

## Chapter 1

# Translation and Philological Commentary

### 1.1

dummy translation.

**Sources** *Tantrāloka* 5.126, *Śivasūtravimarśinī* 1.6, *Spandanirṇaya* 1.11, *Pratyabhijñāhṛdaya*

**Testimonia** *Amanaska* 2.10, *Candrāvalokana* 1

The verse is variously transmitted, with differing case endings and pronouns, but remains consistent substance. It occurs in a group of texts from Kashmirian non-dual Śaivism, the earliest being the quotations by Kṣemarāja, who quotes this verse frequently. A name of the sources text is never given, but the impression is that it is from an esoteric Tantric source, since Kṣemarāja quotes it in his *Spandanirṇaya* on 1.11 as from a *mahārahasyaśāstra*, that is, from a “secret”, meaning heterodox Tantric scriptural text.

The original Tantric context of the verse rules out Brāhmananda’s reading *vedaśāstreṣu* instead of *sarvatantreṣu* in Pāda d. Since Brāhmananda’s version is hardly ever represented in the manuscripts—only C<sub>7</sub> reads *sarvaśāstreṣu*—, one wonders whether this reading was in fact one of his own innovations<sup>1</sup> in order to bring the text more in line with—from his perspective—Vedāntic main stream religion.

---

<sup>1</sup> There are other cases, where Brāhmananda frames doctrines in a Vedāntic context.

It is also worth noting that the claim that Yogic technique is contained in the Veda is also a position held by our commentator, who says in his commentary: *vedaśāstreṣu gopitā vedeṣu ṛgādiṣu śāstreṣu sāṅkhyapātāñjalādiṣu gopitā rakṣitā*.

The verse has been elaborately rewritten in an interesting small work that goes under the name *Anubhavanivedana* and is attributed by the editor K.C. Pandey to Abhinavagupta,<sup>2</sup> but the mainly Yogic content does not suggest this authorship. In verse 2 the supreme reality is called *aśeṣabāhyarahitaṃ paraṃ pumāṃsam*, which collides with non-dual Pratyabhijñā Śaivism, and 4c *yogaḥ sa prathate yataḥ pravahaṇaṃ prāṇasya saṃkṣīyate* suggests more likely a Haṭhayogic context. The attribution of this text is probably based on a short note, as we find them in Kashmirian codices that transmit smaller texts as writers' notes in the leaves added between the main texts.<sup>3</sup> In Vaktraśambhu's *Yogasamgraha* the first verse is attributed to an otherwise unknown *Yogaśāṃkara*.

<i>antarlakṣyavilīnacittapavano yogī yadā vartate</i>	I.1
<i>drṣṭyā niścalatārayā bahir asau paśyann apaśyann api</i>	I.2
<i>mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādād guro</i>	I.3
<i>śūnyaśūnyavivarjitaṃ bhavati yat tattvaṃ padaṃ śāmbhavam</i> (1)	I.4
<i>ardhodghātitalocanaḥ sthiraṃ nāsāgradattekṣaṇaś</i>	I.5
<i>candrārkaḥ api linatāṃ upagatau trispandabhāvāntare</i>	I.6
<i>jyotīrūpaṃ aśeṣabāhyarahitaṃ caikaṃ pumāṃsaṃ paraṃ</i>	I.7
<i>tattvaṃ tatpadaṃ eti vastu paramaṃ vācyaṃ kim atrādhikaṃ</i> (2)	I.8
<i>śabdaḥ kaś cana yo mukhād udayato mantraḥ sa lokottaraḥ</i>	I.9
<i>saṃsthānaṃ sukhaduḥkhaṇamavapuṣo yat kāpi mudraiva sā</i>	I.10
<i>prāṇasya svarasena yat pravahaṇaṃ yogaḥ sa evādbhutaḥ</i>	I.11
<i>śāktam dhāma paraṃ mamānubhavataḥ kin nāma na bhrājate</i> (3)	I.12
<i>mantraḥ sa pratibhāti varṇaracanā yasmin na saṃlakṣayate</i>	I.13
<i>mudrā sā samudeti yatra galitā kṛtsnā kriyā kāyikī</i>	I.14
<i>yogaḥ sa prathate yataḥ pravahaṇaṃ prāṇasya saṃkṣīyate</i>	I.15
<i>tvaddhāmādhigamotsaveṣu sudhiyāṃ kiṃ kiṃ na nāmādbhutam</i> (4)	I.16

The transformation of this Tantric quote does not end here: It is read as Śāṇḍilya Upaniṣat ??, but with 1c as referring to the *khecari* mudrā rather than the *śāmbhavī*: *mudreyaṃ khalu khecari bhavati sā lakṣyaikatānā śivā*, and both the Śāṇḍilya and the Yogakundali Up-

<sup>2</sup> Abhinavagupta. *An Historical and Philosophical Study* K.C. Pandey Chaukhamba Amarabharati Prakashan. Varanasi 1935, p. 953.

<sup>3</sup> See Jürgen Hanneder: *Sāhib Kaul's Tree of Languages*. Marburg 2021, p.??, for an example for this.

aniṣat furnish it with a Vaiṣṇava context: *śūnyāśūnyavivarjitaṃ sphurati sā tattvaṃ padaṃ vaiṣṇavī*.

- Vaktraśambhu: *Yogasārasaṃgraha*. Available as a transcript in Pondichery: IFP T0859 copied from D 4373 belonging to the GOML, Madras. The verse is introduced there as *yogaśāṃkare*.
- śaṇḍīlya upaniṣat śrī upaniṣad brahmayogin Adyar library and research centre. Madras 1920
- yogakuṇḍalyupaniṣat
- Narahari: Bodhasara

## 1.2

dummy translation.

dummy commentary.

## 1.3

dummy translation.

dummy commentary.

## 1.4

dummy translation.

dummy commentary.

## 1.5

dummy translation.

dummy commentary.

## 1.6

dummy translation.

dummy commentary.

### **1.7**

dummy translation.

dummy commentary.

### **1.8**

dummy translation.

dummy commentary.

### **1.9**

dummy translation.

dummy commentary.

### **1.10**

dummy translation.

dummy commentary.