KSEMĀRĀJĀ’S PROPIATORY VERSES AND THE GENERAL PURPOSE OF HIS COMMENTARY, SPANDA-NIRṆAYA

TEXT

सर्वस्वात्मस्वत्वसमुकृतगर्भस्वरूपात्मस्वत्तत्ततः।
मण्डलमयेन वर्णमयेन वर्णमयेन सत्तमये रूपपरमात्मात्।
हस्तान्तरस्फुरता जगत्य जगति जगति सा शाकुरी स्पन्ददशकः॥१॥

स्पन्दामुः चवित्तक्ष्य स्पन्ददशकः मनाह।
पूर्वस्वच्छवर्णामोगोगोग एष मयायतुः॥२॥

सम्भवस्वच्छवाः सम्भवस्वच्छवाः परिगमिता तत्रवर्पसिंहरां
तीक्ष्णाः युक्तिकलामुपवायवर्तनाः श्वास्त्यस्वस्म्यग्रहिताः।
जातु वालाच्छु बच्छुवदोपिष्यं श्रीपदशास्त्रस्तथात्
हृद्वान्त्र धियम निधवत मुदित: स्मरितिः प्राप्तनु॥३॥

Sarvam svātmasvarūpaṃ mukuranagaravat
svasvarūpāśvatantra-
svacchasvātmasvabhittau kalayati
dharaṇitah śivāntam sadā yā
//
Dṛgdevi mantraṅīṣyaṃ satatasamudita
śabdarāyaśātmapūrṇāhantānāntasphurattā
ejati jagati sa śaṃkari śandasaktiḥ
//¹
Spandāṃśte carvite’pi spandasandohato manāk
/ Pūrṇastaccaranābhogodyoga esa mayāśritah.
//²
Samyaksūtrasamanvayāṃ parigatiṃ tattve parasminparāṃ
Tikṣṇāṃ yuktikathāmupāyaghātaṇāṃ spāśṭārasadvyākṛtīm
/ Jñātum vānchatha cecchivopanisadāṃ Śrīspandaśāstrasya tad-
vṛttāvatra dhiyam nidhatta sudhyīyah spandaśriyam prāpnuta
//³

१. गोपुर नन्देति पाठः। २. कर्मोऽगोपुर चिन्निति पाठः।
TRANSLATION

She, who is ever conscious of the vitality of mantra,¹ who is the endless flash of the perfect and complete I-consciousness whose essence consists in a multitude of letters,² who is the goddess embodying jñāna³ (knowledge), ever knows the totality of categories from the earth up to Śiva, which is one in substance with Her own Self and is portrayed out of Her own nature on the canvas of Her own free, clear Self just as a city is reflected in a mirror (from which it is non-distinct). Hail to that Energy of creative pulsation (spandaśakti) of Śiva (Śaṅkari) that exults in glory all over the world.

Though the ambrosia of spanda has been relished in a small degree from my work Spandasandoha,⁴ I am now making an effort for providing complete enjoyment of that (spanda).

If you want to know the exact inter-connexion of the sūtras (i.e. of the kārikās or verses of this text), the most excellent ascertainment of the highest Reality, pointed and subtle statement of reasoning, the right application of means, exquisite exposition through clear sense and the secret doctrine of Śaivāgama, then, O intelligent people, apply your mind to this gloss of the Spandaśāstra and obtain the wealth of spanda.

NOTES

1. The mantra referred to is the I-consciousness or aham parāmarṣa of the Absolute.
2. This I-consciousness or aham contains all the letters of the Sanskrit alphabet from ‘a’ (अ) to ‘ha’ (ह)
3. Dṛgdevi as the goddess embodying jñāna or knowledge.

Actually there is only one Śakti, viz., Svātantrya śakti, the Absolute Freedom of the Divine. The initial appearance of svātantra is known as Icchā-śakti or the power of Will. Its final appearance is known as Kriyā-śakti or the power of action. Its expansion is known as jñāna-śakti or power of knowledge. As Spandaśakti refers to the svātantra or Freedom of Śiva in the form of the expansion of the universe, she is referred to as dṛgdevī. Dṛk means insight, vision, divine vision. Here it means jñāna. By the rule of Sandhi, dṛk has become dṛg.
4. Spandasandoha is the earlier work of Kṣemarāja in which he has expounded only the first verse of Spandakārikā at great length.

INTRODUCTORY TEXT

(TRADITION)

इह हि विशालामुक्षारपथमिरितिसातोममयतिमहात्मितिमहामहर्षितं नेमादिरथितं सर्पनवप्पानाय यं यां कारारस्यं तस्मातित्वतेतरं सर्पनवप्पानाय यं यां कारारस्यं।

TRANSLATION

In this world, the excessive greatness of Self was revealed (unmilitemahinā) to the exalted preceptor Vasugupta by Śiva's inspiration who is intent on conferring His grace on all. He (Vasugupta) received instruction in dream and thus, in Mahādeva mountain, he obtained through divine will the most esoteric Śiva-sūtras which were engraved on the surface of the great rock. He, by demonstrating the agreement of revelation, experience and reasoning, put together the import of the sūtras in an abridged form by means of fifty-one verses which were deep in sense but were expressed in a lucid form.

(Synopsis of the Book)

TEXT

तत्र १ पश्चिमोत्स्थां स्वप्नस्थः, २ सप्तस्थः सहजविन्दियोपस्थः, ३ एको- 
नविन्दियो विस्तिरस्तः उत्थः—इति त्विनिपर्यावृत्तर्म व्यवस्थापनम्।

TRANSLATION

In this book, the first twenty-five verses describe the spanda or creative pulsation which is the essential nature of Śiva (svarūpaspanda), the next seven refer to the spanda pertaining to the emergence of Sahaja-vidyā, the last nineteen give a glimpse
of the spanda pertaining to supernormal powers (vibhūti). Thus this spanda-śāstra is arranged in three sections.

(Contents of the first Section)

**TEXT**

तत्र प्रमाणितयादेवसितस्तुतितृवं प्रकरणां: श्लोकेनेपलक्ष्यं। तत्तत्चारुम्भं श्लोकः: सोपितकं स्तुतितरं व्यवस्थेपितम्। तत्र: श्लोकायां साक्षिज्ञां तत्राद्यान्तानुपयो उक्त। श्लोकेनोपायनिर्लिनिरस्त। श्लोकेनोपाययावृद्धित्रिनिरस्त। श्लोकेनोपाय एवोपयावश्यस्तुप्रौढः तत्तुपवित्रिनिरस्त। तत्तत्तदर्षसंसारसार्वेषः श्लोकेनोत्त:। इत्यतः श्लोकायायुपावश्यसार्वाद्यावोपयामुलितः। तत्तत्तदर्षसंसारसार्वाद्यावोपयामुलितः। एवेव श्लोकायामुपावश्यसार्वाद्यावोपयामुलितः।

तत्तत्तदर्षसंसारसार्वाद्यावोपयामुलितः।

**TRANSLATION**

Now in the first section of the book, the first verse begins with the laudation of Śiva and suggests the main purport of the treatise. By the next four verses, the true nature of spanda is established with valid reasoning: next by two verses, the means for attaining it with proper recognition is described. The eighth verse refutes the objection raised against the means, the ninth one supports the means referred to by describing its perfect suitability for attaining the goal. The tenth verse shows the real nature of the goal which is attainable by that means. The eleventh verse says that by close adherence to that goal, the delusion of the world as a thing separate from Śiva ceases. The twelfth and thirteenth, by discarding the view of the Nihilists bring into prominence the striking difference of the Spanda-principle from their doctrine.
The fourteenth establishes the indestructibility of the spanda principle as such, though the world of objects brought about by it is subject to destruction. The fifteenth and sixteenth so thoroughly expound this idea that Nihilism stands completely eradicated. The seventeenth declares that while the fully awakened always has the realization of the spanda-principle, the partially awakened has it only in the initial and final stages (of waking, dream and dreamless sleep). The eighteenth describes the sphere of objects experienced by the fully awakened. Then the nineteenth hints at the means for the removal of the veils in the case of the fully awakened. The twentieth says how the real nature of Self is veiled in the case of the un awakened one. The twenty-first exhorts that one should always exert oneself in acquiring the state of the fully awakened. The twenty-second declares that there are certain states of the individual in practical life which by bringing about the total cessation of all other states than that (spanda) provide the occasion for the realization of Spanda. The last three (23rd to 25th) verses urge that one who has experienced enlightenment in order to maintain the state of complete enlightenment, should be (always) on the alert in tearing asunder in a manner befitting a yogi the sleep-like veil of (spiritual) darkness. This is the sum and substance of the first section, beginning with ‘Whose opening and shutting of the eye-lids, and ending with, ‘The awakened one is unveiled.’

Now the purport of the book is being expounded.

TEXT

यस्योनेषश्चिनेषामायं जगत: प्रलयोदयोः
तं शक्तिक्राविभवप्रभवं शन्कुरं स्तुमलः || 11 11

Yasyo'neśaṃśābhyyāṃ jagataḥ pralayo'dayaḥ/
Tam Šakticakravitabhavaprabhavāṃ Šankaraṃ stumarḥ//

TRANSLATION OF THE TEXT

We laud that Šaṅkara by whose mere opening and shutting of the eye-lids there is the appearance and dissolution of the world and who is the source of the glorious powers of the collective whole of the Šaktis (the divine energy in various forms).
‘शम्’ उपशात्रात्स्वाह्यास्थःस्यव्ययस्ततयतस्काराध्यभिमानस्यस्वरूपः
मनुष्यं करोति वस्तिमयं स्वस्थाभावं हादुः स्तुमतं सिद्धोक्षेप्तेन परामुक्तता
स्तततुपकल्प्यं प्रमातुपदिनमण्डलीन समाविष्टम्।\(\text{तत्समवेत् हि जीवन्मुक्ति}
\) फलं इत्यद्रश्यं पुरुषवेष्टं। ब्रुहवमनुष्यः वहुःस्तक्त्काल्प्यायनामाहृदामेवप्रयात्नाय।
तत्समवेत् यथयुष्न निसामान्यवर्षी ध्वनिं तत्प्रवगति यस्येवः। इत्यहि
परमेश्वरः प्रकाशात्सा महादेवः। शब्दराशिपरावर्षीः हृदामेव्यमानसार्थवात्
संवेदिन्द्रनिद्रस्तुरत्नाकठोरविग्राहविविकारणिङ्गरणाकल्पकुर्षमात्रव्यथस्वरूपं
एव चित्तवा माख्याधारायात् श्रीमानवः क्षत्रियक्षत्रियशिवश्रेष्ठसांहं।
रात्रिपरमः वर्षनागरक्षत्रशिवारूपम् भाविकुक्तकन्याधिकारायणिविद्वारस्य
योग्यत्रो निजित्रत्रततक्षत्तकाल्प्यामुगायुस्मत्य इत्यहिन्नता, तेन भगवानम्
स्वत्यत्तत्त्वोत्तरो न व्यस्तनः।\(\text{यदाः केवलु ‘अस्पद परंतत्वं’ इति। एवं हि}
राष्ट्रस्वप्नवादीनीर्वेदेः। श्वेतारुपार्श्वप्रकारायणात् हृदामेव्यमानसचरणः
भावप्रतितिनामयेऽतः स्वात्मसंकृतप्रविवर्णार्कं तत्समवेत्। एवं केवलु
व्यवस्थिते। तस्मात् श्रवणार्कमृत्तानतत्त्वसंध्या रूपानहि यस्येवः। तथतः
हि—विवेदेऽ श्वेतारुपार्श्वप्रकार तत्त्रः
प्रामाण्याः प्राक्कुम्भोः संहृतः
रूपः या निमेषमुरार्तेऽतोऽविश्वासः लक्ष्यः
नैस्थ्यमितत्त्वोऽविश्विमूलं च नैस्थ्यमित्तत्त्वोऽविश्विमूलं
विश्वनिमोक्तानात्त आश्रययोऽविश्वनिमोक्तानात्त
भवनामम्। यदाः प्राणायामः
‘तेजहिः महादेवा देवी तद्कृती दहो श्रीमानवः।
भवनाम विबोधायेऽऽति शाक्तिरुजासिकाः प्रभोः।’
\(\text{इति \text{श्रीमान्महेश्वरो हि स्वरूपार्श्वत्त्वतः शिवमन्दन्वेशभवमेवशवर्षस्यन्त्र}
विज्ञानात्मकान्ता कालकालाती प्रमातृभूमिकां तदेष्यभूमिकां च वृहदः। पूर्वपर्यस्यां
भिन्निश्चिततया स्थिताचवस्य श्वेतारुपार्श्वस्वतान्त्रकोऽया निमेषसन्न्यायायति
उस्म्यस्तरुपांतत्त्वाब्रह्मनेन, श्रीरोहभस्मेन तृतीयतरुपांतत्त्वानुभवेऽन्येवस्मेष्ये श्री
शाक्तिरुजासिकामेष्यति पूर्वपर्यस्यां तत्त्वाब्रह्मनेन एवोऽन्तः। पूर्वस्तू पूर्वस्य
संकोचात्मानं जहृदिक्षत्तवेनसाभायमेष्यति, पूर्वं पूर्वं तु रूपं यथोत्तरे विकसितासि निमातनं
योऽरुपां तद्दुष्ट्विवेदेऽत्त्वार्ययोऽति। एवं क सवेव स्वरूपात्मेऽप्रथमं, केवलं
तद्वासितसंकोचात्मान ैवं भेदप्रतिपत्तिर्विवेदोपत्तर्यं महस्थायुस्मत्यात् तावलेश्वरः
सीतलधारासातः स्वमिरं च सत्त्वो प्रमाणेकाक्षतत्तवस्मिन्वियुस्म्युपावताः

**Commentary**

The Yoga of Vibration and Divine Pulsation
चर्याबोधाकालोपसंहारायना चेति स्वतंत्रदेवसिद्धांतमया युगस्वतोक्षेत्रिनिमेयो-पर्यवेक्ष्पण प्रतिभां समझातीं विचिनयतु मुहारं मंत्राप्राप्त संसारविद्वादय ।ा एवोऽपि-निमेयाबोधायनिर्मित्यत्वं निजवृत्ती भूतक्रोकलक्लेन 'सखुल्डयात्रेय' इत्यविवक्तमेकने-ज्ञातात्मकरुपतया व्याख्यायिं । 'संप्रहृदकुलियि

एकचिन्ताप्रसतस्य यतः स्वाधारायेः ।
उत्तेषं स दुः वितेषयं स्वयं तमुपलक्षेषयेः।' (३१६)

इत्यत्र प्रारंभिकतात्मकोपसंहारमेव परस्परभूमिहेतुरस्मृयः इत्यविवादस्यते । प्रौढ़-चिन्तासंहारं विय भल्लस्वरूपोदयामात्रयेः। एततः एततैं विततिनिष्णम् ।

'प्रामुख्यसापायस्मि ये िस्त्रोद्वृकः ।
तेवस्वतत्ततुस्मृयेति स च तन्नवस्मृयेः।' (३१७४)

इत्यविवादः प्रतीक्षरमार्यं इति स्वाभूमेव व्यस्ते ।

'यद्य कोषः त्रस्मिनयेत तदा स्वतारम् पद्मः।' (३१८)

इत्यताय िषोभ्यार्यस्य मिशेषम् परयदेवश्रृणुि इत्याय निर्ण्यस्यते ।

tदेवमेकोमयःपौपायग मि शक्तिः क्षणधिकोषयप्रथानयं व्याख्यितये, क्षणधिकोषयप्रथानयं । ततोत्तथ वयस्व निविभित्यः: स्वरूपप्रथानयान: राजाधिकोषयप्रथानयान:।

संघकेरोदयांश भिन्नस्य विवादाभित्रस्यबोध्योदयोसापायात्मानं नानाधिकविभित्याली मेदरूपः: संघ: स्वरूपाधिकोषयप्रथानयान: बाध्यतमेकोषयप्रथानयान:।

शस्त्रवस्मृयेः: प्रलयोमेकोषयप्रथानयानं बिवादरूपप्रथानयानं इति प्रलयोध्यायकुलः उदयोऽपि च प्रलयुप इति व्याख्येयम् । वस्तुतिलसु न कििवनुवदेवति व्यस्ते व, केवलं स्पातनिकरीव भववश्रृण्यमापि तथायताभन्धुस्त: परमुदृतेवो व्यस्ते इति चेति वर्णिन्यम्:। विभागनिष्णयायुहार्यान: विभागस्त्रापोद्ययप्रथानयानं व्याख्येयम् परमेव हर्यप्राप्तस्य कुल: संयोगतौत्ततः ।

तिनां बीचवृत्तां मध्यव वचन्नमुद्यास्विविरोधे स्वाधारायेः:। ननु रीमान्यार्हद्वृत्तां वुञ्चादेविसेवयां विविधम जग्न: प्राप्तोऽया: संयोगात्तत्ततुस्य वसुधायानत्तेर संयोगस्य जग्नाधिकविभित्यार्यसंहारं इति विभिन्यस्य ज्ञातात्मकरुपतया व्याख्यायिं । नृत्त्वं निष्णकर वेंधार: इत्यादाः जूपाः—पण्यमिकबिचिविबृहत्तमापि विभागनिष्णयायुहार्यान:।

क्षणधिकोषयप्रथानयानं इति औष्ठस्य ज्ञातात्मकरुपतयायुहार्यान:। ननु रीमान्यार्हद्वृत्तां वुञ्चादेविसेवयां विविधम जग्नाधिकविभित्यार्यसंहारं इति औष्ठस्य ज्ञातात्मकरुपतयायुहार्यान:। ननु रीमान्यार्हद्वृत्तां वुञ्चादेविसेवयां विविधम जग्नाधिकविभित्यार्यसंहारं इति औष्ठस्य ज्ञातात्मकरुपतयायुहार्यान:।

यावदि किषविद्वृत्तां संयोगत तत्क्रामानन्नात्तेन प्रेषामयितवात् ।

१. ७० पु० ग्रन्थिततेति पाठः।

२. ७० पु० एवं प्राग्निति पाठः।

३. ७० पु० इद्निमिति पाठः।
The Yoga of Vibration and Divine Pulsation

र्वामिन्यास्त्यं सम्पूर्ण भ्रमणपतस्त्य भासनम्

प्रस्त्रेव न विना तत्त्वाविद्यान्त्यं व्रजिते॥ (५५००१५१६०)

इति विपचित्रित्विशिलतीत्वा परस्तवरस्तवाया प्रकाश्याकृत्यां प्रकाशयमानं
स्वयं सच्चिदानिधिमस्तुच्चत्वम् यहि: परमेश्वरस्वामेश्वरण्डतस्वातित्वमुद्रोप्यते, तस्य
शक्तिचक्रस्त्यास्तत्परमायथविश्रवयो विमन्ति: परस्त्रसंयोजनार्त्यावर्णित्वमेत
रमणपतत्त्वकारं तस्य प्रभवं कारणम्। स एव हि भववानिश्चाद्वेवहारमकालकान्ते
कार्त्तेश्वरि स्वयंसिद्धार्थवानानात्त्वायोऽनातृत्विविधणे संज्ञायाविद्यायंच
विश्वोद्योगप्रस्तावः। तदुत्तरं श्रीभूक्तवर्धेन।

'विजायानेर्विहसन्ते शक्तिचक्ररूप्यांस्योत्पत्तिहेतुम् '।

इस्तेतदृत्वृणयरणामात्र व्यक्तवाहयेकू प्राच्छ यत्। अपि च

शक्तिचक्रस्य जनकलक्षमू॥

इत्यागमद्वृहाः

'तस्मांश्चर्याचार्यचितापि न सावत्त्वा न या शिवः।। (२-४)

इतिहार्षपरिश्वत्रा च जगान्तनः

'तत्वेऽवृहास्यां स्वयं योभ वामस्याग्रीरस्यः'।

इति रूपमित्या च वामस्यानंभींमविरोणीवरियोरारीरुपस्य स्वयं
स्वथाप्तुस्त्रो श्रव्यचािनात्त्वः

'अप्रवृढिक्षत्वे श्रव्यचार्यमानायोऽनि:।। (१६०)

इत्यत्र हि निष्ठ्रमादेवयेदः यथायाच्यखयाच्यात्त्वादिलितवच्छृतस्य च

'यहि: करणवार्यां:संस्कृतीः।। (१६६)

इति इत्यागिता: इत्यागिता: इत्यागिता: इत्यागिता:।। (२१)

इति निर्मनतात्त्वः

'शव्याच्यसङ्गस्रस्य शक्तिचक्रस्य: '।। (३१२)

�ति नीता: बाहृताविदेवान्त्वाभव्यस्वव्यस्ववादेवतत्त्वप्रकाश्यापि स्यैव निद्र-भस्योऽहि दित्वाश्रितिक्षतस्य शक्तिचक्रस्ययो विभयो महाश्च तत्त्र प्रभावतीत

'प्रभवं स्वव्यस्य च नु पुनःपालतत्वः। शक्तिचक्रस्य 'र्वर्वस्युन्नतरस्य यो विभयोभव-नमुनुस्को विकर्ष्यत:। प्रभवं उद्योगित्विद्यायंस्यंते स्वयंसिद्धार्थवानात्त्वायोऽनि

'किच्च यत्स्य भिवसानन्दायात्मात्त्वयात उमेर्प्रकाश्यां स्वप्नसोपोल्लस्वात्मायां। '। (२१३)

इति युद्धस्य जगतः:। शारीरक्रमस्त्यतदुपधोऽयहायापि विश्वस्य प्रत्येकस्योऽनि

1. गु ० पू ० तदेक्पितद्वार्याः। 2. गु ० पू ० दृष्टिपितद्वार्याः। 3. गु ० पू ० अन्य्येक्वपितद्वार्याः। 4. गु ० पू ० वन्युमणिपुष्पक्षिपितद्वार्याः।
Translation

Śaṅkara is one who does śaṁ (śaṁ karoti iti śaṅkaraḥ). By śaṁ is meant the grace (anugraha) which consists in enabling the aspirant to recognize the vast expanse of His (Śiva's) Consciousness (śva-caitanya-sphāra) (which, in essence, is one’s own consciousness) which is non-dualistic and is the Highest Bliss inasmuch as it calms the heat of all the afflictions (of the aspirant). Such Śaṅkara who is our own essential nature do we laud. Here the sense of lauding is that by considering Him as excelling the entire cosmos we enter into His being by obliterating the state of assumed agency. (kalpita-pramāṭr-pada) brought about by Himself (tattkhpta). This treatise is going to teach that entrance in Him i.e. identification with Him is the (real) reward of liberation in life, (jīvan-mukti). The plural in stumah (we laud) is meant to convey the idea of our identity with all those who are worthy of His grace and who are regarded by Him with favourable glance.

The word ‘tam’ (Him) fully establishes His uniqueness which is suggested by the first half of the verse, viz., ‘By whose mere opening of the eye-lids, etc’. Now the great lord who is the great God of the nature of Light,
has absolute Freedom (svātantrya), of the nature of Parāśakti
(the Highest Power) that displays Herself in the two poles of
arāṇi (I) and visarga (creation or idam i.e. the objective world)
and is always full of the flash of a compact mass of bliss and
whose essence consists in Full I-consciousness which is the
supreme import of the multitude of letters.¹

Therefore the Svātantra Sakti (the Power of Absolute Free-
dom) of the Lord is called spanda. This power though non-
distinct from the Lord goes on presenting the entire cycle of
manifestation and withdrawal on its own background like the
reflection of a city in a mirror. It will be shown by apt arguments
further (in the book) that though she is not anything extra
(anadhiśaktya) she goes on showing herself as if supernumerary
(adhiśakti). This sakti of the Lord who is non-moving, being
of the nature of consciousness (Citsvābhāvyād acaλasyāpi bhaga-
vatāḥ) is known as spanda in accordance with the rootmeaning
of the word signifying slight movement (kiṁcit calattāḥ). Thus
the essential nature of the Lord is perpetual spanda (creative
pulsation). He is never without spanda. Some² hold that the
Highest Reality is without any activity whatsoever. But in such
a case the Highest Reality being devoid of activity, all this (i.e.
the universe) will be without a lord or Creative Power. The great
teacher has written this śāstra (sacred book) in order to explain
the fact that our nature is identical with that of Śaṅkara who is
full of spanda sakti, the essence of which consists in quivering
light. Thus this śāstra has been appropriately named spanda.

This will be made clear later.

This spanda-sakti consists of the compact bliss of I-conscious-
ness which holds in its bosom endless cycles of creation and
dissolution, which is of the nature of the entire world of the pure
and the impure, which is of the nature of exhibiting limitation
and expansion of Subjects and Objects, which is worthy of
adoration of all esoteric knowledge, which is simultaneously of
the nature of emanation and absorption.

The same principle constitutes the stage of absorption (nimesa)³
from the point of view of the withdrawal of the previously
manifested aggregate of categories from Śiva down to the earth
and from the point of view of those that are about to come into
being, it is, in its aspect of manifestation, the stage of appearance
or expansion (unmesa). Thus the stage of the submergence (nimese) of the universe constitutes the emergence (unmesa) of the compactness of consciousness, so also the stage of the submergence of the compactness of consciousness constitutes the stage of the emergence of the universe. As the traditional scripture puts it.

"The goddess (i.e., the creative power) is always engaged in exercising her energy in manifestation (lit., in enjoying the taste of manifestation), and yet always appears as replete (i.e. her energy is never depleted). She is the wave of the ocean of consciousness, the volitional power of the LORD."

The glorious great Lord by His power of absolute Freedom assuming the Subjective roles of Śīva, Mantramahēśvara, Mantra, Mantra, Vijñānākala, Pralayākala, and Sakala and the role of sphere of objects appropriate for each subject, in the process of gradual descent, displays by way of the play of concealing His inner nature, the succeeding aspects by suppressing the preceding ones, though they serve as the substratum for the succeeding aspects. In the gradual process of ascent He displays the preceding aspects by eliminating the succeeding ones in the case of Jñāna-yogis (the gnostic yogis). Thus He shows the succeeding ones in a developed form in the preceding ones by making them give up their limitation, and the preceding ones in a limited form by suppressing their higher state (in the order of descent). So He shows everything as of the nature of everything else. The usual perception of difference is due only to limitation caused to appear by Him. The teaching of this sāstra is meant to destroy this perception of difference. Enough of this expatiation.

The goddess Consciousness is simultaneously of the nature of display (unmesa) and suppression (nimese). Even while she displays external perception like blue or internal perception like pleasure, she suppresses the (real) nature of her identity with the perceiver and also brings about the suppression of yellow etc. which was previously perceived. In order to put an end to transmigratory existence, let people of great intelligence closely understand the goddess Consciousness (pratibhā) who is simultaneously of the nature of both revelation (unmesa) and concealment (nimese) as is evident from one’s own experience. That is
why the exalted Kallata in his gloss explained unmesa and nimesa together (not separately) by one word, viz., “by the power of mere will.”

The writer who prepared this conspectus also says in the following verse that the cessation of the previous idea which is the cause of the rise of the next is said to be unmesa, for without the cessation of the previous idea, the rise of the next one is impossible.

“That is to be known as Unmesa whence another thought arises in one who is already occupied with one thought. One can observe this for oneself. This will be explained at length in its proper place.

In the following verse also, the real implication of the rise of thought-constructs is the simultaneous disappearance of the bliss of immortality. This will be elucidated later. “Of the limited empirical being, the rise of the empirical thought-constructs (pratyayodbhavaḥ) betokens at the same time the disappearance of the bliss of Supreme immortality. By that i.e. the rise of empirical thought-constructs, the empirical being loses his independence. The rise of the empirical concepts brings about only the experience of the sphere of the tanmātras (i.e. of sound, form and colour, taste, smell and touch).”

In the following line also,

“When the agitation ceases, then is the highest state experienced,” it will be clarified that nimesa (disappearance) in the form of the cessation of agitation implies at the same time unmesa (appearance) of the Supreme state.

Hence the same Power which is of double aspect is sometimes employed predominantly in the aspect of unmesa (appearance) and sometimes predominantly in the aspect of nimesa (disappearance).

Thus the first half of the verse should be interpreted in the following manner.

“Whose Śakti (divine power) predominant in displaying creation, kāryonmesa-pradhānāyāḥ) instinct with the concealment (nimesa) of His Śiva’s essential nature, (svarūpanimesatmanāḥ) is the cause of the manifestation of the universe i.e. the manifestation from Śiva down to earth consisting of diversity which has a wealth of manifold distinctions and which submerges the
essential unity (of the Divine). The same Šakti (divine power), predominant in submerging externality (bāhyatāśantesāpra-
dhānāyāḥ) and instinct with the revelation (unmēsa) of His (Śiva’s) essential nature brings about the dissolution of the universe which consists in the emergence of unity and submergence of multi-faceted diversity’. Thus the interpretation of the text should point out the fact that submergence (from one point of view) is also emergence (from another point of view), and similarly emergence (from one point of view) is also submergence (from another point of view). In reality, however, nothing arises and nothing subsides. We shall show that it is only the divine spandašakti (the divine creative pulsation) which, though free of succession, appears in different aspects as if flashing in view and as if subsiding. Sthitī (maintenance of the world-process) Vilaya (concealment of the essential nature) and amugraha (grace) are not anything other than particular forms of absorption and manifestation, therefore the five-fold divine acts have been included only in pralaya (absorption) and udaya (manifestation). This point has been conclusively discussed by me in this very way in my gloss on the first sūtra only in Spanda-sandoha.

An objection may be raised here. “From the point of view of Mahānaya Šāstra the different acts of absorption and manifestation of the universe are brought about by the goddesses Sṛṣṭi etc., then how is it that in this text it has been said (in singular number) He whose etc.? In order to clear this doubt, the verse says, “Him who is the source of the glorious powers of the group of the Šaktis.”

(First interpretation of Šakticakra—vibhava-prabhava)

By śakti-cakra is meant the aggregate of twelve divinities such as Sṛṣṭi, Rakta, etc. By its vibhava is meant the play of that aggregate in the form of creative activity (udyoga), maintenance (avabhāsana), absorption (carvana), and assumption of indeterminable state (anākhya), by prabhava is meant cause. So the whole phrase Śakti-cakra-Vibhava-prabhavam means the cause of the creative activity, etc. of the twelve divinities, such as Sṛṣṭi, Rakta, etc.

These divinities embracing the exalted Manthān-Bhairava who is the lord of the aggregate (of these divinities) bring about the
play of the manifestation etc. of the universe. This is what the
sacred tradition (āmnāya) says.

A doubt may arise viz., Wherefore does the Lord become the cause of the manifestation, withdrawal etc. of the universe? Its solution is contained in the following (Second interpretation of Śakti-cakra-vibhava-prabhavam)

The objective world exists only as being manifest (prakāśamānatvena) and being manifest means that it is of the nature of prakāśa or Light which is Consciousness. It has been said by the wise (Utpaladeva): “The entire gamut of entities appears (outside), because it already exists in the Lord’s Self. Without its existing in Him there would be no desire for manifestation.” (I.P.V I.5.10). Śakti-cakra is described as the aggregate of powers, because it (already) exists as identical with the internal Light of the Supreme. It is because of this that in the revealed Scriptures it is proclaimed that the Supreme has infinite powers. Prabhava means cause, Vibhava means the infinite variety of junction and disjunction of the group of Śaktis whose highest raison d’etre consists in manifestation. So, Śakti-cakra-vibhava-prabhavam means the cause of the infinite variety of junction and disjunction of the aggregate of powers (Śaktis). Thus the Lord by mutually joining and disjoining in various ways all the objective phenomena which are of the nature of consciousness and exist in Him as identical with Him is the cause of the manifestation and absorption of the universe. The same thing has been said by exalted, Kallaṭa.

“(Who is) the cause of the appearance of the glorious powers of the aggregate of the saktis which powers are of the nature of consciousness,”. The two interpretations given by me are in conformity with the wording of his gloss.

(Third interpretation of Śakti-cakra)

Also according to the standpoint of revealed traditional scripture (āgama drṣṭyā) which avers “His powers constitute the whole world, “and also from the standpoint of this book itself (iḥatyā sthityā) which maintains that” whether in matter of word, or object or thought, there is no state which is not Śiva,” the group of saktis represents the world.
(Fourth interpretation of Śakti Cakra)

According to the esoteric teaching, viz., "The void that exists in the upper course of khecari is the sphere of Vāmeṣti," the phrase also implies the group of such śaktis as Vāmeśvari,¹⁰ Khecari, Gocari, Dićcari and Bhūcari which has been thoroughly explained by me in Spanda-sandoha, and which will be decisively pointed out in this book also in such a statement as, "They are intent on concealing their real nature to unawakened beings."

So as described in these two explanations, 'Śakti-cakra' here means the group of manifold śaktis (Śakti-cakra-prapañca-bhūta).

(Fifth interpretation of Śakti-Cakra)

According to ‘whence the group of senses’, Śakti means ‘the multitude of senses.’

(Sixth interpretation)

According to ‘Relying on that strength, the mantras’, śakti means ‘the eternal mantras’ (nitya mantra)

(Seventh interpretation)

According to ‘of the group of powers arising from the multitude of words’, śakti stands for the ‘nature of the deities like Brāhma’ etc.’

In these ways, I have given in detail many decisive interpretations of Śakti cakra in Spanda-Sandoha. The word prabhava means ‘one who is Free’ (in accordance with the root-meaning prabhavati i.e., one who prevails, one who is powerful), and not dependent on others like the animals.

(Another interpretation of Śakti-cakra-vibhava-prabhava):

This may be interpreted as a Bahuvrihi compound, meaning ‘One whose prabhava i.e. udaya or appearance or manifestation (abhivyakti) comes about from the vibhava i.e. the inner unfoldment of the mass of light i.e., the divinities of the senses (raśmi-puṇja)’ (i.e. Śaikara who is manifested by an inner development of the senses). The sense is that the recognition of the highest Lord is brought about effortlessly by the practice of perception of the inner nature.
(Another interpretation of the whole verse):

Moreover, we laud that Śaṅkara who is a mass of consciousness identical with the Self (cidānandaghanasyātmanah) and by whose opening of the eye lids and closing them i.e. by whose revelation and veiling of His essential nature there ensue according to the view that what is within is also without the disappearance and appearance, in other words the submergence and emergence successively (yathāsaṅkhyaṃ) of the world i.e. the body and through its association of the external universe also, and who to His devotee, is the revealer (prabhava-prakāśaka) of the nature (etat svārūpa) of the Śakticakravibhava i.e. of the glory of the greatness of the divinity in the form of the highest consciousness.

So far as possible the verse may be construed in this way also. We laud Śaṅkara who is the cause of the greatness of goddess Consciousness identical with unmesa and nimesa in bringing about the manifestation etc. of the universe, that Śaṅkara who is the Self, and by whose unmesa i.e. expansion in the form of externality there is the manifestation of the world, and by whose nimesa i.e. withdrawal in the form of internality, there is the disappearance of the world. The Highest Lord even by entering the body etc. brings about the manifestation and disappearance of the world by the opening and closing of the senses. This has been described in the following lines by Utpaladeva who knew the essence of the esoteric doctrine.

"Therefore, even in practical life, the Lord, because of His free will in the form of Māyā Śakti enters the body, and by His will manifests externally the multitude of objects which shine within Him."

(I.P.I,6,7)

In order that people may take the sense (of the verse) in the above way, the teacher has rejected the use of “By whose power of Absolute Freedom,” and adopted that of “By whose revelation and veiling.”

Herein the laudation of Śaṅkara implies samāveśa or penetration in Him. As this is what is to be obtained, it is both the subject-matter and the goal. By taking the phrase Śakti-cakra-vibhava-prabhavam as a Bahuvrihi compound and interpreting it in the sense “Whose manifestation is due to the inner unfoldment of the group of śaktis”, the unfoldment of the group of śaktis
has been said to be the means for the attainment of the goal. By taking the same phrase as a Tatpurusa compound and interpreting it as “the revealer of the glory of the goddess of the Highest Consciousness” to the devotees, the fruit has been referred to. As the author14 (of the book) will say (later). “Then he will become the lord of the group of saktis”. Hence the connexion of the subject-matter (of the book) and the means (upaya) is that of the end (upeya) and means (upaya). Thus this Sutra (Karika) gives briefly the subject-matter, the means, the connexion of the two and the fruit of the study of this subject.”

NOTES

1. ‘Aham’ which in Sanskrit is the word for ‘I’ consists of all the letters of the Sanskrit alphabet from ‘a’ to ‘ha’.

2. The root-meaning of the word ‘spanda’ is ‘having slight movement.’ The Lord is acala, non-moving. Therefore, movement cannot be ascribed to Him. The word ‘spanda’ in the case of the Lord i.e. Siva has to be taken in a figurative sense of creative pulsation, divine activity, throbbing with life, dynamism.

3. The Vedantists who maintain that Brahman is sheer calm Consciousness without any activity.

4. The teacher referred to is Vasugupta who, according to Ksemaraja, composed the Spandakarika.

5. ‘Pratibh’ is parasthithit, the highest Divine Consciousness which holds within itself all sound, letters, etc. and the endless variety of subject and object as identical with itself.

6. This refers to Vasugupta

7. ‘Mahartha’ which is also known as ‘Mahanaya’ system refers to the Krama school which arose in Kashmir towards the close of the 7th and beginning of the 8th century A.D.

8. These twelve divinities or Kalis are a special feature of the ‘Mahartha’ or ‘Krama’ system. They are:

(i) Srsti: when the will to create or manifest arises in Kali and the would-be creation shines in outline in her, she is known as Srsti Kali. This is the conception of creative power in relation to the object (prameya).
(ii) Rakta Kālī is the conception of the power of maintenance (sthitī) of the objective world through the five senses.

(iii) Sthitināśa Kālī. This is the conception of the power of samhāra or withdrawal of the objective world i.e. when her extrovert form is terminated and she rests within herself.

(iv) Yama Kālī manifests herself as beyond the extrovert and the introvert aspect. She represents the anākhyā or indefinable power in relation to objective experience.

The first four represent the four powers (ṣṛṣṭi, sthiti, samhāra and anākhyā) in relation to object (prameya).

(v) Saṃhāra Kālī. When Parāsamvid brings about the disappearance of the externality of objects as related to pramāṇas or means of knowledge and grasps them within as identical with herself, she is known as Saṃhāra kālī. This is ṣṛṣṭi in the stage of pramāṇa. In the stage of Śthitināśakālī, the experience is “I have known the object.” In the stage of Saṃhārakālī, the experience is, “The object is non-different from me.”

(vi) Mrtyukālī engulfs even the Saṃhāra Kālī; she swallows up even the residual traces of the idea of the withdrawal of the objective world. This is sthiti in the stage of pramāṇa.

(vii) Bhadrakālī. The letter bha in Bhadrakālī indicates bheda or afflorescence of different objects and the letter dra indicates drāvana or dissolving those different forms again in her essential nature. This is the aspect of saṃhāra in the stage of pramāṇa. She is also called Rudrakālī.

(viii) Mārtanda Kālī. Mārtanda means ‘sun.’ The group of twelve indriyas is referred to as ‘sun’ inasmuch as it illumines or brings to light the objects like the ‘sun’. The twelve indriyas are the five senses of perception, the five organs of action, manas and buddhi. All the indriyas function only when related to ahamkāra or the ‘ego feeling’. ‘Mārtanda Kālī’ is so called because she brings about the dissolution of the twelve senses in the Ego-feeling. She represents the anākhyā power in relation to pramāṇa, because it brings the dissolution of the twelve senses in the ego-feeling to such an extent that they become un-namable.

The four stages 5 to 8 represent the four powers of kālī in relation to means of knowledge (pramāṇa).

The next four stages of kālī represent her four powers in relation to the limited Subject (pramātā).
(ix) Paramārkakāli. She represents her power of śṛṣṭi in relation to the limited subject. She brings about the emergence of the limited subject by merging Ahaṃkāra, the previously described ego-feeling in her creative power. It should be borne in mind that the limited subject in this context does not mean the common limited subject. This limited subject is one in whom the limitations of objects and senses have been obliterated but who still retains the limitation of pasa or ānava mala.

(x) Kālāgniṇudrakāli. When Parāsānavid brings about the identification of the limited subject with the Universal Self, she is known as Kālāgniṇudrakāli. This Kāli represents the power of maintenance (sthitī) in relation to the limited subject as she makes the limited subject rest in the Universal Self.

She is called Kālāgniṇudrakāli, because she dissolves the limited subject Kālāgniṇudra in Her Universal self.

The experience at the level of Kālāgniṇudrakāli is “I am all this”. She is also known as Mahākāli, because she holds within Herself everything including Kāla or Time.

(xi) Mahākālakāli. She brings about the dissolution of the ‘I’ which is posited in opposition to this in the ‘perfect I’ which is free from all relation to objectivity. This represents the power of samhāra or withdrawal in relation to the limited subject.

(xii) Mahābhairava-ghora-cāndakāli or Mahābhairavacandraghorakāli.

This represents the state of anākhyā in relation to the limited subject. This refers to that state of Parāsānavid which transcends all description in words. Hence it is the stage of anākhyā. This is the Akula stage. In it the subject, the object, the means of knowledge and knowledge (pramātā, pramāṇa and prameya) are all dissolved in I-consciousness. This is also called Parā or the Highest, because all the previous states are Her manifestation.

As she dissolves all the states of prameya (object), pramāṇa (means of knowledge and knowledge), and pramātā (subject), she is called Mahābhairava ghora-cāndakāli. The word cāndā refers to the sphere of prameya (object), ghora implies pramāṇa (knowledge and means of knowledge), and mahābhairava suggests pramātā (subject).

9. Manthana Bhairava is the ultimate resting place of all and is also called Kuleśvara by Mahēśvarānanda.
10. Vāmeśvari is the presiding deity of the whole group of these Śaktis. The word vāma is connected with the verb vam which means to spit out, emit, eject. The Śakti is called Vāmeśvari, because she emits or projects the universe out of the Absolute. The word vāma also means left, reverse, contrary, opposite. This Śakti is called Vāmeśvari also because while in the Śiva-state there is unity-consciousness, in the state of saṃsāra, the contrary or opposite condition happens, viz. there is difference-consciousness.

Khecari—Khecari śaktis are explained by Kṣemarāja in the following way in Spandasandoha (p. 20) The bodhagagane caranti iti khecaryāḥ pramāṭrghūmīshithīḥ. Khecaris are those śaktis that move (caranti) in Kha i.e. consciousness (bodhagagana).

These reside in the pramāṭā or the subject, the experient. They lead those experiencers who have become purified to liberation, to the Divine, and bind those who are under the influence of Māyā.

Gocari. The word go symbolizes buddhi-āhanākāramanobhūmi i.e. antaḥkarana. Antaḥkarana or the psychic apparatus is the sphere of gocari śaktis.

Dikcari—Dikṣu disāsu bāhyabhūmisu caranti iti dikcaryāḥ. Those śaktis that function in dik or outer space are known as dikcari. The external senses have to do with the consciousness of space. Hence they are the sphere of dikcari śaktis.

Bhūcari—Bhūṣ rūpād四大 pāncātmakam meyapadam tatra caranti iti bhūcaryah. Those śaktis that have to do with the external objects, with the objective phenomena having colour, form, etc. are known as bhūcari.

The empirical individual experiencers, their psychic apparatus, their organs of sense and action, and the objective world are the expressions of these śaktis.

11. Nityamantra or the eternal mantra is the mantra of pūrṇāhanītā, the ever-present perfect I-consciousness of the Divine.

12. The presiding deities of the multitude of words are the following:

(1) Yogīśvari or Mahālakṣmi of a-varga i.e. of the class of vowels.