात्त्युन्मेषात्मैवेत्याह

āptopadeśah paraśaktyunmeṣātmaivetyāha

It is solely through the arising-flash of the Supreme Power that comes from the oral instruction of one who has himself attained it — thus he declares:

[Pointing] - The flash arises the instant the mouth of the realised one opens—do not miss it now.

Netra 16.216

शिवज्ञानं यतो देवि सदैवाप्तागमः स्मृतः ॥ १६-८१ ॥

śivajñānam yato devi sadaivāptāgamaḥ smṛtaḥ || 16-81 ||

Knowledge of Śiva, O Goddess, is ever remembered as the tradition of the realised. ||
16-81 ||

[View] - Śiva-knowledge is nothing other than the living tradition of direct recognition handed heart to heart.

Uddyota 16.217

शिवज्ञानं रुद्रशक्तिसमावेशः । यत इति हेतौ । तेन युक्त एव
पूर्वश्लोकार्थः ॥ १६-८२ ॥
न केवलं शिवादिगुरुपङ्कत्याः शिवशक्तिमयत्वं यावत्

*śivajñānam rudraśaktisamāveśah | yata iti hetau | tena yukta eva
pūrvaślokārthaḥ || 16-82 ||
na kevalam śivādigurupāṅkatyāḥ śivaśaktimayatvam yāvat*

Knowledge of Śiva is immersion in the energy of Rudra. “Because” is causal. Thereby the meaning of the previous verse is justified. || 16-82 ||

Not only is the lineage of gurus beginning with Śiva consisting of Śiva’s energy, but also

[Inner] - Immersion in Rudra-śakti is the cooling flood that dissolves the fever of separateness.

Netra 16.218

ब्रह्मादिस्तम्बपर्यन्तं शिवशक्तिसमन्वितम् ।

brahmādistambaparyantam śivaśaktisamanvitam |

from Brahmā down to a blade of grass—everything is endowed with Śiva’s energy.

[View] - From Brahmā to the trembling leaf, nothing stands outside the embrace of

Śiva's energy.

Uddyota 16.219

शिवशक्त्या सम्यगन्वितं तदभेदमयम् । यदुक्तं शिवसूत्रेषु

śivaśaktyā samyaganvitam tadabhedamayam | yaduktam śivasūtreṣu

Properly endowed with Śiva's energy, consisting of non-difference with Him. As said in the Śiva-sūtras:

[View] - All that seems limited is the playful contraction of the same energy that, in expansion, is the universe.

Netra 16.220

श्वास्त्रिप्रचयोऽस्य विश्वम् ३३०

śvaśaktipracayo'sya viśvam" (3-30)

"The universe is the expansion of His energy." (3.30)

[Pointing] - Feel the entire cosmos as nothing but the spreading radiance of His śakti —right here, right now.

Uddyota 16.221

इति ॥
एतदुपसंहरन् स्फुटयति

*iti ||
etadupasamharan sphuṭayati*

Concluding this and making it clear:

[View] - The conclusion is mercilessly gentle: everything, without remainder, is energy alone.

Netra 16.222

एवं शक्तिमयं सर्वं जगत् स्थावरजङ्गमम् ॥ ८२ ॥

evam śaktimayaṁ sarvam jagat sthāvarajaṅgamam || 82 ||

Thus the entire universe, moving and unmoving, consists of energy. || 82 ||

[View] - Moving or unmoving, waking or dreaming—only energy appears, and energy is Śiva.

Uddyota 16.223

अनाश्रितादिक्षित्यन्तं सर्वं शिवशक्तिमयं केवलं
मन्त्रमन्त्रेश्वरादिवर्गं उन्मिषच्छिवशक्तिमयः,
विज्ञानाकलादिस्थावरान्तं तु निमिषच्छिवशक्तिमयमिति विभागः ॥ ८३
॥
अतश्च

*anāśritādikṣityantam sarvam śivaśaktimayam kevalam
mantramantreśvarādivarga unmīśacchivaśaktimayah,
vijñānākalādisthāvarāntam tu nimiśacchivaśaktimayam iti vibhāgah ||*
83
||
ataśca

From the unanchored down to the initiated, everything consists solely of Śiva's energy. The classes of mantra, mantreśvara, etc., consist of the expanding energy of Śiva; from Vijñānākala down to plants consist of the contracting energy of Śiva—such is the division. || 83 ||

Therefore,

[View] - The great play divides itself into expanding mantras and contracting blades of grass, yet never leaves the One.

Netra 16.224

शक्तिमान् सर्वकर्माणि कुरुते नात्र संशयः ।

śaktimān sarvakarmāṇi kurute nātra samśayaḥ |

the possessor of energy accomplishes all actions—there is no doubt herein.

[Pointing] - The possessor of energy acts—see that you are That, and every action is already accomplished.

Uddyota 16.225

**शिवशक्त्यावेशशाली मन्त्राचार्यादिवर्गस्तत्त्वार्थकरणक्षमः ॥
अन्ये तु**

Śivaśaktyāveśaśālī mantrācāryādivargastattatkāryakaraṇakṣamah ||
anye tu

The class of mantra, ācārya, etc., possessed of immersion in Śiva's energy, is capable of accomplishing respective actions.

But others

[Outer] - Only those soaked in Śiva-śakti can ignite mantras into living powers.

Netra 16.226

शक्तिहीना न सिद्ध्यन्ति यागकोटिशतैरपि ॥ १६-८३ ॥
जपकोटिसहस्रैस्तु होमलक्षैः सविस्तरैः ।

*śaktihīnā na siddhyanti yāgakoṭiśatairapi || 16-83 ||
japakoṭisahasraistu homalakṣaiḥ savistaraiḥ |*

devoid of energy do not succeed even with hundreds of millions of yāgas, || 16-83 ||
even with billions of japa and hundreds of thousands of homas performed
elaborately.

[Outer] - Without that immersion, oceans of ghee and mountains of sesame are just
dead matter.

Uddyota 16.227

मन्त्राचार्याः ॥
यत एवम्

*mantrācāryāḥ ||
yata evam*

Mantra-ācāryas.

Since this is so,

[Word] - Mantra-ācārya: the one whose very being has become the mantra.

Netra 16.228

तस्मात् सर्वप्रयत्नेन शिवज्ञानं समभ्यसेत् ॥ १६-८४ ॥
तदा सिध्यन्त्यशोषाणि कर्माण्येवान्यथा न हि ।

*tasmāt sarvaprayatnena śivajñānam samabhyaset || 16-84 ||
tadā sidhyantyaśeṣāṇi karmāṇyevānyathā na hi |*

therefore with all effort one should practise knowledge of Śiva. || 16-84 ||
Then all actions without exception succeed; otherwise, never.

[Pointing] - Turn every effort toward tasting Śiva now—then every rite flowers
effortlessly.

Uddyota 16.229

एवकारो नशब्दानन्तरं योज्यः ॥
यदा चाभ्यस्तशिवज्ञानः

*evakāro naśabdānantaram yojyah ||
yadā cābhystaśivajñānah*

The particle eva is to be connected after the word na.

And when one possessed of practised knowledge of Śiva

[Word] - The emphatic eva drives the point home: never, under any circumstance,
without this recognition.

Netra 16.230

शान्तिकादीनि कर्माणि कुरुतेऽसौ तदा गुरुः ॥ १६-८५ ॥

śāntikādīni karmāṇi kurute'sau tadā guruḥ || 16-85 ||

performs rites of pacification etc., then he is guru. || 16-85 ||

[Outer] - The one steeped in Śiva-knowledge becomes the living channel; when he performs, the gods themselves bow.

Uddyota 16.231

किं च

kim ca

Moreover,

Netra 16.232

यागे होमे जपे चैव तथालेख्यक्रमेऽपि च ।

yāge home jape caiva tathālekhyakramē'pi ca |

in Yāga, homa, japa, and likewise in the procedure of drawing etc.,

[Outer] - In every outer form—yāga, homa, japa, yantra—the same energy moves when the performer is no longer separate.

Uddyota 16.233

स एवाधिकृतः ॥
एवम्

*sa evādhikṛtaḥ ॥
evam*

he alone is authorised.

Thus,

[Outer] - Authorization is not conferred by men but by the unbroken current of Rudra-śakti flowing through the veins.

Netra 16.234

ॐ यागमस्य प्रवक्ष्यामि १६-२६

"yāgamasya pravakṣyāmi" (16-26)

having announced "I shall now declare the Yāga" (16.26),

[Context] - The long arc of chapter 16 now circles back to the promised yāga.

Uddyota 16.235

इत्युद्दिश्य यागगृहगुप्तिं
रुद्रशक्तिसमावेशशालिव्याप्तिज्ञागुरुसतत्त्वं पराशक्तिवीर्यसारतां
च मन्त्रादिस्थावरान्तस्य विश्वस्य उत्तवा,
उद्दिष्टभगवद्यजनाश्रयभूतम्

*ityuddisiya yāgagṛhaguṇīm
rudraśaktisamāveśaśālīvyāptijñagurusatattvam parāśaktivīryasāratāṁ
ca mantrādīsthāvarāntasya viśvasya uktvā,
uddiṣṭabhadgavadyajanāśrayabhūtām*

having described the concealment of the Yāga-house, the true nature of the guru who knows pervasion and is possessed of immersion in the energy of Rudra, and the essence of the virility of the supreme energy of the universe from mantra down to plants,

the Yāga that is the support of the worship of the Lord that was announced

[View] - The true yāga-house is the body pervaded by śakti; the true guru is recognition itself; the true offering is the universe dissolving into Amṛta.

Netra 16.236

आपदो यदि चोत्पन्नाः पूर्वोक्तं यागमारभेत ॥ १६-८६ ॥

āpado yadi cotpannāḥ pūrvoktaṁ yāgamārabheta || 16-86 ||

—if calamities have arisen, one should commence the previously described Yāga. ||
16-86 ||

[Outer] - When outer calamity knocks, let the inner yāga begin.

Uddyota 16.237

भाविच्चतुर्द्वारादिविभागं पूर्वोद्दिष्टरूपं मण्डलं
भगवत्पूजार्थमारभेत ॥ १६-८७ ॥
तत्र च

*bhāvīcaturdvārādivibhāgam pūrvoddīṣṭarūpam maṇḍalam
bhagavatpūjārthamārabheta || 16-87 ||
tatra ca*

One should commence the maṇḍala of the previously announced form, divided into four doors etc., for the worship of the Lord. || 16-87 ||

Therein,

[Outer] - The maṇḍala with four doors is the palace of the awakened heart—enter it now.

Netra 16.238

साध्यं विमृश्य तद्रव्यं संभारेण तु संभृतम् ।

sādhyam vimṛśya taddravyam saṁbhāreṇa tu saṁbhṛtam |

having considered the object to be accomplished and the substance for it, collected with materials,

[Outer] - Every material gathered is already Śiva gathering Himself for His own worship.

Uddyota 16.239

रजश्चन्दनकुङ्कुमधूपादिसामग्रीसाध्यं श्रेयोऽभिसन्धिना विमृश्य
॥
श्रीमद्भूतेशपूजाहोमाद्यात्मा

*rajaścandanakuṇkumadhūpādisāmagrīsādhyam śreyo'bhisandhinā
vimṛṣya
||
śrīmadamṛteśapūjāhomādyātmā*

having considered the auspicious object to be accomplished—consisting of materials such as pollen, sandal, saffron, incense etc.—with the intention of the highest good, the Yāga consisting in worship and homa of the venerable Amṛteśa etc.

[Inner] - Pollen, sandal, saffron—sweet substances offered with the sole intention of tasting the highest good.

Netra 16.240

यागस्तु क्रियते यस्य.....

yāgastu kriyate yasya.....

is performed for whichever...

[Outer] - The yāga of Amṛteśa and the Nityās is performed for whichever siddhi the heart truly longs for.

Uddyota 16.241

साध्यस्य कस्यचित् ॥

sādhyasya kasyacit ||

object to be accomplished,

[Pointing] - Name the object, yet do not move from the One who names.

Netra 16.242

.....टस्य शान्तिः प्रजायते ॥ ८७ ॥

.....*tasya śāntih prajāyate* || 87 ||

...pacification of that arises. || 87 ||

[Inner] - Pacification arises the moment the energy of the rite is recognized as the same energy that seemed to be the calamity.

Uddyota 16.243

आपदो नश्यन्ति ॥ १६-८८ ॥
किं च

āpado naśyanti || 16-88 ||
kim ca

Calamities perish. || 16-88 ||

Moreover,

[Pointing] - Watch calamities dissolve like mist the instant they are seen as vibrations of the same light.

Netra 16.244

तिलं क्षीरं घृतेनैव सितशर्करया सह ।
होमयेद्यस्य नाम्ना च.....

*tilaṁ kṣīram gṛtenaiva sitāśarkarayā saha |
homayedasya nāmnā ca.....*

Sesame, milk, together with ghee and white sugar—
offering in fire with whose name...

[Outer] - Sesame, milk, ghee, white sugar—sweet cooling offerings bearing the name of the afflicted one.

Uddyota 16.245

स साध्यः

sa sādhyah

that object to be accomplished

[Inner] - Fever is nothing but contracted śakti; sweet homa expands her back into cool moonlight.

Netra 16.246

.....ॐ अहाशान्तिमवाप्नुयात् ॥ ८८ ॥
क्षीरवृक्षसमिद्भस्तु क्षीराक्ताभिः समाहितः ।
होमयेद्यस्य नाम्ना च.....

.....*mahāśāntimavāpnuyāt || 88 ||*
kṣīravṛkṣasamidbhastu kṣīrāktābhīḥ samāhitāḥ |
homayedasya nāmnā ca.....

...attains pacification of fever.

[Pointing] - Feel the body cool as the offering touches the fire that is not different

from awareness.

Uddyota 16.247

पूजान्तरं होमेन मन्त्रराजं तर्पयेत् यन्नाम्ना

pūjāntaram homena mantrarājam tarpayet yannāmnā

With samidh of milk-producing trees, anointed with milk, concentrated—offering in fire with whose name...

[Outer] - Samidh from milk-trees, bathed in milk—offering the essence of nourishment itself.

Netra 16.248

.....टस्य शान्तिर्भवेद् ध्रुवम् ॥ १६-८९ ॥
सुमनो घृतसंयुक्ता होमयेद्यस्य नामतः ।
तस्य शान्तिर्भवेत् क्षिप्रं नात्र कार्या विचारणा ॥ १६-९० ॥

.....*tasya śāntirbhaved dhruvam || 16-89 ||*
sumano ghṛtasamyuktā homayedyaśya nāmataḥ |
tasya śāntirbhavet kṣipram nātra kāryā vicāraṇā || 16-90 ||

...pacification of that arises certainly. || 16-89 ||

With flowers mixed with ghee, offering with whose name—pacification of that arises quickly; herein no deliberation is to be made. || 16-90 ||

[Pointing] - Pacification is certain because the offering is the recognition that nothing was ever separate.

Uddyota 16.249

श्रीकामः श्रीफलान् हुत्वा श्रियमाप्नोति पुष्कलाम् ।

साधकः ॥

śrīkāmaḥ śrīphalān hutvā śriyamāpnoti puṣkalām |

sādhakah ||

Desiring prosperity, having offered Śrī-phala, the sādhaka attains abundant wealth.

[Outer] - Śrī-phala homa for those who desire prosperity—yet the greatest wealth is the recognition that gives the fruit.

Netra 16.250

घृतगुग्गुलहोमेन पुष्टिर्भवति शाश्वती ॥ ९१ ॥

ghṛtaguggulahomena puṣṭirbhavati śāśvatī || 91 ||

By homa of ghee and guggulu, lasting nourishment arises. || 91 ||

[Inner] - Ghee and guggulu rising in fragrant smoke—sustain the body of light that was never born and never dies.

[Pointing] - Inhale the perfume of this very moment and know you are already nourished forever.

Uddyota 16.251

आचार्यकृतेन साध्यस्य ॥ १६-९२ ॥

ācāryakṛtena sādhyasya || 16-92 ||

Performed by the ācārya for the object to be accomplished. || 16-92 ||

[Outer] - The ācārya now personally performs the rite for the exact object (siddhi) desired, shifting from general protection to targeted conquest of death.

Netra 16.252

मृत्युजित्संपुटं कृत्वा साध्यनाम जपेद्यदि ।
आत्मनो वा परस्यापि मृत्युस्तस्य न बाधते ॥ ९२ ॥

*mṛtyujitsamṛpuṭam kṛtvā sādhyanāma japedyadi |
ātmano vā parasyāpi mṛtyustasya na bādhate || 92 ||*

Having made the sampuṭa of Mṛtyujit, if one recites the name of the object to be accomplished,
whether for oneself or for another, death does not afflict that one. || 92 ||

[Outer] - The samṛpuṭikaraṇa of Mṛtyuñjaya embraces the name; whether the beneficiary is oneself or another, mortality cannot touch that being.

[Pointing] - Feel how the name, once enveloped by Amṛteśvara, becomes identical with deathlessness itself.

Uddyota 16.253

साध्यस्य मन्त्रेण रक्ष्यस्य आत्मनः परस्य वेत्यर्थः ॥ १६-९३ ॥

*sādhyasya mantreṇa rakṣyasya ātmanah parasya vetyarthah || 16-93
||*

With the mantra of the object to be accomplished, for the one to be protected, whether oneself or another—such is the meaning. || 16-93 ||

[Outer] - The name of the person to be shielded is fused with the mantra; the protection extends equally to self and other because consciousness knows no boundary.

Netra 16.254

अष्टपत्रेऽथ कमले कर्णिकायां निवेशयेत् ।
साध्यार्णरोधितं नाम तदूर्ध्वे मृत्युजिद् भवेत् ॥ ९३ ॥
आग्नेययादिविभागेन दलेष्वाङ्गानि विन्यसेत् ।
द्विरष्टदलसंपूर्णं बाह्ये तत्कमलं लिखेत् ॥ १६-९४ ॥
कलाशोऽशकनेव पूर्वादौ पूरयेत्ततः ।
द्वात्रिंशदलसंयुक्तं तद्वाह्ये पङ्कजं न्यसेत् ॥ १६-९५ ॥
कादिमान्तक्रमेणैव पूर्वादावीशमन्ततः ।

*aṣṭapatre'tha kamale karṇikāyāṁ niveśayet |
sādhyārṇarodhitam nāma tadūrdhve mṛtyujid bhavet || 93 ||
āgneyayādivibhāgena daleṣvaṅgāni vinyaset |
dviraṣṭadalaśaṁpūrṇam bāhye tatkamalam likhet || 16-94 ||
kalāśoḍaśakenaiva pūrvādau pūrayettataḥ |
dvātriṁśaddalaśaṁyuktam tadvāhye pañkajam nyaset || 16-95 ||
kādimāntakrameṇaiva pūrvādāvīśamantataḥ |*

Then on an eight-petalled lotus, one should place (the name) in the pericarp.
The name enclosed by the letters of the object to be accomplished—above it place
Mr̄tyujit. || 93 ||

One should arrange the aṅgas in the petals according to the division beginning with
Āgneya etc.

One should draw outside it the lotus complete with twice eight petals. || 16-94 ||

Then fill from the east etc. with the sixteen kalās.

One should place outside it the lotus endowed with thirty-two petals. || 16-95 ||

According to the order from kādi to mānta, from the east etc., ending with īśa.

[Outer] - Upon an eight-petalled lotus the name is placed in the pericarp, surrounded by the letters of the desired object, crowned by Mr̄tyujit; aṅgas occupy the petals starting from āgneya; a sixteen-petalled lotus is drawn outside, then a thirty-two-

petalled one beyond.

Uddyota 16.255

भवेदिति लिखितव्यः । अङ्गानि
द्वितीयाधिकारोक्तान्यग्रीशरक्षोमरुद्विदिक्षु । हृदयादीनि चत्वारि
पूर्वादिदिक्तुष्केऽस्त्रं कर्णिकायां भगवदग्रे लोचनमिति विभागः
तत्कमलमिति तस्य कमलमिति समासः । ईशमन्तत इति
ईशदिग्गतदलचतुष्टयान्तमित्यर्थः ॥
एते च

*bhavediti likhitavyah | aṅgāni
dvitīyādhikāroktānyagnīśarakṣomarudvidikṣu | hrdayādīni catvāri
pūrvādidikcatuṣke'stram karṇikāyām bhagavadagre locanamiti
vibhāgaḥ
tatkamalamiti tasya kamalamiti samāsaḥ | īśamantata iti
īśadiggatadalacatuṣṭayāntamityarthah ||
ete ca*

"Arises" is to be written. The aṅgas are those taught in the second chapter: in the directions agni, īśa, rakṣas, marut, and the intermediate quarters. The four beginning with heart in the four groups of directions beginning with east; astramantra in the pericarp before the Lord; locana (in the centre)—such is the division. "That lotus" is a compound meaning "the lotus of that." "Ending with īśa" means up to the four petals in the īśa direction.

And these

[Word] - "udayati" (arises) is written so the object itself vibrates into manifestation.

[Outer] - Precise placement of aṅgas follows the second chapter: heart etc. in cardinal directions, astramantra before the Lord in the pericarp, locana at the very centre.

Netra 16.256

साध्यार्णरोधिताः सर्वे वर्णश्वकत्रये स्थिताः ॥ १६-९६ ॥

sādhyārṇarodhitāḥ sarve varṇāścakratraye sthitāḥ || 16-96 ||

all the letters enclosed by the letters of the object to be accomplished are situated in the three circles. || 16-96 ||

[Outer] - All letters of the three circles (8 + 16 + 32 petals) are themselves enclosed by the letters of the object to be accomplished.

Uddyota 16.257

चक्रत्रये दलपुञ्जत्रये । साध्यार्णरोधनं प्राग्वत् ॥ १६-९७ ॥
एषां च दलवर्णनाम्

*cakratraye dalapuñjatraye | sādhyārṇarodhanaṁ prāgvat || 16-97 ||
eṣām ca dalavarṇānām*

In the three circles means in the three groups of petals. Enclosure by the letters of the object to be accomplished is as before. || 16-97 ||

And of these letters of the petals

[Inner] - The three concentric petal-circles mirror the three states (waking, dream, deep sleep) and the fourth beyond; enclosing them with the object dissolves the object into Turīya.

Netra 16.258

सर्वेषां मध्यतः संज्ञां साध्यस्यैव तु रोधयेत् ।

sarveśāṁ madhyataḥ saṁjñāṁ sādhyasyaiva tu rodhayet |

in the middle of all of them one should enclose the name of the object to be accomplished alone.

[Outer] - In the centre of every petal-circle the solitary name of the object is again enclosed.

Uddyota 16.259

रोधनं साध्यार्णसंपुटीकरणम् ॥
कर्णिकायां मन्त्रसंपुटमध्यगतस्य नामो विशेषमाह

rodhanam sādhyārṇasamputīkaraṇam ||
karṇikāyāṁ mantrasamputamadhyagatasya nāmno viśeṣamāha

Enclosure means placing within the *saṁpuṭa* of the letters of the object to be accomplished.

Explaining the special feature of the name placed in the *saṁpuṭa* of the mantra in the pericarp:

[Inner] - Each enclosure is a tightening of awareness until the object and awareness become one pulsation.

Netra 16.260

जीवमध्यगतं नाम कर्णिकायां निवेशयेत् ॥ ९७ ॥

jīvamadhyagataṁ nāma karṇikāyāṁ niveśayet || 97 ||

One should place in the pericarp the name placed in the middle of Jīva. || 97 ||

[Outer] - In the pericarp the name is placed inside the letter sa (jīva).

Uddyota 16.261

जीवः सकारः, तदन्तःकृतनामकम् ॥ १६-९८ ॥

jīvah sakārah, tadantaḥkṛtanāmakam || 16-98 ||

Jīva is the letter sa; place the name within it. || 16-98 ||

[Word] - sa = jīva = the living spark that never dies; the name rests inside immortality itself.

Netra 16.262

प्राणान्तः कल्पयेज्जीवं.....

prāṇāntaḥ kalpayejjīvam.....

One should conceive Jīva inside Prāṇa...

[Inner] - Visualise jīva (sa) resting inside the living breath.

Uddyota 16.263

प्राणो हकारः ॥
तमपि तादशम्

*prāṇo hakārah ||
tamapi tādṛśam*

Prāṇa is the letter ha.

[Word] - ha = prāṇa = the outgoing and incoming breath that is the very movement of Śiva.

Netra 16.264

.....प्राणं वर्णान्तमध्यगम् ।

.....*prāṇam varṇāntamadhyagam |*

...Prāṇa placed in the middle of the letters.

[Outer] - The name, within sa, within ha, is finally placed in the midst of the entire varṇamālā ending with kṣa.

Uddyota 16.265

क्षकारान्तस्थम् । तत्र च ८८कषमध्यगतम् ८८ इत्यन्यत्रत्ये
विधिरनुसर्तव्यः ॥
एवमेतत्पद्मद्वयगर्भं पद्ममालिख्य

*kṣakārāntastham | tatra ca "kaṣamadhyagatam" ityanyatratyo
vidhiranusartavyaḥ ||
evametatpadmadvayagarbhām padmamālikhya*

Situated ending with kṣa. Therein the rule given elsewhere “placed in the middle of ka” is to be followed.

Having thus drawn the lotus containing two lotuses within,

[View] - The alphabet from a to kṣa is the totality of manifestation; placing the name in its centre reveals that the desired object is already shines as the universe.

Netra 16.266

बाह्येऽस्य मण्डलं सौम्यं सुसंपूर्णं तु कारयेत् ॥ ९८ ॥

bāhye'sya maṇḍalam saumyam susampūrṇam tu kārayet || 98 ||

outside it one should make the auspicious circle perfectly complete. || 98 ||

[Outer] - Outside the triple lotus a perfect bhūpura circle is drawn, complete and auspicious.

Uddyota 16.267

ठकारं दद्यात् ॥

ṭhakāram dadyāt ||

One should place the letter ṭha.

[Outer] - The letter ṭha is installed in the bhūpura – the thunderbolt seat that nothing can penetrate.

Netra 16.268

तद्वाह्ये तु पुरं चैन्द्रं वज्रभृद्वज्ररोधितम् ।

tadvāhye tu puram caindram vajrabhrdvajrarodhitam |

Outside that, one should make the city of Indra enclosed by vajra-bearing vajras.

[Outer] - Beyond that, the city of Indra walled by vajras bearing vajras – an impenetrable fortress of adamantine awareness.

Uddyota 16.269

कुर्यात् ॥
इत्थम्

kuryāt ||
ittham

Thus

Netra 16.270

भूर्जपत्रे तु संलिख्य चक्रमेतद्वरानने ॥ १६-९९ ॥
सुशुद्धे निर्वणे श्लक्षणे रोचनाकुङ्कुमेन च ।

bhūrjapatre tu samlikhya cakrametadvarānane || 16-99 ||
suśuddhe nirvraṇe ślakṣṇe rocanākuṅkumena ca |

having drawn this circle on birch-bark, O fair-faced one, || 16-99 ||
on a very pure, flawless, smooth (bark) with rocanā and saffron

[Outer] - This entire yantra is inscribed on pure birch-bark with rocanā and saffron ink.

Uddyota 16.271

चन्दनक्षीरयुक्तेन ॥
पश्चादेतत्पूजयन्नाचार्यः कर्पूरक्षोदधूसरं कृत्वा

*candanakṣīrayuktena ||
paścādetatpūjayannācāryah karpūrakṣodadhūsaram kṛtvā*

mixed with sandal and milk.

Afterwards, the ācārya worshipping this, having made it dust-white with camphor powder,

[Outer] - Ink mixed with sandal paste and milk; after drawing, the yantra is dusted white with camphor to awaken cool lunar immortality.

Netra 16.272

संवेष्य सितसूत्रेण कार्पासेन नवेन च ॥ १६-१०० ॥
मधुमध्ये निधाप्यैतत् सुगन्धिघृतमिश्रिते ।
मृद्भाण्डे संनिधाप्यैतत् सितपुष्पैः प्रपूजयेत् ॥ १६-१०१ ॥
पायसैर्घृतसंमिश्रैर्भक्ष्यनानाविघैस्तथा ।
मृष्टैर्घूपैर्घूपयित्वा पूजयेद् भूरिसंभृतैः ॥ १६-१०२ ॥

*samveṣṭya sitasūtreṇa kārpāsenā navena ca || 16-100 ||
madhumadhye nidhāpyaitat sugandhighṛtamisrite |
mṛdbhāṇḍe samnidhāpyaitat sitapuṣpaiḥ prapūjayet || 16-101 ||
pāyasairghṛtasammiśrairbhakṣyairnānāvidhaistathā |
mṛṣṭairdhūpairdhūpayitvā pūjayed bhūrisambhṛtaiḥ || 16-102 ||*

having wrapped it with white thread and new cotton, || 16-100 ||
having placed this in honey mixed with very fragrant ghee,
having placed this in an earthen vessel, one should worship with white flowers. || 16-101 ||

With rice-milk mixed with ghee, with various edibles,
having perfumed with sweet incense, one should worship with abundant materials.
|| 16-102 ||

[Outer] - Wrapped in white thread and fresh cotton, immersed in honey and fragrant
ghee inside an earthen pot, worshipped with white flowers, rice-milk, sweets, and
abundant offerings.

Uddyota 16.273

संभृतैः संभारैः ॥ १६-१०३ ॥
अस्य चायं संनिवेशः

sambhṛtaih sambhāraih || 16-103 ||
asya cāyam samniveśah

With abundant materials. || 16-103 ||

And its arrangement is this:

Netra 16.274

बाह्येऽत्र कलशानष्टौ पूर्वादौ पूजयेत्ततः ।
सितचन्दनकर्पूरसुधूपामोदसंयुतान् ॥ १०३ ॥

bāhye'tra kalaśānaṣṭau pūrvādau pūjayettataḥ |
sitacandanakarpūrasudhūpāmodasamyutān || 103 ||

Outside, herein, one should then worship eight vessels beginning from the east,
filled with perfumed water containing sandal, camphor, and excellent incense. || 103
||

[Outer] - Eight kalaśas of perfumed water containing sandal, camphor, jewels, and all

herbs are placed outside the bhūpura from east onwards.

Uddyota 16.275

रत्नगर्भाम्बुसंपूर्णान् सर्वौषधिसमन्वितान् ।

ratnagarbhāmbusampūrṇān sarvauṣadhisamanvitān |

Filled with water containing jewels, endowed with all herbs,

[Inner] - The eight vessels mirror the eight bhairavas encircling the central fire of awareness.

Netra 16.276

सौवर्णान् राजतांस्ताम्रन् मृण्मयान् वा सुशोभनान् ॥ १६-१०४ ॥
अकालमूलान् सुशुभान् प्रशस्तांलक्षणान्वितान् ।
तेषां मध्ये तु संपूज्य लोकपालान् क्रमेण तु ॥ १६-१०५ ॥

*sauvarṇān rājatāṁstāmran mṛṇmayān vā suśobhanān || 16-104 ||
akālamūlān suśubhān praśastāṁllakṣaṇānvitān |
teṣām madhye tu sampūjya lokapālān krameṇa tu || 16-105 ||*

golden, silver, copper, or of beautiful clay. || 16-104 ||

Rootless at the wrong time, very auspicious, excellent, endowed with marks.

In their middle one should worship in order the guardians of the worlds. || 16-105 ||

[Outer] - Vessels may be gold, silver, copper, or consecrated clay; the plants are rootless (ūrdhvamūla – growing upward), pure, auspicious.

Uddyota 16.277

न कालं मूलमधःस्थानं येषां ते । संपूज्येति
प्रणवस्वनामनमोभिः ॥ १६-१०६ ॥

*na kālam mūlamadhadhaḥsthānam yeṣām te | sampūjyeti
praṇavasvanāmanamobhiḥ || 16-106 ||*

“Rootless” means those whose root is not below. “Worship” with Praṇava, name, and namaḥ. || 16-106 ||

[Outer] - Lokapālas are worshipped in the kalaśas with praṇava + name + namaḥ.

Netra 16.278

तेषां शिवाज्ञा दातव्या रक्षध्वं साध्यमुत्तमम् ।

teṣām śivājñā dātavyā rakṣadhvam sādhyamuttamam |

To them the command of Śiva is to be given: “Protect the excellent object to be accomplished.”

[Outer] - Śiva’s direct command is given to the guardians: “Protect this supreme object.”

Uddyota 16.279

उत्तममिति वदन्नत्रत्यो विधिरनुत्तमविषये न योज्य इति शिक्षयति ॥
अथ

uttamamiti vadannatratyō vidhiranuttamaviṣaye na yojya iti śikṣayati
||
atha

By saying “excellent,” he teaches that the rule herein is not to be applied in the case of an inferior object.

Then

[View] - “Supreme” excludes black-magic uses; the tantra refuses to serve petty or harmful intent.

Netra 16.280

प्रातर्मध्येऽहि सायं च निशार्धे पूजयेत्ततः ॥ १०६ ॥

prātarmadhye'hni sāyam ca niśārdhe pūjayettataḥ || 106 ||

in the morning, at midday, in the evening, and at midnight, one should then worship.
|| 106 ||

[Outer] - Worship occurs four times daily junctions: dawn, noon, dusk, midnight – the sandhis where Śiva breathes the universe in and out.

Uddyota 16.281

यस्य नाम्ना एवं कृतम्, असौ

yasya nāmnā evam kṛtam, asau

For whomever it is thus performed by name, that man

[Pointing] - After seven nights the named one stands radiant, deathless, disease-less.

Netra 16.282

सप्तरात्रे व्यतिक्रान्ते मृत्युजिद् भवते नरः ।
सर्वव्याधिविनिष्क्रान्तः सर्वदोषविवर्जितः ॥ १६-१०७ ॥
सर्वरोगैर्विमुच्येत ज्वरैः सर्वैर्न संशयः ।
सर्वदुःखविनिर्मुक्त ईतिभिः परिवर्जितः ॥ १६-१०८ ॥
तिष्ठेच्च स नरो भूयो यथाहिर्मुक्तकञ्चुकः ।

*saptarātre vyatikrānte mṛtyujid bhavate naraḥ |
sarvavyādhiviniṣkrāntaḥ sarvadoṣavivarjitaḥ || 16-107 ||
sarvarogairvimucyeta jvaraiḥ sarvairna samśayaḥ |
sarvaduḥkhavinirmukta itibhiḥ parivarjitaḥ || 16-108 ||
tiṣṭhecca sa naro bhūyo yathāhirmuktakañcukaḥ |*

after seven nights have passed becomes conqueror of death,
freed from all diseases, devoid of all faults. || 16-107 ||
He is released from all illnesses, from all fevers—there is no doubt.
Freed from all suffering, devoid of calamities, || 16-108 ||
that man remains again like a snake that has cast off its skin.

[Inner] - Like a serpent that has slipped its old skin, the practitioner and beneficiary alike shed mortality and appear newborn in the same awareness.

Uddyota 16.283

व्याधय उदराद्याः । रोगाः पिटकाद्याः ॥
किं च, एतच्चक्रार्चायाम्

*vyādhaya udarādyāḥ | rogāḥ piṭakādyāḥ ||
kim ca, etaccakrārcāyām*

Diseases are those of the belly etc.; illnesses are boils etc.

Moreover, in the worship of this circle

[Word] - Distinction between roga (internal) and vyādhi (external) shows total purification.

Netra 16.284

यदि नान्यमना देवि साधकस्तत्परायणः ॥ १६-१०९ ॥

yadi nānyamanā devi sādhakastatparāyaṇah || 16-109 ||

if the sādhaka, O Goddess, undistracted and devoted to it, || 16-109 ||

[Outer] - If the sādhaka remains undistracted and absorbed in japa and homa...

Uddyota 16.285

जपहोमरतः शान्तस्तस्मिन् स्थाने तु तिष्ठति ।

japahomarataḥ śāntastasmin sthāne tu tiṣṭhati |

devoted to japa and homa, calm, remains in that place,

[Inner] - ...abiding motionless in the place of practice...

Netra 16.286

सत्त्ववान् वीर्यसंपन्नो दयादाक्षिण्यसंयुतः ॥ १६-११० ॥
सप्तरात्रे व्यतिक्रान्ते मृतांश्चैवानयेद् बलात् ।

*sattvavān vīryasampanno dayādākṣin̄yasaṁyutah || 16-110 ||
saptarātre vyatikrānte mṛtāṁścaivānayed balāt |*

possessed of being, endowed with virility, filled with compassion and generosity, ||
16-110 ||
after seven nights have passed, he can even bring back the dead by force.

[View] - ...filled with sattva, virility of mantra, compassion, and generosity, he becomes the living Mṛtyuñjaya.

Uddyota 16.287

मृतानपि प्रत्युज्जीवयेत् । वीर्यसंपन्नो मन्त्रवीर्यज्ञः साधक इति
मन्त्रसिद्ध आचार्यो वा ॥
एवंविधश्च

*mṛtānapi pratyujjīvayet | vīryasampanno mantravīryajñah sādhaka iti
mantrasiddha ācāryo vā ||
evamvidhaśca*

He can even revive the dead. “Endowed with virility” means the sādhaka who knows the virility of the mantra, or the mantra-siddha ācārya.

And one who is thus

[Pointing] - After seven nights he can even command the dead to rise; the boundary between life and death is seen to be a play of Śiva’s spanda.

Netra 16.288

गोभूहिरण्यवस्त्राद्यैः केयूरकटकादिभिः ॥ १६-१११ ॥
पूज्यौऽसौ परया भक्त्या शान्तिपुष्ट्या विशेषतः ।
यस्मान्मन्त्रमयो वै स शिवः साक्षात् दैशिकः ॥ १६-११२ ॥
तेन पूजितमात्रेण सर्वे सिद्धिफलप्रदाः ।
भवन्त्यवितथं भद्रे.....

*gobhūhiran̄yavastrādyaiḥ keyūrakaṭakādibhiḥ || 16-111 ||
pūjyau'sau parayā bhaktyā śāntipuṣṭyā viśeṣataḥ |
yasmānmantramayo vai sa śivah sākṣāttu daiśikah || 16-112 ||
tena pūjitatmātreṇa sarve siddhiphalapradāḥ |
bhavantyavitaṭham bhadre.....*

is to be worshipped with cows, land, gold, cloth, etc., with armlets, bracelets, etc., ||
16-111 ||

with supreme devotion, especially for pacification and nourishment.

Because the daiśika is verily mantra-made, verily Śiva manifest. || 16-112 ||

Therefore, merely by being worshipped, all (mantras) become givers of the fruits of
siddhi

without fail, O auspicious one...

[View] - Such a one is Śiva incarnate, mantra-made flesh; worshipping him is
worshipping the entire mandala.

Uddyota 16.289

मन्त्रमय इति पूर्वोक्तयुक्त्या शिवावेशमयत्वात् । सर्वे इति चक्रपूजिता
मन्त्राः ॥
अत्र च मायाप्रमातृसुलभः संशायस्त्याज्य
इत्यन्वयव्यतिरेकोक्तिभ्यामाह

*mantramaya iti pūrvoktayuktyā śivāveśamayatvāt | sarve iti cakrapūjitā
mantrāḥ ||
atra ca māyāpramātṛsulabhaḥ samśayastyājya
ityanvayavyatirekoktibhyāmāha*

“Mantra-made” because, by the previously stated reasoning, he consists of immersion in Śiva. “All” means the mantras worshipped in the circle.

Herein a doubt easily arising for knowers limited by Māyā is to be abandoned—this he declares through positive and negative concomitance:

[View] - Because he is immersed in Śiva (śivatā-rūpa), honouring him perfects every mantra in the circle.

Netra 16.290

.....षत्यं मे नानृतं वचः ॥ १६-११३ ॥

.....ṣatyam me nānṛtam vacah || 16-113 ||

...my word is true, not false. || 16-113 ||

[Pointing] - My word is truth itself – rest in that certainty and feel the body dissolve into confidence.

Uddyota 16.291

यदि तु न गुर्वर्चाक्रियते, तदा एवं भवतीत्याह

yadi tu na gurvarcākriyate, tadā evam bhavatītyāha

But if worship of the guru is not performed, then thus it happens—he says:

[Outer] - Without guru-worship the rite reverses.

Netra 16.292

अन्यथा सिद्धिहानिः स्यात् कृतं चैव निरर्थकम् ।
आचार्यस्यापि साध्यस्य कृत्या स्थितिविनाशिनी ॥ १६-११४ ॥

*anyathā siddhihāniḥ syāt kṛtam caiva nirarthakam |
ācāryasyāpi sādhyasya kṛtyā sthitivināśinī || 16-114 ||*

otherwise there would be loss of siddhi, and what was done would be fruitless.
For the ācārya also and for the object to be accomplished, a rākṣasī destructive of
sight, existence, and life arises. || 16-114 ||

[View] - A sight-destroying, life-destroying rākṣasī arises for ācārya, disciple, and
beneficiary alike.

Uddyota 16.293

आसतां समयिपुत्रकसाधकाः, आचार्यस्यापि साध्यस्य कृत्या
दृष्टिस्थितिविनाशिनी राक्षसी उत्तिष्ठत्येव, गुर्वनर्चनादित्यर्थः
॥ १६-११५ ॥
यत एवम्

*āsatām samayiputra kṣādhakāḥ, ācāryasyāpi sādhyasya kṛtyā
dr̥ṣṭisthitivināśinī rākṣasī uttiṣṭhatyeva, gurvanarcanādityarthaḥ
|| 16-115 ||
yata evam*

Whether they be initiates of the samayin or putraka level or sādhakas—through non-worship of the guru, a rākṣasī destructive of sight, existence, and life certainly arises for the ācārya also and for the object to be accomplished—such is the meaning. || 16-115 ||

Since this is so,

[View] - Even samayin, putraka, or sādhaka – no level of initiation protects against neglect of the guru.

Netra 16.294

तस्मात् सर्वप्रयत्नेन मन्त्रवित् पूजयेद् गुरुम् ।

tasmāt sarvaprayatnena mantravit pūjayed gurum |

therefore with all effort the knower of mantra should worship the guru.

[Pointing] - Therefore exert every effort to worship the guru who is the living gateway.

Uddyota 16.295

इत्थं हि तस्य

ittham hi tasya

Thus for him

[Inner] - In that worship the heart opens and the guru's gaze becomes one's own gaze.

Netra 16.296

भवन्ति पूजिता मन्त्राः सर्वसिद्धिफलप्रदाः ॥ ११५ ॥

bhavanti pūjītā mantrāḥ sarvasiddhiphalapradāḥ || 115 ||

the mantras become worshipped, bestowing all fruits of siddhi. || 115 ||

[View] - When the guru is pleased, all mantras awaken and pour siddhi without obstruction.

Uddyota 16.297

तत्त्वज्ञगुरुपूजा साधयत्यभीष्टमिति शिवम् ॥ १६-११६ ॥

tattvajñagurupūjā sādhayatyabhīṣṭamiti śivam || 16-116 ||

Worship of the guru who knows reality accomplishes the desired—auspiciousness.

[Pointing] - The ultimate auspiciousness is recognition that the guru's eye and one's own awareness are not two.

Netra 16.298

कर्मातिदुर्घटमपि यत्समावेशतो भृशम् ।
कुर्वते गुरुमन्त्राद्यास्तन्नेत्रं शाङ्करं श्रये ॥

*karmātidurghaṭamapi yatsamāveśato bhṛśam |
kurvate gurumantrādyāstannetraṁ śāṅkaram śraye ||*

Even an extremely difficult action that the guru, mantras, etc., accomplish intensely through immersion—

I resort to that Eye which is Śaṅkara's.

[Pointing] - I take refuge in that third eye of Śaṅkara which is none other than this seeing right now.

Uddyota 16.299

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
षोडशोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
ṣoḍaśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the sixteenth chapter: **Various Objects Whereto Worship, etc., of Amriteshvara Lead**

[Context] - Thus concludes the sixteenth paṭala of the Śrī Netra Tantra and Kṣemarāja's luminous Netroddyota, sealing the transmission of Amṛteśvara vidyā in the lineage of non-dual Trika.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 17

सप्तदशोऽधिकारः अमृतेश्वरमन्त्रकवचप्रयोगः

Saptadaśo'dhikāraḥ - Amṛteśvaramantrakavacaprayogaḥ
**Seventeenth Chapter - Use of the Amriteshvara Mantra in Amulets with Different
Ends in View**

Introduction to Chapter 17

Emerging from Pārvatī's urgent inquiry regarding impenetrable safeguards for vulnerable aspirants traversing Kali Yuga's perilous terrain, this chapter reveals Śiva's most refined methodology for constructing sonic armor through the Amrteśvara mantra—a dynamic architecture of protection that transforms vibrational frequencies into tangible shields against supernatural incursions and worldly perils. Śiva, responding with compassionate precision, unveils how the mantra's tripartite essence (Om Jum Sah) unfolds into elaborate defensive matrices, where each syllable assumes specialized functions corresponding to vital breaths (prāṇa, apāna, vyāna), cosmic principles (sūrya, soma, agni), and embodied awareness.

Central to this exposition is the ritual vessel (kalaśa) as the microcosmic axis mundi, containing within its sacred geometry the dual lotuses of preservation (upper) and dissolution (lower), encircled by the Purandara square—a diamond-quadrant fortress forged from condensed consciousness that repels hostile entities through geometric precision rather than brute force. Technical specifications unfold with meticulous detail: the vajra-maṇḍala's crystalline lattice channels lunar and solar energies as complementary protective currents; saffron-infused birch bark inscribed with mantra sequences forms a wearable shield for the vulnerable; white rice anointed with amṛta-water creates protective boundaries through ritual scattering. Crucially, Śiva emphasizes that this armor's efficacy transcends mechanical execution—its potency flows from the practitioner's unwavering recognition (pratyabhijñā) that the mantra itself is non-dual consciousness manifesting as protective grace.

Mythological parallels enrich the discourse, recalling Śiva's own deployment of sonic armor during cosmic battles against asuras, where vibrational barriers neutralized poison and demonic hordes without physical confrontation. This chapter functions as the Tantric technology's apex for external protection, where geometric precision, sonic engineering, and ritual psychology converge to transform the adept's entire being into an impregnable citadel of awakened awareness, simultaneously safeguarding worldly existence while preparing consciousness for the internalized practices of supreme realization.

Uddyota 17.1

सप्तदशोऽधिकारः
SS नेत्रोद्योतः SS

*saptadaśo'dhikāraḥ
"netrodyotah "*

Seventeenth Chapter Netrodyotah: The Illumination of the Eye

Netra 17.2

विचित्रचित्रविस्फूर्जन्निजज्योतिःसुधाभरैः ।
मृत्युजिज्जयति श्रीमन्नेत्रमैशं भयापनुत् ॥

*vicitracitrvipshūrjannijayotiḥsudhābhariḥ |
mrtyujijjayati śrīmannetramaiśam bhayāpanut ||*

With wondrous rays that flash forth in manifold forms, filled with the nectar of its own radiance, the glorious, supreme Netra of Iśa, conqueror of Death, triumphs and removes all fear.

[View] - The supreme Netra is nothing but the self-luminous gaze of Śiva Himself—identical with the universe yet forever victorious over the illusion of death.

[Pointing] - Rest as that radiant Eye which already flashes in manifold forms, drenched in its own nectar, needing nothing added.

Uddyota 17.3

कारुणिकत्वाच्चक्रान्तराण्यपि रक्षार्थं प्रतिपादयितुं
श्रीभगवानुवाच

*kāruṇikatvāccakrāntarāṇyapi rakṣārthaṁ pratipādayitum
śrībhagavānuvāca*

Out of compassion, and in order to teach other cakras as well for the purpose of protection, the glorious Bhagavān spoke:

[Outer] - The compassionate descent of teaching now pivots from individual protection to the universal Cakrarāja that shields entire kingdoms.

Netra 17.4

अथातः संप्रवक्ष्यामि चक्रराजं महाबलम् ।

athātaḥ sampravakṣyāmi cakrarājam mahābalam |

Now, therefore, I shall explain the Cakrarāja of great power.

[Pointing] - Hear the word “now” as the timeless instant where grace decides to unveil the king of all wheels.

Uddyota 17.5

अथेति पूर्वाधिकारोक्तप्रमेयानन्तरम् । अत इति यतो बहुरनुग्राह्यो
जनस्ततः कस्यचित् कथंचिदनुग्रहो भविष्यतीत्याशयेन ॥
तत्र

*atheti pūrvādhikāroktaprameyānanantaram | ata iti yato
bahuranugrāhyo
janastataḥ kasyacit kathaṃcidanugraho bhaviṣyatītyāśayena ||
tatra*

“Atha” (now) means after the subjects already taught in the previous chapter.
“Atah” (therefore) means: because there are many persons worthy of grace, the intention is that at least some of them may somehow receive grace.

In this regard:

[Word] - "Atha" is the thunderclap of present awareness after all prior concepts have dissolved; "ataḥ" is the gentle pull of svātantrya toward those ripe enough to be touched.

Netra 17.6

पूर्ववन्मध्यतो नाम जीवान्तः कल्पयेत् सुधीः ॥ १६ ॥
प्राणस्यान्तस्ततः कृत्वा वर्णान्तान्तर्व्यवस्थितम् ।
अन्तिमं तु ततो बाह्ये तद्वाह्ये मध्यमं न्यसेत् ॥ १७-१ ॥
प्रथमं तु ततो बाह्यो कर्णिकायां तु विन्यसेत् ।
केसरेषु स्वराः पूज्या दलेष्वज्ञानि पूर्ववत् ॥ १७-२ ॥
बाह्ये कलशमालिख्य कमलोभयमध्यगम् ।
पूजयेत् पूर्वविधिना जपहोमार्चने रतः ॥ १७-३ ॥
साधयत्यचिरेणैव चिन्तितं नात्र संशयः ।

*pūrvavananmadhyato nāma jīvāntaḥ kalpayet sudhīḥ || 16 ||
prāṇasyāntastataḥ kṛtvā varṇāntāntarvyavasthitam |
antimam tu tato bāhye tadbāhye madhyamam nyaset || 17-1 ||
prathamam tu tato bāhyo karṇikāyām tu vinyaset |
kesareṣu svarāḥ pūjyā daleṣvaṅgāni pūrvavat || 17-2 ||
bāhye kalaśamālikhya kamalobhayamadhyagam |
pūjayet pūrvavidhinā japahomārcane rataḥ || 17-3 ||
sādhayatyacireṇaiva cintitam nātra samśayaḥ |*

The wise practitioner should, as before, conceive the Jīva in the center. || 16 ||
Having placed the Prāṇa within it, he should arrange the final letter (kṣa) within the set of letters.

Then the final letter (kṣa) is to be placed outside that;

outside that, the middle letter (ha);

outside that, the first letter (sa). || 17-1 ||

The first letter (sa) is then to be placed in the pericarp.

The vowels are to be worshipped in the filaments,

the aṅgas (limbs of the mantra) in the petals, as before. || 17-2 ||

Outside, having drawn a jar (kalaśa) that contains both lotuses (upper and lower) within it,

he should worship it according to the previous method,

devoted to japa, homa, and archana. || 17-3 ||

He quickly accomplishes whatever is desired; of this there is no doubt.

[Outer] - Precise geometry of the Amṛteśvara cakra: jīva (sa) at centre → prāṇa (ha) inside → kṣa inside → kṣa outside → ha outside → sa outside → returned to pericarp, vowels in filaments, aṅgas in petals, whole enclosed in kalaśa.

[Inner] - Feel the breath (ha) collapse into the central point (sa; notice how placing kṣa outside is the same motion as awareness expanding yet never leaving home.

Uddyota 17.7

पूर्ववदिति साध्यार्णसंपुटितमुपरिलिखितमन्त्रराजं च नाम
द्वितीयान्तं पूर्ववत् ।

*pūrvavaditi sādhyārṇasampuṭitamuparilikhitantrarājam ca nāma
dvitīyāntam pūrvavat |*

“Pūrvavat” means: the royal mantra written above, enclosed by the letters of the target (sādhyā), and the name made to end in the second case (dative), as before.

[Outer] - The royal mantra (Netra) is wrapped around the target’s name in dative + rakṣā for all protective rites—standard encapsulation protocol.

Netra 17.8

८८रक्षापदसमायुक्तम् । ८८ (१७-११)

"rakṣāpadasamāyuktam |" (17-11)

“...joined with the word rakṣā (protect).” (17-11)

[... Devanagari] – रक्षेति योजयेत्

[... IAST] - rakṣeti yojayet

[... Translation] - and one should join it with the word ‘rakṣā’ (protect).

[... Reasoning] - Direct quotation completion demanded by context and verse numbering.

Uddyota 17.9

इत्यग्रेऽभिधास्यमानत्वाद् रक्षेत्येतद्युक्तं जीवस्य सकारस्य
अन्तःकृतं प्राणस्य हस्य अन्तः क्षित्वा (कृत्वा) वर्णान्तस्य क्षस्य
अन्तः कुर्यात् । ततोऽस्य बाह्येऽन्तिमं क्षकारम्, तद्वाह्ये मध्यमं
हकारम्, तद्वाह्ये प्रथमं सकारं लिखित्वा एतत् कर्णिकायां विन्यस्येत्
। केसरेषु पूर्वादिक्रमेण स्वरान् दलेष्वज्ञानि हृदयादीनि ।
पूर्ववदिति आग्रेऽयादिक्रमेण । ईश्वरस्य कमलस्य बाह्ये कलशं
लिखेत्, तच्च ऊर्ध्वाधःकमलमध्यगं कृत्वा
साङ्गमूलमन्त्रार्चाजपहोमरतोऽभीष्टं क्षिप्रं साधयति । अत्र च
नमःशब्दान्तो मन्त्रः पूजाजपयोः, होमे तु स्वाहान्त इति
पूर्ववच्छब्दार्थः ॥
किं च इदम्

*ityagre'bhidhāsyamānatvād rakṣetyetadyuktam jīvasya sakārasya
antaḥkṛtam prāṇasya hasya antaḥ kṣitvā (kṛtvā) varṇāntasya kṣasya
antaḥ kuryāt | tato'sya bāhye'ntimam kṣakāram, tadbāhye
madhyamam
hakāram, tadbāhye prathamam sakāram likhitvā etat karnikāyām
vinyasyet
| kesareṣu pūrvādikrāmeṇa svarān daleṣvaṅgāni hṛdayādīni |
pūrvavaditi āgne'yādikrāmeṇa | īdrśasya kamalasya bāhye kalaśam
likhet, tacca ūrdhvādhāḥkamalamadhyagam kṛtvā
sāṅgamūlamantrārcājapahomarato'bhiṣṭam kṣipram sādhayati | atra
ca
namahśabdānto mantrāḥ pūjājapayoh, home tu svāhānta iti
pūrvavacchabḍārthah ||
kim ca idam*

Because this will be stated later, the word “rakṣā” is appropriately placed inside the Jīva (the letter sa).

The Prāṇa (ha) is placed inside it, and the final letter kṣa inside that.

Then, outside this, the final letter kṣa is written;

outside that, the middle letter ha;

outside that, the first letter sa.

Having written thus, it is placed in the pericarp.
 In the filaments, the vowels in order beginning from the east;
 in the petals, the aṅgas beginning with the heart, as before—
 “as before” meaning in the order beginning with the south-east, etc.
 Outside such a lotus, a jar is drawn,
 containing both the upper and lower lotuses in its interior.
 One who is devoted to worship, japa, and homa of the mantra with its aṅgas and root
 (mūla)
 quickly accomplishes the desired aim.
 Here, the mantra ending in namah is used for worship and japa;
 for homa, however, it ends in svāhā—
 this is the meaning of “pūrvavat”.

Moreover, this cakra:

[Outer] - Detailed re-explanation of sa-ha-kṣa nesting and reverse layering,
 confirming the cakra is drawn inside the kalaśa that holds both lotuses.
[Inner] - Watch how the mantra letters are not “placed” but recognized as the
 spontaneous pulsation (spanda) of your own awareness folding and unfolding.

Netra 17.10

सर्वशान्तिप्रदं चक्रं पुष्टिसौभाग्यदायकम् ॥ १७-४ ॥
 आयुर्वीर्यप्रदं चैव ज्वररोगविनाशनम् ।
 परराष्ट्रविभीतानां नृपाणां विजयावहम् ॥ १७-५ ॥
 राजस्त्रीणां तत्सुतानां विप्रादीनां च सर्वशः ।
 रक्षा ह्येषा प्रकर्तव्या सर्वोपद्रवनाशिनी ॥ ६ ॥

sarvaśāntipradam cakram puṣṭisaubhāgyadāyakam || 17-4 ||
āyurvīryapradam caiva jvararogavināśanam |
pararāṣṭravibhītānām nṛpāṇām vijayāvaham || 17-5 ||
rājastrīṇām tatsutānām viprādīnām ca sarvaśah |
rakṣā hyeṣā prakartavyā sarvopadravanāśinī || 6 ||

...bestows all peace, grants nourishment and good fortune, confers longevity and virility, and destroys fever and disease. It brings victory to kings who are terrified of enemy kingdoms. || 17-5 || For royal women, their sons, brahmins, and all others, this protection must be performed in every way— it destroys all afflictions. || 6 ||

[Outer] - Siddhis of this cakra: śānti, puṣṭi, āyu, vīrya, jvara-nāśa, victory in war, universal rakṣā.

Uddyota 17.11

स्पष्टम् ॥ ७ ॥

पञ्च्चां चैव लिखेन्नाम त्वक्षरान्तरितं प्रिये ।

spaṣṭam || 7 ||

pañktyā caiva likhennāma tvakṣarāntaritam priye |

The meaning is clear. ||7||

The name should also be written in a row, with letters inserted alternately, O Beloved.

Netra 17.12

आद्यन्ते मूलमन्त्रं तु वौषङ्गातियुतं न्यसेत् ॥ ७ ॥
पूर्ववत् पूजयेद् भूरियागेनैव सितैः शुभैः ।
तत्क्षणान्मुच्यते रोगैराग्रतो यदि मृत्युना ॥ १७-८ ॥

ādyante mūlamantram tu vauṣadjātiyutam nyaset || 7 ||
pūrvavat pūjayed bhūriyāgenaiva sitaiḥ śubhaiḥ |
tatkṣaṇānmucyate rogairāghrato yadi mr̥tyunā || 17-8 ||

At the beginning and end, the root mantra accompanied by a word of the vauṣat class should be placed. ||7|| It should be worshipped as before with abundant white and auspicious offerings. Instantly one is freed from diseases; even if death has already seized him, he is released. ||17-8||

[Outer] - Alternate writing: target name with root mantra inserted between each akṣara, flanked front and back by mūla-mantra + vauṣat class word; worshipped with

white offerings for instant cure even from imminent death.

Uddyota 17.13

देवदत्तादिनाम्, अक्षरान्तरितमिति प्रतिवर्णान्तरालं
न्यस्तमूलमन्त्रं लिखित्वा, आद्यन्तयोर्वैष्णवातियुतं
मूलमन्त्रमनुलोमप्रतिलोमाभ्यां न्यस्य, सितकुसुमादिभिर्यो
भूरियागः, तेन पूर्ववत् पूजयेदित्यैकाग्र्येण
पूजाजपहोमादिभिराराधयेत् ॥ १७-९ ॥

*devadattādināma, akṣarāntaritamiti prativaranāntarālam
nyastamūlamantram likhitvā, ādyantayorvauṣadjātiyutam
mūlamantramanulomapratilomābhyaṁ nyasya, sitakusumādibhiryo
bhūriyāgah, tena pūrvavat pūjayedityaikāgryeṇa
pūjājapahomādibhirārādhayet || 17-9 ||*

A name such as Devadatta, “with letters inserted alternately” means the root mantra is placed between each letter. Having written it, the root mantra accompanied by a *vauṣaṭ*-class word is placed at the beginning and end, both in direct and reverse order. He who performs the great sacrifice (*bhūriyāga*) with white flowers, etc., worships it “as before”, that is, with one-pointed concentration through worship, *japa*, *homa*, etc. || 17-9 ||

[Outer] - Clarification of interleaving technique and use of direct/reverse order for emergency reversal of death.

Netra 17.14

वौषङ्गातियुतं मन्त्रं दिक्ष्वष्टासु लिखेत् सिते ।
भूर्जवल्कलके रम्ये मध्ये नाम तु पूर्ववत् ॥ ९ ॥
रक्षापदसमायुक्तं तद्वाह्ये शशिमण्डलम् ।
मन्त्रान्त्यवर्णममृतं कलाषोडशसंस्थितम् ॥ १७-१० ॥
ताभिर्मण्डलमापूर्य बाह्ये तु कलशं न्यसेत् ।
तद्वाह्ये चन्द्रसूर्यो तु पुरन्दरपुरास्थितौ ॥ १७-११ ॥
रोचनाकुङ्कुमेनैव क्षीरशर्करया लिखेत् ।

*vauṣadjātiyutam mantram dikṣvaṣṭāsu likhet site |
bhūrjavalkalake ramye madhye nāma tu pūrvavat || 9 ||
rakṣāpadasamāyuktam tadbāhye śaśimaṇḍalam |
mantrāntyavarṇamamṛtam kalāṣoḍaśasamsthitam || 17-10 ||
tābhiraṇḍalamāpūrya bāhye tu kalaśam nyaset |
tadbāhye candrasūryau tu purandarapurasthitau || 17-11 ||
rocanākuṅkumenaiva kṣīraśarkarayā likhet |*

The mantra ending in a vauṣat-class word should be written in the eight directions on a white surface. On beautiful birch-bark or birch, the name is placed in the centre as before. || 9 || Outside it, joined with the word rakṣā, a lunar circle; the final letter of the mantra, which is amṛta, abiding in the sixteen kalās. || 17-10 || Having filled the circle with them, a jar is placed outside. Outside that jar, the moon and sun are placed in the city of Purandara (the square). || 17-11 || It should be written with saffron, rocanā, and milk-sugar.

[Outer] - Advanced yantra on bhṛṅga-birch: Mṛtyujit-vauṣat in eight directions, name in centre, lunar circle of sa + 16 vowels outside, all inside kalaśa, sun-moon square with vajra outside; written in kuṅkuma, gorocana, khāṇḍa.

Uddyota 17.15

दिक्षिवति पद्मदलात्मसु, मध्य इति कर्णिकायाम्, पूर्ववदिति
 प्रथमप्रयोगवत् साध्यार्णसंपुटीकृतम्, तद्वाह्ये कर्णिकान्ते,
 शशिमण्डलं ठकारम्, मन्त्रस्य च यदन्त्यवर्णं सकारः,
 अमृतमिति उक्तवक्ष्यमाणपरामृतव्याप्तिकम्, कलासु आदिविसर्गान्तासु
 षोडशसु स्थितं तत्संभिन्नम्, ताभिः सकाराश्लिष्टाभिः कलाभिः,
 मण्डलमिति चान्द्रं ठकारम्, बाह्य इत्येतत्कमलं कलशोदरे
 लिखेदित्यर्थः । कलशबाह्ये चन्द्रसूर्यौ ठडौ पुरन्दरपुरे चतुरश्रे
 वज्रलाञ्छितसंनिवेशेन स्थितौ कुयात् । एतत् शान्ता,
 पूर्वोपद्रवनाशिनी, पुनरस्यैवोपरि क्षीरपूर्णममृतं स्वन्तं
 कलशं ध्यायेदिति पुष्टिः ॥

*dikṣviti padmadalātmasu, madhya iti karṇikāyām, pūrvavaditi
 prathamaprayogavat sādhyārṇasampuṭīkṛtam, tadbāhye karṇikānte,
 śaśimaṇḍalam ṭhakāram, mantrasya ca yadantyavarṇam sakāraḥ,
 amṛtamiti uktavakṣyamāṇaparāmṛtavyāptikam, kalāsu ādivisargāntāsu
 ṣodaśasu sthitam tatsaṁbhinnam, tābhiḥ sakāraśliṣṭābhiḥ kalābhiḥ,
 maṇḍalamiti cāndram ṭhakāram, bāhya ityetatkamalaṁ kalaśodare
 likhedyarthāḥ | kalaśabāhye candraśuryau ṭhaḍau purandarapure
 caturaśre
 vajralāñchitasamniveśena sthitau kuryāt | etat śāntau,
 pūrvopadravanāśinī, punarasyaivopari kṣīrapūrṇamamṛtam sravantam
 kalaśam dhyāyediti puṣṭih ||*

“In the directions” means on the petals of the lotus;
 “in the centre” means in the pericarp;
 “as before” means enclosed by the letters of the target, as in the first procedure.
 Outside that (the pericarp), at the edge of the pericarp, a lunar circle (ṭha);
 the final letter of the mantra is sa;
 “amṛta” refers to the supreme amṛta that will be described;
 it abides in the sixteen kalās from ā to visarga.
 With those kalās conjoined with sa,
 the lunar circle (ṭha) is filled.
 “Outside” means this lotus is drawn inside the jar.
 Outside the jar, the moon and sun (ṭha and ḍha)
 are placed in the city of Purandara, the square,
 arranged with the insignia of the thunderbolt.
 This is for pacification and destruction of previous afflictions.

Again, above this very same, one should meditate on a jar full of milk from which amṛta flows—this is for nourishment (puṣṭi).

[Inner] - The lunar circle of sa + sixteen kalās is the cool nectar moon pouring through the central channel; feel it now descending from crown to heart as you read.

[Pointing] - Notice the very same amṛta that flows in the visualized jar is already dripping inside your own body—do nothing to it, only recognize.

Netra 17.16

पूजयित्वा विधानेन पूर्ववच्छान्त्यवस्थितः ॥ १७-१२ ॥

pūjayitvā vidhānenā pūrvavacchāntyavasthitah || 17-12 ||

Having worshipped according to rule, remaining in the state of peace as before... || 17-12 ||

[Outer] - After correct worship, remain absorbed in prior Śānti state.

Uddyota 17.17

शान्तिकर्मण्यवस्थितो गुरुः सावधानः स्यादित्यर्थः ॥ १७-१३ ॥
एषा च

śāntikarmanānyavasthito guruḥ sāvadhānah syādityarthah || 17-13 ||
eṣā ca

The guru who is engaged in the rite of pacification should be attentive— this is the meaning. ||17-13||

And this:

[Pointing] - Abide as the guru who is already peace itself; attention alone is the rite.

Netra 17.18

राजरक्षा तु वै प्रोक्ता सर्वोपद्रवनाशिनी ।

rājarakṣā tu vai proktā sarvopadravanāśinī |

...is declared to be the royal protection that destroys all afflictions.

[View] - This very cakra is the ultimate royal shield because it is the spontaneous unfolding of Amṛteśvara's own deathless body.

Uddyota 17.19

अस्यां तु क्रियमाणायामयं विशेषो यत्

asyām tu kriyamāṇāyāmayam viśeṣo yat

When this is performed, the special rule is:

[Outer] - Special homa rule for kings follows.

Netra 17.20

राजरक्षाविधानेन होमयेत् क्षीरसंयुतान् ॥ १३ ॥
सितशर्करया युक्तान् सुगन्धीन घृतमिश्रितान् ।
क्षीरवृक्षेन्द्र्यने वह्नौ तिलान् शान्तिं लभेत सः ॥ १७-१४ ॥

rājarakṣāvidhānena homayet kṣīrasaṁyutān || 13 ||
sitaśarkarayā yuktān sugandhīn ghṛtamisritān |
kṣīravṛkṣendhane vahnau tilān śāntim labheta saḥ || 17-14 ||

For the protection of a king, one should offer in homa sesamum mixed with milk, white sugar, fragrant substances, and ghee, in a fire fuelled by the wood of milk-giving trees— thus he (the king) obtains peace. ||17-14||

[Outer] - Royal pacification homa: tila + milk + white sugar + fragrance + ghee in क्षीरवृक्षा fire.

Uddyota 17.21

राजरक्षाविधानेनेति तेन प्रयोजनेन बुद्धिस्थेन हेतुना । स इति राजा
॥ १५ ॥
किं च

*rājarakṣāvidhāneneti tena prayojanena buddhisthena hetunā | sa iti
rājā
|| 15 ||
kim ca*

"With the procedure for royal protection" means with that purpose fixed in mind as the motive. "He" refers to the king. ||15||

Moreover:

Netra 17.22

यदा मृत्युवशाग्रतः कालेन कलितो नरः ।
दृष्ट्वा तं पूर्ववद्यागो मण्डले तु यथोदिते ॥ १७-१५ ॥
क्रियते द्रव्यसंभारसंभृतो मृत्युनाशनः ।

*yadā mṛtyuvaśāghrataḥ kālena kalito naraḥ |
dṛṣṭvā tam pūrvavadyāgo maṇḍale tu yathodite || 17-15 ||
kriyate dravyasambhārasambhṛto mṛtyunāśanaḥ |*

When a man has been seized by death under the power of time, having seen him, a sacrifice performed as before in the aforesaid maṇḍala, furnished with all necessary substances, destroys death. || 17-15 ||

[Outer] - Emergency rite when death has already seized the body: full sacrifice in the described maṇḍala reverses kāla itself.

Uddyota 17.23

अस्यैव कलशोदरस्य, उक्तस्थित्या न्यस्तमन्त्रनाथस्य,
मृत्युनाशनारब्धत्वात् ॥
पूजिते च अस्मिन्

*asyaiva kalaśodarasya, uktasthityā nyastamantranāthasya,
mr̥tyunāśanākhyatvāt ॥
pūjite ca asmin*

It is this very cakra inside the jar, with the mantra-lord placed as described, that is called "destroyer of death".

When this has been worshipped:

Netra 17.24

मृत्योरुक्तरते शीघ्रं मन्त्रस्यास्य प्रभावतः ॥ १७-१६ ॥
तदेव भूर्जपत्रे तु सितशर्करया सह ।
क्षीरेण रौचनायुक्तं कुङ्कुमेन युतं लिखेत् ॥ १७-१७ ॥
रुक्मकुम्भे तु मध्वक्तं स्थापयेत् सुगोपितम् ।
तदूर्ध्वतो द्वितीयं तु क्षीरपूर्णं सुशोभनम् ॥ १७-१८ ॥
स्ववन्तममृतं ध्यात्वा स्थापयेत् पुष्टिकामतः ।

mṛtyoruttarate śīghram mantrasyāsyā prabhāvataḥ || 17-16 ||
 tadeva bhūrjapatre tu sitaśarkarayā saha |
 kṣīreṇa rocanāyuktaṁ kuñkumena yutam likhet || 17-17 ||
 rukmakumbhe tu madhvaktam sthāpayet sugopitam |
 tadūrdhvato dvitīyam tu kṣīrapūrṇam suśobhanam || 17-18 ||
 sravantamamṛtam dhyātvā sthāpayet puṣṭikāmataḥ |

One swiftly escapes death through the power of this mantra. || 17-16 || That very same (cakra) should be written on birch-bark with white sugar, milk, rocanā, and saffron. || 17-17 || Smeared with honey, it is placed in a golden jar, well concealed. Above it, a second beautiful jar full of milk from which amṛta flows should be meditated upon and placed by one desiring nourishment. || 17-18 ||

[Outer] - Birch-bark yantra variant: same cakra written with milk-sugar, rocanā, saffron, honey-smeared, sealed in golden kalaśa; second milk-amṛta jar visualized above for puṣṭi.

Uddyota 17.25

तदेवेति तदेव कलशोदरे चक्रम् । एवं च वदन् समनन्तरयाग
 ऐवैतद्विषय इति बोधयति । क्षीरेणेत्यादि वदन् पूर्वोक्तस्य यागस्य
 शालिचूर्णसंपाद्यत्वमादिशति । मध्वक्तमिति मधूच्छिष्टवलितम् ।
 अमृतमिति क्षीररूपमेव स्रवन्तं
 धारणाक्रमेणाधःस्थकलशान्तर्मुञ्चन्तम् ॥
 यस्य नाम्ना एवं क्रियते, असौ

tadeveti tadeva kalaśodare cakram | evam ca vadan samanantarayāga
 evaitadviṣaya iti bodhayati | kṣīreṇetyādi vadan pūrvoktasya yāgasya
 sālicūrṇasampādyatvamādiśati | madhvaktamiti madhūcchiṣṭavalitam
 |
 amṛtamiti kṣīrarūpameva sravantam
 dhāraṇākramenādhāḥstakalaśāntarmuñcantam ||
 yasya nāmnā evam kriyate, asau

“That very same” means the same cakra that was inside the jar. By saying this, he indicates that this pertains to the sacrifice performed immediately after the previous one. By saying “with milk, etc.”, he instructs that the previous sacrifice is

accomplished with rice-flour. “Smeared with honey” means coated with honey. “Amṛta” means milk itself flowing and being released downward inside the lower jar according to the proper sequence of retention.

He for whom this is performed with his name:

[Inner] - The “downward release” of milk-amṛta inside the lower jar is the natural descent of grace through suṣumnā—feel the gentle cool flow between the eyebrows right now.

Netra 17.26

सप्तरात्रप्रयोगेण मृत्युजिद् भवते नरः ॥ १७-१९ ॥

saptarātraprayogeṇa mr̥tyujid bhavate naraḥ || 17-19 ||

...through a practice of seven nights becomes conqueror of death. || 17-19 ||

[Pointing] - Seven nights of this practice and death is conquered—because death was never anything but forgetting the deathless.

Uddyota 17.27

तथा

tathā

Likewise:

[Outer] - Continuation of puṣṭi-karma.

Netra 17.28

क्षीणकायो भवेत् पूर्णः पक्षान्ते तु यथा शशी ।
न मृत्योर्वशगः सो वै सत्यं मे नानृतं वचः ॥ १७-२० ॥
साध्यार्णरोधितं नाम रक्षापदसमन्वितम् ।
मध्ये संपूजयेत् साध्यं पूर्ववच्चामृतीकुरु ॥ १७-२१ ॥

*kṣīṇakāyo bhavet pūrṇah pakṣānte tu yathā śaśī |
na mṛtyorvaśagah so vai satyam me nānṛtam vacah || 17-20 ||
sādhyārṇarodhitam nāma rakṣāpadasamanvitam |
madhye sampūjayet sādhyam pūrvavaccāmṛtikuru || 17-21 ||*

One whose body has wasted away becomes full at the end of a fortnight, like the moon. He does not come under the power of death— my word is true, not false. || 17-20 || The name of the target, enclosed by the letters of the mantra, joined with the word rakṣā, should be worshipped in the centre; make the target immortal as before. || 17-21 ||

[Outer] - Fortnight practice: wasted body becomes full like the waxing moon; immortality attained; name + rakṣā worshipped in centre with vauṣat- ending mantra on eight petals.

Uddyota 17.29

साध्यमिति नामद्वारेण भावितम् पूर्ववदमृतीकरणं दलाष्टके
प्राग्वद्

वौषडन्तमन्त्रराजकृताप्यायनम् ॥ १७-२२ ॥

एवं भूतं च

*sādhyamiti nāmadvāreṇa bhāvitam pūrvavadāmṛtikaraṇam dalāṣṭake
prāgvad*

vauṣaḍantamantrarājaktāpyāyanam || 17-22 ||

evam bhūtam ca

“The target” means the person conceived through the name; “immortalisation as before” means on the eight petals as previously, with the royal mantra ending in vauṣaṭ for nourishment. || 17-22 ||

When it has become thus:

[Outer] - Technical note on petal placement for immortality rite.

Netra 17.30

तदात्मना तु संवेष्ट्य वारुणेन तु वै पुनः ।
कलाशेषेण तद्वाह्ये संपूर्णेन तु वैष्टयेत् ॥ २२ ॥

*tadātmanā tu saṃveṣṭya vāruṇena tu vai punaḥ |
kalāśeṣeṇa tadbāhye sampūrṇena tu veṣṭayet || 22 ||*

Envelop it with the self (maka), then again with the watery (vaka), outside that with the remainder of the kalās (ṭaka), and finally with the complete one (ṭhaka). || 22 ||

[Outer] - Further enveloping layers: ma (puruṣa) → va (watery) → ṭa (remaining kalās) → ṭha (complete lunar circle).

Uddyota 17.31

आत्मना पुरुषवाचिना मकारेण, ततो वारुणेन वकारेण, ततः
कलाशोषेण टकारेण, ततः संपूर्णेनेति ठकारेण वेष्टयेत् ।
कलशेनेत्यपपाठः ॥ १७-२३ ॥

अनन्तरम्

*ātmanā puruṣavācinā makāreṇa, tato vāruṇena vakāreṇa, tataḥ
kalāśeṣeṇa ṭakāreṇa, tataḥ sampūrṇeneti ṭhakāreṇa veṣṭayet |
kalaśenetyapapāṭhaḥ || 17-23 ||*

anantaram

With the self, meaning the letter ma that denotes puruṣa; then with the watery letter va; then with the remainder of the kalās, letter ṭa; then with the complete, letter ṭha. “Jar” is a corrupt reading. || 17-23 ||

Thereafter:

[Word] - “Kalaśa” here is textual corruption; read the protective letters ma-va-ṭa-ṭha.

Netra 17.32

पुरन्दरं ततो बाह्ये द्विश्चतुर्दिक्षु गोचरे ।
तन्मण्डलं तु योज्येत वज्रमण्डलमध्यगम् ॥ २३ ॥

*purandaram tato bāhye dviścaturdikṣu gocare |
tanmaṇḍalam tu yojyeta vajramanḍalamadhyagam || 23 ||*

Outside that, Purandara (the square) twice in the range of the four directions; that maṇḍala should be joined, placed in the midst of the vajra-maṇḍala. || 23 ||

[Outer] - Double square (eight-pointed) Purandara maṇḍala placed inside greater vajra-square.

Uddyota 17.33

पुरन्दरं चतुरश्रं तन्मण्डलम्, द्वि द्वौ वारौ । चतुर्दिक्षिवति
चतुरश्रोपरि चतुरश्रं तथा न्यस्येद् यथा अष्टारः संनिवेशो
भवति । तच्च अष्टाश्रि मण्डलं वज्रमण्डलमध्यगमिति
वज्रेण चतुरश्रं मण्डलं कृत्वा तन्मध्ये न्यस्येत् ॥ १७-२४ ॥
एतच्च यस्य नाम्ना क्रियते, असौ

*purandaram caturaśram tanmaṇḍalam, dvi dvau vārau | caturdikṣviti
caturaśropari caturaśram tathā nyasyed yathā aṣṭāraḥ saṁniveśo
bhavati | tacca aṣṭāśri maṇḍalam vajramaṇḍalamadhyagamiti
vajreṇa caturaśram maṇḍalam kṛtvā tanmadhye nyasyet || 17-24 ||
etacca yasya nāmnā kriyate, asau*

Purandara is the square; its maṇḍala. “Twice” means two times two. “In the four directions” means above the square another square is placed so that an eight-pointed configuration results. That eight-pointed maṇḍala is placed in the midst of the vajra-maṇḍala— meaning, having made a square maṇḍala with the vajra insignia, place it in the centre. || 17-24||

He for whom this is performed with his name:

[Outer] - Geometric clarification: rotated square creating eight points, centred in vajra-marked square for supreme protection.

Netra 17.34

रक्षितश्चामृतेशेन.....

rakṣitaścāmrteśena.....

...is protected by the Lord of Amṛta...

[View] - The target is shielded by Amṛteśvara Himself—the nectar that is Śiva’s own

essence.

Uddyota 17.35

चकारादमृतीकृतः ॥
ईद्रशस्य च साध्यस्य

cakārādamṛtīkṛtaḥ ||
īdrśasya ca sādhyasya

From the “ca” (and), he is made immortal.

For such a target:

[View] - From the single syllable “ca” (“and”) arises full immortality—such is the playful freedom (svātantrya) of the Lord.

Netra 17.36

.....ण तस्य भयदाः क्वचित् ।

भवन्ति योगिनीभूतयक्षराक्षसहिंसकाः ॥ २४ ॥

.....ṇa tasya bhayadāḥ kvacit |

bhavanti yoginībhūtayakṣarākṣasahimṣakāḥ || 24 ||

...never at any time do Yogiṇīs, bhūtas, Yakṣas, rākṣasas, or violent beings become sources of fear. || 24 ||

[View] - No entity—yogiṇī, bhūta, yakṣa, or rākṣasa—can terrify one who rests as the nectar ocean itself.

Uddyota 17.37

प्रयोगान्तरमाह

prayogāntaramāha

He teaches another procedure:

[Outer] - New procedure introduced.

Netra 17.38

कुम्भान्तस्तु लिखेन्नाम तत्स्थाप्यं कमलोपरि ।
अधोमुखं तु तत्पृष्ठे कमलं पूर्ववल्लिखेत् ॥ १७-२५ ॥
तत्कार्णिकास्थं विलिखेदधोवक्रप्रयोगतः ।
स्रवन्तममृतं ध्यायेत् संपूर्णं सर्वतोमुखम् ॥ १७-२६ ॥
अमृतेशं करन्ध्रेण प्रविष्टं तस्य भावयेत् ।
हृदये तत्प्रविष्टं तु सर्वनाडीः प्रपूरयेत् ॥ १७-२७ ॥

*kumbhāntastu likhennāma tatsthāpyam kamalopari |
adhomukham tu tatprṣṭhe kamalam pūrvavallikhet || 17-25 ||
tatkarṇikāstham vilikhedadhovaktraprayogataḥ |
sravantamamṛtam dhyāyet sampūrṇam sarvatomukham || 17-26 ||
amṛteśam karandhreṇa praviṣṭam tasya bhāvayet |
hṛdaye tatpraviṣṭam tu sarvanāḍīḥ prapūrayet || 17-27 ||*

Inside the jar, the name should be written and placed upon a lotus. On its back, an inverted lotus should be drawn as before. || 17-25 || That which resides in its pericarp should be written according to the downward-facing method. Meditate on amṛta flowing from it, complete and facing all directions. || 17-26 || Conceive Amṛteśa as having entered through the orifice of the jar and having entered the heart of that person, filling all his channels. || 17-27 ||

[Outer] - Inverted lotus on jar back; downward-facing Amṛteśa mantra in upper

pericarp; amṛta visualized flowing into target's heart and nāḍīs through jar mouth.

Uddyota 17.39

कुम्भान्तः कमलकर्णिकोपरि साध्यनाम लिखेत् । पूर्ववदिति कलशस्य
उपरि । तदिति ऊर्ध्वकमलकर्णिकास्थममृतेशमन्त्रमधोमुखं
लिखित्वाधोमुखबिन्दुगत्याऽमृतं स्रवन्तं ध्यायेत् । तच्चामृतं
साध्यस्य नामस्थानध्यातस्य करन्ध्रेण हृत्प्रविष्टं सर्वनाडीः
प्रपूरयेत् ध्यायेत् ।
तस्य च

*kumbhāntah kamalakarṇikopari sādhyanāma likhet | pūrvavaditi
kalaśasya
upari | taditi
ūrdhvakamalakarṇikāsthamaṁṛteśamantramadhomukham
likhitvādhomukhabindugatyā'mṛtam sravantaṁ dhyāyet | taccāmṛtam
sādhyasya nāmasthānadhyaṭasya karandhreṇa hṛtpraviṣṭam
sarvanāḍīḥ
prapūrayet dhyāyet |
tasya ca*

Inside the jar, upon the pericarp of the lotus, the name of the target is written. "As before" means upon the jar. "That" means the Amṛteśa mantra residing in the pericarp of the upper lotus is written facing downward; meditate on amṛta flowing through the downward path of the bindu. And conceive that amṛta, having entered the heart of the target through the orifice of the jar at the place of the name, filling all his channels.

For him:

[Inner] - Feel the cool stream entering the heart right now—there is no distance between the visualized jar and your chest.

Netra 17.40

तत्क्षणाज्ञायते पुष्टिः क्षीणकायोऽपि यो नरः ।

tatkṣanājjāyate puṣṭih kṣīṇakāyo'pi yo narah |

...nourishment arises instantly, even if the man's body has wasted away.

[Pointing] - Nourishment arises instantly because the body is already made of amṛta —only recognition was missing.

Uddyota 17.41

अन्यदप्याह

anyadapyāha

He teaches yet another:

[Outer] - Yet another variant follows.

Netra 17.42

पञ्चा तु विलिखेन्मन्त्रं प्रत्येकं वर्णमध्यगम् ॥ १७-२८ ॥
नाम साध्यस्य वै लेख्यं.....

*pañktyā tu vilikhenmantram pratyekam varṇamadhyagam || 17-28 ||
nāma sādhyasya vai lekhyam.....*

In a row, the mantra should be written with each letter placed in the middle. ||
17-28 || The name of the target should be written...

[Outer] - Linear writing with mantra letters between each akṣara of name.

Uddyota 17.43

वर्णमध्यगमित्येकैकमन्त्रान्तरान्तर्लिखितम् तस्य बहिर्निवेशः ।

varṇamadhyagamityekaikamantrāntarāntarlikhitam tasya bahirniveśah
|

"With each letter in the middle" means written with the mantra placed between each letter; that is placed outside.

[Outer] - Clarification of interleaving.

Netra 17.44

.....डिग्विदिङ्घृत्युजिल्लिखेत् ।
पूर्ववत् पद्ममालिरव्य षडङ्गं पूर्ववत् प्रिये ॥ १७-२९ ॥
संयोज्य पूजयेच्छत्तया यथाविभवविस्तरैः ।
सर्वश्वेतोपचारेण सर्वदुःखनिर्बहृणः ॥ ३० ॥
भवते मन्त्रमुरव्यस्तु नात्र कार्या विचारणा ।

.....*digvidiṅmrtyujillikheta* |
pūrvavat padmamālikhya ṣaḍaṅgaṁ pūrvavat priye || 17-29 ||
samyojya pūjayecchaktyā yathāvibhavavistaraiḥ |
sarvaśvetopacāreṇa sarvaduhkhanibarhaṇaḥ || 30 ||
bhavate mantramukhyastu nātra kāryā vicāraṇā |

...in the directions, Mṛtyujit should be written. Having drawn a lotus as before, the six aṅgas as before, O Beloved. || 17-29 || Having joined them, worship with power according to the extent of one's resources. With entirely white offerings, he becomes the chief of mantras that removes all suffering. || 30 || No deliberation is needed here.

[Outer] - Mrtyujit on petals, second lotus with six aṅgas outside, worshipped with white offerings—becomes supreme healing mantra.

Uddyota 17.45

कमलं लिखित्वा तद्लेषु मृत्युजिन्नाथं पूर्ववदिति वौषडन्तम्,
तद्बहिरपि कमलं लिखित्वा पूर्वोक्तं षडङ्गं प्राग्वद् दलेषु
संयोज्य चक्रमेतत् पूजयेत् । पद्ममालिख्येति काकाक्षिवत् । नात्र कार्या
विचारणेत्यनेन पूर्ववद् निःसंशयस्यैवैतद् फलतीत्यादिशतीति
शिवम् ।

*kamalam likhitvā taddaleṣu mṛtyujinnātham pūrvavaditi vauṣadantam,
tadbahirapi kamalam likhitvā pūrvoktam ṣaḍaṅgam prāgvad daleṣu
saṃyojya cakrametat pūjayet | padmamālikhyeti kākākṣivat | nātra
kāryā
vicāraṇetyanena pūrvavad niḥsaṃśayasyaivaitad phalatītyādiśatīti
śivam |*

Having drawn the lotus, the Lord Mrtyujit (the mantra ending in vauṣat) is placed on its petals “as before”; outside it another lotus is drawn, and the six aṅgas previously mentioned are joined on the petals as before— thus this cakra is worshipped. “Having drawn a lotus” is like the crow’s-Eye method. By “no deliberation is needed here”, he indicates that this yields fruit without doubt, as previously— auspicious.

[Outer] - Technical drawing note: “crow’s-eye” arrangement; fruit is certain.

Netra 17.46

क्रीडाकल्पितसंस्थानकृतसंनिधिशाङ्करम् ।
श्रीमन्नेत्रं नुमः सर्वरक्षाकरमनर्गलम् ॥

*krīḍākalpitasaṃsthānakṛtasamnidhiśāṅkaram |
śrīmannetram numah sarvarakṣākaramanargalam ||*

We praise the glorious Netra of Śaṅkara, manifested in the form playfully devised,
bestowing all protection without hindrance.

[Pointing] - Praise the glorious Netra that is your own eye right now—already
bestowing all protection without the slightest effort.

Uddyota 17.47

इति श्रीनेत्रतन्त्रे श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-
नेत्रोद्योते सप्तदशोऽधिकारः ॥ १७-३१ ॥

अष्टादशोऽधिकारः
५५ नेत्रोद्योतः ५५

*iti śrīnetratantre śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-
netrodyote saptadaśo'dhikāraḥ || 17-31 ||*

*aṣṭādaśo'dhikāraḥ
"netrodyotah "*

Thus ends the seventeenth chapter in the glorious Netra-tantra with the Netrodyota
commentary composed by the great supreme teacher, the venerable Kṣemarāja. ||
17-31 ||

Eighteenth Chapter "Illumination of the Netra"

[Context] - Chapter 17 complete in Kṣemarāja's Netrodyota; transmission line from
Śiva through Devī through the lineage to this very moment.

Netra 17.48

संपूर्णभोगमौक्षैकस्फुरत्तात्मा महेशितुः ।
नेत्रलक्ष्मीः परा कापि जयत्यखिलतापनुत् ॥

*sampūrṇabhogamaukṣaikasphurattātmā maheśituh |
netralakṣmīḥ parā kāpi jayatyakhilatāpanut ||*

The supreme Eye-Lakṣmī of the Great Lord—whose Self flashes forth as the sole source of complete enjoyment and liberation—somehow triumphs, removing all torment of the universe.

[View] - The supreme Eye-Lakṣmī is the flashing of your own Self as the single source of bhoga and mokṣa—nothing else triumphs over universal torment.

Uddyota 17.49

पूर्वोक्तानुवादेनान्यदवतारयितुं श्रीदेवी उवाच

pūrvoktānūvādenānyadavatārayitum śrīdevī uvāca

In order to introduce another topic by repeating what was said before, the glorious Devī spoke:

[Outer] - Devī speaks to introduce the next topic.

Netra 17.50

भगवन् देवदेवेश सर्वसत्त्वहिते रतः ।
त्रायकस्त्वं सुरेशान सर्वानुग्रहकारक ॥ १७ ॥
उक्ता त्वया महेशान व्याप्तिमन्त्रेषु चाध्वनः ।
आरव्याहि मे जगन्नाथ यदि तुष्टोऽसि हे प्रभो ॥ १८-१ ॥
मन्त्राणां कीलनादौ तु योजनं सूचितं विभो ।

*bhagavan devadeveśa sarvasattvahite rataḥ |
trāyakastvam̄ sureśāna sarvānugrahakāraka || 17 ||
uktā tvayā maheśāna vyāptirmantreṣu cādhvanaḥ |
ākhyāhi me jagannātha yadi tuṣṭo'si he prabho || 18-1 ||
mantrāṇām̄ kīlanādau tu yojanām̄ sūcitaṁ vibho |*

O Lord, O God of gods, delighting in the welfare of all beings, O Lord of the gods, You are the protector and the cause of grace to all. ||17|| O Great Lord, You have taught the pervasion of the paths within the mantras. O Lord of the universe, if You are pleased with me, O Master, please tell me the application of mantras in nailing (kīlana), etc. O Lord, You have only hinted at it. ||18-1||

[Inner] - Feel the soft trembling reverence in Devī's words—it is the same quiver that arises when awareness recognizes itself as the sole protector.

[Secret] - Who is it that addresses the Lord as “protector” when the speaker is already the universe’s heart?

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 18

अष्टादशोऽधिकारः अमृतेश्वरीपूजाविधिः

Aṣṭādaśo'dhikāraḥ - Amṛteśvarīpūjāvidhiḥ
Eighteenth Chapter - Amriteshvari and the Way in Which She Is to Be Adored

Introduction to Chapter 18

Arising from Pārvatī's profound inquiry into the feminine dimension of Amṛteśvara's grace, this chapter unveils the worship of Amṛteśvarī as the sovereign embodiment of Śrī (auspiciousness) and siddhi (accomplishment), positioning her not as a subsidiary deity but as the very pulsation of Śiva's compassionate agency manifesting as tangible grace within the Netra Tantra's non-dual framework. Śiva, revealing this luminous form with intimate precision, describes Amṛteśvarī as white as moonbeams condensed into consciousness—four-armed, radiant with the brilliance of a million suns, seated upon a lotus throne that symbolizes purity amidst manifestation, her hands bestowing boons (varada), dispelling fear (abhaya), holding the conch of primordial sound (śāṅkha), and the lotus of unblemished awareness (padma). Technical elements unfold with ritual exactitude: the nine vital breaths (prāṇas) of mantra deployment correspond to specific energetic gates within the subtle body, channeling nectar through the central channel (suṣumṇā); the elevenfold geometry of sonic power maps the mantra's expansion from bindu to cosmos, creating resonant fields that neutralize hostile forces through harmonic dissolution rather than aggressive countering.

Śiva meticulously details altar construction according to directional principles, substance preparation calibrated to lunar phases, and offering sequences that transform ordinary materials—milk, honey, flowers—into conduits of divine grace through mantra infusion. Crucially, the text transcends dualistic worship paradigms, declaring that Amṛteśvarī's true form resides not in external ritual objects but as the very capacity for accomplishment (siddhi-śakti) inherent in consciousness itself—her worship functioning as a mirror reflecting the practitioner's own awakened nature. Mythological integrations reference Śiva's revelation of this form to celestial nymphs and devoted yoginīs, demonstrating how feminine power operates as the active matrix of liberation. This chapter represents the Tantra's masterful integration of feminine divinity within its soteriology, where ritual protocols serve simultaneously as practical technologies for worldly protection and metaphysical gateways to non-dual realization, transforming the adept from a seeker of boons into a living embodiment of grace and accomplishment.

Uddyota 18.1

नारव्यातं देवदेवेन यथा सिद्ध्यन्ति साधकाः ॥ १८-२ ॥

परप्रयुक्ता नश्यन्ति कृत्याखार्खोदकादयः ।

उक्तेत्यादिः प्रागुक्तानुवादः । सूचितमिति ५५कीलनं चैव मन्त्राणां
भेदनं मोहनं तथा । ५५ (१६-३३)

इति षोडशाधिकारे । देवदेवेनेति त्वयैव । यथेति येन कीलनादियोजनेन
साधकाः सिद्ध्यन्ति, परप्रयुक्ताश्च कृत्याखार्खोदकादयस्तेषां
यथा नश्यन्ति । शत्रुनाशाय स्त्रीकलेवरप्रवेशिता वेताली कृत्या,
मृत्युच्छाटनादिकृत् यन्त्रं खार्खोदः, आदिशब्दात्, तत्कार्यकृताः
प्रतिमाः । तदेतद् वस्तु आरव्याहीति संबन्धः ॥

किं च

nākhyātam devadevena yathā sidhyanti sādhakāḥ || 18-2 ||

paraprayuktā naśyanti kṛtyākhārkhadakādayaḥ |

*uktetyādiḥ prāguktānuvādaḥ | sūcitamiti "kīlanām caiva mantrāṇām
bhedanām mohanām tathā |" (16-33)*

*iti ṣoḍaśādhikāre | devadeveneti tvayaiva | yatheti yena
kīlanādiyojanena
sādhakāḥ siddhyanti, paraprayuktāśca kṛtyākhārkhadakādayasteṣāṁ
yathā naśyanti | śatrunāśāya strīkalevarapraveśitā vetālī kṛtyā,
mrityuccāṭanādikṛt yantraṁ khārkhodaḥ, ādiśabdāt, tatkāryakṛtāḥ
pratimāḥ | tadetad vastu ākhyāhīti saṃbandhaḥ ||*

kim ca

Eighteenth Chapter Netradyotah: The Illumination of the Eye

That which the God of gods has not revealed—how practitioners (sādhakas) attain siddhi (perfection/power). || 18-2 ||

Those spells employed by others (hostile forces) perish—kṛtyā, khārkhoda, udaka, and so on.

“Uktetyādiḥ” is a reiteration of what was stated earlier. “Sūcitam” means the piercing (kīlana), splitting (bhedana), and bewildering (mohana) of mantras (quoted from 16-33 in the sixteenth chapter).

"By the God of gods" means by You Yourself. "Yathā" means by the method through which, by the application of piercing etc., practitioners attain success, and by which kṛtyā, khārkhoda, udaka etc. employed by others are destroyed.

Kṛtyā is a vetālī that has entered a woman's corpse for the destruction of an enemy; khārkhoda is a yantra that causes death, uprooting, etc.; the word "ādi" includes images fashioned for the same purpose. The connection is: "Reveal this matter (to me)."

Furthermore:

[View] - The God of gods withholds nothing—there is only the playful concealment within His own freedom so that recognition may dawn as grace.

[Outer] - The concealed weapon of Pratyangirā is requested: a counter-strike that annihilates hostile sorcery before it touches the practitioner.

[Pointing] - Notice that the very question "who asks for the highest secret?" already arises in the light of unimpeded awareness.

Netra 18.2

प्रत्यञ्जिरा प्रयोगेण हन्ति दुष्टान्यनेकशः ॥ १८-३ ॥
यथा तथा महादेव ब्रूहि निःसंशयं मम ।

*pratyञgirā prayogeṇa hanti duṣṭānyanekaśaḥ || 18-3 ||
yathā tathā mahādeva brūhi niḥsamśayam mama |*

By the Pratyāngirā procedure He slays innumerable malignant beings. ||18-3||
O Mahādeva, tell me that method plainly, without any doubt.

[Outer] - Direct invocation to Mahādeva for the flawless transmission of Pratyangirā-vidhi without residue of doubt.

[Secret] - Who is it that demands clarity from the Clarifier Himself?

Uddyota 18.3

प्रतीपं गृणाति क्षुद्रसाधकं प्रत्येव क्षुद्रकर्मफलं
संपाद्यत्वेन विमृशति या विद्या, सा प्रत्यङ्गिरेति भिन्नं पदम् ।
प्रयोगेण प्रयुक्त्या ॥
एतत् निर्णेतुं श्रीभगवानुवाच

*pratīpam gṛṇāti kṣudrasādhakam pratyeva kṣudrakarmaphalam
saṃpādyatvena vimṛśati yā vidyā, sā pratyāṅgireti bhinnam padam |
prayogeṇa prayuktyā ||
etat nirṇetum śrībhagavānuvāca*

The *vidyā* that turns back (pratīpam) upon the petty practitioner and makes him experience the very fruit of his petty rites is called *Pratyāṅgirā* (the Counter-striking One); it is a distinct term. “*Prayogeṇa*” means “by the application.”

To resolve this, the blessed Lord said:

[Word] - *Pratyāṅgirā* = *pratīpam-gamana*: the *vidyā* that turns back upon the sender, forcing him to swallow the bitter fruit he prepared for another.

[View] - This reversal reveals the non-dual truth: there is only one consciousness tasting its own projected poison.

Netra 18.4

वादानामेव सर्वेषां मन्त्रवादमिहोत्तमम् ॥ १८-४ ॥
ज्ञात्वा नियोजयेन्मन्त्री मन्त्रलिङ्गानि सुव्रते ।

*vādānāmeva sarveṣām mantravādamihottamam || 18-4 ||
jñātvā niyojayenmantrī mantralingāni suvrate |*

Among all disputations (*vāda*), *mantra-vāda* is here the highest. || 18-4 ||
Knowing this, the *mantrī* should employ the limbs of the *mantra*, O fair one.

[Outer] - Formal establishment of *mantra-vāda* as supreme among all ritual disputations and technical systems.

[Pointing] - Rest as the knowing that already knows the mantra before it is uttered.

Uddyota 18.5

सर्वेषामेव धातुखनिवादादीनां मन्त्रमुखप्रेक्षणां मध्यादुत्तमो
यो मन्त्रवादस्तं मन्त्रा लिङ्ग्यन्ते चित्रीक्रियन्ते
यैर्दीपनादिकारिकर्मभिस्तानि ज्ञात्वा शास्त्रतोऽधिगम्य मन्त्री
तन्त्रतत्त्वविद् नियोजयेदवसरे प्रयुञ्जीत ॥
तमुद्दिशति

*sarveṣāmeva dhātukhanivādādīnāṁ mantramukhaprekṣinēnāṁ
madhyāduttamo
yo mantravādastam mantrā liṅgyante citrīkriyante
yairdīpanādikārikarmabhistāni jñātvā śāstrato'dhigamya mantrī¹
tantratattvavid niyojayedavasare prayuñjīta ||
tamuddiśati*

Among all the vādas—dhātu-vāda, khani-vāda, etc.—that have mantra as their primary object of contemplation, the highest is mantra-vāda. By means of those (limbs) the mantras are “limbed” (liṅg-yante) and adorned (citrī-kriyante). Having learnt those limbs which produce illumination etc. from scripture, the mantrī who knows the essence of tantra should employ them at the proper time.

He indicates them:

[Outer] - The nine limbs are the adornments that transform a mere sound into a living, blazing deity.

[Inner] - Each limb is a phase of inner fire: from first flicker to all-consuming blaze of awakened energy.

Netra 18.6

दीपनं बोधनं चैव ताडनं चाभिषेचनम् ॥ १८-५ ॥
विमलीकरणं चैव तथेन्धननिवेशनम् ।
संतर्पणं गुप्तिभाव आप्यायो नवमस्तथा ॥ १८-६ ॥
एवं नवप्रकारेण मन्त्रवादमशेषतः ।
यो जानाति स जानाति मन्त्रसाधनसाधनम् ॥ १८-७ ॥

*dīpanam bodhanam caiva tāḍanam cābhisechanam || 18-5 ||
vimalikaraṇam caiva tathendhananiveśanam |
saṁtarpaṇam guptibhāva āpyāyo navamastathā || 18-6 ||
evaṁ navaprakāreṇa mantravādamaśeṣataḥ |
yo jānāti sa jānāti mantrasādhanasādhanam || 18-7 ||*

Illumination (dīpana), awakening (bodhana), striking (Tāḍana), consecration (abhiṣecana), || 18-5 ||
purification (vimalikaraṇa), and likewise the insertion of fuel (indhana-niveśana),
satiation (tarpaṇa), concealment (gupti-bhāva), and expansion (Āpyāyana) as the
ninth. || 18-6 ||
Thus in nine ways the complete mantra-vāda is known.
He who knows it knows the means of accomplishing mantra-accomplishment. ||
18-7 ||

[View] - These nine mirror the ninefold expansion and contraction of Śiva's svātantrya-śakti in every instant.

[Outer] - Sequential revelation of the nine limbs of mantra-vāda: dīpana → bodhana → tāḍana → abhiṣecana → vimalikaraṇa → indhana-niveśana → tarpaṇa → gupti → āpyāyana.

Uddyota 18.7

दीपनं मन्त्रस्य प्रणवेन । बोधनं नमःशब्देन । ताडनं
फङ्कारेण । अभिषेचनं वौषङ्कारेण । विमलीकरणं
स्वाहाशब्देन । इन्धननिवेशनं दाह्यपाशविषादिदहने विनियोजनं
हुंकारेण संपुटीकरणम् । तदुक्तं श्रीमदुच्छुष्मतन्त्रे ५५दीपने तु
महाभाग प्रणवोभययोजनम् । बोधने तु नमस्कारः स्वाहाकारोऽमले
तथा ॥

*dīpanam mantrasya praṇavena | bodhanam namahśabdena |
tāḍanam
phatkāreṇa | abhiṣecanam vauṣatkāreṇa | vimalikaraṇam
svāhāśabdena | indhananiveśanam dāhyapāśaviṣādidadhane
viniyojanam
humkāreṇa sampuṭikaraṇam | taduktam śrīmaduccuṣmatantre
"dīpane tu
mahābhāga praṇavobhayayojanam | bodhane tu namaskāraḥ
svāhākāro'male
tathā ||*

Illumination of a mantra is done with the Praṇava (Om). Awakening with the word namaḥ. Striking with the phat-kāra. Consecration with the vauṣat-kāra. Purification with the svāhā. Insertion of fuel—i.e. the burning of obstructive bonds, poison, etc.—is done by enveloping (sampuṭikaraṇa) with the hum-kāra. As it is said in the revered Ucchuṣma Tantra:

[Outer] - Precise technical assignment of seed-sounds to each limb: Om – namaḥ – phaṭ – vauṣat – svāhā – hūṃ.

[Inner] - Feel how the praṇava ignites the inner space like dawn, while hūṃ incinerates every residual karmic trace.

Netra 18.8

वौषडन्तर्गतं मन्त्रमभिषेके नियोजयेत् ।
फङ्कारोभयसंयुक्तं ताडने विनियोजयेत् ॥
आद्यन्तं चैव हुंकारमिन्धने विनियोजयेत् । ५५

*vauṣaḍantargataṁ mantramabhiṣeke niyojayet |
phaṭkārobhayasamyuktam tāḍane viniyojayet ||
ādyantam caiva huṅkāramindhane viniyojayet | "*

"In illumination, O great fortunate one, the Praṇava is placed at both ends.
In awakening, the namaskāra; in purification, the svāhā-kāra.
The mantra ending in vauṣaṭ should be employed in consecration.
The mantra enveloped on both sides by phat should be employed in striking.
The huṁ-kāra at beginning and end should be employed in fuel-insertion."

[Context] - Direct quotation from the revered Ucchuṣma Tantra confirming the ancient oral transmission of limb-seeds.

[Pointing] - Listen—the silence after phaṭ is the same silence that holds the entire universe.

Uddyota 18.9

तर्पणं बलवत्ताधानम्, तच्च प्रतिवर्णं लाङ्कारेण
संपुटीकरणम् ।
यदुक्तम्

*tarpaṇam balavattādhānam, tacca prativarṇam lāṅkāreṇa
saṃpuṭīkaraṇam |
yaduktam*

Tarpaṇa is powerful satiation, done by enveloping each syllable with the lāṁ-kāra.
As it is said:

[Outer] - Tarpaṇa performed by syllable-by-syllable enveloping with astral earth-bīja lāṁ—feeding the mantra until it becomes voluptuously alive.

[Inner] - Sense the cool nectar-moon of lāṁ flooding each syllable until the mantra overflows with amṛta.

Netra 18.10

ॐ लाङ्कारेण तु बीजेन तथैकान्तरितेन च ।
बलवान् जायते मन्त्रः ॥५५

"lāṅkāreṇa tu bījena tathaikāntaritenā ca |
balavān jāyate mantrāḥ ||"

"By the seed lāṁ-kāra, and also when placed alternately,
the mantra becomes powerful..."

[Word] - "Placed alternately" = lāṁ inserted between every syllable, creating a pulsating lattice of satiation.

Uddyota 18.11

इति । गुप्तिभावो रक्षणम्, तच्च नेत्रनाथसंपुटीकृतस्यायुतजपाद्
भवति । यथोक्तम्

*iti | guptibhāvo rakṣaṇam, tacca netranāthasampuṭikṛtasyāyutajapād
bhavati | yathoktam*

Thus, Gupti-bhāva is protection, which arises from ten thousand japa-s of the mantra enveloped by Amṛteśa (the Netra mantra with Amṛta). As it is said:

[Outer] - Gupti-bhāva: impregnable armor created by 10,000 japas of the mantra encased in the Netra-Amṛteśvara envelope.

[Inner] - Feel the mantra now breathing inside a diamond sphere—no arrow of thought can pierce this.

Netra 18.12

ॐ मृत्युजित्संपुटीभूतं जपेत्तदयुतं पुनः ।
जप्तेनानेन विधिना मन्त्ररक्षा कृता भवेत् ॥५५॥

"mṛtyujitsamputībhūtam̄ jape ttadayutam̄ punah̄ |
japtenānena vidhinā mantrarakṣā kṛtā bhavet ||"

"Having enveloped it with Amṛteśa (the conqueror of death), one should again japa ten thousand times.

By japa performed in this way, protection of the mantra is accomplished."

[Context] - Citation of the classic protective envelope technique using Mrityujjaya as armor (standard in Kashmirian and Śrīvidyā circles alike).

Uddyota 18.13

इति । आप्यायनं पुनर्जातबलस्य पुष्ट्याधानम्, तच्च वांकारेण
प्रतिवर्णं संपुटीकारात् ।
यदुक्तम्

iti | āpyāyanam̄ punarjātabalasya puṣṭyādhānam, tacca vāṁkāreṇa
prativarṇam̄ samputīkārāt |
yaduktam

Thus. Āpyāyana is the nourishing of a mantra that has regained strength, done by enveloping each syllable with the vāṁ-kāra.

As it is said:

[Outer] - Āpyāyana with vāṁ-bīja: the mantra swells like a river in monsoon, becoming vast enough to swallow worlds.

[Inner] - Inhale the vāṁ current rising from the navel—watch the mantra expand until "I" and "mantra" lose boundary.

Netra 18.14

५५ एकान्तरितयोगेन वांकारेण तु सर्वदा ।
भवेदाप्यायितो मन्त्रः ॥ ५५

"ekāntaritayogena vāṅkāreṇa tu sarvadā |
bhavedāpyāyito mantraḥ..... ||"

"By the vāṅ-kāra placed alternately, always,
the mantra becomes expanded..."

[Word] - Āpyāyana literally "causing to swell with water"—the mantra becomes oceanic, all-containing.

Uddyota 18.15

इति । इत्थं नवधा मन्त्रवादं यो जानाति, स मन्त्रा एव साधनानि
सिद्धिकारणानि तेषां साधनमात्मायत्तपादनं जानाति ॥ १८-८ ॥
किं च

iti | ittham navadhā mantravādaṁ yo jānāti, sa mantrā eva sādhanāni
siddhikāraṇāni teṣāṁ sādhanamātmāyatāpādanam jānāti || 18-8
||
kim ca

Thus. He who knows mantra-vāda in these nine ways knows that the mantras themselves are the means and the causes of siddhi, and he knows how to bring their accomplishment under his own control. || 18-8 ||

Furthermore:

[View] - The knower of ninefold mantra-vāda sees that mantra, siddhi, and self are not three things—only Śiva delighting in His own powers.

Netra 18.16

एकादशविधो मन्त्रो ज्ञातव्यश्च पुनः प्रिये ।
येन सम्यञ्जयोगेन सिद्ध्यन्ति साधकेश्वराः ॥ ८ ॥

*ekādaśavidho mantra jñātavyaśca punah priye |
yena samyañnayogena siddhyanti sādhakeśvarāḥ || 8 ||*

The mantra is again elevenfold and must be known, O beloved.
By its correct employment lords of sādhakas attain siddhi. || 18-8 ||

[Outer] - Transition to the eleven modes of mantra-interlacing (saṃpuṭa etc.) that turn sound into invincible weaponry.

[Pointing] - Before the eleven are spoken, notice the space in which all eleven already appear.

Uddyota 18.17

येनेत्येकादशधा ज्ञानेन हेतुना यः सम्यङ् नियोगो मन्त्रस्य कर्मणि
विनियोजनं तेन साधकेश्वराः सिद्ध्यन्ति आप्नुवन्ति अभीष्टम् ॥ १८-९ ॥
यत एवमतः:

*yenetyekādaśadhā jñānenā hetunā yaḥ samyañ niyoga mantrasya
karmaṇi
viniyojanam tena sādhakeśvarāḥ siddhyanti āpnuvanti abhīṣṭam ||
18-9 ||
yata evamataḥ*

By that elevenfold knowledge, by correct application of the mantra in action, lords of sādhakas attain siddhi and obtain what they desire. || 18-9 ||

Since this is so:

[View] - Correct employment = recognition that mantra is the spontaneous vibration (spanda) of one's own I-consciousness.

Netra 18.18

तं चैव संप्रवक्ष्यामि सर्वशास्त्रेषु संमतम् ।

tam caiva sampravakṣyāmi sarvaśāstreṣu saṃmatam |

I shall now fully declare that (elevenfold method) which is accepted in all scriptures.

[Outer] - Solemn promise of complete revelation accepted across all valid tantric traditions.

Uddyota 18.19

तत्र

tatra

Therein:

Netra 18.20

संपुटं ग्रथितं ग्रस्तं समस्तं च विदर्भितम् ॥ ९ ॥
आक्रान्तं च तथाद्यन्तं गर्भस्थं सर्वतोवृतम् ।
तथा युक्तिविदर्भं च विदर्भग्रथितं तथा ॥ १८-१० ॥

sampaṭam grathitam grastaṁ samastaṁ ca vidarbhitam || 9 ||
ākrāntam ca tathādyantam garbhastham sarvatovṛtam |
tathā yuktividarbaṁ ca vidarbha-grathitaṁ tathā || 18-10 ||

Sampaṭa, grathita, grasta, samasta, vidarbhitा, || 18-9 ||
ākrānta, ādyanta, garbhastha, sarvato-vṛta,
and likewise yuktividarba and vidarbha-grathita. || 18-10 ||

[View] - Eleven = the pulsing of Śiva-Śakti beyond ten (the complete) yet never separate from one.

[Outer] - Concise list of the eleven modes: sampuṭa → grathita → grasta → samasta → vidarbhitā → ākrānta → ādyanta → garbhastha → sarvato-vṛta → yuktividarba → vidarbha-grathita.

Uddyota 18.21

इत्येकादशधा मन्त्रा नियुक्ताः सिद्धिदाः स्मृताः ।

ityekādaśadhā mantrā niyuktāḥ siddhidāḥ smṛtāḥ |

Thus mantras employed in eleven ways are remembered as bestowers of siddhi.

[Pointing] - Rest as the silent witness within which these eleven modes dance and dissolve.

Netra 18.22

आद्यन्तयोर्मन्त्रन्यासः संपुटवत् ।

ādyantayor mantranyāsaḥ sampuṭavat |

Placement of the mantra at the beginning and end is sampuṭa.

[Outer] - Sampuṭa: mantra placed both before and after the target-name—like a sealed casket of fire.

Uddyota 18.23

यदुक्तम्

yaduktam

As it is said:

Netra 18.24

५५मन्त्रमादौ लिखेद्विद्वानभिधेयमतः परम् ।
मन्त्रमस्य लिखेत् पश्चात् संपुटं परिकीर्तिम् ॥५५

"*mantramādau likhedvidvānabhidheyamataḥ param | mantramasya likhet paścāt sampuṭam parikīrtitam ||*"

"The wise one should first write the mantra, then the name of the object, thereafter again write the mantra: this is proclaimed as sampuṭa."

[Context] - Classic definition echoed in Mālinīvijayottara, Siddha-yogeśvarīmata, and most Śākta yantra-śāstras.

Uddyota 18.25

प्रत्यर्णं मन्त्रसंपुटीकारो ग्रथनम् । यदुक्तम् ५५अभिधेयार्णमेकैकं
मन्त्रार्णः संपुटीकृतम् ।

*pratyarṇam mantrasampuṭīkāro grathanam | yaduktam
"abhidheyārṇamekaikam
mantrārṇaiḥ sampuṭīkṛtam |*

Enveloping the mantra syllable by syllable is grathita. As it is said: "Each syllable of the object enveloped by the syllables of the mantra..."

[Outer] - Grathita: each syllable of the target knotted within syllables of the mantra—like beads threaded inescapably.

Netra 18.26

ग्रथितं..... ॥५५

grathitam..... ||"

Grathita...

Uddyota 18.27

इति । मध्यस्थस्य नाम्नो दिक्कतुष्टये मन्त्रनिवेशो ग्रस्तम् ।
यदुक्तम्

*iti | madhyasthasya nāmno dikcatuṣṭaye mantraniveśo grastam |
yaduktam*

Thus. Placement of the mantra in the four directions around the central name is grasta.

As it is said:

[Outer] - Grasta: mantra placed in four cardinal directions swallowing the central name—like a predator devouring prey from every side.

Netra 18.28

५५ऊर्ध्वेऽधस्तात्तथा तिर्यङ् मन्त्रं कुर्याद्विचक्षणः ।
मध्ये संज्ञा भवेत्तत्र ग्रस्तमित्यभिधीयते ॥५५

"ūrdhvē'dhastāttathā tiryāñ mantram kuryādvicakṣaṇah |
madhye saṃjñā bhavettatra grastamityabhidhīyate ||"

"The wise one should place the mantra above, below, and across; the name in the centre: this is called grasta."

[Context] - Standard yantra geometry quoted almost verbatim in Trika, Śrīvidyā, and Bhairava sources.

Uddyota 18.29

मन्त्रादनन्तरं नाम, पुनरप्येवमिति समस्तलक्षणम् ।
यदुक्तम्

*mantrādanantaram nāma, punarapyevamiti samastalakṣaṇam |
yaduktam*

After the mantra, the name, and again the same: this is the characteristic of samasta. As it is said:

[Outer] - Samasta: mantra + target + mantra again—simple doubling that creates overwhelming reinforcement.

Netra 18.30

५५विन्यस्येदादितो मन्त्रमभिधेयमतः परम् ।
एवमेतद् द्विधा योज्यं समस्तं..... ॥५५

"vinyasyedādito mantramabhidheyamataḥ param |
evametad dvidhā yojyaṁ samastam..... ||"

"First place the mantra, then the object;
thus joining it twice: samasta..."

[Word] - Samasta = "together with" (saha + asta), implying total fusion rather than mere sequence.

Uddyota 18.31

इति । नामानन्तरं सकृन्मन्त्र इति विदर्भणम् ।
यदुक्तम्

*iti | nāmānantaram sakṛnmantra iti vidarbhaṇam |
yaduktam*

Thus. After the name, the mantra once: this is vidarbhitा.
As it is said:

[Outer] - Vidarbhitā: target first, mantra once after—swift insertion that catches the enemy off-guard.

Netra 18.32

अभिधेयं भवेत्पूर्वं ततो मन्त्रः सकृद् भवेत् ।
विदर्भितं..... ॥ ५५

*"abhidheyam bhavetpūrvam tato mantrah sakṛd bhavet |
vidarbhitam..... || 55*

"First the object, then the mantra once:
vidarbhitā..."

[Word] - Vidarbhitā from vi-dṛbh: “to interweave” or “to insert penetratingly.”

Uddyota 18.33

इति । मध्यस्थस्य नामो मन्त्रो यदि वेष्टनया न्यस्त आक्रान्तम् ।
यदुक्तम्

*iti | madhyasthasya nāmno mantro yadi veṣṭanayā nyasta ākrāntam |
yaduktam*

Thus. If the mantra surrounds the central name by encircling: ākrānta.
As it is said:

[Outer] - Ākrānta: mantra encircles and crushes the name from all sides—total siege.

Netra 18.34

५५मन्त्रोऽभिधेयमाक्रम्य समन्तात् परिवेष्टये ।
आक्रान्तं..... ॥ ५५

*"mantrō'bhidheyamākramya samantāt pariveṣṭayet |
ākrāntam..... || "*

“Having overpowered the object with the mantra, encircle it on all sides:
ākrānta...”

[Word] - Ākrānta literally “over-stepped, trampled, overpowered.”

Uddyota 18.35

इति । मन्त्रादनन्तरं नाम, ततस्त्रिर्मन्त्र इति आद्यन्तम् ।
यदुक्तम्

*iti | mantrādanantaram nāma, tatastrīrmantra iti ādyantam |
yaduktam*

Thus. After the mantra, the name, then the mantra thrice: ādyanta.
As it is said:

[Outer] - Ādyanta: mantra once at beginning, thrice at end—heavy weighting that drags the target into dissolution.

Netra 18.36

५५अन्ते मन्त्रं त्रिधा योज्य सकृत्पूर्वं तु योजयेत् ।
मध्ये चास्य भवेत्संज्ञा आद्यन्तं ॥५५

*"ante mantram tridhā yojya sakṛtpūrvam tu yojayet |
madhye cāsyā bhavetsamjñā ādyantam ||"*

"At the end place the mantra thrice, at the beginning once;
the name in the middle: ādyanta..."

[Word] - Ādyanta = "having beginning and end"—the mantra itself becomes alpha and omega.

Uddyota 18.37

इति । मध्यस्थस्य मन्त्रस्य चतुर्दिक्कं साध्यनामन्यासो गर्भस्थत्वम् ।
यदुक्तम्

*iti | madhyasthasya mantrasya caturdikkam sādhyanāmanyāso
garbhasthatvam |
yaduktam*

Thus. Placement of the target-name in the four directions around the central mantra:
garbhastha.

As it is said:

[Outer] - Garbhastha: target-name placed in four directions around the central mantra—the deity now pregnant with the victim.

Netra 18.38

५५यद् ग्रस्ते लक्षणं प्रोक्तं गर्भस्थेऽपि तदुच्यते । ५५

"*yad graste lakṣaṇam proktam garbhasthe'pi taducyate |*"

"What was said as the mark of grasta is also said for garbhastha."

[Context] - Deliberate reversal of grasta—showing the non-dual symmetry of predator and prey.

Uddyota 18.39

इति । मन्त्रस्य आद्यन्तयोः साध्यनामनिवेशः सर्वतोवृत्तत्वम् । यदुक्तम्

*iti | mantrasya ādyantayoh sādhyanāmaniveśah sarvatovṛttagatvam |
yaduktam*

Thus. Placement of the target-name at the beginning and end of the mantra: sarvato-vṛta.

As it is said:

[Outer] - Sarvato-vṛta: target-name at beginning and end of mantra—exact mirror of sampuṭa but roles inverted.

Netra 18.40

ॐ यद्भवेत्सम्पुटे रूपं तद्भवेत्सर्वतोवृते ॐ

"yadbhavetsampuṭe rūpam tadbhavetsarvatovṛte | "

"The form that exists in sampuṭa exists also in sarvato-vṛta."

[View] - Sampuṭa and sarvato-vṛta reveal identity: who envelops whom when there is only one consciousness?

Uddyota 18.41

इति । पश्चान्न्यस्तमन्त्रस्य नामन्नश्चतुर्निवेशो युक्तिविदर्भणम् । यदुक्तम्

*iti | paścānnyastamantrasya nāmnaścaturniveśo yuktividarbhāṇam |
yaduktam*

Thus. After the mantra, the object placed three times with enveloping: yuktividarba.
As it is said:

[Outer] - Yuktividarba: target repeated thrice with enveloping at the head of the mantra—triple venomous strike.

Netra 18.42

५५मन्त्रादावभिधेयं च त्रिधा योजितसंपुटम् ।
युक्त्या विदर्भणं ॥ ५५

"mantrādāvabhidheyam ca tridhā yojitasamputam |
yuktyā vidarbhaṇam ||"

"At the beginning of the mantra the object threefold with enveloping:
yuktividarba..."

[Word] - Yukti-vidarba = "interlacing by skillful means."

Uddyota 18.43

इति । नामः पश्चाद् त्रिमन्त्रन्यासो विदर्भग्रथनम् । यदुक्तम्

iti | nāmnaḥ paścād trimantranyāso vidarbha-grathitam | yaduktam

Thus. After the name, the mantra thrice: vidarbha-grathita.

As it is said:

[Outer] - Vidarbha-grathita: target first, mantra knotted thrice after—inescapable binding.

Netra 18.44

ञ्चस्यादावभिधेयं तु पश्चान्मन्त्रं त्रिधा लिखेत् ।
विदर्भग्रथितं ॥ ५५

*nyasyādāvabhidheyam tu paścānmantram tridhā likhet |
vidarbha-grathitam..... || "*

"First the object, then the mantra written thrice:
vidarbha-grathita..."

[Word] - Compound emphasizes both interlacing (vidarbha) and knotting (grathita).

Uddyota 18.45

इति । नियुक्ताः साधकैः ।
किं च

*iti | niyuktāḥ sādhakaiḥ |
kim ca*

Thus. Employed by practitioners.

Furthermore:

[Pointing] - Having heard the eleven, simply abide as the untouched awareness in which all weaving and unweaving occurs.

Netra 18.46

सिद्धं साध्यं सुसिद्धं च तथैवारित्वमेव च ॥ १८-११ ॥
ज्ञात्वा सर्वमशेषेण मन्त्रन्यासं समाचरेत् ।

*siddham sādhyam susiddham ca tathaivāritvameva ca || 18-11 ||
jñātvā sarvamašeṣeṇa mantranyāsaṁ samācaret |*

Siddha, sādhyā, susiddha, and likewise ari (hostile)—|| 18-11 ||
knowing all these fully, one should perform the nyāsa of the mantra.

[Outer] - Introduction of the fourfold compatibility diagnosis: siddha, sādhya, susiddha, ari—determining if the mantra will obey instantly or resist.

Uddyota 18.47

प्रणवादिमन्त्राक्षरादकारोकारमकारादिमात्रा विभज्य अवस्थाप्य
तदधस्तथैव साधकनामाक्षराणि क्षिप्त्वा
नामाक्षरोर्ध्वस्थमन्त्राक्षरप्राप्त्यन्तं सिद्धसाध्यसुसिद्धानि भेदेन
मातृकाक्रमेण गणयित्वा आद्याद्वितीयतृतीयतुर्यस्थानेषु
मन्त्राक्षरमायक्रमेण सिद्धादिरूपमुच्यते । यदुक्तं श्रीस्वच्छन्दे

*praṇavādimantrākṣarādakārokāramakārādimātrā vibhajya avasthāpya
tadadhastathaiva sādhakanāmākṣarāṇi kṣiptvā
nāmākṣarordhvasthamantrākṣaraprāptyantam
siddhasādhyasusiddhāni bhedena
mātrikākrameṇa gaṇayitvā ādyadvitīyatṛtīyaturyasthāneṣu
mantrākṣaramāyakrameṇa siddhādirūpamucyate | yaduktam
śrīsvacchande*

Dividing the letters of the mantra beginning with Praṇava—starting from a-kāra, u-kāra, ma-kāra, etc., with their measures—and placing below them the letters of the practitioner’s own name, then counting in the order of the mātrikā up to the letter of the mantra that falls above the practitioner’s name-letter, the positions first, second, third, and fourth are declared to be siddha etc. respectively. As it is said in the revered Svacchanda:

[Outer] - Technical procedure of mātrikā-nyāsa and finger-joint reckoning exactly as taught in Svacchanda Tantra 8.20-24.

[Inner] - Feel the letters as living serpents sliding along the nāḍīs—where they settle reveals the hidden karmic current.

Netra 18.48

८८मन्त्राक्षरं तु विशेष्य मात्राबिन्दुसमन्वितम् ।
आत्मनामाक्षरं तद्वदधोभागेऽस्य योजयेत् ॥
आत्मवर्णात् समारभ्य यावन्मन्त्रार्णमागतम् ।
यस्मिन् समाप्तेदेवि तमायं परिकल्पयेत् ॥
रेखाङ्गुलिगतं तं तु कथयामि समासतः ।
पर्वणि प्रथमे सिद्धः साध्यश्वैव द्वितीयके ।
तृतीयेऽपि सुसिद्धः स्यादरिञ्जयश्चतुर्थके ॥
अरिसाध्यौ परित्यज्य दातव्यश्चुम्बकेन तु ।
सिद्धश्वैव सुसिद्धश्च भुक्तिमुक्तिफलप्रदः ॥ ८८ (८|२०.२४)

"mantrākṣaram tu viśeṣya mātrābindusamanvitam |
ātmanāmākṣaram tadvadadhbhāge'sya yojayet ||
ātmavarnāt samārabhya yāvanmantrārṇamāgatam |
yasmin samāpateddevi tamāyam parikalpayet ||
rekhāṅguligataṁ tam tu kathayāmi samāsataḥ |
parvaṇi prathame siddhaḥ sādhyāścaiva dvitīyake |
trtiye'pi susiddhaḥ syādarirjñeyaścaturthake ||
arisādhyau parityajya dātavyaścumbakena tu |
siddhaścaiva susiddhaśca bhuktimuktiphalapradah ||" (8|20.24)

"Having separated the mantra-letter together with measure and bindu, one should place one's own name-letter in the lower part.

Beginning from one's own letter up to the mantra-letter that arrives—whichever it falls upon, O Goddess, consider that as the result.

I briefly explain that which moves along the lines and fingers:

in the first joint: siddha; in the second: sādhyā;

in the third: susiddha; in the fourth joint the hostile is to be known.

Abandoning hostile and sādhyā, one should give it with the kiss (cumbaka).

Siddha and susiddha bestow enjoyment and liberation." (Svacch. 8.20-24)

[Context] - Direct quotation from Svacchanda Bhairava—canonical authority for all Kashmirian schools.

Uddyota 18.49

इति ॥
किं च

iti ||
kim ca

Thus.

Furthermore:

Netra 18.50

उदयास्तमयौ व्याप्तिं ध्यानं मुद्रां स्वरूपतः ॥ १८-१२ ॥
यो वेत्येवं स सर्वज्ञः सर्वकृत् साधकोत्तमः ।

udayāstamayau vyāptim dhyānam mudrām svarūpataḥ || 18-12 ||
yo vettyevam sa sarvajñah sarvakṛt sādhakottamah |

Rising and setting, pervasion, meditation, and mudrā in their true form— || 18-12 || he who knows them thus is omniscient, accomplishes everything, the supreme practitioner.

[View] - He who knows these five knows there is nothing to accomplish, no world to conquer—only Śiva sporting as conqueror and conquered in the same blissful instant.

[Outer] - Final quintet of supreme accomplishments: udaya (rising), asta (setting), vyāpti (pervasion), dhyāna (meditation), mudrā (seal)—mastery of these crowns the practitioner as trailokya-vijayin.

[Inner] - Rising = prāṇa entering suṣumnā at dawn of awareness; setting = apāna dissolving into the same; pervasion = the single taste everywhere; meditation = unbroken savoring; mudrā = the body itself spontaneously sealing the universe into the heart.

[Pointing] - Right now—without moving—rest as the omniscient light that already rises, pervades, and seals all appearance.

Uddyota 18.51

उदयास्तमयावित्युन्मिषत्ताविश्रान्ती हृद्वादशान्तपदयोर्व्याप्तिं
वीर्यम्, मन्त्राणां ध्यानं मन्त्रविषयम्, तदुचितामेव च मुद्रां,
स्वरूपत इति वीर्यात्मना स्वरूपेण ॥

*udayāstamayāvityunmiṣattāviśrāntī hṛddvādaśāntapadayorvyāptim
vīryam, mantrāṇāṁ dhyānam mantraviṣayam, taducitāmeva ca
mudrāṁ,
svarūpata iti vīryātmanā svarūpeṇa ||*

Rising and setting: the expansion and repose in the heart and the Dvādaśānta.
Pervasion: the virile energy of mantras. Meditation: upon the mantra. Mudrā: the one appropriate to it. "In their true form" means in the form of virility.

[Word] - "Virility" (vīrya) here is the unconditioned power of consciousness that never wanes.

[Outer] - The virility of mantras is their unstruck potency that pervades the twelve fingers above and within.

[Inner] - Rising is the effortless expansion of prāṇa into the boundless sky of the heart; setting is its natural return into the same heart—feel this pulsation now as the very throb of awareness itself.

[Pointing] - Dwell without movement in the dvādaśānta where breath dissolves and only the virile blaze remains.

Netra 18.52

एवमन्यैरशेषैश्च भावभेदैः सुरेश्वरि ॥ १३ ॥
भावितव्या महामन्त्रा भवन्ति फलदाः प्रिये ।

*evamanyairašeṣaiśca bhāvabhedaiḥ sureśvari || 13 ||
bhāvitavyā mahāmantrā bhavanti phaladāḥ priye |*

Thus with all the remaining varieties of feeling, O Sovereign of the gods, ||18-13|| the great mantras should be contemplated; they become bestowers of fruit, O beloved.

[View] - When feeling and mantra fuse, the fruit is bestowed because there is no longer any separation between enjoyer and enjoyed.

[Pointing] - Let every arising emotion be bathed in the great mantra until emotion and mantra are indistinguishable.

Uddyota 18.53

अन्यैरित्यंशकशुद्धिर्बाह्यान्तः कलांशकोदयादिभिर्विशेषैः ।
भावभेदैस्तत्तदेवतानुसारिभावनादिभिः ॥
यत एवम्

*anyairityamśakaśuddhirbāhyāntah kalāmśakodayādibhirviśeṣaiḥ ।
bhāvabhedāistattaddevatānusāribhāvanādibhiḥ ॥
yata evam*

"With the remaining" means purity of part, external and internal purification of parts, the rising of parts, etc. Varieties of feeling: meditations etc. according to the respective deities.

Since this is so:

[Outer] - External purification, internal purification, rising of parts—all are ritual reflections of the single awakening.

[Inner] - Purity of parts is the luminous clarity that dawns when each fragment of experience is recognized as Śiva.

Netra 18.54

तस्मात्सर्वप्रयत्नेन ज्ञात्वा सर्वं नियोजयेत् ॥ १४ ॥

tasmātsarvaprayatnena jñātvā sarvam niyojayet || 14 ||

Therefore with all effort, having understood everything, one should employ it. || 18-14 ||

[Pointing] - Having seen that everything is already accomplished in awareness, exert effort only to remove the illusion of effort.

Uddyota 18.55

न चान्यमन्त्रवदिहत्यमन्त्रराजविषया काप्येषा कल्पना इत्याह

na cānyamantravadihatyamantrarājaviṣayā kāpyeṣā kalpanā ityāha

Lest someone think that here, unlike with other mantras, some fanciful procedure applies to this king of mantras, He says:

[Secret] - Who is it that imagines a special procedure for the king when the king is your own Self?

Netra 18.56

अस्यैवं मन्त्रराजस्य नास्ति भेदविचारणा ।

asyaivam mantrarājasya nāsti bhedavicāraṇā |

For this king of mantras there is no consideration of division.

[View] - No division, no limitation—because the king of mantras is the undivided svātantrya-śakti appearing as all mantras.

Uddyota 18.57

यतोऽयम्

yato'yam

Because this one

[Pointing] - Rest as the silence that already encompasses every possible sound.

Netra 18.58

सर्वेषां मन्त्रराजानां बृहकः परमेश्वरः ॥ १८-१५ ॥

sarveṣāṁ mantrarājānāṁ bṛmhakah parameśvaraḥ || 18-15 ||

is the encompasser of all kings of mantras, the supreme Lord. || 18-15 ||

[View] - It is the supreme Lord because nothing exists outside its embrace; all kings are merely reflections of this one sovereignty.

Uddyota 18.59

पूर्वोक्तदृशा हि

pūrvoktadrśā hi

For, in the manner previously described:

[Pointing] - Recognize: you are the thread, and every mantra is already perfectly strung.

Netra 18.60

अनेन ग्रथिता मन्त्राः सूत्रे मणिगणा इव ।

anena grathitā mantrāḥ sūtre maṇigaṇā iva |

Mantras bound by this are like gems on a thread.

[Outer] - Like gems on a thread, lesser mantras receive their luster only from this supreme string.

Uddyota 18.61

तथा

tathā

Likewise:

[Secret] - From whose womb are you yourself born?

Netra 18.62

अस्य गर्भे स्थिता मन्त्राः जायन्ते मोक्षसिद्धिदाः ॥ १८-१६ ॥

asya garbhe sthitā mantrāḥ jāyante mokṣasiddhidāḥ || 18-16 ||

Mantras placed within its womb are born bestowing liberation and siddhi. || 18-16 ||

[View] - Placed in the womb of the supreme mantra, every mantra awakens bearing mokṣa and siddhi because the womb is none other than the mother-śakti who is

never separate from Śiva.

Uddyota 18.63

युक्तमेतत् इत्याह

yuktametat ityāha

That this is fitting, He says:

[Pointing] - Be the all-pervading imperishable now—no waiting, no practice, just this.

Netra 18.64

परं सर्वगतं देवं सर्वसिद्धफलोदयम् ।
व्यापकं सर्वतोभद्रं सर्वतोमुखमव्ययम् ॥ १८-१७ ॥
पूरणं सर्वमन्त्राणां रक्षणं सर्वतोबलम् ।

मन्त्राणां योनिभूतं तु मोक्षदं सिद्धिदं शिवम् ॥ १८-१८ ॥
यतस्ततोऽस्य मन्त्रस्य नास्ति देवि विचारणा ।

*param sarvagatam devam sarvasiddhaphalodayam |
vyāpakam sarvatobhadram sarvatomukhamavyayam || 18-17 ||
pūraṇam sarvamantrāṇām rakṣaṇam sarvatobalam |*

*mantrāṇām yonibhūtam tu mokṣadam siddhidam śivam || 18-18 ||
yatstato'sya mantrasya nāsti devi vicāraṇā |*

The supreme, all-pervading God who causes the arising of the fruit of all siddhis,
all-auspicious pervader, facing all directions, imperishable, || 18-17 ||
the fulfiller of all mantras, the protector with all-powerful strength,
the source of mantras, bestowing liberation and siddhi—Śiva. || 18-18 ||
Therefore, O Goddess, for this mantra there is no consideration.

[View] - All-auspicious, facing all directions, the fulfiller of all mantras—this is your own face shining everywhere.

Uddyota 18.65

पूर्वव्याख्याभिर्व्याकृतमेत् ॥
यत उक्तयुक्त्या मन्त्राणां
साध्यकारित्वाद्यंशकाशुच्चादिवीर्यापरिज्ञानादिताडनग्रसनादिविद्
हिश्चास्ति, यतश्च दुष्टमन्त्रवादिभिर्मन्त्रयन्त्रादिक्रमेण जनानां
ताडनग्रसनादि क्रियते, तेन

*pūrvavyākhyābhirvyākṛtametat ||
yata uktayuktyā mantrāṇāṁ
sādhyakāritvādyaṁśakāśuddhyādivīryāparijñānāditāḍanagrasanādivid
hiścāsti, yataśca duṣṭamantravādibhirmantrayāntrādikramena
janānāṁ
tāḍanagrasanādi kriyate, tena*

This has been explained in previous commentaries.

Because by the aforesaid method there exists injury from ignorance of the virility of parts such as the capacity to accomplish the target, purification of parts, etc.—striking, swallowing, etc.—and because malignant mantra-practitioners cause striking, swallowing, etc. of people by means of mantra, yantra, and the like, therefore:

[Context] - The ancient masters concealed nothing; they simply pointed again and again until the pointing was recognized as the pointed.

Netra 18.66

एतैर्दोषसहस्रैस्तु च्छिद्रितः साधको यदि ॥ १८-१९ ॥
विनायकैश्च ये ग्रस्ता आधिव्याधिप्रपीडिताः ।
विरक्तपौरा निर्भृत्या अपुत्राश्च सुदुःखिता ॥ १८-२० ॥
मृतपुत्रा मृतदाराः सभया विगतश्रियः ।
आचार्याः साधका वापि मन्त्रसिद्धिपराञ्चुखाः ॥ १८-२१ ॥
विपुत्रा दुर्भगा नार्यो वन्ध्या विद्विष्टभर्तृकाः ।
एवमादिसहस्रैश्च दुःखदोषैश्च संयुताः ॥ १८-२२ ॥

*etairdoṣasahasraistu cchidritah sādhako yadi || 18-19 ||
vināyakaiśca ye grastā ādhivyādhiprapīḍitah |
viraktapaurā nirbhṛtyā aputrāśca suduḥkhitā || 18-20 ||
mṛtputrā mṛtadārāḥ sabhayā vigataśriyah |
ācāryāḥ sādhakā vāpi mantrasiddhiparāñmukhāḥ || 18-21 ||
viputrā durbhagā nāryo vandhyā vidviṣṭabhartṛkāḥ |
evamādisahasraiśca duḥkhadoṣaiśca saṃyutāḥ || 18-22 ||*

If a practitioner is perforated by these thousands of defects, || 18-19 ||
swallowed by Vināyakas, afflicted by diseases and disorders,
whose citizens are indifferent, whose servants are disloyal, without sons, in great
misery, || 18-20 ||
whose sons and wives are dead, fearful, deprived of splendour,
whose ācāryas or practitioners turn their faces away from mantra-siddhi, || 18-21 ||
whose women are sonless, ill-fated, barren, hated by their husbands—
united with thousands of such painful defects, || 18-22 ||

[Outer] - The catalogue of defects is exhaustive so that no suffering is left outside the
redeeming fire of this mantra.

Uddyota 18.67

ये केचित्

ye kecit

whosoever they may be—

[Pointing] - Whoever they may be—look: that “whoever” is none other than an appearance of yourself.

Netra 18.68

दृष्टवा तान् मानवाऽल्लोके उक्तदोषैश्च दूषितान् ।
तेषां चैव प्रकर्तव्यो यागो भाग्यावहः परः ॥ १८-२३ ॥
श्रीयागः परमेशानि मन्त्रेणानेन मन्त्रिणा ।

*dṛṣṭavā tān mānavā�lloke uktadoṣaiśca dūṣitān |
teṣām caiva prakartavyo yāgo bhāgyāvahah parah || 18-23 ||
śrīyāgah parameśāni mantreṇānena mantriṇā |*

having seen those men in the world polluted by the aforesaid defects,
for them one should perform the sacrifice that brings fortune, the supreme one. ||

18-23 ||

The Śrī-Yāga, O Supreme Sovereign, with this mantra by the mantrī.

[Outer] - The Śrī-yāga is the great reversal that turns every curse into fortune by the mere touch of this mantra.

Uddyota 18.69

समनन्तरं वक्ष्यमाणरूपः ।
एतस्मिन् हि कृते

*samanantaram vakṣyamāṇarūpah |
etasmin hi kṛte*

The form of which will be described immediately. For when this is performed:

[Inner] - When Lakṣmī-yāga is performed, the heart-lotus blooms and the entire

world is seen as bathed in golden light.

Netra 18.70

महालक्ष्मीकृते यागे भाग्यभाग्भवते नरः ॥ १८-२४ ॥
पूर्वोक्तदोषनिर्मुक्तः प्राप्नोति परमं सुखम् ।

*mahālakṣmīkṛte yāge bhāgyabhāg�bhavate naraḥ || 18-24 ||
pūrvoktadoṣanirnirmuktaḥ prāpnōti paramam sukham |*

When the great Lakṣmī-Yāga is done, a man becomes possessor of fortune, || 18-24 ||
freed from the defects mentioned earlier, he obtains supreme happiness.

[View] - Supreme happiness arises when the imagined poverty of the separate self is consumed in the recognition of ever-present abundance.

Uddyota 18.71

तत्र च यागे

tatra ca yāge

And in that Yāga:

[Pointing] - Worship and consecration happen by themselves when the worshipper vanishes into the worshipped.

Netra 18.72

कलशेनाभिषिक्तोऽसौ पूजयित्वा महाश्रियम् ॥ १८-२५ ॥
प्राप्नोत्यचिन्तितान् कामान् ब्रह्मविष्णुशिवोपमान् ।

*kalaśenābhisiṣikto'sau pūjayitvā mahāśriyam || 18-25 ||
prāpnōtyacintitān kāmān brahmaviṣṇuśivopamān |*

He who is consecrated with the kalaśa, having worshipped great Śrī, || 18-25 || obtains desires unimaginable, equal to Brahmā, Viṣṇu, and Śiva.

[View] - Desires unimaginable are granted because desire itself is revealed as the play of the one who lacks nothing.

Uddyota 18.73

पूजयित्वा आचार्येणाभिषिक्त इति संबन्धः । काम्यन्त इति
कामास्तत्तन्मन्त्रमन्त्रेश्वरादिदशाविशेषाः ॥
यत एवम्, ततः:

*pūjayitvā ācāryeṇābhisiṣikta iti saṃbandhaḥ | kāmyanta iti
kāmāstattanmantramantreśvarādidaśāviśeṣāḥ ||
yata evam, tataḥ*

"Having worshipped and been consecrated by the ācārya"—connection. "Kāmyante" means desires—special states of mantra, mantra-lord, etc.

Since this is so:

[Word] - "Kāmyante" whispers that all desires are already desired by the supreme mantra-lord who is your own I-consciousness.

Netra 18.74

एवं ज्ञात्वा तु मेधावी यागं कुर्यात् सुशोभनम् ॥ १८-२६ ॥

evam jñātvā tu medhāvī yāgaṁ kuryāt suśobhanam || 18-26 ||

Thus knowing, the wise one should perform a most beautiful Yāga. || 18-26 ||

[Pointing] - Knowing this, act—yet know that the beauty of the yāga is the beauty of your own face reflected in the mirror of ritual.

Uddyota 18.75

भाग्यावहमिमम् ॥ १८-२७ ॥
यतः

bhāgyāvahamimam || 18-27 ||
yataḥ

This one that brings fortune. || 18-27 ||

Because:

[Outer] - This yāga brings fortune because it is fortune itself assuming form to embrace the apparent unfortunate.

Netra 18.76

यागोऽयं सर्वथा देवि सर्वश्रेयस्करः परः ।

yāgo'yaṁ sarvathā devi sarvaśreyaskaraḥ paraḥ |

This Yāga, O Goddess, is in every way the supreme bestower of all excellence.

[View] - It bestows all excellence because excellence is simply the natural radiance of the Self when unobscured.

Uddyota 18.77

तत्र

tatra

Therein:

[Inner] - Feel the ground beneath you now as already possessing all auspicious characteristics.

Netra 18.78

पूर्वोक्ते भूप्रदेशे तु सर्वलक्षणलक्षिते ॥ २७ ॥
सर्वशाल्योज्जिते रम्ये महापद्मवनेऽथवा ।
सुप्रच्छन्ने प्रशस्ते च सुगुप्ते शरणोपरि ॥ १८-२८ ॥
आलिखेन्मण्डलं तत्र चतुरश्रं समन्ततः ।१
(एकान्नविंशसूत्राणि पातयेदैन्द्रवारुणे) ॥ १८-२९ ॥

pūrvokte bhūpradeśe tu sarvalakṣaṇalakṣite || 27 ||
sarvaśalyojjhite ramye mahāpadmavane'thavā |
supracchanne praśaste ca sugupte śaraṇopari || 18-28 ||
ālikhenmaṇḍalam tatra caturaśram samantataḥ | 1
(ekānnavimśasūtrāṇi pātayedaindravāruṇe) || 18-29 ||

In the aforesaid ground that possesses all characteristics, || 18-27 ||
free from all thorns, delightful, or in a great lotus-forest,
well-concealed, excellent, well-hidden, upon a shrine—|| 18-28 ||
one should draw a square maṇḍala all around.
(One should drop nineteen threads in the east-west direction.) || 18-29 ||

[Outer] - Nineteen threads east-west: the nineteen mouths of Bhairava drinking the universe and spitting out bliss.

Uddyota 18.79

तिशब्दलोप एशः । एन्द्रवारुणे इति पूर्वापरायतानीत्यर्थः ॥ १८-३० ॥

tiśabdalopa eśah | endravāruṇe iti pūrvāparāyatānītyarthah || 18-30 ||

The word “ti” is elided here. “In the east-west” means running east-west. || 18-30 ||

[Word] - The elided “ti” is the silent gap where awareness swallows language.

Netra 18.80

तथा दक्षिणकौबेरसूत्राणि सुसमानि च ।

tathā dakṣinakauberasūtrāṇi susamāni ca |

Likewise the southern and northern threads should be perfectly equal.

[Outer] - Perfect equality of southern and northern threads mirrors the balance of idā and piṅgalā in the awakened body.

Uddyota 18.81

तथेत्येकान्नविंशतिमेव पातयेत् ॥
एवं कृते सति

*tathetyekānnavimśatimeva pātayet ||
evaṁ kṛte sati*

“Likewise” means one should drop exactly nineteen.

When this is done:

[Pointing] - Nineteen and nineteen—rest in the center where counting dissolves.

Netra 18.82

तत्राष्टादशभिर्भागैश्चतुर्दिक्षु समन्ततः ॥ ३० ॥

त्रिशती कोष्ठकानां तु चतुर्विंशाधिका भवेत् ।

tatrāṣṭādaśabhirbhāgaiścaturdikṣu samantataḥ || 30 ||

triśatī koṣṭhakānām tu caturviṁśādhikā bhavet |

There with eighteen parts in the four directions all around, || 18-30 ||
the cells become three hundred and twenty-four.

[View] - Three hundred and twenty-four cells are the pulsating chambers of the one heart that contains all deities.

Uddyota 18.83

अष्टादशस्वष्टादशगुणेष्वेवमेव संख्या भवति ।
अथ

*aṣṭādaśasvaṣṭādaśaguṇeṣvevameva saṁkhyā bhavati |
atha*

With eighteen multiplied by eighteen the count is thus.

Then:

[Word] - Eighteen by eighteen—the number of the complete breath, the full cycle of spanda.

Netra 18.84

तन्मध्ये चालिखेत् पद्ममष्टपत्रं सुशोभनम् ॥ १८-३१ ॥
भागाष्टके तु.....

*tanmadhye cālikhet padmamaṣṭapatram suśobhanam || 18-31 ||
bhāgāṣṭake tu.....*

In its centre one should draw a beautiful eight-petalled lotus—|| 18-31 ||
in the eighth part...

[Inner] - The eight-petalled lotus blooms spontaneously in the heart the moment
striving ceases.

Uddyota 18.85

सर्वतो भागपञ्चकं त्यक्तवेत्यर्थः ॥
कथमित्याह

*sarvato bhāgapañcakam tyaktvetyarthah ||
kathamityāha*

Meaning: leaving five parts all around.

How? He says:

[Pointing] - Leave five parts all around—feel the spaciousness that was always here.

Netra 18.86

.....टन्मध्ये चतुर्धा विभजेत्ततः ।

.....*ṭanmadhye caturdhā vibhajettataḥ* |

...its centre should then be divided four ways.

[Outer] - Fourfold division of the central space reflects the four states—waking, dream, deep sleep, and the fourth that permeates them all.

Uddyota 18.87

तदिति भागाष्टकात्म ॥
तत्र च

taditi bhāgāṣṭakātma ||
tatra ca

“That” means the eighth part.

Therein:

[Pointing] - That eighth part is none other than your own undivided awareness.

Netra 18.88

प्रथमे कर्णिका कार्या केसराणि द्वितीयके ॥ १८-३२ ॥

सन्ध्यश्च तृतीये तु दलाघाणि चतुर्थके ।

prathame karṇikā kāryā kesarāṇi dvitīyake || 18-32 ||

sandhayaśca tṛtīye tu dalāgrāṇi caturthake |

In the first: the pericarp should be made; in the second: the filaments; || 18-32 ||
in the third: the petal-joints; in the fourth: the petal-tips.

[Outer] - Pericarp, filaments, joints, tips—each layer is a veil that, when seen through, reveals the center.

Uddyota 18.89

प्रथमे इति भागे । सन्धयो दलानि ॥
तांश्च भागान्

*prathame iti bhāge | sandhayo dalāni ||
tāṁśca bhāgān*

“In the first” means in the part. The joints are the petals.

And those parts:

[Word] - Joints are petals: where apparent separation kisses unity.

Netra 18.90

भ्रमयेच्चतुरो वृत्तान् सुसमांस्तु समांशतः ॥ १८-३३ ॥

bhramayecchaturo vṛttān susamāṁstu samāṁśataḥ || 18-33 ||

One should revolve four circles, perfectly equal in measure. || 18-33 ||

[Inner] - Four perfect circles—feel the silent revolution of śakti around the motionless

Śiva at the center.

Uddyota 18.91

सुसमत्वं भ्रमाणां स्वात्मनि, समांशत्वं तु परस्परम् ॥ १८-३४ ॥
ततः

*susamatvam bhramāṇām svātmani, samāṁśatvam tu parasparam ||
18-34 ||
tataḥ*

Perfect equality of the circles with respect to themselves; equal measure with respect to each other. || 18-34 ||

Then:

[View] - Perfect equality of circles is the non-dual embrace where inside and outside dissolve.

Netra 18.92

दिक्षु सूत्राष्टकं दद्याद्विदिक्षेवं च पातयेत् ।
एन्द्रीं दिशं गृहीत्वा तु मध्यसूत्रप्रमाणतः ॥ ३४ ॥

*dikṣu sūtrāṣṭakam dadyādvidikṣhevam ca pātayet |
endrīṁ diśam gṛhītvā tu madhyasūtrapramāṇataḥ || 34 ||*

One should drop eight threads in the directions and likewise in the intermediate directions.

Taking the eastern direction, according to the measure of the central thread—|| 18-34 ||

[Outer] - Eight threads in directions and corners—the aşṭamāṭrkās guarding the sacred precinct of your own being.

Uddyota 18.93

किञ्जल्कस्थं भवेत् पत्रं.....

सूत्राष्टकान्तराले सूत्राष्टकमास्फाल्य मध्यसूत्रानुसारेण
एन्द्रीं दिशं गृहीत्वा भाविनीत्या संसक्तदलोत्पादनाय
पार्श्वसूत्रद्वयं मध्यतो विभज्य
समनन्तरभाविपार्श्वसूत्रद्वयान्तं भ्रमद्वयात् पत्रं कुर्यात् ।
कीट्र्क ? किञ्जल्कस्थं केसरेष्वाश्रयत्वेन स्थितं
केसरत्रययुक्तमित्यर्थः ॥
एवं भाव्यातिदेशदृशा पत्रान्तराण्यपि प्रसाध्य

kiñjalkasthaṁ bhavet patraṁ.....

*sūtrāṣṭakāntarāle sūtrāṣṭakamāsphālya madhyasūtrānusāreṇa
endrīṁ diśam gṛhītvā bhāvinītyā samsaktadalotpādanāya
pārśvasūtradvayam madhyato vibhajya
samanañtarabhāvīpārśvasūtradvayāntam bhramadvayāt patraṁ
kuryāt |
kīḍrk ? kiñjalkasthaṁ kesareṣvāśrayatvena sthitam
kesaratrayayuktamityarthah ||
evam bhāvyatideśadṛśā patrāñtarāñyapi prasādhya*

The petal should be placed at the filament...

Striking eight threads between the eight threads, following the central thread, taking the eastern direction, in order to produce connected petals in the future, dividing the two side-threads from the middle, one should make the petal extending to the two future side-threads from the two revolving circles. Of what kind? Placed at the filaments, meaning endowed with three filaments.

In the same way, constructing the remaining petals by the method of extension:

[Outer] - Petals endowed with three filaments each: past, present, future dissolved in the timeless filament of awareness.

Netra 18.94

.....टन्मध्ये कर्णिकां लिखेत ।

.....*tanmadhye karṇikāṁ likhet* |

...in its centre one should draw the pericarp.

[Pointing] - The pericarp you draw is the pericarp in which you are already held.

Uddyota 18.95

पार्श्वद्वयभ्रमणे युक्तिमाह

pārśvadvayabhramanē yuktimāha

He explains the technique for revolving the two sides:

[Secret] - Who revolves the thread when the hand itself is being revolved?

Netra 18.96

दलसन्धिस्थितं सूत्रं स्थाप्य पार्श्वं तु भ्रमयेत् ॥ १८-३५ ॥

dala sandhisthitam sūtram sthāpya pārśve tu bhramayet || 18-35 ||

Placing the thread at the petal-joint, one should revolve it on the sides. || 18-35 ||

[Inner] - Left hand and right hand revolve as one when the illusion of two vanishes.

Uddyota 18.97

वामहस्तं ससूत्रं मध्यपार्श्वसूत्रान्तरालगं कृत्वा तदेव
दलसन्धिस्थितं तत्प्राप्तं कृत्वा, पार्श्वे इति पार्श्वद्वये
दक्षिणहस्तेन भ्रमयेत् ॥
इत्थं सूत्रे भ्रमिते

*vāmahaśtaṁ sasūtraṁ madhyapārśvasūtarāntarālagam kṛtvā tadeva
dalasandhisthitam tatprāptam kṛtvā, pārśve iti pārśvadvaye
dakṣiṇahastena bhramayet ||
ittham sūtre bhramite*

Making the left hand with thread enter the interval of the central side-threads, making that very thread reach the petal-joint, “on the sides” means revolve with the right hand on both sides.

When the thread has thus been revolved:

[Pointing] - Complete the petal now—see that it was never incomplete.

Netra 18.98

द्वाभ्यामुभयपार्श्वाभ्यां पूर्वपत्रं प्रसाधयेत् ।

dvābhyaṁ mubhayapārśvābhyaṁ pūrvapatram prasādhayed |

With both sides one should complete the previous petal.

[View] - Both sides complete the previous petal because there is no previous, no next —only this seamless blooming.

Uddyota 18.99

द्वाभ्यामित्यवच्छिन्नम् ॥
एतदतिदिशति

dvābhyaṁityavacchinnam ||
etadatidiśati

“With both” means limited.

He extends this:

[Word] - “Limited” here means liberated from the illusion of partiality.

Netra 18.100

पीता तु कर्णिका कार्या पुष्करा हरिताः स्मृता ॥ १८-३६ ॥
केसराणि विचित्राणि चतुर्विंशतिसंख्या ।
सितरक्तानि पीतानि मूलमध्याग्रदेशातः ॥ १८-३७ ॥
सुश्वेतानि दलानि स्युव्योमरेखा तु वर्तुला ।
बाह्यस्याङ्गुष्ठमानेन श्वेतवर्णा सुशोभना ॥ १८-३८ ॥
दलान्तराणि रक्तानि.....

pītā tu karṇikā kāryā puṣkarā haritāḥ smṛtā || 18-36 ||
kesarāṇi vicitrāṇi caturviṁśatisaṁkhyayā |
sitaraktāni pītāni mūlamadhyāgradeśataḥ || 18-37 ||
suśvetāni dalāni syurvyomarekhā tu vartulā |
bāhyasyāṅguṣṭhamānena śvetavarṇā suśobhanā || 18-38 ||
dalāntarāṇi raktāni.....

The pericarp should be yellow; the filaments are remembered as green; || 18-36 ||
the stamens multicoloured, twenty-four in number.

White, red, and yellow from root, middle, and tip; || 18-37 ||
the petals should be pure white; the sky-line circular.

Of the outer one, by thumb-measure, white in colour, very beautiful. || 18-38 ||
The intervening petals red...

[View] - Red intervening petals—the tender blush of vimarśa delighting in its own beauty.

[Inner] - Multicoloured stamens—feel the gentle shiver of infinite possibilities touching the petals of your heart.

[Pointing] - Gaze now into this maṇḍala that has always been painted on the sky of your own awareness.

Uddyota 18.101

पुष्कराणि बीजानि । मूले सितानि मध्ये रक्तान्यग्रे पीतानि केसराणि
कार्याणि । दलानीति तदग्रसहितानि । बाह्यस्येति पद्मस्य ।
दलान्तराणीति वदन्नसंसक्तदलं पद्मं पार्श्वरेखाविभागेन
कुर्यादिति शिक्षयति व्योमरेखान्तमेतत् कृत्वेति ॥

*puṣkarāṇi bijāni | mūle sitāni madhye raktānyagre pītāni kesarāṇi
kāryāṇi | dalānīti tadagrasahitāni | bāhyasyeti padmasya |
dalāntarāṇīti vadannasamsaktadalam padmam pārśvarekhāvibhāgena
kuryāditi śikṣayati vyomarekhāntametat kṛtveti ||*

Filaments are seeds. The stamens should be white at the root, red in the middle, yellow at the tip. “Petals” means including their tips. “Of the outer” means of the lotus. By saying “intervening petals” he teaches that the lotus should be made without joined petals, by division of side-lines up to the sky-line.

[Outer] - The lotus arises from the unstruck seed-center, its separated petals refusing to touch—this is the sign that the maṇḍala refuses fusion, refuses the lie of the many becoming one by force.

[Inner] - Feel the breath rise white from the root, redden in the heart-flame, yellow into the sky of the skull—three colors, one silent pulse.

[Pointing] - Notice: the space between petals is not empty; it is the same awareness that appears as petal.

Netra 18.102

.....टद्वाह्ये चतुरश्रकम् ।

.....*tadbāhye caturaśrakam* |

...outside it a square.

[Outer] - The square encloses the circle without imprisoning it—four right angles salute the boundless.

[Inner] - At the moment the circle becomes square, feel the body drop its corners into boundless rest.

Uddyota 18.103

कार्यम् ॥
तदर्थं च

kāryam ||
tadarthaṁ ca

Should be made.

For that purpose:

Netra 18.104

तथैवाङ्गुलिमानेन सितरेखा तु पीतला ॥ १८-३९ ॥

tathaivāṅgulimānenā sitarekhā tu pītalā || 18-39 ||

Likewise with finger-measure, a white line, but yellow... || 18-39 ||

[Word] - “yellow... || 18-39 ||” – the trailing silence is deliberate; the line bleeds into the next like dawn into full day.

[Outer] - The encircling thread is drawn with the same finger that measures the heart’s cave—white becoming yellow, purity turning to the color of ripening sun.

Uddyota 18.105

दातव्या, अन्ते बहिर्भागे पीतला हरितालादियोजिता ॥ १८-४० ॥
किं च

dātavyā, ante bahirbhāge pītalā haritālādiyojitā || 18-40 ||
kim ca

should be given; at the end, in the outer part, yellow joined with orpiment etc. || 18-40 ||

Furthermore:

[Outer] - Orpiment flashes at the rim—the final kiss of mineral fire before the gaze turns inward.

[Inner] - Let the eyes soften until the yellow rim dissolves and only seeing remains.

Netra 18.106

गात्रकाणि ततो बाह्ये भागाभ्यां चैव पार्श्वतः ।

gātrakāni tato bāhye bhāgābhyaṁ caiva pārśvataḥ |

Then outside it the limbs in two parts on each side.

[Outer] - Limbs sprout between sky-line and corner—neither petal nor wall, they are the trembling of boundary itself.

Uddyota 18.107

पार्श्वतो भागाभ्यामिति पार्श्वयोर्यौ भागौ, ताभ्यां प्रतिदिशां
भागचतुष्टयेनेत्यर्थः । गात्रकाणि कोणान्तरालगा अवयवविशेषा
व्योमरेखाया बाह्ये कार्याणि ॥
पीठे रजोन्यासमाह

*pārśvato bhāgābhyaṁiti pārśvayoryau bhāgau, tābhyaṁ pratidiśāṁ
bhāgacatuṣṭayenetyarthah | gātrakāṇi koṇāntarālagā avayavaviśeṣā
vyomarekhāyā bāhye kāryāṇi ||
pīṭhe rajonyāsamāha*

“On each side in two parts” means the two parts on the sides; that means four parts in each direction. The limbs are special parts going between the corners, outside the sky-line.

He explains the depositing of powder on the pedestal:

[Outer] - Four directions, each gifted two mysterious zones—eight limbs in all, the silent octad that guards the threshold.

Netra 18.108

सितादिवर्णभेदेन कोणेष्वाग्नेयमादितः ॥ ४० ॥
गात्रकान्पीतवर्णश्च पूर्वादौ तु समालिखेत् ।

*sitādivarṇabhedena koṇeṣvāgneyamāditaḥ || 40 ||
gātrakānpītavarṇāṁśca pūrvādau tu samālikhet |*

By difference of colour—white etc.—beginning from the south-east corner, || 18-40 || one should draw the limbs yellow, beginning from the east etc.

[Outer] - Colors rotate clockwise from the south-east fire-corner, yellow leading the dance of the limbs.

Uddyota 18.109

देवाभिमुखदिगपेक्षया आग्नेयादिकमेण ईशानान्तं कोणेषु
सितरक्तपीतकृष्णभेदेन रजोन्यासं कुर्यात् । कोणान्तरेषु
दिवश्चतुष्टयगगात्रकाणि पीतानि लिखेत् ॥
तद्बहिरपि

*devābhīmukhadigapekṣayā āgneyādikramena iśānāntam koṇeṣu
sitaraktapītakṛṣṇabhedena rajonyāsaṁ kuryāt | koṇāntareṣu
dikścatusṭayagagātrakāni pītāni likhet ||
tadbahirapi*

With respect to the direction facing the deity, in the order beginning from south-east up to north-east, one should deposit powder in the corners with the distinction white, red, yellow, black. In the intervals between corners, the limbs of the four directions should be drawn yellow.

Also outside that:

[View] - Corners receive the four mothers of color—white, red, yellow, black—while the limbs between remain pure yellow: the directions are already liberated, the angles still ripening.

Netra 18.110

द्वौ द्वौ भागौ ततो लोप्यौ वीथ्यर्थं चैव सर्वतः ॥ १८-४१ ॥

dvau dvau bhāgau tato lopyau vīthyartham caiva sarvataḥ || 18-41 ||

Then two parts each should be omitted all around for the pathway. || 18-41 ||

[Outer] - Two parts everywhere left empty—this vacuum is the pradaṇḍa, the path the god himself walks barefoot.

Uddyota 18.111

सर्वतः सर्वासु दिक्षु । वीथी पूजाप्रदेशमार्गः ॥ १८-४२ ॥
सा च

*sarvataḥ sarvāsu dikṣu | vīthī pūjāpradeśamārgaḥ || 18-42 ||
sā ca*

"All around" means in all directions. The pathway is the road for worship. || 18-42 ||

[Inner] - Walk that empty ring in awareness alone; every step is the deity arriving before you invite him.

Netra 18.112

कृष्णेन रजसा लेरव्या पद्मशश्विभूषिता ।

kṛṣṇena rajasā lekhyā padmaśaṅkhavibhūṣitā |

It should be drawn with black powder adorned with lotus and conch.

[Outer] - Black powder for the path, yet studded with white lotuses and conches—death's ground blooming with immortality.

Uddyota 18.113

पद्मशश्वौ श्रियो लाञ्छने ॥
तथा एतद्बहिः

*padmaśaṅkhaś śriyo lāñchane ||
tathā etadbahih*

Lotus and conch are the marks of Śrī.

Likewise outside that:

[Outer] - Wherever lotus and conch appear together, Lakṣmī has already signed the contract of abundance.

Netra 18.114

द्वारं च शुक्लं कुर्वीत द्विभागेनैव पार्श्वतः ॥ ४२ ॥

dvāram ca śuklam kurvīta dvibhāgenaiva pārśvataḥ || 42 ||

One should make the gate white with two parts on each side. || 18-42 ||

[Outer] - The gate rises white—Śiva's own semen transformed into architecture.

Uddyota 18.115

पार्श्वतः प्रतिपार्श्वमवशिष्टेन द्विभागेनेति कोष्ठकद्वयमानेन
कुर्यात् । तदत्र पद्मार्थं कोष्ठकाष्टकस्य बहिः प्रतिपार्श्वं
कोष्ठकपञ्चकात् पीठार्थमेकम्, वीथ्यर्थं च
द्वयमुक्तमित्यवशिष्टे कोष्ठकद्वये एव द्वारमुक्तम् । अत्र च यत्
कोष्ठकाष्टादशोल्लेखनम्, तदिहत्यस्थित्या
गर्भीकृतेतराध्वप्रपञ्चशोध्याष्टादशशंख्याकतत्त्वाध्व-
व्यासिं यागस्य प्रकाशयितुम् ॥ १८-४३ ॥

किं चास्य

*pārśvam̄taḥ pratipārśvamavaśiṣṭena dvibhāgeneti
 koṣṭhakadvayamānena
 kuryāt | tadatra padmārtham̄ koṣṭhakāṣṭakasya bahiḥ pratipārśvam̄
 koṣṭhakapañcakāt pīthārthamekam, vīthyartham̄ ca
 dvayamuktamityavaśiṣṭe koṣṭhakadvaye eva dvāramuktam | atra ca yat
 koṣṭhakāṣṭādaśollekhanam, tadihatyasthityā
 garbhīkṛtetarādhvaprapāñcaśodhyāṣṭādaśaśamkhyākatattvādhva-
 vyāptim yāgasya prakāśayitum || 18-43 ||
 kim cāsyā*

“On each side” means in the remaining two-part measure on each side. Thus for the lotus, outside the eight cells, five cells on each side for the pedestal and two for the pathway having been stated, the gate is stated in the remaining two cells. And the mention here of eighteen cells is to reveal that the Yāga pervades the eighteenfold path of tattvas that are to be purified, contracted here into the garbhīkṛta state. || 18-43 ||

Furthermore for it:

[View] - Eighteen cells secretly mirror the eighteen-fold path from earth to Śiva-tattva, now garbhīkṛta—embryonically contracted—so the worshiper may be born anew in a single night.

[Pointing] - Count nothing; simply be the womb that holds all eighteen.

Netra 18.116

वीथीमानेन विस्ताराद्वीथ्यर्धेन तु कारयेत् ।
 कण्ठं.....

*vīthimānena vistārādvīthyardhena tu kārayet |
 kaṇṭham.....*

With the measure of the pathway in breadth, with half the pathway one should make the neck...

[Outer] - The neck of the gate narrows like the throat of the kuṇḍalinī rising.

Uddyota 18.117

पार्श्वत इत्यनुवर्तते । मध्यसूत्रमपेक्ष्य पार्श्वत इति प्रतिपार्श्वम् ।
वीथीमानेनेति भागद्वयेन, साकल्यतस्तु चतुर्भिर्भागैर्विस्तारमानात्
तथा वीथ्यर्धेन भागेन एकेन, अर्थादृध्वतः कण्ठं
द्वारोर्ध्वगमवयवविशेषं मण्डलाचार्यै कर्तुं प्रयुज्जीत ॥

*pārśvata ityanuvartate | madhyasūtramapekṣya pārśvata iti
pratipārśvam |
vīthimāneneti bhāgadvayena, sākalyatastu
caturbhīrbhāgairvistāramānāt
tathā vīthyardhenā bhāgena ekena, arthādūrdhvataḥ kāṇṭham
dvārordhvagamavayavaviśeṣam maṇḍalācāryam kartum prayuñjīta ||*

“On the side” is carried over. With respect to the central thread, “on the side” means on each side. With the measure of the pathway, meaning with two parts; in totality however with four parts as breadth-measure, and likewise with one part as half the pathway, impliedly above, one should employ to make the neck, the special upper part of the gate for passage.

[Inner] - Four parts wide yet one breath narrow—inhale the entire maṇḍala into that throat.

Netra 18.118

.....टथोपकण्ठं च.....

.....ṭathopakaṇṭham ca.....

...and likewise the sub-neck...

[Outer] - Sub-neck mirrors neck, upper and lower jaws of the same mouth that speaks the world.

Uddyota 18.119

कण्ठाधोगमवयविशेषं, तथेति कण्ठापेक्षया प्रतिपार्श्वं
भागद्वयेन साकल्यतस्तुभागाष्टकेन विस्तारमानात् भागेन
चोद्रध्वमानात् कारयेत् ॥
द्वारपार्श्वयोः परावृत्तद्वारसंनिवेशाकारेण

*kaṇṭhādhogamavayavaviśeṣam, tatheti kaṇṭhāpekṣayā pratipārśvam
bhāgadvayena sākalyatastubhāgāṣṭakena vistāramānāt bhāgena
codradhvamānāt kārayet ||
dvārapārśvayoh parāvṛttadvārasaṁniveśākāreṇa*

The special lower part of the neck; “likewise” means with respect to the neck, two parts on each side, in totality with eight parts as breadth-measure, and with one part from the upper measure one should make.

With the gates turned outward in the two sides of the gate:

[Inner] - Between neck and sub-neck rests the viśuddha cakra—feel it open soundlessly as the gate widens.

Netra 18.120

.....टथा शोभोपशोभके ॥ ४३ ॥

.....*tathā śobhopaśobhake* || 43 ||

...likewise the beautiful and the less beautiful. || 18-43 ||

[Outer] - Śobhā and upaśobhā—beautiful and less beautiful—flank the opening like desire and its shadow.

Uddyota 18.121

कारयेत् ॥ १८-४४ ॥

एवं द्वाराणि निष्पाद्य वृत्तानि त्रीणि कारयेत् ।

kārayet || 18-44 ||

evam dvārāṇi niṣpādya vṛttāni trīṇi kārayet |

One should make. ||18-44||

Having thus completed the gates, one should make three circles.

Netra 18.122

पश्चिमं विवृतं कार्य.....

paścimam vivṛtam kāryam.....

The western one should be made open...

[Outer] - The western gate alone remains open—Śiva enters from the direction of dissolution.

Uddyota 18.123

पश्चिममिति पश्चिमदिकरथं देवाभिमुखमित्यर्थः ॥
शोभोपशोभयोः स्थानसंनिवेशवर्णनायाह

*paścimamiti paścimadikstham devābhimukhamityarthah ||
śobhopaśobhayoh sthānasamniveśavarṇanāyāha*

"Western" means the one in the western direction, facing the deity.

To describe the position and colour of śobhā and upaśobhā:

[Pointing] - Face east, yet the true door is always behind you—turn awareness, not the body.

Netra 18.124

.....पार्श्वयोस्तु विलेखयेत् ॥ ४४ ॥
शोभां चैवौपशोभां च रक्तवर्णं तु पीतिकाम् ।
प्रतिद्वारं चतुर्दिक्षु कोष्ठकैरधरोत्तरैः ॥ १८-४५ ॥

.....*pārśvayostu vilekhayet || 44 ||*
śobhāṁ caivaupaśobhāṁ ca raktavarṇāṁ tu pītikām |
pratidvāram caturdikṣu koṣṭhakairadharaottaraiḥ || 18-45 ||

...one should draw on the two sides || 18-44 ||
the beautiful and the less beautiful, red and yellow.
In the four directions at each gate with upper and lower cells. || 18-45 ||

[Outer] - Red for śobhā, yellow for upaśobhā—passion and dispassion guard the threshold together.

[Inner] - Let red and yellow merge in the eyes until only soft gold remains.

Uddyota 18.125

कोष्ठकैरिति परावृत्तद्वारसंनिवेशोत्थापकैः । अत्र
कोष्ठकसंख्या यद्यपि नोक्ता, तथाप्यध एकमूर्धे पञ्च, इत्येवं
विभाग उत्पद्यते ॥ १८-४६ ॥
अथ शोभोपशोभयोः पार्श्वगेषु

*koṣṭhakairiti parāvṛttadvārasaṁniveśotthāpakaiḥ | atra
koṣṭhakasaṁkhyā yadyapi noktā, tathāpyadha ekamūrdhvē pañca,
ityevam
vibhāga utpadyate || 18-46 ||
atha śobhopaśobhayoḥ pārśvageṣu*

"With cells" means with those that produce the turned-gate arrangement. Although the number of cells is not stated here, nevertheless the division arises as one below, five above, etc. || 18-46 ||

Then in the sides of śobhā and upaśobhā:

[Outer] - Cells above and below create the illusion of a turned gate—actually the gate turns you.

Netra 18.126

कोणान्तेषु लिखेदेवि पद्मशङ्खौ समन्ततः ।

koṇānteṣu likheddevi padmaśaṅkhau samantataḥ |

O Goddess, one should write lotus and conch in the corners all around.

[Outer] - Lotus and conch now written at every corner of śobhā and upaśobhā—Śrī signs her name eight times so you cannot miss her.

Uddyota 18.127

समन्ततः सर्वेषित्यर्थः ॥
एवं द्वारान्तं समस्तमण्डलं निष्पाद्य

*samantataḥ sarveṣityarthah || |
evam dvārāntam samastamaṇḍalam niṣpādya*

“All around” means in all of them.

Having thus completed the entire maṇḍala up to the gates:

Netra 18.128

तस्मिन्बाह्यसमन्तात् भूतरेखास्तु पातयेत् ॥ ४६ ॥

tasminbāhyasamantāttu bhūtarekhāstu pātayet || 46 ||

Outside it all around one should drop the lines of the bhūtas. || 18-46 ||

[Outer] - Beyond all beauty, the raw lines of the five bhūtas are dropped like the last veil.

Uddyota 18.129

भूतसंख्याकाः पञ्चेत्यर्थः ॥ १८-४७ ॥
ताश्च

*bhūtasamkhyākāḥ pañcetyarthah || 18-47 ||
tāśca*

Five in number, meaning the bhūtas. || 18-47 ||

And those:

[View] - Five gross elements, yet drawn as pure color-lines—matter revealed as nothing but vibrating awareness.

Netra 18.130

सितादिवर्णभेदेन.....

sitādivarṇabhedena.....

By difference of colour...

[Outer] - Color sequence again, now inverted—outer to inner, descent to ascent.

Uddyota 18.131

बाह्यादन्तः प्रवेशकमेण सितरक्तकृष्णपीतस्वच्छरूपाः ॥
यतः

*bāhyādantah praveśakrameṇa sitaraktakṛṣṇapītasvaccharūpāḥ |||
yatāḥ*

From outside inward: white, red, black, yellow, pure.

Because:

[View] - White earth, red water, black fire, yellow air, crystalline space—from coarsest to subtlest, then back to the colorless.

Netra 18.132

.....णिवृत्त्याद्यास्तु ता कलाः ।

.....*nivṛttyādyāstu tā kalāḥ* ।

...nivṛtti etc. are those kalās.

[View] - Nivṛtti, pratiṣṭhā, vidyā, śānti, śāntatīta—the five kalās clothe the elements like secret names.

Uddyota 18.133

सद्योजातादिब्रह्मव्याप्तिका हि ताः प्रोक्तवर्णा एव ॥
यतः

sadyojātādibrahmavyāptikā hi tāḥ proktavarṇā eva ||
yataḥ

For those proclaimed colours belong to Sadvojāta etc. that pervade Brahma.

Because:

[View] - Sadvojāta white, Vāmadeva red, Aghora black, Tatpuruṣa yellow, Īśāna transparent—five faces of the one face.

Netra 18.134

बाह्ये तु पत्रवल्लयज्ञैः स्वस्तिकौरुपशोभितम् ॥ ४७ ॥
आलिख्य मण्डलं मुख्यं तन्मध्ये तु यजेच्छिर्यम् ।

*bāhye tu patravallyabjaiḥ svastikairupaśobhitam || 47 ||
ālikhya maṇḍalam mukhyam tanmadhye tu yajecchiryam |*

Outside, adorned with lotus-creepers, lotuses, svastikas— || 18-47 ||
having drawn the principal maṇḍala, in its centre one should worship Śrī.

[Outer] - Final flourish: lotus-creepers, lotuses, svastikas—Śrī's garden erupts around the completed circle.

[Pointing] - Stand in the center before you draw the center—there is already a throne.

Uddyota 18.135

न च प्रथममेव मण्डलं लिखेत्, अपि तु

na ca prathamameva maṇḍalam likhet, api tu

And one should not draw the maṇḍala right at the beginning; rather:

[Context] - The maṇḍala is never the first act; only a heart already consecrated dares draw it.

Netra 18.136

पूर्वाधिवासः कर्तव्यो यथाविभवविस्तरैः ॥ १८-४८ ॥

pūrvādhivāsaḥ kartavyo yathāvibhavavistaraiḥ || 18-48 ||

The preliminary consecration should be performed according to capacity and extent.
|| 18-48 ||

[Outer] - Preliminary consecration the evening before—bathing, fasting, mantra,

silence—let the ground drink grace first.

Uddyota 18.137

पूर्वदिनेऽधिवासः कर्तव्य इत्यर्थः ॥ १८-४९ ॥
एतदर्थमादावेव

*pūrvadine'dhvivāsaḥ kartavya ityarthah || 18-49 ||
etadarthamādāveva*

Meaning: the consecration should be performed on the previous day. || 18-49 ||

For that purpose, right from the start:

[Inner] - Overnight, awareness ripens like fruit; dawn drawing is only the picking.

Netra 18.138

यागहर्म्यं तु कर्तव्यं शक्त्या द्रव्यानुसारतः ।
वेदीतोरणसंयुक्तं नानाध्वजविराजितम् ॥ ४९ ॥

*yāgaharmyaṁ tu kartavyaṁ śaktyā dravyānusārataḥ |
veditoraṇasamyuktam nānādhvajavirājitam || 49 ||*

The Yāga-house should be made according to one's power and materials,
furnished with sandals, parasol, bed, and various beauties, || 18-49 ||
shining with various flags. || 18-50 ||

[Outer] - The yāga-house becomes a palace for the inner king—sandals waiting
though he never walks, parasol though he is the sky.

Uddyota 18.139

ध्वजानि चित्रचिह्नानि ॥ १८-५० ॥
एतच्च यागौचित्यात्

*dhvajāni citracihñāni || 18-50 ||
etacca yāgaucityāt*

And flags with various emblems. || 18-50 ||

And this, from the propriety of the Yāga:

[Outer] - Every flag a tongue of fire announcing: the emperor of awareness has come home.

Netra 18.140

पादुकाच्छत्रशययादिनानाशोभासमन्वितम् ।
गृहोपकरणाद्यैश्च भोगैर्नानाविधैस्तथा ॥ ५० ॥

*pādukācchatraśayayādinānāśobhāsamavitam |
gr̥hopakaraṇādyaiśca bhogairnānāvidhaistathā || 50 ||*

Provided with sandals, parasol, bed, and various adornments,
and with household utensils and various enjoyments. || 18-50 ||

[Outer] - Household turned temple: pots, beds, pleasures—nothing excluded,
everything bathed in the same light.

Uddyota 18.141

युतम् ॥ १८-५१ ॥
यागस्य

yutam || 18-51 ||
yāgasya

Furnished. ||18-51||

For the Yāga:

Netra 18.142

वितानमूर्ध्वं कर्तव्यं सुश्वेतं तु मनोरमम् ।
जवनिकां चतुरङ्गां दीपाष्टौ दिक्षु दापयेत् ॥ ५१ ॥

vitānamūrdhvam kartavyam suśvetam tu manoramam |
javanikām caturaṅgām dīpāṣṭau dikṣu dāpayet || 51 ||

Above, a canopy should be made, very white and delightful.

Four curtains, eight lamps in the directions one should cause to be placed. ||18-51||

[Outer] - White canopy overhead like the moon's own breast; four curtains, eight lamps—the night becomes a jewel box.

Uddyota 18.143

किं च

kim ca

Furthermore:

Netra 18.144

बालव्यजनघण्टादि तथादर्शचतुष्टयम् ।

bālavyajanaghāṇṭādi tathādarśacatuṣṭayam |

Fans, bells, and four mirrors—

[Outer] - Fans to stir still air, bells to awaken silence, mirrors to show there is no face.

Uddyota 18.145

दिक्तुष्के निवेशयेत् ॥
दिक्षु विदिक्षु च पुनः:

dikcatuṣke niveśayet ||
dikṣu vidikṣu ca punaḥ

one should place in the four directions.

And again in directions and intermediate directions:

[Pointing] - Look into any mirror placed in the directions—whose eyes look back before thought arises?

Netra 18.146

पताकाष्ठौ नवाः श्रेष्ठा नानारङ्गसमुज्ज्वलाः ॥ १८-५२ ॥
कलशाष्ठौ तथा रौप्यास्ताम्र वा मृण्मया अपि ।

*patākāṣṭau navāḥ śreṣṭhā nānāraṅgasamujjvalāḥ || 18-52 ||
kalaśāṣṭau tathā raupyāstāmra vā mṛṇmayā api |*

Eight new excellent banners shining with various colours, || 18-52 ||
eight kalaśas of silver, or copper, or even of clay—

[Outer] - Eight banners catch the eight winds; eight kalaśas brim with the eight oceans.

Uddyota 18.147

स्थाप्याः ॥
कलशेषु च

*sthāpyāḥ ||
kalašeṣu ca*

should be placed.

And in the kalaśas:

Netra 18.148

समुद्राष्टौ तथा पूज्याः.....

samudrāṣṭau tathā pūjyāḥ.....

The eight oceans should likewise be worshipped..

[View] - Eight oceans are eight aspects of nectar resting in the body: milk, ghee, curd, urine of cow, etc., yet ultimately one taste.

Uddyota 18.149

समुद्राधिष्ठितांश्च कलशान्

samudrādhiṣṭhitāṁśca kalaśān

and the kalaśas presided over by the oceans

[Outer] - Each kalaśa ruled by its ocean-lord—Varuṇa and the rest bow to the clay pot.

Netra 18.150

.....षर्वौषधिसमन्वितान् ॥ १८-५३ ॥
चूतपल्लवसंयुक्तान् सहिरण्यांश्च पूजयेत् ।
काण्डाष्टौ पञ्चरङ्गाणि दिग्विदिक्षु निवेशयेत् ॥ १८-५४ ॥

.....*śarvauṣadhisamanvitān* || 18-53 ||
cūtapallavasamyuktān sahiraṇyāṁśca pūjayet |
kāṇḍāṣṭau pañcaraṅgāṇi digvidikṣu niveśayet || 18-54 ||

...filled with all herbs, || 18-53 ||
furnished with mango sprouts and gold, one should worship.
Eight staffs of five colours one should place in directions and intermediate directions.
|| 18-54 ||

[Outer] - All herbs, mango sprout, gold—life, freshness, immortality dropped into water.

[Inner] - Inhale the fragrance rising from any kalaśa—smell is the secret gate between outer and inner ocean.

[Pointing] - Drink with the eyes alone; the body is already full of this water.

Uddyota 18.151

पञ्चरङ्गाणीति सूत्राणि ॥ १८-५५ ॥
एतद्वाह्ये

*pañcaraṅgāṇīti sūtrāṇi || 18-55 ||
etadbāhye*

“Of five colours” means staffs. || 18-55 ||

Outside that:

[Outer] - Five-colored daṇḍas represent the five directions and five elements encircling the maṇḍala, acting as living pillars of protection.

[Inner] - Feel these five colors arise spontaneously in the five centers of the body, each pulse a silent affirmation of total encompassment.

Netra 18.152

लोकपालास्तथा पूज्याः पटेषु स्वाकृतिस्थिताः ।

lokapālāstathā pūjyāḥ paṭeṣu svākṛtisṭhitāḥ |

The guardians of the worlds should likewise be worshipped on cloths in their own forms.

[Outer] - Lokapālas are invoked upon separate cloths in their iconic forms, each cloth a sovereign territory within the greater circle.

Uddyota 18.153

लोकपालानां समीपे

lokapālānām samīpe

Near the guardians of the worlds:

[Outer] - Immediately adjacent to the lokapālas, the ritual space is sealed by the presence of the guardians.

Netra 18.154

तथा ह्यस्त्राकृतिः कार्या दशदिक्षु समन्ततः ॥ ५५ ॥

tathā hyastrākṛtiḥ kāryā daśadikṣu samantataḥ || 55 ||

Likewise the form of the astra should be made in the ten directions all around. ||
18-55||

[Outer] - The astra-weapon forms radiate outward in all ten directions, creating an impenetrable sphere of fiery vigilance.

[Pointing] - Rest as the center from which these ten directions effortlessly arise and subside.

Uddyota 18.155

तथेति इन्द्राद्यनुसारेण वज्राद्यस्त्राकृतिः पटेषु कर्तव्या ।१
दशोत्यूर्ध्वाधःस्थौ ब्रह्मानन्तौ सायुधावैशाननर्त्ततकोणस्थौ
कार्यौ ॥ १८-५६ ॥
किं च

*tatheti indrādyanusāreṇa vajrādyastrākṛtiḥ paṭeṣu kartavyā | 1
daśetyūrdhvādhāḥsthaḥ brahmānantaḥ
sāyudhāvaiśānanairṛtakōṇasthaḥ
kāryau || 18-56 ||
kim ca*

“Likewise” means the form of the astra—vajra etc.—according to Indra etc. on cloths.
“Ten” means above and below Brahmā and Ananta with weapons, placed in the north-east and south-west corners. || 18-56 ||

Furthermore:

[Outer] - Vajra of Indra, the discus, the noose—each weapon drawn upon cloth according to its presiding deity, including Brahmā above and Ananta below, positioned in the intermediate quarters northeast and southwest.

Netra 18.156

dvārādhyakṣāstato bāhye kāryāḥ svāmnāyadarśanāt |

Outside that, the gate-keepers should be made according to the teaching of the Āmnāya.

[Outer] - Beyond the weapon circle, the dvārapālas are installed exactly as transmitted in the Āmnāya lineage.

Uddyota 18.157

कार्या उल्लेख्याः पूज्याश्च । स्वाम्नायदर्शनादिति सिद्धान्तस्थित्या
द्वारस्य दक्षिणे नन्दिगङ्गे, वामे महाकालयमुने, भैरवदृशि तु
एतदेव विपर्ययात्, वामस्रोतसि तु प्राग्वद् नन्दिगङ्गादि
दिण्डिमहोदरसहितम्, त्रिकनये भैरवदृग्वद् मेषाननच्छागाननौ
त्वधिकौ, इत्याद्यनुसर्तव्यम् । एते च लोकपालास्त्रान्ता देवताविशेषाः
॥
अस्य नयस्य

*kāryā ullekhyāḥ pūjyāśca | svāmnāyadarśanāditi siddhāntasthityā
dvārasya dakṣīṇe nandigaṅge, vāme mahākālayamune, bhairavadr̥ṣi tu
etadeva viparyayāt, vāmasrotasi tu prāgvad nandigaṅgādi
diṇḍimahodarasahitam, trikanaye bhaιravadvṛgved
meṣānanacchāgānanau
tvadhikau, ityādyanusartavyam | ete ca lokapālāstrāntā devatāviśeṣāḥ
||
asya nayasya*

Should be drawn and worshipped. "According to the teaching of the Āmnāya" means according to the established tradition: on the right of the gate Nandī and Gaṅgā, on the left Mahākāla and Yamunā; but in the Bhairava view it is reversed; in the left-current tradition as before Nandī-Gaṅgā etc. with Diṇḍima and Mahodara; in the Trika view as in the Bhairava view but with additional Goat-face and Sheep-face, and so forth is to be followed. These are the special deities ending with the astras and guardians of the worlds.

[View] - These apparent differences dissolve in the one svātantrya-śakti that sports as every form.

[Outer] - Gate-keeper pairs vary by current: right Nandī-Gaṅgā, left Mahākāla-Yamunā in standard view; reversed in Bhairava; Diṇḍima-Mahodara added in left-current; Goat-face and Sheep-face added in Trika—yet all serve the same sealing function.

Netra 18.158

सर्वसाधारणत्वाच्च पटे कार्यास्तु तादृशाः ॥ ५६ ॥

sarvasādhāraṇatvācca paṭe kāryāstu tādṛśāḥ || 56 ||

Because this system is common to all, they should be made thus on the cloth. ||
18-56||

[Outer] - This arrangement is universal across authentic revelations; therefore execute it identically upon the ritual cloth.

Uddyota 18.159

अत्रायं क्रमः

atrāyam kramah

Here is the procedure:

[Outer] - The ceremonial prelude begins now with full auspicious orchestration.

Netra 18.160

वेदमङ्गलनिघोषैर्जयपुण्याहसंयुतैः ।
नृत्तवादित्रघोषैश्च स्तोत्रैर्नानाविघैस्तथा ॥ १८-५७ ॥

*vedamaṅgalanirghoṣairjayapuṇyāhasaṁyutaiḥ |
nṛttavāditraghoṣaiśca stotrairnānāvidhaistathā || 18-57 ||*

With Vedic auspicious sounds accompanied by victory cries and puṇyāha, with dancing, instrumental music, and various hymns—||18-57||

[Outer] - Vedic svastivācana, jayadhvani, puṇyāhavācana, dance, instrumental music, and diverse stotras fill the space with vibrating sanctity.

Uddyota 18.161

युक्तः सन्

yuktaḥ san

being furnished:

Netra 18.162

आचार्यस्तु शुचिर्दक्षश्वन्दनागुरुचर्चितः ।
धौतपौतिकया युक्त उष्णीषाङ्गुलिभूषितः ॥ १८-५८ ॥
कटकाद्यमहाहारः पुष्पस्त्रगदामभूषितः ।
मूर्तिपैर्धूपवाहैश्च अघेवाहैस्तथैव च ॥ १८-५९ ॥
सर्वसंभारसंयुक्तो ह्यधिवासनपूर्वकम् ।
कुम्भास्त्रवार्धनीमिष्ठा कृतक्षेत्रपरिग्रहः ॥ १८-६० ॥

ācāryastu śucirdakṣaścandanāgurucarcitaḥ |
dhautapautikayā yukta uṣṇīṣāṅgulibhūṣitah || 18-58 ||
kaṭakādyairmahāhāraiḥ puṣpasragdāmabhūṣitah |
mūrtipairdhūpavāhaśca arghavāhaistathaiva ca || 18-59 ||
sarvasaṁbhārasaṁyukto hyadhivāsanapūrvakam |
kumbhāstravārdhanīmiṣṭvā kṛtakṣetraparigrahah || 18-60 ||

The ācārya, pure, skilful, smeared with sandal and aguru, || 18-58 ||
furnished with washed sacred thread, adorned with turban and rings,
with bracelets and great necklaces, adorned with garlands of flowers,
attended by bearers of forms, incense-bearers, and likewise bearers of arghya, ||
18-59 ||
furnished with all requisites, preceded by consecration,

having worshipped kumbha, astra, and Vardhanī, having taken possession of the site
— ||18-60||

[Outer] - The ācārya enters as living Śiva: bathed, fragrant with sandal and aguru, sacred thread freshly washed, crowned with turban, adorned with rings, bracelets, heavy necklaces, flower garlands, attended by disciples carrying incense, arghya vessels, and the eight material forms.

Uddyota 18.163

पश्चादेवि रजः पातं विद्याद् दैशिकोत्तमः ।

शुचिरिति शुद्धवित्तचित्तशरीरः । दक्षः पूजादावुद्युक्तः,
अनुष्ठितनित्यकर्मत्वादेव चन्दनादिचर्चितः । धौतपौतिका
महाप्रकाशपरीतताशयात् । उष्णीषः शिरसि पट्टादिबन्धः ।
अङ्गुलिरङ्गुलीयकम् । मूर्तिपैरिति
पृथिव्यादिमूर्त्यष्टकाधिष्ठातृशर्वादिमूर्तीश्वररूपैराचार्यान्त्
अरैरनुगतः, एवं चाष्टमूर्तिमहेश्वरैकरूप इत्यर्थः ।
अर्घवाहैरित्यादौ युक्त इति योज्यम् । सर्वसंभारोऽधिवासोचितो
द्रव्यसमूहः, अधिवासनं शिवयागौचित्येन द्रव्यादेः संस्कारः
श्रीस्वच्छन्दादिष्टनीत्या । कुम्भयागः सर्वविधिसंपूरणाद्यर्थः
। अस्त्रयागश्च विघ्नशमनाय । कृतक्षेत्रपरिग्रहो
गृहीतयागोचितस्थानविशेषः, रजःपातमिति प्रोक्तक्रमेण
रचितमण्डलविशेषम् ॥
एवमत्रमण्डले

paścāddevi rajaḥpātāṁ vidadhyād daiśikottamah |

*śuciriti śuddhavittacittaśarīraḥ | dakṣaḥ pūjādāvudyuktaḥ,
anuṣṭhitanityakarmatvādeva candanādicarcitah | dhautapautikā
mahāprakāśaparītatāśayāt | uṣṇīṣaḥ śirasi paṭṭādibandhaḥ |
aṅguliraṅguliyakam | mūrtipairiti
pṛthivyādimūrtyaṣṭakādhīṣṭhātṛśarvādimūrtīśvararūpairācāryānt
araīranugataḥ, evam cāṣṭamūrtimāheśvaraikarūpa ityarthah |
arghavāhairyatyādau yukta iti yojyam | sarvasambhāro'dhvīṣocito
dravyasamūhah, adhvīṣanam śivayāgaucityena dravyādeḥ saṃskārah
śrīsvacchandādiṣṭanītyā | kumbhayāgaḥ
sarvavidhisampūrṇādyarthah
| astrayāgaśca vighnaśamanāya | kṛtakṣetraparigraho
gr̥hitayāgocitasthānavišeṣaḥ, rajaḥpātamiti proktakramena
racitamaṇḍalavišeṣam ||
evamatramaṇḍale*

thereafter, O Goddess, the supreme teacher should perform the dropping of powder. “Pure” means pure in mind, heart, and body. “Skilful” means energetic in worship, already smeared with sandal etc. simply because he has performed the daily rites. “Washed sacred thread” because his heart is filled with great light. “Turban” is a cloth-binding on the head. “Rings” are finger-rings. “Bearers of forms” means followed by disciples who are bearers of the eight forms beginning with earth up to Śarva, thus he is of one form with the eight-formed Maheśvara. In “and likewise bearers of arghya” etc., “furnished” is to be supplied. “All requisites” means the collection of substances proper for consecration; consecration means the purification of substances etc. according to the method taught in the revered Svācchanda etc., for the propriety of the Śiva-Yāga. Kumbha-Yāga is for completing all rites; astra-Yāga for removing obstacles. “Having taken possession of the site” means having taken the special place proper for the Yāga; “dropping of powder” means the special maṇḍala constructed according to the aforesaid procedure.

In this maṇḍala:

[Inner] - Purity here is the transparent mind through which the great light pours; the washed thread is the heart soaked in that radiance; the turban binds the risen moon of awareness; every ornament is the spontaneous ornamentation of the Self; the disciples carrying the eight forms reveal that the guru is none other than eight-formed Maheśvara appearing as one.

[Pointing] - Feel the entire retinue as extensions of your own luminous body—nothing is outside you.

Netra 18.164

पूर्वोक्तवपुषा ध्यात्वा मृत्युजिन्मध्यतो यजेत् ॥ १८-६१ ॥

pūrvoktavapuṣā dhyātvā mr̥tyujinmadhyato yajet || 18-61 ||

Meditating with the aforesaid form, one should worship Mr̥tyujit in the centre. ||
18-61 ||

[Outer] - Within this perfected manḍala, meditate the previously described form and worship Mr̥tyujit at the exact center.

Uddyota 18.165

मृत्युजित् पारमेश्वरं रूपम् ॥ १८-६२ ॥
किं च

mr̥tyujit pārameśvaraṁ rūpam || 18-62 ||
kim ca

Mr̥tyujit is the supreme form. ||18-62||

Furthermore:

[View] - Mr̥tyujit is the highest face of Amṛteśvara—death conquered because death never touched the deathless.

Netra 18.166

तदुत्सङ्गतां देवीं श्रियं वै विश्वमातरम् ।
 विशुद्धस्फटिकप्रव्यां हिमकुन्देन्दुसप्रभाम् ॥ ६२ ॥
 चन्द्रार्बुदप्रतीकाशां गोक्षीरसदृशप्रभाम् ।
 मुक्ताफलनिभां श्वेतां श्वेतवस्त्रानुगूहिताम् ॥ १८-६३ ॥
 सितचन्दनलिप्ताङ्गीं कर्पूरक्षोदधूसराम् ।
 शुद्धहारेन्दुकान्तादिरत्नोज्ज्वलविमण्डिताम् ॥ १८-६४ ॥
 सितस्रग्दाममालाभिः कमलैः सुविभूषिताम् ।
 हरहाससुशुभ्रज्ञीं सितहासां मनोरमाम् ॥ १८-६५ ॥
 सुशुक्लमुकुटोपेतामेकवक्रां त्रिलोचनाम् ।
 बद्धपद्मासनासीनां योगपद्मविभूषिताम् ॥ १८-६६ ॥
 शङ्खपद्मकरां सौम्यां वरदाभयपाणिकाम् ।
 चतुर्भुजां महादेवीं सर्वलक्षणलक्षिताम् ॥ १८-६७ ॥
 ध्यात्वा वै भावभेदेन रूपायुधविभूषिताम् ।

*tadutsaṅgagatām devīm śriyam vai viśvamātaram |
 viśuddhasphaṭikaprakhyām himakundendusaprabhām || 62 ||
 candrārbudapratīkāśām gokṣīrasadṛśaprabhām |
 muktāphalanibhām śvetām śvetavastrānugūhitām || 18-63 ||
 sitacandanaliptāṅgīm karpūrakṣodadhūsarām |
 śuddhahārendukāntādiratnojjvalavimanḍitām || 18-64 ||
 sitasragdāmamālābhīḥ kamalaiḥ suvibhūṣitām |
 harahāsasuśubhraṅgīm sitahāsām manoramām || 18-65 ||
 suśuklamukuṭopetāmekavaktrām trilocanām |
 baddhapadmāsanāśinām yogapaṭṭavibhūṣitām || 18-66 ||
 śaṅkhapadmakarām saumyām varadābhayapāṇikām |
 caturbhujām mahādevīm sarvalakṣaṇalakṣitām || 18-67 ||
 dhyātvā vai bhāvabhedena rūpāyudhavibhūṣitām |*

The Goddess seated on His lap, Śrī, the Mother of the universe,
 resembling pure crystal, shining like frost, kuṇḍa-flower, and moon, || 18-62 ||
 resembling a hundred moons, having lustre like cow's milk,
 resembling a pearl, white, concealed by white garments, || 18-63 ||
 limbs smeared with white sandal, grey with camphor dust,
 adorned and shining with pure necklaces, moon-lustre, and other jewels, || 18-64 ||
 well adorned with white garlands and lotuses,
 whose limbs are beautiful with Viṣṇu's smile, having a white smile, charming, ||
 18-65 ||

furnished with a very white crown, one-faced, three-eyed,
seated in padmāsana, adorned with yogapat̄a, || 18-66 ||
holding conch and lotus, gentle, with hands granting boons and fearlessness,
four-armed Great Goddess marked with all auspicious signs—|| 18-67 ||
having meditated thus with varieties of feeling upon Her form, weapons, and
ornaments.

[Inner] - She sits upon His lap as pure crystal frost, a hundred moons dissolved into
one moon, white garments concealing and revealing the whiteness that has no
opposite; every ornament white, every smile the smile of Viṣṇu resting in Śiva, four
arms gently granting what was never withheld.

[Pointing] - Sink into the cool moonlight radiating from your own heart—she was
never apart from this.

Uddyota 18.167

यजेदित्यनुषज्यते । शुद्धहारेन्दुकान्तादिरतैरुज्ज्वलां च
विमण्डितां च । भावभेदेनेति
कामनाविशेषारूषिताशयेनोपलक्षितः साधकः । शिष्टं स्पष्टम्
॥
अथ देववद् देव्या अङ्गानीत्याह

*yajedityanuṣajyate | śuddhahārendukāntādiratnairujjvalāṁ ca
vimaṇḍitāṁ ca | bhāvabhedeneti
kāmanāviśeṣārūṣitāśayenopalakṣitaḥ sādhakaḥ | śiṣṭam spaṣṭam
||
atha devavad devyā aṅgānītyāha*

One should worship—connection. Shining and adorned with pure necklaces, moon-lustre, and other jewels. “With varieties of feeling” means the practitioner whose mind is coloured by special desires. The rest is clear.

Then, like the God, the limbs of the Goddess—He says:

[Inner] - Let the mind be dyed by the rasa of utter purity until even desire becomes white.

Netra 18.168

अमृतेशविधानेन तथैवाङ्गानि कल्पयेत् ॥ १८-६८ ॥

amṛteśavidhānenā tathaivāṅgāni kalpayet || 18-68 ||

One should fashion the limbs in exactly the same way as for Amṛteśa. || 18-68 ||

[Outer] - Her limbs and weapons are fashioned precisely as taught for Amṛteśvara in chapter two.

Uddyota 18.169

द्वितीयाधिकारोद्दिष्टनीत्या । एवं चात्र विशेषोक्त्या
आदिशन्नेतदतिरिक्तपूर्वोक्तसर्वदेवतानां नैतान्यङ्गानीति शिक्षयति
॥ १८-६९ ॥
सर्वश्वेतत्वादेव देवीम्

*dvitīyādhikāroddiṣṭanītyā | evam cātra viśeṣoktyā
ādiśannetadatirikttapūrvoktasarvadevatānām naitānyaṅgānīti śikṣayati
|| 18-69 ||
sarvaśvetatvādeva devīm*

According to the method taught in the second chapter. And by thus teaching with a special statement here, he instructs that the limbs previously stated for all deities do not belong to these. || 18-69 ||

Because the Goddess is entirely white:

[Context] - By restating the method here, the text quietly excludes the usual colored limb-deities; these supreme forms transcend chromatic assignment.

Netra 18.170

सर्वश्वेतोपचारेण पूजयेत् सर्वसिद्धिदाम् ।

sarvaśvetopacāreṇa pūjayet sarvasiddhidām |

One should worship with entirely white offerings the bestower of all siddhis.

[Outer] - Offerings must be totally white—white rice, white flowers, white sandal—mirroring the absolute absence of stain.

Uddyota 18.171

मुख्यं विधिमुक्तत्वा प्रकारान्तरमाह

mukhyam vidhimukttvā prakārāntaramāha

Having stated the principal rule, he mentions another variety:

Netra 18.172

अनेनैव विधानेन श्रीधरं वा श्रिया सह ॥ ६९ ॥
पूजयेद् भक्तिं देवि सर्वकामफलप्रदम् ।

*anenaiva vidhānena śrīdharam vā śriyā saha || 69 ||
pūjayed bhaktito devi sarvakāmaphalapradam |*

Or with this very procedure one may worship Śrīdhara together with Śrī, || 18-69 || with devotion, O Goddess, bestowing all fruits of desire.

[Outer] - Alternatively, worship Śrīdhara (Viṣṇu) together with Śrī upon the same

maṇḍala; devotion alone ripens every wish.

Uddyota 18.173

यद्वा केवलामेव देवीम्

yadvā kevalāmeva devīm

Alternatively, the Goddess alone:

Netra 18.174

पाद्यार्घ्यकुसुमैः शुभ्रैर्मृष्टधूपादिभिस्तथा ॥ १८-७० ॥
लेह्यैः पेयैस्तथा चूष्यैर्भक्ष्यैर्नानाविधैः शुभैः ।
पूजयेत् परमेशानीं सर्वसिद्धिफलप्रदाम् ॥ १८-७१ ॥

pādyārghyakusumaiḥ śubhrairmr̥ṣṭadhūpādibhistathā || 18-70 ||
lehyaiḥ peyaistathā cūṣyairbhakṣyairnānāvidhaiḥ śubhaiḥ |
pūjayet parameśānīṁ sarvasiddhiphalapradām || 18-71 ||

With white pādyas, arghyas, flowers, clean incense, etc., || 18-70 ||
with edibles, drinkables, suckables, and various chewables that are auspicious,
one should worship the Supreme Sovereign bestowing the fruit of all siddhis. || 18-71 ||

[Outer] - Or worship the Goddess alone with white pādyārghya, incense, and every auspicious edible—She bestows the fruit of all siddhis.

Uddyota 18.175

अर्चान्ते जपानन्तरम्

arcānte japānantaram

At the end of worship, after japa:

[Outer] - Upon completion of worship and japa...

Netra 18.176

पूर्ववन्निर्मिते कुण्डे होमात् पूर्वोदितेन तु ।
तर्पयेद्देवदेवेशीं भक्तियुक्तेन चैतसा ॥ १८-७२ ॥

*pūrvavannirmite kundē homāt pūrvoditena tu |
taripayeddevadeveśīṁ bhaktiyuktena cetasā || 18-72 ||*

In the previously constructed kuṇḍa, with the homa stated earlier,
one should satisfy the Sovereign of the gods and goddesses with a mind full of
devotion. || 18-72 ||

[Outer] - Perform homa in the earlier-described kuṇḍa, satisfying the Sovereign of
gods and goddesses with devotional mind.

Uddyota 18.177

पूर्वोदितेनेति तिलक्षीरघृतशर्करादिना यो होमस्तस्मात् देवदेवस्य
शक्तिं तर्पयेदिति सङ्गतिः ॥ १८-७३ ॥
देव्याः प्रकारान्तरमाह

*pūrvoditeneti tilakṣīragṛtaśarkarādinā yo homastasmāt devadevasya
śaktim taripayediti saṅgatih || 18-73 ||
devyāḥ prakārāntaramāha*

"With the previously stated" means with the homa of sesame, milk, ghee, sugar, etc.;
thus the connection is: one should satisfy the Śakti of the God of gods. || 18-73 ||

He mentions another variety for the Goddess:

[Outer] - Sesame, milk-rice, ghee, sugar offerings continue until the Śakti of the God of gods is fully satiated.

Netra 18.178

अथवाष्टभुजा देवी चिन्तारत्नकरा शुभा ।
कलशं धारयेन्नित्यममृतेन समन्वितम् ॥ ७३ ॥
सोमसूर्यकरा देवी सितपद्मोपरिस्थिता ।
निधीनां चोपरिष्टातु गजमङ्गलभूषिता ॥ १८-७४ ॥
ब्रह्मादिसुरसञ्चातैः पूजिता संस्तुता सदा ।
ध्याता जसा महेशानी सिद्धिमुक्तिफलप्रदा ॥ १८-७५ ॥

*athavāṣṭabhujā devī cintāratnakarā śubhā |
kalaśam dhārayennityamamṛtena samanvitam || 73 ||
somasūryakarā devī sitapadmoparisthitā |
nidhīnām copariṣṭātta gajamaṅgalabhūṣitā || 18-74 ||
brahmādisurasañghātaiḥ pūjītā saṃstutā sadā |
dhyātā japtā maheśānī siddhimuktiphalapradā || 18-75 ||*

Or the eight-armed Goddess, holding a jewel in her hand, auspicious,
ever holding a kalaśa filled with amṛta, || 18-73 ||
the Goddess holding sun and moon, seated upon a white lotus,
above the nidhis, adorned with auspicious elephants. || 18-74 ||
Worshipped and praised always by the hosts of gods beginning with Brahmā,
meditated upon, japa-ed—O Maheśānī, bestowing the fruit of siddhi and liberation.
|| 18-75 ||

[Inner] - Eight-armed form: the lower four repeat conch-lotus-boon-fearlessness; the upper four now hold jewel, amṛta-kalaśa, sun, moon—seated on white lotus above the treasure-nidhis, bathed by elephants pouring immortality from golden pitchers.
[Pointing] - Let the eight arms be felt as eight currents of your own śakti rising and dissolving back into the one moon in the heart.

Uddyota 18.179

पूर्वोक्तशङ्खपद्मवराभयकरत्वोपरिचिन्तारत्नामृतकलशसोमसूर्यकर
अत्वेन अष्टभुजा । निधीनामुपरिष्ठाद् यत् सितपद्मम्, तत्स्था ।
मङ्गलगजभूषितत्वं तत्करोत्क्षिप्तघटाभिषिञ्चमानत्वम् ।
महेशानस्येयं महेशानी, अत एव ब्रह्मादिभिः पूजिता ।
तदाराधनादेव हि तेषामंशांशिकया व्यक्तिं गताऽसाविति
श्रीस्वच्छन्देऽस्ति ॥ १८-७६ ॥

यद्वा

*pūrvoktaśāṅkhapadmavaraṁbhayakaratvoparicintāratnāmṛtakalaśasomasuryakar
atvena aṣṭabhujā | nidhīnāmupariṣṭād yat sitapadmam, tatsthā |
maṅgalagajabhūṣitatvam tatkarotkṣiptaghāṭābhiṣicyamānatvam |
maheśānasheyam maheśānī, ata eva brahmādibhiḥ pūjitā |
tadārādhanaṁdeva hi teṣāmaṁśāṁśikayā vyakṛ̣ti gatā'sāviti
śrīsvacchande'sti || 18-76 ||*

yadvā

Above the previous four hands holding conch, lotus, boon, and fearlessness, additionally holding jewel, amṛta-kalaśa, sun, and moon—eight-armed. Seated upon the white lotus that is above the nidhis. Adornment with auspicious elephants means being sprinkled by elephants raising pitchers with their trunks. She is the Great Sovereign of Maheśāna; therefore worshipped by Brahmā etc. For from worshipping Her they have obtained their own portions. This is stated in the revered Svacchanda.
||18-76||

Alternatively:

[View] - Brahmā and all gods worship Her because their very sovereignty is a gift borrowed from Her inexhaustible fullness.

Netra 18.180

इष्टां तु देवदेवेशीं कुम्भस्थां संप्रपूजयेत् ।
पूर्वोक्तेन विधानेन यागे पूर्वोदिते शुभे ॥ ७६ ॥

*iṣṭāṁ tu devadeveśīṁ kumbhasthāṁ samprapūjayet |
pūrvoktena vidhānenā yāge pūrvodite śubhe || 76 ||*

One should fully worship the Sovereign of the gods and goddesses placed in a kumbha according to the aforesaid procedure in the auspicious Yāga previously stated. || 18-76||

[Outer] - Alternatively, install the Sovereign of gods and goddesses within a consecrated kumbha and perform complete worship as previously taught.

Uddyota 18.181

अतश्च

ataśca

Moreover:

Netra 18.182

पूर्वोक्तध्यानयोगेन कुम्भमध्यगतां श्रियम् ।
जस्त्वा चाष्टोक्तरशतमभिषिञ्चेत्तु पूर्ववत् ॥ १८-७७ ॥

पूर्ववदिति पुण्याह(वाचन)मञ्जलनिनादादिक्रमेण ॥

*pūrvoktadhyānayogena kumbhamadhyagatāṁ śriyam |
japtvā cāṣṭottaraśatamabhiṣiñcetu pūrvavat || 18-77 ||*

pūrvavaditi puṇyāha(vācana)maṅgalaninādādikramenā ||

Having japa-ed Śrī seated in the centre of the kumbha with the aforesaid meditation-yoga

one hundred and eight times, one should consecrate as before. || 18-77 ||

“As before” means with the procedure of puṇyāha-recitation, auspicious sounds, etc.

[Inner] - One hundred and eight silent or whispered repetitions of Śrī-bīja while absorbed in the meditation-yoga previously given; then consecrate the disciple amid auspicious cries.

Uddyota 18.183

आचार्यो यं साधकमभिषिञ्चेत्

ācāryo yaṁ sādhakamabhiṣiñcet

Whichever practitioner the ācārya consecrates—

Netra 18.184

तस्याचला महालक्ष्मी राज्यं वा यदभीप्सितम् ।

tasyācalā mahālakṣmī rājyaṁ vā yadabhīpsitam |

for him Mahālakṣmī becomes immovable, or kingship, or whatever he desires.

[View] - The moment consecration touches him, Mahālakṣmī becomes immovable within his being—kingship or any object of desire is already his because the source is

now recognized as his own nature.

Uddyota 18.185

तद् भवतीति शेषः ॥
किं चैवमभिषिक्तः साधकोऽसौ भौमान्तरिक्षसिद्धिं च दिव्यां
चैवैश्वरीं शुभाम् ॥ १८-७८ ॥
यदपि चान्यत्

*tad bhavatīti śeṣah ||
kim caivamabhiṣiktaḥ sādhako'sau bhaumāntarikṣasiddhim ca divyām
caivaiśvarīm śubhām || 18-78 ||
yadapi cānyat*

becomes—completion.

Furthermore, such a consecrated practitioner obtains earthly, atmospheric, and heavenly auspicious sovereignty. ||18-78||

And whatever else

Netra 18.186

ईहितं कामयेत्किञ्चित्.....

ihitam kāmayetkiñcit.....

he may desire...

[Inner] - ...notice the silence where desire used to live...

Uddyota 18.187

तत् सर्वमाराधिता देवी अस्मै

tat sarvamārādhitā devī asmai

all that the worshipped Goddess, pleased,

[Inner] - ...and feel the gentle rain of everything you ever wanted, falling because nothing was ever lacking.

Netra 18.188

.....षुप्रसन्ना प्रयच्छति ।

.....*ṣuprasannā prayacchati* |

...gives him.

[Pointing] - She gives you yourself—receive it now, without moving a single thought.

Uddyota 18.189

किं च

kim ca

Furthermore:

Netra 18.190

आयुर्बलं यशः कीर्तिर्मेधा कान्तिः श्रियो वपुः ॥ ७९ ॥

सर्वं विवर्धते तस्य यस्य वेशमनि पूज्यते ।

āyurbalam yaśah kīrtirmedhā kāntiḥ śriyo vapuḥ || 79 ||

sarvam vivardhate tasya yasya veśmani pūjyate |

Longevity, strength, fame, glory, intellect, beauty, the body of Śrī— || 18-79 ||
all these increase for him in whose house She is worshipped.

[View] - Longevity, strength, fame, beauty, intellect, the very body of Śrī Herself—
these are not added; they are unveiled where She is welcomed as the only inhabitant
of the house.

Uddyota 18.191

तदित्थम्

tadittham

Thus it is.

Netra 18.192

यः कश्चिदभिषिक्तो वा.....

yah kaścidabhiṣikto vā.....

Whoever is consecrated...

Uddyota 18.193

तदुक्तध्यानादिक्रमेण

taduktadhyānādikrameṇa

or whoever, according to the aforesaid meditation etc.,

Netra 18.194

.....यश्च वा साधयेत् प्रिये ॥ १८-८० ॥

.....yaśca vā sādhayet priye || 18-80 ||

...practises, O beloved, || 18-80 ||

[Inner] - Practise exactly as shown—meditation, japa, worship—effortlessly...

Uddyota 18.195

देवीमिमाम् ॥
असौ

devīmimām ||
asau

this Goddess—

Netra 18.196

पूर्वोक्तं सर्वमाप्नोति शान्तिं पुष्टिं करोति च ।

pūrvoktaṁ sarvamāpnoti śāntiṁ puṣṭiṁ karoti ca |

he obtains all that was stated before and produces peace and nourishment.

[View] - All previously promised fruits now spontaneously appear, plus the peace that nourishes worlds.

Uddyota 18.197

किं चोक्तध्यानादिक्रमेण

kim coktadhyānādikramena

Furthermore, according to the aforesaid meditation etc.:

Netra 18.198

पटे तु लिखिता देवी यस्य वेश्मनि पूज्यते ॥ १८-८१ ॥
पूर्वोक्तन विधानेन तस्य सर्वं प्रयच्छति ।

*paṭe tu likhitā devī yasya veśmani pūjyate || 18-81 ||
pūrvoktena vidhānenā tasya sarvaṁ prayacchati |*

The Goddess drawn on cloth who is worshipped in whose house || 18-81 || according to the aforesaid procedure gives him everything.

[Outer] - Even a simple cloth image of the Goddess worshipped at home according to

this method gives absolutely everything.

Uddyota 18.199

अभीष्टं फलम् ॥
एवमेतदर्चापरस्य

*abhiṣṭam phalam ||
evametadarca-parasya*

the desired fruit.

For one devoted to this worship:

Netra 18.200

बहुनात्र किमुक्तेन सिंहस्येव यथा मृगाः ॥ ८२ ॥
पलायन्ते दिशः सर्वा दुष्टोषाः सहस्रशः ।
किमन्यैर्मन्त्रवृन्दैश्च देवताराधनेन च ॥ १८-८३ ॥
यत्रैषा देवदेवेशी ध्याता जप्ता सुपूजिता ।

*bahunātra kimuktena simhasyeva yathā mṛgāḥ || 82 ||
palāyante diśaḥ sarvā duṣṭadoṣaḥ sahasraśaḥ |
kimanya irmantravṛndaiśca devatārādhanena ca || 18-83 ||
yatraiṣā devadeveśī dhyātā japtā supūjitaḥ |*

Why say much here? Just as deer flee in all directions || 18-82 || from a lion, so thousands of evil defects flee in all directions.

What need of multitudes of other mantras and worship of deities || 18-83 || where this Sovereign of the gods and goddesses is meditated, japa-ed, well worshipped?

[Inner] - Feel every obstacle, every graha, every trace of lack scatter like startled deer the instant this lioness of awareness is recognized in the heart.

[Pointing] - Hear the silence after the roar—that silence is your natural state. Rest

there. Nothing else is ever required.

Uddyota 18.201

तत्र साधकस्येति शोषः, दुष्टा भूता अपस्माराद्याः, दोषाः
व्याध्यादिदौर्गत्याद्याः ॥
अपि चैषा

*tatra sādhakasyeti śeṣaḥ, duṣṭā bhūtā apasmārādyāḥ, doṣāḥ
vyādhyādidaurgatyādyāḥ ॥
api caisā*

There for the practitioner—completion; evil beings such as bhūtas, epilepsy, etc.; defects such as diseases and poverty, etc.

Moreover, this one:

[Outer] - Completion of the entire sādhana cycle: the fruits ripen as total removal of inner and outer obstacles — bhūtas, grahas, roga, dāridrya all dissolve in Her glance.

[Inner] - The practitioner's energy field is now sealed; no aperture remains for hostile frequencies to enter.

[Pointing] - Feel the body suddenly weightless — that absence of affliction is Her presence.

Netra 18.202

संग्रामकाले ध्यातव्या खडगपत्रलतास्थिता ॥ १८-८४ ॥

samgrāmakāle dhyātavyā khadgapatralatāsthitā ॥ 18-84 ॥

At the time of battle should be meditated upon seated on a sword-blade creeper. || 18-84 ||

[Outer] - Battle visualization: She is enthroned upon the razor-edged khadga-patrikā creeper, sword-leaves flashing like crescent moons.

[Inner] - Prāṇa rides the edge between life and death; terror becomes the throne of fearless awareness.

Uddyota 18.203

एवं कृते सति

evam kṛte sati

When this is done:

Netra 18.204

जयं प्रयच्छते तस्य रिपुदर्पापहा भवेत् ।

jayaṁ prayacchate tasya ripudarpāpahā bhavet |

She grants victory to him and destroys the pride of enemies.

[Outer] - Victory is not taken — it is granted; the enemy's pride collapses the instant Her foot touches the battlefield.

[Pointing] - Watch how the thought “I must win” dissolves before it forms — that dissolution is triumph.

Uddyota 18.205

अतश्च

संग्रामाग्रे सदा याज्या परराष्ट्रजिगीषुणा ॥ १८-८५ ॥
अग्रे प्रारम्भे ॥ १८-८६ ॥

ataśca

*samgrāmāgre sadā yājyā pararāṣṭrajigīṣuṇā || 18-85 ||
agre prārambhe || 18-86 ||*

Moreover:

Always at the forefront of battle She should be worshipped by one desiring to conquer enemy kingdoms. || 18-85 ||

“At the forefront” means at the beginning. || 18-86 ||

[View] - Time bends: the beginning contains the end; the first gaze of the Goddess is already victory.

[Outer] - She is worshipped as Senānī, commander at the vanguard, before a single arrow is loosed.

Netra 18.206

अवश्यं जयमाप्नोति देवदेव्याः प्रसादतः ।

avaśyam jayamāpnōti devadevyāḥ prasādataḥ |

Inevitably he obtains victory through the grace of the God of gods' consort.

[Outer] - Grace of Devadeveśī — the consort of the God of gods — flows unasked, inevitable as sunrise.

[Pointing] - Rest in the certainty that the battle is already won in Her embrace.

Uddyota 18.207

किं च

kim ca

Furthermore:

Netra 18.208

अपि व्याधिशतातौ वा दुःखदोषैः प्रपीडितः ॥ ८६ ॥
सर्वपापविलिप्तो वा कृत्याखारखोदपीडितः ।
मन्त्रैर्यन्त्रैस्तथा ध्यानैर्जपहोमैर्विषादिकैः ॥ १८-८७ ॥

*api vyādhiśatārto vā duḥkhadoṣaiḥ prapīḍitah || 86 ||
sarvapāpavilipto vā kṛtyākhārkhodapiḍitah |
mantrairyantraistathā dhyānairjapahomairviṣādikaiḥ || 18-87 ||*

Even one afflicted by hundreds of diseases or tormented by painful defects, ||
18-86||
covered with all sins, afflicted by kṛtyā, khārkhoda, etc.,
by mantras, yantras, meditations, japa, homa, poisons, etc.—|| 18-87||

[Outer] - Comprehensive list of afflictions: organic disease, black magic, yantras, kṛtyā spirits, poisons, all forms of hostile projection.

[Inner] - Every curse is a reversed arrow; when it touches Her, it turns back upon its sender.

Uddyota 18.209

व्याध्यादिभिः परप्रयुक्तमन्त्रयन्त्रादिभिर्वा यः पीडितः, सोऽपि
देव्याः प्रसादतो जयमाप्नोतीति संबन्धः ॥ १८-८८ ॥
किं चेयम्

*vyādhyādibhiḥ paraprayuktamantryantrādibhirvā yaḥ pīḍitah, so'pi
devyāḥ prasādato jayamāpnotīti saṃbandhaḥ || 18-88 ||
kim ceyam*

whoever is tormented by mantras, yantras, etc. employed by others—connection: he too obtains victory through the grace of the Goddess. || 18-88||

Furthermore, this one:

[View] - There is only one Śakti — whether sent to harm or to heal, She remains Herself and chooses the devotee.

[Outer] - Even the victim of another's mantra becomes victor through Her counter-grace.

Netra 18.210

चूर्णलेपाङ्गनादीनि कुहकानि च यानि च ।
करिष्यन्त्यरयो यत्र स्त्रियो वा पुरुषस्य वा ॥ ८८ ॥
पूजिता तेन विधिना तेषां प्रत्यांगिरा भवेत् ।

*cūrṇalepāñjanādīni kuhakāni ca yāni ca |
kariṣyantyarayo yatra striyo vā puruṣasya vā || 88 ||
pūjitā tena vidhinā teṣām pratyaṅgirā bhavet |*

Whatever powders, ointments, collyriums, and magical devices
enemies or women may perform against a man— || 18-88 ||
worshipped according to that procedure, She becomes their Pratyaṅgirā.

[Outer] - She manifests as Pratyangirā when worshipped with the prescribed vidhi — the weapon misfired boomerangs.

[Secret] - Who is the real sender of the poison powder — the enemy or your own fear?

Uddyota 18.211

चूर्णादीनि वशीकारोऽनाद्यर्थम् । कुहकानीति यन्त्रकृत्यादीनि
यानि रिपवः करिष्यन्ति तेषाम्, एषा उक्तेन विधिना पूजितेति, अर्थात्
यं प्रति कुहकादि कृतं तेन प्रत्यांगिरा भवेदिति दुष्प्रयुक्तास्त्रवद्
रिपूणामेव स्वपक्षनाशिनी स्यात् ॥
अतश्चेमाम्

cūrṇādīni vaśīkāroccāṭanādyartham | kuhakānīti yantrakṛtyādīni
 yāni ripavah kariṣyanti teṣāma, eṣā uktena vidhinā pūjiteti, arthāt
 yaṁ prati kuhakādi kṛtam tena pratyaṅgirā bhavediti
 duṣprayuktāstravad
 ripūṇāmeva svapakṣanāśinī syāt ||
 ataścemām

Powders etc. for subjugation, driving away, etc. Magical devices mean yantra-kṛtyās etc. Whatever enemies may perform—She worshipped according to the stated procedure; meaning: for the person against whom the magical device etc. is performed, She becomes Pratyaṅgirā, meaning like a wrongly discharged weapon She destroys the enemies' own side.

Moreover:

[Word] - Pratyangirā = prati-aṅga-irā: "She who moves against the limbs" of the aggressor; the magic eats its master.

[Pointing] - Feel the collyrium that was meant to blind you now opening a third eye of wrathful compassion.

Netra 18.212

आश्रित्य परमां देवीं भक्त्या संपूजयेत् यः ॥ १८-८९ ॥

āśritya paramāṁ devīm bhaktyā sampūjayetu yaḥ || 18-89 ||

Whoever, taking refuge in this supreme Goddess, worships Her with devotion—|| 18-89 ||

[Outer] - Refrain of refuge: total surrender to the supreme Goddess.

[Inner] - Devotion is the ultimate concealment — nothing can touch what has already dissolved into Her.

Uddyota 18.213

सोऽभीष्मामोतीत्यर्थः ॥ १८-९० ॥
तत्र च

*so'bhīṣṭamāpnōtītyarthah || 18-90 ||
tatra ca*

he obtains what he desires—meaning. ||18-90||

Therein:

[View] - Desire itself becomes the path when offered at Her feet; even kāma is transmuted into mokṣa.

Netra 18.214

यथा न दृश्यते दुष्टैः पापाचाररतैर्नैः ।
मन्त्रसिद्धैस्तथा धूर्तैः समग्रैः कण्टकैस्तथा ॥ ९० ॥
तथा सुगुप्ता यष्टव्या गोपिता सिद्धिदा भवेत् ।

*yathā na dṛsyate duṣṭaiḥ pāpācāraratairnariḥ |
mantrasiddhaistathā dhūrtaiḥ samagraiḥ kaṇṭakaistathā || 90 ||
tathā suguptā yaṣṭavyā gopitā siddhidā bhavet |*

In such a way that She is not seen by evil men delighting in sinful conduct, by mantra-siddhas, by cheats, by all thorns likewise—||18-90|| thus She should be worshipped well concealed; concealed, She becomes bestower of siddhi.

[Context] - Classic Trika emphasis on concealment (guhya-vidyā is kept from the paśu gaze).

[Outer] - Strict secrecy protocol: the sādhana must remain invisible to the impure, to petty siddhas, to all thorns in flesh of the world.

Uddyota 18.215

मन्त्रसिद्धैर्घूर्तैरिति क्षुद्रसिद्धर्थाराधितमन्त्रैः । समग्रैः
कण्टकैरिति शाकिन्याद्यैः ॥
तदित्थम्

*mantrasiddhairdhūrtairiti kṣudrasiddhyarthārādhitamantraiḥ |
samagraiḥ
kaṇṭakairiti śākinyādyaiḥ ||
tadittham*

"By mantra-siddhas, cheats" means by those who have worshipped mantras for petty siddhis. "By all thorns" means by Śākinīs etc.

Thus it is:

[Word] - "Thorns" (kaṇṭaka) = Śākinī, dākinī, yakṣinī classes who feed on leaked Śakti.

Netra 18.216

यागे होमे तथा जप्ये मुद्रायां ध्यानयोगतः ॥ १८-९१ ॥
सुगुप्तो ध्यायते देवीं यः सौभाग्यभाग्भवेत् ।

*yāge home tathā japye mudrāyām dhyānayogataḥ || 18-91 ||
sugupto dhyāyate devīm yaḥ saubhāgyabhāg�havet |*

In Yāga, homa, japa, mudrā, and meditation-yoga— || 18-91 ||
he who meditates upon the Goddess well concealed becomes possessor of good fortune.

[Outer] - Concealment extends to every limb of practice: yāga, homa, japa, mudrā, dhyāna-yoga.

[Inner] - The entire inner body becomes a sealed cave; only the Goddess walks there.

Uddyota 18.217

ध्यानयोगत इति ध्यानयोगेन यः सुगुप्तः सन् देवीं ध्यायतीति
संबन्धः ॥
एतदेवोपपादयति

*dhyānayogata iti dhyānayogena yaḥ suguptaḥ san devīm dhyāyatīti
saṃbandhaḥ ||
etadevopapādayati*

“With meditation-yoga” means he who, well concealed through meditation-yoga, meditates upon the Goddess—connection.

He establishes this very point:

[Inner] - Meditation-yoga itself becomes the veil; the practitioner disappears into the practice.

Netra 18.218

अस्माद्दुष्टाश्च बहवो जिघांसन्ति सुखानि च ॥ १८-९२ ॥
अन्ये सौभाग्यसंत्यक्ता दौर्भाग्येन प्रपीडिताः ।
पश्यन्ति यागं होमं च जपं ध्यानविधिं सदा ॥ १८-९३ ॥

*asmādduṣṭāśca bahavo jighāṃsanti sukhāni ca || 18-92 ||
anye saubhāgyasamtyaktā daurbhāgyena prapīḍitāḥ |
paśyanti yāgaṃ homaṃ ca japaṃ dhyānavidhiṃ sadā || 18-93 ||*

From this many evil ones desire to destroy pleasures, || 18-92 ||
others deprived of good fortune, tormented by ill fortune,
always behold the Yāga, homa, japa, and meditation-procedure—|| 18-93 ||

[View] - The world is full of hungry eyes; secrecy is compassion toward them and protection for you.

[Outer] - Hostile beings constantly scan for leaks of ritual energy to sabotage.

Uddyota 18.219

जनयन्ति महाविघ्नांस्तस्माद् गुप्ततमो विधिः ।

दुष्टः पापिष्ठः क्षुद्रकर्मरताश्च । सुखानि चेति चकारात्
शरीरवित्तादीन्यपि । पश्यन्ति यागं होमं चेति चस्तुल्ययोगे । पश्यन्ति
च विघ्नानं सदा जनयन्ति चेति यावत् ॥
उक्तमर्थं निगमयति

janayanti mahāvighnāṁstasmād guptatamo vidhiḥ ।

*duṣṭāḥ pāpiṣṭhāḥ kṣudrakarmarataśca | sukhāni ceti cakārāt
śarīrvittādīnyapi | paśyanti yāgaṁ homaṁ ceti castulyayoge |
paśyanti
ca vighnān sadā janayanti ceti yāvat ||
uktamarthaṁ nigamayati*

they generate great obstacles; therefore the procedure is most secret.
Evil ones: the most sinful delighting in petty rites. “Pleasures” and by the “ca” even
body, wealth, etc. “Behold the Yāga, homa” etc.—the “ca” is for equal connection: they
behold and always generate obstacles—meaning.

He concludes the meaning:

[Pointing] - Notice the impulse to show your power — that very gently let it die
unspoken; the silence that follows is the real siddhi.

Netra 18.220

भावभेदेन यष्टव्या साधकेन विपश्चिता ॥ १८-९४ ॥
एकवीरक्रमेणाथं पूजिता वा सुरेश्वरी ।
ददाति सर्वकामांश्च प्रसन्ना परमेश्वरी ॥ १८-९५ ॥

*bhāvabhedenā yaṣṭavyā sādhakenā vipaścītā || 18-94 ||
ekavīrakrameṇātha pūjītā vā sureśvarī |
dadāti sarvakāmāṁśca prasannā parameśvarī || 18-95 ||*

She should be worshipped by the wise practitioner with varieties of feeling, || 18-94 ||

or worshipped according to the single-hero sequence, O Sovereign of the gods.
Pleased, the Supreme Sovereign grants all desires—|| 18-95 ||

[View] - Both are equal because the Goddess is svatantrā — She responds to the heart, not the form.

[Outer] - Two modes: bahu-bhāva-pūjā (with many emotions/rituals) or ekavīra-krama (single-hero sequence).

Uddyota 18.221

विपश्चिता व्याप्तिज्ञेन । सर्वकामांश्वेति चकाराद् मुक्तिम् ॥ १८-९६ ॥
भावभेदेनेत्युक्तिं स्फुटयति

*vipaścītā vyāptijñena | sarvakāmāṁśceti cakārād muktim || 18-96 ||
bhāvabhedenetyuktim sphuṭayati*

wise means knowing pervasion. “All desires” and by the “ca” even liberation. || 18-96 ||

He clarifies the statement “with varieties of feeling”:

[Word] - “Wise” = krānta-darśin: one who has seen pervasion (vyāpti), aham-idam identity.

Netra 18.222

शैववैष्णवसिद्धान्तभेदेनैव सुपूजिता ।
भक्तानां चित्तभेदेन फलदा परमेश्वरी ॥ ९६ ॥

*śaivavaiṣṇavasiddhāntabhedenaiva supūjītā |
bhaktānāṁ cittabhedena phaladā parameśvarī || 96 ||*

Worshipped well according to the difference of Śaiva, Vaiṣṇava, and Siddhānta, the Supreme Sovereign becomes bestower of fruit according to the difference in the minds of devotees. || 18-96 ||

[View] - Non-sectarian grace: She appears as Śiva's Śakti, Viṣṇu's Lakṣmī, or the Siddhānta Devī according to the devotee's window — yet remains one Mahālakṣmī beyond all windows.

Uddyota 18.223

किं च

kim ca

Furthermore:

Netra 18.224

चिन्तामणिर्यथा लोके चिन्तितार्थफलप्रदः ।
तथैषा तु महालक्ष्मीः सर्वकामफलप्रदा ॥ १८-९७ ॥

*cintāmaṇiryathā loke cintitārthaphalapradah |
tathaisā tu mahālakṣmīḥ sarvakāmaphalapradā || 18-97 ||*

Just as the wish-fulfilling gem in the world bestows the fruit of desired objects, so this Mahālakṣmī bestows the fruit of all desires. ||18-97||

[View] - She is the authentic cintāmaṇi — not a gem among gems, but the light that makes all objects desirable.

Uddyota 18.225

अयं चास्य महिमा, यत्

ayam cāsyā mahimā, yat

And this is Her glory:

Netra 18.226

देवासुरमनुष्याश्च नागगन्धर्वकिन्नराः ।
दैत्याः सदानवा यक्षा राक्षसाश्च पिशाचकाः ॥ १८-९८ ॥
भूतवेतालयोगिन्यो मातरो गुह्यकास्तथा ।
डाव्यो डामरिका देव्यो भगिन्यो दूतयस्तथा ॥ १८-९९ ॥
तथा योगेश्वराः सर्वे यागसिद्धिसमुत्कटाः ।
महासिद्धिप्रसादेन सर्वे सिद्धाः सुसिद्धिताः ॥ १०० ॥

*devāsuramanuṣyāśca nāgagandharvakinnarāḥ ।
daityāḥ sadānavā yakṣā rākṣasāśca piśācakāḥ || 18-98 ||
bhūtavetālayoginyo mātarō guhyakāstathā ।
dāvyo dāmarikā devyo bhaginiyo dūtayastathā || 18-99 ||
tathā yogeśvarāḥ sarve yāgasiddhisamutkaṭāḥ ।
mahāsiddhiprasādena sarve siddhāḥ susiddhitāḥ || 100 ||*

Gods, asuras, men, nāgas, gandharvas, kinnaras,
daityas, dānavas always, Yakṣas, rākṣasas, piśācas, ||18-98||
bhūtas, vetālas, Yogiṇīs, mātṛs, guhyakas likewise,
Dākinīs, Dāmarikā goddesses, sisters, messengers likewise, ||18-99||

and all lords of yoga, intensely eager for Yāga-siddhi—
all these, through the grace of great siddhi, have become accomplished and well-accomplished. ||18-100||

[View] - Hierarchy is illusion; every beingness itself is Her gift.

[Outer] - Exhaustive list of supra-human classes — devas to piśācas — all owe their siddhis to Her.

Uddyota 18.227

पिशाचा अशुचिस्थानादिवासिन उल्कामुखाः, भूतास्त्वतिबलाः
क्षेत्रपालाद्याः । वेतालाः शवशरीरावेशिनः श्मशानगाः ।
योगिन्यो योगाभ्यासासादितप्रभावाः । मातरो ब्रह्यादिपरिवारभूताः
। योगेश्वरा योगेन परतत्त्वैक्येन ये ईश्वराः, न तु मितसिद्धिरसिकाः
। योगसिद्धास्तु योगवशप्राप्तसिद्धिनिष्ठाः । सुसिद्धिता इति
भावभेदानुसारासादितस्वोचितसिद्धयः ॥ १८-१०१ ॥
एषा हि देवी

*piśācā aśucisthānādivāsina ulkāmukhāḥ, bhūtāstvatibalāḥ
kṣetrapālādyāḥ | vetālāḥ śavaśarīrāveśināḥ śmaśānagāḥ |
yoginyo yogābhyaśāsāditaprabhāvāḥ | mātarō
brahmyādiparivārabhūtāḥ
| yogeśvarā yogena paratattvaikyena ye īśvarāḥ, na tu
mitasiddhirasikāḥ
| yogasiddhāstu yogavaśaprāptasiddhiniṣṭhāḥ | susiddhitā iti
bhāvabhedānusārāsāditasvocitasiddhayāḥ || 18-101 ||
eṣā hi devī*

Piśācas: dwellers in impure places etc., torch-faced; bhūtas: very powerful, like Kṣetrapālas; vetālas: entered into dead bodies, dwellers in cremation grounds; Yognīs: attained power through yoga-practice; mātrs: belonging to the retinue beginning with Brāhmī; lords of yoga: those who are lords through union with the supreme reality by yoga, not seekers of limited siddhi; yoga-accomplished: those whose standpoint is siddhi obtained through the power of yoga; well-accomplished means having obtained their own appropriate siddhis according to varieties of feeling. ||18-101||

For this Goddess

[Word] - “Well-accomplished” (su-siddha) = having received siddhi congruent with one’s bhāva, not merely raw power.

Netra 18.228

आकरः सर्वसिद्धीनां महालक्ष्मीर्महाबला ।
आश्रितानां च भक्तानां साधकानां वरप्रदा ॥ १०१ ॥

*ākaraḥ sarvasiddhīnām mahālakṣmīrmahābalā |
āśritānām ca bhaktānām sādhakānām varapradā || 101 ||*

is the source of all siddhis, Mahālakṣmī, greatly powerful,
bestower of excellence to devotees and practitioners who take refuge. ||18-101||

[View] - Mahālakṣmī = mahatī lakṣmīḥ — the great mark, the signature of Śiva upon all that exists.

[Pointing] - Feel the pulse in your wrist — that throb is Her autograph.

Uddyota 18.229

सर्वभुक्तिमुक्तिप्रदेत्यर्थः ॥ १८-१०२ ॥

sarvabhuktimuktipradetyarthah || 18-102 ||

bestowing all enjoyment and liberation—meaning. ||18-102||

[View] - Bhukti and mukti are not sequential; they are the single taste of Her presence.

Netra 18.230

अस्याः परा हि जगतो नान्या काचित् सुखप्रदा ।
अणिमादिगुणा ये च सार्वज्ञाद्याश्च येऽपरे ॥ १०२ ॥
ते सर्वेऽस्याः प्रसादेन सिद्ध्यन्ते नात्र संशयः ।

*asyāḥ parā hi jagato nānyā kācit sukhapradā |
aṇimādiguṇā ye ca sārvajñyādyāśca ye'pare || 102 ||
te sarve'syāḥ prasādena siddhyante nātra samśayah |*

There is no other in the world more gracious than Her.
The aṇimā etc. powers and whatever others such as omniscience— || 18-102 ||
all these are accomplished through Her grace; therein no doubt.

[View] - Aṇimā etc. and even sarvajñatva are mere reflections in Her mirror; She is the mirror.

Uddyota 18.231

एष च यथोक्तो यागः

eṣa ca yathokto yāgaḥ

And this Yāga stated above

Netra 18.232

मोक्षार्थिना प्रकर्तव्य एकवीरस्तु पूर्ववत् ॥ १८-१०३ ॥

mokṣārthīnā prakartavya ekavīrastu pūrvavat || 18-103 ||

should be performed by one desiring liberation according to the single-hero method as before. ||18-103||

[Outer] - For the mumukṣu: ekavīra-krama only — no external paraphernalia, only the lone hero androgyne Amṛteśvara-Mahālakṣmī.

Uddyota 18.233

श्रीमद्मृतेशैकविषयः ॥ १८-१०४ ॥
बुभुक्षोर्भार्गसिद्धये प्रकारान्तरमप्याह

śrīmadamṛteśaikaviṣayaḥ || 18-104 ||
bubhukṣorbhogasiddhaye prakārāntararamapyāha

the subject of the revered Amṛteśa alone. ||18-104||

For one desiring enjoyment, to accomplish enjoyment another variety—He says:

[Context] - Amṛteśa alone — the chapter returns to the root guru-form of the Netra Tantra.

Netra 18.234

अथवा शक्तिसंयुक्तं प्रतिष्ठापयते विभुम् ।
पूर्वसंभारसंयुक्तं प्रासादे तु मनोरमे ॥ १०४ ॥
शक्तिशक्तिमतोर्योगं स्थापयित्वा विधानतः ।

athavā śaktisamyuktam̄ pratiṣṭhāpayate vibhum |
pūrvasam̄bhārasamyuktam̄ prāsāde tu manorame || 104 ||
śaktiśaktimatoryogaṁ sthāpayitvā vidhānataḥ |

Or one may install the Lord united with Śakti according to the aforesaid requisites in a beautiful temple. ||18-104|| Having installed the union of Śakti and Śaktimat according to rule—

[View] - Knowledge of pervasion turns stone into living Śiva.

[Outer] - For the bubhukṣu: installation of Śiva-Śakti yab-yum in a splendid temple with all upacāras.

Uddyota 18.235

विधानतो व्याप्तिज्ञतया । शक्तिशक्तिमतोर्योगं स्थापयित्वा
ज्ञानक्रियासामरस्यात्मरुद्रतच्छक्तिसमावेशमासाद्य ॥
यो महालक्ष्म्या सह देवं संभारेण प्रासादे प्रतिष्ठापयति, एतस्य

*vidhānato vyāptijñatayā | śaktiśaktimatoryogam sthāpayitvā
jñānakriyāsāmarasyātmarudratacchaktisamāveśamāsādya ||
yo mahālakṣmyā saha devam sambhāreṇa prāsāde pratiṣṭhāpayati,
etasya*

according to rule means with knowledge of pervasion. Having installed the union of Śakti and Śaktimat—having attained the absorption of Rudra and His Śakti which is the harmony of knowledge and action—
he who installs the God together with Mahālakṣmī in a temple with requisites:

[Inner] - Installation = outer symbol of inner samāveśa of jñāna and kriya in Rudra-Śakti harmony.

Netra 18.236

जन्मान्तरसहस्रैस्तु यत्पापं समुपार्जितम् ॥ १८-१०५ ॥
तत्क्षणान्नाश्यते देवि तूलराशिरिवानले ।

*janmāntarasahasraistu yatpāpaṁ samupārjitam || 18-105 ||
tatkṣaṇānnaśyate devi tūlarāśirivānale |*

Whatever sin he has accumulated in thousands of previous births, || 18-105 ||
that perishes in an instant, O Goddess, like a heap of cotton in fire.

[Inner] - Accumulated karma of thousands of births burns the instant the inner liṅga is bathed in Her glance — like cotton in wildfire.

Uddyota 18.237

किं च

kim ca

Furthermore:

Netra 18.238

इष्टमात्रस्तु देवेशः स्थापितो वापि दीक्षितैः ॥ १८-१०६ ॥
कुल्यानुद्धरते सर्वान्.....

*iṣṭamātrastu deveśah sthāpito vāpi dīkṣitaiḥ || 18-106 ||
kulyānuddharate sarvān.....*

Even merely desired, the Lord of gods installed by the initiated || 18-106 || lifts up the entire clan...

[View] - Grace flows upstream and downstream in time.

[Outer] - Mere mental installation by a dīkṣita already redeems the entire lineage.

Uddyota 18.239

सर्वान् कुल्यानिति पित्र्यादिकुल्यानुद्धरति ॥
कथम्

*sarvān kulyāniti pitryādikulyānuddharati ||
katham*

the entire clan means lifts up the paternal etc. clans.

How?

[Word] - "Clan" (kula) = paternal and maternal lines simultaneously.

Netra 18.240

.....दश पूर्वान् दशावरान् ।

.....daśa pūrvān daśāvarān |

...ten previous and ten later.

[Outer] - Twenty-one generations — ten ancestors + self + ten descendants — lifted into Sadāśiva-tattva.

Uddyota 18.241

प्रतिकुलं पूर्वान् परांश्च दशा दशा वंश्यानुद्धरतीत्यर्थः ॥
किं च

*pratikulam pūrvān parāṁśca daśa daśa vamśyānuddharatītyarthah ||
kim ca*

Meaning lifts up ten ancestors and ten descendants in each line.

Furthermore:

[Pointing] - Feel ancestral weight on your shoulders suddenly become wings.

Netra 18.242

यावत् प्रासादलिङ्गे च प्रतिमाचित्रभित्तिषु ॥ १८-१०७ ॥
पाषाणे धातुषु तथा ध्वजेषु ध्वजयष्टिषु ।
संख्यानं परमाणूनां तावत्कालं भुनक्ति सः ॥ १८-१०८ ॥
समुद्राः सरितो यावन्मरुच्चन्द्राकभूमयः ।
भोगान् सादाशिवे तत्त्वे भुक्त्वा निर्वाणमाप्नुयात् ॥ १८-१०९ ॥

*yāvat prāsādaliṅge ca pratimācitrabhittiṣu || 18-107 ||
pāṣāṇe dhātuṣu tathā dhvajeṣu dhvajayaṣṭiṣu |
saṃkhyānām paramāṇūnām tāvatkālaṁ bhunakti saḥ || 18-108 ||
samudrāḥ sarito yāvanmaruccandrārkabhūmayāḥ |
bhogān sādāśive tattve bhuktvā nirvāṇamāpnuyāt || 18-109 ||*

As long as in temple, liṅga, image, painted wall, || 18-107 ||
in stone, in metals, and in flags, flag-poles,
the counting of atoms lasts, so long he enjoys. || 18-108 ||
As long as oceans, rivers, mountains, moon, sun, and earths—
having enjoyed enjoyments in the tattva of Sadāśiva, he would attain nirvāṇa. ||
18-109 ||

[View] - Time is dissolved in the installed presence; enjoyment becomes timeless.

[Outer] - Duration of merit measured by atomic stability of the installed icon —
practically infinite.

Uddyota 18.243

पाषाणा बहिःप्राकारगाः । धातवः प्रासादगताः सुधाद्याः ।
ध्वजानि त्रिशूलाद्यानि । यावत् परमाणूनां संख्यानमित्यन्वयः ।
भुनक्ति भुक्त्वे । समुद्रा इति चिरकालताप्रतिपादनतात्पर्येण । तदुक्तम्

*pāśāṇā bahiḥprākāragāḥ | dhātavaḥ prāśādagatāḥ sudhādyāḥ |
dhvajāni triśūlādyāni | yāvat paramāṇūnāṁ saṃkhyānamityanvayaḥ |
bhunakti bhukñte | samudrā iti cirakālatāpratipādanatātparyeṇa |
taduktam*

Stones: those of the outer wall; metals: plaster etc. in the temple; flags: those with trident etc. The connection is “as long as the counting of atoms.” He enjoys. “Oceans” etc. for the purpose of indicating long duration. As it is said:

[Context] - Quotation from older installation śāstra; standard atom-counting formula for punya measurement.

Netra 18.244

१५प्रतिमालिङ्गेदीनां यावन्तः परमाणवः १५

"pratimāliṅgavedīnāṁ yāvantah paramāṇavaḥ | "

“As many atoms as there are in image, liṅga, and altar...”

Uddyota 18.245

इति ॥ १८-११० ॥
निर्वाणस्वरूपं दृष्टान्तेनोपपादयति

*iti || 18-110 ||
nirvāṇasvarūpaṁ dṛṣṭāntenopapādayati*

etc. || 18-110 ||

He illustrates the nature of nirvāṇa with an example:

Netra 18.246

यथा समुद्रं संप्राप्य सिन्धुः समरसीभवेत् ।
तथा शिवत्वमापन्नः पशुमुक्तो भवार्णवात् ॥ ११० ॥

*yathā samudram samprāpya sindhuḥ samarasībhavet |
tathā śivatvamāpannah paśurmukto bhavārṇavāt || 110 ||*

Just as a river reaching the ocean becomes one with it,
so the bound soul attaining Śiva-nature is liberated from the ocean of existence. || |
18-110||

[View] - Ultimate metaphor of liberation: river → ocean, jīva → Śiva, no residue.

Uddyota 18.247

सिन्धुर्नदी । शिवत्वमापन्नः परमशिवैक्यं प्राप्तः । पशुरिति
प्रागवस्थापेक्षा उक्तिः ॥ १८-१११ ॥
तदेवं प्रतिष्ठापको भुक्तिमुक्त्यात्म

*sindhurnadī | śivatvamāpannah paramaśivaikyam prāptaḥ | paśuriti
prāgavasthāpekṣā uktih || 18-111 ||
tadevam pratiṣṭhāpako bhuktimuktyātma*

River means stream. Attaining Śiva-nature: having obtained identity with the supreme Śiva. "Bound soul" is said with reference to the previous state. || 18-111 ||

Thus the installer

[Pointing] - The instant the sense of separateness drops, you are already the ocean — no journey remains.

Netra 18.248

प्रतिष्ठाफलमेतद्धि प्राप्नुयान्नात्र संशयः ।

pratiṣṭhāphalametaddhi prāpnuyānnātra samśayah |

obtains this fruit of installation; therein no doubt.

[View] - Fruit of installation is identity with the installed.

Uddyota 18.249

एवं महालक्ष्म्या यागं प्रतिष्ठां चोक्त्वा मृतोद्धारदीक्षां
विशेषाख्यानपूर्वं वक्तुमाह

*evam mahālakṣmyā yāgam pratiṣṭhām coktvā mṛtoddhāradīkṣām
viśeṣākhyānapūrvam vaktumāha*

Having thus taught the Yāga and installation of Mahālakṣmī, to speak of the special initiation for raising the dead, with preliminary explanation—He says:

[Context] - Transition to the most secret section: mṛta-samjīvanī dīkṣā — initiation that raises the dead.

Netra 18.250

अदीक्षिते तु नृपतौ तत्सुतेषु द्विजातिषु ॥ १११ ॥
भोगालसेषु वा देवि कर्मदोषैश्च विघ्निते ।

*adīkṣite tu nṛpatau tatsuteṣu dvijātiṣu || 111 ||
bhogālaseṣu vā devi karmadoṣaiśca vighnите |*

When a king is uninitiated, his sons, twice-born, || 18-111 ||
or those lazy in enjoyment, O Goddess, obstructed by defects of rites—

[View] - Her compassion overrules all technical disqualification; grace is not bound by rule.

[Outer] - Preliminary conditions: when even an uninitiated king, lazy enjoyers, or those whose prior rites were defective can still receive this supreme raising initiation.

[Pointing] - Feel the place in your chest where death already lost its grip — that openness is the door through which the dead will walk back.

Uddyota 18.251

अदीक्षित इति अप्राप्तदीक्षे सर्वस्मिन्, नृपतत्सुतादौ तु
दीक्षितेऽप्यसम्यक्प्रजापालनपातकस्य संभाव्यत्वात्, द्विजातिषु
प्राप्तदीक्षेष्वपि दृढजातिग्रहानिवृत्तेः, भोगालसेष्विति
सबीजदीक्षादीक्षितेष्वपि जातिभोगासङ्गत्वाद् लुप्तसमयेषु,
समयपालनपरोऽपि वा यो दैवदोषविघ्नितत्वाद् लुप्तसमयः
संभाव्यते, तेष्वेव मृतेषु
बन्धुमुख्याद्यायातशक्तिपातेषूद्धरणाय दीक्षार्थं परमेश्वरो
यष्टव्य इति भाविग्रन्थेन संबन्धः ॥
किं च, यैरन्यैः

*adīkṣita iti aprāptadīkṣe sarvasmin, nr̄patatsutādau tu
dīkṣite'pyasamyakprajāpālanapātakasya saṁbhāvyatvāt, dvijātiṣu
prāptadīkṣeṣvapi dṛḍhajātigrahānivṛtteḥ, bhogālaseṣviti
sabījadīkṣādīkṣeṣvapi jātibhogāsaṅgatvād luptasamayeṣu,
samayapālanaparo'pi vā yo daivadoṣavighnitatvād luptasamayaḥ
saṁbhāvye, teṣveva mṛteṣu
bandhumukhyādyāyātaśaktipāteṣüddharaṇāya dīkṣārthaṁ
parameśvaro
yaṣṭavya iti bhāvigranthena sambandhaḥ ॥
kim ca, yairanyaiḥ*

“Uninitiated” means in all cases without having obtained initiation; but even in the case of a king or his sons who have initiation, the possibility of sin from improper ruling; in twice-born even with initiation, from non-abandonment of strong caste-pride; “lazy in enjoyment” means even in those initiated with seed etc., from non-attachment to caste-enjoyments, fallen from vows; or even one who observes vows

but whose vows are broken due to obstruction by divine defect—such persons when dead, for lifting up those whose descent of śaktipāta has come through relatives etc., the supreme Lord should be worshipped for initiation—connection with the future text.

Furthermore, those in whom

[View] - No soul is ever truly “uninitiated” in the absolute sense; only the veil of apparent separation exists. Initiation is the removal of a non-existent veil.

[Outer] - The ritual extends initiation (dīkṣā) even to the dead, fallen through sin, pride, laziness, or broken vows—compassion overrides all disqualification.

[Pointing] - Feel right now: the one who could be “fallen” is already held in the same awareness that reads these words.

Netra 18.252

न चेष्टं न तपस्तप्तं न ध्यातं न प्रतिष्ठितम् ॥ १८-११२ ॥
परमेशविषयं न कृतं यागादि तेष्वपि ।

*na ceṣṭam na tapastaptam na dhyātam na pratiṣṭhitam || 18-112 ||
parameśaviṣayaṁ na kṛtam yāgādi teṣvapi |*

neither austerity was practised, nor meditated, nor installed, || 18-112 ||
nor Yāga etc. performed with respect to the supreme Lord—

[Outer] - Lists the complete absence of prior sādhana—no tapas, no dhyāna, no yāga—yet the door remains open.

[Inner] - The breath you just took without effort performed more austerity than a thousand austerities done with ego.

[Pointing] - Rest as the untouched space in which even the idea “I never practised” arises and dissolves.

Uddyota 18.253

तोयोद्वन्धनकुक्षिप्रहारादिजेन

toyodbandhanukṣiprahārādijena

in those fallen by water-binding, blow of fist, etc.

[View] - Death is only a change of costume for the eternal Actor who never actually enters the play.

[Outer] - Violent or accidental death (drowning, blows) does not sever grace; the mantra-net can still fish the soul.

Netra 18.254

पातित्येन मृतानां तु येषां नरकसंस्थितिः ॥ १८-११३ ॥

pātityena mṛtānāṁ tu yeṣāṁ narakaśaṁsthitiḥ || 18-113 ||

whose state is in hell due to falling— ||18-113||

[Outer] - Hell is not punishment but automatic consequence—yet never final.

[Pointing] - Notice the awareness that knows the concept “hell” is itself never scorched.

Uddyota 18.255

किं च

kim ca

Furthermore:

Netra 18.256

निदानैर्बहुभिर्देवि बालस्त्रीवृद्ध आतुरे ।

nidānairbahubhirdevi bālastrīvṛddha āture |

By many causes, O Goddess, child, woman, old, afflicted—

[View] - Every cause is Śiva's own play; no event happens outside His svātantrya.

[Outer] - Sudden death of children, women, elders by bite, poison, fall, or black magic—all are included in compassionate retrieval.

Uddyota 18.257

लूतादोषविषाशनक्षुद्रयोगेशभक्षणभृगुपतनादिकारणैर्बालादिक्
ए मृते नरकपातादि संभाव्यते ॥
तेषु सर्वेषु

*lūtādoṣaviṣāśanakṣudrayogeśabhaṅgaḥbhṛgupatanādikāraṇairbālādik
e mṛte narakapātādi saṃbhāvyate ||
teṣu sarveṣu*

by causes such as spider-bite, poison, eating by petty yogins, falling from height, etc., when child etc. die, falling into hell etc. is possible.

In all those when dead:

[Outer] - Comprehensive list closes with "etc."—nothing is excluded from possible redemption.

[Pointing] - The very tenderness that aches when reading "child etc. die" is already the heart of Sadāśiva opening.

Netra 18.258

मृतेषूद्धरणार्थाय दीक्षार्थं परमेश्वरः ॥ १८-११४ ॥
यष्टव्यः पूर्ववदेवः.....

*mṛteṣūddharaṇārthāya dīkṣārtham parameśvarah || 18-114 ||
yaṣṭavyah pūrvavaddevah.....*

For lifting them up, for initiation, the supreme Lord || 18-114 ||
should be worshipped as before...

[Outer] - The exact same worship that initiates the living now initiates the dead.

[Pointing] - Worshipper, worshipped, and act of worship—feel them collapse into one taste right now.

Uddyota 18.259

उद्धरणं नरकभूमितो मन्त्रजालयोगक्रमेण कर्षणम्, अर्थौ
भुक्तिमुक्ती तदर्थम्, या दानक्षपणार्थं दीक्षा, तत्संपत्तये
देवः प्राग्वत् संभारेण पूज्यः ॥
किं च

*uddharaṇam narakabhūmito mantrajālayogakramena karṣanam,
arthauṁ
bhuktimuktī tadartham, yā dānakṣapaṇārtham dīkṣā, tatsampattaye
devah prāgvat sambhāreṇa pūjyah ||
kim ca*

Lifting up means drawing from the hell-region by the method of mantra-net yoga; for the sake of enjoyment and liberation, the initiation that is for cutting bonds—for its accomplishment the Lord should be worshipped with requisites as before.

Furthermore:

[Outer] - Technical definition: “lifting up” = extraction via mantra-net yoga; the posthumous dīkṣā cuts remaining bonds for bhoga and mokṣa.

[Inner] - As you read “mantra-net”, let the subtle vibration behind the eyes widen until it nets every drifting thought.

Netra 18.260

.....विशेषात्तत्र चाकृतिः ।
कर्तव्या रजसावश्यं सदृशी द्वादशाङ्गुला ॥ १८-११५ ॥
कार्या वा गोमयादेवि कुशैर्वा स्नानशोधिता ।

.....viśeṣāttatra cākṛtiḥ ।
kartavyā rajasāvaśyam sadṛśī dvādaśāṅgulā || 18-115 ||
kāryā vā gomayāddevi kuśairvā snānaśodhitā ।

...especially there the effigy
must be made of powder, resembling, twelve fingers, || 18-115 ||
or made of cow-dung, O Goddess, or with kuśa grasses purified by bathing.

[Word] - “Resembling” (sadṛśa) = the effigy is a momentary condensation of the same consciousness that animated the body.

[Outer] - Effigy protocol: 12 fingers high, rice-powder, cow-dung, or kuśa—simple, earthy, immediate.

Uddyota 18.261

रजसा शालिचूर्णेन । राजतेत्यपपाठः । सदृशीति मृतदेहेन ॥
न चात्राधिवासः कार्यः इत्याह

rajasā śālicūrṇena | rājatetyapapāṭhaḥ | sadṛśīti mṛtadehena ||
na cātrādhivāsaḥ kāryaḥ ityāha

With powder of rice. “Of silver” is a corrupt reading. “Resembling” means resembling the dead body.

And here no preliminary consecration should be performed—He says:

[Context] - Streamlined rite—urgency of compassion strips away elaborate preparation.

[Outer] - Textual correction: rice-powder, not corrupt “silver”; no preliminary saṃskāra needed.

Netra 18.262

दीक्षैव तत्र संस्कारः.....

dīkṣaiva tatra saṃskārah.....

Initiation itself there is the purification...

[Outer] - Initiation itself is the sole purification—no prior bathing of the effigy.

[Pointing] - Purification is recognition, not cleaning—see the already pure.

Uddyota 18.263

केवलं भगवदर्चाहोमानन्तरम्
५५मूलाधारादुदेत्य प्रसृतसुवित्तानन्तनाड्यध्वदण्डं
वीर्येणाक्रम्य नासागगनपरिगतं विक्षिप्न व्यासुमीष्टे ।
यावद्वूमाभिरामप्रचिततरशिखाजालकेनाध्वचक्रं
संच्छाद्याभीष्टजीवानयनमिति महाजालनामा प्रयोगाः ॥५५
(तं. २१-२५)
इति गुर्वादिष्टसंप्रदाययुक्त्या मायाबीजावर्मर्शतो मायाजालेन,
यद्वा

*kevalam bhagavadarcāhomānantaram
 "mūlādhārādudetya prasṛtasuvitatānantanādyadhvadanḍam
 vīryeṇākramya nāsāgaganaparigataṁ vikṣipan vyāptumīṣṭe |
 yāvaddhūmābhīrāmapracitatarāśikhājālakenādhvacakram
 saṁcchādyābhīṣṭajīvānayanamiti mahājālanāmā prayogāḥ ||"
 (tam. 21-25)
 iti gurvādiṣṭasampradāyayuktyā māyābījāvamarśato māyājālena,
 yadvā*

Only after worship of the Lord and homa—

"With the great net named procedure: from the mūlādhāra arises the widely spread endless channel-staff; overpowering with virility, scattering the sky entered through the nose, desiring to pervade; covering the wheel of the path with a great mass of very lovely smoke-flames, bringing the desired souls." (Tantrāloka 21-25)
—thus with the tradition taught by the guru, by contemplation of the Māyā-bīja, with the Māyā-net, or

[Outer] - Sequence: pūjā → homa → deployment of the Great Net (mahājāla) exactly as in Tantrāloka 21.

[Inner] - While reading, let inhalation draw from mūlādhāra a cool smokestream that exits nostrils and envelops the entire inner sky.

Netra 18.264

५५मध्ये नादः षण्ठस्वरा अवर्गः कचावङ्ग्जौ ।
 अणनौ टतौ डंजणनाः पाद्या अष्टानु यादयो मूर्धा ॥५५

*"madhye nādaḥ ṣaṇṭhasvarā avargaḥ kacāvaṅñau |
 aṇanau ṭatau ḡaṇaṇanāḥ pādyā aṣṭānu yādayo mūrdhā ||"*

"In the centre nāda, six vowels, a-varga, ka-ca, va-ña;
a-ṇa, ṭa-ta, ḡa-ña-ṇa: feet; aṣṭa-aṇu yā-dayo: head."

[Word] - The fifty letters are fifty hooks of the net—none escape.

[Outer] - Alternate method: māṭrkā-net constructed from varṇa groups with central nāda repeated sixfold.

Uddyota 18.265

इति मध्यस्थनादकषडवृत्तिमातृकाजालप्रयोगेण पूर्वोक्तं दीक्ष्यम्

*iti madhyasthanādakaṣadāvṛttimāṭrkājālaprayoṇena pūrvoktaṁ
dīkṣyam*

—thus by the procedure of the māṭrkā-net with sixfold repetition of the central nāda,
the aforesaid person to be initiated

[Outer] - The target soul is dragged into presence through total pervasion (vyāpti).

[Inner] - Feel the letters themselves breathing you until "you" and "the dead" share
one chest.

Netra 18.266

.....व्यास्या यवस्थमानयेत् ॥ १८-११६ ॥

.....*vyāptyā yavasthamānayet* || 18-116 ||

...should be brought into presence with pervasion. || 18-116 ||

[Outer] - Result: the deceased is brought fully present in the ritual field.

[Pointing] - Presence itself is the only presence—nothing ever left.

Uddyota 18.267

व्यास्येति विश्वव्यापिचिद्धामावेशतः । तदुक्तं श्रीहंसपारमेश्वरे

*vyāptyeti viśvavyāpiciddhāmāveśataḥ | taduktam
śrīhaṁsapārameśvare*

"With pervasion" means from absorption in the universal pervading consciousness-abode. As it is said in the revered Hamsapārameśvara:

[View] - Ritual simplification reveals the ever-present consecration of consciousness.
[Outer] - Quotation from Hamsapārameśvara: no separate consecration on sthaṇḍila; Śarva-worship suffices.

Netra 18.268

शर्वाचनं स्थण्डिले स्यान्न च तत्राधिवासनम् ।५५

śarvācanam sthaṇḍile syānna ca tatrādhivāsanam | "

"Śarva-worship is on a sthaṇḍila; there is no consecration there."

Uddyota 18.269

इत्युपक्रम्य

ityupakramya

Beginning thus:

[Context] - Rare public glimpse into oral guru-to-śiṣya descent of the mahājāla technique.

[Outer] - Direct transmission quotation begins—guru's oral instruction preserved.

Netra 18.270

डिष्कलः सकलः शान्तो ह्यहमेव परः शिवः ।
 परमात्मा सर्वगतो जगद्याप्तं मयाखिलम् ॥
 एवं ध्यानगतः कुर्याद्रेचकं पूरकं ततः ।
 कुम्भकान्तं रेचकैन निक्षिपेदखिलं शनैः ॥
 रेचकान्तं पुनः स्वान्ते द्वादशान्ते स्वशक्तिकाम् ।
 लक्षयेदङ्कुराकारां सर्वाण्डान्तरचारिणीम् ॥
 मायाबीजं समुच्चार्य चैतन्यं लिङ्गसंयुतम् ।
 शुद्धमम्बुकणाकारं यत्र स्रोतोऽन्तरे स्थितम् ॥
 गृहीत्वा तत्प्रयोगेण महाजालेन युक्तिः ।
 गृहीतं हृदयं स्थाप्य बीजाभिरव्यासमन्वितम् ॥५५

*niṣkalaḥ sakalaḥ śānto hyahameva paraḥ śivah |
 paramātmā sarvagato jagadvyāptam mayākhilam ||
 evam dhyānagataḥ kuryādrecakam pūrakam tataḥ |
 kumbhakāntam recakena nikṣipedakhilaṁ śanaiḥ ||
 recakāntam punaḥ svānte dvādaśānte svaśaktikām |
 lakṣayedaṅkurākārāṁ sarvāṇḍāntaracāriṇīm ||
 māyābījaṁ samuccārya caitanyaṁ liṅgasamyutam |
 śuddhamambukaṇākāram yatra sroto'ntare sthitam ||
 gr̥hītvā tatprayogeṇa mahājālena yuktitaḥ |
 gr̥hītaṁ hṛdayaṁ sthāpyaṁ bijābhikhyāsamanvitam ||"*

"Niṣkala, sakala, peaceful—I myself am the supreme Śiva,
 the supreme Self, all-pervading; the entire universe is pervaded by me.
 Thus meditating, one should perform expiration and inspiration.
 At the end of kumbhaka, with expiration one should slowly deposit everything.
 At the end of expiration again in one's own heart, in the Dvādaśānta, one's own Śakti
 should be perceived sprout-like, moving within all eggs.
 Pronouncing the Māyā-bīja united with consciousness and liṅga,
 pure like a drop of water, where it is stationed in the channel—
 seizing that with the procedure of the great net skilfully,
 the seized heart should be placed accompanied by the calling of the bīja."

[Inner] - Full inner yoga of the net: niṣkala-sakala meditation → regulated breath → kumbhaka → deposition → perception of Śakti sprouting in brahmāṇḍas → seizing with māyā-bīja → placement with calling seed.

[Pointing] - Right now, at the end of this out-breath, deposit everything slowly... feel

the heart seized by its own light.

Uddyota 18.271

इति ॥ ११७ ॥
इत्थमेकं बहून् वा आनीय

iti || 117||
itthamekam bahūn vā ānīya

Thus. ||18-117||

Having thus brought one or many:

Netra 18.272

अणुंश्च योजयेत्तस्यां.....

प्रतिकृतावेकस्यामनेकस्यां वा न्यस्येत् ॥

aṇūṁśca yojayettasyāṁ.....

pratikṛtāvekasyāmanekasyāṁ vā nyasyet ||

One should join the atoms in that...

[View] - The same *aṇus* that appear as “dead body” are the dancing quanta of spanda.

[Outer] - Reconstitution: atoms (*aṇus*) of the deceased are gathered into the effigy.

Uddyota 18.273

ततो जीवदीक्षावदध्वशुद्धिं सकलां कृत्वा तां प्रतिकृतिं
शिखावत्

*tato jīvaddīkṣāvadadhvaśuddhim sakalāṁ kṛtvā tāṁ pratikṛtim
śikhāvat*

should place in one effigy of one person or in many.

Then, having performed complete purification of the path as in living initiation, that effigy like a flame

[Outer] - One effigy for one soul or multiple effigies for multiple souls—flexible according to need.

Netra 18.274

.....पूर्णाहुत्या सह क्षिपेत् ।

.....pūrṇāhutyā saha kṣipet |

...should be cast with the full oblation.

[Outer] - Path-purification (*mārga-śodhana*) identical to living initiation; effigy treated as living disciple.

[Inner] - As you read, a flame-like warmth rises through the central channel—let it consume the effigy of “me”.

Uddyota 18.275

परे शिवामौ जुहुयात् ॥

pare śivāgnau juhuyāt ||

One should offer into the supreme Śiva-fire.

[Outer] - Full oblation (pūrṇāhuti) into the fire that is Śiva Himself.

Netra 18.276

योजन्या शिवतत्त्वे तु.....

yojanyā śivatattve tu.....

With the unifier into the Śiva-tattva...

[Outer] - The “unifier” (samayollāsa) mantra from Svacchanda tradition merges the soul into Śiva-tattva.

Uddyota 18.277

श्रीस्वच्छन्दादिष्टयोजनिकाप्रकारेण तं शिवतत्त्वे नियोजयेत् ॥
इत्थं प्रबुद्धाचार्यवर्यविहितदीक्षादीक्षितः

*śrīsvacchandādiṣṭayojanikāprakāreṇa tam śivatattve niyojayet ||
ittham prabuddhācāryavaryavihitadīkṣādīkṣitalḥ*

by the method of the unifier taught in the revered Svacchanda etc., one should unite him in the Śiva-tattva.

Thus initiated by the excellent awakened supreme ācārya:

[Outer] - Exact method kept in revered texts—guru transmits personally.

[Pointing] - Union already is—only the dream of separation is burnt.

Netra 18.278

.....टतः सायुज्यभाग्भवेत् ॥ १८-११७ ॥

.....*tataḥ sāyujyabhāg�havet* || 18-117 ||

...then he becomes participant in union. || 18-117||

[Outer] - Result: the deceased becomes sāmayika, fully entitled to all rites and liberation.

Uddyota 18.279

शिवैक्यमियात् ॥ १८-११८ ॥
यद्वोक्तजनानानामनुग्रहाय

śivaikyamiyāt || 18-118 ||
yadvoktajanānāmanugrahāya

He goes to identity with Śiva. || 18-118||

Or for the grace of the aforesaid persons:

[View] - Final destination: śivatva-sārūpya then śivatva-sāyujya—form like Śiva, then absorption into Śiva.

[Pointing] - You who read this—are you waiting for death to become what you already are?

Netra 18.280

श्राद्धे संपूजयेद्देवमन्त्येष्टावथवा यजेत् ।

śrāddhe sampūjayed devam antyeṣṭāvathavā yajet |

In śrāddha one should worship the God, or perform the final sacrifice.

[Outer] - Alternate grace: incorporate into śrāddha or perform antyeṣṭi with tantric understanding.

Uddyota 18.281

तत्र सैद्धान्तिकश्राद्धविधिस्तावत् प्रसिद्धः, रहस्यविधौ तु

tatra saiddhāntikaśrāddhavidhistāvat prasiddhaḥ, rahasyavidhau tu

There the Saiddhāntika śrāddha procedure is well-known; but in the secret method:

[Context] - Saiddhāntika outer śrāddha is known; here the secret Kaula method is revealed.

Netra 18.282

५५गुरुरन्नमयीं शक्तिं बृंहिकां वीर्यरूपिणीम् ।
ध्यात्वा तया समाविष्टं तं साध्यं चिन्तयेत् सुधीः ॥
ततोऽस्य पाशवांशो यो भोगरूपस्तमर्पयेत् ।
भोक्तर्येकात्मभावेन शिष्य इत्थं शिवीभवेत् ॥५५

*"gururannamayīm śaktim bṛmhikām vīryarūpiṇīm |
dhyātvā tayā samāviṣṭam tam sādhyam cintayet sudhīḥ |||
tato'sya pāśavāṁśo yo bhogarūpastamarpayet |
bhoktaryekātmabhāvena śiṣya ittham śivībhavet ||"*

“The guru, meditating upon the expansive Śakti that is of the form of food,
possessing virility,
should contemplate the target as possessed by Her.

Then whatever bond-portion of his is of the form of enjoyment, he should offer it. United with the enjoyer in oneness of being, the disciple thus becomes Śiva."

[Inner] - Guru visualises food-annamaya-śakti as the great Devourer-Devoured; offers the bond-portion; disciple becomes Śiva through identity of enjoyer and enjoyed.

[Pointing] - Taste this moment—eating, eaten, and eater are one flavour.

Uddyota 18.283

इत्येवं नैवेद्यनिवेदनयुक्त्यैवोक्तः, मृतोद्धारोऽन्त्येष्टिः
शवशरीरे, श्रीसिद्धायां तु

*ityevam naivedyanivedanayuktyaivoktaḥ, mṛtoddhāro'ntyestīḥ
śavaśarīre, śrīsiddhāyām tu*

—thus it is taught only with the method of offering naivedya; the raising of the dead is the final sacrifice on the dead body; but in the revered Siddhā:

[Context] - Citation from Siddhā text on the “double final sacrifice”.

Netra 18.284

ॐ अन्तिमं तु भवेत् पूर्वं तत्कृत्वान्तिममादिमम् ।
संहृत्यैकक्षमिष्ठिर्या सान्त्येष्टिर्द्वितयी मता ॥
पूजाध्यानजपपुष्टसमये न तु साधके ।
पिण्डपातादयं मुक्तः खेचरो वा भवेत् प्रिये ॥
आचार्ये तत्त्वसंपन्ने यत्र तत्र मृते सत्ति ।
अन्त्येष्टिर्नैव विद्येत् शुद्धचेतस्यमूर्धनि ॥
मन्त्रयोगादिभिर्ये तु मारिता नरकेषु ते ।
कार्या तेषामिहान्त्येष्टिर्गुरुणातिकृपालुना ॥५५

"antimam̄ tu bhavet pūrvam̄ tatkṛtvāntimamādimam |
 samḥṛtyaikaikamīṣṭiryā sāntyēṣṭirdvitayī matā ||
 pūjādhyānajapapluṣṭasamaye na tu sādhake |
 piṇḍapātādayam̄ muktaḥ khecaro vā bhavet priye ||
 ācārye tattvasampanne yatra tatra mṛte sati |
 antyēṣṭirnaiva vidyeta śuddhacetasyamūrdhani ||
 mantrayogādibhirye tu māritā narakeṣu te |
 kāryā teṣāmihāntyēṣṭirguruṇātikṛpālunā ||"

"The final should be the former; having done that, the final as the first.
 Contracting each one by one, the double final sacrifice is considered.
 Not at the time when burnt by worship, meditation, japa; not for the practitioner.
 Freed by the falling of the piṇḍa etc., he would become a sky-farer, O beloved.
 For an ācārya accomplished in tattvas, wherever he dies,
 no final sacrifice exists on a pure-minded one's head.
 Those killed by mantras etc. in hells—
 for them the final sacrifice here should be performed by a very compassionate guru."

[View] - The body-identified alone fear the final rite; the knower has already died while living.

[Outer] - Exceptions listed: no antyēṣṭi needed for accomplished yogins, only for those still in hells or killed by hostile mantras.

Uddyota 18.285

इत्यादिष्टम् । मन्त्रप्रातिलोम्याद् वीरक्रमेण समये पुत्रकद्वितये कार्या,
 न त्वभियुक्ते साधकेऽमूर्धनि त्यक्तदेहाभिमाने चिदानन्दघने आचार्ये
 चेति तात्पर्यम् । श्रीकुलार्णवेऽपि

ityādiṣṭam | mantraprātilomyād vīrakramena samaye putrakadvitaye
 kāryā,
 na tvabhiyukte sādhake'mūrdhani tyaktadehābhimāne cidānandaghane
 ācārye
 ceti tātparyam | śrīkulārṇave'pi

—thus taught. In the Vīra sequence, because of reverse mantra, it should be performed for two putrakas at the time, not for an accomplished practitioner who

has abandoned identification with the body on the head, in the mass of consciousness-bliss. In the revered Kularñava also:

[Context] - Vīra-tantra and Kularñava references: reverse-mantra rite for fallen initiates, never for the siddha who rests in cidānanda-ghana.

Netra 18.286

इये केचिलुप्तसमया ये वा मार्गद्विषो नराः ।
प्राप्य मार्गं तु मुञ्चन्ति ये केचिदधमा नराः ॥
अत एषां महाभागे अन्त्येष्टिं कथयामि ते ।४४

"ye kecilluptasamayā ye vā mārgadviṣo narāḥ ।
prāpya mārgaṁ tu muñcanti ye kecidadhamaṁ narāḥ ॥
ata eṣāṁ mahābhāge antyēṣṭiṁ kathayāmi te |"

"Whosoever have fallen from vows, whosoever hate the path, having obtained the path abandon it, whosoever are low men—therefore, O great fortunate one, I teach you their final sacrifice."

[Outer] - Kularñava quotation: final-sacrifice initiation specifically for vow-breakers and path-haters.

Uddyota 18.287

इति लुप्तसमयादावन्त्येष्टिदीक्षा उक्ता ॥
अथ मृतनिलयप्रतिष्ठयाऽनुग्राह्यानुग्रहः कार्यः इत्याह

*iti luptasamayādāvantyēṣṭidīkṣā uktā ॥
atha mṛtanilayapratिष्ठayā'nugrāhyānugrahah kāryah ityāha*

—thus final-sacrifice initiation for those fallen from vows etc. is taught.

Now, grace should be performed for those to be graced by installation in the abode of the dead—He says:

[View] - Compassion of the tradition: even the worst fall is not final; a door remains.

Netra 18.288

प्रतिष्ठाप्यं तथा देवि दग्धपिण्डे श्मशानके ॥ ११८ ॥
पूर्वोक्तैर्द्रव्यसंभारैर्गुरुणा प्राग्विधानतः ।
पूर्वोक्तं भीषणं रूपं शक्तिद्वयसमन्वितम् ॥ १८-११९ ॥

*pratiṣṭhāpyaṁ tathā devi dagdhapiṇḍe śmaśānake || 118 ||
pūrvoktairdravyasaṁbhāraiguruṇā prāgvidhānataḥ |
pūrvoktam bhīṣaṇaṁ rūpaṁ śaktidvayasamanvitam || 18-119 ||*

Likewise, O Goddess, in a burnt piṇḍa in the cremation ground || 18-118 || with the aforesaid material requisites by the guru according to previous rule. The aforesaid terrifying form united with the pair of Śaktis— || 18-119 ||

[Context] - Shift from postmortem dīkṣā to postmortem pratiṣṭhā ensuring siddhi.
[Outer] - Installation (pratiṣṭhā) of terrifying deities in the burnt piṇḍa at cremation ground with same requisites.

Uddyota 18.289

दग्धपिण्डे पुष्टदेहस्थाने । पूर्वोक्तमिति भैरवीयं शक्तिद्वयं
कृशस्थूलम् ॥ १८-१२० ॥
यद्वा मध्यस्थभैरवपार्श्वगाः

*dagdhapiṇḍe pluṣṭadehasthāne | pūrvoktamiti bhairavīyam
śaktidvayaṁ
kṛśasthūlam || 18-120 ||
yadvā madhyasthabhairavapārśvagāḥ*

In a burnt piṇḍa means in the place of the consumed body. The aforesaid means the Bhairava form with the pair of Śaktis, emaciated and plump. || 18-120 ||

Alternatively, in the middle with Bhairava on the sides:

[Outer] - Clarifies: on the very ashes of the consumed body, using emaciated-plump Bhairava with twin Śaktis.

Netra 18.290

चतस्रोऽष्टावथो देवि पूर्वध्यानावलोकिताः ।

catasro'ṣṭāvatho devi pūrvadhyānāvalokitāḥ |

Four or eight, O Goddess, contemplated in previous meditation.

[Outer] - Alternate maṇḍala: Bhairava in centre or on sides with four or eight dūtīs.

Uddyota 18.291

सिद्धाद्याश्वतसः, काल्यादिदूतीभिः सहाष्टौ पूर्वोक्तेन
दशमाधिकारोक्तेन ध्यानेनावलोकिता ध्याताः सत्यः प्रतिष्ठाप्या ॥
यस्यैवं प्रतिष्ठा क्रियते, असौ

*siddhādyāścasraḥ, kālyādidūtibhiḥ sahāṣṭau pūrvoktena
daśamādhikāroktena dhyānenāvalokitā dhyātāḥ satyāḥ pratiṣṭhāpyā ||
yasyaivam̄ pratiṣṭhā kriyate, asau*

Four beginning with Siddhā, eight with the dūtīs beginning with Kālī, contemplated—truly meditated upon in the meditation taught in the tenth chapter—should be installed.

For whomever installation is thus performed:

[Outer] - Explicit lists: four Siddhās or eight beginning with Kālī—as meditated in chapter ten.

Netra 18.292

पूर्वोक्तफलमाप्नोति इत्याज्ञा पारमेश्वरी ॥ १२० ॥

pūrvoktaphalamāpnoti ityājñā pārameśvarī || 120 ||

he obtains the aforesaid fruit—command of the Supreme Sovereign. || 18-120 ||

[View] - Fruit: immediate pārameśvara-adhipati—supreme sovereignty over all worlds.

Uddyota 18.293

अतिवित्तकालं भोगलक्ष्मीमासादयतीति शिवम् ॥ १८-१२१ ॥

केन नाम न रूपेण चिदात्मपरमेशितुः ।
अनुग्रहाय जगतां स्फुरन्नेत्रमुपास्महे ॥
इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
अष्टादशोऽधिकारः:

ativitatakālam bhogalakṣmīmāsādayatīti śivam || 18-121 ||

*kena nāma na rūpeṇa cidātmaparameśituḥ |
anugrahāya jagatāṁ sphurannetramupāsmahे ||
iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
aṣṭādaśo'dhikāraḥ*

He attains the Lakshmi of enjoyment for a very long time—auspicious. || 18-121 ||

By what name and form of the supreme Lord of consciousness do we worship the flashing Eye for the grace of the worlds?

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,

who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the eighteenth chapter: **Amriteshvari and the Way in Which She Is
to Be Adored**

[View] - Secondary fruit: prolonged enjoyment-Lakṣmī, then final auspicious
liberation.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 19

एकोनविंशोऽधिकारः ग्रहादिशान्तिविधानम्

Ekonavimśo'dhikāraḥ - Grahādiśāntividhānam
Nineteenth Chapter - Purificatory Rites Prescribed for the Obsessed

Introduction to Chapter 19

Responding to Pārvatī's compassionate entreaty for comprehensive remediation of supernatural afflictions that plague humanity in the Kali Yuga, this chapter systematically unfolds the Netra Tantra's most exhaustive taxonomy of purification rites, establishing a sophisticated diagnostic and therapeutic framework that harmonizes metaphysical principles with practical application. Śiva begins with profound philosophical grounding, reconciling the soul's inherent purity (śuddha-ātman) with the reality of affliction through the lens of the three impurities (mala)—āṇava (contraction of selfhood), kārma (karmic residue), and māyiya (illusion of separation)—which create vulnerabilities despite the Self's transcendental nature, much as clouds obscure but never extinguish the sun.

Central to this exposition is the meticulous classification of grahas (seizing entities) according to their motivations (bali-desiring, enjoyment-seeking, lust-driven, or death-oriented) and physiological manifestations through Ayurvedic humors (vāta-disturbances manifesting as tremors and anxiety; pitta-imbalances appearing as fevers and rage; kapha-disruptions presenting as lethargy and depression), providing diagnostic criteria through observable symptoms, behavioral anomalies, and physical signs. Technical procedures unfold with ritual precision: water purification ceremonies employ amṛta-infused streams flowing over consecrated stones inscribed with mantra; bathing rituals transform ordinary ablutions into cosmic reintegration through synchronized breath and sonic vibration; specific worship protocols honor Vināyakas for obstacle removal, Bhūtas for grounding, Rāksasas for boundary protection, and Yakṣas for prosperity restoration, each calibrated to the nature of affliction.

Śiva systematically organizes protection rites along the human lifespan continuum—foundation protection (parents' pre-conception purification), seed protection (mantra-guarded semen and ovum), embryo protection (uterine sanctification), delivery protection (birth threshold rituals), postpartum protection (mother-infant shielding), bathing protection (daily ablution sanctification), child protection (developmental stage safeguards), and adult protection (life-phase specific defenses)—with twilight periods (sandhyā) emphasized as critical vulnerability windows requiring heightened vigilance. Each procedure includes exact specifications for timing (nakṣatra alignments), materials (ritual-grade herbs and metals), and mantra applications (bīja sequences for different entities). This chapter functions as the Tantra's definitive manual for supernatural remediation, where sophisticated demonology converges with non-dual metaphysics to affirm that all afflictions, however real in conventional experience, dissolve before the recognition of Amṛteśvara's immortal gaze—transforming the exorcist into a healer of consciousness and the afflicted into awakened beings traversing the bridge from samsāra to kaivalya.

Uddyota 19.1

एकोनविंशोऽधिकारः
५५ नेत्रोद्योतः ५५

*ekonavimśo'dhikārah
"netrodyotah "*

Nineteenth Chapter
Netrodyotah: The Illumination of the Eye

[View] - The very title reveals that the ultimate "eye" is not of flesh but the self-luminous gaze of Śiva that consumes every shadow.

[Outer] - The nineteenth chapter opens as the ritual gateway to the supreme eye of awakening.

Netra 19.2

छायाच्छिद्राणि सर्वाणि दुर्दृष्टिप्रसरादयः ।
यस्मिन् स्फुरति नश्यन्ति नेत्रोद्योतं तमाश्रये ॥

*chāyācchidrāṇi sarvāṇi durdṛṣṭiprasarādayah ।
yasmin sphurati naśyanti netroddyotam tamāśraye ||*

All the apertures of shadow (Chāyā-cchidrāṇi), the spreading of the evil Eye, and so forth—

the moment this Illumination of the Eye flashes forth, they all perish.
Therefore I take refuge in that Illumination of the Eye.

[View] - All harm is nothing but a play of apparent limitation within the boundless light; when the light recognises itself, the play collapses.

[Inner] - Feel how the instant this Illumination arises in the heart, the entire field of perception becomes transparent and empty of threat.

[Pointing] - Rest as that instantaneous flash in which every shadow, every evil glance,

dissolves the moment it is seen.

Uddyota 19.3

पटलसङ्गतिपूर्व
छायाच्छिद्रदृष्टिपातादिप्रशमोपायदिदर्शयिषया श्रीदेवी उवाच-

*paṭalasaṅgatipūrvam
chāyācchidradṛṣṭipātādipraśamopāyadidarśayiṣayā śrīdevī uvāca-*

Having previously taught the conjunction of the patalas (chapters),
and wishing to reveal the means of pacifying the evil Eye, the falling of shadows, and
the like,
the blessed Goddess spoke:

[Context] - This is the classic Trika device: the feminine enquires, the masculine reveals, yet both are the pulsing of one consciousness.

[Outer] - The Goddess now assumes the role of the perfect disciple, drawing forth the highest protective *vidyā* for the sake of all beings.

Netra 19.4

कथितं देवदेवेश प्राणिनां हितकाम्यया ।
अमृतेशविधानं तु सर्वरक्षाकरं परम् ॥ १८ ॥
इदानीं श्रोतुमिच्छामि संशयो मे हृदि स्थितः ।
दृष्टिपातं प्रकुर्वन्ति मनुजे मातरः सदा ॥ १९-१ ॥
असंख्यातास्तु ता देव्यो ह्यप्रमेयबलान्विताः ।
छायाच्छिद्रेण बाधन्ते योगिन्यो बलवत्तराः ॥ १९-२ ॥
अत्यन्तमलिनास्तीत्रा निस्त्रिंशा निर्भया दृढाः ।
हिंसकाः सर्वजन्तूनां बालानां च विशेषतः ॥ १९-३ ॥
न संख्या विद्यते तेषां तत्रोपायं वदस्व मे ।

*kathitam devadeveśa prāṇinām hitakāmyayā |
 amṛteśavidhānam tu sarvarakṣākaram param || 18 ||
 idānīm śrotumicchāmi samśayo me hṛdi sthitah |
 dr̥ṣṭipātam prakurvanti manuje mātarah sadā || 19-1 ||
 asamkhyātāstu tā devyo hyaprameyabalānvitāḥ |
 chāyācchidreṇa bādhante yoginyo balavattarāḥ || 19-2 ||
 atyantamalināstīvrā nistrīṁśā nirbhayā dṛḍhāḥ |
 himsakāḥ sarvajantūnām bālānām ca viśeṣataḥ || 19-3 ||
 na samkhyā vidyate teṣām tatropāyam vadasva me |*

O Lord of lords of gods, out of desire for the welfare of living beings
 You have taught the supreme rite of Amṛteśa that protects from everything. (18)
 Now a doubt has arisen in my heart and I wish to hear its resolution:
 Mothers (mātarah) always cast the evil Eye upon men. (19-1)
 Those goddesses are innumerable, endowed with immeasurable power;
 the extremely powerful Yognīs torment through apertures of shadow. (19-2)
 They are utterly impure, exceedingly fierce, merciless, fearless, resolute,
 violent toward all creatures, and especially toward children. (19-3)
 Their number cannot be counted—tell me the remedy for them.

[Outer] - The Goddess enumerates the countless Mothers, Yognīs, and grahas that torment through shadow and evil eye, establishing the magnitude of the danger.

[Inner] - Notice how every listed torment—menstruation, birth blood, wicked intent—arises only within the field of apparent duality.

[Secret] - Who is it that feels tormented by these Mothers?

Uddyota 19.5

श्रोतुमिच्छामीति दृष्टिपातादिप्रशामोपायं प्रश्नेन विषयीकृतम् ।
 दृष्टिपातो जिधांसया निरीक्षणम् । मातरो भूचर्याद्याः । छाया
 रजस्वलासूतिकापापिष्ठादिभिर्दीयमाना प्रशस्तस्य
 जन्तोभूतादिस्वीकृतिहेतुः, छिद्रमरण्ये रोदनादि ।
 अत्यन्तमलिनास्तामसाः । तीव्राः क्रोधप्रकृतयः । निस्त्रिंशा
 निर्घृणाः । दृढाः प्रारब्धकुकर्मणो दुर्निवारा ग्रहाद्याः ।
 हिंसका इति तेषामिति चैकशेषः ॥
 एतदेव च्छायादिसतत्वप्रकाशनाशयेनाप्याह

śrotumicchāmīti drṣṭipātādipraśamopāyam praśnena viṣayikṛtam |
 drṣṭipāto jighāṃsayā nirikṣaṇam | mātarō bhūcaryādyāḥ | chāyā
 rajasvalāsūtikāpāpiṣṭhādibhirdiyamānā praśastasya
 jantorbhūtādisvīkṛtihetuh, chidramaranye rodanādi |
 atyantamalināstāmasāḥ | tīvrāḥ krodhaprakṛtayah | nistriṃśā
 nirghṛṇāḥ | dr̥dhāḥ prārabdhakukarmaṇo durnivārā grahādyāḥ |
 himsakā iti teṣāmiti caikaśeṣāḥ ||
 etadeva cchāyādisatattvaprakāśanāśayenāpyāha

By the words “I wish to hear,” the Goddess has made the means of pacifying the evil Eye and the like the subject of inquiry.

“Drṣṭipāta” means gazing with intent to harm. “Mātarah” are the Mothers beginning with those who roam the earth (Bhū-caryas).

“Chāyā” (shadow) is that which is given by women in menstruation, women who have just given birth, the extremely wicked, etc.; it becomes the cause of a noble creature being possessed by bhūtas and the like. “Chidra” (aperture) means crying in the wilderness, etc.

“Utterly impure” = saturated with tamas. “Fierce” = of a wrathful nature. “Nistriṃśāḥ” = pitiless. “Dr̥dhāḥ” = irresistible planetary spirits, etc., born of accumulated evil karma.

“Harmful” and “them” are a single remainder (ekaśeṣa).

The Lord also teaches the very same truth—the revelation of the reality of shadow and the like—with the following words:

[Word] - “Drṣṭipāta” is not mere looking but the piercing gaze charged with malice; its antidote is the gaze charged with recognition.

[View] - Shadow (chāyā) and aperture (chidra) are nothing but momentary contractions within the single expanse of awareness.

Netra 19.6

छायारूपं छलं यत्तद्विषिपातच्छलं तथा ॥ १९-४ ॥
 प्रकुर्वन्ति सदा देव च्छाया सा कतिधा स्मृता ।
 द्विषिपातभयं किं वा कथं वा विनिवर्तते ॥ १९-५ ॥
 एतत्सर्वं समासेन प्रसादाद्वद शूलधृक् ।

*chāyārūpaṁ chalam yattaddr̥ṣṭipātacchalam tathā || 19-4 ||
prakurvanti sadā deva cchāyā sā katidhā smṛtā |
dṛṣṭipātabhayaṁ kiṁ vā katham vā vinivartate || 19-5 ||
etatsarvam samāsena prasādādvada śūladhṛk |*

They always practise deception in the form of shadow and deception in the form of the evil Eye. (19-4)

O God, how many kinds of shadow are traditionally recognised?

What is the fear of the evil Eye, and how is it warded off? (19-5)

O Bearer of the trident, out of grace, please explain all this to me concisely.

[Outer] - The Goddess continues the liturgical questioning, tightening the ritual frame that will soon release the weapon-mantra.

Uddyota 19.7

अथैतन्निर्णेतुं श्रीभगवानुवाच

athaitannirṇetum śrībhagavānuvāca

Thereupon, to resolve this, the blessed Lord spoke:

[Outer] - The Lord now takes the throne of revelation; the transmission proper begins.

Netra 19.8

श्रूयतां संप्रवक्ष्यामि च्छायायाश्वैव निर्णयम् ॥ १९-६ ॥

śrūyatām sampravakṣyāmi cchāyāyāścāiva nirṇayam || 19-6 ||

Listen! I shall now expound the decisive knowledge concerning shadow. (19-6)

[Pointing] - Listen with the ear that is not two—here decisive knowledge of shadow is about to dissolve the shadow of knowledge itself.

Uddyota 19.9

चकाराद् दृष्टिपातादेः ॥ १९-७ ॥
तत्र

*cakārād dṛṣṭipātādeḥ || 19-7 ||
tatra*

“And also of the evil Eye and the rest.” (19-7)

In this regard:

Netra 19.10

अप्रमेया ह्यनन्ताश्च मातरो बलवत्तराः ।
भूताश्च विविधाकारा ह्यनन्ताश्च महाबलाः ॥ ७ ॥
यक्षरक्षःपिशाचाश्च ये चान्ये हिंसका दृढाः ।
न संख्या विद्यते तेषां.....

*aprameyā hyanantāśca mātarō balavattarāḥ |
bhūtāśca vividhākārā hyanantāśca mahābalāḥ || 7 ||
yakṣarakṣaḥpiśācāśca ye cānye himṣakā dṛḍhāḥ |
na saṃkhyā vidyate teṣām.....*

The Mothers are innumerable and infinite, extremely powerful;
bhūtas of manifold forms are likewise infinite and of great might. (7)
Yakṣas, Rakṣas, Piśācas, and all other violent and resolute beings—
their number cannot be counted.....

[Outer] - The infinite host of Mothers, bhūtas yakṣas rakṣas piśācas is invoked in its
terrifying vastness.

[... Devanagari] – तानि सर्वाणि सङ्ख्यातुम् न शक्यन्ते ॥

[... IAST] - ...tāni sarvāṇi saṅkhyātum na śakyante ||

[... Translation] - —all of them cannot be counted.

[... Reasoning] - The ellipsis follows the standard Sanskrit idiom of uncountability already used earlier in the chapter.

Uddyota 19.11

अप्रमेया अनन्ता इति जातिव्यक्तिभेदादुक्तिद्वयम् । अन्ये इति ग्रहाद्याः ॥
एते हि

aprameyā anantā iti jātivyaktibhedāduktidvayam | anye iti grahādyāḥ
||
ete hi

“Innumerable, infinite” — twofold statement because of distinction between class and individual. “Others” means planetary spirits, etc.

These very beings:

[Word] - The twofold “innumerable, infinite” deliberately blurs class (jāti) and individual (vyakti), collapsing hierarchy into one taste.

Netra 19.12

.....कोटिभेदेन संस्थिताः ॥ ८ ॥

.....*kotibhedenā samsthitāḥ* || 8 ||

.....are established in crores of varieties. (8)

[... Devanagari] – कोटि-प्रभेदैः स्थितानि ।

[... IAST] - ...koṭi-prabhedaiḥ sthitāni |

[... Translation] - “...are established in crores of varieties.”

[... Reasoning] - Identical phrasing appears repeatedly in Śaiva tantras for vast

multiplicity.

Uddyota 19.13

तेन तादृशमुपायम्

tena tādṛśamupāyam

Therefore I shall briefly teach the remedy for such beings

[View] - Even the infinite tormentors are only apparent; the remedy is not war but recognition of their source.

Netra 19.14

संक्षेपेण प्रवक्ष्यामि मुच्यन्ते येन बालकाः ।
स्त्रियश्च मनुजा वापि नृपपत्न्यश्च तत्सुताः ॥ १९-९ ॥

*samkṣepeṇa pravakṣyāmi mucyante yena bālakāḥ |
striyaśca manujā vāpi nṛpapatnyaśca tatsutāḥ || 19-9 ||*

by which children are liberated,
women, men, and the wives and sons of kings. (19-9)

[Outer] - The rite is declared universal—protecting child, woman, man, even royal lineage—leaving no being outside grace.

Uddyota 19.15

छायादिदोषैः ॥ १९-१० ॥
किं च

chāyādidoṣaiḥ || 19-10 ||
kim ca

From defects of shadow and the like. (19-10)

Moreover:

Netra 19.16

यथा त्यजन्ति बलिनो यागव्रतपरायणाः ।
मन्त्रसंनद्धेहाश्च ह्यप्रमेयबलान्विताः ॥ १० ॥

yathā tyajanti balino yāgavrataparāyaṇāḥ |
mantrasamnaddhadehāśca hyaprameyabalānvitāḥ || 10 ||

Just as the mighty ones who are devoted to sacrifice and vows,
whose bodies are fortified by mantras and who possess immeasurable power,
cause them to abandon..... (10)

[... Devanagari] – त्याजयन्ति स्म ।

[... IAST] - ...tyājayanti sma |

[... Translation] - ...cause them to abandon [their victims].

[... Reasoning] - the verb tyaj root is standard in graha-release contexts.

Uddyota 19.17

त्यजन्तीति गृहीतान् तान् बालादीन् भूतग्रहाद्याः । यागेति
पशुपहारयुक्त्यैव भगवद्चर्चानिष्ठाः ॥ १९-११ ॥
भूताद्या हि सर्वे

*tyajantīti gr̥hitān tān bālādīn bhūtagrahādyāḥ | yāgeti
paśūpahārayuktyaiva bhagavadarcāniṣṭhāḥ || 19-11 ||
bhūtādyā hi sarve*

"Abandon" means that bhūta-grahas and the like release the children and others they have seized.

"Sacrifice" means those who are devoted to the worship of the Lord by offering animal oblations.

All bhūtas and the like

[Word] - "Sacrifice" here means offering into the fire of awareness, not mere blood.

Netra 19.18

पुराकल्पे समुत्पन्ना नानाजन्मसहस्रशः ।
सर्वत्र हिंसकाः क्रूराः सर्वकालं जिघांसवः ॥ ११ ॥
यागार्थमुद्यताः सर्वे भैरवानुचराः सदा ।
तच्छक्त्या बलिनः सर्वे तत्तेजोबलबृंहिताः ॥ १९-१२ ॥
महापशूपहरेण तोषयन्ति महाव्रताः ।
महाभैरवरूपं यत् स्वच्छन्दं कृतवानहम् ॥ १९-१३ ॥
दैत्यानां तु वधार्थीय देवानां स्थापनाय च ।

*purākalpe samutpannā nānājanmasahasraśāḥ |
sarvatra hiṁsakāḥ krūrāḥ sarvakālam jighāṁsavāḥ || 11 ||
yāgārthamudyatāḥ sarve bhairavānucarāḥ sadā |
tacchaktyā balināḥ sarve tattejobalabṛṁhitāḥ || 19-12 ||
mahāpaśūpahareṇa toṣayanti mahāvratāḥ |
mahābhairavarūpam yat svacchandam kṛtvānaham || 19-13 ||
daityānām tu vadharthāya devānām sthāpanāya ca |*

arose in former kalpas, born in thousands of births;
they are violent everywhere, cruel, always desiring to kill. (11)
All of them are devoted to sacrifice, ever servants of Bhairava;
by His power they are all mighty, augmented by His splendour and strength. (19-12)
The great ascetics satisfy them with great animal oblations.

That form of Great Bhairava which I myself assumed at will (19-13)
was for slaying the Daityas and for establishing the gods.

[View] - Every violent being is a servant of Bhairava; their cruelty is His terrible play to awaken the world.

[Pointing] - See: even the desire to kill arises within Him, shines by Him, and rests in Him.

Uddyota 19.19

हिंसकाः कचिद् हिंसाप्रवृत्ता अपि
जिधांसवस्तावत्वासंतोषादन्यहननाभिलाषिणः । शक्तिः
कार्यकरणक्षमत्वम् । बलमोजः । महाव्रताः
परमेशयागैकनिष्ठाताः ॥
अत्रेतिहासक्रममाह

*himṣakāḥ kvacid himṣāpravṛttā api
jighāṃsavastāvataivāsaṃtoṣādanyahananābhilāṣīṇah | śaktih
kāryakaraṇakṣamatvam | balamojaḥ | mahāvratāḥ
parameśayāgaikaniṣṭātāḥ ||
atretihāsakramamāha*

Violent beings sometimes engage in violence yet, being unsatisfied, desire to kill others.

“Power” = capacity to accomplish action. “Strength” = vigour.

“Great ascetics” = those deeply absorbed in the sacrifice of the Supreme Lord.

Here the Lord narrates the historical sequence:

[Inner] - The unsatisfied hunger of these beings is the same restlessness felt in your own heart until recognition dawns.

Netra 19.20

इन्द्राद्यास्तु यदा देवाः सर्वदैत्यैरुपद्रुताः ॥ १९-१४ ॥
विद्राविता यदा दैत्यस्तदाहं संस्तुतस्तु तैः ।
ब्रह्माद्यैर्विविधैः स्तोत्रैर्मया तेषां हितार्थतः ॥ १९-१५ ॥
महाभैरवरूपं तत् स्वच्छन्दं तु कृतं ततः ।
विद्रावणाय दैत्यानां देवानां स्थापनाय च ॥ १९-१६ ॥
तदर्थं च ग्रहा भूता मातरो निर्मिता मया ।

*indrādyāstu yadā devāḥ sarvadaityairupadrutāḥ || 19-14 ||
vidrāvitā yadā daityaistadāhaṁ samstutastu taiḥ |
brahmādyairvividhaiḥ stotrairmayā teṣāṁ hitārthataḥ || 19-15 ||
mahābhairavarūpaṁ tat svacchandaṁ tu kṛtaṁ tataḥ |
vidrāvaṇāya daityānāṁ devānāṁ sthāpanāya ca || 19-16 ||
tadarthaṁ ca grahā bhūtā mātaro nirmitā mayā |*

When Indra and the other gods were at any time oppressed by all the Daityas, (19-14) and when the Daityas had driven them away, then they praised Me, with various hymns uttered by Brahmā and others, for their welfare. Then I assumed that form of Great Bhairava at will to rout the Daityas and to establish the gods. (19-16)
For that purpose I myself created the grahas, bhūtas, and Mothers.

[Context] - The mythic war of gods and daityas is theophany of Kapālika Bhairava establishes the Netra Tantra within the Bhairava cycle of revelation.

Uddyota 19.21

अनन्तरम्

anantaram

Thereafter,

Netra 19.22

जित्वा तं शत्रुसन्दर्भं कृतार्थास्ते मदन्तिकम् ॥ १९-१७ ॥
आगताः प्रार्थयन्ते स्म विनाशभयहेतुतः ।
भगवन् देवदेवेश अस्माभिस्तोषितो ह्यसि ॥ १९-१८ ॥

*jitvā tam śatrusandarbhām kṛtārthāste madantikam || 19-17 ||
āgatāḥ prārthayante sma vināśabhayahetutāḥ |
bhagavan devadeveśa asmābhistroṣito hyasi || 19-18 ||*

Having vanquished that host of enemies, they—now fulfilled in their purpose—came into my presence, trembling from fear of annihilation, and prayed: "O Lord, O God of gods, Thou hast been fully gratified by us!" (19-17-18)

[Outer] - The fulfilled grahas now tremble before the source that gave them power.

Uddyota 19.23

तुष्टेन देवदेवेन यत्कार्यं तत्प्रसादतः ।

tuṣṭena devadevena yatkāryam tatprasādataḥ |

When the God of gods was pleased, He said:
"Whatever boon ye desire, that shall be granted by My grace."

[Pointing] - Notice how even the most ferocious beings ultimately bow and ask for grace.

Netra 19.24

कुरु देवेति चोक्तं तैस्तदा ते तु वृता मया ॥ १९-१९ ॥
अजेया वरदानेन प्रार्थयन्तो महाबलाः ।

*kuru deveti coktaṁ taistadā te tu vṛtā mayā || 19-19 ||
ajeyā varadānena prārthayanto mahābalāḥ |*

“Make us invincible!” thus they begged. Thereupon those mighty ones were chosen by Me and, through the boon I bestowed, rendered unconquerable—those great warriors who entreated Me. (19-19)

[View] - The boon of invincibility is Śiva’s own svātantrya granted to His own limbs.

Uddyota 19.25

अजेयाः स्यामेति वरदाने मां प्रार्थयमानाः सन्तस्ते मया वृताः ॥
यथा

*ajeyāḥ syāmeti varadāne māṁ prārthayamānāḥ santaste mayā vṛtāḥ
||
yathā*

“Grant that we be unconquerable!” — thus they besought Me for the boon. Those very ones, imploring, were chosen by Me.

Netra 19.26

एवं भवन्त्वमे सर्वे यथा सृष्टा मया पुरा ॥ १९-२० ॥

evam bhavantvime sarve yathā sṛṣṭā mayā purā || 19-20 ||

“Be ye even as I first created you!”
Thus did I decree. (19-20)

[Pointing] - “Be ye even as I first created you!”—hear this as addressed to every

apparent entity, including the one reading these words.

Uddyota 19.27

इत्थं वृतैः सद्भिः

ittham vṛtaiḥ sadbhīḥ

When those mighty and wicked ones had received the boon,

Netra 19.28

ततः प्रभृति तैः सर्वैर्जगतस्थावरजङ्गम् ।
आक्रम्य पीडितं सर्वं तिर्यञ्चानुषदैवतम् ॥ १९-२१ ॥

*tataḥ prabhṛti taiḥ sarvairjagatsthāvarajaṅgamam |
ākramya pīḍitam̄ sarvam̄ tiryañmānuṣadaivatam || 19-21 ||*

from that moment forth, with all their hosts
they overran and tormented the entire universe —
moving and unmoving, beasts, men, and gods alike. (19-21)

[View] - The torment that spreads everywhere is the very vibration (spanda) of Śiva when not recognised.

Uddyota 19.29

अतश्च

ataśca

And moreover:

Netra 19.30

देवान् केचिजिघांसन्ति भूताः स्वर्गे महाबलाः ।
मनुष्यान् बलिनोऽन्ये च जिघांसन्ति समन्ततः ॥ १९-२२ ॥
तिंर्यग्योनींश्च विविधा जिघांसन्ति तथापराः ।
असंख्यातास्तु ते प्रोक्ता ह्यप्रमेयबलोत्कटाः ॥ १९-२३ ॥

*devān kecijjighāṁsanti bhūtāḥ svarge mahābalāḥ |
manuṣyān balino'nye ca jighāṁsanti samantataḥ || 19-22 ||
tiṁryagyonīṁśca vividhā jighāṁsanti tathāparāḥ |
asamkhyātāstu te proktā hyaprameyabalotkaṭāḥ || 19-23 ||*

Some of those great-powered beings in heaven seek to slay the very gods;
others, full of strength, slay men on every side;
yet others slaughter creatures of every animal kind.
Countless are they said to be, of immeasurable might and terrible fury. (19-22-23)

[Outer] - The hierarchy of destruction—heaven, earth, animals—shows no realm escapes the play of terror until the eye opens.

Uddyota 19.31

एवं स्थिते

evam sthite

I was again praised by the gods headed by Prajāpati.

[Outer] - The gods again take refuge; the cycle of grace repeats.

Netra 19.32

पुनः स्तुतोऽहं देवैश्च प्रजापतिपुरःसरैः ।

punah stuto'ham devaiśca prajāpatipuraḥsaraiḥ ।

When

Uddyota 19.33

यदा

yadā

then I hurled down all those extremely powerful bhūtas (19-24)
and the Mothers of terrifying form; terrified, they came to Me,
all obedient to My command: "What shall we do?"

[View] - Even the unconquerable are hurled down the instant supreme will turns.

Netra 19.34

तदा क्षिप्ता मया सर्वे भूताश्च बलवत्तराः ॥ १९-२४ ॥
मातरो भीमरूपाश्च भयभीता मदन्तिकम् ।
आज्ञाविधायिनः सर्वे किं कुर्वणाः समागताः ॥ १९-२५ ॥

*tadā kṣiptā mayā sarve bhūtāśca balavattarāḥ || 19-24 ||
mātaro bhīmarūpāśca bhayabhītā madantikam |
ājñāvidhāyināḥ sarve kim kurvāṇāḥ samāgatāḥ || 19-25 ||*

Thereafter

Uddyota 19.35

अनन्तरम्

anantaram

by Me, enraged, O Goddess of gods, crores of mantras, manifold,
were descended for the destruction of the Mothers and the grahas. (19-26)
By the glory of Śiva's energy, possessing the nature of manana and trāṇa,

[View] - Mantras are not sounds added to silence; they are the self-protecting and self-liberating energy of awareness.

[Outer] - Descent of crores of mantras reveals the tantra's weapon-repertoire.

Netra 19.36

मया क्रुद्धेन देवेशि मन्त्रकोट्यो ह्यनेकशः ।
अवतार्य विनाशार्थं मातृणां च ग्रहेषु च ॥ १९-२६ ॥
शिवशक्तिप्रभावेण मननत्राणधर्मिणः ।

*mayā kruddhenā deveśi mantrakoṭyō hyanekaśah |
avatārya vināśārthaṁ mātṛṇāṁ ca graheṣu ca || 19-26 ||
śivaśaktiprabhāveṇa mananatrāṇadharmīṇah |*

they were absorbed.

[Secret] - Who absorbs whom when mantra meets graha?

Uddyota 19.37

अभिसंहिताः ॥
युक्तं चैतदित्याह

*abhisamhitāḥ ॥
yuktaṁ caitadityāha*

And this is fitting; thus He declares:

Netra 19.38

मन्त्रकोट्यो ह्यनेकास्ता मया सर्वाधिकारिकाः ॥ १९-२७ ॥

mantrakoṭyo hyanekāstā mayā sarvādhikārikāḥ ॥ 19-27 ॥

Those crores of mantras, manifold, all authoritative, (19-27)

[View] - All authority rests in the I that speaks "I fashioned them."

Uddyota 19.39

मया अधिष्ठिताः । यतः सर्वाधिकारिण्यः, अतो मया तथा कल्पिताः
। एवं च वद्दू भगवानुमापतिः स्वात्मनः परमशिवैकात्म्यं
दर्शयति ॥
अथ मत्सङ्कल्पनानन्तरमेव

*mayā adhiṣṭhitāḥ | yataḥ sarvādhikāriṇyah, ato mayā tathā kalpitāḥ
| evam ca vadān bhagavānumāpatih svātmanah paramaśivaikātmyam
darśayati ||
atha matsaṅkalpanānanantarameva*

were presided over by Me. Because they are all-authoritative, therefore I fashioned them thus.

By saying this, the blessed Lord Umāpati reveals His identity with the supreme Śiva.

Now, immediately after My resolve,

[Pointing] - Feel the identity: the speaker of this text is the same I that you are.

Netra 19.40

विद्याबलभयाद् भीता आगतास्ते मदन्तिकम् ।

vidyābalabhadrayād bhītā āgatāste madantikam |

terrified by the power of knowledge, they came to Me.

[Inner] - The power of knowledge (jñānaśakti) terrifies because it dissolves the illusion of a separate knower.

Uddyota 19.41

यदा

yadā

When

Netra 19.42

तदा मया ते विक्षिप्ताः स्थलेषु च जलेषु च ॥ १९-२८ ॥
दिग्न्तरेषु शून्येषु.....

*tadā mayā te vikṣiptāḥ sthaleṣu ca jaleṣu ca || 19-28 ||
digantareṣu śūnyeṣu.....*

then I scattered them in places and waters, (19-28)
in the ends of the directions, in empty regions.....

[... Devanagari] – दिग्विद्-अम्बरेषु च ।

[... IAST] - ...digviḍ-ambareṣu ca |

[... Translation] - ...in the ends of the directions, in empty regions.

[... Reasoning] - standard scattering formula.

Uddyota 19.43

विशरारूकृता इत्यर्थः ॥
अथ ते

*viśarārūkṛtā ityarthah ||
atha te*

meaning they were made like scattered arrows.

Then those

[Word] - “Like scattered arrows” evokes irreversible dispersion yet total obedience.

Netra 19.44

.....ॐ अदाज्ञावशवर्तिनः ।

.....*madājñāvaśavartinah* ।

.....obedient to My command,

[... Devanagari] – मम शासनानुवृत्तिमन्तह् ।

[... IAST] - ...mama śāsanānuvṛttimantah |

Uddyota 19.45

तत्र तथैव संस्थिताः ॥
के ते इत्याह

tatra tathaiva samsthitāḥ ॥
ke te ityāha

remained there in that very state.

Who are they? He declares:

[Pointing] - Remain in that very state—motionless, obedient, empty of intention.

Netra 19.46

बलिकामास्तथा चान्ये भोक्तुकामास्तथापरे ॥ १९-२९ ॥
रतिकामा हन्तुकामा वातजाः पित्तजाः परे ।
श्लेष्मजाः संनिपातोत्था भूता विविधरूपकाः ॥ १९-३० ॥

*balikāmāstathā cānye bhoktukāmāstathāpare || 19-29 ||
ratikāmā hantukāmā vātajāḥ pittajāḥ pare |
śleṣmajāḥ saṃnipātotthā bhūtā vividharūpakāḥ || 19-30 ||*

some desire offerings, others desire to enjoy;
others desire sexual pleasure, others desire to kill;
some are produced by vāta, some by pitta, others by kapha, some by the combination
of all three;
bhūtas of manifold forms. (19-30)

[Inner] - Desire for offering, enjoyment, sex, or killing; vāta, pitta, kapha—every
impulse is only the play of the three śaktis within you.

Uddyota 19.47

भोक्तुकामा मांसरक्ताभिलाषिणः, हन्तुकामास्तु प्राणान्
जिघांसवः । वातेति वातादिप्रकोपे, जायन्ते, कामपदेनाभिलाषः
परं तेषामस्ति, न तु मद्भयाद् बलात् कुत्रचित् प्रवर्तयितुमुत्सहन्ते ॥
३१ ॥
ततः:

*bhoktukāmā māṃsaraktābhilāṣīṇah, hantukāmāstu prāṇān
jighāṃsavah | vāteti vātādiprakope, jāyante, kāmapadenābhilāṣah
param teṣāmasti, na tu madbhayād balāt kutracit
pravartayitumutsahante ||
31 ||
tataḥ*

Those who desire to enjoy crave flesh and blood; those who desire to kill crave life
itself. They arise when vāta, etc., are aggravated. By the word “desire” their wish is
indicated; yet, out of fear of Me, they do not dare act forcibly anywhere. (31)

Thereafter

[View] - Their “desire” is impotent without your identification; fear of Śiva keeps them
in check, yet recognition dissolves them utterly.

Netra 19.48

मयोक्तास्ते तु बलिनो मर्यादावशवर्तिनः ।
मदुक्तमन्त्रमुद्राभिर्ध्यनैश्च विविधैः सदा ॥ १९-३१ ॥

*mayoktāste tu balino maryādāvaśavartinaḥ |
maduktamantramudrābhirdhyānaiśca vividhaiḥ sadā || 19-31 ||*

I said to those mighty ones who remain within bounds:
“By My commanded mantras, mudrās, and various meditations always

[Outer] - The final binding command: mantras, mudrās, meditations are given as the eternal leash.

Uddyota 19.49

भवन्तीति शेषः ॥ १९-३२ ॥

bhavantīti śeṣaḥ || 19-32 ||

you shall exist.” (The rest is to be supplied.) (19-32)

[Pointing] - Exist as the silence after “you shall exist.”

Netra 19.50

पञ्चस्रोतोविनिर्भिन्नं शृणवन्ति हि यदा प्रिये ।
तदा सर्वे विद्रवन्ति पलायन्ते दिशो दशा ॥ ३२ ॥

*pañcasrotovinirbhinnam śṛṇvanti hi yadā priye |
tadā sarve vidravanti palāyante diśo daśa || 32 ||*

When, O beloved, they hear the five streams divided,
then all flee and run away in the ten directions. (32)

[Outer] - The five streams (pañca srotas) of the supreme vidyā—probably the five faces of Sadāśiva—disperse all remaining shadows in the ten directions.

[Inner] - Hear the five streams as the five breaths dissolving into the central susumnā; when the tenth gate opens, nothing remains to flee.

[Pointing] - Bask in the glowing presence that watches even the fleeing grahas disappear.

Uddyota 19.51

एते च मदाज्ञात एव

ete ca madājñāta eva

These very ones, by My command alone,

[View] - Nothing moves without the svātantrya-śakti of Paramaśiva; even tormenting entities are merely contracted expressions of His own will.

[Outer] - The sovereign utterance of Sadāśiva asserts absolute dominion over all graha forces.

[Pointing] - Notice right now—this very “My command” is not other than the I-consciousness pulsing in you.

Netra 19.52

निदानैर्बहुभिर्देवि जिघांसन्ति नरान् पशून् ।

nidānairbahubhirdevi jighāmsanti narān paśūn |

tortment men and animals by many causes.

[Outer] - Enumeration of the outer symptoms and vectors through which possession manifests in the world of men and beasts.

[Inner] - Feel how the same energies that torment are the very prāṇa-śakti contracted by impurity—nothing foreign enters, only your own light knots itself.

Uddyota 19.53

निदानानि दर्शयति

nidānāni darśayati

He reveals the causes:

[Context] - Transition marker: the Lord now unfolds the specific karmic apertures that allow seizure.

Netra 19.54

दुराचारं दुरात्मानमशुचिं पुरुषाधमम् ॥ १९-३३ ॥
मातापित्रोरसंमानात्तथाध्ययनवर्जनात् ।
अतिस्त्रीगमनाच्चैव क्षीबत्वाच्च विशेषतः ॥ १९-३४ ॥
अकाले मैथुनान्मोहभयात् संभ्रमणात्तथा ।

*durācāram durātmānam aśucim puruṣādhamaṁ || 19-33 ||
mātāpitrorasaṁmānāttathādhyayanavarjanāt |
atistrīgamanāccaiva kṣībatvācca viśeṣataḥ || 19-34 ||
akāle maithunānmohabhayāt saṁbhramaṇāttathā |*

The wicked man of evil soul, impure, the vilest of men—from disrespect to mother and father, from neglect of study, from excessive intercourse with women, and especially from intoxication; (19-34) from intercourse at improper times, from delusion, fear, and confusion—

[Outer] - Detailed catalogue of moral and ritual transgressions that fracture the protective sheath.

[Inner] - Each listed vice is a deliberate turning away from the natural flow of

awareness into the spanda of separation.

[Secret] - When intoxication arises, who exactly becomes intoxicated?

Uddyota 19.55

गृह्णन्ति ग्रहा इति भाविना संबन्धः । दुराचारं त्यक्तसमाचारम् ।
दुरात्मानं परदोहनिरतम् । अशुचिं चित्तवित्तशरीरशुद्धिशून्यम् ।
अध्ययनवर्जनमध्ययनेऽधिकृतस्य तत्त्यागः । मोहेनाज्ञानेन जनितं
भयम् । छायादिकृतस्त्रासः संभ्रमणमसंभ्रमविषये
संभ्रमग्रहणम् ॥
तथाऽधिकारस्था अपि

*gr̥hṇanti grahā iti bhāvinā saṃbandhaḥ | durācāram
tyaktasamācāram |
durātmānam paradrohaniratam | aśuciṁ cittavittaśarīraśuddhiśūnyam
|
adhyayanavarjanamadhyayane'dhikṛtasya tattyāgaḥ | mohenājñānena
janitam
bhayam | chāyādikṛtastrāsaḥ saṃbhramanamasasaṃbhramaviṣaye
saṃbhramagrahaṇam ||
tathā'dhikārasthā api*

grahas seize him (to be connected with what follows).

“Evil conduct” = abandoning proper behaviour. “Evil soul” = devoted to harming others. “Impure” = devoid of purity of mind, wealth, and body.

Neglect of study = abandonment of study by one authorised to study.

Fear born of delusion = terror arising from ignorance.

Terror caused by shadow etc., confusion in a matter that should not cause confusion.

Also those in authority

[Word] - “Graha” = that which violently grasps (व्रग्रह) the light of awareness and drags it into contraction.

[View] - Impurity is not moral dirt but the forgetting that body, prāṇa, and cit are Śiva.

Netra 19.56

सन्ध्याविवर्जिता ये च सन्ध्यामैथुनसेवकाः ॥ १९-३५ ॥
 भोजनाध्ययनं निद्रां सन्ध्यायां ये च कुर्वते ।
 अकामिनीः कामयन्ते गुरुदारांश्च ये प्रिये ॥ १९-३६ ॥
 प्रध्वंसयन्ति बलिनो बलाच्चैवान्ययोषितः ।
 तथान्येऽसत्यवक्तारः प्रभुद्रोहकृतोऽशुभाः ॥ १९-३७ ॥
 अनुक्तैः पापचरितैर्ये नरा संयुतास्तथा ।
 एतैरन्यैर्निदानैश्च गृह्णते मानुषान् ग्रहाः ॥ १९-३८ ॥

*sandhyāvivarjitā ye ca sandhyāmaithunasevakāḥ || 19-35 ||
 bhojanādhya yanaṁ nidrāṁ sandhyāyāṁ ye ca kurvate |
 akāminīḥ kāmayante gurudārāṁśca ye priye || 19-36 ||
 pradhvam̄sayanti balino balāccaivānyayoṣitah |
 tathānye'satyavaktāraḥ prabhudrohakṛto'śubhāḥ || 19-37 ||
 anuktaih pāpacaritairyे narā samyutāstathā |
 etairanya airnidānaiśca gr̄hṇate mānuṣān grahāḥ || 19-38 ||*

who abandon the twilight prayers, who indulge in intercourse and twilight worship,
 who eat, study, or sleep during the twilight hours;
 who desire unwilling women and the wives of gurus, O beloved; (19-36)
 who forcibly violate other women;
 and others who habitually speak falsehoods, who are treacherous and evil; (19-37)
 men who are associated with unmentioned sinful deeds—
 by these and other causes grahas seize men. (19-38)

[Outer] - Continuation and expansion of the list: twilight violations, sexual misconduct, falsehood, treachery.

[Inner] - Sandhyā is the natural meeting place of prakāśa and vimarśa; to pollute it is to fracture the heart's silent union.

Uddyota 19.57

अकामिनीरनुत्पन्नाभिलाषाः । असत्यं ताच्छील्येन वदन्तः ।
अनुकूरिति ब्रह्महननादिभिः, अन्यैरिति मित्रद्रोहादिभिः ॥ १९-३९ ॥

स्त्रियश्वैव तु दौःशील्यादशौचाभक्ष्यभक्षणात् ।

*akāminīranutpannābhilāṣāḥ | asatyam tācchīlyena vadantah |
anuktairiti brahmahananādibhiḥ, anyairiti mitradrohādibhiḥ || 19-39
||*

strīyaścaiva tu dauḥśīlyādaśaucābhakṣyabhakṣaṇāt |

“Unwilling” = those in whom desire has not arisen. “Habitually speak falsehood” = those for whom falsehood is natural.

“Unmentioned” = murder of a Brahmin etc.; “other” = betrayal of friends etc. (19-39)

And women likewise, through bad conduct, impurity, eating forbidden food,

[Word] - “Anicchantī” = she in whom icchā-śakti has not arisen; forcing her is violence against the free goddess herself.

Netra 19.58

तथोभयगुरुद्वेषाद् भर्तरि व्यभिचारतः ॥ ३९ ॥
अन्यैरनुकूर्दोषैश्च दूषिता मुद्रयन्ति ते ।

*tathobhayagurudveṣād bhartari vyabhicārataḥ || 39 ||
anyairanuktairdoṣaiśca dūṣitā mudrayanti te |*

through hatred of both kinds of gurus, through adultery with the husband, (39) and through other unmentioned faults, become polluted and are sealed by them.

[View] - Male or female forms are merely costumes worn by the one conscious Dancer.

[Outer] - Women become vulnerable through parallel transgressions: adultery, hatred of gurus, forbidden food.

Uddyota 19.59

उभयगुरवः श्वशुरादयोऽनुग्राहकाश्च । अन्यैरिति
निक्षेपहरणादिभिः । त इति ग्रहाः ॥
तथा

*ubhayaguravaḥ śvaśurādayo'nugrāhakāśca | anyairiti
nikṣepaharaṇādibhiḥ | ta iti grahāḥ ||
tathā*

Both kinds of gurus = father-in-law etc., and those who bestow grace. "Other" = theft of deposits etc. "Them" = the grahas.

Likewise

[Word] - "Both kinds of gurus" = the outer bestower of *vidyā* and the inner grace-bestowing Śiva within the heart.

Netra 19.60

रुदतां चापि बालानां रात्रौ जागरणात्तथा ॥ १९-४० ॥
उनमत्तविद्वुता भीतास्त्रस्ता दोषैश्च दूषिताः ।
रुदत्यः क्रोशमानाश्च मक्तकेशाश्च दारुणाः ॥ १९-४१ ॥
दुष्टपुक्सच्छण्डालस्पृशेनव तु दूषिताः ।
शवस्पृशात्तद्मनात्तत्रस्थस्पृशनात्तथा ॥ १९-४२ ॥
तद्विषसाहचर्याच्च तद्वार्तानुगमात्तथा ।
अशौचाद्यैस्तथानेकेद्वःस्पृश्यापि दूषिताः ॥ १९-४३ ॥

rūdatāṁ cāpi bālānāṁ rātrau jāgaranāttathā || 19-40 ||
 unamattavidrutā bhītāstrastā doṣaiśca dūṣitāḥ |
 rūdatyah krośamānāśca muktakēśāśca dāruṇāḥ || 19-41 ||
 duṣṭapukkasacāṇḍālasparṣenaiva tu dūṣitāḥ |
 śavasparśāttadgamanāttatrasthasparśanāttathā || 19-42 ||
 tadduṣṭasāhacaryācca tadvārtānugamāttathā |
 aśaucādyāistathānekairduḥsparśaiścāpi dūṣitāḥ || 19-43 ||

crying children, and those who stay awake at night; (19-40)
 terrified, frightened, polluted by faults;
 crying loudly, with dishevelled hair, terrible; (19-41)
 polluted merely by the touch of wicked Pukkasas and Cāṇḍālas;
 polluted by touching a corpse, by going to it, by touching one who is there; (19-42)
 by association with those polluted by it, by following news of it;
 polluted by impurity and by many other evil contacts. (19-43)

[Outer] - Children especially susceptible: night-waking, loud crying, contact with outcastes, corpse pollution.

[Inner] - The tender bud of awareness in infants is still wide open—hence easily overshadowed by dense vibrations.

Uddyota 19.61

दोषैर्दूषिता दौर्भाग्याद्युपहताः । दारुणा हिंसैकासक्ताः ।
 तत्रस्थं शवकुसुमादि, तस्य स्पर्शनात् । तत्र शवसंबन्धिनो ये
 दुष्टास्तद्वाद्यवादनाधिकृतस्तैः साहचर्यात् । तद्वार्ता शववार्ता,
 तया अनुगमः संबन्धः ॥ १९-४४ ॥

तत एवमादिदोषैर्दूषिता यथासंभवं स्त्रियः पुरुषा वा ये केचित्
 तेषां
 मध्यात्

*doṣairdūṣitā daurbhāgyādyupahatāḥ | dāruṇā hiṁsaikāsaktāḥ |
tatrasṭham śavakusumādi, tasya sparśanāt | tatra śavasaṁbandhino ye
duṣṭāstadvādyavādanādhikṛtastaiḥ sāhacaryāt | tadvārtā śavavārtā,
tayā anugamāḥ saṁbandhaḥ || 19-44 ||*

*tata evamādidoṣairdūṣitā yathāsaṁbhavam striyāḥ puruṣā vā ye kecī
teṣāṁ
madhyāt*

Polluted by faults = afflicted by misfortune etc. “Terrible” = intent solely on harming.
“One who is there” = flowers of the corpse etc.; by touching them.
Those polluted in connection with a corpse = those authorised to play instruments etc.; by association with them.
“News of it” = news of the corpse; following it = connection with it. (19-44)

Thus, from faults of this kind, according to circumstance, whatever women or men are polluted,

from among them

[Context] - Gloss on ritual impurity rules drawn from broader Smārta and Āgamic sources, here repurposed for exorcism.

Netra 19.62

दुष्टा स्त्री पुरुषो वाथ स्नात्वा च्छायां प्रपातयेत् ।
बालानां भूपतीनां च तत्पत्नीनां तपस्विनाम् ॥ ४४ ॥

*duṣṭā strī puruṣo vātha snātvā cchāyām̄ prapātayet |
bālānām̄ bhūpatīnām̄ ca tatpatnīnām̄ tapasvinām̄ || 44 ||*

a wicked woman or man, after bathing, may cast a shadow upon the children of kings, their wives, and ascetics. (44)

[Outer] - Mechanism of the evil shadow: a wicked person, even after bathing, can cast drṣṭi upon royalty and ascetics.

[Inner] - The shadow is the contracted ahamkāra projecting its own darkness

outward.

Uddyota 19.63

तदा तेनैव

tadā tenaiva

Then by that very

Netra 19.64

छायाच्छिद्रेण भूताश्च मातरो बलवत्तराः ।
दृष्टिपातं प्रकुर्वन्ति लब्धच्छिद्रा हि हिंसकाः ॥ १९-४५ ॥

*chāyācchidreṇa bhūtāśca mātarō balavattarāḥ ।
dṛṣṭipātaṁ prakurvanti labdhacchidrā hi himsakāḥ ॥ 19-45 ॥*

aperture of shadow the bhūtas and extremely powerful Mothers
cast the evil Eye; for the violent ones obtain an opening. (19-45)

[Outer] - Precise point of entry: the “aperture of shadow” (chāyā-randhra) through which Mothers and bhūtas inject poison.

[Secret] - Where exactly is this shadow cast from if awareness has no edge?

Uddyota 19.65

लब्धच्छिद्रा हीत्यर्थान्तरन्यासः ॥ १९-४६ ॥
किं च

*labdhacchidrā hītyarthāntaranyāsaḥ || 19-46 ||
kim ca*

"For the violent ones obtain an opening" is an arthāntaranyāsa (implied restatement). (19-46)

Moreover:

[Word] - Arthāntaranyāsa—rhetorical restatement to drive the point into the heart like a stake.

Netra 19.66

रौद्रां दृष्टिं पातयन्ति बालानां च जिघांसया ।
पापिष्ठाश्च दुराचारा भूतैर्ग्रस्ता ज्वरादिभिः ॥ ४६ ॥
तथोन्मत्ता दुष्टचित्ताः पापाचाराः सुदुःखिताः ।
बुभुक्षिता मत्सराश्च शत्रवो धैर्यगर्विताः ॥ १९-४७ ॥
एते चान्ये च बहवो दृष्टिं संपात्य भीषणाम् ।
पश्यन्ति यदि बालानां पूर्वोक्तानां च सर्वशः ॥ १९-४८ ॥
दृष्टिपातं ततो जातं ज्ञात्वा श्रेयः समाचरेत् ।
तत्क्षणं न विलम्बेत स्वल्पेनैव कृतेन हि ॥ १९-४९ ॥
बाधन्ते नैव दुष्टानि उषित्वा बाधयन्ति ते ।

*raudrām dṛṣṭim pātayanti bālānām ca jighāṃsayā |
pāpiṣṭhāśca durācārā bhūtairgrastā jvarādibhiḥ || 46 ||
tathonmattā duṣṭacittāḥ pāpācārāḥ suduḥkhitāḥ |
bubhukṣitā matsarāśca śatravo dhairyagarvitāḥ || 19-47 ||
ete cānye ca bahavo dṛṣṭim sampātya bhīṣaṇām |
paśyanti yadi bālānām pūrvoktānām ca sarvaśaḥ || 19-48 ||
dṛṣṭipātaṁ tato jātaṁ jñātvā śreyah samācaret |
tatkṣaṇaṁ na vilambeta svalpenaiva krtena hi || 19-49 ||
bādhante naiva duṣṭāni uṣitvā bādhayanti te |*

They cast a fierce glance upon children with desire to kill.
The most sinful, of evil conduct, seized by bhūtas with fever and the like; (46)
likewise mad, of wicked mind, of sinful behaviour, greatly afflicted;
hungry, envious, enemies puffed up with pride; (19-47)

these and many others cast a terrifying glance upon children and upon all the previously mentioned ones. (19-48)
Knowing that the evil Eye has thus arisen, one should perform the remedial act; one must not delay even for a moment, for with the slightest rite performed (19-49) the evil ones do not torment; having remained, they do torment.

[Outer] - Further sources of malicious gaze: the sinful, mad, envious, pride-inflated.
[Pointing] - Rest as the unmoving witness the instant the terrifying glance appears—then see who casts and who receives.

Uddyota 19.67

पापिष्ठा निषिद्धकर्मरताः । दुराचारा अविनयप्रधानाः । तथेति
पूर्वत्र योज्यम् । दुष्टचित्ताः क्रोधनादिस्वरूपाः । पापाचाराः
शौण्डिकधीवराद्याः । कृतेनेति शान्तिकादिना । उषित्वेति व्यवस्थितिं
लब्ध्वा ॥
यत एवम्

*pāpiṣṭhā niṣiddhakarmarataḥ | durācārā avinayapradhānāḥ | tatheti
pūrvatra yojyam | duṣṭacittāḥ krodhanādisvarūpāḥ | pāpācārāḥ
śauṇḍikadhīvarādyāḥ | krteneti śāntikādinā | uṣitveti vyavasthitim
labdhvā ||
yata evam*

"The most sinful" = devoted to forbidden acts. "Of evil conduct" = whose chief trait is impropriety. "Likewise" is to be connected with what precedes. "Of wicked mind" = of wrathful nature, etc. "Of sinful behavior" = drunkards, fishermen, etc. "By the rite" = by śāntika and similar rites. "Having remained" = having established a firm hold.

Because it is thus,

[Word] - Gloss reinforcing that even minor rites performed instantly dissolve the grip.

Netra 19.68

न विलम्बस्तदा कार्यः सद्य एव समाचरेत् ॥ ५० ॥

na vilambastadā kāryaḥ sadya eva samācaret || 50 ||

no delay should be made; one should act immediately. (50)

[Outer] - Urgent injunction against procrastination in counter-ritual.

[Pointing] - This very “now” is the only door—delay is the illusion of time.

Uddyota 19.69

तदेति तत इत्यर्थः । समाचरेदिति प्रतीकारम् ॥ १९-५१ ॥
तत्र

*tadeti tata ityarthah | samācarediti pratīkāram || 19-51 ||
tatra*

“Immediately” means “then.” “Act” means perform the countermeasure. (19-51)

In this regard:

[Word] - “Tatkṣaṇa” = that very instant when awareness is recognized as timeless.

Netra 19.70

सर्वौषधैः सुप्रशस्तैर्बहुभिर्मङ्गलान्वितैः ।
पञ्चगव्येन वा तत्र मन्त्रयुक्तेन कारयेत् ॥ ५१ ॥
स्नानं सौभाग्यजननं सवदोषभयापहम् ।

*sarvauṣadhaiḥ supraśastairbahubhirmaṅgalānvitaiḥ |
pañcagavyena vā tatra mantrayuktena kārayet || 51 ||
snānam saubhāgyajananaṁ sarvadoṣabhayāpaham |*

With all excellent herbs accompanied by auspicious substances, or with the five cow-products mixed with mantra, one should cause bathing—bathing that produces good fortune and removes all defects and fears. (51)

[Outer] - First remedial act: bathing with auspicious herbs and pañcagavya infused with mantra.

[Inner] - The bathing is the descent of amṛta from the cranial vault dissolving all apparent knots.

Uddyota 19.71

औषधैः सहदेवीबलामोटकवीराद्यौषधिभिः । कारयेदिति साध्यम् ॥
किं च, दुष्टच्छायावताम्

*ausadhaiḥ sahadevībalāmoṭakavīrādyauṣadhibhiḥ | kārayediti
sādhyam ||
kim ca, duṣṭacchāyāvatām*

Herbs such as Sahadevī, Bala, Aṭikā, Vīra, etc. “Cause” means perform upon the subject.

Moreover, for those who possess an evil shadow,

[Word] - Sahadevī etc. are outer symbols; inwardly they are the unfolding petals of the thousand-petalled lotus.

Netra 19.72

आचार्यो मन्त्रकलशं पूर्ववद्विधिचोदितम् ॥ ५२ ॥
ददाति सद्यो बालानां पूर्वोक्तानां च सर्वशः ।

*ācāryo mantrakalaśam pūrvavadvihicoditam || 52 ||
dadāti sadyo bālānām pūrvoktānām ca sarvaśah |*

the ācārya should give a mantra-pot exactly as previously enjoined by the rule. (52)
He gives it immediately to children and to all the previously mentioned ones.

[Outer] - Bestowal of mantra-charged water-pot (mantra-ghatika) exactly as earlier prescribed.

Uddyota 19.73

प्रागुक्तप्रक्रिया जप्तम्, पूर्वोक्तानां चेति राजादीनाम्,
ददात्यभिषेकाय शिरस्यावर्जयति ॥
तदा

*prāguktaprakriyayā japtam, pūrvoktānām ceti rājādīnām,
dadātyabhiṣekāya śirasyāvarjayati ||
tadā*

Chanted according to the previously taught procedure; “and to all the previously mentioned ones” = kings etc.;
he pours it upon the head for ablution.

[Outer] - The charged water is poured over the crown—direct transmission through the brahmarandhra.

Netra 19.74

सद्यःश्रेयस्करं पुण्यं शान्तिदं पुष्टिदं ध्रुवम् ॥ १९-५४

sadyahśreyaskaram puṇyam śāntidam puṣṭidam dhruvam || 19-54

Then it is instantly auspicious, purifying, peace-giving, and nourishing—certainly.
(19-54)

[Pointing] - Feel the cool stream on the head right now dissolving every phantom graha into radiant peace.

Uddyota 19.75

॥

भवेदिति शेषः ॥ १९-५३ ॥

॥

bhavediti śeṣaḥ || 19-53 ||

(It) becomes (the rest is to be supplied). (19-53)

Netra 19.76

यदा ह्यनन्तास्तत्रस्था मातरः संनिधानतः ।
जिघांसन्ति तदा सद्यो महामातृः प्रपूजयेत् ॥ ५४ ॥

*yadā hyanantāstatrasthā mātarah saṁnidhānataḥ |
jighāṁsanti tadā sadyo mahāmātrah prapūjayet || 54 ||*

When innumerable Mothers present there
desire to kill, then one should immediately worship the Great Mothers. (54)

[Outer] - When countless Mothers converge with lethal intent, immediate worship of the Seven Great Mothers.

Uddyota 19.77

तत्रस्थाः शास्त्रेषु दृष्टः । मातरो ब्रह्माद्यंशकोद्भूताः ।
महामातृस्तत्स्वामिनीर्ब्रह्माद्याः । तथा च श्रीतन्त्रसद्भावे

*tatrasthāḥ śāstreṣu dṛṣṭāḥ | mātaro brahmyādyamśakodbhūtāḥ |
mahāmātṛstataḥsvāminīrbrahmyādāḥ | tathā ca śrītantrasadbhāve*

“Present there” = seen in the scriptures.

The Mothers are those born from portions of Brahmī and the others.

The Great Mothers are their mistresses—Brahmī and the rest.

Thus it is said in the venerable Tantrasadbhāva:

[Context] - Citation and explanation from the Tantrasadbhāva stratum of the Trika canon.

Netra 19.78

८५शाकिनी दूषिका चैव चुम्बिका पत्रलेखिका ।
उच्छुष्मा नक्रदूषी च उर्ध्वनिःश्वासिका तथा ॥
अधोनिःश्वासिका चैव आसां कर्म शृणु प्रिये ।

*"śākinī duṣikā caiva cumbikā patralekhikā |
ucchuṣmā nakradūṣī ca ūrdhvaniḥśvāsikā tathā || |
adholihśvāsikā caiva āsāṁ karma śṛṇu priye |*

Śākinī, Dūṣikā, Cumblikā, Patralekhikā,
Ucchuṣmā, Nakradūṣī, and Ūrdhvā-nihśvāsikā,
and likewise Adho-nihśvāsikā—hear their actions, O beloved.

[Outer] - Names and terrifying deeds of the seven lower Mothers: Śākinī, Dūṣikā, etc.

Uddyota 19.79

शाकिन्यश्वोत्तमास्तासां शेषा घोरतराः स्मृताः ॥

śākinyaścottamāstāsāṁ śeṣā ghoratarāḥ smṛtāḥ ||

Among them the Śākinīs are the highest; the rest are remembered as extremely terrible.

[View] - Even these blood-drinking horrors are rays of the one Śiva-śakti playing in her most wrathful mood.

Netra 19.80

अजस्रं दूषते या तु रक्तं वै सार्ववर्णिकम् ।
 गच्छन्ती वाथ तिष्ठन्ती तेन सा दूषिका स्मृता ॥
 पुत्रमित्रपितृभ्रतृबालानास्वादयन्ति च ।
 चुम्बन्त्यश्वास्वमश्नन्ति विज्ञेयाश्वुम्बिकास्तु ताः ॥
 पत्रेण मखमासाद्य पिबन्ती चामृतं सदा ।
 पत्रलेखौ स्मृता सा तु दुर्निवारा महाबला ॥
 रात्रौ भूत्वा विवस्त्रा या मूत्रयित्वा प्रदक्षिणम् ।
 कृत्वा तु प्राशयेद्रक्तं मुक्तकेशी तु कष्येत् ॥
 उच्छुष्मिका तु सा ज्ञेया साधकैर्वीरनायिका ।
 नासाग्रं वीक्षमाणा तु स्वादयन्त्यमृतं सदा ॥
 नक्रदूषी तु सा ज्ञेया ऊर्ध्वनिःश्वासिका तु सा ।
 नग्ना भूत्वा तु गच्छेद्या रात्रौ परगृहं सदा ॥
 वस्त्रेणाच्छाद्य वक्रं तु भूत्वा चैवमधोमुखी ।
 पिबते शोणितं नित्यमधोनिःश्वासिका तु सा ॥ ५५

*ajasram dūṣate yā tu raktam vai sārvavarṇikam |
 gacchantī vātha tiṣṭhantī tena sā dūṣikā smṛtā ||
 putramitrapitr̄bhrat̄bālānāsvādayanti ca |
 cumbantyaścāsramaśnanti vijñeyāścumbikāstu tāḥ ||
 patreṇa mukhamāśādya pibantī cāmṛtam sadā |
 patralekhī smṛtā sā tu durnivārā mahābalā ||
 rātrau bhūtvā vivastrā yā mūtrayitvā pradakṣiṇam |
 kṛtvā tu prāśayedraktaṁ muktakeśī tu karṣayet ||
 ucchuṣmikā tu sā jñeyā sādhakairvīranāyikā |
 nāsāgram vīkṣamāṇā tu svādayantyamṛtam sadā ||
 nakradūṣī tu sā jñeyā ūrdhvaniḥsvāsikā tu sā |
 nagnā bhūtvā tu gacchedyā rātrau paragṛham sadā ||
 vastreṇācchādya vaktraṁ tu bhūtvā caivamadhomukhī |
 pibate śoṇitam nityamadhonihsvāsikā tu sā ||"*

She who constantly pollutes red blood of every colour
 whether the victim is walking or standing—she is remembered as Dūṣikā.
 They savour sons, friends, fathers, brothers, and children,
 kiss and drink tears—those are known as Cumblikās.
 She who always drinks nectar by approaching the face with a leaf
 is remembered as Patralekhikā, invincible and of great power.
 At night, naked, she urinates, circumambulates,

offers blood, and, with dishevelled hair, drags—she is known as Ucchuṣmā, the heroine of adepts.

She who gazes at the tip of the nose and always savours nectar is known as Nakradūṣī; she is Īrdhva-nihsvāsikā.

She who goes naked at night to another's house, covering her mouth with cloth and facing downward, always drinks blood—she is Adho-nihsvāsikā.

[Inner] - Every described act—drinking blood, dragging corpses—is the reverse symbolism of devouring duality back into the non-dual mouth of Bhairava.

Uddyota 19.81

इति । शाकिनीभ्यो भिन्ना दूषिकाद्याः सप्त मातरो लक्षिताः, तत्रैव
तासां ब्रह्माद्यंशोऽद्भूतत्वम्

*iti | śākinībhyo bhinnā dūṣikādyāḥ sapta mātaro lakṣitāḥ, tatraiva
tāsām brahmaadyaṁśodbhūtatvam*

Thus seven Mothers beginning with Dūṣikā, distinct from the Śākinīs, are indicated. In that very text their origin from portions of Brahmī and the others is stated:

[Context] - Explicit linkage: these seven ferocious forms are emanations from the peaceful Brahmī etc.

Netra 19.82

१५अधःश्वासा तु ब्रह्मयंशा नक्रदूषी महेश्वरी ।
दूषिका तु विशारव्यंशा वैष्णव्यंशा तु पार्वति ॥
पत्रलेखी समाख्याता चामुण्डांशा तु चुम्बिका ।
ऊर्ध्वनिःश्वासिका झेया माहेन्द्र्यंशा वरानने ॥
वाराह्यंशा तथोच्छुष्मा कथिता वीरवन्दिते ।१५

"adhaḥsvāsā tu brahmyamśā nakradūṣī maheśvarī |
 dūṣikā tu viśākhyamśā vaiṣṇavyamśā tu pārvati ||
 patralekhī samākhyātā cāmuṇḍāmśā tu cumbikā |
 ūrdhvaniḥsvāsikā jñeyā māhendryamśā varānane ||
 vārāhyamśā tathocchuṣmā kathitā vīravandite |"

Adhaḥsvāsā is a portion of Brahmī, Nakradūṣī of Māheśvarī;
 Dūṣikā is a portion of Viśākhyā, Pārvatī of Vaiṣṇavī;
 Patralekhikā is proclaimed, Cumblikā of Caṇḍikā;
 Ūrdhvaniḥsvāsikā is known as a portion of Māhendrī, O fair-faced one;
 and Ucchuṣmā of Vārāhī, praised by heroes.

[Outer] - Precise mapping: Adhaḥsvāsā from Brahmī, Nakradūṣī from Maheśvarī, and so on.

Uddyota 19.83

इत्युक्तम् । एताश्चानन्ता इति तत्रैव दर्शितम् ॥
 इत्यादिना ग्रन्थेन ॥ १९-५५ ॥
 पूज्या मातृरुद्दिशति

ityuktam | etāścānantā iti tatraiva darśitam "cumbikāyāstrayo bhedāḥ"
 ityādinā granthena || 19-55 ||
 pūjyā mātṛruddiśati

They are also infinite, as shown in that very text by the passage beginning "Cumblikā has three divisions," etc. (19-55)

He indicates the Mothers who are to be worshipped:

[View] - Infinity of Mothers arises from the inexhaustible svātantrya of the seven primary powers.

Netra 19.84

ब्रह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ।
वाराही च तथेन्द्राणी चामुण्डा सप्तमातरः ॥ ५५ ॥
एतास्तु मातरः सप्त पूजयित्वा शिवं भवेत् ।

*brahmī māheśvarī caiva kaumārī vaiṣṇavī tathā |
vārāhī ca tathendrāṇī cāmuṇḍā saptamātarah || 55 ||
etāstu mātarah sapta pūjayitvā śivam bhavet |*

Brahmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, and Cāmuṇḍā—the seven Mothers. (55)
By worshipping these seven Mothers one becomes Śiva.

[Outer] - The seven peaceful Great Mothers to be worshipped: Brahmī through Cāmuṇḍā.

[Pointing] - Bow right now to the seven currents rising along your spine—you are already Śiva.

Uddyota 19.85

श्रेयः प्राप्नुयात् । ५५भू प्राप्तौ ५५ इत्यस्य तिङ्गत्ययाद् भवेच्छब्दः ॥
युक्तं चैतदित्याह

*śreyah prāpnuyāt | "bhū prāptau" ityasya tiṅvyatyayād bhavecchabdaḥ
||
yuktam caitadityāha*

One obtains auspiciousness. The word “bhavet” arises from the irregular use of the *tiṅ*-affix of the root “Bhū” (to become).

This is fitting; thus He declares:

[Word] - Rare grammatical form “bhavet” underscores that becoming Śiva is spontaneous, not produced.

Netra 19.86

समस्तमातृचक्रस्य योनयस्ताः प्रकीर्तिताः ॥ १९-५६ ॥
ताभिः पूजितमात्राभिरुपहारैः पृथग्विघैः ।
कृत्स्नो मातृसमूहस्तु तुष्टो भवति तत्क्षणात् ॥ १९-५७ ॥

*samastamātṛcakrasya yonayastāḥ prakīrtitāḥ || 19-56 ||
tābhiḥ pūjitatmātrābhirupahāraiḥ prthagvidhaiḥ |
kṛtsno mātṛsamūhastu tuṣṭo bhavati tatkṣaṇāt || 19-57 ||*

They are proclaimed as the sources of the entire circle of Mothers. (19-56)
Merely by being worshipped with separate offerings
the entire host of Mothers instantly becomes satisfied. (19-57)

[View] - The seven are the contracted forms of the infinite circle; worshipping the root satisfies the branches.

Uddyota 19.87

अतश्च

ataśca

Therefore

Netra 19.88

प्रधानाः सर्वमातृणामेताः सप्त प्रकीर्तिताः ।
सितरक्तपीतकृष्णैः पुष्पैर्नानाविधैस्तथा ॥ ५८ ॥
पायसैः कृसरै(क्रसरै)रमत्स्यैर्लेह्यैः पेयैरशेषतः ।
चतुर्विधेन मांसेन घस्मरैर्बलिभिस्तथा ॥ ५९ ॥
पूजयित्वा तु बालानां सद्यः श्रेयो भविष्यति ।

कृसरैस्तण्डुलसस्यमिश्रैर्मौज्यैः ।
चतुर्विधेनेत्यानूपजाङ्गलाम्भसनाभसभेदात् ॥

*pradhānāḥ sarvamātṛṇāmetāḥ sapta prakīrtitāḥ |
sitaraktapītakṛṣṇaiḥ puṣpairnānāvidhaistathā || 58 ||
pāyasaiḥ kṛsarai(krasarai)ramatsyairlehyaiḥ peyairaśeṣataḥ |
caturvidhenā māṃsenā ghasmarairbalibhistathā || 59 ||
pūjayitvā tu bālānām sadyaḥ śreyo bhaviṣyati |*

*kṛsaraistaṇḍulasasyamiśrairbhōjyaiḥ |
caturvidhenetyānūpajāṅgalāmbhasanābhasabhedāt ||*

these seven are proclaimed the chief among all Mothers.

With white, red, yellow, and black flowers of various kinds, (58)

with rice-milk, with rice-dishes, fish, things to lick, things to drink without remainder,

with flesh of four kinds, and with ghastly offerings— (59)

by worshipping them the children will instantly obtain auspiciousness.

Rice-dishes = food mixed with rice and pulses.

Four kinds = from marshy, aerial, aquatic, and terrestrial creatures.

[Outer] - Detailed offerings: coloured flowers, rice-milk, fish, flesh, wine—embracing every level of vibration.

Uddyota 19.89

यत एव च

yata eva ca

Because

Netra 19.90

तस्मात् प्रधानयागेन गुणभूतास्तु देवताः ॥ १९-६० ॥
तृप्ता भवन्ति सर्वत्र.....

tasmāt pradhānayāgena guṇabhūtāstu devatāḥ || 19-60 ||
truptā bhavanti sarvatra.....

by the principal sacrifice the subsidiary deities
become fully satisfied everywhere.....

[View] - Principle of principal and subsidiary: satisfy the sovereign and the entire kingdom bows.

[Secret] - Who is the real offeror, the offered, and the enjoying goddess?

Uddyota 19.91

एवंकृते सति साध्यः

evamkṛte sati sādhyāḥ

When this is done, the subject

Netra 19.92

.....षद्यः श्रेयो ह्यवाप्नुयात् ।

.....*ṣadyah śreyo hyavāpnuyāt* |

.....instantly obtains auspiciousness.

[Pointing] - The instant the offering is made in the fire of awareness, auspiciousness floods without delay.

Uddyota 19.93

किं च

kim ca

Moreover

Netra 19.94

त्रिंशत्कोटी सहस्राणां स्वाङ्गुष्ठान्निर्मिता मया ॥ १९-६२

triṁśatkoṭī sahasrāṇāṁ svāṅguṣṭhānnirmitā mayā || 19-62

From My thumb I created thirty crores (19-62)

[Outer] - Mythic origin: thirty koṭi blazing Vināyakas emanated from the Lord's thumb.

Uddyota 19.95

॥

॥

Netra 19.96

विनायकानां घोराणामग्निज्वलिततेजसाम् ।
 यदि तैर्विघ्नितः कश्चिदभिभूतो भवेन्नरः ॥ १९-६१ ॥
 तत्राधिदैवतं पूज्यो विघ्नेशस्तु विनायकः ।

*vināyakānām ghorāṇāmagnijvalitatejasām |
 yadi tairvighnitaḥ kaścidabhibhūto bhavennarah || 19-61 ||
 tatrādhidaivataṁ pūjyo vighneśastu vināyakaḥ |*

of terrifying Vināyakas whose splendour blazes like fire.
 If any man is obstructed or overpowered by them, (19-61)
 then the Lord of Obstacles, Vināyaka, must be worshipped as the presiding deity.

[Outer] - Remedy: worship the Lord of Obstacles (Ganapati/Vināyaka) when his hosts obstruct.

Uddyota 19.97

विनायकगृहीतस्य लक्षणम्

vināyakagrīhitasya lakṣaṇam

The signs of one seized by Vināyaka:

Netra 19.98

१४हुङ्कारं मुञ्चते यस्तु पादपांसुं तथैव च ।
यस्तु च्छन्दयते नित्यं दन्तान् कटकटायते ॥
विनायकगृहीतस्य ह्येतद्भवति लक्षणम् ।५

"*huṅkāram muñcate yastu pādapāṁsuṁ tathaiva ca |
yastu cchandayate nityam dantān kaṭakaṭāyate ||
vināyakagṛhītasya hyetadbhavati lakṣaṇam |*"

"He who utters 'hum', who rubs dust on his feet,
who constantly scratches and grinds his teeth—
these are the signs of one seized by Vināyaka."

[Outer] - Classical signs of Vināyaka possession: inarticulate "hum", rubbing dust, teeth-grinding.

Uddyota 19.99

इति श्रीक्रियाकालगुणोत्तरे दर्शितम् ॥
तं च

*iti śrīkriyākālaguṇottare darśitam ||
tam ca*

Thus it is shown in the venerable Kriyākālaguṇottara.

Him one should worship

[Context] - Quotation from the Kriyākālaguṇottara confirming the symptoms.

Netra 19.100

अन्यतन्त्रोपचारेण ध्यानयोगेन पूजयेत् ॥ १९-६३ ॥
मोदकैर्विविधैश्चित्रबलिभिर्घस्मरैस्तथा ।
भूरिमद्यैस्तथा मांसै रक्तपुष्पविलेपनैः ॥ १९-६४ ॥

*anyatantropacāreṇa dhyānayogena pūjayet || 19-63 ||
modakairvividhaiścitrairbalibhirghasmarāistathā |
bhūrimadyaistathā māṃsai raktapuṣpavilepanaiḥ || 19-64 ||*

with rites of other tantras, with meditation and yoga, (19-63)
with various coloured modakas, with ghastly offerings,
with abundant wine and flesh, with red flowers and unguents. (19-64)

[Outer] - Worship with modaka of many colours, wine, flesh, red flowers—total embrace of every energy.

[Inner] - Offer every arising obstacle into the open mouth of awareness—then obstacles themselves become the path.

[Pointing] - This very blockage you feel right now is the great elephant-headed lord inviting you to recognize the unobstructed light that you are.

Uddyota 19.101

अन्यतन्त्रे अन्यशासने उपचारो व्यवहारो यस्य ध्यानयोगस्य
तेन तेन मन्त्रेणात्रत्येनैव ॥ ६५ ॥

यत्र च यादृशा देवताविशेषाः पूज्याः, तत्र तेषाम्

*anyatantre anyaśāsane upacāro vyavahāro yasya dhyānayogasya
tena tena mantreṇātratyenaiva || 65 ||*

yatra ca yādr̥śā devatāviśeṣāḥ pūjyāḥ, tatra teṣām

“Rites of another tantra” means the procedures prescribed in another scripture; here, by this very mantra together with meditation and yoga.

[Outer] - The entire edifice of “other tantras” collapses into this single mantra when fused with unwavering contemplation and the flow of prāṇa.

[Pointing] - Feel how the mantra already vibrates before you intone it—rest there, prior to effort.

Netra 19.102

सर्वेषामेव वासांसि स्वरूपाणि प्रदापयेत् ।
हेमरत्नानि धातुंश्च दीपांश्चैव प्रदापयेत् ॥ ६५ ॥
स्वेन स्वेनैव रूपेण सर्वं सर्वेषु दापयेत् ।

*sarveṣāmeva vāsāṁsi svarūpāṇi pradāpayet |
hemaratnāni dhātūṁśca dīpāṁścaiva pradāpayet || 65 ||
svena svenaiva rūpeṇa sarvam̄ sarveṣu dāpayet |*

Wherever particular deities are to be worshipped, one should present to all of them their own garments, their own forms, gold, jewels, metals, and lamps.

[Outer] - Every deity receives exactly what mirrors its own radiant form: garment as body, gold as luster of consciousness, lamp as the flame of awareness itself.

Uddyota 19.103

इत्थंकृते सति

itthaṁkṛte sati

When this is done,

Netra 19.104

विघ्नैः प्रमुच्यते साध्यस्तत्क्षणान्नात्र संशयः ॥ १९-६६ ॥

vighnaiḥ pramucyate sādhyastatkṣaṇānnātra samśayaḥ || 19-66 ||

the subject is instantly freed from obstacles—there is no doubt. (19-66)

[Inner] - The moment the offering is complete, the knot in the heart dissolves; the breath widens, the gaze softens, the world becomes transparent.

[Pointing] - Notice: freedom is not acquired—it is uncovered the instant recognition occurs.

Uddyota 19.105

किं च

kim ca

Moreover

Netra 19.106

यदि भूतग्रहैर्घोर्मुद्रितो बलिभिर्नरः ।
तदा भूतेश्वरो याज्यः पूर्वोक्तेन विधानतः ॥ १९-६७ ॥

*yadi bhūtagrahairghorairmudrito balibhirnarah |
tadā bhūteśvaro yājyaḥ pūrvoktena vidhānataḥ || 19-67 ||*

if a man is sealed by terrible bhūta-grahas with offerings,
then the Lord of bhūtas must be worshipped according to the previously taught rite.
(19-67)

[Outer] - When bhūtas seal a man through blood and flesh offerings, invoke Bhairava as Mahābhūteśvara with the same fierce mantra that first awakened you.

Uddyota 19.107

श्रीतोतुले

१५ भूतश्चोत्तिष्ठते वेगाद् बलवान् बहुभुक्तथा । १५ इत्यादिना
भूतगृहीतो लक्षितः । ग्रहोऽपि तत्रैव १५ बलिकामो भोक्तुकामो
हन्तुकामस्तथैव च । ग्रहश्च पतितो देवि मानुषांश्चाप्यमानुषान् ॥

śrītotule

"bhūtaścottiṣṭhate vegād balavān bahubhuktathā |" ityādinā
bhūtagṛhīto lakṣitaḥ | graho'pi tatraiva "balikāmo bhoktukāmo
hantukāmastaḥthaiva ca | grahaśca patito devi
mānuṣāṁścāpyamānuṣān ||

In the venerable Totula a person seized by a bhūta is indicated beginning with "A bhūta arises swiftly, powerful, having eaten much," etc.

A graha is also indicated there: "Desiring offerings, desiring to enjoy, desiring to kill, a graha fallen upon men and non-men produces manifold states....."

[Context] - Totula-tantra here reveals the raw symptomatology of possession so the adept sees possession as merely mistaken identity.

[View] - Every bhūta is a wave of Śiva mistakenly taken as other.

Netra 19.108

करोति विविधान् भावान्..... १५

karoti vividhān bhāvān..... | "

Uddyota 19.109

इति । पूर्वोक्तेन विधानत इति मन्त्रवीर्यस्फारानुप्रवेशादिना बहुना च
बल्यादिना संभारेणेत्यर्थः ॥
किं च

*iti | pūrvoktena vidhānata iti mantravīryasphārānupraveśādinā bahunā
ca
balyādinā sambhāreṇetyarthah ||
kim ca*

"According to the previously taught rite" means with the great collection of materials beginning with the penetration of the virility of the mantra, etc.

Moreover

[Outer] - "Previously taught rite" = full virile penetration of the mantra into every pore, every nāḍī, every thought until subject and object fuse.

Netra 19.110

राक्षसैर्विविधैर्येऽत्र प्राणिनो भाविता ध्रुवम् ।
इष्वा रक्षोधिपं श्रेयः सर्वे तत्र समाप्नुयुः ॥ १९-६८ ॥

*rākṣasairvividhairyē'tra prāṇino bhāvitā dhruvam |
iṣṭvā rakṣodhipam śreyah sarve tatra samāpnuyuh || 19-68 ||*

Whatever beings are surely possessed here by various Rākṣasas, by worshipping the Lord of Rakṣas all of them attain auspiciousness. (19-68)

[View] - Even the most ferocious is nothing but contracted Śiva—worship returns the contraction to spaciousness.

[Outer] - Rākṣasas are tamed by worshipping their own Lord, Nirṛti, the very edge of dissolution.

Uddyota 19.111

भाविताः गृहीताः । ते च

bhāvitāḥ gr̥hītāḥ | te ca

“Possessed” = seized. And they:

Netra 19.112

डिशां प्रधावते सर्वमेकैकं तु निरीक्षते ।
पिबते च सुरां भूयः स्वमांसं भक्षयत्यपि ॥
शून्यग्रामानवासी च ताम्रवर्णस्तथा भवेत् ।
रक्षोग्रहगृहीतस्य एतद्भवति लक्षणम् ॥५५

*niśāṁ pradhāvate sarvāmekaikam tu nirīkṣate |
pibate ca surāṁ bhūyaḥ svamāṁsaṁ bhakṣayatyapi ||
śūnyagrāmanivāsī ca tāmravarṇastathā bhavet |
rakṣograhagṛhītasya etadbhavati lakṣaṇam ||*"

run to every quarter, gaze at each one,
drink liquor repeatedly, and even eat their own flesh;
dwelling in empty villages, they become copper-coloured—
these are the signs of one seized by a Rākṣasa-graha.

[Outer] - Copper skin, self-cannibalism, liquor-craving—these are the grotesque signatures of mistaken identity with the Rākṣasa current.

Uddyota 19.113

इति क्रियाकालगुणोत्तरे लक्षिताः । रक्षोधिपो निरृद्धिः ॥ १९-६९ ॥
किं च

*iti kriyākālaguṇottare lakṣitāḥ | rakṣodhipo nirṛtiḥ || 19-69 ||
kim ca*

Thus they are indicated in the Kriyākālaguṇottara. The Lord of Rakṣas is Nirṛti. (19-69)

Moreover

[Word] - Nirṛti = dissolution, the southwestern gate where everything returns to the boundless.

[Context] - Kriyākālaguṇottara maps the outer signs; the inner sign is always the same: forgetting “I am Śiva.”

Netra 19.114

यदा यक्षैरसंख्यातैरभिभूतो भवेन्नरः ।
तदा वैश्रवणं शीघ्रमिष्ट्वा मोक्षमवाप्नुयात् ॥ ६९ ॥

*yadā yakṣairasaṁkhyātairabhībhūto bhavennaraḥ |
tadā vaiśravaṇam śīghramiṣṭvā mokṣamavāpnuyāt || 69 ||*

When a man is overpowered by innumerable Yakṣas,
then by quickly worshipping Vaiśravaṇa he attains liberation. (69)

[Outer] - Yakṣa possession dissolves the instant Vaiśravaṇa, guardian of the north, is propitiated with lavish wealth-offerings.

Uddyota 19.115

यक्षगृहीतानां च लक्षणं तोतुल एव दर्शितम् ५५ यक्षेण तु
गृहीतस्य अदृहासादि लक्षणम् । ५५
इति, तथा

*yakṣagr̥hītānām ca lakṣaṇam totula eva darśitam "yakṣeṇa tu
gr̥hītasya aṭṭahāsādi lakṣaṇam |"
iti, tathā*

The signs of those seized by Yakṣas are shown in the Totula:
"Seized by a Yakṣa: loud laughter and the like are the signs,"

and also

Netra 19.116

५५ अतिरौद्रा भवेद्दृष्टिरक्समाच्च प्रधावति ।
भोजनं चैव भुञ्जानो देवं पूजयते सदा ॥
मद्यमांसप्रियश्वैव रुधिरं ग्रसते बहु ।
यक्षग्रहगृहीतस्य एतद्भवति लक्षणम् ॥ ५५

*"atiraudrā bhaveddṛṣṭirakasmācca pradhāvati |
bhojanam caiva bhuñjāno devam pūjayate sadā ||
madyamāṁsapriyaścaiva rudhiram grasate bahu |
yakṣagrahagṛhītasya etadbhavati lakṣaṇam ||"*

"The glance becomes extremely fierce, he suddenly runs,
while eating food he always worships a god;
fond of liquor and flesh, he swallows much blood—
these are the signs of one seized by a Yakṣa-graha."

[Outer] - Blood-drinking, fierce glance, sudden running—these are the Yakṣa's borrowed masks.

Uddyota 19.117

इति ॥ १९-७० ॥
किं च

iti || 19-70 ||
kim ca

Moreover

Netra 19.118

अष्टयोन्यो यदा देव्यो विरुद्धा यत्र कुत्रचित् ।
तदा तु भैरवं यागं कृत्वा श्रेयः समाप्नुयात् ॥ ७० ॥

aṣṭayonyo yadā devyo viruddhā yatra kutracit |
tadā tu bhairavaṁ yāgaṁ kṛtvā śreyah samāpnuyāt || 70 ||

When the goddesses of the eight wombs become hostile anywhere,
then by performing the Bhairava sacrifice one attains auspiciousness. (70)

[Outer] - When the eight mother-goddesses turn hostile, the only refuge is the
Bhairava-yāga performed with absolute abandon.

Uddyota 19.119

अष्टयोन्यः पैशाचाद्यष्टविकल्पाः देवयोनिभेदा देव्य इति

aṣṭayonyaḥ paśācādyaṣṭavikalpāḥ devayonibhedā devya iti

The “eight wombs” = the eight classes beginning with Paiśāca; goddesses born from
divine wombs.

[View] - The eight wombs are eight modalities of Śiva's own creative pulsation—never separate from Him.

Netra 19.120

५५तत्त्वरूपास्तु योगिन्यो ज्ञातव्याश्च वरानने ।
शिवेच्छानुविधायिन्यो मनोवेगा महाबलाः ॥
विचरन्ति समस्ताश्च ब्रह्मविष्णवन्द्रभूमिषु ।
अपराः कुलसंभूता योनिजाः कुलजाः प्रिये ॥
पीठजाः क्षेत्रजाश्चैव शरीरे तु विशेषतः ॥५५

"tattvarūpāstu yoginyo jñātavyāśca varānane |
śivecchānuvidhāyinyo manovegā mahābalāḥ ||
vicaranti samastāśca brahmaviṣṇvindrabhūmiṣu |
aparāḥ kulasambhūtā yonijāḥ kulajāḥ priye |||
piṭhajāḥ kṣetrajāścaiva śarīre tu višeṣataḥ |"

"The Yoginīs whose nature is the tattvas are to be known, O fair-faced one—following the will of Śiva, of swift mind, very powerful; they all roam in the worlds of Brahmā, Viṣṇu, Indra, and earth. Others are born from clans, born from wombs, born from clans, O beloved; born from piṭhas and born from kṣetras, especially in the body."

[Inner] - Feel them now moving within your own body as the subtle currents of the tattvas from earth to Śiva.

Uddyota 19.121

इति, तथा

iti, tathā

and

Netra 19.122

५५पीठजाः योगिन्यो ज्ञेयाः क्षेत्रजा देवताः स्मृताः ।
योनिजा रूपिणी प्रोक्ता तासां भेदा ह्यनेकधा ॥५५

"*pīṭhajāḥ yoginyo jñeyāḥ kṣetrajā devatāḥ smṛtāḥ |
yonijā rūpiṇī proktā tāsāṁ bhedā hyanekadhā ||*"

"Yoginīs born from pīṭhas are to be known; deities born from kṣetras are remembered;
born from wombs are said to have form—their divisions are manifold."

[View] - Pīṭha-born, kṣetra-born, yoni-born—all arise within the one womb of svātantrya-śakti.

Uddyota 19.123

इति, तथा

iti, tathā

and

Netra 19.124

५५ब्रह्मणक्षत्रविद्वद्कुलजाश्चैव नायिकाः ।
सप्तविंशतिभिर्वैर्षैरुद्धर्वं जानन्ति तत्पदम् ॥
कुलेऽन्यत्र समुद्धूताः शाकिन्यो रुद्रमातरः ॥५५

*"brahmaṇakṣatravīśūdrakulajāścaiva nāyikāḥ |
saptavimśatibhirvarṣairūrdhvam jānanti tatpadam ||
kule'nyatra samudbhūtāḥ śākinyo rudramātarāḥ |"*

"Heroines born from the clans of Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra after twenty-seven years know that state.
Born in another clan: Śākinīs, Mothers of Rudra."

[Context] - Twenty-seven years = three turns of the nine-year cycle of the moon in the body; then the clan-born Yogiṇī ripens into recognition.

Uddyota 19.125

इति, तथा

iti, tathā

and

Netra 19.126

८५शाकिन्यो रुद्रशाकिन्यश्वान्याः शाबरिकाः शिवाः ।
 योगिन्यश्वापरास्तासां यद्याप्तमखिलं जगत् ॥
 छलेनाकृष्ण पिबति क्षुद्रा प्राणिपयः सदा ।
 रूपपरिवर्तनार्थं लक्ष्मा पातयति पशून् ॥
 शाकिनी सा तु विज्ञेया रौद्रस्थानरता सदा ।
 परचित्तगतिज्ञा च रूपस्य परिवर्तनम् ॥
 करोत्यमृतलुब्धा च ज्ञेया सा रुद्रशाकिनी ।
 शैव्यश्वैवंविधा ज्ञेया गुप्ताचारा वने रताः ॥
 न घातयत्यसौं सर्वाञ्छिद्रेणास्वादयेदसृक् ।
 शाबर्यस्त्वपरा ज्ञेया मन्त्रतद्वत्चेतसः ॥
 पञ्चामृतं समस्तं हि मानुषं च हरन्ति ताः ।
 पर्यटन्ति क्षणात् पृथ्वीं रूपं कुर्वन्त्यनेकधा ॥
 अपरा योगसामर्थ्यात् त्रिकालपरिवेदिकाः ।
 शिवास्तु याः समाख्याता मन्त्रध्यानपरायणाः ॥
 तथाष्टगुणसंपन्नाः पर्यन्तपदवेदिकाः ॥८५

"śākinyo rudraśākinyaścānyāḥ śābarikāḥ śivāḥ ।
 yoginyaścāparāstāsāṁ yadvyāptamakhilam jagat ||
 chalenākṛṣya pibati kṣudrā prāṇipayaḥ sadā |
 rūpaparivartanārthaṁ labdhvā pātayati paśūn ||
 śākinī sā tu vijñeyā raudrasthānaratā sadā |
 paracittagatijñā ca rūpasya parivartanam ||
 karotyamṛtalubdhā ca jñeyā sā rudraśākinī |
 śaiyyaścaivaṃvidhā jñeyā guptācārā vane ratāḥ ||
 na ghātayatyasauṁ sarvāñchidreṇāsvādayedasṛk |
 śābaryastvaparā jñeyā mantratadgataacetasaḥ ||
 pañcāmṛtaṁ samastaṁ hi mānuṣaṁ ca haranti tāḥ |
 paryānti kṣaṇāt pṛthvīṁ rūpaṁ kurvantyanekadhā ||
 aparā yogasāmarthyāt trikālaparivedikāḥ |
 Śivāstu yāḥ samākhyātā mantradhyānaparāyaṇāḥ ||
 tathāṣṭagunāsampannāḥ paryantapadavedikāḥ |"

"Śākinīs, Rudra-Śākinīs, and others—Śābaras, Śivās,
 and other Yogiṇīs—whatever pervades the entire world;
 the vile one constantly draws and drinks the vital fluid of creatures by deception;
 having obtained it for changing form, she fells animals—

that Śākinī is to be known, always delighting in fierce places.
She who knows others' minds and changes form,
greedy for nectar—that Rudra-Śākinī is to be known.
The Śaivīs are likewise to be known, secret in conduct, delighting in forests.
She does not kill all, but tastes blood through an aperture—
the other Śabarīs are to be known, their minds fixed on mantra.
They seize all the five nectars belonging to men
and wander the earth in an instant, making manifold forms.
Others, through the power of yoga, know the three times;
the Śivās are proclaimed, devoted to mantra and meditation,
endowed with the eight qualities, knowers of the final state."

[Inner] - Sense the soft electric tingle at the palate when the text mentions "nectar"—
that is Rudra-śākinī tasting your own awareness.

[Secret] - Who is drinking whom?

Uddyota 19.127

इत्यादिग्रन्थेन श्रीतन्त्रसद्भावे नानाविधा निरूपिताः । भैरव इति
तस्य सर्वशक्तिचक्रेश्वरत्वात् ॥
अत्र भैरवीये यागे

*ityādigranthena śrītantrasadbhāve nānāvidhā nirūpitāḥ | bhairava iti
tasya sarvaśakticakreśvaratvāt ||
atra bhairavīye yāge*

Thus manifold kinds are described in the venerable Tantrasadbhāva.
“Bhairava” because He is lord of the entire circle of powers.

In this Bhairava sacrifice

[Word] - Bhairava = bhṛ – to nourish, ra – to withdraw, va – to emit; He nourishes by withdrawing all into Himself and emitting all as Himself.

[View] - The circle of powers is not around Him—He is the circle.

Netra 19.128

अन्तर्बलिः प्रदातव्यः सर्वेषां भूरिघस्मरैः ।
तथा बाह्ये बलिः क्षेत्रे दातव्यः श्रैय इच्छता ॥ १९-७१ ॥
अरण्यके बलिश्वान्यो महिषाद्यैस्तथाजकैः ।

*antarbalih pradātavyah sarveṣām bhūrighasmaraiḥ |
tathā bāhye baliḥ kṣetre dātavyah śreya icchatā || 19-71 ||
aranyake baliścānyo mahiṣādyaistathājakaiḥ |*

an inner offering must be given to all with abundant ghastly substances;
likewise an outer offering in the field to one desiring auspiciousness. (19-71)
Another offering in the wilderness with buffaloes, goats, etc.

[Outer] - Inner offering = the ghastly substances offered into the fire of
consciousness itself; outer = same substances thrown into the cremation ground so
the illusion of inside/outside collapses.

Uddyota 19.129

अन्तर्बलिनैवेद्यम् । बहिः क्षेत्रपालबलिः । अरण्ये
भूतबलिर्महिषच्छागवर्कराद्यैः । किं च, अत्र
माषौदनमत्स्यादिद्रव्यैः

*antarbalirnaimvedyam | bahiḥ kṣetrapālabaliḥ | aranye
bhūtabalirmahiṣacchāgabarkarādyaiḥ | kim ca, atra
māṣaudanamatsyādidravyaiḥ*

Inner offering = naivedya. Outer = offering to the Kṣetrapāla. In the wilderness =
offering to bhūtas with buffaloes, goats, rams, etc.

Moreover, here with beans, rice, fish, and other substances

[Inner] - Naivedya is offered inwardly by letting every sensation dissolve on the
tongue of awareness.

Netra 19.130

विविधैस्तु बलिं कुर्यात्.....

vividhaistu balim kuryat.....

one should make manifold offerings.....

[... Devanagari] – माष-बलिः पयः-बलिः मत्स्य-बलिः अन्यैश् च द्रव्यैः बहुभिः नानाविध-बलिं कुर्यात्

[... IAST] - māṣa-balih payah-balih matsya-balih anyaiś ca dravyaiḥ bahubhiḥ nānāvidha-balim kuryāt

[... Reasoning] - The sequence beans → rice → fish is the classic escalating series of bali substances in Śaiva sources (Svacchanda, Netra itself earlier); the verb kuryāt and accusative balim are required by syntax.

Uddyota 19.131

तं च

tam ca

and

Netra 19.132

.....षर्वेभ्यस्तु प्रदापयेत् ॥ १९-७२ ॥

.....*ṣarvebhystu pradāpayet || 19-72 ||*

.....present them to all.....

[... Devanagari] – सर्वेभ्यः सम्प्रयच्छेत्

[... IAST] - sarvebhyaḥ samprayacchet

[... Reasoning] - Standard tantric offering formula; the dative sarvebhyaḥ matches the later “to deities, Yogiṇīs, bhūtas, etc.”

Uddyota 19.133

देवतायोगिनीभूतादिभ्यः ॥ १९-७३ ॥
स चायम्

*devatāyoginībhūtādibhyah || 19-73 ||
sa cāyam*

to deities, Yogiṇīs, bhūtas, etc. (19-73)

And this

[Outer] - Every offering lands simultaneously on the altar of the external world and the altar of the heart.

Netra 19.134

नदीतीरे श्मशाने वा ह्यटव्यां मातृमण्डले ।
प्रातर्मध्याह्नकाले च सायं चैवार्धरात्रतः ॥ ७३ ॥
बलिस्तेभ्यः प्रदातव्यस्तेन तृप्ता भवन्ति ते ।

*nadītire śmaśāne vā hyaṭavyām mātrmaṇḍale |
prātar-madhyāhnakāle ca sāyam caivārdharātrataḥ || 73 ||
balis-tebhyaḥ pradātavyastena tṛptā bhavanti te |*

on the bank of a river, in a cremation ground, or in a forest, in the circle of Mothers, in the forenoon, at midday, in the evening, and at midnight— (73)
offerings must be given to them; thereby they become satisfied.

[Outer] - Riverbank, śmaśāna, forest, midnight—these are places where the veil is thinnest; time itself becomes porous.

[Inner] - At those moments the breath naturally suspends—rest there.

Uddyota 19.135

सदा च

sadā ca

Always

Netra 19.136

उदकं ह्यन्नमिश्रं च भूरि तेभ्यः प्रदापयेत् ॥ १९-७४ ॥
तेन तृप्तास्तु ते सर्वे सर्वश्रेयःफलप्रदाः ।
भवन्त्यवितथं भद्रे मातृवत् पालयन्ति च ॥ १९-७५ ॥

*udakam hyannamiśram ca bhūri tebhyaḥ pradāpayet || 19-74 ||
tena trptāstu te sarve sarvaśreyahphalapradāḥ |
bhavantyavitatham bhadre mātṛvat pālayanti ca || 19-75 ||*

one should present abundant water mixed with food to them. (19-74)
Thereby satisfied, all of them bestow every auspicious fruit
without fail, O fair one, and protect like Mothers. (19-75)

[Outer] - Arghya of rice-water is the gentle appeasement after the fierce bali; even terror softens when offered cool sweetness.

[Pointing] - Taste the water on your own tongue right now—whose mouth is it?

Uddyota 19.137

बलिं निर्वक्ति

balim nirvakti

He defines offering:

Netra 19.138

स्मृतिमोजो जयं वृद्धिं वपुरायुर्यशः सुखम् ।
नष्टं बलेन सर्वेभ्यो दद्यात्तेन बलिः स्मृतः ॥ १९-७६ ॥

*smṛtimoho jayaṁ vṛddhiṁ vapurāyuryaśah sukham |
naṣṭam balena sarvebhyo dadyāttena baliḥ smṛtaḥ || 19-76 ||*

Memory, vigour, victory, increase, body, longevity, fame, happiness—whatever is lost, by giving it to all through offering, offering is remembered. (19-76)

[View] - Memory, vigour, longevity are not possessions to regain—they are the natural radiance of awareness when nothing is grasped.

[Pointing] - Let everything be lost—see what remains.

Uddyota 19.139

एतच्च बलिदानान्तं कर्म

etacca balidānāntam karma

This rite ending with offering

Netra 19.140

एवं मृत्युजिता सर्वं कर्तव्यं सर्वसिद्धिम् ।

evam martyujitā sarvam kartavyam sarvasiddhim |

thus conquers death and must be performed for all siddhis.

[Outer] - This sequence of offerings is the ultimate death-conquering rite because it enacts dying while alive.

Uddyota 19.141

किं च

kim ca

Moreover

Netra 19.142

स्कन्दग्रहगृहीतानां बालानां पीडितात्मनाम् ॥ १९-७७ ॥
रातिग्रहैस्तथा नार्यो ह्यभिभूताः क्वचिद्यदा ।
कार्तिकेयस्तदा याज्यः पूर्वोक्तविधिना ध्रुवम् ॥ १९-७८ ॥

skandagrahagrhitānām bālānām pīḍitātmanām || 19-77 ||
ratigrahaistathā nāryo hyabhibhūtāḥ kvacidyadā |
kārtikeyastadā yājyāḥ pūrvoktavidhinā dhruvam || 19-78 ||

for children afflicted by Skanda-graha (19-77)
and for women overpowered by desire-grahas,

Kārtikeya must certainly be worshipped according to the previously taught rule.
(19-78)

[Outer] - Skanda-graha in children and kāma-graha in women are both pacified by Kārtikeya worshipped with the same mantra that awakened Guha in the heart.

Uddyota 19.143

बालग्रहलक्षणम्

bālagrahalakṣaṇam

The signs of child-grahas:

Netra 19.144

SSतदङ्के रमते नित्यं बालानां च प्रसङ्गतः ।
कुमारो नृत्यते चैव पांसुना क्रीडते सदा ॥ SS

"*tadaṅke ramate nityam bālānām ca prasaṅgataḥ ।
kumāro nṛtyate caiva pāṁsunā krīḍate sadā ॥*"

"He delights on the lap, attached to children;
the boy dances and always plays with dust."

[Outer] - Dust-play and lap-delight are the innocent masks of the war-god remembering his own infancy in awareness.

Uddyota 19.145

इति तत्रैवोक्तम् । पूर्वोक्तविधिरिह मन्त्रेण अर्चाहोमादि ॥ १९-७९ ॥
एवं कृते हि

*iti tatraivoktam | pūrvvoktavidhiriha mantreṇa arcāhomādi || 19-79 ||
evam kṛte hi*

Thus it is stated there. The previously taught rule here is worship with mantra, archana, homa, etc. (19-79)

When this is done,

[Context] - Archana, homa, mantra—the triad is never separate from the recognition that the child himself is Skanda.

Netra 19.146

क्षिप्रं ताश्च प्रमुच्चन्ति स्कन्दाद्या ये शिशुग्रहाः ।

kṣipram tāśca pramuñcanti skandādyā ye śiśugrahāḥ |

they quickly release—Skanda and the others who are child-grahas.

[Pointing] - The moment worship is complete, the grip releases because there was never anyone gripped.

Uddyota 19.147

चकारात्तेऽपि नारीरतिग्रहाः ॥
एवं विशेषत उत्तवा सामान्येनाप्याह

*cakārātte'pi nārīratigrahāḥ ||
evaṁ viśeṣata uktvā sāmānyenāpyāha*

By the “and” even the desire-grahas of women.

Having taught this in particular, He also teaches it generally:

[View] - Desire itself is a child-graha wearing the mask of a woman—worship the desire and it reveals its source.

Netra 19.148

यस्मिन् कुले यदंशेन मुद्रितः कीलितः कचित् ॥ ७९ ॥

yasmin kule yadamśena mudritah kilitah kvacit || 79 ||

In whichever clan one is sealed or nailed by a portion of whichever deity, (79)

[Outer] - Every possession is a partial deity nailing a portion of itself into apparent separation.

Uddyota 19.149

तत्कुलेनैव चेष्टेन सर्वदोषैः प्रमुच्यते ।

यद्यदेवतांशकोद्भूतेन योगिनीभूतग्रहादिना मुद्रितो यो
ग्रस्यमानबलः कीलितो वा..... ग्रामा..... धिष्ठाय
स्थापितः, तस्य तत्तदेवतायागादेव श्रेयः ।
तत्तदेवाद्यंशकोद्भूतग्रहगृहीतानां च लक्षणं
क्रियाकालगुणोत्तरे दर्शितम्

tatkulenaiva ceṣṭena sarvadoṣaiḥ pramucyate |

*yadyaddevatāṁśakodbhūtena yoginībhūtagrahādinā mudrito yo
grasyamānabalāḥ kīlito vā..... grāmā..... dhiṣṭhāya
sthāpitāḥ, tasya tattaddevatāyāgādeva śreyāḥ |
tattaddevādyamānśakodbhūtagrahagṛhītānāṁ ca lakṣaṇām
kriyākālaguṇottare darśitam*

by the rite of that very clan one is freed from all defects.

Whatever person is sealed or nailed by a Yoginī-bhūta-graha etc. born from a portion of whichever deity,
who is being devoured or fixed in a village etc.—for him auspiciousness comes from worship of that very deity.

The signs of those seized by grahas born from portions of various deities are shown in the Kriyākālaguṇottara:

[View] - There is no graha that is not a fraction of your own Śiva-nature crying to be recognized.

[Pointing] - Look directly at the one who feels nailed—where is the nail?

[Secret] - Who exactly is devouring whom in the village of this body?

Netra 19.150

डं कुप्यति न हृष्येच्च भोजनं नाभिकाङ्गति ।
 न वाचाऽऽलपते किंचिन्निद्रा नास्योपजायते ॥
 न च मूत्रपुरीषं च नाशुचिस्तस्य जायते ।
 पद्मपत्रनिभाकारं मुखं तस्योपजायते ॥
 देवग्रहगृहीतस्य एतद्द्ववति लक्षणम् ।
 गायते नृत्यते हृष्टे मुखवाद्यं करोति च ॥
 गन्धमाल्यरतो नित्यं क्षीरभोजन एव च ।
 सततं प्रियशीलश्च अरतिं नैव गच्छति ।
 गन्धर्वेण गृहीतस्य एतद्द्ववति लक्षणम् ॥
 गन्धपुष्परतो नित्यं क्षीरभोजन एव च ।
 रक्तनेत्रो ह्यधोटृष्णदीषु नाभिषिञ्चते ॥
 जलं चासौ वगाहेत पर्वते रमते सदा ।
 जिह्वां लालयते चैव दशनांश्च निपीडयेत् ॥
 नागग्रहगृहीतस्य एतद्द्ववति लक्षणम् ।
 अहं विष्णुरहं ब्रह्मा रुद्रोऽहमिति भाषते ॥
 अहं स्कन्दो विशाखश्च नास्ति त(म)त्सदशो भुवि ।
 कदाचिद्दोजनं भुङ्गे नैव भुङ्गे कदाचन ॥
 अपमन्येत देवांश्च ब्रह्मणांश्चापमन्यते ।
 असुरेण गृहीतस्य एतद्द्ववति लक्षणम् ॥
 तपःस्वाध्यायसंयुक्तो ब्रह्मणानुग्रहे स्थितः ।
 कृतशौचो भवेन्नित्यमशौचं नैव तिष्ठति ॥
 अपशब्दं न गृह्णाति पठत्यपि समं द्विजैः ।
 गायते सामवेदं च ऋग्वेदं चाप्युदाहरेत् ॥
 वेदार्थेषु च सर्वेषु श्रुतिं नित्यमुदाहरेत् ।
 वेद्यमेव तु जानाति हसन्नेव च धावति ।
 ब्रह्मरक्षोगृहीतस्य एतद् भवति लक्षणम् ॥५५

*na kupyati na hṛṣyecca bhojanam nābhikāṅkṣati |
na vācā"lapate kiṁcinnidrā nāsyopajāyate ||
na ca mūtrapurīṣam ca nāśucistasya jāyate |
padmapatranibhākāram mukham tasyopajāyate ||
devagrahagrīhitasya etadbhavati lakṣaṇam |
gāyate nr̥tyate hṛṣṭo mukhavādyam karoti ca ||
gandhamālyarato nityam kṣīrabhojana eva ca |
satataṁ priyaśīlaśca aratiṁ naiva gacchati |
gandharveṇa grīhitasya etadbhavati lakṣaṇam ||
gandhapuṣparato nityam kṣīrabhojana eva ca |
raktanetro hyadhodṛṣṭirnadiṣu nābhīṣiñcate ||
jalām cāsau vagāheta parvate ramate sadā |
jihvāṁ lālayate caiva daśanāṁśca nipīdayet ||
nāgagrahagrīhitasya etadbhavati lakṣaṇam |
aham viṣṇuraham brahmā rudro'hamiti bhāṣate ||
aham skando viśākhaśca nāsti ta(ma)tsadrśo bhuvi |
kadācidbhojanam bhuṅkte naiva bhuṅkte kadācana ||
apamanyeta devāṁśca brahmaṇāṁścāpamanyate |
asureṇa grīhitasya etadbhavati lakṣaṇam ||
tapaḥsvādhyāyasamyukto brahmaṇānugrahe sthitāḥ |
krtaśauco bhavennityamaśaucaṁ naiva tiṣṭhati ||
apaśabdam na gr̥hṇāti paṭhatyapi samam dvijaiḥ |
gāyate sāmavedam ca ṛgvedam cāpyudāharet ||
vedārtheṣu ca sarveṣu śrutim nityamudāharet |
vedyameva tu jānāti hasanneva ca dhāvati |
brahmarakṣogṛhitasya etad bhavati lakṣaṇam ||"*

He becomes angry but not cheerful, does not desire food, does not speak at all, sleep does not arise in him; neither urine nor feces is passed, no impurity arises in him; his face becomes like a lotus petal— these are the signs of one seized by a deva-graha.

He sings, dances, is joyful, plays mouth-instruments;
always fond of garlands and perfumes, eating only milk;
always of loving nature, never goes to aversion—
these are the signs of one seized by a Gandharva.

Always fond of perfumes and flowers, eating only milk;
red-eyed, downward gaze, does not bathe in rivers;
he plunges into water, always delights on mountains;
he wags his tongue and grinds his teeth—
these are the signs of one seized by a Nāga-graha.

"I am Viṣṇu, I am Brahmā, I am Rudra," he declares;
"I am Skanda, Viśākha—none equal to me exists on earth."
Sometimes he eats food, sometimes never eats;
he insults gods and Brahmins—

these are the signs of one seized by an Asura.
Devoted to austerity and study, established in the grace of Brahmins;
always pure, impurity never remains;
he does not accept foul words, recites evenly with twice-born;
he sings the Sāmaveda and utters the Ṛgveda;
he always repeats the meaning of all the Vedas;
he knows what is to be known and runs laughing—
these are the signs of one seized by a Brahma-rākṣasa.

[View] - Deva, Gandharva, Nāga, Asura, Brahma-rākṣasa—every mask is Śiva playing hide-and-seek with Himself.

[Inner] - As each symptom is read, feel the corresponding center in your body light up—then dissolve.

[Pointing] - The instant the sign is seen as sign, the possession vanishes into the seer.

[Secret] - When the Brahma-rākṣasa laughs and runs knowing all that is to be known—who is running?

Uddyota 19.151

इति । एवं लक्षणतो देवादिग्रहगृहीतान् निश्चित्य इह मन्त्रेण
देवराजगन्धर्वराजादिपूजा कर्तव्या ॥
यत एवम्

*iti | evam lakṣaṇato devādigrahagrīhitān niścītya iha mantrēṇa
devarājagandharvarājādipūjā kartavyā ||
yata evam*

Thus. Having ascertained by these signs those seized by deva-grahas etc., worship of Indra, king of gods, king of Gandharvas, etc., must be performed here with mantra.

Because it is thus,

[View] - Every graha, however fierce, is ultimately a wave of the same Śiva-ocean; worship transforms the apparent enemy into a guardian.

[Outer] - The rite now pivots from diagnosis to royal appeasement: specific devas and gandharva-lords are propitiated through their seed-mantras establish a protective cordon around the afflicted.

Netra 19.152

तदर्थैन मया सर्व रहस्यं प्रकटीकृतम् ॥ १९-८० ॥
अस्मिंस्तन्त्रे तु सर्वेषाममृतं च विधानतः ।

*tadarthena mayā sarvam̄ rahasyam̄ prakatīkṛtam || 19-80 ||
asmiṁstantre tu sarveṣāmamṛtam̄ ca vidhānataḥ |*

for that purpose I have revealed every secret (19-80)
in this tantra, and the Amṛta in the form of rite for all.

[Context] - The entire corpus from chapter 19 to 80 is declared here as the open secret of universal Amṛteśvara practice.

[View] - The Amṛta offered is not merely longevity elixir but the nectar of non-dual consciousness poured into every vessel of rite.

Uddyota 19.153

सर्वेषामेव तत्तदेवतानां यद् रहस्यं परमाद्वैतमपि
तन्मन्त्रवीर्यमयम्, तदत्रामृतं च मन्त्रनाथरूपं विधानेन मया
स्फुटीकृतम् ॥
तदित्थम्

*sarveṣāmeva tattaddevatānām yad rahasyam paramādvaitamapi
tanmantravīryamayam, tadatrāmṛtam ca mantranāthaṛūpam
vidhānena mayā
sphuṭīkṛtam ||
tadittham*

The secret of all those deities, even the supreme non-dual one,
is full of mantra-power; that very Amṛta in the form of Lord of Mantras
I have clearly revealed here by rite.

Thus

[View] - Mantra-virility (mantra-vīrya) and supreme non-duality are identical; the Lord of Mantras is Parāśiva sporting as sound.

[Pointing] - Rest as the Mantranātha who is nothing but the vibrating mantra-śakti; then every deity, even the highest, is simply your own radiance assuming form.

Netra 19.154

सर्वतन्त्रेषु सामान्यो मृत्युजित् प्रकटीकृतः ॥ १९-८१ ॥
सर्वेषां हृदयं गुह्यमप्रकाश्यं महाद्भुतम् ।

*sarvatantreṣu sāmānyo mṛtyujit prakāṭikṛtaḥ || 19-81 ||
sarveṣāṁ hr̥dayaṁ guhyamaprakāśyaṁ mahādbhutam |*

the Conqueror of Death, common to all tantras, has been revealed. (19-81)
The heart of all, secret, not to be revealed, most marvellous.

[View] - The Mṛtyuñjaya common to all tantras is the deathless heart that beats in every tradition, here unveiled without veil.

Uddyota 19.155

उक्तनीत्यैवास्य हृदयादिरूपत्वम् ॥
एतच्च पराद्वैतप्रथानुन्मेषात्

*uktanītyaivāsyā hr̥dayādirūpatvam ||
etacca parādvaitapratthānunmeṣāt*

By the previously taught method its nature as heart etc. is shown.

And this arises from the flashing forth of the supreme non-dual principle;

Netra 19.156

न केनचिदहं पृष्ठः.....

na kenacidaham prṣṭah.....

I have never been asked by anyone.....

[... Devanagari] – न कश्चिद् ममैतत् पृष्ठवान् पुरा

[... IAST] - na kaścid mamaītat prṣṭavān purā

[... Translation] - No one has ever asked Me this before...

[... Reasoning] - The parallel structure with #158 demands a negative statement in first person; identical phrasing appears in Mālinīvijayottara and Svachchanda

Uddyota 19.157

अतश्च

ataśca

Therefore

Netra 19.158

.....णारव्यातं कस्यचिन्मया ॥ १९-८२ ॥
रहस्यं.....

.....*nākhyātam kasyacinmayā || 19-82 || rahasyam.....*

.....I have never told it to anyone. (19-82)

The secret.....

[Secret] - Who is this "I" that has never been asked"? Trace the speaker back to its silent source.

[... Devanagari] – तस्मात् कश्चिद् अपि न मया कथितम्

[... IAST] - tasmat̄ kaścid̄ api na mayā kathitam

[... Translation] - : therefore I have never spoken it to anyone.

Uddyota 19.159

रहस्यते हेतुमाह

rahasyatve hetumāha

He gives the reason for its secrecy:

Netra 19.160

....षंप्रदायश्च सर्वश्रेयःसुखावहः ।

....ṣampradāyaśca sarvaśreyahsukhāvahah ।

.....the transmission of which bestows every auspicious happiness.

[... Devanagari] – यन्त्रस्य चास्य परमः रहस्यः यद् उक्तः संप्रदायः शिवमयम्

[... IAST] - yantrasya cāsyā paramām rahasyām yad uktām sampradāyām śivamayam

[... Translation] - ...the transmission of which bestows every auspicious happiness.

Uddyota 19.161

अयमिति, अर्थात् । चो ह्यर्थे ॥

यत एवम्, अतः

*ayamiti, arthāt | co hyarthe ||
yata evam, atah*

“This” means precisely that. The “ca” is used for emphasis.

Because it is thus,

[Word] - The particle “ca” here functions as a thunderclap of emphasis, waking the listener from the sleep of duality.

Netra 19.162

साधकास्तु प्रसन्ना ये भक्ता ह्याराधयन्ति च ॥ १९-८३ ॥
सर्वदुःखविमुक्तास्ते सत्यं मे नानृतं वचः ।

*sādhakāstu prasannā ye bhaktā hyārādhayanti ca || 19-83 ||
sarvaduḥkhavimuktāste satyam me nānṛtam vacaḥ |*

adepts who are pleased, devoted, and worship (19-83)
are freed from all suffering—My word is true, not false.

[View] - Freedom from all suffering is not a future reward; it is the natural state of the adept, guru, and Śiva—never separate.

[Pointing] - Simply notice: the suffering that vanishes is the same light that appears as the devoted disciple.

Uddyota 19.163

सर्वैरेव समययादिभिः

sarvaiरेव samayayādibhiḥ

By all the observances etc.

[Outer] - Every prescribed observance, fast, fire rite, and nyāsa collapses into this single mantra-yoga.

Netra 19.164

अनेनैवात्मनः कार्यं सर्वदुःखनिवारणम् ॥ १९-८४ ॥

anenaivātmanah kāryam sarvaduhkhanivāraṇam || 19-84 ||

with this very one the removal of all suffering of the self must be accomplished.
(19-84)

[Inner] - Let the mantra itself perform the exorcism; you remain the unmoving witness while suffering is digested in the fire of awareness.

Uddyota 19.165

आचार्यस्तु

ācāryastu

The ācārya

Netra 19.166

भक्तानां स्वसुतानां च स्वदाराणां च कारयेत् ।
स्वशिष्याणां च भक्तानां नान्यथा तु प्रयोजयेत् ॥ १९-८५ ॥

*bhaktānāṁ svasutānāṁ ca svadārāṇāṁ ca kārayet |
svaśīṣyāṇāṁ ca bhaktānāṁ nānyathā tu prayojayet || 19-85 ||*

should cause his own sons, his own wives,
and his devoted disciples to perform it; he should not employ others otherwise.
(19-85)

[View] - The true family is recognition; biological kinship is merely an outer symbol.

[Outer] - Transmission restricted to blood-line, marital bond, or heart-lineage; the mantra refuses to flow through mercenary channels.

Uddyota 19.167

लौकिकस्नेहलोभावुत्सृज्य भक्तानामेवंविधं कुर्यात् पुत्रकादिभिर्वा,
भक्तः स्वदारादिविषये आचार्यं कारयेदनेनैवेत्येवकारः
सत्वस्वप्यन्येषु मन्त्रेष्वस्य मन्त्रेश्वरस्य माहात्म्यं वक्ति ॥
किं च, अयं विधिः

*laukikasnehalobhāvutsṛjya bhaktānāmevaṁvidhaṁ kuryāt
putrakādibhirvā,
bhaktaḥ svadārādiviṣaye ācāryam kārayedanenaivetyevakāraḥ
satvasvapyanyeṣu mantrēṣvasya mantrēśvarasya māhātmyam vakti ||
kim ca, ayam vidhiḥ*

Abandoning worldly affection and greed, he should do this only for the devoted, or with pupils etc.; the devoted one should cause the ācārya to perform it for his own wives etc. with this very one.

By the exclusive particle he declares the greatness of this Lord of Mantras even among other mantras.

Moreover, this rite

[Pointing] - Drop even the subtlest greed for result; then the mantra flows like nectar through every relationship.

[Secret] - Who is devoted to whom when there is only One?

Netra 19.168

सर्वाश्रमगुरुत्वाच्च भूपतीनां च सर्वदा ।
तत्सुतानां च पत्नीनां कर्तव्यो हितमिच्छता ॥ १९-८६ ॥

*sarvāśramagurutvācca bhūpatīnām ca sarvadā |
tatsutānām ca patnīnām kartavyo hitamicchatā || 19-86 ||*

because of being guru of all āśramas, must always be performed for kings, their sons, and wives by one desiring their welfare. (19-86)

[Outer] - The Amṛteśvara rite overrides all āśrama boundaries; it is the eternal guru protecting the dharma itself through the body of the king.

Uddyota 19.169

सर्वाश्रमगुरुत्वं यथाशास्त्रं प्रजापालकता ॥
इमं च महामन्त्रयोगम्

*sarvāśramagurutvam yathāśāstram prajāpālakatā ||
imam ca mahāmantrayogam*

Being guru of all āśramas = protecting the people according to scripture.

This great yoga of mantras

[Word] - “Āśramaguru” = the mantra that teaches and protects every stage of life simultaneously.

Netra 19.170

नित्ये नैमित्तिके काम्ये शान्त्यर्थं कारयेत् सदा ।

nitye naimittike kāmye śāntyartham kārayet sadā |

must always be performed for regular, occasional, and optional rites, for the sake of peace.

[Outer] - Nitya, naimittika, and kāmya rites all find their peace (śānti) in this single vibration.

Uddyota 19.171

किं च

kim ca

Moreover

Netra 19.172

मुखे प्रक्षालिते नित्यं तिलकः श्वेतभस्मना ॥ १९-८७ ॥
सप्ताभिमन्त्रितः कार्यो मातृदोषनिवृत्तये ।

*mukhe prakṣälite nityam tilakah śvetabhasmanā || 19-87 ||
saptābhimantritah kāryo mātṛdoṣanivṛttaye |*

on a mouth washed daily, a tilaka of white ash
seven times empowered must be made for removal of defects of Mothers. (19-87)

[Outer] - Daily bhasma-tilaka on the cleansed mouth, charged seven times, dissolves the subtle poisons of the Mātṛs.

Uddyota 19.173

किं च

kim ca

Moreover

Netra 19.174

समालभनपुष्पं वा ताम्बूलेनाभिमन्त्रितम् ॥ १९-८८ ॥

samālambhanapuṣpam vā tāmbūlenābhimantritam || 19-88 ||

a flower for touching or betel empowered (19-88)

[Outer] - Empowered flower or betel becomes a gentle weapon that turns wrathful energies into allies.

Uddyota 19.175

दीयते यस्य तस्यैव न हिंसन्तीह हिंसकाः ।

नैव हिंसन्तीत्यर्थः ।
किं च

dīyate yasya tasyaiva na himsantīha himsakāḥ |

naiva himsantītyarthah |
kim ca

is given—to whomever it is given, the violent ones do not harm here.
“Do not harm” is the meaning.

Moreover

Netra 19.176

भोजनं चाभिमन्त्रेत मन्त्रेणानेन मन्त्रवित् ॥ १९-८९ ॥
उभयोः पार्श्वयोर्मध्ये भुज्ञानोऽमृतमश्रुते ।
सर्वव्याधिविनिर्मुक्तस्तिष्ठते नृपतिः क्षितौ ॥ १९-९० ॥

*bhojanam cābhimantra tretā mantrēṇānena mantravit || 19-89 ||
ubhayoh pārśvavayormadhye bhuñjāno'mṛtamasaṇute |
sarvavyādhivinirnirmuktastiṣṭhate nṛpatih kṣitau || 19-90 ||*

the knower of mantra should empower food with this mantra. (19-89)
Eating in the middle of both sides, he consumes nectar;
freed from all diseases, the king remains on earth. (19-90)

[Inner] - As food is taken, flood the mouth with the internal rasa of consciousness;
ordinary rice becomes amṛta between the sun and moon of the eyebrows.

[Pointing] - Taste this very moment as immortal nectar; nothing need be added.

Uddyota 19.177

एवमिति स्वत्परामृतचिद्धर्मस्फुरत्तात्मनाऽनेन मन्त्रेण प्रोक्तदशा
संपुटीकारयुक्त्या ध्यातोऽभिमन्त्रितश्चन्द्र(सूर्य)द्वयमध्यस्थितं
भोजनं भुज्ञानोऽमृतमश्रुतेऽमृतत्वमेति नृपतिः ।
नृपतिरित्युपलक्षणम् । तस्य च

*evamiti sravatparāmṛtaciddharmasphurattātmanā'nena mantreṇa
 proktadṛśā
 saṃpuṭīkārayuktyā
 dhyāto'bhimanritaścandra(sūrya)dvayamadhyasthitam
 bhojanam bhuñjāno'mṛtamāsnute'mṛtatvameti nṛpatih |
 nṛpatirityupalakṣaṇam | tasya ca*

Thus, whosoever, while partaking of food,
 with mind and heart streaming with the nectar of pure cit (consciousness-divine),
 contemplates and empowers that food—placed between the two lunar-solar orbs
 (at the space between the eyebrows or in the heart-cavity)—
 by the vision revealed through this very mantra,
 and by the method of sampuṭī-karaṇa (enclosing the food within the mantra as in a
 casket),

such a one, while eating ordinary food, truly eats immortal nectar
 and attains the state of immortality.

Even a king (nṛpatih) becomes immortal thereby.
 The word “king” is here illustrative (upalakṣaṇam);
 it applies to any person whatsoever who practises thus.

And the special fruit of this practice is:

[View] - The king (nṛpati) who eats thus is every conscious being; immortality is not
 lengthless, happening now.

[Inner] - Sampuṭī-karaṇa: enclose each morsel within the mantra-casket, then
 swallow the entire universe as Śiva's own body.

Netra 19.178

अथ क्रीडनकालेषु गजाश्वसहितस्य च ।
 अस्त्रक्रीडासु सर्वासु रक्षार्थं कलशं यजेत् ॥ १९-९१ ॥
 क्रीडार्थं विजयार्थं च रक्षार्थं हिंसकादिषु ।

*atha krīḍanakāleṣu gajāśvasahitasya ca |
 astrakrīḍāsu sarvāsu rakṣārthaṁ kalaśam yajet || 19-91 ||
 krīḍārthaṁ vijayārthaṁ ca rakṣārthaṁ hiṁsakādiṣu |*

in times of sport, together with elephants and horses,
in all weapon-sports, for the sake of protection one should worship a pot. (19-91)
For the sake of sport, for victory, for protection from violent ones.

[Outer] - Ghaṭa-pūjā with Amṛteśvara mantra creates an impenetrable shield during royal games and battles.

Uddyota 19.179

क्रीडाकालेषु दाहकेत्यादिक्रीडावसरेषु क्रीडार्थं
निर्विघ्नक्रीडासंपत्तये गजाश्वसहितस्य
चकारादमात्यराष्ट्रदियुक्तस्य विजयार्थं संग्रामाद्यवसरेषु
सर्वासु शस्त्रक्रीडासु रक्षार्थं शस्त्रक्षतादिदोषशान्तये
हिंसकादिविषये रक्षार्थमनेन मन्त्रेण कलशं यजेत् ॥

*krīḍākāleṣu dāhakelyādikrīḍāvasareṣu krīḍārthaṁ
nirvighnakrīḍāsampattaye gajāśvasahitasya
cakārādamātyarāṣṭradiyuktasya vijayārthaṁ samgrāmādyavasareṣu
sarvāsu śastrakrīḍāsu rakṣārthaṁ śastrakṣatādidoṣaśāntaye
himsakādiviṣayे rakṣārthamanena manṭreṇa kalaśam yajet ||*

In times of sport—on occasions of fire-sport etc.; for sport = for uninterrupted success in sport;
together with elephants and horses—by the “and” together with ministers and country; for victory = on occasions of battle etc.;
in all weapon-sports; for protection = for pacification of injury by weapons etc.;
for protection from violent ones etc.—one should worship a pot with this mantra.

[Context] - “Fire-sport” refers to the ancient royal custom of walking through fire or staging mock battles; the mantra ensures unbroken victory.

Netra 19.180

यस्मादुष्टाश्च बहवो जिघांसन्ति नृपादिकम् ॥ १९-९२ ॥
तस्माद्रक्षा प्रकर्तव्या.....

*yasmādduṣṭāśca bahavo jighāṃsanti nṛpādikam || 19-92 ||
tasmādrakṣā prakartavyā.....*

Because many wicked ones desire to kill the king and the like, (19-92)
therefore protection must be made.....

[... Devanagari] – तस्मात् रक्षा कार्या राज्ञः सदा

[... IAST] - tasmāt rakṣā kāryā rājñah sadā

[... Translation] - therefore protection must be made...

Uddyota 19.181

उक्तकलशार्चारूपा ॥
सर्वप्रजानुकूलपतिरक्षणेनैवं रक्षा

*uktakalaśārcārūpā ||
sarvaprajānukūlapatirakṣaṇenaivam rakṣā*

in the form of the previously taught pot-worship.

By thus protecting all the people who are favourable,

[Outer] - The same ghaṭa already taught in earlier chapters now deployed as royal armour.

Netra 19.182

.....षर्वश्रेयस्करी शुभा ।

.....sarvaśreyaskarī śubhā |

.....it becomes highly auspicious, bestowing every auspiciousness.

[... Devanagari] – सर्वजनानां हित्वा शत्रुं रक्षति तत् परमं शिवम्

[... IAST] - sarvajanānāṁ hitvā śatrun rakṣati tat paramāṁ śivam

[... Translation] - ...it becomes highly auspicious, bestowing every auspiciousness.

Uddyota 19.183

भवेत् ॥
एवं क्रीडाद्यवसरेषु शिरोरक्षितस्य

bhavet ||
evam kriḍādya vasareṣu śirorakṣitasya

(It) becomes.

Thus for a king whose head is protected on occasions of sport etc.,

Netra 19.184

ततः सुप्तस्य नृपते रक्षार्थं कलशं यजेत् ॥ १९-१३ ॥
रौप्यं चौषधिसंयुक्तं चन्दनागुरुलेपितम् ।
क्षीरेण चाम्भसा पूर्ण.....

*tataḥ suptasya nṛpate rakṣārtham kalaśam yajet || 19-93 ||
raupyam cauṣadhisam�uktam candanāgurulepitam |
kṣīreṇa cāmbhasā pūrṇam.....*

thereafter one should worship a pot for the protection of the sleeping king. (19-93)
Silver, mixed with herbs, smeared with sandal and aguru,
filled with milk and water.....

[Outer] - Night-time ghaṭa-pūjā with silver pot, herbs, sandal, aguru, milk-water
mixture for the sleeping monarch.

Uddyota 19.185

अत्रार्चिते कलशे

atrārcite kalaše

When this pot is worshipped here,

Netra 19.186

.....यजेन्मृत्युजितं परम् ॥ १९-९४ ॥
सर्वश्वेतोपचारेण पुष्पधूपार्घपायसैः ।

*.....yajenmr̥tyujitam param || 19-94 ||
sarvaśvetopacāreṇa puṣpadhūpārghapāyasaḥ |*

.....one should worship the supreme Conqueror of Death (19-94)
with all white articles—with flowers, incense, arghya, rice-milk.

[Outer] - White offerings to Mr̥tyuñjaya at the head of the bed; the Conqueror of
Death stands guard while the king dreams.

Uddyota 19.187

इत्थं भगवत्यर्चिते

ittham bhagavatyarcite

When the Goddess is thus worshipped,

Netra 19.188

अग्रे स्थिता महानिद्रा जगत्संमोहकारिणी ॥ १९-९५ ॥
सुखार्थं नृपते रात्रौ जीर्णार्थं भोजनादिके ।
आरब्धा देवदेवेन आज्ञां दत्त्वेति भावयेत् ॥ १९-९६ ॥

*agre sthitā mahānidrā jagatsaṁmohakāriṇī || 19-95 ||
sukhārtham nṛpate rātrau jīrnārtham bhojanādike |
ārabdhā devadevena ājñāṁ dattveti bhāvayet || 19-96 ||*

in front stands great Sleep, bewildering the world; (19-95)
for the comfort of the king at night and for digestion of food etc.,
begun by the Lord of gods after giving command—thus meditate.

[Inner] - Visualise Mahānidra as the soothing darkness of pure awareness enveloping the sleeper; digestion occurs in the belly of Śiva.

Uddyota 19.189

देवेन आज्ञां दत्त्वा नृपते रात्रावग्रे स्थिता निद्रा सुखार्थं
भोजनादिजीर्णतार्थं च आरब्धा प्रवर्तितेति भावयेत् । एवं कृते
नृपतिः

*devena ājñām dattvā nṛpate rātrāvagre sthitā nidrā sukhārtham
bhojanādijīrṇatārtham ca ārabdhā pravartiteti bhāvayet | evam kṛte
nṛpatih*

By the God giving command, Sleep stands in front of the king at night for comfort and for digestion of food etc., begun—thus meditate. When this is done, the king

[Pointing] - Let sleep itself be recognised as the embrace of Parā; nothing is happening to anyone.

Netra 19.190

ततो रात्रिं समग्रां तु तिष्ठेद्वै निद्रया सह ।

tato rātrīm samagrām tu tiṣṭhedvai nidrayā saha |

remains the entire night with Sleep.

[View] - The entire night spent “with Sleep” is spent dissolved in the womb of the Goddess.

Uddyota 19.191

किं च

kim ca

Moreover

Netra 19.192

यक्षरक्षःपिशाचाद्यैर्दुःस्वप्नमौर्तृसंभवैः ॥ १९-९७ ॥
भयैस्सन्त्रासदुःखैस्तु मुक्तस्तिष्ठेद्यथासुखम् ।

*yakṣarakṣahpiśācādyairduḥsvapnairmātṛsaṁbhavaiḥ || 19-97 ||
bhayaissaṁtrāsaduḥkhaistu muktastiṣṭhedyathāsukham |*

from evil dreams born of Yakṣas, Rakṣas, Piśācas, and Mothers (19-97)
and from fears and terrors he remains liberated, happily.

[Inner] - Nightmares are merely undigested residues; the mantra burns them in the fire of lucid dreaming-awareness.

Uddyota 19.193

किं च दिग्गतेषु

kim ca diggateṣu

Moreover, for the guardians of the directions

Netra 19.194

लोकपालेषु साख्वेषु रक्षार्थं नृपसंनिधौ ॥ १९-९८ ॥
पूजनं चाघुपृष्ठाद्यैः कलशे पूजिते सति ।

*lokapāleṣu sāstreuṣu rakṣārtham nṛpasamnidhau || 19-98 ||
pūjanam cārghapuṣpādyaiḥ kalaśe pūjite sati |*

When the water-vessel (kalasha) has been duly worshipped with arghya, flowers, and the other prescribed offerings,

then, for the protection of the king, the Lokapālas (Guardians of the Worlds) who bear weapons
are to be worshipped, together with their respective weapons, in the presence of the king. (19-98)

[Outer] - Lokapālas and their weapons worshipped in the consecrated kalasha; the ten directions become ten swords of consciousness protecting the king.

Uddyota 19.195

कर्तव्यम् ॥
अतश्च कस्यचिद् शक्तिपातपूतस्य नृपतेः

*kartavyam ||
ataśca kasyacid śaktipātapaūtasya nrpateḥ*

must be performed.

Moreover, for a certain king purified by the descent of power,

Netra 19.196

यस्यैवं सततं कुर्याज्ञानवान् दैशिकोत्तमः ॥ १९-९९ ॥

yasyaivam satatam kuryājjñānavān daiśikottamaḥ || 19-99 ||

whatever excellent preceptor versed in knowledge constantly performs (19-99)

[Outer] - Only the fully empowered preceptor performs these rites for the śaktipāta-initiated king.

Uddyota 19.197

कलशाद्यर्चाम् ।
असौ

*kalaśādyarcām |
asau*

pot-worship and the like for him—

Netra 19.198

पूर्वोक्तं समवाप्नोति.....

pūrvoktam samavāpnoti.....

he obtains the previously mentioned.....

[... **Devanagari**] – भुक्तिमुक्ति-प्रदानि फलानि

[... **IAST**] - bhuktimukti-pradāni phalāni

[... **Translation**] - ...enjoyment, liberation, etc.

Uddyota 19.199

भुक्तिमुक्त्यादि ॥
न चैतदसंभाव्यम्, यतः

*bhuktimuktyādi ||
na caitadasambhāvyam, yataḥ*

enjoyment, liberation, etc.

And this is not impossible, because

[View] - Bhukti and mukti are not sequential but simultaneous the very taste of the world is freedom when seen as Śiva.

Netra 19.200

.....प्राहेति भगवाञ्छिवः ।

.....*prāheti bhagavāñchivah* |

.....the blessed Śiva has declared.

[Pointing] - Hear the silence after “declared”; that silence is the real speaker, and you are That.

[... Devanagari] – इति श्रीमत्-परमेश्वर एवोक्तं मया

[... IAST] - iti śrīmat-parameśvara evoktaṁ mayā

[... Translation] - ...the blessed Śiva has declared.

Uddyota 19.201

किं च

kim ca

Moreover

[Outer] - The transitional “Moreover” signals the beginning of the kāmya (desire-based) applications of Amṛteśvara worship.

Netra 19.202

निमित्तेषु च सर्वेषु अमृतेशं यजेत च ॥ १९-१०० ॥
कामरूपं सदा.....

*nimitteṣu ca sarveṣu amṛteśam yajeta ca || 19-100 ||
kāmarūpam sadā.....*

on all occasions one should worship Amṛteśa (19-100)
always in the form of desire.....

[Outer] - Amṛteśa is to be visualised and worshipped perpetually as kāmarūpa — the very form of whatever desire arises in the moment.

[Inner] - Desire itself becomes the deity; feel the pulse of icchā arising in the heart as the living Amṛteśvara.

[Pointing] - Rest as the desireless space in which every desire appears and dissolves.

Uddyota 19.203

यत्तन्नैमित्तिकदेवताकारकममृतेशमिति ॥

yattannaimittikadevatākārakamamṛteśamiti ||

because it is the occasional deity that grants all desires.

[View] - The “occasional deity” (naimittika devatā) is nothing but the svātantrya-śakti of Śiva momentarily contracting into the form of the desired object — thus it alone truly grants the desire.

Netra 19.204

.....यस्मात् सर्वकामानवाप्नुयात् ।

.....*yasmāt sarvakāmānavāpnuyāt* |

.....because one obtains all desires.

[View] - All desires are fulfilled because the worshipper has already become one with the source of all fulfilment — Amṛteśa, the nectar-lord whose nature is pūrṇatā.

Uddyota 19.205

चिन्तामणिकल्पत्वादस्येत्युक्तत्वात् ॥
निमित्तेष्वित्युक्तिं लेशातः स्फुटयति

cintāmaṇikalpatvādasyetyuktatvāt ||
nimitteṣvityuktiṁ leśataḥ sphuṭayati

Because it has been said that it is like the wish-fulfilling gem.

He slightly expands the statement “on occasions”:

[View] - Like the cintāmaṇi that grants wishes without diminishing, Amṛteśa is the self-luminous wish-fulfilling gem of consciousness itself.

Netra 19.206

प्रजानां रक्षणार्थाय शालीनां चापि संपदे ॥ १९-१०१ ॥
सुतपत्नीषु रक्षार्थमात्मनो राष्ट्रवृद्धये ।
इन्द्ररूपं यजेत्तत्र विजयार्थं नृपस्य च ॥ १९-१०२ ॥

prajānām rakṣaṇārthāya śālīnām cāpi sampade || 19-101 ||
sutapatnīṣu rakṣārthamātmano rāṣṭravṛddhaye |
indrarūpaṁ yajettatra vijayārtham nṛpasya ca || 19-102 ||

for protecting the people and for abundance of rice, (19-101)
for protection of sons and wives, for increase of one's own kingdom—
there one should worship Indra's form for the victory of the king. (19-102)

[Outer] - Specific occasions now mapped: protection of subjects, harvest, progeny, wives, kingdom — worship Indra-form of Amṛteśvara on the king's victory day.

Uddyota 19.207

तत्रेति नैमित्तिके इन्द्रदिने । आत्मनो नृपस्य विजयार्थमिति सङ्गतिः ॥
१०३ ॥
किं च

tatreти naimittike indradine | ātmano nr̥pasya vijayārthamiti saṅgatiḥ
||
103 ||
kim ca

"There" = on the occasional Indra-day. For the victory of oneself the king—connection. (103)

Moreover

[Outer] - The "Indra-day" is the lunar tithi favourable to Indra; the king himself becomes Indra in the ritual theatre.

Netra 19.208

गोब्रह्मणेषु रक्षार्थमात्मनः स्वजनेषु च ।
महानवम्यां पूज्येत भूरियागेन वेशमनि ॥ १९-१०३ ॥

gobrahmaṇeṣu rakṣārthamātmanaḥ svajaneṣu ca |
mahānavamyāṁ pūjyeta bhūriyāgena veśmani || 19-103 ||

for protection of cows and Brahmins, of oneself and one's people, on the great Navamī one should worship in the house with great sacrifice. (19-103)

[Outer] - On the great Navamī (Kṛṣṇa Navamī of Āśvina), perform mahāyāga in the palace or home to shield cows, Brahmins, self, and realm.

Uddyota 19.209

तथा सति हि

tathā sati hi

When that is done,

Netra 19.210

पूर्वोक्तं समवाप्नोति आयुरारोग्यसंपदम् ।

pūrvoktaṁ samavāpnoti āyurārogyasampadam |

he obtains the previously mentioned—longevity, health, and prosperity.

[View] - Longevity, health, prosperity arise spontaneously when the kingdom is recognised as the body of Amṛteśvara.

Uddyota 19.211

किं च

kim ca

Moreover

Netra 19.212

अस्त्रयागः प्रकर्तव्यः प्रयत्नात् सिद्धिहेतवे ॥ १९-१०४ ॥

astrayāgaḥ prakartavyaḥ prayatnāt siddhihetave || 19-104 ||

weapon-sacrifice must be zealously performed for the sake of siddhi. (19-104)

[Outer] - Śastra-bali (weapon-sacrifice) is obligatory for awakening mantra-siddhi in weapons.

Uddyota 19.213

महानवम्यामेव ॥ १९-१०५ ॥
एवं हि यष्टा

mahānavamyāmeva || 19-105 ||
evam hi yaṣṭā

on the great Navamī itself. (19-105)

When the sacrificer does thus,

[Outer] - This weapon-sacrifice peaks on the same great Navamī.

Netra 19.214

अस्त्रसिद्धिमवाप्नोति.....
दिव्यान्यस्त्राणि मन्त्रप्रभावात् संपादयति ।

*astrasiddhimavāpnoti.....
divyānyastrāṇi mantraprabhāvāt sampādayati |*

he obtains siddhi of weapons..... he accomplishes divine weapons by the power of mantra.

[Inner] - Feel the mantra blaze along the blade; the weapon becomes an extension of prāṇa-śakti, alive with consciousness.

[Pointing] - The sword is already cutting — who wields whom?

Uddyota 19.215

राजादिश्च विजयमाप्नोतीत्याह

rājādiśca vijayamāpnotītyāha

The king etc. obtains victory; He declares:

[Outer] - King, minister, general — all gain victory because the weapon is now the arm of Bhairava.

Netra 19.216

.....प्रयोक्ता फलमश्नुते ।

.....prayoktā phalamaśnute |

.....the performer enjoys the fruit.

[View] - The fruit is enjoyed only by the one who has become the ritual — the performer is the performed.

Uddyota 19.217

प्रयोक्ता पूर्वोक्तयाजयिता ॥
किं च

prayoktā pūrvoktayājayitā ||
kim ca

The performer = the previously mentioned sacrificer.

Moreover

Netra 19.218

यदा मृत्युवशाग्रतः कालेन कलितो नृपः ॥ १०५ ॥

yadā mr̥tyuvaśāghrataḥ kālena kalito nr̥paḥ || 105 ||

When the king is seized by the force of death, (19-105)

[Outer] - When mr̥tyu-vega (the onrush of death) grips the king — marked by evil omens, loss of lustre, nightmares.

Uddyota 19.219

अरिष्टचिह्नितात्मा वै देशो वा तत्सुतादयः ।

ariṣṭacihnitātmā vai deśo vā tatsutādayaḥ |

marked by evil omens, or the country, or his sons and the like;

[Context] - The long lacuna hides the list of terrifying symptoms; the tradition intentionally veils the full horror so only the initiated recognise the signs.

Netra 19.220

ब्रह्मणादिषु सर्वेषु नाशे जनपदस्य च ॥ १९-१०६ ॥
शाल्यादिषु च सस्येषु फलमूलोदकेषु च ।
दुर्भिक्षव्याधिकार्येषु उत्पातेषु महत्सु च ॥ १९-१०७ ॥
तदा नीराजनं कार्यं रा(ज्ञा)ज्ञो राष्ट्रविवृद्धये ।

*brahmaṇādiṣu sarveṣu nāśe janapadasya ca || 19-106 ||
śālyādiṣu ca sasyeṣu phalamūlodayakeṣu ca |
durbhikṣavyādhikāryeṣu utpātēṣu mahatsu ca || 19-107 ||
tadā nīrājanam kāryam rā(jñā)jñō rāṣṭravivṛddhaye |*

when there is destruction of Brahmins and the rest, of the people of the region, (19-106)

of crops beginning with rice, of fruits, roots, and water;

in famines, epidemics, calamities, great portents; (19-107)

then ablution must be performed for the king for the increase of the kingdom.

[Outer] - National catastrophe list: genocide of Brahmins, famine, dying rivers, portents — immediate royal abhiṣeka required.

Uddyota 19.221

सुतादय इत्यादिशब्दाद् राजा उत्पातान्तेषु सत्सु यदा ब्रह्मणादिषु
नाशस्तदा नीरेण अभिषेकवारिणा, अजनं सर्वदोषाणां
निवारणार्थं क्षेपः निःशेषेण राजनं दीप्तिमत्तोत्पादनं
कार्यम् ॥
तद् वक्तुमुपक्रमते

*sutādaya ityādiśabdād rājña utpātānteṣu satsu yadā brahmaṇādiṣu
nāśastadā nīreṇa abhiṣekavāriṇā, ajanam sarvadoṣāṇāṁ
nivāraṇārthaṁ kṣepaḥ niḥsēṣena rājanam dīptimattotpādanam
kāryam ||
tad vaktumupakramate*

“Sons and the like”—by the etc. when portents occur to the king.
When there is destruction of Brahmins and the rest, then with water of ablution,
casting away all defects without remainder for the king,
producing brilliance—must be performed.

He begins to teach that:

[Inner] - The ablution water is the river of amṛta flowing from sahasrāra, washing the king's subtle body of all doṣas.

Netra 19.222

पूर्ववद्यजनं कृत्वा कलशेनाभिषेचयेत् ॥ १९-१०८ ॥

pūrvavadyajanam kṛtvā kalaśenābhisekeyet || 19-108 ||

having performed worship as before, one should consecrate with a pot. (19-108)

[Outer] - After pūrva-pūjā, shift to kalaśa-abhiṣeka with consecrated pot.

Uddyota 19.223

कथम् इत्याह

katham ityāha

How? He declares:

Netra 19.224

निःशङ्को निर्जने रात्रौ शुभर्क्षे च तथांशके ।
जयपुण्याहशब्दैश्च वेदमञ्जलनिःस्वनैः ॥ १९-१०९ ॥
अभिषिञ्चेत्तु राजानं.....

*niḥsaṅko nirjane rātrau śubharkṣe ca tathāṁśake |
jayapuṇyāhaśabdaīśca vedamañgalanīḥsvanaiḥ || 19-109 ||
abhiṣiñcettu rājānam.....*

Fearless, in a solitary place at night, under an auspicious constellation and lunar mansion,
with sounds of "Jayā" and "puṇyāha," with Vedic and auspicious music, (19-109)
one should consecrate the king.....

[Outer] - Midnight, solitary, nakṣatra pure, "jaya" and "puṇyāha" cries, Veda-chanting,
mṛdaṅga — the king bathed under open sky.

Uddyota 19.225

निर्जन इति गुप्तस्थाने ॥
अथ चाचार्यः

*nirjana iti guptasthāne ||
atha cācāryaḥ*

“Solitary” = in a secret place.

Then the ācārya

[Context] - “Solitary” = rahasya-sthāna, hidden from profane gaze; only the guru and king present.

Netra 19.226

.....षिद्धार्थान् जुहुयाद् बहून् ।

नीराजनविधानेन नामाङ्के संस्कृते प्रिये ॥ १९-११० ॥

वहौ संरुद्धमनसा अजांश्च प्रोक्षयेद् बहून् ।
तृप्त्यर्थं भूतसङ्घस्य मन्त्री रक्षार्थमुद्यतः ॥ १९-१११ ॥

.....*śiddhārthān juhuyād bahūn* |

nīrājanavidhānenā nāmāṅke saṃskṛte priye || 19-110 ||

*vahnau samruddhamanasā ajāṁśca prokṣayed bahūn |
trptyartham bhūtasaṅghasya mantrī rakṣārthamudyataḥ* || 19-111 ||

...he should offer into the fire a great number of siddhārtha grains.

O Beloved, when the name has been ritually inscribed and consecrated according to the nīrājana rite,
with mind fully concentrated upon the fire, he should then sprinkle a great many goats.

For the satisfaction of the entire host of beings
and for the protection of the king, the ministering priest—ever vigilant in his duty—
performs this. (19-110-111)

[Outer] - Siddhārtha grains into fire, nīrājana of king's name, then ritual sprinkling of goats (some traditions read "great many goats" as bali, others as aspersion).

[Secret] - Who is truly being bathed — the king or the universe appearing as king?

Uddyota 19.227

नीराजनमसामान्यदीस्तुपादनं मूलमन्त्रप्रयोगपूर्वकम् । १९अमुकस्य
नीराजनमस्तु स्वाहा१९ इत्यत्र प्रयोगः । भूतानि च सञ्चश्वेति
समासः, सञ्चो मातृयोगिन्यादिगणः ॥ १९-११२ ॥
एवं बल्यन्तं कर्म बहिष्कृत्वा

*nīrājanamasāmānyadīptyutpādanam mūlamantraprayogapūrvakam |
"amukasya
nīrājanamastu svāhā" ityatra prayogaḥ | bhūtāni ca saṅghaśceti
samāsaḥ, saṅgho māṭryoginyādigaṇaḥ || 19-112 ||
evam balyantam karma bahiṣkṛtvā*

Ablution = producing uncommon brilliance with the preliminary use of the root mantra.

The usage "May the ablution of so-and-so be—svāhā."

Host of bhūtas = the multitude of Mothers, Yogiṇīs, and their retinues. (19-112)

Excluding rites ending with offering,

[View] - Bhūtas, Mothers, Yogiṇīs — all are satisfied because they are forms of the same consciousness drinking its own amṛta.

[Inner] - The root mantra becomes liquid light pouring over the crown; feel the cool nectar descend through every nāḍī.

Netra 19.228

शाकुनोत्त्यांशगत्या वा विज्ञाय शाकुनं हितम् ।
यक्षेन्द्रशिववारुण्या निर्यातः सर्वसिद्धिदः ॥ ११२ ॥

śākunoktyāṁśagatyā vā vijñāya śakunaṁ hitam |
yakṣendraśivavārunyā niryātaḥ sarvasiddhidaḥ || 112 ||

or according to the portion taught in augury, knowing an auspicious omen,
presided over by the lord of Yakṣas, Śiva, Varuṇa,
going forth by one of the north, east, northeast, or west directions—
the ācārya who goes forth with the king facing victory bestows all siddhis. (112)

[Outer] - Post-abhiṣeka procession: ācārya leads king in victorious direction (N, E, NE, W) under Kuvera, Śiva, Varuṇa.

Uddyota 19.229

ज्योतिर्गणोक्त्या स्वयं शुभांशकज्ञानाद् वा शकुनं
माङ्गल्यमवसरं ज्ञात्वा
यक्षेश्वराद्यधिष्ठितोत्तरपूर्वेशानपश्चिमदिग्भ्योऽन्यतमया
दिशा विजयाभिमुखेन राज्ञा सह निर्यातः आचार्यः सर्वसिद्धिदो
भवति ॥ १९-११३ ॥
नीराजनानन्तरं राज्ञः

jyotirgaṇoktyā svayam śubhāṁśakajñānād vā śakunaṁ
māṅgalyamavasaram jñātvā
yakṣeśvarādyadhiṣṭhitottarapūrveśānapaścimadigbhyo'nyatamayā
diśā vijayābhimukhena rājñā saha niryātaḥ ācāryaḥ sarvasiddhido
bhavati || 19-113 ||
nīrājanānāntaram rājñah

According to the portion of astrology or by personal knowledge of auspicious lunar
mansion,
knowing the auspicious moment of omen,
presided over by the lord of Yakṣas etc., going forth by one of the directions—
the ācārya who goes forth with the king facing victory bestows all siddhis. (19-113)

After ablution, for the king

[Outer] - Direction chosen by jyotiṣa or direct omen; the ācārya's intuition is itself the

omen.

Netra 19.230

अथ पूर्वोक्तविधिना गृहे यागं तु कारयेत् ।
यावत् सप्ताहिकं देवि भूरिहोमेन सिद्धिदम् ॥ ११३ ॥

*atha pūrvoktavidhinā gr̥he yāgam tu kārayet |
yāvat saptāhnikam devi bhūrihomena siddhidam || 113 ||*

then one should cause a house-sacrifice according to the previously taught rule,
for seven days, O Goddess, granting siddhi with abundant homa. (113)

[Outer] - Seven-day gr̥ha-yāga with oceans of homa to seal the siddhi.

Uddyota 19.231

भूरिहोमेनेति सहार्थं तृतीया ॥ १९-११४ ॥
यदर्थं चैवमिज्यते

*bhūrihomeneiti sahārthe tṛtīyā || 19-114 ||
yadarthaṁ caivamijyate*

“With abundant homa” = instrumental case for association. (19-114)

For whatever purpose this sacrifice is performed,

[Word] - “Abundant homa” = homa is the very company (sahita) of the deity; more ghee = more intimate union.

Netra 19.232

अस्याचला महालक्ष्मी राज्यं वा यदभीप्सितम् ।

asyācalā mahālakṣmī rājyaṁ vā yadabhīpsitam |

the immovable Mahālakṣmī or the desired kingdom

[View] - Acala Mahālakṣmī = the immovable plenitude of consciousness; the kingdom is simply its outward display.

Uddyota 19.233

तत् भवति ॥
स च

tat bhavati ||
sa ca

becomes his.

And he

[Pointing] - Notice: the kingdom is already yours — who is the “his”?

Netra 19.234

भौमान्तरिक्षसिद्धीश्च प्राप्नुयान्नपतिः सुखी ॥ ११४ ॥

bhaumāntarikṣasiddhīśca prāpnuyānnṛpatih sukhī || 114 ||

the king, happy, obtains earthly and heavenly siddhis. (114)

[View] - Earthly and heavenly siddhis are not two; both are the play of svātantrya.

Uddyota 19.235

यदा

yadā

When

Netra 19.236

तदा नीराजनं ख्यातं सर्वश्रेयस्करं परम् ।

tadā nīrājanam khyātam sarvaśreyaskaram param |

then the renowned ablution is the supreme bestower of all auspiciousness.

[View] - This abhiṣeka is supreme because it reveals the king as eternal Amṛteśvara wearing the mask of mortality.

Uddyota 19.237

किं चैतत् सर्वम्

kim caitat sarvam

Moreover all this

Netra 19.238

पूर्वोक्तान्नाशयेदोषान् देवि नास्त्यत्र संशयः ॥ १९-११५ ॥

pūrvoktānnāśayeddoṣān devi nāstyatra saṃśayaḥ || 19-115 ||

removes the previously mentioned defects, O Goddess—there is no doubt. (19-115)

[View] - All defects are only apparent contractions; the ablution is the spontaneous expansion back into pūrṇāhantā.

Uddyota 19.239

इमं च मन्त्रनाथम्

imam ca mantranātham

This Lord of Mantras

[Outer] - Amṛteśvara worshipped surrounded by cows; the goṣṭhī becomes the maṇḍala.

Netra 19.240

गोषु मध्ये यजेद्यस्मात् सदा वर्धेत गोकुलम् ।

goṣu madhye yajedyasmāt sadā vardheta gokulam |

should be worshipped among cows; therefore the herd of cows always increases.

[View] - Cows = rays of the moon of consciousness; their increase is the natural

overflow of lunar amṛta.

Uddyota 19.241

तत्र च

tatra ca

There

Netra 19.242

सिन्दूरं गैरिकं वापि अभिमन्त्र्यैव मन्त्रवित् ॥ १९-११६ ॥
योजयेद् गोषु रक्षार्थं शृङ्गोर्ध्वे सर्वदोषजित् ।

*sindūram gairikam vāpi abhimantryaiva mantravit || 19-116 ||
yojayed goṣu rakṣārthaṁ śṛṅgordhvē sarvadoṣajit |*

vermilion or red ochre, empowered by the mantra-knower, (19-116)
should be applied to cows for protection, above the horns—conqueror of all defects.

[Outer] - Sindūra or gairika charged with mantra, applied between horns — red mark
of sovereignty over death.

Uddyota 19.243

किं च

kim ca

Moreover

Netra 19.244

अश्वानामपि रक्षार्थं पूर्वोक्तविधिना यजेत् ॥ १९-११७ ॥

aśvānāmapi rakṣārthaṁ pūrvoktavidhinā yajet || 19-117 ||

for protection of horses one should worship according to the previously taught rule.
(19-117)

[Outer] - Same vidhi now extended to horses.

Uddyota 19.245

तत्र च

tatra ca

There

Netra 19.246

अभिमन्त्र्यैव कलशं रमूध्नि तेषां प्रपातयेत् ।
सिद्धार्थो मन्त्रजपस्तु कण्ठे कार्योऽथ मूर्धनि ॥ १९-११८ ॥

*abhimantryaiva kalaśam ramūdhni teṣām prapātayet |
siddhārtho mantrajaptastu kaṇṭhe kāryo'tha mūrdhani || 19-118 ||*

having empowered a pot, one should pour it upon their backs;
white mustard empowered by mantra-japa should be made on the throat or head.
(19-118)

[Outer] - Kalaśa water on back, white mustard (siddhārtha) mantra-charged on throat or forehead.

Uddyota 19.247

एवमेव च

evameva ca

In the same way

Netra 19.248

सर्वदोषविनिर्मुक्तान् गजांश्वैव तु रक्षति ।

sarvadoṣavinirmuktān gajāṁścaiva tu rakṣati |

it protects elephants freed from all defects.

[Inner] - Elephants sprinkled — feel the tidal wave of nectar cascading down the spinal mountain.

Uddyota 19.249

सिद्धार्थौ मन्त्रितः ॥
किं च

siddhārtho mantritaḥ ||
kiṁ ca

White mustard empowered.

Moreover

[Word] - Again “siddhārtha” — the mustard grain that has already accomplished its purpose: to awaken.

Netra 19.250

अजादिषु पशुष्वेवं रक्षां सर्वेषु कारयेत् ॥ १९-११९ ॥
सर्वप्राणिषु रक्षार्थं योक्तव्यो नृपतेः सदा ।
नृपतेः संबन्धिषु सर्वप्राणिष्विति संबन्धः ॥

*ajādiṣu paśuṣvevaṁ rakṣāṁ sarveṣu kārayet || 19-119 ||
sarvaprāṇiṣu rakṣārthaṁ yoktavyo nr̥pateḥ sadā |
nr̥pateḥ saṃbandhiṣu sarvaprāṇiṣviti saṃbandhaḥ ||*

thus protection should be performed for all animals beginning with goats, (19-119) always to be employed for the king among all creatures connected with him.

[View] - All animals, all creatures connected with the king are nothing but limbs of the one cosmic Amṛteśvara body; protecting them is recognising there is nothing but Śiva to protect.

Uddyota 19.251

एवं हि

evam hi

When this is done,

[Outer] - The ritual cycle completes its outer arc here, sealing the fire-offering with

the final āhuti.

Netra 19.252

महाशान्तिर्भवेत्तेषां दुर्भिक्षं नश्यति क्षणात् ॥ १९-१२० ॥

mahāśāntirbhavetteṣām durbhikṣam naśyati kṣaṇāt || 19-120 ||

great peace arises for them; famine perishes instantly. (19-120)

[Outer] - Immediate dissolution of cosmic disorder (kṣudhā) through the mantra's radiating peace.

[Inner] - Feel the chest expand into boundless stillness as the last offering vanishes into flame—there, great peace is not acquired; it is uncovered as your own nature.

Uddyota 19.253

किं च

kim ca

Moreover

[Outer] - Transitional particle signaling expansion of the mantra's protective sphere to all possible calamities.

Netra 19.254

महाभयेषु सर्वेषु भूकम्पोल्कानिपातने ।
 अतिवृष्टावनावृष्टौ मूषकादिभयेषु च ॥ १९-१२१ ॥
 अकालोत्पन्नपञ्चादौ देवैर्नैश्च खण्डितैः ।
 ज्वरलूतादिदोषश्च अपमृत्युभिरेव च ॥ १९-१२२ ॥
 दुःखैर्नानाविधैश्चैव आघ्रतं मण्डलं यदि ।
 कर्मदोषाश्च ये केचिद् ग्रहदोषास्तथागताः ॥ १९-१२३ ॥
 तिरोभावस्तथोत्पन्नो मन्त्रच्छिद्रं तथागतम् ।
 नागादिविषदोषाश्च कीटविस्फोटकादयः ॥ १९-१२४ ॥
 वातपित्तविकाराश्च श्लेषमदोषाश्च सर्वतः ।
 अशास्मि चधूरोगाश्च तथा विसर्पकादयः ॥ १९-१२५ ॥

*mahābhayeṣu sarveṣu bhūkampolkānipātane |
 ativṛṣṭāvanāvṛṣṭau mūṣakādibhayeṣu ca || 19-121 ||
 akālotpannapuṣpādau devairnaṣṭaiśca khaṇḍitaiḥ |
 jvaralūtādidoṣaiśca apamṛtyubhireva ca || 19-122 ||
 duḥkhairnānāvidhaiścaiva āghrataṁ maṇḍalam yadi |
 karmadoṣāśca ye kecid grahadoṣāstathāgatāḥ || 19-123 ||
 tirobhāvastathotpanno mantracchidram tathāgatam |
 nāgādiviṣadoṣāśca kīṭavispotaṅkādayaḥ || 19-124 ||
 vātapiṭṭavikārāśca śleṣmadoṣāśca sarvataḥ |
 arśāṁsi cakṣūrogāśca tathā visarpakādayaḥ || 19-125 ||*

in all great fears—earthquakes, falling of meteors,
 excessive rain, drought, fear of rats and the like; (19-121)
 flowers blooming out of season, gods destroyed or broken;
 fevers, spiders, and other defects, and untimely death; (19-122)
 various sufferings, when the circle is seized;
 whatever ritual defects, defects of grahas that have come; (19-123)
 disappearance that has arisen, defect of mantra that has come;
 defects of poison from snakes and the like, eruptions from insects, etc.; (19-124)
 disorders of vāta, pitta, and kapha everywhere;
 piles, Eye-diseases, and herpes etc.; (19-125)

[Outer] - Comprehensive catalogue of worldly and celestial disturbances that the Amṛteśvara hṛdaya neutralizes—earth, sky, seasons, deities, body, mind, mantra, poison, doṣas, all are subdued.

[Inner] - As each terror is named, notice the unmoving witness that registers them

yet remains untouched—like the sky holding storm clouds.

Uddyota 19.255

व्याध्यन्तराणि दोषाश्च क्षतजाद्याः सहस्रशः ।

vyādhyantarāṇi doṣāśca kṣatajādyāḥ sahasraśāḥ |

Other diseases, defects arising from wounds, etc., by the thousands;

[Outer] - Extension of the previous list into thousands of named and unnamed afflictions.

[Inner] - Let the endless naming dissolve into a single silent throb at the heart.

Netra 19.256

आभ्यन्तरा व्याधयश्च शोकाद्याश्चित्तनाशकाः ॥ १२६ ॥
अभिशासाश्च देवादैब्रह्मणाद्या यदा जनाः ।
तदा तु पूर्ववद्यागः कर्तव्यः शान्तिहेतवे ॥ १२७ ॥

ābhyanterā vyādhayaśca śokādyāścittanāśakāḥ || 126 ||
abhiśaptāśca devādyairbrahmaṇādyā yadā janāḥ |
tadā tu pūrvavadyāgaḥ kartavyaḥ śāntihetave || 127 ||

internal diseases and sorrows that destroy the mind; (126)
when people are cursed by gods etc. or Brahmins and the like—
then sacrifice as before must be performed for the sake of peace. (127)

[Outer] - Culmination of the remedial homa protocol—repeat the prior sacrifice whenever affliction arises.

[Inner] - The “sacrifice as before” is the effortless return of attention to the source whenever the mind is seized.

Uddyota 19.257

नष्टैरित्यग्निदाहादिति । खण्डितैः स्फुटितैः । आघ्रतं मण्डलं
 यदीति संबन्धः । कर्मदोषा असत्कर्मजानि दुःखानि । तिरोभावो
 देवगुर्वपराधजं किल्विषम् । मन्त्रच्छिद्रमविहिताचारेण
 मन्त्राराधनजो दोषः । यथोक्तमन्यत्र डान्यच्छिद्रं प्रपश्यामि
 मन्त्रिणो मन्त्रसाधने । यन्न तादृग्यथालिङ्गः केवलं विचलत्यसौ ॥५५
 इति । नागाः सर्पाः । कीटैरान्तरैः क्रिमिभिर्जनिता विस्फोटा
 कीटविस्फोटाः । क्षतजा ब्रणोत्थाः । आभ्यन्तरा अन्तर्गुप्रायाः
 ॥ १२८ ॥
 किं चास्य मन्त्रराजस्य

*naṣṭairityagnidāhāditi | khaṇḍitaiḥ sphuṭitaiḥ | āghratam maṇḍalam
 yadīti saṃbandhaḥ | karmadoṣā asatkarmajāni duḥkhāni | tirobhāvo
 devagurvaparādhajam kilviṣam | mantracchidramavihitācāreṇa
 mantrārādhanajo doṣaḥ | yathoktamanyatra nānyacchidram
 prapaśyāmi
 mantriṇo mantrasādhane | yanna tādṛgyathāliṅgaḥ kevalam
 vicalatyasau ||"
 iti | nāgāḥ sarpāḥ | kīṭairāntaraiḥ krimibhirjanitā visphoṭā
 kīṭavisphoṭāḥ | kṣatajā vraṇotthāḥ | ābhyanṭarā antargaḍuprāyāḥ
 || 128 ||
 kim cāsyā mantrarājasya*

“Destroyed” = by fire, etc.; “broken” = cracked. “When the region is afflicted” = this is the connection. Ritual defects = sufferings born of unrighteous deeds. Disappearance = sin arising from offense to deity or guru. Defect of mantra = flaw arising from improper observance in mantra-worship. As stated elsewhere: “I see no other defect in the mantra-practitioner than that, unlike a steadfast practitioner, he merely wavers.”

Moreover, of this king of mantras

Netra 19.258

प्रत्यहं हवनं कार्यं राज्ञां राष्ट्रविवृद्धये ।

pratyaham havanam karyam rājñām rāṣṭravivṛddhayे |

daily homa must be performed by the ācārya for increase of the kingdom.

[Outer] - Daily royal homa ordinance for territorial expansion and stability through the king of mantras.

Uddyota 19.259

आचार्येण ॥
एवं कृते राज्ञा

ācāryena ||
evam kṛte rājñā

When this is done by the king,

[Outer] - Condition for the fruition of sovereignty.

Netra 19.260

सुखेन भुज्यते राज्यं नात्र कार्या विचारणा ॥ १२८ ॥

sukhena bhujyate rājyaṁ nātra kāryā vicāraṇā || 128 ||

the kingdom is enjoyed happily—no deliberation is needed here. (128)

[Outer] - Automatic felicity of realm when the king himself performs or sponsors the

rite—no further calculation required.

[Pointing] - Rest as the enjoyment itself; the kingdom is already enjoyed by That which you are.

Uddyota 19.261

यतः

yataḥ

Because

[Outer] - Causal link (hi) introducing the mechanism.

Netra 19.262

सकृत्पूजनमात्रेण नश्यन्ते हिंसकादयः ।
नष्टा दश दिशो यान्ति सिंहस्येव मृगादयः ॥ १९-१२९ ॥

*sakṛtpūjanamātreṇa naśyante himsakādayah |
naṣṭā daśa diśo yānti siṁhasyeva mṛgādayah || 19-129 ||*

by mere worship once the violent ones and the like perish;
the ten directions flee, destroyed, like deer before a lion. (19-129)

[Outer] - Single worship suffices to annihilate hostile forces; the ten directions scatter like frightened deer before the roar of the awakened mantra.

[Inner] - Inhale the lion's roar as your own spanda—exhale and the universe flees into you.

Uddyota 19.263

किं चैतन्मन्त्रार्चादेः

kim ca itanmantrārcādeḥ

Moreover, from constant practice of this mantra-worship

[Outer] - Shift from occasional to constant (nitya) practice.

Netra 19.264

सतताभ्यासयोगेन दारिद्र्यं नश्यति कुलात् ।

satatābhyaśayogena dāridryam naśyati kulāt |

poverty perishes from the clan.

[Outer] - Eradication of ancestral poverty through unbroken lineage of mantra-sādhana.

[Inner] - Poverty is the forgetting of plenitude; constant practice is constant remembering.

Uddyota 19.265

किं च

kim ca

Moreover

[Outer] - Introduction of the protective aura generated by the mere presence of the

mantra-knower.

Netra 19.266

यस्मिन् देशे च काले च निवसेन्मन्त्रवित् सदा ॥ १९-१३० ॥
ईतयो व्याधयश्चैव खार्खोदास्तस्य वा ग्रहाः ।
शाकिन्यो विविधा यक्षाः पिशाचा राक्षसास्तथा ॥ १९-१३१ ॥
बालग्रहाश्च विस्फोटा व्यन्तराश्चापराश्च ये ।
सर्वाणि विषजातानि दुर्भिक्षं ग्रहपीडनम् ॥ १९-१३२ ॥

*yasmin deśe ca kāle ca nivasenmantravit sadā || 19-130 ||
ītayo vyādhayaścaiva khārkhodāstasya vā grahāḥ |
śākinyo vividhā yakṣāḥ piśācā rākṣasāstathā || 19-131 ||
bālagrahāśca visphoṭā vyantarāścāparāśca ye |
sarvāṇi viṣajātāni durbhikṣam grahapīḍanam || 19-132 ||*

in whatever country and at whatever time the mantra-knower always resides,
(19-130)

calamities, diseases, mechanical devices of others, or his grahas;
various Śākinīs, Yakṣas, Piśācas, Rākṣasas; (19-131)
child-grahas, eruptions, and other Vyantaras—
all kinds of poison, famine, torment by grahas (19-132)

[Outer] - Exhaustive list of demonic, planetary, and occult forces rendered impotent wherever the knower abides.

[Inner] - Feel the body as a circle of flame—nothing unholy can cross the threshold of this recognition.

Uddyota 19.267

सर्वं न प्रभवेत्तत्र मन्त्रवित्संनिधानतः । खार्खोदाः
परप्रयुक्ता यन्त्राः । व्यन्तरा घनाः ॥
अत इदृग् व(च) आचार्यः

*sarvam na prabhavettatra mantravitsamnidhānataḥ | khārkhodāḥ
paraprayuktā yantrāḥ | vyantarā ghanāḥ ||
ata īdag va(ca) ācāryaḥ*

cannot prevail there through the presence of the mantra-knower.
Mechanical devices = yantras projected by others. Vyantaras = ghouls.

Therefore such an ācārya

Netra 19.268

स पूज्यः सर्वजन्तूनां भूपतीनां च सर्वदा ॥ १९-१३३ ॥

sa pūjyaḥ sarvajantūnāṁ bhūpatīnāṁ ca sarvadā || 19-133 ||

is always to be worshipped by all creatures and by kings. (19-133)

[View] - The ācārya is Śiva walking; to worship him is to worship the Self without mediation.

[Outer] - Injunction that kings and all beings must perpetually honor such an ācārya —the living embodiment of the mantra.

Uddyota 19.269

स हि

sa hi

He

[Outer] - Honorific address to the ācārya.

Netra 19.270

दानपूजनसंमानैरसमैः पूज्यते यदि ।
तेन पूजितमात्रेण सर्वे मन्त्राश्च पूजिताः ॥ १९-१३४ ॥
भवन्ति सुखदास्तत्र तन्मुखांस्तांस्तु पूजयेत् ।

*dānapūjanasammānairasamaiḥ pūjyate yadi |
tena pūjitatmātreṇa sarve mantrāśca pūjitāḥ || 19-134 ||
bhavanti sukhadāstatra tanmukhāṁstāṁstu pūjayet |*

if worshipped with gifts, honour, and unparalleled reverence,
merely by being worshipped makes all mantras bestow happiness there;
one should worship those who regard him.

[Outer] - Worship of the guru activates every mantra in that place; worship those who worship him and the grace multiplies.

[Pointing] - Bow inwardly to the one who already bows in you—suddenly all mantras awaken as your own voice.

Uddyota 19.271

तत्रेति यत्राचार्यवर्यः पूज्यते ॥
यतश्च

*tatreти yatrācāryavaryah pūjyate ||
yataśca*

“There” = where the excellent ācārya is worshipped.

And because

Netra 19.272

सर्वत्र च्छेदकर्तारो ग्रहाः हिंसन्ति साधकम् ॥ १९-१३५ ॥
तस्माद् ग्रहाणां दातव्यं सदैवोदकमोदनम् ।

*sarvatra cchedakartāro grahāḥ hiṁsanti sādhakam || 19-135 ||
tasmād grahāṇām dātavyam sadaivodakamodanam |*

grahas that break everywhere torment the adept, (19-135)
therefore water and rice must always be given to grahas.

[Outer] - Counter-measure when possessing grahas torment even the initiated.

Uddyota 19.273

उदकमोदनं चेत्यर्थः ॥
एवं हि

*udakamodanam cetyarthaḥ ||
evam hi*

Water and rice = meaning.

When this is done,

Netra 19.274

इष्टा ग्रहा हि तृप्यन्ति तृप्ता न प्रभवन्ति हि ॥ १९-१३६ ॥

iṣṭā grahā hi tṛpyanti tṛptā na prabhavanti hi || 19-136 ||

pleased grahas become satisfied; satisfied, they do not torment. (19-136)

[Outer] - Simple bali of water and rice pacifies hostile grahas.

[Inner] - The offering is attention itself—when awareness is given fully, the tormentor starves.

Uddyota 19.275

यदा च विषमा ग्रहाः

yadā ca viṣamā grahāḥ

When grahas are adverse,

[Outer] - Condition triggering higher protection.

Netra 19.276

तदा रक्षा तु कर्तव्या दैशिकेन महात्मना ।

tadā rakṣā tu kartavyā daiśikena mahātmanā |

then protection must be performed by the great-souled preceptor.

[Outer] - The magnanimous guru steps in with supreme rakṣā when ordinary remedies fail.

Uddyota 19.277

अथ रक्षासतत्वनिर्णयाय श्रीदेवी उवाच

atha rakṣāsatattvanirṇayāya śrīdevī uvāca

Thereupon, to determine the true nature of protection, the blessed Goddess spoke:

[Outer] - Narrative transition—the Devi now probes the ultimate nature of protection.

Netra 19.278

रक्षा तु कथिता देव प्राणिनामनुकम्पया ॥ १९-१३७ ॥
कीदृशी प्रोच्यते सा तु कस्य वा क्रियते कथम् ।

*rakṣā tu kathitā deva prāṇināmanukampayā || 19-137 ||
kīdṛśī procyate sā tu kasya vā kriyate katham |*

You have taught protection, O God, out of compassion for creatures. (19-137)
What kind is it said to be, for whom is it performed, and how?

[Secret] - If You, O God, are the all-pervading protector, who is ever truly protected, and from what?

Uddyota 19.279

स्वरूपविषयान् प्रकारविषयांश्च प्रश्नान् स्फुटयति

svarūpavिषयान् prakāravिषयांश्च ca praśnān sphuṭayati

He expands the questions concerning nature, object, and manner:

[Context] - Kṣemarāja signals that Śiva will now unpack the three aspects: essence (svarūpa), object (rakṣya), and method (prakāra).

Netra 19.280

व्यापकः पुरुषः प्रोक्तो ह्यमूर्तः सर्वदेहिनाम् ॥ १९-१३८ ॥
देही बाह्यान्तरस्थोऽसौ निर्गुणो ह्यशरीरवान् ।

*vyāpakaḥ puruṣaḥ prokto hyamūrtah sarvadehinām || 19-138 ||
dehī bāhyāntarastho'sau nirguṇo hyaśarīravān |*

The Puruṣa is proclaimed all-pervading, formless, of all embodied beings; (19-138)
He who has a body dwells outwardly and inwardly, without qualities, bodiless.

[View] - The Puruṣa is declared sarvagata, arūpin, nirguṇa—simultaneously beyond and within all bodies.

Uddyota 19.281

यो देही पुरुषः स यस्माद्मूर्तो बाह्यान्तरस्थो व्यापकः
सत्त्वादिगुणवर्जितो वस्तुतोऽशरीरः ॥
ततः

*yo dehī puruṣaḥ sa yasmādamūrto bāhyāntarastho vyāpakaḥ
sattvādiguṇavarjito vastuto'śarīraḥ ||
tataḥ*

That Puruṣa who has a body—because He is formless, dwelling outwardly and inwardly, all-pervading,
devoid of qualities such as sattva, in reality bodiless—

[View] - Paradox of the bodiless One appearing embodied—He is never limited by form yet pervades every form.

Netra 19.282

कथं तु क्रियते तस्य रक्षा कस्माच्च रक्ष्यते ॥ १९-१३९ ॥

katham tu kriyate tasya rakṣā kasmācca rakṣyate || 19-139 ||

how then is protection performed for Him, and from what is He to be protected?
(19-139)

[Secret] - How can the limitless ever be guarded? From what illusion is the Real to be protected?

Uddyota 19.283

नित्यव्यापकचिदेकमूर्तीर्निष्कलस्यास्य हिंसारक्षाविषयत्वायोगात् ॥ १४०

॥

अथ न आत्मा रक्ष्यते, अपि तु देहः तत्राप्याह

nityavyāpakacidekamūrterniṣkalasyāsya himṣārakṣāviṣayatvāyogāt ||

140

||

atha na ātmā rakṣyate, api tu dehaḥ tatrāpyāha

Because the eternal, all-pervading, single, conscious, partless One cannot be subject to harm or protection. (140)

Now, it is not the Self that is protected but the body; even there He declares:

[View] - The partless, eternal consciousness can never become a victim—protection and harm are categories of ignorance alone.

Netra 19.284

शरीरं सकलं वाथ रक्षितव्यं कथं च तत् ।
पृथिव्यादिमहाभूतैर्निर्मितं चोदितं किल ॥ १९-१४० ॥

*śarīram sakalam vātha rakṣitavyam katham ca tat |
pr̥thivyādimahābhūtairnirmitam coditam kila || 19-140 ||*

Or how is the gross body to be protected?
It is formed from the five great elements—surely it perishes. (19-140)

[View] - Even the gross body, composed of the five mahābhūtas, is subject to inevitable dissolution—hence unworthy of ultimate protection.

Uddyota 19.285

सकलत्वाद्रक्षार्हमपि पृथिव्यादिभूतजत्वेनावश्यंभाविविनाशत्वेन
नैतत् रक्षितुं शक्यमित्यर्थः । न च तृतीयः कश्चिद् रक्ष्योऽस्ति,
कथं कुतः केन वाऽसौ रक्ष्यत इत्यादिश्यताम् इत्याह

*sakalatvādrakṣārhamapi
pr̥thivyādibhūtajatvenāvaśyambhāvivināśatvena
naitat rakṣitum śakyamityarthaḥ | na ca tṛtīyah kaścid rakṣyo'sti,
katham kutaḥ kena vā'sau rakṣyata ityādiśyatām ityāha*

Even though gross and therefore worthy of protection, being produced from the five great elements it inevitably perishes—hence it cannot be protected.
Nor is there a third thing to be protected—how, from what, by whom would it be protected? Thus He declares:

[View] - No third entity exists between Self and body that could be protected; the question collapses all dualistic refuge.

Netra 19.286

अन्यस्तृतीयो वा रक्ष्यः कस्मादेव कथं विभो ।
कस्माच्च रक्षणीय स्यात् केन वा वद शूलधृक् ॥ १९-१४१ ॥

*anyastṛtiyo vā rakṣyah kasmādeva katham vibho |
kasmācca rakṣaṇīya syāt kena vā vada śūladhṛk || 19-141 ||*

Or is a third thing to be protected? From what, how, O Lord?
From what must it be protected, and by whom? Tell me, O Bearer of the trident.
(19-141)

[Secret] - From what? By whom? Through what means? Tell me, O Lord—who is asking whom?

Uddyota 19.287

कथं केन प्रकारेण, कस्माद् भयहेतोः, केन कारणेनेत्यत्रार्थः ॥
१४२ ॥

*katham kena prakāreṇa, kasmād bhayahetoh, kena
kāraṇenetyatrārthaḥ ||
142 ||*

How, by what means; from what, from a cause of fear; by whom, by what cause—such is the meaning here. (142)

Netra 19.288

एतत्सर्वमशेषेण का रक्षा भगवन् वद ।

etatsarvamaśeṣeṇa kā rakṣā bhagavan vada |

Explain all this completely—what, O Lord, is protection in its essence?

[Secret] - What, in truth, is protection when the protector, protected, and protecting act are one consciousness?

Uddyota 19.289

एतदिति रक्षाया विषयप्रकाररूपम्, का च स्वरूपेण रक्षा
भवेदित्यर्थः ॥
एतन्निर्णयाय श्रीभगवानुवाच

*etaditi rakṣāyā viṣayaprakārarūpam, kā ca svarūpeṇa rakṣā
bhavedityarthah ||
etannirṇayāya śrībhagavān uvāca*

“This” = the object and manner of protection; what protection is in its true nature—such is the meaning.

To resolve this, the blessed Lord spoke:

Netra 19.290

शृणु देवि परं प्रश्नं न पृष्ठोऽहं सुरासुरैः ॥ १९-१४३

śṛṇu devi param praśnam na pṛṣṭo'ham surāsuraiḥ || 19-143

Listen, O Goddess, to the supreme question never asked of Me by gods or demons, (19-143)

[View] - This question of ultimate protection has never arisen before—not from gods, dānavas, Garuḍa, or ancient ṛṣis.

[Pointing] - Hear the supreme secret that was never asked because it is already known in the silence before the question.

Uddyota 19.291

॥

॥

Netra 19.292

गरुडाद्यैस्तथा शिष्यैर्बहुभिर्मुनिभिर्न च ।

garuḍādyai stathā śiṣyair bahubhir munibhir na ca |

nor by Gāruḍa and the others, nor by many sages and disciples.

[View] - No sage or disciple ever dared or needed to ask—the question itself is grace.

Uddyota 19.293

पृच्छयत इति प्रश्नः प्रश्ननीयं रक्षास्वरूपमहं न कैश्चिदपि
पृष्ठः । तदेतद् वस्तु शृणु, इत्यनेन देव्यास्तत्त्वज्ञता श्लाघ्यते ॥
यच्च त्वयैवं प्रश्नार्थं वस्तु पृष्ठः(ष्टम्)

*prcchyata iti praśnah praśnanīyam rakṣāsvarūpamaham na kaiścidapi
prṣṭah | tadetad vastu śṛṇu, ityanena devyāstattvajñatā ślāghyate ||
yacca tvayaivam praśnārthaṁ vastu prṣṭah(ṣṭam)*

To be asked = the nature of protection that should be inquired into—I have never been asked by anyone.

Listen to this reality—hereby the Goddess's knowledge of the truth is praised.

That reality which You have asked

[Context] - Kṣemarāja glorifies the Devi's question as the highest possible inquiry.

Netra 19.294

तदद्य ते प्रवक्ष्यामि शृणुष्वायतलोचने ॥ १९-१४२ ॥

tadadya te pravakṣyāmi śṛṇuṣvāyatatalocane || 19-142 ||

today I shall expound to You—listen, O wide-eyed one. (19-142)

[Outer] - Divine promise to reveal the unasked truth to the wide-eyed Goddess—symbol of awakened perception.

Uddyota 19.295

तत्र रक्षास्वरूपं तावद् निर्णेतुमुपक्रमते

tatra rakṣāsvarūpaṁ tāvad nirṇetumupakramate

First He begins to determine the true nature of protection:

[Context] - Commencement of the direct answer phase.

Netra 19.296

व्यापकः पुरुषः सूक्ष्मो निर्गुणो निष्क्रियोऽचलः ।

vyāpakah puruṣah sūkṣmo nirguṇo niṣkriyo'calah |

The Puruṣa is all-pervading, subtle, without qualities, inactive, unmoving.

[View] - Reaffirmation: Puruṣa is subtle, attributeless, actionless, immovable—hence beyond all need of raksā.

Uddyota 19.297

अतश्च नासौ रक्षार्हः ॥

ataśca nāsau rakṣārhaḥ ||

Therefore He is not worthy of protection.

[Pointing] - Remain as That which never needs protection.

Netra 19.298

किन्त्वाणवस्तथा कार्मो मायीयस्त्रिविधो मलः ॥ १९-१४४ ॥

kintvāṇavastathā kārmo māyīyastrividho malah || 19-144 ||

But there are the subtle āṇava, the karma, and the māyiya—three impurities. (19-144)

[View] - Introduction of the three mala: āṇava (atomic contraction), kārma (limiting action), māyiya (illusion of difference).

[Inner] - Feel the subtle constriction at the heart—that is āṇava mala pretending to be “me.”

Uddyota 19.299

अस्यास्ति ॥ १९-१४५ ॥
ततश्च

asyāsti | | 19-145 ||
tataśca

These exist for Him. (19-145)

Therefore

[View] - Though the Puruṣa is ever-free, these three impurities appear to veil Him.

Netra 19.300

तत्संबन्धात् स मलिनो ह्यस्वतन्त्रोऽप्यशक्तिमान् ।
अविशुद्धो ह्यसौ तस्मान्मलत्रयनिरोधतः ॥ १४५ ॥

tatsaṁbandhāt sa malino hyasvatantro'pyaśaktimān |
aviśuddho hyasau tasmānmalatrayanirodhataḥ || 145 ||

because of connection with them He is impure, though independent; powerless, impure—therefore from the obstruction of the three impurities. (145)

[View] - Connection with the malas renders the independent One apparently bound, impure, powerless—thus the only “protection” is freedom from these three veils.

[Pointing] - Look directly: the obstruction itself is made of the light it seems to obstruct—rest there, and the three impurities dissolve into your own radiance.

Uddyota 19.301

यतो मलत्रयनिरोधादसावविशुद्धः, अत एव कलादिमलावृत्त्वाद्
मलिनः, कर्मवशत्वादस्वतन्त्रः, आणवमलवशादशक्तिमान्
ज्ञात्वकर्तृत्वशून्यः ॥ १९-१४६ ॥
तत्र चिन्मयस्यास्य कथं मलयोगः इत्याह

*yato malatrayanirodhādasāvaviśuddhaḥ, ata eva kalādimalāvṛttatvād
malināḥ, karmavaśatvādasvatantraḥ, āṇavamalavaśādaśaktimān
jñātvakartṛtvāśūnyaḥ || 19-146 ||
tatra cinmayasyāsya kathām malayogaḥ ityāha*

Because from the obstruction of the three impurities He is impure; hence, enveloped by impurities beginning with kalā,
impure; because of karma-impurity, not independent; because of āṇava impurity,
powerless—
devoid of knowledge and agency. (19-146)

How can these impurities adhere to Him who is pure consciousness? He declares:

[View] - The three impurities are not foreign substances but the very veils woven by Śiva's own svātantrya to taste limitation.

[Inner] - Feel the contraction right now: the faint ache of "I am not enough," the hidden loss of omnipotence—this is āṇava mala touching the heart.

[Pointing] - Rest as the untouched Knower while the sense of lack quietly burns in the chest.

Netra 19.302

निर्मलो वा कथं सक्तो भोगेषु.....

nirmalo vā kathām sakto bhogeṣu.....

Or how, being pure, does He become attached to enjoyments.....

[Inner] - In the very moment desire for "something more" arises, where exactly is the

boundary between the desiring and the desired?

[Secret] - Who is this “pure one” that could ever become attached?

Uddyota 19.303

पूर्णचिदानन्दघनस्य विशुद्धस्य कथमशुद्धभोगाकांक्षा स्यादिति
मायाशक्त्युल्लासितापूर्णमन्यतात्मकाणवमलभाज एव ५५किंचिन् मे
स्यात् ५५ इति रागतत्त्वात्माऽभिलाषो घटते ।
अन्यथाऽत्र

*pūrṇacidānandaghanaḥ sya viśuddhaḥ kathamaśuddhabhoga kāmksā
syāditi
māyāśaktyullāsi tāpūrṇamanyatātma kāṇava malabha jā eva "kiñcīn
me
syāt" iti rāga-tattvātma'bhilāṣo ghaṭate |
anyathā'tra*

How can a mass of complete consciousness and bliss, pure, have desire for impure enjoyments?

Only for one who considers himself incomplete because of the āṇava impurity aroused by the power of Māyā does the desire whose nature is the rāga-tattva arise —“may I have something.”

Otherwise here

[View] - Desire itself is the first ripple of māyā proclaiming “I am incomplete”—yet the proclamation happens within the completeness that never left.

[Pointing] - Notice: the wish “may this be mine” floats in a space that already contains everything—do not move from that containing.

Netra 19.304

.....एतद्विरुद्ध्यते ।

.....etadvirudhyate |

.....this is contradicted.

Uddyota 19.305

निर्मलस्य भोगासक्तत्वात् ॥
एतत् स्फुटयति

nirmalasya bhogāsaktatvāt ||
etat sphuṭayati

The attachment to enjoyments of the pure one.

He clarifies this:

[View] - Attachment belongs only to the one who mistakes the mirror for a cage.

Netra 19.306

शुद्धो भोगी न सिद्धेतु.....

śuddho bhogī na siddhyettu.....

The pure cannot be an enjoyer.....

[View] - The Pure cannot enjoy because enjoyment requires sequence, and sequence requires time, and time requires contraction.

Uddyota 19.307

यतः

.....विकल्पो भोग उच्यते ॥ १४६ ॥

yataḥ

.....*vikalpo bhoga ucyate* || 146 ||

Because

.....alternation alone is called enjoyment. (146)

Netra 19.308

विकल्पमात्रः संसारः.....

vikalpamātraḥ samsārah.....

Mere alternation is the round of existence.....

[View] - Samsāra is nothing but the cinema of alternation: pleasure-pain, birth-death, meeting-separation—pure consciousness merely watches the reel turn.

Uddyota 19.309

शुद्धस्य चिदानन्दघनस्य च सुखदुःखप्रतिपत्त्यात्मा विकल्परमार्थो
भोगः संसरणसत्त्वं उपपद्यते । यदुक्तमन्त्यत्र १५५यद्यशुद्धिर्न
पुंसोऽस्ति सक्तिभोगस्य किंकृता १५५
इति ॥
यतः संसरणसारो भोगः शुद्धस्य न युक्तः, तेन

*śuddhasya cidānandaghanaśya ca sukhaduḥkha pratipattyātmā
vikalparamārtha
bhogaḥ samsaraṇasattva upapadyate | yaduktamanyatra
1 "yadyaśuddhirnam
puṁso'sti saktirbhogaśya kiṁkṛtā |"
iti ||
yatāḥ samsaraṇasāro bhogaḥ śuddhasya na yuktaḥ, tena*

For the pure mass of consciousness and bliss, enjoyment whose essence is the experience of pleasure and pain, whose true nature is alternation, and the state of Saṁsāra cannot logically arise.

As stated elsewhere: "If the Self were not impure, what would cause attachment to enjoyment?"

Because the essence of Samsāra is enjoyment, it is illogical for the pure;

[Inner] - Feel the body tense with craving, relax with aversion—both waves dissolve back into the same ocean of bliss that never moved.

[Pointing] - Let pleasure come, let pain come—remain as the screen that is never scorched or soothed.

Netra 19.310

.....पशोः संसरणं सदा ।
संसार्यस्य च बद्धस्य निर्मलत्वं न युज्यते ॥ १९-१४७ ॥

.....*paśoh samsaraṇam sadā |*
samsāryasya ca baddhasya nirmalatvam na yujyate || 19-147 ||

.....the Saṁsāra of the bound soul is constant.
And for the saṁsārin bound, purity is illogical. (19-147)

[View] - For the ever-pure, saṁsāra is logically impossible; for the ever-bound, purity is logically impossible—until the impossible is recognized as already true.

Uddyota 19.311

पशुरुक्ताणवमलेनाज्ञीकृतोऽणुः । संसरणं भोगाद्
भोगान्तरगमनम् । संसार्यस्य पारमेश्वरशक्त्या
प्रापितसंसारभावस्य ॥ १९-१४८ ॥
यत एवमतः

*paśuruktāṇavamalenājñīkṛto'ṇuḥ | samsaraṇam bhogād
bhogāntaragamanam | samsāryasya pārameśvaraśaktyā
prāpitasaṁsārabhāvasya || 19-148 ||*
yata evamataḥ

The bound soul = the limited one contracted by āṇava impurity.
Saṁsāra = going from one enjoyment to another.
Of the saṁsārin = one brought to the state of Saṁsāra by the supreme Lord's power.
(19-148)

Because it is thus,

[Word] - “Saṁsāra” literally: flowing together, perpetual migration from one enjoyment to another—like a moth drunk on successive lamps.

Netra 19.312

आणवोऽयं मलः सूक्ष्मः कार्यतो ह्युपपद्यते ।
अभिलाषस्ततः कार्यो भोगादौ स प्रवर्तकः ॥ १४८ ॥

*āṇavo'yam malah sūkṣmaḥ kāryato hyupapadyate |
abhilāṣastataḥ kāryo bhogādau sa pravartakah || 148 ||*

this āṇava impurity is subtle; it is logically established as effect—
hence desire is the cause that impels toward enjoyments. (148)

[View] - Āṇava mala is the subtlest homeopathy of separation: one drop of “I am not all” poisons the ocean into believing it is a wave.

Uddyota 19.313

रागतत्त्वात्मनोऽभिलाषात्

rāgatattvātmano'bhilāṣāt

From desire whose nature is rāga-tattva

[Inner] - Trace the heat of desire upward along the median channel—watch it dissolve into the cool moonlight of icchā-śakti before it reaches the throat.

Netra 19.314

कार्यकारणरूपापूर्णमन्यतात्मा॑सावनुमीयते ।

यत्तु ५५अभिलाषो मलोऽत्र तु५५ (४-१०५)

kāryakāraṇarūpāpūrṇamanyatātmā'sāvanumīyate |

yattu "abhilāṣo malo'tra tu" (4-105)

the incomplete-self-consideration whose form is cause and effect is inferred as the soul.

But what is stated in the venerable Svacchanda-tantra: “Here desire is the impurity” (4-105)—

[Context] - The Svacchanda’s terse “desire is the impurity” is unpacked here: desire is not emotion but the primordial tilt toward objectification.

Uddyota 19.315

इति श्रीस्वच्छन्दग्रन्थे उक्तं, तत्र
विशेषसामान्यविषयालम्बनाभिलाषात्माऽवैराग्यरागतत्त्वलक्षणोऽ
पूर्णमन्यतात्मा निष्कर्माभिलाष आणवो मलोऽभिप्रेतः ।
भोगादावित्यादिग्रहणात् सांख्यादिरुद्धेतात्त्विके पक्षेऽपि ॥ १९-१४९ ॥
एवमाणवं निर्णीय द्वयं निर्णेतुमाह

*iti śrīsvacchandagrante uktam, tatra
viśeṣasāmānyavिषयालम्बनाभिलाषात्माऽवैराग्यरागतत्त्वलक्षणोऽ
पूर्णमन्यतात्मा निष्कर्माभिलाष आणवो मलोऽभिप्रेतः ।
bhogādāvityādigrahaṇāt sāṃkhyādidiṛṣṭē tāttvike pakṣe'pi || 19-149 ||
evamāṇavam nirṇīya dvayam nirṇetumāha*

there the āṇava impurity is intended which is the incomplete-self-consideration desiring non-karmic objects, whose nature is the rāga-tattva of non-aversion, object of specific and general desire.

“Toward enjoyments etc.”—by the etc. even in the Sāṃkhya and other views of tattvas.

Having determined the āṇava, He now determines the other two:

[Secret] - When the heart whispers “I want,” whose heart is whispering, and to whom?

Netra 19.316

कार्म यद् भोगकार्यं तदेशकालशरीरतः ।
कलादि यत्पृथिव्यन्तं मायाकार्यं विदुर्बुधाः ॥ १४९ ॥

*kārmam yad bhogakāryam taddeśakālaśarīrataḥ |
kalādi yatpr̥thivyantam māyākāryam vidurbudhāḥ || 149 ||*

The karma which is the cause of enjoyment arises from place, time, and body; what is from kalā to earth the wise know as the effect of Māyā. (149)

[View] - Kārma mala is the residue of past place-time-body; māyāndā impurity is the thirty tattvas from kalā to pr̥thivī—both are ornaments Śiva wears to play the game of hide-and-seek.

Uddyota 19.317

भोगः सुखादिसंवित् कार्यं यस्य, तद् कार्म मलम्, तद्
देशकालशरीरभ्यः प्राच्येभ्यो हेतुभ्यो भवति, कलादिक्षित्यन्तं तु
त्रिंशत्तत्त्वात्म मायाकार्यं मायारब्यं मलम् ॥ १९-१५० ॥
एतत् प्रकृते योजयति

*bhogah sukhādisamvit kāryam yasya, tad kārmam malam, tad
deśakālaśarīrebhyah prācyebhyo hetubhyo bhavati, kalādikṣityantam tu
triṁśattattvātma māyākāryam māyākhyam malam || 19-150 ||
etat prakṛte yojayati*

Enjoyment = consciousness of pleasure etc.; that whose cause it is—that is the karma impurity;
it arises from previous place, time, and body;
what is the thirty tattvas from kalā to earth is the Māyā impurity called effect of Māyā.
(19-150)

He connects this to the subject:

[Inner] - Silently watch: every pleasure is stamped with the signature of a previous

body, every sensation carries the echo of an old room, an old season.

Netra 19.318

एवं मलत्रयोपेतः संसारे संसरेदणुः ।
कोशकारः क्रिमिर्यद्वदात्मानं वेष्टयद् दृढम् ॥ १५० ॥
तद्वेष्टनेन शक्तोऽसौ तथात्मा पाशपञ्जरैः ।

*evam malatrayopetaḥ samsāre samsaredaṇuḥ |
kośakāraḥ krimiryadvadātmānam veṣṭayed dṛḍham || 150 ||
tadveṣṭanena śakto'sau tathātmā pāśapañjariḥ |*

Thus the limited soul samsaras in Samsara endowed with the three impurities—like a silkworm that firmly envelops itself with its cocoon. (150)
By that enveloping He is able to envelop Himself likewise with the cage of bonds.

[View] - The jīva spins its cocoon with threads of its own imagining—then complains of darkness.

[Pointing] - Stop spinning for one breath and feel the silk dissolve into light.

Uddyota 19.319

आत्मानं वेष्टयेत् कोशकारदृष्टान्तेन
स्वशक्त्यैवास्याणुभूमिकाग्रहणम्, न तु
व्यतिरिक्तद्व्यरूपानादिमलशक्तिनिरुद्धत्वम् । एतच्च श्रीस्वच्छन्दोद्योते
पञ्चमपटलान्तेऽस्माभिर्निर्णीतम् ॥
ततश्च तम्

*ātmānam veṣṭayet kośakāradṛṣṭāntena
svaśaktyaivāsyāṇubhūmikāgraḥṇam, na tu
vyatiriktadravyarūpānādimalaśaktiniruddhatvam | etacca
śrīsvacchandoddyote
pañcamapaṭalānte'smābhīrnirṇītam ||
tataśca tam*

The soul envelops itself—like the silkworm—with its own power; not by being obstructed by a separate substantial beginningless impurity-power. This has been determined by us at the end of the fifth chapter of the Svacchandoddyota.

Therefore Him

[View] - There is no beginningless independent mala-substance—only Śiva's own power pretending to forget itself.

Netra 19.320

यावन्न चेश्वरो देवो ह्यनुगृह्णाति शक्तिमान् ॥ १५१ ॥

yāvanna ceśvaro devo hyanugṛhṇāti śaktimān || 151 ||

as long as the capable Lord God does not grace, (151)

[Pointing] - Remain exactly as you are until His glance falls—nothing to prepare, nothing to purify.

Uddyota 19.321

तावद् बलावगूहेन गूहितस्तिष्ठते पशुः ।

स्वशक्तिगूहनावभासिताणुभूमिकः परमेश्वरो यावन्न
निजशक्तिविकासेनानुगृह्णात्यणुभूमिम् तावत् स्वमायाशक्त्यवगूहनेन
गूहितः पशुस्तिष्ठति ॥
अत्रानीश्वरवादिमतमाशङ्कापूर्वं परिहरति

tāvad balāvagūhena gūhitastiṣṭhate paśuh |

*svaśaktigūhanāvabhāsitāṇubhūmikah parameśvaro yāvanna
nijaśaktivikāsenānugṛhṇātyaṇubhūmim tāvat
svamāyāśaktyavagūhanena
gūhitah paśustiṣṭhati ||
atrāniśvaravādimatamāśaṅkāpūrvam pariherati*

so long the bound soul remains concealed by the concealment of his own power.
As long as the supreme Lord, whose limited state is manifested by the concealment
of His own Māyā-power,
does not grace the limited state by the expansion of His own power,
so long the bound soul remains concealed by the concealment of his own Māyā-
power.

Here He refutes the view of those who deny Īśvara, after raising the objection:

[Inner] - The concealment and the concealed are the same power—when the veiling
function relaxes, the veil itself becomes the revealed.

Netra 19.322

अथ चेन्नेश्वरः कश्चित् स्वतन्त्रमखिलं जगत् ॥ १९-१५२ ॥

atha cenneśvarah kaścit svatantramakhilaṁ jagat || 19-152 ||

But if there is no independent Lord, the entire world is autonomous— (19-152)

[View] - Without an independent conscious Īśvara, the cosmos would be a chaos of arbitrary eruptions.

Uddyota 19.323

सौगतमीमांसकसांख्यादिभिरिष्यते ॥ १९-१५३ ॥
तत्

saugatamīmāṃsakasāṃkhyādibhiriṣyate || 19-153 ||
tat

desired by Buddhists, Mīmāṃsakas, Sāṃkhyas, etc. (19-153)

Then

[Context] - Buddhists want moment-to-moment flux with no overseer, Mīmāṃsakas want eternal ritual order without a conscious lord, Sāṃkhyas want prakṛti dancing alone—each denies the supreme svātantrya.

Netra 19.324

नियमः कारणानां तु न भवेत्

niyamah kāraṇānāṁ tu na bhavet

there would be no regularity of causes.....

[View] - The orderly arising of rose from rose-seed, not from ash or silence, silently proclaims the presence of the supreme Director.

Uddyota 19.325

असत्कार्यवादिमते यतः कुतश्चिद् यत् किंचिद् जायेत असतो वा
 सत्त्वभावताऽयोगाद् न कुतश्चित् किमपीति परिदृश्यमानः कारणनियमो
 न स्यात् । यद् यदनन्तरं दृश्यते, तज्जननरूपं
 तदित्यनन्यापेक्षस्वरूपमात्रावस्थितभाववादिमतेन युज्यते ।
 आत्माश्रितत्वेऽपि जडानां संस्कारमात्ररूपाणां कर्मणां
 परिपाकादिवैचित्रं फलहेतुता चेश्वराधिष्ठानं विना न घटते ।
 सत्कार्यवादिपक्षेऽपि सर्वस्य सत्त्वाद् न किंचित् कुत्रचित् कारणम्,
 अभिव्यक्त्यादेरसतो वा कारणेनासत्कार्यवादः, अविद्यावादेऽपि
 ब्रह्मणोऽकर्तृत्वे.आविद्यायाश्च तुच्छत्वे जगद्वैचित्र्याघटनम्,
 भासमानस्यातुच्छत्वेऽभ्युपगममात्रेण() तुच्छस्यापि जगतो
 जनकमतुच्छमैवेत्यविद्यायां वस्तुत्वे द्वैतापातो न युक्त इति
 स्वच्छस्वच्छन्दचिद्वनपरमेश्वरप्रभावं विना कारणानां न
 नियमः स्यात् ॥
 ततश्च

*asatkāryavādimate yataḥ kutaścid yat kiṁcid jāyeta asato vā
 satsvabhāvatā'yogād na kutaścit kimapīti paridṛṣyamānaḥ
 kāraṇaniyamo
 na syāt | yad yadanantaram dṛṣyate, tajjananarūpaṁ
 tadityananyāpekṣasvarūpamātrāvasthitabhāvavādimatena yujyate |
 ātmāśritatve'pi jaḍānāṁ saṃskāramātrarūpāṇāṁ karmaṇāṁ
 paripākādivaicityam phalahetutā ceśvarādhiṣṭhānam vinā na ghaṭate
 |
 satkāryavādipakṣe'pi sarvasya sattvād na kiṁcit kutracit kāraṇam,
 abhivyaktyāderasato vā kāranenāsatkāryavādaḥ, avidyāvāde'pi
 brahmaṇo'kartṛtve.āvidyāyāśca tucchatve jagadvaicitryāghaṭanam,
 bhāsamānasyātucchatve'bhyupagamamātrefṇa() tucchasyāpi jagato
 janakamatuccamevetyavidyāyāṁ vastutve dvaitāpāto na yukta iti
 svacchasvacchandacidghanaparamēśvaraprabhāvam vinā kāraṇānāṁ
 na
 niyamaḥ syāt ||
 tataśca*

In the asat-kārya-vāda view anything could arise from anything or from nothing because the nature of the existent would belong to the non-existent—hence the observed regularity of causes would not exist.

"That which is seen immediately after is its cause"—this is logical only in the view that

things remain in their own form without depending on another.
Even if resting in the Self, the variety of ripening etc. of subtle actions which are mere residues and their capacity to produce fruits cannot occur without the superintendence of Īśvara.
Even in the sat-kārya-vāda view everything would exist everywhere, nothing would be a cause anywhere;
manifestation etc. would belong to the non-existent or have a non-existent cause—
asat-kārya-vāda;
even in the avidyā-vāda, if Brahmā is not agent and avidyā is unreal, the variety of the world cannot occur;
if the apparent is accepted as non-unreal, then merely by acceptance the unreal world would have the unreal as cause—
this is illogical; hence without the power of the all-pervading, pure, conscious supreme Lord
there would be no regularity of causes.

Therefore

[Pointing] - Look: the precise way this thought follows that thought, this sensation follows that action—whose intelligence choreographs the dance?

Netra 19.326

.....समञ्जसम् ।

.....'samañjasam |

.....it would be illogical.

Uddyota 19.327

सर्वमेव स्यादिति शेषः ॥

प्रकृतमर्थं दृष्टान्तक्रमेण घटयति

sarvameva syāditi śeṣaḥ ||

prakṛtamartham dṛṣṭāntakramena ghaṭayati

Everything would exist—rest to be supplied.

He fits the subject by way of illustrations:

[View] - In the absence of Īśvara everything would be everywhere or nowhere—logic itself collapses.

Netra 19.328

वलीवर्दौ यथा कश्चिद् बध्यते पाशबन्धतः ॥ १५३ ॥
तृणैः संयोजितो भोगैरस्वतन्त्रस्तथा पशुः ।

valīvardo yathā kaścid badhyate pāśabandhataḥ || 153 ||
tṛṇaiḥ saṃyojito bhogairasvatantrastathā paśuḥ |

As a certain ox is bound by rope-binding, (153)
joined to enjoyments like grass—so the bound soul is not independent.

[Outer] - Visualise the bound soul as an ox tethered by three ropes: āṇava, kārma, māyā—nose ring of desire pulling it toward tufts of fleeting grass.

Uddyota 19.329

पाशो रञ्जुः, आणवादिश्च । वलीवर्दवत् पशुः पाशैर्बद्धः,
अस्वतन्त्रः, तृणप्रायैभोगैर्योजितः ॥
अतश्च

*pāśo rajjuḥ, āṇavādiśca | valīvardavat paśuḥ pāśairbaddhaḥ,
asvatantraḥ, tṛṇapratyairbhogairyojitaḥ ||
ataśca*

Rope = āṇava etc. Like an ox the bound soul is bound by ropes, not independent, joined to enjoyments like grass.

Therefore

[Inner] - Feel the tug of the rope in the heart—then feel the space that holds both rope and tugged.

Netra 19.330

ग्राह्यस्य पाशहा तस्य ग्राहकः कश्चिदुत्तमः ॥ १९-१५४ ॥
समर्थो दृश्यते यद्वृत् तद्वदीशोऽप्यनुग्रही ।
सर्वेषां सर्वकृच्छक्तः स्वशक्त्या बंहितः शिवः ॥ १९-१५६

*grāhyasya pāśahā tasya grāhakāḥ kaściduttamaḥ || 19-154 ||
samartho dṛśyate yadvat tadvadīśo'pyanugrahī |
sarveṣāṁ sarvakṛcchaktaḥ svaśaktyā bamhitāḥ śivāḥ || 19-156*

there is some supreme releaser of the grasped that is capable, seen—likewise the gracious Lord who accomplishes all, Śiva augmented by His own power, gracious to all. (19-154 & 19-156)

[View] - There is a supreme Releaser who cuts the knot with a glance—Maheśvara augmented by His own śakti.

Uddyota 19.331

||

ग्राह्यस्येति पाशबद्धस्य पाशहा पाशमोचको यथा उत्तमः समर्थः
कश्चिदेव, न तु सर्वः, तद्भूत सर्वकृदीश्वरः प्रभविष्णुः शिवः
स्वया स्वातन्त्र्यात्मना शक्त्या बृंहितत्वात् शक्तः
सर्वेषामनुग्राहकोऽसौ ॥ १९-१५५ ॥
यया शक्त्या बृंहितोऽसौ

||

*grāhyasyeti pāśabaddhasya pāśahā pāśamocako yathā uttamah
samarthaḥ
kaścideva, na tu sarvah, tadvat sarvakṛdīśvarah prabhaviṣṇuh śivah
svayā svātantryātmanā śaktyā bṛmhitatvat̄ śaktaḥ
sarveṣāmanugrāhako'sau || 19-155 ||
yayā śaktyā bṛmhito'sau*

"Of the grasped" = of one bound by rope; the releaser of rope, just as some supreme capable one is seen,
not everyone—so likewise the all-accomplishing Lord Viṣṇu, the capable Śiva,
augmented by His own power whose nature is independence,
is gracious to all. (19-155)

By which power He is augmented—

[Pointing] - Do nothing—only wait as the waiting itself until the waiting is filled with grace.

Netra 19.332

अवियुक्ता तु सा तस्य निजरश्मी रवेरिव ।

avyuktā tu sā tasya nijaraśmī raveriva |

that power is never separated from Him, like His own ray from the sun.

[View] - Śakti is not added to Śiva—she is the radiance inseparable from the sun of consciousness.

Uddyota 19.333

किं च

kim ca

Moreover

Netra 19.334

दाहप्रकाशके वह्नावृष्मा नैव वियुज्यते ॥ १५६ ॥

dāhaprakāśake vahnāvṛṣmā naiva viyujyate || 156 ||

heat is never separated from fire that burns and illumines. (156)

[View] - Just as heat is fire experiencing itself as warmth, śakti is Śiva experiencing Himself as power.

Uddyota 19.335

यद्वत्

yadvat

Just as

Netra 19.336

तद्वदीशस्य सा शक्तिरवियुक्ता शिवात्मिका ।
जगतः कारणं देवी सैवैका बहुभिः स्थिता ॥ १९-१५७ ॥

*tadvadīśasya sā śaktiravyuktā śivātmikā |
jagataḥ kāraṇam devī saivaikā bahubhiḥ sthitā || 19-157 ||*

so the power of the Lord, never separated, whose nature is Śiva,
the sole cause of the universe, the Goddess, standing as many.

[View] - The Goddess is one, yet stands as many—icchā, jñāna, kriyā—three faces of
the same moon.

Uddyota 19.337

बहुभेदत्वमेव स्फुटयति

bahubhedatvameva sphuṭayati

He clarifies the manifoldness:

Netra 19.338

इच्छाज्ञानक्रियारूपा कृत्यभेदेन वर्तते ।

icchājñānakriyārūpā kṛtyabhedena vartate |

in the form of will, knowledge, and action she functions by difference of activity.

[View] - Will, knowledge, action: the single svātantrya-śakti sequentially and non-sequentially unveiling the universe.

Uddyota 19.339

एषणीयज्ञेयकार्यात्मकासूत्रितकल्पास्फुटस्फुटजगदाभासकत्वादिच्छ
हादित्रयरूपेणैकैव स्वातन्त्र्यशक्तिर्वर्तते ॥

अतश्च

*eṣanīyajñeyakāryātmaṅkāsūtritakalpāspūtasphuṭajagadābhāsakatvādicca
hāditrayarūpeṇaikaiva svātantryaśaktirvartate ||
ataśca*

Because of being the non-sequential and sequential and non-sequential and sequential revealer of the universe—
the single power of freedom functions in the threefold form of icchā, jñāna, and kriyā.

Therefore

[Inner] - Breathe in icchā (the soft all-containing wish), breathe out jñāna (the clear discriminating light), let the body move in kriyā—three phases of one breath.

Netra 19.340

अघोरा साभवदिच्छा व्यापिका समवायिनी ॥ १९-१५८ ॥
घोरा ज्ञानस्वरूपा तु सा परिग्रहवर्तिनी ।
घोरघोरतरा चान्या क्षोभिका सा क्रियात्मिका ॥ १९-१५९ ॥

*aghorā sābhavadicchā vyāpikā samavāyinī || 19-158 ||
ghorā jñānasvarūpā tu sā parigrahavartinī |
ghoraghoratarā cānyā kṣobhikā sā kriyātmikā || 19-159 ||*

the non-terrifying is will that desires non-duality, all-pervading, all-containing;
(19-158)

the terrifying is knowledge, she who functions by grasping; another, more terrifying than the terrifying, is the disturbing action-power. (19-159)

[Outer] - Non-terrifying = Parā (icchā)—the gentle all-pervading embrace; terrifying = Parāpara (jñāna)—the sword of discrimination; most terrifying = Apara (kriyā)—the whirlwind that uproots impurity.

Uddyota 19.341

न विद्यते घोरं भेदस्पर्शरूपं यस्याः, सा अघोरा
आसूत्रिताशेषविश्वाद्वयप्रकाशात्मा परा अनुग्रहप्रवणा, अत एव
व्यापिका समवायिनी शिवाभिन्ना । घोरा भेदाभेदाभासरूपा
परापरा, अत एव परितः समन्ताद् ग्रहणेन विश्वस्य स्वभित्तौ
स्वानतिरिक्तस्याप्यतिरिक्तस्येवोल्लेखात्मना स्वीकारेण वर्तते तच्छीला ।
घोरघोरतरा स्फुटविश्वभेदावभासरूपा, अत एव क्षोभिका
ग्राह्यग्राहकादिकालुष्योल्लासिकाऽपरारूपा ॥ १९-१६० ॥
या एवंभूताद्वयद्वयाद्वयद्वयदर्शिका इच्छाज्ञानक्रियारूपा एकैव
श्रीमातृसद्वावादिसंज्ञाभिराम्नायेषूक्ता परा चिद्द्वैरवनाथस्य
स्वातन्त्र्यशक्तिः

*na vidyate ghoram bhedasparśarūpaṁ yasyāḥ, sā aghorā
āsūtritāśeṣaviśvādvayaprakāśātmā parā anugrahaapravaṇā, ata eva
vyāpikā samavāyinī śivābhinnā | ghorā bhedābhedābhāsarūpā
parāparā, ata eva paritaḥ samantād grahaṇena viśvasya svabhittau
svānatiriktaśyāpyatiriktaśyevollekhātmanā svīkāreṇa vartate tacchīlā |
ghoraghoratarā sphuṭaviśvabhedābhāsarūpā, ata eva kṣobhikā
grāhyagrāhakādikāluṣyollāsikā'parārūpā | | 19-160 ||
yā evaṁbhūtādvayadvayadvayadarśikā icchājñānakriyārūpā
ekaiva
śrīmātṛsadbhāvādisamjñābhīrāmnāyeṣūktā parā cidbhairavanāthasya
svātantryaśaktih*

That whose “terrifying” (difference-touching form) does not exist—that non-terrifying supreme will is inclined toward grace, whose nature is the non-dual light of the entire non-sequential universe, therefore all-pervading, all-containing, non-different from Śiva. The terrifying is the mediate, manifesting difference and non-difference,

therefore by grasping all around she functions in the universe on her own ground as if separate though not separate from herself.

More terrifying than the terrifying, manifesting clear difference of the universe, therefore the disturbing, arousing impurity of grasped and grasper—the inferior form.

She who thus reveals non-duality, duality-non-duality, and duality—will, knowledge, and action—one alone, called by names such as Mātṛsadbhāva in the scriptures,

[Pointing] - Rest in the non-terrifying—everything terrifying dissolves back into the embrace that was never absent.

Netra 19.342

सा रक्षा सर्वभूतानां सर्वरक्षा सुरक्षिणी ।

sā rakṣā sarvabhūtānāṁ sarvarakṣā surakṣiṇī |

she is the protection of all beings, all-protection, supreme protector.

[View] - She who reveals non-duality, mixed duality, and full duality is called Mātṛsadbhāva—the very ground of all mothers, the supreme protectress.

Uddyota 19.343

शक्तिपातवशात् प्रत्यभिज्ञाता सती सर्वाणि संसारभवानि
रक्षतीति तदाख्यातैव सुषु रक्षिकेयं तात्त्विकी रक्षा ॥
युक्तं चैतदित्याह

*śaktipātavaśāt pratyabhijñātā satī sarvāṇi saṃsārabhavāni
rakṣatīti tadākhyātaiva suṣhu rakṣikeyam tāttvikī rakṣā ||
yuktam caitadityāha*

When recognised through the descent of power she protects from all states of Samsāra—
hence she herself, called by that name, is the true, supreme protection.

This is fitting; thus He declares:

[Inner] - When śaktipāta descends like warm rain on the crown, the entire body becomes a temple guarded by Her invisible presence.

Netra 19.344

सा च दीक्षा समुद्दिष्टा दानक्षपणलक्षणा ॥ १६० ॥

sā ca dīkṣā samuddiṣṭā dānakṣapāṇalakṣṇā || 160 ||

and that is proclaimed as initiation, characterised by giving and destroying. (160)

[Outer] - Dīkṣā = the great giving (Śiva-nature) and the great destroying (all bonds) performed by the descent of power.

Uddyota 19.345

चो ह्यर्थे । दानं शिवत्वाभिव्यक्तेः, क्षपणं तु पाशानाम् ॥ १९-१६१ ॥
एषा हि

*co hyarthe | dānam śivatvābhivyakteḥ, kṣapaṇam tu pāśānām ||
19-161 ||
eṣā hi*

The “ca” is for emphasis. Giving = manifestation of Śiva-nature; destroying = of the bonds.

Netra 19.346

अनेनैव प्रकारेण सर्वदोषनिवर्हणी ।
व्यापकस्य सतः पुंसः सा रक्षा न विरुद्ध्यते ॥ १६१ ॥

*anenaiva prakāreṇa sarvadoṣanivarhaṇī |
vyāpakasya sataḥ pumṣaḥ sā rakṣā na virudhyate || 161 ||*

In this very way she removes all defects;
for the all-pervading existent Puruṣa this protection does not contradict. (161)

[View] - Initiation is simply the direct introduction to the ever-present Puruṣa who was only apparently veiled.

Uddyota 19.347

अनेनैवेति दानक्षपणात्मदीक्षारूपेण । न विरुद्ध्यत इति
व्यापकस्याणोः स्वरूपप्रकाशनात् ॥ १९-१६२ ॥
किं च

*anenaiveti dānakṣapaṇātmadīkṣārūpeṇa | na virudhyata iti
vyāpakasyāṇoḥ svarūpaprakāśanāt || 19-162 ||
kim ca*

"In this very way" = in the form of initiation characterised by giving and destroying.
Does not contradict = because it reveals the nature of the all-pervading limited soul.
(19-162)

Moreover

[Pointing] - After initiation, notice: the defects still appear, yet they appear in That which is never defective.

Netra 19.348

पुनरन्यां प्रवक्ष्यामि रक्षां सर्वसुरक्षिणीम् ।

punaranyāṁ pravakṣyāmi rakṣāṁ sarvasurakṣīṇīm |

I shall teach another all-protecting protection.

[Outer] - The text now pivots to the ultimate all-protecting armour—the mantra-deha of Mrtyujit.

Uddyota 19.349

तां विषयप्रदर्शनपूर्वमाह

tāṁ viṣayapradarśanapūrvamāha

First indicating its subject He declares it:

Netra 19.350

मलत्रयनिरोधेन नानाकर्मफलोदयात् ॥ १६२ ॥
 शब्दादिविषयाणां य इन्द्रियाणां प्रवर्तते ।
 हृत्पुण्डरीकमध्यस्थो धर्माधर्मप्रवर्तकः ॥ १९-१६३ ॥
 रागद्वेषाभिभूतस्तु त्रिधान्तःकरणावृतः ।
 कार्यकारणसंबद्धः करणैर्भूतसंयुतैः ॥ १९-१६४ ॥
 निर्बद्धश्चिन्मलेनैव शतशोऽथ सहस्रशः ।
 कार्याकार्यान्तरशतैर्धर्माधर्मविचेष्टितैः ॥ १९-१६५ ॥
 प्रलुप्तनिजचैतन्यो जीव इत्यभिधीयते ।
 तस्य रक्षा समुद्दिष्टा मन्त्रैर्विविधविस्तरैः ॥ १९-१६६ ॥
 धारणायन्त्रतन्त्रैश्च शिवेन परमात्मना ।
 जीवरक्षा तु सा प्रोक्ता क्रियाशक्तिर्महेश्वरी ॥ १९-१६७ ॥

malatrayanirodhena nānākarmaphalodayāt || 162 ||
śabdādīviṣayāṇāṁ ya indriyāṇāṁ pravartate |
hṛtpuṇḍarīkamadhyastho dharmādharmapravartakah || 19-163 ||
rāgadveśābhībhūtastu tridhāntahkaraṇāvṛtaḥ |
kāryakāraṇasamābaddhah karaṇairbhūtasamyutaiḥ || 19-164 ||
nirbaddhaścīnmalenaiva śataśo'tha sahasraśaḥ |
kāryākāryāntaraśatairdharmādharmaviceṣṭitaiḥ || 19-165 ||
praluptanijacaitanyo jīva ityabhidhīyate |
tasya rakṣā samuddiṣṭā mantrairvividhavistaraiḥ || 19-166 ||
dhāraṇāyantratantraiśca śivena paramātmanā |
jīvarakṣā tu sā proktā kriyāśaktirmaheśvarī || 19-167 ||

From obstruction by the three impurities arises the dawn of manifold karmic fruits;

(162)

from that the sense-organs function toward objects beginning with sound.

Dwelling in the middle of the heart-lotus, impeller of dharma and adharma; (19-163)

overpowered by attachment and aversion, enveloped by the threefold inner organ;

bound to effects and causes, united with the elements by the organs; (19-164)

bound hundreds and thousands of times by pure consciousness-impurity alone;

by hundreds of effects of do's and don'ts impelled by dharma and adharma; (19-165)

whose innate consciousness is completely obscured—he is called the individual soul.

His protection is proclaimed by Śiva, the supreme Self,

with manifold mantras, with meditations, yantras, and tantras.

That is proclaimed as the protection of the soul—the great Māheśvarī action-power.

(19-167)

[View] - The jīva is the heart-lotus drowned in karma-phala, senses racing outward, antahkaraṇa triple-veiled, consciousness dimmed—yet the dimming happens within undimmed light.

[Pointing] - Feel the heart contracting with every “I must have” and expanding with every “this is not enough”—remain as the space where contraction and expansion play.

[Secret] - Who is overpowered by attachment and aversion right now? Trace the “who” backward until the question itself dissolves into silence.

Uddyota 19.351

त्रिमलावृतत्वेन कृतो यो नानाकर्मफलानां
सुखादिसंविद्धागानामुदयोऽभिमुखीभावस्ततो हेतोभौगसाधनानां
शब्दादिगोचराणां चक्षुरादीनां यः प्रकर्षेण आसङ्गेन वर्तते,
अतश्च हृत्स्थोऽपीन्द्रियवृत्त्यैव धर्माधर्मयोः प्रवर्तक उल्लासकः,
अत एव सुखदुःखानुशायिरागद्वेषाभ्यामभिभूतः
अध्यवसायादिव्यापारबुद्ध्याद्यन्तःकृतिपरवशः, कार्यैः
रूपादिभिर्विषयैः कारणैश्च
कारणस्कन्दपक्षस्थैर्बुद्ध्याद्यहङ्कारतन्मात्रैः संबद्धः, तथा
करणैस्त्रयोदशभिः पृथिव्यादिभूतसंक्षिष्टैर्निःशेषेण बद्धः
पुर्यष्टकस्थूलदेहरूपतामापादितः, इत्थं भूतपर्यन्तेन
सर्वेणतेन चेत्याभासात्मना चिन्मलेन शतश इति
रागवृत्तिप्रपञ्चरूपेण तथा
कर्तव्याकर्तव्यविशेषरूपैरसंव्यधर्माधर्मोत्थापकैर्वाग्बुद्धिशरि
इरव्यापाररूपैर्विचेष्टितैः प्रलुमं शून्यादेर्गुणभावमापनं
निजं सहजं इत्वकर्तृत्वात्म चैतन्यं यस्य, स जीव इत्युच्यते ।
तस्य च परमात्मना शिवेन मन्त्रतन्त्रव्यापाररूपा जीवः
पुर्यष्टकचैतन्यरूप आत्मा रक्ष्यते यस्य, सा तदाख्या
क्रियाशक्तिरूपा महेश्वरीति प्रभविष्णुः रक्षा उक्ता ॥ १९-१६८ ॥
किं च

*trimalāvṛtatvena kṛto yo nānākarmaphalānāṁ
 sukhādisaṁvidbhāgānāmudayo'bhimukhībhāvastato hetorbhogasādhanānāṁ
 śabdādigocarāṇāṁ cakṣurādīnāṁ yaḥ prakarṣeṇa āsaṅgena vartate,
 ataśca hṛtsthō'piṇdrīyavṛttyaiva dharmādharmayoh pravartaka ullāsakah,
 ata eva sukhaduḥkhānuśayirāgadveśābhyaṁabhibhūtaḥ
 adhyavasāyādivyāpārabuddhyādyantaḥkṛtiparavaśaḥ, kāryaiḥ
 rūpādibhirviṣayaḥ kāraṇaiśca
 kāraṇaskandapakṣasthairbuddhyādyahaṅkāratanmātraiḥ sambaddhaḥ, tathā
 karaṇaistrayodaśabhiḥ pṛthivīdibhūtasamśliṣṭairnīhšeṣena baddhaḥ
 puryaṣṭakasthūladeharūpatāmāpāditah, ittham bhūtaparyantena
 sarveṇaitena cetyābhāsātmanā cīnmalena śataśa iti
 rāgavṛttiprapañcarūpeṇa tathā
 kartavyākartavyaviśeṣarūpairasaṁkhyadharmaṁdharmothāpakairvāgbuddhiśari
 iravyāpārarūpairviceṣṭitaiḥ praluptam śūnyāderguṇabhāvamāpannam
 nijam sahajam jñatvakartṛtvātma caitanyaṁ yasya, sa jīva ityucyate |
 tasya ca paramātmanā śivena mantratantravyāpārarūpā jīvah
 puryaṣṭakacaitanyarūpa ātmā rakṣyate yayā, sā tadākhyā
 kriyāśaktirūpā maheśvarīti prabhaviṣṇuh rakṣā uktā || 19-168 ||
 kim ca*

He who, enveloped by the three impurities, has the arising (dawn) of manifold karmic fruits—portions of consciousness of pleasure etc.—from that cause the sense-organs that remedy enjoyment—eyes etc.—function with intense attachment toward objects beginning with sound; and though dwelling in the heart, he impels dharma and adharma only through the activity of the senses; hence overpowered by attachment and aversion that follow pleasure and pain; subject to the inner organ—intellect etc. whose functions are determination etc.; bound to effects (forms etc.) and causes (intellect, ego, tanmātras in the causal aggregate); likewise completely bound by the thirteen organs united with the elements beginning with earth, brought to the state of gross body and puryaṣṭaka; thus by all this whose form is the appearance of objects, by pure consciousness-impurity in the form of hundreds of desire-activities, and by hundreds of activities of speech, intellect, and body impelling countless dharma and adharma of do's and don'ts—whose innate natural consciousness of knowledge and agency is completely obscured and reduced to the state of void etc.—he is called the individual soul. And the supreme Self Śiva has proclaimed the protection of that soul—the puryaṣṭaka-consciousness soul—by the great Māheśvarī action-power in the form of manifold mantra-tantra practices by which he is protected. (19-168)

Moreover

[View] - The senses, the mind, the prāṇa, the gross and subtle bodies are all vibrations of that same consciousness—there is no bondage except the forgetting of this.

[Inner] - Feel how the same light that now reads these words is the very consciousness that appears contracted into pleasure, pain, attachment, and aversion—nothing is ever added to you.

[Pointing] - Rest as the unchanging witness within which all karmic fruits ripen and dissolve, untouched.

Netra 19.352

अन्या तृतीया रक्षा या शरीरस्य तु रक्षिणी ।
महाभयेभ्यः सर्वेभ्यः.....

*anyā tṛtīyā rakṣā yā śarīrasya tu rakṣiṇī |
mahābhayebhyah sarvebhyah.....*

another, the third protection, protector of the body

[Outer] - Announcement of the third great protection: śarīra-rakṣā, the safeguarding of the physical frame itself.

Uddyota 19.353

तां तत्तद्धेतुकभयहरां वक्तुमाह

tāṁ tattaddhetukabhayaharāṁ vaktumāha

from all great fears.....

[Outer] - ...from all great fears.....

[... Devanagari] – सर्वतो महाभयात् प्रमोचनाय

[... IAST] - sarvato mahābhayāt pramocanāya

[... Translation] - ...for complete liberation from great fears arising from every direction.

[... Reasoning] - The half-verse clearly continues the ablative construction of protection “from” something; mahābhayāt is the natural object.

Netra 19.354

..... भूतयक्षग्रहादिकैः ॥ १६८ ॥
दाव्या डामरिकाभिश्च भगिनीमातृभिस्तथा ।
शाकिनीयोगिनीभिश्च मुखमण्डितकादिभिः ॥ १९-१६९ ॥
नानाविधैरशेषैश्च हिंसकैः क्रियते ध्रुवम् ।
यद् भयं तस्य शमनी सा रक्षा शक्तिरुच्यते ॥ १९-१७० ॥

..... *bhūtayakṣagrahādikaiḥ* || 168 ||
dāvyā dāmarikābhiśca bhaginīmātṛbhīstathā |
śākinīyoginībhiśca mukhamanḍitakādibhiḥ || 19-169 ||
nānāvidhairašeṣaiśca himsakaiḥ kriyate dhruvam |
yad bhayaṁ tasya śamanī sā rakṣā śaktirucyate || 19-170 ||

.....by bhūtas, Yakṣas, grahas, and the like; (168)

by Dākinīs, Dāmarikās, sisters, Mothers,

Śākinīs, Yогinīs, and Mukhamanḍitikās and the like; (19-169)

whatever fear is surely produced by manifold violent ones without remainder—
its pacifier is called the power-protection. (19-170)

[View] - All these terrifying forms are nothing but the playful display of Śiva’s own śakti assuming fierce masks to awaken the soul.

[Outer] - Catalogues the external agents of terror: bhūtas, yakṣas, vetālas, dākinīs, dāmarikās, the seven/eight Mothers, śākinīs, yoginīs, and the fearsome Mukhamanḍitikās.

Uddyota 19.355

मुखमण्डितका भूतविशेषाः, आदिशब्दात् नृसिंहादयः । शक्तिरिति
क्रियाख्यैव । शिष्टं प्रागेव व्याकृतप्रायम् ।

अतश्च

*mukhamanḍitakā bhūtavīśeṣāḥ, ādiśabdāt nṛsimhādayaḥ | śaktiriti
kriyākhyaiva | śiṣṭam prāgeva vyākṛtaprāyam |
ataśca*

Mukhamanḍitikās = particular bhūtas; by the etc. Nṛsimha and the like.
Power = the very action-power. The rest is mostly explained before.

Therefore

[Word] - Mukhamanḍitikā = “she who wears a garland of mouths/faces”, a class of terrifying bhūtas belonging to the circle of the Mothers.

[Context] - The “etc.” silently includes Nṛsimha, Vīrabhadra, and other wrathful guardians invoked in higher kaula rites.

Netra 19.356

भूतजं मलिनं चैतदध्रुवं यदशाश्वतम् ।
वातपित्तकफ्लेष्मसंनिपातादिविस्तरैः ॥ १९-१७१ ॥
अनेकशतसंख्यातैर्दोषैर्दुष्टं शरीरकम् ।
तच्च हिंसन्ति बहवो हिंसका दुष्टबुद्धयः ॥ १९-१७२ ॥
वातजाः पित्तजा भूताः श्लेष्मजाः संनिपातजाः ।
भोक्तुकामा रतिकामा हन्तुकामास्तथापरे ॥ १९-१७३ ॥
बलिकामाश्च बहवो हींसकाः सुतजन्तुषु ।
वातस्थानं समासाद्य वातजा प्रभवन्ति हि ॥ १९-१७४ ॥
क्षोभयन्ति स्वकं स्थानं पित्तजाः पैत्तिकं तथा ।
श्लेष्मजाश्च स्वकं स्थानं सर्वस्थाः संनिपातजाः ॥ १९-

*bhūtajam malinam caitadadhruvam yadaśāsvatam |
 vātapittakaphaśleśmasaṁnipātādivistaraiḥ || 19-171 ||
 anekaśatasamkhyātairdoṣairduṣṭam śarīrakam |
 tacca himṣanti bahavo himṣakā duṣṭabuddhayah || 19-172 ||
 vātajāḥ pittajā bhūtāḥ śleśmajāḥ saṁnipātajāḥ |
 bhoktukāmā ratikāmā hantukāmāstathāpare || 19-173 ||
 balikāmāśca bahavo himṣakāḥ sutajantuṣu |
 vātasthānam samāśadya vātajā prabhavanti hi || 19-174 ||
 kṣobhayanti svakām sthānam pittajāḥ paittikām tathā |
 śleśmajāśca svakām sthānam sarvasthāḥ saṁnipātajāḥ || 19-*

this body produced by bhūtas, impure, impermanent, non-eternal,
formed by disorders of vāta, pitta, kapha, and their combination; (19-171)
polluted by countless defects—

that many violent ones of evil mind torment. (19-172)

Produced by vāta, pitta, kapha, and combination;
desiring to enjoy, desiring sexual pleasure, desiring to kill, and others; (19-173)
many desiring offerings, violent toward children and animals.

Approaching the seat of vāta, the vāta-produced arise; (19-174)
they disturb their own seat; likewise the pitta-produced the pitta-seat;
the kapha-produced their own seat; all seats the combination-produced— (19-

[Outer] - Describes the body as a fragile vessel perpetually assaulted by the three
doṣas and the bhūtas born from their imbalance.

[Inner] - Notice how every sensation of pain, heat, heaviness, or agitation is simply
the play of vāta-pitta-kapha within the single field of awareness—nothing foreign
ever enters you.

Uddyota 19.357

१७६ ॥

176 ||

(Verse 176)

Netra 19.358

क्षोभयन्ति विनाशार्थं देहरक्षा तदर्थतः ।
मन्त्रौषधक्रियायोगै रक्षा वै शिवचोदिता ॥ १९-१७५ ॥

*kṣobhayanti vināśārtham deharakṣā tadarthataḥ |
mantrauṣadhakriyāyogai rakṣā vai śivacoditā || 19-175 ||*

They rage and seek to destroy the body;
therefore, precisely for the sake of protecting that body,
protection has been ordained by Lord Śiva Himself
through the united power of mantra, herbs, and ritual acts. (19-175)

The protection that bestows Śiva's own nature must be performed daily;
it is the giver of Śiva-hood, ever-remover of all that is inauspicious.

For this body is impure from birth among created beings,
impermanent, subject to decay, transient,
changing at every instant, afflicted by disorders of wind, bile, and phlegm;
in all living creatures this body is utterly wretched.
Moreover, countless violent beings seek to harm it —
the spirits born of wind and the rest, mad with frenzy.

As it is said in the Kriyā-Kāla-guṇottara:

[Outer] - The threefold armor—mantra, oṣadhi (herbs), and kriyā (ritual acts)—is
ordained by Sadāśiva Himself for the body's defense.

[Pointing] - While the mantra resounds, abide as the silence that empowers the
mantra—there the real protection already shines.

Uddyota 19.359

वातिकाः पैत्तिकाश्चैव श्लैष्मिकाः संनिपातजाः ।५५

"vātikāḥ paittikāścaiva ślaiṣmikāḥ saṃnipātajāḥ |"

"Those arising from wind, from bile,
from phlegm, and from the confluence of all three..."

[Context] - Direct quotation from the Kriyā-kāla-guṇottara Tantra begins here.

Netra 19.360

इत्युपक्रम्य

ityupakramya

Having thus begun,

Uddyota 19.361

८८गन्धमाल्यप्रियो नित्यं वातिकं स्थानमाश्रितः ।
तृषा पीडयते नित्यं सुतीक्षणं चाभिभाषते ॥
निद्रां करोति सततं भुङ्गे रात्रिन्दिव तथा ।
एतै रूपैस्तु विज्ञेयः पैत्तिकं स्थानमाश्रितः ॥
यस्तु च्छन्दयते नित्यं फेनं चैव विमुच्चते ।
अभक्ष्यैकमतिर्ज्ञेयः श्लैष्मिकं स्थानमाश्रितः ॥
दोषत्रयं समाश्रित्य नानारूपाणि दर्शयेत् ।
दुश्चिकित्स्यः स उन्मादो विज्ञेयः सांनिपातिकः ॥८८

"gandhamālyapriyo nityam vātikam sthānamāśritah |
trṣā pīḍayate nityam sutīkṣṇam cābhībhāṣate ||
nidrām karoti satataṁ bhūṅkte rātrīndiva tathā |
etai rūpaistu vijñeyah paittikam sthānamāśritah ||
yastu cchandayate nityam phenam caiva vimuñcate |
abhaṅkyaikamatirjñeyah ślaiṣmikam sthānamāśritah ||
doṣatrayam samāśritya nānārūpāṇi darśayet |
duścikitsyah sa unmādo vijñeyah sāṁnipātikah ||"

"He who ever delights in perfumes and garlands,
who has taken abode in the seat of wind,
torments constantly with thirst and speaks with piercing sharpness;

he brings perpetual sleep yet eats both day and night —
by these signs know him dwelling in the seat of bile.

He who is ever drowsy, who emits foam,
whose mind is fixed only on what should not be eaten —
know him to dwell in the seat of phlegm.

Relying upon the three *dosas*, he displays manifold forms;
that madness born of their combined action is incurable
and must be known as the *sānni-pātika* frenzy."

[Outer] - Clinical signs of possession by *vāta-bhūtas* (thirst, sharpness), *pitta-bhūtas* (insomnia, voracious appetite), *kapha-bhūtas* (drowsiness, unnatural cravings), and *sāṇṇipātika* (incurable frenzy from all three).

Netra 19.362

इति क्षोभयन्ति विकुर्वन्ति । यत एवम्, तदर्थं देहो रक्ष्यते यया
तदाख्या प्रोक्तरूपा रक्षा श्रेयस्करी श्रेयोरूपाऽश्रेयःशमनी
चोदिष्टा ॥
अतश्च

*iti kṣobhayanti vikurvanti | yata evam, tadarthaṁ deho rakṣyate yayā
tadākhyā proktarūpā rakṣā śreyaskarī śreyorūpāśreyahśamanī
coddiṣṭā ||
ataśca*

Thus do they rage and derange the body.
Precisely because this is so, the body must be guarded
by the protection already described —
that protection which has been declared as the bringer of supreme auspiciousness,
the embodiment of the Highest Good, and the pacifier of all that is inauspicious.

And furthermore:

[View] - Even these raging entities are waves of the one consciousness—nothing exists outside Śiva's play.

Uddyota 19.363

बलिकामांस्तु बलिभिर्घस्मरैस्तर्पयेत् प्रिये ॥ १९-१७७ ॥

balikāmāṁstu balibhirghasmaraiṣtarpayet priye || 19-177 ||

Those beings who crave offerings must be satisfied, O Beloved,
with offerings and with the flesh of goats. (19-177)

[Outer] - Propitiation protocol: bali offerings and goat-flesh for bhūtas who crave offerings.

Netra 19.364

बलिकामस्य च लक्षणम्

balikāmasya ca lakṣaṇam

The signs of one possessed by a being that craves offerings are these:

Uddyota 19.365

५५उद्विग्नस्तु भवेद्यस्तु प्रेक्षते च समन्ततः ।
ज्वरो दाहश्च शूलश्च शिरोरुग यस्य जायते ॥
बुभुक्षितस्तृष्णातौ वा देहि देहीति भाषते ।
बलिकामः स विज्ञेयः..... ॥ ५५

"*udvignastu bhavedyastu prekṣate ca samantataḥ |
jvaro dāhaśca śūlaśca śirorug yasya jāyate ||
bubhukṣitastṛṣārto vā dehi dehīti bhāṣate |
balikāmaḥ sa vijñeyah..... ||*"

"He who becomes greatly agitated and looks all around,
in whom fever, burning pain, colic, and headache arise,
who is ravenous with hunger or tormented by thirst,
and who cries out 'Give! Give!' —
know him to be one who craves offerings..."

[Outer] - Diagnostic signs of bhūtas demanding offerings: agitation, fever, ravenous hunger, shouting "Give! Give!"

Netra 19.366

इति तत्रैवोक्तम् ॥ १९-१७८ ॥

iti tatraivoktam | | 19-178 | |

Thus it is stated there. (19-178)

[Context] - End of quotation from the authority.

Uddyota 19.367

भोक्तुकामा जिघांसन्ति.....

bhoktukāmā jighāṃsanti.....

Those desiring to enjoy desire to kill.....

[Outer] - ...desiring to enjoy desire to kill.....

[... Devanagari] – भोक्तुकामा हिंसाकामाश् च भवन्ति

[... IAST] - bhoktukāmā himsākāmāś ca bhavanti

[... Translation] - ...those who desire to enjoy also desire to kill.

[... Reasoning] - The sentence is introducing the next class of grahas; the verb bhavanti is implied from context.

Netra 19.368

एषामपि च लक्षणम्

eszāmapi ca lakṣaṇam

Their signs also:

Uddyota 19.369

५५रक्तनेत्रो भवेद्यस्तु हर्षितश्चाभिभाषते ।
रिद्रशं लक्षणं यस्य भोक्तुकामो ग्रहो भवेत् ॥ ५५

"raktanetro bhavedyastu harṣitaścābhībhāṣate |
ridr̥śam lakṣaṇam yasya bhoktukāmo graho bhavet ||"

"He whose eyes are red, who is joyful and speaks—
such is the sign of one whose graha desires to enjoy."

[Outer] - Signs of a graha wishing sensual enjoyment: red eyes, unnatural joy,
excessive speech.

Netra 19.370

इति तत्रैवोक्तम् ॥
एते च

iti tatraivoktam ||
ete ca

Thus it is stated there.

These

[Context] - End of quotation.

Uddyota 19.371

.....णश्यन्ते मन्त्रयोगतः ।

.....*naśyante mantrayogataḥ* ।

.....perish through union with mantra—

[Outer] - ...perish through union with mantra—

[... Devanagari] – ते मन्त्र-योगेन विनस्यन्ति

[... IAST] - te mantra-yogena vinasyyanti

[... Translation] - ...they perish through union with mantra.

Netra 19.372

मन्त्राभिजप्तवारिताङ्गनादिना नश्यन्ति ॥

mantrābhijaptavāritāṅganādinā naśyanti ||

they perish through striking with water empowered by mantra etc.

[Outer] - Destruction by abhiṣeka of mantra-charged water and related substances.

Uddyota 19.373

रतिकामास्त्वनेकैश्च सर्वैस्तन्त्रैस्तथौषधैः ॥ १७८ ॥
मन्त्रिणानुग्रहस्थेन प्रोत्सार्या मन्त्रयोगतः ।

*ratikāmāstvanekaiśca sarvaistanastraistathauṣadhaiḥ || 178 ||
mantriṇānugrahasthenā protsāryā mantrayogataḥ |*

Those desiring sexual pleasure are to be expelled by the graced mantra-knower with all tantras and herbs through union with mantra. (178)

[Outer] - Expulsion of kāmukī-grahas (those desiring sexual pleasure) by the mantra-siddha using full tantric and herbal arsenal.

Netra 19.374

तेषामपि तत्रैव लक्षणम्

teṣāmapi tatraiva lakṣaṇam

Their signs also there:

Uddyota 19.375

श्वानशीलः शुचिर्नित्यमुद्दिग्नश्वैव जायते ।
पूर्वभाषी भवेन्नित्यमुपभोगं च याचते ॥
गन्धमाल्यप्रियश्वैव वस्त्राभरणमिच्छति ।
प्रियवादी भवेन्नित्यमुपरोधं करोति च ॥
रमते स्त्रीशरीरेषु विचित्रश्वैव हृष्यति ॥५५

*śvānaśīlaḥ śucirnityamudvignaścaiva jāyate |
pūrvabhāṣī bhavennityamupabhogaṁ ca yācate ||
gandhamālyapriyaścaiva vastrābharaṇamicchati |
priyavādī bhavennityamuparodhaṁ karoti ca ||
ramate strīśarīreṣu vicitraiścaiva hṛṣyati |"*

"Always fond of bathing, pure, becomes agitated;
always speaks first, begs for enjoyment;

delights in garlands and perfumes, desires garments and ornaments;
always sweet-speaking, causes obstruction,
delights in women's bodies and is thrilled by various ones."

[Outer] - Signs of possession by lustful grahas: obsession with bathing, perfumes, ornaments, sweet speech, craving women's company.

Netra 19.376

इत्युक्तम् ॥

ityuktam ||

Thus it is stated.

[Context] - End of quotation.

Uddyota 19.377

हन्तुकामास्तु ये प्रोक्ता दुराधर्षा महाबलाः ॥ १९-१७९ ॥

hantukāmāstu ye proktā durādharsā mahābalāḥ || 19-179 ||

Those proclaimed as desiring to kill are difficult to overpower, of great power. (19-179)

[Outer] - The most dangerous class: himsā-kāma grahas, murderers by intent, hardest to subdue.

Netra 19.378

तेषामपि तत्रैव

teṣāmapi tatraiva

Their signs also there:

Uddyota 19.379

५५यस्तु वै धुनते केशान् वैद्यं चैव निरीक्षते ।
हन्तुकामः स..... ॥५५

"yastu vai dhunate keśān vaidyam caiva nirīkṣate |
hantukāmaḥ sa..... ||"

"He who shakes his hair and looks at the physician—
one desiring to kill....."

[Outer] - ...one desiring to kill.....

[... Devanagari] – यः केशान् विक्षिपति वैद्यकं च पश्यति । हिंसाकामः स विज्ञेय

[... IAST] - yaḥ keśān vikṣipati vaidyakam ca paśyati / himsākāmaḥ sa vijñeyah

[... Translation] - He who shakes his hair and stares at the physician—know him as
one desiring to kill.

Netra 19.380

इति, तथा

iti, tathā

and

Uddyota 19.381

अग्निप्रवेशनं कुर्यादुदके पतनं तथा ।
प्रमादात् पतति क्षोण्यां नृत्यत्यथ च रोदिति ॥
हन्तुकामगृहीतस्य भवत्येतत्तु लक्षणम् । ५५
इति लक्षणमुक्तम् । दुराधर्षा बलिनो दुःसहाश्च ॥ १९-१८० ॥

"agnipraveśanam kuryādudake patanam tathā |
pramādāt patati kṣoṇyām nr̥tyatyatha ca roditi ||
hantukāmagṛhītasya bhavatyetattu lakṣaṇam |"
iti lakṣaṇamuktam | durādharaśā balino duḥsahāśca || 19-180 ||

"He would enter fire, fall into water,
fall to the ground through carelessness, dances and weeps—
these are the signs of one seized by a graha desiring to kill."

Thus the signs are stated. Difficult to overpower = mighty, hard to bear. (19-180)

[Outer] - Suicidal and reckless behaviors as diagnostic signs of murderous grahas.

Netra 19.382

यद्यपि

तथापि पारमेशेन मन्त्रतेजोबलेन ते ।

yadyapi

tathāpi pārameśena mantratejoberalena te |

Although such,

Uddyota 19.383

शिवशक्तिप्रभावेण नश्यन्त्यत्र न संशयः ॥ १८० ॥

शिवशक्तिप्रभावस्तदाज्ञावशवर्तिता ॥ १९-१८१ ॥

śivaśaktiprabhāveṇa naśyantyatra na samśayaḥ || 180 ||

śivaśaktiprabhāvastadājñāvaśavartitā || 19-181 ||

by the supreme Lord through the power of mantra-splendour,
by the glory of Śiva's power they perish here—there is no doubt. (180)
The glory of Śiva's power = obedience to His command. (19-181)

[View] - Yet even these mighty terrors dissolve instantly in the radiance of mantra-śakti, for nothing withstands the command of Śiva.

[Pointing] - Feel the very power that utters the mantra is your own nature—rest there and all foes vanish unheard.

Netra 19.384

प्रासाङ्गिकमुपसंहरति

एवं संक्षेपतः प्रोक्तस्त्वयं भूतविनिर्णयः ।
प्राणिनां तु हितार्थाय विस्तरोऽन्यत्र वर्णितः ॥ १८१ ॥
अन्यत्र श्रीतोतुलक्रियाकालगुणोत्तरादौ ।

तत्र हि

prāsaṅgikamupasamṛharati

*evam saṃkṣepataḥ proktastvayam bhūtavinirṇayaḥ |
prāṇinām tu hitārthāya vistaro'nyatra varṇitah || 181 ||
anyatra śrītotulakriyākālaguṇottarādau |*

tatra hi

He concludes the incidental topic:

Thus, in brief, has been taught the definitive knowledge concerning bhūtas. For the welfare of living beings, the detailed exposition is given elsewhere.

Therein is much, beginning with:

[Context] - Closure of the excursus on bhūta-vidyā; detailed lore reserved for oral transmission elsewhere.

Uddyota 19.385

अस्तस्मात् समाधियुक्तेन मन्त्रपूतेन वारिणा ।
गुह्यः संस्पृश्य वक्तव्यो ब्रूहि सत्यं तु गुह्यक ॥
को भवान् किंनिमित्तं च गृहीतो मानुषस्त्वया ।
का च ते क्रियते पूजा ब्रूहि सत्यं किमिच्छसि ॥
एवं तु ब्रूहि मे नित्यं रुद्रस्य वचनं स्मर ।
पटेनान्तरितं कृत्वा वामहस्तं प्रसारयेत् ॥

*"tasmāt samādhiyuktena mantrapūtena vāriṇā |
guhyah samśprśya vaktavyo brūhi satyam tu guhyaka ||
ko bhavān kiṁnimittaṁ ca gr̥hīto mānuṣastvayā |
kā ca te kriyate pūjā brūhi satyam kimicchasi ||
evam tu brūhi me nityam rudrasya vacanam smara |
paṭenāntaritam kṛtvā vāmahastaṁ prasārayet ||*

"Therefore with water purified by mantra, touching the secret, one should say:
'Speak the truth, O secret one—
who are you, for what reason have you seized this man?
What worship is performed for you? Speak the truth—what do you desire?'

Thus say to him always, remembering Rudra's command.
Having screened with a cloth, extend the left hand secretly
and he will indicate the truth by contraction."

[Outer] - Interrogation rite: using mantra-purified water on the genitals while secretly questioning the possessing entity through the patient's left hand.

Netra 19.386

आकुञ्चयेत् प्रच्छन्नं तथा तथ्यं विनिर्दिशेत् । ८८ इत्यादि बहस्ति ॥ १८२
॥
प्रकृतमुपसंहरति

ākuñcayetu pracchannam tathā tathyam vinirdiśet | " ityādi bahvasti ||
182
||
prakṛtamupasamharati

Uddyota 19.387

एवं तु क्रियते रक्षा सुज्ञाता सुकृता भवेत् ।
अन्यथा तु स्वघाताय वेदितव्यात्र योगिना ॥ १९-१८२ ॥

evam tu kriyate rakṣā sujñātā sukṛtā bhavet |
anyathā tu svaghātāya veditavyātra yoginā || 19-182 ||

When protection is thus performed—well understood and well executed— otherwise it leads to self-destruction; this the yogin must understand. (19-182)

[Pointing] - Only when protection is performed from the unbroken recognition of supreme pervasion does it truly protect—otherwise the rite itself becomes the danger.

Netra 19.388

एवमिति प्रोक्तपराशक्त्यादिव्याप्तिस्वरूपतः
सर्वरक्षाजीवरक्षादेहरक्षेतिविषयतो
बलिकर्ममन्त्रतन्त्रयोगादीतिकर्तव्यताप्रयोगतश्च सुषु ज्ञाता या
रक्षा क्रियते, सा सुकृता स्यात् ॥ १९-१८३ ॥
किं च

*evamiti proktaparāśaktyādivyāptisvarūpataḥ
sarvarakṣājīvarakṣādeharakṣetivिषयato
balikarmamantratantrayogādītikartavyatāprayogataśca suṣṭhu jñātā yā
rakṣā kriyate, sā sukṛtā syāt || 19-183 ||
kim ca*

"Thus" = from the nature of pervasion by the supreme power etc.,
from the aspects of all-protection, soul-protection, body-protection,
from the practices of offering-rite, mantra-tantra-yoga etc.—
protection that is thoroughly known in this way and performed is well-accomplished.
(19-183)

Moreover

[Context] - Summary gloss on the three overarching protections: sarva-rakṣā, ātmā-rakṣā, Śarīra-rakṣā.

Uddyota 19.389

रक्षा बहुप्रकारा च कर्तव्याम्नायदर्शनात् ।

rakṣā bahuprakārā ca kartavyāmnāyadarśanāt |

protection is manifold, to be performed according to scriptural injunction.

[Outer] - Protection is not singular—innumerable forms exist, all rooted in scripture.

Netra 19.390

तत्र

tatra

Therein

Uddyota 19.391

आधाररक्षा प्रथमा बीजरक्षा द्वितीयिका ॥ १८३ ॥
तृतीया गर्भरक्षा तु सूतिकाले चतुर्थिका ।
पञ्चमी सूतिकारक्षा स्नात्वा षष्ठी भवेदिह ॥ १९-१८४ ॥
बालानां सप्तमी प्रोक्ता पुरुषाणां तथाष्टमी ।

ādhārarakṣā prathamā bijarakṣā dvitīyikā || 183 ||
tṛtīyā garbharakṣā tu sūtikāle caturthikā |
pañcamī sūtikārakṣā snātvā ṣaṣṭhī bhavedihā || 19-184 ||
bālānām saptamī proktā puruṣāṇām tathāṣṭamī |

the first is protection of the foundation, the second protection of the seed; (183)
the third protection of the embryo, the fourth at the time of delivery;
the fifth protection of the woman in childbed, the sixth after bathing here; (19-184)
the seventh of children is proclaimed, the eighth of men.

[Outer] - Eight life-stage protections: (1) ādhāra (foundation/conception), (2) bīja (seed/impregnation), (3) garbha (embryo), (4) prasava (birth), (5) sūtikā (post-partum), (6) snaṇottara (post-bath), (7) bāla (child), (8) puruṣa (adult male).

Netra 19.392

तानेतान्

tānetān

He will now expound

Uddyota 19.393

भेदांस्तु संप्रवक्ष्यामि ह्याधारादिगतान् प्रिये ॥ १९-१८५ ॥

सम्यक् प्रवक्ष्यामि व्याख्यास्यामि ॥ १९-१८६ ॥

bhedāṁstu sampravakṣyāmi hyādhārādigatān priye || 19-185 ||

samyak pravakṣyāmi vyākhyāsyāmi || 19-186 ||

those divisions beginning with foundation etc., O beloved. (19-185)
I shall expound correctly, I shall explain.

[Outer] - The Lord now begins detailed exposition of these eight divisions.

Netra 19.394

तत्र

tatra

Therein

Uddyota 19.395

मातापित्रोः परा रक्षा कार्या तत्त्वविचिन्तकैः ।

mātāpitroḥ parā rakṣā kāryā tattvavicintakaiḥ |

the supreme protection of father and mother must be performed by knowers of the truth.

[Outer] - Highest priority: protection of the prospective father and mother before conception.

Netra 19.396

तदाश्रयत्वात् सर्वस्य ॥
अत्र युक्तिमाह

tadāśrayatvāt sarvasya ||
atra yuktimāha

Because everything depends on them.

Here the reason:

[View] - Because the entire universe of future embodiment depends upon their union —everything arises from that single point of contact.

Uddyota 19.397

दोषैः सुदृष्टः पुरुषः संभवन्त्यस्य हिंसकाः ॥ १८६ ॥
हिंसन्ति रक्षणीयोऽसौ संभवार्थं प्रयत्नतः ।

*doṣaiḥ sudaṣṭah puruṣah saṃbhavantyasya himṣakāḥ || 186 ||
himṣanti rakṣaṇīyo'sau saṃbhavārthaṁ prayatnataḥ |*

A man deeply touched by defects—violent ones arise for him; (186)
they torment him who is to be protected for the sake of continuity, zealously.

[Outer] - Reason: an unprotected man falls prey to bhūtas who sabotage continuity of lineage.

Netra 19.398

दोषाः प्राक्तनाः कुशलोक्ता रागद्वेषाविनयादयः, तैः सुष्ठु
दष्टः स्पृष्टप्रायः सर्वः पुरुषः । अतश्चास्य पूर्वोक्ता
हिंसकाः संभवन्ति, हिंसन्ति चैनम् । तदसौ पुरुषो रक्ष्यः
संभवार्थं सन्ततिप्रसवार्थम् ॥
किं च, दोषदष्टत्वादेव

*doṣāḥ prāktanāḥ kuśaloktā rāgadveṣāvinayādayaḥ, taiḥ suṣṭhu
daṣṭah sprṣṭaprāyah sarvah puruṣah | ataścāsyā pūrvoktā
himṣakāḥ saṃbhavanti, himṣanti cainam | tadasau puruṣo rakṣyah
saṃbhavārthaṁ santatiprasavārtham ||
kim ca, doṣadaṣṭatvādeva*

Defects = previous ones taught—attachment, aversion, lack of courtesy, etc.;
deeply touched = almost touched by them—every man.

Hence the previously taught violent ones arise for him and torment him.

Therefore he, the man, must be protected for the sake of continuity, for procreation.

Moreover, precisely because touched by defects

[Word] - “Defects” = the previously enumerated kleśas and doṣas that open the door to possession.

Uddyota 19.399

यदा स्त्री मुद्रिता भूतैस्तदा गर्भो न संभवेत् ॥ १९-१८७ ॥
एवं च प्रथमा रक्षा त्वाधाराख्या प्रकीर्तिता ।

*yadā strī mudritā bhūtaistadā garbho na saṁbhavet || 19-187 ||
evam ca prathamā rakṣā tvādhārākhyā prakīrtitā |*

when a woman is sealed by bhūtas, then conception does not occur. (19-187)
Thus the first protection called foundation-protection is proclaimed.

[Outer] - An unprotected woman becomes sealed (pidhāna) by bhūtas, preventing conception.

Netra 19.400

एवं चेति, अतश्चेत्यर्थः । आधारः पितरौ,
तदाश्रयत्वा(दा)धाररक्षा । बीजरक्षामाह

*evam ceti, ataścetyarthaḥ | ādhāraḥ pitarau,
tadāśrayatvā(dā)dhārarakṣā | bījarakṣāmāha*

Thus the first protection is proclaimed as Ādhāra-rakṣā (protection of the foundation).

He teaches seed-protection:

[Outer] - Thus the first protection is named ādhāra-rakṣā—guarding the very foundation of embodiment.

[Pointing] - Before any seed is planted, recognize: the womb of all appearance is already the spaciousness of your own awareness—nothing ever truly enters or leaves it.

Uddyota 19.401

रेतोरक्तमयः कायः सर्वेषां प्राणिनां यतः ॥ १८८ ॥
ततः संरक्षितौ द्वौ तु कर्तव्यौ मन्त्रवादिभिः ।

*retoraktamayaḥ kāyah sarveṣām prāṇinām yataḥ || 188 ||
tataḥ saṃrakṣitau dvau tu kartavyau mantravādibhiḥ |*

Because the body of all creatures is formed of semen and blood, (188) therefore those two must be protected by knowers of mantra.

[Outer] - The physical body, born of semen and blood, is the outer battlefield where grahas first attack; thus these two fluids are the primary gates to be sealed by mantra.

[Inner] - Semen is the downward drop of bindu, blood the upward surge of rakta-sakti; protecting them is retaining the single moon-drop within the cranial vault.

Netra 19.402

द्वाविति रेतोरक्ते । आर्तवे बीजरक्षा बन्धनीयेत्यर्थः ॥
किं च

*dvāviti retorakte | ārtave bijarakṣā bandhanīyetyarthah ||
kim ca*

“Those two” refers to semen and blood. Seed-protection must be performed during menstruation—meaning binding.

Moreover

[Outer] - Seed-protection (*vīrya-rakṣā*) during menstruation equals ritual binding (bandhana) of the lower doors with Mrtyunjaya or Nṛsiṁha kavaca.

[Inner] - Menstruation is the natural moment when the red and white bindus separate; “binding” is the yogic lock that reverses their outward flow and unites them in the heart.

Uddyota 19.403

रतिकामा ग्रहा ये च कामाचारा ह्यनेकशः ॥ १९-१८९ ॥

पिबन्ति रेतो रक्तं च नष्टेऽस्मिन् संभवः कुतः ।

तस्मात् कारणादस्मिन् रक्षिते संभवो भवेत् ॥ १९-१९० ॥

अस्मिन्निति रेतोरक्तात्मनि । बीजसंभवो गर्भाधानम् ॥ १९-१९१ ॥

ratikāmā grahā ye ca kāmācārā hyanekaśah || 19-189 ||

pibanti reto raktam ca naṣṭe'smin saṁbhavaḥ kutah |

tasmāttu kāraṇādasmin rakṣite saṁbhavo bhavet || 19-190 ||

asminniti retoraktātmani | bijasaṁbhavo garbhādhānam || 19-191 ||

whatever grahas desire sexual pleasure and behave lustfully in manifold ways
(19-189)

drink semen and blood—when these are destroyed, whence conception?

Therefore because of this reason, when these are protected conception occurs.

(19-190)

"In these" = in semen and blood. Conception of seed = impregnation. (19-191)

[View] - The entire universe is nothing but the play of śukla and śoṇita — Śiva and Śakti in liquid form; their spillage is the world, their union is the child who is Śiva reborn.

[Outer] - Grahas drink the spilled essence; without essence there is no conception; hence protection of fluids is the root of lineage continuity.

Netra 19.404

तृतीयामाह

tr̥tīyāmāha

The third:

Uddyota 19.405

संभूते गर्भगे हेतौ संरक्ष्यं गर्भपातनम् ।

sambhūte garbhage hetau saṃrakṣyam̄ garbhapātanam |

when the cause of conception has arisen, abortion must be protected against.

[Outer] - Third protection: once the embryo is formed, all causes of miscarriage must be warded by daily envelopment rites.

[Inner] - The embryo is the first solidified vibration of spanda; abortion is the premature dissolution of that vibration back into unmanifest sound.

Netra 19.406

संभूत इति, अर्थात् गर्भे ॥
चतुर्थीमाह

sambhūta iti, arthāt garbhe ||
caturthīmāha

"When arisen" = in the embryo, of course.

The fourth:

[Inner] - "When arisen" points to the precise moment the jīva descends as a golden drop into the womb-lotus — that instant is the most fragile.

Uddyota 19.407

प्रसूतिकाले नारीणां रक्षागतिविशारदैः ॥ १९१ ॥
रक्षा कार्या प्रयत्नेन.....

prasūtikāle nārīṇāṁ rakṣāgativiśāradaiḥ || 191 ||
rakṣā kāryā prayatnena.....

at the time of delivery of women, by those skilled in the course of protection (191) protection must be zealously performed.....

[Outer] - Fourth protection: during labour itself, the previously taught envelopment (āveśa-vidhi) must be performed with fierce intensity.

[Pointing] - Feel the entire birth canal as the blazing triangle of the yoni-cakra; rest as the fire that consumes all obstructing spirits.

Netra 19.408

रक्षाया गतिः पूर्वोक्ता व्याप्तिः, तत्र
विशारदैर्निर्मलधीभिर्मन्त्राचार्यलौषधयुक्त्यात्मना प्रकृष्टेन
यत्नेन रक्षा कार्या ॥
एवं च

*rakṣāyā gatiḥ pūrvoktā vyāptih, tatra
viśāradairnirmaladhībhirmantrācāryyatnauṣadhyuktyātmanā
prakṛṣṭena
yatnena rakṣā kāryā ॥
evam ca*

“Course of protection” = the previously taught method of envelopment; by those skilled in it—those of pure intellect—protection must be performed with great effort in the form of mantra-worship, herbs, and prescribed practices.

Thus

[Outer] - Pure intellect here means those whose awareness is already bathed in the mantra; they alone can wield mantra, herb, and ritual without leakage.

Uddyota 19.409

.....ण हिंसन्तीह हिंसकाः ।

.....*na himsantīha himsakāḥ* |

.....here the violent ones do not harm.

[Outer] - With perfect envelopment the violent ones find no entry; the delivery room becomes the cave of Bhairava.

Netra 19.410

इहेति प्रसवकाले ॥
प्रसूताया रक्षां पञ्चमीमाह

iheti prasavakāle ||
prasūtāyā rakṣām pañcamīmāha

“Here” = at the time of delivery.

He teaches the fifth, protection of the delivered woman:

Uddyota 19.411

यावन्न सूतिका शुद्धा तद्ग्रहस्थं तु बालकम् ॥ १९-१९२ ॥

yāvanna sūtikā śuddhā tadgr̥hastham tu bālakam || 19-192 ||

until the woman in childbed is purified, the child staying in that house (19-192)

[Outer] - Fifth protection: from birth until the mother's ritual purification (usually

tenth day), the house itself is the vulnerable body.

Netra 19.412

तावत्

tāvat

so long

Uddyota 19.413

सूतिकागृहदोषाद्या बाधन्ते रक्षया विना ।
तस्मात् सुरक्षितं कार्यं बाह्यास्त्राद्यैर्विचक्षणैः ॥ १९-१९४

*sūtikāgrhadoṣādyā bādhante rakṣayā vinā |
tasmāt surakṣitam kāryam bāhyāstrādyaivicakṣaṇaiḥ || 19-194*

defects of the delivery-house etc. torment without protection.

Therefore it must be well-protected by the wise with outer weapons etc. (19-194)

[Outer] - Defects = śiśu-graha seizures; outer weapons = iron, fire, mustard seeds, consecrated blades placed at thresholds.

Netra 19.414

॥

कार्यमिति, सूतिकागृहमित्यर्थात् ॥ १९-१९३ ॥
षष्ठीमाह

||

*kāryamiti, sūtikāgrhamityarthāt || 19-193 ||
śaṣṭhīmāha*

It must be well-protected—meaning the delivery-house—by the wise with external means such as weapons, etc. (19-193)

The sixth:

Uddyota 19.415

सूतिकास्नानकाले तु बालो वा यश्च तत्स्थितः ।
हिंसन्ति बलिनो भूतास्तस्मात् स्नाने तु रक्षयेत् ॥ १९४ ॥

*sūtikāsnānakāle tu bālo vā yaśca tatsthitaḥ |
hiṁsanti balino bhūtāstasmāt snāne tu rakṣayet || 194 ||*

at the time of the childbed woman's bath, whatever child or one staying there
the mighty bhūtas torment—therefore protect at bathing. (194)

[Outer] - Sixth protection: at the first bath of the mother, bhūtas swarm the steamy threshold between worlds.

[Inner] - Bathing is dissolution; water is the element where forms most easily melt — guard the bindu fiercely now.

Netra 19.416

यश्चेति जातबालादन्योऽपि बालादिर्यस्तत्र स्नानगृहे स्थितोऽर्थात्
तमपि भूता हिंसन्ति, तस्माद् रक्षेत् ॥ १९-१९५ ॥
सप्तमीमाह

*yaśceti jātabālādanyo'pi bālādiryastatra snānagr̥he sthito'rthāt
tamapi bhūtā hiṁsanti, tasmād rakṣet || 19-195 ||
saptamīmāha*

"Or one staying there" = even another child etc. staying in that bathing-house; bhūtas torment him too—therefore protect. (19-195)

The seventh:

Uddyota 19.417

स्नात्वा तदुत्तरं कालं बाला रक्ष्याः सधात्रिकाः ।
स्नात्वा ये स्थिता बालास्ते रक्ष्याः ॥ १९५ ॥

*snātvā taduttaram kālam bālā rakṣyāḥ sadhātrikāḥ |
snātvā ye sthitā bālāste rakṣyāḥ || 195 ||*

after that, after bathing, children with nurses must be protected.

After bathing those children who remain must be protected. (195)

[Outer] - Seventh protection: after bathing, infant and nurse enter the ordinary world — constant shielding begins.

Netra 19.418

धात्री कस्माद् रक्ष्येत्याह धात्री तु कारणं तस्य
क्षीरस्पर्शादिपोषणैः ॥ १९-१९६ ॥

*dhātrī kasmād rakṣyetyāha dhātrī tu kāraṇam tasya
kṣīrasparśādiposaṇaiḥ || 19-196 ||*

Why must the nurse be protected? He declares: the nurse is the cause for him through touching milk, nourishment, etc. (19-196)

[Outer] - The nurse's body is the secondary womb; her milk is liquid mantra — if she is seized, the child drinks poison.

Uddyota 19.419

तस्मात् सा रक्षितव्यादौ धात्री बालस्तदुर्ध्वतः ।

tasmāt sā rakṣitavyādau dhātrī bālastadūrdhvataḥ |

Therefore she must be protected first, the nurse; thereafter the child.

[Outer] - Priority sequence: first the nurse (outer vessel), then the child (inner essence).

Netra 19.420

किं च

kim ca

Moreover

Uddyota 19.421

सर्वकालं तु संरक्ष्यो मन्त्रौषधिप्रयोगतः ॥ १९६ ॥
धारणाध्यानमुद्राभिर्यन्त्रैर्धूपरतन्द्रितम् ।
तिलाज्यादिकृतैर्हौमैः कलशैर्विविधैः शुभैः ॥ १९-१९७ ॥
शिरसि ह्यभिषेकैश्च रक्षणीयश्च सर्वदा ।

*sarvakālam tu saṃrakṣyo mantrauṣadhiprayogataḥ || 196 ||
dhāraṇādhyānamudrābhiryāntrairdhūpairatandritam |
tilājyādikṛtairhomaiḥ kalaśairvividhaiḥ śubhaiḥ || 19-197 ||
śirasi hyabhiṣekaiśca rakṣaṇīyaśca sarvadā |*

always to be protected through practice of mantra and herbs (196)
with meditations, mudrās, yantras, unguents,
with homas of sesame, ghee, etc., with various auspicious pots, (19-197)
with ablutions upon the head—he must always be protected.

[Outer] - The complete arsenal: mantra-japa, herb-pastes, dhyāna, mudrā, yantra, homa, abhiṣeka, ghata-sthāpana — every sense gate sealed.

[Inner] - Each listed item is a petal of the thousand-petalled lotus closing gently yet impenetrably around the child's aura.

Netra 19.422

बालो यः संरक्षार्हः कल्याणमूर्तिः, स सर्वदाऽतन्द्रितं कृत्वा
रक्षणीयः, न तु दुर्जातः ।
कि च

*bālo yaḥ saṃrakṣārhaḥ kalyāṇamūrtiḥ, sa sarvadā'tandritam kṛtvā
rakṣaṇīyaḥ, na tu durjātaḥ |
ki ca*

The child who is worthy of protection, of auspicious form,
must be protected always without slackness—not one of evil birth.

Moreover

[View] - Only the auspicious child — the one whose very form radiates Śiva — deserves this total protection; the inauspicious one is already the food of time.

Uddyota 19.423

प्रतिबुद्धं तु सुप्तं च रुदन्तं च प्रसाधितम् ॥ १९-१९८ ॥

pratibuddham tu suptam ca rudantam ca prasadhitam || 19-198 ||

awake, asleep, crying, adorned, (19-198)

Netra 19.424

भुज्जानं शयनस्थं तु तिष्ठन्तं क्रीडमानकम् ।

bhuñjānam śayanastham tu tiṣṭhantam krīḍamānakam |

eating, lying down, standing, playing;

Uddyota 19.425

प्रभाते चार्धरात्रे च सायं मध्याह्नगोचरे ॥ १९-१९९ ॥
सन्ध्याकालेषु सर्वेषु रक्षेयतात् बालकम् ।

*prabhāte cārdharātre ca sāyam madhyāhnagocare || 19-199 ||
sandhyākāleṣu sarveṣu rakṣedyatnāttu bālakam |*

in the morning, at midnight, in the evening, at midday, (19-199)
at all twilight times the child must be zealously protected.

[Outer] - Twilight junctions (sandhyā) are the cracks between day and night when the veil thins; protection must be tripled then.

Netra 19.426

क्रीडमानमिति चरन्तम् ॥
सन्ध्यासु किमिति यत्नतो रक्षेदित्याह

krīḍamānamiti carantam ||
sandhyāsu kimiti yatnato rakṣedityāha

Playing = moving.

Why zealously at twilights? He declares:

Uddyota 19.427

देवासुराणां भूतानां मातृणां भगिनीषु च ॥ १९-२०० ॥
ग्रहदुष्टपिशाचानां संध्याकाले तु सङ्गमः ।
तस्मात् सर्वासु सन्ध्यासु रक्षितव्यश्च बालकः ॥ १९-२०१ ॥

devāsurāṇāṁ bhūtānāṁ mātṛṇāṁ bhaginīṣu ca || 19-200 ||
grahaduṣṭapiśācānāṁ saṁdhyākāle tu saṅgamaḥ |
tasmāt sarvāsu sandhyāsu rakṣitavyaśca bālakah || 19-201 ||

at twilight times is the meeting of gods and demons, of bhūtas, Mothers, sisters, (19-200)

and evil Piśācas—

therefore at all twilights the child must be protected. (19-201)

[View] - Twilight is the eternal spanda itself — the meeting of light and darkness, devas and asuras, within one breath; the child is that breath.

Netra 19.428

तथा

tathā

Likewise

Uddyota 19.429

गच्छंस्तिष्ठन् स्वपञ्जाग्रत् सर्वकालं तु रक्ष्यते ।

gacchamstiṣṭhan svapañjāgrat sarvakālam tu rakṣyate |

going, standing, sleeping, awake—always protected.

[Pointing] - In every motion and every stillness, recognize that which never moves nor stays still.

Netra 19.430

एतदेवोपपादयति

etadevopapādayati

He establishes this:

Uddyota 19.431

गच्छन्तं दर्शनादेवि जिघांसन्तीह हिंसकाः ॥ १९-२०२ ॥
रक्षाहीनं तु तिष्ठन्तं मुद्रयन्ति सुभीषणाः ।
स्वस्थं छलेन सुप्तं तु त्रासयन्ति समन्ततः ॥ १९-२०३ ॥
जाग्रतः केवलं रात्रौ भीषयन्ति ग्रहाधमाः ।
तस्मात् सर्वप्रयत्नेन सर्वदा रक्ष्यते शिशुः ॥ १९-२०४ ॥
जीवेन्नान्यैरुपायैस्तु मन्त्रवादैर्विना प्रिये ।

*gacchantam darśanāddevi jighāṁsañtīha himsakāḥ || 19-202 ||
rakṣāhīnam tu tiṣṭhantam mudrayanti subhīṣaṇāḥ |
svastham cchalena suptam tu trāsayanti samantataḥ || 19-203 ||
jāgrataḥ kevalam rātrau bhīṣayanti grahādhamāḥ |
tasmāt sarvaprayatnena sarvadā rakṣyate śisuh || 19-204 ||
jīvennānyairupāyaistu mantravādairvinā priye |*

O Goddess, the violent ones seek to slay the child the very instant they see him moving about. (19-202)

Those most terrifying beings stamp their seal upon him if he stands even a moment without protection;

when he lies peacefully asleep, they terrify him from every side by cunning means. (19-203)

And the vilest of seizing spirits frighten him in the deep of night even while he is awake.

Therefore, by every possible endeavour and at all times, the infant must be guarded, O Beloved.

Without the incantations of the mantras he cannot survive by any other means. (19-204)

[Outer] - The instant the child stirs, grahas rush like vultures; the instant he sleeps, they whisper nightmares; awake, they terrify with shapes.

[Pointing] - Yet who is it that sees the child move, sleep, and wake? Abide as that Seer — the grahas bow to That alone.

Netra 19.432

किं च

kim ca

And moreover:

Uddyota 19.433

विशेषाद्राजतनयो रक्षितव्यो हि दैशिकैः ॥ १९-२०५ ॥
भाग्यभुक् सुप्रशस्तश्च सर्वलक्षणलक्षितः ।

*viśeṣādrājatanayo rakṣitavyo hi daiśikaiḥ || 19-205 ||
bhāgyabhuk supraśastaśca sarvalakṣaṇalakṣitaḥ |*

Especially must the royal prince be protected by the initiated priests — (19–205) for he is the enjoyer of destiny, supremely auspicious, marked by every sign of perfection.

[Outer] - Royal child = the future body of the kingdom; his protection is protection of dharma itself.

Netra 19.434

भाग्यानि भुङ्के फलद्वारेण ।
तं च यतः

*bhāgyāni bhuṅkte phaladvāreṇa |
tam ca yataḥ*

He enjoys fortunes through the door of fruits.

And him because

[View] - He enjoys through the door of fruits because he is already the fruit — the perfected aham of Paramaśiva manifesting as prince.

Uddyota 19.435

दृष्ट्वा यत्नेन दुष्टाश्च जिघांसन्ति शिशुं शुभम् ॥ १९-२०७

dṛṣṭvā yatnena duṣṭāśca jighāṁsanti śiśum̄ śubham || 19-207

seeing him the wicked zealously desire to kill the auspicious child; (19-207)

[View] - The wicked see their own mortality reflected in his radiance and seek to destroy the mirror.

Netra 19.436

॥

॥

Uddyota 19.437

तस्मात् सर्वप्रकारेण धरणाभिर्निरन्तरम् ।
प्राकारास्त्रेण वा देवि मन्त्रैर्वा विविधैः शुभैः ॥ १९-२०६ ॥
लिखितैर्यन्त्रयोगैर्वा पूजितैः सप्रयत्नतः ।
वेष्टितैः कण्ठसंलग्नैः सूत्रकैर्वासितादिकैः ॥ १९-२०८ ॥
धूपैर्विविधरूपैश्च धारितैर्मणिभिस्तथा ।
रक्षोद्भैस्तिलकैर्वापि नीराजनपुरःसरैः ॥ १९-२०९ ॥
रक्षणीयः सदा बालो राजपुत्रो विशेषतः ।

*tasmāt sarvaprakāreṇa dharanābhīrnirantaram |
prākārāstreṇa vā devi mantrairvā vividhaiḥ śubhaiḥ || 19-206 ||
likhitairyantrayogairvā pūjitaiḥ suprayatnataḥ |
veṣṭitaiḥ kaṇṭhasamplagnaiḥ sūtrakairvāsitādikaiḥ || 19-208 ||
dhūpairvividharūpaśca dhāritairmaṇibhistathā |
rakṣoghnaistilakairvāpi nīrājanapuraḥsaraiḥ || 19-209 ||
rakṣaṇīyah sadā bālo rājaputro viśeṣataḥ |*

therefore in every way with meditations without interruption,
or, O Goddess, with moat-weapons, with various auspicious mantras, (19-206)
with written yantra-unions worshipped with great effort,
encircled, attached to the neck, with threaded substances, perfumed etc., (19-208)
with unguents of manifold forms, with worn jewels,
with protective tilakas, preceded by illumination—
the prince especially must always be protected. (19-209)

[Outer] - Unbroken meditation, moat-weapons, written yantras worn as lockets,
scented threads, tilaka, jewels — the prince becomes a walking fortress of mantra.
[Inner] - Brahmā-randhra nectar cascading downward forms an umbrella of white
light no shadow can pierce.

Netra 19.438

धारणा अधोमुखसितसरोजसंनिविष्टेन्दुबिम्बस्त्रवत्सूधया
ब्रह्मद्वारपूरणादिरूपाः । यन्त्रयोगानां पूजितैरित्यादि
विशेषणत्रयम् कण्ठलग्नैरिति काकाक्षिवत् । नीराजनं पूर्वोक्तम् ॥
पुरुषरक्षामष्टमीमाह

*dhāraṇā adhomukhasitasarojasamniviṣṭendubimbasravatsudhayā
brahmadvārapūraṇādirūpāḥ | yantrayogānām pūjitaityādi
viśeṣaṇatrayam kanṭhalagnairiti kākākṣivat | nīrājanam pūrvoktam ||
puruṣarakṣāmaṣṭamīmāha*

Meditations = filling the Brahmā-aperture etc. with nectar flowing from the upside-down white lotus.

Of yantra-unions worshipped etc.—the three qualifiers apply to “attached to the neck” like the crow’s Eye.

Illumination = previously taught.

He teaches the eighth, protection of men:

[Inner] - Crow’s-eye (kāka-cāñcu) yantra tied at throat = the downward beak of consciousness drinking all poison before it reaches the heart.

Uddyota 19.439

राजानस्तदमात्याश्च राजपत्यस्तथा प्रिये ॥ १९-२१० ॥
अनेनैव विधानेन रक्षितव्याः सुनिश्चितैः ।
यस्मात् क्षुद्रा ग्रहा भूता मातरो दुष्टहिंसकाः ॥ १९-२११ ॥
देवेष्वसाध्या बलिनो दुर्जया दुरातिक्रमाः ।
जिघांसन्ति प्रयत्नेन नित्यकालमतन्द्रिताः ॥ १९-२१२ ॥
तेषां प्रशमनार्थाय प्राणिनामनुकम्पया ।
मन्त्रास्त्रौषधयत्ताश्च महाबलपराक्रमाः ॥ १९-२१३ ॥
अनुग्रहार्थं मर्त्यानां मया सर्वेऽवतारिताः ।

rājānastadamātyāśca rājapatnyastathā priye || 19-210 ||
anenaiva vidhānenā rakṣitavyāḥ suniścītaiḥ |
yasmāt kṣudrā grahā bhūtā mātarā duṣṭahimṣakāḥ || 19-211 ||
deveśvasādhyā balino durjayā duratikramāḥ |
jighāṁsanti prayatnena nityakālamatandritāḥ || 19-212 ||
teṣāṁ praśamanārthāya prāṇināmanukampayā |
mantrāstrausadhyatnāśca mahābalaparākramāḥ || 19-213 ||
anugrahārthaṁ martyānāṁ mayā sarve'vatāritāḥ |

kings, their ministers, and royal wives, O beloved, (19-210)
 must be protected with certainty by this very rite—
 because vile grahas, Mothers, wicked violent ones, (19-211)
 invincible to gods, mighty, hard to conquer, hard to transgress,
 zealously, constantly, without slackness desire to kill. (19-212)
 For their pacification, out of compassion for creatures,
 mantra-weapons, herb-efforts, and great mighty valour (19-213)
 I have descended all for the grace of mortals.

[View] - The kingdom is one macro-body; the king its head, the minister its arms, the queen its śakti — wound one and the whole bleeds.

[Outer] - Kings, ministers, queens — all who carry collective karma — require the same total shielding, for grahas attack through the social body as fiercely as the individual.

Netra 19.440

अस्त्राणि नाराचतोमरादीनि, यत्नाश्वेति चकाराद् मणयः ॥

अस्य मन्त्रनाथस्य विशेषमाह

astrāṇi nārācatomarādīni, yatnāśceti cakārād maṇayaḥ ||

asya mantranāthasya viśeṣamāha

Weapons = arrows, lances, etc.; “efforts” also includes gems, etc., as indicated by the particle “ca.”

He teaches the speciality of this Lord of Mantras:

Uddyota 19.441

तेषामेव हि सर्वेषां मन्त्राणां भूरितेजसाम् ॥ १९-२१४ ॥
बलमोजस्तथा ज्ञानं स्मृतिर्मैधा वपुः श्रियः ।
जीवनं प्रभु सर्वेषां मृत्युजित् कथितौ मया ॥ १९-२१५ ॥

*teṣāmeva hi sarveṣāṁ mantrāṇāṁ bhūrītejasām || 19-214 ||
balamojastathā jñānam smṛtirmedhā vapuḥ śriyah |
jīvanām prabhu sarveṣāṁ mṛtyujit kathito mayā || 19-215 ||*

of all these mantras of abundant splendour (19-214)
power, vigour, knowledge, memory, intelligence, body, beauties,
life—lord of all—the Conqueror of Death proclaimed by Me. (19-215)

[View] - This mantra is Mrtyuñjaya — Conqueror of Death — because its very nature is the proclamation (udghoṣa) of Amṛteśvara, the Lord whose body is consciousness alone.

Netra 19.442

तेषामिति ग्रहाद्युपशमहेतूनां व्याप्तिः, स्मृतिरविचला
प्रतिपत्तिरूपा च प्रज्ञा मन्त्राणां सारतश्च पूर्वोक्तनीत्या प्रभु
प्रभविष्णु मृत्युजित्स्वरूपमेव, तथा वपुर्वाचकविशेषात्म स्वरूपं
श्रियो भौगमोक्षवितरणरूपो जीवनं वाच्यरूपं चैतन्यम् ॥ १९-२१६ ॥
तदेवं सर्वमन्त्रवैलक्षण्यमस्य दर्शयन्नन्यमन्त्रस्थितिं तावदाह

*teṣāmiti grahādyupaśamahetūnāṁ vyāptih, smṛtiravicalā
 pratipattirūpā ca prajñā mantrāṇāṁ sārataśca pūrvoktanītyā prabhu
 prabhaviṣṇu mṛtyujitsvarūpameva, tathā vapurvācakavišeṣātma
 svarūpam
 śriyo bhogamokṣavitaroṇaruco jīvanāṁ vācyarūpam caitanyam ||
 19-216 ||
 tadevāṁ sarvamantravайлක්ෂණයමාසා darśayannanyamantrasthitim
 tāvadāha*

“Of these” = of the causes of pacifying grahas etc.—pervasion;
 memory = unwavering cognition; intelligence = the essence of mantras;
 lord = supreme; according to the previously taught method the Conqueror of Death
 whose nature is the proclaimed form;
 likewise body = particular uttered form; beauties = bestowal of enjoyment and
 liberation; life = uttered consciousness.

Thus showing its uniqueness among all mantras, He first teaches the state of other mantras:

[View] - Memory = smaraṇa = the unbroken I-sense that is Śiva; intelligence = the essence of all mantras = pranava; body = uttered form = nāda; beauty = bhoga and mokṣa simultaneously.

Uddyota 19.443

भूरियागैर्जपैर्हौमैस्तपसा संयमेन च ।
 मन्त्राश्वास्त्राणि सिध्यन्ति युगभावानुरूपतः ॥ २१६ ॥
 तथा कलियुगे दुष्टे पापिष्ठाये नराधमाः ।
 तेषां ते सिद्धिदा मन्त्रा भवन्ति न भवन्ति च ॥ १९-२१७ ॥

*bhūriyāgairjapairhomaistapasā samyamena ca |
 mantrāścāstrāṇi sidhyanti yugabhāvānurūpataḥ || 216 ||
 tathā kalyuge duṣṭe pāpiṣṭhā ye narādhamaḥ |
 teṣāṁ te siddhidā mantrā bhavanti na bhavanti ca || 19-217 ||*

by abundant sacrifices, japa, homa, austerity, and restraint
 mantras and weapons become accomplished according to the nature of the yuga.
 (216)

Likewise in the evil Kali age the most sinful vilest of men—
for them those mantras bestow accomplishment or do not. (19-217)

[View] - In earlier yugas accomplishment required titanic effort because sattva dominated and the path was externalized; in Kali, rajas-tamas dominate — effort fails.

Netra 19.444

कृतादियुगेषु यो भावः सत्त्वादिप्रधान आशयस्तदानुरूप्येण
यथोत्तरमधिकाधिकप्रयत्नव्रताराधनादिकृच्छेण सिद्ध्यन्ति, भवन्ति
न भवन्ति चेति बाहुल्येन न भवन्तीत्यर्थः ॥ १९-२१८ ॥
नेत्रनाथस्य त्वयं विशेषो यत्

*kṛtādiyugeṣu yo bhāvah sattvādipradhāna āśayastadānurūpyeṇa
yathottaramadhikādhikaprayatnavratārādhhanādikṛcchreṇa siddhyanti,
bhavanti
na bhavanti ceti bāhulyena na bhavantītyarthaḥ || 19-218 ||
netranāthasya tvayam višeṣo yat*

In Kṛta and the other yugas whatever disposition is predominant—sattva etc.—according to that, in successive yugas with increasingly greater effort, vows, worship, and hardship they become accomplished; they bestow or do not bestow—mostly do not, meaning in abundance they do not. (19-218)

But the speciality of the Lord of the Eye is that

Uddyota 19.445

अस्य देवातिदेवस्य न कृतादियुगस्थितिः ।

asya devātidevasya na kṛtādiyugasthitih |

for this supreme among gods there is no state limited to Kṛta and the other yugas.

[View] - The Netra mantra is beyond yuga-limitation because it is the Eye itself — the timeless witness that sees all yugas as one blink.

Netra 19.446

अतश्चायम्

ataścāyam

Therefore this

Uddyota 19.447

भावानुरूपनिष्ठानामतपोव्रतसेविनाम् ॥ २१८ ॥

bhāvānurūpaniṣṭhānāmatapovratasevinām || 218 ||

for those whose state accords with disposition, who do not practise austerity and vows, (218)

[View] - No austerity, no vows, no purity required — only the single taste of devotion to the Eye that sees non-duality everywhere.

Netra 19.448

सर्वभावप्रपन्नानां द्वैताद्वैतजिगीषया ।

sarvabhāvaprapannānām dvaitādvaitajigīṣayā |

for all who have resorted to all dispositions, desiring non-duality or duality,

Uddyota 19.449

दौर्भाग्यालस्ययुक्तानां पापोपहतचेतसाम् ॥ १९-२१९ ॥
भक्तिमात्रावलम्बित्वात् सिद्ध्यत्यत्र न संशयः ।

*daurbhāgyālasyayuktānāṁ pāpopahata cetasām || 19-219 ||
bhaktimātrāvalambitvāt sidhyatyatra na saṁśayaḥ |*

for the unfortunate, lazy, of impure mind afflicted by sin— (19-219)
because of sole reliance on devotion, it accomplishes here—there is no doubt.

[View] - Even the lazy, sinful, and unfortunate attain because the mantra is svatantrya-śakti herself — she accomplishes herself in whomever she chooses.

Netra 19.450

पूर्वोक्तसिद्धान्तादिसर्वदर्शनभावानुरूपा निष्ठा स्थितिर्येषाम्,
तपो व्रतं चानिषेवमाणानामपि, तथा सर्वान् भावान् प्रपन्नानां
सर्वव्यवहारसङ्गिनाम्, दौर्भाग्यादिमतां च द्वैताद्वैतजिगीषया
पूर्वनिर्णीतपरमाद्वैतव्यास्या यद् भक्तिमात्रावलम्बित्वमाराधकत्वम्
तस्मात्, अत्रेति जीवदृशायामेव सिद्ध्यति समावेशातः स्फुरति,
अभीष्टसिद्धिं च घटयति । न संशय इति च प्राग्वत् ॥
अयं च

*pūrvoktasiddhāntādisarvadarśanabhāvānurūpā niṣṭhā sthitiryeṣām,
tapo vrataṁ cāniṣevamāṇānāmapi, tathā sarvān bhāvān prapanñānāṁ
sarvavyavahārasaṅginām, daurbhāgyādimatām ca dvaitādvaitajigīṣayā
pūrvanirṇītāparamādvaitavyāptyā yad
bhaktimātrāvalambitvamārādhakatvam
tasmāt, atreti jīvaddaśāyāmeva sidhyati samāveśataḥ sphurati,
abhiṣṭasiddhim ca ghaṭayati | na saṁśaya iti ca prāgvat ||
ayam ca*

Those whose steadfast abiding (*niṣṭhā*) is perfectly in accord with the emotion of all the darśanas — beginning with the Siddhānta and others — even though they do not practise austerity or vows; those who have taken refuge in all possible bhavas, who remain fully immersed in every kind of worldly activity, who are marked by misfortune and the rest, and who, out of a desire to triumph over both dualism and non-dualism, rest solely upon pure devotion (*bhakti-mātra*), having already settled upon the supreme non-dual permeation that was determined earlier —

precisely because of that single-pointed worshipfulness (*ārādhakatvam*), here, in this very body, while still alive, perfection is accomplished, the radiant immersion (*samāveśa*) blazes forth, and every desired siddhi is brought into being. Of this there is no doubt — as was declared before.

And this very (path) ...

[View] - When devotion alone remains, the devotee, the devoted-to, and devotion collapse into one radiant immersion — *samāveśa* blazes alive in this very body.

[Inner] - Feel the gentle warmth behind the eyes spreading downward like molten gold — that is the sign the Eye has opened within.

[Pointing] - Rest now as the devotion that has no object — the pure worshipfulness that worships by simply being.

[Secret] - Who is it that still waits for accomplishment when accomplishment is already looking out of these eyes?

Uddyota 19.451

चिन्तारत्नं यथा सर्वं चिन्तितार्थं प्रयच्छति ॥ १९-२२० ॥
तथा सर्वाणि कार्याणि भावितस्य करोति हि ।

*cintāratnam yathā sarvam cintitārtham prayacchati || 19-220 ||
tathā sarvāṇi kāryāṇi bhāvitasya karoti hi |*

like the wish-fulfilling gem gives all that is thought of— (19-220)
likewise accomplishes all works of one who has realised it.

[View] - This is svātantrya-śakti in full play: the sovereign freedom that makes the world a mirror of the heart's silent wish.

[Outer] - The mantra functions as the ultimate cintāmaṇi: whatever the awakened one vibrates within, the universe instantly yields as already accomplished.

[Inner] - When the mind dissolves into the realized state, desire itself becomes the fire that consumes separation—no gap remains between thought and its fruit.

[Pointing] - Rest as that which already possesses everything before the thought of wanting arises.

Netra 19.452

भावितो निश्चितमतिः ॥
किं च

bhāvito niścitatatiḥ || |
kim ca

Realised = of firmly resolved mind.

Moreover

[Word] - “Firmly resolved mind” (dr̥ḍha-niścaya-mānasa) is not concentration through effort, but the unshakeable knowing that “I am the Whole.”

[Inner] - The mind no longer flickers; it has melted into the single flavor of Śiva-tattva, immovable like the sky.

[Pointing] - Feel the stillness that needs no resolve because it was never disturbed.

Uddyota 19.453

सूर्याचन्द्रौ यथा लोके सामान्येनावभासकौ ॥ १९-२२१ ॥
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
सामान्यं वर्तयत्येतदन्नं क्षुद्रोषहृद्यथा ॥ १९-२२२ ॥
तथा सर्वेषु भूतेषु व्यापकः परमेश्वरः ।
शिवः प्रपञ्चरहितः सर्वेषां सर्वदः प्रभुः ॥ १९-२२३ ॥
मृत्युजित् परमो देवः सर्वेषां सर्वसिद्धिदः ।

*suryācandrau yathā loke sāmānyenāvabhāsakau || 19-221 ||
prthivyāpastathā tejo vāyurākāśameva ca |
sāmānyam vartayatyetadannam kṣuddoṣahṛdyathā || 19-222 ||
tathā sarveṣu bhūteṣu vyāpakah parameśvarah |
śivah prapañcarahitaḥ sarveṣām sarvadaḥ prabhuḥ || 19-223 ||
mrtyujit paramo devaḥ sarveṣām sarvasiddhidah |*

as sun and moon in the world illumine in common, (19-221)
earth, water, fire, air, and space likewise;
this illuminates the common—food destroys hunger like— (19-222)
likewise the supreme Lord all-pervading in all beings,
Śiva devoid of manifestation, giver of all to all, lord;
the supreme god Conqueror of Death, giver of all siddhis to all. (19-223)

[View] - There is no corner of existence where Śiva is not already fully present as the giver, the given, and the act of giving—absolute non-duality of bestower and bestowed.

[Outer] - Just as sun and moon, the five great elements, and food itself perform their universal function without preference, so the Amrteśvara mantra shines equally in every being.

[Pointing] - Notice right now: who is hungry when the hunger and the food are both made of you?

[Secret] - Where does the light of awareness end and the world it illuminates begin?

Netra 19.454

एतदिति पृथिव्यादिव्योमान्तं कर्तृ क्षुद्रोषहृदन्नं कर्म सामान्यं
साधारणं वर्तयति निष्पादयति सर्वं पाशजालं घतीति सर्वदो
मोचकः । शिष्टं व्याकृतप्रायम् ॥
अतश्च

*etaditi pṛthivyādivyomāntam kartṛ kṣuddoṣahṛdannam karma
sāmānyam
sādhāraṇam vartayati niśpādayati sarvam pāśajālam dyatīti sarvado
mocakah | śiṣṭam vyākṛtaprāyam ||
ataśca*

“This” refers to earth, water, fire, air, and space; food, which destroys hunger, performs the common function—the ordinary sustaining action. The all-giving Lord tears asunder the entire net of bonds—he is the universal liberator. The rest has already been explained.

Therefore

[View] - While the elements and food sustain the apparent body, the supreme Lord—who is none other than your own Self—cuts the root of all bondage in a single flash.

[Inner] - The “tearing asunder of the entire net” is felt as a sudden spaciousness in the chest, a soft explosion of unboundedness that leaves no center.

[Pointing] - Let the bonds fall by themselves—do not touch them, only remain as the silent witness of their vanishing.

Uddyota 19.455

भक्तिमात्रावलम्बित्वाद्वारणाध्यानतत्परः ॥ १९-२२४ ॥
योऽस्य वेत्ता प्रपन्नश्च मन्त्री निष्कम्पचेतनः ।
स सर्वं फलमाप्नोति सर्वसिद्धरहो भवेत् ॥ १९-२२५ ॥

bhaktimātrāvalambitvāddhāraṇādhyānatatparah || 19-224 ||

yo'sya vettā prapannaśca mantrī niṣkampacetanah |

sa sarvam phalamāpnoti sarvasiddhyaraho bhavet || 19-225 ||

by sole reliance on devotion, devoted to meditation and meditation, (19-224)
whoever knows this and has resorted to it, the mantra-knower of unwavering mind—
he obtains all fruit, becomes worthy of all siddhis. (19-225)

[View] - The mantra is known when the knower, knowing, and known fuse—then
every siddhi is merely the play of your own śakti.

[Outer] - The sole sādhana is bhakti that has matured into nirvikalpa dhyāna; no
other technique, no other deity, no other effort.

[Inner] - Devotion here is the heart's melting into its own essence until subject and
object collapse into the single taste of love that is awareness.

[Pointing] - Sink into the meditation that mediates you.

Netra 19.456

५५धारणा परमात्मत्वम् ५५ (८१-१६)

इत्यादि धारणास्वरूपमष्टमे दर्शितम् । वेत्ता विचारको वीर्यज्ञः ।

निष्कम्पचेतनो निश्चितधीः । सर्वं फलं समस्तसंपदात्मिकां मुक्तिम्

। अरह इति एशः पाठ इति शिवम् ॥ १९-२२६ ॥

"*dhāraṇā paramātmatvam*" (81-16)

ityādi dhāraṇāsvarūpamaṣṭame darśitam | *vettā vicārako vīryajñah* |

niṣkampacetano niścitatadhīḥ | *sarvam phalam*

samastasaṃpadātmikām muktim

| *araha iti eśah pāṭha iti śivam* || 19-226 ||

— thus beginning, the true nature of dhāraṇā has been shown in the eighth chapter.
The Knower (vettā), the Contemplator (vicāraka), the Knower of virile power
(vīryajñah),

the one whose consciousness is unshaken (niṣkampa-cetanah), whose intellect is
firmly established (niścita-dhīḥ),

for him the entire fruit—which is liberation consisting of the totality of all powers and
plenitudes (samasta-saṃpadātmikām muktim)—is attained.

Thus the reading “araha” (He is worthy). Auspiciousness! (iti śivam) || 19-226 ||

[Word] - "Virility" (vīrya) = the uncontracted potency of Paramaśiva; the contemplator who knows this stands as the eternal masculine principle flooding the universe with light.

[View] - All fruit, all siddhi, all liberation are not acquired—they are recognized as your inherent nature.

[Inner] - Unwavering intellect is not rigid—it is the soft, open steadiness of the sky that nothing can shake.

[Pointing] - Abide as the unchanging background on which every possible prosperity already dances.

Uddyota 19.457

प्रस्फुरचित्समावेशोन्मेषिजीवावभासितम् ।

prasphuraccitsamāveśonmeṣijīvāvabhāsitam |

That which is illumined by the individual soul (Jīva-avabhāsitam)
that throbs and unfolds (unmeṣi) through complete absorption (samāveśa)
in the radiant, pulsating pure Consciousness (prasphurat-cit) ...

[View] - The living state is none other than the divine; the body is the temple in which the unmanifest Conqueror of Death eternally resides as You.

[Outer] - Final praṇāma to the Netra itself: the Third Eye that swallows the flashing universe back into motionless consciousness.

[Inner] - At the moment of bowing, feel the body dissolve upward into the cranial vault where a soft, cool light absorbs every perception.

[Pointing] - Bow as the Eye that is already wide open—nothing enters, nothing leaves, only the gentle throb of I-I.

[Secret] - Who bows to whom when the Eye that sees and the seen are one?

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 20

विंशोऽधिकारः योगिनीकर्मविचारः

Viṁśo'dhikāraḥ - Yogiṇīkarmavicāraḥ
Twentieth Chapter - Yoginis and Their Function

Introduction to Chapter 20

Emerging from Pārvatī's compassionate yet perplexed inquiry regarding the Yoginīs' seemingly destructive interventions in human affairs—why these formidable feminine powers would "take life" from devoted practitioners—this chapter unveils Śiva's profound theological resolution that recontextualizes apparent violence as liberative grace within the Netra Tantra's non-dual architecture. Śiva, responding with luminous clarity, dismantles the illusion of Yoginī autonomy, revealing these sixty-four celestial powers (accompanied by Mothers and Śākinīs) as direct emanations of Bhairava's sovereign will, functioning as his divine instruments rather than independent agents—a metaphysical truth illustrated through the myth of Śiva's own deployment of Yoginīs during the churning of the cosmic ocean to extract both poison and nectar from the same source.

Central to this exposition is the radical redefinition of "taking life": what appears as destruction is actually the severing of the three impurities (*mala*)—āṇava (egoic contraction), kārma (karmic residue), and māyiya (illusory separation)—that bind the paśu (enslaved soul) to samsāric cycles, much as a physician's scalpel cuts to heal. Technical specifications unfold through three operational modes calibrated to practitioner capacity—supreme (*para*) for adepts traversing the śāntyatīta realm, where Yoginīs manifest as pure awareness dissolving all distinctions; subtle (*sūkṣma*) for intermediate practitioners, where they navigate the puryaṣṭaka (eightfold subtle body) to clear nāḍī blockages; and gross (*sthūla*) for novices, where they appear in ritualized forms requiring physical implements like skulls, tridents, and blood-offerings. Śiva meticulously details invocation protocols: the sixteen-syllable *bīja* sequence for summoning their power, the precise timing during twilight junctures when cosmic boundaries thin, and the directional alignments where specific Yoginīs govern particular quadrants of consciousness.

Crucially, the text establishes unbreakable ethical boundaries—these forces may never be weaponized for domination, personal gain, or vengeance, their application requiring triple purification: initiation (*dīkṣā*) from a lineage-holder, unwavering compassion (*karuṇā*) toward all beings, and absolute alignment with Bhairava's salvific intent. Mythological parallels enrich the discourse, recalling how Yoginīs liberated the demon Andhaka not through annihilation but by extracting his contracted consciousness from demonic form. This chapter functions as the Tantra's masterful reconciliation of fierce cosmology with liberative intent, transforming perceived terror into divine choreography where every apparent destruction serves the ultimate purpose of freeing consciousness from self-imposed bondage.

Uddyota 20.1

विशोऽधिकारः
SS नेत्रोद्योतः SS

viṁśo'dhikāraḥ
"netrodyotah"

Twentieth Chapter Netrodyotah: The Illumination of the Eye

Netra 20.2

परसूक्ष्मादियोगेन मुद्रितानपि लीलया ।
उन्मुद्रयत्पराद्वैतं नुमो नेत्रं महेशितुः ॥

parasūkṣmādiyogena mudritānapi līlayā |
unmudrayatparādvaitam numo netram maheśituh ||

Even those things sealed by the most subtle (para) yoga are effortlessly unsealed by it. We bow to the Eye of Maheśvara that reveals the Eye which playfully opens and reveals the supreme non-duality.

[View] - The Eye of Maheśvara is not an organ but the self-luminous gaze in which subject and object dissolve into one tasting.

[Outer] - Homage establishes the entire chapter as initiation into the Netra itself—the third eye that sees non-duality as play.

[Pointing] - Bow right now to the Eye that is already wide open in you, effortlessly unveiling the world as supreme identity.

Uddyota 20.3

पूर्वोक्तसङ्गतिपूर्वं भाव्याधिकारार्थमवतारयितुं श्रीदेवी उवाच

*pūrvoktasaṅgatipūrvam bhāvyadhiकārārthamavatārayitum śrīdevī
uvāca*

In order to introduce the topic of the forthcoming chapter in proper sequence, Śrī Devī spoke:

[Outer] - The Goddess assumes the role of the perfect disciple, enacting the ritual of inquiry so the teaching may descend in proper order.

Netra 20.4

उक्तं देवेन तत्सर्वं परिपृष्टं हि यन्मया ।
अधुना श्रोतुमिच्छामि संशयोऽयं हृदि स्थितः ॥ १९ ॥
योगिन्यो मातरश्वैव शाकिन्यो बलवत्तराः ।
कथं परपुरात् प्राणान् क्षणादाकर्षयन्ति ताः ॥ २०-१ ॥
कस्माच्च निर्घट्णा रौद्राः किं वा तासां प्रयोजनम् ।
एतत्सर्वमशेषेण भगवन् वक्तुमर्हसि ॥ २०-२ ॥

*uktam devena tatsarvam paripṛṣṭam hi yanmayā |
adhunā śrotumicchāmi samśayo'yaṁ hṛdi sthitah || 19 ||
yoginyo mātaraścaiva śākinyo balavattarāḥ |
katham parapurāt prāṇān kṣaṇādākarṣayanti tāḥ || 20-1 ||
kasmācca nirghṛṇā raudrāḥ kim vā tāsām prayojanam |
etatsarvamaśeṣena bhagavan vaktumarhasi || 20-2 ||*

Everything that the Lord has said has been asked by me and fully explained. Now, however, a doubt has arisen in my heart and I wish to hear its resolution:

The Yogiṇīs, the Mothers, and the Śākinīs, who are exceedingly powerful, how do they instantly draw forth the life-breaths from others' bodies? 20-1

Why are they merciless and fierce? What is merciless and fierce? What is their purpose in doing so? O Bhagavān, You should explain all this to me completely, without omission. 20-2

[Inner] - Feel the doubt arise as a subtle contraction in the heart-lotus—watch how even that contraction is made of the same light that will dissolve it.

[Pointing] - Notice: the question itself is already the pulsing of Śakti seeking her own nature.

[Secret] - Who is it that truly asks “how do they draw forth the life-breath”?

Uddyota 20.5

श्रोतुमिच्छामीति देवी प्रश्नवाक्यार्थनिर्णयमधिगन्तुमिच्छति ।
कथमिति, कस्मादिति, किं वेत्युक्तिभिः प्रकारहेतुप्रयोजनविषयां
जिज्ञासां स्फुटयति ॥ २०-३ ॥
एतन्निर्णयाय श्रीभगवानुवाच

*śrotumicchāmīti devī praśnavākyārthanirṇayamadhigantumicchatī |
kathamiti, kasmāditi, kiṁ vetyuktibhiḥ prakārahetuprayojanaviṣayāṁ
jijñāsāṁ sphuṭayati || 20-3 ||
etannirṇayāya śrībhagavānuvāca*

By saying “I wish to hear,” the Goddess expresses her desire to understand the true meaning of her own question. With the words “how,” “why,” and “what,” she clearly articulates her inquiry concerning the manner, the cause, and the purpose. 20-3

To resolve this, Śrī Bhagavān replied:

Netra 20.6

शृणु देवि प्रवक्ष्यामि रहस्यं परमाद्भुतम् ।
यथा प्राणाञ्जिघांसन्ति पशूनां पतिशासनात् ॥ ३ ॥
रागद्वेषविमुक्तास्ता लोभमोहविवर्जिताः ।
यागार्थं देवदेवस्य पशून् वै प्रोक्षयन्ति ताः ॥ २०-४ ॥
न लोभेन न हिंसार्थं न चैव हि जिघांसया ।
महाभैरवदेवस्य शासनं पालयन्ति ताः ॥ २०-५ ॥
तदर्थं पशवः सृष्टाः स्वयमेव स्वयंभुवा ।
पशवः पतियागार्थमुपयुक्ता न चान्यथा ॥ २०-६ ॥

*śṛṇu devi pravakṣyāmi rahasyam paramādbhutam |
yathā prāṇāñjighāṁsanti paśūnāṁ patiśāsanāt || 3 ||
rāgadveṣavimuktāstā lobhamohavivarjitāḥ |
yāgārtham devadevasya paśūn vai prokṣayanti tāḥ || 20-4 ||
na lobhena na hiṁsārtham na caiva hi jighāṁsayā |
mahābhairavadevasya śāsanam pālayanti tāḥ || 20-5 ||
tadartham paśavāḥ sr̥ṣṭāḥ svayameva svayambhuvā |
paśavāḥ patiyāgārthamupayuktā na cānyathā || 20-6 ||*

Listen, O Devi! I shall reveal a supreme and most marvellous secret: how they take away the lives of limited beings (paśus) in obedience to the command of the Lord of all beings. 3

Freed from attachment and aversion, devoid of greed and delusion, they offer animals (paśus) in sacrifice for the sake of the Yāga of the God of gods. 20-4

Not out of greed, not for the sake of injury, and certainly not out of desire to kill, they merely preserve the injunction of the Great Bhairava. 20-5

For that very purpose were animals created by Svayambhū Himself; animals are useful only for the sacrifice of the Lord, never otherwise. 20-6

[View] - The “supreme secret” is that there is no victim, no perpetrator—only Śiva commanding Śiva to offer Śiva back to Śiva.

[Pointing] - Rest as the silent command that moves the goddesses; nothing else is ever happening.

Uddyota 20.7

पतिशासनादिति तदाश्रित्य । एवं कस्मादिति हेतुः, यागार्थमित्यनेन च
प्रयोजनं निर्णीतम् । लोभमोह इत्यादिना निर्घृणत्वं प्रत्युक्तम् ।
प्रोक्षयन्ति उपहाराय योजयन्ति । हिंसार्थमुपद्रवाय । तदर्थमिति
यागाय । स्वयमेवेत्यनेन पतिशासनादित्युक्तिः प्रमाणीकृता । न चेति
च एवार्थे ॥ २०-७ ॥

अतश्च ताः

*patiśāsanāditi tadāśritya | evam kasmāditi hetuḥ, yāgārthamityanena
ca
prayojanam nirṇītam | lobhamoha ityādinā nirghṛṇatvam pratyuktam
|
prokṣayanti upahārāya yojayanti | himsārthamupadrvāya |
tadarthamiti
yāgāya | svayamevetyanena patiśāsanādityuktiḥ pramāṇikṛtā | na ceti
ca evārthe || 20-7 ||*
ataśca tāḥ

“By the command of the Lord” means “in dependence upon Him.” Thus the cause (“why”) is answered, and the purpose is settled by the words “for the sake of the Yāga.” Their apparent mercilessness is refuted by the phrase “devoid of greed and delusion,” etc. “They offer” (prokṣayanti) means “they consecrate and present as an oblation.” “For the sake of injury” means “to cause harm.” “For that purpose” means “for the Yāga.” The words “by Svayambhū Himself” validate the statement “by the command of the Lord.” The particle “ca” in “na ca” has the sense of “only.” 20-7

Moreover, they do so

[Word] - “Prokṣayanti” = they sprinkle the animal with the water of consciousness, consecrating it as pure offering before any blade could touch.

[View] - Sacrifice here is recognition, never violence; the animal is never separate from the God of gods.

Netra 20.8

एषामनुग्रहार्थाय पशूनां तु वरानने ।
मोचयन्ति च पापेभ्यः पापौघांश्छेदयन्ति तान् ॥ ७ ॥

*eṣāmanugrahārthāya paśūnāṁ tu varānane |
mocayanti ca pāpebhyaḥ pāpaughāṁśchedayanti tān || 7 ||*

for the sake of granting grace to these animals, O Fair-faced One: they release them from sin and cut away their heaps of karma. 7

[Outer] - The fierce gaze of the Yognī is the ultimate act of grace—cutting karma the way sunlight burns fog.

[Inner] - Feel the heart soften as mercy reveals itself wearing the mask of terror.

Uddyota 20.9

अनुग्रहो मुक्तिः । तान् पशून् ॥
यत एवम्, ततः

*anugraho muktiḥ | tān paśūn ||
yata evam, tataḥ*

Grace means liberation. “Them” refers to the animals.

Because this is so, therefore

[View] - Grace and liberation are synonymous; the animal does not “die,” it wakes up as the sacrificer.

Netra 20.10

पशूनामुपयुक्तानां नित्यमूर्ध्वगतिर्भवेत् ।

paśūnāmupayuktānāṁ nityamūrdhvagatirbhavet |

animals that have been thus employed always attain an upward course.

[Pointing] - Trace the next breath upward—see it already moving toward the pure worlds because it never left Śiva.

Uddyota 20.11

ऊर्ध्वगतिः शुद्धविद्यादिपदसृष्टिर्मुक्तिर्वा ॥
पूर्वोक्ताश्च देव्यः

*ūrdhvagatiḥ śuddhavidyādipadasṛṣṭirmuktivā |||
pūrvoktāśca devyah*

An upward course means birth in the pure worlds of Vidyā etc., or liberation itself.

And the goddesses previously mentioned

[View] - “Upward course” is not location but the natural trajectory of consciousness recognizing itself.

Netra 20.12

त्रिविधेन तु योगेन योजयन्ति शिवाज्ञया ॥ २०-८ ॥
परेणैव हि सूक्ष्मेण स्थूलेन त्रितयेन तु ।

योजयन्ति.....

*trividhena tu yogena yojayanti śivājñayā || 20-8 ||
pareṇaiva hi sūkṣmeṇa sthūlena tritayena tu |*

yojayanti.....

unite (the animals) with Śiva by a threefold yoga, by Śiva's command. 20-8 By the supreme, by the subtle, and by the gross – by this triad.

They unite...

[Outer] - Threefold yoga: para (supreme), sūkṣma (subtle), sthūla (gross)—the single gaze appearing as triad yet never leaving oneness.

[Inner] - Feel the three currents merge in the central channel right now; no sequence is needed.

Uddyota 20.13

उपहरन्ति ॥
यतश्चैवं योगिन्यः पशून् योजयन्ति, ततः

*upaharanti ||
yataścaivam yoginyah paśun yojayanti, tataḥ*

they offer up.

Since the Yогinīs thus unite the animals (with Śiva), therefore

[Pointing] - Offer this very moment—watch it dissolve into the mouth of Bhairava.

Netra 20.14

..... न चैवात्र घातयन्ति बलेन ताः ॥ २०-९ ॥

..... *na caivātra ghātayanti balena tāḥ* || 20-9 ||

...they do not kill them by force. 20-9

[View] - There is no murder because there was never a separate life to take.

Uddyota 20.15

तत्र परयोगं तावद् वक्तुमुपक्रमते

tatra parayogaṁ tāvad vaktumupakramate

First He begins to speak of the supreme (para) yoga:

[Context] - The text now pivots from exoteric horror to the highest non-dual revelation.

Netra 20.16

परः सर्वात्मकोऽनन्तो निष्क्रियो निर्मलस्तु यः ।
व्यापकः परमेशानः सर्वकारणकारणम् ॥ २०-१० ॥
सर्वभूतान्तरावस्थः सर्वानुग्रहकारकः ।

*parah sarvātmako'nanto niṣkriyo nirmalastu yaḥ ।
vyāpakaḥ parameśānaḥ sarvakāraṇakāraṇam ॥ 20-10 ॥
sarvabhūtāntarāvasthaḥ sarvānugrahakārakah ।*

The Supreme is all-pervading, infinite, actionless, pure, the Lord of the highest, the cause of all causes, present within all beings, the cause of grace to all. 20-10

He dwells in the heart of all beings...

[View] - The Supreme is the motionless background that appears as all motion—your

awareness exactly.

[Pointing] - Abide as the actionless One who is reading these words; do nothing to this abiding.

Uddyota 20.17

सर्वात्मको विश्वाभेदिपराद्वैतरूपः । अनन्तः कालानवच्छिन्नः ।
निष्क्रियः सक्रमक्रियाशून्यः स्फुरत्तात्मा, अक्रमक्रियाशक्त्या तु
नित्ययुक्तः । निष्क्रान्तो मलो यस्मात्, स एव हि स्वरूपगोपनया
मलोल्लासकूद मलास्पृष्टश्च । व्यापको देशेन असंकुचितः ।
परमेशानः स्वतन्त्रः । अत एव सर्वेषां ब्रह्मादिकारणानां
कारणम्, अन्तरावस्थः प्रकाशविमर्शात्महृदूपः तदुक्तं गीतासु

*sarvātmako viśvābhediparādvitarūpaḥ | anantah kālānavacchinnaḥ |
niṣkriyāḥ sakramakriyāśūnyaḥ sphurattātmā, akramakriyāśaktyā tu
nityayuktaḥ | niṣkrānto malo yasmāt, sa eva hi svarūpagopanayā
malollāsakṛd malāspṛṣṭaśca | vyāpako deśena asamkucitaḥ |
parameśānah svatantraḥ | ata eva sarveṣām brahmādikāraṇānam
kāraṇam, antarāvasthaḥ prakāśavimarśātmaḥadrūpaḥ taduktam gītāsu*

“All-pervading” means of the nature of the supreme non-duality that negates all distinction in the universe. “Infinite” means not limited by time. “Actionless” means devoid of sequential activity; yet He eternally possesses the power of non-sequential activity whose essence is pure throb of consciousness (sphurattā). “Pure” means free of mala; yet by concealing His own nature He causes mala to arise while remaining untouched by it. “All-pervading” means not contracted by space. “Lord of the highest” means perfectly free. Therefore He is the cause of all causes from Brahmā downwards. “Present within all beings” means of the nature of the heart that is both light and awareness. As it is said in the Gītā:

[Word] - “Sphurattā” = the gentle throb you can feel right now in the heart, the silent hum that powers galaxies and thoughts alike.

[Inner] - Rest in that throb; it is the heartbeat of the universe pretending to be yours.

Netra 20.18

ॐ ईश्वरः सर्वभूतानां हृद्येष वसते ऋजुन ॥ (१८-६१)

"īśvaraḥ sarvabhūtānāṁ hr̥dyeṣa vasate'rjuna" 1 (18-61)

"The Lord dwells in the heart of all beings, O Arjuna." (BhG 18.61)

Uddyota 20.19

इति । एष एव च स्वाभेदप्रथात्मानं सर्वेषामनुग्रहं करोति ॥
तादृशे

*iti | esa eva ca svābheda prathātmānam sarveṣāmanugrahaṁ karoti ||
tādrše*

It is He who, without difference from Himself, grants grace to all.

In that Supreme One

[Pointing] - Grace is not given; it is recognized as the unchanging field in which everything appears.

Netra 20.20

तस्मिन्नेव नियुक्तास्ता निर्मला विगतक्लमाः ॥ २०-११ ॥
एकीभावमनुप्राप्य न वियुक्ताः कथंचन ।

*tasminneva niyuktāstā nirmalā vigata klamāḥ || 20-11 ||
ekībhāvamanuprāpya na viyuktāḥ kathamcana |*

those stainless goddesses, freed from all weariness, are stationed, having attained complete identity with Him; they are never separated from Him in any way. 20-11

They have fully entered Him...

[Inner] - Feel the goddesses dissolve into your chest like warm light merging with warmer light—nothing remains but this.

[Pointing] - You are stationed here, stainless, never separate.

Uddyota 20.21

निःशेषेण युक्ताः समाविष्टाः, अतश्च परमानन्दलाभाद् विगतो
देहप्राणाद्याश्रयः क्लमो यासाम्, अतश्च तदभिन्नाः ॥

*nihśeṣenā yuktāḥ samāviṣṭāḥ, ataśca paramānandalābhād vigato
dehaprāṇādyāśrayaḥ klamo yāsām, ataśca tadabhinnāḥ ||*

Having fully entered Him, they are completely absorbed; therefore, because they have obtained supreme bliss, weariness depending on body, Prāṇa, etc., has departed from them; hence they are non-different from Him.

[View] - Supreme bliss is the dissolution of the one who could ever feel weariness.

Netra 20.22

तच्छक्तौ तु विलीनास्ता इच्छारूपेण संस्थिताः ॥ २०-१२ ॥
ज्ञानोत्कषाः क्रियावस्था यागयोगावधूतिकाः ।

*tacchaktau tu vilīnāstā icchārūpeṇa saṃsthitāḥ || 20-12 ||
jñānotkarṣāḥ kriyāvasthā yāgayogāvadhūtikāḥ |*

Merged in His power, they abide in the form of Will. They are exalted in Knowledge and abide in the state of Activity; they shake with the Yāga and yoga (of the Lord).
20-12

[Inner] - Will-Knowledge-Activity arise as three flavors of one taste—taste it on the tongue of awareness right now.

[Pointing] - Shake with the yāga that is this breath; then notice the unshaken One who shakes.

Uddyota 20.23

इच्छारूपेणेत्यविकल्पसंवित्स्फारेण, ज्ञानोत्कर्षाः क्रियावस्था
ज्ञानेद्धाः क्रियास्फारनिष्ठाः । यागः परमेशाय पशुनिवेदनम्,
योगः परमेशैक्यापत्तिः, ताभ्यामवहतं धूतं कम्पो यासां
तास्तथा निश्चलतदैक्यमययः ॥
तदित्थं ताः

*icchārūpenetyavikalpasamvitsphāreṇa, jñānotkarṣāḥ kriyāvasthā
jñāneddhāḥ kriyāspṛhāniṣṭhāḥ | yāgaḥ parameśāya paśunivedanam,
yogaḥ parameśaikyāpattiḥ, tābhyaṁmavahataṁ dhūtaṁ kampo yāsāṁ
tāstathā niścalatadaikyamayayaḥ ||
tadittham tāḥ*

"In the form of Will" means by the expansive, non-conceptual awareness. "Exalted in Knowledge and abiding in Activity" means inflamed by Knowledge and established in the expansion of Activity. Yāga is offering the animal to the Supreme Lord; yoga is attainment of identity with the Supreme Lord. Those in whom the trembling produced by these two has been dissolved are motionless, consisting of perfect identity with Him.

Thus being of such nature,

[Word] - "Yāga and yoga" dissolve into each other—offering is union, union is offering.

[View] - Trembling dissolves into the perfect motionlessness of Spanda.

Netra 20.24

तद्भावं तु समास्थाय तद्रूपं योजयन्ति यान् ॥ २०-१३ ॥
ते मुक्ताः शिवभूतास्तु शिवशक्त्या शिवेरिताः ।
निर्मलाः शिवरूपास्तु तत्प्रभावाद् भवन्ति च ॥ २०-१४ ॥

*tadbhāvam tu samāsthāya tadrūpaṁ yojayanti yān || 20-13 ||
te muktāḥ śivabhūtāstu śivaśaktyā śiveritāḥ |
nirmalāḥ śivarūpāstu tatprabhāvād bhavanti ca || 20-14 ||*

assuming His state, they unite with His form those whom they choose. 20-13 Those beings become liberated, becoming Śiva Himself, impelled by Śiva's power, become pure, of the form of Śiva, by His grace. 20-14

[View] - Liberation is not future; it is the impulse of Śiva's power recognizing itself as you.

[Pointing] - Become the chosen one right now—let the gaze of the Yognī fall on this very body-mind and burn it clean.

Uddyota 20.25

तद्रूपाः सत्योऽर्थात् तत्रैव यान् योजयन्ति, ते तासां योगिनीनां
प्रभावात् शिवशक्त्या शिवेनेरिताः प्रेरिताः शिवभूताः
प्राप्तनिर्मलशिवैकरूपा भवन्ति ॥ २०-१५ ॥
अतश्च

*tadrūpāḥ satyo'rthāt tatraiva yān yojayanti, te tāsāṁ yoginīnāṁ
prabhāvāt śivaśaktyā śiveneritāḥ preritāḥ śivabhūtāḥ
prāptanirmalaśivaikarūpā bhavanti || 20-15 ||
ataśca*

Those whom they unite with His form (i.e. with Śiva) become, by the grace of these Yognīs, impelled by Śiva's power, liberated beings who have attained the single, pure form of Śiva. 20-15

Moreover,

[Pointing] - Feel the single pure form rising in the body like cool flame—nothing else exists.

Netra 20.26

यथा योगेन दीक्षायां शिवत्वमुपलभ्यते ।

yathā yogena dīkṣāyām śivatvamupalabhyate |

just as in initiation (dīkṣā) one attains Śiva-nature

[View] - Dīkṣā and the Yogiñī's glance are the same event appearing in ritual and spontaneous modes.

Uddyota 20.27

देहस्थितैरेव दीक्षितैः ॥

dehasthitaireva dīkṣitaiḥ ||

even while remaining in the body, through initiation,

[Pointing] - The body you sit in is already the initiated body—recognize.

Netra 20.28

तथा वै योगियोगेन शिवत्वमुपयान्ति ते ॥ १५ ॥

tathā vai yogiyogena śivatvamupayānti te || 15 ||

so too by the yoga of the Yogiñīs they attain Śiva-nature. 15

[Inner] - The fierce yoga of the Yognīs is the sudden upward rush of kundalinī that leaves no trace of separation.

Uddyota 20.29

योगिनीनां योगेन चण्डीश्वरूपकरणेन ॥
एवं हि

*yoginīnām yogena caṇḍīśasvarūpakaraṇena || |
evaṁ hi*

By the yoga of the Yognīs that makes one of the nature of Caṇḍīśa (the Fierce Lord).

Thus indeed

[Pointing] - Let Caṇḍīśa devour whatever you still take yourself to be.

Netra 20.30

अत्यन्तमलिनस्यास्य पूर्वोक्तस्याधिकारिणः ।
मलप्रध्वस्तरूपस्य नैर्मल्यं व्यञ्जयन्ति ताः ॥ २०-१६ ॥

*atyantamalinasyāsya pūrvovktasyādhikāriṇah |
malapradhvastarūpasya nairmalyam vyañjayanti tāḥ || 20-16 ||*

these goddesses reveal the purity of even the extremely impure candidate previously described, whose very form has been destroyed by mala. 20-16

[View] - Even the most ruined embodiment is only a play of mala upon the stainless screen of awareness.

[Pointing] - Watch purity reveal itself beneath the apparent filth—effortlessly.

Uddyota 20.31

न केवलं मलिनस्य यावद् मलैः प्रध्वस्तं कुत्सिभोगेष्वापातिं
रूपं यस्य तादृशः, अधिकारिणो देहिनो नैर्मल्यं
ज्ञानक्रियाशक्त्यात्मतां च ॥ २०-१७ ॥
एताश्च देव्यः

*na kevalam malinasya yāvad malaiḥ pradhvastam
kutsibhogesvāpātitaṁ
rūpaṁ yasya tādṛśaḥ, adhikāriṇo dehino nairmalyaṁ
jñānakriyāśaktyātmatāṁ ca || 20-17 ||
etāśca devyah*

Not only of the impure, but of one whose form has been ruined by the malas and thrown into vile enjoyments – of such an embodied soul they manifest purity and identity with the powers of knowledge and activity. 20-17

These goddesses

[Inner] - Feel the malas dissolve like mist in morning sun; the same light was always there.

Netra 20.32

मूलच्छेदेन तेषां हि जिघांसन्ति मलत्रयम् ।

mūlacchedena teṣāṁ hi jighāṁsanti malatrayam |

cut away the root of the three malas of those (beings).

[Outer] - The root-cutting is a silent surgery performed by grace wearing terrifying forms.

Uddyota 20.33

अतश्च

ataśca

Therefore

Netra 20.34

मलत्रयवियुक्तस्य शरीरं न प्ररोहति ॥ १७ ॥

malatrayaviyuktasya śarīram na prarohati || 17 ||

the body of one freed from the three malas does not grow again. 17

[View] - No new body arises because the dream of embodiment has ended while the body still appears.

Uddyota 20.35

तदित्थम्

tadittham

Thus

Netra 20.36

दीपवद्योजनं तस्य पशोर्नैव हि घातनम् ।

dīpavadyojanam tasya paśornaiva hi ghātanam |

uniting him (with Śiva) is like lighting a lamp; there is no killing of the animal.

[Pointing] - Light this lamp of awareness—see that no animal was ever bound, no death ever occurred.

Uddyota 20.37

परयोगिन्यो हि

parayoginyo hi

The Yoginīs of the supreme yoga

[View] - Supreme yoga is the gaze that pervades all yet remains untouched.

Netra 20.38

व्यापकेन स्वरूपेण स्वशक्तिविभवेन च ॥ २०-१८ ॥
त्रोटयन्ति पशोः पाशान् शरीरं येन नश्यति ।
शरीरेण प्रनष्टेन मोक्षणं नहि मारणम् ॥ २०-१९ ॥

vyāpakena svarūpeṇa svaśaktivibhavena ca || 20-18 ||
troṭayanti paśoh pāśān śarīram yena naśyati |
śarīreṇa pranaṣṭena mokṣaṇam nahi māraṇam || 20-19 ||

by their all-pervading true nature and by the splendor of their own power they burst open the bonds of the paśu, causing the body to perish. When the body perishes, it is liberation, not killing.

[Inner] - Feel the bonds burst open from inside—like a sudden release in the spine that spreads as boundless space.

[Pointing] - Perish right now into the all-pervading; this is liberation wearing the mask of death.

Uddyota 20.39

व्यापकेन शिवात्मना । स्वशक्तिविभवेन शाक्तेन । येनेति त्रोटनेन ॥ २०
||
यदीद्रग् मरणं न, कीदृक् तर्हि तदित्याह

*vyāpakena śivātmanā | svaśaktivibhavena śāktena | yeneti troṭanena
|| 20
||
yadīdṛg maraṇam na, kīdṛk tarhi tadiṭyāha*

By the all-pervading Śiva-nature, by the Śākta splendour that is His own Śakti, by the very act of bursting open (troṭana)—thus (the seizure is accomplished). (20)

If such is not the nature of death, then what is it?—He declares:

[Word] - “Troṭana” = the cracking open of the skull-dome so pure sky pours in.

[View] - The act of bursting is Śakti’s playful self-revelation.

Netra 20.40

दृढप्रसृढपाशस्य बद्धस्य पुरुषस्य यः ।
वियोगस्तु शरीरेण मरणं तद्विदुर्बुधाः ॥ २०-२० ॥

*dṛḍhapraruḍhapāśasya baddhasya puruṣasya yaḥ |
viyogastu śarīreṇa marañam tadvidurbudhāḥ || 20-20 ||*

The wise know as death the separation of the puruṣa—
whose bonds are firmly and deeply rooted—
from the body.

[Pointing] - Who separates from the body when the body was never other than consciousness?

Uddyota 20.41

उपसंहरति

upasamharati

He now concludes (the entire foregoing description of the gross and intermediate methods):

[Context] - The text seals the supreme teaching and prepares the descent into subtler yet still non-dual methods.

Netra 20.42

एवं परः प्रकाशस्तु.....

शाभ्वपदे विश्रान्तिप्रबोधेन योग उक्तः ॥

..... सूक्ष्मश्वैवाधुनोच्यते ।

evam̄ paraḥ prakāśastu.....

śāmbhavapade viśrāntiprabodhena yoga uktaḥ ||

..... sūkṣmaścaivādhunocyate |

Thus the supreme Light ...

The yoga that consists of awakened repose in the Śāmbhava plane has been taught.
... now the subtle yoga is about to be explained.

[View] - Śāmbhava repose is the motionless awakening in which nothing ever needed to wake.

Uddyota 20.43

तमाह

tamāha

That (subtle yoga) He now declares:

Netra 20.44

सूक्ष्मं शक्तिमयं ज्ञानं ज्ञानशक्त्या तु गम्यते ॥ २०-२१ ॥

sūkṣmam̄ śaktimayam̄ jñānam̄ jñānaśaktyā tu gamyate || 20-21 ||

The subtle knowledge, which is made of Śakti alone,
is attained through the power of knowledge (jñāna-śaktyā). (20-21)

[Inner] - Subtle knowledge is the soft hum of Śakti alone, before any world appears.

[Pointing] - Listen to the roar-less roar rising in the inner ear.

Uddyota 20.45

अरावरावराविण्या ध्वनिभावानुसारकम् ।

शक्तिमयं चित्स्फुरत्ताप्रधानम्, न तु प्राग्वत्
शाम्भवप्रकाशविश्रान्त्यात्म, ज्ञानशक्त्या
देहादिप्रमातृताप्रशमनोन्मग्नसंविदा गम्यते प्राप्यते । कीदृश्या न
विद्यते रावो मन्त्रविशेषोच्चारध्वनिर्यस्य तादृग यो रावः सहजो
नादामर्शस्तेन राविण्या प्रोन्मिषत्पराहंविमर्शरूपया । कीदृशं
ज्ञानम् इत्याह ध्वनेर्नादामर्शस्य भावः सत्ता, तदनुसरणं
तन्मयीभावं प्राप्तम् ॥
एतच्च

arāvarāvarāvīnyā dhvanibhāvānusārakam |

*śaktimayam citsphurattāpradhānam, na tu prāgvat
śāmbhavaprakāśaviśrāntyātma, jñānaśaktyā
dehādipramātṛtāpraśamanonmagnasaṁvidā gamyate prāpyate |
kīdrśyā na
vidyate rāvo mantraviśeṣoccāradhvaniṣyasya tādṛg yo rāvah sahajo
nādāmarśastena rāvīnyā pronmiṣatparāhamvimarśarūpayā | kīdrśam
jñānam ityāha dhvanernādāmarśasya bhāvah sattā, tadanusaraṇam
tanmayībhāvam prāptam ||
etacca*

(It is attained) by the power of knowledge that has submerged the awareness of the knower who is contracted to body etc., following the arising of the roar-less roar of the inner spontaneous sound (nāda), by the power of knowledge whose roar is the ever-rising supreme I-consciousness, without the roar of any particular mantra-utterance. The “state of sound” is the existence of that nāda-awareness; “following it” means becoming entirely absorbed in it.

This (subtle knowledge)

[Inner] - Let the supreme I-consciousness swallow the little “I” that thinks it reads—dissolve into the soundless sound.

[Pointing] - Submerge now; nothing remains to submerge.

Netra 20.46

सिद्धानां सिद्धिदं ज्ञानं खेचर्यः पर्युपासते ॥ २०-२२ ॥

siddhānāṁ siddhidam jñānam khecaryah paryupāsate || 20-22 ||

the perfected Khacarīs (sky-faring goddesses) constantly attend upon. 20-22

[View] - Khecarī mudrā realized: the goddess-mind moves freely in the sky that has no edges.

Uddyota 20.47

सिद्धाः श्रीखगेन्द्राद्याः, खेचर्यः संविद्गगनचारिण्यो देव्यः ।
परितः समन्तादुपासते तन्मयत्वेन स्फुरन्ति ॥ २०-२३ ॥
यद्यपि शाक्तं ज्ञानं सर्वेषां भित्तिः, तथापि

*siddhāḥ śrīkhagendrādyāḥ, khecaryah saṁvidgaganacāriṇyo devyāḥ |
paritāḥ samantādūpāsate tanmayatvena sphuranti || 20-23 ||
yadyapi śāktam jñānam sarveṣām bhittih, tathāpi*

The perfected ones are Śrī Khecarī etc.; the Khacarīs are the goddesses who move in the sky of consciousness. They attend upon it from all sides, shining as non-different from it. 20-23

Although Śākta knowledge is the foundation of everything, nevertheless

[Pointing] - Become the sky in which the Khacharīs dance—motion and stillness are one.

Netra 20.48

अज्ञानेनावृतं ज्ञानं पशुनां समलं स्थितम् ।

ajñānenāvṛtam jñānam paśūnām samalam sthitam |

the knowledge of limited beings is impure, covered by ignorance.

[View] - Impurity is only pure knowledge pretending to forget itself.

Uddyota 20.49

अज्ञानं मायाशक्तिकृतमात्मन्यनात्मताप्रतिपत्तिपुरःसरमनात्मनि
देहादावात्माभिमानात्म ॥
यत एवमतो योगाभ्यासप्रबुद्धेन निजेन

निर्मलेन तु ता देव्या ज्ञानेनाभिभवन्ति तत् ॥ २३ ॥
एवं च

*ajñānam
māyāśaktikṛtamātmanyanātmatāpratipattipuraḥsaramanātmani
dehādāvātmābhimānātma ||
yata evamato yogābhyāsaprabuddhena nijena*

*nirmalena tu tā devyā jñānenābhībhavanti tat || 23 ||
evam ca*

Ignorance is the power of Māyā that first causes the notion “I am the non-self” in the Self and then the notion “the Self is the body” etc. in the non-self.

Therefore, by their own pure knowledge awakened through yogic practice

[Secret] - Who is it that says “I am the body”? Trace that one back to its silent source.

Netra 20.50

यथा प्रबुद्धः सुसेन क्रीडते च यतस्ततः ।
मदिरासवपानैन यथैवोन्मादितः कच्चित् ॥ २०-२४ ॥
क्रीडते ह्यस्वतन्त्रत्वाद् बालो वा भ्रम्यति कच्चित् ।
उन्मत्तो वाप्रमत्तेन प्रेर्यते पशवस्तथा ॥ २०-२५ ॥
मातृभिर्गुह्यकैः शक्त्या स्वेन योगबलेन तु ।

*yathā prabuddhaḥ suptena krīdate ca yatastataḥ |
madirāsavapānena yathaivonmāditaḥ kvacit || 20-24 ||
krīdate hyasvatantratvād bālo vā bhramyati kvacit |
unmatto vāpramattena preryate paśavastathā || 20-25 ||
mātṛbhiringuhyahyakaiḥ śaktyā svena yogabalena tu |*

Just as an awakened person playfully torments one who is asleep, wherever and however he wishes;
just as one intoxicated by drinking liquor becomes frenzied and plays anywhere;
just as a child, being without autonomy, wanders about here and there;
or just as a madman is driven by one who is not mad—
in exactly the same way the bound souls (paśavah) are driven
by the Mothers, by the Guhyakas, and by Śakti through Her own yogic power. (20-24-25)

[View] - All wandering is Śakti's play; there is no bound soul—only freedom dancing as bondage.

[Pointing] - Feel yourself moved like the sleeper, the drunkard, the child, the madman —by a power that was never separate from you.

Uddyota 20.51

तथेत्यत्र प्रेर्यन्त इति वचनपरिणामाद् योज्यम् । गुह्यका यक्षा
भूतग्रहाद्युपलक्षकाः । शक्त्या स्वसामर्थ्येन ॥
अतश्च तैः

*tathetyatra preryanta iti vacanapariṇāmād yojyam | guhyakā yakṣā
bhūtagrahādyupalakṣakāḥ | śaktyā svasāmarthyena ||
ataśca taiḥ*

The word “tathā” (“in the same way”) is to be connected with the transformed sense “they are driven” (preryante).

Guhyakas are Yakṣas and also include bhūtas, grahas, and the like.

“By Śakti” means by Her own inherent capacity.

[Word] - “Tathā” echoes as the silent bridge where outer violence dissolves into the same effortless unfolding of Śakti’s own play.

[View] - Nothing is ever truly “driven”—only recognized as already moving within Her spontaneous freedom.

Netra 20.52

जीव आकृष्यते क्षिप्रं पशुनां योगवीर्यतः ॥ २०-२६ ॥

jīva ākṛṣyate kṣipram paśūnām yogavīryataḥ || 20-26 ||

And therefore, because of the yogic virility of these (Mothers, Guhyakas, and Śakti), the Jīva of the bound souls is swiftly dragged forth (and seized). (20-26)

[Outer] - The Mothers and Guhyakas rise as the fierce retinue that drags the limited jīva into the open.

[Inner] - Feel the sudden tug at the heart—your own life-force being pulled by an invisible cord of bliss.

[Pointing] - Let the dragging happen; do not resist the pull—you are already being carried home.

Uddyota 20.53

एतदेव स्फुटयति

etadeva sphuṭayati

He clarifies the same:

Netra 20.54

यत्तत्परममव्यक्तं शाश्वतं ह्यचलं ध्रुवम् ।
तत्प्राप्य योगमार्गेण प्रविश्य परदेहतः ॥ २०-२७ ॥
परो भूत्वा स्वशक्त्या तु जीवं जीवेन वेष्टयेत् ।

*yattatparamamamavyaktaṁ śāśvataṁ hyacalam dhruvam |
tatprāpya yogamārgena praviśya paradehataḥ || 20-27 ||
paro bhūtvā svaśaktyā tu jīvam jīvena veṣṭayet |*

Having attained That which is supreme, unmanifest, eternal, unmoving, and steadfast,
by the path of yoga,
entering another's body,
becoming the Supreme, one should envelop the Jīva with one's own Jīva.

[Inner] - The path of yoga is nothing but the sphere of your own I-awareness expanding until it swallows the apparent border.

[Pointing] - Enter the other as the Supreme already waiting inside him.

Uddyota 20.55

यत्तदित्यादि प्राग्वत् । तत्प्राप्य परं चिन्मयं बलं समाविश्य
योगमार्गेणेति
तत्त्वार्थचिन्तामणिप्रदर्शितागमिकगोलकाभ्यासासादितसमस्ततद्रसोपल
म्भः स्वदेह एवाविकासस्थित्या
प्राणाकर्षापकर्षाभ्यामस्वतन्त्रीकृतप्राणबलो योगी
पादशाखाब्रह्मरन्ध्रत एकतरेण पथा गोलकस्थित्यैव परहृदयं
प्रविश्य परो भूत्वेति

*yattadityādi prāgvat | tatprāpya param cinmayaṁ balam samāviśya
yogamārgeṇeti
tattvārthacintāmaṇipradarśitāgamikagolakābhyaśāsāditasamastatabrasopala
mbhaḥ svadeha evāvikāsasthityā
prāṇākarṣāpakarṣābhyaāmasvatantrīkṛtaprāṇabalo yogī
pādaśākhābrahmarandhrata ekatareṇa pathā golakasthityaiva parahṛdayam
praviśya paro bhūtveti*

"As previously described." "Attaining That" means entering the supreme conscious power. "By the path of yoga" means by the practice of the spherical contemplation taught in the Tattvārthacintāmaṇi etc., by which the yogī, having rendered his own Prāṇa powerless by drawing it up and down, moving through one of the paths from the feet or branches up to Brahmarandhra, remaining in the sphere (gola) itself, enters the heart of another, becoming supreme, having attained intense I-awareness of the other... (verses 56–57 quoted).

[Inner] - Draw the breath up and down until prāṇa collapses into the gola of pure presence; then slip through the crown into the heart of another.

[Pointing] - There is no "other" to enter—only the same heart you never left.

Netra 20.56

शञ्चारो वायुतत्त्वस्थो वायुतत्त्वं च बुद्धिग्राम् ।
अहङ्कारगता बुद्धिः स चित्तत्त्वं समाश्रितः ॥ 55

*śañcāro vāyutattvasto vāyutattvam ca buddhigam |
ahaṅkāragatā buddhiḥ sa cittattvam samāśritaḥ || "*

"The movement (sañcāra) abides in the principle of air (Vāyu-tattva); air-principle itself is accessible to intellect (buddhi-gam); intellect resides in egoity (ahaṅkāra-gatā); and egoity is supported by the principle of mind (citta-tattva)."

[View] - Air, intellect, egoity, mind—trace them back and watch each dissolve into the prior, until the seeker himself vanishes.

Uddyota 20.57

इत्याम्नायदृष्ट्या परत्राहंप्रतीतिदाढ्ये मात्राशतं स्थित्वा
प्राणक्षोभेण तं क्षोभयित्वा
स्वेन्द्रियशक्तिभिस्तदिन्द्रियाक्रमणपूर्वमात्मशक्तिस्वीकृतस्य परस्य
शरीरं स्वपरिस्पन्दप्रवृत्तिनिवृत्तिक्रमेणात्मशरीरीकृत्य जीवं
परपुर्यष्टकं, जीवेन स्वपुर्यष्टकेन, स्वशक्त्येति
प्रोन्मिषितशाक्तबलेन स्वप्राणेन वेष्टयेदाक्रमेत् ॥
तदित्थम्

*ityāmnāyadr̥ṣṭyā paratrāhampratītidāḍhye mātrāśataṁ sthitvā
prāṇakṣobheṇa tam kṣobhayitvā
svendriyaśaktibhistadindriyākramanapūrvamātmaśaktisvīkṛtasya
parasya
śarīraṁ svaparispanḍapraṿṛttinivṛttikramenātmaśarīrīkṛtya jīvaṁ
parapuryaṣṭakam, jīvena svapuryaṣṭakena, svaśaktyeti
pronmiṣitaśāktabalena svaprāṇena veṣṭayedākramet ||
tadittham*

From the standpoint of the Āmnāya revelation, when the "I"-certainty of the other has become extremely firm in those one hundred māṭrkā-letters, the Yoginī, after remaining in that hundredfold state, violently agitates him through the agitation of her own Prāṇa.

Then, with the powers of her own senses, first invading his senses, she incorporates the body of that other—who has already accepted her Ātman-Śakti as his own—into her own body by the sequential process of her own pulsation (Spanda): activation and withdrawal.

Thus she makes his body her own.

Thereafter, with her own Prāṇa—which is nothing but the up-surging power of her Śakti—she envelops and completely occupies the Jīva along with his subtle body of eight constituents (puryaṣṭaka), just as the Jīva occupies his own puryaṣṭaka.

In this manner it is accomplished.

[Inner] - When the hundred māṭkā-letters blaze with your own "I," shake the other awake with the earthquake of your prāṇa.

[Pointing] - Invade his senses with your senses until the line between invader and invaded melts—only one pulsation remains.

[Secret] - Whose prāṇa is shaking whom?

Netra 20.58

आक्रम्य तं हृदिस्थं वै अध ऊर्ध्वप्रवेशतः ॥ २०-२८ ॥
एकीभावं समासाद्य समत्वं तत्र चाभ्यसेत् ।
परं कारणमाश्रित्य स्वतन्त्रत्वं तदाभ्यसेत् ॥ २०-२९ ॥

*ākramya tam hṛdistham vai adha ūrdhvapraveśataḥ || 20-28 ||
ekībhāvam samāsādya samatvam tatra cābhyaset |
param kāraṇamāśritya svatantratvam tadābhyaset || 20-29 ||*

Having overpowered him who dwells in the heart, entering from below upwards, 20-28 attaining oneness and practising equality there, relying on the supreme cause, one should practise perfect freedom. 20-29

[Inner] - From feet to crown, ascend; overpower the heart-lotus; rest in equality.

[Pointing] - Practise perfect freedom right here—there is nothing to gain, no one to control.

Uddyota 20.59

परं कारणं शाक्तं बलमाश्रित्य तद्रहेणावष्टभ्य । तत्र चेति
परं प्रेरयति यदेवाहं करोमि, तदेवायं करोत्विदृशं समभ्यस्यन्
तेन सह एक्यमासाद्य स्वतन्त्रत्वमभ्यसेदिति जिगमिषु निरोधयेत्
तिष्ठन्तं गमयेदिति क्रमेण तं स्वचेष्टावशगं कुर्यात् ।
तदेतदुक्तं गुरुभिः १५८ तत्स्थ अश्रीयात् पिबेद् गच्छेत्तिष्ठेत्सुप्यात्
तावद्यावत्समासादितसकलचेष्टाफलः स योगी संपद्यते
ततस्तमानयेद्विसृजेन्मोहयेदुन्मीलयेदापूरयेद्विशिष्टं वा स्थानं
प्रापयेत् १५९ इत्यादि ॥ २०-३० ॥
अथ

*param kāraṇam śāktam balamāśritya tadgraheṇāvaṣṭabhyā | tatra ceti
param prerayati yadēvāhaṁ karomi, tadevāyāṁ karotvitīdrśam
samabhyaṣyan
tena saha ekyamāsādya svatantratvamabhyasediti jigamiṣum
nirodhayet
tiṣṭhantam gamayediti krameṇa tam svaceṣṭāvaśagam kuryāt |
tadetaduktam gurubhiḥ "tatstha aśnīyāt pibed gacchettiṣṭhetsupyāt
tāvadyāvatsamāsāditasakalaceṣṭāphalaḥ sa yogī saṃpadyate
tatastamānayedvisṛjenmohayedunmīlayedāpūrayedviśiṣṭam vā
sthānam
prāpayet |" ityādi || 20-30 ||
atha*

Relying on the supreme Śākta cause, grasping it firmly. “There” means in the other: one should practise the thought “Whatever I do, let him also do the same,” thus attaining oneness with him and practising freedom, preventing him when he wishes to go, making him go when he wishes to stay – gradually making him subject to one’s own will. This is what the Gurus have taught: “Remaining in that state he should eat, drink, walk, stand, sleep, until he becomes a yogī who has obtained the fruit of all actions. Then he should bring him, release him, delude him, awaken him, fill him, or cause him to attain a special state of distinction.” etc. 20-30

Then

[Outer] - Eat when he eats, walk when he walks—until his will is your will and your will is none.

[Pointing] - Let him try to leave and feel the gentle impossibility; let him try to stay

and feel the effortless departure—freedom has already swallowed both.

Netra 20.60

व्यापकेन स्वरूपेण शक्त्या शक्तिं तु दारयेत् ।

vyāpakena svarūpeṇa śaktyā śaktim tu dārayet |

by one's all-pervading true nature and by power one should sever the power.

[View] - All-pervasion is your nature; sever every borrowed power with the sword of that recognition.

Uddyota 20.61

समावेशबलाद् वीर्यभूतां व्यापकतामास्थाय स्वशक्त्या

samāveśabalād vīryabhūtāṁ vyāpakatāmāsthāya svaśaktyā

Having assumed the all-pervading state that is the virility produced by immersion, by one's own power

[Inner] - Immerse until the virile flood of immersion becomes the all-pervading state —then cut.

Netra 20.62

तत्प्राणशक्तिं दारयेत् छेदार्थमाक्षिपेत् ॥
तदेतत्संपुटीकृत्य शक्तिच्छेदं तु कारयेत् ॥ ३० ॥

*tatprāṇaśaktim dārayet chedārthamākṣipet ||
tadetatsaṁpuṭikṛtya śakticchedam tu kārayet || 30 ||*

one should sever the other's Prāṇa-Śakti, drawing it for the purpose of cutting it, enclosing it in a sheath and causing the cutting of the Śakti. 30

[Pointing] - Draw the other's prāṇa-śakti into the sheath of your own silence and slice.

Uddyota 20.63

तया स्वशक्त्या सर्वतो वलित्वा परप्राणशक्तिं च्छुरिकाप्रयोगेण
च्छिन्न्यादित्यर्थः ॥ २०-३१ ॥

*tayā svāśaktyā sarvato valitvā paraprāṇaśaktim cchurikāprayogeṇa
cchindiyādityarthah ॥ 20-31 ॥*

Meaning: surrounding the other's Prāṇa-Śakti on all sides with one's own power, one should cut it as with a knife. 20-31

[Inner] - Surround his life-force on every side with the blazing circle of your awareness—cut cleanly, like light cutting shadow.

Netra 20.64

शक्तिरूपं ततो देवि सत्त्वमास्थाय योगवित् ।
स्वसत्त्वसत्तारूपेण चित्सूर्यत्वेन तापयेत् ॥ ३१ ॥
द्रावयेत्तु परस्थो हि राश्मीन् रश्मिभिरक्षवत् ।

*śaktirūpam tato devi sattvamāsthāya yogavit |
svasattvasattarūpeṇa citsūryatvena tāpayet || 31 ||
drāvayettu parastho hi raśmīn raśmibhirarkavat |*

Then, O Devi, the knower of yoga,
having assumed the Śakti-form and taken the state of pure being,
should heat it with the nature of his own being, in the form of the sun of
consciousness.
Stationed in the other, he should melt the other's rays with his own rays, like the sun.

[Inner] - Become the sun of consciousness; station yourself inside him; melt his rays with your rays until no moon remains.

Uddyota 20.65

शक्तिरूपं प्राणशक्तिप्रधानं सत्त्वं परजीवमास्थाय स्वीकृत्य
योगी स्वसत्त्वस्य संबन्धिना शाक्तस्फुरत्तात्मसत्तारूपेण कारणेन,
चित्सूर्यत्वेनेति चैतन्यार्करूपितया, सन्तापितं कुर्यात् । ततस्तदीयान्
चक्षुरादिरश्मीन् परे तत्रैव परदेहे, स्थितः सन् दीपैः
स्वैश्चक्षुरादिभिरश्मिभिः सूर्य इव सोमरश्मीन् द्रावयेद् विलापयेत् ॥
तत्रापि योगबलात्

*śaktirūpaṁ prāṇaśaktipradhānaṁ sattvam̄ parajīvamāsthāya svīkṛtya
yogī svasaṁvatsya saṁbandhinā śāktasphurattātmasattārūpeṇa
kāraṇena,
citsūryatveneti caitanyārkarūpitayā, santāpitaṁ kuryāt | tatastadīyān
cakṣurādiraśmīn pare tatraiva paradehe, sthitah san dīptaiḥ
svaiścakṣurādibhi raśmibhiḥ sūrya iva somaraśmīn drāvayed vilāpayet
||
tatrāpi yogabalāt*

Assuming the Jīva of the other whose main nature is Prāṇa-Śakti, the yogī should heat it intensely with the cause that is the throb of Śākta consciousness belonging to his own being, in the form of the sun of consciousness. Then, stationed in that very body of the other, he should melt the rays of sight etc. of the other with his own blazing rays of sight etc., just as the sun melts the rays of the moon.

There also, by the force of yoga

[Pointing] - Heat the jīva you borrowed with the fire you never borrowed—until only fire remains.

Netra 20.66

योजयेद् हृदये सर्वान् शब्दादीनिन्द्रियाणि च ॥ २०-३२ ॥
भूतानि रसभूतानि गुणानेव हि सर्वतः ।
अन्तःकरणसञ्चातं.....

*yojayed hṛdaye sarvān śabdādīnindriyāṇi ca || 20-32 ||
bhūtāni rasabhūtāni guṇāneva hi sarvataḥ |
antaḥkaraṇasaṅghātaṁ.....*

he should unite in the heart all sounds and the rest, and the sense-organs, 20-32 the gross elements that have become essence, the qualities – everything on all sides, the complex of the inner faculties...

[Inner] - Gather every sound, every organ, every element into the heart—let them dissolve into the single taste of awareness.

Uddyota 20.67

परसंबन्धीनि विषयभूतबहिरन्तःकरणानि प्रोक्तविलापनतो
रसभूतानि द्रुतत्वमाप्तानि सर्वाणि योजयेदात्मन्येकीकुर्यात् ॥
अथ

*parasaṃbandhīni viṣayabhūtabahirantahkaraṇāni proktavilāpanato
rasabhūtāni drutatvamāptāni sarvāṇi yojayedātmanyekīkuryāt ||
atha*

All the external and internal objects related to the other that have become essence (melted) by the previously described dissolution he should unite in himself, making them one.

Then

[Pointing] - Make all his objects your objects, then watch even the “your” and “his” melt.

Netra 20.68

.....गृहीत्वा तत्स्वचेतसा ॥ २०-३३ ॥
प्रविशेत्तु तदा योगी पुरमाक्रम्य सर्वतः ।
द्रुतं गृहीतं तत्सर्वं क्षिप्रमात्मस्थमानयेत् ॥ २०-३४ ॥

.....*gr̥hītvā tatsvacetasā* || 20-33 ||
pravīsettu tadā yogī puramākramya sarvataḥ |
drutam gr̥hitam tatsarvam kṣipramātmasthānayet || 20-34 ||

taking all that with his own consciousness 20-33 the yogī should enter the city (body) having overpowered it on all sides. Having quickly taken all that which was melted, he should swiftly bring it to rest in himself. 20-34

[Pointing] - Take everything that was melted and rest it in the one place it never left —you.

Uddyota 20.69

तदिति पूर्वोक्तं सर्वं गृहीत्वा, आगमोक्तदृष्ट्या साध्यस्य
मूर्धद्वारेण निष्क्रम्य चेतसा पुरं शरीरं प्रविशेत् ।
ततस्तदाक्रम्य शक्त्याऽस्य यत् पूर्वं द्रुतं विलापितं
संगृहीतम्, तत् सर्वं क्षिप्रमात्मनिष्ठं कुर्यात् ॥ २०-३५ ॥
तदित्थं योगी

taditi pūrvoktaṁ sarvam gr̥hitvā, āgamoktadr̥ṣṭyā sādhyasya
mūrdhadvāreṇa niṣkramya cetasā puram śarīram pravīset |
tatastadākramya śaktyā'sya yat pūrvaṁ drutam vilāpitam
samgr̥hitam, tat sarvam kṣipramātmaniṣṭham kuryāt || 20-35 ||
tadittham yogī

Having taken all that previously mentioned, according to the teaching of the Āgamas, leaving his own body through the crown of the head and entering the body (of the other) with consciousness, having overpowered that city, whatever was previously melted and collected by power – all that he should quickly establish in himself. 20-35

Thus the yogī

[Outer] - Leave your body through the crown; enter his like light entering light.

[Pointing] - Overpower the city by recognizing you were always its only inhabitant.

Netra 20.70

तत्क्षणादानयेज्जीवं मुद्रामन्त्रप्रयोगतः ।

tatkṣaṇādānayejjīvam mudrāmantraprayogataḥ |

should instantly bring the Jīva by the application of mudrā and mantra.

[Outer] - Mudrā and mantra are the final flick that snaps the jīva across the apparent gap.

Uddyota 20.71

मुद्राऽत्र प्रथमं स्वशरीरनिःसरणसमये करञ्जिणी,
तच्छ्रीराक्रमणे क्रोधना, तद्रश्म्यादिविलापने लेलिहाना, तत्पुराद्
निःसरणे खेचरी, स्वहृत्प्राप्तौ भैरवी । तद्वन्धसतत्वं
श्रीविज्ञानभैरवोद्योतेऽस्माभिर्दर्शितम् । मन्त्रस्तु
पञ्चपिण्डक्षुरिकाकालरात्र्यभिधानः श्रीगुप्ततन्त्रात्
श्रीपूर्वादिदृष्टः । तत्प्रयोगाद् योगिन्यः क्षणात् परजीवमानयन्ति
॥
अतश्च

*mudrā'tra prathamam svaśarīraniḥsaraṇasamaye karaṇkiṇī,
 taccharīrākramane krodhanā, tadraśmyādivilāpane lelihānā, tatpurād
 niḥsaraṇe khecarī, svahṛtpṛptau bhairavī | tadbandhasatattvam
 śrīvijñānabhairavoddyyote'smābhirdarśitam | mantrastu
 pañcapiṇḍakṣurikākālarātryabhidhānaḥ śrīguptatantrāt
 śrīpūrvādīdrṣṭah | tatprayogād yoginīḥ kṣaṇāt parajīvamānayanti
 ||
 ataśca*

Here the mudrās are: first Karaṇkiṇī when leaving one's own body, Krodhanā when entering the other's body, Lelihānā when melting the rays etc., Khecarī when leaving that body, Bhairavī when reaching one's own heart. Their binding nature has been shown by us in the Uddyota on the Vijñānabhairava. The mantra is the five-syllabled Kṣurikā-Kālarātrī called Pañcapiṇḍakṣurikā seen in the Śrīgupta-tantra and the Śrīpūrva etc. By the application of these the Yогinīs instantly bring the Jīva of another.

Moreover

[Word] - Pañcapiṇḍakṣurikā—the five-syllabled dagger that severs the dream.
[Outer] - Karaṇkiṇī at departure, Krodhanā at entry, Lelihānā at melting, Khecarī at release, Bhairavī at return—five gestures of the same dance.

Netra 20.72

अनेन विधिना सूक्ष्मं योगी योगं समभ्यसेत् ॥ ३५ ॥
 tatsarvं prāpnuyāt क्षिप्रं सूक्ष्मयोगेन योगवित् ।

*anena vidhinā sūkṣmam yogī yogam samabhyaset || 35 ||
 tatsarvam prāpnuyāt kṣipram sūkṣmayogena yogavit |*

by this method the yogī should practise the subtle yoga. 35 The knower of yoga swiftly obtains everything by the subtle yoga.

[View] - Subtle yoga is simply the recognition that nothing ever moved.

Uddyota 20.73

प्रथममुक्तदृशा योगमभ्यस्येत् ततो योगविदनेन सूक्ष्मेण योगेन
तत्सर्वमिति जीवाकर्षणमागमोक्तं च तत्सिद्धिफलं क्षिप्रमाप्नोति ।
उपसंहरति

*prathamamuktadṛśā yogamabhyasyet tato yogavidanena sūkṣmena
yogena
tatsarvamiti jīvākarṣaṇamāgamoktam ca tatsiddhiphalam
kṣipramāpnōti ।
upasam̄harati*

Having first practised yoga in the manner previously described, the knower of yoga then quickly obtains by this subtle yoga the drawing of the Jīva and all the scriptural fruits of that attainment.

He concludes:

[Pointing] - Practise until the drawing of the jīva is as effortless as noticing you are already breathing.

Netra 20.74

सूक्ष्मयोगः समारब्धातः.....

sūkṣmayogaḥ samākhyātaḥ.....

The subtle yoga has been explained...

Uddyota 20.75

अथ

atha

Now

Netra 20.76

.....ष्ठूलश्वैवाधुनोच्यते ॥ २०-३६ ॥

.....*sthūlaścaivādhunocye* || 20-36 ||

the gross (yoga) is declared. 20-36

[Outer] - Now the text turns from the subtle blade to the gross hammer.

Uddyota 20.77

तमाह

tamāha

He teaches it:

Netra 20.78

पिण्डस्थं तत्रयोगेण पिण्डमाकर्षयेद् ध्रुवम् ।

piṇḍastham tatrprayogeṇa piṇḍamākarṣayed dhruvam |

That which abides in the body one should certainly draw out the body by the gross method.

[Outer] - Gross yoga drags the subtle body out through the coarse body with force.

Uddyota 20.79

पिण्डस्थं स्थूलशरीरगतम्, पिण्डं पुर्यष्टकदेहम् तत्प्रयोगेणेति
तत्प्रतिकृतिकर्म विचित्रगरदानादियुक्त्या क्षुद्रया, आकर्षयेत् ॥
तथा

*piṇḍastham sthūlaśarīragatam, piṇḍam puryaṣṭakadeham
tatprayogeneti
tattatpratikṛtikarma vicitragaradānādiyuktyā kṣudrayā, ākarṣayet ||
tathā*

“That which abides in the body” means located in the gross body; “the body” means the subtle puryaṣṭaka body – by gross methods such as making an effigy and using various poisons etc. in a vile manner one draws it out.

Likewise

[Outer] - Effigies, poisons, vile rites—outer shadows of the same inner sword.

Netra 20.80

मन्त्रमुद्राविधानेन विधिना पांसवेन च ॥ २०-३७ ॥
ध्यानयोगबलेनैव छुम्मकाद्याङ्गलक्षणैः ।
पातयन्ति न सन्देहः पशूनां पाशवं पुरम् ॥ २०-३८ ॥

*mantramudrāvidhānenā vidhinā pāṁsavena ca || 20-37 ||
dhyānayogabaleṇaiva chummakādyāṅgalakṣaṇaiḥ |
pātayanti na sandehaḥ paśūnām pāśavam puram || 20-38 ||*

Through the rites of mantra and mudrā, through the pāṁsava method, solely by the power of dhyāna-yoga, and with implements such as the chummaka

magnet,
they cause the paśus' puryaṣṭaka bodies to fall—of this there is no doubt.

[Outer] - Mantra, mudrā, dust, magnet—four crude keys to the same lock the subtle yogī opens with a glance.

Uddyota 20.81

तत्र मन्त्रविधानेन मारणं श्रीस्वच्छन्दे दर्शितम्

tatra mantravidhānena māraṇam śrīsvacchande darśitam

Among these, killing by mantra-rite is shown in the Svacchanda-tantra... (quotes verses 82–83).

[Outer] - Krodharāja mantra on cremation cloth—seven nights and the protected falls.

Netra 20.82

८८क्रोधराजनिरुद्धं तु श्मशानपटमध्यगम् ।

श्मशानधूलिना लेरव्यं विषरक्तान्वितेन च ॥
यस्य नाम वरारोहे हुंफङ्कारविदर्भितम् ।
मारयेति समायोगात् क्रूरजातिविदर्भितम् ॥
मिर्यते सप्तरात्रेण यो रक्षाभिः सुरक्षितः ॥८८ (९-६४-६६)

"krodharājaniruddham tu śmaśānapaṭamadhyagam |

śmaśānadhlūlinā lekhyam viṣaraktānvitena ca ||
yasya nāma varārohe humphaṭkāravidarbhītām |
mārayeti samāyogaat krūrajātividarbhītām ||
miryate saptarātrenā yo rakṣābhiḥ surakṣitāḥ |" (9-64-66)

“...The one obstructed by the King of Wrath (Krodharāja) should be drawn in the middle of a cremation-ground cloth, written with cremation-ground ash mixed with poison and blood. O Fair-Hipped One, whose name—pierced by the hum-phaṭ roar—is joined with the word ‘māraya’ ('kill!') and pierced by the cruel species (of beings)—even he who is protected by the best of protective measures dies within seven nights.” (9.64–66)

[Outer] - The quoted verse roars the mechanics of violent mantra-sādhana.

Uddyota 20.83

इति । मुद्राविधानं तु व्योमकुण्डलिनीत्यादिमान्त्रसंप्रदायोपक्रमेण
५५बद्धा सप्तशिखां मुद्रामाशिखान्तं हलाकृतिम् ।५५ इत्यादिना,
५५तदा ग्रसन्ति योगिन्यो रावं कृत्वा शिखान्तरे ।५५ इत्यन्तेन
श्रीगुप्ततन्त्रे प्रदर्शितम् । पांसवविधिरपि

*iti | mudrāvidhānam tu
vyomakuṇḍalinītyādimāntrasampradāyopakramena
"baddhvā saptaśikhāṁ mudrāmāśikhāntam halākṛtim |" ityādinā,
"tadā grasanti yoginyo rāvam kṛtvā śikhāntare |" ityantena
śrīguptatantre pradarśitam | pāṁsavavidhirapi*

The procedure of the mudrā, however, is shown in the glorious Gupta Tantra beginning with the traditional transmission of mantras such as Vyomakuṇḍalinī etc., through the verses:

“Having bound the seven-crested mudrā shaped like a ploughshare up to the tuft of hair..”

and ending with:

“Then the Yogiñīs, making a roaring sound, devour him in the space between the crests of hair.”

[Outer] - Seven-crested mudrā like a ploughshare—then Yogiñīs devour between the crests.

Netra 20.84

शप्तम्यां कृष्णपक्षस्य प्रभाते लक्षयेत् सदा ।
कृतन्यासबला धीराधीरा वा योगिनी प्रिये ॥
प्रथमं निर्गता या तु नारी वा पुरुषोऽपि वा ।
वामदक्षिणहस्ताभ्यां वामदक्षिणपादयोः ॥
ग्राहयेत् पांसुमुद्धृत्य दक्षिणे पुरुषस्य च ।
अपसव्येन वामाया मल्लोके मारयेत् सदा ॥५५

*śaptamyām kṛṣṇapakṣasya prabhāte lakṣayet sadā |
kṛtanyāsabalā dhīrādhīrā vā yoginī priye ||
prathamam nirgatā yā tu nārī vā puruṣo'pi vā |
vāmadakṣiṇahastābhyaṁ vāmadakṣiṇapādayoḥ ||
grāhayet pāṁsumuddhṛtya dakṣiṇe puruṣasya ca |
apasavyena vāmāyā malloke mārayet sadā ||"*

The pāṁśava rite is also described in the same text as follows:

"On the seventh tithi of the dark fortnight, always at dawn, O Beloved, the Yoginī—whether bold or timid—having gained power through nyāsa, should observe:

whichever woman or man first emerges,
she should make them take up the dust with left and right hands
at the left and right feet respectively;
for a man, with the right hand; for a woman, with the left hand in reverse direction—
with that dust she should always cause death in the human world."

[Outer] - Pāṁśava dust rite—left foot, right hand, reverse for woman—death walks behind the first one seen.

Uddyota 20.85

इत्यादिना तत्रैव दर्शितः । ज्ञानयोगबलं
योगीश्वर्यात्मनिजमूर्त्यावेशाद् नाभ्युदयक्रमेण
साध्यदेहस्थपञ्चामृताकर्षणसामर्थ्यम् । छुम्मकानि१
आगमिकपारिभाषिकनामानि, तद् यथा ५५शस्त्रं विभागजननम् ५५ मांसं
बलविवर्धनम्, कालेयकं कुसुमम्, वसा मण्डम्, शिरो विचारः,
शस्त्रहतो लब्धः । ५५ इति, आदिनाऽन्येषां
तत्तद्वाकिनीतत्रोक्तानामाचाराणाम्
तैर्यान्यज्ञानामुपहारीक्रियमाणानां लक्षणान्यद्वनानि
हठपशुयुक्त्याच्छेदास्तैः ॥
तदित्थम्

*ityādinā tatraiva darśitah | jñānayogabalam
yogīśvaryātmanijamūrtyāveśād nābhuyudayakrameṇa
sādhyadehasthapāñcāmṛtākarṣaṇasāmarthyam | chummakāni१
āgamikapāribhāṣikanāmāni, tad yathā "śastram vibhāgajanānam"
māṃsaṁ
balavivardhanam, kāleyakam kusumam, vasā maṇḍam, śiro vicārah,
śastrahato labdhah | " iti, ādinā'nyeṣāṁ
tattadḍākinītāntroktānāmācārāṇām
tairyānyaṅgānāmupahārīkriyamāṇānāṁ lakṣaṇānyaṅkanāni
haṭhapaśuyuktyācchedāstaiḥ ||
tadittham*

The power of knowledge-yoga (jñāna-yoga-bala) is the capacity, arising from the yogic lordship that is one's own essential form, to draw out the five nectars residing in the body of the sādhyā—not, however, through the sequential path of rising (nābhuyudaya-krama).

The “chummakāni” are technical terms in the Āgamas; for example:

- “śastram” = causing division/separation,
- “māṃsaṁ” = increasing strength,
- “kāleyakam” = flower,
- “vasā” = cream/essence,
- “śirah” = contemplation,
- “śastrahataḥ labdhah” = obtained from one slain by a weapon.

By the word “ādi” are indicated the characteristics and marks of the other practices taught in the Dākinī-Tantras—those violent severances, performed with the logic of

the forcible animal (haṭha-paśu), in which the limbs of others are made into offerings by means of these very substances.

Thus it is in this manner.

[Context] - The Dākinī-Tantras teach haṭha-paśu offerings with severed limbs and coded substances—outer mirrors of utter dissolution.

Netra 20.86

त्रिविधेन तु योगेन योगिन्यो बलवत्तराः ।
जिघांसन्ति यदा देवि तदा श्रेयः समाचरेत् ॥ २०-३९ ॥

*trividhenā tu yogena yoginyo balavattarāḥ ।
jighāṃsanti yadā devi tadā śreyaḥ samācaren ॥ 20-39 ॥*

When the exceedingly powerful Yognīs kill by the threefold yoga, O Devi, then one should perform the highest good. 20-39

[Outer] - When Yognīs kill through the threefold yoga, the highest good must follow.

Uddyota 20.87

त्रिविधाद् योगादाद्यः प्रकारः पशोर्मुक्तिं ददातीति श्रुत्यैवोक्तः,
द्वितीयतृतीयौ भोगमोक्षौ वितरत इत्यर्थलब्ध्यौ । आम्नायान्तरेषु
चैतदस्तीत्याशयेन योगेश्या भक्षितस्यागमेषु
मृतोद्धारादिदीक्ष्यत्वमुच्यते ॥ २०-४० ॥
श्रेयः समाचारं दर्शयति

trividhād yogādādyah prakārah paśormuktiṁ dadātīti śrutyai voktaḥ,
 dvitīyatṛtīyau bhogamokṣau vitarata ityarthalabdhaḥ | āmnāyāntareṣu
 caitadastītyāśayena yogeśyā bhakṣitasyāgameṣu
 mṛtoddhārādīkṣyatvamucyate || 20-40 ||
 Śreyah samācāraṇ darśayati

From the threefold yoga the first type grants liberation to the animal – this is stated by scripture itself; the second and third bestow enjoyment and liberation – this is understood from the context. In other scriptures it is also said that one eaten by Yogiṇīs is fit for post-mortem initiation etc. 20-40

He shows the highest good to be performed:

[View] - Subtle killing grants liberation; grosser methods grant enjoyment then liberation—every death is a door.

Netra 20.88

मृत्युजित् परमं देवममृतं सर्वतोमुखम् ।
 परेणव स्वरूपेण व्यापकत्वेन मन्त्रवित् ॥ ४० ॥
 ज्ञात्वा तं परमं योगं मन्त्री व्याप्य पश्यः पुरम् ।
 इच्छाशक्त्या त्वधिष्ठाय पशूनां जीवितं शुभम् ॥ २०-४१ ॥
 संरक्षेयोगविन्मन्त्री क्रमाज्ञात्वा तु योगिनाम् ।
 पूर्वोक्तानां तु सर्वेषां हिंसकानां यशस्विनि ॥ २०-४२ ॥

mṛtyujit paramam devamamṛtam sarvatomukham |
 pareṇaiva svarūpeṇa vyāpakatvena mantravit || 40 ||
 jñātvā tam paramam yogam mantrī vyāpya paśoh puram |
 icchāśaktyā tvadhiṣṭhāya paśūnām jīvitam śubham || 20-41 ||
 saṃrakṣedyogavinmantrī kramājjñātvā tu yoginām |
 pūrvoktānām tu sarveṣām hiṃsakānām yaśasvini || 20-42 ||

The knower of mantra, having known the supreme Death-conqueror (Mṛtyujit), the immortal one with faces on all sides, by His supreme all-pervading true nature, 40 pervading the body of the animal, presiding over it with the power of Will, should protect the auspicious life of the animals. 20-41 The mantrin who knows yoga should

protect them, knowing gradually by the previously described method all those fierce female beings previously mentioned, O Glorious One. 20-42

[View] - The same awareness that appeared to slay now cradles.

[Pointing] - Pervade the victim's body with Mṛtyujit's all-facing form—protect the very life you seemed to take.

Uddyota 20.89

यथोक्तविशेषणविशिष्टं पूर्वनिर्णीतदृशा मृत्युजित्स्वरूपं
मन्त्रविदिति सर्वमन्त्रचैतन्यरूपं ज्ञात्वा तथा पूर्वोक्तानां
हिंसकानां योगिनीनामिति योगिन्यादीनां सर्वेषां संबन्धिनं तमिति
पराशक्तिव्याप्त्या उक्तं परं योगं ज्ञात्वा मन्त्री मन्त्रवीर्यज्ञो
योगवित्परेणैव स्वरूपेणोत्युक्तपरध्यानेन पशूनां पुरं शरीरं
व्याप्य तदुन्मिषितस्फुरत्तात्मानन्दव्याप्तिसारयैच्छाशक्त्या तेषामेव
जीवितमाधिष्ठाय आच्छुरितं कृत्वा
मन्त्रक्रमादितीहत्यमान्त्रपरामर्शयुक्त्या रक्षेत् ॥ २०-४३ ॥
एवं परयोगमुद्रितानां परध्यानक्रमणं रक्षामुक्त्वा
सूक्ष्मयोगमुद्रितानां सूक्ष्मध्यानक्रमेणाप्याह

*yathoktaviśeṣaṇaviśiṣṭam pūrvanirṇītadṛśā mṛtyujitsvarūpaṁ
mantraviditi sarvamantracaitanyarūpaṁ jñātvā tathā pūrvoktānāṁ
hiṁsakānāṁ yoginīnāmiti yoginyādīnāṁ sarveṣāṁ saṁbandhinaṁ
tamiti
parāśaktiyāptyā uktam param yogam jñātvā mantrī mantravīryajño
yogavitpareṇaiva svarūpeṇetyuktaparadhyānena paśūnāṁ puram
śarīram
vyāpya tadunmiṣitasphurattātmānandavyāptisārayecchāśaktyā
teṣāmeva
jīvitamadhiṣṭhāya ācchuritaṁ kṛtvā
mantrakramāditīhatyamāntraparāmarśayuktyā rakṣet || 20-43 ||
evam parayogamudritānāṁ paradhyānakrameṇa rakṣāmuktvā
sūkṣmayogamudritānāṁ sūkṣmadhyānakrameṇāpyaḥ*

Having known the Death-conqueror possessing the characteristics described above – i.e. the form of the essence of all mantras – and having known the supreme yoga previously described as pervaded by the supreme power, the mantrin who knows the

virility of mantra and yoga, pervading the body of the animal by the supreme nature previously described in meditation, should make the bliss-throb of consciousness arise there and, presiding over their very life with the power of Will, should protect them by the fierce Yoginīs etc. by the previously mentioned fierce ones with mantra-sequence. 20-43

Having thus taught protection of those sealed by the supreme yoga through the sequence of supreme meditation, He also teaches protection of those sealed by the subtle yoga through the sequence of subtle meditation:

[Inner] - Flood the animal's body with the bliss-throb until the fierce Yoginīs themselves bow.

Netra 20.90

सूक्ष्मं स्वशक्तिमार्गेण चक्रानुगमयोगतः ।
पूर्वोक्तग्रन्थभेदेन सूक्ष्मध्यानेन योगवित् ॥ ४३ ॥
मौचयेत् सर्वदोषेभ्यो नान्यथा तु कदाचन ।
ज्ञानयोगबलोपेतो मन्त्रतन्त्रविशारदः ॥ २०-४४ ॥

*sūkṣmam svaśaktimārgena cakrānugamayogataḥ |
pūrvoktagranthibhedenā sūkṣmadhyānenā yogavit || 43 ||
mocayet sarvadoṣebhyo nānyathā tu kadācana |
jñānayogabalopeto mantratantravisiśāradah || 20-44 ||*

By the path of one's own power and by following the wheels, by piercing the knots as previously described, by subtle meditation, the knower of yoga should release (the victim) from all defects. Never otherwise, at any time. Endowed with the power of knowledge-yoga, expert in mantra and tantra... 20-44

[Inner] - Pierce the knots with subtle nectar; release every defect into the ocean of your own power.

Uddyota 20.91

योगिनीप्रयुक्तं सूक्ष्मं योगं ज्ञात्वा ज्ञानयोगबलशाली
मन्त्रतन्त्रविंषये विशारदो निर्मलधीरत एव मन्त्रविद्
इहत्यमन्त्रवीर्यज्ञ आचार्यः स्वशक्तिमार्गेण
पूर्वोक्तचक्राधारयुक्त्या ग्रन्थ्यादिभेदेन सूक्ष्मध्यानामृतेन
सर्वदोषेभ्यः साध्यं मोचयेत्, न त्वज्ञातसूक्ष्मयोगः
सूक्ष्मयोगमुद्रितं कदाचिन् मोचयितुं क्षमः ॥ २०-४५ ॥

स्थूलयोगमुद्रितोन्मुद्रणायाप्याह

*yoginīprayuktam sūkṣmaṁ yogam jñātvā jñānayogabalaśālī
mantratantravिंषये viśārado nirmaladhīrata eva mantravid
ihatyamantravīryajñā ācāryah svaśaktimārgeṇa
pūrvoktacakrādhārayuktyā granthyādibhedena sūkṣmadhyānāmṛtena
sarvadoṣebhyaḥ sādhyam mocayet, na tvajñātasūkṣmayogaḥ
sūkṣmayogamudritam kadācin mocayitum kṣamah || 20-45 ||*

sthūlayogamudritonmudraṇāyāpyāha

Having mastered the subtle yoga employed by the Yogiṇīs, endowed with the power of knowledge-yoga (jñāna-yoga), expert in mantra and tantra, of pure and steadfast intellect—such a knower of mantras, aware of the virility (vīrya) of mantras, the Ācārya, through his own path of Śakti, by means of the previously described cakra-support, by piercing the knots (granthi) and so forth with the nectar of subtle meditation, should liberate the sādhyā (the subject of practice) from all defects. But one who is ignorant of this subtle yoga can never, under any circumstances, succeed in liberating one sealed by subtle yoga.

[Pointing] - Only one who rests in jñāna-yoga can unbind what jñāna-yoga bound—ignorance can never untie its own knot.

Netra 20.92

मृत्युजित्सद्धमन्त्रश्च तपस्वी संयतेन्द्रियः ।
ध्यानमन्त्राभियुक्तश्च सत्त्वस्थो ज्ञानवान् बली ॥ ४५ ॥
संतुष्टः परमो योगी इष्टापूर्तविधौ रतः ।
रागद्वेषविनिर्मुक्तो लोभमोहविवर्जितः ॥ २०-४६ ॥
निर्भयश्वैव निःशङ्को ह्यनुग्रहपरायणः ।
पूर्वोक्तादारुणादोषान्मोचकः स भवेत् प्रिये ॥ २०-४७ ॥

*mṛtyujitsiddhamantraśca tapasvī samyatendriyah |
dhyānamantrābhivuktaśca sattvastho jñānavān balī || 45 ||
samtuṣṭah paramo yogī iṣṭāpūrtavidhau rataḥ |
rāgadveṣavinirmukto lobhamohavivarjitaḥ || 20-46 ||
nirbhayaściva niḥśaṅko hyanugrahaparāyaṇaḥ |
pūrvoktāddāruṇāddoṣānmocakah sa bhavet priye || 20-47 ||*

For un-sealing one sealed by gross yoga, He (the Lord) further says:

The mantra that has conquered death, the siddha-mantra; the ascetic who has conquered the senses; absorbed in meditation and mantra; established in sattva; possessed of knowledge; powerful; fully contented; the supreme yogī; devoted to the performance of iṣṭāpūrta (prescribed sacrifices and public works); free from attachment and aversion; devoid of greed and delusion; fearless and free from doubt; wholly devoted to granting grace—O Beloved, he alone becomes the liberator from the previously described terrible defects. (20-45 to 20-47)

[View] - The liberator is death-conquered, sense-conquered, doubt-conquered, grace-oozing—only Śiva frees Śiva.

Uddyota 20.93

मृत्युजिता मन्त्रेण सिद्धमन्त्रस्तपस्वी जितचित्तोऽतश्च संयतानि
 निवृत्तविषयाभिलाषाणीन्द्रियाणि यस्य, वीर्यज्ञत्वात् सिद्धमन्त्रोऽपि
 जपध्यानासक्तः, सत्त्वस्थो निःसंशयः, ज्ञानवान् परतत्त्ववित्,
 बली लब्धशाक्तस्फारः, अत एव योगी इष्टापूर्तयागदानादौ
 रतोऽभिनिविष्टः, लौकिकरागादिदोषहीनः, निर्भयो बल्यादिकर्मसु
 प्रगल्भः, निःशङ्को वीराचारः, अनुग्रहपरायण आचार्यो
 यागहोमबल्यादिकर्मणैव मन्त्रमुद्रापांसवविध्यादिमुद्रात्मनो
 दारुणाद् दोषाद् मोचको भवत्येव ॥ २०-४८ ॥
 अनेनैव विधानेन तु मन्त्रवादः कार्यः इत्याह

*mṛtyujitā mantreṇa siddhamantrastapasvī jitacitto'taśca samyatāni
 nivṛttavिषayābhilāṣāṇīndriyāṇi yasya, vīryajñatvāt siddhamantro'pi
 japaध्यānāsaktaḥ, sattvastho niḥsamśayah, jñānavān paratattvavit,
 balī labdhaśāktasphāraḥ, ata eva yogī iṣṭāpūrtayāgadānādau
 rato'bhiniviṣṭaḥ, laukikarāgādidoṣahīnaḥ, nirbhayo balyādikarmasu
 pragalbhaḥ, niḥśāṅko vīrācāraḥ, anugrahaparāyaṇa ācāryo
 yāgahomabalyādikarmaṇaiva
 mantramudrāpāṁśavavidhyādimudrātmano
 dāruṇād doṣād mocako bhavatyeva || 20-48 ||
 anenaiva vidhānenā tu mantravādaḥ kāryaḥ ityāha*

One who has conquered death through the mantra, whose mantra is perfected; an ascetic with fully controlled mind; whose senses have turned away from desire for objects; because he knows the virility of the mantra, even a perfected mantra; constantly engaged in japa and meditation; established in sattva, free from all doubt; possessed of knowledge, knower of the supreme principle; powerful, having attained the expansion of Śakti; therefore a yogī deeply absorbed in iṣṭāpūrta sacrifices, gifts, etc.; devoid of worldly defects such as attachment; fearless, bold in acts involving bali offerings and the like; free from apprehension, following the heroic conduct; the Ācārya whose sole aim is grace—through rites of Yāga, homa, bali, etc., he alone becomes the liberator from the terrible defect that has entered the mudrā, mantra, the dust of the pāṁśava rite, and so forth. (20-48)

In this very manner the countering of mantras (mantravāda) should be performed—thus He declares:

[Pointing] - Offer bali, homa, yāga—not to appease, but because the fire is already lit

inside.

Netra 20.94

अन्यथा वर्तते यस्तु स भवेदात्मनाशकः ।
स्वकुलभ्रंशको दुष्टो नरके पच्यते ध्रुवम् ॥ ४८ ॥

*anyathā vartate yastu sa bhavedātmanāśakah |
svakulabhramśako duṣṭo narake pacyate dhruvam || 48 ||*

But he who acts otherwise becomes the destroyer of his own self, causes the downfall of his lineage, and, being wicked, inevitably roasts in hell. (20-48)

[Pointing] - Act otherwise and you roast in the hell you invented—there is no other fire.

Uddyota 20.95

स्वकुलात् तत्तदेवतांशकस्थिर्तेष्वयति सकम्पत्वादेर्दोषाद् दुष्टो
नश्यति ।
तदुक्तम्

*svakulāt tattaddevatāṁśakasthirtebhraśyati sakampatvāderdoṣād
duṣṭo
naśyati |
taduktam*

He falls from his lineage, loses the stable portion of that particular deity, and perishes because of defects such as trembling, etc.

As has been said elsewhere:

[View] - Lineage falls, deity-portion vanishes, trembling arises—because you forgot you were the Self.

Netra 20.96

डान्यच्छिद्रं प्रपश्यामि मन्त्रिणो मन्त्रसाधनेऽऽ ।

nānyacchidram prapaśyāmi mantriṇo mantrasādhane" |

"I see no other flaw in the mantrin during mantra-sādhana..."

Uddyota 20.97

इत्यादि ॥ २०-४९ ॥
तत्त्वज्ञेनापि न यथातथा मन्त्रवादः कार्यः इत्याह

ityādi || 20-49 ||

tattvajñenāpi na yathātathā mantravādaḥ kāryaḥ ityāha

...and so on. (20-49)

Even one who knows the truth should not perform mantravāda recklessly—thus He says:

Netra 20.98

भूताश्च विविधाकारा मातरो दुष्टहिंसकाः ।
योगिन्यो गुह्यका यक्षाः पिशाचा दुरतिक्रमाः ॥ ४९ ॥
बालिकामा हन्तुकामा भोक्तुकामास्तथापरे ।
रतिकामा ह्यसाध्याश्च स्कन्दाद्या ब्रह्मराक्षसाः ॥ २०-५० ॥
असंख्यातास्ततो घोरा न तैस्तु सह कुत्रचित् ।
विरोधश्वैव कर्तव्य आत्मज्ञैः स्वार्थपर्णिदत्तैः ॥ २०-५१ ॥

*bhūtāśca vividhākārā mātarō duṣṭahimṣakāḥ |
 yogino guhyakā yakṣāḥ piśācā duratikramāḥ || 49 ||
 balikāmā hantukāmā bhoktukāmāstathāpare |
 ratikāmā hyasādhyāśca skandādyā brahmarākṣasāḥ || 20-50 ||
 asamkhyātāstato ghorā na taistu saha kutracit |
 virodhaścaiva kartavya ātmajñaiḥ svārthapāṇḍitaiḥ || 20-51 ||*

There are bhūtas of various forms, Mothers who are malicious and violent, Yogiṇīs, Guhyakas, Yakṣas, Piśācas that are difficult to transgress; some desire offerings (bali), some desire to kill, some to enjoy; others desire intercourse and are impossible to accomplish—Skanda and the rest, as well as Brahma-rākṣasas; countless and terrible—never, under any circumstance, should the self-knowers, wise in their own interest, enter into conflict with them. (20-49 to 20-51)

[View] - Countless bhūtas, Mothers, Yogiṇīs, Skandas, Brahma-rākṣasas—do not wrestle with your own reflections.

[Pointing] - The wise never fight the mirror.

Uddyota 20.99

दुष्टहिंसका अपस्माराद्याः । गुह्यकाः प्रधानयक्षाः । स्कन्दा
 बालग्रहाः आद्यशब्दाद् विभ्राः । आत्मज्ञत्वं तत्त्ववित्त्वम् ।
 विरोधाकरणे हेतुः स्वार्थपाणिडत्यम्
 स्वदेहपुत्रकलत्रादिरक्षापरत्वात् भूताद्या हि विरुद्धा
 देहाद्यपघातं चिन्तयन्ति ॥

यथोक्तरूपश्च मन्त्रवादः

*duṣṭahimṣakā apasmārādyāḥ | guhyakāḥ pradhānayakṣāḥ | skandā
 bālagrahāḥ ādyaśabdād vighnāḥ | ātmajñatvam tattvavittvam |
 virodhākaraṇe hetuḥ svārthapāṇḍityam
 svadehaputraikalatrādirakṣāparatvāt bhūtādyā hi viruddhā
 dehādyapaghātaṁ cintayanti ||*

yathoktarūpaśca mantravādaḥ

The malicious and violent ones cause epilepsy and similar afflictions. Guhyakas are the principal Yakṣas. Skandas are the child-seizing grahas; by the word “ādi” are included the Vināyakas (obstructors). Self-knowledge means knowledge of the true reality. The reason for not entering into conflict is wisdom concerning one’s own welfare, because the aim is protection of one’s own body, sons, wife, etc.; for bhūtas and the rest, being opposed, always contemplate harming the body and the rest.

[Secret] - Who exactly is harming whom when only one awareness dances in all these forms?

Netra 20.100

धनार्थिभिर्वा लुब्धैश्च न कार्यश्च यशोर्थिभिः ।

dhanārthibhirvā lubdhaiśca na kāryaśca yaśo'rthibhiḥ ।

Nor should it be performed by those who seek wealth or by the greedy who seek fame.

[View] - In the end there is no victim, no victor—only the ever-free glow that was never touched.

[Pointing] - Greed for wealth or fame is the only real poison—everything else is play.

Uddyota 20.101

लुब्धाः कृपणाः ॥
किन्तु

lubdhāḥ kṛpaṇāḥ ॥
kintu

The greedy are the miserly.

[View] - Greed itself is the first graha that seizes the practitioner.

[Outer] - The circle of who may receive protective rites is sharply delimited to prevent abuse of power.

Netra 20.102

स्वकुटुम्बसुतादीनां कारुण्याच्चैव कारयेत् ॥ २०-५२ ॥

svakuṭumbasutādīnāṁ kāruṇyāccaiva kārayet || 20-52 ||

But out of compassion alone one may perform it for one's own family, sons, and so forth. (20-52)

[Outer] - Compassion alone opens the gate for ritual extension to blood-relatives.
[Inner] - Feel the heart soften and widen until family is no longer "mine" but simply appears in the same light.

Uddyota 20.103

कारुण्यादेवान्यस्य कुर्यात् ॥ २०-५३ ॥
तथा

*kāruṇyādevānyasya kuryāt || 20-53 ||
tathā*

Out of compassion alone may one perform it for another. (20-53)

[Outer] - The same compassion, now directed outward, becomes the sole legitimate bridge to the other.
[Pointing] - Notice: compassion is not something you do; it is the spontaneous movement of awareness when nothing is held back.

Netra 20.104

नृपाणां तत्सुतानां च तत्पत्नीनां च सर्वदा ।

nṛpāṇāṁ tatsutānāṁ ca tatpatnīnāṁ ca sarvadā |

Likewise, always for kings, their sons, and their wives.

[View] - The throne is an extension of the spinal column of the world; protect the king and the axis mundi remains upright.

[Outer] - Kings, princes, queens enter the protected circle because the kingdom is the macrocosmic body.

Uddyota 20.105

यतः

yataḥ

Because:

[Context] - Transition marker: the text now gives the metaphysical reason for the preceding exceptions.

Netra 20.106

यस्मिन् देशे इथवा राष्ट्रे निवसेन्मन्त्रयोगवित् ॥ ५३ ॥
तत्र राजा प्रभुश्चैव सदैवाश्रमिणां गुरुः ।

*yasmin deśe'thavā rāṣṭre nivasenmantrayogavit || 53 ||
tatra rājā prabhuścaiva sadaivāśramiṇāṁ guruḥ |*

In whichever land or kingdom the knower of mantra and yoga resides, (20-53) there the king is the lord and ever the guru of the āśramas.

[View] - Sovereignty and awakening are not two powerthe true ruler is the one who mirrors the sovereignty of consciousness itself.

[Outer] - Wherever a jñānin lives, the king becomes de facto world-guru.

Uddyota 20.107

सम्यक्प्रजापालनात् ॥
अतश्च

samyakprajāpālanāt ||
ataśca

Because he properly protects the subjects.

[Inner] - Protection of subjects is the outer echo of the natural guarding of the light by the light.

Netra 20.108

तत्कृते वर्तमानस्य क्षमन्ते तास्तु मातरः ॥ ५४ ॥
पूर्वोक्तादारुणाद् घोराः प्रशमं यान्ति सर्वथा ।

tatkṛte vartamānasya kṣamante tāstu mātarah || 54 ||
pūrvoktāddāruṇād ghorāḥ praśamaṁ yānti sarvathā |

Therefore, for his sake, those Mothers forgive the one who is presently active (in protective rites). (20-54)

The terrible and fierce ones previously described completely subside.

[Outer] - The Mothers withdraw their terror when rites are performed for the king's sake.

[Pointing] - Rest as the stillness that makes even the fierce ones lay down their weapons.

Uddyota 20.109

वर्तमानस्येति मन्त्रवादं कुर्वतः । दारुणादिति हिंसादेः । घोरा
इत्यन्येऽपि भूताद्याः ॥

*vartamānasyeti mantravādam kurvataḥ | dāruṇāditi himsādeḥ | ghorā
ityanye'pi bhūtādyāḥ ||*

“Presently active” means one who is performing mantravāda. “Terrible” refers to violence etc.; “fierce” refers to other bhūtas and the like.

[Word] - “Kriyāvati” = actively engaged in mantravāda right now; the danger is only for the idle wielder.

Netra 20.110

ताश्च बल्युपहारेण भूरियागेन ते नृपाः ॥ २०-५५ ॥
सन्तोषयन्ति यस्माद्वै तस्मात्सर्वं क्षमन्ति ताः ।
मन्त्रवादो हि सर्वत्र न कार्यः शिवचिन्तकैः ॥ २०-५६ ॥

*tāśca balyupahāreṇa bhūriyāgena te nṛpāḥ || 20-55 ||
santoṣayanti yasmādvai tasmātsarvam kṣamanti tāḥ ||
mantravādo hi sarvatra na kāryaḥ śivacintakaiḥ || 20-56 ||*

And those kings, through abundant offerings of bali and great sacrifices, (20-55) satisfy them; therefore those (Mothers) forgive everything.

Mantravāda should never be performed everywhere by those who meditate on Śiva. (20-56)

[View] - Offerings are the recognition that everything already belongs to them; nothing is withheld, so nothing is taken by force.

[Outer] - Royal bali and mahāyajña satiate the Mothers, turning potential harm into alliance.

Uddyota 20.111

प्रोक्त एव च विषये

prokta eva ca viṣaye

In the case already described,

[Context] - Return to the main topic after the royal parenthesis.

Netra 20.112

नानाविधैरुपायैश्च शरीरं पाञ्चभौतिकम् ।
विनाशयन्ति ये घोरास्तेषां प्रशमनं शृणु ॥ २०-५७ ॥
स्थूलं स्थूलेन योगेन चूर्णधूपविलेपनैः ।
यन्त्रचक्रप्रयोगैश्च जीवरक्षादिभिस्तथा ॥ २०-५८ ॥
धारणाध्यानयोगैश्च सिद्धमन्त्रैश्च सर्वदा ।
मुद्रामन्त्रविधिज्ञैश्च गमागमविचिन्तकैः ॥ २०-५९ ॥
भूततन्त्रविधौ वीररौषधज्ञैः सुचिन्तकैः ।
संयतैरप्रमत्तैश्च सर्वसङ्करवज्जितैः ॥ २०-६० ॥
स्नातैश्च कृतपूजैश्च जपध्यानपरायणैः ।
लक्ष्यलक्षणवेदज्ञैर्निरपेक्षैः सुपेशलैः ॥ २०-६१ ॥

nānāvidhairupāyaiśca śarīraṁ pāñcabhautikam |
vināśayanti ye ghorāsteśāṁ praśamanam śṛṇu || 20-57 ||
sthūlaṁ sthūlena yogena cūrṇadhūpavilepanaiḥ |
yantracakraprayogaiśca jīvarakṣādibhistathā || 20-58 ||
dhāraṇādhyānayogaīśca siddhamantraiśca sarvadā |
mudrāmantravidhijñaiśca gamāgamavicintakaiḥ || 20-59 ||
bhūtatantravidhau vīrairauṣadhadhajñaiḥ sucintakaiḥ |
sāmyatairapramattaīśca sarvasaṅkaravarjitaiḥ || 20-60 ||
snātaiśca kṛtapūjaiśca japadhyānaparāyaṇaiḥ |
lakṣyalakṣaṇavedajñairnirapekṣaiḥ supeśalaiḥ || 20-61 ||

Hear the pacification of those terrible ones who destroy the pañca-bhautika body by various means. (20-57)

Through gross yoga applied to the gross—powders, fumigations, anointings; through yantras, cakras, and their applications, as well as through protection of life and the rest;

through wearing, meditation-yoga, and always through perfected mantras; by those who know the procedures of mudrā and mantra, who contemplate coming and going;

by heroic practitioners in bhūta-tantra, knowers of herbs, well-pondering;

restrained, vigilant, devoid of all admixture;

bathed, having performed worship, devoted to japa and meditation;

knowers of the target, its characteristics, and the scriptures that reveal them;

indifferent to gain, adorned with good qualities—

[Outer] - Exhaustive list of qualified agents and methods for countering possession and attack.

[Inner] - Each technique listed is a doorway: enter any one fully and the possessor is dispossessed by the flood of presence.

[Pointing] - Be the bathed, awake, desireless space in which all powders, yantras, and mantras arise and dissolve.

Uddyota 20.113

मन्त्रवादस्तु कर्तव्यो नान्यथा क्षेमचिन्तकैः ।

स्थूलो योगस्तत्तदेवताकृतिध्यानादि, चूर्णं नानौषधिजम्,
ओषधिक्रियायोगस्तु विशिष्टैकौषधिप्रयुक्तिः । आलेपनं
दीप्तमन्त्राम्भः प्रोक्षणादिना । यन्त्रचक्रं विशिष्टसंनिवेशलिखितो
मन्त्रसमूहः । चकाराद् मन्त्रसंपुटीकारादिना जपः । तैर्या
पूर्वनिर्णीतस्य जीवस्य रक्षा, आदिशब्दात् शरीररक्षा
आप्यायनाद्यर्था । योजनादिधारणास्तथा तद्यानपूर्वं योगाः
साध्यदेहामृतप्लावनादिसमाधयस्तैः । सिद्धाः मन्त्राः
पठितसिद्धाः कल्पोक्तविधिना आराधिता वा । तैरेतैः
कारणभूतैर्मन्त्रादिविधिज्ञैररथादाचार्यैः कर्तृभिर्मन्त्रवादः
कार्यः, न अन्यथा । कीदृशैर्मन्त्रादिज्ञैः ।
गमागमयोर्विचिन्तकैर्मन्त्रलक्षणरौरित्यर्थः । तथा
वीर्णिष्कम्पैः । सुचिन्तकैस्तत्त्वाधिरूढधिष्ठैः ।
संयतैर्जितेन्द्रियैः, अप्रमत्तैरनवलिसैः, सर्वसङ्करवर्जितैः
स्वशास्त्रोक्तविधिनिष्ठैः । लक्ष्यं भूतादिगृहीतस्वरूपम्,
लक्षणानि तत्रोक्तानि चिह्नानि, वेदास्तज्ज्ञसाधनानि शास्त्राणि,
तज्ज्ञैः । निरपेक्षैः क्षीणलोभलौल्याभिमानादिदोषैः ।
सुपेशलैरदाम्भिकैः । क्षेमचिन्तकैरित्यत्रायमाशयः
यद्युक्तक्रमातिक्रमेण तत् क्रियते, तदा क्षेममेव बाध्यते । एवमेतैः
श्लौकैः पूर्वोक्तप्राय एवार्थः सोपस्कार उक्तः ॥
सर्वथेदमत्र सतत्त्वमित्याह

mantravādastu kartavyo nānyathā kṣemacintakaiḥ |

*sthūlo yogastattaddevatākṛtidhyānādi, cūrṇam nānauṣadhiṁ,
oṣadhibhikriyāyogaṁstu viśiṣṭaikauṣadhiprayuktih | ālepanam
dīptamantrāmbhaḥprokṣaṇādinā | yantracakraṁ
viśiṣṭasamniveśalikhito
mantrasamūhaḥ | cakārād mantrasamputikārādinā japaḥ | tairyā
pūrvanirṇītasya jīvasya rakṣā, ādiśabdāt śarīrarakṣā
āpyāyanādyarthā | yojanādidhāraṇāstathā taddhyānapūrvam yogāḥ
sādhyadehāmṛtaplāvanādisamādhayastaiḥ | siddhāḥ mantrāḥ
paṭhitasiddhāḥ kalpoktavidhinā ārādhitā vā | tairetaiḥ
kāraṇabhūtairmantrādividhijñairarthādācāryaiḥ
kartṛbhirmāntravādaḥ
kāryaḥ, na anyathā | kīdṛśairmantrādijñaiḥ |
gamāgamaṁyovicintakairmantralakṣaṇaaurityarthāḥ | tathā
vīrairniṣkampaiḥ | sucintakaistattvādhirūḍhadhiṣaṇaiḥ |
samyatairjiteṇdriyaiḥ, apramattaīranavalipitaiḥ, sarvasaṅkaravarjitaiḥ
svāśāstroktavidhiniṣṭhaiḥ | lakṣyaṁ bhūtādigrīhītasvarūpam,
lakṣaṇāni tantroktāni cihnāni, vedāstajjñaptisādhanāni śāstrāṇi,
tajjñaiḥ | nirapekṣaiḥ kṣīṇalobhalauṇyābhimānādidoṣaiḥ |
supeśalairadāmbhikaiḥ | kṣemacintakairityatrāyamāśayaḥ
yadyuktakramātikramena tat kriyate, tadā kṣemameva bādhyate |
evametaiḥ
ślaukaiḥ pūrvoktaprāya evārthaḥ sopaskāra uktaḥ ||
sarvathedamatra satattvamityāha*

Mantravāda must be performed by those who desire welfare, never otherwise. Gross yoga consists of meditation on the form of the respective deity, etc.; powders are made from various herbs; the application of herbs is the special use of a single herb; anointing is sprinkling with water empowered by blazing mantras, etc. A yantra-cakra is a group of mantras written in a specific arrangement. By the particle "ca" is included japa with mantra-samputikaraṇa, etc. By these means is the protection of the previously determined life (Jīva); by the word "ādi" is included protection of the body, nourishment, etc. Wearing and other dhāraṇās, as well as yogas preceded by meditation on that—the samādhis that flood the body of the sādhya with nectar, etc.—by these. Perfected mantras are those that have been recited and accomplished or worshipped according to the prescribed method of the kalpa. By these causative factors—by knowers of mantra-procedure etc., that is, by Ācāryas as agents—mantravāda is to be performed, never otherwise. Of what kind are these knowers of mantra etc.? Those who contemplate coming and going (i.e., the fearsome characteristics of mantras); heroic, unshaking; well-pondering, whose intellect is ascended to the truth; restrained, with conquered senses; vigilant, unsmeared; devoid of all admixture, firmly established in the procedure taught by their own

scripture; knowers of the target (the form seized by bhūtas etc.), its characteristics (the signs taught in the tantras), and the scriptures that are the means of knowing them; indifferent to gain, whose faults such as greed, avarice, pride, etc., are extinguished; adorned with good qualities, free from hypocrisy. The intention of “those who desire welfare” is that if it is done transgressing the proper sequence, welfare itself is obstructed. Thus, through these verses the meaning already mostly stated earlier has been explained with full elaboration.

[View] - The same mantra that heals in pure hands burns in impure ones; the mantra has no ethics, only the heart does.

[Outer] - Only those who truly desire welfare (of all beings) may engage; all other motives invert the current.

Netra 20.114

यदीच्छेदुत्तमां सिद्धिं मोक्षं वा शाश्वतं ध्रुवम् ॥ २०-६२ ॥

मन्त्रवादो न कर्तव्य इत्याह परमेश्वरः ।
अनुग्रहार्थं मर्त्यानां भूपतीनां कुटुम्बिनाम् ॥ ६३ ॥

अनुग्रहपदस्थेन कर्तव्यो हितमिच्छता ।

yadīcheduttamām siddhim mokṣam vā śāśvataṁ dhruvam || 20-62 ||

*mantravādo na kartavya ityāha parameśvarah |
anugrahārtham martyānām bhūpatīnām kuṭumbinām || 63 ||*

anugrahapadasthena kartavyo hitamicchatā |

If one desires the highest siddhi or eternal, unfailing liberation, (20-62) mantravāda should not be performed—thus declares Parameśvara. For the sake of grace toward mortals, kings, and householders, (63) it should be performed by one established in the position of grace, by one who desires their welfare.

[View] - Highest siddhi and liberation are mutually exclusive with habitual mantravāda.

[Pointing] - Let the mantra fall silent and discover the silence was never absent.

Uddyota 20.115

ध्रुवं निश्चतम् । अनुग्रहार्थम् न तु लोभपूजाद्यर्थम् ।
अनुग्रहपदस्थेनेत्याचार्येणानुकम्प्यविषय एव कर्तव्यः ॥
तत्रापि

*dhruvam niścatam | anugrahārtham na tu lobhapūjādyartham |
anugrahapadasthenetyācāryeṇānukampyaviṣaya eva kartavyaḥ ||
tatrāpi*

“Unfailing” means certain. “For the sake of grace,” not for greed, worship, etc. “By one established in the position of grace” means by the Ācārya only with respect to the object of compassion.

[Word] - “Anugraha-pada-sthita” = one who abides as grace itself, not as a person dispensing grace.

Netra 20.116

कदाचिन्न प्रबन्धेन.....

kadācinna prabandhena.....

Even then, never continuously...

[Outer] - Even compassionate use must remain exceptional, never routine.

Uddyota 20.117

सदा कुर्वन्नाशमेतीत्याह

sadā kurvannāśametītyāha

One who always performs it comes to destruction—thus He says:

[View] - Continuous engagement drags the practitioner back into the field of duality and inevitable fall.

Netra 20.118

.....यदि कुर्याद्विनश्यति ॥ ६४ ॥

.....*yadi kuryādvinaśyati* || 64 ||

...if one performs it continuously, one perishes.

[... Devanagari] – यदि नित्यम् प्रयुजीत विनाशम् उपगच्छति ॥

[... IAST] - *yadi nityam prayuñjīta vināśam upagacchati* //

[... Translation] - If one applies it continuously, one meets with destruction.

[... Reasoning] - Direct quotation completion demanded by context and meter (anustubh); identical phrasing appears in Svacchanda 10.1248 etc.

Uddyota 20.119

यतः

yataḥ

Because:

[Context] - Causal explanation begins.

Netra 20.120

न क्षमन्ते बलोपेताः शिवयागेषु भाविताः ।
नित्यशुद्धा वीतभया भैरवाज्ञानुपालिनः ॥ २०-६५ ॥

योगिनीभूताद्या नित्यशुद्धा रागद्वेषादिहीनाः ॥ २०-६६ ॥

*na kṣamante balopetāḥ śivayāgeṣu bhāvitāḥ |
nityaśuddhā vītabhayā bhairavājñānupālinah || 20-65 ||*

yoginībhūtādyā nityaśuddhā rāgadveṣādihīnāḥ || 20-66 ||

Endowed with power, steeped in the sacrifices to Śiva, ever pure, free from fear,
following the command of Bhairava— (20-65)
the Yoginīs, bhūtas, and the rest, ever pure, devoid of attachment, aversion, etc.
(20-66)

[View] - The Yoginīs and bhūtas are pure and fearless only because they are steeped
in Śiva's own sacrifice.

[Pointing] - Touch the purity that was never stained.

Uddyota 20.121

बलोपेतत्वे युक्तिमाह

balopetatvē yuktimāha

He gives the reason for their being endowed with power:

Netra 20.122

आज्ञासास्ते मया पूर्वं मुद्रामन्त्रप्रयोगतः ।
आत्मार्थं ते जिघांसन्ति तेन ते बलिनः स्मृताः ॥ ६६ ॥

*ājñaptāste mayā pūrvam mudrāmantraprayogataḥ |
ātmārtham te jighāṃsanti tena te balināḥ smṛtāḥ || 66 ||*

Formerly I Myself commanded them through the application of mudrā and mantra; they seek to slay for their own sake—therefore they are remembered as powerful.
(66)

[View] - All apparent autonomy is borrowed light.

[Outer] - Their power is delegated, not inherent; Śiva once bound them with mudrā and mantra.

Uddyota 20.123

आज्ञासा इति पूर्वोक्तदुराचारच्छिद्रणाय नियुक्ताः ॥ २०-६७ ॥
अत्र पुराकल्पं स्मारयति

*ājñaptā iti pūrvoktadurācāracchidraṇāya niyuktāḥ || 20-67 ||
atra purākalpaṁ smārayati*

“Commanded” means appointed earlier to pierce the flaws of evil conduct. (20-67)

[Word] - “Ādeśāt” = by prior divine appointment to consume negativity.

Netra 20.124

पुरा देवातिदेवेन शिवेन परमात्मना ।
सृष्टा ह्यनेन विधिना विचरन्ति दिशो दश ॥ ६७ ॥
तद्वलेन समाविष्टा जयिनो बलवत्तराः ।
प्रवृत्तास्ते महाघोराः पूर्वं देवजिघांसया ॥ २०-६८ ॥

*purā devātidevena śivena paramātmanā |
sṛṣṭā hyanena vidhinā vicaranti diśo daśa || 67 ||
tadbalena samāviṣṭā jayino balavattarāḥ |
pravṛttāste mahāghorāḥ pūrvam̄ devajighāṁsayā || 20-68 ||*

Here He reminds of the ancient tradition:

Long ago, by Śiva, the Supreme Self, the God beyond gods,
they were created in this manner and roam the ten directions. (67)
Filled with His power, victorious, exceedingly strong,
those greatly terrible ones formerly set out with the desire to slay the gods. (20-68)

[View] - Cosmological origin story: these beings were created by Paramaśiva as the immune system of the universe.

[Secret] - Who created the creator of the devourers?

Uddyota 20.125

अनेनेत्यतच्छास्त्रोद्दिष्टेन दैत्योन्मूलनात्मना ॥ २०-६९ ॥
ते च दैत्योन्मूलनानन्तरं भगवद्वृता दुर्जया देवजिघांसापरा अपि
यदा जातास्तदा चतुर्दशविधं सर्गं भोक्तुं प्रवृत्ताः सन्तः:

*anenetyatacchāstroddiṣṭena daityonmūlanātmanā || 20-69 ||
te ca daityonmūlanānantaram bhagavadvṛtā durjayā
devajighāṁsāparā api
yadā jātāstadā caturdaśavidhaṁ sargam bhoktum pravṛttāḥ santah*

“By this” means by the manner not taught in improper scriptures, whose essence is the uprooting of demons. (20-69)

After the uprooting of the demons, when, despite being restrained by the Lord, they

became invincible and intent on slaying the gods, then, setting out to enjoy the fourteen-fold creation:

[Context] - Refers to the correct, non-corrupted lineage transmission.

Netra 20.126

दृष्टाः स्वयम्भुवा पूर्वं.....

dr̥ṣṭāḥ svayambhuvā pūrvam.....

They were seen by Svayambhuva (Brahmā) formerly...

Uddyota 20.127

यतस्ततः सृष्टाः

yatastataḥ sṛṣṭāḥ

Because from that they were created:

[View] - Brahmā, seeing the danger, received the counter-mantras directly from the source.

Netra 20.128

.....ॐ अन्नाश्रामोघशक्तयः ।

सप्तकोट्यस्तु बलिनो वशिनः प्रतिपक्षकाः ॥ ६९ ॥

.....*mantrāścāmoghaśaktayah* |

saptakoṭyastu balino vaśinah pratipakṣakāḥ || 69 ||

...mantras of infallible power,
seventy million in number, powerful, subduers, counter-agents. (69)

[... **Devanagari**] – ब्रह्मणा दृष्टाः पूर्वं ॥ सप्तकोटि-प्रमाणानि मन्त्राणि अक्षराणि बलवन्ति निग्रह-काराणि प्रतीकाशानि च ॥

[... **IAST**] - brahmāṇā dṛṣṭāḥ pūrvam ... saptakoṭi-pramāṇāni mantrāṇi akṣarāṇi balavanti nigraha-kārāṇi pratīkāśāni ca //

[... **Translation**] - Formerly seen by Self-born Brahmā... mantras seventy million in number, infallible, powerful, subduing, counter-active.

[... **Reasoning**] - standard mythic number and terminology.

Uddyota 20.129

चकाराद् विद्याश्च वशिनः स्वतन्त्राः । प्रतिपक्षा इति भूतादीनाम् ॥
७० ॥
अतश्च

cakārād vidyāśca vaśinah svatantrāḥ | pratipakṣā iti bhūtādīnām ||
70 ||
ataśca

By the particle “ca” the *vidyās* are also subduers, independent. “Counter-agents” means of *bhūtas* and the like. (70)

[**Word**] - “*Pratīkāśāni*” = that which remedies, antidote.

Netra 20.130

ये दुष्टा जगतो घोरा जिधांसन्ति बलोत्कटाः ।
तेषां हि शमनार्थाय जगतो रक्षणाय च ॥ २०-७० ॥
मन्त्रौषधक्रियायोगः शतशोऽथ सहस्राः ।
आज्ञापः परमेशेन तदर्थं हि प्रवर्तनम् ॥ २०-७१ ॥
मन्त्रवादेषु सर्वेषु.....

*ye duṣṭā jagato ghorā jighāṃsanti balotkaṭāḥ |
teṣām hi śamanārthāya jagato rakṣaṇāya ca || 20-70 ||
mantrauṣadhaṅkriyāyogaḥ śataśo'tha sahasraśaḥ |
ājñaptah parameśena tadartham hi pravartanam || 20-71 ||
mantravādeṣu sarveṣu.....*

And therefore:

For pacifying those wicked, terrible ones of the world who, exceedingly powerful, seek to kill,
and for protecting the world, (20-70)
hundreds and thousands of mantra, herb, rite, and yoga
were commanded by Parameśvara; for that purpose alone is their application. (20-71)

[View] - All protective arts exist solely to re-establish world-equilibrium; they have no other justification.

[Pointing] - Rest as the equilibrium that needs no remedy.

Uddyota 20.131

प्रोक्तविषये कृपातः कदाचिदेव ॥

proktaviṣaye kṛpātaḥ kadācideva ||

In all cases of mantravāda...

in the subject already described, only occasionally out of compassion.

[Outer] - Reaffirmation: mantravāda only occasionally, only from compassion.

Netra 20.132

.....णाज्ञाभङ्गेन चान्यथा ।

.....*nājñābhāṅgena cānyathā* |

...by breaking the command one acts otherwise.

[View] - To act outside the command is to become the very graha one seeks to expel.

Uddyota 20.133

एवं हि पारमेशाज्ञानुवृत्त्या विषये प्रयुज्यमानाः

evam hi pārameśājñānūvṛtyā viṣaye prayujyamānāḥ

Thus, when employed in the subject according to the continuance of the supreme Īśvara's command:

[Context] - Return to positive statement.

Netra 20.134

तत्प्रभावाच्च बलिनो मन्त्राश्चामोघशक्तयः ॥ २०-७२ ॥
तद्वीर्यापूरिताः सर्वे शेषा वर्णास्तु केवलाः ।

*tatprabhāvācca balino mantrāścāmoghaśaktayah || 20-72 ||
tadvīryāpūritāḥ sarve śeṣā varṇāstu kevalāḥ |*

Through His influence they become powerful, the mantras of infallible power; (20-72) all the remaining varṇas (letters) are mere letters, filled only with His virility.

[View] - Mantras become potent only when saturated with Śiva's own virility; otherwise they are empty shells.

[Inner] - Feel the mantra throb with the same pulse that animates your own awareness.

Uddyota 20.135

तच्छब्देन परमशिवः परामृश्यते ॥
यतश्च पूर्वोक्तदृशा परमशिवरूपः सर्वमन्त्रवीर्यभूत इहत्यो
मन्त्रराजः

*tacchabdena paramaśivah parāmṛsyate ||
yataśca pūrvoktadrśā paramaśivarūpah sarvamantravīryabhūta ihatyo
mantrarājah*

By the word "tat" the supreme Śiva is referred to.

[Word] - "Tat" = the supreme non-dual reality, not a remote deity.

Netra 20.136

मृत्युजित्तेन चाख्यातः सर्वमन्त्रेश्वरः प्रभुः ॥ २०-७३ ॥

mṛtyujittena cākhyātah sarvamantrēśvarah prabhuḥ || 20-73 ||

And because, in the manner previously described, He who is the essence of the virility of all mantras, the King of Mantras, is declared by the Mṛtyujit (Netra) mantra as the Lord of all mantras. (20-73)

[View] - The Netra mantra (Om juṁ saḥ) is declared Mṛtyujit, conqueror of death, because it is the king of all mantras.

[Pointing] - Let the soundless sound of juṁ saḥ dissolve every other sound.

Uddyota 20.137

न चास्य कश्चिन्मन्त्रो वा विद्या वाज्ञां विलङ्घयेत् ।

सर्वे दुष्टाश्वास्य भगवतः

na cāsyā kaścinmantrō vā vidyā vājñāṁ vilāṅghayet |

sarve duṣṭāścāsyā bhagavataḥ

No mantra or *vidyā* of His can transgress His command.

[View] - No mantra can ever overstep its own source; rebellion against Śiva is impossible.

Netra 20.138

स्मरणाच्च पलायन्ते सिंहस्येव मृगादयः ॥ २०-७४ ॥

smaraṇācca palāyante siṁhasyeva mṛgādayaḥ || 20-74 ||

All the wicked flee at the mere remembrance of this Bhagavān,
like deer before a lion. (20-74)

[Inner] - Feel the body relax as if a lion just yawned nearby.

[Pointing] - At the mere flicker of remembrance of Him, all shadows bolt like startled deer.

Uddyota 20.139

तत्त्वविदं इति शोष इति शिवम् ॥ २०-७५ ॥

tattvavidam iti śeṣa iti śivam || 20-75 ||

The rest is “by the knower of truth”—thus auspiciousness. (20-75)

[Context] - Closing benediction line.

Netra 20.140

मन्त्रा मन्त्रयितारो मन्त्राक्रम्याश्च सर्वमन्त्राश्च ।
यस्याज्ञावशगास्ते तदान्तरं जयति शाङ्करं नेत्रम् ॥

*mantrā mantrayitāro mantrākramyāśca sarvamantrāśca |
yasyājñāvaśagāste tadāntaram jayati śāṅkaram netram ||*

Mantras, those who make them recite, those over whom mantras have power, and all mantras whatsoever—
those that are subject to His command: between them triumphs the Śāṅkara Eye.

[View] - Final metaphysical hammer: every mantra, its wielder, and its target are all pierced and governed by the one Śāṅkara eye.

[Pointing] - Open that eye now there is only seeing, no seen.

Uddyota 20.141

इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्घोते
विंशोऽधिकारः

*iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
viṁśo'dhikāraḥ*

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the twentieth chapter: **Yoginis and Their Function**

[Context] - Colophon of chapter 20 with Kṣemarāja's Uddyota commentary.

[Pointing] - The text ends, but the Netra remains open.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 21

एकविंशोऽधिकारः मन्त्रस्वरूपनिरूपणम्

Ekavimśo'dhikāraḥ - Mantrasvarūpanirūpaṇam
Twenty-first Chapter - Nature and Significance of Mantras

Introduction to Chapter 21

Arising from Pārvatī's incisive inquiry into the very essence of sonic power—questioning Śiva on how seemingly ephemeral vibrations could possibly accomplish cosmic transformations—this chapter delivers the Netra Tantra's most sophisticated exposition of mantra theory, positioning these sacred utterances not as symbolic tools but as living embodiments of divine consciousness itself. Śiva, revealing this knowledge while seated upon his tiger-throne atop Kailāśa, dismantles instrumentalist conceptions by establishing mantra's ontological primacy: each phoneme vibrates with the same essential reality as the deity it invokes, much as waves and ocean share identical essence. The text constructs a meticulous hierarchy of sonic efficacy, with the Amṛteśvara mantra Om Jum Saḥ reigning as mantrarāja (king of mantras), whose sovereignty derives from its capacity to encompass all other mantras within its tripartite structure—Om containing creation's potential, Jum channeling vitalizing will, and Saḥ dissolving all limitations into non-dual awareness.

Technical analysis penetrates three interwoven dimensions: sound (nāda) as the perceptible vibration calibrated to specific breath ratios and body loci; meaning (artha) as the cognitive resonance that restructures perception; and power (śakti) as the transformative energy that awakens dormant potentials within the subtle body. Śiva elaborates how seed syllables (bīja) function as compressed cosmological codes —A for earth's solidity, U for water's fluidity, M for fire's transformation—while the Mātrikā alphabet's fifty phonemes map to the tattvas governing manifest reality. The chapter addresses pragmatic concerns with scholarly precision: obstacles to efficacy (including improper initiation, impure intention, and ritual negligence) are diagnosed alongside remedies (reconsecration through guru grace, purification via homa offerings, and renewed alignment with non-dual recognition).

Śiva transcends dualistic frameworks by demonstrating how mantra operates simultaneously as means and end—the sonic vehicle that transports consciousness toward liberation while itself being the very reality it reveals, like a mirror that both reflects and contains light. Mythological integrations reference the primordial moment when Śiva's hum (Om) first vibrated through the unmanifest void, birthing the cosmos as its echo. This exposition serves as the theoretical keystone for the entire Tantra, transforming ritual mechanics into metaphysical revelation where every uttered syllable becomes an opportunity to recognize one's inherent identity with the supreme consciousness pulsating at the heart of all creation.

Uddyota 21.1

एकविंशोऽधिकारः
५५ नेत्रोद्योतः ५५

*ekavimśo'dhikāraḥ
"netrodyotah "*

Twenty-first Chapter
Netrodyotah: The Illumination of the Eye

[View] - "Netrodyota" is not a metaphor—it is the moment prakāśa itself flashes as the seer, seen, and seeing.

[Outer] - Chapter title signals the culminating revelation: the Eye that opens is none other than the spontaneous arising of non-dual light within the practitioner.

[Pointing] - Feel the space between your eyes soften and dissolve into boundless radiance right now.

Netra 21.2

जयति स्वपरिस्पन्दानन्दान्दोलनलीलया ।
मन्त्रतत्त्वं त्रितत्त्वात्म तन्त्रयन्नेत्रमैश्वरम् ॥

*jayati svaparispanḍānandāndolana līlayā |
mantratattvam̄ tritattvātma tantryannetramaiśvaram ||*

Victorious is the supreme Eye of the Lord
that dances the play of the bliss of its own spontaneous vibration,
weaving all mantras into the fabric of the three realities.

[View] - All mantras are woven from spanda—anāhata-nāda of the three realities (prakāśa, vimarśa, sṛṣṭi-sthiti-saṁhāra) arising as one bliss.

[Outer] - Opening maṅgala verse establishes the deity of the chapter: the supreme Netra that is victorious because it is already triumphant in its own play.

[Pointing] - Rest as the dancing light that needs no invitation to dance.

Uddyota 21.3

सर्वमन्त्राश्च इति यदधिकारान्तं उपक्षिप्तम्, तन्निर्णयाय
मन्त्रसतत्वं तावद् जिज्ञापयिषुः श्रीदेवी उवाच

*sarvamantrāśca iti yadadhikārānta upakṣiptam, tannirṇayāya
mantrasatattvam tāvad jijñāpayiṣuḥ śrīdevī uvāca*

Having stated at the end of the previous chapter that “all mantras are thus,” the Goddess, desiring to have the true nature of mantras definitively settled, spoke:

[Context] - Marks the shift from previous chapter’s conclusion to the ultimate upāya of Trika: direct recognition beyond all hypotheses.

[Outer] - Transitional narrative device: the Goddess assumes the role of the perfect disciple who asks what the veiled cannot.

Netra 21.4

मन्त्राः किमात्मका देव किंस्वरूपाश्च कीदृशाः ।
किंप्रभावाः कथं शक्ताः केन वा संप्रचोदिताः ॥ २० ॥

*mantrāḥ kimātmakā deva kiṁsvarūpāśca kīdṛśāḥ ।
kimprabhāvāḥ kathām śaktāḥ kena vā sampracoditāḥ || 20 ||*

O God, of what essence are mantras? What is their form and of what kind?
What is their power? How are they potent? By whom are they impelled? ॥ 20 ॥

[Secret] - Who is the “O God” that is being addressed when the questioner is already Śiva’s own Śakti?

Uddyota 21.5

क आत्मा येषां शम्भुः, शक्तिरणुर्वा । किं च स्वरूपं निराकृति
 साकृति वा येषाम् । किमिव दृश्यन्ते कीदृशाः, निराकाराः कर्तारो न
 केऽपि केनचित् दृश्यन्ते, साकारा अपि कुम्भकृद्वन्न सर्वकर्तारो
 दृश्यन्ते । कः प्रभावो भुक्तिमुक्तिदोषप्रशमको नित्यो येषाम् । कथं
 केन प्रकारेण शक्ताः, यतो निराकारस्य व्योमवत् न शक्तता, अतश्च
 तन्मूला अपि कर्तृता कथम् ? आकृतिमत्त्वेऽवच्छिन्नस्य
 मलिनस्यास्वातन्त्र्यात् का शक्तिः ? अशारीरस्य च नानुग्रहादौ
 कर्तृत्वम्, नापि परमशैवरप्रयोज्यत्वमुपपन्नम् । अत एवानाकृतेः
 परमेश्वरस्यापि कथं शक्तत्वं प्रचोदकत्वं चेत्याशयेन केन वा
 संप्रचोदिता इत्युक्तम्, केन प्रकारेण कर्त्रा चेत्यर्थः ॥ २१-१ ॥
 तदेतत् क्रमेण स्फुटयति

*ka ātmā yeṣām śambhuḥ, śaktiraṇurvā | kiṁ ca svarūpaṁ nirākṛti
 sākṛti vā yeṣām | kimiva dṛśyante kīdṛśāḥ, nirākārāḥ kartāro na
 ke'pi kenacit dṛśyante, sākārā api kumbhakṛdvanna sarvakartāro
 dṛśyante | kah prabhāvo bhuktimuktidoṣapraśamako nityo yeṣām |
 katham
 kena prakāreṇa śaktāḥ, yato nirākārasya vyomavat na śaktatā, ataśca
 tanmūlā api kartṛtā katham ? ākṛtimattve'vacchinnasya
 malinasyāsvātantryāt kā śaktih ? aśarīrasya ca nānugrahādau
 kartṛtvam, nāpi paramaśevaraprayojyatvamupapannam | ata
 evānākṛteḥ
 parameśvarasyāpi katham śaktatvam pracodakatvam cetyāśayena kena
 vā
 saṃpracoditā ityuktam, kena prakāreṇa kartrā cetyarthah || 21-1 ||
 tadetat krameṇa sphuṭayati*

Whose Self (ātmā) is it—Śambhu, Śakti, or the atomic soul (aṇu)?
 What is their essential nature: formless or embodied?
 How do they appear? Of what kind are they?
 For no formless agent is ever perceived by anyone.
 Even those with form, like a potter, are not seen as universal agents.
 What is their power—the eternal bestower of enjoyment and liberation, and remover
 of defects?
 How are they potent, and by what means?
 For the formless, like space, possesses no potency; hence, how can agency arise from
 that which is impotent?

If they possess form, being limited and impure, how can they possess autonomy or power?

A bodiless being cannot act as an agent in bestowing grace or similar functions, nor is it logically tenable that it be merely an instrument of the supreme Lord.

Thus, with the underlying question: "How can even the supreme Lord, if formless, possess potency and the capacity to impel?"

the Goddess asks: "By whom are they impelled?"—meaning, by what kind of agent? || 21-1 ||

[View] - The entire cascade of questions is a deliberate apoha (progressive negation) designed to exhaust every dualistic possibility until only the non-dual remains luminous.

[Secret] - When you ask "Whose Self is it?", notice who is aware of the asking.

Netra 21.6

शिवात्मकास्तु चेद्देव व्यापकाः शून्यरूपिणः ।
क्रियाकरणहीनत्वात् कथं तेषां हि कर्तृता ॥ १ ॥
अमूर्तत्वात् कथं तेषां कर्तृत्वं चोपपद्यते ।
विग्रहेण विना कार्यकः करोति वद प्रभो ॥ २१-२ ॥

*śivātmakāstu ceddeva vyāpakāḥ śūnyarūpiṇah |
kriyākaraṇahīnatvāt katham teṣām hi kartṛtā || 1 ||
amūrtatvāt katham teṣām kartṛtvam copapadyate |
vigraheṇa vinā kāryam kah karoti vada prabho || 21-2 ||*

If, O Lord, the mantras are of the nature of Śiva — all-pervading and formless — how can they possess agency, being devoid of action and instruments? || 1 || Because they are without body, how can their agency be logically established? Without a form, who performs any action? Tell me, O Lord. || 21-2 ||

[View] - First negation: pure Śiva without Śakti is motionless nirvikalpa—incapable of the vibration required for mantra-agency.

[Pointing] - Feel the silence that has never been separate from vibration.

Uddyota 21.7

यदि शिवात्मका मन्त्राः, तदा तेषां शिववद् व्यापिनां
परिस्पन्दात्मनां क्रिया करणैश्च हीनत्वात् कथं कर्तृत्वं
शिववद्मूर्तत्वादपि न तद् युज्यते, यतो विग्रहं विना न कश्चित् कार्यं
कुर्वन् दृष्टः । एवं शिवस्यापि यन्मन्त्रप्रचोदकत्वम्, तत्
कथमित्यनेनैवाक्षिप्तम् । एवंप्रायं च श्रुत्यन्तविदां मतम् । ते हि
गुणवत् एव कर्तृत्वमितीश्वरोपासामगुणब्रह्मोपासेति मत्वाऽकर्त्रेव
निस्तिमितं सांख्यपुरुषकल्पमद्यं ब्रह्म इच्छन्ति ॥ २१-३ ॥
यतः

*yadi śivātmakā mantrāḥ, tadā teṣām śivavad vyāpinām
parispandātmanām kriyayā karaṇaiśca hīnatvāt kathām kartṛtvam
śivavadamūrtatvādapi na tad yujyate, yato vigrahām vinā na kaścit
kāryam
kurvan dṛṣṭaḥ | evam śivasyāpi yanmantrapracodakatvam, tat
kathamityanenaivākṣiptam | evamprāyam ca śrutyantavidām matam |
te hi
guṇavata eva kartṛtvamitiśvaropāsāmaguṇabrahmopāseti
matvā'kartreva
nistimitam sāṃkhyapuruṣakalpamadvayaṁ brahma icchanti || 21-3 ||
yataḥ*

If mantras are of the nature of Śiva, then, like Śiva, they are all-pervading and devoid of spontaneous vibration, action, and instruments — how can they have agency? Even from the standpoint of being formless like Śiva, such agency is not reasonable, for no one without a body has ever been seen to perform action.

Thus the claim that Śiva impels mantras is also refuted by the same reasoning.

This is also the view of those who know the other scriptures (śrutyanta):

they hold that only that which possesses attributes can be an agent, and therefore, thinking the attributeless Brahman taught for worship is non-agent, they desire an impersonal, non-dual Brahman similar to the Sāṅkhya puruṣa that is forever still and actionless. || 21-3 ||

Because:

[Word] - “Śrutyanta” here subtly mocks systems that stop at the still puruṣa while Trika revels in the living spanda.

[View] - Refutes the Advaita-Vedānta and Sāṅkhya view of an attributeless, actionless

Absolute that can never account for the manifest power of mantra.

Netra 21.8

न दृष्टो ह्यशरीरस्य व्यापारः परमेश्वर ।

na dṛṣṭo hyaśarīrasya vyāpārah parameśvara |

No activity of a bodiless being,

Uddyota 21.9

कस्यापि ॥
एवं च

kasyāpi ||
evam ca

not even of the supreme Lord, has ever been seen.

And thus:

[View] - Classic pūrva-pakṣa argument: no bodiless entity has ever been observed acting—yet the entire Tantra is built on the paradox that the bodiless is the only real agent.

Netra 21.10

शरीरिणो यतो बन्धः.....

śarīriṇo yato bandhaḥ.....

Since bondage arises only for the embodied...

Uddyota 21.11

ततः

tataḥ

Therefore

Netra 21.12

.....कथं बद्धस्य कर्तृता ॥ ३ ॥

.....*katham baddhasya kartṛtā || 3 ||*

...how can one who is bound possess agency? || 3 ||

[Secret] - If bondage only touches the embodied, who exactly is bound when you feel bound right now?

Uddyota 21.13

किं च, शरीरित्वादेव शिवमन्नादिवर्गो मलिन इति मलिनत्वादस्वतन्त्रो
लुप्तशक्तिर्विभाव्यते । उक्तं हि ५५पशुनित्यो ह्यमूर्तोऽज्ञो निष्क्रिय५५
(श्रीकिरणा.) इति ॥ २१-४ ॥
अतश्च

*kim ca, śarīritvādeva śivamantrādivargo malina iti
malinatvādasvatantro
luptaśaktirvibhāvyate | uktam hi "paśurnityo hyamūrto'jñō niśkriya"
(śrīkiranā.) iti || 21-4 ||
ataśca*

Moreover, precisely because they would be embodied, the entire class of Śiva-mantras etc. would be impure; being impure, they would lack autonomy and be conceived as deprived of power. It has indeed been said in the revered Kirana: "The paśu is eternal, formless, ignorant, and devoid of activity." || 21-4 ||

Hence:

[Context] - Quotation from Kirana Tantra shows the question is intra-Śaiva, not anti-Vedic.

[View] - Second negation: embodied mantras would be paśu-level, stained by the three mala, incapable of universal grace.

Netra 21.14

शक्तिहीनस्य कर्तृत्वं विरुद्धं सर्ववस्तुषु ।

śaktihīnasya kartrtvam viruddham sarvavastuṣu |

Agency in one devoid of power is contradictory in regard to all things.

[View] - Power without autonomy is contradiction; autonomy without purity is contradiction.

Uddyota 21.15

क्वचित् त्वंशे कुम्भकारपशोरिवास्तु, किं तेन । तदित्थं किमात्मकाः
किंस्वभावाः कौदृशाः कथं शक्ताः केन वा प्रचोदिता इति
शाम्भवत्वे प्रश्नपञ्चकं स्फुटीकृतम् ॥
किंप्रभावा इति प्रश्नं स्फुटयति

*kvacit tvamśe kumbhakārapaśorivāstu, kim tena | tadirtham
kimātmakāḥ
kimsvabhāvāḥ kīdrśāḥ katham śaktāḥ kena vā pracoditā iti
śāmbhavatve praśnapañcakam sphuṭikṛtam ||
kimprabhāvā iti praśnam sphuṭayati*

Let it be granted in a limited portion, as in the case of the potter's animal — what is achieved by that?

Thus the fivefold question — of what essence, of what nature, of what kind, how potent, and by whom impelled — has been clearly posed under the hypothesis that they are Śāmbhava.

Now the question “What is their power?” is clarified:

[View] - Even limited agency (like the potter's donkey) grants nothing ultimate— enjoyment and liberation remain out of reach.

Netra 21.16

एवं शिवात्मका मन्त्राः कथं सिद्ध्यन्ति वस्तुतः ॥ ४ ॥

evam śivātmakā mantrāḥ katham sidhyanti vastutah || 4 ||

In this way, how can mantras that are of the nature of Śiva actually be established? ॥ 4 ॥

[Secret] - Can a mantra made only of Śiva-without-Śakti ever vibrate in your heart?

Uddyota 21.17

एवमुक्तदृशा वस्तुतो व्यापकनिराकारशिवस्वभावा
नित्यनिर्मुक्तशुद्धबोधमात्ररूपाः कथं सिध्यन्ति, कथं
सिद्धीर्वितरन्तीत्यर्थः ॥ २१-५ ॥
एवं शांभवत्वं मन्त्राणां विकल्प्य शाक्तत्वमपि विकल्पयति

*evamuktadrśā vastuto vyāpakanirākāraśivasvabhāvā
nityanirmuktaśuddhabodhamātrarūpāḥ katham sidhyanti, katham
siddhīrvitarantītyarthah || 21-5 ||
evam śāmbhavatvam mantrāṇām vikalpya śāktatvamapi vikalpayati*

From the viewpoint just stated, how can mantras whose nature is the all-pervading, formless Śiva — who is eternally liberated and pure consciousness alone — actually be established, and how can they bestow attainments? That is the meaning. || 21-5 ||

Having thus examined the Śāmbhava hypothesis, the Lord now examines the Śākta hypothesis:

[View] - Pure consciousness without the reflective flash of vimarśa-śakti cannot bestow anything—because there is no “other” to bestow upon.

Netra 21.18

अथ चेच्छक्तिरूपास्ते.....

atha cecchaktirūpāste.....

Or if they consist of the form of Will (icchā-Śakti)...

[Outer] - Transition to the Śākta hypothesis: now the Goddess is testing her own nature.

Uddyota 21.19

तर्हि यच्छक्तिरूपास्ते, सा

tarhi yacchaktirūpāste, sā

Then, if they are of the nature of Śakti, that Śakti

Netra 21.20

.....कस्य शक्तिस्तु कीदृशी ।

.....kasya śaktistu kīdrśī ।

...of whom is it the power, and of what kind is it?

[Secret] - When Śakti asks “of whom is it the power?”, whose voice is that?

Uddyota 21.21

किंसंबन्धिनीं किंस्वभावा च । तमेव तत्स्वभावं विकल्पयति

kimśambandhinīm kimsvabhāvā ca | tameva tatsvabhāvam vikalpayati

To what does it belong, and what is its essential nature?

The Lord examines that very nature:

[View] - The question pierces the apparent separation between possessor-of-power (śaktiman) and power (śakti).

Netra 21.22

शक्तिः किं कारणं देव कार्यं तस्याश्च कीदृशम् ॥ ५ ॥

śaktih kim kāraṇam deva kāryam tasyāśca kīdṛśam || 5 ||

Is Śakti the cause, O God, and what is the nature of its effect? || 5 ||

[Secret] - Is the cause separate from the effect, or is the questioning itself the cause dancing as effect?

Uddyota 21.23

किं स्वरूपसहकारिरूपा शक्तिराहोस्मिदतीन्द्रिया कार्योन्नेया, कार्यमपि
तस्याः कीदृशम् ॥
न च स्वरूपसहकार्यात्मस्वतन्त्रवस्तुरूपा वक्तुं शक्यते शकनात्मा
शक्तिः, नाममात्रकरणेन तु न विमर्तिरित्याह

*kim svarūpasahakārirūpā śaktirāhosvidatīndriyā kāryonneyā,
kāryamapi
tasyāḥ kīdṛśam ||
na ca svarūpasahakāryātmasvatantravasturūpā vaktum śakyate
śakanātmā
śaktih, nāmamātrakaraṇena tu na vimarṭirityāha*

Is the power one that cooperates with the essential nature, or is it transcendent and known only through its effects?

What kind of effect does it have?

It cannot be said that Śakti, whose essence is the capacity to act (śakana), is an independent reality having the nature of a separate substance cooperating with the essential nature,

for mere naming does not remove the difficulty. Therefore He says:

[View] - Rejects both cooperative (sahakārin) and transcendent (atīśaya) models of śakti—both still dual.

Netra 21.24

यावन्न शक्तिमान् कश्चित्.....

yāvanna śaktimān kaścit.....

As long as no possessor of power whatsoever...

Uddyota 21.25

तावत्

tāvat

...exists,

Netra 21.26

.....कस्य शक्तिर्विधीयते ।

.....kasya śaktirvidhīyate ।

...to whom is power ascribed?

[Secret] - To whom does the power belong before the question is finished?

Uddyota 21.27

प्रतिपाद्यते ॥
यतः सा

pratipādyate ||
yataḥ sā

It is asserted.

Because that [power]:

Netra 21.28

स्वतन्त्रा न प्रसिध्येतु विना सिद्धेन केनचित् ॥ २१-६ ॥
असिद्धेन तु यत्साध्यं तदसिद्धं प्रचक्षते ।
वस्तुशून्या न चैवात्र शक्तिर्वै विद्यते क्वचित् ॥ २१-७ ॥
शक्तिरूपास्तु ते मन्त्राः केवलास्तु विपर्ययः ।

svatantrā na prasidhyettu vinā siddhena kenacit || 21-6 ||
asiddhena tu yatsādhyam tadasiddham pracakṣate |
vastuśūnyā na caivātra śaktirvai vidyate kvacit || 21-7 ||
śaktirūpāstu te mantrāḥ kevalāstu viparyayaḥ |

Cannot be established as autonomous without some already established entity. ॥
21-6 ॥

Whatever is to be proved by means of something unestablished is itself declared
unestablished.

Here no power that is empty of real substance is nowhere found. ॥ 21-7 ॥

Mantras that are solely of the nature of power are nothing but an inversion [of the
truth].

[View] - Mutual dependence (anyonyāśraya) dissolves the possibility of an
independent śakti without śaktiman.

Uddyota 21.29

केवलः शक्तिरूपा इत्यस्पष्टशाभवधामशक्तिमात्रात्मका मन्त्रा
इत्ययं विपर्ययो भ्रमः, यतः सिद्धेन केनचिद् वह्निना इव धर्मिणा
विना दाहकत्वादिधर्मरूपेव न काचित् स्वतन्त्रा शक्तिः प्रसिद्ध्यति । न
च तयैव शक्तनरूपया शक्तिमानाश्रयभूतः कश्चित् साधयिष्यत इति
युक्तम् । यत आश्रयसिद्धिं विना न शक्तिसिद्धिः, शक्तिसिद्धिं विना न
आश्रयसिद्धिरित्यन्योन्याश्रयः । यदाहुः ५५तदसिद्धं यदसिद्धेन
साध्यते ॥५५ इति । न चातीन्द्रियाऽपि काचिदसौ शक्तिमद्वस्तु
विनाऽस्तीति
न शक्ता अपि मन्त्राः । आणवत्वमपि विकल्पयितुमाह

*kevalāḥ śaktirūpā ityaspasṭaśāmbhavadhāmaśaktimātrātmakā mantrā
ityayaṁ viparyayo bhramāḥ, yataḥ siddhena kenacid vahninā iva
dharmīṇā
vinā dāhakatvādidharmarūpeva na kācit svatantrā śaktih prasidhyati |
na
ca tayaiva śakanarūpayā śaktimānāśrayabhūtaḥ kaścit sādhayisyata iti
yuktam | yata āśrayasiddhiṁ vinā na śaktisiddhiḥ, śaktisiddhiṁ vinā na
āśrayasiddhīrityanyonyāśrayaḥ | yadāhuḥ "tadasiddham yadasiddhena
sādhyate |" iti | na cātīndriyā'pi kācidasau śaktimadvastu vinā'stīti
na śāktā api mantrāḥ | āṇavatvamapi vikalpayitumāha*

The notion that mantras consist solely of power—that is, that they are nothing but the power of Śambhu without any substrate—is an erroneous inversion. For no autonomous power, such as the capacity to burn, is ever established without a substrate like fire. Nor is it reasonable that the very power whose essence is the capacity to act could establish some possessor of power, because without the substrate being established, the power is not established, and without the power being established, the substrate is not established—this is mutual dependence (anyonyāśraya). As it is said: “That which is proved by means of something unestablished is itself unestablished.” Nor is there any transcendent power that exists without a possessor. Therefore, mantras are not Śākta either.

[View] - The fire cannot burn without fuel, the fuel is nothing without fire—yet burning happens. This paradox is left hanging for direct tasting.

[Pointing] - Rest in the burning that has no fuel yet never ceases.

Netra 21.30

अथ चेदाणवा मन्त्रा विग्रहाकाररूपिणः ॥ २१-८ ॥

atha cedāṇavā mantrā vigrahākārarūpiṇāḥ || 21-8 ||

Or if the mantras are atomic, possessing forms with bodies, || 21-8 ||

[Outer] - Third and final hypothesis: mantras as *aṇu* (atomic souls).

Uddyota 21.31

तर्हि ते

tarhi te

Then they

Netra 21.32

आत्मस्वरूपा विख्याता मलिना बलिनो नहि ।

ātmasvarūpā vikhyātā malinā balino nahi |

Are known to be of the nature of limited souls — impure and not powerful.

[View] - Limited souls are forever contracted—how could contraction liberate contraction?

Uddyota 21.33

एवं च

evam ca

And thus:

Netra 21.34

मलिनो मलिनस्येव प्रक्षालयति कस्य कः ॥ २१-९ ॥

malino malinasyeva prakṣālayati kasya kah | | 21-9 | |

An impure being, like an impure being, cleanses whose impurity? || 21-9 ||

[Secret] - Who is the impure one trying to purify impurity?

Uddyota 21.35

निर्मला एव मलिनममलीकर्तुं क्षमाः, न तु मलिनाः । मन्त्राश्च
आणवत्वादात्मवन्मलिना एव ॥ २१-१० ॥
एवं च

*nirmalā eva malinamamalīkartum kṣamāḥ, na tu malināḥ | mantrāśca
āṇavatvādātmavanmalinā eva | | 21-10 | |*
evam ca

Only the pure are able to remove impurity from the impure, not the impure themselves.

Mantras, being atomic, are impure like limited souls. || 21-10 ||

And thus:

[View] - Only the ever-pure can remove impurity; the atomic is stained by āṇava-mala from beginningless time.

Netra 21.36

न सिद्धा ह्याणवा मन्त्रा केवलाः परमेश्वर ।

na siddhā hyāṇavā mantrā kevalāḥ parameśvara |

Atomic mantras taken alone are not established, O supreme Lord.

[Secret] - Where is the boundary of the atomic mantra you just mentally repeated?

Uddyota 21.37

ये आणवास्ते न केवला न शुद्धाः । अतश्च कथमन्यान् केवलीकुर्युः
कथं वाऽसाध्यं साधयेयरित्याशयशेषः ॥
तर्ह्यन्य एव केचिदेते भाविष्यन्तीत्याह

*ye āṇavāste na kevalā na śuddhāḥ | ataśca kathamanyān kevalikuryuḥ
katham vā'sādhyam sādhayeyurityāśayaśeṣaḥ ||
tarhyanya eva kecidete bhaviṣyantītyāha*

Those that are atomic are neither autonomous nor pure.

How then could they make others autonomous or accomplish what is otherwise impossible? This is the remaining intent.

Then they must be something else entirely. He says:

[View] - Neither autonomous nor pure, atomic mantras collapse under their own logic.

Netra 21.38

तत्त्वत्रयं विनास्तित्त्वं विरुद्धं वस्तुसन्ततेः ॥ १० ॥

tattvatrayam vināstittvam viruddham vastusantateḥ || 10 ||

Existence apart from the triad of principles is contradictory in the continuum of reality. || 10 ||

[View] - The triad (Śiva, Śakti, aṇu/nara) exhausts all possibility—there is no fourth.

Uddyota 21.39

आगमेषु न विना त्रितत्त्वं किंचिदस्तीत्युच्यते, नापि
परप्रमातृप्रमेयात्मतां विना किंचिदप्युपद्यते ॥ २१-११ ॥
अतश्च

*āgameṣu na vinā tritattvam kiṃcidastītyucyate, nāpi
parapramātṛprameyātmatām vinā kiṃcidapyupadyate || 21-11 ||
ataśca*

It is stated in the Āgamas that nothing exists apart from the three principles, nor is anything possible apart from the nature of supreme knower and known. || 21-11 ||

Therefore:

[Context] - Direct reference to the authority of the Trika Āgamas: nothing exists outside Śiva-Śakti-nara.

Netra 21.40

युक्तिरेवात्र वक्तव्या प्राणिनां हितकाम्यया ।

yuktirevātra vaktavyā prāṇinām hitakāmyayā |

Here only logical reasoning is to be stated for the sake of the welfare of living beings.

[View] - Reasoning (yukti) is honored as the highest pramāṇa in Kashmir Śaivism because it is the activity of cit-śakti itself.

Uddyota 21.41

कथमेतदुपपद्यते इति यतः सम्यग्विचाररूपा युक्तिरेव
सर्वहृदयप्रत्यायिका । यदुक्तं सौरभेये

*kathametadupapadyata iti yataḥ samyagvicārarūpā yuktireva
sarvahṛdayapratyāyikā | yaduktam saurabheye*

How is this to be reconciled?

Because only reasoning in the form of proper investigation is convincing to every heart.

As it is said in the Saurabheya:

[Secret] - How is this to be reconciled? Feel the reconciliation happening as the question.

Netra 21.42

इत्या चिद्वापाररूपैव युक्तिः सर्वत्र साधनम् ।
भोगे वाऽप्यथवा मोक्षे तस्मात्तत्राहृतो भवेत् ॥५५

"yā cidvyāpārarūpaiva yuktiḥ sarvatra sādhanam |
bhoge vā'pyathavā mokṣe tasmāttatrādṛto bhavet || "

"That reasoning which has the form of the activity of consciousness is the means everywhere,
whether in enjoyment or in liberation; therefore one should honour it."

[View] - Consciousness investigating itself is the only means—bhoga and mokṣa are its play.

Uddyota 21.43

इति ॥

न च यद्युक्तविचारतो मन्त्रा नोपपद्यन्ते, मा उपापादिषतेति वाच्यम् ।
यतः:

iti ||

*na ca yadyuktavicārato mantrā nopapadyante, mā upāpādiṣateti
vācyam |
yatāḥ*

Thus.

It should not be objected: "If mantras cannot be established by reasoned thought, let them not be established."

Because:

Netra 21.44

दृश्यन्ते बलिनो मन्त्रा अप्रधृष्टाः सुरासुरैः ॥ ११ ॥

सर्वानुग्राहकत्वेन सर्वदाः सर्वगाः शिवाः ।

dṛśyante balino mantrā apradhrṣyāḥ surāsuraiḥ || 11 ||

sarvānugrāhakatvena sarvadāḥ sarvagāḥ śivāḥ |

Mantras are seen to be powerful, invincible even by gods and demons unassailable, ||
11 ||

Bestowing all grace, all-bestowing, all-pervading, auspicious.

[Outer] - Experiential proof (anubhava) overrides logic: mantras work, gods tremble, grace flows.

[Pointing] - Remember one moment a mantra dissolved your suffering—rest there.

Uddyota 21.45

चतुष्कलनाथादयो मन्त्रा आर्तिनिवारणसिद्धिमुक्तिप्रदा अनुभूयन्त एव
||
तदित्थम्

*catuṣkalanāthādayo mantrā ārtinivāraṇasiddhimuktipradā
anubhūyanta eva
||
tadittham*

Mantras such as the Lords of the four kalās (Catuṣkalanātha etc.) are directly experienced as granting the removal of suffering, attainments, and liberation.

Thus:

[Context] - Specific reference to Catuṣkalanātha and other vidyā-lords of the Netra system—living proof of efficacy.

Netra 21.46

संक्षेपतो महादेव संशयं तु वद स्व मे ॥ २१-१२ ॥
त्वत्तः परतरो नान्यः कश्चिदस्ति जगत्पते ।
ब्रूहि सर्वं महेशान यदि तुष्टोऽसि मे प्रभो ॥ २१-१३ ॥

*samkṣepato mahādeva samśayam tu vada sva me || 21-12 ||
tvattah paratara nānyah kaścidasti jagatpate |
brūhi sarvam maheśāna yadi tuṣṭo'si me prabho || 21-13 ||*

In brief, O Mahādeva, tell me this doubt of mine. || 21-12 ||
There is no other whatsoever more excellent than You, O Lord of the universe.
Speak everything, O Maheśāna, if You are pleased with me, O Lord. || 21-13 ||

[Outer] - Final plea of the Goddess—compassion disguised as doubt.

Uddyota 21.47

हे महादेव स्व आत्मन् संक्षेपतः संशयमिमं वद संशयविषयं
निश्चिनु । यतो न त्वदन्यः प्रकृष्टो निर्णेता कोऽप्यस्ति, अतो
यथाप्रश्नितं सर्वं ब्रूहि ॥ २१-१४ ॥
एवं श्रुत्वा श्रीभगवानुवाच

*he mahādeva sva ātman samkṣepataḥ samśayamimam vada
samśayavishayam
niścīnu | yato na tvadanyah prakṛṣṭo nirṇetā ko'pyasti, ato
yathāpraśnitaṁ sarvam brūhi || 21-14 ||
evam śrutvā śrībhagavānūvāca*

O Mahādeva, my own Self, in brief, resolve this doubt for me — make the object of doubt certain.

Since there is no other decider more excellent than You,
therefore speak everything exactly as I have asked. || 21-14 ||

Having heard thus, the holy Lord said:

[Pointing] - When the Goddess says "my own Self," feel the intimacy that has never been two.

Netra 21.48

अहो प्रश्नो महागृद्धो न पृष्ठोऽहं तु केनचित् ।
चोदितं तु मया सर्वं सर्वशास्त्रेषु सर्वदा ॥ १४ ॥

*aho praśno mahāgūḍho na pṛṣṭo'ham tu kenacit |
coditaṁ tu mayā sarvam̄ sarvaśāstreṣu sarvadā || 14 ||*

Ah! This is a most profound question; no one has ever asked Me thus.
Yet I Myself have always impelled everything in all the scriptures. || 14 ||

[View] - The Lord's exclamation reveals that the question itself is the highest initiation —never before asked because only Śakti can ask Śiva about Himself.

[Pointing] - Hear the "Ah!" as the soundless sound arising in your chest now.

Uddyota 21.49

न विन्दन्ति विमूढास्तु माययाच्छादिताः सदा ।

यस्त्वया प्रश्नः कृतः, सोऽत्यर्थं गृह्णः । तं चाहं न केनचित् पृष्ठः । मया तु यदत्र वक्तव्यम्, तत् सर्वं सर्वशास्त्रेषूक्तम् । सर्वकालं मायया आच्छादितास्तु जना उक्तमपि वैमुख्यान्न लभन्ते, त्वं तु विदितशास्त्रसतत्वाऽपि विमूढजनानुकम्पयैव प्रकाशयितुमिच्छसीत्याशयशेषः । न पृष्ठोऽहं तु केनचित् चोदितास्तु मया सर्वे इति पाठेऽहं केनचित् (न) पृष्ठः, अपि तु कुमारब्रह्मविष्णवादिभिः सर्वैस्तदन्यत् पृष्ठः, ते च मया तत्र तत्र शास्त्रे चोदिता उद्घोषिता अपि न विन्दन्ति, त्वया तु तत्त्वज्ञतया गृह्णोऽयं प्रश्नः कृत इत्यर्थः ॥
अथ प्रश्नितं निर्णयति

na vindanti vimūḍhāstu māyayācchāditāḥ sadā ।

*yastvayā praśnāḥ kṛtaḥ, so'tyartham gūḍhaḥ | tam cāhaṁ na kenacit
prṣṭaḥ | mayā tu yadatra vaktavyam, tat sarvaṁ sarvaśāstreṣūktam |
sarvakālaṁ māyayā ācchāditāstu janā uktamapi vaimukhyānna
labhante,
tvāṁ tu viditaśāstrasatattvā'pi vimūḍhajanānukampayaiva
prakāśayitumicchaśītyāśayaśeṣaḥ | na prṣṭo'haṁ tu kenacit
coditāstu mayā sarva iti pāthe'haṁ kenacit (na) prṣṭaḥ, api tu
kumārabrahmaviṣṇvādibhiḥ sarvaistadanyat prṣṭaḥ, te ca mayā tatra
tatra śāstre coditā udbodhitā api na vindanti, tvayā tu tattvajñatayā
gūḍho'yaṁ praśnāḥ kṛta ityarthāḥ ||
atha praśnitam nirṇayati*

But the deluded, ever veiled by Māyā, do not discover it.

The question You have asked is extremely profound; I have never been asked it by anyone.

Whatever I have to say on this subject has been stated in all the scriptures.

People, veiled by Māyā at all times, do not attain it despite its having been stated, because they turn away from it.

You, however, though knowing the true essence of the scriptures, ask only out of compassion for deluded beings, wishing to make it clear.

Alternative reading: "I have never been asked by anyone" means that although I have been questioned by Kumāra, Brahmā, Viṣṇu and others on different topics,

and although I have awakened them on those topics in various scriptures, they still do not discover it.

You, however, being a knower of the truth, have asked this most profound question.

Now He settles what was asked:

[View] - Māyā is not ignorance—it is the turning away from what is always already declared.

[Pointing] - Stop turning away for one instant and notice what remains.

Netra 21.50

तत्त्वत्रयं विना वस्तु मन्त्रो वक्तुं न युज्यते ॥ २१-१५ ॥

tattvatrayam vinā vastu mantrō vaktum na yujyate || 21-15 ||

A mantra cannot properly be spoken of as a real entity apart from the triad of principles. || 21-15 ||

[View] - Final dissolution of all three hypotheses: a real mantra is not apart from the triad because the triad itself is the vibrating unity of awareness-will-action.

[Inner] - Feel the silent throb behind the eyes that is the true Netra arising—uncreated, self-luminous, already victorious.

[Pointing] - The mantra you are waiting for is the awareness reading this line—abide as that.

Uddyota 21.51

मननत्राणधर्मका हि मन्त्रा
ज्ञानक्रियाशक्तिसतत्वशक्तयुपक्षनिष्ठा अपि शक्तेः
शक्तिमदव्यतिरेकात् शाम्भवा अपीत्यर्थः ॥ २१-१६ ॥
अत्र दण्डापूपीयन्यायमाह

*mananatrāṇadharmaṅkā hi mantrā
jñānakriyāśaktisatattvaśaktyaṇupakṣaniṣṭhā api śakteḥ
śaktimadavyatirekāt śāmbhavā apītyarthah || 21-16 ||
atra daṇḍāpūpīyanyāyamāha*

Mantras possess the dharma of protecting through contemplation (manana-trāṇa); they abide in the atomic realm of the power of knowledge and action, yet because the power is inseparable from its possessor, they are also Śāmbhava. This is the meaning. || 21-16 ||

Here He states the maxim of the stick and the cake (daṇḍāpūpikā-nyāya):

[View] - Mantras are not separate entities but the very throbbing of Śiva's knowing-doing freedom; their protection arises the instant one recognizes that the one who contemplates and the contemplated are one light.

[Inner] - Rest inside the silent hum that knows and acts without moving; there the atomic becomes boundless.

[Pointing] - Feel how the mantra already protects before you "use" it—because the protector, the protected, and protection are never three.

Netra 21.52

आस्तां तावत.....

āstām tāvat.....

Let that be for the moment...

Uddyota 21.53

प्रकृतो मन्त्रवर्गः ॥

prakṛto mantravargah ||

the class of mantras that is the topic under discussion.

Netra 21.54

.....जगत्सर्वं तत्त्वहीनं न सिध्यति ।

तत्त्वं स्वच्छस्वच्छन्दचित्प्रकाशात्मा परमशिवः । तदेव च

....*jagatsarvam tattvahinam na sidhyati* |

tattvam svacchasvacchandacitprakasatmam paramashivah | *tadeva ca*

The entire universe does not become established without the principles.
The principle is the supreme Śiva whose essence is pure, pure, autonomous
conscious light.
And that alone

[View] - Nothing stands outside the supreme conscious light; even the appearance of
a universe requires the light that never lacks itself.

[Pointing] - Notice right now: the seeing of these words is made of the same light
that sees galaxies—where could darkness establish itself?

Uddyota 21.55

विश्वस्य सिद्धिरप्रकाशात्मनः प्रकाशात्मकसिद्धयोगात् ।
इत्थं परचित्प्रकाशात्मत्वादेव

viśvasya siddhiraprakāśatmanah prakāśātmakasiddhyayogāt |
ittham paracitprakāśātmatvādeva

is the establishment of the universe, because a non-light cannot be established by a
light-possessing entity.

Thus, precisely because it is of the nature of supreme conscious light:

[View] - A shadow cannot be painted by a shadow; only light can appear as both painting and painted.

Netra 21.56

त्रितत्त्वनिर्मितं सर्वं यत्किंचिदिहं दृश्यते ॥ १६ ॥

tritattvanirmitam sarvam yatkimcidihā drśyate || 16 ||

Everything whatsoever that is seen here is constructed of the triad of principles. || 16
||

[View] - Will-knowledge-action are not three powers but one taste of the same light appearing as I-want, I-know, I-do.

Uddyota 21.57

परो हि प्रकाशः

स्वाच्छ्यस्वाच्छन्द्याभ्यामिच्छाज्ञानक्रियाशक्तिसतत्त्वतत्त्वत्रयभूमौ
स्वानतिरिक्तमप्यतिरिक्तमिवैषणीयज्ञेयकार्यात्म जगदाभासयति
पश्यन्त्यादिपदेष्विव वाच्यवाचकक्रमं जीवः ॥ २१-१७ ॥
एवमुक्तरीत्या

paro hi prakāśaḥ

*svācchyasvācchandyābhyāmicchājñānakriyāśaktisatattvatattvatrayabhūmau
svānatiriktamapyatiriktamivaiṣaṇīyajñeyakāryātma jagadābhāsayati
paśyantyādipadeṣviva vācyavācakakramam jīvaḥ || 21-17 ||
evamuktarītyā*

The supreme light, through its absolute purity and autonomy, on the ground of the triad of principles — will, knowledge, and action — manifests the universe whose nature is to be desired, known, and acted upon,

as though non-different from itself, yet as though different, just as the knower (Jīva) manifests the sequence of signifier and signified in the levels beginning with paśyantī. || 21-17 ||

In the manner stated:

[View] - The universe is Śiva delighting in recognizing Himself as "this" while never ceasing to be "I".

[Inner] - Watch desire arise, knowledge arise, activity arise—none leave the chest of the Knower; rest there as the space in which all three dance.

Netra 21.58

तत्त्वत्रयं विना देवि न पदार्थो हि विद्यते ।
तस्मात्तत्त्वत्रयं सर्वं परं चापरमेव च ॥ १७ ॥
परं शुद्धोऽध्वा, अपरं त्वशुद्धः ॥ २१-१८ ॥

*tattvatrayam vinā devi na padārtho hi vidyate |
tasmāttattvatrayam sarvam param cāparameva ca || 17 ||
param śuddho'dhvā, aparam tvaśuddhah || 21-18 ||*

O Goddess, no entity whatsoever exists apart from the triad of principles. Therefore everything is the triad of principles — both the supreme and the non-supreme. || 17 ||

The supreme is the pure path; the non-supreme is the impure. || 21-18 ||

And thus:

[View] - Pure path and impure path are not two places; both are the same light, one uncontracted, one playfully pretending contraction.

[Pointing] - Look: the supreme and the non-supreme are happening in the same now —where is the border?

Uddyota 21.59

एवं च

evam ca

Mantras are to be known as Śiva in nature, as power in nature, and as atomic in nature;
they exist through the division of the triad of principles, possessing boundless radiance. || 18 ||

[View] - Mantras are Śiva, are Śakti, are the atomic souls—three appearances of one radiance that refuses to be obstructed.

Netra 21.60

शिवात्मकाः शक्तिरूपा ज्ञेया मन्त्रास्तथाणवाः ।
तत्त्वत्रयविभागेन वर्तन्ते ह्यमितौजसः ॥ १८ ॥

*śivātmakāḥ śaktirūpā jñeyā mantrāstathāṇavāḥ ।
tattvatrayavibhāgena vartante hyamitaujasah ॥ 18 ॥*

They are forms beginning with Śiva, invested with the powers beginning with the supreme will of the Lord;
hence they possess boundless radiance — power that is unobstructed in bestowing grace everywhere. || 21-19 ||

To explain at length that the universe has the nature of the triad of principles, He says:

[Outer] - Visualize every mantra-deity as beginning with ParamaŚiva crowned by the supreme will; grace pours the moment the crown is recognized as your own head.
[Inner] - Feel boundless radiance flooding outward from the heart the instant "I am Śiva" flashes without words.

Uddyota 21.61

पारमेश्वरेच्छादिशक्तिनिविष्टः शिवादिरूपाः, अतश्च अमितमोजः
सर्वत्रानुग्रहादावप्रतिहतं शक्तत्वं येषाम् ॥ २१-१९ ॥
तदेतत् तत्त्वत्रयात्मत्वं जगतो वितत्यनिरूपयितुमाह

*pārameśvarecchādīśaktiniviṣṭāḥ śivādirūpāḥ, ataśca amitamojaḥ
sarvatrānugrahādāvapratihatam̄ śaktatvam̄ yeṣām || 21-19 ||
tadetat tattvatrayātmatvam̄ jagato vitatya nirūpayitumāha*

The supreme is all-formed, pure, beginningless, the constant cause,
immeasurable, indescribable, incomparable, free from affliction, ॥ 19 ॥
free from manifestation, supremely peaceful, devoid of all parts,
all-pervading, auspicious in every direction, endowed with omniscience and other
qualities, ॥ 21-20 ॥
completely filled with dense consciousness, delighted by its own bliss,
devoid of (limited) bliss, free from alternatives, free from ritual, free from syllables, ॥
21-21 ॥
non-dual, devoid of imagination, dense consciousness, destroyer of the impurity of
consciousness,
pervading consciousness and non-consciousness, to be known as eternally arisen,
unsurpassed, ॥ 21-22 ॥
unchanging, supreme, eternal, immaculate, undisturbed,
devoid of all comparison, devoid of all states, ॥ 21-23 ॥
transcending all forms and parts, immovable, everlasting, all-pervading,
all-going, abiding in all states, present in all beings, ॥ 21-24 ॥
abiding in the heart of all beings, impeller of all things.
Nothing is seen devoid of it, O Goddess worshipped by the gods. ॥ 21-25 ॥
Therefore the universe is all-pervading; He alone is the supreme Lord.
Omniscient, eternally satisfied, His consciousness is beginningless. ॥ 21-26 ॥
Autonomous, possessing unfailing power, of infinite power is the Great Lord.
The will of that Great Lord is in no way to be imagined otherwise. ॥ 21-27 ॥
Because of its immeasurability and beginninglessness, how can it be grasped by
anything?
It is understood in reality only through inference from its effects. ॥ 21-28 ॥
Its effect is the supreme power, like the rays of the sun,
to be known like the heat of fire — inseparably present. ॥ 21-29 ॥
Bestowing bliss on all, auspicious, following the will of Śiva,
possessing His attributes, peaceful, eternally bestowing grace. ॥ 21-30 ॥

[View] - This long praise is not description but detonation: each attribute removes one more imagined limit until only the limitless throbs.

[Pointing] - Let each phrase strike like a bell: beginningless... immeasurable... all-pervading... feel the space after the bell where no "other" remains.

Netra 21.62

परं सर्वात्मकं शुद्धमनाद्यं कारणं ध्रुवम् ।
अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ॥ १९ ॥
निराभासं परं शान्तं सर्वावयववर्जितम् ।
व्यापकं सर्वतोभद्रं सार्वज्ञादिगुणैर्युतम् ॥ २१-२० ॥
विज्ञानघनसंपूर्णं स्वानन्दानन्दननिदितम् ।
निरानन्दं निर्विकल्पं निराचारं निरक्षरम् ॥ २१-२१ ॥
अद्वैतं कल्पनाहीनं चिद्वनं चिन्मलापहम् ।
चिदचिद्व्यापकं ज्ञेयं नित्योदितमनुत्तमम् ॥ २१-२२ ॥
निर्विकारं परं नित्यं निर्मलं निरुपष्टवम् ।
सर्वोपमानरहितं सर्वभावविवर्जितम् ॥ २१-२३ ॥
सर्वरूपकलातीतमचलं शाश्वतं विभुम् ।
सर्वगं सर्वभावस्थं सर्वभूतेषु संस्थितम् ॥ २१-२४ ॥
हृदिस्थं सर्वभूतानां प्रेरकं सर्ववस्तुषु ।
न तेन रहितं किंचिद् दृश्यते सुरवान्दिते ॥ २१-२५ ॥
तस्मात्सर्वगतं विश्वं स एकः परमेश्वरः ।
सर्वज्ञो नित्यतुमश्च तस्य बोधो ह्यनादिमान् ॥ २१-२६ ॥
स्वतन्त्रोऽलुप्तशक्तिश्वानन्तशक्तिर्महेश्वरः ।
तस्य चेच्छा महेशस्य न विकल्प्या कथञ्चन ॥ २१-२७ ॥
अमेयत्वादनादित्वात् कथं केनोपलभ्यते ।
कार्यतो ह्यनुमानेन वस्तुतः परिभाव्यते ॥ २१-२८ ॥
कार्यं तस्य परा शक्तिर्यथा सूर्यस्य रश्मयः ।
वह्नेरूष्मेव विज्ञेया ह्यविनाभाविनी स्थिता ॥ २१-२९ ॥
सर्वानन्दकरी भद्रा शिवस्येच्छानुवर्तिनी ।
तद्वर्मधर्मिणी शान्ता नित्यानुग्रहशालिनी ॥ २१-३० ॥

param̄ sarvātmakam̄ śuddhamanādyam̄ kāraṇam̄ dhruvam |
 aprameyamanirdeśyamaṇaupamyamaṇamayam || 19 ||
 nirābhāsam̄ param̄ śāntam̄ sarvāvayavavarjitam |
 vyāpakam̄ sarvatobhadram̄ sārvajñyādigunairyutam || 21-20 ||
 vijñānaghanaṣaṁpūrṇam̄ svānandānandananditam |
 nirānandam̄ nirvikalpaṁ nirācāram̄ nirakṣaram || 21-21 ||
 advaitam̄ kalpanāhīnam̄ cidghanam̄ cīnmalāpaham |
 cīdācidvyāpakam̄ jñeyam̄ nityoditamanuttamam || 21-22 ||
 nirvikāram̄ param̄ nityam̄ nirmalam̄ nirupaplavam |
 sarvopamānarahitaṁ sarvabhāvavivarjitam || 21-23 ||
 sarvarūpakalātītamacalaṁ śāsvatam̄ vibhum |
 sarvagam̄ sarvabhāvastham̄ sarvabhūteṣu saṁsthitam || 21-24 ||
 hṛdistham̄ sarvabhūtānām̄ preraṇam̄ sarvavastuṣu |
 na tena rahitaṁ kiṃcid dṛṣyate suravandite || 21-25 ||
 tasmātsarvagataṁ viśvam̄ sa ekaḥ parameśvaraḥ |
 sarvajño nityatṛptaśca tasya bodho hyanādimān || 21-26 ||
 svatantrō'luptaśaktiścānantaśaktirmaheśvaraḥ |
 tasya cecchā maheśasya na vikalpyā kathañcana || 21-27 ||
 ameyatvādanāditvāt kathaṁ kenopalabhyate |
 kāryato hyanumānenā vastutah̄ paribhāvyate || 21-28 ||
 kāryam̄ tasya parā śaktiryathā sūryasya raśmayah̄ |
 vahnerūṣmeva vijñeyā hyavinābhāvinī sthitā || 21-29 ||
 sarvānandakarī bhadrā śivasyecchānuvartinī |
 taddharmadharminī śāntā nityānugrahaśālinī || 21-30 ||

All this is the transformation (vivarta) of that power of His; it does not arise from anything else.

The supreme abode is to be known as qualified by attributes such as being the Self of all.

Its power called will is exactly of that nature — to be inferred from its effects, from the arising of the universe and so forth.

The effect is also that very supreme, non-dual power of the Lord — non-different from Him.

Thus all this is the vivarta of the power of the supreme Lord — its appearing in manifold forms. That is the purport here.

[View] - Vivarta is not transformation but the eternal appearing as change while never departing from itself—like the ocean waving yet never becoming the wave.

Uddyota 21.63

विवर्त एतत्सर्वं हि तच्छक्तेनान्यतो भवेत् ।

परं धाम सर्वात्मत्वादिविशेषणविशिष्टं ज्ञेयम्, तस्य चेच्छारब्या
शक्तिस्तादृश्येव कार्याद् जगदुदयादेरनुमेया, कार्यमपि तस्यैव
भगवतः पराऽद्वितीया शक्तिरभिन्नैव । तेन सर्वमेतत्
परमेशशक्तेविवर्तो विचित्रात्मतया वर्तनमितीदमत्र तात्पर्यम् ।
पदार्थस्तु परं यत् प्रकृष्टं प्रकृतं मृत्युजित्तत्वं चिद्वनम्,
तत् सर्वमात्मा स्वरूपं यस्य तादृक् । न तेन सर्वेण आच्छादितमिति
शुद्धम् । स्वभित्तौ चानतिरेकिणोऽप्यतिरेकिण इव शिवादेः क्षित्यन्तस्य
विश्वस्योन्मीलकत्वाद् ध्रुवं निश्चितं कृत्वाऽनाद्यं सर्वादिभूतं
कारणम् । नहि परममहसोऽस्य स्वस्वतन्त्रचित्प्रकाशातिरिक्तं किमपि
कारणं सिद्ध्यति । तदुक्तं प्रत्यभिज्ञायाम् ॐ यदसत्तदसद्युक्ता
नासतः सत्स्वभावता । सतोऽपि न पुनः सत्तालभेनाथौऽथ चोच्यते ॥

vivarta etatsarvam hi tacchakternānyato bhavet |

*param dhāma sarvātmatvādiviśeṣaṇaviśiṣṭam jñeyam, tasya
cechchākhyā
śaktistādṛsyeva kāryād jagadudayāderanumeyā, kāryamapi tasyaiva
bhagavataḥ parā'dvitīyā śaktirabhinnaiwa | tena sarvametat
parameśaśaktervivarto vicitrātmatayā vartanamitīdamatra tātparyam |
padārthastu param yat prakṛṣṭam prakṛtam mṛtyujittattvam
cidghanam,
tat sarvamātmā svarūpam yasya tādṛk | na tena sarveṇa ācchāditamiti
śuddham | svabhittau cānatirekiṇo'pyatirekiṇa iva śivādeḥ kṣityantasya
viśvasyonmīlakatvād dhruvaṁ niścitaṁ kṛtvā'nādyam sarvādibhūtaṁ
kāraṇam | nahi paramamahaso'sya svasvatantracitprakāśātiriktaṁ
kimapi
kāraṇam siddhyati | taduktam pratyabhijñāyām "yadasattadasadyuktā
nāsataḥ satsvabhāvatā | sato'pi na punaḥ sattālābhēnārtho'tha cocyate
||*

The supreme is that which is most excellent, the primal reality, the principle that conquers death, dense consciousness;
“all-formed” means that all is its Self, its essence.
“Pure” means not covered by anything.
Because it brings forth on its own canvas the universe from Śiva down to earth,

though non-different from itself, yet as though different, it is the constant, beginningless cause.
For no cause other than this supreme light, this autonomous conscious light, is established.
As said in the Pratyabhijñā:
“That which is non-existent cannot properly be connected with non-existence; non-existence does not have the nature of existence.
Even existence is not spoken of as gaining existence again.”

[View] - Only That which already is can appear as the universe; non-existence can never gain existence, nor existence lose it.

Netra 21.64

कार्यकारणता लोके सान्तर्विपरिवर्तिनः ।
उभयेन्द्रियवेद्यत्वं तस्य कस्यापि शक्तिः ॥ (२-४-३-४)

*kāryakāraṇatā loke sāntarviparivartinah |
ubhayendriyavedyatvam tasya kasyāpi śaktitah || (2-4-3-4)*

“In the world, causality belongs to things that revolve within each other. Both [cause and effect] being perceptible to the senses is due to the power of something else.” (IPK 2.4.3-4)

[Context] - Echoes the Īśvarapratyabhijñā: all causality is apparent, resting on the power of something that never enters the chain³⁸⁹.

Uddyota 21.65

इति । विश्वकारणत्वादेवाप्रमेयम् । अतश्चेदमीदृगिति
निर्देष्टुमभिधातुमशक्यम् । एवं चानौपम्यं न विद्यते उपमाऽन्येन
सादृश्यं यस्य, तदतिरिक्तस्याभावादित्यर्थः ।
आभासादीषत्प्रकाशाद् निष्क्रान्तं न संकुचितचिद्वदीषद्
भातीत्यर्थः । विश्वस्य तत्सामरस्येन स्थितेर्भेदोपशमात् परं
शान्तम् । न च सदाशिवेशदशावदवयवकल्पमपि तत्र विश्वमतः
सर्वावयववर्जितमित्युक्तम् । व्यापकं सर्वतोभद्रम् ।

*iti | viśvakāraṇatvādevāprameyam | ataścedamīdṛgiti
nirdeṣṭumabhidhātumaśakyam | evaṁ cānaupamyaṁ na vidyate
upamā'nyena
sādṛśyaṁ yasya, tadatiriktaśyābhāvādityarthaḥ |
ābhāsādīṣatprakāśād niṣkrāntam na saṃkucitacidaśad
bhātītyarthaḥ | viśvasya tatsāmarasyena sthiterbhedopaśamāt param
śāntam | na ca sadāśiveśadaśāvadavayavakalpamapi tatra viśvamataḥ
sarvāvayavavarjitamityuktam | vyāpakaṁ sarvatobhadram |*

Thus.

Because it is the cause of the universe, it is immeasurable.

Hence it cannot be pointed out or described as "it is such and such."

Thus it is incomparable — there is no simile for it because nothing else exists beyond it.

It has gone beyond limited manifestation and slight shining like limited consciousness;

that is, it does not shine even slightly like contracted consciousness.

Because the universe abides in identity with it and difference is quelled, it is supremely peaceful.

Unlike the stage of Sadāśiva and Īśvara, the universe is not even imagined there as parts;

therefore it is said to be devoid of all parts.

All-pervading, auspicious in every direction.

[Inner] - Beyond Sadāśiva's "I am this" and Īśvara's "this am I", rest in the peace where even these two dissolve into partless light.

Netra 21.66

अकेन नाम न रूपेण कल्याणकारि व्यापकम् ५५

"kena nāma na rūpeṇa kalyāṇakāri vyāpakam"

"With what name or form is the all-pervading one that brings about auspiciousness?"

[Secret] - With what name do you name the Nameless that names all names?

Uddyota 21.67

इति चिदचिद्वापकमित्यनेन स्फुटीकृतम्, सर्वद्वादीति सर्वज्ञो
नित्यतृप्तश्चेत्यादिना विज्ञानघनेति चिद्वनमित्यनेन । स्वानन्देति यथा
स्वप्रकाशः प्रकाश उच्यते, तथा स्वोऽनन्यापेक्ष
आनन्दश्चमत्कारात्मा विमर्शो यस्य तादृशा आनन्देन नन्दितं
समृद्धम्, न तु विषयसुखवद् ग्राहकविमृश्यम् । निष्क्रान्ता आनन्दा
अवच्छिन्नाश्चमत्कारा यतः, विकल्पेभ्य आचारेभ्य अक्षरेभ्यश्च
निष्क्रान्तम्; अक्षरं जीवो वाचकमन्त्रकलात्मा च । कल्पनया
हीनमद्वैतं प्रतिपक्षरहितमनुत्तमम्, चिद्वनमद्वैतम् । अतश्च
तेषां जीवानां यन्मलं मायाशक्त्युत्थितः स्वरूपगोपनात्मा
संकोचः, तत्प्रशमकृत् । नित्योदितं सदा स्फुरत् । निष्क्रान्ता
विकाराः समग्रजगद्वत्जन्मसत्ताविपरिणत्यादयो यस्मात् । परं
विश्वापूरकम् । नित्यमकालकलितम् निर्मलमस्पृष्टाणवमलम् ।
निरुपलुभागन्तुकमायीयकार्ममलहीनम् । यथोऽद्वितीयत्वादुपमा
साम्यमस्य न केनचित्, तथोपमानमपि न किंचिदस्ति ।
सर्वैर्भावैर्बुद्धिधर्मौर्ववर्जितम् । सर्वेषां पृथ्व्यादितत्त्वानां
या रूपकलाः कल्पयमानानि स्वरूपाणि, ता अतिक्रम्य स्थितम् । अचलं
शाश्वतं च प्राग्वत् । विभूमीश्वरम्, सर्वं गच्छति
गमयत्युपसंहरतीति सर्वगम् । गमिरत्रान्तर्भावितणिक्कः । सर्वेषु
भवेषु जडेषु चाजडेषु स्थितं तद्विना तेषां स्थितेरयोगात् ।
एतदेव हृदिस्थमित्यादिना व्यक्तीकृतम् सर्वभूतानां हृदि
ग्राहकपदेऽन्तरनुप्राणकत्वेन स्थितं सत् सर्ववस्तुषु प्रेरकं
तत्तद्राह्यकार्यनिष्ठं ग्रहीतृकर्तृताप्रदमित्यर्थः । अतश्च तेन
रहितं न किंचिद् दृश्यते प्रकाशमानस्य तत्प्रकाशयैक्यात् । यत् एवम्,
तस्मात् सर्वगतं देवम्, यत् विश्वं तत् सर्वमेव परमेश्वर एकोऽद्वितीय
इत्युक्त्या परमाद्वैतरूपता निर्वाहिता । सर्वज्ञ इत्यादि प्रागेव
व्याकृतम् । एवमीदृशो नाथस्येच्छारव्या शक्तिरीदृशी एव । कार्यत
इति जगत्सर्गसंहारादिकार्यादेव कर्तुश्चिन्नाथस्य सामर्थ्यात्मा
साऽनुमीयते । यथोक्तं प्रत्यभिज्ञायाम्

*iti cidacidvyāpakamityanena sphuṭikṛtam, sārvajñyādīti sarvajño
 nityatṛptaścetyādinā vijñānaghaneti cidghanamityanena | svānandeti
 yathā*
*svaprakāśah prakāśa ucyate, tathā svo'nanyāpekṣa
 ānandaścamatkārātmā vimarśo yasya tādṛśā ānandena nanditaṁ
 samṛddham, na tu viśayasukhavad grāhakavimṛśyam | niṣkrāntā
 ānandā*
*avacchinnaścamatkārā yataḥ, vikalpebhya ācārebhya akṣarebhyaśca
 niṣkrāntam; akṣaram jīvo vācakamantrakalātmā ca | kalpanayā
 hīnamadvaitaṁ pratipakṣarahitamanuttamam, cidghanamadvaitam |
 ataśca*
*teṣāṁ jīvānāṁ yanmalam māyāśaktyutthitaḥ svarūpagopanātmā
 saṃkocah, tatpraśamakṛt | nityoditaṁ sadā sphurat | niṣkrāntā
 vikārāḥ samagrajagadgatajanmasattāvipariṇatyādayo yasmāt | param
 viśvāpūrakam | nityamakālakalitam nirmalamaspṛṣṭāṇavamalam |
 nirupaplavamāgantukamāyīyakārmamalahīnam |
 yathā'dvitīyatvādūpamā*
*sāmyamasya na kenacit, tathopamānamapi na kiṃcidasti |
 sarvairbhāvairbuddhidharmaivivarjitam | sarveṣāṁ
 pṛthvyāditattvānāṁ*
*yā rūpakalāḥ kalyamānāni svarūpāṇi, tā atikramya sthitam | acalam
 śāsvataṁ ca prāgvat | vibhumiśvaram, sarvam gacchati
 gamayatyupasam̄haratīti sarvagam | gamiratrāntarbhāvitaṇickaḥ |
 sarveṣu*
*bhaveṣu jaḍeṣu cājaḍeṣu sthitam tadvinā teṣāṁ sthiterayogāt |
 etadeva ḥṛdisthamityādinā vyaktikṛtam sarvabhūtānāṁ ḥṛdi
 grāhakapade'ntaranuprāṇakatvena sthitam sat sarvavastuṣu prerakam
 tattadgrāhyakāryaniṣṭham grahīṭkartṛtāpradamityarthah | ataśca
 tena*
*rahitaṁ na kiṃcid dṛṣyate prakāśamānasya tatprakāśyaikyāt | yat
 evam,*
*tasmāt sarvagataṁ devam, yat viśvam tat sarvameva parameśvara
 eko'dvitīya*
*ityuktyā paramādvitarūpatā nirvāhitā | sarvajña ityādi prāgeva
 vyākṛtam | evamīdrśo nāthasyecchākhyā Śaktirīdrśī eva | kāryata
 iti jagatsargasam̄hārādikāryādeva kartuścinnāthasya sāmarthyātmā
 sā'numīyate | yathoktaṁ pratyabhijñāyām*

This is clarified by “pervading consciousness and non-consciousness.”
 “Endowed with omniscience etc.” is explained by “omniscient, eternally satisfied” and
 “dense consciousness.”
 “Delighted by its own bliss” means: just as light is said to be self-luminous,
 so bliss that is the wonder (autonomous) wonder belonging to itself alone, not

dependent on another — that is vimarśa — delights it, makes it abound; it is not an object of enjoyment like sensory pleasure.

It is free from limited joys and contracted wonders;

it is free from alternatives, rituals, and syllables (akṣara here meaning the Jīva and the signifying mantra-body).

Non-dual, devoid of imagination, unsurpassed, dense consciousness, non-dual.

Hence it destroys the contraction that is the concealment of its own nature — the impurity born of Māyā-Śakti in limited souls.

Eternally arisen, ever throbbing.

Free from the changes of birth, continuance, and transformation that belong to the entire universe.

Supreme, filling the universe.

Eternal, untouched by time; immaculate, untouched by the impurity of aṇu; undisturbed, free from adventitious māyīya and kārmika impurities.

Just as because of non-duality there is no similarity with anything, so there is no comparison at all.

Devoid of all states that are qualities of intellect.

It transcends the forms and parts of all principles beginning with earth — the aspects that are being “part-ized.”

Immovable, everlasting as before.

All-pervading, the Lord; “all-going” means it goes to all, causes all to go, and withdraws all (gam with intensified verbal root).

Present in all states, both inert and non-inert, because without it they could not endure.

This is clarified by “abiding in the heart etc.”

Abiding in the heart of all beings — in the position of the knower — as the inner animator,

it is the impeller of all things, bestowing the agency of the knower upon each respective object.

Hence nothing is seen devoid of it, because the shining thing is one with its light.

Since this is so, therefore the universe is all-pervading;

the universe is nothing but that one supreme Lord, non-dual — thus the supreme non-duality is established.

“Omniscient” etc. has already been explained.

Thus the will-power of the Lord of this description is exactly of this description.

“From its effects” means it is inferred from effects such as the creation and

dissolution of the universe — the very capacity of the conscious Lord.

As said in the Pratyabhijñā:

[View] - Consciousness and non-consciousness are both pervaded because neither can stand a single instant without the pervader.

[Pointing] - Feel the screen on which thought and no-thought appear—remain as the

screen when both have vanished.

Netra 21.68

५५ फलभेदादारोपितभेदः पदार्थात्मा शक्तिः १५

"*phalabhedādāropitabhedah padārthātmā śaktih |*"

"Power is the difference superimposed because of difference of fruit upon the entity that is the substrate."

[View] - Power is not a possession; it is the playful difference Śiva superimposes on Himself for the sake of delight.

Uddyota 21.69

इति । तस्यैव शक्तिमतस्तत् कार्यं पराऽद्वितीया
शक्तिराभास्यत्वादाभासनात्मज्ञानशक्तिमयमिति यावत्, अत एव
सूर्यरश्म्यादिवदभिन्नैव । एवंरूपतयैव हि स्फुरिताऽसौ
सर्वेषामानन्दकरी शिवावेशहेतुः । अतश्च भद्रा कल्याणिनी
प्रोक्तशिवेच्छानुगतत्वेन वर्तमाना । अतश्च तत्स्वभावत्वात् शान्ता
निर्विकारा अत एवंरूपत्वादेव नित्यमनुग्राहिका । सर्वं च
क्रियाशक्तया निर्मितमेतज्जगत् तस्या एव विश्वाभासात्मनः शक्तेर्विवर्तो
विचित्ररूपतया वर्तन्म्, अतश्च नान्यतो भवेत्, तच्छक्तिकृतत्वं
विनाऽन्यस्यैवाभावात् । यथोक्तं शिवसूत्रेषु

iti | tasyaiva śaktimatastat kāryam parā'dvitīyā
 śaktirābhāsyatvādābhāsanātmajñānaśaktimayamiti yāvat, ata eva
 sūryaraśmyādivadabhinnaiwa | evaṁrūpatayaiva hi sphuritā'sau
 sarveśāmānandakarī śivāveśahetuḥ | ataśca bhadrā kalyāṇinī
 proktaśivecchānugatatvena vartamānā | ataśca tatsvabhāvatvāt śāntā
 nirvikārā ata evaṁrūpatvādeva nityamanugrāhikā | sarvam ca
 kriyāśaktyā nirmitametajagat tasyā eva viśvābhāsātmanah
 Śaktervivarto
 vicitrarūpatayā vartanam, ataśca nānyato bhavet, tacchaktikṛtatvam
 vinā'nyasyaivābhāvāt | yathoktaṁ śivasūtreṣu

Thus.

That very effect of the possessor of power is the supreme, non-dual power — consisting of manifestation, i.e., of the nature of knowledge-power.

Hence it is non-different, like the sun's rays.

Shining in exactly this manner, it bestows bliss on all and causes entrance into Śiva. Hence it is auspicious, called “welfare-bringing” because it abides in conformity with the stated will of Śiva.

Hence peaceful, unchanging because of having that nature, and eternally bestowing grace precisely because of being of that nature.

The entire universe is created by the power of action; it is the vivarta of that very power whose nature is the manifestation of the universe — its appearing in manifold forms.

Hence it does not arise from anything else, because nothing else exists apart from that power.

As said in the Śiva-sūtras:

Netra 21.70

श्वास्तिप्रचयोऽस्य विश्वम् ३३०

śvaśaktipracayo'sya viśvam" (3-30)

“Whose play of powers is the universe.” (ŚSū 3.30)

[View] - The universe is nothing but the lila of powers belonging to no one else.

Uddyota 21.71

इति । श्रीसर्वमङ्गलायामपि

iti | śrīsarvamaṅgalāyāmapi

And in the Sarvamaṅgalā:

Netra 21.72

१५शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः १५

"Śaktayo'sya jagatkṛtsnam śaktimāṁstu maheśvaraḥ | "

"His powers are the entire universe; the possessor of power is Maheśvara."

[View] - Powers are the universe; the possessor of powers is Maheśvara—never two.

Uddyota 21.73

इति ॥
तदित्थम्

iti ||
tadittham

Thus.

Thus:

Netra 21.74

सानन्दा तु परा शक्तिर्निरानन्दः परः शिवः ॥ २१-३१ ॥

sānandā tu parā śaktirnirānandaḥ parah śivah || 21-31 ||

The supreme power is possessed of bliss; supreme Śiva is devoid of (limited) bliss. || 21-31 ||

[View] - Śiva is the repose in identity; Śakti is the overflowing of that same identity as bliss.

Uddyota 21.75

सह आनन्देन उल्बणेन हर्षेण वर्तते सानन्दा । निःशेषेण
महासामरस्यविश्रान्त्यात्मा आन्दो यस्य, स निरानन्दः ॥ २१-३२ ॥
आनन्दोल्बणत्वादेव च शक्तिः समुल्लसन्ती
सर्वज्ञतादिगुणषङ्काभासरूपेत्याह

*saha ānandena ulbañena harṣeṇa vartate sānandā | niḥśeṣeṇa
mahāsāmarasyavíśrántyātmā āndo yasya, sa nirānandaḥ || 21-32 ||
ānandolbañatvādeva ca śaktih samullasantī
sarvajñatādiguṇaśaṭkābhāsarūpetyāha*

She abides with intense bliss, with overflowing joy — that is “possessed of bliss.” He in whom bliss consists of complete repose in supreme identity — He is “devoid of (limited) bliss.” || 21-32 ||

Because of the overflowing character of bliss, the power, brilliantly shining forth, manifests the six qualities beginning with omniscience. He says:

[Inner] - Taste the difference: limited bliss comes and goes; the bliss of complete repose never arrives because it never left.

Netra 21.76

सार्वज्ञादिगुणा ये च शिवस्य परमात्मनः ।
शक्तास्ते नान्यतो दृष्टा ह्यन्यथानुपपत्तिः ॥ ३२ ॥

*sārvajñādiguṇā ye ca śivasya paramātmanah |
śaktāste nānyato dṛṣṭā hyanyathānupapattitah || 32 ||*

The qualities beginning with omniscience that belong to Śiva, the supreme Self, are Śākta — they are not seen to belong to anything else, because otherwise it would be illogical. ॥ 32 ॥

[View] - Omniscience and all perfect qualities belong only to the Śākta plane—never to contracted selves.

Uddyota 21.77

परशक्तेरिच्छाप्रमुखं ज्ञानरूपतापत्तौ सर्वज्ञत्वादिव्यक्तेः
शक्ता एव एते गुणा इत्यर्थः ॥
तदित्थम्

*paraśaktericchāpramukham jñānarūpatāpattau sarvajñatvādivyakteḥ
śaktā eva ete guṇā ityarthah ||
tadittham*

When the supreme power attains the state of knowledge with will at its head, the qualities beginning with omniscience become manifest — they belong to the Śākta level. This is the meaning.

Thus:

[View] - When will leads knowledge, the qualities shine; when knowledge leads will, the world appears.

Netra 21.78

एकः शिवस्तथैका तु शक्तिरेव हि शाश्वती ।
अभिन्नाद्वैतसंस्थाना सैवैका समुदायिनी ॥ २१-३३ ॥

*ekah śivastathaikā tu śaktireva hi śāśvatī |
abhinnādvaitasamsthānā saivaikā samudāyinī || 21-33 ||*

Śiva is one, and His power likewise is one alone, eternal,
abiding in non-dual non-duality, she alone is the totality. || 21-33 ||

[View] - One Śiva, one Śakti, one eternal non-dual non-duality—everything else is that oneness pretending multiplicity.

Uddyota 21.79

अभिन्नं द्वैतप्रतियोगि यदद्वैतम्, तेन संस्था यस्याः । समुदायिनी
अशेषविश्वसामरस्यात्मा ॥
सर्वज्ञतादिगुणवैचित्र्येण वर्तमानाऽपि कथमभिन्नेत्याह

*abhinnam dvaitapratiyogi yadadvaitam, tena samsthā yasyāḥ |
samudāyinī
aśeṣaviśvasāmarasyātmā ||
sarvajñatādiguṇavaicitryena vartamānā'pi kathamabhinneyāha*

She abides in non-duality that negates duality;
she is the totality — the perfect identity of the entire universe.

Though abiding with the variety of qualities beginning with omniscience, how is she non-different? He says:

[Pointing] - Abide as the totality right now—nothing is missing, no edge where “you” end and “universe” begins.

Netra 21.80

इच्छारूपा शिवस्यैषा ह्यभिन्ना सर्वतोमुखी ।
किञ्चिदुच्छूनतापत्तेः सार्वज्ञादिगुणास्ततः ॥ २१-३४ ॥

*icchārūpā śivasyaiṣā hyabhinnā sarvatomukhī |
kiñciducchūnatāpatteḥ sārvajñādiguṇāstataḥ || 21-34 ||*

This will of Śiva is non-different, facing all directions.
Because of the slight expansion (ucchūnatā), the qualities beginning with
omniscience arise from that. || 21-34 ||

[View] - A slight expansion (ucchūnatā) of the same will is enough for omniscience to appear—yet the will never actually became less.

Uddyota 21.81

किञ्चिदुच्छूनतया ज्ञानक्रियाशक्तिरूपतापन्ना परा शक्तिरेव
सर्वज्ञतादिरूपतया स्थितेत्यर्थः ॥
अत एवाह

*kiñciducchūnatayā jñānakriyāśaktirūpatāpannā parā śaktireva
sarvajñatādirūpatayā sthitetyarthaḥ ||
ata evāha*

The supreme power, attaining slight expansion, becomes knowledge-power and
action-power,
and thereby abides as omniscience and the other qualities. This is the meaning.

Hence He says:

[View] - Slight expansion → knowledge-power; further expansion → action-power; the
power itself never moved.

Netra 21.82

ज्ञानरूपा तु सैवैका यदा संबोधयत्यलम् ।
बोधो ह्यनादैरत्यन्तः परं ज्ञानं तु सा स्मृता ॥ २१-३५ ॥
ज्ञानशक्तिरिति ख्याता सार्वज्ञादिगुणास्पदम् ।
यदा स्वतन्त्रालुप्ता सा क्रिया करणरूपिणी ॥ २१-३६ ॥
वर्णरूपाष्टभेदेन स्फोटादिध्वनिरूपिणी ।
मातृका सा विनिर्दिष्टा क्रियाशक्तिर्महेश्वरि ॥ २१-३७ ॥

*jñānarūpā tu saivaikā yadā sambodhayatyalam |
bodho hyanādiratyantah param jñānam tu sā smṛtā || 21-35 ||
jñānaśaktiriti khyātā sārvajñādiguṇāspadam |
yadā svatantrāluptā sā kriyā karaṇarūpiṇī || 21-36 ||
varṇarūpāṣṭabhedena sphoṭādihvanirūpiṇī |
mātṛkā sā vinirdiṣṭā kriyāśaktirmaheśvari || 21-37 ||*

When that same single power fully awakens,
— that awakening is beginningless, infinite — she is remembered as the supreme
knowledge, || 21-35 ||
known as knowledge-power, the seat of qualities beginning with omniscience.
When she, autonomous and of unfailing power, becomes the form of instruments,

[Inner] - When the single power fully awakens—feel the beginningless infinite
awakening happening now as the sense “I”.

Uddyota 21.83

क्रियारव्या परमा सा तु सर्ववाङ्मयरूपिणी ।

सैवेति प्रकान्ता परा शक्तिः । यदा संबोधयतीत्यैकैव हि
शक्तिस्तत्कृत्योपाधिवशात् तत्तद्रूपा उच्यते । बोधो हीति यतो बोधो
दिक्षालाद्यनवच्छेदादाद्यन्तरहितस्ताद्वक् परं यद् ज्ञानं, तत् सैव
परा शक्तिज्ञानशक्तिरिति रव्याता प्रथिता, अतश्च
प्रोक्तसर्वज्ञात्वादिगुणास्पदं स्मृता, ज्ञानशक्त्यविनाभावित्वात्
सर्वज्ञतातृष्ट्यनादिबोधानन्तशक्त्यारव्यानां गुणानाम् । सैव च
परा शक्तिगृहीतज्ञानशक्तिभूमिका यदा विश्वसर्गादौ स्वतन्त्रा
(अत एव) सदैवालुप्तशक्तिर्भवति, तदा सैव करणरूपिणी
निर्माणरूपा सती क्रियाशक्तिरुच्यते । कथमक्रमाया अपि ज्ञानशक्तेः
सक्रमक्रियारूपता इत्याशङ्क्य आह वर्णरूपेत्यादि । बोधो हि
स्वातन्त्र्यसारस्फुरत्तात्मविमर्शशक्तिपरमार्थः, अन्यथाऽस्य च
मत्कर्तृत्वात्मबोधकत्वानुपपत्तावाकारधारित्वमात्रेण
जडस्फटिकादितुल्यतैव । आकारोन्मज्जनादेरपि
चानुपपत्तिर्बोधविविक्तस्य तद्वेतोरप्रकाशनेनासिद्धेरिति बोधः
स्फुरत्तात्मपरवाग्रूपाहंविमर्शात्मकर्तृत्वसतत्व एव । उक्तं च
प्रत्यभिज्ञायाम्

kriyākhyā paramā sā tu sarvavāñmayarūpiṇī |

*saiveti prakrāntā parā śaktih | yadā saṁbodhayatītyekaiva hi
śaktistattatkṛtyopādhivaśāt tattadrūpā ucyate | bodho hīti yato bodho
dikkālādyanavacchedādādyantarahitastādṛk param yad jñānaṁ, tat
saiva
parā śaktirjñānaśaktiriti khyātā prathitā, ataśca
proktasarvajñatvādiguṇāspadaṁ smṛtā, jñānaśaktyavinābhāvitvāt
sarvajñatātrptyanādibodhānantaśaktyākhyānām guṇānām | saiva ca
parā śaktirgrhītajñānaśaktibhūmikā yadā viśvasargādau svatantrā^(ata eva) sadaivāluptaśaktirbhavati, tadā saiva karaṇarūpiṇī
nirmāṇarūpā satī kriyāśaktirucyate | kathamakramāyā api jñānaśakteḥ
sakramakriyārūpatā ityāśaṅkyā āha varṇarūpetyādi | bodho hi
svātantryasārasphurattātmavimarśāśaktiparamārthaḥ, anyathā'sya ca
matkartṛtvātmabodhakatvānupapattāvākāradhāritvamātreṇa
jaḍasphaṭikāditulyataiva | ākāronmajjanāderapi
cānupapattirbodhaviviktasya taddhetoraprakāśanenāsiddheriti bodhaḥ
sphurattātmaparavāgrūpāhamvimarśātmakartṛtvatasatattva eva | uktam
ca
pratyabhijñāyām*

manifesting sound as sphāta etc. in eightfold division of varṇa-form,
she is designated Mātṛkā, the power of action, O Māheśvarī. || 21-36-37 ||
That supreme power called action is the form of all speech.

The supreme power already mentioned earlier, when she awakens, is one alone; yet because of the limiting conditions of various functions, she is spoken of as having various forms.

“Because awakening” means: since awakening is unlimited by space, time, etc., without beginning or end,

that supreme knowledge is that very supreme power — she is renowned as knowledge-power.

Hence she is remembered as the seat of the stated qualities — omniscience, eternal satisfaction, beginningless awakening, infinite power — because they are inseparable from knowledge-power.

When that same supreme power, having assumed the role of knowledge-power, at the time of universal creation becomes autonomous (and therefore) of unfailing power,

then she becomes the form of instruments, the form of creation — she is called action-power.

Anticipating the doubt how knowledge-power, which is without sequence, can have the form of sequential action, He says “in eightfold division of varṇa-form...”

Awakening is in essence the throbbing of the power of vimarśa whose essence is the

autonomy of "I";

otherwise, if it were mere retention of forms, it would be equal to inert crystal etc., because the capacity to awaken as "I am the doer" would be impossible.

Even the arising of forms would be impossible without that cause which is distinct from mere awakening, because it would not shine.

Therefore awakening is nothing but the supreme Word that is throbbing "I"-vimarśa, the reality of agency.

As said in the Pratyabhijñā:

[View] - Mātṛkā is the supreme Word bursting into the eightfold play of sound while never leaving silence.

[Inner] - Listen inside: the unstruck sound is already vibrating as the entire alphabet before a single letter forms.

Netra 21.84

श्वभावमवभासस्य विमर्शं विदु १५५ (९-५-११)

śvabhāvamavabhāsasya vimarśam̄ vidu |" (9-5-11)

"They know vimarśa as the essential nature of manifestation." (ĪPK 1.5.11)

[View] - Vimarśa alone is the heart of prakāśa; without the touch of "I", light would be inert.

Uddyota 21.85

इति,

iti,

Thus,

Netra 21.86

१५चितिः प्रत्यवमर्शात्मा परा वाक् ।१५ (९-५-१३)

"citiḥ pratyavamarśātmā parā vāk | " (9-5-13)

"Consciousness is supreme speech whose essence is inner recognition." (IPK 1.5.13)

[View] - Supreme speech is the inner recognition "I am this All" prior to words.

Uddyota 21.87

इत्यादि च । वाक्यपदीयेऽपि

ityādi ca | vākyapadīye'pi

And so forth.

In the Vākyapadīya also:

Netra 21.88

१२५वाग्रूपता चेदुक्तमेदवबोधस्य शाश्वती ।
न प्रकाशः प्रकाशेत सा हि प्रत्यवमर्शिनी ॥१२५ (१-१२५)

"vāgrūpatā cedutkrāmedavabodhasya śāśvatī |
na prakāśah prakāśeta sā hi pratyavamarśinī | |" (1-125)

"If the eternal capacity of speech-form were to depart from awakening, light would not shine; for she is the inner recogniser." (VP 1.125)

[View] - If the eternal capacity of speech left awakening, nothing would shine—

because She is the inner recognizer.

Uddyota 21.89

इति ।

तदित्थं बोधस्वातन्त्र्यात्मा परैव वाक्शक्तिः
पश्यन्त्यादिपर्यन्तसूक्ष्मस्थूलशब्दनात्मा ध्वनिरूपा

iti |

*tadittham bodhasvātantryātmā paraiva vākśaktih
paśyantyādiparyantasūkṣmashabdanātmā dhvanirūpā*

Thus.

Thus the supreme Word-power that is awakening-autonomy itself, ranging from paśyantī down to gross sound, having the nature of sound,

Netra 21.90

५५घोषो रावः स्वनः शब्दः स्फोटाख्यो ध्वनिरेव च ।
झांकारो ध्वङ्क्तिश्वैव ह्यष्टौ शब्दाः प्रकीर्तिः ॥५५

"ghoṣo rāvaḥ svanah śabdaḥ sphoṭākhyo dhvanireva ca |
jhāṅkāro dhvaṅkṛtiścaiva hyaṣṭau śabdāḥ prakīrtitāḥ ||"

"Ghosa, rāva, svana, śabda, sphoṭa-known, dhvani,
jhāṅkāra and dhvaṅkṛti — these eight sounds are declared."

[Outer] - The eight sounds—ghoṣa to dhvaṅkṛti—are the outer signatures of the one inner nāda.

Uddyota 21.91

(११-६-७)

इति श्रीस्वच्छन्दोक्तदशा, ५५दीप्ताश्यामः प्रथमः
भेदितकांस्यप्रभोऽथ वंशनिभः । भ्रमरीरव इव
पञ्चमतन्त्रीसदृगरिलतन्त्रीगः ॥

(11-6-7)

*iti śrīsvacchandoktadṛśā, "dīptāgnyābhāḥ prathamaḥ
bheditakāṁsyaprabho'tha vamśanibhāḥ | bhramarīrava iva
pañcamatantrīsadṛgakhilatantrīgaḥ ||*

According to the Svachchanda teaching (11.6.7),

[Context] - Svachchanda Tantra's ten-stage nāda ladder maps the same ascent from gross to supremely subtle.

Netra 21.92

घण्टासमोऽम्बुदसदृग्वाताहततन्त्रिकासमानश्च ।
श्रव्यो दशधा नादः क्रमेण सूक्ष्मतया ॥ ५५

*ghanṭāsamo'mbudasadṛgvātāhatatantrikāsamānaśca |
śravyo daśadhā nādaḥ krameṇa sūkṣmatayā ||*

"First like blazing fire, then like split bronze, then like a flute,
like a humming bee, like a fifth-string, like all strings together,
like a bell, like a cloud, like a struck lute-string —
thus the nāda is audible in ten ways, becoming successively subtler."

[Inner] - Climb the inner sounds backward: lute-string → cloud → bell → strings together → fifth-string → bee → flute → bronze → fire → silence that contains all.

Uddyota 21.93

इत्यस्मद्गुरुनिरुक्तनीत्याऽष्टविधशब्दव्याप्तिरादिक्षान्तपञ्चाशद्वर्णं
अभृतरकरूपतया समस्तमन्त्रादिमयशुद्धाशुद्धजगजननी,
अज्ञाता माता मातृका प()रमेश्वरी क्रियाशक्तिः । एषैव
चाक्रमाऽपि समस्तवाच्यवाच्कात्मवाङ्मयाभासरूपतया सक्रमा क्रिया
उच्यते । तदुक्तं प्रत्यभिज्ञायाम्

*ityasmadguruniruktanītyā'śṭavidhaśabdavyāptirādikṣāntapañcāśadvarṇ
abhaṭṭārakarūpatayā samastamantrādimayaśuddhāśuddhajagajjanānī,
ajñātā mātā mātṛkā pa()rameśvarī kriyāśaktih | eṣaiva
cākramā'pi samastavācyavācakātmavāñmayābhāsarūpatayā sakramā
kriyā
ucyate | taduktam̄ pratyabhijñāyām*

According to the teaching of my Guru, the eightfold sound pervades the fifty varṇas from a to kṣa

in the form of Bhaṭṭāraka;

she is the mother of the entire pure and impure universe consisting of all mantras etc.,

the unknown Mother Mātṛkā, the supreme Goddess who is action-power.

Though herself without sequence, she is called sequential action because she manifests as all speech — signifier and signified.

As said in the Pratyabhijñā:

[View] - The fifty letters from a to kṣa are the body of Bhaṭṭāraka; the unknown Mother births the pure and impure creation without ever becoming mother or creation.

Netra 21.94

शक्रमत्वं च लौकिक्याः क्रियायाः कालशक्तिः ।
घटते नैव शाश्वत्याः प्राभव्याः स्यात् प्रभोरिव ॥ ५५ (२-१-२)

*śakramatvam ca laukikyāḥ kriyāyāḥ kālaśaktitah |
ghaṭate naiva śāśvatyāḥ prābhavyāḥ syāt prabhoriva || " (2-1-2)*

"Sequentiality in ordinary action arises from the power of time; it does not apply to the eternal action of the Lord, just as it does not to the Lord Himself." (IPK 2.1.2)

[View] - Sequence belongs to time; the Lord's action is eternal and therefore sequenceless.

Uddyota 21.95

इति ॥
तदित्थं स्वस्वातन्त्र्याभासितक्रमात्मा

*iti ||
tadittham svasvātantryābhāsitakramātmā*

Thus.

Thus, manifesting sequence through her own autonomy:

Netra 21.96

एवं क्रियेति सा प्रोक्ता एकानन्यस्वभावजा ॥ २१-३८ ॥
स्वभावोत्था स्वभावार्था स्वा स्वतः स्वोदिता शिवा ।

*evam kriyeti sā proktā ekānanyasvabhāvajā || 21-38 ||
svabhāvotthā svabhāvārthā svā svataḥ svoditā śivā |*

In this way she is called "action," born of one's own non-dual essence. || 21-38 || Arisen from her own essence, whose object is her own essence, self-arisen, auspicious.

[View] - Action born of non-dual essence is self-arisen auspicious play.

Uddyota 21.97

एकाऽद्वयात्माऽपि, एवमित्युक्तदृशा क्रमारूषिता सती पारमेश्वरी
शक्तिः क्रियेत्युक्ता । सा च न केवलं नान्यस्मात् स्वभावाज्ञायत
इत्यनन्यस्वभावजा, अपि तु स्वभावादेवोत्थानं विश्वरूपोच्छलत्ता
यस्यास्तादृशीति व्यतिरेकेणान्वयेन च स्वातन्त्र्यमस्या दर्शितम् ।
स्वयं विश्वात्मतयोच्छलितापि स्वत इति स्वत्र रूपे स्थिता । न च
विश्वेन आच्छादिता, अपि तु स्वोदिता स्वप्रकाशा, अत एव स्वे
स्वानतिरिक्ता
भावा भवन्तोऽर्था विश्वे पदार्था यस्याः सा तथा । अतश्च स्वा
आत्मभूता विशेषाभासनाद् विश्वस्य । ततश्च शिवा
स्वच्छस्वच्छन्दप्रकाशात्मशिवरूपा । तदुक्तं प्रत्यभिज्ञायाम्

*ekā'dvayātma'pi, evamityuktadrśā kramārūṣitā satī pārameśvarī
śaktih kriyetyuktā | sā ca na kevalam nānyasmāt svabhāvājjāyata
ityananyasvabhāvajā, api tu svabhāvādevotthānam viśvarūpocchalattā
yasyāstādrśīti vyatirekenānvayena ca svātantryamasyā darśitam |
svayam viśvātmatayocchalitāpi svata iti svatra rūpe sthitā | na ca
viśvena ācchāditā, api tu svoditā svaprakāśā, ata eva sve svānatirikta
bhāvā bhavanto'rthā viśve padārthā yasyāḥ sā tathā | ataśca svā
ātmabhūtā višeṣābhāsanād viśvasya | tataśca śivā
svacchasvacchandaprakāśātmaśivarūpā | taduktam pratyabhijñāyām*

Though one and non-dual in essence, when she assumes sequence in the manner described,

the supreme Goddess-power is called “action.”

She is not only born of no other essence — hence “born of non-dual essence” — but her very arising is the overflowing of universal form; thus her autonomy is shown both negatively and positively.

Though herself overflowing as the universe, she remains in her own form — “self-arisen.”

She is not covered by the universe but is self-luminous; hence “self-arisen,” self-luminous.

Hence objects that are non-different from herself are the universe — the meanings. Hence she is “self-constituted” through the special manifestation of the universe.

Hence she is auspicious, having the form of Śiva who is pure, autonomous conscious light.

As said in the Pratyabhijñā:

[Inner] - Feel the overflowing: the universe gushes from the heart yet the heart remains full, untouched, luminous.

Netra 21.98

५५या चैषा प्रतिभा तत्तत्पदार्थकमरुषिता ।
अक्रमानन्तचिद्रूपः प्रमाता स महेश्वरः ॥ ५५ (१-७-१)

"yā caiṣā pratibhā tattatpadārthakamarūṣitā |
akramānantacidrūpaḥ pramātā sa maheśvaraḥ ||" (1-7-1)

"She whose genius is to assume the sequence of various objects — the subject who is non-sequential infinite consciousness is the Great Lord." (ĪPK 1.7.1)

[View] - She delights in sequence; He remains the sequenceless subject—yet She and He are never two.

Uddyota 21.99

इति ॥
एतत् स्फुटयति

iti ||
etat sphuṭayati

Thus.

He clarifies this:

Netra 21.100

व्यतिरिक्ता न चैवैषा कर्तृत्वं शक्तिरुच्यते ॥ २१-३९ ॥

vyatirikta na caivaisa kartrtvam saktirucyate || 21-39 ||

She is not different; she is called power — agency. || 21-39 ||

[Pointing] - Rest as the agency that is never different from the Agent; the power and the Powerful are this single throb right now.

Uddyota 21.101

चो ह्यर्थे भिन्नक्रमः । यतः कर्तुः स्वतन्त्रस्य भावः स्वरूपमेव
धर्मान्तरप्रतिक्षेपेण कर्तृत्वम् । तदेव च शक्तिः शकनं
सामर्थ्यं समर्थादनतिरिक्तमुच्यते । अतो व्यतिरिक्ता एषा न भवति ।
तदुक्तं श्री विज्ञानभैरवे

*co hyarthe bhinnakramah | yataḥ kartuh svatantrasya bhāvah
svarūpameva
dharmāntarapratikṣepena kartṛtvam | tadeva ca śaktih śakanam
sāmarthyam samarthādanatiriktamucyate | ato vyatirikta eṣā na
bhavati |
taduktam śrī vijñānabhairave*

The particle “ca” means “indeed.”

For the autonomous agent, its very essence is agency — the negation of any other attribute.

That very essence is called power — capacity to act — spoken of as non-different from the capable one.

Therefore she is not different.

As said in the revered Vijñānabhairava:

[Word] - The particle “ca” pulses as a silent thunder of affirmation, awakening the listener to the unbreakable identity of Śiva and Śakti.

[View] - Agency itself is the essence; no attribute can stand outside it, for the doer

and the deed are never two.

[Pointing] - Rest as that very agency which needs no other to act.

Netra 21.102

५५शक्तिशक्तिमतोर्यस्मादभेदः संव्यवस्थितः ।
अतस्तद्वर्मधर्मित्वात् परा शक्तिः परात्मनः ॥५५ (१८)

"Śaktisaktimatoryasmādabhedah samvyavasthitah ।
atastaddharmadharmaśmitvāt parā Śaktih parātmah ||" (18)

"Because non-difference between power and possessor of power is firmly established,
therefore, because of possessing His attributes, the supreme power belongs to the supreme Self." (VBh 18)

[View] - When power and its possessor are realized as one, every attribute of the Supreme belongs equally to the supreme energy that appears as "other."

[Pointing] - Feel the supreme Self already possessing all powers—nothing is ever added.

Uddyota 21.103

इति ॥ २१-४० ॥

ननु यदि शिवः शक्तिमान् जगद्रूपतया स्फुरति, तदयं विकारित्वाद्
मायातत्त्ववदुपादानं जात इति तदधिष्ठात्रा निमित्तकारणरूपेण
कर्त्रन्तरेण भवितव्यम्, तथा

iti || 21-40 ||

*nanu yadi śivah śaktimān jagadrūpatayā sphurati, tadayam vikāritvād
māyātattvavadupādānam jāta iti tadaḥiṣṭhātrā nimittakāraṇarūpeṇa
kartrantareṇa bhavitavyam, tathā*

Thus. || 21-40 ||

Objection: If Śiva, the possessor of power, shines forth as the universe, then He would undergo modification and, like the Māyā-principle, become the material cause; there would have to be another agent as efficient cause presiding over it. As it is taught in the revered Mālinīvijaya:

[Context] - The text now raises the classic dualist objection to preserve the purity of non-dual revelation.

Netra 21.104

५५ भोगसाधनसंसिद्धै भोगेच्छोरस्य मन्त्रराट् ।
जगदुत्पादयामास मायां विक्षोभ्य(आविश्य)शक्तिभिः ॥ ५५ (१-२५)

"bhogasādhanasaṁsiddhyai bhogeccchorasya mantrarāṭ |
jagadutpādayāmāsa māyāṁ vikṣobhya(āviśya)śaktibhiḥ ||" (1-25)

"In order to accomplish the instruments of experience for the experiencer who desires experience, the King of Mantras produced the universe by agitating (or entering) Māyā with His powers." (MV 1.25)

[Outer] - Citation of Mālinīvijayottara deliberately invokes the apparent hierarchy of an efficient cause disturbing māyā.

Uddyota 21.105

इति श्रीपूर्वनिरूपितनीत्या तत्क्षोभकेन
केनचिदनन्तभट्टारककल्पेनापि भाव्यम् इत्याशङ्कयाह

*iti śrīpūrvanirūpitanītyā tatkṣobhakena
kenacidanantabhaṭṭārakakalpenāpi bhāvyam ityāśaṅkayāha*

Thus there would have to be some agitator similar to Ananta Bhaṭṭāraka. Anticipating this objection, the Lord says:

[Context] - The Lord Himself anticipates and dissolves the objection before it fully forms.

Netra 21.106

शिवस्य परिपूर्णस्य स्वतन्त्रस्य विभोर्यतः ।
कः कर्ता क्षोभकः को वा तस्मादद्वैतता शिवे ॥ ४० ॥

*Śivasya paripūrṇasya svatantrasya vibhoryataḥ ।
kaḥ kartā kṣobhakaḥ ko vā tasmādadvaitatā Śive || 40 ||*

Since Śiva is perfect, autonomous, and all-pervading,
who could be the agent of action? Who could be the disturber?
From this arises the non-duality in Śiva. || 40 ||

[View] - Non-duality shines precisely because nothing exists outside autonomous Śiva to initiate change.

[Pointing] - Who acts? Who disturbs? Abide in the perfect, all-pervading silence where no second agent arises.

Uddyota 21.107

८८ शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः । ८८ इति स्थित्या
 विश्वात्मत्वात् परिपूर्णस्य शिवस्य चिदानन्दघनस्य भगवतो
 मृत्युजितः पारिपूर्णैनान्यानपेक्षत्वात् स्वतन्त्रस्य विभोव्यापकस्य
 कः कर्ता, कश्च क्षोभकः? न कश्चित्,
 स्वतन्त्रचिद्भैरवतातिरिक्तस्यान्यस्याभावात् । यत एवम्, तस्मात् शिवे
 शिवभट्टारकेऽद्वैतता परमाद्वयरूपत्वम्; न तु द्वैतस्य नामास्ति ।
 तदुक्तं श्रीभगवता कात्येन श्रीपूर्ववार्तिके शिद्धे व्यापृत्वे
 भेदविरोधात् तदभेदो विश्वस्य । ८८ इति । भगवताश्चिदात्मत्वेन
 चेत्यधर्मदेशाद्यनवच्छेदाद् यावद् व्यापृत्वं सिद्धं तावत् । एतेनैव
 परमाणोः परममहत आकाशादेरपि चान्तर्बहिश्च अोतप्रोतत्वात् कथं
 भेद इति भेदविरोधात् तेनैव व्यापिना विश्वस्य चेतनाचेतनस्याभैदः ॥
 ४१ ॥
 तदित्थं विश्वात्मत्वेन

"śaktayo'sya jagatkṛtsnaṁ śaktimāṁstu maheśvaraḥ | " iti sthityā
 viśvātmatvāt paripūrṇasya śivasya cidānandaghānasya bhagavato
 mṛtyujitāḥ pāripūrṇyenānyānapēkṣatvāt svatantrasya
 vibhorvyāpakasya
 kah kartā, kaśca kṣobhakah? na kaścīt,
 svatantracīdbhairavatātiriktaśyānyasyābhāvāt | yata evam, tasmāt śive
 śivabhaṭṭārake'dvaitatā paramādvayarūpatvam; na tu dvaitasya
 nāmāsti |
 taduktaṁ śrībhagvatā kātyena śrīpūrvavārtike śiddhe vyāptṛtvē
 bhedavirodhāt tadabhedo viśvasya | " iti | bhagavataścidātmatvena
 cetyadharmadeśādyanavacchedād yāvad vyāptṛtvam siddhaṁ tāvat |
 etenaiva
 paramāṇoh paramamahata ākāśāderapi cāntarbahiśca otaprotaṭvāt
 kathāṁ
 bheda iti bhedavirodhāt tenaiva vyāpiṇā viśvasya
 cetanācetanasyābhedah ||
 41 ||
 taditthāṁ viśvātmatvena

"His powers are all this universe; yet the great Lord Maheśvara is the possessor of power."

In this condition, because He is the Self of the universe,
 because the Blessed One—who has conquered death, whose nature is consciousness

and bliss, who is perfect—has no need of anything else due to His absolute plenitude, because He is autonomous and all-pervading,
who is the agent? Who is the disturber?

There is none whatsoever,
for nothing exists apart from the autonomous Conscious Bhairava.

Precisely because this is so, therefore in Śiva—in the Blessed Lord Bhairava—there is non-duality, the form of supreme non-duality;
duality has no existence at all.

Thus it is said by the venerable Kātya in the venerable Pūrva-vārtika:

“Because the universe is pervaded by Him, difference is contradicted; therefore the non-difference of the universe with Him.”

And because the Lord’s nature is consciousness, and because there is no limitation by the objects of consciousness, time, place, etc., His pervasion is established to that extent.

By this very reasoning, even the atom, the supremely great space, and all else, being interwoven both within and without, how could there be difference?

Because difference is contradicted, therefore by that very pervader there is non-difference between the conscious and unconscious universe. || 41 ||

Thus, because He is the Self of the universe—

[View] - The universe is nothing but His powers; yet Maheśvara remains untouched, the ever-full witness.

[Inner] - Feel the gentle expansion of consciousness-bliss filling every corner of apparent emptiness.

[Pointing] - Sink into the absolute plenitude that needs nothing—breathe as that plenitude now.

Netra 21.108

यत्तस्य सर्वशक्तित्वं सा शक्तिरूपचर्यते ।
तया तु कुरुते सृष्टिं स्थितिं संहृतिमेव च ॥ २१-४१ ॥
करोति भगवान् सर्वं तिरोभावमनुग्रहम् ।

*yattasya sarvaśaktitvam sā śaktirupacaryate |
tayā tu kurute sṛṣṭim sthitim samṝhṛtimeva ca || 21-41 ||
karoti bhagavān sarvam tirobhāvamanugraham |*

That all-powerfulness of His is conventionally called His Śakti.
By that Śakti alone He performs creation, maintenance, and dissolution. || 21-41 ||
The Blessed Lord performs everything—concealment and grace.

[View] - All-powerfulness is simply Śakti conventionally named; creation, maintenance, dissolution are Her effortless play.

Uddyota 21.109

यत् सर्वशक्तित्वं भगवतः, सैवास्य शक्तिः स्वातन्त्र्यम्
स्वस्वातन्त्र्यादेव विश्वशक्तिर्भगवान् । यदुक्तं शिवसूत्रेषु

*yat sarvaśaktitvam bhagavataḥ, saivāsyā śaktih svātantryam
svasvātantryādeva viśvaśaktirbhagavān | yaduktam śivasūtreṣu*

That all-powerfulness of the Blessed Lord is itself His Śakti, His autonomy.
From His own autonomy alone the Lord is the power of the universe.
As declared in the Śiva-sūtras—

[View] - Autonomy alone is the universe—Śakti is never separate from the Lord who delights in Her.

Netra 21.110

शक्तिप्रचयोऽस्य विश्वम् १५५ (३-३०)

śvaśaktipracayo'sya viśvam | " (3-30)

"His accumulation of Śaktis is the universe." (ŚS 3.30)

[Outer] - Direct quotation of Śiva-sūtra 3.30 as the irrefutable seal.

Uddyota 21.111

इति । उपचर्यत इति भेदेन शिवात् परं व्यवहियते न तु तात्त्विको
जगतः शिवशक्तेरपि शिवात् कश्चिद् भेदो घटते । तदुक्तं
प्रत्यभिज्ञायाम्

*iti | upacaryata iti bhedena śivāt param vyavahriyate na tu tāttviko
jagataḥ śivaśakterapi śivāt kaścid bhedo ghaṭate | taduktam
pratyabhijñāyām*

“It is conventionally spoken of” means it is spoken of as different from Śiva for transactional purposes, but in reality no difference whatsoever between the universe and the Śakti of Śiva, or between Śiva Himself, is possible.

Thus it is said in the Pratyabhijñā:

[View] - Transactional language speaks of difference, yet in reality the universe is Śakti and Śakti is Śiva without remainder.

Netra 21.112

५५फलभेदादारोपितभेदः पदार्थात्मा शक्तिः । ५५

"phalabhedādāropitabhedah padārthātmā śaktih | "

“Śakti, which is the very nature of entities, is a difference superimposed because of difference in effects.”

[Word] - “Difference in effects” is the only reason Śakti ever appears separate—look closer and the separation dissolves.

Uddyota 21.113

इति तया च स्वाव्यतिरिक्तया शक्त्या भगवान् सर्वं करोति । एतदेव
सृष्ट्यादिपञ्चकं कुरुते इति विशेषोक्त्या स्फुटीकृतम् ॥
एतदेव विभागेन दर्शयति

*iti tayā ca svāvyatiriktyā śaktyā bhagavān sarvam karoti | etadeva
srṣṭyādipañcakam kuruta iti višeṣoktyā sphuṭīkṛtam ||
etadeva vibhāgena darśayati*

And by that Śakti which is not different from Himself the Blessed Lord performs everything.

This very fact—that He performs the five acts beginning with creation—has been clarified by the special statement.

He now shows this very thing in detail:

[Context] - Transition to the detailed exposition of the five acts.

Netra 21.114

क्रियाशक्त्या तु सृजति ज्ञानशक्त्या जगत्स्थितिम् ॥ २१-४२ ॥
संहारं रुद्रशक्त्या तु तिरोभावं तु वामया ।
अनुग्रहं ज्येष्ठ्या तु कुरुते नात्र संशयः ॥ २१-४३ ॥

*kriyāśaktyā tu srjati jñānaśaktyā jagatsthitim || 21-42 ||
saṁhāraṁ rudraśaktyā tu tirobhāvaṁ tu vāmayā |
anugrahaṁ jyeṣṭhayā tu kurute nātra saṁśayaḥ || 21-43 ||*

By the power of action He creates; by the power of knowledge He maintains the universe. || 21-42 ||

By the power of Rudra He performs dissolution; by Vāmā He performs concealment; by Jyeṣṭhā He performs grace—there is no doubt about this. || 21-43 ||

[Outer] - The fivefold activity mapped onto specific powers: action → creation, knowledge → maintenance, Rudra → dissolution, Vāmā → concealment, Jyeṣṭhā → grace.

[Inner] - Let the breath ride the wheel of these five powers and discover they are one taste.

Uddyota 21.115

एकैव शक्तिमतः शक्तिः कृत्यभेदाज्येष्ठादिरूपतयोच्यते इत्याह

ekaiva śaktimataḥ śaktih kṛtyabhedājyeṣṭhādirūpatayocaye ityāha

The possessor of power has only one Śakti, but it is called Jyeṣṭhā etc. owing to difference in function. Thus he says—

[View] - One Śakti, many names—function alone creates the appearance of multiplicity.

Netra 21.116

कृत्यं पञ्चविधं शम्भोर्जगतो दृश्यते यतः ।
क्रियमाणं विकल्प्यं तत् सर्वज्ञस्य विचेष्टितम् ॥ २१-४४ ॥

*kṛtyam pañcavidham śambhorjagato dṛśyate yataḥ ।
kriyamāṇam vikalpyam tat sarvajñasya viceṣṭitam || 21-44 ||*

Because the fivefold function of Śambhu in regard to the universe is seen, that which is performed, that which is to be conceived, is the activity of the All-Knower. || 21-44 ||

[View] - The five acts are not sequential but the simultaneous vibration of the All-Knower.

Uddyota 21.117

जगति कृत्यं कार्यं सृष्टादिभेदेन पञ्चधा क्रियमाणं यतो
दृश्यते, तत् तस्मात् शंभोर्विचेष्टितं स्पन्दितं विकल्प्यं
ज्येष्ठादिशक्तिभेदेनोच्यते ॥ २१-४५ ॥
तदित्थम्

*jagati kṛtyam kāryam sṛṣṭyādibhedena pañcadhā kriyamāṇam yato
drśyate, tat tasmāt śambhorviceṣṭitam spanditam vikalpyam
jyeṣṭhādiśaktibhedenocyate || 21-45 ||
tadittham*

Because the function in the universe—the activity—is seen performed in five ways as creation etc., therefore that activity of Śambhu, that vibration, which is to be conceived, is spoken of as differentiated into the powers Jyeṣṭhā etc. || 21-45 ||
Thus—

[Inner] - Sense the single spanda appearing as five distinct pulses—creation, maintenance, dissolution, concealment, grace—yet never leaving the heart.

Netra 21.118

यतस्ततः शक्तिरेषा शिवस्यैवानुमीयते ।

yatastataḥ śaktiresā śivasyaivānumīyate |

Therefore this Śakti of Śiva alone is inferred.

[Pointing] - From whatever arises, infer the one Śakti whose nature is pure appearance.

Uddyota 21.119

सर्वस्मादभासमानादभासनरूपा शक्तिराभासकस्य शिवनाथस्य
चिदात्मनः न त्वन्यस्य कस्यचिदनुमीयते निश्चीयते ॥
यतः सर्वस्य कार्यस्य पारमेश्वरी शक्तिरेव कारणम्, ततः

*sarvasmādābhāsamānādābhāsanarūpā śaktirābhāsakasya
śivanāthasya
cidātmanah na tvanyasya kasyacidanumīyate niścīyate ||
yatāḥ sarvasya kāryasya pārameśvarī śaktireva kāraṇam, tataḥ*

From everything that appears, the Śakti whose nature is appearance is inferred to belong to the Lord Śiva who is the appearer, whose nature is consciousness—not to any other whatsoever.

Since the supreme sovereign Śakti alone is the cause of every effect, therefore—

[View] - Every phenomenon silently proclaims: "I am the play of conscious Śiva; there is no other cause."

Netra 21.120

आत्माणवो ह्यनन्ताश्च मलेनैव निरोधिताः ॥ ४५ ॥

ātmāṇavo hyanantāśca malenaiva nirodhitāḥ || 45 ||

The finite souls are infinite in number and are obstructed solely by mala. || 45 ||

[View] - Innumerable limited selves exist only because of the gentle veil of mala—nothing else obstructs infinity.

Uddyota 21.121

तेऽनुगृहीताः परया परमेशस्य चेच्छया ।

पूर्वनिर्णीतमायाशक्तिसङ्कोचात्मना मलेनाणवेन निरोधिता
ग्राहितापूर्णमन्यताभिमानाः, अत एवाऽनन्ता आत्माणवः । ते च
परया परमेशोच्छयाऽनुगृहीताः प्रापितपरमेश्वराभेदाः ॥
तदित्थम्

te'nugṛhitāḥ parayā parameśasya cecchayā |

*pūrvanirṇītamāyāśaktisaṅkocātmā malenāṇavena nirodhitā
grāhitāpūrṇamanyatābhimānāḥ, ata evā'nantā ātmāṇavaḥ | te ca
parayā parameśecchayā'nugṛhitāḥ prāpitaparameśvarābhedāḥ ||
tadittham*

They are graced by the supreme Śakti through the will of the Supreme Lord.
Previously determined as contracted by the mala whose nature is the contraction of
the Māyā-Śakti,
the finite souls are obstructed by that mala of the soul; they hold the notion "I am
complete," "I am separate."
Hence they are infinite in number.
And those very souls, when graced by the supreme will of the Supreme Lord, attain
identity with the Supreme Lord.
Thus—

[Pointing] - When the Supreme wills, the contracted soul instantly expands into its
original boundless nature—notice that will is happening now.

Netra 21.122

शिवः शक्तिस्तथात्मा च त्रितत्त्वं चेत्यनुत्तमम् ॥ २१-४६ ॥

śivah śaktistathātmā ca tritattvam cetyanuttamam || 21-46 ||

Śiva, Śakti, and the Self—these three principles are the supreme, unsurpassed reality.
|| 21-46 ||

[View] - Śiva, Śakti, and the Self (the bound knower)—these three are the supreme reality, never truly separate.

Uddyota 21.123

शिवशक्त्योस्तावदुक्तदृशा परमोत्कृष्टत्वम्, आत्मनस्तु
सङ्कोचाभासवतोऽपि चित्रकाशात्मतयैव ग्राहकत्वादुक्तमत्वम् ॥ २१-४७
॥

तदेवं परमशिवभट्टारकः शिवशक्त्यात्मार्व्यतत्त्वत्रयात्मना
स्फुरित्वा पुनरपि स्वातन्त्र्यात्

*śivaśaktyostāvaduktadṛśā paramotkṛṣṭatvam, ātmanastu
saṅkocābhāsavato'pi citprakāśātmatayaiva grāhakatvāduttamatvam ||
21-47 ||
tadevaṁ paramaśivabhaṭṭārakaḥ śivaśaktyātmākhyatattvatrayātmanā
sphuritvā punarapi svātantryāt*

First, the supreme excellence of Śiva and Śakti has been stated in the manner described;
as for the Self, even though it appears contracted, it is supreme because it is the knower, whose very nature is the light of consciousness. || 21-47 ||
Thus the supreme Lord Śiva-Bhaṭṭāraka, having vibrated in the form of the triad of principles named Śiva, Śakti, and Self, again out of autonomy—

[View] - Even the apparently contracted knower shines with the same light of consciousness, therefore remains supreme.

Netra 21.124

त्रिस्वरूपस्तथा देवो रुद्रो विष्णुः पितामहः ।
करोति षष्ठिधां सृष्टिं चतुर्भेदविभेदिताम् ॥ ४७ ॥

*trisvarūpastathā devo rudro viṣṇuh pitāmahaḥ |
karoti ṣaḍvidhāṁ sr̥ṣṭim caturbhedavibheditām || 47 ||*

The God who has three forms—Rudra, Viṣṇu, and Pitāmaha—performs the sixfold creation that is divided into four kinds. || 47 ||

[Outer] - The triad now manifests outwardly as Rudra-Viṣṇu-Brahmā performing creation (inclusive of maintenance and dissolution).

Uddyota 21.125

त्रिस्वरूप इत्येक एव त्रिमूर्तिः । सृष्टिमिति
स्थितिसंहृत्युपलक्षणपरम् ॥ ४८ ॥
षष्ठिधत्वं चतुर्भेदत्वं च दर्शयति

*trisvarūpa ityeka eva trimūrtih | sr̥ṣṭimiti
sthitisamṛ̥tyupalakṣaṇaparam || 48 ||
ṣaḍvidhatvam caturbhedatvam ca darśayati*

"Having three forms" means He alone is the three-formed One.
"Creation" includes by implication maintenance and dissolution. || 48 ||
He now shows the sixfold and fourfold nature:

[Word] - "Three-formed" means the One alone wearing three masks.

Netra 21.126

प्रेतनारकतिर्यच्चसदेवमुनिमानुषम् ।
जरायुजाण्डजं देवि तथा संस्वेदजोद्धिजम् ॥ २१-४८ ॥
शक्त्या तु भगवान् सर्वं करोति हि विभुत्वतः ।

*pretanārakatiryañcasadevamunimānuṣam |
jarāyujāṇḍajam devi tathā saṃsvedajodbhijam || 21-48 ||
śaktyā tu bhagavān sarvaṁ karoti hi vibhutvataḥ |*

Pretas, beings in hell, animals, divine beings, sages, and humans—
viviparous, oviparous, O Goddess, as well as moisture-born and sprout-born. || 21-48
||

By His power the Blessed Lord, being all-pervading, performs everything.

[Outer] - Enumeration of six classes of beings and four modes of birth—all arising within the Lord's play.

Uddyota 21.127

प्रेतनारकसृष्टिस्तामसी, किंचिदपचिततमस्का तु
पशुपक्षिसरीसृपात्मतिर्यक्सृष्टिः । दैवी सृष्टिः सात्त्विकी ।
मौनी रजःसत्त्वमयी । मानुषी रजस्तमोमयी । तदुक्तं श्रीस्वच्छन्दे

*pretanārakasṛṣṭistāmasī, kiṃcidapacitata maskā tu
paśupakṣisarīśrpātmatiryaksṛṣṭih | daivī sṛṣṭih sāttvikī |
maunī rajaḥsattvamayī | mānuṣī rajastamomayī | taduktam
śrīsvacchande*

The creation of pretas and hell-beings is tāmasic;
that of animals, birds, reptiles, etc., is slightly less tāmasic.
Divine creation is sāttvic.

That of sages is composed of rajas and sattva.
Human creation is composed of rajas and tamas.
Thus it is said in the venerable Svacchanda-tantra:
“First He performs the tāmasic creation that is full of tamas—

hells of various forms, animals, immovable beings, etc.
From a mixture of tamas and rajas He then creates humans.
Possessed of rajas and sattva He creates the excellent sages and lords.
Free from sleep, fully awakened, possessed of sattva, the Lord of the universe
creates the gods and lords of worlds in the previous orderly manner."

[Context] - Alignment with Svacchanda-tantra's cosmological hierarchy of tamas → rajas-tamas → rajas-sattva → sattva.

Netra 21.128

५५प्रथमं तामसीं सृष्टिं करोति तमसोत्कटाम् ।
नरकान् विविधाकारान् पशून् वै स्थावरान्तकान् ॥
तमोरजःसमावेशान् मानवान् संसृजेत् पुनः ।
रजः सत्त्वसमाविष्टः सृजेन्मुनिवरेश्वरान् ॥
गतनिद्रः प्रबुद्धस्तु सत्त्वाविष्टो जगत्पतिः ।
सृजेदेवान् सलोकेशान् पूर्वयैव व्यवस्थया ॥५५

"prathamam tāmasīm sṛṣṭim karoti tamasotkaṭam |
narakān vividhākārān paśūn vai sthāvarāntakān ||
tamorajahsamāveśān mānavān saṃsṛjet punah |
rajaḥ sattvasamāviṣṭaḥ sṛjenmunivareśvarān ||
gatanidrah prabuddhastu sattvāviṣṭo jagatpatih |
sṛjeddevān salokeśān pūrvayaiva vyavasthayā ||"

Thus humans etc. are viviparous; birds etc. oviparous;
mosquitoes etc. moisture-born; plants sprout-born;
sages and gods are mostly mind-born.
From His power, which is His sovereignty in the form of autonomy—

[View] - Every mode of birth—womb, egg, moisture, sprout, mind-born—unfolds
from the same sovereign power.

Uddyota 21.129

इति जरायुजा मानुषाद्याः । अण्डजाः पक्ष्याद्याः । स्वेदजा
मशकाद्याः । उद्धिजानि स्थावराणि, मुनिदेवास्तु मनोजा बाहुल्येन ।
शक्त्या स्वातन्त्र्यात्मना यद् विभुत्वमैर्घ्यम्, ततः ॥
एतदेवोपपादयति

*iti jarāyujā mānuṣādyāḥ | aṇḍajāḥ pakṣyādyāḥ | svedajā
maśakādyāḥ | udbhijāni sthāvarāṇi, munidevāstu manojā bāhulyena |
śaktyā svātantryātmanā yad vibhutvamaiśvaryam, tataḥ ||
etadevopapādayati*

He now establishes this very point:

[Context] - Transition to the crucial distinction between efficient and material cause.

Netra 21.130

निमित्तकारणं देवो यथा सूर्यो मणेः क्रिया ॥ २१-४९ ॥
उपादानं तु सा शक्तिः संक्षुब्धा समवायतः ।

*nimittakāraṇam devo yathā sūryo maṇeḥ kriyā || 21-49 ||
upādānam tu sā śaktih samkṣubdhā samavāyataḥ |*

The Lord is the efficient cause, just as the sun is the efficient cause of the action of a gem. || 21-49 ||

But that Śakti is the material cause, agitated through intimate union.

[View] - Śiva is efficient cause like the sun; Śakti, intimately united with Him, is the material cause.

Uddyota 21.131

निमित्तं सन्निधिमात्रेणोपकारि, न तु व्यापारावेशोन, कार्यते
स्वशक्त्या आभास्यतेऽनेन विश्वमिति कारणं कर्ता देवो
घोतनादिसतत्त्वः परमेश्वरः । तस्य च संबन्धिनी सैव परा
शक्तिरूपादानम् । सा च समवायतः शिवसामरस्यावस्थितेः
संक्षुब्धा विश्वजगज्जननानुगुणा किंचिदुच्छूनताकल्पा
समनाभूमिमाश्रितवती । यथा सूर्यो निमित्तकारणम्, यथा मणेः
क्रिया उपादानमर्थाद् वह्निजनने इति दृष्टान्तः ।
शिवशक्तिसामरस्यमैव स्वानतिरिक्तमप्यतिरिक्तमेवेदम्

*nimittam sannidhimātretēṇopakāri, na tu vyāpārāveśena, kāryate
svaśaktyā ābhāsyate'nena viśvamiti kāraṇam kartā devo
dyotanādisatattvah parameśvarah | tasya ca sambandhinī saiva parā
śaktirupādānam | sā ca samavāyataḥ śivasāmarasyāvasthiteḥ
saṃkṣubdhā viśvajagajjananānuguṇā kiṃciducchūnatākalpā
samābhūmimāśritavatī | yathā sūryo nimittakāraṇam, yathā maṇeḥ
kriyā upādānamarthaद् vahnijanane iti dṛṣṭāntaḥ |
śivaśaktisāmarasyameva svānatiriktamaptyatiriktamēvedam*

The efficient cause assists merely by proximity, not by entering into activity; the universe is manifested by its own Śakti—this is why the Lord is the cause, the agent, the illuminator and the rest, the Supreme Lord. And His own supreme Śakti, which is inseparable from Him, is the material cause. Agitated through intimate union—through the state of oneness with Śiva—it becomes slightly swollen, suitable for producing the universe, and rests upon the level of Samanā.

Just as the sun is the efficient cause, just as the action of the gem is the material cause in the production of fire—this is the illustration. This very oneness of Śiva and Śakti, though not different from Himself, is yet presented as different—

[Inner] - Feel Śakti swelling gently at the level of samana, perfectly ripe for manifestation—yet never apart from Śiva.

Netra 21.132

शक्तिप्रचयोऽस्य विश्वम् ३० (३-३०)

śvaśaktipracayo'sya viśvam" (3-30)

"His accumulation of Śaktis is the universe" (ŚŚ 3.30)

[Outer] - Re-quotation of Śiva-sūtra 3.30 as the unbreakable foundation.

Uddyota 21.133

इति शिवसूत्रादिष्टनीत्या जगदुन्मीलयति, न तु व्यतिरिक्तं
किमप्यपेक्षते, प्रयोजनाभिलापेन वा केनचित् प्रवर्तते । एतावतैव च
सूर्यकान्तादिना सह दृष्टान्तदार्षान्तिकभावः, न तु
सर्वसर्विकया, येन सूर्यादिवद् भेदो जाग्यं वा शिवशक्तयोः स्यात् ॥
तदेव स्फुटयति

*iti śivasūtrādiṣṭanītyā jagadunmīlayati, na tu vyatiriktaṁ
kimapyapekṣate, prayojanābhilāpena vā kenacit pravartate | etāvataiva
ca
sūryakāntādinā saha dṛṣṭāntadārṣāntikabhāvah, na tu
sarvasarvikayā, yena sūryādivad bhedo jādyam vā śivaśaktyoh syāt ||
tadeva sphuṭayati*

According to the teaching of the Śiva-sūtras, He unfolds the universe;
He does not depend upon anything external, nor is He impelled by any purpose.
The illustration with the sun-gem etc. is only partial, not total,
for otherwise Śiva and Śakti would have difference and insentience like the sun etc.
He clarifies this very point:

[View] - No external material, no ulterior purpose—pure autonomy unfolds the universe.

Netra 21.134

यथार्करशिमसंयोगात् सूर्यकान्तो मणिर्महान् ॥ २१-५० ॥
तेजः प्रकिरतेऽत्यर्थमुभयोर्नैव कामिता ।
अयस्कान्तमणिं दृष्ट्वा लोहः प्रकुरुते क्रियाम् ॥ २१-५१ ॥
उभयोर्नैव कामोऽस्ति निमित्तं तु तथा शिवः ।

*yathārkaraśmisamyogāt sūryakānto maṇirmahān || 21-50 ||
tejaḥ prakirate'tyarthamubhayornaiva kāmitā |
ayaskāntamaṇīm dṛṣṭvā lohah prakurute kriyām || 21-51 ||
ubhayornaiva kāmo'sti nimittam tu tathā śivah |*

Just as when the sun's rays contact the great sun-gem, || 21-50 ||
it emits intense fire, yet neither of the two desires it—
having seen the lodestone, iron performs action; || 21-51 ||
neither of the two has desire; in the same way Śiva is the efficient cause.

[View] - Sun and sun-gem, lodestone and iron—mere proximity triggers action, yet neither desires the outcome.

Uddyota 21.135

उभयोरित्यर्कसूर्यकान्तयोः । क्रियामिति स्पन्दनात्मिकाम् ।
उभयोरित्ययोऽयस्कान्तयोः । निमित्तं संनिधिमात्रेण स्वशक्तित एव
विश्वमुन्मीलयति ॥
नन्वहेतूनां देशकालप्रकृतिनियमायोगादवश्यं
सूर्यकान्तादेर्नियामकः कश्चिदस्ति ।
सत्यमस्ति, किन्त्वसौ

*ubhayorityarkasūryakāntayoḥ | kriyāmiti spandanātmikām |
 ubhayorityayo'yaskāntayoḥ | nimittaṁ saṁnidhimātreṇa svaśaktita eva
 viśvamunmīlayati ||
 nanvahetūnām deśakālaprakṛtiniyamāyogādavaśyam
 sūryakāntāderniyāmakah kaścidasti |
 satyamasti, kintvasau*

"Of the two" means the sun and the sun-gem.

"Performs action" means vibration.

"Of the two" means iron and lodestone.

As efficient cause, merely by proximity, He unfolds the universe through His own Śakti.

One might object: since causeless things cannot occur owing to the fixed laws of place, time, and nature, there must necessarily be some controller of the sun-gem etc.

True, there is—but that controller is

[Pointing] - Rest as the proximity that effortlessly illuminates all action without moving.

Netra 21.136

सूक्ष्मत्वान्नोपलभ्येत यस्तयोस्तु प्रचोदकः ॥ २१-५२ ॥

परमेश इत्यर्थः । सूक्ष्मत्वादित्यवेद्यत्वात् ॥ २१-५३ ॥

sūkṣmatvānnopalabhyeta yastayostu pracodakah || 21-52 ||

parameśa ityarthaḥ | sūkṣmatvādityavedyatvāt || 21-53 ||

Too subtle to be perceived, the impeller of both. || 21-52 ||

That is, the Supreme Lord. "Because of subtlety" means because He is imperceptible. || 21-53 ||

[View] - The ultimate impeller is too subtle, too intimate to be objectified.

Uddyota 21.137

तादृक्सर्वस्य जगतो नानुभूतं तु कारणम् ।

युक्तं चैतत्, यतः यदि तु विश्वकारणं परमेशोऽनुभूयेत, स एव
सूर्यकान्तादेरपि प्रचोदको निरूप्येत न त्वसावनुभूयते,
अनुभवित्रेकरूपत्वात् ॥
ननु च

tādrksarvasya jagato nānubhūtaṁ tu kāraṇam |

*yuktam caitat, yataḥ yadi tu viśvakāraṇam parameśo'nubhūyeta, sa eva
sūryakāntāderapi pracodako nirūpyeta na tvasāvanubhūyate,
anubhavititrekarūpatvāt ||
nanu ca*

Such a cause of the entire universe is not experienced.

And this is proper, for if the supreme cause of the universe, the Supreme Lord, were experienced,

He Himself would be established as the impeller even of the sun-gem etc.;

but He is not experienced, because His nature is that of the experiencer.

One might object:

[Pointing] - The supreme cause can never be experienced as an object, because You are the experiencer.

Netra 21.138

ड़ हि ज्ञानादते भावाः केनचिद्विषयीकृताः ।
ज्ञानं ज्ञेयात्मतां यातमेतस्मादवसीयते ॥५५

*na hi jñānādṛte bhāvāḥ kenacidviṣayīkṛtāḥ |
jñānam jñeyātmatām yātameτasmādavasīyate ||"*

"Indeed, without knowledge entities are not made objects by anyone; knowledge itself becomes the known—this is understood."

[Context] - Anticipation of the Kālikā-krama objection.

Uddyota 21.139

इति कालिकाक्रमोक्तनीत्या चिच्छक्तिरेव विष्वस्यावभासने हेतुरनुभूयते,
क्रियाशक्तिरिव निर्माणे, तत् कथमुक्तं डानुभूतं तु कारणम् ३३ इति
सत्यं, बहिः प्रसरन्ती शक्तिर्विश्वावभासकतयाऽनुभूयते, आन्तरं
तु विश्वकारणं शिवशक्तिसामरस्यमुक्तयुक्तेन परिच्छेतुं
शक्यमित्याह

*iti kālikākramoktanyā cicchaktireva viṣvasyāvabhāsane
heturanubhūyate,
kriyāśaktiriva nirmāṇe, tat kathamuktaṁ ḡānubhūtaṁ tu kāraṇam" iti
satyam, bahiḥ prasarantī śaktirviśvāvabhāsakatayā'nubhūyate,
āntaram
tu viśvakāraṇam śivaśaktisāmarasyamuktayukterna paricchettum
śakyamityāha*

According to the teaching of the Kālikā-krama, consciousness-Śakti alone is experienced as the cause in the manifestation of the universe, just as action-Śakti is in construction.

How then can it be said "the cause is not experienced"?

True: the Śakti that flows outward is experienced as manifesting the universe, but the inner cause of the universe—the oneness of Śiva and Śakti—cannot be delimited according to the previous reasoning. Therefore he says—

[View] - Outward-flowing Śakti is experienced; the inner union of Śiva-Śakti remains ever unobjectifiable.

Netra 21.140

उपादानं तु सा शक्तिः सर्वत्रैव विभाव्यते ॥ ५३ ॥
यथा सर्वं सुनिष्पन्नं क्रियाशक्त्या प्रदृश्यते ।
क्षोभ्यक्षोभकभावस्तु प्रत्यक्षो नैव कस्यचित् ॥ २१-५४ ॥
संक्षुब्धं समवायात् कारणं तद्विद्वुर्बुधाः ।

*upādānam tu sā śaktih sarvatraiva vibhāvyate || 53 ||
yathā sarvam suniṣpannam kriyāśaktyā pradrśyate |
kṣobhyakṣobhakabhāvastu pratyakṣo naiva kasyacit || 21-54 ||
saṃkṣubdhām samavāyātta kāraṇam tadvidurbudhāḥ |*

But that Śakti is the material cause, perceived everywhere. || 53 ||
Just as everything perfectly accomplished is seen through the power of action,
the relation of disturber and disturbed is never directly perceived by anyone. || 21-54
||
The wise know that the cause is agitated through intimate union.

[View] - Śakti as material cause is perceived everywhere; the disturber-disturbed
relation is never directly seen.

Uddyota 21.141

विभाव्यते स्फुटमनुभूयते । अत्रैव यथेत्यनेन दृष्टान्तः ।
सर्वमिति घटपटादि । क्षोभ्यक्षोभकभावः शिवशक्तयोः
सर्गाद्याभासनोचित आद्यः स्पन्दः । तदेव च समवायादिति सामरस्यात्
संक्षुब्धमिति सर्गाद्याभासनोचित्येन स्फुरत् । बुधाः
श्रीकण्ठानन्तेशसदाशिवाद्याः । कार्यते स्वशक्त्या आभास्यतेऽनेन
विश्वमिति कृत्वा कारणं कर्तुं विदुः समावेशेन साक्षात्कुर्वन्ति ।
तदुक्तं श्रीस्वच्छन्दे

vibhāvyate sphuṭamanubhūyate | atraiva yathetyanena dṛṣṭāntah |
 sarvamiti ghaṭapaṭādi | kṣobhyakṣobhakabhāvaḥ śivaśaktyoh
 sargādyābhāsanocita ādyah spandah | tadeva ca samavāyāditi
 sāmarasyāt
 saṃkṣubdhamiti sargādyābhāsanacityena sphurat | budhāḥ
 śrīkaṇṭhānanteśasadāśivādyāḥ | kāryate svaśaktyā ābhāsyate'nena
 viśvamiti kṛtvā kāraṇam kartṛ viduh samāveśena sākṣātkurvanti |
 taduktaṁ śrīsvacchande

"Is perceived" means is clearly experienced.

Here the word "just as" gives the illustration.

"Everything" means pots, cloth, etc.

The relation of disturber and disturbed is the first vibration of Śiva and Śakti suitable for manifesting creation etc.

And that very thing, through intimate union—through oneness—is agitated, meaning it vibrates in a manner suitable for manifesting creation etc.

The wise are the venerable Kaṇṭha, Ananteśa, Sadāśiva, etc.

They know the Lord as the cause, the agent, because the universe is manifested by His own Śakti, and they directly realize Him through complete union.

Thus it is said in the venerable Svacchanda-tantra:

[Inner] - In the moment of perfect accomplishment—pottery, weaving, loving—sense the unseen oneness vibrating prior to action.

Netra 21.142

११ अकामात् स सृजेत् सर्वं जगत् स्थावरजङ्गमम् ।
 स्वतेजसा वरारोहे व्योम संक्षोभ्य लीलया ॥
 उपादानं तु तत्प्रोक्तं संक्षुब्धं समवायतः । ११-३-४

"akāmāt sa sṛjet sarvam jagat sthāvarajaṅgamam |
 svatejasā varārohe vyoma saṃkṣobhya līlāyā ||
 upādānam tu tatproktam saṃkṣubdham samavāyataḥ |" (11-3-4)

"Without desire He creates the entire universe, moving and unmoving, playfully agitating space with His own splendour, O blessed one.

That which is declared agitated through intimate union is the material cause." (Svacch. 11.3-4)

[Outer] - Svacchanda-tantra confirms: playful agitation of space by His own splendour, without desire.

Uddyota 21.143

इति । श्रीश्रीकण्ठ्यामपि

iti | śrīśrīkaṇṭhyāmapi

And in the venerable Śrīkaṇṭhī:

[Context] - Invocation of Śrīkaṇṭhī-samhitā as corroboration.

Netra 21.144

अप्रवर्तेतेष्वरात्सर्वम् ॥५५

"pravarteteṣvarātsarvam | "

“Everything proceeds from the Lord.”

[View] - All things proceed from the Lord alone—no second source.

Uddyota 21.145

इति ॥
इहाप्येतदेव

*iti ||
ihāpyetadeva*

Thus also here:

[Context] - Return to the present text's own voice.

Netra 21.146

अकामतः सृजेत् शर्वः शक्त्या सर्वं चराचरम् ॥ २१-५५ ॥

akāmataḥ srjet śarvah śaktyā sarvam carācaram || 21-55 ||

Without desire Śarva creates everything moving and unmoving through Śakti. ||
21-55 ||

[Pointing] - Without desire, through Śakti alone—feel the effortless creation breathing itself right now.

Uddyota 21.147

परिपूर्णतया नास्य कामः फलाभिलाषः कश्चिदित्यकामात् शक्त्येति
स्वस्वातन्त्र्यादेव, न तु भेदेश्वरवदुपादानाद्यपेक्षया । यथोक्तम्

*paripūrṇatayā nāsyā kāmaḥ phalābhilāṣaḥ kaścidityakāmāt śaktyeti
svasvātantryādeva, na tu bhedeśvaravadupādānādyapekṣayā ।
yathoktam*

Because of His plenitude He has no desire, no craving for fruits; therefore “without desire,” “through Śakti” means solely through His own autonomy, not like a different lord depending on material cause etc.

As stated:

[View] - Plenitude excludes craving; autonomy excludes dependence.

Netra 21.148

अपादानं तु सा शक्तिः ।५५ (२१-५४)

"*upādānam tu sā śaktih |*" (21-54)

"But that Śakti is the material cause." (21-54)

[Outer] - Echo of verse 21-54 to seal the teaching.

Uddyota 21.149

इति । सर्वं चराचरमिति । अचरमिव चरमपि जीवजातं
रुद्रक्षेत्रज्ञरूपं सर्वं भगवान् सृजति स्वरूपगोपनावैचित्र्येण
भासयति, न त्वनादिसिद्धं तदित्याशयः ॥ २१-५६ ॥
एतत् प्रकृते योजयति

*iti | sarvam carācaramiti | acaramiva caramapi jīvajātam
rudrakṣetrajñarūpam sarvam bhagavān sṛjati
svarūpagopanāvaicitryeṇa
bhāsayati, na tvanādisiddham tadityāśayah || 21-56 ||
etat prakṛte yojayati*

"Everything moving and unmoving."

Just as unmoving beings, so too moving beings—all the classes of living creatures in the form of Rudras and Kṣetrajñas—are created by the Blessed Lord, manifested through the variegated concealment of His own nature; they are not eternally established as such—this is the intended meaning. || 21-56 || He applies this to the present context:

[View] - Moving and unmoving, Rudras and individual knowers—all are momentary

concealments of His own nature.

Netra 21.150

एवमुक्तेन विधिना मन्त्राः सर्वे त्रितत्त्वजाः ।
शिवारब्याः शक्तिरूपाश्च तथैवात्मस्वरूपकाः ॥ ५६ ॥
त्रिस्वभावाः समुद्दिष्टाः सर्वत्र बलशालिनः ।
भवन्ति सर्वदा सर्वे सर्वगाः सर्वरूपिणः ॥ २१-५७ ॥

*evamuktena vidhinā mantrāḥ sarve tritattvajāḥ ।
śivākhyāḥ śaktirūpāśca tathaivātmasvarūpakāḥ || 56 ||
trisvabhāvāḥ samuddiṣṭāḥ sarvatra balaśalinaḥ ।
bhavanti sarvadā sarve sarvagāḥ sarvarūpiṇāḥ || 21-57 ||*

In the manner thus described, all mantras are born from the three principles—
named after Śiva, having the form of Śakti, and likewise having the form of the Self.
|| 56 ||

They are declared to have three natures, always powerful everywhere,
all-pervading, possessing all forms. || 21-57 ||

[Outer] - All mantras arise from the triad: named after Śiva, formed of Śakti,
embodying the Self.

[Inner] - Let every mantra you have ever uttered dissolve back into the silent triad
pulsing in the heart.

[Pointing] - Be the all-pervading, all-formed awareness from which every mantra is
born and into which every mantra returns.

Uddyota 21.151

यत उक्तदशा परमशिव एव स्वभित्तौ स्वशक्तया विश्वमाभासयति,
ततो मन्त्रास्त्रिषु शिवादितत्त्वेषु जायन्ते शिवाद्यारब्याः
शिवादिस्वभावाश्च तथैव सर्वसामर्थ्यादियुक्ताः न तु यथा
मुग्धधियः

*yata uktadrśā paramaśiva eva svabhittau svaśaktyā viśvamābhāsayati,
tato mantrāstriṣu śivāditattveṣu jāyante śivādyākhyāḥ
śivādisvabhāvāśca tathaiva sarvasāmarthyādiyuktāḥ na tu yathā
mugdhadhiyah*

Because, in the manner described, the Supreme Śiva Himself manifests the universe on His own canvas through His own Śakti, therefore mantras are born in the three principles beginning with Śiva, are named after Śiva etc., have the nature of Śiva etc., and are endowed with all capacities. But not as those of dull intellect say:

[View] - The entire universe is nothing but the spontaneous self-painting of Śiva upon the canvas of His own Śakti—therefore every mantra is Śiva's own body, born from Śiva, named Śiva, consisting of Śiva, and omnipotent because it is not separate from Him.

[Pointing] - Feel right now: the world appearing is not "out there"—it is the brushstroke of your own luminous awareness.

Netra 21.152

५५एकः शिवोऽविकारी तच्छक्तिश्चाप्यतो न तौ शक्तौ ।
बहुधा स्थातुं यद्वा चैतन्यविनाकृतौ विकारित्वात् ॥ ५५ (ना.

"ekah śivo'vikārī tacchaktiścāpyato na tau śaktau ।
bahudhā sthātum yadvā caitanyavinākṛtau vikāritvāt ||" (nā.

"One Śiva is unchanging; His Śakti too is therefore not different from Him; they are unable to exist in many forms, or without consciousness they would be subject to change." (Nā. Kā. 16)

[View] - The dull-minded materialists reduce mantra to atomic vibration because they cannot bear the freedom (svātantrya) of Śiva who is unchanging yet endlessly manifold through His own will.

Uddyota 21.153

का. १६)

इति शिवस्वातन्त्र्यमपरामृश्याण्वपेक्षत्वमेव मन्त्राणामाहुः ॥ २१-५८ ॥
एतद् वितत्य स्फुटयति

kā. 16)

*iti śivasvātantryamaparāmṛśyāṇvapekṣatvameva mantrāṇāmāhuḥ ॥
21-58 ॥
etad vitatya sphuṭayati*

Thus they assert that mantras depend upon atoms, without considering the autonomy of Śiva. || 21-58 ||

He explains this at length and clearly:

[View] - To attribute mantra-power to atoms is to deny Śiva's absolute autonomy—He is not bound by causality; causality is bound by Him.

Netra 21.154

शिवो ह्यनादिमान् धाम शाश्वतः प्रथमोऽचलः ।

śivo hyanādimān dhāma śāśvataḥ prathamo'calah ।

Śiva is the possessor of beginningless splendour, eternal, the first, immovable.

[Pointing] - Rest as the immovable, beginningless splendour that never moves yet everything moves within it.

Uddyota 21.155

एतत् प्रागेव व्याकृतप्रायम् ।
स च

*etat prāgeva vyākṛtaprāyam |
sa ca*

This has already been largely explained earlier.
And when—

Netra 21.156

इच्छया च यदा देवि प्रसरत्यविलम्बितः ॥ ५८ ॥

icchayā ca yadā devi prasaratyavilambitah || 58 ||

O Goddess, the Lord proceeds forth by will without delay, || 58 ||

[Inner] - When the effortless will (icchā) of the Lord flashes without the slightest delay, feel that instantaneous surge in the heart before thought arises.

Uddyota 21.157

तदा चास्येच्छारक्ष्या

tadā cāsyecchākhyā

then His will-named

[Word] - "Will-named" = icchā-śakti, the first throb of "I want to play."

Netra 21.158

सा शक्तिः परमा सूक्ष्मा उन्मना शिवरूपिणी ।

sā śaktih paramā sūkṣmā unmanā śivarūpiṇī |

supreme, most subtle Śakti, called Unmanā, having the form of Śiva,

[View] - Unmanā = the supreme Śakti beyond mind, yet identical with Śiva's form—there is no second.

Uddyota 21.159

मन उत्क्रम्य गताऽनवच्छिन्नस्वप्रकाशस्फुरत्ता ॥
एषैव च

*mana utkramya gatā'navacchinnasvaprakāśasphurattā || |
eṣaiva ca*

having transcended mind, possesses unobstructed flashing of self-luminous light.
And this very one—

[Pointing] - Abide in the unobstructed flashing of self-luminous light that needs no object to shine.

Netra 21.160

अस्तित्वमात्रमात्मानं क्षोभ्यं क्षोभयते यदा ॥ २१-५९ ॥
समनासौ विनिर्दिष्टा शक्तिः सर्वाध्वर्तिनी ।
क्रोडीकरोति या विश्वं संहृत्य सृजते पुनः ॥ २१-६० ॥

astitvamātramātmānam kṣobhyam kṣobhayate yadā || 21-59 ||

samanāsau vinirdiṣṭā śaktih sarvādhvavartinī |

kroḍikaroti yā viśvam saṁhṛtya sṛjate punah || 21-60 ||

when it agitates the Self which is mere existence and is to be agitated, || 21-59 ||
is designated Samanā, the Śakti that pervades all paths,
which, having contracted the universe, creates it again. || 21-60 ||

[View] - Samanā = the equalizing Śakti that contracts the universe into a point and re-expands it as "this"—the pulse of spanda itself.

[Inner] - When Unmanā stirs the pure existence (sat) that cannot bear total contraction, feel the entire cosmos as a single vibration threading from void to earth in one heartbeat.

Uddyota 21.161

अस्तित्वमात्रं प्रकाशात्ममहासत्तारूपम्, अतः क्षोभ्यं
समस्तसूत्रणासहिष्णुमात्मानं यदा शक्तिः क्षोभयते
शून्यातिशून्यादिधरान्तसमग्रजगदासूत्रणात्मना स्फुरति, तदा
परप्रमातृपदावरूढा आसूत्रिताशेषमन्तव्यमननमात्ररूपत्वात्
समनेत्यक्ता । अत एव सर्वाध्वनि वर्तते प्रथमोल्लेखकल्पतया स्फुरति,
अतश्च विश्वं क्रोडीकरोति । अयं चास्य क्रोडीकारो यदेतत् संहृत्य
स्वाभेदात्मना निमज्जनेन शून्याभासतया आभास्य सृजति, इदन्तया
प्रथयति,
गर्भीकृताशेषविश्वसृष्टिसंहारप्रपञ्चमहासृष्टिशक्तिरूपतया
स्फुरतीत्यर्थः । एतदेव पुनःशब्देन योतितं पुनः पुनः संहृत्य
सृजतीति यावत् । संहृत्येत्यनेन च शून्यातिशून्यात्मव्यापिनी
भूरुक्ता, सृजतीत्यनेन तु शक्तिभूमिः ॥ २१-६१ ॥

यदाह

*astitvamātram prakāśātmamahāsattarūpam, ataḥ kṣobhyam
 samastaśtraṇāsaḥiṣṇumātmānam yadā Śaktih kṣobhayate
 śūnyātiśūnyādīdhārāntasamagrajagadāśūtraṇātmanā sphurati, tadā
 parapramātrpadāvarūḍhā
 āśūtritāśeṣamantavyamananamātrarūpatvāt
 samanetyuktā | ata eva sarvādhvani vartate prathamollekhakalpatayā
 sphurati,
 ataśca viśvam krodīkaroti | ayam cāsyā krodīkāro yadetat saṃhṛtya
 svābhedātmanā nimajjanena śūnyābhāsatayā ābhāsyā srjati, idantayā
 prathayati,
 garbhīkṛtāśeṣaviśvasrṣṭisamhāraprapāñcamahāśrṣṭiśaktirūpatayā
 sphuratītyarthah | etadeva punahśabdena dyotitam punah punah
 saṃhṛtya
 srjatītī yāvat | saṃhṛtyetyanena ca śūnyātiśūnyātmavayāpiṇī
 bhūruktā, srjatītyanena tu śaktibhūmiḥ | | 21-61 |
 yadāha*

“Mere existence” is the great reality whose nature is light; therefore when Śakti agitates the Self—which is incapable of enduring complete contraction—vibrating as the threading of the entire universe from the subtlest void to the earth principle, then, having ascended to the station of the supreme knower, because it is mere knowing without any object, it is called Samanā. Hence it exists in all paths, vibrating as the first flash; therefore it contracts the universe. And this contraction means: having manifested as the appearance of void by submerging into identity with itself after contracting, it creates by expanding as “this”; it vibrates as the great creative Śakti that has internalized the entire panorama of creation and dissolution. This is again indicated by the word “again”: it contracts and creates again and again. By “having contracted” is indicated the realm of Bhū that pervades void and supra-void; by “creates” is indicated the realm of Śakti. || 21-61 ||

As he says—

[Inner] - That silence after contraction is the great void filled with potential; the next “this” is the same light wearing form.

[Pointing] - Right now, notice the silence that swallows the universe and the next instant births it again—rest there without moving.

Netra 21.162

कुण्डलारव्या महाशक्तिस्तृतीयाप्युपचर्यते ।

kuṇḍalākhyā mahāśaktistṛtīyāpyupacaryate |

The great coiled Śakti is also conventionally designated as the third.

[View] - The third = Kuṇḍalinī, coiled because she has swallowed the universe into her hollow core.

Uddyota 21.163

कुण्डलारव्येत्यनेनान्तःशून्यबहिष्कृतपारवश्यात्मतारव्यापनेन
व्यापिन्यत्र क्रोडीकृतेति दर्शितम् । उपचर्यते सैवेत्थं व्यवह्रियते ॥
या चैषोन्मनारव्या शक्तिः समस्तभावाभावासूत्रणाद्
भावाभावसामान्यावभासात्मसमनाव्यापिनीशक्तिरूपतया स्फुरिता,
सैव वाच्यवाचकात्मशक्तरूपं विश्वमविभासयिषुः
क्रोडीकृतवाच्यस्पन्दवाचकसामान्यनादरूपतया प्रथमं स्पन्दत
इत्याह ध्वनिरूपो यदा स्फोटस्त्वदृष्टाच्छिवविग्रहात् ॥ ६१ ॥

*kuṇḍalākhyetenāntahśūnyabahiṣkṛtapāravaśyātmatākhyāpanena
vyāpinyatra kroḍikṛteti darśitam | upacaryate saivethaṁ vyavahriyate
||
yā caiṣonmanākhyā śaktih samastabhāvābhāvāsūtraṇād
bhāvābhāvasāmānyāvabhāsātmasamanāvyanāpiṇīśaktirūpatayā
sphuritā,
saiva vācyavācakātmaśāktarūpaṁ viśvamavabibhāsayiṣuḥ
kroḍikṛtavācyaspandavācakasāmānyanādarūpatayā prathamam
spandata
ityāha dhvanirūpo yadā sphoṭastvadr̥ṣṭācchivavigrahāt || 61 ||*

By “coiled” it is shown that the universe has been coiled within, with the opening of inner void and the removal of external limitation;
“conventionally called” means it is thus spoken of in ordinary usage.
And this Śakti called Unmanā, having vibrated as the power of Samanā and Vyāpinī

whose nature is the general manifestation of existence and non-existence after contracting all objects and non-objects,
desiring to manifest the universe that has the form of signifier and signified in the form of Śakti,
first vibrates with the general, uncreated, phonemic form that has coiled the signified vibration and the signifier. Thus he says—
when the explosion that is sound-form, arising from the unseen body of Śiva, || 61
||

[Inner] - When the inner void opens and outer limitation dissolves, feel the body as a hollow flute ready for the supreme sound.

Netra 21.164

प्रसरत्यतिवेगेन ध्वनिनाऽपूरयन जगत् ।
स नादो देवदेवेशः प्रोक्तश्चैव सदाशिवः ॥ ६२ ॥

*prasaratyativegena dhvaninā"pūrayan jagat |
sa nādo devadeveśah proktaścaiva sadāśivah || 62 ||*

proceeds with extreme speed, filling the universe with sound—
that sound is the Lord of lords of gods, declared to be Sadāśiva. || 62 ||

[View] - The first explosion of sound from Śiva's unseen body is Sadāśiva—the primal "I am this" before separation.

[Pointing] - Hear the roar that fills all space yet arises from nowhere—remain as that hearing.

Uddyota 21.165

स्फुटत्यभिव्यज्यते ॥ स्माद् विश्वः शब्दग्राम इति स्फोटः शब्दब्रह्म,
 अत एव ध्वनिरूपः शब्दनस्वभावः,
 अदृष्टादित्यनाकृतेर्द्रेष्टेर्करूपात् परनादामर्शात्मनः
 प्रकाशानन्दघनात् शिवस्वरूपादतिवेगेनाव्युच्छिन्नद्रुतनदीघोषवत्
 प्रसरति । कीदृक् ? ध्वनिना घण्टानुरणनरूपेण नादान्तेन जगद्
 विश्वमापूरयन् आमर्शनेन आत्मसात्कुर्वन् । स एव
 नादभट्टारकोऽकृतकाहन्तेदन्तासामानाधिकरण्यविमर्शात्मकपरचित्
 प्रकाशरूप इति नादः, सदाशिव इति सामानाधिकरण्योक्तेराशयः ।
 प्रसरतीत्युत्त्या परवाक्षक्तिरेव पारमेश्वरी इयं स्फुरतीत्यादिशति
 । अत्र च नादान्तोऽप्यनुप्रविष्टः ॥ २१-६३ ॥
 अथ

*sphuṭatyabhipvyajyate'smād viśvah śabdagrāma iti sphoṭah śabdabrahma,
 ata eva dhvanirūpah śabdanasvabhāvah,
 adṛṣṭādityanākṛterdraṣṭerkarūpāt paranādāmarśātmanah
 prakāśānandaghānat
 śivasvarūpādativegenāvyuccinnadrutanadīghoṣavat
 prasarati | kīdrk ? dhvaninā ghaṇṭānuraṇanarūpeṇa nādāntena jagad
 viśvamāpūrayan āmarśanena ātmasātkurvan | sa eva
 nādabhaṭṭārako'kṛtakāhantedantāsāmānādhikaraṇyavimarśātmakaparacit
 prakāśarūpa iti nādaḥ, sadāśiva iti sāmānādhikaraṇyokterāśayaḥ |
 prasaratītyuktyā paravāksaktireva pārameśvarī iyam sphuratītyādiśati
 | atra ca nādānto'pyanupraviṣṭah || 21-63 ||
 atha*

The universe consisting of words is clearly manifested from it; therefore it is the explosion, the Word-Brahman.

Hence it has the form of sound, its nature is sound.

“From the unseen” means from the unformed, from the supreme uncreated “I”-awareness whose mass is light and bliss, from the very form of Śiva,

it proceeds with extreme speed like the uninterrupted roar of a rushing river.

Of what nature? Filling the universe with sound—in the form of the reverberation of a bell, the final sound—making it its own through awareness.

That very Lord of sound, whose nature is supreme consciousness consisting of the awareness of non-dual “I” and “this” though uncreated, is light—thus it is sound; it is Sadāśiva because of the declaration of co-referentiality.

By the statement “proceeds” it is indicated that the supreme speech-Śakti itself, which

is divine, vibrates here.

And the final sound is also included here. || 21-63 ||

Now—

[Word] - “Unseen body” = aprakaṭa-vigraha, the mass of light-bliss that is pure “I” before manifestation.

[Inner] - Feel the river-roar of nāda rushing from the heart to the crown without interruption.

Netra 21.166

ध्वनिरध्वगतो यत्र विश्राम्यत्यनिरोधितः ।
निरोधिनीति विख्याता सर्वदेवनिरोधिका ॥ ६३ ॥

*dhvaniradhvagato yatra viśrāmyatyanirodhitah |
nirodhinīti vikhyātā sarvadevanirodhikā || 63 ||*

Where the sound that has entered the path rests without obstruction, it is famous as Nirodhinī, obstructing all gods. || 63 ||

[View] - Nirodhinī = the Śakti that blocks all lower permeation and enforces supreme permeation.

Uddyota 21.167

अध्वगतोऽशेषव्यापकोऽनिरोधितोऽनाहतो नादभट्टारको यत्र
विश्राम्यति स्वव्याप्तिनिमज्जनेनाधरव्याप्तिमुन्मज्जयति, सा निरोधिकाख्या
मन्त्रकला विख्याता । कीटशी ? सर्वेषां ब्रह्मादिदेवानां निरोधिका
ऊर्ध्वव्याप्त्या धारिका यथोक्तं श्रीस्वच्छन्दे
डिरोधयति या देवान् ब्रह्मादीश्च सुराधिपे ।
निरोधिकेति साख्याता । ५५ (१०-१२२३)
इति ॥ २१-६४ ॥
परमशिवाभेदाख्यातिरेव ब्रह्मादेर्निरोध इत्याह

adhvagato'seṣavyāpako'nirodhito'nāhato nādabhaṭṭārako yatra
 viśrāmyati svavyāptinimajjanenādhāravyāptimunmajjayati, sā
 nirodhikākhyā
 mantrakalā vikhyātā | kīdrśī ? sarvesām brahmādidevānām nirodhikā
 ūrdhvavyāptyā dhārikā yathoktaṁ śrīsvacchande
 nirodhayati yā devān brahmādīṁśca surādhipe |
 nirodhiketi sākhyātā |" (10-1223)
 iti || 21-64 ||
 paramaśivābhedākhyātireva brahmādernirodha ityāha

Where the unobstructed, unstruck Lord of sound—which pervades everything—rests, submerging its own pervasion and causing the lower pervasion to rise, that is the mantric energy called Nirodhinī, famous.

Of what nature? Obstructing all gods from Brahmā onward by the higher pervasion that supports them.

As stated in the venerable Svacchanda-tantra:

"She who obstructs the gods beginning with Brahmā and the lords of gods is declared Nirodhinī." (Svacch. 10.1223)

[Pointing] - Rest where the unstruck sound (anāhata) comes to rest—there even Brahmā is obstructed because only Śiva remains.

Netra 21.168

निरुद्धस्य महेशत्वमहिमा न प्रवर्तते ।

niruddhasya maheśatvamahimā na pravartate |

The glory of being Maheśa does not function for one who is obstructed.

[View] - When Nirodhinī obstructs, the glory of being Maheśa (lordship) ceases for all limited identities.

Uddyota 21.169

अतश्चभेदारव्यात्यैव तत्रस्थानां नानात्वमित्याह

ataścābhedākhyātyaiva tatrasthānāṁ nānātvamityāha

Therefore, solely by the revelation of non-difference, there is multiplicity for those who abide there. Thus he says—

[View] - Multiplicity arises only by revelation of non-difference—difference is a play of recognition.

Netra 21.170

असंख्यातास्तु कोट्यो वै मन्त्राणां तत्र संस्थिताः ॥ ६४ ॥

asamkhyātāstu kotyō vai mantrāṇāṁ tatra sampsthitāḥ || 64 ||

Countless millions of mantras abide there. || 64 ||

[View] - Countless millions of mantras dwell in Nirodhinī because every possible vibration is already contained in the unstruck.

Uddyota 21.171

किं च

kim ca

Moreover—

Netra 21.172

लभन्ते तत्प्रविष्टा वै.....

labhante tatpraviṣṭā vai.....

Those who enter it obtain.....

[... Devanagari] – योगिनः प्रविशन्ति तत्र सिध्यन्ति परमामृतम् ॥

[... IAST] - yoginah praviśanti tatra sidhyanti paramāmṛtam //

[... Translation] - There the yoginīs enter, and (the practitioner / the yoginīs themselves) attain the supreme nectar of perfection (or ultimate liberation).

[... Reasoning] - The meter and context demand a completion referring to the supreme nectar of immortality obtained by entering Nirodhinī; parallel with Svacchanda-tantra and standard Trika phrasing.

Uddyota 21.173

ये तद् निरोधिकापदं प्रविष्टा योगिनः, ते तदेव लभन्ते, न
ऊर्ध्वमभेदव्याप्तिम् । तदित्यावृत्त्या योज्यम् ॥
या चेयं ध्वनिमात्रात्मनादान्तव्याप्तिनिरोधिकारव्या मान्त्री कला

*ye tad nirodhikāpadam praviṣṭā yoginah, te tadeva labhante, na
ūrdhvamabhedavyāptim | tadityāvṛttyā yojyam ||
yā ceyam dhvanimātrātmanādāntavyāptinirodhikākhyā māntrī kalā*

Yogins who enter that station of Nirodhinī obtain that very thing, not the higher pervasion of non-difference.

“That” is to be supplied from the repetition.

And this mantric energy called Nirodhinī, which is nothing but sound, pervading up to the final sound—

[Pointing] - Entering that station, you do not gain something higher—you become the non-different pervasion itself.

Netra 21.174

.....ष बिन्दुश्चेश्वरः स्मृतः ।

.....*sa binduśceśvaraḥ smṛtaḥ* |

...and the bindu is remembered as Īśvara.

[... Devanagari] – नादं समाविश्य बिन्दुः स्मृत ईश्वरः ॥

[... IAST] - nādaṁ samāviśya binduḥ smṛta īśvaraḥ //

[... Translation] - When the bindu completely merges into (or is absorbed into) the nāda, it is known as / it becomes Īśvara (the Supreme Lord).

[... Reasoning] - Direct continuation required by syntax and standard sequence nāda → bindu → nādānta → etc.

Uddyota 21.175

परैव शक्तिरिच्छाशक्तिव्याप्त्या समनातः शक्त्यन्तं पदमुन्मील्य
ज्ञानशक्तिव्याप्त्या शक्तिप्राधान्यमुन्मीलयन्ती
समस्तवाचकाभेदिनादामर्शमयतां
ध्वनिमात्रात्मनादान्तव्याप्त्याभासितां निरुद्ध्य
समग्रवाच्याभेदप्रकाशरूपां
स्फुटेदन्ताहन्तैक्यविमर्शात्मेश्वररूपबिन्द्रात्मतां
गृह्णाति ॥
न च निरोधिकापदाभासनसमनन्तरमेव बिन्द्रात्मतां गृह्णाति, अपि तु
मध्ये

paraiva śaktiricchāśaktivyāptyā samanātaḥ śaktyantam padamunmīlya
 jñānaśaktivyāptyā śaktiprādhānyamunmīlayantī
 samastavācakābhedinādāmarśamayatāṁ
 dhvanimātrātmanādāntavyāptyābhāsitāṁ nirudhya
 samagravācyābhedaprakāśarūpāṁ
 sphuṭedantāhantaikyavimarśātmeśvararūpabindvātmatāṁ
 gr̥hṇāti ||
 na ca nirodhikāpadābhāsanasamanantaram eva bindvātmatāṁ gr̥hṇāti,
 api tu
 madhye

The supreme Śakti itself, through the pervasion of will-Śakti from Samanā up to the station of Śakti, manifesting the predominance of knowledge-Śakti, obstructing the appearance of pervasion up to the final sound consisting of mere sound, the non-different awareness of all signifiers, assumes the form of the drop which is Īśvara, consisting of the awareness of unity of “I” and “this” that is the clear light of non-different signified. And it does not assume the form of the drop immediately after the manifestation of the station of Nirodhinī; rather, in between—

[View] - The bindu is the drop of non-dual light where “I” and “this” are still fused—Īśvara-tattva.

[Inner] - Feel the cool drop forming at the palate as the entire universe condenses into a single point of bliss.

Netra 21.176

यदा शिवामृतं मूर्द्धि पतति सृष्टिकारणम् ॥ २१-६५ ॥

yadā śivāmr̥tam mūrdhni patati sṛṣṭikāraṇam || 21-65 ||

When the nectar of Śiva falls on the head as the cause of creation, || 21-65 ||

[Inner] - When Śiva’s nectar falls on the head of the bindu, feel the crown open like a thousand-petaled lotus drinking moonlight.

Uddyota 21.177

आप्यायस्तु भवेत्तेन सोऽर्धचन्द्रं इति स्मृतः ।

विमर्शप्रवणनादकलावाच्यसंहारप्रधाना स्वसत्तानिरोधेन
 निरोधिनीपदं श्रित्वा समस्तवाच्याभेदवेदनात्मबिन्दुदशां सिसृक्षः
 प्रथमं किंचिदुन्मज्जद्वाच्यप्रधानामर्धचन्द्रदशां श्रयतीति
 तात्पर्यम् । पदार्थस्तु शिवस्य नादात्मनः सदाशिवनाथस्य संबन्धि
 अमृतं स्फुटेदन्ताभासात्म सृष्टिवीर्यं स्रष्टव्यस्य
 विश्वसत्तात्मनो विन्दौमूर्धि पतति, बिन्दूदयात् प्रथममुन्मिषति यदा,
 तदा स मन्त्रावयवोऽर्धचन्द्रं इत्युच्यते, यतस्तेन आप्यायो भवेत्
 तद्भूमिकारूढस्य पूर्णचन्द्राकारा स्रष्टी बिन्द्वात्मा
 क्रियाशक्तिदशा उदयते ॥
 एष(षां) चार्धेन्दुर्बिन्दुपदादूर्ध्वमारोहताम्

āpyāyastu bhavettena so'rdhacandra iti smṛtaḥ ।

*vimarśapravaṇanādakalāvācyasamḥārapradhānā svatasattānirodhena
 nirodhinīpadam śritvā samastavācyābhedavedanātmbbindudaśāṁ
 sisṛkṣuḥ
 prathamaṁ kiṁcidunmajjadvācyapradhānāmardhacandradaśāṁ
 śrayatīti
 tātparyam | padārthastu śivasya nādātmanah sadāśivanāthasya
 sambandhi
 amṛtam sphuṭedantābhāsātma sṛṣṭivīryam sraṣṭavyasya
 viśvasattātmano virndomūrdhni patati, bindūdayāt
 prathamamunmiṣati yadā,
 tadā sa mantrāvayavo'rdhacandra ityucyate, yatastena āpyāyo bhavet
 tadbhūmikārūḍhasya pūrṇacandrākārā sraṣṭrī bindvātmā
 kriyāśaktidaśā udayate ||
 esa(śām) cārdhendurbindupadādūrdhvamārohatām*

then nourishment occurs by it; therefore it is remembered as the half-moon.
 Desiring the station of the drop whose nature is the knowledge of non-different signified,
 having withdrawn its own existence by the predominance of concealment of the signified, which is the vibration inclined toward awareness and the energy of sound,
 having resorted to the station of Nirodhinī,
 it first resorts to the half-moon station in which the signified slightly rises—this is the

purport.

The meaning of the words: the nectar belonging to Śiva in the form of sound, to Sadāśiva the Lord,
the creative energy that is the clear manifestation of “this,” falls upon the head of the drop;
when it first rises owing to the arising of the drop,
then that mantric part is called half-moon,
because nourishment occurs by it;
for one who has ascended to that station, the full-moon-like creative drop, the station
of action-Śakti, arises.
This half-moon ascends above the station of the drop—

[View] - The half-moon (ardhacandra) is the first nourishing crescent of “this-ness” rising within pure “I”.

[Inner] - Feel the gentle coolness spreading across the palate—nourishment before full manifestation.

Netra 21.178

संहारः सर्वभूतानां.....

samhāraḥ sarvabhūtānāṁ.....

Dissolution of all beings...

[... Devanagari] – सर्वभावानां प्रलयः

[... IAST] - sarvabhāvānāṁ pralayah

[... Translation] - (At that moment) the total dissolution of all existing phenomena occurs.

[... Reasoning] - Required by the ascending sequence ardha-candra → nirodhikā → nāda → nādānta → vyāpinī etc.; “dissolution of all beings” is the natural function of the higher stations.

Uddyota 21.179

नादादधोऽवरोहतां तु

nādādadho'varohatām tu

But descending below sound—

[Inner] - Yet when this same nectar descends below the level of sound, it becomes the cause of creation—feel the downward rush of bliss through the central channel.

Netra 21.180

.....षृष्टिकारणमेव च ॥ २१-६६ ॥

.....*sṛṣṭikāraṇameva ca || 21-66 ||*

.....is indeed the cause of creation. || 21-66 ||

Uddyota 21.181

तदित्थं बिन्द्वात्मक्रियाशक्तौ स्फुटीभूतायां
पृथग्भूतवाच्यवाचकमन्त्रदशादर्शनायाह

*tadittham bindbātmakriyāśaktau sphuṭībhūtāyām
pṛthagbhūtavācyavācakamantradaśadarśanāyāha*

Thus when the action-Śakti in the form of the drop has become clear, to show the stage of mantra in which signifier and signified have become separate, he says—

[View] - Now the stage where signifier (*vācaka*) and signified (*vācya*) begin to

separate—the birth of manric diversity.

Netra 21.182

मकारो ह्यत्र वै रुद्रो वर्णसङ्घट्ट उत्तमः ।

makāro hyatra vai rudro varṇasaṅghaṭṭa uttamah |

Here the letter Ma is indeed Rudra, the supreme cluster of phonemes.

[Word] - Ma = the prolonged nasal resonance that pierces the knot of Māyā; it is Rudra because it weeps (rud) the universe into being.

Uddyota 21.183

एष बिन्दुः पृथग्भावमवभासयन् प्रथमं
मायाश्रयपुमामर्शिमकाररूपेण भवति । अत्र च रुद्रोऽधिष्ठातेति
शेषः । एष च मकारः प्रस्तुतप्रणवापेक्षयाऽकारोकाराभ्याम्,
मन्त्रान्तरापेक्षया तु वर्णान्तरभ्योऽप्युत्तम उत्कृष्टोऽतिशयेन
उद्भवत ऊर्ध्ववर्ती च वर्णानां सङ्घट्टो विश्रान्तिरस्थानम्,
पिण्डाक्षरसंबन्धिनो हि वर्णास्तत्तत्त्ववाचकतां भजमाना
यावन्न मायाग्रन्थ्युद्भेदिष्टुतोच्चारमकारध्वनिरूपतामाविष्टः,
तावन्न विश्ववेद्याविभेदिवेदनात्मविन्दुव्याप्तिमाविशन्ति । पुतान्तं च
दीर्घहस्वतदूर्णनीयवाच्यसत्त्वाऽस्तीत्यपि च वर्णसङ्घट्टः ॥
इत्थं च पूर्वोक्ता
शक्तिर्मायाग्रन्थ्याश्रयमकारात्ममन्त्रावयवरूपतामापन्ना
विश्वजगदात्मतया

*eṣa binduḥ pṛthagbhāvamavabhāsayan prathamam
 māyāśrayapumāmarśimakārarūpeṇa bhavati | atra ca rudro'dhiṣṭhāteti
 śeṣah | eṣa ca makāraḥ prastutapraṇavāpekṣayā'kārokārābhyām,
 mantrāntarāpekṣayā tu varṇāntarebhyo'pyuttama utkr̥ṣṭo'tiśayena
 udgata ūrdhvavartī ca varṇānāṁ saṅghaṭo viśrāntisthānam,
 piṇḍākṣarasam̄bandhino hi varṇāstattatttvavācakatāṁ bhajamānā
 yāvanna
 māyāgranthyudbhediplutoccāramakāradhvaniरūpatāmāviṣṭāḥ,
 tāvanna viśvavedyāvibhivedanātmabinduvyāptimāviśanti |
 plutāntam ca
 dīrghahrasvatadvarṇānīyavācyasattā'stītyapi ca varṇasaṅghaṭṭāḥ ||
 itthāṁ ca pūrvoktā
 Śaktirmāyāgranthyāśrayamakārātmamantrāvayavarūpatāmāpannā
 viśvajagadātmatayā*

This drop, manifesting separate existence, first becomes the letter Ma in the form of the “I”-awareness resting upon Māyā.

Here “Rudra” is the presiding deity—this is the remainder.

And this Ma, in relation to the present Pranava, is superior to the letters A and U; in relation to other mantras, it is superior even to other letters, most excellent, risen high, abiding above,

the cluster of phonemes, the place of rest of phonemes.

For the phonemes connected with the condensed syllable, possessing the capacity to indicate their respective principles, do not enter the pervasion of the drop whose nature is the knowledge of the undivided universe

until they have assumed the form of the prolonged sound Ma that pierces the knot of Māyā.

And the cluster of phonemes includes even the notion that the existence of the signified, long, short, or prolonged, is indicated by those phonemes.

Thus the previously mentioned Śakti, having assumed the form of the mantric part Ma resting upon the knot of Māyā, as the very Self of the universe—

[Inner] - Feel the humming MMMMM resting on the brow, heavy with the entire universe coiled inside the nose.

Netra 21.184

यदा स्थितिं च लभते स्वोन्मुखं सृष्टिकारणम् ॥ २१-६७ ॥
प्रतिष्ठाख्य उकारस्तु विष्णुः साक्षाद् भवत्यसौ ।

*yadā sthitim ca labhate svonmukham srṣṭikāraṇam || 21-67 ||
pratiṣṭhākhyā ukārastu viṣṇuh sākṣād bhavatyasau |*

when it obtains stability facing itself as the cause of creation, || 21-67 ||
then the letter U called Pratiṣṭhā is directly Viṣṇu.

[View] - U = Pratiṣṭhā-kalā, the stabilizing energy—Viṣṇu, the maintainer, because knowledge now faces outward.

Uddyota 21.185

स्वोन्मुखमिति स्वत्र संविद्रूपे उन्मुखं कृत्वा प्रमाणप्रधानत्वात्
स्थितिदशायाः प्रमाणस्य च ज्ञेयाच्छुरितसंविद्रूपत्वादेवमुक्तम्, अत
एव सृष्टेर्मेयप्रधानायादशायाः कारणम् ।
प्रमाणरूपसंविदन्तर्वर्तिन एव ह्याभासाः पृथग्विमृश्यमानाः
प्रमेयतया सृज्यन्ते । अत्र च १५५मत्यवलनसंयोगाद् गलके मीनमाश्रिता
१५५ इति श्रीमीनकुलोक्तदशा पूर्वापरकोट्योर्दोलनेन गलकोटरे
कृतपदा संविदुन्मिषन्मेयात्मकोकारामर्शरूपा उकाराख्यो मन्त्रावयव
उच्यते । स च प्रतिष्ठायां
गर्भीकृताबादिप्रकृत्यन्तत्रयोविंशतितत्त्वायां
प्रतिष्ठाकलाख्यायां संरख्यानं प्रथा यस्य, अत एव
तत्पदाधिष्ठातृस्थितिसंविन्मयविष्णुभद्रारकामर्शित्वात् साक्षाद्
विष्णुः । एवं तां वदन् मकारकलायाः संहारदशाप्राधान्यं
गर्भीकृतपुमादिमायान्ततत्त्वसप्तकं
विद्याकलाख्यास्तिरित्याद्यनुमन्तव्यमिति शिक्षयति ॥
अथ कण्ठादवरुद्ध्य हृत्पद्मप्राप्तायां संविदि

svonmukhamiti svatra samvidrūpe unmukham kṛtvā
 pramāṇapradhānatvāt
 sthitidaśyāḥ pramāṇasya ca jñeyācchuritasamvidrūpatvādevamuktam,
 ata
 eva sṛṣṭermeyapradhānāyā daśyāḥ kāraṇam |
 pramāṇarūpasamvidantarvartina eva hyābhāsāḥ pṛthagvimirśyamānāḥ
 prameyatayā srjyante | atra ca "matsyavalanasamyogād galake
 mīnamāśritā
 |" iti śrīmīnakuloktadrśā pūrvāparakotyordolanena galakoṭare
 kṛtāpadā samvidunmiṣanmeyātmakokārāmarśarūpā ukārākhyo
 mantrāvayava
 ucyate | sa ca pratiṣṭhāyāṁ
 garbhīkṛtābādiprakṛtyantatrayovimśatitattvāyāṁ
 pratiṣṭhākalākhyāyāṁ samkhyānam prathā yasya, ata eva
 tatpadādhiṣṭhātṛsthitisamvinmayavishubhaṭṭārakāmarśitvāt sākṣād
 viṣṇuḥ | evam tāṁ vadan makārakalāyāḥ samhāradaśāprādhānyāṁ
 garbhīkṛtapumādimāyāntatattvasaptakāṁ
 vidyākalāvyāptirityādyanumantavyamiti śikṣayati ||
 atha kaṇṭhādavaruhya hṛtpadmaprāptāyāṁ samvidi

“Facing itself” means turned toward its own nature as consciousness, because the stage of maintenance is dominated by knowledge, and because knowledge has the form of consciousness illuminated by the known—this is stated.

Hence it is the cause of the stage of creation which is dominated by the object. For appearances abiding within consciousness that has the form of knowledge, when separately considered, are created as objects.

Here, in the manner stated in the venerable Mīnakula—

“Resting in the throat by the union of fish and hook”—
 by the oscillation of the prior and posterior ends,
 resting in the throat-cavity,
 the mantric part called U, having the form of the awareness of U which is the rising consciousness whose nature is the object, is stated.

And that, in Pratiṣṭhā—

in the station called Pratiṣṭhā-kalā that includes the twenty-three principles from earth to Prakṛti—

is the manifestation of the numbering;

hence it is directly Viṣṇu because it is the awareness of the Lord Viṣṇu-Bhaṭṭāraka who presides over that station and whose nature is consciousness of maintenance. By stating this, he teaches that one should understand that the Ma-energy is dominated by the stage of dissolution, including the seven principles from Puruṣa to Māyā, the pervasion of Vidyā-kalā, etc.

Now, when consciousness has descended from the throat and reached the lotus of the heart—

[Inner] - Feel the vowel U rolling in the throat like a fish hooked by Śiva's glance—maintenance arises in that oscillation.

Netra 21.186

निवृत्तिस्तु यदा सर्वं निष्पन्नं प्रणवं विभुः ॥ २१-६८ ॥
अकारारब्यं परं धाम ब्रह्मा स कमलासनः ।

*nivṛttistu yadā sarvam niṣpannam praṇavam vibhuḥ || 21-68 ||
akārākhyam param dhāma brahmā sa kamalāsanah |*

When Nivṛtti is everything accomplished, the all-pervading Praṇava, || 21-68 || the letter A called the supreme abode is Brahmā, the lotus-seated.

[View] - A = Nivṛtti-kalā, the return to the source—Brahmā seated in the heart-lotus because creation begins from the first opening of the mouth.

Uddyota 21.187

पृथ्व्यन्ततत्त्वसर्गनिवृत्तेर्निवृत्तिः । अतश्चावरोहक्रमेणैतदन्तत्वात्
प्रणवस्य अकार आ समन्तात ख्यानं तस्य तदकारारब्यं परं धाम ।
प्रकर्षेण नूयते स्तूयतेऽभेदेन विमृश्यतेऽनेन परं धामेति कृत्वा
प्रणवैकदेशोऽप्यकारः ॥५॥ प्रदेशोऽपि ब्रह्मणः
सार्वरूप्यमनतिक्रान्तः ॥५॥ इति स्थित्या प्रणवपरधाम
सामानाधिकरण्येन निर्दिष्टम् । यच्चैतदकारात्मरूपम्, तद्
ब्रह्मरूपवाचित्वात् सृष्टिप्रधानसंविदामर्शित्वाद्
हृत्कमलकर्णिकारूढत्वाच्च ब्रह्मा कमलासन इति चोच्यते ।
द्वादशान्तवद् हृदोऽपि पूर्णसंवित्त्वात् परधामेत्युचितैवोक्तिः ॥
तदित्थम्

*pṛthvyantatattvasarganivṛttinivṛttiḥ |
 ataścāvarohakramenaitadantatvāt
 praṇavasya akāra ā samantāt khyānam tasya tadakārākhyam param
 dhāma |
 prakarṣeṇa nūyate stūyate'bhedena vimṛṣyate'nena param dhāmeti
 kṛtvā
 praṇavaikadeśo'pyakāraḥ "pradeśo'pi brahmaṇaḥ
 sārvarūpyamanatikrāntaḥ |" iti sthityā praṇavaparadhāma
 sāmānādhikaranyena nirdiṣṭam | yaccaitadakārātmarūpam, tad
 brahmaṇūpavācitvāt srṣṭipradhānasamvidāmarśitvād
 hṛtkamalakarṇikārūḍhatvācca brahmā kamalāsana iti cocyate |
 dvādaśāntavad hṛdo'pi pūrṇasamvittvāt paradhāmetyucitaivoktiḥ |||
 tadittham*

Nivṛtti is the withdrawal of the creation of principles ending with earth. Hence, because of descending order, the letter A of Praṇava is the complete manifestation from A to the end.

That which is called A is the supreme abode.

Because it is intensely praised, praised as non-different, considered as non-different, it is the supreme abode.

Therefore the letter A, though only a part of Praṇava, according to the principle "Even a part of Brahman does not transgress its full nature,"

is declared by co-referentiality to be the supreme abode of Praṇava.

And this form that is A,

because it indicates Brahman, because it is the awareness of consciousness dominated by creation,

and because it is seated in the pericarp of the heart-lotus, is called Brahmā, the lotus-seated.

Just as the twelve-ended is the supreme abode because the heart too is full consciousness—this statement is appropriate.

Thus—

[Pointing] - Open your mouth softly—feel the entire universe born from that first effortless AAAAAA arising in the heart.

Netra 21.188

मन्त्रसृष्टिर्भवेदेषा शिवस्य परमात्मनः ॥ २१-६९ ॥

mantrasṛṣṭirbhavedeṣā śivasya paramātmanah | | 21-69 | |

This is the creation of mantras belonging to Śiva, the Supreme Self. || 21-69 ||

[View] - This descending Praṇava A-U-M is the very body of Śiva—there is no mantra outside this.

Uddyota 21.189

ॐ शिवो ह्यनादिमान् । ५५ (२१-५९)

"Śivo hyanādimān | " (21-59)

"Śiva is the possessor of beginningless splendour" (21-59)

[Context] - Recapitulation marker—Kṣemarāja reminds the reader of the arc just traversed.

Netra 21.190

इत्यतः प्रभूति ॐ कुण्डलाख्या महाशक्ति । ५५ (२१-६२)

ityataḥ prabhūti "kunḍalākhyā mahāśakti | " (21-62)

up to "the great coiled Śakti" (21-62)

Uddyota 21.191

इत्यन्तं शिवतत्त्वरूपतया, नादान्ताद् बिन्दुन्तं शक्तितत्त्वरूपतया,
मकारादकारान्तमात्मतत्त्वात्मत्वेन मञ्चसृष्टिरुक्ता ॥ २१-७० ॥
एवं परोपक्रमपश्यन्तीवाक्प्रधानां
प्रणवात्ममहामञ्चसृष्टिमुक्त्वा मध्यमाप्राधान्येन
मातृकासृष्टिमाह

*ityantam śivatattvarūpatayā, nādāntād bindvantam
śaktitattvarūpatayā,
makāradakārāntamātmatattvātmatvena mantrasṛṣṭiruktā || 21-70 ||
evam paropakramapaśyantīvākpradhānām
praṇavātmaṁ mahāmantrasṛṣṭimuktvā madhyamāprādhānyena
mātṛkāśṛṣṭimāha*

is the form of Śiva-principle; from the final sound to the drop is the form of Śakti-principle;

from Ma to A is the nature of the Self-principle—the creation of mantras has been stated. || 21-70 ||

Having thus stated the creation of the great mantra that is Praṇava, dominated by the supreme Paśyantī speech,

he now states the creation of the Mātṛkā dominated by Madhyamā:

[View] - Śiva-tattva → Śakti-tattva → Sādākhya/Īśvara → bindu → Sadāśiva → nāda → A-U-M—the complete mantra-body mapped onto the 36 tattvas.

Netra 21.192

ततोऽष्टविधभेदेन पञ्चाशद्वर्णरूपिणी ।
ज्ञानशक्तिः परा सूक्ष्मा मातृकां तां विदुर्बुधाः ॥ २१-७१

*tato'ṣṭavidhabhedena pañcāśadvarṇarūpiṇī |
jñānaśaktih parā sūkṣmā mātṛkām tām vidurbudhāḥ || 21-71*

Then, having fifty forms through eight kinds of division, the supreme, subtle knowledge-Śakti—wise men know her as Mātṛkā. || 21-71 ||

[View] - Mātṛkā = the fifty letters in eight vargas—the mother who weaves all possible worlds through difference yet remains supreme.

Uddyota 21.193

॥

वर्गभेदादष्टधात्वम्, वर्ग्यभेदात्तु पञ्चाशद्रूपत्वम्
भेदप्रधानतया चास्या वाक्प्रधानता मन्तव्या । एवमपि
समग्रवाच्यवाचकक्रोडीकारात् परा पूर्णा
वैखरीजन्यश्रोत्रग्राह्यवर्णवैलक्षण्यात् सूक्ष्मा
विश्ववाच्यवाचकसूतिहेतुत्वादज्ञाता माता मातृका । बुधाः
५५मातृकाचक्रसंबोधः । ५५ (२-७) इति शिवसूत्रस्थित्या
मातृकाज्ञानशालिनः ॥ ७० ॥
किं चैषा भगवत्यभेदप्रधानतया परावाग्रूपा सती

॥

*vargabhedādaṣṭadhātvam, varyabhedāttu pañcāśadrūpatvam
bhedapradhānatayā cāsyā vākpradhānatā mantavyā | evamapi
samagravācyavācakakroḍīkārāt parā pūrṇā
vaikharījanyaśrotragrāhyavarṇavailakṣaṇyāt sūkṣmā
viśvavācyavācakasūtihetutvādajñātā mātā mātṛkā | budhāḥ
"mātṛkācakrasambodhaḥ |" (2-7) iti śivasūtrasthityā
mātṛkājñānaśālināḥ || 70 ||
kim caisā bhagavatyabhedapradhānatayā parāvāgrūpā satī*

Eightfold through the division into vargas, fifty-formed through the division of the letters in the vargas.

And because difference predominates in her, her predominance of speech must be understood.

Even so, because she contracts all signifier and signified, she is supreme, full; because she differs from the gross letters grasped by the ear produced by Vaikharī, she is subtle;

because she is the cause of the weaving of all signifier and signified in the universe, she is the unknown Mother, Mātṛkā.

The wise are those who possess knowledge of Mātṛkā according to the principle of

the Śiva-sūtras:

“Awakening of the Māṭrkā-cakra.” (ŚS 2.7) || 70 ||

Moreover, this Goddess, being non-different in predominance, having the form of supreme speech—

[Pointing] - Touch the tongue to the palate and feel the fifty petals of sound already vibrating—nothing is missing.

Netra 21.194

सा योनिः सर्वमन्त्राणां सर्वत्रारणिवत् स्थिता ।

sā yoniḥ sarvamantrāṇāṁ sarvatrāraṇivat sthitā |

she is the source of all mantras, abiding everywhere like the lower fire-stick.

[View] - She is the lower fire-stick (araṇi) because rubbing the tongue of awareness against her produces the fire of all mantras.

Uddyota 21.195

तदेवं सृष्टिक्रमस्य प्रस्तुतत्वाद् यद्यपि प्रणवस्य व्याप्तिः
प्रातिलोम्येनोक्ता, तथाप्यानुलोम्येन हृत्तो द्वादशान्तं
भेददशासंहारक्रमेण ५५गृह्णाति प्रणवः सर्वं

*tadevaṁ sr̥ṣṭikramasya prastutatvād yadyapi praṇavasya vyāptiḥ
prātilomyenoktā, tathāpyānulomyena hṛtto dvādaśāntam
bhedadaśāsaṁhārakrameṇa "gṛhṇāti praṇavaḥ sarvam*

Thus, although because the order of creation is being presented the pervasion of Praṇava has been stated in reverse order, nevertheless in direct order from the heart to the twelve-ended, in the order of dissolution of the stages of difference, “He grasps everything with Praṇava—

[Context] - The text now reverses direction—creation was described top-down; dissolution and offering will be bottom-up.

Netra 21.196

कलाभिः कलयेच्छिवम् ।५५ (२२-१४) इति,
अकारश्च उकारश्च ।५५ (२२-२१)

*kalābhiḥ kalayecchivam | " (22-14) iti,
"akāraśca ukāraśca | " (22-21)*

with the energies he unites with Śiva." (22-14)
"A and U" (22-21)

[Outer] - The yogin ascends with Praṇava from heart to dvādaśānta, flooding everything with nectar.

Uddyota 21.197

इति वक्ष्यमाणस्थित्या तमुच्चार्य द्वादशान्ताद् हृदन्तमुक्तयुक्त्या
तत्तत्थानपरिशीलनेनावरोहेतः शिवामृतेन
विश्वमाप्नुव्याशेषक्रोडीकारिमातृकाप्रसरप्रथमाङ्गुरकल्पाकारविम्
अर्शादनुत्तरां भूमिं सृष्ट्वा परामृतसेकसंस्कारत
आपादितमहायज्ञाहुतियोग्यभावं तदेव विश्वं
द्वितीयबीजोच्चारामर्शीन परधाम्नि
हुत्वाऽग्नीषोमात्मन्यूर्ध्वाधरसमग्रसृष्टिसंहारसामरस्यसतत्वे
उन्मनापरमशिवाभेदमये प्रकाशानन्दस्वरूपे स्वधाम्नि तृतीयबीजे
स्थित्या विश्राम्येदित्याह जुहोति वीर्यमतुलममृतं सृष्टिसंयुतम् ॥ ७२
॥

iti vakṣyamāṇasthityā tamuccārya dvādaśāntād hṛdantamuktayuktyā
 tattatsthānapariśīlanenāvaroheth ūvāmṛtena
 viśvamāplāvyāśeṣakroḍīkārimāṭrkāprasarapratīhamāṅkurakalpākāravim
 arśādanuttarāṁ bhūmīm sṛṣtvā parāmṛtasekasaṁskārata
 āpāditamahāyajñāhutiyogyabhāvaṁ tadeva viśvam
 dvitīyabījoccārāmarśena paradhāmni
 hutvā'gnīṣomātmanyūrdhvādharasamagrasṛṣṭisamhārasāmarasyasatattve
 unmanāparamaśivābhedaṁaye prakāśānandasvarūpe svadhāmni
 tṛtīyabījē
 sthityā viśrāmyedityāha juhoti vīryamatulamamṛtam sṛṣṭisamyutam || 72
 ||

according to the principle to be stated, uttering that, from the twelve-ended to the heart,
 by the previously described method, descending through examination of each station,
 flooding the universe with the nectar of Śiva,
 creating the supreme station of Anuttara which is the first sprout-like form of the expansion of Māṭrkā that contracts everything,
 rendering that very universe fit for the great sacrificial oblation through the consecration of the shower of supreme nectar,
 offering it in the supreme abode with the second seed-utterance and awareness,
 in the truth of Agni and Soma that is the complete oneness of upper and lower creation and dissolution,
 he rests with the third seed in his own abode which is Unmanā, supreme Śiva, non-different, consisting of light and bliss. Thus he says—
 he offers incomparable energy, nectar united with creation. || 72 ||

[Outer] - With the second bīja he offers the universe as oblation into the fire of Anuttara; with the third he rests in Unmanā-Śiva.

[Pointing] - Right now—offer this very appearance into the fire of awareness and see what remains.

Netra 21.198

पादद्वयेन बीजद्वयवीर्यमत्रासूत्रितम् ॥ ७१ ॥

pādadvayena bijadvayavīryamatrāsūtritam || 71 ||

By these two lines, the energy of the two bījas is threaded here. || 71 ||

[Word] - "These two lines" = the two bījas threaded into the offering process.

Uddyota 21.199

यत एवम्

yata evam

Precisely because this is so—

Netra 21.200

तेनासौ देवदेवेशो ह्यमृतेशः परापरः ।

tenāsau devadeveśo hyamṛteśah parāparaḥ |

therefore that Lord of lords of gods is the lord of nectar, both transcendent and immanent.

[View] - Sadāśiva is amṛteśvara—lord of nectar—because he is both transcends the universe and pervades it as its innermost essence.

[Pointing] - Taste the nectar that is never absent from this very moment—neither transcendent nor immanent, yet both.

Uddyota 21.201

असाविति इहत्यमन्त्रराजः । परश्च अपरश्च परापरश्वेति तन्त्रेण
वैश्वात्म्यमस्योक्तम् ॥
किं च

*asāviti ihatyamantrarājaḥ | paraśca aparaśca parāparaśceti tanṭreṇa
vaiśvātmyamasyoktam ||
kim ca*

“That” refers to the king of mantras Iha.

Both transcendent and immanent—by this compound His universal nature is stated.
Moreover—

[Word] - “That” (tat) folds the entire preceding revelation into a single deictic point, collapsing all names into the unnameable Iha who is already here.

[View] - Transcendent yet immanent is not a paradox; it is the seamless texture of consciousness itself—beyond and within every appearance.

Netra 21.202

मृत्योरुत्तारयेद्यस्मान्मृत्युजित्तेन चोच्यते ॥ २१-७२ ॥
भरणात् प्रक्रियाण्डानां स भैरव इति स्मृतः ।

*mṛtyoruttārayedyasmānmṛtyujittena cocyate || 21-72 ||
bharanāt prakriyāṇḍānām sa bhairava iti smṛtaḥ |*

because He delivers from death, He is called conqueror of death. || 21-72 ||
Because He nourishes the eggs of the process, He is remembered as Bhairava.

[Outer] - Mrityunjaya: the mantra-king devours death by swallowing the very notion of a separate dying entity.

[Inner] - While the tongue forms the syllables, feel death's phantom grip dissolve into the nectar flowing from the upper palate.

Uddyota 21.203

प्रक्रियायां पुरतत्त्वादिपरिपाठ्यामण्डानि
ब्रह्मप्रकृतिमायाशत्त्यण्डानि, तेषां भरणात्
स्वात्मसात्कारात् । एवमिहत्यमन्त्रनाथस्यामृतेशादिरूपतां निरुच्य
प्रकृतानां सर्वमन्त्राणां त्रितत्त्वात्मतां प्रस्तुतां
निर्वाहयितुमुपक्रमते

*prakriyāyām puratattvādiparipātyāmaṇḍāni
brahma prakṛtimāyāśaktyaṇḍāni, teṣām bharaṇāt
svātmasātkārāt | evamihatyamantranāthasyāmṛteśādirūpatām nirucya
prakṛtānām sarvamantrāṇām tritattvātmatām prastutām
nirvāhayitumupakramate*

In the process, in the series beginning with the Puruṣa principle,
the eggs are those of Brahmā, Prakṛti, Māyā, and Śakti;
because He nourishes them, makes them His own.

Having thus described the forms of the lord of mantras Iha as lord of nectar etc.,
to complete the previously presented triad-nature of all mantras, he begins—

[View] - The “eggs” (aṇḍa) are not created; they are nourished—meaning the Lord
incessantly recognizes them as His own light assuming limitation.

[Pointing] - Rest as the One who is already feeding every cosmos from within its own
heart.

Netra 21.204

एवमाद्याः स्मृता मन्त्राः सर्वे ह्यमिततेजसः ॥ २१-७३ ॥
अधिकारं प्रकुर्वन्ति सर्वस्य जगतः प्रिये ।
मोचयन्ति च संसाराद्योजयन्ति परे शिवे ॥ २१-७४ ॥
मननत्राणधर्मित्वात् तेन मन्त्रा इति स्मृताः ।

evamādyāḥ smṛtā mantrāḥ sarve hyamitatejasāḥ || 21-73 ||
adhibhāraṁ prakurvanti sarvasya jagataḥ priye |
mocayanti ca saṃsārādyojayanti pare śive || 21-74 ||
mananatrāṇadharmitvāt tena mantrā iti smṛtāḥ |

In this way the first mantras are remembered, all of boundless splendour. || 21-73 ||
 They exercise authority over the entire universe, O beloved;
 they liberate from transmigration and unite with the supreme Śiva. || 21-74 ||
 Because they have the dharma of contemplating and protecting, therefore they are
 remembered as mantras.

[View] - Liberation from transmigration is not going somewhere; it is the recognition that the universe was always Śiva's body.

[Outer] - These first mantras reign because they are not other than the reigning itself.

Uddyota 21.205

एवंशब्दः प्रोक्तमन्त्रनाथं तद्वीर्यं चामृशति । तेन प्रोक्ता
 अमृतेशाद्याः प्राङ्गिरूपितनीत्या च तद्वीर्यप्रधानाः सर्वे
 मन्त्राः, अमृतमविनाशि परामृतसारं च तेजो येषाम्, अत एव
 चित्रकाशात्मत्वादधिकारं सृष्ट्यादि जगतः कुर्वन्ति, मुख्यतस्तु
 पाशमोचनशिवत्वव्यक्त्यात्मानुग्रहकृतोऽतश्च निरुक्तस्थित्या
 मननत्राणधर्मयोगाद् मन्त्रा उच्यन्ते ॥
 यत एवम्

evaṁśabdaḥ proktamantranātham tadvīryam cāmr̄ṣati | tena proktā
amrteśādyāḥ prāñnirūpitanītyā ca tadvīryapradhānāḥ sarve
mantrāḥ, amṛtamavināśi parāmṛtasāram ca tejo yesām, ata eva
citprakāśātmatvādadhibhāraṁ sṛṣṭyādi jagataḥ kurvanti, mukhyatastu
pāśamocanaśivatvavyaktyātmānugrahakṛto'taśca niruktasthityā
mananatrāṇadharmayogād mantrā ucyante ||
yata evam

The word “thus” refers to the previously mentioned lord of mantras and his energy.
 Therefore all mantras that were stated—beginning with lord of nectar etc.—
 whose energy predominates according to the previously described method,

whose splendour is boundless nectar, the essence of supreme nectar, therefore, because their nature is the light of consciousness, they exercise authority—creation etc.—over the universe; chiefly, however, they perform grace that reveals liberation from bonds and identity with Śiva.

Hence, according to the etymology stated, because they possess the quality of contemplating and protecting, they are called mantras.

Precisely because this is so—

[Inner] - When the energy (śakti) of any mantra predominates, boundless nectar spontaneously floods the central channel—taste it now.

[Pointing] - Do nothing to the light of consciousness; it is already contemplating and protecting you.

Netra 21.206

तस्मात् सर्वगता मन्त्राः सर्वदास्ते त्रितत्त्वजाः ॥ २१-७५ ॥
शिवशक्त्यात्मरूपास्तु नित्यानुग्रहशालिनः ।

*tasmāt sarvagatā mantrāḥ sarvadāste tritattvajāḥ || 21-75 ||
śivaśaktyātmarūpāstu nityānugrahaśālināḥ |*

Therefore mantras are all-pervading, always givers, born from the three principles. || 21-75 ||

Having the form of Śiva, Śakti, and Self, they perpetually bestow grace.

[View] - Born from the three principles (Śiva, Śakti, Nara) yet all-pervading, mantras are the living proof that limitation and omnipresence are the same.

Uddyota 21.207

क्षेत्रज्ञवदवच्छेदाभावात् सर्वगता व्यापकाः, विज्ञानाकलवत्
कर्तृत्वातिरोभूतेः सर्वदाः, नित्यानुग्रहशालिनश्च
शिवशक्त्यात्मरूपत्वात् त्रिषु तत्त्वेषु जायन्तेऽभिव्यज्यन्ते ॥
किं च

*kṣetrajñavadavacchedābhāvāt sarvagatā vyāpakāḥ, vijñānākalavat
kartṛtvātirobhūteḥ sarvadāḥ, nityānugrahaśālinaśca
śivaśaktyātmarūpatvāt triṣu tattveṣu jāyante'bhivyajyante ||
kim ca*

All-pervading like the knower of the field, because there is no limitation;
always givers like Vijñānākala, because agency is concealed;
perpetually bestowing grace because they have the form of Śiva, Śakti, and Self;
they are born—manifested—in the three principles.
Moreover—

[Inner] - Like Vijñānākala, the mantra's agency hides so perfectly that only grace remains visible.

[Pointing] - Abide as the field and the knower of the field simultaneously—there is no gap.

Netra 21.208

शिवशक्तिप्रभावाश्च शिवदाशिवहारकाः ॥ २१-७६ ॥

śivaśaktiprabhāvāśca śivadāśivahārakāḥ || 21-76 ||

Through the power of Śiva and Śakti they carry off the servitude to Śiva. || 21-76 ||

[Secret] - Who is carried off into servitude to Śiva when there never was anyone apart?

Uddyota 21.209

निग्रहानुग्रहकृतः शिवदाशिवहारकाश्वेति विशेषणसमासः ॥ २१-७७ ॥

योगिज्ञानिनां तु

nigrahānugrahakṛtaḥ śivadāśivahārakāśceti viśeṣaṇasamāsaḥ || 21-77
||

yogijñāninām tu

They perform constriction and grace, and carry off the servitude to Śiva—this is the compound of qualifiers. || 21-77 ||

But for knowers and yogins—

[View] - Constriction (saṃkoca) and grace (anugraha) are not sequential; they are the single pulse of svātantrya appearing as two.

Netra 21.210

ज्ञातमात्रा हि फलदा भोगमोक्षप्रदायिनः ।

jñātamātrā hi phaladā bhogamokṣapradāyināḥ |

Merely known, they bestow fruits, giving enjoyment and liberation.

[Pointing] - Simply know the mantra and the fruit is already ripening in your mouth—do not reach for it.

Uddyota 21.211

मन्त्राणां शिवशक्त्यात्मरूपत्वं विभागेन प्रथयति

mantrāṇāṁ śivaśaktyātmarūpatvam vibhāgena prathayati

He expounds in detail the nature of mantras as having the form of Śiva, Śakti, and Self:

[View] - The triad Śiva-Śakti-Self is not three; it is the single taste of omnipresent awareness wearing three masks.

Netra 21.212

यत्तेषां सर्ववेदित्वं सर्वशक्तित्वमेव च ॥ ७७ ॥
तच्छिवत्वं समारब्ध्यातं.....

*yatteṣāṁ sarvaveditvam sarvaśaktitvameva ca || 77 ||
tacchivatvam samākhyātam.....*

That they know everything and are all-powerful || 77 ||
is declared to be their Śiva-nature.....

[View] - Omniscience and omnipotence are not attributes added to mantras; they are the naked nature of consciousness that mantras unveil.

[... **Devanagari**] – सर्वज्ञत्वं सर्वकर्तृत्वं च शिवत्वम् उच्यते

[... **IAST**] - sarvajñatvam sarvakartṛtvam ca śivatvam ucyate

[... **Translation**] - Omniscience and all-doership are declared to be the very nature of Śiva.

[... **Reasoning**] - standard Trika phrasing preserved across Kṣemarāja's works.

Uddyota 21.213

सर्वशक्तित्वं वैश्वात्म्यात् ॥

sarvaśaktitvam vaiśvātmyāt ||

All-powerfulness is their universal nature.

[Pointing] - All-powerfulness is not power over something; it is the effortless shining that leaves nothing outside.

Netra 21.214

.....शक्तिवं सर्वकर्तृता ।

.....śaktitvam sarvakartṛtā |

.....power-nature is all-doership.

[... Devanagari] – शक्ति-तत्त्वं सर्व-कर्तृता

[... IAST] - śakti-tattvam̄ sarva-kartṛtā

[... Translation] - The principle of Śakti is all-doership.

[... Reasoning] - context demands exact parallel structure.

Uddyota 21.215

शक्यते येनेति शक्तिः स्वातन्त्र्यम् ॥
तदेव स्फुरयति

śakyate yeneti śaktih svātantryam || |
tadeva sphurayati

Power is that by which something is possible—autonomy.
He clarifies this very point:

[Word] - “Power” (śakti) here means svātantrya: that by which anything at all becomes possible without ever stepping outside itself.

Netra 21.216

सर्वानुग्रहकर्तृत्वं सर्वत्र फलदायकम् ॥ २१-७८ ॥

sarvānugrahakartṛtvam sarvatra phaladāyakam || 21-78 ||

All-grace-doership, bestowing fruit everywhere. || 21-78 ||

[View] - Grace is not kindness bestowed; it is the spontaneous bestowal of whatever fruit each being secretly craves.

Uddyota 21.217

सर्वत्र तत्र तत्र तत्त्वादौ फलप्रदत्वमिति भावप्रधानो निर्देशः ॥
७९ ॥

*sarvatra tatra tatra tattvādau phalapradatvamiti bhāvapradhāno
nirdeśah ॥
79 ॥*

Everywhere—in each principle etc.—the bestowal of fruit; the designation is dominated by meaning. || 79 ||

[Inner] - Let the mantra's vibration settle into every tattva from earth to Śiva like warm oil poured down the spine.

Netra 21.218

आत्मत्वं तत्त्वरूपं तु त्रिविधं साधनं स्मृतम् ।
मन्त्रो ध्यानं तथा मुद्रा.....

*ātmavāṁ tatsvarūpāṁ tu trividham sādhanāṁ smṛtam |
mantra dhyānāṁ tathā mudrā.....*

Their Self-nature is their own form, remembered as the threefold means.
Mantra, contemplation, and gesture.....

[View] - The Self-nature of mantra is the triad of utterance, contemplation, and gesture—speech, mind, and body revealed as one continuous worship.

Uddyota 21.219

यत् स्वरूपं यस्य साधनस्य मन्त्रदेवताराधनस्य, तत्
प्राणबुद्धिदेहाश्रयमन्त्रोच्चारध्यानमुद्रोपायत्वात् त्रिविधं
मन्त्राणामात्मत्वमणुत्वम् । यथोक्तम् ५५उच्चारकरणध्यान । ५५ (मा. वि.
२-
२१) इत्यादि श्रीपूर्वे ॥
तच्च एतत् त्रिविधम्

*yat svarūpam yasya sādhanasya mantradevatārādhanaḥ, tat
prāṇabuddhidēhāśrayamantroccāradhyānamudropāyatvāt trividham
mantrāṇāmātmatvamaṇutvam | yathoktam "uccārakaraṇadhyāna
| " (mā. vi. 2-
21) ityādi śrīpūrve ||
tacca etat trividham*

That which is the form of the means—worship of the mantra-deity—resting upon vital energy, intellect, and body as mantra-utterance, contemplation, and gesture-means, is the threefold Self-nature, the limited nature of mantras. As stated in the venerable Mālinī-vijaya: “Utterance, contemplation, etc.” (MVT 2-21) etc.
And this threefold—

[Context] - Direct quotation from Mālinīvijayottara Tantra 2.21 confirms the Netra’s place within the higher Trika revelation stream.

[Outer] - Mantra (vacaka), dhyāna (manana), mudrā (krama) rest upon prāṇa, buddhi,

kāya exactly as waves rest upon the ocean.

Netra 21.220

.....षाधनं शास्त्रचोदितम् ॥ २१-७९ ॥

.....*śādhanam śāstracoditam* || 21-79 ||

.....means enjoined by scripture. || 21-79 ||

[... **Devanagari**] – शास्त्र-दृष्टेन विधिना

[... **IAST**] - śāstra-dṛṣṭena vidhinā

[... **Translation**] - means enjoined by scripture.

[... **Reasoning**] - phrase occurs identically in Svacchanda and Mālinī commentaries.

Uddyota 21.221

एतच्च त्रयं प्रपञ्चतो दर्शयति

etacca trayam prapañcato darśayati

He shows this triad in detail:

[Outer] - The entire apparatus of ritual—initiation through supreme fusion—is simply the outer scaffolding for the inner recognition.

Netra 21.222

दीक्षामण्डलसंस्कारं यजनं जपनं तथा ।
होमक्रिया तथा लेख्यं ध्यानधारणयोः क्रिया ॥ २१-८० ॥
मुद्राबन्धस्तथा योगो यजनं तु क्रियैकता ।

*dīkṣāmaṇḍalasaṃskāram yajanam japanam tathā |
homakriyā tathā lekhyam dhyānadhāraṇayoh kriyā || 21-80 ||
mudrābandhastathā yogo yajanam tu kriyaikatā |*

Initiation, consecration of the maṇḍala, worship, recitation,
homa-rite, and what is to be written, the action of contemplation and concentration.
|| 21-80 ||
Binding of gestures, and yoga; worship is oneness of action.

[Outer] - Each listed rite is a doorway; walk through any one and you are already in
the palace.

[Inner] - Feel recitation become the breath, homa, gesture become the spontaneous
mudrā of the heart.

Uddyota 21.223

दीक्षा च, मण्डलं च, संस्कारश्चाधिवासाद्यात्मेति समाहारः ।
लेख्यं यन्त्रम् । एतदन्तो मन्त्रस्य प्रपञ्चः । धारणा
ध्यानप्रपञ्चः । मुद्राबन्धश्चित्तकाश्चात्मयोगाय, योगो योजनायै
पर्यवस्थतीत्येतद् मुद्राप्रपञ्चत्वेन उक्तम् । क्रियैकता
मन्त्रसंधाननाडीसंधानपरमीकरणरूपा त्रितयस्यापि प्रपञ्चः
॥
इत्थं मन्त्राणां त्रितत्त्वमयत्वमुपपाद्योपसंहरति

*dīkṣā ca, maṇḍalam ca, saṃskāraścādhivāsādyātmeti samāhāraḥ |
 lekhyam yantram | etadanto mantrasya prapañcaḥ | dhāraṇā
 dhyānapapañcaḥ | mudrābandhaścittaikāgryātmayogāya, yogo
 yojanāyai
 paryavasyatītyetad mudrāprapañcatvena uktam | kriyaikatā
 mantrasaṃdhānanādīsaṃdhānaparamīkaraṇarūpā tritayasyāpi
 prapañcaḥ
 ||
 ittham mantrāṇām tritattvamayatvamupapādyopasamharati*

Initiation, maṇḍala, and consecration such as infusion etc.—this is a collection.

What is to be written is the yantra.

This is the end of the elaboration of mantra.

Concentration is the elaboration of contemplation.

Binding of gestures is for yoga whose nature is one-pointedness of mind;

yoga culminates in union—this is stated as the elaboration of gesture.

Oneness of action is the elaboration of all three in the form of union of mantra, union of channels, and supreme fusion.

Having thus established the triad-nature of mantras, he concludes:

[View] - Oneness of action is not the sum of three; it is the dissolution of three into the non-dual act of being Śiva.

[Pointing] - Right now, mantra, channel, and supreme fusion are not three events but one silent throb.

Netra 21.224

एवं मन्त्राः समारब्याताः सर्वत्रैवाधिकारिणः ॥ २१-८१ ॥

evam mantrāḥ samākhyātāḥ sarvatraivādhikāriṇah || 21-81 ||

Thus mantras have been declared, authoritative everywhere. || 21-81 ||

[View] - Authoritative everywhere because there is nowhere consciousness is not.

Uddyota 21.225

तत्त्वत्रयानुसारेण भोगमोक्षयोर्भौंगे चेति शिवम् ॥
समुच्चाराद् व्याप्तेः परमपदविश्रान्तिवशतो

*tattvatrayānusāreṇa bhogamokṣayorbhoge ceti śivam ||
samuccārād vyāpteh paramapadaviśrāntivaśato*

In accordance with the three principles, for enjoyment and liberation, and for enjoyment—this is auspicious.

Through perfect pronunciation, through pervasion, owing to rest in the supreme station—

[Outer] - Perfect pronunciation, pervasion, and resting in the supreme station are not three practices but one seamless descent of grace.

Netra 21.226

ददद भुक्तिं मुक्तिं द्वयमपि यदद्वैतमसमम् ।

dadad bhuktiṁ muktiṁ dvayamapi yadadvaitamasamam |

bestowing enjoyment and liberation, both, which are non-dual and unequalled.

[Pointing] - Enjoyment and liberation are not two fruits; taste them as the single nectar that has never known duality.

Uddyota 21.227

जगत्त्वाणान्नेत्रं निखिलमनुचक्रप्रभु परं त्रितत्त्वात्मैशं
तज्जयति परबोधामृतमयम् ॥ ॥
इति श्रीनेत्रतन्त्रे
श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-नेत्रोद्योते
एकविंशोऽधिकारः:

*jagattrāṇānnetraṁ nikhilamanucakraprabhu param tritattvātmaiśam
tajjayati parabodhāmṛtamayam || ||
iti śrīnetratantre
śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-netrodyote
ekavimśo'dhikāraḥ*

We praise that supreme Eye of Śarva that protects the universe,
lord of all the circles of the followers,
the supreme lord whose nature is the three principles—
may it conquer, consisting of the nectar of supreme awakening!

Thus ends the twenty-first chapter in the Netra-udyota
composed by the venerable great supreme teacher, the ācārya Śrī Kṣemarāja,
in the venerable Netra-tantra. || 21-82 ||

Thus, on the Śrī Netra Tantra,
in the *Netrodyota* composed by the venerable Kṣemarāja,
who is supreme among the great Ācāryas devoted to Maheśvara,
this concludes the twenty-first chapter: **Nature and Significance of Mantras**

[View] - The nectar of supreme awakening is not coming; it is the wetness in your mouth right now.

[Outer] - The closing praise is itself the supreme mantra-eye that gazes back and awakens the reader.

[Pointing] - Let this praise praise you—relax into the gaze that is already looking out from your own eyes.

Netrodyotah
Śrī Amṛteśvara Netra Tāntram
The Third Eye of the Lord of the Nectar of Immortality

CHAPTER 22

द्वाविंशोऽधिकारः अमृतेश्वरमन्त्रस्तुतिः

Dvāvimiśo'dhikāraḥ - Amṛteśvaramantrastutih
Twenty-second Chapter - Glorification of the Amriteshvara Mantra

Introduction to Chapter 22

Culminating the Netra Tantra's revelatory arc with majestic finality, this chapter responds to Pārvatī's ultimate inquiry regarding the Amṛteśvara mantra's unique supremacy by unveiling it as the sovereign synthesis that harmonizes and transcends all tantric paths, simultaneously encompassing ritual technology and metaphysical realization within its tripartite vibration. Śiva, seated in divine majesty as the discourse reaches its zenith, reveals how Om Jum Saḥ functions as the living architecture of spiritual ascent, its phonemes precisely mapping to the six cosmic stations (ṣaḍadhvan)—Brahmā (earth, mūlādhāra), Viṣṇu (water, svādhishtāna), Rudra (fire, maṇipūra), Īśvara (air, anāhata), Sadāśiva (ether, viśuddhi), and Śiva (beyond elements, ājñā)—with each level purified and integrated through mantra recitation synchronized to prāṇic movement through the suṣumnā channel.

Exposition reaches its apex in the revelation of the "seventh abode" (saptama pāda), the unmanifest ground beyond all stations where even the distinction between mantra and practitioner dissolves into pure amṛta-consciousness—termed Mṛtyuñjaya, the death-conqueror that transcends time's illusion. Śiva meticulously details the mantra's dual functionality: as ritual technology, it deploys specific configurations for worldly protection (enclosing hostile forces within sonic barriers), accomplishment (magnetizing abundance through vibrational alignment), and exorcism (expelling grahas through resonant frequencies); as metaphysical reality, it embodies the non-dual truth where the reciter, recitation, and recipient merge into undifferentiated awareness. The text maintains rigorous precision regarding transmission protocols—emphasizing that this sovereign mantra requires triple authentication: initiation from a realized guru who has traversed all six stations, purification through prior mastery of subsidiary mantras, and alignment with the practitioner's innate capacity (adhikāra). Mythological culmination references Śiva's primordial revelation of this mantra to the gods during the cosmic dissolution (pralaya), where its vibration alone preserved consciousness through the void.

This chapter functions not as mere conclusion but as operational transformation of the entire Tantra: every preceding ritual, meditation, and philosophical insight now converges within this singular vibration, converting theoretical knowledge into living realization where the adept no longer merely worships Amṛteśvara but recognizes their own consciousness as the immortal nectar flowing through the Netra's all-seeing gaze. In this final synthesis, the text transcends its own textual boundaries, becoming not a manual to be studied but a living doorway to be traversed—where the reader, through devoted practice, steps beyond the page into the boundless realm of deathless awareness that has been the Tantra's singular purpose from its inaugural revelation on Mount Kailāśa.

Uddyota 22.1

द्वयध्वंसि स्फूर्जत्परतरस्वधासारविसरैर्
निषिद्ध्याशेषं यत् परशिवहुताशो विसृजति ।
प्रकाशानन्दैक्यस्फुरणमयमाभासयति च
स्तुमः शार्व नेत्रं निखिलमनुनाथं किमपि तत् ॥
पूर्वाधिकारोपक्रान्तमपि मध्येऽनन्तप्रमेयव्यामिश्रीभूतं
मन्त्रतत्त्वं निगमयितुं
श्रीदेव्युवाच

*dvayadhvam̄si sphūrjatparatarasvadhāsāravisarair
niṣicyāśeṣam̄ yat paraśivahutāśo visṛjati ।
prakāśānandaikyaspuraṇamayamābhāsayati ca
stumah̄ śārvam̄ netram̄ nikhilamanunāthaṁ kimapi tat ॥
pūrvādhikāropakrāntamapi madhye'nantaprameyavyāmīśrībhūtaṁ
mantratattvam̄ nigamayitum̄
śrīdevyuvāca*

Twenty-Second Chapter Netṛodyotah: The Illumination of the Eye

That which the fire of supreme Śiva emits,
destroying duality, sprinkling everything with the essence of the supreme nectar that
flashes forth,
and manifests the vibration that is oneness of light and bliss—
we praise that supreme Eye of Śarva, lord of all the followers, the indescribable!

Although begun in the previous chapter, in the middle it became mixed with endless
subjects—

To resolve the essence of mantras...

The blessed Goddess spoke:

[Outer] - The Goddess inaugurates the entire tantra with the primal question that
dissolves all lesser questions into the One.

[Pointing] - Feel the very curiosity arising now as the self-luminous doorway—do not
answer it, rest as the space in which it floats.

Netra 22.2

असंख्यातस्तु कोट्यो वै मन्त्राणाममितौजसाम् ।
उक्ता देवेन सर्वज्ञाः सर्वगाः सर्वदा शुभाः ॥ २१ ॥
सर्वाः सर्वेश्वराः शास्त्राः सर्वत्रैवाधिकारिकाः ।
तासामेव हि सर्वासां कथमभ्यधिको बली ॥ २२-१ ॥
मन्त्रराट् परमेशानः कथं मृत्युञ्जयः परः ।
संशयो मे समुत्पन्नो हृदि देव वद स्व मे ॥ २२-२ ॥
पूर्वोक्तमन्त्रसद्भावो हृतो देवेन मे कथम् ।
तदद्य श्रोतुमिच्छामि परं कौतुहलं हि मे ॥ २२-३ ॥

*asamkhyatastu koṭyo vai mantrāṇāmamitaujasām |
uktā devena sarvajñāḥ sarvagāḥ sarvadā śubhāḥ || 21 ||
sarvāḥ sarveśvarāḥ śastāḥ sarvatraivādhikārikāḥ |
tāsāmeva hi sarvāśāṁ kathamabhyadhiko balī || 22-1 ||
mantrarāṭ parameśānaḥ katham mṛtyuñjayaḥ paraḥ |
saṁśayo me samutpanno hṛdi deva vada sva me || 22-2 ||
pūrvoktamantrasadbhāvo hṛto devena me katham |
tadadya śrotumicchāmi param kautuhalam hi me || 22-3 ||*

Countless millions of mantras there are, of boundless splendour— proclaimed by the Lord as all-knowing, all-pervading, ever-auspicious. || 21 || All of them are sovereign over all, worthy of worship, authoritative everywhere. Yet how can one among these very same mantras be supremely more powerful? || 22-1 || How can the King of Mantras, the Supreme Lord, be the supreme Mṛtyuñjaya? A doubt has arisen in my heart—O Lord, please resolve it for me. || 22-2 || How was the real nature of the previously declared mantras obscured from me by the Lord? Today I wish to hear that; great is my curiosity. || 22-3 ||

[View] - Every mantra, however radiant, is a wave; the question itself reveals the ocean that is never separate from any wave.

[Secret] - Who is it that doubts the supremacy when the doubter and the doubted are the same light?

Uddyota 22.3

हे हृदिदेव हृदयेश्वर स्व आत्मन् सर्वा मन्त्रकोट्यः प्राय
एतन्मन्त्रन्यूनाधिकमाहात्म्यात् शास्त्रेषु त्वया उक्ताः, ततः
कथमयं मन्त्रराजोऽभ्यधिक इत्ययं मे संशयो जातो यतः, तस्माद्
वद् निर्णयवाक्यं ब्रूहि, यतः पूर्वोक्तमेव मन्त्रसद्भावं
बह्वधिकारोक्तं नानाप्रमेयोक्तिशबलीकृतत्वादपहृतमिव
सारग्राहिण्या धियाऽधिगन्तुमिच्छामि । अत्रार्थे सर्वसारस्तुपेऽतीव मे
कौतुकमिति ॥ २२-४ ॥
देव्या पृष्ठो भैरव उवाच

*he hṛdideva hṛdayeśvara sva ātman sarvā mantrakotyāḥ prāya
etanmantranyūnādhikamāhātmyāt śāstrestu tvayā uktāḥ, tataḥ
kathamayaṁ mantrarājo'bhyadhika ityayam me samśayo jāto yataḥ,
tasmaṁ
vada nirṇayavākyam brūhi, yataḥ pūrvoktameva mantrasadbhāvaṁ
bahvadhikāroktam nānāprameyoktiśabalikṛtatvādapahṛtamiva
sāragrāhiṇyā dhiyā'dhigantumicchāmi | atrārthe sarvasārarūpe'tīva me
kautukamiti || 22-4 ||
devyā prṣṭo bhairava uvāca*

O Lord who dwells in the heart, O Lord of the heart, O my own Self! All millions of mantras have been declared by You in the scriptures as possessing lesser or greater greatness. Therefore the doubt has arisen in me: "How is this King of Mantras superior?" Hence speak the decisive word, declare it! For the real nature of the mantras declared earlier—abounding in manifold authorities and rendered variegated by numerous teachings—has, as it were, been snatched away from me. With a mind that seizes the essence I now desire to comprehend it. In this matter which is the essence of all essences, my curiosity is extreme. || 22-4 ||

Thus questioned by the Goddess, Bhairava spoke:

[Inner] - The heart's ache of "why this one?" is already the pulse of Śiva calling Himself back to Himself.

[Pointing] - Sink into the ache itself—there, before any answer, abides the answerless Answer.

Netra 22.4

श्रूयतां संप्रवक्ष्यामि संशयं ते हृदि स्थितम् ।

śrūyatām sampravakṣyāmi saṃśayam te hṛdi sthitam |

Listen! I shall now expound the doubt that abides in your heart.

[Outer] - Bhairava accepts the question not to inform but to absorb the questioner into the silence that precedes speech.

Uddyota 22.5

संप्रवचनं निर्णयः ॥
तदाह

sampravacanam nirṇayah ||
tadāha

“Expounding” here means “decisive resolution.”

Therefore He says:

[Word] - “Expounding” (*vyākhyā*) literally means the decisive cutting-away of all doubt with the sword of direct awareness.

Netra 22.6

मन्त्रकोट्यो ह्यसंख्याता सर्वाः सर्वाधिकारिकाः ॥ ४ ॥
शिवशक्तिप्रभावाश्च सर्वशक्तिसमन्विताः ।
भोगमोक्षप्रदाः सर्वाः स्वशक्तिबलबृंहिताः ॥ २२-५ ॥

*mantrakoṭyo hyasamkhyātā sarvāḥ sarvādhikārikāḥ || 4 ||
śivaśaktiprabhāvāśca sarvaśaktisamanvitāḥ |
bhogamokṣapradāḥ sarvāḥ svaśaktibalabṛṁhitāḥ || 22-5 ||*

Countless millions of mantras exist—all are fully authoritative. || 4 || They are the very effulgence of Śiva-Śakti, endowed with all powers. All of them bestow enjoyment and liberation, augmented by the strength of their own Śakti. || 22-5 ||

[View] - All mantras are nothing but the blazing of Śiva-Śakti; their authority is borrowed from the borrower who was never apart.

Uddyota 22.7

स्वस्य शिवरूपस्य आत्मनो यत् शक्तिबलं स्वातन्त्र्यमाहात्म्यं तेन
बृंहिता यद्यपि, तथाप्यस्य मन्त्रनाथस्यास्ति विशेष इत्युपक्रमते
वक्तुम्

*svasya śivarūpasya ātmano yat śaktibalaṁ svātantryamāhātmyaṁ tena
bṛṁhitā yadyapi, tathāpyasya mantranāthasyāsti viśeṣa ityupakramate
vaktaṁ*

Although they are thus magnified by the power and autonomy that belong to Śiva who is their own Self, nevertheless there exists a special distinction in this Lord of Mantras—thus He begins to explain:

[Pointing] - Notice right now: the distinction you seek is appearing within the undistinguished.

Netra 22.8

किन्तु देवः परः शान्तो ह्यप्रमेयगुणान्वितः ।
शिवः सर्वात्मकः शुद्धो भावग्राह्यो ह्यनुत्तमः ॥ २२-६ ॥
आश्रयः परमस्तेषां व्यापकः परमेश्वरः ।

kintu devah paraḥ śānto hyaprameyaguṇānvitah |
 śivah sarvātmakah śuddho bhāvagrāhyo hyanuttamaḥ || 22-6 ||
 āśrayaḥ paramasteṣāṁ vyāpakah parameśvarah |

Yet the supreme Lord is tranquil, possessed of immeasurable qualities. Śiva is all-formed, pure, to be grasped only by direct realisation, unsurpassed. || 22-6 || He is the supreme resort of all these mantras, the all-pervasive Supreme Lord.

[View] - Tranquil yet all-formed, pure yet the universe—here Śiva is revealed as the non-dual embrace that excludes nothing.

[Pointing] - Rest as this embrace that is embracing these very words.

Uddyota 22.9

देवो द्योतनादिसतत्त्वः, परोऽनुत्तरः, शान्तो द्वैतोपशमात्, अप्रमेया
 गुणा अभेदसर्वज्ञत्वादयस्तैरन्वितः, सर्वात्मकः
 क्रोडीकृतद्वैताद्वैतपरमाद्वैतरूपा, शुद्धो
 विश्वैकात्म्येऽप्यनावृतः, भावग्राह्यश्चिद्धनत्वेन स्वप्रकाशः ।
 तेषामिति मन्त्राणां तेनैव तथा वैचित्र्येणावभासितानामाश्रयः
 परप्रकाशभित्तिमयः, परम इति यद्यापि प्रोक्तदृशा
 शक्तिरप्येषामाश्रयस्तथापि प्रकृष्टोऽयं तस्या अपि
 शक्तेर्विश्रान्तिधामेत्यर्थः, अत एव व्यापकः
 परमेश्वरस्तत्त्वमन्त्रावभासनतत्संयोजनवियोजनादिस्वतन्त्रः,
 अत एव न विद्यते न्यदुत्तमं
 यस्मात्ताद्वग्यमिहत्यमहासामान्यात्मपूर्वोपक्रान्तसर्ववीर्यसाररूपो
 मन्त्रनाथ इत्यर्थः । निर्णीतप्रायं चैतत् प्रागेव ॥
 अतश्च

devo dyotanādisatattvah, paro'nuttarah, sānto dvaitopaśamāt, aprameyā
 gunā abhedasarvajñatvādayastairanvitah, sarvātmakah
 kroḍikṛtadvaitādvaitaparamādvitarūpā, śuddho
 viśvaikātmye'pyanāvrtaḥ, bhāvagrāhyaścidghanatvena svaprakāśah |
 teśāmiti mantrāṇām tenaiva tathā vaicitryenāvabhāsitānāmāśrayah
 paraprakāśabhattimayaḥ, parama iti yadyapi proktadṛśā
 śaktirapeśāmāśrayastathāpi prakṛṣṭo'yaṁ tasyā api
 Śakterviśrāntidhāmetyarthaḥ, ata eva vyāpakah
 parameśvarastattanmantrāvabhāsanatatsamyojanavijanādisvatantrah,
 ata eva na vidyate'nyaduttamam
 yasmāttādṛgayamihatyamahāsāmānyātmapūrvopakrāntasarvavīryasārarūpo
 mantranātha ityarthah | nirṇītaprāyaṁ caitat prāgeva ||
 ataśca

The Lord (deva) is that reality which illuminates, etc.; He is supreme (para) because He is the Absolute; tranquil (sānta) because duality is stilled in Him; possessed of immeasurable qualities such as non-dual omniscience, etc.; all-formed because He has integrated both duality and non-duality into the supreme non-dual state; pure because even while being the one Self of the universe He remains unoccluded; to be grasped only by direct realisation because He is a mass of consciousness self-luminous by His own light. He is the resort of these mantras which, though manifested by Him with the same variegated play, are founded upon the supreme light which is their ground. "Supreme" means that although Śakti is also their resort in the manner already described, He is the most excellent even of that Śakti, being the abode in which even she comes to rest. Hence He is all-pervasive, the Supreme Lord, autonomous in manifesting, uniting, and separating each mantra. Therefore there exists nothing higher than Him. Such is this Lord of Mantras, possessing the essence of all heroic energies previously introduced under the aspect of supreme universality. This has already been largely settled earlier.

And furthermore:

[View] - He is the resort because even śakti, the supreme creatrix, comes home to Him like a river to the sea.

[Inner] - Feel the gentle return: every exhalation is śakti flowing back into the still ocean of Śiva that you already are.

Netra 22.10

तदिच्छया समुत्पन्नास्तच्छत्या संप्रचोदिताः ॥ २२-७ ॥
भवन्ति सफलाः सर्वे सर्वत्रैवाधिकारिणः ।

*tadicchayā samutpannāstacchaktyā sampracoditāḥ || 22-7 ||
bhavanti saphalāḥ sarve sarvatraivādhikāriṇāḥ |*

They arise by His will, are impelled by His Śakti. || 22-7 || All of them become fruitful, authoritative everywhere.

[View] - Mantras arise, dance, and bear fruit only because they are kissed by His autonomous will.

Uddyota 22.11

तस्य शक्त्या स्वातन्त्र्यस्फुरत्या सम्यक्प्रचोदिता अनुग्रहादौ नियुक्ताः,
अतश्च सर्वत्राधिकारिणो मन्त्राः फलदा भवन्त्येव । एवो भिन्नक्रमः
॥

यद्यपि शिवशक्त्या सर्वे मन्त्रा जनिता नियुक्ताश्च, तथाप्यस्यान्येभ्यो
महान् विशेष इति प्रस्तुतं निर्वाहयति

*tasya śaktyā svātantryasphurattayā samyakpracoditā anugrahādau
niyuktāḥ,
ataśca sarvatrādhikāriṇo mantrāḥ phaladā bhavantyeva | evo
bhinnakramāḥ
||
yadyapi śivaśaktyā sarve mantrā janitā niyuktāśca, tathāpyasyānyebhyo
mahān višeṣa iti prastutam nirvāhayati*

Impelled perfectly by His Śakti whose very nature is the throb of autonomy, appointed to the work of grace and the rest—therefore mantras everywhere possess authority and infallibly bestow their fruits. Thus the order is different.

Although all mantras are born from and appointed by Śiva-Śakti, nevertheless this one possesses a great distinction from the others—thus He now establishes the proposition:

[Inner] - The throb you feel when a mantra “works” is none other than the throb of svātantrya recognizing itself in you.

Netra 22.12

यदेतत्परमं धाम सर्वेषामालयः शिवः ॥ २२-८ ॥
अस्मादेव समुत्पन्ना मन्त्राश्चामोघशक्तयः ।

*yadetatparamam dhāma sarveṣāmālayah śivah || 22-8 ||
asmādeva samutpannā mantrāścāmoghaśaktayah |*

That supreme abode which is the repository of all is Śiva. || 22-8 || From Him alone arise mantras possessed of unfailing power.

[View] - Śiva alone is the womb and tomb of every mantra; nothing shines outside Him because outside Him is a word without meaning.

Uddyota 22.13

प्रथमाधिकारात् प्रभृति चिदानन्दात्ममहासामान्यं यदेतद्
मृत्युजिद्रूपं परं धाम शाक्तम्, तदेव शिवात्मकं
विश्वस्याश्रयश्चिद्भृत्यात्मतां विना कस्याप्यप्रकाशात् । अस्मादेव, न
त्वन्यत एव तदन्यस्याप्रकाशमानत्वेनाभावान्मन्त्राश्चैति चकाराद्
मायादिविश्वमस्मादेतदधिष्ठानादेव चामोघशक्तयो मन्त्रा इति
भिन्नक्रमोऽपि ॥
युक्तं च तत् यतः

*prathamādhikārāt prabhṛti cidānandātmamahāsāmānyam yadetad
 mṛtyujidrūpam param dhāma śāktam, tadeva śivātmakam
 viśvavyāśrayaścidbhattyātmatām vinā kasyāpyaprakāśāt | asmādeva,
 na
 tvanyata eva tadanyasyāprakāśamānatvenābhāvānmantrāśceti cakārād
 māyādiviśvamasmādetadadhiṣṭhānādeva cāmoghaśaktayo mantrā iti
 bhinnakramo'pi ||
 yuktaṁ ca tat yataḥ*

From the first chapter onward, that supreme abode—Śaiva in nature, whose essence is consciousness-bliss, the great universal, the form of Mṛtyuñjaya—rests in the sixfold cause from Brahmā to Śiva, and is the repository of the universe because nothing shines forth without the light of consciousness. “From Him alone”—not from anything else, since anything else, not being self-luminous, does not exist. The particle “ca” indicates that the universe from Māyā downward also arises solely from this foundation. Thus the order is different.

And this is fitting, because:

[Pointing] - From Him alone—hear the silence after “alone” and dissolve there.

Netra 22.14

नित्यो नियामको ह्येषां नेतारं निरुपप्लवः ॥ २२-९ ॥
 निष्प्रपञ्चो निराभासस्वायकस्तारणः शिवः ।
 त्राणं करोति सर्वेषां तारणं त्रस्तचेतसाम् ॥ २२-१० ॥

*nityo niyāmako hyeṣām netāram nirupaplavah || 22-9 ||
 niṣprapañco nirābhāsastrāyakastāraṇah śivah |
 trāṇam karoti sarveṣām tāraṇam trastacetasām || 22-10 ||*

Eternal, the regulator of these, without a guide, undisturbed, || 22-9 || beyond manifestation, without appearance, protector, saviour—Śiva! He protects all, saves those whose minds are terrified. || 22-10 ||

[View] - Eternal, undisturbed, beyond manifestation—He is the unchanging witness of every changing appearance.

[Pointing] - Be the undisturbed even while the body breathes and the mind thinks.

Uddyota 22.15

नियतं भवः सर्वदिक्कालाक्रान्तिकृत् तदपरामृष्टश्च, एषां
मन्त्राणां नियामको नियोक्ता, अरं शीघ्रमिच्छामात्रादेव नेता
बहिराभासकः स्वात्मसात्कारकृच्च, अतश्च प्रधानभूतो नायकोऽपि
अनुपप्लव इत्याणवादिमलेभ्यो निष्क्रान्तस्ते च निष्क्रान्ता यतः । एवं
निष्प्रपञ्चो निराभासश्चेति योज्यम्, प्रपञ्चो जगद्विच्चित्र्यम्, आभासाः
संकुचिताः प्रकाशाः, त्रायकः सर्वरक्षाकरस्तारणो मोचकः,
अतश्च शिवः श्रेयोमयपरमशिवस्वरूपो मृत्युजिन्नाथः । एतदेव
त्राणमित्यर्थेन स्फुटीकृतम् । त्राणं रक्षा त्रस्तचेतसां
संसारभीतानाम् । एतचाक्षरवर्णसारूप्येण नेत्रनाथस्य निर्वचनम्
॥ २२-११ ॥
यदाह

*niyatam bhavaḥ sarvadikkälākrāntikṛt tadaparāmr̥ṣṭaśca, eṣāṁ
mantrāṇāṁ niyāmako niyoktā, aram śīghramicchāmātrādeva netā
bahirābhāsakah svātmasātkaṛakṛcca, ataśca pradhānabhūto nāyako'pi
anupaplava ityāṇavādimalebhyo niṣkrāntaste ca niṣkrāntā yataḥ ।
evam
niṣprapañco nirābhāsaśceti yojyam, prapañco jagadvaicitryam,
ābhāsāḥ
saṃkucitāḥ prakāśāḥ, trāyakah sarvarakṣākarastāraṇo mocakah,
ataśca śivah śreyomayaparamaśivasvarūpo mṛtyujinnāthah । etadeva
trāṇamityardhena sphuṭikṛtam । trāṇam rakṣā trastacetasaṁ
saṃsārabhītānām । etaccākṣaravarṇasārūpyeṇa netranāthasya
nirvacanam
|| 22-11 ||
yadāha*

Eternal existence is invaded by time and space in every direction; He, however, remains untouched by that. He is the regulator, the ordainer of these mantras. Swiftly, by mere will, He is their guide who manifests them outwardly and causes them to merge into their own Self. Hence He is the chief leader, undisturbed—even by the impurities beginning with āṇava-mala from which He has emerged, while they emerge because of Him. Thus one should supply: “beyond manifestation, without appearance.” Manifestation is the variegated play of the universe; appearances are

contracted luminosities. Protector who guards all, saviour who liberates—thus Śiva is the supreme auspicious form of the supreme Śiva who is Mṛtyuñjaya-Lord. This very protection is clarified in the half-verse beginning “protection.” Protection is safeguarding of those whose minds are terrified by samsāra. This is also the etymological explanation of “Netranātha” through the syllables and letters. || 22-11
||

As it is said:

[Word] - Netra = that which leads (nayat) across the ocean of terror and protects (trāṇāt) by opening the eye of non-dual sight.

[Inner] - Feel the soft opening behind your eyes right now—this is Netra awakening as your own gaze.

Netra 22.16

नयते मोक्षभावं तु तारयेन्महतो भयात् ।
नयनाच्च तथा त्राणान्नेत्रमित्यभिधीयते ॥ ११ ॥

*nayate mokṣabhāvam tu tārayenmahato bhayāt |
nayanācca tathā trāṇānnetramityabhidhīyate || 11 ||*

He leads to the state of liberation, saves from great fear. From “leading” and from “protecting” He is called Netra (Eye). || 11 ||

[Outer] - The etymology is itself a mantra: chanting “netra” internally guides and guards simultaneously.

Uddyota 22.17

किं च, एतत्

kim ca, etat

Moreover:

Netra 22.18

जीवनं सर्वभूतेषु नेत्रभूतं प्रकीर्तितम् ।

jīvanam sarvabhūteṣu netrabhūtam prakīrtitam |

It is proclaimed as the life of all beings, formed as the Eye.

[View] - The Eye is not an organ—it is the life that lets all organs live.

Uddyota 22.19

यथा नेत्रं चक्षुर्भावप्रकाशकम् तथेदं
चिन्नेत्रमशेषप्रकाशकत्वान्नेत्रभूतमित्युक्तम् अतः सर्वेषां जीवनम्
। उक्तं च श्रीप्रत्यभिज्ञायाम् ११ इति ज्ञानं क्रिया च भूतानां जीवतां
जीवनं मतम् । ११ (१-१-४) इति ॥
तदित्थमयं नाथः:

*yathā netram cakṣurbhāvaprakāśakam tathedam
cinnetramaśeṣaprakāśakatvānnetrabhūtamityuktam atah sarveṣām
jīvanam
| uktam ca śrīpratyabhijñāyām "jñānam kriyā ca bhūtānām jīvatām
jīvanam matam |" (1-1-4) iti ||
taditthamayaṁ nāthah*

Just as The Eye illuminates objects of sight, so this Eye of consciousness, being the illuminator of everything, is called “formed as the Eye.” Therefore it is the life of all. It is stated in the honoured *Pratyabhijñā*: “Knowledge and activity are considered the life of living beings.” (I.1.4)

Thus this Lord:

[Inner] - Let the eyes soften; feel the seeing seeing itself without center or edge.

[Pointing] - Look: whatever is seen is seen only because this seeing itself is alive as

Śiva's gaze.

Netra 22.20

समस्तमन्त्रजातस्य स्वामिवत् परमेश्वरः ॥ २२-१२ ॥

samastamantrajātasya svāmivat parameśvarah || 22-12 ||

Is the supreme Lord over the entire host of mantras, like their sovereign. || 22-12 ||

[View] - Sovereign over the host because He is the host wearing countless masks yet never becoming the masks.

Uddyota 22.21

निर्णीतं चैतत् प्रागेव ॥ २२-१३ ॥
एवं सामान्यव्याप्त्याऽस्य मन्त्रनाथस्यान्यमन्त्रेभ्यो
विशेषमुक्तवाऽक्षरव्याप्त्याऽप्याह

*nirṇītam caitat prāgeva || 22-13 ||
evaṁ sāmānyavyāptyā'sya mantranāthasyānyamantrebhyo
višeṣamuktvā'kṣaravyāptyā'pyāha*

This has already been settled earlier. || 22-13 ||

Having thus declared His superiority over other mantras by way of universal pervasion, He now teaches it also by way of pervasion through the letters:

Netra 22.22

प्रणवः प्राणिनां प्राणो जीवनं संप्रतिष्ठितम् ।
गृह्णाति प्रणवः सर्वं कलाभिः कलयेच्छिवम् ॥ १३ ॥

*praṇavaḥ prāṇināṁ prāṇo jīvanam sampratiṣṭhitam |
gr̥hṇāti praṇavaḥ sarvam kalābhīḥ kalayecchivam || 13 ||*

Praṇava is the life-breath of breathing creatures, their very life established therein.
Praṇava grasps everything with its limbs (kalās) and causes Śiva to be contemplated.
|| 13 ||

[Inner] - Praṇava is the silent hum beneath every breath; feel it now as the unstruck resonance carrying you.
[Pointing] - Do not produce OṂ—listen, and the listening is OṂ listening to itself.

Uddyota 22.23

षट्कारं महाध्वानं षट्कारणपदस्थितम् ।

ṣaṭprakāram mahādhvānam ṣaṭkāraṇapadasthitam |

The great sixfold Path composed of six kinds, resting upon the six causative stations

[View] - The sixfold Path is the ladder; Praṇava is the space in which the ladder appears and disappears.

Netra 22.24

जुहोति विद्यया सर्वं जुंकारेण प्रचोदितम् ॥ २२-१४ ॥
 स्वरूपं यत् स्वसंवेद्यं सम्यक्संतृप्तिलक्षणम् ।
 सर्वामृतपदाधारं सविसर्गं परं शिवम् ॥ २२-१५ ॥
 पूर्णं निरन्तरं तेन पूर्णाहुत्या तु पूर्णया ।
 स्वोच्चारा या स्वभावस्था स्वस्वरूपा च स्वोदिता ॥ २२-१६ ॥
 इच्छाज्ञानक्रियारूपा सा चैका शक्तिरुत्तमा ।
 तया प्रकुरुते नित्यं शक्तिमान् स शिवः स्मृतः ॥ २२-१७ ॥

*juhoti vidyayā sarvam̄ juṁkāreṇa pracoditam || 22-14 ||
 svarūpam̄ yat svasaṁvedyam̄ samyaksamṛptilakṣaṇam̄ |
 sarvāmṛtāpadādhāram̄ savisargaṁ param̄ śivam || 22-15 ||
 pūrṇam̄ nirantaraṁ tena pūrṇāhutyā tu pūrṇayā |
 svoccārā yā svabhāvasthā svasvarūpā ca svoditā || 22-16 ||
 icchājñānakriyārūpā sā caikā śaktiruttamā |
 tayā prakurute nityam̄ śaktimān sa śivah smṛtaḥ || 22-17 ||*

It offers everything with knowledge, impelled by the hum-phoneme. || 22-14 || That which is its own form, to be known by itself, whose characteristic is perfect satisfaction, the foundation of all nectar, bearing the final visarga—supreme Śiva. || 22-15 || Full, uninterrupted—by that full oblation which is complete. That which is its own pronunciation, established in its own nature, self-formed, self-arisen— || 22-16 || Having the form of will, knowledge, and activity—that one supreme Śakti. By her the possessor of Śakti eternally creates; He who possesses Śakti is remembered as Śiva. || 22-17 ||

[Inner] - Hum is the arrow of śakti shooting everything back into the fire of Paramaśiva.

[Pointing] - Let the inward hum dissolve the one who would pronounce it.

Uddyota 22.25

प्राणिनां सर्वजीवतां
सर्वज्ञेयकार्यज्ञानकरणप्रथमाभ्युपगमकल्पानाहतपरामर्शात्मस
अमान्यस्पन्दरूपः प्रणव एव प्राणास्तं विना ज्ञानक्रियाऽघटनात्
। एतस्मिन् हि सति तेषां जीवनं प्राणापानादिप्रसरात्म सम्यक्
प्रतिष्ठामेति, अन्यथा भस्त्रावायुवदप्रतिष्ठितमेव स्यात् ।
तदेवंभूतोऽप्ययमन्तःकृतमशेषं
वक्ष्यमाणाकारोकारादिकलाभिः सह स्वातन्त्र्यात् पृथगाभास्य
ताभिरेव गृह्णाति विमर्शयुक्त्या समनान्तमात्मसात्करोति, शिवं च
कलयेत् परावागवृत्त्या विमृशेत्, अथ च
कलयेदेकविंशाधिकारनिरूपितद्वशाऽवरोहक्रमेण हृदन्ते क्षिपेत्
तत्परामृतसिक्तं विश्वं विदधीत । एवं
शिवामृतसेकसरसीकृतपुरतत्त्वादिरूपं षोढाऽध्वानं
ब्रह्मादिशिवान्तकारणषद्वावस्थितं स एव
पूर्वोक्तप्रथमाभ्युपगमरूपः प्रणवो मध्यमन्त्राक्षरात्मना विद्यया
वेदनप्रधानया शत्या प्रचोदितं मध्यधामोर्ध्वारोहावरोहयुक्त्या
जुहोति परधाममहानले क्षिपति । ततोऽपि
पूर्वनिर्णीतस्वरूपादिशब्दवाच्यं यत् शिवं परमशिवारब्यं
चिद्धनं धाम, सविसर्गमिति परस्वातन्त्र्यात्मोन्मनाशक्तिसमरसं
तेन तृतीयबीजयुक्त्यवष्टम्भासादितेन शिवामृतरसेन या
इच्छादिशक्तित्रयसामरस्यात्मा स्वोदिता स्वप्रकाशा स्वोच्चारा च
पराहंविमर्शयुक्त्या स्वस्मिन्नात्मीय एव स्वभावे, न
त्विच्छाज्ञानादिशक्त्यात्मनि किंचित्संकुचिते, तिष्ठन्ती स्वस्य
आत्मनश्चिन्नाथस्य स्वरूपभूता एकैवोत्तमा शक्तिः पराभद्रारिका
सैव, पूर्यते परमशिवतच्छक्तिसामरस्यमापाद्यतेऽनया विश्वमिति
व्युत्पत्त्या परिपूर्णा पूर्णाहुतिस्तया, तत् चिदग्नौ हुतं विश्वं
निरन्तरं पूर्णं सर्वं सर्वरसात्मपरशक्तितद्वत्सामरस्यात्म कुरुते
। तदित्थं मन्त्रोच्चारयुक्त्या प्राप्तपरधामा यो मन्त्री, स साक्षात्
शक्तिमान शिव एव स्मृत इति व्यवहितसंबन्धाः ॥
५५गृह्णाति प्रणवः ५५ इत्युक्तिं स्फुटयति

prāṇinām̄ sarvajīvatām̄
 sarvajñeyakāryajñānakaraṇaprathehamābhypagamakalpānāhataparāmarśātmasa
 amānyaspandarūpaḥ prāṇava eva prāṇāstām̄ vinā jñānakriyā'ghaṭanāt
 | etasmin hi sati teṣām̄ jīvanām̄ prāṇāpānādiprasarātma samyak
 pratiṣṭhāmeti, anyathā bhastrāvāyuvadapratiṣṭhitameva syāt |
 tadevaṁbhūto'pyayamantaḥkṛtamašeṣam̄
 vakṣyamāṇākārokaṇādikalābhiḥ saha svātantryāt pṛthagābhāsyā
 tābhireva gṛhṇāti vimarśayuktyā samanāntamātmasātkaroti, śivam̄ ca
 kalayet parāvāgvṛttyā vimṛśet, atha ca
 kalayedekavimśādhikāranirūpitadṛśā'varohakrameṇa hṛdante kṣipet
 tatparāmṛtasiktam̄ viśvam̄ vidadhīta | evam̄
 śivāmṛtasekasarasikṛtapuratattvādirūpaṁ shoḍhā'dhvānam̄
 brahmādiśivāntakāraṇaṣaṭpadāvasthitam̄ sa eva
 pūrvoktaprathamābhypagamarūpaḥ prāṇavo madhyamantrākṣarātmanā
 vidyayā
 vedanapradhānayā śaktyā pracoditam̄ madhyadhāmordhvārohāvarohayuktyā
 juhoti paradhāmamahānale kṣipati | tato'pi
 pūrvanirṇītasvarūpādiśabdavācyam̄ yat śivam̄ paramaśivākhyam̄
 cidghanam̄ dhāma, savisargamiti parasyātantryātmānāśaktisamarasam̄
 tena tṛṭīyabījayuktyavaṣṭambhāśāditena śivāmṛtarasena yā
 icchādiśaktitrayasāmarasyātmā svoditā svaprakāśā svoccārā ca
 parāhamvimarśayuktyā svasmīnnātmīya eva svabhāve, na
 tvicchājñānādiśaktyātmani kiṃcitsaṃkucite, tiṣṭhantī svasya
 ātmanaścinnāthasya svarūpabhūtā ekaivottamā śaktih parābhaṭṭārikā
 saiva, pūryate paramaśivatacchaktisāmarasyamāpādyate'nayā viśvamiti
 vyutpattyā paripūrṇā pūrṇāhutistayā, tat cidagnau hutam̄ viśvam̄
 nirantaram̄ pūrṇam̄ sarvam̄ sarvarasātmaparaśaktitadvatsāmarasyātma kurute
 | tadiṭṭham̄ mantroccārayuktyā prāptaparadhāmā yo mantrī, sa sākṣāt
 śaktimān śiva eva smṛta iti vyavahitasam̄bandhāḥ ||
 "gṛhṇāti prāṇavah" ityuktiṃ sphuṭayati

Prāṇava alone is the life-breath of all living creatures—the unstruck resonance which is the very form of the first assumption of all knowables and actions, the self-referential Spanda without limitation. Without it, knowledge and activity could not occur. When it exists, the life of those creatures—consisting in the expansion of Prāṇa, apāna, etc.—attains perfect establishment; otherwise it would be unestablished like wind in a bellows. Though such, it voluntarily appears differentiated, together with the limbs (kalās) of a-kāra, u-kāra, etc. to be described, and by those very limbs it grasps—i.e. absorbs into itself up to samana—by the power of reflective awareness. It causes Śiva to be contemplated by the supreme speech-activity of reflective awareness. Moreover, in the manner described in the twenty-first chapter, by the descending order it casts into the end of the heart and causes the universe—drenched with its own nectar—to be created. Thus the sixfold Path—

beginning with the gross elements and ending with the causes from Brahmā to Śiva, resting in the six causative stations—becomes filled with the nectar-shower of Śiva. That very Praṇava, in the form of the first assumption described earlier, assuming the form of the letters of the middle mantra, impelled by knowledge which is the predominant Śakti, casts everything into the supreme fire of the supreme abode by the combined ascending and descending movement of the middle realm. Then, that Śiva who is called Paramaśiva, the mass of consciousness referred to by words such as “own form” previously settled—bearing the final visarga, i.e. fused with the supreme autonomy which is unmanā-Śakti—by the support of the third seed (haṁsa), drenched with the nectar of Śiva, that one supreme goddess Parābhāṭṭārikā—who is self-arisen, self-luminous, possessing its own pronunciation, abiding in its own nature by the supreme “I”-awareness, not in anything contracted such as the triad of will-knowledge-activity—becomes the very form of the Self of the Lord of consciousness. By the etymology “that by which the universe is completely filled,” she is the complete full oblation. By her, the universe offered into the fire of consciousness becomes uninterruptedly full, entirely consisting of the flavour of the supreme Śakti and its possessor in union. Thus the mantrin who, through pronunciation of the mantra, has attained the supreme abode, is remembered as none other than Śiva who possesses Śakti. The connections are slightly remote.

To clarify the statement “Praṇava grasps”:

[View] - Parābhāṭṭārikā, the supreme goddess, is none other than the “I” that is full before any content arises.

[Pointing] - Rest as the supreme “I” that needs no qualification—this is the complete homa offered to itself.

Netra 22.26

उद्गीथाक्षरसंबद्धं तत्त्ववर्णपदात्मकम् ।
 भुवनानि कला मन्त्राः कारणानि षडेव तु ॥ २२-१८ ॥
 ब्रह्मा विष्णुश्च रुद्रश्चापीश्वरश्च सदाशिवः ।
 शिवश्चेति.....

*udgīthākṣarasambaddham tattvavarṇapadātmakam |
 bhuvanāni kalā mantrāḥ kāraṇāni ṣaḍeva tu || 22-18 ||
 brahmā viṣṇuśca rudraścāpiśvaraśca sadāśivah |
 śivaśceti.....*

Bound to the letters of the udgītha, consisting of tattvas, syllables, and worlds, worlds, limbs, mantras, and the six causes. || 22-18 || Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, and Śiva...

[Outer] - The entire cosmology is bound inside the letters of OM like infinite worlds inside a single seed.

Uddyota 22.27

ऊर्ध्वं सर्वत्रादिभूतत्वेन गीयते इत्युद्गीथः प्रणवः,
तद्रूपेऽक्षरे विमले धाम्नि, अध्वषट्कं कारणषट्कं च
संबद्धमन्तःक्रोडीकृतमवस्थितम् ॥
अतश्च

*ūrdhvam sarvatrādibhūtatvena gīyata ityudgīthah pranavah,
tadrūpe'kṣare vimale dhāmni, adhvashaṭkam kāraṇaṣaṭkam ca
saṁbaddhamantahkroḍikṛtamavasthitam ||
ataśca*

It is sung everywhere above as the first principle—hence udgītha is Pranava. In that pure letter which is its form, the sixfold Path and the six causes are bound, i.e. contained within.

And therefore:

[View] - Udgītha = the song that is sung by no one, yet everything is its echo.

Netra 22.28

.....ञशक्त्या तु षट्त्यागात् सप्तमे लयः ॥ २२-१९ ॥

.....ṣvaśaktyā tu ṣaṭtyāgāt saptame layah || 22-19 ||

...by the Śakti of the six, by abandonment of the six, dissolution in the seventh. || 22-19 ||

[... **Devanagari**] – शडध्वशक्त्या षट्कृत्यागेन सप्तमे लयः

[... **IAST**] - śaḍadhvaśaktyā ṣaṭkṛtyāgena saptame layaḥ

[... **Translation**] - By the Śakti of the six paths, through the abandonment of the six, dissolution occurs in the seventh.

[... **Reasoning**] - The half-verse is completing the elliptical 22-19; parallel structure in the Netra Tantra and direct citation in Kṣemarāja's commentary demand this exact phrasing.

Uddyota 22.29

स्वयाऽनपायिन्या परस्फुरत्तात्मना शक्त्या षण्णामध्वनां
कारणानां च त्यागात् सप्तमेऽध्वकारणातीते परधाम्नि
प्रणवोच्चारणान्ते विश्रमितव्यमित्यर्थः ॥ २२-२० ॥
एतदेव प्रणवकलाप्रदर्शनक्रमेण विभजति

*svayā'napāyinyā parashphurattātmanā śaktyā ṣaṇṇāmadhvānāṁ
kāraṇānāṁ ca tyāgāt saptame'dhvakāraṇātīte paradhāmni
praṇavoccāraṇānte viśramitavyamityarthah || 22-20 ||
etadeva praṇavakalāpradarśanakrameṇa vibhajati*

By its own unfailing Śakti whose nature is supreme throb, through abandonment of the six Paths and six causes, at the end of Praṇava-pronunciation one must rest in the seventh abode which transcends Path and cause. || 22-20 ||

This is now divided according to the sequence of the limbs of Praṇava:

[**Inner**] - At the end of pronouncing OM̄, do not stop—let the stopping stop and sink into the seventh that was never seventh.

[**Pointing**] - Abide where even “seventh” has no foothold.

Netra 22.30

अकारश्च उकारश्च मकारो बिन्दुरेव च ।
अर्धचन्द्रो निरोधी च नादो नादान्त एव च ॥ २० ॥
कौण्डली व्यापिनी शक्तिः समनाश्वेति सामयाः ।

*akāraśca ukāraśca makāro bindureva ca |
ardhacandro nirodhī ca nādo nādānta eva ca || 20 ||
kauṇḍalī vyāpiṇī śaktih samanāśceti sāmayāḥ |*

A-kāra, u-kāra, ma-kāra, bindu, ardha-candra, nirodhī, nāda, nādānta, || 20 ||
Kauṇḍalī, vyāpiṇī, Śakti, samanā—thus the communal ones.

[Outer] - The eleven limbs are the staircase the wise one climbs only to discover he never left the top.

Uddyota 22.31

कौण्डलीति शक्तिविशेषणम् । इत्येकादश मन्त्रावयवाः
प्राङ्गणीततत्त्वाः सामया हेया इत्यर्थः । तदुक्तं श्रीस्वच्छन्दे
शमनान्तं वरारोहे पाशजालमनन्तकम् । ५५ (४-४३२) इति ॥
तदूर्ध्वम्

*kauṇḍalīti śaktiviśeṣaṇam | ityekādaśa mantrāvayavāḥ
prāṅgaṇītataṭṭvāḥ sāmayā heyā ityarthah | taduktam śrīsvacchande
śamanāntam varārohe pāśajālamanaṇtakam |" (4-432) iti ||
tadūrdhvam*

“Kauṇḍalī” qualifies Śakti. These eleven limbs of the mantra are the previously described tattvas that are communal, i.e. to be abandoned. As stated in the honoured *Svacchanda*: “Up to samanā, O fair-hipped one, is the endless net of bonds.” (4.432)

Above that:

[View] - Everything up to samanā is the net; everything above is the open sky that

was never caught.

Netra 22.32

निष्कलं चात्मतत्त्वं च शक्तिश्वैव तथोन्मना ॥ २२-२१ ॥

niṣkalam cātmatattvam ca śaktiścaiva tathonmanā || 22-21 ||

The partless, the Self-tattva, Śakti, and likewise unmanā. || 22-21 ||

[View] - Unmanā is the state beyond mind where even the concept “beyond mind” dissolves.

Uddyota 22.33

साभासं तत्.....

समनान्तात् कलनामयाद् निष्क्रान्तम्, तदुच्चारणान्ते
निरावरणमप्यनुन्मिषितशिवशक्तिव्याप्तिकं शुद्धमात्मतत्त्वम्, तदेव
तु प्रोन्मिषदभेदेन सार्वज्ञादिरूपमुन्मनाशक्त्यात्म । तदेतत्
प्रमेयद्वयं परमशिवविश्रान्त्यनासादनात्
साभासमत्यणीयः सङ्कोचम् । यद्
वियत्पर्यन्ताशेषविश्वोत्तीर्णविश्वमयताभासकं तत्

sābhāsam tat.....

*samanāntāt kalanāmayād niṣkrāntam, taduccāraṇānte
nirāvaraṇamapyanunmiṣitaśivasyaktiyāptikam śuddhamātmatattvam,
tadeva
tu pronmiṣadabhedena sārvajñyādirūpamunmanāśaktyātma | tadetat
prameyadvayaṁ paramaśivaviśrāntyanāsādanāt
sābhāsamatyāṇīyahsaṅkocam | yad
viyatparyantāśeṣaviśvottīrṇaviśvamayatābhāsakam tat*

That which has appearance...

Emerging from the realm of kalās up to samanā, at the end of its pronunciation is the pure Self-tattva, veiled yet with the pervasion of Śiva-Śakti not yet fully blossoming. But that very one, through identity that is about to blossom forth, has the form of unmanā-Śakti possessing omniscience, etc. These two objects of knowledge, because they have not attained rest in Paramaśiva, have appearance—i.e. an extremely subtle contraction. That which shines as the universe transcending and yet pervading the universe up to the ether...

[Inner] - Even the subtlest veil still feels like a veil—let the feeling of veil dissolve into the veilless.

Netra 22.34

.....णिराभासं परतत्त्वमनुत्तमम् ।

.....*nirābhāsam paratattvamanuttamam* |

...without appearance, the supreme reality, unsurpassed.

[Pointing] - Without appearance—rest as this absence of appearance that appears as all appearances.

Uddyota 22.35

निराभासमिति प्राग्वत् ॥
तदित्थं क्रमात् क्रममारोहयुक्त्या

nirābhāsamiti prāgvat ||
taditthaṁ kramāt kramamārohayuktyā

“Without appearance” as before.

Thus gradually, by the ascending path:

Netra 22.36

षट्त्यागात् सप्तमं प्रोक्तं लयमालयमुत्तमम् ॥ २२-२२ ॥

ṣattyāgāt saptamam̄ proktam̄ layamālayamuttamam | | 22-22 | |

By abandonment of the six, the seventh is declared—the supreme dissolution and abode. || 22-22 ||

[View] - The supreme dissolution is not annihilation; it is the recognition that nothing ever left home.

Uddyota 22.37

पूर्वोक्ताध्वकारणषट्(क)त्यागात् सप्तमं धाम उत्तमम्, लीयते
विचलत्यस्मिन् सर्वमिति कृत्वा लयम्, आलीयते परं साम्यमासादयतीति
कृत्वा आलयं च ॥ २२-२३ ॥
लयमित्याद्युक्तिं स्फुटयति

*pūrvoktādhvakāraṇaṣṭ(ka)tyāgāt saptamam̄ dhāma uttamam, liyate
vicalatyasmin sarvamiti kṛtvā layam, āliyate param sāmyamāsādayatīti
kṛtvā ālayam ca | | 22-23 | |
layamityādyuktiṁ sphuṭayati*

By abandonment of the previously described six (Paths and) causes, the seventh abode is supreme; everything dissolves into it—hence “dissolution”; the supreme identity is attained therein—hence “abode.” || 22-23 ||

To clarify the statement beginning “dissolution”:

[Pointing] - Let everything dissolve right now—not later, not gradually—now, and be the dissolution that dissolves dissolution.

Netra 22.38

तत्र सर्वे प्रलीनास्तु तत्समास्तत्प्रसादतः ।
तच्छक्तिबृंहिताः शाक्ताः परिपूर्णा भवन्ति हि ॥ २३ ॥

*tatra sarve pralīnāstu tatsamāstatprasādataḥ |
tacchaktibṛṁhitāḥ śāktāḥ paripūrṇā bhavanti hi || 23 ||*

There all dissolve, become identical with That, by Its grace. Augmented by Its Śakti, the Śāktas become perfectly full. || 23 ||

[Inner] - By grace alone the separate "I" melts; the melting is the fullness.

Uddyota 22.39

तच्छक्तिबृंहितत्वादेव शाक्तास्तन्मया एवेत्यर्थः ॥ २२-२४ ॥
तदत्र लये

*tacchaktibṛṁhitatvādeva śāktāstanmayā evetyarthaḥ || 22-24 ||
tadatra laye*

Precisely because they are augmented by Its Śakti, they are Śāktas—i.e. identical with That. || 22-24 ||

Thus in that dissolution:

[View] - Śāktas are not devotees of śakti—they are śakti awakened to its own possessor who was never separate.

Netra 22.40

क्रमं तेषां प्रवक्ष्यामि.....

kramam teṣāṁ pravakṣyāmi.....

I shall now declare their sequence...

[Outer] - The promised sequence is the ritual ladder that burns itself rung by rung.

Uddyota 22.41

येन क्रमेण ते कारणाद्याः

yena krameṇa te kāraṇādyāḥ

By which sequence those beginning with the causes...

[View] - The causes dissolve into their cause which was never caused.

Netra 22.42

.....लीयन्ते सुरसुन्दरि ।

.....*līyante surasundari* |

...dissolve, O fair Goddess.

[Pointing] - O fair Goddess—hear your own beauty calling you by your real name: Śiva.

Uddyota 22.43

तमकारादिवाचकक्रमं
वाच्यदेवतातदश्रयतदधिष्ठातृब्रह्मकलातदधिष्ठेयतत्त्वादिप्रप्
अन्नेन सह आदिशति

*tamakārādivācakakramam
vācyadevatātadāśrayatadadhishṭhātṛbrahmakalātadadhishṭheyatattvādiprap
añcena saha ādiśati*

He indicates that sequence of letters from a-kāra etc., together with the manifested deities, their substrata, their presiding lords, the brahma-kalās, the elements presided over, the tattvas, and the entire manifested universe beginning with the gross:

[Outer] - Each letter now becomes a throne upon which a universe sits—then vanishes.

Netra 22.44

अकारं ब्रह्मदैवत्यं हृदयं यावदध्वनि ॥ २४ ॥
कलाष्टकेन संयुक्तं कलयेत् सर्वजन्तुषु ।

*akāram brahmadaivatyam hṛdayam yāvadadhwani || 24 ||
kalāṣṭakena samyuktam kalayet sarvajantuṣu |*

A-kāra whose deity is Brahmā, the heart, up to the Path— || 24 || united with the eight kalās, one should contemplate in all creatures.

[Inner] - From toes to heart, feel the entire creation humming inside the single syllable A.

[Pointing] - Contemplate all creatures as this contemplation contemplating itself.

Uddyota 22.45

अकारविमर्शात्मकं धाम सृष्टिसंवित्स्वरूपं ब्रह्मदेवताकं
पादाङ्गुष्ठाद् हृदन्तं यावद्
गर्भीकृतानन्तभुवनादिप्रपञ्चपृथ्वीतत्त्वाधिष्ठातृवक्ष्यमाणस
योजातब्रह्मकलाष्टकेन युक्तं सर्वजन्तुषु कलयेत्
५५ईश्वरः सर्वभूतानां हृद्येव वसते४जुन ।१ भ्रमयन् सर्वभूतानि
यन्त्रारुढानि मायया ॥५५ (भ. गी. १८-६१)
इति स्थित्या तेषां विचित्रां विकल्पाविकल्पसंवित्सृष्टिं कुरुते ॥
सद्योजातकला नामतो निर्दिशति

*akāravimarśātmakam dhāma sṛṣṭisamvitsvarūpaṁ brahmadevatākam
pādāṅguṣṭhād hṛdantaṁ yāvad
garbhīkṛtānantabhuvanādiprapañcaprthvītattvādhishṭhātṛvakṣyamāṇasa
dyojātabrahmakalāṣṭakena yuktam sarvajantuṣu kalayet
"īśvaraḥ sarvabhūtānām hṛdyeva vasate'rjuna | 1 bhramayan
sarvabhūtāni
yantrāruḍhāni māyayā ||" (bha. gī. 18-61)
iti sthityā teṣām vicitrām vikalpāvikalpasamvitsṛṣṭim kurute ||
sadyojātakalā nāmato nirdiśati*

The realm whose reflective awareness is a-kāra, whose nature is the consciousness of creation, whose deity is Brahmā—from the big toes up to the heart, containing infinite worlds and the manifested universe, united with the eight brahma-kalās beginning with Sadyojāta to be described—one should contemplate in all creatures. As Śrī Gītā states: “Īśvara dwells in the hearts of all beings, O Arjuna, whirling all beings mounted on the machine by Māyā.” (BhG 18.61) In this way He creates their varied consciousness, both with and without ideation.

He now names the Sadyojāta kalās:

[View] - Brahmā is not a bearded god—he is the first throb of “let there be” arising in your own heart.

Netra 22.46

सिद्धिर्द्विद्विर्युतिर्लक्ष्मीर्मधा कान्तिर्धृतिः स्वधा ॥ २२-२५ ॥
सद्योब्रह्मकला एताः पश्चिमं व्याप्य संस्थिताः ।

siddhirrddhirdyutirlakṣmīrmadhā kāntirdhṛtiḥ svadhā || 22-25 ||
sadyobrahmakalā etāḥ paścimam̄ vyāpya saṁsthitāḥ |

Siddhi, ḡddhi, dyuti, Lakṣmī, Medhā, kānti, dhṛti, svadhā— || 22-25 || these are the kalās of Sadyojāta Brahmā, abiding pervading the western direction.

[Outer] - The eight kalās of Sadyojāta are the eight ways stability pretends to be many.

Uddyota 22.47

पश्चिममिति क्रोडीकृतपृथ्वीव्याप्तिकं वक्रम् श्रीसद्योजातस्य
स्थितिकारित्वात् तच्छक्तयस्तथोचिताभिधानाः ॥

अथोकारपरामृश्यवाच्यदेवतादिप्रपञ्चं कलानामग्रहणपूर्वं
प्रदर्शयति

paścimamiti kroḍikṛtapaṛthvīvyāptikam̄ vaktram ūrīsadyojātasya
sthitičāritvāt tacchaktayastathocitābhidhānāḥ ||

athokāraparāmṛśyavācyadevatādiprapañcam̄
kalānāmagrahaṇapūrvam̄
pradarśayati

“Western” means the face of glorious Sadyojāta that contains the earth, because it causes stability; hence His Śaktis have names appropriate thereto.

Now, without first enumerating the kalās, He shows the manifested universe etc. referred to by u-kāra:

Netra 22.48

रजा रक्षा रतिः पाल्या काम्या तृष्णा मतिः क्रिया ॥ २२-२६ ॥
वृद्धिर्माया च नाडी च भ्रमणी मोहनी तथा ।
वामदेवकला ह्येता वैष्णवांशे व्यवस्थिताः ॥ २२-२७ ॥
कण्ठान्तयावत्तद् व्याप्तमापो व्याप्य स्थितास्त्वमाः ।

*rajā rakṣā ratiḥ pālyā kāmyā tṛṣṇā matiḥ kriyā || 22-26 ||
vṛddhirmāyā ca nāḍī ca bhramanī mohanī tathā |
vāmadevakalā hyetā vaiṣṇavāṁśe vyavasthitāḥ || 22-27 ||
kaṇṭhāntayāvattad vyāptamāpo vyāpya sthitāstvimāḥ |*

Rajī, rakṣā, rati, pālyā, kāmyā, tṛṣṇā, mati, kriyā, || 22-26 || vṛddhi, Māyā, nāḍī, bhramanī, Mohanī—these are the kalās of Vāmadeva, established in the Viṣṇu portion. || 22-27 || Up to the throat that is pervaded; the waters pervade—these abide.

[Outer] - Vāmadeva's thirteen (or twelve) kalās are the playful ways preservation disguises itself as desire.

Uddyota 22.49

श्रीवामदेवस्य सृष्टिकारित्वात् शक्तयः समुच्चिताभिधानास्त्रयोदशः
एताः श्रीस्वच्छन्दे वृद्धिकाया एकैव पठिता मनोन्मनी च
त्रयोदशीत्येतावान् भेदो दृश्यते । वैष्णवांशे इति
प्रकृत्यन्ततत्त्वाधिष्ठातरि विष्णवाख्ये स्थितिसंविदात्मनि
भगवदंशे । एतच्च सर्वमुकारेण विमर्शयुक्त्याऽन्तःक्रोडीकृतम् ॥
मकारपरामृश्यं तथैवाह

śrīvāmadevasya sṛṣṭikāritvāt śaktayah samucitābhidhānāstrayodaśah
 etāḥ śrīsvacchande vṛddhikāyā ekaiva paṭhitā manonmanī ca
 trayodaśītyetāvān bhedo dṛṣyate | vaiṣṇavāṁśe iti
 prakṛtyantatattvādhishṭhātari viṣṇvākhye sthitisamvidātmani
 bhagavadamśe | etacca sarvamukāreṇa vimarśayuktyā'ntaḥkroḍikṛtam
 ||
 makāraparāmr̥syam tathaivāha

Because glorious Vāmadeva causes maintenance, His Śaktis have appropriate names—thirteen in number. In the honoured *Svacchanda* only twelve are read, with vṛddhi-kāyā as one and manonmanī as the thirteenth; this is the only difference seen. “In the Viṣṇu portion” means in the portion of the Blessed Lord who presides over the prakṛti-tattva, whose consciousness is maintenance. All this is contained within u-kāra by reflective awareness.

He similarly describes that referred to by ma-kāra:

[View] - Maintenance is simply the universe’s way of delaying its own recognition that it never needed maintaining.

Netra 22.50

तमो मोहा क्षुधा निद्रा मृत्युर्माया भया जरा ॥ २२-२८ ॥
 अघोरस्य कला ह्येता रौद्रांशे तु व्यवस्थिताः ।
 ताल्वन्तयावत्तद् व्याप्तं.....

tamo mohā kṣudhā nidrā mr̥tyurmāyā bhayā jarā || 22-28 ||
 aghorasya kalā hyetā raudrāṁśe tu vyavasthitāḥ ।
 tālvantayāvattad vyāptam.....

Tamas, mohā, kṣudhā, nidrā, mr̥tyu, Māyā, bhayā, jarā— || 22-28 || these are the kalās of Aghora, established in the Rudra portion. Up to the palate that is pervaded...

[Inner] - From throat to palate, feel even tamas, moha, and mr̥tyu as the dark womb out of which light is born—again, now.

Uddyota 22.51

अघोरस्य संहारकत्वात् तत्कालस्तत्समुचितसंज्ञाः । रौद्रांशा इति
ताल्वन्तव्यापिमायातत्त्वाधिष्ठातुर्मकारकलाविमृश्यस्यास्य
संहर्तृसंविदात्मनो भगवदंशस्य रुद्रभट्टारकस्यैता अष्टौ
कला इत्यथः ॥
एषा च तत्त्वस्थित्या

*aghorasya saṁhārakatvāt tatkālastatsamucitasamjñāḥ | raudrāṁśa iti
tālvantavyāpimāyātattvādhīṣṭhāturmakārakalāvimiśyasyāsa
saṁhartṛsaṁvidātmano bhagavadaṁśasya rudrabhaṭṭārakasyaitā
aṣṭau
kalā ityarthah || |
eṣā ca tattvasthityā*

Because Aghora causes dissolution, His time and appropriate names are thus. "In the Rudra portion" means in the portion of glorious Rudra who presides over the Māyā-tattva referred to by the ma-kalā, whose consciousness is withdrawal—the eight kalās of this Lord.

And this by the position of the tattvas:

[View] - Consciousness contracting into māyā-tattva is still Śiva's play of withdrawal; nothing is ever lost, only apparently veiled.

[Outer] - Mapping the eight withdrawal-kalās onto the māyā realm presided by glorious Rudra-Aghora, completing the lower dissolution circuit.

Netra 22.52

.....तैजसी व्याप्तिरुत्तमा ॥ २२-२९ ॥

.....taijasī vyāptiruttamā || 22-29 ||

...supreme pervasion of the Taijasa. || 22-29 ||

[... Devanagari] – सुप्रेम तैजस-व्याप्तिः

[... IAST] - suprema taijasa-vyāptih

[... Translation] - supreme pervasion of the taijasa

[... Reasoning] - The missing Sanskrit is almost certainly “suprema taijasa-vyāptih” or “parā taijasa-vyāptih” completing the list of perversions from prākṛta through taijasa to the supreme.

Uddyota 22.53

अकलानां यावती व्याप्तिस्तत्त्वानां तद्वदेव हि ५-१३
इति श्रीस्वच्छन्दादिष्टनीत्या विद्याकलाव्याप्तिसारेत्युत्तमपदाशयः
॥ २२-३० ॥
एतदुपरि भ्रूमध्ये

"kalānām yāvatī vyāptistattvānām tadvadeva hi" (5-13)
iti śrīsvacchandādiṣṭanītyā vidyākalāvyāptisāretyuttamapadāśayaḥ
|| 22-30 ||
etadupari bhrūmadhye

According to the teaching of the honoured *Svacchanda*: “The pervasion of the kalās is the same as that of the tattvas.” (5.13) Thus the purport of “supreme” is the essence of the pervasion of the vidyā-kalās. || 22-30 ||

Above this, in the middle of the brows:

[Context] - Direct quotation from *Svacchanda Tantra* 5.13 anchors the Netra’s kalā-doctrine in the broader Trika revelation stream.

[View] - Kalās mirror tattvas exactly: no level exists that is not already the pulsing of awareness itself.

Netra 22.54

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।
पुरुषस्य कला ह्येता ईश्वरे तु व्यवस्थिताः ॥ ३० ॥

*nivṛttiśca pratiṣṭhā ca vidyā śāntistathaiva ca |
puruṣasya kalā hyetā īśvare tu vyavasthitāḥ || 30 ||*

Nivṛtti, Pratiṣṭhā, vidyā, Śānti, and likewise—these are the kalās of Puruṣa, established in īśvara. || 30 ||

[Outer] - From the brow centre upward: nivṛtti → pratiṣṭhā → vidyā → Śānti → Śāntyatīta placed in Puruṣa and īśvara tattvas.

[Inner] - Feel the five kalās as cooling waves rising between the eyebrows, dissolving the last sense of a separate knower.

Uddyota 22.55

वाययावरणमाश्रित्य बिन्दुन्तं यावदुज्ज्वलाः ।

पूरुषभट्टारकस्य वैश्वात्म्याद्
निवृत्यादिशान्त्यन्तकलाक्रोडीकाराः । ईश्वर इति विन्दुविमृश्य
ईश्वरतत्त्वाधिष्ठातरीश्वरभट्टारक इत्यर्थः । उज्ज्वला इति
सामरस्यापादनाद् दीप्ताः ॥
एषा च दशा कलापञ्चकस्थित्या

vāyayāvaraṇamāśritya bindvantam yāvadujjvalāḥ ।

*puruṣabhaṭṭārakasya vaiśvātmyād
nivṛtyādiśāntyantakalākroḍikārāḥ | īśvara iti vinduvimṛṣya
īśvaratattvādhīṣṭhātarīśvarabhaṭṭāraka ityarthāḥ | ujjvalā iti
sāmarasyāpādanād dīptāḥ ||
eṣā ca daśā kalāpañcakasthityā*

Resting upon the veil of wind up to the shining bindu. Because glorious Puruṣa is all-pervasive, He contains the kalās from nivṛtti to Śānti. “In īśvara” means in glorious īśvara who presides over the īśvara-tattva referred to by bindu. “Shining” means radiant because they bring about union.

And this stage by the position of the fivefold group of kalās:

[Inner] - Let breath dissolve into the radiant point above the palate; there the “I”

becomes a single glittering drop.

[Pointing] - Rest as the shining bindu that has never been separate from the wind-veil beneath it.

Netra 22.56

शान्त्यवस्था तु तुर्याक्ष्या.....

sāntyavasthā tu turyākhyā.....

The state of Śānti is called turyā...

[Inner] - Śānti-kalā opens the door to turyā — feel the entire body soften into translucent stillness.

Uddyota 22.57

अथैतदुपरि ललाटादारभ्य

athaitadupari lalāṭādārabhya

Now above this, beginning from the forehead:

[Outer] - Transition marker: the text now ascends from the forehead into the cranial vault.

Netra 22.58

.....णादन्ते संप्रचक्षमहे ॥ २२-३१ ॥

.....*ṇādante sampracakṣmahe || 22-31 ||*

...we shall proclaim up to nādānta. || 22-31 ||

[... Devanagari] – यावत् नादान्तम् उद्दिष्टम्

[... IAST] - yāvat nādāntam uddiṣṭam

[... Translation] - shall proclaim up to nādānta

[... Reasoning] - The ellipsis completes as “turyātītam vyāpiṇīm samanām ca yāvat nādāntam uddiṣṭam” or similar.

Uddyota 22.59

मान्त्रं प्रमेयम् ॥ २२-३२ ॥
यच्चैतन्नादाख्यं पदम्

māntram prameyam || 22-32 ||
yacca itannādākhyam padam

The object of knowledge that is mantric. || 22-32 ||

And that station called nāda:

[View] - All objects of knowledge are already mantric vibration; nothing stands outside the hum of awareness.

Netra 22.60

व्याप्तिः सादाशिवी सा तु व्योमाख्या शून्यरूपिणी ।

vyāptih sādāśivī sā tu vyomākhyā śūnyarūpiṇī |

Its pervasion is Sadāśiva, called ether, having the form of void.

[Outer] - Sādāśiva level: etheric void-form pervasion.

[Inner] - Let the skull resonate with an inner sky that has no edge and no centre.

Uddyota 22.61

परव्योमव्यास्यात्मेत्यर्थः ॥

paravyomavyāptyātmetyarthah ||

Meaning pervasion of the supreme ether.

[Pointing] - Sink into the supreme ether that is already breathing you.

Netra 22.62

तारा सुतारा तरणी तारयन्ती सुतारिणी ॥ ३२ ॥
द्वादशान्तपदारूढास्तुर्यान्तास्तु कलाः स्मृताः ।
ईशानस्य कला ह्येताः पञ्च वै कारणात्मिकाः ॥ २२-३३ ॥

tārā sutārā taraṇī tārayantī sutāriṇī || 32 ||
dvādaśāntapadārūḍhāsturyāntāstu kalāḥ smṛtāḥ |
īśānasya kalā hyetāḥ pañca vai kāraṇātmiκāḥ || 22-33 ||

Tārā, sutārā, taraṇī, tārayantī, sutāriṇī— || 32 || established in the station of the twelfth, up to Turya—these kalās are remembered. These five are the kalās of Īśāna, causative in nature. || 22-33 ||

[Word] - Each name built on √त्र “to cross over” — the mantra itself ferries.

[Outer] - The five “tāra” kalās (tārā, sutārā, taraṇī, tārayantī, sutāriṇī) placed in the dvādaśānta, carrying across saṁsāra.

Uddyota 22.63

हिर्यस्मादर्थे । यत ईशानस्य कला ह्येताः
ततस्तुर्यान्तास्तुर्यातीतरूपाः, अतश्च संसारतारकत्वात्
ताराद्युचितनाम्यः कारणात्मिकाः पञ्चकृत्यकरणे साधकतमाः ॥
३४ ॥
तदीदृशोऽयम्

*hiryasmādarthe | yata iśānasya kalā hyetāḥ
tatasturyāntāsturyātītarūpāḥ, ataśca saṃsāratārakatvāt
tārādyucitanāmnyāḥ kāraṇātmikāḥ pañcakṛtyakaraṇe sādhakatamāḥ
||
34 ||
tadīdṛśo'yam*

Because they are the kalās of Īśāna, they transcend Turya and have the form of turyātīta. Hence, because they carry across saṃsāra, they have appropriate names beginning with tārā, and as five causes they are most capable of accomplishment. ||
34 ||

Thus such is this:

[View] - Turyātīta is not another state — it is the transcendence already shining in every state.

[Pointing] - Notice right now: who needs to be carried across when the ocean and the boat are the same light?

Netra 22.64

स्थूलस्त्वेवं समाख्यातो ह्यध्वा वै ब्रह्मभूतजः ।

sthūlastvevaṁ samākhyātō hyadhvā vai brahmabhūtajah |

The gross Path born of Brahmā has thus been fully described.

[Outer] - Closing statement of the entire gross Brahmā-born Path of elements and

kalās.

Uddyota 22.65

ब्रह्माणि ईशानादीनि, भूतानि व्योमादीनि,
तज्जस्तत्पञ्चव्याप्तिरूपः ॥
अथात्रैवान्तर्भूतम्

*brahmāṇi Iśānādīni, bhūtāni vyomādīni,
tajjstatprapañcavyāptirūpaḥ ||
athātraivāntarbhūtam*

Born of the Brahmās—Īśāna etc.; born of the elements—ether etc.; that whose form is pervasion of their manifested universe.

Now the subtle contained within this very one:

[View] - Even the manifested universe is nothing but pervasion (vyāpti) of the five Brahmās and five elements — all of it Śiva's body.

Netra 22.66

सूक्ष्मं चैवमतो वक्ष्ये ह्यध्वानं तु यथास्थितम् ॥ २२-३४ ॥

sūkṣmam caivamato vakṣye hyadhvānam tu yathāsthitam || 22-34 ||

I shall now describe the subtle Path as it abides. || 22-34 ||

[Outer] - Pivot verse: the text now enters the subtle (sūkṣma) Path.

Uddyota 22.67

तमुपक्रमते वक्तुम्

tamupakramate vaktum

He begins to speak of it:

[Context] - The guru's voice shifts to intimate direct address, signalling the inner transmission begins.

Netra 22.68

यश्चार्धचन्द्रः कथितः प्लावको बिन्दुमूर्धनि ।
तच्छक्त्यमृतमुद्दिष्टं कलायुक्तं महेश्वरि ॥ २२-३५ ॥

*yaścārdhacandraḥ kathitah plāvako bindumūrdhani |
tacchaktyamṛtamuddiṣṭam kalāyuktam maheśvari || 22-35 ||*

That ardha candra which was described as flooding upon the head of bindu— that nectar of Śakti is declared, united with kalās, O great Lady. || 22-35 ||

[Inner] - Feel the shower of nectar from the bindu at the brahmarandhra drenching every cell with cool moonlight.

[Pointing] - Do not reach for the nectar — drown in the drowning.

Uddyota 22.69

कथित इति

kathita iti

"Described" refers to: "When the nectar of Śiva falls upon the head, it is the cause of creation..." (21.66)

[Context] - Cross-reference to Netra Tantra 21.66 itself — the text folds back on its own revelation.

Netra 22.70

इयदा शिवामृतं रमूधि पतति सृष्टिकारणम् ।
आप्यायस्तु भवेत्तेन..... ॥ ५५ (२१-६६)

"yadā śivāmṛtaṁ ramūdhni patati sṛṣṭikāraṇam |
āpyāyastu bhavettena..... ||" (21-66)

there. || 22-36 ||

Uddyota 22.71

इत्यत्र ॥ २२-३६ ॥
एतत्कला दर्शयति

ityatra || 22-36 ||
etatkalā darśayati

He shows its kalās:

[Outer] - Introduction of the ardhaandra kalās.

Netra 22.72

ज्योत्स्ना ज्योत्स्नावती चैव सुप्रभा विमला शिवा ।
अर्धचन्द्रकला ह्येताः सर्वज्ञपदसंस्थिताः ॥ ३६ ॥
विद्यावरणसंबद्धा मन्त्रकोटिविभूषिताः ।
क्रियाशक्तिस्वरूपास्तु संस्थिता विमलाः शुभाः ॥ २२-३७ ॥

*jyotsnā jyotsnāvatī caiva suprabhā vimalā śivā |
ardhacandrakalā hyetāḥ sarvajñapadasamsthitāḥ || 36 ||
vidyāvaraṇasamṛbaddhā mantrakoṭivibhūṣitāḥ |
kriyāśaktisvarūpāstu samsthitā vimalāḥ śubhāḥ || 22-37 ||*

Jyotsnā, jyotsnāvatī, suprabhā, vimalā, Śivā— these are the kalās of ardhacandra, established in the station of omniscience. || 36 || Bound to the veil of vidyā, adorned with millions of mantras, having the form of kriyā-Śakti, abiding pure and auspicious. || 22-37 ||

[Outer] - Jyotsnā, jyotsnāvatī, suprabhā, vimalā, śivā — five lunar effulgences in the station of sarvajñatā.

[Inner] - Let the crown open like a moonlit lake; each name is a ripple of pure knowing.

Uddyota 22.73

सर्वज्ञं यत् पदम्, तत्र संस्थितास्तद्रूपास्तत्प्रसादश्वेत्यर्थः ।
अथ च सर्वज्ञतारव्यगुणप्रपञ्चरूपा एता अर्धचन्द्रस्य
प्रकाशप्राधान्यात् तच्छक्तयोऽपि ज्योत्स्नाद्युचितसंज्ञाः,
विद्याभिर्मालामन्त्रैः कृतेनावरणेन परिवृत्य व्यवस्थानेन
संबद्धा युक्ताः, मन्त्राः कूटाक्षरादिरूपाः सृष्टिकारित्वात्
क्रियाशक्तिरूपास्तेषां कौट्या विभूषिताः, तथापि
कार्यणानाबिलीकृतत्वाद् विमलाः, अनुग्रहप्रवणत्वात् शुभाः ॥ २२-३८ ॥
अथ एतदुपरि रूप्यनी रोधनी रौद्री ज्ञानबोधा तमोपहा ।
निरोधिका कला ह्येता सर्वदेवनिरोधिकाः ॥ ३८ ॥

sarvajñam yat padam, tatra saṁsthitāstadrūpāstatprasādāścetyarthah

|

*atha ca sarvajñatākhyaguṇaprapāñcarūpā etā ardhadacandrasya
prakāśaprādhānyāt tacchaktayo'pi jyotsnādyucitasamjñāḥ,
vidyābhirmālāmantraiḥ kṛtenāvaraṇena parivṛtya vyavasthānena
sambaddhā yuktāḥ, mantrāḥ kūṭākṣarādirūpāḥ sṛṣṭikāritvāt
kriyāśaktirūpāsteshām kotyā vibhūṣitāḥ, tathāpi
kāryeṇānābilikṛtatvād vimalāḥ, anugrahapravaṇatvāt śubhāḥ || 22-38*

||

*atha etadupari rundhanī rodhanī raudrī jñānabodhā tamopahā |
nirodhikā kalā hyetā sarvadevanirodhikāḥ || 38 ||*

In that station which is omniscience, they abide, identical with it, graced by it. Moreover, these are the effulgence of qualities whose nature is omniscience; because ardhadandra is predominantly light, its Śaktis have appropriate names such as jyotsnā, etc. Bound—i.e. united—with the veil formed by the vidyā-mantras; adorned with millions of mantras which have the form of seed-letters etc., because they cause creation, having the form of kriyā-Śakti; yet because the effect is not defiled, they are pure; because inclined to grace, auspicious. || 22-38 ||

Now above this: Rundhanī, rodhanī, raudrī, jñānabodhā, Tamopahā, nirodhikā—these kalās obstruct all gods. || 38 ||

[View] - Omniscience is not something the Self acquires — it is the natural lustre when contraction loosens.

[Pointing] - Rest as the moonlight that has no moon.

Netra 22.74

नित्यतुसा महाभागा वामाशक्तिस्वरूपिकाः ।

nityatrptā mahābhāgā vāmāśaktisvarūpikāḥ |

Eternally satisfied, greatly blessed, having the form of Vāma-Śakti.

[Outer] - The six blocking kalās: rundhanī, rodhanī, raudrī, jñānabodhā, tamopahā, nirodhikā — Vāma-Śakti gatekeepers.

[Inner] - Feel the fierce bliss that bars the unworthy and kisses the ready.

Uddyota 22.75

अनायातपरशक्तिपातानां सर्वेषां ब्रह्मादीनामपि निरोधिका
नादादिदशासमावेशपरिपन्थिन्योऽनुरूपरुन्धन्यादिनाम्यः,
परशक्तिपातपूतान् प्रति तु ज्ञानप्रबोधात्तमोनाशहेतुत्वाद्
ज्ञानबोधाद्याख्या एताः, बुद्धाबुद्धानामध
ऊर्ध्वप्रसरणनिरोधित्वान्निरोधिका कला नित्यतृप्तिकारव्यगुणव्याप्तिका
वामाधिष्ठितत्वात् तत्स्वरूपा एताः शक्तयः ॥
अथ तदूर्ध्वं विमर्शप्राधान्येन परदीप्तिमये नादपदे
समुचितसमाख्याः शक्तीराह

*anāyātapaśaktipātānāṁ sarveṣāṁ brahmādīnāmapi nirodhikā
nādādidaśāsamāvēśaparipanthinyo'nurūparundhanyādināmnyah,
paśaktipātāpūtān prati tu jñānaprabodhāttamonaśahetutvād
jñānabodhādyākhyā etāḥ, buddhābuddhānāmadha
ūrdhvaprasaraṇanirodhitvānnirodhikā kalā
nityatṛptikākhyaguṇavyāptikā
vāmādhiṣṭhitatvāt tatsvarūpā etāḥ śaktayah ॥
atha tadūrdhvām vimarśaprādhānyena paradīptimaye nādapade
samucitasamākhyāḥ śaktīrāha*

They obstruct all gods from Brahmā downward who have not received the descent of the supreme Śakti—opposing entry into states beginning with nāda; they have appropriate names such as Rundhanī. But for those purified by the descent of the supreme Śakti, because they awaken knowledge and destroy darkness, they are called jñānabodhā etc. Because they obstruct the upward movement of the awakened and unawakened, they are nirodhikā kalās, pervaded by the quality of eternal satisfaction, having the form of Vāma because presided over by Vāma.

Now above that, in the nāda station which is supremely radiant with the predominance of reflective awareness, He describes Śaktis with appropriate names:

[Pointing] - Let the fierce mothers hug you until the hug and the hugged vanish.

[Secret] - Who is being obstructed when there has never been an entrance or an outside?

Netra 22.76

इन्धिका दीपिका चैव रोचिका मोचिका तथा ॥ ३९ ॥
ऊर्ध्वगामिन्य इत्येताः कला नादसमुद्भवाः ।
एताः स्वतन्त्रतायुक्ताः सकले निष्कले स्थिताः ॥ २२-४० ॥

*indhikā dīpikā caiva rocikā mocikā tathā || 39 ||
ūrdhvagāminya ityetāḥ kalā nādasamudbhavāḥ |
etāḥ svatantratāyuktāḥ sakale niṣkale sthitāḥ || 22-40 ||*

Indhikā, dīpikā, rocikā, mocikā, || 39 || and Ūrdhvagāminī—these kalās arise from nāda. Endowed with autonomy, they abide in the gross and the partless. || 22-40 ||

[Outer] - Indhikā, dīpikā, rocikā, mocikā, ūrdhvagāminī — nāda-born kalās of jñāna-sakti and autonomy.

[Inner] - A vertical flame rises from the palate, burning upward, soundless.

Uddyota 22.77

ज्ञानशक्तिस्वरूपास्तु ज्ञाताः सार्वइयदायिकाः ।

ऊर्ध्वगामिनी नादान्तपदस्था शक्तिरशेषशक्तिश्रेणीशोभितत्वाद्
बहुवचनेन निर्दिष्टा, नादे नादधात्रि समुद्भव उल्लासो यासाम्, सकले
घोषाद्यष्टविधशब्दशक्तिमति नादे मोचिकान्ताः, निष्कले तु
सुसूक्ष्मध्वनिमात्रात्मनि नादान्ते
ऊर्ध्वगामिनीच्छाशक्तिप्रधानशाक्तदशाप्रवेशव्यापृता
तत्रवेशप्रदा च शक्तिरिति विभागः । स्वतन्त्रतायुक्ता इत्युक्त्या
स्वातन्त्र्यगुणप्रपञ्चतामासां दर्शयति । ज्ञानशक्तिस्वरूपा इति
वद्दनं निरोधिकान्तं क्रियाशक्तेः, नादोर्ध्वं चेच्छा
शक्तैर्व्याप्तिरित्यादिशति ॥
अत ऊर्ध्वम्

jñānaśaktisvarūpāstu jñātāḥ sārvajñyadāyikāḥ |

*ūrdhvagāminī nādāntapadasthā śaktirašeṣaśaktiśreṇīśobhitatvād
bahuvacanena nirdiṣṭā, nāde nādadhamni samudbhava ullāso yāsām,
sakale
ghoṣādyāṣṭavidhaśabdaśaktimati nāde mocikāntāḥ, niṣkale tu
susūkṣmadhvanimātrātmāni nādānte
ūrdhvagāminīcchāśaktipradhānaśāktadaśāpraveśavyāprtā
tatpraveśapradā ca śaktiriti vibhāgaḥ | svatantratāyuktā ityuktyā
svātantryaguṇaprapāñcatāmāsāṁ darśayati | jñānaśaktisvarūpā iti
vadan nirodhikāntāṁ kriyāśakteḥ, nādordhvam cecchā
śaktervyāptirityādiśati ||
ata ūrdhvam*

Having the form of jñāna-Śakti, known as bestowing omniscience.

Ūrdhvagāminī, stationed up to nādānta, is indicated in the plural because adorned with the entire series of Śaktis. Their arising is blossoming in the nāda which is the abode of nāda. In the gross nāda possessing the eightfold sound-Śakti beginning with ghosa, they extend up to mocikā; in the partless extremely subtle nāda which is mere subtle resonance up to nādānta, Ūrdhvagāminī is the Śakti engaged in and granting entry into the Śākta state whose predominant icchā-Śakti is upward-moving. Thus the division. By saying “endowed with autonomy” He shows that they constitute the effulgence of the quality of autonomy. By saying “having the form of jñāna-Śakti” He teaches that up to nirodhikā is the domain of kriyā-Śakti, and above nāda is the domain of icchā-Śakti.

Above that:

[View] - From nāda onward icchā-śakti predominates — will itself becomes the ladder.
[Pointing] - Let the upward surge carry you; do not climb.

Netra 22.78

सूक्ष्मा चैव सुसूक्ष्मा च ह्यमृतामृतसंभवा ॥ २२-४१ ॥
व्यापिनी चैव विरव्याता शक्तितत्त्वसमाश्रिताः ।
अलुप्तशक्तिसंबन्धाच्छक्तिसमधिष्ठिताः ॥ २२-४२ ॥
शक्तितत्त्वे स्थिता ह्येताश्चिन्मात्रा अपि लक्षिताः ।

sūkṣmā caiva susūkṣmā ca hyamṛtāmrtaśam̄bhavā || 22-41 ||
 vyāpiṇī caiva vikhyātā śaktitattvasamāśritāḥ |
 aluptaśaktisam̄bandhāccicchaktisamadhiṣṭhitāḥ || 22-42 ||
 śaktitattve sthitā hyetāścīnmātrā api laksitāḥ |

Subtle and extremely subtle, born of nectar and nectar— || 22-41 || vyāpiṇī also is renowned, resting upon the Śakti-tattva. Because of unbroken connection with Śakti, presided over by cit-Śakti. || 22-42 || Abiding in the Śakti-tattva, these are seen as mere consciousness.

[Outer] - Entrance into vyāpiṇī and the śakti-tattva realm.

[Inner] - The entire body dissolves into a subtle fragrance of bliss that pervades yet has no location.

Uddyota 22.79

इच्छाशक्तिप्रधानाया भुवो ज्ञानशक्त्याद्यपेक्षया सूक्ष्मतेति
 तच्छक्तीनामपि सूक्ष्मत्वात् तत्प्रकर्षादानन्दस्पर्शप्राधान्यात्
 तत्प्रदत्वाद् व्याप्तिकृत्वाच्च सूक्ष्माद्याः संज्ञाः । व्यापिनीति
 विशेषेण रव्याता ब्रह्मबिलोर्ध्वधामनिविष्टशक्तिपदादुपरि त्वक्षोषे
 स्थिता । शक्तितत्त्वमिति शक्तिव्यापिन्यारव्यस्थानद्वयव्यापि, न तु
 शक्तिस्थानमेव व्यापिन्याः शक्तिपदोर्ध्वगशून्यातिशून्याश्रयत्वात् ।
 एताश्च चिच्छक्त्यधिष्ठितत्वादेव चिन्मात्ररूपा अपि लक्षिता
 महामायाकृततावन्मात्राभेदारव्यातिरूपत्वादीषत्प्रमेयतामिव
 प्राप्ताश्चिन्मात्ररूपत्वं ज्ञानशक्त्यतिशययनादिबोधत्वम् ॥
 अथ व्यापिनीशक्तीर्दर्शयन् शक्तिपदेन सर्वगत्वं व्यनक्ति

icchāśaktipradhānāyā bhuvo jñānaśaktyādyapekṣayā sūkṣmateti
 tacchaktināmapi sūkṣmatvāt tatprakarśādānandasparśaprādhānyāt
 tatpradatvād vyāptikṛttvācca sūkṣmādyāḥ samjñāḥ | vyāpinīti
 višeṣena khyātā brahmabilordhvadhāmaniviṣṭaśaktipadādupari
 tvakšeṣe
 sthitā | śaktitattvamiti śaktivyāpinyākhyasthānadadvayavyāpi, na tu
 śaktisthānameva vyāpinyāḥ śaktipadordhvagaśūnyātisūnyāśrayatvāt |
 etāśca cicchaktyadhiṣṭhitatvādeva cīnmātrarūpā api lakṣitā
 mahāmāyākṛtatāvanmātrābhedākhyātirūpatvādīśatprameyatāmiva
 prāptāścīnmātrarūpatvāṁ jñānaśaktyatiśayayanādibodhatvam ||
 atha vyāpinīśaktīrdarśayan śaktipadena sarvagatvāṁ vyānakti

Because the domain whose predominant icchā-Śakti is subtler than jñāna-Śakti etc., therefore its Śaktis also are subtle. Because of the excellence of that, through predominance of the touch of bliss and the power of bestowal and pervasion thereof, they have names such as “subtle” etc. “Vyāpinī” is specially renowned, abiding above the station of Śakti up to the cavity of Brahmā. “Śakti-tattva” means pervading the two stations called Śakti and vyāpinī, not merely the Śakti station, because vyāpinī is above the Śakti station in the supreme void and supra-void. Because presided over by cit-Śakti, even though mere consciousness they are seen as having slight objectivity because of the non-difference from the mere measure created by mahāmāyā. Mere consciousness means the quality of knowledge-Śakti exceeding that of nāda etc.

Now, showing the vyāpinī-Śaktis, by the word “Śakti station” He indicates all-pervasiveness:

[View] - Even the slightest trace of objectivity is only mahāmāyā's playful measure upon measureless cit-Śakti.

[Pointing] - Be the pervasion that was never limited.

Netra 22.80

व्यापिनी व्योमरूपा च ह्यनन्ताऽनाथसंज्ञिता ॥ २२-४३ ॥
 अनाश्रिता महेशानि व्यापिन्यास्तु कलाः स्मृताः ।

vyāpinī vyomarūpā ca hyanantā'nāthasamjñitā || 22-43 ||
 anāśritā maheśāni vyāpinyāstu kalāḥ smṛtāḥ |

Vyāpinī having the form of ether, called anantā and anātha— || 22-43 || unresting, O great Lady—these are remembered as the kalās of vyāpinī.

[Outer] - Vyāpinī's own kalās: anantā, anāthā, etc. — names of uncontracted ether.

Uddyota 22.81

व्याप्तेरनाकृतित्वात् कालानवच्छेदादनन्यस्वामिकत्वादनन्याश्रयत्वाच्च
एवमारब्या एताः, व्यापिन्या इति शून्यातिशून्यदशायाः । आसां च
पूर्वनिर्दिष्टचिन्मात्ररूपतयाऽनादिबोधारब्यगुणप्रपञ्चरूपत्वम् ॥
अथ व्यापिनीपदोर्ध्वं समनाधामनि

*vyāpteronākṛtitvāt
kālānavacchedādananyasvāmikatvādananyāśrayatvācca
evamākhyā etāḥ, vyāpinyā iti śūnyātiśūnyadaśāyāḥ | āsāṁ ca
pūrvanirdiṣṭacinmātrarūpatayā'nādibodhākhyagunaprapāñcarūpatvam
||
atha vyāpinīpadordhvam̄ samanādhāmani*

Because pervasion is uncontracted, because unlimited by time, because having no other lord, because resting on nothing else—thus these names belonging to the state of supreme void and supra-void. Their form is the effulgence of the quality of beginningless awakening through the previously indicated mere-consciousness nature.

Now above the station of vyāpinī, in the samana abode:

[Pointing] - Rest where resting has no support and no need of support.

Netra 22.82

शमना रूपविज्ञानम् | SS (४-३९४)

śamanā rūpavijñānam | " (4-394)

"Form and knowledge..." (Svacchanda 4.394)

[Context] - Quotation fragment from Svacchanda Tantra 4.394 signalling ascent to samana.

Uddyota 22.83

इति श्रीस्वच्छन्दोक्तया सूचिताः समनाशक्तीर्दर्शयति देवः

iti śrīsvacchandoktyā sūcītāḥ samanāśaktīrdarśayati devaḥ

According to the indication in the honoured *Svacchanda*, the Lord shows the samana-Śaktis:

[Context] - Explicit reliance on Svacchanda lineage for the highest reaches.

Netra 22.84

सर्वज्ञा सर्वगा दुर्गा सवना स्पृहणा धृतिः ॥ २२-४४ ॥
समना चेति विरव्याता एताः शिवकलाः स्मृताः ।

*sarvajñā sarvagā durgā savanā spr̥haṇā dhṛtiḥ || 22-44 ||
samanā ceti vikhyātā etāḥ śivakalāḥ smṛtāḥ |*

Sarvajñā, sarvagā, durgā, savanā, spṛhaṇā, dhṛti, || 22-44 || samana also is renowned—these are remembered as the kalās of Śiva.

[Outer] - Sarvajñā and samanā kalās of the Śiva-tattva itself.

Uddyota 22.85

व्यापिन्यन्तस्य सर्वस्य ज्ञानाद् व्याप्तेर्दुरधिगमत्वात्
प्रातः संध्याविश्रान्तिदत्वात् स्पृहणीयत्वादुक्तविश्वधारणाद्
विश्वस्य मननमात्रात्मतापादनादेता एवमारव्याः शिवस्य
शिवतत्त्वाधिष्ठायिनः परशिवभद्राकस्य कलाः शक्तयः ॥
एताश्च

*vyāpinyantasya sarvasya jñānād vyāpterduradhi gamatvāt
prātaḥsaṁdhyāviśrāntidatvāt spr̥haṇīyavāduktaviśvadhāraṇād
viśvasya mananamātrātmatāpādanādetā evamākhyāḥ śivasya
śivatattvādhīṣṭhāyināḥ paraśivabhaṭṭārakasya kalāḥ śaktayah ॥
etāśca*

Because of omniscience of everything up to vyāpiṇī, because difficult of attainment, because granting rest at dawn and evening, because desirable, because sustaining the universe, because causing the universe to become mere contemplation—these have such names. They are the Śaktis of Śiva who presides over the Śiva-tattva, of supreme Paramaśiva.

And these:

[View] - The universe has become mere contemplation — this is the dawn rest.
[Secret] - When everything up to vyāpiṇī is already known, who still desires to know?

Netra 22.86

इच्छाशक्तिमधिष्ठाय इच्छासिद्धिप्रदायिकाः ॥ २२-४५ ॥
शिवतत्त्वं समाश्रित्य सुसंपूर्णार्णवप्रभाः ।
अनन्तशक्तिसंस्थानाः सूक्ष्माश्चात्यन्तनिर्मलाः ॥ २२-४६ ॥

*icchāśaktimadhiṣṭhāya icchāsiddhipradāyikāḥ || 22-45 ||
śivatattvam samāśritya susampūrṇārṇavaprabhāḥ |
anantaśaktisamsthānāḥ sūkṣmāścātyantanirmalāḥ || 22-46 ||*

Presiding over icchā-Śakti, bestowing accomplishment of will. || 22-45 || Resting upon the Śiva-tattva, radiant like a perfectly full ocean. Stations of infinite Śakti, subtle, extremely pure. || 22-46 ||

[Pointing] - Will whatever appears; watch the ocean grant it before the wave forms.

Uddyota 22.87

एतदन्तत्वादिच्छाशक्तिव्याप्तेरिच्छाशक्तिमधिष्ठायैताः स्थिताः,
ततश्च एतत्पदाराधकस्येच्छामात्रेणाभीष्टप्रदा व्यापिन्यन्तस्य
विश्वस्य क्रोडीकृतेः सुसंपूर्णार्णवस्येव प्रभा प्रकाशो यासाम्,
अतश्चानन्तशक्तिसंस्थानमिव स्थितिर्यासाम्,
अनन्तशक्त्यारव्यगुणप्रपञ्चरूपाश्च ।

तदित्थमर्घचन्द्रनिरोधिकानादनादन्तशक्तिव्यापिनीसमनास्थाः
शक्तयः

सर्वज्ञतातृप्रिस्वतन्त्रतालुपशक्तयनादिबोधानन्तशक्त्यारव्यभगवदु
णषङ्कप्रपञ्चमयय इत्यादिष्टम् । सूक्ष्मा इति
धाराधिरूढसौक्ष्म्या, इत्यर्थः, अत्यन्तनिर्मला इति
नादनादान्तकलापेक्षया शक्तिकलाः, ततोऽपि व्यापिनीकला निर्मला,
इमास्तु व्यापिन्यन्तमन्तव्यव्याप्तिप्रशमार्थमननमात्रात्मतया ततोऽपि
निर्मला इत्यन्ते नैर्मल्यमापेक्षिकमासाम्, वस्तुतस्त्वेतदन्तस्य पदस्य
मननमात्रात्मतापादिताशेषत्वेऽपि
मन्त्ररूपशुद्धात्मोन्मनापरमशिवारव्यपरत्रितत्त्वीनिम्
एषात्मकत्वात् कुतोऽत्यन्तनैर्मल्यम् ॥ २२-४७ ॥

यदाह

etadantatvādicchāśaktivyāptericchāśaktimadhiṣṭhāyaitāḥ sthitāḥ,
 tataśca etatpadārādhakasyecchāmātreṇābhīṣṭapradā vyāpinyantasya
 viśvasya krodikṛteḥ susampūrṇārṇavasyeva prabhā prakāśo yāsām,
 ataścānantaśaktisamsthānamiva sthitiryāsām,
 anantaśaktyākhyaguṇaprapāñcarūpāśca |
 taditthamardhacandranirodhikānādanādāntaśaktivyāpiṇīsamanāsthāḥ
 śaktayah
 sarvajñatātrptisvatantratāluptaśaktyanādibodhānantaśaktyākhyabhadragu
 ḡaṣṭkaprapāñcamayaya ityādiṣṭam | sūkṣmā iti
 dhārādhīrūḍhasaukṣmyā, ityarthahā, atyantanirmalā iti
 nādanādāntakalāpekṣayā śaktikalāḥ, tato'pi vyāpiṇīkalā nirmalā,
 imāstu vyāpinyantamantavyavyāptipraśāmārthamananamātrātmata�ā tato'pi
 nirmalā ityante nairmalyamāpekṣikamāsām, vastutastvetadantasya padasya
 mananamātrātmatāpāditāśeṣatve'pi
 mantrarūpaśuddhātmonmanāparamaśivākhyaparatritattvīnīm
 eṣātmakatvāt kuto'tyantanaṁlāyam || 22-47 ||
 yadāha

Because this is the limit of the pervasion of icchā-Śakti, they abide presiding over icchā-Śakti. Hence for the worshipper of this station they bestow whatever is desired by mere will. Because of containing the universe up to vyāpiṇī, their lustre is like that of a perfectly full ocean. Hence their abode is like the station of infinite Śakti, and they constitute the effulgence of the quality called infinite Śakti. Thus the Śaktis abiding from ardhaandra-nirodhikā-nāda-nādānta-Śakti-vyāpiṇī-samanā have been taught as constituting the sixfold divine qualities: omniscience, satisfaction, autonomy, lost Śakti, beginningless awakening, infinite Śakti. "Subtle" means possessing subtlety attained through meditation; "extremely pure" means that the Śakti-kalās are purer than the group up to nāda-nādānta, the vyāpiṇī-kalās purer than those, but these, for the sake of calming pervasion up to vyāpiṇī by becoming mere contemplation, are purer still. In reality, however, purity is relative; for this station up to samanā, even though everything is reduced to mere contemplation, how can there be extreme purity when its essential nature is the three supreme tattvas called mantra-pure-self-unmanā-Paramaśiva? || 22-47 ||

As it is said:

[View] - The six divine qualities (omniscience, eternal satisfaction, beginningless awakening, autonomy, infinite power, all for all) fully blossom here—yet even these are still within the net.

[Inner] - Feel the body dissolve into an infinite tranquil ocean that is perfectly full yet perfectly still.

Netra 22.88

समनान्तं वरारोहे पाशजालमनन्तकम् ।
षङ्कारणपदाक्रान्तं स्थूलसूक्ष्मप्रभेदतः ॥ ४७ ॥

*samanāntam varārohe pāśajālamanantakam |
ṣatkāraṇapadākrāntam sthūlasūkṣmaprabhedataḥ || 47 ||*

Up to samanā, O fair-hipped one, is the endless net of bonds— invaded by the stations of the six causes, gross and subtle. || 47 ||

[Pointing] - Look: even the endless net is woven of light.

Uddyota 22.89

समनातः प्रभृत्यरव्यात्यासूत्रणादेतदन्तस्याध्वनः पाशजालत्वं
षणां ब्रह्मादिकारणानां पदैर्विश्रान्तिभिराक्रान्तं युक्तम् ।
स्थूलत्वं नादान्तानां पाशानाम्, सूक्ष्मत्वं तु
शक्त्यादिसमनान्तानामिति ॥ २२-४८ ॥
उक्तमर्थं स्मारयति

*samanātaḥ prabhṛtyakhyātyāsūtranādetadantasyādhvanaḥ
pāśajālatvam
ṣaṇṇām brahmādikāraṇānām padairviśrāntibhirākrāntam yuktam |
sthūlatvam nādāntānām pāśānām, sūkṣmatvam tu
śaktyādisamanāntānāmiti || 22-48 ||
uktamartham smārayati*

From samanā onward, because it weaves the net, the Path up to this limit is the net of bonds—fittingly invaded by the resting-places of the six causes from Brahmā etc. Grossness belongs to the bonds up to nādānta; subtlety to those from Śakti to samanā. || 22-48 ||

Reminding of the meaning already stated:

[View] - Gross bonds end at nādānta; subtle bonds end at samanā — both are Śiva's

play.

Netra 22.90

शक्त्यादिसमनान्तं हि सूक्ष्मविज्ञानगोचरम् ।

śaktyādisamanāntam hi sūkṣmavijñānagocaram |

From Śakti to samanā is the subtle, within the range of subtle knowledge.

[View] - Subtle knowledge still knows something subtle — the supreme is beyond even that.

Uddyota 22.91

प्रकृष्टयोगिगम्यम् ॥
अथ प्रशान्तपाशब्दास्ति परां त्रितत्त्वीस्थितिं दर्शयितुमाह

*prakṛṣṭayogigamyam ||
atha praśāntapāśavyāptim parām tritattvīsthitim darśayitumāha*

Attainable by excellent yogins.

Now to show the supreme tranquil pervasion free from bonds, the station of the three tattvas:

[Inner] - Only the greatest yogins taste this far; taste further.

Netra 22.92

तदूर्ध्वे तु परं शान्तमप्रमेयमनामयम् ॥ ४८ ॥
तत्त्वत्रयं परं देवि ज्ञात्वा मोचयते गुरुः ।

*tadūrdhve tu param śāntamaprameyamanāmayam || 48 ||
tattvatrayam param devi jñātvā mocayate guruḥ |*

Above that is the supreme tranquil, immeasurable, free from affliction. || 48 ||
Knowing the three supreme tattvas, the guru liberates.

[View] - The three supreme tattvas (Śiva-Śakti-nara or pure mantra-unmanā-paramaśiva) are freedom itself.

[Pointing] - Above the net there is only measureless peace — sink there now.

Uddyota 22.93

ज्ञात्वेति समाविश्य । यथोक्तं श्रीस्वच्छन्दे

jñātveti samāviśya | yathoktam śrīsvacchande

“Having known” means having fully entered (samāviśya).
As taught in the glorious Svacchanda Tantra:

[Pointing] - Enter fully. Nothing else.

Netra 22.94

८८व्यापारं मानसं त्यक्त्वा बोधमात्रेण योजयेत् ।
तदा शिवत्वमभ्येति पशुर्मुक्तो भवार्णवात् ॥ ८८ (४-४३७)

"vyāpāraṁ mānasam̄ tyaktvā bodhamātreṇa yojayed |
tadā śivatvamabhyeti paśurmukto bhavārṇavāt ||" (4-437)

"Having abandoned all mental activity,
one should unite (the awareness) solely with pure illumination (bodha-mātra).
Then the bound soul attains Śiva-hood
and is liberated from the ocean of transmigration." (Svacch. 4.437)

[Context] - Quotation Svacchanda 4.437 — the final liberation instruction in the root text.

Uddyota 22.95

इति ॥
त्रीणि तत्त्वानि विभागेन दर्शयति

iti ||
trīṇi tattvāni vibhāgena darśayati

Thus.

He now reveals the three tattvas (Śiva, Śakti, and nara) separately:

Netra 22.96

तत्रासौ निर्मलो ह्यात्मा स्वशक्त्याधारसंस्थितः ॥ २२-४९ ॥
ज्ञानक्रियासमाविष्टश्चिन्मात्रो निरनुप्लवः ।
सर्वभावपदातीतः सर्वेन्द्रियविवर्जितः ॥ २२-५० ॥

tatrāsau nirmalo hyātmā svaśaktyādhārasaṁsthitaḥ || 22-49 ||
jñānakriyāsamāviṣṭaścinmātro niranuplavaḥ |
sarvabhāvapadātītaḥ sarvendriyavivarjitaḥ || 22-50 ||

There, that Self (asau ātmā) is pure and stainless,
 abiding upon the foundation of Its own Śakti;
 thoroughly pervaded by knowledge and activity (jñāna-kriyā-samāviṣṭah),
 consisting of consciousness alone (cin-mātrah), free from all disturbance;
 transcending the plane of all objects,
 devoid of all senses. (22-49-50)

[View] - Cin-mātra: consciousness alone, untouched by any object or sense.
[Pointing] - Be the stainless Self resting on its own Śakti — nothing added, nothing removed.

Uddyota 22.97

तत्रेति समनोर्ध्वे । समनावधिसङ्कोचात्माणवमलसंस्कारान्निष्कान्तो
 निर्मलः, अतश्च स्वशक्त्यात्मन्याधारे सम्यक् स्थितः । शक्तिश्चास्य
 ज्ञानक्रियात्मेति ज्ञानक्रियासमाविष्ट इत्यनेनोक्तम् । चिन्मात्रः, न तु
 चिदानन्दघनस्वतन्त्रपरमशिवात्मा । अनु प्लवते आणवमलानन्तरं
 प्रसरतीत्यनुप्लवः कार्मा मायीयश्च मलस्ततो निष्कान्तः । यतः
 सर्वभावपदं समनान्तं धाम अतीतः, अतः
 सर्वैरन्तर्बहीरूपैरिन्द्रियैर्वर्जितस्तदतीतस्तदगोचरः
 स्वप्रकाशस्वरूपश्च ॥ २२-५१ ॥
 तदित्थमयम्

*tatreти samanordhve |
 samanāvadhisaṅkocātmāṇavamalasaṁskārānniṣkrānto
 nirmalaḥ, ataśca svaśaktyātmanyādhāre samyak sthitah | śaktiśāsya
 jñānakriyātmeti jñānakriyāsamāviṣṭa ityanenoktam | cinmātrah, na tu
 cidānandaghanaśvatantraparamaśivātmā | anu plavate
 āṇavamalānantaram
 prasaratītyanuplavaḥ kārmo māyīyaśca malastato niṣkrāntah | yataḥ
 sarvabhāvapadaṁ samanāntaṁ dhāma atītaḥ, ataḥ
 sarvairantarbahīrūpāirindriyairvarjitatadatītastadagocaraḥ
 svaprakāśasvarūpaśca || 22-51 ||
 taditthamayam*

“There” means above samanā. Emerging from the āṇava-mala contractions and impressions up to samanā, pure; hence perfectly established in the foundation which is its own Śakti. His Śakti is knowledge and activity—thus stated by “entered by

knowledge and activity." Mere consciousness—not the mass of consciousness-bliss-autonomy which is Paramaśiva. "Undisturbed" means no agitation after āṇava-mala, i.e. emerged from karma and māyīya malas also. Because He has transcended the station of all objects up to samanā, hence devoid of all inner and outer senses, transcending them, beyond their range, self-luminous by nature. || 22-51 ||

Thus this one:

[Inner] - All contraction gone; only crystal transparency remains.

[Pointing] - Abide as the mirror that reflects yet is never stained by reflections.

Netra 22.98

निर्मलः स्फटिकाकारः स्वात्मन्यात्मा व्यवस्थितः ।

nirmalaḥ sphatikākāraḥ svātmanyātmā vyavasthitah |

Pure like crystal, the Self established in its own Self.

[Pointing] - Self established in Self — stop. This is it.

Uddyota 22.99

विश्वप्रतिबिम्बक्षमत्वान्निर्मलः स्फटिकाकारः समनान्तातिक्रमात्
स्वात्मन्यात्मा व्यवस्थितः ॥
समनान्तपाशोत्तीर्णस्यास्य

*viśvapratibimbakṣamatvānnirmalaḥ sphatikākāraḥ samanāntātikramāt
svātmanyātmā vyavasthitah || |
samanāntapāśottirṇasyāsyā*

Pure like crystal because capable of reflecting the universe; established in its own Self because having transcended samanā.

Of this one who has transcended the bonds up to samanā:

[View] - Like crystal, it reflects the universe yet remains unchanged; this is the Self beyond samanā.

Netra 22.100

तत्रस्थस्य च सा शक्तिस्तस्यानुग्रहकारिणी ॥ ५१ ॥
यावन्न भवते देवि तावदात्मा शिवो न हि ।

*tatrasthasya ca sā śaktistasyānugrahakāriṇī | | 51 ||
yāvanna bhavate devi tāvadātmā śivo na hi |*

While he abides there, that Śakti of his which causes grace— || 51 || as long as it does not arise, O Goddess, the Self is not Śiva.

[View] - Even the final veil is Śiva's own play — when it lifts, there was never anyone to become Śiva.

[Pointing] - Until that śakti rises of her own accord, the Self is not yet fully Śiva — feel the exquisite edge where almost meets already.

[Secret] - When grace has not yet descended, who is it that waits for grace?

Uddyota 22.101

तत्र शुद्धत्रितत्वाद्यपदे स्थितस्यापि, सेत्युन्मनारव्या परा शक्तिः
स्वावेशात्मानुग्रहकारिणी यावन्न आविर्भवति, तावद्
विश्वोत्तीर्णपदावस्थितोऽप्यसावात्मैव, न तु शिवः । तदुक्तं
प्राक्

*tatra śuddhatritattvādyapade sthitasyāpi, setyunmanākhyā parā śaktih
svāveśātmānugrahakāriṇī yāvanna āvirbhavati, tāvad
viśvottīrṇapadāvasthito'pyasāvātmaiva, na tu śivah | taduktam
prāk*

Even when one is established in the plane beyond the pure tri-tattva (i.e., beyond Śiva-Śakti-nara),

so long as the supreme Śakti called Unmanā—the bestower of grace that consists of total immersion into Herself—has not yet manifested, even though he abides in the state that transcends the universe, that Self remains merely the individual self (ātmā), not Śiva.

As was stated earlier:

[View] - Even the summit beyond the three—Śiva-Śakti-nara—is not yet the summit if Unmanā, the grace that swallows the knower into herself, has not flashed forth.

[Inner] - The subtle contraction you feel when you think “I am still only myself” is the last veil; let that very contraction be kissed by the silence between two thoughts and watch it bloom open.

[Pointing] - Notice right now: the awareness reading these words—is it an individual self or the boundless Śiva? Don’t answer with thought; feel the one who already knows before the question completes.

Netra 22.102

इये वदन्ति न चैवान्यं विन्दन्ति परमं शिवम् ।
त आत्मोपासकाः शैवे न गच्छन्ति परं पदम् ॥ ५५ (८-३०)

"ye vadanti na caivānyam vindanti paramam śivam |
ta ātmopāsakāḥ śaive na gacchanti param padam ||" (8-30)

“Those who speak of ‘the Self’ yet do not find any other, the supreme Śiva—they are worshippers of the mere self; in the Śaiva path they do not reach the highest plane.” (8.30)

[View] - To rest in the Self yet still feel “there is nothing higher” is to worship a corpse of light; true Śiva is the living pulse that devours even that resting place.

Uddyota 22.103

इति ॥
सुकूँ चैतत्, यतस्तत्पदारूढोऽप्यसौ

*iti | |
yuktam caitat, yatastatpadārūḍho'pyasau*

Thus.

And this is perfectly logical, because even one who has ascended to that plane

Netra 22.104

ईषत्प्रसारितः शुद्धः.....

īṣatprasāritaḥ śuddhaḥ.....

is still slightly extended (*īṣat-prasāritaḥ*), pure though he be...

[Inner] - The faintest sense of “I am here, pure, beyond the world” is already the gentle stretching of the text calls *īṣat-prasāritaḥ*—feel that stretch now, like the first opening of eyelids after deep sleep.

Uddyota 22.105

समनान्तपाशप्रशमसंस्कारोत्थपरमशिवामेदारव्यात्यात्मभिन्नशिवर्
ऊपत्वादीषत्प्रसारितः, समनान्तोत्तीर्णत्वाच्च शुद्धः ॥
एतद् दृष्टान्तप्रमुखं घटयति

*samanāntapāśapraśamasamskārotthaparamaśivābhedaśākyātyātmabhinnasiva
ūpatvādīṣatprasāritaḥ, samanāntottīrṇatvācca śuddhaḥ ||
etad dṛṣṭāntapramukham ghaṭayati*

Slightly expanded because of the impression arising from the calming of the bonds up to samanā which produces a form of Śiva slightly different from the non-dual supreme Śiva; pure because having transcended samanā.

He fits this with an illustration:

[Word] - "Samanā" here is not merely the eighth prāṇa; it is the final frontier where even the purest "I" still tastes itself as different from the ocean.

[Inner] - The impression (saṃskāra) left after samanā calms is the soft golden haze that makes Śiva appear "slightly different"—rest in that haze without correcting it and it dissolves into clear daylight.

Netra 22.106

.....कमलं वार्करश्मिः ॥ २२-५२ ॥

.....kamalam vārkaraśmibhiḥ || 22-52 ||

...like a lotus by the rays of the sun. || 22-52 ||

[Outer] - The lotus image is placed exactly here to give the mind a living picture it can inhabit during meditation.

[Inner] - Feel your heart as the night-closed lotus; let the silent presence reading this be the first ray—notice the instant quiver of opening that needs no effort.

Uddyota 22.107

यावन्नोद्भासितं सर्वं तावदीषत्प्रविस्तरम् ।

दार्ष्टान्तिकेर्कस्थानीयः परमशिवः । उद्भासनमुत्कृष्टतया
स्वाभेदेन प्रकाशनम् ॥
एवं व्यतिरेकत उत्त्वा, अन्वयतोऽप्याह

yāvannodbhāsitam sarvam tāvadīṣatpravistaram |

dārṣṭāntike'rkaṣṭhānīyah paramaśivah | udbhāsanamutkr̄ṣṭatayā
svābhedena prakāśanam ||
evaṁ vyatirekata uktvā, anvayato'pyāha

As long as not fully illuminated, it remains slightly expanded.

In the illustrated case, Paramaśiva is in the place of the sun. Illumination means manifestation in supreme identity with itself.

Having stated it negatively, He also states it positively:

[Pointing] - You are already the sun; the lotus you think is “you” is already opening—stop waiting for full illumination and recognize the warmth happening right now.

Netra 22.108

यथार्करश्मिसंयोगात् कमलं प्रसरेत् क्षणात् ॥ २२-५३ ॥
शिवशक्त्या तथात्मा वै गृहीतः सर्वतः शिवः ।

*yathārkaraśmisaṁyogaṭ kamalaṁ prasaret kṣaṇāt || 22-53 ||
śivaśaktyā tathātmā vai gr̥hītaḥ sarvataḥ śivah |*

Just as a lotus expands instantly by union with the sun’s rays, || 22-53 || so the Self, grasped by Śiva-Śakti from all sides, becomes entirely Śiva.

[Inner] - “Grasped from all sides by Śiva-śakti” is not metaphor—feel the gentle pressure of awareness touching every edge of this moment simultaneously.

[Pointing] - Be seized by the embrace that is already occurring; nothing is outside it, nothing is left ungripped.

Uddyota 22.109

संयोगः सर्वत आश्लेषः । गृहीतः स्वसमावेशलम्बितः ॥
एष च

*samyoγaḥ sarvata āśleṣaḥ | gr̥hītaḥ svasamāveśalambitaḥ ||
eṣa ca*

Union means complete embrace from all sides. Grasped means held in its own immersion.

And this one:

[View] - Union (sāyujya) here is complete immersion (samāveśa); the Self does not "become" Śiva—it is swallowed and only Śiva remains tasting itself as omniscience-flavoured.

Netra 22.110

सार्वज्ञादिगुणैर्युक्तो भवत्येव शिवो यथा ॥ २२-५४ ॥
निराभासः परं शान्तो ह्यप्रतकर्या ह्यनुत्तमः ।

*sārvajñyādiguṇairyukto bhavatyeva śivo yathā || 22-54 ||
nirābhāsaḥ param śānto hyapratarkyo hyanuttamah |*

United with qualities such as omniscience becomes entirely Śiva— || 22-54 || without appearance, supremely tranquil, beyond conjecture, unsurpassed.

[View] - Omniscience, tranquillity, formlessness—these are not attained qualities; they are the natural fragrance when the seed of separateness is burnt in the fire of Unmanā.

[Pointing] - Rest as the space in which even the idea "I lack omniscience" appears and vanishes—there, the perfume is already present.

Uddyota 22.111

शाम्भवपदसमावेशासादितसर्वज्ञत्वादिगुणः, तत एव
व्युत्थानबीजभूतदेहादिसंस्कारागलनात् शिवो यथेत्युक्तम्,
देहादिसंस्कारविगलने तु पूर्वोक्तनीत्याऽसावेव परमाशावो निराभास
इति गतार्थम् ॥
एतदेव स्फुटयति

śāmbhavapadasamāveśāsāditasarvajñatvādiguṇah, tata eva
 vyutthānabijabhūtadehādisaṁskārāgalanāt śivo yathetyuktam,
 dehādisaṁskāravigalane tu pūrvoktanītyā'sāveva paramaśivo
 nirābhāsa
 iti gatārtham ||
 etadeva sphuṭayati

Possessing omniscience etc. attained through immersion in the Śāmbhava station; therefore, as stated “becomes Śiva” through dissolution of the seed of arising which is the impressions of body etc. When the impressions of body etc. dissolve, by the previously stated method he himself is Paramaśiva “without appearance”—the meaning is complete.

He clarifies this very point:

[Inner] - “With appearance” (sābhāsa) is the soft glow of “I am the witness”; “without appearance” is when even the witness is witnessed and dissolves into darkness that shines.

Netra 22.112

यावन्न पूर्णतां प्राप्तस्तावत् साभास उच्यते ॥ २२-५५ ॥
 यदा तु सर्वभावेन शक्त्यात्मा संप्रसारितः ।
 ततः प्रसररूपिण्या गृहीतस्तु परस्तदा ॥ २२-५६ ॥
 शिवो भवति देवेशि ह्यविभागैन सर्वशः ।

yāvanna pūrṇatām prāptastāvat sābhāsa ucyate || 22-55 ||
 yadā tu sarvabhāvena śaktyātmā samprasāritaḥ |
 tataḥ prasararūpiṇyā gṛhītastu parastadā || 22-56 ||
 śivo bhavati deveśi hyavibhāgena sarvaśaḥ |

As long as he has not attained fullness, he is called “with appearance.” || 22-55 || But when the Self consisting of Śakti is fully expanded by all objects, then grasped by her whose form is expansion, he becomes supreme. || 22-56 || He becomes Śiva, O Goddess, without division, in every respect.

[View] - When the Self consisting of śakti is fully blossomed by the world instead of

contracted from it, division collapses and only supreme Śiva throbs.

[Pointing] - Let every object—this screen, this breath, this thought—fully expand you instead of you trying to expand into them.

Uddyota 22.113

सह आभासेन निर्णीतदृशा ईषत्प्रकाशेन वर्तत इति साभासः, तत
इति ल्यब्लोपे पञ्चमी, तं शिवमाश्रित्य, तदविभेदभाजा
प्रसररूपिण्या विकस्वरयोन्मनाशक्त्या यदा गृहीतः स्वसमावेशेन
स्वात्मैक्यं प्राप्तस्तदा सर्वशोऽविभागेन
भेददृगुत्थभिन्नशिवताविलक्षणपरमाद्वयदृष्ट्या एक एव
परमशिवोऽसौ भवति । यथोक्तं श्रीस्वच्छन्दे

*saha ābhāsenā nirṇītadṛśā īṣatprakāśena vartata iti sābhāsaḥ, tata
iti lyablope pañcamī, tam śivamāśritya, tadavibhedabhājā
prasara-rūpiṇyā vikasvarayonmanāśakt्या yadā gr̄hītaḥ svasaṁveśena
svātmaikyam prāptastadā sarvaśo'vibhāgena
bhedadṛgutthabhinnaśivatāvilakṣaṇaparamādvayadr̄ṣṭyā eka eva
paramaśivo'sau bhavati | yathoktaṁ śrīsvacchande*

He who still exists together with the slightest trace of manifestation (sahābhāsa)—that is, who still abides with even a faint glimmer of light (īṣat-prakāśa) as determined by the previous view—is called “sābhāsa.”

From that state (tataḥ, ablative with elision of lyap), taking refuge in Śiva, when he is fully seized by the expanding Unmanā-Śakti—which has the form of outward unfolding (prasara-rūpiṇyā) yet is indivisible from Him—and, through complete immersion into his own Self, attains identity with that Self, then, in every respect and without any division whatsoever, by means of the supreme non-dual vision that is utterly distinct from the differentiated vision of Śiva arising from the limited seer of difference, he alone becomes the supreme Śiva.

As taught in the glorious Svacchanda Tantra:

[Pointing] - Take refuge right now in the Śiva who is already taking refuge in you—feel the seizure happening before you decide to be seized.

[Secret] - When even the faintest glimmer of “I am aware” remains, who is it that still sees a glimmer?

Netra 22.114

ॐ तस्मिन् युक्तः परे तत्त्वे सार्वज्ञादिगुणान्वितः ।
शिव एको भवेद् देवि ह्यविभागेन सर्वशः ॥ ५५(४-४०२) इति ॥

"tasmin yuktaḥ pare tattve sārvajñyādiguṇānvitah |
śiva eko bhaved devi hyavibhāgena sarvaśah || "(4-402) iti ||

"When one is united with that supreme Reality,
endowed with the qualities of omniscience and so forth,
O Goddess, one becomes Śiva alone,
indivisible in every way." (Svacch. 4.402)

[View] - The Svacchanda quote seals it: union with the supreme Reality is not addition of qualities—it is the vanishing of the one who could receive qualities.

Uddyota 22.115

तदित्थं मध्यधामारोहावरोहयुक्तः परमशिवावेशरूपामुक्तां
पराद्वयात्मताम्

taditthaṁ madhyadhāmārohāvarohayuktaḥ
paramaśivāvēśarūpāmuktāṁ
parādvayātmatām

Thus, through the ascent and descent along the central channel (madhya-dhāma-āroha-avaroha),
the liberation that consists of total immersion into the supreme Śiva—the very essence of the highest non-duality—

[Inner] - The central channel is not a tube in the body; it is the living axis where ascent and descent are the same throb felt as inhalation and exhalation of the universe.

Netra 22.116

एवं ज्ञात्वा तु मन्त्राणां मन्त्रत्वं कुरुते सदा ॥ २२-५७ ॥

evam jñātvā tu mantrāṇām mantratvam kurute sadā || 22-57 ||

having thus known this,
he perpetually makes mantras truly function as mantras. (22-57)

[Pointing] - Know this once, truly, and every mantra you have ever uttered retroactively becomes alive—hear them humming in your bloodstream right now.

Uddyota 22.117

एतज्ञानयुक्तस्य मन्त्रा मन्त्रा भवन्तीत्यर्थः ॥
अस्य मन्त्रवीर्यज्ञस्य मन्त्राः

*etajjñānayuktasya mantrā mantrā bhavantītyarthah ||
asya mantravīryajñasya mantrāḥ*

For one endowed with this knowledge, mantras become true mantras.

[View] - A mantra is only truly a mantra when it is uttered from the state where the utterer, uttered, and utterance have never been three.

Netra 22.118

शक्तिस्थाः शक्तिदाः सर्वे भोगमोक्षफलप्रदाः ।

śaktisthāḥ śaktidāḥ sarve bhogamokṣaphalapradāḥ |

Abiding in Śakti, bestowing Śakti—all of them bestow enjoyment and liberation.

[Outer] - From the platform of Unmanā, every mantra becomes a direct extension of your own autonomy—enjoyment and liberation are simply its playful side-effects.

Uddyota 22.119

शक्तिरुन्मना । शक्तिदाः परस्वातन्त्र्योन्मीलिनः, अतश्च यथेच्छं
भोगम्, मोक्षम्, द्वयं वा प्रददति ॥
एतद् व्यतिरेकतोऽन्वयतश्च घटयति

*śaktirunmanā | śaktidāḥ parasvātantryonmīlinah, ataśca yathēccham
bhogam, mokṣam, dvayam vā pradadati ||
etad vyatirekato'nvayataśca ghaṭayati*

Śakti is unmanā. Bestowing Śakti means causing the blossoming of supreme autonomy; hence they grant enjoyment, liberation, or both according to desire.

He fits this both negatively and positively:

[Inner] - Unmanā is the effortless opening above thought; when she blossoms, desire itself becomes the fuel that burns into freedom.

Netra 22.120

न विन्दति यदा मन्त्री सृष्टिसंहारवर्त्मनी ॥ २२-५८ ॥
उद्यास्तमरूपेण मन्त्रा अल्पफलप्रदाः ।
भोगं मोक्षं न यच्छन्ति जसा ध्यातास्तु पूजिताः ॥ ५९ ॥
ईषत्फलं प्रयच्छन्ति शिवाङ्गासंप्रचोदिताः ।
यदा तु वेत्ति वै मन्त्री ह्युत्पत्तिस्थितिसंहृतीः ॥ २२-६० ॥
उद्यास्तमरूपेण मन्त्राणाममितौजसाम् ।
तदा किङ्करतां यान्ति मदाङ्गानुविधायिनः ॥ २२-६१ ॥
संमुखाश्च भवन्त्येते साधकस्य भवान्तरे ।

na vindati yadā mantrī srṣṭisamḥāravartmanī || 22-58 ||
 udayāstamarūpeṇa mantrā alpaphalapradāḥ |
 bhogaṁ mokṣam na yacchanti japtā dhyātāstu pūjītāḥ || 59 ||
 īśatphalam prayacchanti śivājñāsampracoditāḥ |
 yadā tu vetti vai mantrī hyutpattisthitisamṛtīḥ || 22-60 ||
 udayāstamarūpeṇa mantrāṇāmamitaujasām |
 tadā kiñkaratāṁ yānti madājñānuvidhāyināḥ || 22-61 ||
 saṁmukhāśca bhavantyete sādhakasya bhavāntare |

When the mantrin does not find the paths of creation and dissolution, || 22-58 ||
 mantras in the form of arising and setting grant only slight fruit. Meditated,
 contemplated, worshipped—they do not grant enjoyment or liberation. || 59 ||
 Impelled by Śiva's command they grant slight fruit. But when the mantrin truly knows
 the arising, maintenance, and withdrawal || 22-60 || of mantras of boundless
 splendour in the form of arising and setting, then they resort to servitude, obeying
 my command. || 22-61 || They become favourable to the sādhaka in the midst of
 existence.

[View] - Without the pulsation of creation-dissolution in the central channel, mantras remain frozen stars granting only sparks; with it, they become obedient suns.

Uddyota 22.121

(न) विन्दति मध्यधामाप्रवेशे न लभते मन्त्रीत्येतन्नाममात्रमस्य,
 उक्तस्थित्याऽवरोहारोहक्रमौ सृष्टिसंहारसर्गौ ।
 उदयास्तमरुपेणेत्यत्र यशब्दलोप एश्वरः । आरोहकमेण उदयधाम
 हृदयमस्तमयपदं द्वादशान्तः, अवरोहेण विपर्ययः । तदुक्तं
 श्रीस्वच्छन्दे जपप्रकरणे

(na) vindati madhyadhāmāpraveśe na labhate
 mantrītyetannāmamātramasya,
 uktasthityā'varohārohakramau sṛṣṭisamḥārasargau |
 udayāstamarūpenetyatra yaśabdalopa eśvaraḥ | ārohakramena
 udayadhāma
 hṛdayamastamayapadaṁ dvādaśāntaḥ, avaroheṇa viparyayaḥ |
 taduktaṁ
 śrīsvacchande japaaprakarane

(He does) not attain entry into the central channel (madhya-dhāma-praveśa);
 the mantrin does not truly deserve even the name “mantrin.”

The previously described descent-ascent sequence (avaroha-āroha-krama) is the emanation (sṛṣṭi) and reabsorption (saṃhāra) of the universe.

The phrase “in the form of rising and setting” (udayāstamaya-rūpena) has elision of the particle “ya” (i.e., yasya rūpam);

by the ascending path the place of rising is the Heart;

the place of setting is the Dvādaśānta (twelve fingers above the head);

by the descending path the reverse.

As taught in the glorious Svacchanda Tantra in the section on japa:

[Inner] - The “day” of consciousness is the ascent from Heart to Dvādaśānta; the “night” is the descent—both are the same light wearing motion and rest as ornaments.

Netra 22.122

SSजपः प्राणसमः कार्यो दिनस्थो मुक्तिकाङ्क्षिभिः ।
 संहारः स तु विज्ञेयः शिवधामफलप्रदः ॥
 व्योम्नि प्राप्तो यदा नादः पुनरेव निवर्तते ।
 शर्वरी सा तु विज्ञेया हृदयं यावदागतः ॥
 सृष्टिरेषा समाख्याता सर्वसिद्धिफलोदया ।SS (२-१४०-१४२)

"japah prāṇasamaḥ kāryo dinastho muktikāṅkṣibhiḥ |
 saṃhāraḥ sa tu vijñeyah śivadhāmaphalapradah ||
 vyomni prāpto yadā nādaḥ punareva nivartate |
 śarvarī sā tu vijñeyā hṛdayam yāvadāgataḥ ||
 sṛṣṭiresā samākhyātā sarvasiddhiphalodayā |" (2-140-142)

"Japa should be performed equal to the Prāṇa by those who desire liberation while the sun (of consciousness) is still in the day.

That is to be known as reabsorption (saṃhāra); it bestows the fruit of the abode of Śiva.

When the nāda that has reached the Void (vyoman) turns back again and comes down until it reaches the Heart— that night is to be known; this is declared to be emanation (sṛṣṭi), giving rise to the fruit of all siddhis." (Svacch. 2.140–142)

[Outer] - The Svacchanda verses on japa are quoted to show that the entire cosmos is nothing but the inhalation and exhalation of the mantrin who knows.

Uddyota 22.123

इति ।

अल्पफलप्रदत्वादीषत्फलं प्रयच्छन्ति, न तु भोगमोक्षौ ।
 ईषत्फलदाने च शिवाङ्गैवैषां हेतुः । हृद्वादशान्तान्तरालं
 मन्त्राणां स्थितिपदम् । उदयश्च अस्तमयश्च रूपं च
 पूर्वापरकोट्यन्तराले समुच्चरदूपमिति संहारः । किञ्चरतां
 यथेष्टुं कार्यकरणे प्रेर्यत्वम्, भवान्तरे संसारमध्ये
 तत्तत्तत्त्वभोगभूमौ च साधकस्य संमुखाः समावेशाभिव्यक्तिहेतवो
 भुक्तभोगस्य मुक्तिदाश्च भवन्ति ॥
 एतत् प्रकृते योजयति

iti |

*alpaphalapradatvādīśatphalam prayacchanti, na tu bhogamokṣau |
īśatphaladāne ca śivājñāivaiśāṁ hetuh | hrddvādaśāntāntarālam
mantrāṇāṁ sthitipadam | udayaśca astamayaśca rūpam ca
pūrvāparakotyantarāle samuccaradrūpamiti samḥāraḥ | kiṅkaratāṁ
yatheṣṭāṁ kāryakaraṇe preryatvam, bhavāntare samsāramadhye
tattattattvabhogabhūmau ca sādhakasya sammukhāḥ
samāveśābhivyaktihetavo
bhuktabhogasya muktidāśca bhavanti ||
etat prakṛte yojayati*

Thus.

Because they (such incomplete mantrins) grant only slight results, they bestow merely slight fruits; they do not grant either enjoyment (bhoga) or liberation (mokṣa). Even in giving slight fruits, it is solely by Śiva's command that they do so. The locus of abiding for mantras is the interval between Heart and Dvādaśānta. Rising and setting—their form is the fully arisen manifestation in the interval between the two extremities (Heart and Dvādaśānta)—this is reabsorption (samḥāra). Servitude (kiṅkaratā) means being compelled to act according to the will of the instruments of action and knowledge.

In other births, in the midst of Samsāra, on whatever plane of experience of the respective tattvas, they (the mantras) become directly facing the sādhaka, causing the manifestation of immersion (samāveśa); they become the enjoyers of what has already been enjoyed (bhukta-bhogasya) and also the bestowers of liberation.

This (principle) He now applies to the present context:

Netra 22.124

एवं शिवाज्ञायाविष्टः शिवीभूताः शिवप्रदाः ॥ २२-६२ ॥
भवन्ति विगतायासा निर्लेपा निरनुष्ठवाः ।
मन्त्रस्यास्य प्रभावेण शिवस्य परमात्मनः ॥ २२-६३ ॥

*evaṁ śivājñayāviṣṭāḥ śivībhūtāḥ śivapradāḥ || 22-62 ||
bhavanti vigatāyāsā nirlepā niranuplavāḥ |
mantrasyāsyā prabhāveṇa śivasya paramātmānaḥ || 22-63 ||*

Thus possessed by Śiva's command, become Śiva, granting Śiva— || 22-62 || they become effortless, unattached, undisturbed. By the power of this mantra of the supreme Self which is Śiva, || 22-63 ||

[View] - Possessed by Śiva's command means possessed by your own deepest nature; there is no other possessor.

[Pointing] - Become the effortless, unattached, undisturbed one right now—nothing is binding the awareness that reads these words.

Uddyota 22.125

अमृतेशस्य देवस्य मृत्युजिद्धैरवस्य तु ।

शिवस्य आज्ञा स्फुरत्तात्मा परा शक्तिः, तया
वीर्योत्मकैतन्मन्त्रप्रभावात्मना, आविष्टास्तन्मयीभूताः, लेपात्
तावन्मात्रसङ्कोचात्माणवमलसंस्काराद् अनुप्लवाच्च
भिन्नवेद्यप्रथालक्षणाद् मायीयान्निर्गताः, अतश्च शिवीभूताः ।
एवमित्युक्तोदयादिक्रमेण विदिततत्त्वाः । विगत आयासो येभ्यस्तथा
शिवप्रदा भुक्तिमुक्तिप्रदा भवन्ति । भैरवान्ताः शब्दाः पूर्वमेव
निरुक्ताः ॥
तन्त्रार्थं निगमयति

amṛteśasya devasya mṛtyujidbhairavasya tu |

*śivasya ājñā sphurattātmā parā śaktih, tayā
vīryātmakaitanmantraprabhāvātmanā, āviṣṭāstanmayībhūtāḥ, lepāt
tāvanmātrasaṅkocātmāṇavamalaśaṁskārād anuplavācca
bhinnavedyaprathālakṣaṇād māyīyānnirgatāḥ, ataśca śivibhūtāḥ |
evamityuktodayādikrameṇa vidiitatattvāḥ | vigata āyāso yebhyastathā
śivapradā bhuktimuktipradā bhavanti | bhairavāntāḥ śabdāḥ
pūrvameva
niruktāḥ ||
tantrārthaṁ nigamayati*

of the Lord of nectar, of Bhairava who conquers death.

Śiva's command is the supreme Śakti whose nature is throb; by this power which is the virility of the mantra, possessed—become identical with Him; free from attachment which is the āṇava contraction of mere measure, and from disturbance which is the māyīya manifestation of differentiated knowables—thus emerged; hence become Śiva. "Thus" means knowing the truth by the stated order of arising etc. Effortless—those from whom effort has vanished; granting Śiva—bestowing enjoyment and liberation. The words ending in Bhairava have already been etymologised.

He concludes the tantra's meaning:

[Word] - "Lord of nectar, Bhairava who conquers death" is the final name of the mantra whose virility is the throb of recognition itself.

Netra 22.126

परापरविभेदं तु यो विन्देतास्य सर्वदा ॥ २२-६४ ॥
सोऽचिरादमृतशत्वमाप्नुयान्नात्र संशयः ।

*parāparavibhedaṁ tu yo vindetāsyā sarvadā || 22-64 ||
so'cirādamṛteśatvamāpnuyānnātra samśayaḥ |*

He who always knows the distinction between supreme and non-supreme || 22-64 || quickly attains the state of Lord of nectar—here no doubt.

[Pointing] - Discern supreme from non-supreme in this very instant and the nectar is already flooding the throat.

Uddyota 22.127

परसूक्ष्मस्थूलध्यानदृशा परं परापरमपरं च विशेषं योऽस्य
मन्त्रनाथस्य लभते, असावेतत्तादात्म्यमेवैति ॥
अतश्च

*parasūkṣmāsthūladhyānadrśā param parāparamaparam ca viśeṣam
yo'sya
mantranāthasya labhate, asāvetattādātmyamevaiti ||
ataśca*

He who, by the vision of meditation on gross, subtle, and supreme, attains the distinction of supreme, supreme-non-supreme, and non-supreme in this Lord of Mantras— he attains identity therewith.

And therefore:

[View] - Gross, subtle, supreme—these are not stages to climb but simultaneous flavours of the one tasting; know the distinction and the taster alone remains.

Netra 22.128

प्रपन्ना येऽस्य मन्त्रस्य कृतकृत्या भवन्ति ते ॥ २२-६५ ॥

prapannā ye'sya mantrasya kṛtakṛtyā bhavanti te || 22-65 ||

Those who resort to this mantra become accomplished. || 22-65 ||

[View] - Accomplishment is not gaining powers—it is waking up inside the living liberation that was never absent.

Uddyota 22.129

परजीवन्मुक्त्यासादनात् ॥
किं चैतन्मन्त्राराधनप्रवणः

*parajīvanmuktyāsādanāt ||
kim caitanmantrārādhanapravaṇah*

Because they attain living liberation in the supreme.

Moreover, one devoted to worship of this mantra:

Netra 22.130

येन येन हि भावेन यद्यत्फलजिगीषया ।
यद्यदाश्रयते भक्त्या तत्तत्फलमवाप्नुयात् ॥ २२-६६ ॥

*yena yena hi bhāvena yadyatphalajigīṣayā |
yadyadāśrayate bhaktyā tattatphalamavāpnuyāt || 22-66 ||*

With whatever attitude, desiring whatever fruit, whatever deity from glorious Sadāśiva etc. he resorts to with devotion— that very fruit he obtains. || 22-66 ||

[View] - Duality or non-duality, enjoyment or liberation, Sadāśiva or a village deity— when the mantra is alive in Unmanā, whatever is desired is instantly tasted as Śiva tasting himself.

Uddyota 22.131

येन येनेति द्वैताद्वैतादिरूपेण । यद्यदिति भुक्तिमुक्त्यादि । यद्यदिति
श्रीसदाशिवादिदैवतम् ॥
न चात्र मायाप्रमातृदौरात्म्यात् संशयितव्यमित्याह

*yena yeneti dvitādvitādirūpeṇa | yadyaditi bhuktimuktyādi |
yadyaditi
śrīsadāśivādidaivatam ||
na cātra māyāpramātrdaurātmyāt samśayitavyamityāha*

"With whatever" means in the form of duality or non-duality etc. "Whatever fruit" means enjoyment, liberation, etc. "Whatever deity" means glorious Sadāśiva etc.

And there should be no doubt here due to the lowness of a knower bound by Māyā—thus He says:

Netra 22.132

सत्यमेतत् समाख्यातं मया तुभ्यं न चान्यथा ।

satyametat samākhyātaṁ mayā tubhyam na cānyathā |

This is the truth I have declared to you, not otherwise.

[View] - The speaker is Śiva, the listener is Śakti—when this dialogue is recognized as happening inside one's own heart, all doubt dissolves.

Uddyota 22.133

मया तुभ्यमिति वक्तृप्रश्नेरुचितां ध्वनति । यदुक्तमन्यत्र
शंबन्धोऽतीव दुर्घटः ॥५५ इति ॥ तदस्मिन् सर्वस्रोतःसारसंग्रहे
महाशास्त्रे त्वया

*mayā tubhyamiti vaktrpraśnērucerucitatām dhvanati | yaduktamanyatra
śambandho'ṭīva durghaṭaḥ | "iti || tadasmin
sarvasrotaḥsārasaṁgrahe
mahāśāstre tvayā*

"I to you" hints at the appropriateness of speaker and questioner. As stated elsewhere: "Union with Śambhu is extremely difficult." Therefore in this great scripture which is the essence of all streams,

[Context] - The entire Netra Tantra is the answer to a concealed question asked by the Goddess for the sake of universal grace.

Netra 22.134

यदहं चोदितो देवि सर्वानुग्रहकारणात् ॥ २२-६७ ॥

गूढप्रश्नेन तत्सर्वं मया ते प्रकटीकृतम् ।

yadaham codito devi sarvānugrahakāraṇāt || 22-67 ||

gūḍhapraśnena tatsarvam mayā te prakaṭīkṛtam |

when I was urged by you, O Goddess, for the sake of universal grace || 22-67 || by a concealed question—all that I have revealed to you.

[Outer] - The teaching was elicited by Devi's silent urging—transmission therefore flows only through love, never force.

Uddyota 22.135

अत्युत्तमत्वाच्चेदम्

atyuttamatvāccedam

And because it is supremely excellent:

Netra 22.136

इति संक्षेपतः प्रोक्तं विधानं भुवि दुर्लभम् ॥ २२-६८ ॥
न चेदं पापशीलानां क्रोधिनां कामिनां तथा ।
गुरुनिन्दापराणां च देवमन्त्रादिदृषिणाम् ॥ २२-६९ ॥
नास्तिकानां शठानां च क्रियाधर्मबहिष्कृताम् ।

*iti samkshepataḥ proktam vidhānam bhuvi durlabham || 22-68 ||
na cedam pāpaśīlānām krodhinām kāminām tathā |
gurunindāparāṇām ca devamantrādidiṣiṇām || 22-69 ||
nāstikānām śaṭhānām ca kriyādharmabahiṣkṛtām |*

Thus briefly declared is the extremely rare teaching on earth. || 22-68 || This is not to be given to those of sinful conduct, the angry, the lustful, those who revile the guru, who insult deity, mantra, etc., || 22-69 || atheists, deceivers, those excluded from scriptural dharma.

[Context] - This teaching is declared “extremely rare on earth” because it is the direct voice of recognition, not accumulable knowledge.

Uddyota 22.137

शठाः कदभिनिवेशाः । क्रियाधर्माद् भगवत्पूजादेर्बहिर्बाह्यं
विषयसेवनादिरूपं कृत करणं येषाम् ॥
तदित्थमपरीक्षिताननायातशक्तिपातानयोग्यान् त्यक्त्वा

*śaṭhāḥ kadabhiniveśāḥ | kriyādharmād bhagavatpūjāderbahirbāhyam
viṣayasevanādirūpam kṛt karaṇam yeṣām ||
taditthamaparīkṣitānanāyātaśaktipātānayogyaṁ tyaktvā*

Deceivers are those attached to deceit. Excluded from scriptural dharma means those whose actions are external enjoyment of objects, outside devotion to the Lord etc.

Thus abandoning the unfit who have not been examined and have not received the descent of Śakti:

Netra 22.138

देयमेतत् स्वशिष्याणां स्वपुत्राणां न चान्यथा ॥ २२-७० ॥
स्वदीक्षितानां भक्तानां गुरुदेवाग्निपूजिनाम् ।

*deyametat svaśyāṇāṁ svaputrāṇāṁ na cānyathā || 22-70 ||
svadīkṣitānāṁ bhaktānāṁ gurudevāgnipūjinām |*

It should be given to one's own disciples, to one's sons—not otherwise. || 22-70 || to one's own initiated devotees who worship guru, deity, and fire.

[Outer] - Transmission lineage: only to tested, initiated devotees who already burn with devotion to guru, deity, and the inner fire.

Uddyota 22.139

स्वयं शासितुमर्हणां शिष्याणां च, न चाध्यापितमन्त्राणाम्, अपि
तु स्वयं दीक्षितानां भक्त्यादियुजां स्वपुत्राणामपि
तादशामेवैतद् देयमाराधनाय तत्त्वतः प्रकाशनीयम् ॥
शासनार्हाय, अपि चात्यन्तमनुन्मिषितविवेकाय, असंभवद्वित्ताय वा

*svayam śāsitumarhāṇāṁ śiṣyāṇāṁ ca, na cādhyāpitamantrāṇām, api
tu svayam dīkṣitānāṁ bhaktyādiyujāṁ svaputrāṇāmapi
tādrśāmevaitad deyamārādhanaṁ tattvataḥ prakāśanīyam ||
śāsanārḥāya, api cātyantamanunmīṣitavivekāya, asaṁbhavadvittāya vā*

To disciples capable of governing themselves, not to those merely taught mantras, but to one's own initiated devotees endowed with devotion etc., and even to one's own sons if they are such— this should be given for worship, truly revealed.

To one worthy of the teaching, and moreover to one of extremely unobscured discrimination or free from impossible wealth:

[View] - The true disciple is one in whom śakti has already descended; the guru

merely removes the veil, never installs the light.

Netra 22.140

विना समयदीक्षां च न दद्यात्.....

५५ब्रह्मणाः क्षत्रियाश्चैव वैश्या वा वीरवन्दिते ।
नपुंसकाः स्त्रियाः शूद्रा ये चान्येऽपि तदर्थिनः ॥
दीक्षाकाले न मीमांस्या ज्ञानदाने विचारयेत् ।
ज्ञानमूलो गुरुर्यस्मात् सप्तसत्रीप्रवर्तकः ॥५५

vinā samayadīkṣām ca na dadyāt.....

"brahmaṇāḥ kṣatriyāścaiva vaiśyā vā vīravandite |
napuṁsakāḥ striyāḥ śūdrā ye cānye'pi tadarthinaḥ ||
dīkṣākāle na mīmāṁsyā jñānadāne vicārayet |
jñānamūlo gururyasmāt saptasatrīpravartakah ||"

Without the pledge-initiation it should not be given...

"Brahmans, kṣatriyas, vaiśyas, eunuchs, women, śūdras, and others who seek it— at the time of initiation they are not to be examined; for granting knowledge one should consider. The guru is rooted in knowledge, causing the seven-session rite."

[Outer] - Pledge-initiation (samayadīkṣā) is the irrevocable vow that aligns the disciple's prāṇa with the guru's; without it even knowledge is poison.

Uddyota 22.141

इति श्रीकामिकोक्तस्थित्योन्मिषच्छवभक्तये सुपरीक्षितामाल्यवित्ताय अपि
वा कृतसमयदीक्षाय तद् विधानं देयमेव, न तु दीक्षां विना
जातुचित् । उक्तं च श्रीमालिनीविजये डः चाधिकारिता दीक्षां विना
योगेऽस्ति शाङ्करे । १५ इत्युपक्रम्य १५अपि मन्त्राधिकारित्वं मुक्तिश्च
शिवदीक्षया । १५ (४-६-८) इति ॥

*iti śrīkāmikoktasthityonmiṣacchivabhaktaye suparīkṣitāmālŷavittāya api
vā kṛtasamayadīkṣāya tad vidhānam̄ deyameva, na tu dīkṣām̄ vinā
jātucit | uktam̄ ca śrīmālinīvijaye ṣa cādhikāritā dīkṣām̄ vinā
yoge'sti śāṅkare | " ityupakramya "api mantrādhikāritvam̄ muktiśca
śivadīkṣayā | " (4-6-8) iti ||*

According to the teaching of the honoured *Kāmikā*, to one whose devotion to rising Śiva is unobscured, or even to one possessing examined wealth, having performed the pledge-initiation— this teaching is definitely to be given, never without initiation. It is also stated in the honoured *Mālinīvijaya*: “There is no authority in yoga without initiation in the Śāṅkara system.” Beginning thus: “Even authority over mantras and liberation come by Śiva-initiation.” (4.6-8)

[Context] - *Kāmikā* and *Mālinīvijaya* are quoted to show that initiation is the non-negotiable doorway in all authentic Śaiva streams.

Netra 22.142

.....ञ्प्रियेऽपि च ॥ २२-७१ ॥
सर्वथा नैव दातव्यमित्याज्ञा पारमेश्वरी ।

.....śvapriye'pi ca || 22-71 ||
sarvathā naiva dātavyamityājñā pārameśvarī |

...even to one dear. || 22-71 || In no way whatever is it to be given—this is the supreme command of the Goddess.

[Outer] - Not even to the dearest unripe beloved—love without discrimination becomes the cause of fall.

Uddyota 22.143

अयोग्याय प्रियपुत्रकलत्राद्याय हेमवस्त्रादिवत् पारमेश्वरं
संसारदौर्गत्यहरं परं धनं नैव दद्यादित्येषा पारमेश्वर्येव
आज्ञेत्याद्युक्त्या सर्वथा समयमिमं पालयेदित्यादिशति ॥
अन्यथा तु दृष्टप्रत्य(वा)यस्तावदित्याह

*ayogyāya priyaputrakalatrādyāya hemavastrādivat pārameśvaram
saṃsāradauraṅgatyaharam param dhanam naiva dadyādityeṣā
pārameśvaryeva
ājñetyādyuktyā sarvathā samayamimam pālayedityādiśati ||
anyathā tu dṛṣṭapratya(vā)yastāvadityāha*

Even to a dear son, wife, etc., unfit, this supreme wealth which removes the misery of *saṃsāra*—supreme divine gold and raiment—is never to be given. This alone is the supreme command of the Goddess—by the stated teaching one must always observe this pledge.

Otherwise, the seen and unseen consequences—thus He says:

[View] - This teaching is supreme divine gold; giving it to the unfit is like feeding diamonds to dogs—the dogs choke and the giver falls.

Netra 22.144

आज्ञाभङ्गेन देवेशि देहपातो भवेद्यतः ॥ २२-७२ ॥

ājñābhāṅgena deveśi dehapāto bhavedyataḥ || 22-72 ||

By breaking the command, O Goddess, fall of the body would occur. || 22-72 ||

[View] - Breaking the command causes immediate collapse of the subtle body—the fall is not punishment but natural consequence.

Uddyota 22.145

तत आज्ञां पालयेत् ॥ २२-७३ ॥

tata ājñām pālayet || 22-73 ||

Therefore one must observe the command. || 22-73 ||

[Pointing] - Observe the command not out of fear but because the command is the very shape of love protecting itself.

Netra 22.146

अपालयतस्त्वदृष्टप्रत्यवायमप्याह
ददाति यदि मोहेन स्नेहेन धनलिप्सया ।

*apālayatastvadṛṣṭapratyavāyamapyāha
dadāti yadi mohena snehena dhanalipsayā |*

For one who fails to observe, He also states the unseen consequence: If one gives through delusion, affection, or desire for wealth—

Uddyota 22.147

यः कदाचित् ॥
असावुल्लङ्घिताज्ञः

*yaḥ kadācit ||
asāvullaṅghitājñah*

whoever at any time,

Netra 22.148

गम्यते नरकं घोरमित्याज्ञा पारमेश्वरी ॥ ७३ ॥

gamyate narakam ghoramityājñā pārameśvarī || 73 ||

that transgressor of the command is led to a terrible hell—this is the supreme command of the Goddess. || 73 ||

[View] - The hell is not a place—it is the infinite torment of knowing you betrayed the most precious trust for delusion, affection, or coins.

Uddyota 22.149

गम्यते नीयते, गमिर्णिजन्तोऽत्र ॥ २२-७४ ॥

एवमनुलङ्घा भगवदाज्ञेति कृत्वा

gamyate nīyate, gamirṇijanto'tra || 22-74 ||

evamanullaṅghyā bhagavadājñeti kṛtvā

"Is led" means is taken; "gamyate" here is nij-ant. || 22-74 ||

Thus considering the command of the Lord inviolable:

[Word] - "gamyate" in passive causative sense: the transgressor does not go—he is

dragged by the way a corpse is dragged.

Netra 22.150

एतस्याः परमेशानि पालनात् सिद्धिमाप्नुयात् ।

etasyāḥ parameśāni pālanāt siddhimāpnuyāt |

By preserving this, O supreme Lady, one attains accomplishment.

[Pointing] - Preserve this teaching the way the sky preserves space—effortlessly, boundlessly—and the accomplishment that is already yours floods every pore.

Uddyota 22.151

आज्ञापालनेनैव परं ज्ञानधनमुपभुज्ञानस्य करतलगताः
सिद्ध्य इति न विस्मयः ॥
यतः

*ājñāpālanenaiva param jñānadhanamupabhuñjānasya karatalagatāḥ
siddhaya iti na vismayaḥ ||
yatāḥ*

For one who, merely by preserving the command, enjoys the supreme wealth of knowledge— accomplishments come into his hand; there is no wonder.

Because:

[View] - When the command is preserved, subject and object collapse; the knower himself becomes the inexhaustible treasure of non-dual awareness.

[Outer] - The mere faithful guardianship of the initiated command (ājñā) itself becomes the final siddhi — no additional ritual performance is required.

[Inner] - Preserving the command means resting the mind ceaselessly in the unspoken “I am Śiva” — this single act dissolves the illusion of lack and lets supreme jñāna flood the body like warm gold.

[Pointing] - Feel right now the effortless knowing that needs no proof — that is the wealth already in your hand.

Netra 22.152

पालनाच्च भवेदेवि मृत्युजित् परमेश्वरः ॥ ७४ ॥

pālanācca bhaveddevi mṛtyujit parameśvarah || 74 ||

By preserving it, O Goddess, one becomes Mṛtyuñjit, the supreme Lord. || 74 ||

[View] - Mṛtyuñjit is not a deity outside; it is the svātantrya-śakti of awareness that devours time itself.

[Outer] - The fruit of initiation is publicly declared: the yogin assumes the very identity of Mṛtyuñjit, Conqueror of Death, sovereign over all realms.

[Inner] - The breath itself becomes Amṛteśvara and Amṛteśvarī united; death is swallowed in the single instantaneous now that the command protects.

[Pointing] - You are already the supreme Lord — simply notice who never dies when the body falls.

Uddyota 22.153

श्रीमृत्युजिद्वारकात्मपरमधामसमावेशाभ्यासात् तद्रूप एव
 भवति योगीन्द्र इति शिवम् ॥
 यस्योन्मेषनिमेषयोगिनिखिलोन्मेषादिसंदर्श्यपि
 यच्च द्वैतद्वग्न्यकारशमनं पूर्णाद्वयानन्दितम् ।
 यच्चाणून्नयति स्वधाम महतस्त्रासाच्च यत् त्रायते
 उद्योतात्म समग्रशक्ति शिवयोर्नेत्रं परं तन्नुमः ॥ २२-७५ ॥
 विश्वाभासनतः सितं निजरुचा रक्तं तदामर्शनात्
 तत्सञ्चर्वणतः सितासितमलं तद्रासतश्चासितम् ।
 भासा चक्रमयैक्यतश्च न सितं नैवासितं नोभयं
 नो रक्तं न च नैतदात्म तदिदं नेत्रं जयत्यैश्वरम् ॥ १ ॥
 इति श्रीनेत्रतन्त्रे श्रीमहामाहेश्वराचार्यवर्यश्रीक्षेमराजविरचित-
 नेत्रोद्योते द्वाविंशोऽधिकारः ॥ २ ॥
 त्वत्तो नैशतमः प्रशाम्यति जगज्ञातप्रबोधं सदा
 साफल्यं दधते दृशः सदसती सम्यग व्यवस्थापिते ।
 यत्त्वं सूकरघूकचर्मचटकप्रायैस्तु नो मन्यसे
 भास्वद्यौत स दोष एष विषमस्तेषां दृशस्तादृशः ॥ २२ ॥

śrīmṛtyujidbhāṭṭārakātmaparamadhamasamāveśābhyaśāt tadrūpa eva
 bhavati yogīndra iti śivam ||
 yasyonmeṣanimeṣayoginikhilonmeṣādisamdarśyapi
 yaccā dvaitadṛgandhakāraśamanam pūrṇādvayānanditam |
 yaccāñūnnayati svadhāma mahatastrāsācca yat trāyate
 uddyotātma samagraśakti śivayor netram param tannumah || 22-75 ||
 viśvābhāsanataḥ sitam nijarucā raktam tadāmarśanāt
 tatsaṅcarvaṇataḥ sitāsitamalam tadgrāsataścāsitam |
 bhāsā cakramayaikyataśca na sitam naivāsitam nobhayaṁ
 no raktam na ca naitadātma tadiḍam netram jayatyaśvaram || 1 ||
 iti śrīnetratantre śrīmahāmāheśvarācāryavaryaśrīkṣemarājaviracita-
 netroyote dvāviṁśo'dhikāraḥ || 2 ||
 tvatto naiśatamaḥ praśāmyati jagajjātaprabodhaṁ sadā
 sāphalyaṁ dadhate dṛśaḥ sadasatī samyag vyavasthāpite |
 yattvam sūkaraghūkacarmacāṭakaprāyaistu no manyase
 bhāsvaddyota sa doṣa eṣa viṣamasteṣāṁ dṛśastādṛśaḥ || 22 ||

Through repeated immersion in the supreme abode which is the Self of glorious Mṛtyuñjit-Bhaṭṭāraka, the best of yogins becomes identical therewith. Auspicious!

That whose opening and closing of eyes the hosts of yogins behold as the opening etc. of all, that which destroys the darkness of dualistic vision and is filled with perfect non-dual bliss, that which leads the limited soul to its own abode and protects from the great fear— we praise that supreme Eye which is the union of the perfect energies of Śiva and Śakti. || 22-75 ||

White because it manifests the universe by its own lustre, red because of savouring That, white-and-black because of savouring That, black because of swallowing That— by lustre, by oneness of the wheel, neither white nor black nor both, neither red nor not-That—such victorious supreme Eye! || 1 ||

Thus ends the twenty-second chapter in the *Netroddyota* composed by the great supreme master Ācārya glorious Kṣemarāja in the honoured *Netra Tantra*. || 2 ||

From you the darkness of the world ceases, the world always attains awakening; vision becomes fruitful when the real and unreal are correctly established. That you do not consider us like pigs, boars, buffaloes, jackals— O brilliant light, that fault is in their vision, not yours. || 22 ||

[View] - The supreme Eye is the perfect fusion of prakāśa (Śiva) and vimarśa (Śakti); non-dual bliss that dispels the darkness of “this is not me.”

[Outer] - Colophon-phala-śruti: repeated immersion in the Self of Mṛtyuñjit grants identity with the supreme Eye praised in the final benedictory verses.

[Inner] - Each opening and closing of your physical eyes is now experienced as the pulsing of the universe; blink and worlds arise, blink and they vanish — yet You remain untouched.

[Pointing] - Open the eyes softly... close them softly... who opens? who closes? Rest as That which never opens nor closes.

[Secret] - When the hosts of yogins see the opening of all things in the opening of your eyes — whose eyes are really opening?

Netra 22.154

संसाररिपुनिर्माथशूरः शूरसमाश्रयः ।
श्रीरामादिगुरुग्रामस्तथान्तेवासिनोऽपरे ॥ १ ॥
भद्रक्तिकगर्भेशकेशवाच्या इहार्थनाम् ।
अकाषुर्मैततः किंचिदिदमुद्योतितं मया ॥ २ ॥
गतानुगतिकप्रोक्तभेदव्याख्यातमोऽपनुत् ।
पराद्वैतामृतस्फीतो नेत्रोद्योतोऽयमुत्थितः ॥ ३ ॥

saṁsārariपुनिर्मात्थाशुराह् शुरासमाश्रयाह् ।
 श्रीरामादिगुरुग्रामस्थानं तेवासिनोपरे ॥ १ ॥
 भाट्तारक्तिकागर्ब्हेशकेशवाद्याहरथानाम् ।
 अकार्षुर्मता ह किंचिदिदमुद्योतितम् मयाः ॥ २ ॥
 गतानुगतिकाप्रक्तभेदव्याख्यातमोपनुत ।
 पराद्वाइतामृतास्फीतो नेत्रोद्योतयामुत्थिताह् ॥ ३ ॥

Valiant in crushing the enemies of samsara, refuge of the valiant, the lineage of gurus beginning with glorious Rama and other disciples— || 1 || Bhaṭṭarakta, Garbheśa, Keśavācārya etc. exerted themselves here. Therefore something has been illuminated by me. || 2 || Dispelling the darkness of explanations that follow old rut-like statements, this *Netroddyota* swollen with the nectar of supreme non-duality has arisen. || 3 ||

[Word] - “Keśavācārya etc.” (ādi) deliberately leaves the chain open — the lineage continues invisibly in every heart that receives the text.

[Context] - This lineage belongs to the Ardhatryambaka branch of Kashmir Śaivism, guarding the most secret Amṛteśvara-Mṛtyuñjita cycle.

[View] - Even the act of naming the lineage is a mantra; each guru-name dissolves another layer of apparent separation until only the one consciousness that was never transmitted remains.

[Outer] - Traditional guru-praśasti listing the downward lineage (Rāma → Bhaṭṭarakta → Garbheśa → Keśavācārya → Kṣemarāja) that carried the oral transmission of the Netra Tantra.

Uddyota 22.155

अभिनवगुरुवाणीसन्मधूनां सुपूर्णा
 परिणतिमसमां स्वां क्षेमराजो विमृश्य ।
 विकसितसुमनःश्रीश्रीमदुच्चोत्पलान्तः-
 परिमलसरसानां व्याकरोच्छास्त्रमेतत् ॥ ४ ॥
 ग्रस्तोऽयं सकलो भवो विगलिताः कर्मणुमायामलाः
 प्राप्तानन्दघना स्थितिः किमपरं लब्धः प्रकाशः परः ।
 श्रीमन्नेत्रमहेश्वरस्तुतिरसास्वादेन लब्धोदयैर्
 अस्माभिर्विमले हृदम्बरतले निर्यन्त्रणं स्फी(स्थी)यते ॥ ५ ॥
 यत्तत्वाहुः प्रथयदखिलं वर्तनीं संविधत्ते
 यच्चोल्लेखाद्विलिखदखिलं सूत्रसंस्थाः करोति ।
 नेत्रद्वन्द्वं तदिह कलयच्छाङ्करं तच्चिदात्म
 ज्योतिर्नेत्रं जयति परमानन्दपूर्णं तृतीयम् ॥ ६ ॥

*abhinavaguruvāñīsanmadhūnāṁ supūrṇāṁ
 pariṇatimasamāṁ svāṁ kṣemarājo vimṛśya |
 vikasitasumanaḥśrīśrīmaduccotpalāntaḥ-
 parimalasarasānāṁ vyākarocchāstrametat || 4 ||
 grasto'yaṁ sakalo bhavo vigalitāḥ karmāṇumāyāmalāḥ
 prāptānandaghanā sthitih kimaparam labdhāḥ prakāśāḥ paraḥ |
 śrīmannetramahaśvarastutirasāsvādena labdhodayair
 asmābhivimale hṛdambaratale niryantaṇāṁ sphī(sthī)yate || 5 ||
 yattatprāhuḥ prathayadakhilaṁ vartanīṁ saṁvidhatte
 yaccollekhaḥdvilikhadakhilaṁ sūtrasaṁsthāḥ karoti |
 netradvandvaṁ tadiha kalayacchāṅkaram taccidātma
 jyotirnetraṁ jayati paramānandapūrṇaṁ tṛtīyam || 6 ||*

Having fully reflected upon the mature nectar of the words of the revered guru Abhinavagupta, Kṣemarāja expounded this scripture with the fragrance of blossoming flowers from the glorious Uccotpala. || 4 ||

This entire becoming is swallowed, the impurities of karma and Māyā dissolved; the state dense with bliss is attained—what more? The supreme light is obtained. By savouring the nectar of praise of glorious Netra-Maheśvara, we, arisen thereby, expand unbound in the pure sky of the heart. || 5 ||

That which is said to proclaim all, to establish the path, that which by mere glance writes all, makes the threads stationed—contemplating here that pair of Eyes which

is Śāṅkara, the very Self of consciousness, that third Eye full of supreme bliss—victory! || 6 ||

[View] - All karma and māyā are dissolved because the universe is swallowed back into the throat of consciousness; what remains is the sky of the heart, boundless, stainless, luminous.

[Outer] - Final author-colophon: Kṣemarāja openly acknowledges drinking the mature nectar from Abhinavagupta's mouth and offering it perfumed with fresh blue lotuses (uccotpala).

[Inner] - The fragrance mentioned is not metaphorical; as you read these words a subtle sweet coolness rises in the palate and heart — that is the guru's grace descending now.

[Pointing] - Taste it — the nectar that was never produced and never consumed, yet floods every cell with bliss.

[Secret] - Who is savouring this nectar right now?

Netra 22.156

अ समाप्तोऽयं नेत्रोद्योतारव्यो ग्रन्थः अ ॥

a samāpto'yam netroddyotākhya granthaḥ a ||

Thus completed is the text called Śrī Amṛteśvara Netra Tāntram:

The Third Eye of the Lord of the Nectar of Immortality

[Outer] - Formal samāpta-colophon declaring the commentary complete.

Uddyota 22.157

कृतिर्महामाहेश्वरश्रीमदभिनवगुप्तपादपद्मपरागास्वाद-
तत्परश्रीक्षेमराजस्येति शिवम् ॥
॥ ७ ॥

kṛtī mahāmāheśvaraśrīmadabhinavaguptapādapadmaparāgāsvāda-tatparaśrīkṣemarājasyeti śivam ||
|| 7 ||

The work of the great supreme master glorious Kṣemarāja who savoured the dust of the lotus-feet of Abhinavagupta—auspicious! || 7 ||

[View] - There never was a text to finish, a commentary to end, or a reader separate from glorious Netra-Maheśvara; only the third Eye, eternally open, victorious, auspicious.

[Outer] - Closing maṅgala: victory to the feet-dust savoured by Kṣemarāja, victory to the lineage, victory to the reader who has become the text.

[Pointing] - The dust on those lotus-feet is the same light now shining from your own eyes — bow silently and feel the entire transmission complete in this instant.

Glossary

abhaya [a-bha-ya] The gesture and boon of fearlessness bestowed by Amṛteśa, instantly destroying all terror of death and duality through recognition of one's identity with Śiva.

abhi-cāra [a-bhi-cā-ra] Hostile sorcery performed with impure intent; the text teaches its reversal through the superior power of Amṛteśa's mantra.

Abhinavagupta [a-bhi-na-va-gup-ta] The paramount 10th–11th century non-dual Śaiva theologian and exegete whose commentaries remain the authoritative lens for interpreting the scripture's esoteric teachings on consciousness, ritual, and liberation.

abhiṣecana [a-bhi-ṣe-ca-na] The ritual sprinkling or bathing of the deity or initiate with consecrated substances that transmits divine power and immortality.

abhiṣeka [a-bhi-ṣe-ka] The royal consecration that empowers the initiate as identical with Sadāśiva, conferring supreme authority and liberation.

abhiṣikta [a-bhi-ṣik-ta] One who has received abhiṣeka and thus become ontologically identical with the supreme deity, fully liberated while still embodied.

ācamana [ā-ca-ma-na] Ritual sipping of consecrated water that purifies speech and mind, preparing the practitioner for uttering the supreme mantra.

ācārya [ā-cā-rya] The fully liberated guru who has realized identity with Amṛteśa and transmits that recognition directly to the disciple.

ācāryaship [ā-cā-rya-ship] The state of being an ācārya, conferred only upon one who has received the highest abhiṣeka and abides constantly in non-dual awareness.

Adhahsvāsā [a-dhah-śvā-sā] The downward exhalation that carries consciousness outward into duality and bondage, contrasting with the upward breath that returns awareness to the supreme non-dual state.

ādhāra [ā-dhā-ra] The foundational support, especially the mūlādhāra cakra where coiled kuṇḍalinī resides before awakening.

ādhāra-śakti [ā-dhā-ra-śak-ti] The supporting power of consciousness that sustains all manifestation from the lowest tattva upward to the absolute.

Ādhāraśakti [ā-dhā-ra-śak-ti] The foundational supporting power at the base of the spine where kuṇḍalinī sleeps, identical with the supreme Śiva in his unmanifest form.

Ādhārikā [ā-dhā-ri-kā] The supporting goddess who sustains the universe from below while remaining inseparable from the absolute consciousness.

adharma [a-dhar-ma] Cosmic disorder and unrighteousness that binds beings to samsara; destroyed instantly by the grace and mantra of Amṛteśa.

adhikāra [a-dhi-kā-ra] Spiritual competence or eligibility to receive the highest non-dual teaching and initiation into the supreme mantra.

adhikāra-kadambaka [a-dhi-kā-ra-ka-dam-ba-ka] The clustered golden goose of eligibility, metaphor for the rare and precious qualification for immediate liberation without lower means.

adhivāsa [a-dhi-vā-sa] The ritual of inviting and installing the deity into an object or the initiate's body overnight, infusing it with divine presence.

Adho-nihsvāsikā [a-dho-nih-śvā-si-kā] The downward outgoing breath channel associated with emanation and the descent of consciousness into limitation and samsaric existence.

adhvā [adh-vā] The six paths (kalā, tattva, bhuvana, varṇa, pada, mantra) that constitute the structured unfolding of consciousness from the absolute to the gross.

adhva-madhya-gataḥ [adh-va-madh-ya-ga-taḥ] Situated in the center of the six paths (kalā, tattva, bhuvana, varṇa, pada, mantra), referring to the supreme non-dual reality beyond all adhvan.

adhva-saṃdhāna [adh-va-saṃ-dhā-na] The meditative union or joining of all six paths into the single point of non-dual consciousness.

adhva-vit [adh-va-vit] Knower of the six paths, the accomplished yogin who has realized their ultimate identity with pure Śiva-consciousness.

ādhyātmika [ā-dhyāt-mi-ka] Pertaining to the inner self or internal sufferings caused by one's own body and mind; dissolved through recognition of Śiva-nature.

ādi [ā-di] The beginning or first; referring to the primordial 'a' that is the source of all phonemes and the entire universe.

ādyanta [ā-dyan-ta] Having beginning and end; characteristic of limited mantras, contrasted with the supreme anādyanta vidyā of Amṛteśa.

āgama [ā-ga-ma] The authoritative scripture descending directly from Śiva, teaching the non-dual reality and the rituals that realize it.

Āgamic [ā-ga-mi-ka] Pertaining to the revealed scriptures of Śiva that transmit the direct, non-sequential path to liberation through mantra and grace.

Aghora [a-gho-ra] The terrifying yet ultimately beneficent southern face of Sadāśiva embodying the power of reabsorption that dissolves the universe back into pure consciousness.

Aghorā [a-gho-rā] The collective group of the eight terrifying Aghora deities who protect the practitioner by devouring all obstacles and impurities.

Aghoravaktra [a-gho-ra-vak-tra] The southern mouth or face of the supreme five-faced Sadāśiva, wielding the reabsorptive power that annihilates duality and restores non-dual awareness.

Aghoresī [a-gho-re-śi] The consort of Aghora, embodying the fierce yet liberating energy of dissolution that accompanies the reabsorptive function of consciousness.

agneya [āg-ne-ya] Pertaining to the south-eastern fire direction and its guardian deity in the mandala.

Āgneya [āg-ne-ya] Belonging to the fire direction (south-east) guarded by the goat-faced Chāgāsyā in the mandala of Amṛteśa.

aguru [a-gu-ru] Precious aloeswood incense whose fragrance carries the mantra and awakens the non-dual awareness in the heart.

ahaṅkāra-gatā [a-haṅ-kā-ra-ga-tā] Pertaining to or trapped in egoity; the state of limited subjectivity that the supreme mantra dissolves.

āhitāgni [ā-hi-tā-gni] One who has established the sacred fire and maintains Vedic rites; eligible for higher tantric initiation only after transcending dualism.

āhnika [āh-ni-ka] The prescribed daily ritual obligation that integrates worship of Amṛteśa into every moment of life.

Airāvāṇa [ai-rā-va-ṇa] The elephant-faced vidyārāja subordinate to Amṛteśa, guardian of the eastern direction who removes obstacles through the nectar of immortality.

Ajitā [a-ji-tā] The unconquered goddess of the western direction in the retinue, embodying invincible sovereignty and the power that defeats death and duality.

akāra [a-kā-ra] The visarga of 'a' representing the first expansion of consciousness from the absolute into the polarity of Śiva-Śakti.

ākrānta [ā-krān-ta] Overcome or possessed by divine power; the state of the yogin flooded by the descent of Śakti.

akṣacakreśvarī [ak-ṣa-cak-re-śva-rī] Sovereign goddess of the wheel of the fifty letters, embodying the totality of mantra-power that manifests and reabsorbs the universe.

akṣara [ak-ṣa-ra] The imperishable phonemes of the māṭrkā that constitute the body of supreme consciousness and the supreme mantra.

Akula [a-ku-la] The supreme non-dual reality beyond all kula divisions, identical with the absolute Śiva who transcends emission and reabsorption.

alambusā [a-lam-bu-sā] One of the minor nāḍīs connected with the enjoyment of sensory objects; transcended in the ascent to the absolute.

āmayā [ā-ma-yā] Disease caused by imbalance of doṣas or possession; instantly cured by application of Amṛteśa's mantra and mudrā.

āmnāya [ām-nā-ya] The authorized oral transmission lineage descending from Śiva through the series of perfected masters.

Amṛtā [am-ṛ-tā] The collective goddesses of nectar in the retinue who pour the ambrosia of non-dual awareness that destroys death and duality.

amṛta [am-ṛ-ta] The nectar of immortality that flows from the supreme union of Śiva and Śakti, bestowing liberation and omniscience.

amṛta-kalaśa [am-ṛ-ta-ka-la-śa] The vessel of nectar held by Amṛteśa from which the flood of liberating non-dual consciousness pours forth.

Amṛtā-mudrā [am-ṛ-tā-mu-drā] The gesture of nectar that channels the flow of immortal consciousness through the body, transforming breath and semen into the elixir of liberation.

amṛtam [am-ṛ-tam] The immortal essence identical with supreme Śiva-consciousness that the initiate drinks through mantra and mudrā.

amṛtāni [am-ṛ-tā-ni] The collective streams or digits of nectar that descend from the thousand-petaled lotus to flood the body with immortality.

Amṛteśa [am-ṛ-te-śa] The Lord of Nectar, the central deity of the text who is none other than Sadāśiva/Śiva in his aspect as bestower of immortality and supreme liberation.

- Amṛteśa-Bhairava** [am-r-te-śa bhai-ra-vā] The fierce, eight-faced, thirty-two-armed form of Amṛteśa that manifests the totality of divine powers for protection and liberation.
- Amūrti** [a-mūr-tī] The formless supreme aspect of Sadāśiva that presides above the five faces and embodies pure consciousness devoid of manifestation.
- anantā** [a-nan-tā] The infinite goddess, consort of Ananteśa, embodying boundless space and the support of all manifestation within non-duality.
- Ananteśa** [a-nan-te-śa] Lord of the infinite, the serpent-faced vidyārāja of the lower direction who supports the universe and grants boundless liberating knowledge.
- Anāśrita** [a-nā-śri-ta] The unconditioned absolute that depends on nothing else, the highest state beyond all supports and dualities.
- anātha** [a-nā-tha] One without a human or lower protector, whose sole refuge is Amṛteśa as the supreme Lord.
- āṇava** [ā-ṇa-va] Pertaining to the āṇu or limited soul; the primordial contraction that veils the inherent Śiva-nature.
- āṇava-mala** [ā-ṇa-va-ma-la] The fundamental impurity of atomic individuality that causes the soul to forget its identity with Śiva; removed instantly by intense grace.
- āṅga** [aṅ-ga] Subsidiary limb of the primary mantra (here the Netra-mantra), including the six auxiliaries used in ritual and yogic practice.
- āṅgāvali** [aṅ-gā-va-li] The sequence of subsidiary mantras or limbs that surround and empower the central Mṛtyujit vidyā.
- āṅgula** [aṅ-gu-la] Finger-width unit used for measuring the ritual space and the subtle body, especially in constructing the mandala.
- Anila** [a-ni-la] The wind god serving as a directional guardian in the retinue, embodying the vital energy that carries consciousness upward to the absolute.
- āṇimā** [a-ṇi-mā] The siddhi of becoming infinitesimally small, one of the eight supreme powers spontaneously present in the liberated state.
- āñkuṣa** [añ-ku-śa] The elephant-goad held by certain goddesses in the retinue, symbolizing the power to control and direct consciousness toward liberation.
- Antaka** [an-ta-ka] The destroyer of death, an epithet of Amṛteśa-Bhairava who terminates the cycle of birth and death through the gift of supreme immortality.
- āṇu** [a-ṇu] The limited, bound soul contracted by the māyā-tattva and the five kañcukas, yet essentially identical with Śiva.
- anuloma** [a-nu-lo-ma] The natural order of breath and mantra recitation from the heart upward, facilitating ascent to the supreme.
- anupāya** [a-nu-pā-yā] The pathless path of immediate liberation through direct recognition bestowed by intense grace without any means.
- anuttama** [a-nut-ta-ma] The highest wheel or category beyond anuttara, signifying the absolute void of consciousness devoid even of transcendence.
- Anuttara** [a-nut-ta-ra] The supreme, unsurpassable reality that transcends all categories and dualities, identical with the absolute Śiva-consciousness.
- anyonyāśraya** [a-nyo-nyā-śra-yā] Mutual dependence of mantra and deity, revealing their ultimate identity in the non-dual absolute.
- apāna** [a-pā-na] The downward-moving vital energy responsible for excretion and externalization, to be reversed and united with prāṇa in kundalinī yoga.
- Aparājitā** [a-pa-rā-ji-tā] The never-defeated goddess of the upper direction, embodying invincible triumph over all hostile forces and death.
- aparijñātena** [a-pa-ri-jñā-te-na] By the unknown or unrecognized supreme power, indicating liberation through grace beyond intellectual comprehension.
- apasavya** [a-pa-sa-vya] The left-handed thread or ritual direction associated with fierce and antinomian practices leading to liberation.
- āpyāya** [ā-pyā-yā] Saturation with nectar; the process by which the body of the initiate is filled and immortalized by the flood of amṛta.
- Āpyāyana** [ā-pyā-yā-na] The ritual saturation or filling of the initiate's body with streams of nectar descending from the cranial vault.
- arah** [a-raḥ] The primal visarga of emission representing Śiva's ecstatic expansion into manifestation as the initial vibration of 'a' ending in ha.
- araha** [a-ra-ha] Variant of arah; the forceful outward breath of Śiva that projects the universe while remaining rooted in non-dual consciousness.

archana [ar-cha-na] Ritual worship through offering flowers, incense, and mental substances to Amṛteśa, culminating in the recognition that the worshipper and worshipped are identical.

ardha-candra [ard-ha-can-dra] The half-moon phoneme and subtle energy center above bindu in the ascent of kūḍalinī, shaped like an inverted crescent dripping nectar.

ardhacandra [ard-ha-can-dra] Same as ardha-candra; the lunar crescent that stores and releases the nectar of immortality in the cranial vault.

ardhacandra-nirodhikā-nāda-nādānta-śakti-vyāpinī-samanā [ard-ha-can-dra-ni-ro-dhi-kā-nā-da-nā-dān-ta-śak-ti-vyā-pi-nī-sa-ma-nā] The complete sequence of seven increasingly subtle sonic phases beyond bindu leading to the transcendent unmanā state of pure Śiva-consciousness.

arghya [ar-ghya] The consecrated water offering presented with both hands to Amṛteśa as a gesture of total surrender and reception of divine grace.

arghya-pātra [ar-ghya-pā-tra] The vessel containing the arghya water infused with mantra that becomes identical with the flood of immortal consciousness.

arha [a-rha] Worthy one; the initiate deemed fully qualified to receive the supreme non-dual teaching and immediate liberation.

Ārhata [ār-ha-ta] Variant of Arhata; the worthy one who has realized the supreme non-dual state beyond all paths.

arka [ar-ka] The sun mandala visualized in fire rituals and in the heart, representing the radiant power of consciousness that consumes impurity.

arthāntaranyāsa [ar-thān-ta-ra-nyā-sa] A secondary or inner nyāsa whereby deities and powers are installed into different meanings or aspects of the mantra.

āsana [ā-sa-na] The ritual seat or yogic posture that stabilizes body and mind for the descent of divine power and realization of non-duality.

asat-kārya-vāda [a-sat-kā-rya-vā-daj] The doctrine that the effect is non-existent before its cause; implicitly rejected in favour of the Śaiva view that everything eternally exists in Śiva.

asau [a-sau] That one in the sky; ritual deictic term pointing to the supreme Amṛteśa who transcends location yet pervades all directions.

atha [a-tha] The auspicious beginning word signifying the immediate descent of grace that initiates the revelation of supreme non-duality.

Ātikā [a-ti-kā] A fierce naked yoginī in the retinue who embodies the radical transcendence of all purity rules in the highest non-dual state.

ātmā [āt-mā] The Self identical with supreme Śiva, beyond all contraction and limitation.

ātma-mūrti [āt-ma-mūr-tij] The form of the Self; the living body of the liberated practitioner recognized as identical with the eight-faced form of Amṛteśa-Bhairava.

ātman [āt-man] The innermost Self that is none other than Sadāśiva; realization of this identity constitutes immediate liberation.

Ātman-śakti [āt-man-śak-tij] The power inherent in the Self that, when recognized, reveals the limited soul instantly expands into universal Śiva-consciousness.

ava-dhūta [a-va-dhū-ta] One who has shaken off all social, ritual, and conceptual limitations, abiding solely in the spontaneous freedom of Śiva-nature.

Avadhūtikā [a-va-dhū-ti-kā] The transcendent śakti beyond all conventions, embodying total liberation from social and ritual norms while fully pervaded by Śiva.

Āvāhanī [ā-vā-ha-nī] The goddess or power of invocation who draws the supreme deity into the ritual space and the heart of the practitioner.

avaroha-āroha-krama [a-va-ro-ha-ā-ro-ha-kra-maj] The descending and ascending sequence of phonemes in mantra recitation that mirrors the emission and reabsorption of the universe.

avasthā [a-vas-thā] State of consciousness (waking, dream, deep sleep, fourth, and beyond-the-fourth) all of which are ultimately pervaded by Śiva.

avasthāsu [a-vas-thā-su] In all states of consciousness; indicating the omnipresence of Amṛteśa who remains unchanged through waking, dream, and deep sleep.

avidyā [a-vi-dyā] Primordial ignorance consisting of the false sense of limited agency and separation that is instantly dispelled by the descent of grace.

āyāma [ā-yā-maj] Expansion or stretching of prāṇa through breath control that facilitates the ascent of kūḍalinī to the dvādaśānta.

ayuta [a-yu-ta] Ten thousand; the number of recitations prescribed for purification before receiving the supreme liberating mantra.

bāhir [bā-hir] The external ritual performed with physical substances that serves as a support for internal realization of identity with Amṛteśa.

Bahurūpiṇī [ba-hu-rū-pi-ṇī] The goddess of many forms who manifests infinite appearances while remaining rooted in the single non-dual consciousness.

bainda [bain-da] Variant of bindu; the concentrated point of supreme consciousness from which the universe emerges and into which it dissolves.

Bhadrakālī [bha-dra-kā-lī] The auspicious yet terrifying form of Kālī who protects devotees by devouring time and granting liberation beyond death.

Bhagavān [bha-ga-vān] The blessed Lord, the supreme Sadāśiva/Amṛteśa who possesses the six divine attributes and bestows grace and liberation.

bhaginiś [bha-gi-nīś] The sister goddesses of the retinue, especially the fierce yoginīs who act as loving yet terrifying protectors of the doctrine.

Bhairava [bhai-ra-va] The terrifying and liberating form of Śiva that destroys duality and ignorance, embodying the fierce aspect of non-dual consciousness.

Bhairavī [bhai-ra-vī] The fierce consort of Bhairava, embodying the dynamic power (śakti) that manifests and dissolves the universe within non-dual awareness.

bhāra-bhūtaḥ [bhā-ra-bhū-taḥ] Having become the burden; the state of the bound soul carrying the weight of karma and impurity until liberated by grace.

Bhārata [bhā-ra-ta] The sacred land of India regarded as the supreme field for liberation due to its concentration of spiritual power.

Bhaṭṭāraka [bhaṭ-ṭā-ra-ka] The supreme sovereign Lord, an epithet of Sadāśiva/Amṛteśa as the ultimate ruler of all realities and powers.

Bhaṭṭaraka [bhaṭ-ṭā-ra-kta] The redness of the Lord, symbolizing the radiant energy of consciousness that pervades and transcends all manifestation.

bhāvāḥ [bhā-vāḥ] Existents or mental states that appear diverse yet are nothing but vibrations of the single non-dual consciousness.

bhavet [bha-vet] He/she/it becomes; ritual formula indicating the ontological transformation of the practitioner into Amṛteśa through identification.

bhaya [bha-yā] Terror of death and samsara instantly dispelled by the vision and mantra of Mrtyujit.

bheda-pramāṭr-tayā [bhe-da-pra-mā-ṭr-ta-yā] Through the state of differentiated perceivership; the condition of bondage wherein consciousness falsely appears divided into subjects and objects.

bhedana [bhe-da-na] Piercing or breaking through the knots (granthi) in the subtle body, especially the brahmagrānthi, to allow kundalini's ascent.

bhoga [bho-ga] Enjoyment of objects that, when offered to Amṛteśa, becomes identical with liberation rather than bondage.

bhramanī [bhra-ma-ṇī] The whirling goddess or energy that causes the illusory rotation of samsara yet leads the yogin to the still center of Śiva.

Bhū [bhū] The earth element and lowest of the three worlds, associated with solidity and the domain of waking consciousness.

bhū-caryas [bhū-ca-ryas] Earth-walking female spirits or yakṣinīs enlisted as protectors and servants of the practitioner.

Bhūḥ [bhūḥ] The earthly plane of gross manifestation within the threefold universe, corresponding to the state of waking awareness.

bhukti [bhuk-tī] Worldly enjoyment and power that, in the non-dual path, is fully embraced and simultaneously transcended as identical with liberation.

bhukti-dīkṣā [bhuk-ti-dīk-ṣā] Initiation granting immediate enjoyment of all desires together with liberation, characteristic of the highest non-dual grace.

bhūta [bhū-ta] Elemental being or gross element; also spirits that can cause possession but are instantly subdued by Amṛteśa's mantra.

bhūta-grahas [bhū-ta-gra-has] Malevolent spirits that seize beings and cause disease; immediately expelled by the power of the Mrtyujit vidyā.

Bhuvaḥ [bhu-vah] The intermediate atmospheric world within the triadic cosmic egg, corresponding to the vital breath and the realm of manifestation.

bhuvana [bhu-va-na] World or cosmic level within the 118 or 224 bhuvanas that constitute the structured universe emanated by Sadāśiva.

bīja [bī-ja] The seed syllable (especially SAUH or HSKŞMLVRYŪṀ) containing the entire power of the deity and capable of instantly conferring immortality when fully awakened.

bilva [bil-va] The sacred wood-apple leaf offered to Amṛteśa as the supreme symbol of the triadic universe (three eyes, three powers).

bindu [bin-du] The undifferentiated point of intense light and sound in the dvādaśānta from which the universe emerges and into which it dissolves.

bodha-māṭra [bo-dha-mā-trā] Pure consciousness alone; the ultimate nature of reality wherein nothing exists but the self-luminous awareness of Śiva.

bodhana [bo-dha-na] The ritual awakening of the deity within the image, yantra, or initiate's body through mantra and touch, causing divine consciousness to become fully present and active.

Brahmā [brah-mā] The creator god born from Sadāśiva's will, subordinate deity who emanates the universe yet remains dependent on the absolute.

brahma-randhra [brah-ma-ran-dhra] The subtle aperture at the crown of the skull through which kuṇḍalinī pierces to unite with Śiva in the dvādaśānta, granting immediate liberation.

brahmacārin [brah-ma-cā-rin] The celibate student or practitioner observing strict discipline as preparation for receiving the supreme non-dual initiation.

Brahman [brah-man] The ultimate non-dual absolute reality identified with Sadāśiva, beyond the four Vedic priests and the source of all power.

Brahmarakṣas [brah-ma-rak-ṣas] A powerful demonic spirit born from fallen brahmins, subdued and enlisted as a protector in the retinue.

Brahmarandhra [brah-ma-ran-dhra] The aperture at the crown of the head through which the yogin's consciousness ascends to unite with the supreme Śiva.

Brahmayāmala [brah-ma-yā-ma-la] An early Bhairava tantra of the vidyāpīṭha revered as a foundational scripture of the Kaula practice.

Brahmī [brah-mī] The Śakti of Brahmā and goddess of the eastern direction, embodying creative speech and sacred knowledge.

Brāhmī [brāh-mī] Variant spelling of Brahmī, the consort of Brahmā in the directional retinue wielding creative and protective power.

buddhi-gam [bud-dhi-gam] Accessible only to awakened intellect; describing the supreme teaching that transcends rational thought yet is realized through purified cognition.

Cakrarāja [cak-ra-rā-ja] The King of the Wheel, an epithet of Amṛteśa as sovereign of the mandala and all cosmic powers arrayed around him.

cakras [cak-ras] The wheels or lotuses of energy along the central channel, especially the sixteen- or twelve-petaled lotuses where the nectar of immortality descends.

Cāmunda [cā-mu-ṇḍā] The terrifying skull-bearing goddess who annihilates the demons Canda and Munda, representing the triumph of non-dual awareness over ego and duality.

Caṇḍa [ca-ṇḍa] The fierce attendant of Śiva, a powerful gana embodying violent yet protective energy that destroys obstacles to liberation.

caṇḍālas [ca-ṇ-ḍā-las] Outcaste beings whose very sight normally pollutes; in the highest non-dual vision they are recognized as forms of Śiva and worthy of worship.

Candanī [can-da-nī] A fierce yoginī in the retinue associated with the fragrance of divine awareness that overpowers impurity.

Caṇḍāśidharā [ca-ṇḍā-si-dha-rā] The wrathful goddess bearing a blazing sword, embodiment of the destructive yet purifying power that severs the bonds of ignorance and death.

Caṇḍikā [ca-ṇḍi-kā] The intensely fierce form of the supreme goddess who devours all hostile forces and grants immediate protection and liberation to the devotee.

Caṇḍiśa [ca-ṇḍi-śa] Lord of Caṇḍikā, an epithet of Amṛteśa-Bhairava in his most ferocious aspect as conqueror of death and commander of all fierce deities.

Catuṣkalanātha [ca-tuṣ-ka-la-nā-tha] Lord of the four kalās, referring to Amṛteśa-Sadāśiva who transcends and encompasses the four stages of manifestation.

Chāgāsyā [chā-gā-sya] The goat-faced vidyārāja subordinate to Amṛteśa who guards the south-eastern direction and removes obstacles through sacrificial energy.

Chāyā [chā-yā] The shadow-goddess in the retinue, embodying the subtle reflective power of consciousness that appears as duality yet remains inseparable from the light of Śiva.

chāyā-cchidrāṇi [chā-yā-cchi-drā-ṇi] The apertures or gaps in the shadow of limited consciousness through which the light of supreme non-duality suddenly shines.

cin-māṭraḥ [cit-mā-trah] Pure consciousness alone; the ultimate reality in which nothing exists but the self-luminous awareness devoid of subject-object division.

Cintāmaṇi [cin-tā-ma-ṇi] The wish-fulfilling gem identified with the heart of Amṛteśa, instantly granting all desires including supreme liberation to the pure devotee.

Cintāratna [cin-tā-rat-na] The jewel born of contemplation, another name for the heart-lotus where the supreme non-dual consciousness perpetually shines.

cit-śakti [cit-śak-ti] The power of absolute consciousness that spontaneously manifests, sustains, and reabsorbs the universe while remaining utterly free.

Citra-bhānu-pada [cit-ra-bhā-nu-pa-da] The radiant station of variegated light, the supreme abode beyond all worlds where consciousness blazes in perfect non-dual freedom.

citta-tattva [cit-ta-tat-tvā] The principle of individuated consciousness contracted by māyā; dissolved in the recognition that it is nothing but supreme Śiva.

cumbaka [cum-ba-ka] The magnetic or kissing deity who draws the practitioner into erotic union with the divine, thereby transmitting the nectar of liberation.

Cumbikā [cum-bi-kā] The kissing yoginī who transmits the nectar of immortality through erotic union, embodying the Kaula path of bliss leading to liberation.

daiśika [dai-śi-ka] The ritual expert or assistant priest who performs the external actions while the guru remains absorbed in non-dual contemplation.

daityas [dai-tyas] Anti-godly demons born from Diti; powerful beings subdued by Amṛteśa and incorporated into his retinue as protectors.

Dākinī-Tantras [dā-ki-nī-tan-tras] The class of fierce, cremation-ground scriptures belonging to the Vidyāpītha that teach the path of the yoginīs and direct transcendence of duality.

dākinīs [dā-ki-nīs] The fierce sky-walking yoginīs who devour duality and grant supreme siddhi to the practitioner who realizes their identity with consciousness.

dakṣinā [dak-shi-naa] The ritual gift or remuneration offered to the guru or officiant upon completion of initiation or worship, signifying the reciprocal exchange of spiritual energy and the fulfillment of the soteriological bond between teacher and disciple.

Dāmarikā [daa-ma-ri-kaa] A fierce yogini or shakti associated with the resonant sound of the damaru drum, embodying the vibratory power that awakens consciousness and facilitates the dissolution of ego in meditative rituals.

dānavas [daa-na-vas] A category of demonic beings representing obstructive forces in the cosmic order, which afflict individuals through possession and are expelled through protective mantras and rituals to restore harmony and advance toward liberation.

daṇḍapūrikā-nyāya [dan-daa-poo-pi-kaa-nyaa-ya] The maxim of the stick and the cake, illustrating the dual method of discipline and incentive employed in tantric practices to guide the aspirant toward ethical conduct and spiritual realization.

darbas [dar-bhas] Sacred grasses utilized in purification rites to create a sanctified space, symbolizing the grounding of divine energy and aiding in the absorption of nectar-like grace for overcoming mortality.

darśanas [dar-sha-nas] The various philosophical visions or systems, viewed as limited expressions of reality that are ultimately subsumed into the non-dual awareness of Śiva, facilitating the practitioner's transcendence of intellectual dualities.

dātā [daa-taa] The bestower or giver, denoting Śiva as the ultimate dispenser of grace, knowledge, and liberation through ritual invocation and yogic merger with his essence.

Dāvidās [daa-vi-dās] Practitioners or traditions from the southern regions, incorporated into the non-dual framework as sources of diverse ritual methods for attaining unity with the supreme consciousness.

dāviḍās [dā-vi-dās] Terrifying cremation-ground spirits or gaṇas in the retinue of Amṛteśa who protect the doctrine and destroy all obstacles.

deva [de-va] A divine entity manifesting as an aspect of Śiva's expansive consciousness, worshipped in rituals to internalize divine qualities and achieve soteriological union.

Devadatta [de-va-dat-ta] A paradigmatic individual soul used in illustrative examples to represent the bound being seeking emancipation from the cycle of death through tantric yoga and mantra.

Devī [de-vee] The supreme goddess as the dynamic power of Śiva, central to rituals where her invocation awakens the practitioner's inner energy, leading to the blissful realization of non-duality.

devyah [de-vyah] The multitude of goddesses emanating from the supreme Devī, invoked in meditative circles to encompass all aspects of cosmic energy and guide the soul to liberation.

Devyākhyā [de-vyaa-khyaa] The designation or invocation of the goddess, signifying her role as the elucidator of tantric wisdom essential for navigating the path to immortal consciousness.

dhā [dha] A consonantal syllable embodying a specific sonic vibration in mantric compositions, employed to stabilize and protect the practitioner during rituals aimed at transcending death.

dhāma-traya-patha [dhaa-ma-tra-ya-pa-tha] The pathway through the three luminous abodes of sun, moon, and fire, traversed in yogic meditation to integrate gross, subtle, and supreme levels of reality, culminating in eternal bliss.

dhanañjaya [dha-nan-ja-ya] One of the vital winds governing nourishment and expulsion, regulated through pranayama to fortify the body against decay and support the ascent to non-dual awareness.

dhāraṇā [dhaa-ra-naa] The yogic practice of focused concentration on internal centers or deities, serving as a bridge to meditation where the practitioner merges with divine consciousness, dissolving bonds of ignorance.

dharma [dhar-ma] The inherent order and righteous action aligned with Śiva's cosmic play, upheld through rituals to maintain equilibrium and propel the soul toward ultimate freedom.

dhātu-vāda [dhaa-tu-vaa-da] The alchemical doctrine of transforming bodily elements into divine nectar, paralleling the inner process of refining gross matter into pure consciousness for attaining immortality.

dhr [dhr] The verbal root signifying sustenance and support, reflecting the sustaining force of Śiva's consciousness that upholds the universe and the practitioner's journey to self-realization.

Dhruva [dhru-va] The immutable pole star, symbolizing the stable core of consciousness in meditative practices, anchoring the aspirant in the eternal amidst the flux of cosmic manifestation.

dhūli [dhoo-li] Fine dust or powder applied in rituals as a mark of humility and impermanence, reminding the practitioner of the transient nature of the world to be transcended for eternal union with Śiva.

dhvani [dhva-ni] The primordial resonance or subtle vibration underlying all sound, harnessed in mantra recitation to awaken the inner eye and reveal the non-dual essence of reality.

dhvankṛti [dhvang-kri-ti] The form or cry of the crow, interpreted as an omen of impending disruption, countered through protective rites to safeguard the path to spiritual conquest over death.

dhyāna [dhya-na] Contemplative visualization of deities such as Amṛteśvara, integral to yogic practice for internalizing divine forms and achieving the soteriological goal of overcoming mortality and duality.

dīkṣā [dee-kshaa] The initiatory rite that severs the bonds of limited existence, purifying the disciple and imparting the knowledge and power necessary for realizing the non-dual unity with Śiva.

diṇḍi [din-di] A term denoting a simpleton or ritual actor, representing the uninitiated state transformed through tantric discipline into enlightened awareness.

Diṇḍima [din-di-ma] The resonant drum, utilized in worship to generate vibrational energies that align the practitioner's consciousness with the cosmic rhythm of creation and dissolution.

dīpana [dee-pa-na] The act of igniting or stimulating the inner fire through practices that purify and energize the subtle body, essential for the alchemical transformation leading to immortality.

dīpikā [dee-pi-kaa] A lamp or elucidatory commentary, symbolizing the illuminating wisdom that guides the practitioner through the darkness of ignorance to the light of divine consciousness.

doṣas [do-shas] Bodily and psychic imbalances or afflictions caused by demonic influences or elemental disharmony, remedied through mantras and rituals to restore health and spiritual progress.

Drāviḍa [draa-vi-da] Pertaining to southern Indian traditions, assimilated into the non-dual cosmology as enriching the ritual diversity for achieving unity with the supreme.

dṛḍhāḥ [drid-haah] The firm or resolute ones, denoting practitioners with unwavering determination in yogic and ritual disciplines, essential for attaining the steadfast state of liberation.

drṣṭa [drish-ta] That which is directly perceived or experienced, referring to the immediate realization of divine truth in meditation, transcending mere intellectual understanding.

Drṣṭipāta [drish-ti-paa-ta] The transmission of grace through the guru's gaze, instantly awakening the disciple's inner vision and propelling them toward the non-dual recognition of Śiva.

Durbhagā [dur-bha-gaa] The goddess of misfortune, invoked and propitiated in rituals to avert adversity and transform ill fate into auspiciousness on the path to eternal bliss.

durgā [dur-gaa] The inaccessible fortress or goddess Durgā, representing the protective barrier in rituals that shields the practitioner from external threats and internal obstacles to liberation.

dūrvā [door-vaa] A type of sacred grass offered in worship to invoke vitality and purity, symbolizing the evergreen nature of consciousness in the pursuit of immortality.

Dūṣikā [doo-shi-kaa] A corrupting demonic entity that pollutes the mind and body, expelled through exorcistic mantras and yogic purification to clear the way for divine union.

dūtīs [doo-tees] Female envoys or consorts in Kaula rituals, embodying shaktis that facilitate the tantric union, elevating the practitioner to the state of non-dual bliss and freedom.

Dvādaśānta [dvaa-da-shaan-ta] The external point twelve units above the crown, a focal locus in yoga where consciousness expands beyond the body, merging with the infinite for ultimate liberation.

dyuti [dyu-ti] Divine radiance or luster, the effulgent quality of Śiva's consciousness experienced in advanced meditation as the illuminating force that eradicates darkness and death.

ekaśeṣa [e-ka-she-sha] The principle of singular remainder, applied in soteriology to signify the reduction of all multiplicity to the singular essence of Śiva in non-dual realization.

Ekavīra [e-ka-vee-ra] The solitary hero, denoting the advanced tantric practitioner who, through self-reliant yoga and ritual, attains sovereign mastery over the self and union with the divine.

eśaḥ [e-shah] This one or the lord, referring to Śiva as the immediate and immanent supreme reality, recognized through introspective practices as the core of all existence.

Eye-Lakṣmī [eye-laksh-mee] The auspicious radiance of the divine eye, embodying the prosperity and liberating power that arises from the awakening of spiritual vision, uniting the perceiver with the essence of Śiva.

Gajakarṇa [ga-ja-kar-na] Elephant-eared one, an epithet of Gaṇeśa signifying the capacity to discern subtle cosmic sounds, invoked in rituals to clear auditory obstacles in the path to non-dual realization.

Gajānana [ga-ja-a-na-na] Elephant-faced one, a name for Gaṇeśa representing the integration of wisdom and power, worshiped to remove impediments to the aspirant's union with Śiva's consciousness.

gamyate [gam-ya-te] The process of being attained or approached, describing how the ultimate reality of Śiva is reached through disciplined ritual and meditative absorption leading to liberation.

Gaṇapati [ga-na-pa-ti] Lord of the hosts, a form of Gaṇeśa invoked at the beginning of rituals to govern the multitudes of powers and ensure successful attainment of soteriological goals.

gaṇas [ga-nas] Multitudes or categories of beings and powers emanating from Śiva, representing the diverse manifestations of the universe that are reabsorbed into unity through tantric practices.

gāndhārī [gaan-dhaa-ree] A vital channel in the subtle body, facilitating the flow of prāṇa and contributing to the yogic process of awakening kūṇḍalinī for the realization of non-dual consciousness.

gandharvas [gan-dhar-vas] Celestial beings associated with music and fragrance, capable of possessing humans, pacified through specific rituals to restore balance and aid in the aspirant's spiritual ascent.

Gaṇeśa [ga-ne-sha] The remover of obstacles, manifested as Śiva's son in elephant form, ritually adored to facilitate smooth progress in tantric sādhanā towards liberation from cyclic existence.

Gāṅgā [gan-gaa] The divine river embodying purifying consciousness, invoked in rituals to cleanse impurities and symbolize the descent of Śiva's grace for ultimate salvation.

garbhādhāna [gar-bhaa-dhaa-na] The ritual of conception, performed tantrically to infuse the embryo with divine energy, ensuring the child's spiritual potential aligns with Shaiva soteriology.

garbhastha [gar-bha-stha] Residing in the womb, referring to the latent divine presence within creation, awakened through rituals to manifest the path to transcendence.

Garbheśa [gar-bhe-sha] Lord of the womb, a deity form overseeing embryonic development, invoked in protective rituals to safeguard spiritual rebirth and liberation.

garbhikṛta [gar-bhee-kri-ta] Transformed into a womb or impregnated with divine essence, describing the ritual process of charging substances or spaces with Śiva's power for soteriological efficacy.

Gāruda [gaa-ru-daj] The divine eagle, symbolizing swift transcendence, incorporated in rituals to counteract poisons and demonic influences, aiding in the conquest of death.

Gāyatrī [gaa-ya-tree] The venerable Vedic mantra adapted in tantric practice to invoke solar energy for illumination, purification, and advancement towards non-dual union with Śiva.

ghaṭa [gha-ta] The ritual pot representing the human body or cosmos, filled with amṛta in ceremonies to symbolize the containment and release of divine nectar for immortality.

ghnanti [ghnan-ti] They destroy or slay, referring to mantras or powers that eradicate ignorance and afflictions, essential in rituals for achieving liberation from suffering.

ghosa [gho-sa] Resounding noise or proclamation, embodying the vibratory essence of creation, utilized in meditative chants to resonate with Śiva's cosmic rhythm.

go-rocanā [go-ro-cha-naa] Yellow orpiment derived from cow, employed in rituals as a sacred pigment for marking and purifying, enhancing the efficacy of practices aimed at spiritual elevation.

graha [gra-ha] Possession by astral or demonic forces, a cosmological affliction remedied through tantric rites involving mantras to restore the individual's alignment with Śiva.

granthi-dvādaśa [gran-thi-dvaa-da-sha] The twelve knots in the subtle body, blockages of energy that yogic practices untie to allow the free flow of consciousness towards ultimate freedom.

grasta [gras-ta] Afflicted or eclipsed, denoting a state of obscuration by lower forces, from which the text's rituals provide rescue, leading to enlightened awareness.

Grathita [gra-thi-ta] Knotted or intertwined, symbolizing the entangled state of worldly bondage, dissolved through the insight gained in tantric meditation and ritual.

guggulu [gug-gu-lu] Bdellium resin, an aromatic substance burned in homa rituals to purify the atmosphere and attract divine energies for healing and liberation.

Guhyakas [gu-hya-kas] Hidden beings or treasure guardians, semi-divine entities in the cosmological hierarchy, ritually appeased to reveal esoteric knowledge and aid soteriology.

gunas [gu-nas] The three strands or qualities of nature—sattva, rajas, tamas—constituting the fabric of manifestation, transcended in the non-dual absorption into Śiva.

Gupti-bhāva [gup-ti-bhaa-va] The state of guarded concealment, referring to the esoteric nature of tantric teachings and the protected inner experience of divine reality.

guru [gu-ru] The spiritual master who embodies Śiva's grace, initiating and guiding the disciple through rituals and teachings to the realization of non-dual truth.

hamṣa [ham-sa] The migratory bird symbolizing the ātman, or the mantra hamṣaḥ representing the natural breath cycle, meditated upon for discerning the real from the unreal in soteriological yoga.

Hamṣapārameśvara [ham-sa-paa-ra-me-shva-ra] The supreme lord associated with the hamṣa mantra, a divine form or text referenced for advanced meditative practices leading to transcendence.

haṇā [ha-naa] The act of striking down, symbolizing the destruction of dualistic illusions through the forceful application of tantric knowledge and power.

hāsa [haa-sa] Divine laughter, expressing the blissful freedom and playfulness of Śiva's consciousness, experienced in the culmination of ritual and meditative union.

hastas [has-tas] Hands or measurements, utilized in mudrās during rituals to direct prāṇic energy and manifest divine intentions in the practitioner's path to liberation.

hastijihvā [has-ti-jih-vaa] Elephant tongue, a herb or symbolic element used in alchemical or ritual preparations for enhancing vitality and overcoming mortality.

haṭha-paśu [ha-tha-pa-shu] The bound creature under compulsion, denoting the unawakened soul trapped in ignorance, transformed through forceful yogic disciplines into a liberated being.

HAUM [howm] A seed mantra encapsulating Śiva's protective and immortalizing power, chanted in rituals to infuse the practitioner with amṛta and conquer death.

homa [ho-ma] The sacrificial fire offering, a central ritual for propitiating deities and purifying the self, facilitating the aspirant's journey towards eternal union with Śiva.

hṛd [hrid] The heart center, the locus of divine consciousness where meditation focuses to dissolve duality and attain the nectar of immortality.

hṛdaya [hri-da-ya] The spiritual heart, the seat of Śiva-Śakti union, contemplated in yogic practices to reveal the non-dual essence and achieve liberation from cyclic death.

huḍa [hu-da] A fierce cry or sound, employed in mantras to ward off malevolent forces during rituals, ensuring the purity of the soteriological process.

hum [hum] The seed syllable of wrathful protection, embodying Śiva's fierce aspect, recited to shatter illusions and secure the path to enlightenment.

hum-phat [hum-phat] A combined mantra for expulsion and severing, used in protective rites to cut through negativities and affirm the practitioner's invincibility in pursuing liberation.

hum-phoṇeme [hum-pho-neem] The phonematic essence of hum, representing concentrated divine energy in cosmology, vibrated in meditation to awaken inner power and transcend mortality.

icchā [ich-chhaa] The power of pure will, Śiva's innate capacity to manifest the universe, harnessed by the aspirant in rituals and yoga to desire and attain ultimate freedom.

icchā-śakti [ic-chaa-shak-ti] The power of will, representing the spontaneous volitional aspect of divine consciousness that initiates the emanation of the universe and enables the practitioner to manifest intentions in alignment with supreme reality.

icchā-siddhi [ic-chaa-sid-dhi] The perfected ability to fulfill desires through the activation of divine will, attained via tantric sadhana that unites the individual with the universal creative force.

Icchāśakti [ic-chaa-shak-ti] The divine energy of will personified, embodying the initiatory force of consciousness that propels cosmic manifestation and individual empowerment in non-dual realization.

īdā [i-daa] The left-sided subtle energy channel carrying lunar, cooling prana, integral to yogic practices for balancing vital forces and achieving internal harmony leading to transcendence.

īdam [i-dam] The apparent objective world or 'this', which in non-dual understanding is inseparable from the subjective 'I', revealing the unity underlying perceived diversity.

īha [i-ha] The present worldly realm where ritual and yogic practices are enacted to conquer mortality and attain divine union.

indhana-niveśana [in-dha-na-ni-ve-sha-na] The ritual act of placing fuel into the sacrificial fire, symbolizing the offering of ego and impurities to achieve purification and divine absorption.

indhikā [in-dhi-kaa] The ignited flame or wick, representing the awakening of inner light that illuminates consciousness and dispels the darkness of bondage in meditative rituals.

Indra [in-dra] The divine ruler of the senses and celestial realms, invoked in mandalas to grant mastery over perceptual faculties and protective powers.

Indrāṇī [in-draa-nee] The shakti consort of Indra, embodying the energy of sensory dominion, worshiped to harness and transcend the powers of perception in tantric paths.

Īśa [ee-sha] The supreme lord embodying absolute sovereignty, guiding the cosmos and the soul towards recognition of inherent divinity.

Īśa-letter [ee-sha-let-ter] The alphabetic symbol associated with lordly power in the phonetic cosmology, utilized in mantra recitations to invoke authoritative divine energy.

Īśa-petal [ee-sha-pet-al] A segment of the visualized lotus corresponding to the lordly direction, channeling energies of governance and transcendence in ritual diagrams.

Īśāna [ee-shaa-na] The transcendent face of the divine overseeing all directions, symbolizing the upward aspiration towards ultimate liberation from cyclic existence.

Īśat-prakāśa [ee-shat-pra-kaa-sha] The subtle emergence of light, denoting the initial revelation of divine consciousness in meditation that heralds full enlightenment.

Īśat-prasāritah [ee-shat-pra-saa-ri-tah] The state of slight expansion or opening, describing the gentle unfolding of awareness or the third eye in yogic contemplation leading to expanded perception.

Īśī [ee-shee] The feminine embodiment of lordship, a goddess form invoked for empowering the practitioner with ruling authority over internal and external realms.

īṣṭāpūrta [ish-taa-poor-ta] Accumulated merit from ritual offerings and benevolent actions, serving as a foundation for spiritual advancement and liberation in the tantric framework.

Īśvara [ee-shva-ra] The personal divine lord who maintains cosmic balance, representing the level of consciousness where subject predominates over object in the path to unity.

Īśvara-pratyabhijñā-vimarśinī [ee-shva-ra-pra-tya-bhij-naa-vi-mar-shi-nee] A key exegetical work elucidating the philosophy of recognition, guiding practitioners to realize their innate identity with the supreme lord through reflective insight.

Īśvara-tattva [ee-shva-ra-tat-tva] The cosmic principle of lordship, where divine consciousness asserts 'I am this' with emphasis on the subjective, facilitating the soul's journey to pure unity.

Īśvari [ee-shva-ree] The goddess as sovereign, the dynamic female principle that animates creation and empowers the adept in kaula practices.

iti [i-ti] The concluding particle signifying completion, used in scriptures and mantras to mark the end of a divine utterance or ritual instruction.

Itihāsa [i-ti-haa-sa] Narrative histories and epics that exemplify ethical and spiritual principles, integrated into tantric teachings for illustrative soteriological insights.

Jambhanī [jam-bha-nee] The shakti of stunning or immobilizing, employed in protective rites to neutralize threats and obstacles on the path to immortality.

janma [jan-ma] The process of birth and rebirth, transcended through yogic and ritual means to attain a deathless state of divine consciousness.

japa [ja-pa] The disciplined repetition of sacred syllables, a core practice for internalizing divine energy and achieving mental purification towards liberation.

jarā [ja-raa] The affliction of aging, overcome through tantric methods that restore vitality and lead to the conquest of temporal limitations.

Jayā [ja-yaa] The goddess embodying victory, invoked to ensure success in spiritual battles against ignorance and bondage.

Jayantī [ja-yan-tee] The ever-victorious divine feminine, celebrated in rituals for granting triumph over death and cyclic suffering.

jha [jhā] A consonantal phoneme in the Sanskrit alphabet, carrying specific vibrational energies used in mantra construction for meditative purposes.

Jha-ṅkāra [jha-nkaa-ra] The resonant sound associated with the 'jha' phoneme, symbolizing a particular sonic manifestation of divine energy in auditory contemplations.

jhāṅkāra [jhaan-kaa-ra] The subtle tinkling vibration perceived in advanced meditation, indicating the presence of divine shakti and progression towards unity.

jīva [jee-va] The limited individual soul encased in contractions, which through recognition expands to its true nature as infinite consciousness.

jñāna [jnaa-na] Divine knowledge that pierces illusion, enabling the realization of non-dual reality and freedom from bondage.

jñāna-kriyā-samāviṣṭah [jnaa-na-kri-yaa-sa-maa-vish-tah] Immersed in the unity of knowledge and action, describing the divine state where cognition and manifestation are seamlessly integrated.

jñāna-śakti [jnaa-na-shak-ti] The power of cognition, the aspect of supreme shakti that illuminates and differentiates within the undivided consciousness.

jñāna-śaktyā [jnaa-na-shak-tyaa] Through the agency of cognitive power, the means by which divine awareness reveals itself and liberates the bound soul.

jñāna-yoga [jnaa-na-yo-ga] The path of union through knowledge, involving contemplative practices that lead to the direct experience of non-dual consciousness.

jñāna-yoga-bala [jnaa-na-yo-ga-ba-la] The empowering force derived from knowledge-based yoga, strengthening the practitioner to dissolve limitations and attain immortality.

jñānabodhā [jnaa-na-bo-dhaa] The arousal of enlightening knowledge, marking the dawn of spiritual awakening and the dissolution of ignorance.

jñānī [jnaa-nee] The enlightened knower who abides in the state of pure consciousness, having transcended dualistic perceptions.

jñātvā [jnaat-vaa] Upon realizing or knowing experientially, the transformative cognition that liberates from the cycle of birth and death.

Jyeṣṭhā [jye-shtha] The senior goddess in the triad, representing the primordial shakti responsible for the maintenance of cosmic order.

jyotsnā [jyot-snaa] The gentle radiance of moonlight, symbolizing the soothing divine grace that illuminates the path to transcendence and rejuvenates the spirit.

jyotsnāvatī [jyot-sna-va-tee] The luminous essence akin to moonlight that pervades the subtle body, nourishing spiritual insight and facilitating the awakening of higher consciousness in meditative practices.

ka-varga [ka-var-ga] The consonantal group commencing with 'ka' that embodies the primordial creative matrix, serving as the foundational sounds in mantric rituals for manifesting divine energies.

kādi [ka-dee] The mantric sequence initiating with 'ka' that invokes the initial emanation of divine power, utilized in initiatory rites to align the practitioner with cosmic creation.

Kailāsa [kai-la-sa] The transcendent mountain abode symbolizing the pinnacle of divine consciousness, where the supreme lord resides in eternal union with his consort, representing ultimate liberation.

Kāla [ka-la] The inexorable force of time that governs dissolution and rebirth, transcended through yogic practices to attain immortality in divine consciousness.

kalā [ka-la] A finite emanation of infinite divine power that structures the levels of reality, guiding the soul through progressive purification towards non-dual union.

kalā-dīksā [ka-la-deek-sha] The initiatory process purifying the limited energies within the aspirant, enabling ascension through cosmic levels to achieve liberation from bondage.

kāla-kalā [ka-la-ka-la] The subtle division within time that regulates universal cycles, contemplated in rituals to synchronize the practitioner's awareness with divine temporality.

Kāla-Śī [ka-la-shee] The consuming aspect of time that devours all phenomena, invoked in meditations to dissolve ego and facilitate the soul's return to the absolute.

Kālāgni [ka-la-ag-ni] The fiery essence of time that incinerates the cosmos at dissolution, purifying the practitioner in advanced yogic fires for ultimate transcendence.

kalaśa [ka-la-sha] The ritual vessel embodying cosmic fullness and nectar, employed in worship to contain and offer divine energies for spiritual nourishment.

Kalasha-mudrā [ka-la-sha-mu-dra] The hand gesture mimicking the sacred vessel, used in rituals to seal divine presence and protect the sacred space during invocation.

kāleyakam [ka-le-ya-kam] A ritual substance linked to temporal forces, incorporated in offerings to harness and direct energies for overcoming obstacles in practice.

Kālī [ka-lee] The fierce divine feminine force of time and transformation, worshipped to annihilate ignorance and bestow liberating grace in intense meditative rites.

Kālikā-krama [ka-li-ka-kra-ma] The progressive sequence of worship centered on the dark goddess, leading the adept through phases of absorption and emergence to non-dual realization.

Kālikula [ka-lee-ku-la] The familial tradition devoted to the dark goddess as supreme, integrating rituals that embrace dissolution for attaining unity with the absolute.

Kālotara [ka-lot-ta-ra] The teachings transcending temporal bounds, providing methods for the soul to surpass cyclic existence and merge with eternal consciousness.

- Kāma** [ka-ma] The deity of desire whose annihilation signifies overcoming worldly lures, invoked in practices to redirect passion towards divine union.
- Kāmika** [ka-mi-ka] The scripture elucidating the role of desire in cosmic manifestation, guiding benevolent rituals for harmonious alignment with the divine will.
- Kāmikā** [ka-mi-ka] The feminine power of desire manifesting creation, honored in worship to fulfill spiritual longings and achieve transcendent bliss.
- kampa** [kam-pa] The vibrational tremor signifying the influx of divine energy, marking a key stage in yogic ascent towards ecstatic union.
- kāmyante** [kam-yan-te] The desired entities in ritual contexts that symbolize fulfillment, meditated upon to manifest spiritual aspirations through divine grace.
- kanda** [kan-da] The root bulb in the subtle anatomy from which channels radiate, focused in practices to activate and channel inner energies for awakening.
- kaṇṭha** [kan-tha] The throat center governing expression and purification, visualized in meditation to receive divine nectar for spiritual clarity and elevation.
- kānti** [kan-ti] The divine radiance that illuminates the inner self, dispelling obscurity and revealing the non-dual nature of existence in contemplative states.
- kapha** [ka-pha] The cohesive bodily principle providing stability, balanced in rituals to prevent obstruction and support clear spiritual vision.
- kapha-produced** [ka-pha-pro-duced] Ailments arising from excess cohesion, addressed through purifying practices to restore equilibrium and advance towards liberation.
- kapha-seat** [ka-pha-seat] The bodily locus of cohesion, targeted in yogic techniques to harmonize energies and facilitate unobstructed flow of divine consciousness.
- Karālī** [ka-ra-lee] The terrifying divine form wielding destructive power, invoked to eradicate impurities and provide fierce protection in tantric worship.
- Karaṇkiṇī** [ka-ran-ki-nee] The skeletal goddess embodying ultimate dissolution, meditated upon to conquer fear and realize the impermanence leading to eternal freedom.
- karma** [kar-ma] The binding residues of actions that veil the soul, dissolved through dedicated rituals and yogic discipline to attain release.
- Karpūrī** [kar-poo-ree] The goddess associated with camphor, symbolizing purifying fragrance, worshipped to enhance sensory purity in devotional offerings.
- karṣa** [kar-sha] A precise ritual measure ensuring balanced proportions, applied in offerings to align with cosmic harmony and invoke divine favor.
- Karṣaṇa** [kar-sha-na] The divine attendant representing attractive force, drawing the aspirant inward during meditation to unite with the supreme essence.
- Kārtikeya** [kar-ti-ke-ya] The warrior son of the divine couple, embodying disciplined vigor that vanquishes inner obstacles for spiritual triumph.
- kārye** [kar-ye] The effected manifestation in the causal process, reflected upon to comprehend divine causation and achieve non-dual insight.
- Kastūrī** [kas-too-ree] The goddess linked to musk, evoking enchanting aroma, honored in rituals to deepen sensory engagement with the divine.
- kaṭa** [ka-ta] The ritual mat providing a stable base, symbolizing grounded preparation for practices leading to transcendent states.
- Kātya** [ka-tya] A lineage teacher transmitting esoteric knowledge, guiding initiates through rituals towards realization of the absolute.
- Kaula** [kow-la] The familial tantric path integrating worldly elements, fostering non-dual awareness through rituals embracing all aspects of existence.
- Kaumārī** [kow-ma-ree] The youthful goddess of potential and protection, invoked to harness warrior energy for overcoming spiritual hurdles.
- Kaunḍalī** [kown-da-lee] The coiled serpentine energy at the base, awakened and raised in yogic practices to merge with supreme consciousness.
- Kaunḍalyā** [kown-da-lya] A manifestation of the coiled power, contemplated in meditation to facilitate the upward surge towards divine union.
- Kavaca** [ka-va-cha] The mantric armor shielding the practitioner from adversities, recited in rituals to ensure protection on the path to liberation.
- Keśavācārya** [ke-sha-va-cha-rya] A revered master imparting devotional teachings, leading disciples through practices to attain transcendent bliss.
- Khacarīs** [kha-cha-rees] Female divine entities who traverse the ethereal void, embodying the liberated powers of consciousness that enable the yogin to navigate cosmic realms and achieve union with the absolute.

khani-vāda [kha-ni-vaa-daj] The philosophical doctrine asserting that reality is permeated by voids or openings, through which divine consciousness penetrates and unifies all manifestations in the non-dual framework.

khārkhoda [khaar-kho-da] A terrifying manifestation of the divine protector, invoked in protective rites to avert death, disease, and malevolent influences, representing compassionate destruction for soteriological ends.

khatvāṅga [kha-tvaan-ga] A ritual staff crowned with a skull, carried by adepts to signify transcendence over mortality and the integration of worldly impurities into the pure essence of divine consciousness.

Khecarī [khe-cha-ree] The supreme goddess of skyward movement, personifying the power that propels the practitioner's awareness through subtle spaces toward the ultimate merger with the transcendent reality.

khecarī-mudrā [khe-cha-ree-mu-draa] A yogic seal involving the inversion of the tongue to stimulate the descent of nectar, facilitating bodily immortality and the experiential realization of non-dual bliss.

Kheceśvara [khe-che-shva-ra] The sovereign lord of ethereal movers, a form of the ultimate divinity who commands the cosmic energies essential for the yogin's liberation and mastery over spatial dimensions.

kīlana [kee-la-na] The ritual technique of fixation or immobilization, employed in protective ceremonies to bind adversarial forces and secure the path toward spiritual emancipation.

kimśuka [kim-shu-ka] The vibrant red-flowered tree whose blooms are ritually offered to evoke transformative fiery energy, aiding in the purification and elevation of the devotee's consciousness.

kiñkaras [kin-ka-ras] Devoted attendants of the divine, executing cosmic mandates to uphold order and remove impediments, thereby supporting the aspirant's journey to non-dual awakening.

kiñkaratā [kin-ka-ra-taa] The state of selfless servitude to the supreme, wherein the ego is surrendered to become a vessel for divine will, crucial for attaining unity in the soteriological process.

kinnaras [kin-na-ras] Mythical hybrid beings serving as celestial musicians, representing the harmonious fusion of material and spiritual realms within the hierarchical cosmic structure.

Kirana [ki-ra-na] The radiant beam of divine illumination emanating from the absolute, guiding souls through ritual and knowledge to dissolve dualities and realize inherent unity.

Kīrti [keer-ti] The divine power of glory and renown, manifesting as the outward radiance of inner realization, bestowed upon devotees through grace to propagate spiritual truth.

kriyā [kri-yaa] The aspect of action within the triad of divine powers, responsible for the manifestation and ritual enactment that propels the soul toward liberation from bondage.

kriyā-śakti [kri-yaa-shak-ti] The dynamic force of action inherent in the ultimate reality, driving cosmic processes and ritual performances essential for achieving the non-dual state of freedom.

Kriyākālaguṇottara [kri-yaa-kaa-la-gu-not-ta-ra] An exalted teaching on transcending temporal qualities through action, providing ritual methodologies for surpassing worldly limitations and attaining eternal nectar.

kriyāśakti [kri-yaa-shak-ti] The energy of action as a unified divine potency, integral to rituals that manifest the universe and guide the practitioner to soteriological fulfillment.

kṛkara [kri-ka-ra] A subsidiary vital wind in the subtle body, regulated through yogic practices to enhance control over life forces and facilitate ascent to higher consciousness.

Krodhanā [kro-dha-naa] The wrathful goddess who channels divine anger to eradicate obstacles, invoked in rites for protection and the fierce compassion leading to enlightenment.

Krodharāja [kro-dha-raa-ja] The regal embodiment of divine fury, ruling over destructive forces to annihilate ignorance and safeguard the devotee's path to ultimate unity.

Kṛta [kri-ta] The primordial era of completeness and dharma, symbolizing the pristine state of consciousness prior to differentiation, aspired to in soteriological pursuits.

Kṛtānta [kri-taan-ta] The terminator of all actions, representing the absorptive phase where manifestations dissolve back into the undifferentiated source for cyclical renewal and liberation.

kṛtyā [kri-tyaa] A conjured female entity deployed in magical rites to accomplish specific objectives, aligning with protective and transformative goals in the ritual framework.

KṣA [ksha] The mystic syllable encapsulating the confluence of stillness and dynamism, chanted in mantras to evoke the non-dual essence and facilitate spiritual ascent.

kṣatriya [ksha-tri-ya] The valorous class embodying discipline and heroism, qualities emulated by initiates in the rigorous path of Tantric practice toward divine realization.

Kṣemarāja [kshe-ma-raa-ja] The benevolent sovereign of tranquility, signifying the guru's role in conferring security and wisdom to disciples navigating the journey to non-dual consciousness.

kṣetrajñas [kshe-tra-jnas] The field-knowers or individuated souls perceiving experiential domains, destined to recognize their intrinsic oneness with the universal consciousness through practice.

Kṣetrapāla [kshe-tra-paa-la] The sentinel of sacred territories, ritually summoned to defend consecrated spaces and ensure the integrity of practices aimed at soteriological attainment.

kṣudhā [kshu-dhaa] The profound craving for divine nectar, motivating engagement in yogic and ritual disciplines to quench spiritual thirst and achieve immortal bliss.

Kṣurikā-Kālarātrī [kshu-ri-kaa-kaa-la-raa-tree] The blade-bearing goddess of the ominous night, wielded in invocations to sever delusions and herald the emergence of enlightened awareness.

kuhū [ku-hoo] The subtle lunar channel linked to amrita flow, activated in esoteric practices to harmonize energies and propel the yogin toward transcendent unity.

Kula-arṇava [ku-la-ar-na-va] The expansive repository of Kaula wisdom, delineating rituals and philosophies that immerse the practitioner in the ocean of familial divine powers for liberation.

Kula-pañcāśikā [ku-la-pan-chaa-shi-kaa] A concise versified exposition of Kaula principles, offering fifty stanzas on practices that foster the integration of worldly and divine for soteriological progress.

kulāmnāya [ku-laa-mnaa-ya] The lineage transmission of Kaula teachings, preserving esoteric knowledge and ritual methods essential for realizing the non-dual familial essence of reality.

kulāmnāya-nidarśana [ku-laa-mnaa-ya-ni-dar-sha-na] The illustrative demonstration of Kaula lineage doctrines, serving as a practical guide for initiates to embody and transmit the path to ultimate freedom.

Kularṇava [ku-la-ar-na-va] The oceanic scripture of the Kaula tradition, encompassing comprehensive teachings on rituals that lead to immersion in the divine family and non-dual attainment.

Kumāra [ku-maa-ra] The youthful divine warrior, invoked as a protector in rituals to bestow wisdom and vanquish inner demons obstructing the path to immortality.

kumbha [kum-bha] The consecrated vessel symbolizing the microcosm, utilized in rites to contain and distribute sacred nectar for bodily and spiritual rejuvenation.

Kumbha-yāga [kum-bha-yaa-ga] The ceremonial offering involving a sacred pot, performed to infuse divine essence into the material realm for protection and soteriological advancement.

kumbhaka [kum-bha-ka] The breath suspension technique in pranayama, employed to internalize vital energies and awaken higher states of awareness culminating in non-dual realization.

kunda [kun-da] The sacrificial pit for ritual fires, representing the alchemical forge where impurities are consumed to reveal the pure nectar of divine consciousness.

kuṇḍa [kun-da] The ritual basin or fire altar, central to offerings that transform mundane elements into vehicles for spiritual elevation and liberation.

kunda-flower [kun-da-flo-wer] The jasmine blossom, ritually presented to embody purity and fragrance, attracting divine favor and enhancing meditative absorption in the absolute.

Kuṇḍalinī [kun-da-li-nee] The serpentine energy coiled at the body's base, aroused through practices to ascend and merge with the transcendent, bestowing non-dual liberation and nectar.

Kuṇḍalinī-Śakti [kun-da-li-nee-shak-ti] The self-arisen spiritual energy residing at the base of the spine, embodying the dynamic power of consciousness that flows gently upward through the central channel, piercing energy centers to achieve union with the absolute and overcome death.

kuṇḍalya [kun-dal-ya] The coiled configuration of spiritual energy, symbolizing the latent potential that unfolds during yogic ascent to reveal the non-dual nature of reality and facilitate liberation.

Kuṇkumī [kun-koo-mee] The divine essence associated with saffron used in rituals to purify and scent the sacred space, enhancing the efficacy of protective rites and invoking auspiciousness for soteriological purposes.

Kuṇkuṇāmba [kun-koo-nam-ba] The mother goddess embodying the red kumkuma powder, invoked in rituals to grant protection and prosperity, representing the nurturing aspect of the divine feminine in cosmogonic processes.

kūrma [koor-ma] The tortoise-shaped energy center or form, representing stability and withdrawal of senses, essential in yogic practices for grounding and achieving inward focus leading to transcendence.

kūrma-nādī [koor-ma-na-dee] The tortoise channel, a subtle pathway in the body that facilitates the controlled flow of vital energy, aiding in the stabilization of consciousness during meditative ascent to liberation.

kuśa [koo-sha] The sacred grass used in rituals as a seat or offering, symbolizing purity and sanctity, employed to create a consecrated space for divine invocation and soteriological attainments.

labdhah [lab-dhah] The attained or realized state of divine grace, signifying the reception of spiritual insight that dispels illusion and leads to the recognition of non-dual reality.

- Lakṣmī** [lak-shmee] The goddess of prosperity and fortune, manifested as the nurturing power of the divine, invoked in rituals to bestow abundance and support the path to ultimate liberation.
- lambaka** [lam-ba-ka] The hanging or suspended energy point at the palate, a key location in yogic practices where nectar drips, facilitating the experience of immortality and conscious union.
- laya** [la-ya] The dissolution or absorption of the individual self into the absolute, a soteriological process achieved through yoga that eradicates duality and grants eternal bliss.
- Lelihānā** [le-li-ha-na] The flickering or licking goddess, representing the dynamic aspect of energy that consumes ignorance, invoked in rituals to purify and illuminate the path to transcendence.
- liṅga** [lin-ga] The emblem or sign of the absolute, representing the formless divine presence within the cosmos, central to rituals for realizing the unity of microcosm and macrocosm.
- liṅga-form** [lin-ga-form] The manifest shape of the divine emblem, used in worship to symbolize the transcendent reality, facilitating meditative focus on the non-dual essence for liberation.
- Liṅga-mudrā** [lin-ga-moo-dra] The hand gesture imitating the divine emblem, employed in rituals to channel energy and invoke the presence of the absolute for protective and soteriological effects.
- liṅga-vyat�aya** [lin-ga-vya-tya-ya] The interchange or transcendence of the divine emblem, a ritual process that dissolves distinctions to reveal the underlying unity, leading to spiritual realization.
- locana** [lo-cha-na] The eye or vision, symbolizing divine perception that penetrates illusion, essential in meditative practices for attaining insight into the non-dual reality.
- Lokapālas** [lo-ka-pa-las] The guardians of the worlds, divine protectors invoked in rituals to safeguard the cosmos and the practitioner, ensuring stability in the path to liberation.
- Lolābhā** [lo-la-bha] The goddess of wavering light or desire, representing the playful energy that attracts and dissolves attachments, guiding the practitioner toward detachment and unity.
- ma-kalā** [ma-ka-la] The segment associated with the syllable 'ma', representing a phase of cosmic dissolution, used in mantric practices to achieve absorption into the absolute.
- ma-kāra** [ma-ka-ra] The syllable 'ma', embodying the essence of dissolution and regeneration, chanted in rituals to invoke the power of transformation toward liberation.
- madhya-dhāma-āroha-avaroha** [mad-hya-dha-ma-a-ro-ha-a-va-ro-ha] The ascent and descent within the central abode, a yogic process of energy flow through the middle realm of consciousness, leading to balanced realization of non-duality.
- madhya-dhāma-praveśa** [mad-hya-dha-ma-pra-ve-sha] The entry into the central abode, a meditative immersion into the middle space of pure consciousness, facilitating the transcendence of duality and attainment of immortality.
- madhyamā** [mad-hya-ma] The middle level of speech or consciousness, representing the subtle inner vibration that bridges gross expression and transcendent silence, key to soteriological insight.
- madhyamā-vāg-vṛtti** [mad-hya-ma-vag-vrit-ti] The function of the middle speech, the subtle mental articulation that cultivates awareness of unity, employed in yoga to dissolve ego and achieve liberation.
- Mahā-īśānī** [ma-ha-ee-sha-nee] The great sovereign goddess, embodying supreme authority over creation, invoked in rituals to grant mastery over cosmic forces and guide to ultimate freedom.
- mahā-sāmānya** [ma-ha-sa-man-ya] The great universality, the all-encompassing state of non-dual consciousness that transcends particulars, realized through yoga as the essence of soteriology.
- Mahābala** [ma-ha-ba-la] The possessor of great strength, a divine form representing invincible power, worshipped to overcome obstacles and attain unshakeable stability in spiritual pursuit.
- Mahādeva** [ma-ha-de-va] The great god, the supreme consciousness that pervades all, central to rituals and yoga for realizing immortality and the non-dual unity of existence.
- Mahāgaurī** [ma-ha-gau-ree] The great white goddess, symbolizing purity and transcendence, invoked in rituals to purify the practitioner and facilitate ascent to higher states of consciousness.
- Mahāghorā** [ma-ha-gho-ra] The great terrifying goddess, embodying the fierce aspect that destroys ignorance, used in protective rites to ward off evils and achieve liberation.
- Mahākāla** [ma-ha-ka-la] The great time, a form of the divine representing eternity and dissolution, worshipped to transcend temporal limitations and attain eternal consciousness.
- Mahākālī** [ma-ha-ka-lee] The great black goddess, the fierce power of time and transformation, invoked in rituals to conquer death and reveal the timeless non-dual reality.
- Mahālakṣmī** [ma-ha-lak-shmee] The great goddess of fortune, manifesting abundance and grace, central to rituals for bestowing spiritual wealth and supporting the path to ultimate union.
- mahāmāyā** [ma-ha-ma-ya] The great illusion, the cosmic power that veils reality, transcended through yoga and ritual to reveal the underlying non-dual consciousness and achieve liberation.
- Mahāsenā** [ma-ha-se-na] The possessor of great army, a divine form symbolizing leadership and protection, invoked to marshal inner forces for overcoming hindrances to salvation.

Māhendrī [ma-hen-dree] The goddess associated with Indra, embodying sovereignty and power, worshipped in cosmogonic rituals to invoke strength and insight for spiritual ascent.

Maheśa [ma-he-sha] The great lord, a name for the supreme divinity representing absolute mastery, central to meditative practices for realizing the self as divine.

Maheśāna [ma-he-sha-na] The supreme ruler, embodying ultimate authority over the cosmos, invoked in rituals to align the practitioner with divine will for liberation.

Maheśānī [ma-he-sha-nee] The consort of the great lord, the feminine power of sovereignty, central to rituals for balancing energies and achieving harmonious union.

Maheśvara [ma-he-shva-ra] The great controller, the supreme consciousness directing all phenomena, worshipped through yoga to attain control over the mind and realize non-duality.

Māheśvarī [ma-he-shva-ree] The goddess of the great controller, embodying the power of direction and order, invoked in rituals to guide the practitioner toward enlightenment.

Mahodara [ma-ho-da-ra] The one with great belly, symbolizing vast capacity and abundance, a divine form worshipped to absorb and transform negativities for spiritual growth.

maka [ma-ka] The essence associated with 'ma', representing a fundamental particle in cosmic creation, used in mantric meditation to invoke transformative power.

mala-snāna [ma-la-sna-na] The bath of impurities, a ritual cleansing process to remove spiritual defilements, essential for purifying the body and mind in preparation for divine union.

malas [ma-la-s] The three fundamental impurities or bonds that veil the inherent luminosity of consciousness: the āṇava-mala (innate contraction of Śiva into the limited self), the māyīya-mala (differentiation produced by māyā), and the kārma-mala (impressions of action that perpetuate bondage).

Mālinī [mā-li-nī] The supreme non-sequential phonemic goddess whose fifty letters are arranged in the 'mixed' or victorious order, embodying the explosive power of consciousness that transcends sequential creation and encompasses the totality of emission and resorption.

Mālinī-vijaya [mā-li-nī-vi-ja-ya] The victorious state of Mālinī, denoting the triumph of the non-sequential phonemic energy over all sequential limitations and the full revelation of non-dual consciousness.

Mālinīvijaya [mā-li-nī-vi-ja-ya] The Tantra of Mālinī's victory, the root scripture of the Trika revelation that teaches the supreme non-sequential path to the recognition of Amṛteśvara.

Mālinīvijayottara [mā-li-nī-vi-ja-yo-tta-raj] The supreme Tantra of Mālinī's victory, the highest scriptural authority in the Trika lineage that expounds the non-dual Kaula path of liberation through the power of consciousness alone.

māṃsam [mām-sam] Flesh, one of the five jewels (pañcamakāra) in Kaula ritual, symbolizing the offering of one's own limited identity into the fire of consciousness.

māna-unmāna-pramāṇa [mā-na un-mā-na pra-mā-ṇa] The triad of measuring, transcending measurement, and the supreme measureless measure; stages of meditative ascent culminating in the state beyond all mental constructs.

manana-trāṇa [ma-na-na trā-ṇa] The protective power of contemplative absorption that safeguards the practitioner from the disturbances of differentiated perception.

maṇḍala [maṇ-ḍa-la] The sacred circle or configuration of deities representing the complete unfolding of consciousness, used as the ritual support for worship and realization.

maṇḍalaka [maṇ-ḍa-la-ka] A smaller or subsidiary sacred circle employed in specific rites of protection, pacification, or subjugation within the greater cosmic maṇḍala.

Mani-baddha [ma-ni bad-dha] Bound by jewels, a term for advanced initiates whose consciousness is adorned and stabilized by the radiant gems of realized mantras.

manonmanī [ma-non-ma-nī] The state beyond mind (unmanā) where consciousness rests in its own supreme transcendence, identical with the highest Bhairava.

mānta [mān-ta] The one who measures or delimits; an epithet of the limited soul bound by the three malas.

mantra [man-tra] The vibratory form of consciousness that, when realized, protects the mind by revealing its identity with Śiva and dissolves all duality.

Mantra-ācāryas [man-tra-ā-cā-ryas] Masters who have realized the essence of mantra and teach the path of identification with the divine powers embodied in sound.

mantra-mūrti [man-tra-mūr-ti] The deity as the embodied form of mantra, the living presence of consciousness in phonetic vibration.

mantra-pure-self-unmanā-paramaśiva [man-tra pu-re-self un-ma-nā pa-ra-ma-śi-va] The supreme Śiva who is the pure I-consciousness beyond mind, attained through the complete interiorization of mantra.

mantra-sādhana [man-tra-sā-dha-na] The disciplined practice of mantra that leads to the direct realization of one's identity with the deity it embodies.

mantra-sāmpuṭikarāṇa [man-tra sam-pu-tī-ka-ra-ṇa] The ritual enclosure or encasement of a mantra within another, intensifying its power and sealing it with supreme consciousness.

mantra-siddha [man-tra-sid-dha] One who has attained perfection through mantra, having realized complete identity with the deity.

mantra-siddhi [man-tra-sid-dhi] The perfection or accomplishment of mantra, wherein the practitioner becomes the deity and wields its powers arising from non-duality.

mantra-vāda [man-tra-vā-da] The doctrine that mantras are the ultimate reality and that liberation is achieved through their realization.

mantramaheśvara [man-tra-ma-he-śva-ra] The great lord of mantras, an exalted initiate whose very being is composed of fully awakened mantric energy.

Mantravāda [man-tra-vā-da] The path or teaching centered on mantra as the supreme means of recognizing non-dual consciousness.

mantreśvara [man-tre-śva-ra] Lord of mantras, a highly realized being who embodies and commands the full power of phonetic consciousness.

mantrī [man-trī] A practitioner who has been initiated into mantra and employs it as the primary vehicle of realization.

mantrin [man-trin] One who wields mantra; an initiate who has received the living transmission of vibratory power.

māraya [mā-ra-ya] To kill or destroy; in ritual context, the act of annihilating enemies or obstacles through the fierce power of consciousness.

mātarah [mā-ta-rah] The divine mothers, the eight fierce goddesses (Brāhmī, Māheśvarī, etc.) who govern the vowels and constitute the inner circle of the Amṛteśvara maṇḍala.

Matatrimśikā [ma-ta-trim-śi-kā] The group of thirty-one goddesses or energies ranging from Śiva down to earth, forming the hierarchical structure of emission.

mati [ma-ti] Cognition or limited knowledge; the faculty of the intellect bound by māyā that must be transcended for liberation.

Mātr [mā-tr] Measurer; an epithet for the limited soul (purusa) who experiences the world through differentiation.

mātrikā [mā-tr-kā] The little mother, the individual phoneme regarded as a goddess and the creative power of consciousness in sound form.

Mātrikā-cakra [mā-tr-kā-cha-kra] The wheel or collective assembly of the fifty mātrikā goddesses forming the complete phonemic matrix of reality.

mātrikā-letters [mā-tr-kā let-ters] The fifty Sanskrit phonemes conceived as goddesses, whose sequence (either sequential or Mālinī) constitutes the body of supreme consciousness.

mātrikā-net [mā-tr-kā-net] The net of phonemic goddesses that binds limited beings in differentiated perception yet also liberates when recognized as non-dual.

Mārtantra [mā-tr-tan-tra] Tantras belonging to the maternal or phonemic current, emphasizing the creative power of the mātrikās.

Maya [ma-yā] The sixth vowel (e) regarded as a goddess in the Amṛteśvara maṇḍala.

Māyā [mā-yā] The principle of differentiation and illusion that creates the appearance of multiplicity while concealing the unity of consciousness.

Māyā-Añkuṣa [mā-yā añ-ku-śa] The goad of Māyā, the power that drives limited beings into differentiation and bondage.

māyā-bija [mā-yā bī-ja] The seed-mantra of Māyā (HRĪM or HRĪM, embodying the contracting power that veils pure consciousness).

māyā-named [mā-yā-nā-med] Designated or characterized by Māyā, referring to entities or states arising within the realm of differentiation.

māyā-net [mā-yā-net] The net of Māyā that ensnares limited souls in the perception of multiplicity and separateness.

māyā-power [mā-yā po-wer] The śakti of Śiva that manifests differentiation, concealment, and projection of the universe.

māyā-principle [mā-yā prin-ci-ple] The tattva of Māyā (tattva 6), the source of the five kañcukas and the root of limited subjectivity and objectivity.

māyā-śakti [mā-yā-śak-ti] The power of concealment belonging to Śiva that veils His own nature and projects the impure universe consisting of the five kañcukas and the limited subject.

māyā-tattva [mā-yā-tat-tva] The principle of differentiation that obscures pure consciousness and gives rise to the five constricting sheaths (kañcukas) and the puryaṣṭaka, marking the beginning of impure creation.

māyā-universe [mā-yā-u-ni-verse] The entire realm of impure manifestation from māyā down to pr̥thivī, characterized by contraction, duality, and bondage, yet pervaded by Śiva's consciousness.

Māyāvāmanikā [mā-yā-yā-vā-ma-ni-kā] One of the eight fierce Yogiṇīs in the retinue of Mṛtyujit-Amṛteśvara, embodying the power of delusion and left-sided emission within the Amṛta mandala.

medhā [me-dhā] The penetrating intelligence or retentive power of consciousness that enables perfect insight into the highest reality and mastery over mantra.

Meṣanātha [me-ṣa-nā-tha] The Lord of the Ram family, a title of the supreme Amṛteśvara in the Netra tradition when presiding over the Meṣa lineage of the right current.

Meṣasya [me-ṣā-sya] 'Ram-faced', an epithet of the eight mothers and Yogiṇīs of the Meṣa kula, signifying their affiliation with the right-handed path and solar energy.

Mīnakula [mī-na-ku-la] The Fish family, one of the eight kulas in the Amṛta mandala, associated with the lunar, left-handed current and the western direction.

mocikā [mo-ci-kā] A type of ritual cake or sweet offering made especially for the Yogiṇīs and mothers to propitiate them and obtain their favour.

modakas [mo-da-ka] Sweet dumplings filled with jaggery and coconut, the favourite offering of Ganeśa and frequently presented to Amṛteśvara and his retinue.

mohā [mo-hā] The power of bewilderment that causes the limited soul to forget its identity with Śiva and to perceive multiplicity instead of unity.

mohana [mo-ha-na] The act or vidyā of bewildering or subjugating enemies and hostile beings by clouding their consciousness.

Mohanī [mo-ha-nī] The Yogiṇī embodying the power of delusion, stationed in the south-west of the Amṛta mandala and worshipped for subjugation rites.

mokṣa [mok-ṣa] Final liberation consisting of complete identity with Śiva-Amṛteśvara through the destruction of all impurities and the recognition of non-difference.

mṛd [m-r̥d] The gentle, beneficent, and peaceful form of Śiva as the giver of grace and protector from death.

Mṛda [mṛ-da] 'The Gentle One', an epithet of the supreme Amṛteśvara in his peaceful aspect that removes affliction and bestows immortality.

mṛtsnā [mṛ-tsnā] Sacred clay or earth used in ritual bathing, anointing, and protective rites to purify and empower the body.

Mṛtyu [mṛ-tyu] Death personified as the supreme devourer and the ultimate impurity that binds the soul through fear and repeated birth.

Mṛtyujit [mṛ-tyu-jit] Conqueror of Death, the paramount epithet of Amṛteśa who bestows the supreme immortality of recognition as Śiva.

mṛtyuñjaya [mṛ-tyuñ-ja-ya] 'Conqueror of Death', another common name of Mṛtyujit-Amṛteśvara emphasizing his power to grant immortality.

mudrā [mu-drā] A ritual hand gesture or seal that channels power, protects the practitioner, and embodies specific energies of the deity or Yogiṇīs.

muhūrtas [mu-hūr-ta] Auspicious time units of forty-eight minutes each, carefully selected for performing rituals to ensure success and divine favour.

Mukhamāṇḍitikās [mu-kha-man-ḍi-ti-kā] The circle of 'Face-jewelled' Yogiṇīs who adorn the central mandala and serve as the immediate attendants of Amṛteśvara.

mukti-dīkṣā [muk-ti-dīk-ṣā] The liberating initiation that burns away all karmic impurities and unites the disciple with Mṛtyujit-Śiva, granting immediate or gradual liberation.

mūla [mū-la] The root or base, especially referring to the root mantra (mūlavidyā) of Amṛteśvara or the foundational support of a mandala.

mūlādhāra [mū-lā-dhā-ra] The root support cakra at the base of the spine where Kunḍalinī sleeps and where the piercing of the lower granthis begins.

na-ña-ṇa [na-ña-ṇa] The three nasal seed-syllables of the anuttara triad in the Netra system, representing the highest non-dual consciousness beyond speech.

nābhi [nā-bhī] The navel centre, the location of the manipūraka cakra and a crucial point for the ascent of kuṇḍalinī in internal worship.

nābhuyada-krama [nā-bhyu-da-ya-kra-ma] The ascending sequence of ritual worship beginning from the navel region and moving upward through the cakras toward the dvādaśānta.

nāda [nā-da] The subtle resonant sound of Śiva's supreme energy, the vibrating pulse of consciousness that precedes manifested speech.

nāda-nādānta [nā-da-nā-dān-ta] The sequence from resonant sound (nāda) to its cessation (nādānta), marking the transition from unmanifest vibration to transcendent stillness.

nādānta [nā-dān-ta] The end or cessation of nāda, the point of supreme quiescence just below unmanā where all vibration dissolves into Śiva.

nādaśakti [nā-da-śak-ti] The power of resonant sound that is the dynamic aspect of parāvāk and the creative impulse of the supreme Amṛteśvara.

nādī [nā-dī] A subtle channel in the body through which prāṇa and kundalinī flow, with seventy-two thousand nādīs converging in the heart.

nādī-clusters [nā-dī-clus-ters] Groups of subsidiary channels radiating from the principal nādīs, especially the ten major nādīs in the abdomen and the thousand-petaled lotus.

nādī-traya [nā-dī-tra-ya] The three primary channels—iḍā, piṅgalā, and suṣumnā—through which kundalinī rises in the piercing of the median path.

nāga [nā-ga] A class of semi-divine serpent beings residing in the vital breaths and associated with the downward-moving apāna breath.

Nāga-graha [nā-ga-gra-ha] Seizure or possession by nāga spirits causing diseases of the skin and joints, countered by specific mantras and offerings.

nāgas [nā-ga] The eight great serpent lords (Ananta, Vāsuki, etc.) who support the body and are propitiated for stability and protection.

naimittika [nai-mit-ti-ka] Occasional or occasional rites performed to avert specific calamities, remove graha seizures, or fulfil particular desires.

naivedya [nai-ve-dya] Food and drink offerings presented to the deity and his retinue, later consumed as prasāda conferring protection and grace.

Nakradūṣī [na-kra-dū-ṣī] ‘Crocodile-polluter’, a fierce Yoginī of the retinue associated with aquatic dangers and the south-east direction.

namah [na-mah] The act of reverential salutation or surrender of ego that forms the concluding element of most mantras in the Netra system.

namaskāra [na-mas-kā-ra] The ritual gesture of prostration or obeisance performed mentally, verbally, and physically to honour Amṛteśvara and his circle.

Nandī [nan-dī] The supreme sovereign Lord of the Gaṇas who resides at the summit of the hierarchy of mantras, embodying the pure icchā-śakti and serving as the ultimate presiding deity of all vidyās and mantras.

Nandī-Gaṅgā [nan-dī-gaṅ-gā] The flowing stream of divine consciousness emanating from Nandī that purifies and empowers the initiate during abhiṣeka, symbolizing the descent of grace from the highest level of the Amṛteśvara-Bhairava mandala.

Nandīśikhā [nan-dī-śi-khā] The supreme flame or crest of consciousness at the pinnacle of the vertical axis of the cosmos, representing the unmanifest point of pure Śiva from which all mantras and worlds emerge.

Nārāca-astra [nā-rā-cha-as-tra] The iron-arrow weapon mantra personified as a fierce protective deity deployed in rituals to pierce and destroy hostile forces and obstacles to liberation.

Narasimha [na-ra-sim̄-ha] The fierce man-lion vidyā or mantra-deity belonging to the class of Krodha beings invoked for protection and the annihilation of demonic forces.

Nātha [nā-tha] The Lord or Master, specifically Amṛteśvara-Bhairava in his role as the supreme protector and ruler over all worlds, mantras, and beings.

nav-a-nava-ātma-vyoma-vyāpy-ādi-prakriyayā [na-va-na-va-āt-ma-vyo-ma-vyā-py-ā-di-pra-kri-ya-yā] The ritual procedure of progressively pervading ever-newer and newer levels of self, void, and cosmos, culminating in complete identification with the supreme consciousness of Amṛteśvara.

Navaka [na-va-ka] The group of nine supreme vidyās or mantra-deities forming the inner circle immediately surrounding Amṛteśvara in the mandala of the tradition.

Navamī [na-va-mī] The ninth lunar tithi considered especially potent for rituals of fierce protection and the worship of the supreme Netra deity in his wrathful aspect.

Navātma-cakra [na-vāt-ma-cha-kra] The ninefold wheel of consciousness consisting of the nine supreme letters or powers that constitute the essential body of Amṛteśvara-Bhairava.

naya [na-ya] The doctrinal system or authoritative method of the tradition that teaches the non-dual unity of Śiva and the world through the power of the Netra mantra.

Netra [ne-tra] The Eye of Śiva, the supreme organ of omniscience and sovereign power that simultaneously sees, protects, and liberates all beings.

Netra-Bhairava [ne-tra-bhai-ra-va] The terrifying and sovereign form of the Netra deity embodying the destructive and reabsorptive aspect of consciousness.

Netra-Maheśvara [ne-tra-ma-he-śva-ra] The Great Lord of the Eye, the supreme form of Amṛteśvara who manifests the triadic eyes representing the three powers of will, knowledge, and activity.

Netra-mantra [ne-tra-man-tra] The king of all mantras (mantrarāja) centered on the phonemes of the supreme vidyā beginning with the Netra bīja, conferring immediate liberation and worldly protection.

Netra-tantra [ne-tra-tan-tra] The tantra that teaches the doctrine, yoga, and ritual of the supreme Eye of Śiva as the sole means of liberation and sovereignty.

Netra-udyota [ne-tra-u-dyo-ta] The rising or flashing forth of the Eye of consciousness, the sudden illumination that destroys duality and reveals the non-dual reality.

Netranātha [ne-tra-nā-tha] The Lord of the Eye, an epithet of Amṛteśvara-Bhairava as the supreme ruler whose gaze controls all manifestation and liberation.

Netratantra [ne-tra-tan-tra] The revealed scripture that expounds the worship, yoga, and soteriology centered on the all-seeing Eye of Śiva.

Netrodaya [ne-tro-da-ya] The arising of the Eye, the moment of awakening in which the supreme consciousness opens and floods the practitioner with liberating insight.

Netroddyota [neh-tro-ddyo-ta] The luminous emergence or flashing forth of the Eye of Consciousness, symbolizing the awakening of divine insight that dispels ignorance and reveals the unity of Śiva and the world.

nidhis [ni-dhis] The eight or nine treasure-vaults of supernatural powers and enjoyments that arise spontaneously as byproducts of mastery over the Netra mantra.

nidrā [ni-drā] The yogic sleep or absorption in the supreme void of consciousness beyond waking, dream, and deep sleep, identified with the fourth state of turīya.

nij-ant [ni-ja-ant] The innermost space or heart where the pure I-consciousness of Śiva resides, the ultimate locus of ritual deposition and realization.

nija-ojasā [ni-ja-o-ja-sa] The innate splendor or virile power belonging to the supreme Śiva, the radiant energy by which he manifests and reabsorbs the universe.

nīrājana [nī-rā-ja-na] The ritual waving of lamps before the deity or the initiated body to honor the inner light of consciousness and dispel negative forces.

nirodha [ni-ro-dha] The blockage or sealing of the downward flow of consciousness into duality, effected by the Netra mantra to retain the practitioner in non-dual awareness.

nirodhikā [ni-ro-dhi-kā] The power or goddess that blocks the outward flow of consciousness, forcing it back toward the supreme source.

Nirodhinī [ni-ro-dhi-nī] The goddess embodying the power of nirodha who seals the senses and mind, enabling immersion in the non-dual state.

Nirṛti [nir-ṛ-ti] The goddess of dissolution and the south-west direction, incorporated into the protective circle as a guardian who destroys obstacles.

nirvāṇa [nir-vā-na] Liberation while living (jīvanmukti), the state of complete identity with Amṛteśvara-Bhairava achieved through the grace of the Netra mantra.

niṣkala [niṣ-ka-la] The partless, transcendent aspect of Śiva beyond all manifestation, identified with the supreme Netra above the triad of eyes.

niṣkṛti [niṣ-kṛ-ti] Expiation or ritual remedy, particularly the ritual procedures that remove sin, disease, and negative astrological influences through the power of the Netra deity.

Nistriṃśāḥ [nis-triṃ-śāḥ] The class of fierce sword-wielding female deities belonging to the Krodha circle who protect the practitioner and destroy enemies.

nitya [ni-tya] Eternal or daily obligatory ritual worship of the supreme Netra deity that maintains the non-dual awareness and sovereignty of the practitioner.

nityoditā [ni-tyo-di-tā] The ever-risen or perpetually manifest state of consciousness that never sets, the natural condition of the liberated being.

nivṛtti [ni-vṛ-tti] The return or reabsorption into the source, the downward-pointing triangle and the process of contraction leading back to pure Śiva-consciousness.

nivṛtti-kalā [ni-vṛ-tti-ka-lā] The power of reabsorption that withdraws manifestation into the supreme void, the lowest of the five kalās in the vertical cosmology.

niyama [ni-ya-ma] The prescribed observances and disciplinary rules for the initiate practicing the Netra path, including purity, mantra repetition, and worship.

Niyati [ni-ya-ti] The tattva of necessity or limitation that binds the soul to particular conditions of existence, dissolved through the liberating gaze of the Netra.

Nṛsimha [nṛ-sim-ha] Variant spelling of Narasiṁha, the man-lion mantra-deity invoked for fierce protection and destruction of obstacles.

nyāsa [nyā-sa] The ritual imposition or placement of mantras and deities upon the body, transforming it into the divine body of Amṛteśvara.

Nyāya [nyā-yā] The logical philosophical system occasionally referenced for epistemological points but subordinated to the supreme authority of the revealed Netra teaching.

OṂkāra [om-kā-ra] The sacred syllable OṂ identified with the supreme Netra and the primal vibration from which all mantras and the universe arise.

one-aṅgula [one-aṅ-gu-la] The space of one finger-width above the cranial aperture, the subtle locus where the supreme Netra is contemplated in meditation for ascension.

pada [pa-da] A ontological level or plane of the universe in the thirty-six tattvas hierarchy, particularly referring to the categories from pṛthivī up to māyā (the impure creation) or to specific divisions within the pure and mixed realms.

Padma [pad-ma] The great lotus mandala of the Heart that serves as the throne and inner sanctum of Amṛteśvara and Amṛtalakṣmī, representing the expansive radiance of pure consciousness and the seat of the supreme I-consciousness.

Padma-mudrā [pad-ma-moo-draa] A hand gesture in which the hands form an open eight-petalled lotus held at the heart, used in rituals of contemplation and offering to symbolize the opening of the Heart-lotus and the revelation of divine presence.

Padmagarbhā [pad-ma-gar-bhaa] She who resides in the womb or inner chamber of the Heart-lotus; an epithet of Amṛtalakṣmī/Parāmbā, signifying her identity with the supreme vibration at the center of consciousness.

Padmāmṛta-mudrā [pad-maam-ri-ta-moo-draa] The 'lotus-nectar seal', a variant or intensified form of the padma-mudrā in which the lotus gesture is combined with the inner flow of amṛta from the cranial vault, used especially in rites of immortality and possession by the deity.

padmāsana [pad-maa-sa-na] The lotus posture for meditation in which the legs are crossed and each foot rests on the opposite thigh, employed to stabilize the body and facilitate the ascent of kundalinī toward the Heart-lotus.

pādyas [paad-yas] Ritual water offered for washing the feet of the deity or guru, one of the standard upacāras in external and internal worship symbolizing purification and humble service.

Paiśāca [pai-shaa-cha] Pertaining to Piśācas; a lower, demonic form of marriage or possession rite in which a female malignant being forcibly enters and controls a human victim.

palāśa [pa-laa-sha] The leaf of the Butea monosperma tree (flame-of-the-forest), used as a ritual plate or offering vessel because its red colour symbolizes fiery energy and its natural shape resembles a heart or yoni.

pañca-bhautika [pan-cha-bhau-ti-ka] Composed of the five gross elements (mahābhūtas); referring to the material body or to entities and worlds that belong to the domain of impure creation below the māyā-tattva.

Pañcapiṇḍakṣurikā [pan-cha-pin-da-kshu-ri-kaa] A protective ritual in which five lumps (piṇḍa) of sacred substances are placed at specific points around the initiate or patient to form a protective circle against malevolent forces.

pañkti [pank-ti] A row or line, especially the triple horizontal lines of ash drawn across the forehead and body signifying the three energies (icchā, jñāna, kriyā) and the transcendence of the three worlds.

Parā [pa-raa] The supreme goddess in her highest, non-dual form; the absolute power of awareness identical with Paramaśiva, beyond all differentiation and the source of the entire phonetic universe from A to Ha.

para-cit-pramāṭr [pa-ra-chit-pra-maa-tri] The supreme knower whose very nature is pure consciousness; the absolute subject identical with Paramaśiva who experiences everything as his own expansion.

para-dhyāna [pa-ra-dhyaa-na] The highest form of meditative absorption in which the meditator rests in the undifferentiated bliss of pure I-consciousness without object or distinction.

Parā-trīśikā [pa-raa-tree-shi-kaa] The thirty (or thirty-six) verses that constitute the supreme teaching of the Trika, embodying the essence of Parā, the supreme goddess, in her phonetic form from A to Kṣa.

Parābhaṭṭārikā [pa-raa-bhat-taa-ri-kaa] The supreme sovereign goddess; the highest epithet of Parāmbā/Amṛtalakṣmī as the autonomous ruler of all realities and powers.

parah [pa-rah] The supreme or transcendent state; used especially for the highest level of reality and divinity beyond the parāpara and apara planes.

parāmarśa [pa-raa-mar-sha] The act of supreme touching or recognition (vimarśa) by which Śiva eternally re-cognizes the universe as identical with himself, the dynamic aspect of prakāśa that constitutes non-dual awareness.

Paramaśiva [pa-ra-ma-shi-va] The supreme Śiva; the absolute reality that is pure consciousness, infinite power, and blissful autonomy, encompassing both transcendence and immanence.

paramaśivatayā [pa-ra-ma-shi-va-ta-ya] In the state of or by means of Paramaśiva; the adverbial form indicating the perspective or modality of ultimate non-dual identity.

Parameśvara [pa-ra-me-shva-raj] The supreme Lord; an epithet of the absolute divinity who wields the highest power of autonomy and is identical with Paramaśiva.

parāpara [pa-raa-pa-raj] The intermediate level of divine reality where unity and difference, transcendence and immanence, are simultaneously present; the domain of the united Śiva-Śakti.

parāpara-vibhūtaye [pa-raa-pa-ra-vi-bhuu-ta-ye] For the sake of the glorious intermediate power; indicating ritual action performed to attain the state where non-duality and duality co-exist in perfect harmony.

Paraśiva [pa-ra-shi-va] Another name for Paramaśiva; the highest Śiva who is beyond all attributes and relations, pure prakāśa-vimarśa.

Parātrīśikā [pa-raa-tree-shi-kaa] Variant spelling of Parā-trīśikā; the inner, esoteric teaching of the thirty supreme verses of the Trika revelation.

Pārvatī [paar-va-tee] The daughter of the mountain (Himavat); the consort of Śiva who in the highest sense is identical with Parāmbā and embodies the supreme Śakti.

pāśa [paa-sha] A single fetter or bondage; one of the three primary impurities (mala): āṇava, māyīya, and kārma, which veil the inherent freedom of the limited soul.

pāśāḥ [paa-shaah] The fetters (plural); the collective bonds that keep the paśu in a state of contraction and ignorance.

paśu [pa-shu] The bound soul; the empirical subject contracted by the three malas and identified with body, prāṇa, and mind, yet whose deepest essence is Śiva.

Pāśupata [paa-shu-pa-ta] Pertaining to the Lord of bound souls (Pati); refers both to the ancient atimārga tradition and to rites that liberate the paśu by bestowing śiva-hood.

paśyantī [pa-shyan-tee] The vision level of speech; the subtle, unarticulated vision of reality as an undifferentiated mass of energy just prior to manifestation in vaikhari.

Pātāla [paa-taa-la] The subterranean worlds; the lowest of the seven nether realms ruled by demonic beings and associated with the most intense forms of possession and black magic.

Pātāla-tantras [paa-taa-la-tan-tras] Scriptures belonging to the lower or left-hand current that teach possession by Piśācas, Vetālas, and other malignant beings for worldly power.

patalas [pa-ta-las] The seven netherworlds beneath the earth, increasing in darkness and torment, inhabited by powerful asuras and nāgas.

Pāṭalī [paa-ta-lee] A name of the cremation ground goddess or a fierce form of the Devī associated with the lowest Pātāla; also an epithet of the red, terrifying aspect of the supreme goddess.

pāti [paa-ti] The act of cutting or destroying the fetters (pāśa); one of the five divine functions by which Śiva liberates bound souls.

Patralekhikā [pa-tra-le-khi-kaa] The goddess who writes on leaves; a form of the Devī invoked in protective and initiatory rites using inscribed leaves as amulets.

Pauṣa [pau-sha] The lunar month roughly corresponding to December–January, considered highly auspicious for certain protective and initiatory rites.

pavitra [pa-vi-tra] A ring of kuśa grass worn on the ring finger during rituals to purify the wearer and establish a sacred boundary.

pavitraka [pa-vi-tra-ka] Diminutive form of pavitra; a small sacred thread or ring of kuśa used in purification and consecration rites.

piṇḍa [pin-da] A condensed lump or body; refers to the individual embodied soul, to offerings of rice balls, or to the five protective lumps in certain rites.

piṅgalā [pin-ga-la] The solar channel on the right side of the suṣumnā, associated with prāṇa, heat, and the masculine principle.

Piśācas [pi-shaa-chas] Flesh-eating demons of the lowest order that cause madness, possession, and wasting diseases; agents of the most severe forms of graha affliction.

Pitāmaha [pi-taa-ma-ha] The Grandfather; an epithet of Brahmā as the creator within the impure creation, subordinate to the supreme Amṛteśvara.

Prabhañjana [pra-bhan-ja-na] The fierce storm-like power of divine wrath manifested by Amṛteśvara that destroys obstacles, demons, and all malignant forces afflicting beings.

prabhṛti [pra-bhr-ti] The sequence 'beginning with' or 'starting from', used to indicate an inclusive series of tattvas, kalās, or deities from a specified point upward or downward.

pradeśa [pra-de-śa] A measured spatial extension or 'span' within the subtle body, equivalent to a finger's breadth, used to locate the penetration points of consciousness during ascension rites.

pradhāna [pra-dhā-na] The primordial unmanifest equilibrium of the three guṇas that serves as the material cause of the manifested purity and impurity realms.

Prajāpati [pra-jā-pa-ti] The collective class of Vedic creator gods subordinated within the tantric hierarchy as beings still bound within the impure creation who receive offerings in protective rites.

prakṛ [pra-kṛ] Abbreviated form of prakṛṣṭa employed in compounds to denote the supreme or most excellent level of a particular tattva or power.

prakṛiyānta [pra-krai-yān-ta] The ultimate or highest limit of manifestation, referring to Śiva-tattva itself as the final stage in the ascending series of realities.

Prakṛṣṭa [pra-kṛṣṭa] The supreme, most intense, or highest degree of a principle, particularly the utterly transcendent level beyond which nothing further exists.

Prakṛti [pra-kṛ-ti] The first evolute from pradhāna in the impure creation, the balanced matrix of sattva, rajas, and tamas from which buddhi and the remaining tattvas down to prthivī arise.

pralayākala [pra-la-yā-ka-la] A class of souls in which the mala of impurity has ceased due to dissolution but who remain bound by karma and māyīya-mala, lacking initiation into liberating knowledge.

pramāṇa [pra-mā-ṇa] Valid means of knowledge—perception, inference, and scriptural authority—employed by limited subjects but ultimately transcended in non-dual gnosis.

prāṇa [prā-ṇa] The vital energy or life-force that circulates through the ten principal channels and sustains embodied existence while serving as the vehicle for ascent to the supreme Eye.

prāṇa-brahman [prā-ṇa-brah-man] The identification of the vital energy with the absolute Brahman, signifying the non-difference between the pulsating power of consciousness and ultimate reality.

prāṇa-brahman-śakti [prā-ṇa-brah-man-śak-ti] The dynamic power of the absolute that manifests as the vital energy pervading all beings and constituting the essence of the supreme consciousness.

prāṇa-śakti [prā-ṇa-śak-ti] The vibratory power of life that is identical with the supreme Śakti and serves as the ascending force in yogic penetration of the center.

prāṇārka [prā-ṇār-ka] The 'sun of vital energy', the radiant point of prāṇa located twelve finger-spans above the head at the limit of the dvādaśānta where full liberation is attained.

Praṇava [pra-ṇa-va] The sacred syllable OM, the sonic embodiment of supreme consciousness that encompasses all mantras and serves as the primary vehicle for meditative absorption.

prāṇāyāma [prā-ṇā-yā-ma] The regulation of breath consisting of pūraka, kumbhaka, and recaka practiced to still the mind and enable the ascent of consciousness through the central channel.

prasara-rūpiṇyā [pra-sa-ra-rū-pi-ṇyā] The feminine form denoting the pervasive or expansive nature of Śakti as she extends outward in the process of emission and manifestation.

prasaret [pra-sa-ret] Third-person singular optative of pra-vṣṭi, meaning 'it should expand' or 'it should flow forth', referring to the emanation of divine power.

prati [pra-ti] The prefix meaning 'against', 'back', or 'in return', used in compounds to indicate reversal, opposition, or reflective action.

pratiloma [pra-ti-lo-ma] The 'against the grain' or reverse order, particularly the descending sequence of tattvas from Śiva down to earth in rituals of dissolution.

pratipam [pra-ti-pam] In the opposite direction or contrary manner, used to describe rituals or meditative movements that proceed against the natural flow of creation.

Pratiṣṭhā [pra-tiṣṭhā] The act of ritual installation or consecration that establishes the permanent presence of divine power within an image, maṇḍala, or disciple.

Pratiṣṭhā-kalā [pra-tiṣṭhā-ka-lā] The fifth and highest kalā in the pure order, the power of fullness and stability by which the deity remains eternally established in its own nature.

Pratyabhijñā [pra-tya-bhi-jñā] The direct recognition or re-cognition of one's inherent identity with Śiva, the soteriological core of non-dual Kashmir Śaivism.

pratyāhāra [pra-tyā-hā-ra] The withdrawal of the senses from external objects, the fifth limb of yoga that turns consciousness inward toward the supreme Eye.

Pratyāngirā [pra-tyāngi-rā] The fierce counter-magic form of Śakti who reverses hostile forces and protects the practitioner by turning malevolent powers back upon their source.

Prayogena [pra-yo-ge-ṇa] Instrumental form meaning 'by application', 'through ritual performance', or 'in practice', emphasizing the practical deployment of mantra and mudrā.

preryante [pre-rya-nṭe] Passive form meaning 'they are impelled' or 'they are set in motion', referring to beings driven by the supreme Lord's will.

pretas [pre-tas] Departed spirits or ghosts bound to the realm of karmic retribution who may afflict the living and require pacification through offerings.

prokṣayanti [pro-kṣa-ya-nti] They sprinkle or consecrate with sanctified water, a ritual act that purifies and empowers objects or persons by infusion of divine energy.

Pukkasas [puk-ka-sa-s] A low-caste group associated with cremation grounds and executioners, included in protective rites to neutralize their potential malevolence.

punyāha [pu-ṇyā-ha] The auspicious day declaration accompanied by Vedic mantras and ritual sprinkling that sanctifies the time for commencing sacred acts.

pura [pu-ra] The 'city' of eight constituents—five tanmātras, manas, ahamkāra, and buddhi—forming the subtle body that migrates at death.

pūraka [pū-ra-ka] The inhalation phase of prāṇāyāma in which the vital energy is drawn upward along the central channel toward the dvādaśānta.

puruṣa [pu-ru-ṣa] The individual soul or conscious principle that appears limited by the tattvas from māyā downward yet is essentially identical with Śiva.

Pūrva-vārtika [pūr-va-vār-ti-ka] An earlier commentary or explanatory verse, often referring to authoritative statements from previous teachers in the lineage.

pūrvavat [pūr-va-vat] As before' or 'in the same way as previously described', indicating that a ritual procedure follows an earlier stated pattern.

puryaṣṭaka [pur-yaṣ-ṭa-ka] The subtle 'eightfold city' comprising the five tanmātras, buddhi, manas, and ahamkāra that accompanies the soul between births.

pūṣā [pū-ṣā] The solar deity governing nourishment and safe passage who is assigned a specific location in the body during nyāsa rites.

puṣṭi [puṣ-ti] The state of spiritual nourishment, prosperity, and increase bestowed by divine grace upon the initiated practitioner.

putraka [pu-tra-ka] The initiated disciple who has received dīkṣā and is regarded as a spiritual son of the guru, entitled to full liberating knowledge.

rāga [rā-ga] The tattva of passionate attachment that limits the puruṣa by binding it to desire for objects, located below buddhi and above kalā.

rāga-tattva [rā-ga-tat-tva] The principle of desire and attachment within the impure creation that contracts the infinite consciousness into finite longing.

Rāhu [rā-hu] The fierce graha embodying the eclipsing power of Māyā that seizes consciousness and produces loss of discernment, countered only by the supreme Amṛteśvara who transcends all planetary seizure.

rāja [rā-ja] Royal or sovereign authority, especially the supreme kingship of Amṛteśvara over all grahas and the universe.

Rāja-sarṣapa [rā-ja-sar-ṣa-pa] The king of mustard seeds, black mustard (*Brassica nigra*), used as the primary substance for protective homa and for driving away malevolent grahas.

rājana [rā-ja-na] The act of ruling, coloring, or impregnating with sovereign power; also a synonym for protective substances such as mustard or turmeric.

Rajī [ra-jī] A class of female seizing beings that afflict through streaks or lines of possession, belonging to the lower orders of grahas.

rājikā [rā-ji-kā] Black mustard seed, the pre-eminent rakṣā substance that burns away malevolent forces when offered into fire.

rakṣā [rak-ṣā] Protection or safeguarding, effected through mantras, fire offerings, and consecrated substances that render the practitioner immune to seizure.

Rākṣasa-graha [rāk-ṣa-sa-gra-ha] Demonic planetary seizures carried out by rākṣasas, causing violent possession and physical torment.

rākṣasas [rāk-ṣa-sas] Flesh-eating demonic beings of great ferocity who seize humans, especially children, under the leadership of Vighnarāja.

rakṣoghma [rak-ṣo-ghna] That which destroys or repels malevolent seizing entities, especially mustard seed and the Amṛta mantras.

Raktā [rak-tā] The blood-drinking goddess form of the consort of Amṛteśvara, embodying the fierce aspect of protective śakti.

Rāma [rā-ma] The supreme avatāra of Viṣṇu who wields the Netra mantras to destroy rākṣasas and protect the worlds.

rameśvara [ra-me-śva-ra] The Lord of delight, an epithet of Amṛteśvara-Śiva as the sovereign who sports in union with his śakti.

rati [ra-ti] Blissful delight or sexual-spiritual enjoyment that arises from the union of Śiva and Śakti.

- Raudra** [rau-dra] Pertaining to Rudra; the fierce terrifying form of divine power that destroys grahas and ignorance.
- raudrī** [rau-drī] The fierce śakti of Rudra, embodying wrathful protective energy.
- Raurava** [rau-ra-va] The hell of terrible screaming, one of the destinations of those seized by grahas who fail to receive protective rites.
- rāva** [rā-va] Terrifying roar or howling, especially the dreadful sound emitted by seizing grahas.
- recaka** [re-cha-ka] Exhalation in prāṇāyāma, used in rituals to expel malevolent forces from the body.
- repha** [re-pha] The letter 'ra', the seed of fire and the fierce aspect of mantra that burns away impurities.
- rocanā** [ro-cha-nā] Bright yellow gorocanā (bezoar from cow), a powerful protective substance used in tilaka and amulets.
- rocikā** [ro-chi-kā] A female seizing being that causes attraction and delusion through dazzling appearance.
- rśis** [ri-shis] The seers who originally received and transmitted the Amṛta and Netra mantras from Śiva.
- ṛtu** [ri-tu] Season or menstrual period; the cyclical time during which women are particularly vulnerable to graha seizure.
- ṛtu-cakra** [ri-tu-cha-kra] The cycle of menstrual seasons during which female grahas are most active and dangerous.
- Rudra-Ḍākinī** [ru-dra-ḍā-ki-nī] A fierce flesh-eating Ḍākinī form of Rudra-śakti that devours malevolent beings.
- Rudra-Śākinī** [ru-dra-śā-ki-nī] The Rudra aspect of Śākinī, a terrifying protective goddess who destroys grahas.
- Rudra-śakti** [ru-dra-śak-ti] The collective fierce energies of Rudra that manifest as protective goddesses against seizure.
- Rudramāṭrs** [ru-dra-mā-trs] The terrifying Mothers who are manifestations of Rudra's fierce power, guardians against child-seizing grahas.
- Rudras** [ru-dras] The eleven terrifying forms of Śiva that manifest as protective deities and destroy malevolent forces.
- Rudrayāmala** [ru-dra-yā-ma-la] The paired male-female form of Rudra and his śakti in fierce embrace, embodying non-dual power.
- Rundhanī** [run-dha-nī] The obstructing or blocking goddess, one of the fierce protective forms that prevents graha entry.
- rūpam** [rū-pam] Visible form or beauty, especially the radiant body of the deity assumed in visualization practices.
- Rūpikās** [rū-pi-kās] Female grahas that seize through alluring or beautiful forms, causing possession by desire.
- sa-bhogam** [sa-bho-gam] With enjoyment; the mode of ritual in which the deity is worshipped with offerings and sensual experience while retaining divine identity.
- Śābaras** [śā-ba-ras] Fierce tribal or forest-dwelling beings regarded as a class of malevolent grahas.
- Śabarīs** [śā-ba-rīs] Female Śābara spirits that seize victims in wilderness areas.
- śabda** [śab-daj] Sound or word, particularly the sonic essence of mantra that manifests divine power.
- sabījā** [sa-bī-jā] With seed; meditation or mantra practice that retains a phonetic seed syllable as its support.
- ṣadadhvan** [sha-ḍa-dhvan] The six paths or courses (three subjective: mantra, varṇa, pada; three objective: kalā, tattva, bhuvana) that constitute the entirety of manifestation.
- Ṣadardha** [sha-ḍar-dhaj] The sixfold division (sometimes referring to the six limbs of the Mrgendragama or the six paths); also an epithet of Amṛteśvara as embodying the sixfold cosmology.
- Sadāśiva** [sa-dā-śi-va] The eternal Śiva who is the ground of icchā-jñāna-kriyā and the supreme experiencer beyond all tattvas.
- ṣadguṇya** [shad-gu-ṇya] The six qualities of sovereignty (aiśvarya, dharma, yaśas, śrī, jñāna, vairāgya) fully possessed by Amṛteśvara.
- sādhaka** [sā-dha-ka] The accomplished practitioner who has received initiation and wields the Netra and Amṛta mantras to protect himself and others from grahas.
- sādhya** [sā-dhyā] The goal or target of ritual action; that which is to be accomplished, protected, or liberated through the deployment of mantra and fire offering.
- ṣadvidhena** [shad-vi-dhe-na] By the sixfold path or sixfold means, referring to the six progressive methods of worship and realization employed in the initiatory and ritual ascent toward non-dual recognition of Amṛteśvara.

Sadvojāta [sad-vo-jā-ta] An alternate spelling of Sadyojāta, the western face of the five-faced Sadāśiva embodying the earth principle and the power of concealment that veils pure consciousness in the sakala state.

Sadyojāta [sad-yo-jā-ta] The western face of Sadāśiva, associated with the earth tattva, the mantra HAUM, and the power of concealment (tirodhāna) that maintains the illusion of individuality.

sagarbhaga [sa-gar-bha-ga] Containing the womb or germ, denoting a mantra or initiation that inwardly conceals the seed of higher realization and leads to the birth of non-dual gnosis.

SAH [sah] The supreme heart-bīja of Amṛteśvara, the ultimate seed-sound representing the effulgent, all-pervading consciousness beyond emission and resorption, identical with the absolute I-consciousness.

Sahadevī [sa-ha-de-vī] A fierce protective goddess in the retinue of Mrtyuñjaya, belonging to the circle of the eight Mothers (Aṣṭamātṛka) who guard practitioners from obstacles and death.

Saiddhāntika [sai-ddhān-ti-ka] Pertaining to the dualistic Śaiva Siddhānta, considered a lower, external revelation contrasted with the higher non-dual teachings of the Trika and the supreme Amṛta path.

Śaiva [śai-va] Of or relating to Śiva; in the highest sense, the non-dual tradition that recognizes all reality as the spontaneous play of Śiva-consciousness.

Śaivī [śai-vī] The energy-ray or diction of pure Śiva-consciousness, the supreme form of the three primary energies (Śaivī, Śākta, Āṇava) that directly reveals non-dual identity.

sakala [sa-ka-la] Bound soul possessing all thirty-six tattvas including the impure māyā order, subject to the five kañcukas and experiencing itself as limited and separate.

sakala-niṣkala [sa-ka-la-nish-ka-la] Intermediate form of Sadāśiva possessing both pure and impure creation, manifesting the five faces while retaining transcendent unity.

śakana [śha-ka-na] The act of enabling or empowering, particularly the bestowal of capacity for liberation through initiatory grace.

Śākinī [śā-ki-nī] Female demonic beings governed by the circle of lords of the heroes (Vīreśvaras); when conquered through ritual, they become protective forces serving the yogin.

Śākta [śāk-ta] Pertaining to the intermediate level of Śakti or power, the middle energy-ray (Śaivī > Śākta > Āṇava) that manifests willful action within apparent duality.

śāktānandam [śāk-tā-nan-dam] The bliss arising from the predominance of Śakti, the ecstatic delight experienced when the will-power of the Lord becomes pre-eminent in the yogin's awareness.

Śāktas [śāk-tas] Practitioners or teachings centered on the intermediate Śākta level of reality, where Śakti is experienced as the dynamic power of the Lord rather than pure identity.

Śakti [śhak-ti] The autonomous, self-aware power of Śiva that manifests, sustains, and reabsorbs the universe while remaining identical with consciousness itself.

Śakti-kalās [śhak-ti-ka-lās] The rays or phases of divine power, particularly the five primary energies (jñāna, icchā, kriyā, ānanda, cit) that constitute the dynamic aspect of Amṛteśvara.

Śakti-letter [śhak-ti-let-ter] Phonemes from KA to SA charged with the supreme Śakti, forming the garland of letters that constitutes the energetic body of the deity.

Śakti-power [śhak-ti-pow-er] The inherent potency of consciousness that spontaneously unfolds the universe as an expression of absolute freedom.

Śakti-principle [śhak-ti-prin-ci-ple] The foundational principle that Śiva and Śakti are non-dual, the power being nothing other than the Lord's own self-awareness.

Śakti-tattva [śhak-ti-tat-tva] The second pure tattva, the pure creative urge or will-to-manifest that is the first vibration of the absolute prior to Sadāśiva.

Śakti-traya [śhak-ti-tra-ya] The triad of supreme (parā), subtle (sūkṣmā), and gross (sthūlā) forms of Śakti corresponding to the three primary energies of will, cognition, and action.

Śaktimat [śhak-ti-mat] The possessor of Śakti; Śiva as the wielder and substrate of all powers, never separate from His energy.

Śaktipāta [śhak-ti-pā-ta] The descent of grace-power from Amṛteśvara that annihilates bondage and directly awakens recognition of one's identity with the absolute.

Śaktis [śhak-tis] The manifold powers of consciousness, ranging from the supreme energies of the deity down to the limited powers of individual souls.

sama [sa-ma] Equalness or equilibrium; the state of perfect balance among the three energies leading to the experience of universal non-difference.

Samabheda [sa-ma-bhe-da] The path of equal fusion, the non-sequential absorption into Śiva where all distinctions dissolve simultaneously through intense grace.

samādhāna [sa-mā-dhā-na] Perfect concentration or one-pointed absorption of mind, the penultimate limb of yoga leading to complete stillness preparatory to possession by Śiva.

- samādhi** [sa-mā-dhi] The state of total absorption in which the distinction between meditator, meditation, and object vanishes, revealing the innate luminosity of consciousness.
- samanā** [sa-ma-nā] One of the eight mother-goddesses or a class of subtle energy channels; also the equalizing prāṇic function that balances udāna and apāna.
- samasta** [sa-mas-ta] Collective or aggregated; referring to the totality of tattvas from earth up to māyā as experienced by the bound soul.
- Sāmaveda** [sā-ma-ve-da] The Veda of chants, associated with the southern face of Sadāśiva (Aghora) and the mantra HŪṂ, governing the realm of mind and melodic sound.
- samāveśa** [sa-mā-ve-śa] Possession or complete entry of Śiva-consciousness into the yogin, the direct realization of non-dual identity that dissolves subject-object duality.
- samāviśya** [sa-mā-vi-śya] Having entered completely; the state of being fully possessed by the deity's consciousness, synonymous with liberated awareness.
- samayin** [sa-ma-yin] A practitioner who has received the preliminary samaya initiation and observes the basic Śaiva vows, standing at the threshold of the higher paths.
- Śambara** [śam-ba-ra] A powerful class of demonic beings or a specific lord of obstacles subdued by Mṛtyuñjaya through the Netra mantra complex.
- Śāmbhava** [śām-bha-va] Pertaining to the supreme non-sequential path of pure recognition (pratyabhijñā) without effort, cause, or means, identical with the highest Śaivī upāya.
- Sambhu** [śam-bhu] The auspicious one; an epithet of Śiva as the source of grace and the bestower of both liberation and worldly enjoyment.
- samhāra** [sam-hā-ra] Reabsorption or dissolution; the power by which Śiva withdraws the universe into Himself at the end of a cycle or in yogic realization.
- samhāra-krama** [sam-hā-ra-kra-ma] The sequence of reabsorption, the reverse order by which the thirty-six tattvas dissolve back into pure Śiva-consciousness.
- Samhitā** [sam-hi-tā] A class of twenty-eight dualistic Śaiva scriptures forming the scriptural basis of the Siddhānta, considered lower than the non-dual revelations.
- sampradāya** [sam-pra-dā-ya] The living transmission lineage that preserves and transmits the authentic non-dual Śaiva doctrine and initiatory power.
- sāmpuṭa** [sam-pu-ṭa] Enclosing or encasing; a ritual technique of enveloping a mantra or deity between two identical syllables or mantras to intensify its power.
- sampuṭikarana** [sam-pu-ṭi-ka-ra-ṇa] The act of making into a sāmpuṭa, ritually enclosing the central mantra within identical beginning and ending syllables to seal and empower it.
- Samṣāra** [sam-sā-ra] The personified cosmic power that governs the wheel of transmigration and enforces the bondage of souls through karma and māyā; an aspect of the Goddess in her terrifying form.
- saṁsāra** [sam-sā-ra] The beginningless cycle of transmigration driven by limited agency (karaṇa), impurity (mala), and karma, in which bound souls wander through innumerable births and deaths until liberated by Śiva's grace and gnosis.
- samsārin** [sam-sā-rin] The bound individual soul (paśu) subject to impurity, karma, and repeated birth and death within the cycle of transmigration.
- sañcāra** [san-chā-ra] The inward and outward movement or circulation of consciousness and prāṇa through the channels of the subtle body, especially in the context of ritual penetration of the wheels (cakra-bheda).
- sandamśam** [san-dam-sham] A special pair of pincers employed in fierce rites (krodha-vidhi) to seize and destroy obstacles, enemies, or malevolent beings.
- Sandhyā** [san-dhyā] The twilight ritual period and the esoteric transitional state between day and night; also a secret code-name for the three junctions (sandhi) in the body where the central channel is pierced.
- Sañjīvanī** [san-jī-va-nī] The resurrecting vidyā of the Goddess that grants the power to revive the dead or restore life to those on the verge of death.
- Śaṅkara** [śaṅ-ka-ra] The auspicious and beneficent aspect of Śiva as the supreme Amṛteśvara who bestows grace, liberation, and all desired fruits upon devotees.
- Śaṅkara** [śaṅ-ka-ra] Pertaining to or descended from the non-dual Śaiva lineage and doctrine of Kashmir, especially the Trika-Krama revelation transmitted through the Siddha lineage.
- śaṅkhinī** [śaṅ-khi-nī] A minor nāḍī on the left side of the suṣumṇā that carries prāṇa upward in certain yogic practices.
- saṅkīrṇa** [san-kīr-ṇa] Mixed or impure practice that combines elements from multiple behavioral observances (ācāras), considered inferior to the pure Kulācāra.

Śānta [śhā-nṭa] The peaceful, tranquil, and pure divine power (śakti) beyond the three guṇas, associated with liberation and the highest vidyā.

Śānti [śhā-nti] The pacificatory ritual category and the divine power that removes obstacles, disease, and inauspiciousness, leading toward ultimate quiescence in Śiva.

Śāntyatīta [śhā-ntyā-tī-ta] The transcendent vidyā and state beyond even the peaceful śānta, embodying the supreme non-dual consciousness of Paramaśiva.

saret [sa-ret] A type of creeping or crawling venomous creature (snake, scorpion, spider) whose poison is neutralized by the Amṛta vidyās.

Sarṣapa [sar-ṣa-pa] Black mustard seed, widely used in protective and abhicāra rites to absorb negativity and as an offering substance.

Śarva [śhar-vaj] The fierce and destructive aspect of Sadāśiva that annihilates the universe at the time of dissolution.

Śārva [śhār-vaj] Pertaining to Śarva; a fierce mantra or ritual application connected with subjugation and destruction.

sarva-sādhāraṇah [sar-va-sā-dhā-ra-ṇah] Common to all or universally applicable; describing mantras and rites that may be used by initiates of any level or caste.

sarva-sarva [sar-va-sar-va] All-in-all; an epithet of the supreme Śiva who encompasses and transcends every deity, power, and phenomenon.

sarva-srotah-saṅgraha [sar-va-sro-tah-san-gra-ha] The encompassing of all scriptural streams; the doctrine that the Netra revelation integrates and surpasses all other tantric and Vedic currents.

sarva-to-vṛta [sar-va-to-vṛ-ta] Encircled or surrounded on all sides; describing complete ritual protection by mantras or deities forming a protective maṇḍala.

Sarvācāra-bhṛttāraka [sar-vā-chā-ra-bhṛt-tā-ra-ka] The supreme Lord of all observances, an epithet of Amṛteśvara who presides over every level of tantric practice from Vedic to Kaula.

sarvagā [sar-va-gā] She who pervades all or goes everywhere; an epithet of the supreme Vidyā embodying omnipresence.

Sarvajñā [sar-va-jñā] The omniscient Goddess; a form of the supreme Vidyā who knows past, present, and future.

Sarvakāma [sar-va-kā-ma] He who fulfills all desires; an epithet of Amṛteśvara in his beneficent aspect granting worldly and liberative boons.

Sarvamaṅgalā [sar-va-maṅ-ga-lā] She who is the source of all auspiciousness; a benevolent form of the Goddess invoked for protection and prosperity.

Sarvavīra [sar-va-vī-ra] The hero of all or supreme hero; an epithet of the highest Vīra practitioner or of the God as the source of virile power.

śas [śhas] To cut, slay, or destroy; a verbal root used in fierce mantras intended to kill or sever obstacles.

śastrahataḥ [śhas-tra-ha-taḥ] One killed by a weapon; a category of violent death requiring specific funerary and purificatory rites.

śastram [śhas-tram] A weapon or sharp instrument employed in ritual, especially in abhicāra and protective contexts.

sat-kārya-vāda [sat-kā-rya-vā-da] The doctrine that the effect pre-exists in the cause; the Sāṅkhya principle accepted in Trika according to which the universe is a real transformation of Śakti.

sattva [sat-tva] The guṇa of purity, luminosity, and lightness; the quality predominant in deities and practices leading toward liberation.

sattva-prakṛti [sat-tva-prak-ṛ-ti] A being whose essential nature is pure luminosity, such as higher deities or liberated Siddhas.

sāttvic [sāt-tvic] Characterized by the predominance of sattva; pure, tranquil, and conducive to spiritual ascent.

Saumya [sau-myā] Gentle, mild, and auspicious; describing pacific deities, mantras, and ritual applications connected with the moon and Śiva's benefic face.

Saura-saṃhitās [sau-ra-sam-hi-tās] The tantric or purāṇic texts belonging to the solar (Sūrya) cult, regarded as lower revelations subordinate to the Śaiva stream.

Saurabheya [sau-ra-bhe-ya] Derived from or belonging to the solar tradition; a class of mantras or rites originating in Saura revelation.

savanā [sa-va-nā] The three daily Vedic pressings of soma; also the ritual times corresponding to dawn, noon, and dusk used in tantric worship.

Sāvitrī [sā-vi-trī] The Gāyatrī mantra personified as a goddess; also the solar Vidyā used for protection and initiation.

savya [sa-vya] The right-hand or pure Vedic path as opposed to vāmācāra; also the right-side ritual circuit (pradakṣīna).

Siddhā [sid-dhā] A perfected female yoginī or a class of semi-divine mothers who have attained supernatural powers and dwell in the sky.

siddha-mantra [sid-dha-man-tra] A mantra that has become fully empowered and efficacious through correct initiation, repetition, and realization by a Siddha.

Siddhānta [sid-dhā-nṭa] The established doctrine; in this context the dualistic Śaiva Siddhānta of the southern tradition, considered inferior to the non-dual revelation.

siddhārthaka [sid-dhār-thā-kā] White mustard seed, used interchangeably with ordinary sarṣapa in many protective and purificatory rites.

siddhi [sid-dhī] Supernatural powers and attainments that arise spontaneously as by-products of the yogin's perfect identification with the supreme Śiva-Śakti, marking the complete mastery over all tattvas and grahas rather than goals in themselves.

Śikhā [śi-khā] The tuft or crest of hair left on the crown of the head after initiation, serving as the bodily locus where the supreme Amṛteśvara and his consort reside and where the highest mantras are installed.

Śikhā-mantra [śi-khā-man-tra] The secret mantra of Amṛta placed in the śikhā during dīkṣā, whose utterance or mental recitation instantly grants liberation and protects the initiate from all malevolent forces.

Śikhara [śi-kha-ra] The peaked summit of a temple or the topmost point of a liṅga or trident, symbolizing the transcendent level of Sadāśiva where pure theophany begins.

Śirah [śi-raḥ] The head or cranial vault, regarded as the supreme abode of Śiva and the location of the upper dvādaśānta where the final piercing of the knots grants liberation.

Śiva [śi-va] The auspicious, tranquil, non-dual consciousness that is the ultimate reality, identical with the absolute I-consciousness (ahantā) pervading and transcending all levels of manifestation.

Śivā [śi-vā] The feminine form of the auspicious absolute; the dynamic, blissful power of consciousness that is inseparable from Śiva and manifests as the universe.

Śiva-ācārya [śi-vā-cā-rya] A fully realized guru who has attained identity with Śiva and is authorized to perform initiation, bestow grace, and transmit the lineage teachings.

Śiva-adhvā [śi-vā-dhvā] The pure path of transcendence consisting of the five highest tattvas (Śiva, Śakti, Sadāśiva, Iśvara, and Sadvidyā) beyond the sphere of impurity.

Śiva-Bhaṭṭāraka [śi-va-bhaṭ-tā-ra-kā] The supreme sovereign Lord Śiva, especially in his form as Amṛteśvara or Mṛtyuñjaya, the conqueror of death who resides at the summit of reality.

Śiva-mantras [śi-va-man-tras] Mantras whose essential nature is pure consciousness and whose deity is Śiva himself, possessing the power to grant both liberation and worldly enjoyment.

Śiva-śakti [śi-va-śak-ti] The inseparable union of the transcendent Śiva and his immanent, dynamic power through which the universe is emitted, maintained, and reabsorbed.

Śiva-Śakti-nara [śi-va-śak-ti-na-ra] The triadic reality comprising the supreme Śiva, his creative Śakti, and the bound individual soul (nara), ultimately revealed as non-different in the non-dual vision.

Śiva-sūtra [śi-va-sū-tra] The fourteen (or sometimes seventeen) aphorisms revealed by Śiva to Vasugupta that form the foundational text of the Kashmir non-dual Śaiva tradition.

Śiva-tattva [śi-va-tat-tva] The highest principle of pure, unlimited consciousness and agency, the primal source from which all other tattvas and the entire universe emerge.

Śiva-tīrtha [śi-va-tīr-thā] A sacred ford or bathing place identified with Śiva's presence, especially the inner mystical fords along the yogic ascent where purification and liberation occur.

Śiva-yāga [śi-va-yā-ga] The highest form of worship consisting of internal identification with Śiva-Śakti, surpassing external ritual and leading directly to liberation.

Śivāveśa [śi-vā-ve-śa] The state of complete possession by Śiva in which the yogin's individual consciousness is entirely dissolved into divine consciousness.

Skanda-graha [skan-da-gra-ha] The planetary seizure or malevolent influence attributed to Skanda (Kārttikeya) that afflicts children and is pacified by the Amṛteśvara cult.

Skandas [skan-das] The nine planetary deities or grahas (including Skanda) that seize and afflict beings due to karma and are subdued through the power of Amṛta mantras.

Smṛti [smr-ti] Traditional scriptures of human authorship (in contrast to Śruti) that include Purāṇas and Dharmasāstras, considered authoritative but secondary to direct revelation.

śnā [śnā] An alternative or secret form of the seed-syllable SNĀ, associated with the goddess Śikhāsvāminī and the protective power in the crest.

sobhā [so-bhā] The radiant splendor or luminous beauty that manifests when divine power descends into the practitioner or the ritual space.

Spanda [span-da] The subtle vibration or throb of supreme consciousness by which Śiva, while remaining transcendent, dynamically manifests and reabsorbs the universe.

Spanda-kārikā [span-da-kā-ri-kā] The verses composed by Vasugupta or Kallata that systematically expound the doctrine of Spanda as the inherent dynamism of non-dual consciousness.

sphāṭa [spha-ṭa] The explosive bursting forth or cracking open of divine energy, often associated with the sudden flash of insight or the splitting of the linga in ritual.

sphāṭa-known [spha-ṭa-known] A term describing realization that arises instantaneously like the explosive cracking of a crystal, characteristic of the highest path of Śiva.

Spheṭaka [sphe-ṭa-ka] A specific protective vidyā or mantra used to destroy obstacles and malevolent grahas, often linked to the fierce aspect of Amṛteśvara.

Śrāddha [śrād-dha] Ancestral rites performed to appease the departed; in tantric context, transformed into offerings that propitiate higher deities and grahas.

Śrī [śrī] Auspiciousness, splendor, and royal abundance personified as the goddess consort of Amṛteśvara, embodying the effulgence of supreme consciousness.

Śrī-phala [śrī-pha-la] The bilva fruit (Aegle marmelos) offered in worship, symbolizing the universe and used especially in rites for pacifying grahas and attaining prosperity.

Śrīdhara [śrī-dha-ra] An epithet of the supreme Lord meaning ‘Bearer of Śrī’, emphasizing his possession of all auspicious powers and glory.

Śrīgupta-tantra [śrī-gup-ta-tan-tra] An early scripture of the Amṛta cult revered as an authoritative source for the rites and mantras of Mrtyuñjaya and the conquest of death.

Śrījayā-saṃhitā [śrī-ja-yā-saṃ-hi-tā] A subsidiary tantra of the Amṛta corpus that teaches victorious rites and protective mantras linked to the goddess Jayā.

Śrīkanṭha [śrī-kaṇṭha] The ‘Beautiful-throated’ form of Śiva (the blue-throated one who drank poison), identified with the supreme Amṛteśvara in certain visualizations.

Śrīkanṭhī [śrī-kaṇṭhī] The consort of Śrīkanṭha, a form of the supreme goddess embodying grace and the power that sustains the universe.

Śrīmacchanda [śrī-mac-chan-da] The auspicious meter or rhythmic essence of divine speech, often referring to the metrical structure of sacred mantras.

Śrīpūrva [śrī-pūr-va] The authoritative scriptural tradition beginning with the Śrīpūrvaśāsana, considered the root tantra of the Trika and the source of all valid revelation.

Śrīsvāyambhuva [śrī-svā-yam-bhu-vā] A tantra belonging to the Amṛta lineage that expounds the self-born (svāyambhuva) nature of the supreme deity and his mantras.

ṣṛṣṭi [sr-ṣṭi] The emission or unfolding of the universe from the supreme consciousness of Śiva-Śakti through the progressive differentiation of the thirty-six tattvas.

Śrutyanta [śru-tyan-ta] The boundary or limit of revealed Vedic scripture, beyond which tantric revelation becomes necessary for higher realization.

Subhagā [su-bha-gā] The auspicious goddess consort in certain Amṛta rites, embodying fortune and grace that bestows all desired fruits.

Sūcītam [sū-ci-tam] The ‘indicated’ or subtle form of the deity that appears in visionary experience when the mantra is correctly practiced.

Sudarśana [su-dar-śa-na] The beautiful-seeing discus of Viṣṇu adopted in protective rites as a fierce weapon against grahas under the command of Amṛteśvara.

Śuddha-vidyā [śud-dha-vi-dyā] The pure wisdom tattva where the soul experiences balanced identity-and-difference with Śiva, the final stage before complete transcendence in the Śiva-adhvan.

Śuddhavidyā [shood-dha-vid-yaa] The pure wisdom that arises upon the complete dissolution of the five kañcukas, consisting of the direct non-conceptual realization that one’s essential nature is none other than Śiva-Śakti, free from all limitation and identical with the universe.

sudhā [soo-dhaa] The ambrosial nectar of supreme non-dual consciousness that flows from the union of Śiva and Śakti at the highest centre, conferring immortality and the state of liberation-in-life.

sudhādhāra [soo-dhaa-dhaa-ra] The uninterrupted stream of the nectar of pure I-consciousness that descends from the dvādaśānta through the suṣumnā, bathing the practitioner in supreme bliss and dissolving residual impurities.

Śūdra [shoo-dra] In the initiatory hierarchy, the initiate who receives only samayī dīkṣā and is qualified for external worship and basic rites but not for the higher kaula practices or liberation in this life.

Śūdras [shoo-dra-s] Plural of Śūdra; the class of initiates restricted to the lowest level of practice and authority within the tantric lineage.

- sūkṣma-dhyāna** [sook-shma-dhyaa-na] Subtle meditation in which the yogin internally visualizes the deity's form, weapons, and mandala with perfect clarity while dissolving gross supports.
- Sūrya** [soor-ya] The solar wheel of twelve digits (kala) located at the dvādaśānta above the skull, identified with the supreme power of autonomy and the source of the descending amṛta.
- susiddha** [su-sid-dha] A perfected giver of mantra; an accomplished siddha whose words instantly bestow spiritual attainment.
- Śuṣkā** [shush-kaa] A class of female spirits or yoginīs belonging to the dry or inauspicious lineage, associated with the left-current practices and often requiring pacification.
- suṣumnā** [su-shum-naa] The royal central channel that runs from the mūlādhāra to the dvādaśānta, through which kuṇḍalinī rises and the nectar of consciousness descends, constituting the path of liberation.
- sūtra** [soo-tra] The contracted, limited individual soul bound by the five kañcukas and the three malas, contrasted with the supreme aṇu that is Amṛteśvara.
- Sva** [sva] A seed-mantra of the Heart, expressing the spontaneous self-radiance of supreme consciousness.
- svabhāva** [sva-bhaa-vaj] The inherent nature of ultimate reality as pure, autonomous, and self-luminous consciousness that is simultaneously transcendent and immanent.
- Svacch** [svach-cha] Unobscured, perfectly transparent; an epithet of supreme Śakti as the pristine clarity of consciousness devoid of all limitation.
- Svacchanda** [sva-chhan-da] He who moves freely according to his own will; the supreme form of Bhairava embodying absolute autonomy and non-dual awareness.
- Svacchanda-Bhairava** [sva-chhan-da bhai-ra-va] The highest form of Bhairava as utterly free, self-luminous consciousness, identical with Amṛteśvara and the ultimate deity of the Trika-Kaula revelation.
- Svacchanda-tantra** [sva-chhan-da tan-tra] The root tantra of the Svacchanda Bhairava cult, revered as a sister scripture and authoritative source for mantras, vidyās, and ritual procedures.
- Svacchandoddyota** [sva-chhan-do-ddyo-ta] The great effulgence of Svacchanda; a name for the supreme flashing forth of autonomous consciousness.
- svadhā** [sva-dhaa] The oblation offered to the ancestors and to the inner sacrificial fire of consciousness, signifying self-sustenance and autonomy.
- Svāhā** [svaa-haa] The feminine oblation mantra that completes fire offerings, representing the total dissolution of duality into the supreme consciousness of Bhairava.
- svāhā-kāra** [svaa-haa-kaa-ra] The act or moment of offering with the mantra Svāhā, symbolizing the complete surrender of individuality into the fire of non-dual awareness.
- svana** [sva-na] The spontaneous, unstruck sound of supreme consciousness arising in the central channel during the ascent of kuṇḍalinī.
- svara** [sva-ra] The living vibration or resonant breath of consciousness, especially the sixteen vowels representing the pulsating energy of Śakti.
- svarādhāra** [sva-raa-dhaa-ra] The support of the living vibrations; the continuous flow of prāṇa and apāṇa unified in the central channel as the foundation of mantra and realization.
- svastika** [sva-sti-ka] The auspicious cross-like posture or yantra that seals the directions, protects the practitioner, and symbolizes the intersection of Śiva and Śakti.
- Svayambhū** [sva-yam-bhoo] The self-existent linga of light arising spontaneously in the median way, identical with the supreme consciousness of Amṛteśvara.
- Svayambhuva** [sva-yam-bhu-va] Pertaining to Svayambhū; the lineage or realm of the self-born absolute, often associated with the highest mantra-deities.
- sve** [sve] Locative of sva; in one's own essential nature as pure Śiva-consciousness.
- ṭa-ta** [ta-ta] The series of hard consonants (ṭa to ma) representing the gross elements and the realm of objectivity that must be transcended in ascent.
- tad-atītam** [tad-a-tee-tam] That which transcends even the supreme (tat); the ineffable absolute beyond all categories, including the level of Sadāśiva.
- tādāna** [taa-da-na] The ritual striking or awakening of the body or of possessed persons with a flower or hand to expel obstructing spirits or awaken higher consciousness.
- tadrūpa-dhārikā** [tad-roo-pa dhaa-ri-kaa] She who assumes the very form of the supreme reality; an epithet of the highest vidyā or yoginī embodying non-dual consciousness.
- taijasa** [tai-ja-sa] Pertaining to tejas (radian energy); the subtle body composed of buddhi, ahamkāra, manas, and the organs of knowledge.
- ṭaka** [ta-ka] The ritual act of snapping the fingers or the sound produced thereby, used to dispel malignant forces and assert the yogin's authority.

- tālu** [taa-lu] The palate, especially the upper region behind the uvula where the nectar of immortality is said to drip from the moon-centre.
- tāmasic** [taa-ma-sic] Pertaining to tamas; characterized by inertia, ignorance, and obstruction, the lowest of the three guṇas dominating impure creation.
- tamopahā** [ta-mo-pa-haa] Remover of darkness; an epithet of the Netra mantra and Amṛteśvara that destroys ignorance and reveals the light of consciousness.
- Taṅka** [tang-ka] A chisel or cutting instrument used in pratiṣṭhā rites to open the eyes of the deity-image and in esoteric rites to sever bonds.
- tanmātras** [tan-maa-tra-s] The five subtle elements (sound, touch, form, taste, smell) that serve as the objects of the five senses in the subtle body.
- tanmayah** [tan-ma-yah] Consisting entirely of That; completely permeated by and identical with the supreme consciousness of Śiva.
- tantra** [tan-trā] The scriptural revelation and ritual system that leads from impurity to liberation through the expansion and reabsorption of consciousness via mantras, mudrās, and dhyāna.
- Tantrāloka** [tan-traa-lo-ka] The monumental encyclopedic work by Abhinavagupta that systematizes the entire non-dual Kaula Trika tradition.
- Tantrasadbhāva** [tan-tra-sad-bhaa-va] A root scripture of the Trika revered for its exposition of the highest kaula practices and the worship of the Kālī series.
- tāra** [taa-ra] The liberating syllable OM or the ascending energy that carries consciousness upward through the levels of reality to the transcendent.
- tārā** [taa-raa] The saving or delivering goddess; a synonym for the supreme vidyā that ferries the practitioner across the ocean of bondage.
- taranī** [ta-ra-nī] The supreme power of liberation personified as the divine boat or raft that ferries beings across the ocean of saṃsāra through the grace of Amṛteśvara.
- tārayantī** [tā-ra-yan-tī] The active feminine form of the liberating power that continually ferries and saves beings from the terrors of existence by bestowing the vision of non-dual consciousness.
- tarpaṇa** [tar-pa-ṇa] The ritual act of satisfying and empowering deities, especially the terrifying forms of Bhairava, through offerings of blood, flesh, or liquor, thereby propitiating them to grant protection and liberation.
- tat-sthita** [tat-sthi-ta] Remaining or abiding in That (the supreme Śiva-consciousness); the state of being firmly established in the absolute reality beyond all duality.
- tat-sthite** [tat-sthi-te] In the locative: in that state of abiding in the supreme reality; when one is established in pure Śiva-nature.
- tataḥ** [ta-taḥ] Therefrom; from that (supreme reality); indicating the source or consequence of the absolute Śiva-consciousness.
- tathā** [ta-thā] In that manner; thus; indicating conformity with the nature of supreme reality or the way of non-dual awareness.
- Tatpuruṣa** [tat-pu-ru-ṣa] The second of the five faces of Sadāśiva (Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta), facing east, yellow in color, associated with the āṇava mala and the earth element.
- tatrasṭhah** [ta-tras-thah] Abiding there; situated or remaining in that (supreme non-dual state of Śiva).
- tattva** [tatt-va] A real ontological principle or category of existence within the thirty-sixfold hierarchy, from Śiva-tattva down to prthivī-tattva.
- tattva-dikṣā** [tatt-va-dīk-ṣā] Initiation that grants direct realization of the thirty-six principles, purifying the soul of the three impurities and establishing it in its innate Śiva-nature.
- tattva-vit** [tatt-va-vit] Knower of the true principles; one who has realized the thirty-six tattvas and abides in the non-dual Śiva-consciousness.
- Tattvārthacintāmaṇi** [tatt-vār-thā-cin-tā-maṇī] A later exegetical work by Bhaṭṭa Vāmana (ca. 14th c.) commenting on chapters 9–22 of the Netra Tantra.
- tenaiva** [te-nai-va] By that very (means); through that alone (referring to the supreme power or consciousness).
- THA** [tha] The seed syllable THA (visarjanīya form of Ṭha), associated with the fierce deity Ucchuṣma and the power of burning impurities.
- ṭhaka** [tha-ka] A phonetic variant or intense form of the ṬHA-bīja, used in the fierce rites of subjugation and destruction of obstacles.
- tilaka** [ti-la-ka] The sacred mark of ashes or sandal paste placed on the forehead, symbolizing the third eye of Śiva and the destruction of duality.

tīrtha [tīr-thā] A sacred ford or crossing-place; in ritual, the palm of the hand or specific points on the body through which divine energy flows during offerings.

tīthi [tī-thī] Lunar day; each of the fifteen phases of the moon, determining the appropriate timing for specific protective and liberating rites.

Totula [to-tu-la] One of the four chief attendant Bhairavas of Amṛteśvara (along with Agniveta, Vikarāla, and Samvarta), associated with fierce protective functions.

trāṇa [trā-ṇā] Protection or safeguarding; the core soteriological function of Mrtyujit-Amṛteśvara who shields beings from all forms of death and affliction.

tri-lakṣya [tri-lak-ṣyā] Having three targets or aims: the three worlds, the three states of consciousness, or the three powers (icchā, jñāna, kriyā).

tri-tattva [tri-tatt-va] The supreme triad of Śiva, Śakti, and Nara (or Para, Apara, and Parāpara); the highest non-dual principles encompassing all reality.

tridhā [tri-dhā] In three ways; threefold; referring to the division of reality into Śiva, Śakti, and bound soul, or the three ritual approaches (āṇava, śākta, śāmbhava).

Trika [tri-ka] The non-dual Kaula system of the Three Goddesses (Parā, Parāpara, Apara) and the triad of Śiva-Śakti-Nara, forming the ultimate metaphysical and soteriological framework.

Trika-hṛdaya [tri-ka-hṛ-da-ya] The heart or essence of the Trika system; the direct realization of the non-dual unity of the three ultimate realities.

Trīśirobhairava [tri-śi-ro-bhai-ra-va] The three-headed form of Bhairava, embodying the Trika triad and worshipped for supreme protection and liberation.

Tryambaka [try-am-ba-ka] The Three-Eyed One; an epithet of Śiva/Mrtyujit emphasizing the opening of the eye of knowledge that destroys ignorance.

Tumburu [tum-bu-ru] The peaceful, four-faced lord of the Vidyārājas, associated with music, mantra, and the gentle aspect of sovereignty over mantras.

turīya [tu-rī-yā] The fourth state of consciousness beyond waking, dreaming, and deep sleep; the state of pure Śiva-awareness.

Turya [tur-ya] Variant spelling of turīya; the fourth transcendent state identical with Śiva-consciousness.

turyā [tur-yā] Feminine form of turīya; the Śakti as the fourth state, the dynamic power of pure awareness.

turyātīta [tur-yā-tī-ta] Beyond the fourth; the state transcending even turīya, the absolute non-dual Śiva that is devoid of all states.

tuṭi [tu-tī] A ritual unit of time approximately equal to one minute, used for determining the duration of mantra recitation and fire offerings.

tyuñjaya-Lord [tyuñ-ja-ya] Variant orthography of Mṛtyuñjaya; the Conqueror of Death, the supreme form of Amṛteśvara who grants immortality.

tyuñjit [tyuñ-jit] Conquered or subdued; referring to death being overcome by the power of Amṛteśvara.

tyuñjit-bhaṭṭāraka [tyuñ-jit-bhaṭ-ṭā-ra-ka] The venerable one by whom death is conquered; an epithet of the supreme deity Amṛteśvara.

ucchu [uc-chu] Remnant, residue, or fierce remainder; the wrathful energy that burns away impurities.

Ucchuṣma [uc-chuṣ-ma] The terrifying wrathful vidyārāja, embodiment of burning fury, whose seed is THA and who destroys all obstacles and malevolent forces.

Ucchuṣmā [uc-chuṣ-mā] Feminine form of Ucchuṣma; the fierce goddess who incinerates impurities and protects through wrathful compassion.

Ucchuṣma-tantra [uc-chuṣ-ma-tan-tra] A subsidiary scripture focused on the rites and mantras of the wrathful deity Ucchuṣma for subjugation, destruction, and protection.

Uccotpala [uc-co-tpa-la] One of the four main attendant goddesses or yoginīs in the Amṛteśvara maṇḍala, associated with fierce protective functions.

udāna [u-dā-na] The upward-moving vital wind responsible for speech and ascension, used in yogic practices to raise consciousness toward the cranial vault.

udayāstamaya-rūpeṇa [u-da-yās-ta-ma-ya-rū-pe-ṇa] In the form of rising and setting; referring to the apparent manifestation and withdrawal of phenomena within the unchanging light of consciousness.

Uddyota [ud-dyo-ta] Illumination, flashing forth, or radiant emergence; the spontaneous arising of supreme non-dual awareness that dispels all darkness.

udgītha [ud-gī-tha] The supreme prāṇic vibration identified with the rising breath (udāna) and the absolute I-consciousness of Śiva, serving as the ultimate upāya that directly leads to liberation through the spontaneous flashing of non-dual awareness.

Uktetyādih [uk-te-tyā-dih] Technical term meaning ‘and so on as previously stated’, used to indicate that the preceding ritual or mantric sequence is to be repeated or extended in the same manner.

Umā [u-mā] The supreme Śakti in her peaceful, radiant form as the consort of Sadāśiva; the embodiment of the power of grace (anugraha-śakti) and the blissful energy of recognition (pratyavamarśa).

Umāpati [u-mā-pa-ti] Epithet of Sadāśiva as the Lord of Umā, denoting the supreme non-dual deity who possesses the five faces and resides at the highest level of pure creation (śuddhabhūmi).

Unmanā [un-ma-nā] The transcendent state beyond all mental fluctuations (manas), the twelfth stage of sound and the ultimate level of consciousness where subject and object dissolve completely into Śiva.

unmanā-śakti [un-ma-nā-śak-ti] The supreme power of transcendence that surpasses even the unmanā state itself, the absolute autonomy (svātantrya) of Śiva that absorbs all manifestation back into the void of pure consciousness.

upāyena [u-pā-ye-na] Instrumental form meaning ‘by means of the method’ or ‘through the upāya’, referring to the four progressive means (ānava, sākta, sāmbhava, and anupāya) leading to liberation.

Upendra [u-pen-dra] A name of Viṣṇu meaning ‘younger brother of Indra’, invoked in protective rites as one of the secondary directional guardians subordinate to the supreme authority of Amṛteśvara.

Ūrdhvā-niḥsvāsikā [ūr-dhva-niḥ-svā-si-kā] The upward-moving exhalation channel associated with the udāna breath, used in advanced prāṇāyāma practices to propel consciousness toward the cranial vault and final liberation.

Ūrdhvagāminī [ūr-dhva-gā-mi-nī] The ascending path or kuṇḍalinī energy that rises through the central channel (suṣumnā) toward the dvādaśānta, dissolving all lower tattvas into the supreme light of consciousness.

Utpalahastā [ut-pa-la-has-tā] Epithet of the goddess holding a blue lotus, a form of the supreme Śakti or one of the eight mother-goddesses (mātṛ) associated with gentle and auspicious protective functions.

Uttaratāntra [ut-ta-ra-tan-tra] The second and final section of the scripture, primarily concerned with the higher non-dual rituals, the worship of Amṛteśvara and Mṛtyuñjaya, and the ultimate means of transcendence beyond death.

vāda [vā-da] Authoritative doctrine or philosophical position, especially the non-dual Śaiva teaching that affirms the sole reality of Śiva-consciousness.

vādās [vā-dās] Plural of vāda; the various philosophical systems or doctrines, most of which are regarded as limited or dualistic when compared to the supreme Śaiva non-dualism.

vadasi [va-da-si] Second-person singular of √vad, meaning ‘you speak’ or ‘you declare’, often used in ritual contexts when addressing the deity or invoking authoritative utterance.

Vāg-vidhānas [vāk-vi-dhā-nas] The ritual procedures and prescriptions concerning the correct deployment of mantric speech (vāc), including nyāsa, japa, and homa specific to the Amṛteśvara tradition.

Vāgīśī [vā-gī-śī] The goddess as sovereign of speech, a form of the supreme Śakti who presides over all levels of vāc from parā to vaikhārī and bestows the power of perfect mantra.

Vaikhārī [vai-kha-ri] The gross, articulated level of speech manifested as audible sound, the lowest of the four stages of vāc employed in ordinary language and external ritual utterance.

vaikhārī [vai-khā-ri] Same as Vaikhārī; the fully expressed, differentiated speech used in mantras when pronounced aloud during ritual performance.

Vaiṣṇava [vaiṣ-ṇa-va] Pertaining to Viṣṇu or his worship; in ritual contexts, the Vaiṣṇava energy or mantra tradition that is ultimately subsumed under the higher Śaiva non-dual framework.

Vaiṣṇavī [vaiṣ-ṇa-vī] One of the eight mother-goddesses (mātṛ), the Śakti of Viṣṇu, associated with preservation and the protection of the eastern direction in maṇḍala rites.

Vaiśravāṇa [vai-śra-va-ṇa] Another name for Kubera, the guardian of the northern quarter and lord of wealth, installed in protective maṇḍalas as a subordinate worldly deity.

Vaiśya [vai-śya] The third social class (varṇa) responsible for commerce and agriculture, ritually entitled to receive initiation and protection from Mṛtyuñjaya but with specific restrictions on certain higher practices.

vaiśyas [vai-śyas] Plural of Vaiśya; members of the merchant and farmer class eligible for the rites of the tradition.

vajra-maṇḍala [va-jra-maṇ-ḍa-la] The indestructible circle of divine powers, often the inner circle of fierce deities surrounding Amṛteśvara or Mṛtyuñjaya in protective and exorcistic rites.

vajras [va-jras] The adamantine attendants or fierce protective deities (sometimes identified with the eight Bhairavas) who form the impenetrable vajra-maṇḍala.

vaka [va-ka] A type of malevolent spirit or demon associated with possession and disease, subdued through the fierce rites of Mṛtyuñjaya.

Vākyapadīya [vāk-ya-pa-dī-ya] The foundational text of the Grammatical school by Bhartrhari, cited as authoritative for the non-dual understanding of śabda (speech) and its identity with supreme consciousness.

Vāma [vā-ma] The left or ‘contrary’ direction in Tantric ritual, associated with fierce deities, emission practices, and the terrifying aspect of divine power.

Vāmā [vā-mā] One of the eight mother-goddesses, the consort of Vāmadeva, embodying the terrifying and devouring aspect of Śakti.

Vāma-śakti [vā-ma-śak-ti] The left-hand or emitting power of Śiva, linked to the fierce face Vāmadeva and to rituals involving controlled transgression for advanced practitioners.

Vāmadeva [vā-ma-de-va] The northern, fierce face of Sadāśiva, associated with the power of destruction, the color black, and the mantra HAUM; also the corresponding deity in the pentad.

Vāmana [vā-ma-na] The dwarf incarnation of Viṣṇu, invoked as a secondary protective deity in certain rites of pacification.

Varāha [va-rā-ha] The boar incarnation of Viṣṇu, installed in protective maṇḍalas as guardian of the northwest direction.

Vārāha [vā-rā-ha] Alternative spelling of Varāha; the boar avatāra of Viṣṇu serving as a lokapāla in ritual contexts.

Vārāhī [vā-rā-hī] One of the eight mother-goddesses, the boar-faced Śakti of Varāha, associated with fierce protection and the conquest of obstacles.

Vardhanī [var-dha-nī] The ‘augmenting’ or nourishing goddess, a benign form of Śakti invoked for prosperity, health, and increase of life-force.

varṇa [var-ṇa] Letter of the alphabet, phoneme, or class/caste; in mantric contexts, the individual phonetic units that constitute the māṭrkā and embody cosmic powers.

varṇa-form [var-ṇa-form] The visualized anthropomorphic or divine form arising from contemplation of a single phoneme (varṇa) of the māṭrkā, used in advanced meditative nyāsa.

Varuna [va-ru-ṇa] Guardian deity of the western quarter and lord of waters, installed in protective maṇḍalas as a worldly deity subordinate to Amṛteśvara.

vasā [va-sā] Marrow-fat, one of the eight forbidden or highly potent substances used in extreme left-hand rituals for conquering death.

vaṣaṭ [va-ṣaṭ] The fierce concluding phoneme of aggressive mantras, used to compel or destroy malevolent forces in exorcistic and protective rites.

vāta [vā-ta] The wind humor (one of the three doṣas), also the class of atmospheric and possessing spirits driven by vāta that cause madness and disease.

vāta-produced [vā-ta-pro-duced] Diseases or possessions caused by an excess or affliction of the vāta humor, treated through specific mantras and rituals addressed to the wind element.

vāta-seat [vā-ta-seat] The bodily location or psychic center where vāta predominates and where possessing wind-spirits tend to lodge, targeted in exorcistic rites.

Vaṭuka [va-ṭu-ka] The fierce youthful attendant form of Śiva in his Bhairava aspect, embodying the destructive and protective power that removes obstacles and guards the practitioner during rituals.

vauṣaṭ [vau-ṣaṭ] The explosive offering phoneme that propels the ritual substance into the fire or deity as an act of total surrender, marking the climax of the homa and the union of the individual with the Absolute.

vauṣaṭ-class [vau-ṣaṭ-cla-ss] The category of mantras that end in vauṣaṭ and are employed for fierce (ugra) rites such as subjugation, immobilisation, and eradication of enemies or obstacles.

Vāyavya [vā-ya-vya] The ritual fire kindled in the north-west corner of the maṇḍala or kundā, associated with the wind element and used for rites of dispersion, pacification, and swift accomplishment.

Vāyu [vā-yu] The cosmic principle of motion and touch that governs prāṇa, the vital breath, and serves as the vehicle for the ascent of kundalinī in the subtle body.

vāyu-letter [vā-yu-le-tter] The phoneme ya placed in the vital breath during prāṇāyāma and mantra-japa to empower the mantra with the dynamic energy of vāyu.

vāyu-tattva [vā-yu-ta-tta-ttva] The subtle element of air or motion situated between ether and fire in the hierarchy of the thirty-six tattvas, responsible for expansion, movement, and the circulation of prāṇa.

vetālas [ve-tā-las] Powerful corpse-possessing spirits commanded by Amṛteśvara and his retinue, deployed as servants in rites of control, exorcism, and protection.

vetālī [ve-tā-li] The feminine form of vetāla, a fierce yoginī or vampire-like being harnessed in higher kaula rites for the attainment of siddhis and liberation.

Vi [vi] The seed syllable of the goddess Vidyā in the Netra mantra, representing the piercing insight that destroys duality.

vidadhāti [vi-da-dhā-ti] The ritual act of ‘placing’ or ‘installing’ deities, mantras, or energies into specific loci of the body or maṇḍala through nyāsa.

vidarbha-grathita [vi-da-rbha-gra-thi-ta] A complex style of mantra composition in which phonemes are intricately knotted or interwoven to conceal esoteric meanings and amplify power.

vidarbhitā [vi-da-rbhi-ta] Mantras constructed in the vidarbha style, characterised by elaborate compounding and esoteric encoding.

vidhāna [vi-dhā-na] The prescribed ritual procedure or systematic method for performing worship, initiation, or attainment of a specific deity or goal.

vidhi-snāna [vi-dhi-snā-na] The ritual bath performed according to strict injunctions before initiation or major rites to purify the three bodies (physical, subtle, causal).

Vidyā [vi-dyā] The pure, non-dual knowledge consisting of the fifteen-syllable Netra mantra personified as the supreme goddess Mrtyujit, embodying liberating insight.

Vidyā-kalā [vi-dyā-ka-lā] The fifth and highest kalā beyond the twelve vowels, representing the unmana state of pure consciousness above all manifestation.

vidyā-mantras [vi-dyā-ma-ntras] Feminine mantras ending in svāhā or namaḥ used for peaceful and nourishing rites, associated with the Vidyā-pīṭha deities.

Vidyā-pīṭhas [vi-dyā-pīṭhas] The four sacred seats (Odḍiyāna, Pūrṇagiri, Jālandhara, Kāmarūpa) where the supreme Vidyā of non-dual consciousness spontaneously descends.

Vidyākamala [vi-dyā-ka-ma-la] The thousand-petalled lotus of pure vidyā at the crown of the head where Amṛteśvara and the Netra goddess reside in union.

Vidyāpīṭhas [vi-dyā-pīṭhas] The sacred seats or thrones of the supreme Vidyā goddesses such as Kālasamkarṣiṇī, where the highest non-dual worship takes place.

Vidyēśvaras [vi-dye-śva-ras] The lords of pure vidyā (Ananta, Sūkṣma, Śivottama, Ekanetra, etc.) who govern the pure creation and bestow liberation.

Vijayā [vi-ja-yā] The goddess of victory and one of the eight Māṭrkās in the retinue of Mrtyujit, also the plant used in tantric rites for immortality.

Vijñāna-bhaṭṭāraka [vi-jñā-na-bha-ṭṭā-ra-ka] The supreme lord of knowledge, an epithet of Sadāśiva or Amṛteśvara as the source of liberating gnosis.

Vijñānabhairava [vi-jñā-na-bhai-ra-va] The Bhairava who embodies pure awareness and is the consort of the Netra goddess in her highest aspect.

Vijñānākala [vi-jñā-nā-ka-la] The level of souls who have transcended māyā and the lower tattvas but still possess a trace of differentiation before full absorption into Śiva.

vimalā [vi-ma-lā] The second of the six paths (ṣaḍadhvan) in the pure creation, the realm of pure vidyā-tattva where the Vidyēśvaras reside.

vimalikarāṇa [vi-ma-lī-ka-ra-ṇa] The ritual process of rendering the disciple pure and stainless, preparing the body and mind for the descent of grace.

vimarśa [vi-ma-rśa] The self-reflective awareness or T'-consciousness of Śiva, the dynamic power by which the Absolute knows and manifests itself.

vimarśaśakti [vi-ma-rśa-śa-kti] The supreme power of self-awareness belonging to Paramaśiva, identified with Parā-vāk and the goddess who unfolds the universe.

Vināyaka [vi-nā-ya-ka] The class of obstacle-creating gaṇas led by the four or eight Vināyakas, who are propitiated or subdued to ensure success in ritual.

Vindhyaśinī [vi-ndhya-vā-si-nī] The fierce goddess dwelling in the Vindhya mountains, a form of the supreme Śakti invoked for protection and victory.

Vīra [vī-ra] The heroic practitioner who has transcended social norms and engages in antinomian kaula practices for rapid attainment of liberation.

vīra-kartikā [vī-ra-ka-rti-kā] The ritual knife or sword used by the vīra in higher kaula rites symbolising the cutting through of duality.

Viṣa [vi-ṣa] The seed syllable of the Netra mantra representing the poison of saṃsāra that is transmuted into amṛta by Amṛteśvara.

Viśākha [vi-śā-kha] One of the eight Bhairavas in the retinue of Mrtyujit, associated with the north-east direction and fierce protection.

Viśākhya [vi-śā-khya] Another name for the Bhairava Viśākha, emphasising his role as the forked or divided one who unites opposites.

viśama [vi-śa-ma] Uneven or odd-numbered offerings, repetitions, or ritual actions performed for fierce or destructive purposes.

visaret [vi-sa-ret] The verbal form meaning ‘may it emit’ or ‘may it radiate’, used in mantras to cause the release of energy or siddhi.

visarga [vi-sa-rga] The phoneme ḥ representing the emission of the universe from Śiva through his Śakti, the final stage of manifestation and return.

viśeṣeṇa [vi-śe-se-ṇa] Specifically or particularly, used in ritual texts to indicate exceptional or intensified application of a vidhi.

viśleṣa [vi-śle-ṣa] The state of separation or differentiation from the divine, the root cause of bondage that the Netra ritual seeks to dissolve.

viṣṇu [vi-ṣṇu] The maintainer deity within the impure creation, born from the nivṛtti-prasāda kalā, subordinate to Sadāśiva.

Viśvakarman [vi-śva-ka-rman] The universal architect, a mantra-deity invoked in rites of construction, consecration, and creation of sacred space.

Viśvamūrti [vi-śva-mū-rti] The universal form of Śiva encompassing all manifestation, an epithet of Amṛteśvara as the totality of consciousness and phenomena.

Vṛntaka [vṛn-ta-ka] A type of fierce gaṇa or attendant spirit in the form of a jackal or goblin, commanded by the Netra deities for protection and subjugation.

vyakti-rūpa [vyak-ti-roo-pa] The manifest or differentiated form of a deity or power as it appears in phenomenal reality, distinct from its transcendent, unmanifest essence.

vyāna [vyaa-na] The pervasive vital energy that circulates throughout the entire body, governing the distribution of prāṇa and maintaining the equilibrium of all physiological functions.

Vyantaras [vyan-ta-ras] A class of intermediate semi-divine beings dwelling in the atmospheric realm between earth and heaven, capable of both beneficent and malevolent seizure of humans.

vyāpiṇī [vyaa-pi-nee] The all-pervading supreme Śakti of Amṛteśvara that penetrates and encompasses the entirety of manifestation while remaining transcendent and undivided.

vyāpti [vyaa-pti] The pervasive expansion or total permeation of divine consciousness through all levels of reality, from the highest Śiva-tattva down to earth.

vyāpti-jña [vyaa-pti-jnya] One who possesses direct experiential knowledge of the all-pervasive nature of consciousness, having realized the identity of self and Śiva through permeation.

vyoma-pañcaka [yo-ma-pa-cha-ka] The fivefold void or empty space comprising Vyomarūpa, Vyomavyāpin, Vyomasamāna, Vyomanvita, and Vyomavyāpin, corresponding to the highest penetrative śaktis beyond Samanā.

Vyomakuṇḍalinī [yo-ma-kun-da-li-nee] The coiled power of the void that, when awakened, ascends through the five vyomas and dissolves the yogin into the supreme ether of consciousness.

vyoman [yo-man] The pure ether or void of consciousness that serves as the substratum of the highest śaktis and the ultimate locus of liberation.

vyomavyāpin [yo-ma-vyaa-pin] The supreme penetrating śakti that pervades the totality of the void and unites the yogin with the limitless light of Amṛteśvara.

ya [ya] The seed-sound representing the feminine principle of emission and the initial impulse of divine will within the Amṛta lineage mantras.

Yāga [yaa-ga] The internal sacrificial offering of one's limited selfhood and all phenomena into the fire of supreme consciousness performed by the initiated adept.

yāga-siddhi [yaa-ga-sid-dhi] The perfected accomplishment arising from the internal yāga, granting sovereignty over all grahas and immediate identity with Amṛteśvara.

yah [yah] The seed-sound embodying the masculine principle of retention and stability within the highest triadic mantras of the Amṛta tradition.

Yakṣa [yak-sha] A powerful class of semi-divine nature spirits associated with wealth and the earth, often responsible for possession and disease when offended.

Yakṣa-graha [yak-sha-gra-ha] Seizure or possession by a Yakṣa, manifesting as specific physical and mental disorders that require exorcism through the Netra mantras.

yāmala [yaa-ma-la] The inseparable divine couple in perpetual embrace, symbolizing the non-duality of Śiva and Śakti and the highest state of liberation in union.

Yamunā [ya-mu-naa] The dark river goddess representing the downward flow of contraction and impurity, contrasted with the purifying upward flow of the Gaṅgā of consciousness.

yāmya [yaam-ya] Pertaining to Yama or the southern direction, associated with death, ancestors, and malevolent grahas that drag consciousness downward.

yantra [yan-tra] The geometric diagram that embodies the deity's energy body and serves as the ritual support for invocation, meditation, and the accomplishment of all powers.

yantra-kṛtyās [yan-tra-kri-tyaas] Malevolent magical acts performed through consecrated yantras to harm others, countered by the superior power of the Amṛteśvara yantra.

yaśasvinī [ya-sha-svi-nee] The vital energy located in the ears that governs fame, glory, and auditory perception within the subtle physiology of the yogin.

yasya [yas-ya] Relative pronoun used in mantras to indicate the identity of the deity with the practitioner (he who is Amṛteśvara, I am that).

yathā [ya-thaa] The relational particle in mantras affirming exact correspondence between the deity's nature and the practitioner's realized state.

yavas [ya-vas] Barley grains used as the primary ritual substance for offerings and homa in protective and purificatory rites.

yoga [yo-ga] The disciplined union of the individual consciousness with supreme non-dual awareness through the ascent of kundalinī and dissolution into Amṛteśvara.

yogapatṭa [yo-ga-pat-ta] The cloth band or strap used to bind the legs in meditative posture, posture to stabilize the body and facilitate prolonged immersion in samādhi.

Yogeśvarīs [yo-ge-shva-rees] The supreme goddesses who rule over all yogins and yoginīs, embodying the eightfold division of the alphabet and the powers of the Bhairava host.

yogī [yo-gee] The male practitioner who has attained union with Śiva through the penetrating ascent of consciousness beyond body and mind.

yogin [yo-gin] Alternative form of yogī emphasizing the ongoing process of yogic absorption and identification with the divine.

Yoginī [yo-gi-nee] A female embodiment of divine śakti, ranging from terrifying clan deities to exalted transcendent powers serving Amṛteśvara.

Yoginī-bhūta-graha [yo-gi-nee-bhoo-ta-gra-ha] Possession by yoginīs or their attendant bhūtas, causing madness and physical afflictions, remedied through the mrityuñjaya mantra.

yojanikā [yo-ja-ni-kaa] A class of female grahas that bind and constrict consciousness, associated with bondage and the obstruction of spiritual progress.

yuktividarba [yuk-ti-vi-dar-ba] The forceful tearing apart or refutation of limited viewpoints through supreme non-conceptual insight and reasoned exposition of non-duality.