

तन्त्रालोकः TANTRĀLOKAḤ

{ॐ} विमलकलाश्रयाभिनवसृष्टिमहा जननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥

[.o] vimalakalāśrayābhinavasṛṣṭimahā jananī
bharitatanuśca pañcamukhaguptarucirjanakaḥ ।
tadubhayayāmalasphuritabhāvavisargamayam
hṛdayamanuttarāmṛtakulam mama saṁsphuratāt ॥

She is glorious, the ever new (*abhinava*) creation, her foundation, the pure digit of the Moon. His body is full and his secret (*gupta*) Light is adorned with five faces. May the Family (*Kula*) of the nectar (*amṛta*) of the Absolute (*anuttara*), my Heart, the emission (*visarga*), vibrant and resplendent, of the united couple, Father and Mother, pulsate! (1)

नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम् ।
मातृमानप्रमेयांशूलाम्बुजकृतास्पदाम् ॥

naumi citpratibhām devīm parām bhairavayoginīm ।
māṭṛmānaprameyāṁśaśūlāmbujakṛtāspadām ॥

I salute the Supreme Goddess (Parā) Who is the intuition of consciousness. She is united with Bhairava who is seated on the Lotus of the Trident, whose prongs are the subject, object and means of knowledge. (2)

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृते ।
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ॥

naumi devīm śarīrasthām nṛtyato bhairavākṛte ।
prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm ॥

I salute the Lower Goddess (Aparā) who resides in the body of the dancing Bhairava and plays within it like a lightning flash in a sky covered with storm clouds. (3)

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत् ।
स्ताज्ज्ञानशूलं सत्पक्षविपक्षोत्कर्तनक्षमम् ॥

dīptajyotiśchaṭāpluṣṭabhedabandhatrayam sphurat ।
stājñānaśūlam satpakṣavipakṣotkartanakṣamam ॥

May the resplendent Trident of Consciousness that has consumed the three fetters with its blazing rays of light have the power to uproot all that runs contrary to the (Cosmic Bliss of) Knowledge (*jñāna*). (4)

स्वातन्त्र्यशक्तिः क्रमसंसिद्धा क्रमात्मता चेति विभोर्विभूतिः ।
तदेव देवीत्रयमन्तरास्ताम् अनुत्तरं मे प्रथत्स्वरूपम् ॥

svātantryaśaktiḥ kramasaṁsiḥṣā kramātmatā ceti vibhorvibhūtiḥ ।
tadeva devītrayamantarāstām anuttaraṁ me prathatsvarūpam ॥

May these three Goddesses – who are the glorious power of the All-pervading Lord (*vibhu*) as 1) His freedom, 2) the will to emit the process (*krama*) (of manifestation) and 3) the process (*krama*) itself - reveal to me the Absolute (*anuttara*), which is their inner (undivided) nature, (as my authentic identity). (5)

तद्देवताविभवभाविमहामरीचि
चक्रेश्वरायितनिजस्थितिरेक एव ।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः ,
सम्यक्समुच्छलयतान्मम संविदब्धिम् ॥

taddevatāvibhavabhāvimahāmarīci
cakreśvarāyitanijasthitireka eva ।
devīsuto gaṇapatiḥ sphuradindukāntiḥ,
samyaksamucchalayatānmama saṁvidabdhim ॥

(Gaṇeśa) is the one Lord of Hosts. He is one's own fundamental being (*nijasthiti*) and the Lord of the Wheel of the Great Rays (of sensory consciousness) that are the unfolding glory (*vibhava*) of these deities. May he, the son of the Goddess, beautiful like the radiant moon, churn the ocean of my consciousness well. (6)

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति ।
कलोम्भितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥

rāgāruṇaṁ granthibilāvakīrṇaṁ
yo jālamātānavitānavṛtti ।
kalombhitaṁ bāhyapathe cakāra
stānme sa macchandavibhuḥ prasannaḥ ॥

The pervasive Lord Macchanda (the Fisherman) has cast the net (of *Māyā*) along the outer path. (His net,) red with attachment, made of many parts and strewn with knots and holes, spreads and extends (in all directions). May he be pleased with me. (7)

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी
सन्मौक्तिकप्रकरकान्तिविशेषभाजः ।
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु
कल्लोलकेलिकलनामलकर्णधाराः ॥

traiyambakābhihitasantatitāmraparṇī
sanmauktikaparakarākāntiviśeṣabhājah ।
pūrve jayanti guravo guruśāstrasindhu
kallolakelikalanāmalakarṇadhārāḥ ॥

May the ancient teachers triumph. They are the luminous row of the pearls of truth in Tamraparṇī (river) of the spiritual lineage named after Tryambaka. They are the stainless helmsmen (of the boat that crosses) the ocean of the Masters' scripture, that heaves with the play of (mighty) waves.

(8)

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि पथितः ।
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च ॥

jayati gurureka eva śrīśrīkaṇṭho bhuvi pathitaḥ ।
tadaparamūrtirbhagavān maheśvaro bhūtirājaśca ॥

The one Master known on the earth as the venerable Śrīkaṇṭha triumphs, (as does) the Master Maheśvara, who is another of his forms, and Bhūtirāja. (9)

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः ।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ॥

śrīsomānandabodhaśrīmadutpalaviniḥsṛtāḥ ।
jayanti samvidāmodasandarbhā dikprasarpīṇaḥ ॥

May the compositions, fragrant with consciousness that spreads in all directions, created by Utpaladeva (the God of the Lotus) who (embodied) the wisdom of the venerable Somānanda, triumph. (10)

तदास्वादभरावेशबंहितां मतिषट्पदीम् ।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ॥

tadāsvādabharāveśabamhitāṁ matiṣṭpadīm ।
gurorlakṣmaṇaguptasya nādasammohinīm numāḥ ॥

We salute the bee-like mind of the Master Lakṣmaṇagupta, whose sound is the attractive (resonance of consciousness) intensified by his absorption in the copious relish of that (Lotus, the Master Utpaladeva). (11)

तन्त्रालोकः

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः ।
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः ॥

yaḥ pūrṇānandaviśrāntasarvaśāstrārthapāragah ।
sa śrīcukhulako diśyādiṣṭam me gururuttamah ॥

May the venerable Cukhulaka, the best of teachers who, having traversed the entire purport of the scripture, rests in perfect bliss, instruct me in what (I) desire (to learn). (12)

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शम्भुनाथ एकः ।
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽयं शास्त्रमार्गः ॥
सन्ति पद्धतयश्चित्राः स्रोतोभेदेषु भूयसा ।
अनुत्तरषडर्धार्थक्रमे त्वेकापि नेक्ष्यते ॥

jayatāj jagaduddhṛtikṣamo.asau
bhagavatyā saha śambhunātha ekaḥ ।
yadudīritaśāsanānāṁśubhirme
prakāṭo.ayaṁ gahano.ayaṁ śāstramārgah ॥
santi paddhatayaścitrāḥ strotobhedeṣu bhūyasā ।
anuttaraṣaḍardhārthakrame tvekāpi nekṣyate ॥

May Śambhunātha be victorious! He who, together with (his) consort, can elevate the (entire) universe – he who, by the (enlightening) rays of his instructions, has made this path of scripture clear to me although profound (and hard to grasp). (13-14)

इत्यहं बहुशः सद्भिः शिष्यसब्रह्माचारिभिः ।
अर्थितो रचये स्पष्टां पूर्णार्थीं प्रक्रियामिमाम् ॥

ityaham bahuśaḥ sadbhiḥ śiṣyasabrahācārībhiḥ ।
arthito racaye spaṣṭhāṁ pūrṇārthāṁ prakriyāmimām ॥

There are various liturgical manuals (*paddhati*) in use in the many traditions. But not even one can be seen for the rites (*krama*) of the Anuttaratrika. Therefore, repeatedly requested by (my) sincere disciples and fellows, I compose this liturgy (*prakriyā*), which is clear and complete. (15)

श्रीभट्टनाथचरणाब्जयुगात्तथा श्री
भट्टारिकाधिर्युगलाद् गुरुसन्ततिर्या ।
बोधान्यपाशविषनुत्तदुपासनोत्थ
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥

śrībhaṭṭanāthacaraṇābjayugāttathā śrī
bhaṭṭārikāṁghiryugalād gurusantatiryā ।
bodhānyapāśaviṣanuttadupāsanottha
bodhojjvalo.abhinavagupta idaṁ karoti ॥

Abhinavagupta does this, flaming with the enlightened consciousness arisen from the adoration of the lotus feet of Bhaṭṭanātha (i.e. Śambhunātha) and Bhaṭṭārikā (his consort, along with those who preceded them in) the Lineage of the Masters. (His worship) is the antidote of the poison of the fetters of all (things) that run contrary to consciousness. (16)

न तदस्तीह यत्र श्रीमालिनीविजयोत्तरे ।
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः ॥

na tadastīha yanna śrīmālinīvijayottare ।
devadevena nirdiṣṭaṁ svaśabdenātha liṅgataḥ ॥

There is nothing here (in the *Tantrāloka*) not taught by the God of gods in the *Mālinīvijayattaratantra*, whether directly or indirectly. (17)

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः ।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ॥

daśāṣṭādaśavasvaṣṭabhinnam yacchāsanam vibhoḥ ।
tatsāram trikaśāstram hi tatsāram mālinīmatam ॥

The Teachings of the Lord are divided into (groups of) ten, eighteen and sixty-four (Tantras), the essence of which are the Trika scriptures and of these, the *Mālinīvijaya*. (18)

अतोऽत्रान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ॥

ato.atrāntargataṁ sarvaṁ saṁpradāyojjhitairbudhaiḥ ।
adrṣṭaṁ prakāṭīkurmo gurunāthājñayā vayam ॥

Thus, at the command of the Master, we will explain all that is contained herein, (particularly those neglected scriptures) that have not been noticed by the learned who do not belong to any lineage. (19)

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या ।
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ॥

abhinavaguptasya kṛtiḥ seyaṁ yasyoditā gurubhirākhyā ।
trinayanacaraṇasaroruhacintanalabdhaprasiddhiriti ॥

This is the work of Abhinavagupta, a man who has attained supreme

perfection by meditating on the lotus feet of the Three-Eyed Lord, expounded by (his) Master. (20)

श्रीशम्भुनाथभास्करचरणनिपातप्रभापगतसङ्कोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ॥

śrīśambhunāthabhāskaracaraṇanipātaprabhāpagatasāṅkocam ।
abhinavaguptahṛdambujametadvicinuta maheśapūjanahetoḥ ॥

In order to worship the Lord, behold this, the lotus of Abhinavagupta's heart that has blossomed by the light falling from the feet of the sun-like Śambhunātha. (21)

INTRODUCTION Concerning Bondage and Freedom

इह तावत्समस्तेषु शास्त्रेषु परिगीयते ।
अज्ञानं संसर्हेतुर्ज्ञानं मोक्षैककारणम् ॥

iha tāvatsamasteṣu śāstreṣu parigīyate ।
ajñānaṁ saṁsarheturjñānaṁ mokṣaikakāraṇam ॥

Here (in our tradition) all the scriptures unanimously declare that ignorance is the cause of transmigration and knowledge alone that of freedom. (22)

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ।
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ॥

malamajñānamicchanti saṁsārāṅkurakāraṇam ।
iti proktaṁ tathā ca śrīmālīnīvijayottare ॥

(The Lord) says as much in the *Mālinīvijayatantra* (where He declares) that: The view (of the wise) is that the impurity (*mala*) (that sullies the soul) is in fact (only) ignorance, the cause of the sprout of *saṁsāra*. (23)

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके ।
सम्भावनां निरस्यैतदभावे मोक्षमब्रवीत् ॥

viśeṣaṇena buddhisthe saṁsārottarakālike ।
sambhāvanāṁ nirasyaitadabhāve mokṣamabravīt ॥

The point here is that liberation (is attained only) when (ignorance) ceases because it is impossible for (ignorance) to take root in one's mind when transmigration has come to an end. (24)

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

ajñānamiti na jñānābhāvaścātiprasaṅgataḥ ।
sa hi loṣṭhādike.apyasti na ca tasyāsti saṁsṛtiḥ ॥

(We are not of the school of those who believe that) ignorance consists of a total lack of knowledge. If that were so (the use of the term) would be too extensive (and we would have to admit) that stones and the like (are also) subject to transmigration. (25)

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भासितम् ॥

ato jñeyasya tattvasya sāmastyenāprathātmakam ।
jñānameva tadajñānam śivasūtreṣu bhāsitam ॥

Therefore, it is said in the *Śivasūtra* that the ignorance (that is binding) is the (kind of) knowledge that (carries in its wake) a lack of insight into the ultimate nature of the object of knowledge in its totality. (26)

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः ।
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः ॥

caitanyamātmā jñānam ca bandha ityatra sūtrayoḥ ।
saṁśleṣetarayogābhyāmayamarthaḥ pradarśitaḥ ॥

This is the point made by reading the aphorisms ‘the Self is consciousness’ and ‘knowledge is bondage’ alternatively, together and separately.¹ (27)

चैतन्यमिति भावान्तःशब्दःस्वातन्त्र्यमात्रकम् ।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ॥
द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा ।
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते ॥
द्वैतप्रथा तदज्ञानं तुच्छत्वाद् बन्ध उच्यते ।
तत एव समुच्छेद्यमित्यावृत्यनिरूपतिम् ॥

caitanyamiti bhāvāntaḥśabdaḥsvāntryamātrakam ।
anākṣiptaviśeṣam sadāha sūtre purātane ॥
dvitīyena tu sūtreṇa kriyāṁ vā karaṇam ca vā ।
bruvatā tasya cinmātrarūpasya dvaitamucyate ॥
dvaitapraṭhā tadajñānam tucchatvād bandha ucyate ।

¹ Abhinavagupta is referring to the first and second aphorisms of the *Śivasūtras* imparted by Śiva to the Vasugupta. These two aphorisms can be read both separately as well as together. In the first case we have: *caitanyamātmā + jñānam bandhaḥ* i.e. ‘the Self is consciousness’ and ‘knowledge is bondage’. In the second case we read ‘*caitanyamātmājñānam bandhaḥ*’ which can be broken up into ‘*caitanyamātmā + ‘ajñānam bandhaḥ*’ i.e. ‘the Self is consciousness’ and ‘ignorance is bondage’. The point Abhinavagupta is making here is that common day-to-day empirical knowledge is the ignorance that fetters the pure divine consciousness which is our most authentic nature.

tata eva samucchedyamityāvrṭtīyanirūpatim ॥

The word 'consciousness' (*caitanya*) is an abstract noun as that suggests (that consciousness is not some 'thing') but is, essentially, (a state of) unfettered, creative freedom (*svātantrya*), which is Being-as-such free of all specific (conditioned) attributes. This is what Śiva says in the first aphorism. In the second aphorism, (Śiva) declares that both the act (of becoming bound) and (knowledge-cum-ignorance which is) the means (by which it takes place) exist together in such a way (that in the fettered state) duality (arises) in the (unity) of pure consciousness. If the second aphorism is read in conjunction with the first (so that the aphorism means 'knowledge is bondage'), the sense is that the knowledge of (the world of) duality is, in fact, ignorance. As it is a vain trifle (*tuccha*, in relation to the awareness of consciousness), it is called 'bondage' and should be eliminated. (28-30)

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन ।
न मोक्षो नाम तन्नास्य पृथङनामापि गृह्यते ॥

svatantrātmātiriktastu tuccho.atuccho.api kaścana ।
na mokṣo nāma tannāsya pṛthaṅnāmāpi gṛhyate ॥

Liberation is not some reality either substantial (*atuccha*) or otherwise (*tuccha*) which differs from the Self which is (intrinsically) free. (Indeed,) it does not differ from it even in name. (31)

यत्तु ज्ञेयसत्त्वस्य पूर्णपूर्णप्रथात्मकम् ।
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ॥

yattu jñeyasatattvasya pūrṇapūrṇaprathātmakam ।
taduttarottaraṁ jñānaṁ tattatsamsāraśāntidam ॥

As knowledge of (reality), that is, the object of knowledge along with the metaphysical principles that constitute it, becomes more complete and thus progressively higher, it quells the various forms of transmigration that correspond (to the levels attained). (32)

रागाद्यकलुषोऽस्म्यन्तःशून्योऽहं कर्तृतोज्झितः ।
इत्थं समासव्यासाभ्यां ज्ञानं मुञ्चति तावतः ॥

rāgādyakaluṣo.asmyantaḥśūnyo.ahaṁ kartṛtojḥḥitaḥ ।
itthaṁ samāsavyāsābhyāṁ jñānaṁ muñcati tāvataḥ ॥

"I am unsullied by attachment and the like", "I am inwardly empty" and "I am inactive" are forms of insight which, collectively or individually, can only liberate from their corresponding (forms of bondage). (33)

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः ।
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ॥

tasmānmukto.apyavacchedādavacchedāntarasthiteḥ ।
amukta eva muktastu sarvāvacchedavarjitaḥ ॥

Therefore, he who is freed from (only one) limitation (*avaccheda*) is not liberated as there are other limitations that continue to exist. He who is truly liberated is free of all limitations. (34)

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं स्वात्मनोज्झितम् ।
अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ॥

yattu jñeyasatattvasya jñānaṁ svātmanojjhitam ।
avacchedairna tatkuṭrāpyajñānaṁ satyamuktidam ॥

The knowledge of the object of knowledge along with the metaphysical principles that constitute it, free in every way from limitations, does not admit the persistence of ignorance at all. As such, it bestows true (and complete) liberation. (35)

Concerning the Knower, Knowledge and Ignorance

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः ।
द्विधापौरुषबौद्धत्वभिदोक्तं शिवशासने ॥

jñānājñānasvarūpaṁ yaduktaṁ pratyekamapyadaḥ ।
dvidhāpauruṣabauddhatvabhidoktaṁ śivaśāsane ॥

According to Śaiva doctrine, the knowledge and ignorance discussed here are of two types each, namely, spiritual (*pauruṣa*) and intellectual (*bauddha*). (36)

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ ।
स्वपूर्णचिक्क्रियारूपशितावरणात्मकम् ॥
सङ्कोचिद्विक्रियारूपं तत्पशोरविकल्पितम् ।
तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः ॥

tatra puṁso yadajñānaṁ malākhyāṁ tajjamapyatha ।
svapūrṇacitkriyārūpaśitāvaraṇātmaḥ ॥
saṅkocidvikriyārūpaṁ tatpaśoravikalpitam ।
tadajñānaṁ na buddhyaṁśo.adhyavasāyādyabhāvataḥ ॥

Spiritual ignorance is termed 'impurity' (*mala*). It is (inherent in the fettered state itself, and so) is not a product of (binding) thought constructs

(*avikalpita*) (as is the case with intellectual ignorance). It is essentially the contracted (state) of the the fettered soul's knowledge and action. It is generated by Śiva himself, but even so, it is the veil which obscures His own Śiva-nature, which is complete knowledge and (unobstructed) action. This (type of) ignorance does not concern the intellect because it does not entail intellection (*adhyavasāya*). (37-38)

The Five Kañcukas

अहमित्थमिदं वेद्भीत्येवमध्यवसायिनी ।
षट्कञ्चुकाबिलाणूत्थप्रतिबिम्बनतो यदा ॥
धीर्जीयते तदा तादृग्ज्ञानमज्ञानशब्दितम् ।
बौद्धं तस्य च तत्पौस्नं पोषणीयं च पोष्टृ च ॥

ahamitthamidam vedmītyevamadhyavasāyini ।
ṣaṭkañcukābīlāṇūttathapratibimbanato yadā ॥
dhīrjāyate tadā tādr̥gñānamajñānaśabditam ।
bauddham tasya ca tatpausnam poṣaṇīyaṁ ca poṣṭṛ ca ॥

The form a notion that determines (*adhyavāsayanī dhī*) (the nature of an entity) assumes is "I know this thus". It is generated by the reflection (of the light of the Self) in the (mirror of the intellect) of the individual soul (*aṇu*) who is sullied by the six obscuring coverings. (If it does not develop further) such knowledge is said to be (spiritual) ignorance. Spiritual and intellectual ignorance feed on one another. (39-40)

Knowledge is defined.

क्षीणे तु पशुसंस्कारे पंसः प्राप्तपरस्थितेः ।
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ॥

kṣīṇe tu paśusaṁskāre paṁsaḥ prāptaparasthiteḥ ।
vikasvaram tadvijñānam pauruṣam nirvikalpakam ॥

Spiritual knowledge is the expanding consciousness, devoid of thought constructs, of one who has attained the supreme state once the latent trace (*saṁskāra*) of his (lower) fettered state has wained away. (41)

विकस्वराविकल्पात्मज्ञानौचित्येन यावता ।
तद्बौद्धं यस्य तत्पौस्नं प्राग्वत्पोष्यं च पोष्टृ च ॥

vikasvarāvikalpātmajñānaucityena yāvatā ।
tadbauddham yasya tatpaumsnam prāgvatpoṣyaṁ ca poṣṭṛ ca ॥

The liberating insight that develops in harmony with this expanding

knowledge, free of thought constructs, is intellectual knowledge. As (mentioned) before, these two nourish each other. (42)

तत्र दीक्षादिना पौंस्नमज्ञानं ध्वंसि यद्यपि ।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ॥

tatra dīkṣādinā paum̐snamajñānaṁ dhvaṁsi yadyapi ।
tathāpi taccharīrānte tajjñānaṁ vyajyate sphuṭam ॥

Initiation and the like eradicates spiritual ignorance. However, its corresponding knowledge manifests clearly only when the body dies. (43)

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम् ।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ॥

bauddhajñānena tu yadā bauddhamajñānajṛmbhitam ।
vilīyate tadā jīvanmuktiḥ karatale sthitā ॥

(However), if the unfolding of intellectual ignorance were to cease by means of intellectual knowledge, then liberation while still alive is as if in the palm of one's hand. (44)

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका ।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ॥

dīkṣāpi bauddhavijñānapūrvā satyaṁ vimocikā ।
tena tatrāpi bauddhasya jñānasyāsti pradhānatā ॥

Even initiation is truly liberating (only) when preceded by clear intellectual insight (*bauddhavijñāna*). Thus, in that case also, intellectual knowledge is the dominant factor. (45)

ज्ञानाज्ञानागतं चैतद् द्वित्वं स्वायम्भुवे रुरौ ।
मतङ्गादौ कृतं श्रीमत्खेटपालादिदैशिकैः ॥

jñānājñānāgataṁ caitad dvitvaṁ svāyambhuve rurau ।
mataṅgādau kṛtaṁ śrīmatkheṭapālādidaśikaiḥ ॥

These two aspects of knowledge and ignorance have been expounded by many Masters, the first of whom was Kheṭapāla in his (commentaries) on the *Rauravāgama*, *Svayambhuvāgama*, *Mataṅgatantra* and the rest. (46)

तथाविधावसायात्मबौद्धविज्ञानसम्पदे ।
शास्त्रमेव प्रधानं यज्ज्ञेयतत्त्वप्रदर्शकम् ॥

तन्त्रालोकः

tathāvidhāvasāyātmabauddhaviññānasampade |
śāstrameva pradhānaṁ yajñeyatattvapradarśakam ||

Scripture, which reveals the nature of all that needs be known (*jñeyatattva*), is indeed the principle means by which (the sage) attains that intellectual understanding which is this liberating insight (*avasāya*). (47)

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि ।
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि सम्भवेत् ॥

dīkṣayā galite.apyantarajñāne pauruṣātmani |
dhīgatasyānivr̥ttatvādvikalpo.api hi sambhavet ||

Although the rites of initiation may have eliminated inner spiritual ignorance, (binding) thought constructs may (nevertheless) still form as long as intellectual ignorance persists. (48)

देहसद्भावपर्यन्तमात्मभावो यतो धियि ।
देहान्तेऽपि च मोक्षः स्यात्पौरुषज्ञानहानितः ॥

dehasadbhāvaparyantamātmabhāvo yato dhiyi |
dehānte.api ca mokṣaḥ syātpauruṣajñānahāniṭaḥ ||

As long as the body remains, the sense of one's own (corporeal) identity persists in one's mind but not when the body ceases to exist. Therefore (one whose) spiritual ignorance has been removed is liberated (only then). (49)

बौद्धज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद् ध्रुवम् ।
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने ॥
विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत् ।
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ॥

bauddhājñānanivr̥ttau tu vikalponmūlanād dhruvam |
tadaiva mokṣa ityuktaṁ dhātrā śrīmanniṣāṭane ||
vikalpayuktacittastu piṇḍapātācchivaṁ vrajet |
itarastu tadaiveti śāstrasyātra pradhānataḥ ||

However, liberation is most certainly achieved the very moment intellectual ignorance ceases, because (the formation) of (binding) thought constructs has been brought to an end. As the Benefactor himself has said in the *Niśāṭanatantra*: "He whose mind is given to thought constructs attains Śiva only after the body dies, (not so) one (who realises) the supreme import of scripture." (50-1)

The Nature of Consciousness

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

jñeyasya hi param tattvaṁ yaḥ prakāśātmaḥ śivaḥ ।
nahyaprakāśarūpasya prākāśyaṁ vastutāpi vā ॥

The supreme nature (*param tattvaṁ*) of the object (of perception) is Śiva himself who is Light, for that which is not Light can neither be illumined (i.e. manifested) nor does it have any existence (*vastutā*). (52)

अवस्तुतापि भावानां चमत्कारैकगोचरा ।
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि ॥

avastutāpi bhāvanāṁ camatkāraikagocarā ।
yatkuḍyasadrśī neyaṁ dhīravastvetadityapi ॥

(Indeed, even) the non-existence (*avastutā*) of entities is also present in the one field of the wonder (of consciousness). The notion "this is non-existent (*avastu*)" is not like (an inert external object like) a wall. (53)

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते ।
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः ॥

prakāśo nāma yaścāyaṁ sarvatraiva prakāśate ।
anapahnavanīyatvāt kiṁ tasminmānakalpanaiḥ ॥

Indeed, this light (of consciousness) shines everywhere. Thus, as it is undeniable, what is the use of applying any means of knowledge to (know) it? (All that needs be done is to recognize that the One Light is the manifestation of all things). (54)

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

pramāṇānyapi vastūnāṁ jīvitam yāni tanvate ।
teṣāmapi paro jīvaḥ sa eva parameśvaraḥ ॥

The means of knowledge gives life to everything (as all things appear to the sentient subject by means of it). And Śiva himself (the true identity of the subject) gives it life. (55)

सर्वीपह्नवहेवाकधर्माप्येवं हि वर्तते ।
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ॥

तन्त्रालोकः

sarvāpahnavāhevakadharmāpyevam hi vartate |
jñānamātmārthamityetanneti mām prati bhāsatē ||

Even one (who delights) in refuting everything must concede that (his vain attempt to) negate knowledge, subject and object is (only possible) to the degree in which (any one of these aspects) presents itself to the sentient (subject engaged in refuting its existence). (56)

अपह्नुतौ साधने वा वस्तूनामाद्यमीदृशम् ।
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते ॥

apahnutau sādhanē vā vastūnāmādyamīdṛśam |
yattatra ke pramāṇānāmupapattyupayogite ||

(Insofar as) the negation or affirmation of (the existence of) anything (including that of the sentient subject) is such that, *a priori*, (the one who denies must participate in it), how can any means of knowledge be justifiably applicable to him? (57)

कामिके तत एवोक्तं हेतुवादविवर्जितम् ।
तस्य देवातिदेवस्य परापेक्षा न विद्यते ॥
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः ।
अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः ॥
नियता नेति स विभूर्नित्यो विश्वकृतिः शिवः ।

kāmike tata evoktaṁ hetuvādavivarjitam |
tasya devātidevasya parāpekṣā na vidyate ||
parasya tadapekṣatvātsvatantro.ayamataḥ sthitaḥ |
anapekṣasya vaśino deśakālākṛtikramāḥ ||
niyatā neti sa vibhurnityo viśvakṛtiḥ śivaḥ |

Therefore the same is said in the *Kāmikāgama* (with the words): "(This reality) is free of logical discussion (*hetuvāda*). The supreme God of the gods does not depend on any other, rather it is the 'other' that depends on him and so He is always free." (58-60ab)

विभुत्वात्सर्वगो नित्यभावादाद्यन्तर्वर्जितः ॥
विश्वकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः ।

vibhutvātsarvago nityabhāvādādyantavarjitaḥ ||
viśvakṛtittvāccidacittadvaicitryāvabhāsaḥ |

He who is independent and the master (of all things) is not conditioned by the sequences of space, time and form, and so (this independent Master) is Śiva, who is ubiquitous, eternal and omniform. (60cd-61ab)

ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके ॥
 भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च ।
 बिन्दुनादादिसंभिन्नः षड्विधः शिव उच्यते ॥

tato.asya bahrūpatvamuktaṁ dīkṣottarādike ॥
 bhuvanaṁ vigraho jyotiḥ khaṁ śabda mantra eva ca ।
 bindunādādisambhinnaḥ ṣaḍvidhaḥ śiva ucyate ॥

By virtue of His ubiquity, He is all-pervading. As he is eternal, He is free of beginning and end. As he is omniform, he manifests the wonderful variety of things, both animate and inanimate. Thus in the *Dīkṣottara*, for example, He is said to have many forms. (61cd-62)

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते ।
 व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः ॥

yo yadātmakatāniṣṭhastadbhāvaṁ sa prapadyate ।
 vyomādiśabdavijñānāt paro mokṣo na saṁśayaḥ ॥

Śiva, consisting of (divine) Light and Sound etc., is said to be six-fold as the World-order (*bhuvana*), Form, Light, Space, Sound and Mantra. (63)

विश्वाकृतित्वे देवस्य तदेतच्चोपलक्षणम् ।
 अनवच्छिन्नतारूढाववच्छेदलयेऽस्य च ॥

viśvākṛittve devasya tadetaccopalakṣaṇam ।
 anavacchinnatārūḍhāvavacchedalaye.asya ca ॥

(The yogi) attains the nature (of that aspect) upon which he is intent, (while) supreme liberation is certainly attained by the perfect awareness (*viññāna*) of the resonance of (all these aspects) starting with Space. (64)

उक्तं च कामिके देवः सर्वकृतिर्निराकृतिः ।
 जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ॥

uktaṁ ca kāmike devaḥ sarvākṛtirnirākṛtiḥ ।
 jaladarpaṇavattena sarvaṁ vyāptaṁ carācaram ॥

Moreover, this is (only) a secondary characteristic of the Lord's omniformity (which becomes apparent) when His unconditioned nature is in the process of emerging and limitations are dissolved away (in His transcendental state). (65)

न चास्य विभुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते ।
 एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते ॥

तन्त्रालोकः

na cāśya vibhutādyo.ayaṁ dharmo.anyonyaṁ vibhidyate ।
eka evāśya dharmo.asau sarvākṣepeṇa vartate ॥

It is said in the *Kāmikāgama*: "God is (both) formless and omniform, just like water or a mirror (and the images reflected in them). He pervades all things both moving and immobile (and he assumes their form)". (66)

तेन स्वतन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः ।
बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ॥
शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम् ।
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने ॥

tena svatantryaśaktyaiva yukta ityāñjaso vidhiḥ ।
bahuśaktitvamapyasya tacchaktyaivāviyuktatā ॥
śaktiśca nāma bhāvasya svaṁ rūpaṁ mātṛkalpitaṁ ।
tenādvayaḥ sa evāpi śaktimatparikalpane ॥

Nor are His divine attributes of ubiquity and the rest essentially different from one another. Thus that doctrine is sound which maintains that He has only one attribute that includes all the others, namely, (his) power of creative autonomy. (The fact that) he possesses many powers amounts to (His) inseparable union with that one power. (67-68)

मातृकल्पते हि देवस्य तत्र तत्र वपुष्यलम् ।
को भेदो वस्तुतो वह्नेर्दग्धृपकृत्वयोरिव ॥

mātṛklpte hi devasya tatra tatra vapuṣyalaṁ ।
ko bhedo vastuto vahnerdagdhṛpaktṛtvayoriva ॥

The power (*śakti*) (which is the functional efficacy) of an entity is its specific nature as conceived by the subject (who perceives it). Therefore (Śiva) is one, even when he is conceived to possess (many) powers. (69)

न चासौ परमार्थेन न किञ्चिद्भासनादृते ।
न ह्यस्ति किञ्चित्छक्तितद्वद्भेदोऽपि वास्तवः ॥

na cāsau paramārthena na kiñcidbhāsanādṛte ।
nahyasti kiñcittacchaktitadvadbhedo.api vāstavaḥ ॥

Just as (there is no difference between) the fire's (capacity) to burn and cook (and the fire itself), similarly what difference is there is reality between the various aspects of God (and God himself) conceived by the sentient subject? (70)

स्वशक्त्युद्रेकजनकं तादात्म्याद्वस्तुनो हि यत् ।
शक्तिस्तदपि देव्येवं भान्त्यप्यन्यस्वरूपिणी ॥

svaśaktyudrekajanakaṃ tādātmyādvastuno hi yat ।
śaktistadapi devyevaṃ bhāntyaupyanyasvarūpiṇī ॥

This (difference) however is not absolutely non-existent. In a way it does exist because nothing exists apart from manifestation. Therefore, (in this sense) the difference between power and its possessor is also real. (71)

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते ।
स्वसंविन्मातृमकुरे स्वातन्त्र्याद्भावनादिषु ॥

śivaścāluptavibhavastathā sṛṣṭo.avabhāsate ।
svasaṃvinmātrmakure svātantryādbhāvanādiṣu ॥

That which, by virtue of its identity with its own power, generates many (powers) is also power, which is the Goddess, Who even though she manifests in this way, she transcends her manifestations. (72)

तस्माद्येन मुखेनैष भात्यनंशोऽपि तत्तथा ।
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः ॥

tasmādyena mukhenaiṣa bhātyanaṃśo.apī tattathā ।
śaktirityeṣa vastveva śaktitadvatkramaḥ sphuṭaḥ ॥

Even Śiva, without being deprived of his power, manifests in this way by virtue of his freedom in the course of meditation (*bhāvanā*) and the like as created (*śṛṣṭa*) (entity) within the mirror of (the consciousness of the individual) subject whose consciousness is (in fact nothing but Śiva's) own. (73)

श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम् ।
अनुभावो विकल्पोऽपि मानसो न मनः शिवे ॥

śrīmatkīraṇaśāstre ca tatpraśnottarapūrvakam ।
anubhāvo vikalpo.apī mānaso na manaḥ śive ॥

Therefore, every means (*mukha*) through which (Śiva) who, although devoid of parts, manifests thus (as in phenomenal form) is a power. Thus this succession from power to its possessor is clearly a reality (*vastu*). (74)

अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम् ।
क्षुधाद्यनुभवो नैव विकल्पो नहि मानसः ॥

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम् ।
विकल्पो वेति तद्वत्तु नादबिन्दादिना शिवम् ॥

avijñāya śivam dikṣā kathamityatra cottaram |
 kṣudhādyanubhavo naiva vikalpo nahi mānaṣaḥ ||

 rasādyanadhyakṣatve.apī rūpādeva yathā tarum |
 vikalpo vetti tadvattu nādabindvādinā śivam ||

This (idea is also expressed) in the *Kiraṇāgama* in the (course of a series) of questions and answers (which occur in the following passage). "A direct experience (*anubhava*) (of hunger and thirst etc.) is mental and (as such) is a thought construct (*vikalpa*). Now the mind cannot apply itself to Śiva (if that implies that, by so doing, he is, like hunger and thirst, reduced to the level of a thought construct). However, if there is no prior knowledge of Śiva how can initiation effectively take place?" The answer to this question is as follows. (75-77)

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान् ।
 कलातत्त्वपुराणीणुपदादिर्भेदविस्तरः ॥
 सृष्टिस्थितितिरोधानसंहारानुग्रहादि च ।
 तुर्यमित्यपि देवस्य बहुशक्तित्वजृम्भितम् ॥
 जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि ।
 तान्यप्यमुष्य नाथस्य स्वातन्त्र्यलहरीभरः ॥
 महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः ।
 अकलौ सकलश्चेति शिवस्यैव विभूतयः ॥

bahuśaktitvamasyoktaṁ śivasya yadato mahān |
 kalātattvapurāṇāṇupadādirbhedaḥvistaraḥ ||
 sṛṣṭisthititirodhānaśamhārānugrahādi ca |
 turyamityapi devasya bahuśaktitvajrmbhitam ||
 jāgratsvapnasuṣuptānyatadatītāni yānyapi |
 tānyapyamuṣya nāthasya svātantryalaharībharāḥ ||
 mahāmantreśamantreśamantrāḥ śivapurogamāḥ |
 akalau sakalāśceti śivasyaiva vibhūtayāḥ ||

The great extension of diversity (along the path of manifestation) consists of the cosmic forces (*kalā*) metaphysical principles (*tattva*), and world-orders (*bhuvana*) (along with their denotators, namely) letters, syllables, and mantras (respectively). (These manifest in consonance with the processes of) creation, persistence, withdrawal, obscuration, and grace. Together with the Fourth (transcendental state), (all this) is the unfolding of the Lord's manifold power. Thus it is said that Śiva has many powers. Moreover, waking, dreaming and sleep as well as (those states of consciousness) beyond them are nothing but the great waves of the Lord's creative freedom. So too the Great Lords of Mantra, the Lords of Mantra and Mantras, headed by Śiva, (along with the subjects called) 'Devoid of the Power of Consciousness' (*Vijñānākālā*), 'Devoid of the Power in Dissolution' (*Pralayākālā*) and the 'Obscured' (*Sakalā*) are (all) the glorious powers of Śiva himself. (78-81)

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान् ।
 आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ॥
 हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम् ।
 सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम् ॥
 आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः ।
 प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ॥
 स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृति ।
 विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ॥
 ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्ध्यति ।

tattvagrāmasya sarvasya dharmah syādanapāyavān ।
 ātmaiva hi svabhāvātmetyuktaṁ śrītriśiromate ॥
 hr̥disthaṁ sarvadehasthaṁ svabhāvasthaṁ susūkṣmakam ।
 sāmūhyaṁ caiva tattvānām grāmaśabdena kīrtitam ॥
 ātmaiva dharmā ityuktaḥ śivāmṛtapariplutaḥ ।
 prakāśāvasthitaṁ jñānaṁ bhāvābhāvādimadhyataḥ ॥
 svasthāne vartanaṁ jñeyaṁ draṣṭṛtvaṁ vīgatāvṛti ।
 viviktavastukathitaśuddhavijñānanirmalaḥ ॥
 grāmadharmavṛttiruktastasya sarvaṁ prasiddhyati ।

According to the *Trīśirobhairavamata*, the inherent, imperishable nature (*dharma*) of the entire group (*grāma*) of metaphysical principles (*tattva*) is the Self, who is the identity (*ātman*) of their essential nature. The extremely subtle totality (*sāmūhya*) of the principles residing in the Heart, in all the body, and in the specific nature (*svabhāva*) (of all things), is termed the 'group' (*grāma*). It is said that (the essential) nature (*dharma*) (of this group) is the (unconditioned) Self, flooded with Śiva's nectar. Consciousness (*jñāna*) abides in the Light between (the polarities) of Being, Non-being and the rest (of the opposites). One should know that abiding in one's own abode is the capacity to perceive (*draṣṭṛtva*) (the All) without impediment. He who has been purified by the pure consciousness that (the scripture) says is that of transcendental reality (*viviktavastu*), is one who abides in 'the nature of the group' (*grāmadharmavṛtti*). He (whose conduct is such) achieves everything. (82-86ab)

ऊर्ध्वं त्यक्त्वाधो विशेत्स रामस्थो मध्यदेशगः ॥
 गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे ।
 धावनं प्लवनं चैव आयासः शक्तिवेदनम् ॥
 बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः ।
 एष रामो व्यापकोऽत्र शिवः परमकारणम् ॥

ūrdhvaṁ tyaktvādho viśeṭsa rāmastho madhyadeśagaḥ ॥
 gatiḥ sthānaṁ svapnajāgradunmeṣaṇanimeṣaṇe ।
 dhāvanaṁ plavanaṁ caiva āyāsaḥ śaktivedanam ॥
 buddhibhedāstathā bhāvāḥ saṁjñāḥ karmāṇyanekaśaḥ ।
 eṣa rāmo vyāpako. atra śivaḥ paramakāraṇam ॥

Having abandoned the 'upper' and 'lower' (breaths), (the yogi) must enter (the centre where), residing in the middle abode, he is established in delight (*rāma*). This delight - *Rāma* - (accompanies him) while moving, standing, dreaming (the dream of thought constructs) and waking (to the intuition of knowledge). (It is present) in the opening (of the cosmic state of *Īśvara*) and the closing (of the cosmic state of *Īśvara* which is the transcendental state of *Sadāśiva*), while running, jumping, exerting an effort, experiencing power, in the various forms of the intellect (*buddhi*), in entities, in names and in countless actions. Śiva is present in all this as (their) supreme omnipresent cause. (86cd-88)

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात् ।
ध्यायते परमं ध्येयं गमागमपदे स्थितम् ॥
परं शिवं तु व्रजति भैरवाख्यं जपादपि ।
तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ॥

kalmaṣakṣīṇamanasā smṛtimātranirodhanāt ।
dhyāyate paramaṁ dhyeyaṁ gamāgamapade sthitam ॥
paraṁ śivaṁ tu vrajati bhairavākhyam japādapi ।
tatsvarūpaṁ japaḥ prokto bhāvābhāvapadacyutaḥ ॥

He who, with his mind free of impurity and by suppressing his memory (which is the source of thought) meditates on the supreme object of meditation, residing on the plane of movement and rest (*gamāgamapada*), attains to Supreme Śiva who is also called Bhairava by the repeated recitation of mantra (*japa*). The repeated recitation of mantra is said to be one's own nature, which is free of the polarities of Being and Non-Being.

(89-90)

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः ।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ॥

tadatrāpi tadīyena svātantryeṇopakalpitaḥ ।
dūrāsannādiko bhedaścitsvātantryavyapekṣayā ॥

Thus, in this case also, it is (clear) that the distinction (between the various means to realization) as more proximate or distant etc. (that is, more of less interior or spiritual) is conceived by (the Lord's) creative power in accord with the freedom of his pure consciousness. (91)

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्ययम् ।
केन नाम न रूपेण भासते परमेश्वरः ॥

evaṁ svātantryapūrṇatvādatidurghaṭakāryayam ।
kena nāma na rūpeṇa bhāsatē paramēśvaraḥ ॥

Indeed, in what form does the Supreme Lord not appear by virtue of the fullness (of his) freedom? Verily, he accomplishes miracles! (92)

निरावरणमाभाति भात्यावृतनिजात्मकः ।
आवृतानावृतो भाति बहुधा भेदसङ्गमात् ॥
इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम् ।
इच्छादिभिरभिख्याभिर्गुरुभिः प्रकटीकृतम् ॥

nirāvaraṇamābhāti bhātyāvṛtanijātmakaḥ ।
āvṛtānāvṛto bhāti bahudhā bhedasaṅgamāt ॥
iti śaktitrayaṁ nāthe svātantryāparanāmakam ।
icchādibhirabhikhyābhirgurubhiḥ prakāṭikṛtam ॥

He appears unobscured and, covering his own nature, manifests. He shines both veiled and unveiled and many are the forms (he assumes) by associating with diversity (*bhedasaṅgamāt*). The Masters have clearly revealed the nature of these three powers (that operate) within the Lord and are named intent (knowledge and action), otherwise (collectively) called (his) freedom. (93-94)

The Divine Names

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते ।
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ॥

devo hyanvarthaśāstroktaīḥ śabdaiḥ samupadiśyate ।
mahābhairavadevo.ayaṁ patiryaḥ paramaḥ śivaḥ ॥

(Many) are the etymologies found in the scriptures that teach the nature of God who is (called) Mahābhairava, the Lord and Supreme Śiva. (95)

विश्वं बिभर्ति पूरणधारणयोगेन तेन च श्रियते ।
सविमर्शतया स्वरूपतश्च संसारभीरुहितकृच्च ॥
संसारभीतिजनिताद्रवात्परामर्शतोऽपि हृदि जातः ।
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ॥
नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च ।
कालग्राससमाधानरसिकमनःसु तेषु च प्रकटः ॥
सङ्कोचपशुजनभिये यासां स्वकरणदेवीनाम् ।
अन्तर्बहिश्चतुर्विधखेचर्यादिकगणस्यापि ॥
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः ।
भैरव इति गुरुभिरिमैरन्वर्थैः संस्तुतः शास्त्रे ॥

viśvaṁ bibharti pūraṇadhāraṇayogena tena ca śriyate ।
savimarśatayā ravarūpataśca saṁsārabhīruhitakṛcca ॥
saṁsārabhītijanitādravātparāmarśato. api hṛdi jātaḥ ।

prakaṭībhūtaṁ bhavabhayavimarśanaṁ śaktipātato yena ॥
 nakṣatraprerakakālatattvasaṁśośakāriṇo ye ca ।
 kālagrāsasamādhānarakamanahsu teṣu ca prakāṭaḥ ॥
 saṅkocipaśujanabhiye yāsāṁ ravaṇaṁ svakaraṇadevīnām ।
 antarbahiścaturvidhakhecaryādikagaṇasyāpi ॥
 tasya svāmī saṁsāravṛttivighaṭanamahābhīmaḥ ।
 bhairava iti gurubhirimairanvarthaiḥ saṁstutaḥ śāstre ॥

(God is called Bhairava for the following reasons). A) He sustains (*bibharti*) the universe by filling and supporting it and is sustained by it. Moreover, he is endowed with reflective awareness and so is the (cosmogonic) resonance (*rava*) (of consciousness). B) He helps those who are frightened of transmigratory existence. C) He is born in the Heart (of consciousness) by the reflection (on one's own fettered state) aroused by the cry of the fear of transmigratory existence. D) By virtue of His grace that the awareness of the fear of fettered existence (*bhava*) is clearly evident. E) He is manifest in the minds of those who delight in the contemplation that devours time and (so) exhausts the principle of time that impels the constellations. F) He annihilates the on-going course of transmigration and so is the Great Terrible One. G) He is the master of the goddesses of the senses whose sound (*ravaṇam*) frightens the fettered souls (whose consciousness is) contracted. (He is also the master) of the internal and external group of four (powers) starting with those who wander in the Sky (of consciousness). Such are the etymologies with which the Masters praise Bhairava in the scriptures. (96-100)

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम् ।
 क्रीडा सर्वोत्कर्षेण वर्तनेच्छा तथा स्वतन्त्रत्वम् ॥
 व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन सञ्जल्पः ।
 निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम् ॥
 तत्प्रवणमात्मलाभात्प्रभृति समस्तेऽपि कर्तव्ये ।
 बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः ॥

heyopādeyakathāvirāhe svānandaghanatayocchalanam ।
 kṛīḍā sarvotkarṣeṇa vartanecchā tathā svatantratvam ॥
 vyavaharaṇamabhinne.api svātmani bhedena sañjalpaḥ ।
 nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam ॥
 tatpravaṇamātmalābhātprabhṛti samaste.api kartavye ।
 bodhātmakaḥ samastakriyāmāyo dṛkkriyāguṇaśca gatiḥ ॥

God is called Deva for the following reasons. A) Independent of all considerations (*akathā*) of a goal to attain or consequence to be avoided, (he plays) the game of pouring (himself) out (into cosmic manifestation) by virtue of his uninterrupted (*ghana*) bliss. B) (His unfailing) intention is to be superior to all and such is (his) freedom (to be so). C) Although he behaves variously within his own undivided nature (he manifests himself) as the diverse discourse (*sañjalpa*) (of phenomenal existence). D) He shines because he makes manifest all things. E) He is praised because all things are inclined towards him in all their various functions from the (very) moment they attain a nature of their own. F) (His) movement, even in the midst of all goal-

oriented activity (*kartavya*) is enlightened consciousness which is the universal Act endowed with the attributes (of universal) knowledge and action. These are the etymologies by which the Master refers to God (*deva*) in the *Śivatanuśāstra*. (101-103)

शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते ।
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तत्र ॥

śāsanarodhanapālanapācanayogātsa sarvamupakurute ।
tena patiḥ śreyomaya eva śivo nāśivam kimapi tatra ॥

He is (called) the Lord (*Patī*) because by teaching, stabilizing, protecting and maturing (spiritual development), he helps all beings. He is (called) Śiva (the Benevolent One) (because) he is the supreme good (*śreyomaya*) nor is anything there (within him) that is inauspicious (*aśiva*).
(104)

ईदृग्रूपं कियदपि रुद्रोपेन्द्रादिषु स्फुरेद्येन ।
तेनावच्छेदनुदे परममहत्पदविशेषणमुपात्तम् ॥

īdṛgrūpaṁ kiyadapi rudropendrādiṣu sphuredyena ।
tenāvacchedanude paramamahatpadaviśeṣaṇamupāttam ॥

This same nature is also manifest to a certain degree (in the minor gods) such as Rudra and Upendra, therefore the adjectives 'Supreme' and 'Great' are added (to his name) to preclude (the mistaken idea that) he is limited. (105)

इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञया ।
मया स्वसंवित्सत्तर्कपतिशास्त्रिकक्रमात् ॥

iti yajjñeyasatattvaṁ darśyate tacchivājñayā ।
mayā svasaṁvitsattarkapatiśāstratrikakramāt ॥

Thus I will expound, at Śiva's command, the true nature of that (reality) according to my own experience, sound reasoning based on insight (*sattarka*), Śaiva doctrine, Trika and Krama. (106)

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

tasya śaktaya evaitāstisro bhānti parādikāḥ ।
sṛṣṭau sthitau laye turye tenaitā dvādaśoditāḥ ॥

(Śiva is endowed with) three powers, namely, Supreme (Middling and Lower) which manifest in the phases of creation, persistence, withdrawal and (the transcendental) Fourth and so (they) arise twelve-fold. (107)

तन्त्रालोकः

तावान्पूर्णस्वभावोऽसौ परमः शिव उच्यते ।
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ॥

tāvānpūrṇasvabhāvo.asau paramaḥ śiva ucyate ।
tenātropāsakāḥ sāksāttatraiva pariniṣṭhitāḥ ॥

By virtue of these (twelve), he whose nature is full (and perfect) is said to be Supreme Śiva. Therefore, those who worship (these twelve aspects) are directly established there (in Śiva's nature). (108)

तासामपि च भेदांश्चान्यनाधिक्यादियोजनम् ।
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम् ॥

tāsāmapi ca bhedāṁśanyūnādhikeyādiyojanam ।
tatsvātantryabalādeva śāstreṣu paribhāṣitam ॥

The scriptures explain that the decrease and increase etc. of the differentiated aspect (*bhedāṁsa*) of these (powers) is due solely to his freedom. (109)

एकवीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः ।
पञ्चमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः ॥
नवात्मा दशदिक्छक्तिरेकादशकलात्मकः ।
द्वादशारमहाचक्रनायको भैरवस्त्विति ॥
एवं यावत्सहस्रारे निःसंख्यारेऽपि वा प्रभुः ।
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते ॥

ekavīro yāmalo.atha trīśaktiścaturātmakaḥ ।
pañcamūrtiḥ ṣaḍātmāyaṁ sapṭako.aṣṭakabhūṣitaḥ ॥
navātmā daśadikchaktirekādaśakalātmakaḥ ।
dvādaśāramahācakranāyako bhairavastviti ॥
evaṁ yāvatsahasrāre niḥsaṁkhyāre.api vā prabhuḥ ।
viśvacakre maheśāno viśvaśaktirvijrmbhate ॥

(Bhairava thus manifests) as the ‘Solitary Hero’, the ‘Couple’, as possessing three powers, as four-fold, with five forms, as six-fold, adorned with the group of seven and eight, as nine-fold, as possessing the powers of the ten directions, as the eleven energies and as the Lord of the Great Wheel of twelve spokes (progressively), until the Lord (manifests) in the Wheel of a Thousand Spokes or even in that of countless spokes. The Great Lord, endowed with all the powers, unfolds (in this way) in the Wheel of the All.

(110-112)

तेषामपि च चक्राणां स्ववर्गीनुगमात्मना ।
एक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ॥

teṣāmapī ca cakrāṇāṃ svavargānugamātmanā |
ekyena cakrago bhedastatra tatra nirūpitaḥ ||

The difference between these Wheels (i.e. configurations of energies - *śaktisamūha*) is described in various places (in the scriptures). Each one is an encompassing unity the nature of which accords with the group to which it belongs (and the cosmic categories that constitute it). (113)

चतुष्पद्भिर्द्विगणनायोगात्त्रैशिरसे मते ।
षट्चक्रेष्वरता नाथस्योक्ता चित्रनिजाकृतेः ॥

catuṣṣaddvirdvigaṇanāyogātraīśirase mate |
ṣaṭcakreśvaratā nāthasyoktā citranijākṛteḥ ||

According to the *Trīśirobhairavatantra*, the form of the Lord is wonderfully diverse and he is the master of the six wheels by virtue of his association with four, six, eight, twelve, sixteen and twenty-four (powers).

(114)

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः ।
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ॥

nāmāni cakradevīnāṃ tatra kṛtyavibhedataḥ |
saumyaraudrākṛtidhyānāyogīnyanvartthakalpanāt ||

The names of the goddesses of the Wheels vary according to their various functions in association with the meditation of (this or that) peaceful or wrathful form. (115)

एकस्य संविन्नाथस्य ह्यान्तरी प्रतिभा तनुः ।
सौम्यं वान्यन्मितं संविदूर्मिचक्रमुपास्यते ॥

ekasya saṁvinnāthasya hyāntarī pratibhā tanuḥ |
saumyaṃ vānyanmitaṃ saṁvidūrmicakramupāsyate ||

The inner body of the One Lord of Consciousness is (his supremely) creative imagination (*pratibhā*). (This) Wheel of the Waves of Consciousness (*saṁvidūrmicakra*) is worshipped in a limited form according to whether it is peaceful (and at rest within consciousness) or not. (116)

अस्य स्यात्पुष्टिरित्येषा संविदेवी तथोदितात् ।
ध्यानात्सञ्जल्पसंमिश्राद् व्यापाराच्चापि बाह्यतः ॥
स्फुटीभूता सती भाति तस्य तादृक्फलप्रदा ।
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम् ॥
अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते ।
ये च स्वभावतो वर्णा रसनिःष्यन्दिनो यथा ॥

दन्त्यौष्ठ्यदन्त्यप्रायास्ते कैश्चिद्वर्णैः कृताः सह ।
तं बीजभावमागत्य संविदं स्फुटयन्ति ताम् ॥
पुष्टिं कुरु रसेनैनाप्याययतरामिति ।
सञ्जल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत् ॥
अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम् ।
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम् ॥

asya syātpuṣṭirityeṣā saṁviddevī tathoditāt ।
dhyānātsaṁjalpasammiśrād vyāpārāccāpi bāhyataḥ ॥
sphuṭībhūtā satī bhāti tasya tādr̥kphalapradā ।
puṣṭiḥ śuṣkasya sarasībhāvo jalamataḥ sitam ॥
anugamya tato dhyānaṁ tatpradhānaṁ pratanyate ।
ye ca svabhāvato varṇā rasaniḥṣyandino yathā ॥
dantyausṭhyadantyaprāyāste kaiścidvarṇaiḥ kṛtāḥ saha ।
taṁ bījabhāvamāgatya saṁvidam sphuṭayanti tām ॥
puṣṭim kuru rasenainamāpyāyayatarāmiti ।
saṁjalpo. api vikalpātmā kiṁ tāmeva na pūrayet ॥
amṛteyamidaṁ kṣīramidaṁ sarpirbalāvaham ।
tenāsyā bījaṁ puṣṇīyāmityeṇāṁ pūrayetkriyām ॥

The goddess of consciousness arises in the form (of the intention): ‘may he prosper!’. She is clearly evident thus and manifests by virtue of this meditation in association with the utterances (of mantras) and outer ritual action and bestows on the (person who invokes her) the fruits (he desires). Fulfillment (*puṣṭi*) is a process of infusing of the ‘juice’ (*rasa*) (of the savor of delight) into one who has ‘dried up’. Thus the appropriate form of meditation is like (pure) clean water and unfolds with that as its principal element. The letters from which (this) juice (*rasa*) flows, for example, the dentals and labio-dentals, are combined with other letters to form seed-syllable (mantras) and make that (form of) consciousness manifest. Why then cannot an utterance, (although) essentially a thought construct, impart (a sense of) fulfillment to that same (consciousness) when (we say): ‘bring about prosperity! Nourish him with juice (*rasa*)!’ (Thus) this rite is completed (by saying while offering oblations): ‘this ambrosia, this curd and this clarified butter (are all) sources of strength. May I nourish his seed with this!’ (117-122)

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते ।
अवच्छेदानवच्छिद्भ्यां भोगमोक्षार्थिभिर्जनैः ॥

tasmādviśveśvaro bodhabhairavaḥ samupāsyate ।
avacchedānavacchidbhyaṁ bhogamokṣārthibhirjanaiḥ ॥

Therefore, the Lord of the Universe (*viśveśvara*), the Bhairava of Consciousness (*bodhabhairava*) is worshipped in two ways, that is, in a limited or an unlimited form, by those who desire pleasure or liberation, (respectively). (123)

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिशत् ।
 ये बोधादव्यतिरिक्तं हि किञ्चिद्याज्यतया विदुः ॥
 तेऽपि वेद्यं विविञ्चाना बोधाभेदेन मन्वते ।

ye.apyanyadevatābhaktā ityato gururādiśat ।
 ye bodhādvatiriktam hi kiñcidyājyatayā viduḥ ॥
 te.apī vedyam vivinčānā bodhābhedenā manvate ।

The Master (Kṛṣṇa) has taught this in a verse (of the *Bhagavadgītā* that begins with the words:) ‘even those who are devoted to other deities’. If those who consider anything worthy of worship apart from consciousness, were to carefully examine the object (of their devotion), they would discover that it is (in actual fact) nothing but consciousness. (124-25ab)

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ॥
 स्वयंप्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वगः ।
 वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता ॥
 अहंरूपा तु संवित्तिर्नित्या स्वप्रथनात्मिका ।

tenāvicchinntāmarśarūpāhantāprathātmanah ॥
 svayamprathasya na vidhiḥ sṛṣṭyātmāsyā ca pūrvagah ।
 vedyā hi devatāsṛṣṭiḥ śakterhetoh samutthitā ॥
 ahamrūpā tu samvittirnityā svaprathanātmikā ।

(Bhairava's) nature is the unfolding experience (*prathā*) of ‘I-ness’, which is self-revealing and uninterrupted self-awareness. It is not, therefore, attained by (following) any injunctions (because all rules are ultimately) a creation (of consciousness). Deity (is also) created by the power (of consciousness) and this creation is objective. However, consciousness, as (the pure awareness) ‘I (am)’ is eternal and self-revealing (and hence can never be an object). (125cd-7ab)

विधिर्नियोगस्त्रयंशा च भावना चोदनात्मिका ॥
 तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः ।
 अहंबोधस्तु न तथा ते तु संवेद्यरूपताम् ॥
 उन्मग्नमेव पश्यन्तस्तं विदन्तोऽपि नो विदुः ।
 न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ॥

vidhirniyogastryamśā ca bhāvanā codanātmikā ॥
 tadekasiddhā indrādyā vidhipūrvā hi devatāḥ ।
 ahambodhastu na tathā te tu samvedyarūpatām ॥
 unmagnāmeva paśyantastam vidanto.apī no viduḥ ।
 na vidurmām tu tattvenātaścalanti te ॥

(What is meant) here by an injunction is a command that impels to action (*codana*) (as laid down by Mīmāṃsa in its standard) three-fold form of execution (*bhāvanā*). (However) only (minor) deities such as Indra, (whose

worship) is indeed ordained by injunctions, are attained that way. This is not the case with 'I' consciousness. Those (who sacrifice to consciousness) (but) witness only (its) objective aspect emerging from reality, though they know of that (consciousness in this aspect as deity) in truth know it not. So (Lord Kṛṣṇa) has said that: 'those who don't know me in reality, fall from there.'

(127cd-129)

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या ।
देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत ॥
निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितिम् ।
विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम् ॥

calanam tu vyavacchinnarūpatāpattireva yā ।
devāndevayajo yāntītyādi tena nyarūpyata ॥
nimajjya vedyatām ye tu tatra samvinmayīm sthitim ।
viduste hyanavacchinnam tadbhaktā api yānti mām ॥

(What is meant by) 'falling' is nothing but the assumption of a limited form (by one who worships the gods instead of attending to his own consciousness). This is why the Master has said: 'they go to the gods who worship the gods'. Those, however, who once having submerged (these gods') objectively perceivable nature (into consciousness) know there the abiding state of unconditioned consciousness, even though they be devoted (to some particular divine form), attain me. (130-1)

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः ।
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ॥

sarvatrātra hyahamśabdo bodhamātraikavācakaḥ ।
sa bhoktṛprabhuśabdābhyām yājyayaṣṭtayatayoditaḥ ॥

Here everywhere (in all these verses), the personal pronoun 'I' denotes only pure, enlightened consciousness. Again, the words 'enjoyer' and 'Lord' refer to the one who offers sacrifice and the object of his sacrifice, respectively. (132)

याजमानो संविदेव याज्या नान्येति चोदितम् ।
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ॥

yājamānī samvideva yājyā nānyeti coditam ।
na tvākṛtiḥ kuto.apyanyā devatā na hi socitā ॥

It is said that consciousness itself offers sacrifice and that sacrifice is offered to that. There is no other deity than this nor is it proper (that deity) have any form (except consciousness). (133)

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा ।

vidhiśca noktaḥ ko.apyatra mantrādi vṛttidhāma vā ।

(Consciousness) in our view has nothing to do with either injunction or the (Vedic) mantras etc. which are the field of its application. (134ab)

सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ॥

आवृतानावृतात्मा तु देवादस्थावरान्तगः ।

जडाजडस्याप्येतस्य द्वैरूप्यस्यास्ति चित्रता ॥

so.ayamātmānamāvṛtya sthito jaḍapadam gataḥ ॥

āvṛtānāvṛtātmā tu devādisthāvarāntagaḥ ।

jaḍājaḍasyāpyetasya dvairūpyasyāsti citratā ॥

This (consciousness) veils itself and, having done so, resides on the plane of insentience. Half-veiled and half-revealed, it assumes the form (of living beings) starting from the gods right down to plants. Each of these two forms (of consciousness), sentient and insentient, is wonderfully diverse.

(134cd-5)

तस्य स्वतन्त्रभावो हि किं किं यन्न विचिन्तयेत् ।

tasya svatantrabhāvo hi kiṁ kiṁ yanna vicintayet ।

He (the Lord of Consciousness) is indeed free and there is nothing he cannot conceive. One who knows this (wonderful diversity) is, according to the *Triśīrobhairavatantra*, perfectly awake. (136ab)

तदुक्तं त्रिशिरःशास्त्रे संबुद्ध इति वेत्ति यः ॥

taduktaṁ triśiraḥśāstre sambuddha iti veti yaḥ ॥???

Objectivity is a quality of consciousness - the shadow (it casts) cannot cover it! (136cd)

तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः ।

अनावरणभागांशे वैचित्र्यं बहुधा स्थितम् ॥

tenājaḍasya bhāgasya pudgalāṇvādisamjñinaḥ ।

anāvaraṇabhāgāṁśe vaicitryaṁ bahudhā sthitam ॥

Thus the wonderful diversity of that sentient aspect called, for example, the individual soul (*pudgala*) or particle of consciousness (*aṇu*), rests in many ways in the aspect (of consciousness) that is unobscured. (137)

तन्त्रालोकः

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे ।
तथाप्यावृत्तिनिर्ह्रासतारतम्यात्स लक्ष्यते ॥

saṁvidrūpe na bhedo.asti vāstavo yadyapi dhruve ।
tathāpyāvṛttinirhrāsatāratamyātsa lakṣyate ॥

Even though there is no real division (*bheda*) (of levels) within consciousness, which is always stable (*dhruva*) (and invariable), it appears (that there is one) due to the gradual removal of the veil that covers it. (138)

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये ।
समाप्य परतां स्थौल्यप्रसङ्गे चर्चयिष्यते ॥

tadvistareṇa vakṣyāmaḥ śaktipātavinirṇaye ।
samāpya paratām sthauilyaprasaṅge carcayisyate ॥

We will deal with this matter extensively in the course of explaining (the nature of grace, namely,) the descent of power (*śaktipāta*), when we conclude (our exposition of) the supreme state and discuss the gross (lower levels of consciousness). (139)

Concerning the Means to Realization

अतः कंचित्प्रमातारं प्रति प्रथयते विभुः ।
पूर्णमेव निजं रूपं कंचिदंशाशिकाक्रमात् ॥
विश्वभावैकभावात्मस्वरूपप्रथनं हि यत् ।
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ॥

ataḥ kaṁcitpramātāraṁ prati prathayate vibhuḥ ।
pūrṇameva nijaṁ rūpaṁ kaṁcidaṁśāśikākramāt ॥
viśvabhāvaikabhāvātmasvarūpapraathanam hi yat ।
aṇūnāṁ tatparaṁ jñānaṁ tadanyadaparaṁ bahu ॥

Thus, while the Lord reveals himself in all his fullness to one person (*pramātr*), (he does so) to another part by part, progressively. (140)

The revelation of one's own nature, which is the one Being who is the Being of all things, is supreme knowledge for the individual soul. Inferior and multiple (is the knowledge that is) other than that. (141)

तच्च साक्षादुपायेन तदुपायादिनापि च ।
प्रथमानं विचित्राभिर्भगीभिरिह भिद्यते ॥

tacca sākṣādupāyena tadupāyādināpi ca ।
prathamānaṁ vicitrābhirbhāgībhiriha bhidyate ॥

And that (knowledge) is revealed through a direct means as well as (those that are) a means to that (direct means). Thus (the means to realization) is divided into (wonderfully) varied (*vicitra*) aspects. (142)

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोऽशशः ।
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते ॥

tatrāpi svaparadvāradvāritvātsarvaśoṃ.āśaśaḥ ।
vyavadhānāvyavadhinā bhūyānbhedaḥ pravartate ॥

These (means are of) many varieties according to whether they are direct or mediated with regard to themselves or another, totally or partially, with or without interposed elements. (143)

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

jñānasya cābhyupāyo yo na tadajñānamucyate ।
jñānameva tu tatsūkṣmaṃ paraṃ tvicchātmakaṃ matam ॥

The means based on knowledge (which pertains to Śakti) is not, in our view, (of a form of) ignorance (that evolves into insight). Rather, it is (based on) a subtle type of knowledge. The Supreme Means (is not gradual as are the others). It is a (powerful and unmediated) intention (to achieve realization that attains its goal instantaneously). (144)

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविश्रमः ।
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ॥

upāyopeyabhāvastu jñānasya sthāulyaviśramaḥ ।
eṣaiva ca kriyāśaktirbandhamokṣaikaakāraṇam ॥

The power of action (which operates in the means pertaining to the individual soul can be) the cause of (both) bondage and liberation. It is (essentially) a gross form of knowledge. (This 'grossness') mistakenly (attributed to knowledge) is the state (of consciousness) that arises when the goal and the means to its realization are distinguished. (145)

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि ।
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्तितम् ॥

tatrādye svaparāmarśe nirvikalpaikadhāmani ।
yatsphuretprakṛtaṃ sākṣāttadicchākhyam prakīrtitam ॥

In the first moment of perception, one's own self-awareness, which is as yet free of thought constructs, is clearly manifest. This is (the supreme

means to realization) which is said to be the means based on the intent (to perceive consciousness) (*icchapāya*). (146)

यथा विस्फुरितदृशामनुसन्धिं विनाप्यलम् ।
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता ॥

yathā visphuritadr̥śāmanusandhiṁ vināpyalam ।
bhāti bhāvaḥ sphuṭastadvatkeṣāmapī śivātmatā ॥

For some (elevated souls) Śiva himself (manifests in an instant) just as an entity manifests clearly (and directly) for one whose senses are fully functional, without having to apply (his) mind to determine its nature (*anusandhi*). (147)

भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात् ।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ॥

bhūyo bhūyo vikalpāṁśaniścayakramacarcanāt ।
yatparāmarśamabhyeti jñānopāyaṁ tu tadviduḥ ॥

Again, that is considered to be the means based on knowledge (that operates when) the reflective awareness (of one's own identity as all things) arises by virtue of a repeated purifying reflection (*carcana*) on the gradually (increasing) conviction which is an aspect of the thought ('the Self is all this'). (148)

यत्तु तत्कल्पनाक्वल्पबहिर्भूतार्थसाधनम् ।
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ॥

yattu tatkalpanākṛptabahirbhūtārthasāadhanam ।
kriyopāyaṁ tadāmnātāṁ bhedo nātrāpavargagaḥ ॥

According to the teachings, the means based on action utilize external phenomena fashioned by thought (as a means to realization). However the diversity (of means) does not affect the goal (which remains anyway) liberation. (149)

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा ।
रूढेर्योगान्ततां प्राप्तमिति श्रीगमशासने ॥

yato nānyā kriyā nāma jñānameva hi tattathā ।
rūḍheryogāntatāṁ prāptamiti śrīgamaśāsane ॥

As is said in the *Gamatantra*: 'action does not differ from knowledge, rather when (knowledge) develops it ultimately becomes Yoga'. (150)

योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः ।
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ॥

yogo nānyaḥ kriyā nānyā tattvārūḍhā hi yā matiḥ ।
svacittavāsanāśāntau sā kriyetyabhidhīyate ॥

Yoga and action do not differ from one another. The intuitive awareness that (*mati*) ascends (to the level of the Supreme) Principle as it stills the latent impressions of one's mind is termed action. (151)

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः ।
तासां शान्तिनिमित्तं या मतिः संवित्स्वभाविका ॥
सा देहारम्भबाह्यस्थतत्त्वव्रताधिशायिनी ।
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ ॥

svacitte vāsanāḥ karmamalamāyāprasūtayāḥ ।
tāsāṃ śāntinimittam yā matiḥ samvitsvabhāvikā ॥
sā dehārambhābāhyasthatattvavratādhiśāyinī ।
kriyā saiva ca yogaḥ syāttattvānām cillayīkṛtau ॥

The latent impressions in one's mind are born of the (three) impurities, namely, *Āṇava*, *Māyīya* and *Karma*. The intuitive awareness, which is (essentially) consciousness, and the instrument by means of which (these impurities) are eradicated deploys (within itself) the outer group of metaphysical principles (in such a way that) a (pure) body arises from them. This activity is Yoga engaged in dissolving away the (lower) principles into consciousness. (152-3)

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या ।
सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ॥

loke. api kila gacchāmītyevamantaḥ sphuraiva yā ।
sā dehaṁ deśamakṣāṁścāpyāviśantī gatikriyā ॥

Even in everyday life the inner radiant impulse (*sphura*) (of consciousness) in the form (of the intention): 'I am going' having penetrated the body, space and the senses (results in the) movement (of the body). (154)

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः ।
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम् ॥

tasmātkriyāpi yā nāma jñānameva hi sā tataḥ ।
jñānameva vimokṣāya yuktam caitadudāhatam ॥

Thus, what is commonly called action is in fact (essentially) knowledge. Therefore (although yogic and ritual activity is the basis of this

means to realization) what we said before, namely, that knowledge alone can bring about liberation, is fully justified. (155)

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः ।
स्वरूपं चात्मनः संविन्नान्यत्तत्र तु याः पुनः ॥
क्रियादिकाः शक्तयस्ताः संविद्रूपधिका नहि ।
असंविद्रूपतायोगाद्धर्मिणश्चानिरूपणात् ॥

mokṣo hi nāma naivānyaḥ svarūpaprathanam hi saḥ ।
svarūpaṁ cātmanah samvinnānyattatra tu yāḥ punaḥ ॥
kriyādikāḥ śaktayastāḥ samvidrūpādhikā nahi ।
asamvidrūpatāyogāddharmināścānirūpaṇāt ॥

Liberation is the revelation of one's own nature which is consciousness itself. Nor do the various powers of action and the rest differ from the conscious nature because nothing can exist that is not consciousness. Moreover, (the scriptures) do not describe (any underlying ground of these powers) that possesses (these) attributes. (In other words, Śiva, who is universal consciousness, is himself all his powers). (156-7)

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत् ।
शक्तीनां धर्मरूपाणामाश्रयः कोऽपि कथ्यते ॥

parameśvaraśāstre hi na ca kāṇādadṛṣṭivat ।
śaktīnām dharmarūpāṇāmāśrayaḥ ko'api kathyate ॥

According to the sacred Śaiva scriptures, as opposed (to the view held by) Kaṇāda's school, there is no substratum to which the powers belong (and to which they are related) as its qualities. (158)

ततश्च दृक्किर्येच्छाद्या भिन्नाश्चेच्छक्तयस्तथा ।
एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ॥

tataśca dṛkkiryecchādyā bhinnāścecchaktayastathā ।
ekaḥ śiva itīyaṁ vāgvastuśūnyaiva jāyate ॥

If the powers of will, knowledge, action and the rest were to be (independent and) separate from (their underlying ground), our theory of Śiva's oneness would be wrong. (159)

तस्मात्संवित्त्वमेवैतत्स्वातन्त्र्यं तत्तदप्यलम् ।
विविच्यमानं बह्विषु पर्यवस्यपि शक्तिषु ॥

tasmātsamvittvamevaitatsvātantryaṁ tattadapyalam ।
vivicyamānaṁ bahvīṣu paryavasyapi śaktiṣu ॥

Therefore, the principle of consciousness is itself this creative freedom which according to the measure in which it is conceived (*vivicyamāna*) (to be a specific power) manifests itself in the form of multiple powers. (160)

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम् ।
नावश्यं कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते ॥

yataścātmaprathā mokṣastannehāśaṅkyamīdṛśam ।
nāvaśyaṁ kāraṇātkāryaṁ tajjñānyapi na mucyate ॥

(There are some who express) a doubt that a man of knowledge may not actually be liberated (because although knowledge is the cause of liberation it may not bring about its result every time) because a cause may not necessarily give rise to its effect (immediately and in every circumstance). (This objection) is groundless, as liberation is in fact nothing but insight into one's own authentic identity (and not merely its effect). (161)

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

yato jñānena mokṣasya yā hetuphalatoditā ।
na sā mukhyā, tato nāyaṁ prasaṅga iti niścitam ॥

As the relationship between knowledge and liberation is not primarily causal it definitely precludes this possibility. (162)

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि ।
यतो वहति तेनास्यां चित्रता दृश्यतां किल ॥

evaṁ jñānasvabhāvaiva kriyā sthūlatvamātmani ।
yato vahati tenāsyāṁ citratā dṛśyatāṁ kila ॥

Thus behold the wonderful diversity of action which is knowledge (the one universal consciousness that assumes countless forms) by becoming gross (creative activity). (163)

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम् ।
भेदोपभेदवैविध्यान्निःसंख्यत्वमवान्तरात् ॥

kriyopāye.abhyupāyānām grāhyabāhyavibhedinām ।
bhedopabhedavaividhyānniḥsaṅkhyatvamavāntarāt ॥

The means based on action are divided into external (ones, such as ritual) and those that are perceived objectively (but are not manifest externally, as is the case with inner yogic practice). Again, these are

innumerable for (they have many) secondary divisions and sub-divisions.

(164)

अनेन चैतत्प्रध्वस्तं यत्केचन शशङ्किरे ।
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ॥

anena caitatpradhvastam yatkecana śaśaṅkire ।
upāyabhedānmokṣe.api bhedaḥ syāditi sūrayaḥ ॥

All this demonstrates that the doubts some learned people have are unsound, namely, that a diversity of means necessarily implies a difference in the (forms of) liberation (they lead to). (165)

मलतच्छक्तिविध्वंसतिरोभूच्युतिमध्यतः ।
हेतुभेदेऽपि नो भिन्ना घटध्वंसादिवृत्तिवत् ॥

malatacchaktividhvamsatirobhūcyutimadhyataḥ ।
hetubhede.api no bhinnā ghaṭadhvaṁsādivṛttivat ॥

Although the causes may be various the result, namely, the destruction, disappearance and removal of impurity (*mala*) and the power that brings it about are, nonetheless, one. Just as any inert object, such as a jar, can be destroyed (in many ways). (166)

तदेतत्त्रिविधत्वं हि शास्त्रे श्रीपूर्वनामानि ।
आदेशि परमेशित्रा समावेशविनिर्णये ॥

tadetattrividhatvaṁ hi śāstre śrīpūrvanāmani ।
ādeśi parameśitrā samāveśavinirṇaye ॥

The three (ways in which impurity is destroyed) were taught by the Supreme Lord in the *Mālinīvijayottaratantra* in the course of explaining (the forms) of penetration (*samāveśa*) (by Śiva's energy). (167)

अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः ॥

akiñciccintakasyaiva guruṇā pratibodhataḥ ।
utpadyate ya āveśaḥ śāmbhavo.asāvudīritaḥ ॥

(There we read that) the penetration which arises for one who does not think of anything by intense, awakened insight (*prabodhataḥ*), is said to be the one pertaining to Śiva (*Śāmbhava*). (168)

उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ॥

uccārarahitaṁ vastu cetasaiva vicintayan ।
yaṁ samāveśamāpnoti śaktaḥ so.atrābhidhīyate ॥

The penetration attained by conceiving reality (*vastu*) by the mind alone, devoid of the utterance of mantra (*uccāra*) is here said to be the one pertaining to Śakti (*śakta*). (169)

उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः ।
यो भवेत्स समावेशः सम्यगाणव उच्यते ॥

uccāraḥ karaṇadhyānavarṇasthānaprakalpanaiḥ ।
yo bhavetsa samāveśaḥ samyagāṇava ucyate ॥

The penetration which takes place by the utterance of mantra (*uccāra*), bodily postures (*karaṇa*), meditation (*dhyāna*), the letters (*varṇa*) and the formation of supports (*sthānakalpanā*) is appropriately said to pertain to the individual soul (*āṇava*). (170)

The Means to Realization Pertaining to Śiva

अकिञ्चिन्तकस्येति विकल्पानुपयोगिता ।
तया च झटिति ज्ञेयसमापत्तिर्निरूप्यते ॥

akiñciñcintakasyeti vikalpānupayogitā ।
tayā ca jhaṭīti jñeyasamāpattirnirūpyate ॥

The expression 'one who does not think of anything' alludes to this, namely, (that in this means) thought constructs are of no use. Thus, the object of realization (*jñeya*) is directly perceived in an instant. (171)

सा कथं भवतीत्याह गुरुणातिगरीयसा ।
ज्ञेयाभिमुखबोधेन द्राक्प्ररूढत्वशालिना ॥

sā katham bhavatītyāha guruṇātigarīyasā ।
jñeyābhimukhabodhena drākprarūḍhatvaśālinā ॥

How does this take place? (This takes place), says (the Lord) by means of that extremely intense and awakened insight (*bodha*) directed at the object of realization (*jñeya*) that develops in an instant. (172)

तृतीयार्थे तसि व्याख्या वा वैयधिकरण्यतः ।

tr̥tīyārthe tasi vyākhyā vā vaiyadhikaraṇyataḥ ।

The suffix '*tas*' (at the end of the word '*prabodhataś*') according to this explanation (of the verse in the *Mālinīvijayottaratantra*) optionally imparts (to

the word to which it is suffixed) the sense of the instrumental case. Otherwise (the two words) can also be understood as not being in concord. (173ab)

आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ॥
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः ।

āveśaścāsvatantrasya svatadrūpanimajjanāt ॥
paratadrūpatā śambhorādyācchaktyavibhāginah ।

Penetration (*āveśa*) is (the emergence of one's own) supreme nature due to the submergence (of the lower) fettered (*asvatantra*) (subject) brought about by Śiva who precedes (all things) and is at one with (his own power). (173cd-4ab)

तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्स्वयम् ॥
विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम् ।
मातारमधरीकुर्वत् स्वां विभूतिं प्रदर्शयत् ॥
आस्ते हृदयनैर्मल्यातिशये तारतम्यतः ।

tenāyamatra vāk्यārtho vijñeyam pronmiṣatsvayam ॥
vināpi niścayena drāk mātṛdarpaṇabimbītam ।
mātāramadharīkurvat svām vibhūtiṁ pradarśayat ॥
āste hṛdayanairmalyātiśaye tāratamyataḥ ।

Thus here the sense of this sentence is that the object of realization (*vijñeya*), unfolding rapidly and spontaneously, independent of all intellection (*niścaya*), subordinating the (limited) subject reflected in the mirror of the intellect, reveals its own glory (*vibhūti*) as progressively superior manner (*tāratamyataḥ*) when the purity of the Heart (of reflective awareness) is most perfect. (174cd-6ab)

ज्ञेयं द्विधा च चिन्मात्रं जडं चाद्यं च कल्पितम् ॥
इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः ।
जडेन यः समावेशः सप्रतिच्छन्दकाकृतिः ॥
चैतन्येन समावेशस्तादात्म्यं नापरं किल ।

jñeyam dvidhā ca cinmātram jaḍam cādyam ca kalpitam ॥
itarattu tathā satyam tadvibhāgo.ayamīdṛśaḥ ।
jaḍena yaḥ samāveśaḥ sapratichchandaakṛtiḥ ॥
caitanyena samāveśastādātmyam nāparam kila ।

The (spiritual) object of realization (*jñeya*) is of two kinds, namely, pure consciousness (*cinmātra*) and insentient (*jaḍa*). The latter is conceived (*kalpita*) (by Śiva for the purpose of instruction and as an object of meditation and the like) while the other is real (and true as it stands). These are the two types. The penetration that results from (absorption) in the (divine) insentient (image pictured in consciousness) is in the form of (unity-

in-difference like an) image reflected (in a mirror). Contemplative absorption in (pure) consciousness is (the realization of one's own) identity with it. Indeed, it could be nothing else! (176cd-8ab)

तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षिणी ॥
शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवः ।

tenāvikalpā saṁvittirbhāvanādyanapekṣiṇī ॥
śivatādātmyamāpannā samāveśo.atra śāmbhavaḥ ।

Thus, the penetration pertaining to Śiva (*śāmbhava*) is pure awareness free of thought constructs (*avikalpā saṁvitti*) that does not depend on meditation and the like and is one with Śiva. (178cd-9ab)

तत्प्रसादात्पुनः पश्चाद्भाविनोऽत्र विनिश्चयाः ॥
सन्तु तादात्म्यमापन्ना न तु तेषामुपायता ।

tatprasādātpunaḥ paścādbhāvino.atra viniścayaḥ ॥
santu tādātmyamāpannā na tu teṣāmupāyata ।

The (forms of) certainty (*vinīścaya*) that (arise) subsequently by its grace are at one (with that pure awareness) and so serve no (further) purpose. (179cd-80ab)

विकल्पापेक्षया मानमविकल्पमिति ब्रुवन् ॥
प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते ।

vikalpāpekṣayā mānamavikalpamiti bruvan ॥
pratyukta eva siddhaṁ hi vikalpenānugamyate ।

Those who maintain that valid knowledge (*māna*) is free of thought constructs but depends on thought constructs (to validate it) are thus refuted because only that which has been determined already as correct (*siddha*) can subsequently be understood by means of thought. (180cd-1ab)

गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा ॥
गृह्णामीत्यविकल्पैक्यबलात्तु प्रतिपद्यते ।

grhītamiti suspaṣṭā niścayasya yataḥ prathā ॥
grhṇāmītyavikalpaikyabalāttu pratipadyate ।

The cognition (*prathā*) consisting of the ascertainment (*niścaya*) that ‘(this) has been perceived’ is a clearly evident (thought construct), whereas (the cognition that): ‘I perceive’ arises by virtue of the unity of (a state of awareness) free of thought constructs. (181cd-2ab)

अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ॥
सा सिद्धिर्न विकल्पात्तु वस्त्वपेक्षाविवर्जितात् ।

तन्त्रालोकः

avikalpātmasaṁvittau yā sphurattaiva vastunaḥ ॥
sā siddhirna vikalpātu vastvapekṣāvivarjitāt ।

The correct determination (*siddhi*) of an entity's nature is essentially its manifestation (*sphurattā*) within consciousness free of thought constructs. It is not the result of a thought construct because (thought) is completely independent of (any external) entity. (182cd-3ab)

केवलं संविदः सोऽयं नैर्मल्येतरविश्रमः ॥
यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि ।
निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ॥
तांस्तान्विशेषांश्चिनुते रत्नानां भूयसामपि ।

kevalaṁ saṁvidaḥ so.ayaṁ nairmalyetaraviśramaḥ ॥
yadvikalpānapekṣatvasāpekṣatve nijātmani ।
niśīthe. api maṇijñānī vidyutkālapradarśitān ॥
tāmstānvīśeṣāṁśchinute ratnānāṁ bhūyasāmapi ।

The (notion) that consciousness is (in different moments) inherently free of thought constructs (when at rest in itself) or else depends upon them (in order to discern its object as a specific particular differentiated from others) is equivalent to the mistaken notion that consciousness can be either pure or not. (In fact, consciousness always discerns its object directly, independently of thought constructs just as) a skilled jeweler even in the dead of night discerns the particular qualities of even a large number of gems illuminated (momentarily) when lightning flashes. (Similarly the subject grasps the nature of the object, in the flash of pure awareness that precedes the formation of thought constructs, as one with his own nature). (183cd-5ab)

नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो ॥
अनियन्त्रेश्वरेच्छात इत्येतच्चर्चयिष्यते ।

nairmalyaṁ saṁvidaścedaṁ pūrvābhyāsavaśādatho ॥
anīyāntreśvarecchāta ityetaccarcayīṣyate ।

As we shall explain later (the ability to discern) this purity of consciousness (which precedes and is the basis of all thought that apparently sullies it) is achieved by practicing in accord with the unfettered Lord's will. (185cd-6ab)

पञ्चाशद्विधता चास्य समावेशस्य वर्णिता ॥
तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः ।

pañcāśadvidhatā cāśya samāveśasya varṇitā ॥
tattvaṣaṭṭriṁśakaitatsthasphuṭabhedābhisandhitāḥ ।

Fifty varieties of this penetration are described (in the

***Mālinīvijayottaratantra*) determined by the various, clearly apparent aspects of the thirty-six principles. (186cd-7ab)**

एतत्तत्त्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम् ॥
अम्भोधिकाष्ठाज्ज्वलनसंख्यैर्भेदैर्यतः क्रमात् ।

etattattvāntare yatpūṇvidyāśaktyātmakam trayam ॥
ambhodhikāṣṭhājvalanasaṅkhyāirbhedairyataḥ kramāt ।

The three principles, namely, the Person (*nara*), Knowledge (*vidyā*) and Power (*śakti*), which span these (thirty-six) principles have, respectively, four, ten and three different aspects. (187cd-8ab)

पुंविद्याशक्तिसंज्ञं यत्तत्सर्वव्यापकं यतः ॥
अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल ।

pūṇvidyāśaktisaṁjñam yattatsarvavyāpakam yataḥ ॥
avyāpakebhyastenedaṁ bhedena gaṇitam kila ।

The three named Person, Knowledge and Power pervade the entire (series of thirty-six principles). Thus they have been reckoned apart from the other (principles), which are not pervasive. (188cd-9ab)

अशुद्धिशुद्धयमानत्वशुद्धितस्तु मिथोऽपि तत् ॥

aśuddhiśuddhyamānatvaśuddhitastu mitho. api tat ॥

They are mutually (related and yet distinguished) as (the Person is the principle that spans the levels of) impurity, (Knowledge those) in the process of being purified and (Power those that are) pure. (189cd)

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः ।
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि ॥

bhūtānyadhyakṣasiddhāni kāryahetvanumeyataḥ ।
tattvavargātpṛthagbhūtasamākhyānyata eva hi ॥

(The existence) of the gross elements is established (directly) by perception and so are classified separately, apart from the group of those metaphysical principles (whose existence) can only be inferred (because they are) the causes of (their respective) effects. (190)

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि ।
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ॥

तन्त्रालोकः

sarvapratiṭṭisadbhāvagocaraṁ bhūtaṁ eva hi ।
viduṣcatuṣṭaye cātra sāvakaśc tadāsthitim ॥

(The gross elements are called '*bhūta*', meaning literally 'existent' because) an 'existent' is that whose true nature is perceivable by everybody. It is known that this is the case here with four (of the five gross elements), along with space (as the fifth). (191)

रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते ।
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ॥
प्रसङ्गादेतदिति चेत्समाधिः सम्भवन्नयम् ।
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ॥
उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता ।
भूतादीनां यथा सात्र न तथा द्वयवर्जिते ॥
यावान्ष्टट्त्रिंशकः सोऽयं यदन्यदपि किञ्चन ।
एतावती महादेवी रुद्रशक्तिरनर्गला ॥

rudraśaktisamāveśaḥ pañcadhā nanu carcyate ।
ko.avakāśo bhavettatra bhautāveśādivarṇane ॥
prasaṅgādetaditicitetsamādhiḥ sambhavannayam ।
nāsmākaṁ mānasāvarjī loko bhinnaruciryataḥ ॥
ucyate dvaitaśāstreṣu parameśādvibheditā ।
bhūtādīnāṁ yathā sātra na tathā dvayavarjite ॥
yāvāṇṣaṭṭriṁśakaḥ so.ayaṁ yadanyadapi kiñcana ।
etāvatī mahādevī rudraśaktiranargalā ॥

But surely, (someone may object, that the *Mālinīvijayatantra*) is expounding the five-fold penetration of Rudra's power, so what occasion is there to describe there the penetration of the elements and the rest? If you were to justify this by saying that (this topic is discussed there only) incidentally (in the course of the main discussion, our response is that they) differ from the Supreme Lord (according to) the dualist scriptures but not here (in this Tantra) which is free of dualism because (it teaches that) the entire group of thirty-six (principles), or whatever else may exist, is nothing but the Great Goddess, who is the power of Rudra free (of all restrictions).

(192-5)

तत एव द्वितीयेऽस्मिन्नधिकारे न्यरूप्यत ।
धरादेर्विश्वरूपत्वं पाञ्चदश्यादिभेदतः ॥

tata eva dvitīye.asminnadhikāre nyarūpyata ।
dharādeviśvarūpatvaṁ pañcadaśyādibhedataḥ ॥

This is why the omniformity of the Earth and the rest (of the principles is said to have fifteen etc. subdivisions in the second chapter (of the *Mālinīvijaya*). (196)

तस्माद्यथा पुरस्तेऽर्थे गुणाद्यंशांशिकामुरवात् ।
निरंशभावसंबोधस्तथैवात्रापि बुध्यताम् ॥

tasmādyathā purasthe.arthe guṇādyamśāṁśikāmuravāt ।
niraṁśabhāvasambodhastathaivātrāpi budhyatām ॥

Therefore (the totality of reality can be grasped part by part), as is the case here, just as any object that is in front of one is perceived as an undivided whole, by means of the partial (perceptions) of its qualities and the like. (197)

अत एवाविकल्पत्वघ्नैर्व्यप्राभववैभवैः ।
अन्यैर्वी शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः ॥
सर्वशोऽप्यथ वांशेन तं विभं परमेश्वरम् ।
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात् ॥
ते तत्तत्स्वविकल्पान्तःस्फुरत्तद्धर्मपाटवात् ।
धर्मिणं पूर्णधर्मौघमभेदेनाधिशेरते ॥

ata evāvikalpatvadhraivyaprābhavavaibhavaih ।
anyairvā śaktirūpatvāddharmaih svasamavāyibhiḥ ॥
sarvaśo.apyatha vāṁśena taṁ vibhaṁ paramēśvaram ।
upāsate vikalpaughasaṁskārādye śrutotthitāt ॥
te tattatsvavikalpāntaḥsphurattaddharmapāṭavāt ।
dharṁiṇaṁ pūrṇadharmāughamabhedenādhiśerate ॥

Therefore those who purify the flux of (their) thought constructs by the study of scripture, venerate the Supreme all-pervasive Lord either in (his) entirety or part by part by means of his (divine) attributes such as his permanence, majesty, glory or transcendence beyond thought. (Each of these attributes) are equally (the Lord's) power (in its entirety) and as such inhere (in one another). Thus by an enlightened consciousness of any one attribute manifest in its corresponding thought construct (such as 'Lord Śiva is eternal', which those who study scripture repeatedly form having learnt that he is indeed such from the scriptures) comes to rest at one with the possessor of all of them who is the totality of all (his divine) attributes. (198-200)

त्वत्स्वरूपमविकल्पमक्षजा कल्पने न विषयीकरोति चेत् ।
अन्तरुल्लिखितचित्रसंविदो नो भवेयुरनुभूतयः स्फुटाः ॥

tvatsvarūpamavikalpamakṣajā kalpane na viṣayīkaroti cet ।
antarullikhitacitrasaṁvīdo no bhaveyuranubhūtayāḥ sphuṭāḥ ॥

Thus Vidyāpati has said with reverence: '(O Lord) if sensory awareness were not to render your inconceivable (*avikalpa*) nature into an object of perception in the domain of thought (*kalpanā*), the diverse perceptions sketched out within (us) could not exist'. (201)

तन्त्रालोकः

तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम् ।
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ॥
तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान् ।
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका ॥
प्रध्वस्तावरणा शान्ता वस्तुमात्रातिलालसा ।
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ॥

taduktam śrīmataṅgādaḥ svaśaktikiraṇātmakam ।
atha patyuradhiṣṭhānamityādyuktam viśeṣaṇaiḥ ॥
tasyāṁ divi sudīptātmā niṣkampo.acalamūrtimān ।
kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā ॥
pradhvastāvaraṇā śāntā vastumātrātīlālasā ।
ādyantoparatā sādhvī mūrtitvenopacaryate ॥

The same (idea is) expressed in the *Mataṅgatantra* and elsewhere (in the scriptures where they) explain in various ways that the (Lord's) rays of power are, for example, his sustaining ground (in which he is made manifest). (There we read): “Thus because that (power) is luminous, its nature is effulgently brilliant (*sudīpa*). (Established in its own nature) it wavers not (and so) possesses an immobile form. That same (power) is the supreme state, subtle, omnipresent and nectar, free of obscuration, peaceful, intensely desirous of pure existence (*vastumātra*). Wise and devoid of beginning and end, it is said metaphorically to be the body (of the Lord).” (202-204)

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम् ।
तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ॥

tathopacāraṣyātraitannimittam saprayojanam ।
tanmukhā sphuṭatā dharmiṇyāśu tanmayatāsthitiḥ ॥

The cause and purpose of this metaphor (is to indicate) that that (power) is the means (*mukhā*) through which (the Lord), the bearer of (every divine) attribute, becomes clearly apparent (and that) his (manifestation) is the instantaneous (realization of one's own) identity (with him). (205)

त एव धर्मीः शक्त्याख्यास्तैस्तैरुचितरूपकैः ।
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ॥

ta eva dharmāḥ śaktyākhyāstaitairucitarūpakaiḥ ।
ākārāiḥ paryupāsyante tanmayībhāvasiddhaye ॥

These same attributes, (otherwise known as) powers, are venerated in any appropriate form so that this identification (with their possessor) may take place. (206)

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्च वा ।
आक्षिपेद्धवतासत्त्वन्यायाद् दूरान्तिकत्वतः ॥

tatra kācitpunah śaktiranantā vā mitāśca vā ।
ākṣipeddhavatāsattvanyāyād dūrāntikatvataḥ ॥

Again, a certain power (can) encompass an infinite or limited number of powers (according to the degree of its universality) in line with the principle that ‘being’ (encompasses every particular entity while the) ‘dhavaness’ (of a Dhava tree encompasses only the limited number of existing Dhava trees). This is due to the (greater) proximity or distance (of certain powers from the universal reality of consciousness). (207)

तेन पूर्णस्वभावत्वं प्रकाशत्वं चिदात्मता ।
भैरवत्वं विश्वशक्तीराक्षिपेद्व्यापकत्वतः ॥
सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः ।
शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः ॥

tena pūrṇasvabhāvatvaṁ prakāśatvaṁ cidātmata ।
bhairavatvaṁ viśvaśaktīrākṣipedyāpakatvataḥ ॥
sadāśivādayastūrdhvavyāptyabhāvādadhōjuṣaḥ ।
śaktīḥ samākṣipeyustadupāsāntikadūrataḥ ॥

(The powers of) Sadāśiva and the rest (only) encompass those below them because they cannot pervade (the ones above). (Thus the states of realization vary) according to the proximity or distance (from consciousness) of the form of worship (*upāsana*) and this depends on the level of the god (to which it is offered). (208-9)

इत्थं—भावे च शाक्ताख्यो वैकल्पिकपथक्रमः ।
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ॥

itthaṁ-bhāve ca śāktākhyo vaikalpikapathakramah ।
iha tūkto yatastasmāt pratiyogyavikalpakam ॥

This process is a part of the means pertaining to Śakti (which consists essentially of following) a path (to realization) formed by the gradual intensification (*krama*) of thought constructs (such as ‘I am Śiva who is endowed with every divine attribute’). The point of referring to this (process) here (in the course of our exposition of the means pertaining to Śiva) is that, because it is (a means) that does not require (the formation of) thought constructs (but consists of their instantaneous eradication) is just the opposite of this. (210)

अविकल्पपथारूढो येन येन पथा विशेत् ।
धरासदाशिवान्तेन तेन तेन शिवीभवेत् ॥

तन्त्रालोकः

avikalpapathārūḍho yena yena pathā viśet |
dharāsadāśivāntena tena tena śivībhavet ||

He who is on the path free of thought constructs, whatever road he takes from Sadāśiva to Earth, becomes identified through it with Śiva. (211)

निर्मले हृदये प्राग्र्यस्फुरद्भूम्यंशभासिनि ।
प्रकाशे तन्मुखेनैव संवित्परशिवात्मता ॥

nirmale hṛdaye prāgryasphuradbhūmyaṁśabhāsini |
prakāśe tanmukhenaiva saṁvitparaśivātmata ||

When the Heart (of reflective awareness) is pure and shines with the Light that illumines the aspect of the plane of the effulgent pulse of consciousness which precedes (all the others) then, by means of that, one becomes Supreme Śiva Who is consciousness. (212)

एवं परेच्छाशक्त्यंशसदुपायमिमं विदुः ।
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः ॥

evam parecchāśaktyaṁśasadupāyamimam viduḥ |
śāmbhavākhyam samāveśam sumatyantenivāsinaḥ ||

Know that such is this, the means based on pure being (*sadupāya*) whose aspect is the power of the supreme will and is the penetration pertaining to Śiva (taught by the Master Śambhunātha), the disciple of Sumati. (213)

The Means pertaining to Śakti and the Individual Soul.

शाक्तोऽथ भण्यते चेतोधीमनोहंकृतिः स्फुटम् ।
सविकल्पतया मायामयमिच्छादि वस्तुतः ॥

śākto.atha bhanyate cetodhīmanohamkṛtiḥ sphuṭam |
savikalpatayā māyāmayamicchādi vastutaḥ ||

Now we are going to discuss the Empowered (means to realization). Mental consciousness is clearly evident (to everyone) in the form of the intellect, mind and ego which, because it is a thought construct, is Māyā although in reality it (consists of) the powers of will (knowledge) and action of universal consciousness. (214)

अभिमानेन सङ्कल्पाध्यवसायक्रमेण यः ।
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥

abhimānena saṅkalpādhyaśāyākrameṇa yaḥ ।
śāktaḥ sa māyopāyo. api tadante nirvikalpakaḥ ॥

The Empowered (means to realization is based on the) successive (setting into operation of first the ego in the form of) the arrogation to oneself (of Śiva's identity), (then the intellect as) the notion (that this is the case) and (finally) the mind when reaching this same conclusion by means of a cognitive assessment (*adhyavasāya*). Despite the fact, however, that (because it functions in this way), it is a means based on Māyā (*māyopāya*), at the end of this (process one is ultimately led to a state of consciousness) free of thought constructs. (215)

पशोर्वै याविकल्पा भूर्दशा सा शाम्भवी परम् ।
अपूर्णा मातृदौरात्म्यात्तदपाये विकस्वरा ॥

paśorvai yāvikalpā bhūrdaśā sā śāmbhavī param ।
apūrṇā mātṛdaurātmyāttadapāye vikasvarā ॥

The plane of (consciousness which even) the fettered soul (experiences in the first moment of perception), free of thought constructs, is the supreme level and pertains to Śiva (*śāmbhavī*). (However he is not aware of it in all its fullness due to his miserable condition (as an individual, conditioned) subject, but once (his limited state) is eliminated it (manifests) unfolding. (216)

एवं वैकल्पिकी भूमिः शक्ते कर्तृत्ववेदने ।
यस्यां स्फुटे परं त्वस्यां सङ्कोचः पूर्वनीतितः ॥

evam vaikalpikī bhūmiḥ śakte kartṛtvavedane ।
yasyām sphuṭe param tvasyām saṅkocaḥ pūrvanītitaḥ ॥

Such is the case also with the plane of thought constructs (that functions) in the Empowered (means) in which (the individual subject's) agency and cognition are clearly evident (to him) although, for the reasons stated above, on this (level consciousness) it is contracted. (217)

तथा सङ्कोचसम्भारविलायनपरस्य तु ।
सा यथेष्टान्तराभासकारिणी शक्तिरुज्ज्वला ॥

tathā saṅkocasambhāravilāyanaparasya tu ।
sā yatheṣṭāntarābhāsakāriṇī śaktirujjvalā ॥

The blazing (expanding) power of one who is intent on dissolving away the burden of (this state of) contraction brings about the desired inner manifestation. (218)

तन्त्रालोकः

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा ।
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत् ॥

nanu vaikalpikī kiṁ dhīrāṇave nāsti tatra sā ।
anyopāyātra tūccārarahitatvaṁ nyarūpayat ॥

"But", (someone may ask), "does not the Individual Means (differ from the Empowered Means) because (this means is not one based on) thought?" (No. Thought persists in this means also. The difference between them is that this) means is mediated by others (*anyopāya*) (whereas the Supreme Lord) has said (that the Empowered Means) is (free of intermediate means such as) utterances of mantra. (219)

तत्र इत्यादिना समाधिः , अन्य इति उच्चारदयः ।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ॥

tatra ityādinā samādhiḥ, anya iti uccārādayaḥ ।
śaktyupāye na santyete bhedaḥbhedaḥ hi śaktitā ॥

The word 'utterances' is plural (as it implies the many other means of this type) that are absent in the Empowered means. The empowered state (*śaktitā*) is one of unity in diversity. (220)

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः ।
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः ॥

tadāha -- aṇurnāma sphuṭo bhedastadupāya ihāṇavaḥ ।
vikalpaniścayātmaiva paryante nirvikalpakaḥ ॥

(The level of consciousness on which the) individual soul (*aṇu* resides, however,) coincides with that (in which) relative distinctions (between himself and his object as well as those between objects are experienced) most evidently. (221)

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयुः शिवम् ।
नाधोवर्तितया तेन कथितं कथमीदृशम् ॥

nanu dhīmānasāhaṁkṛtpumāṁso vyāpnuyuḥ śivam ।
nādhovartitayā tena kathitaṁ kathamīdṛśam ॥

(Someone may ask) Surely, neither the intellect. mind, ego, nor the individual soul can pervade Śiva because they (belong to orders of reality that) are below him, so how is it that (you imply the contrary) in your previous affirmations?" (222)

उच्यते वस्तुतोऽस्माकं शिव एव तथाविधः ।
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा ॥

ucyate vastuto.asmākaṁ śiva eva tathāvidhaḥ ।
svarūpagopanaṁ kṛtvā svaprakāśaḥ punastathā ॥

(In reply to such objections) we say that according to us, Śiva himself assumes the nature (of the intellect and mind) when he conceals himself and it is again (through that same intellect and mind that he reveals his) self-luminous (nature). (223)

द्वैतशास्त्रे मतङ्गादौ चाप्येतत्सुनिरूपितम् ।
अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थितः ॥

येन बुद्धिमानोभूमावपि भाति परं पदम् ॥

dvaitaśāstre mataṅgādau cāpyetatsunirūpitam ।
adhovyāptuḥ śivasyaiva sa prakāśo vyavasthitaḥ ॥

yena buddhimanobhūmāvapi bhāti paraṁ padam ॥

The same concept is also clearly expressed in dualist scriptures such as the *Mataṅgatantra* that declares that: “the Light of Śiva, Who pervades the levels below him, persist in such a way that the supreme level (continues to) shine even on the planes of the intellect and the mind.” (224-5)

द्वावप्येतौ समावेशौ निर्विकल्पाण्वं प्रति ।
प्रयात एव तद्रूढिं विना नैव हि किञ्चन ॥

dvāvapyetau samāveśau nirvikalpārṇavaṁ prati ।
prayāta eva tadrūḍhiṁ vinā naiva hi kiñcana ॥

These two penetrations are both directed at the ocean of (consciousness) that is free of thought constructs without being established in which nothing could exist. (226)

संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत् ।
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम् ॥

saṁvittiphalaḥchicātra na prakalpyetyato.abravīt ।
kalpanāyāśca mukhyatvamatraiva kila sūcitam ॥

This is why (the Lord) has said that "(the wise) should not imagine that there is any difference between the fruits (attained by applying oneself to the various means of realization for they are all) consciousness". The subject here is the (nature) of the imagination (which conceives these supposed differences). (227)

तन्त्रालोकः

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते ।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ॥

vikalpāpekṣayā yo. api prāmāṇyaṁ prāha tanmate ।
tadvikalpakramopāttanirvikalpapramāṇatā ॥

Even those who maintain that the validity of knowledge is determined by conceptual analysis (must admit that) the validity of knowledge (which is essentially) free of thought constructs, is determined by a series of thought constructs. (228)

रत्नतत्त्वमविद्वान्प्राडजिश्चयोपायचर्चनात् ।
अनुपायाविकल्पाप्तौ रत्नज्ञ इति भण्यते ॥

ratnatattvamavidvānpṛāḍjishchayopāyacarcanaṭ ।
anupāyāvikalpāptau ratnajña iti bhaṇyate ॥

(Take for example the case) of a person who does not know the true (value of) a gem. At first he deliberates (on its worth) until he is said to have (finally) come to know it when, by means (of a series of) assessments (*niścayopāya*), he attains (a state of consciousness) which is free of thought and requires no further means. (229)

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते ।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ॥

abhedopāyamatroktaṁ śāmbhavaṁ śāktamucyate ।
bhedābhedātmaḥkopāyaṁ bhedopāyaṁ tadāṇavam ॥

Here the means pertaining to Śiva (*Śāmbhava*) is said to be (based on) unity. The Empowered means is (based on) unity in diversity and the Individual one is the means (based) on difference. (230)

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः ।
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ॥

ante jñāne. atra sopāye samastaḥ karmavistaraha ।
prasphuṭenaiva rūpeṇa bhāvī so. antarbhaviṣyati ॥

The entire extent of (ritual) action, which we will (subsequently describe), is clearly included in the last form of knowledge (listed) here along with its means. (231)

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम् ।
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ॥

kriyā hi nāma vijñānānnānyadvastu kramātmatām |
upāyavaśataḥ prāptaṁ tatkrīyeti puroditam ||

Action does not differ from knowledge. (It is knowledge) which, assuming the form of a progressive development (*krama*) through the means to realization is, as we have said before, termed action. (232)

The Master and his Spiritual Family.

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम् ।
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ॥

samyagjñānaṁ ca muktyekakāraṇaṁ svaparasthitam |
yato hi kalpanāmātraṁ svaparādivibhūtayāḥ ||

Right knowledge (*samyagjñāna*) is the sole cause of liberation. It is within oneself, in the Master and in the disciple because the manifestations of 'self' and 'other' and the like are only thought constructs (*kalpanāmātra*).

(233)

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः ।
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ॥

tulye kālpanikatve ca yadaikyasphuraṇātmakaḥ |
guruḥ sa tāvadekātmā siddho muktaśca bhaṇyate ||

As (the notions of 'self' and 'other') are equally (just) conceptual (*kālpanika*), the Master shines united with his disciples with whom he is one and, as such, is called 'perfect' (*siddha*) and 'liberated'. (234)

यावानस्य हि संतानो गुरुस्तावत्स कीर्तितः ।
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः ॥

yāvānasya hi saṁtāno gurustāvatsa kīrtitaḥ |
samyagjñānamayaśceti svātmanā mucyate tataḥ ||

The Master is right knowledge and is said to be as great as his spiritual family (*santāna*). Thus (when a member of this family attains liberation) it is he himself who liberates himself. (235)

तत एव स्वसंतानं ज्ञानी तारयतीत्यदः ।
युक्त्यागमाभ्यां संसिद्धं तावानेको यतो मुनिः ॥

tata eva svasaṁtānaṁ jñānī tārayatītyadaḥ |
yuktyāgamābhyāṁ saṁsiddhaṁ tāvāneko yato muniḥ ||

Thus the saying which starts (with the words): 'the man of knowledge

liberates his own spiritual family' is clearly proved both by reason and scripture. It is in this sense that the Master is one. (236)

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता ।
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत् ॥
अन्यस्य मोचने वापि भवेत्किं नासमञ्जसम् ।
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम् ॥

tenātra ye codayanti nanu jñānādvimuktatā ।
dīkṣādikā kriyā ceyam sā katham muktaye bhavet ॥
anyasya mocane vāpi bhavetkiṁ nāsamāñjasam ।
iti te mūlataḥ kṣiptā yattvatrānyaiḥ samarthitam ॥

Thus, those who reject the view that liberation is attained through knowledge have been refuted. How can initiation and the like which is action be liberating? If you say (that action is essentially) knowledge then it could (only) liberate one who possesses it within himself. So, is it not absurd to maintain that it can liberate someone else also? (237-238)

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत् ।
तद्विहन्त्री क्रिया दीक्षा त्वज्जनादिककर्मवत् ॥
तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविगर्हितम् ।
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ॥

malo nāma kila dravyam cakṣuḥsthaṭalādivat ।
tadvihantrī kriyā dīkṣā tvañjanādikakarmavat ॥
tatpurastānniṣetsyāmo yuktyāgamavigarhitam ।
malamāyākarmaṇāṁ ca darśayiṣyāmahe sthitim ॥

Again, there are some who maintain that spiritual impurity (*mala*) is a material substance (*dravya*) similar, for example, to a cataract on an eye and that the action which removes it is initiation, just as the act of applying collyrium (removes cataracts). Further on we shall refute this (view), which is contrary to both reason and scripture, and explain the (true) nature of impurity (*mala*), Karma and Māyā. (239-40)

The Four Forms of Knowledge

एवं शक्तित्रयोपायं यज्ज्ञानं तत्र पश्चिमम् ।
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम् ॥

evam śaktitrayopāyam yajjñānam tatra paścimam ।
mūlam taduttaram madhyamuttarottaramādimam ॥

Such is the means to realization, which consists of the three powers (of will, knowledge and action). The root of these is the last form of knowledge (that is, the Individual Means). The middle (Empowered Means) is higher

than as is the first (the Supreme Means). (241)

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम् ।
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ॥

tato.apī paramaṁ jñānamupāyādivivarjitaṁ ।
ānandaśaktiviśrāntamanuttaramihocyate ॥

Superior even to these is the knowledge free of means that rests in the power of bliss and is called here the Absolute (*anuttara*) (means). (242)

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः ।
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्र उच्यते ॥
मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम् ।
न चैतदप्रसन्नेन शङ्करेणेति वाक्यतः ॥
इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम् ।

tatsvapraśāsaṁ vijñānaṁ vidyāvidyeśvarādibhiḥ ।
apī durlabhasadbhāvaṁ śrīsiddhātāntra ucyate ॥
mālinyāṁ sūcitaṁ caitatpāṭale.āṣṭādaśe sphuṭam ।
na caitadaprasannena śaṅkareṇeti vākyaṭaḥ ॥
ityanenaiva pāṭhena mālinīvijayottare ।

This consciousness, which is self-illuminating and whose true nature is hard to attain even by (the more evolved individual souls) such as the Vidyās and Vidyeshvaras, is taught in the *Siddhayogeshvarimata* and in the eighteenth chapter of the *Mālinīvijayottara* with the words: ‘this (teaching) is not (imparted) if Śaṅkara is not propitious!’ (243-245ab)

तन्मया तन्व्यते तन्त्रालोकनाम्यत्र शासने ॥

tanmayā tantryate tantrālokanāmyatra śāsane ॥

I expound this four-fold knowledge which is the great arising of perfection (*siddhi*) and liberation here in this teaching called the Light of the Tantras (*Tantrāloka*). (245cd)

Enunciation, Definition and Investigation.

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते ।
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ॥

tatreha yadyadantarvā bahirvā parimṛśyate ।
anudghāṭitarūpaṁ tatpūrvameva prakāśate ॥

Whatever is apprehended internally or externally, initially manifests

in an undefined (generic, non-specific) form. (246)

तथानुद्घाटिताकारा निर्वच्येनात्मना प्रथा ।
संशयः कुत्रचिदूर्पे निश्चिते सति नान्यथा ॥

tathānudghāṭitākārā nirvācyenātmanā prathā ।
saṁśayaḥ kutracidūrpe niścite sati nānyathā ॥

Again, the nature of cognition which (is generic and) undefined, cannot be determined and so is uncertain. It arises only when (the subject of this doubt) has been, to some degree, (as the bearer of this generic, unspecified quality) determined. (247)

एतत्किमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः ।
संशयोऽस्तित्वनास्त्यादिधर्मानुद्घाटितात्मकः ॥
किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते ।
किं त्वनुमुद्रिताकारं वस्त्वेवाभिधात्ययम् ॥

etatkitimī mukhye.asminnetadaṁśaḥ suniścitaḥ ।
saṁśayo.astitvanāstyādidharmānudghāṭitātmakaḥ ॥
kimityetasya śabdasya nādhiko.arthaḥ prakāśate ।
kiṁ tvanunmudritākāraṁ vastvevābhidhātyayam ॥

In the expression: ‘what is this?’ which is the primary form (*mukhya*) (of doubt), the aspect ‘this’ is well determined while doubt is (that phase of perception during which) the attributes (of an entity), such as its existence or non-existence, have as yet not been disclosed (*udaghāṭita*) (to the subject who seeks to perceive them). (Indeed), the word ‘what’ does not convey much meaning apart from denoting an entity whose form is undisclosed. (248-249)

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः ।
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि ॥

sthāṇurvā puruṣo veti na mukhyo.astyeṣa saṁśayaḥ ।
bhūyaḥsthadharmajāteṣu niścayotpāda eva hi ॥

The principal type of doubt is not of the form ‘is this a man or a tree?’ for this already involves the determination (*niścaya*) of a good number of qualities. (250)

आमर्शनीयद्वैरूप्यानुद्घाटनवशात्पुनः ।
संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः ॥

āmarśanīyadvairūpyānudghāṭanavaśātpunaḥ ।
saṁśayaḥ sa kimityaṁśe vikalpastvanyathā sphuṭaḥ ॥

Doubt arises because the two (possible) natures of that which is to be known (between which it vacillates) are not (clearly) defined. It resides in the aspect ‘what?’ Otherwise it is clearly (nothing but) the alternation (between two or more possibilities). (251)

तेनानुद्घाटितात्मत्वभावप्रथनमेव यत् ।
प्रथमं स इहोद्देशः प्रश्नः संशय एव च ॥

tenānudghāṭitātmatvabhāvapraathanameva yat ।
prathamam sa ihoddeśaḥ praśnaḥ saṁśaya eva ca ॥

Therefore, that which is here (termed) ‘enunciation’, ‘question’ and ‘doubt’ is the initial perception of the existence of something that has not (yet) been clearly disclosed. (252)

तथानुद्घाटिताकारभावप्रसरवर्त्मना ।
प्रसरन्ती स्वसंवित्तिः प्रष्ट्री शिष्यात्मतां गता ॥

tathānudghāṭitākārabhāvaprasaravartmanā ।
prasarantī svasaṁvittiḥ praṣṭrī śiṣyātmatāṁ gatā ॥

Thus one's own questioning consciousness that extends along the path of the unfolding of the state of being of (reality, which presents itself initially) in an undisclosed form, becomes that of the disciple. (253)

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः ।
प्रसरानन्तरोद्भूतसंहारोदयभागपि ॥
यावत्येव भवेद्बाह्यप्रसरे प्रस्फुटात्मनि ।
अनुन्मीलितरूपा सा प्रष्ट्री तावति भण्यते ॥

tathāntaraparāmarśaniścayātmatirohiteḥ ।
prasarānantarodbhūtasamhārodayabhāgapī ॥
yāvatyeva bhavedbāhyaprasare prasphuṭātmani ।
anunmīlitarūpā sā praṣṭrī tāvati bhanyate ॥

When the certainty (*niścaya*) which is the inner reflective awareness (consciousness has of its own nature) is obscured, (the form of awareness) after (this) unfolds (is one that) arises and withdraws. The aspect of consciousness that has not expanded when the external clearly evident expansion (of its object) takes place is said to be the questioning (consciousness). (254-255)

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः ।
गुरुशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः ॥

svayamevaṁ vibodhaśca tathā praśnottarātmakaḥ ।
guruśiṣyapade.apyeṣa dehabhedo hyatāttvikaḥ ॥

Consciousness on this plane of the teacher and the taught is thus (both) question and answer. The differences between bodies are not ultimately real. (256)

बोधो हि बोधरूपत्वादन्तर्नानाकृतीः स्थिताः ।
बहिराभासयत्येव द्राक्सामान्यविशेषतः ॥

bodho hi bodharūpatvānantarnānakṛtīḥ sthitāḥ ।
bahirābhāsayatyeva drāksāmānyaviśeṣataḥ ॥

Consciousness, in an instant, because it is consciousness, manifests externally as both universal and particular, the many forms present within it. (257)

स्रक्ष्यमाणविशेषांशाकांक्षायोग्यस्य कस्यचित् ।
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका ॥

sraṁkṣyamāṇaviśeṣāṁśākāṁkṣāyogyasya kasyacit ।
dharmasya sṛṣṭiḥ sāmānyasṛṣṭiḥ sā saṁśayaātmikā ॥

The emission (of a universal is that) of a certain attribute (of an object such as 'cowness') which (the object is) fit to receive and requires the aspect (of its fully determined form) which are the particulars to be emitted. The emission of the universal (with no particulars) is (the content of) doubt. (258)

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेतदा ।
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ॥

sraṁkṣyamāṇo viśeṣāṁśo yadā tūparamettadā ।
nirṇayo mātṛrucito nānyathā kalpakotiḥ ॥

The determination (of the nature of an object), which depends on the intention of the subject (who perceives it to know it, can only take place) when the aspect (of the object) consisting of the particulars which are to be emitted (are all manifest and so) ceases, not otherwise even in ten million eons. (259)

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात् ।
उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः ॥

tasyātha vastunaḥ svātmavīryākramaṇapāṭavāt ।
unmudraṇam tayākṛtyā lakṣaṇottaranirṇayāḥ ॥

Now, the revelation (*unmudraṇa*) of that entity according to (its own specific) form, which takes place by virtue of an intense appropriation of the vitality (*vīrya*) of one's own nature, (is termed the) 'definition' (*lakṣaṇa*),

‘reply’ and ‘determination’ (of its nature). (260)

निर्णीततावद्धर्मांशपृष्टपातितया पुनः ।
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ॥

nirṇītatāvaddharmāṁśapṛṣṭapātītayā punaḥ ।
bhūyo bhūyaḥ samuddeśalakṣaṇātmaparīkṣaṇam ॥

Again the ‘examination’ (*parīkṣaṇa*) (of the nature of an object) consists of the repeated ‘enunciation’ (*uddeśa*) and ‘definition’ (*lakṣaṇa*) which follows on from that aspect of the attribute (*dharmāṁsa*) which has been determined (to some degree). (261)

दृष्टानुमानौपम्याप्तवचनादिषु सर्वतः ।
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत् ॥

drṣṭānumānauṣmāptavacanādiṣu sarvataḥ ।
uddeśalakṣaṇāvekṣātritayaṁ prāṇināṁ sphuret ॥

The three (moments) of enunciation, definition and examination are clearly evident in every case (with regards to any valid means of knowledge whether) direct perception, inference, analogy or valid testimony of (any) sentient being. (262)

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः ।
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा ॥

nirvikalpitamuddeśo vikalpo lakṣaṇam punaḥ ।
parīkṣaṇam tathādhyakṣe vikalpānāṁ paramparā ॥

‘Enunciation’ is free of thought constructs. ‘Definition’ is a thought construct. ‘Examination’ is a series of thought constructs whose object is the entity thus perceived. (263)

नगोऽयमिति चोद्देशो धूमित्वादग्निमानिति ।
लक्ष्यं व्याप्त्यादिविज्ञानजालं त्वत्र परीक्षणम् ॥

nago.ayamiti coddeśo dhūmitvādagnimāniti ।
lakṣyaṁ vyāptyādivijñānajālaṁ tvatra parīkṣaṇam ॥

(For example, in the case of the inference: ‘on this mountain there is fire because there is smoke’), the enunciation is (simply) ‘this mountain’. The definition is ‘there is fire because there is smoke’. Examination is the analysis (*viññānajāla*) of the concomitance (between the terms of the inference) and the rest. (264)

तन्त्रालोकः

उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः ।
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ॥

uddeśo.ayamiti prācyo gotulyo gavayābhidhaḥ ।
iti vā lakṣaṇam śeṣaḥ parīkṣopamitau bhavet ॥

(Analogously with respect to the notion: ‘this animal, which is similar to a cow, is called a wild cow’), the enunciation is (the notion) ‘this (animal)’, the definition ‘that which is similar to a cow is called a wild cow’ and the examination the rest. (265)

स्वःकाम ईदृगुद्देशो यजेतेत्यस्य लक्षणम् ।
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तिनी ॥

svahkāma īdṛguddeśo yajetetyasya lakṣaṇam ।
agniṣṭomādinetyeṣā parīkṣā śeṣavartinī ॥

(The same may be said of the statement: ‘he who desires heaven should sacrifice with *Agniṣṭoma*’ and the like), the enunciation in this case is ‘he who desires heaven’, the definition ‘should sacrifice’ and the examination the rest, that is, ‘with *Agniṣṭoma*’. (266)

विकल्पस्रक्ष्यमाणान्यरुचितांशसहिष्णुनः ।
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता ॥
तदेव संविच्चिनुते यावतः स्रक्ष्यमाणता ।
यतो ह्यकालकलिता संधत्ते सार्वकालिकम् ॥

vikalpasrakṣyamāṇānyarucitāṁśasahiṣṇunaḥ ।
vastuno yā tathātvēna sṛṣṭiḥ soddeśasamjñitā ॥
tadaiva samvicchinute yāvataḥ srakṣyamāṇatā ।
yato hyakālakalitā sandhatte sārva-kālikam ॥

The emission of a (generic) entity is such that it can sustain other aspects required (to satisfy the need to know it), which are to be emitted by (its) conceptualization (*vikalpa*). This is termed ‘enunciation’ (*uddeśa*). At that very moment (of enunciation which is concomitant with the) impending emission (*sraṁṣamāṇatā*) of that which is such (namely, the required aspects), (consciousness discerns it) because that which is unmeasured by time (*akālākālītā*) discerns all that exist at all times (*sārvakālīka*). (267-268)

स्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहतिः ।
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्यते ॥

sraṁṣyamāṇasya yā sṛṣṭiḥ prākṣṛṣṭāṁśasya samhṛtiḥ ।
anūdyamāṇe dharme sā samvillakṣaṇamucyate ॥

‘Definition’ (*lakṣaṇa*) is a form of consciousness wherein the emission of that not yet emitted (namely, the particulars) coincides with the re-

absorption of the aspect previously emitted (namely, the universal) when the (generic) attribute (*dharmā*) (of the object) is not yet clearly manifest (*anūdyamāna*). (269)

तत्पृष्ठपातिभूयोऽंशसृष्टिसंहारविश्रमाः ।
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः ॥

tatpṛṣṭhapātibhūyomśasṛṣṭisamhāraviśramāḥ ।
parīkṣā kathyate mātṛrucitā kalpitāvadhiḥ ॥

‘Examination’ is said to consist of the repeated movement to and from (*vibhrama*) of the emission and absorption of the aspect which follows on from that (‘enunciation’ and ‘definition’) the conception of which depends on the (degree) the subject desires (to know the nature of an object). (270)

प्राक्पश्यन्त्यथा मध्यान्या वैखरी चेति ता इमाः ।
परा परापरा देवी चरमा त्वपरात्मिका ॥

prākpaśyantyatha madhyānyā vaikhārī ceti tā imāḥ ।
parā parāparā devī caramā tvaparātmikā ॥

Now, these (three moments are equivalent to three levels of Speech, namely,) the Intuitive (*pasyantī*), then the Middle (Speech) (*madhyamā*) (which is that of thought) and Corporeal (Speech) (*vaikhārī*). They are the Supreme (*Parā*), Middling (*Parāparā*) and Lower (*Aparā*) Goddesses (of consciousness). (271)

इच्छादि शक्तित्रितयमिदमेव निगद्यते ।
एतत्प्राणित एवायं व्यवहारः प्रतायते ॥

icchādi śaktitritayamidameva nigadyate ।
etatprāṇita evāyaṁ vyavahāraḥ pratāyate ॥

These are said to be the three powers of will (knowledge and action). The commerce of existence (*vyavahāra*) takes its course impelled by this (triad). (272)

एतत्प्रश्नोत्तरात्मत्वे पारमेश्वरशासने ।
परसंबन्धरूपत्वमभिसंबन्धपञ्चके ॥

etatpraśnottarātmatve pārameśvaraśāsane ।
parasambandharūpatvamabhisambandhapañcake ॥

The Supreme Lord's teaching, consists of such questions and answers. The essential nature of the supreme relationship is present there along with the five relationships (which are its basis). (273)

तन्त्रालोकः

यथोक्तं रत्नमालायां सर्वः परकलात्मकः ।
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पञ्चमः ॥

yathoktaṁ ratnamālāyāṁ sarvaḥ parakalātmakaḥ ।
mahānavāntaro divyo miśro.anyo.anyastu pañcamaḥ ॥

As is said in the *Kularatnamālātāntra*: '(the relationships styled) 'great', 'intermediate', 'divine', 'mixed' and 'other' (than divine) are all the Supreme Power. (274)

भिन्नयोः प्रष्टृतद्वक्त्रोश्चैकात्म्यं यत्स उच्यते ।
संबन्धः परता चास्य पूर्णैकात्म्यप्रथामयी ॥

bhinnayoḥ praṣṭṛtadvaktroścaikātmyaṁ yatsa ucyate ।
saṁbandhaḥ paratā cāsyā pūrṇaikātmypṛathāmayī ॥

'Relationship' is said to be the unity (that arises) between the two different (polarities of which) one is he who inquires and (the other) he who replies. Its supreme nature is the realization of perfect identity (*pūrṇaikātmya*). (275)

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम् ।
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः ॥

anenaiva nayena syātsaṁbandhāntaramapyalam ।
śāstravācyaṁ phalādīnāṁ paripūrṇatvayogataḥ ॥

The other relationships are also (understood in terms) of the same principle so that the purport of the scriptures may attain the fullness of its fruits and the rest. (276)

इत्थं संविदियं देवी स्वभावादेव सर्वदा ।
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी ॥

itthaṁ saṁvidiyaṁ devī svabhāvādeva sarvadā ।
uddeśāditrayaprāṇā sarvaśāstrasvarūpiṇī ॥

In this way consciousness, that is, this Goddess whose (manifest) nature is all the scriptures is, by her very nature, the life-breath of the three, namely, 'enunciation' and the rest, at all times. (277)

The Enunciation of the Various Topics dealt with in the Light of the Tantras

तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान् ।
विज्ञानभिद्रतोपायः परोपायस्तृतीयकः ॥
शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः ।

चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्त्वभेदनम् ॥
 कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती ।
 दीक्षोपक्रमणं दीक्षा सामयी पौत्रिके विधौ ॥
 प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः ।
 तुलादीक्षाथ पारोक्षी लिङ्गोद्धारोऽभिषेचनम् ॥
 अन्त्येष्टिः श्राद्धकण्डिलश्च शेषवृत्तिनिरूपणम् ।
 लिङ्गार्चा बहुभित्पर्वपवित्रादि निमित्तजम् ॥
 रहस्यचर्या मन्त्रौघो मण्डलं मुद्रिकाविधिः ।
 एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ॥
 आयातिकथनं शास्त्रोपादेयत्वनिरूपणम् ।

tatrocyate puroddeśaḥ pūrvajānujabhedavān ।
 vijñānabhidgatopāyaḥ paropāyastrīyakaḥ ॥
 śāktopāyo naropāyaḥ kālopāyo.atha saptamaḥ ।
 cakrodayo.atha deśādhvā tattvādhvā tattvabhedanam ॥
 kalādyadhvādhvopayogaḥ śaktipātatirohitī ।
 dīkṣopakramaṇaṁ dīkṣā sāmāyī pautrike vidhau ॥
 prameyaprakriyā sūkṣmā dīkṣā sadyaḥsamutkramaḥ ।
 tulādīkṣātha pāroḥṣī liṅgoddhāro.abhiṣecanam ॥
 antyeṣṭiḥ śrāddhakṇḍiṣca śeṣavṛttinirūpaṇam ।
 liṅgārcā bahubhitparvapavitrādi nimittajam ॥
 rahasyacaryā mantraugho maṇḍalaṁ mudrikāvidhiḥ ।
 ekikāraḥ svasvarūpe praveśaḥ śāstramelanam ॥
 āyātikathanam śāstropādeyatvanirūpaṇam ।

Now, initially (the contents of the *Light of the Tantras*) is enunciated in a preliminary (summarial form and then) in a subsequent (more detailed form):

- 1) The Various Forms of Consciousness.
- 2) (Penetration into Ultimate Reality) Devoid of Means.
- 3) The Supreme Means.
- 4) The Empowered Means.
- 5) The Individual Means.
- 6) The Temporal Means.
- 7) The Arising of the Wheels.
- 8) The Path of Space.
- 9) The Path of the Metaphysical Principles.
- 10) The Division of the Metaphysical Principles.
- 11) The Path of the Forces and the rest.
- 12) The Application of the Path.
- 13) The Descent of Power and Obscuration.
- 14) The Preliminaries of the Rite of Initiation.
- 15) The Common Initiation.
- 16) The Initiation of Apprentices (*pūtraka*).
- 17) The Rituals relating to Apprentices.
- 18) The Brief Initiation.
- 19) The Initiation of the Immediate Exit (from the Body).

- 20) The Initiation of the Balance.
- 21) The Initiation of those who are Absent.
- 22) The Initiation of Converts.
- 23) The Consecration.
- 24) The Last Rites.
- 25) The Ritual Offering to the Dead.
- 26) Post-initiatory Rites.
- 27) The Adoration of the *Līṅga*.
- 28) The Occasional Rites for Special Days, the presentation of the Sacred Thread etc.
- 29) The Secret Ritual.
- 30) The Mantras.
- 31) The Maṇḍalas.
- 32) The Mudrās.
- 33) The Assembly.
- 34) Entry into One's Own Nature.
- 35) The Assembly of Scriptures.
- 36) The Transmission of the Doctrine.
- 37) An Exposition of the Chosen Scriptures. (278-284ab)

इति सप्ताधिकामेनां त्रिंशत् यः सदा बुधः ॥
आह्निकानां समभ्यस्येत् स साक्षाद्भैरवो भवेत् ।

iti saptādhikāmenāṁ trimśataṁ yaḥ sadā budhaḥ ॥
āhnikānāṁ samabhyasyet sa sāksādbhairavo bhavet ।

The awakened one who assiduously studies (and practices) at all times the contents of these thirty-seven chapters becomes Bhairava himself.
(284cd-5ab)

सप्तत्रिंशत्सु सम्पूर्णबोधो यद्भैरवो भवेत् ॥
किं चित्रमणवोऽप्यस्य दृशा भैरवतामियुः ।

saptatrimśatsu sampūrṇabodho yadbhairavo bhavet ॥
kiṁ citramaṇavo.apyasya dṛśā bhairavatāmiyuḥ ।

He is Bhairava whose consciousness is perfectly full. He resides in the midst of the thirty-seven (principles). What wonder is it if by (the mere) glance of such a one, individual souls (also) attain Bhairava's nature?
(285cd-6ab)

इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽधुना ॥
विज्ञानभित्प्रकरणे सर्वस्योद्देशनं क्रमात् ।
द्वितीयस्मिन्नकरणे गतोपायत्वभेदिता ॥
विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः ।
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ॥
विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम् ।

योगाङ्गानुपयोगित्वं कल्पिताचीदनादरः ॥
 संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम् ।
 निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ॥
 बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता ।
 उच्चारः परतत्त्वान्तःप्रवेशपथलक्षणम् ॥
 करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते ।
 चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ॥
 संहारचित्रता वर्णोदयः कालाध्वकल्पने ।
 चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोदये भवेत् ॥
 परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम् ।
 एतद्देशाध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये ॥
 कार्यकारणभावश्च तत्त्वक्रमनिरूपणम् ।
 वस्तुधर्मस्तत्त्वविधिर्जाग्रदादिनिरूपणम् ॥
 प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते ।
 कलास्वरूपमेकत्रिपञ्चाद्यैस्तत्त्वकल्पनम् ॥
 वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम् ।
 कलाद्यध्वविचारान्तरेतावत्प्रविच्यते ॥
 अभेदभावनाकम्पहासौ त्वध्वोपयोजने ।
 संख्याधिक्यं मलादीनां तत्त्वं शक्तिविचित्रता ॥
 अनपेक्षित्वसिद्धिश्च तिरोभावविचित्रता ।
 शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ॥
 तिरोभावव्यपगमो ज्ञानेन परिपूर्णता ।
 उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम् ॥
 शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम् ।
 सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम् ॥
 द्रव्ययोग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात् ।
 प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम् ॥
 विशेषन्यासवैचित्र्यं सविशेषार्घभाजनम् ।
 देहपूजा प्राणबुद्धिचित्स्वध्वन्यासपूजने ॥
 अन्यशास्त्रगणोत्कर्षः पूजा चक्रस्य सर्वतः ।
 क्षेत्रग्रहः पञ्चगव्यं पूजनं भूगणेशयोः ॥
 अस्त्रार्चा वह्निकार्यं चाप्यधिवासनमग्निगम् ।
 तर्पणं चरुसंसिद्धिर्दन्तकाष्ठान्तसंस्क्रिया ॥
 शिवहस्तविधिश्चापि शय्याकण्टिलविचारणम् ।
 स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः ॥
 समयित्वविधावस्मिन्यात्पञ्चदश आह्निके ।
 मण्डलात्मानुसन्धानं निवेद्यपशुविस्तरः ॥
 अग्नितृप्तिः स्वस्वभावदीपनं शिष्यदेहगः ।
 अध्वन्यासविधिः शोध्यशोधकादिविचित्रता ॥
 दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम् ।
 भेदो योजनिकादेश्च षोडशे स्यादिहाह्निके ॥
 सूत्रकण्टिलस्तत्त्वशुद्धिः पाशदाहोऽथ योजनम् ।

अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ ॥
जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः ।
इति संक्षिप्तदीक्षाख्ये स्यादष्टादश आह्निके ॥
कलावेक्षा कृपाण्यादिन्यासश्चारः शरीरगः ।
ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे ॥
अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः ।
इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमाह्निके ॥
मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः ।
बलाबलविचारश्चेत्येकविंशाह्निके विधिः ॥
श्रवणं चाभ्यनुज्ञानं शोधनं पातकच्युतिः ।
शङ्काच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे ॥
परीक्षाचार्यकरणं तद्वतं हरणं मतेः ।
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ॥
अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः ।
चतुर्विंशोऽन्त्ययागाख्ये वक्तव्यं परिचर्च्यते ॥
प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः ।
पञ्चविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः ॥
प्रयोजनं शेषवृत्तेर्नित्याची स्थण्डिले परा ।
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ॥
पूजाभेद इति वाच्यं लिङ्गार्चासम्प्रकाशने ।
नैमित्तिकविभागस्तत्प्रयोजनविधिस्ततः ॥
पर्वभेदास्तद्विशेषश्चक्रचर्चा तदर्चनम् ।
गुर्वाद्यन्तदिनाद्यर्चाप्रयोजननिरूपणम् ॥
मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा ।
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वियत् ॥
नैमित्तिकप्रकाशाख्येऽप्यष्टाविंशाह्निके स्थितम् ।
अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ॥
अर्चाविधिर्दौतविधी रहस्योपनिषत्क्रमः ।
दीक्षाभिषेकौ बोधश्चेत्येकोनविंश आह्निके ॥
मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे निरूपितम् ।
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ॥
विस्तरेणाभिधातव्यमित्येकत्रिंश आह्निके ।
गुणप्रधानताभेदाः स्वरूपं वीर्यचर्चनम् ॥
कलाभेद इति प्रोक्तं मुद्राणां सम्प्रकाशने ।

ityeṣa pūrvajoddeśaḥ kathyate tvanujo.adhunā ॥
vijñānabhitprakarāṇe sarvasyoddeśānaṁ kramāt ।
dvitīyasminprakarāṇe gatopāyatvabheditā ॥
viśvacitpratibimbatvaṁ parāmarśodayakramah ।
mantrādyabhinnarūpatvaṁ paropāye vivicyate ॥
vikalpasamskriyā tarkatattvaṁ gurusatattvakam ।
yogāṅgānupayogitvaṁ kalpitārcādyanādarah ॥
samviccakrodayo mantravīryaṁ japyādi vāstavam ।
niṣedhavidhitulyatvaṁ śāktopāye.atra carcyate ॥

buddhidhyānam prāṇatattvasamuccāraścidātmatā |
 uccāraḥ paratattvāntaḥpraveśapathalakṣaṇam ||
 karaṇam varṇatattvaṁ cetyāṇave tu nirūpyate |
 cāramānamahorātrasaṁkrāntyādivikalpanam ||
 saṁhāracitratā varṇodayaḥ kālādhvakalpane |
 cakrabhinmantravidyābhidetaccakrodaye bhavet ||
 parimāṇam purāṇam ca saṁgrahastattvayojanam |
 etaddeśādhvanirdeśe dvayaṁ tattvādhvanirṇaye ||
 kāryakāraṇabhāvaśca tattvakramanirūpaṇam |
 vastudharmastattvavidhirjāgradādinirūpaṇam ||
 pramāṭṛbheda ityetat tattvabhede vicāryate |
 kalāsvarūpamekatripaṅcādyastattvakalpanam ||
 varṇabhedakramaḥ sarvādhāraśaktinirūpaṇam |
 kalādyadhvavicārāntaretāvatpravivicyate ||
 abhedabhāvanākampahāsau tvadhvopayojane |
 saṁkhyādhikyam malādīnām tattvaṁ śaktivicitratā ||
 anapekṣitasiddhiśca tirobhāvavicitratā |
 śaktipātaparīkṣāyāmetāvānvācyasaṁgrahaḥ ||
 tirobhāvavyapagamo jñānena paripūrṇatā |
 utkrāntyanupayogitvaṁ dīkṣopakramaṇe sthitam ||
 śiṣyaucityaparīkṣādaḥ sthānabhitsthānakalpanam |
 sāmānyanyāsabhedo.arghapātraṁ caitatprayojanam ||
 dravyayogyatvamarcā ca bahirdvārācānam kramāt |
 praveśo dīkṣavarūpaṁ ca dehaprāṇādiśodhanam ||
 viśeṣanyāsavaicitryam saviśeṣārghabhājanam |
 dehapūjā prāṇabuddhicitsvadhvanyāsapūjane ||
 anyāśāstragaṇotkarṣaḥ pūjā cakrasya sarvataḥ |
 kṣetragrahaḥ pañcagavyam pūjanam bhūgaṇeśayoḥ ||
 astrārcaḥ vahnikāryam cāpyadhivāsanamagnigam |
 tarpaṇam carusaṁsiddhirdantakāṣṭhāntasaṁskriyā ||
 śivahastavidhiścāpi śayyāklptivicāraṇam |
 svapnasya sāmayaṁ karma samayāśceti saṁgrahaḥ ||
 samayitvavidhāvasminsyaṭpaṅcadaśa āhnikē |
 maṇḍalātmānusandhānam nivedyapaśuvistaraḥ ||
 agnitrptiḥ svasvabhāvadīpanam śiṣyadehagaḥ |
 adhvanyāsavidhiḥ śodhyaśodhakādivicitratā ||
 dīkṣābhedaḥ paro nyāso mantrasattāprayojanam |
 bhedo yojanikādeśca śoḍaśe syādhāhnikē ||
 sūtraklptistattvaśuddhiḥ pāśadāho.atha yojanam |
 adhvabhedaḥstathetyevaṁ kathitaṁ pautrike vidhau ||
 janānādivihīnatvaṁ mantrabhedo.atha susphuṭaḥ |
 iti saṁkṣiptadīkṣākhye syādaṣṭādaśa āhnikē ||
 kalāvekṣā kṛpānyādinīyāścāraḥ śārīragaḥ |
 brahmavidyāvidhiścaivamuktaṁ sadyaḥsamutkrame ||
 adhikāraparīkṣāntaḥsaṁskāro.atha tulāvidhiḥ |
 ityetadvācyasarvasvaṁ syādvimśatitamāhnikē ||
 mṛtajīvadvidhirjālopadeśaḥ saṁskriyāgaṇaḥ |
 balābalavicāraścetyekavimśāhnikē vidhiḥ ||
 śravaṇam cābhyānujñānam śodhanam pātakacyutiḥ |
 śaṅkāccheda iti spaṣṭam vācyam liṅgoddhṛtikrame ||
 parīkṣācāryakaraṇam tadvratam haraṇam mateḥ |
 tadvibhāgaḥ sādhatvamabhiṣekavidhau tviyat ||

adhikāryatha saṃskārastatprayojanamityadaḥ |
 caturviśe.antyayāgākhye vaktavyaṃ paricarcyate ||
 prayojanaṃ bhogamokṣadānenātra vidhiḥ sphuṭaḥ |
 pañcaviṃśāhnikē śrāddhaprakāśe vastusaṃgrahaḥ ||
 prayojanaṃ śeṣavṛtternityārcā sthaṇḍile parā |
 līṅgasvarūpaṃ bahudhā cākṣasūtranirūpaṇam ||
 pūjābheda iti vācyaṃ līṅgārcāsamprakāśane |
 naimittikavibhāgastatprayojanavidhistataḥ ||
 parvabhedāstadviśeṣaścakracarcā tadarcanam |
 gurvādyantadinādyarcāprayojananirūpaṇam ||
 mṛteḥ parīkṣā yogīśīmelakādividhistathā |
 vyākhyāvidhiḥ śrutavidhigurupūjāvidhistvīyat ||
 naimittikaprakāśākhye.apyaṣṭāviṃśāhnikē sthitam |
 adhikāryātmano bhedaḥ siddhapatnīkulakramaḥ ||
 arcāvidhirdautavidhī rahasyopaniṣatkramaḥ |
 dīkṣābhīṣekau bodhaścetyekonatrimśa āhnikē ||
 mantrasvarūpaṃ tadvīryamiti trimśe nirūpitam |
 śūlābjaḥvyomēśasvastikādinirūpaṇam ||
 vistareṇābhīdhātavyamityekatrimśa āhnikē |
 guṇapradhānatābhedaḥ svarūpaṃ vīryacarcanam ||
 kalābheda iti proktaṃ mudrāṇāṃ samprakāśane |

This is the preliminary enunciation (of the topics discussed in the *Tantrāloka*). Now we turn to the subsequent (detailed one).

- 1) All (the topics discussed in the *Tantrāloka*) are announced in due order in the (first) chapter which deals with the various forms of consciousness.
- 2) (Penetration into ultimate reality) devoid of means is discussed in the second chapter.
- 3) (The third) chapter deals with the Supreme Means. (The topics) discussed (there are): the nature of all phenomena as reflections within consciousness, the sequential arising of (the various forms) of reflective awareness and the oneness of this (process) with mantra and the like.
- 4) Chapter (four) deals with the Empowered Means. (There the following topics are discussed): the purification of thought constructs, the nature of sound reasoning, the characteristics of mantras, the inapplicability of the limbs of Yoga (apart from sound reasoning), the futility of the variously conceived forms of (outer) ritual, the arising of the Wheels of Consciousness, the vitality of mantra, the true nature of the mantra that should be repeatedly recited and the like and the relativity of prohibitions and injunctions.
- 5) (This) chapter deals with the Individual Means. (Here the following are described: contemplation by means of the intellect, the utterance (of the vitality of mantra) through the principle of the vital breath and through the conscious nature, entry into the Supreme Principle, the signs of attainment on the path, the postures and the true nature of the phonemes.
- 6) (This) chapter deals with the formation of the Path of Time. (The

topics discussed here are) the measure of the movement (of the breath), the formation of night and day and the transition (of the sun from one sign of the zodiac to the other in the movement of the breath) and the like, the various kinds of absorptions (of the breath into consciousness) and the (progressive) arising of the (energies of the) phonemes.

- 7) (This) chapter deals with the (progressive) Arising of the Wheels (of the syllables of mantras in the movement of the breath) and the various types of Wheels, mantras and vidyās.
- 8) (This) chapter deals with the Path of Space. (Here we discuss) the dimensions of the worlds with brief (descriptions of them) and their association with the metaphysical principles.
- 9) The two (topics) of (this) chapter which deals with the Path of the Metaphysical Principles, are the relationship between cause and effect and a description of the series of metaphysical principles.
- 10) (This) chapter deals with the (various ways) the metaphysical principles (are divided). The topics discussed are the nature of phenomenal entities (*vastudharma*), the procedures pertaining to the metaphysical principles, a description of the states of waking and the rest and of the various types of experiencing subjects.
- 11) (This chapter deals with) the Path of the Forces. The nature of the forces is examined, the division (of the all things) into one, three and five etc. principles, the process of the differentiation of the phonemes and a description of the power that sustains everything.
- 12) (This) chapter is concerned with the application of the Path (described in the previous chapters). (It deals with) the contemplation based on unity and the elimination of fear.
- 13) The subjects of chapter (thirteen) are the examination of the (forms of) grace (*śaktipāta*) (lit. ‘descents of power’) and how (Śaivism) is superior to Sāṃkhya, the nature of impurity etc., the variety of (descents of) power, proof that they are independent (of personal effort) and the diverse forms of obscuration.
- 14) (This) chapter deals with the preliminaries to the rite of initiation. (The topics include) the (way the individual soul’s) obscuration is removed, the state of perfect fullness brought about by knowledge and the futility of (performing ritual) suicide.
- 15) Chapter fifteen deals the (basic) common initiation. The topics discussed here are, in brief, the examination of the disciple to see if he is fit (to receive initiation), the various types of ritual bath, the choice of the site, the types of generic depositions (of seed-syllables on the body), the sacrificial jar and its purpose, the appropriateness of the sacrificial substances, outer worship and the worship of the door, entry (into the sacrificial area), the nature of the directions, the purification of the body and vital breath etc., the variety of special depositions (of seed-syllables on the body), the special sacrificial jar, the worship of the body, worship and deposition of the path in the vital breath, intellect, mind and the Void, the superiority (of our school) over those of other scriptures, the worship of the Wheel in all its parts, the appropriation of the field, the five products of the cow, the worship of the earth and Gaṇeśa, the worship of the Weapon, the

- fire ritual, the rite that purifies the fire, libation, the preparation of the sacrificial rice pudding, the stick to clean the teeth, the final purification, the rite of Śiva's hand, the making of the bed, the examination of dreams, the rite (during which the initiate is taught) the Rules and the Rules (themselves).
- 16) Chapter sixteen deals with examination of the Maṇḍala, the animals offered in the sacrifice, the propitiation of the fire, the (rite that) imparts fervor to one's own essential nature, the manner in which the path is deposited on the disciple's body, the various types of elements that should be purified and those that purify etc., the different forms of initiation, the supreme deposition (*paranyāsa*), the being and application of mantra, the various types of conjunction etc..
 - 17) Along with the rituals that concern the apprentices (*putraka*) (we shall deal with) the preparation of the sacred thread, the purification of the metaphysical principles, the burning of the fetters, conjunction (with the supreme principle) and the various paths.
 - 18) Chapter eighteen deals with the brief (form of) initiation. (Here we will describe the initiation) devoid of birth and the various types of mantra.
 - 19) This chapter deals with the (way in which the soul) exits in a moment (from the body). (In this context we shall) discuss the way the right moment (to do this) is ascertained, the deposition of the blade and the rest, the circulation of (the vital breath in) the body of the disciple (when he is dying) and the rite of Brahmavidyā.
 - 20) Chapter twenty deals essentially with the examination of the qualification (a teacher should have to impart the special initiation discussed here), the inner purification and the rite of the balance.
 - 21) Chapter twenty-one contains the rites for the living and the dead, the teaching concerning the net, the various purifications and the examination of their strength and weakness.
 - 22) (This) chapter is concerned with the initiation of converts. (It includes) a clear explanation of how (the teacher should) listen (to an account of his disciple's past life), the (aspirant's) consent (to conversion), (his) purification, liberation from sin and removal of doubts.
 - 23) Chapter (twenty-three) deals with the consecration (of the teacher). It includes the examination and formation of a teacher, his vows and (how he should) attain consciousness, the categories (of teachers) and the state of the adept.
 - 24) Chapter twenty-four deals with the funerary rites. The subjects dealt with there include (the assessment of) those fit to receive it, (their) purification and its purpose.
 - 25) Chapter twenty-five is concerned with the ritual offering to the dead. It deals with its purpose and its power to confer worldly benefits (*bhoga*) and liberation.
 - 26) (The topics of chapter twenty-six) are the purpose of the rites performed after initiation, the daily obligatory rite (*nityārcā*) and other (rites) concerning the altar.
 - 27) Chapter (twenty-seven) deals with the worship of the Liṅga. It includes an exposition of the various types of Liṅga and rosaries and the various forms of worship.

- 28) Chapter twenty-eight contains an exposition of the occasional rites (*naimittika*). (The matters discussed there include) the various types of occasional rites, their purpose, the various sorts of sacred days and their special features, the Cakra and its worship. (Other topics include) the rites performed to celebrate the teacher's birthday, the day he died and the like, an examination of (the signs of immanent) death, the rites related to union with the Yoginīs, the manner (the scriptures) should be explained, expiatory rites for the transgression of a rule and the way the teacher should be worshipped.
- 29) The matters discussed in chapter twenty-nine are the various kinds of (disciples who are) fit (to perform Kaula rituals), the Kula rite performed for the Siddhas and their consorts, the procedure for the rite of adoration, the characteristics of a Tantric consort, the procedure taught in the secret doctrine, initiation, consecration and the manner (the inner centers) are pierced.
- 30) Mantra and its power (*vīrya*) are described in Chapter thirty.
- 31) Chapter thirty-one (was written) to fulfill the need for a detailed description of the various (arrangements) of lotuses and tridents (in the Trikaṇḍala) and (the parts of the other maṇḍalas called) the 'Lord of the Sky', the 'Svastika' and the rest.
- 32) Chapter thirty-two deals with the Mudrās. The topics discussed (there) are their major and minor types, their nature, vitality (*vīrya*) and the various occasions (they are applied). (287-327a)

द्वात्रिंशत्तत्त्वादीशाख्यात्प्रभृति प्रस्फुटो यतः ॥
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत् ।
मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ॥

dvātrīṁśatattvādīśākhyātpṛabhṛti prasphuṭo yataḥ ॥
na bhedo.asti tato noktamuddeśāntaramatra tat ।
mukhyatvena ca vedyatvādadhikārāntarakramaḥ ॥

The presentation of (the contents of the *Tantrāloka*) does not go beyond (chapter thirty-two) because relative distinctions are not clearly apparent from Īśvara, the thirty-second metaphysical principle, onwards. The series of chapters that follow is a consequence of the (subtle) presence of objectivity (at the levels of the higher principles) in its primary (internal) form. (327cd-328)

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे ।
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम् ॥

ityuddeśavidhiḥ proktaḥ sukhasaṁgrahahetave ।
athāsy lakṣaṇāvekṣe nirūpyete yathākramam ॥

(This is) an initial enunciation (*uddeśa*) (of the contents of the *Tantrāloka*). It has been made in order (to present) an easily understandable summary (of it). What follows are its definition and examination, in due order. (329)

The Concluding Verses

आत्मा संवित्प्रकाशस्थितिरनवयवा संविदित्यात्तशक्ति—
 ब्रातं तस्य स्वरूपं स च निजमहसश्छादनाद् बद्धरूपः ।
 आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं
 चित्राकारस्य चित्रः प्रकटित इह यत्संग्रहेणार्थ एषः ॥

ātmā saṁvitprakāśasthitiranavayavā saṁvidityāttaśakti-
 vrātaṁ tasya svarūpaṁ sa ca nijamahasaśchādanād baddharūpaḥ ।
 ātmajyotiḥsvabhāvaprakṛṣṭanavidhinā tasya mokṣaḥ sa cāyaṁ
 citrākārasya citraḥ prakṛṣṭa iha yatsaṁgrahēṇārtha eṣaḥ ॥

The Self is the abiding state (*sthiti*) of the light of consciousness. It is (pure) consciousness without parts (or divisions). As it is such it has laid hold of every power. Concealing its own glory, it becomes the fettered soul. By making the essential nature of the Light of the Self clearly evident, it is liberated. (This process of revelation) described herein, which is the wonderful variety (of means to realize) its diverse forms, is the purport (of the teachings of) the *Tantrāloka*. (330)

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
 तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम ।
 यत्तु प्रेक्ष्यं दृशि परिगतं तैमिरं दोषमुद्रां
 दूरं रुद्धेत्प्रभवतु कथं तत्र मालिन्यशङ्का ॥

mithyājñānaṁ timiramasamān dṛṣṭidoṣānprasūte
 tatsadbhāvādvimalamapi tadbhāti mālinyadhāma ।
 yattu prekṣyaṁ dṛśi parigataṁ taimiriṁ doṣamudrāṁ
 dūraṁ ruddhetprabhavatu kathaṁ tatra mālinyaśaṅkā ॥

False knowledge is the darkness that gives rise to countless defects of vision. It is due to that (false knowledge) that even that pure (consciousness) appears to be the abode of impurity. But when the object of perception is transcended (*parigata*) in the act of perception (*dṛśi*), the defective activity (*doṣamudrā*) of (that) darkness is set aside. (When that takes place) how can (even) a doubt (that there is any) impurity there prevail (again)? (331)

हठाज्जनस्य हृदयान्याक्रम्य यन्नर्तयन्
 भङ्गीभिर्विविधाभिरात्महृदयं प्रच्छाद्य संक्रीडसे ।
 यस्त्वामाह जडं जडः सहृदयं मन्यत्वदुःशिक्षितो
 मन्येऽमुष्य जडात्मता स्तुतिपदं त्वत्साम्यसम्भावनात् ॥

hathājjanasya hṛdayānyākramya yannartayan
 bhaṅgībhīrvividhābhirātmaḥṛdayaṁ pracchādya saṁkrīḍase ।
 yastvāmāha jaḍaṁ jaḍaḥ saḥṛdayaṁ manyatvaduhśikṣito
 manye.amuṣya jaḍātmatā stutipadaṁ tvatsāmyasambhāvanāt ॥

O you (Lord) who are all things (*bhāvavrata*) and forcefully lay hold of the hearts of men, You dance with (your) many ways of acting. Concealing your Heart, you play! He who is dull (and devoid of higher states of consciousness) (*jaḍa*), thinking he possesses an aesthetic sensitivity (he does not), badly taught, says that you are dull matter (*jaḍa*). Methinks that by virtue of his dullness, he is entitled to praise as he is as you are (at least in this respect)! (332)

इह गलितमलाः परावरज्ञाः शिवसद्भावमया अधिक्रियन्ते ।
गुरवः प्रविचारणे यतस्तद् विफलद्वेषकलङ्कहानियाच्चा ॥

iha galitamalāḥ parāvaraṅgñāḥ śivasadbhāvamayā adhikriyante ।
guravaḥ pravīcāraṇe yatastad viphalādveṣakalaṅkahāniyācñā ॥

(Just) the yearning (*yāñcā*) to destroy the defect of aversion (to higher states of consciousness) is fruitless because (only true) Masters free (one) from impurity. Their nature is the very being of Śiva, they know the supreme (transcendental order) and the lower (immanent order) and so can make (a person) fit to ponder (on these teachings). (333)

श्रीशृङ्गाररथादवाप्य कृतिनो जन्मानवद्यक्रमं
श्रीमच्छङ्खधरात्परं परिचयं विद्यासु सर्वास्वपि ।
श्रीकल्याणतनोः शिवादधिगमं सर्वागमानामपि
व्याख्यातं प्रथमाह्निकं जयरथेनात्रावधेयं बुधैः ॥

śrīśṛṅgārārathādavāpya kṛtino janmānavadyakramam
śrīmacchaṅkhadharātparam paricayaṁ vidyāsu sarvāsvapi ।
śrīkalyāṇatanoh śivādadhigamaṁ sarvāgamānāmapi
vyākhyātaṁ prathamāhnikam jayarathenaātrāvadheyam budhaiḥ ॥

(The first) chapter of this work, the *Tantrāloka*, composed by Abhinavagupta, which elucidates the nature of perfect knowledge (*viññāna*) and its types, ends here. (334)

इति श्रीमन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तविरचिते श्रीतन्त्रालोके श्रीजयरथविरचित—
विवेकाभिख्यव्याख्योपेते विज्ञानभेद प्रकाशनं नाम
प्रथममाह्निकं समाप्तम् ॥ १ ॥

iti śrīmanmahāmāheśvarācāryavaryaśrīmadabhinavaguptaviracite śrītantrāloke
śrījayarathaviracitavivekābhikhyavyākhyopete viññānabheda
prakāśanam nāma prathamamāhnikam samāptam ॥ 1 ॥

॥ श्रीशिवार्पणमस्तु ॥

॥ śrīśivārpaṇamastu ॥