

# KṢEMARĀJA'S PROPITIATORY VERSES AND THE GENERAL PURPOSE OF HIS COMMENTARY, SPANDA- NIRṆAYA

## TEXT

सर्वं स्वात्मस्वरूपं मुकुरनगरवत्स्वस्वरूपात्स्वतन्त्र-  
स्वच्छस्वात्मस्वभित्तौ कलयति धरणीतः शिवान्तं सदा या ।  
दृग्देवी मन्त्रवीर्यं सततसमुदिता शब्दराश्यात्मपूर्णा  
हन्तानन्त'स्फुरत्ता जयति जगति सा शाङ्करी स्पन्दशक्तिः ॥१॥

स्पन्दामृते चर्वितेऽपि स्पन्दसन्दोहतो मनाक् ।  
पूर्णस्तच्चर्वणाभोगोद्योग एष मयाश्रितः ॥२॥

सम्यक्सूत्रसमन्वयं परिगतिं तत्त्वे परस्मिन्परं  
तीक्ष्णां युक्तिकथामुपायघटनां स्पष्टार्थसद्व्याकृतिम् ।  
ज्ञातुं वाञ्छथ चेच्छिवोपनिषदं श्रीस्पन्दशास्त्रस्य त-  
द्वृत्तावन्न धियं निधत्त सुधियः स्पन्दश्रियं प्राप्नुत ॥३॥

Sarvaṃ svātmasvarūpaṃ mukuranagaravat  
svasvarūpātsvatantra-  
svacchasvātmasvabhittau kalayati  
dharanītaḥ śivāntaṃ sadā yā //  
Dṛgdevī mantravīryaṃ satatasamuditā  
śabdarāśyātmāpūrṇāhantānantasphurattā  
jayati jagati sā śāṃkarī spandaśaktiḥ //<sup>1</sup>  
Spandāmṛte carvite'pi spandasandohato manāk /  
Pūrṇastaccarvaṇābhogodyoga eṣa mayāśritah. //<sup>2</sup>  
Samyaksūtrasamanvayaṃ parigatiṃ tattve parasminparāṃ  
Tikṣṇāṃ yuktikathāmupāyaghaṭanāṃ spaṣṭārthasadvyākṛtim /  
Jñātum vāñchatha cecchivopaniṣadaṃ Śrīspandaśāstrasya tad-  
vṛttāvatra dhiyaṃ nidhatta sudhiyaḥ spandaśriyaṃ prāpnuta //<sup>3</sup>

१. ग०पु० नन्देति पाठः । २. क०ख०ग०पु० चिदिति पाठः ।

## TRANSLATION

She, who is ever conscious of the vitality of mantra,<sup>1</sup> who is the endless flash of the perfect and complete I-consciousness whose essence consists in a multitude of letters,<sup>2</sup> who is the goddess embodying *jñāna*<sup>3</sup> (knowledge), ever knows the totality of categories from the earth upto 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 (*Śaṃkarī*) that exults in glory all over the world.

Though the ambrosia of *spanda* has been relished in a small degree from my work *Spandasandoha*,<sup>4</sup> 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 parāmarśa* of the Absolute.

2. This I-consciousness or *aham* contains all the letters of the Sanskrit alphabet from 'a' (अ) to 'ha' (ह)

3. *Dṛgdevī* 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 *svātantrya* is known as *Ichhā-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 *svātantrya* 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 विश्वानुजिघृक्षापरपरमशिवावेशोन्मीलितमहिमा स्वप्नोपलब्धोपदेशः  
श्रीमान्वसुगुप्ताचार्यो महादेवपर्वताद्भूगवदिच्छयैव महाशिलातलोल्लिखितान्यति-  
रहस्यानि शिवसूत्राण्यासाद्य प्रसन्नगम्भीरैरेकपञ्चाशता श्लोकैरागमानुभवोपपत्त्यै-  
कीकारं प्रदर्शयन्संगृहीतवान् ।

### TRANSLATION

In this world, the excessive greatness of Self was revealed (*unmilitamahimā*) 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 पञ्चविंशत्या स्वरूपस्पन्दः, २ सप्तभिः सहजविद्योदयस्पन्दः, ३ एको-  
नविंशत्या विभूतिस्पन्द उक्तः,—इति त्रिनिःष्यन्दमिदं स्पन्दशास्त्रम् ।

### TRANSLATION

In this book, the first twentyfive 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 प्रथमनिःष्यन्देऽस्मिन् स्तुतिपूर्वं प्रकरणार्थः श्लोकेनोपक्षिप्तः । ततश्चतुर्भिः श्लोकैः सोपपत्तिकं स्पन्दतत्त्वं व्यवस्थापितम् । ततः श्लोकाभ्यां साभिज्ञानं तत्प्राप्तावुपाय उक्तः । श्लोकेनोपायविप्रतिपत्तिरिस्ता । श्लोकेनोपाय एवोपेयप्राप्त्या-  
नुरूप्यकथनेनोपोद्धतः । तत एकेन तदुपायलभ्यं यादृगुपेयस्य स्वरूपं तदुपद-  
शितम् । ततस्तदवष्टम्भात्संसारभावः श्लोकेनोक्तः । द्वयेनाभाववादिमतं  
व्युदस्यता तद्वैलक्षण्यं स्पन्दतत्त्वस्योक्तम् । श्लोकेन तदुल्लासितस्य कार्यस्य क्षयि-  
त्वेऽपि तदक्षयमित्याख्यातम् । एतदेव श्लोकाभ्यामुपपाद्याभाववाद एवोन्मूलितः ।  
तत एकेन सुप्रबुद्धस्य सदैवैतत्प्राप्तिः, प्रबुद्धस्य तु पूर्वापरकोट्योरित्यावेदितम् ।  
एकेन सुप्रबुद्धस्य प्रतीतिविषयविभाग उक्तः । ततोऽन्येन सुप्रबुद्धस्यावरणाभावे  
युक्तिरूपक्षिप्ता । श्लोकेनाप्रबुद्धस्य स्थगितस्वरूपतोक्ता । तत एकेन सुप्रबुद्ध-  
तालाभाय सततमुद्यन्तव्यमित्युक्तम् । श्लोकेन व्यवहारावस्था एव काश्चित्तदितर-  
सकलवृत्तिक्षयरूपा उद्योगस्य विषयाः इत्यावेदितम् । ततोऽपि प्राप्तप्रबोधेन  
सुप्रबुद्धतायै योग्युचितसौषुप्ततमोवरणविदलने प्रजागरितव्यमित्युक्तं श्लोकद्वयेण,  
—इति 'यस्योन्मेष' इत्यादेः 'प्रबुद्धः स्यादनावृत' इत्यन्तस्य तात्पर्यम् । अथ  
ग्रन्थार्थो व्याख्यायते ।

### 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 unawakened one. The twentyfirst 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 *yogī* 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

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयो ।  
तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः ॥ १ ॥

Yasyonmeṣanimeṣābhyāṃ jagataḥ pralayodayau/  
Taṃ Śākticakravibhavaprabhavaṃ Śāṅkaraṃ stumaḥ//1

### TRANSLATION OF THE TEXT

We laud that Śāṅkara 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 *śaktis* (the divine energy in various forms).

## COMMENTARY

## TEXT

‘शम्’ उपशान्ताशेषोपतापपरमानन्दाद्वयमयस्वचैतन्यस्फारप्रत्यभिज्ञापनस्वरूप-  
मनुग्रहं करोति यस्तमिमं स्वस्वभावं शङ्करं स्तुमस्तं विश्वोत्कर्षित्वेन परामृशन्त-  
स्तत्त्वलृप्तकल्पितप्रमातृपदनिमज्जनेन समाविशामः, तत्समावेश एव हि जीवन्मुक्ति-  
फल इह प्रकरण उपदेश्यः । बहुवचनमनुग्रहदृष्टिकटाक्षिताशेषानुग्राह्याभेदप्रथनाय ।  
तमित्यनेन यदस्य निःसामान्यत्वमपि ध्वनितं तत्प्रथयति यस्येत्यर्धेन । इह  
परमेश्वरः प्रकाशात्मा महादेवः शब्दराशिपरमार्थपूर्णहन्तापरामर्शसारत्वात्  
सदैवानन्दधनस्फुरत्तात्मकोभयविसर्गारणिपराशक्त्यात्मकपूर्णस्वातन्त्र्यस्वरूपस्तत  
एव चित्स्वाभाव्यादचलस्यापि श्रीभगवतः स्वातन्त्र्यशक्तिरविभक्ताप्यशेषसर्गसंहा-  
रादिपरम्परां दर्पणनगरवत्स्वभित्तावेव भावियुक्त्यानधिकामप्यधिकांमिव  
दर्शयन्ती किञ्चिच्चलत्तात्मकधात्वर्थानुगमात्स्पन्द इत्यभिहिता, तेन भगवान्सदा  
स्पन्दतत्त्वसतत्त्वो न त्वस्पन्दः । यदाहुः केचित् ‘अस्पन्दं परं तत्त्वम्’ इति । एवं हि  
शान्तस्वरूपत्वादनीश्वरमेवैतद्भवेत् । स्फुरत्तासारस्पन्दशक्तिमयशङ्करात्मकस्वस्व-  
भावप्रतिपादनायैव चेदं शास्त्रं समुचितस्पन्दाभिधानं महागुरुभिर्निबद्धम् । एतच्च  
व्यक्तीभविष्यति । सा चैषा स्पन्दशक्तिर्गर्भोऽकृतानन्तसर्गसंहारैकधनाहन्ता चमत्का-  
रानन्दरूपा निःशेषशुद्धाशुद्धरूपा मातृमेयसंकोचविकासभासनसतत्त्वा सर्वोपनिषदु-  
पास्या युगपदेवोन्मेषनिमेषमयी । तथा हि—शिवादेः क्षित्यन्तस्याशेषस्य तत्त्व-  
ग्रामस्य प्राक्सृष्टस्य संहर्तृरूपा या निमेषभूरसावेवोद्भूविष्यद्दशापेक्षया स्रष्टृरूपो-  
न्मेषभूमिस्तथा विश्वनिमेषभूश्चिद्धनतोन्मेषसारा चिद्धनतानिमज्जनभूमिरपि  
विश्वोन्मेषरूपा । यदागमः

‘लेलिहाना सदा देवी सदा पूर्णा च भासते ।

ऊर्मिरेषा विबोधाब्धेः शक्तिरिच्छात्मिका प्रभोः ॥’

इति । श्रीमान्महेश्वरो हि स्वातन्त्र्यशक्त्या शिवमन्त्रमहेश्वरमन्त्रेश्वरमन्त्र-  
विज्ञानाकलप्रलयाकलसकलान्तां प्रमातृभूमिकां तद्वेद्यभूमिकां च गृह्णानः पूर्वपूर्व-  
रूपतां भित्तिभूततया स्थितामप्यन्तः स्वरूपावच्छादनक्रीडया निमेषयन्नेवोन्मेषयति  
उत्तरोत्तररूपतामवरोहक्रमेण, आरोहक्रमेण तूत्तरोत्तररूपतां निमेषयन्नेव ज्ञान-  
योगिनामुन्मेषयति पूर्वपूर्वरूपतामत एवोत्तरमुत्तरं पूर्वत्र पूर्वत्र संकोचात्मतां  
जहद्विकसितत्वेनासावाभासयति, पूर्वं पूर्वं तु रूपं यथोत्तरं विकसिततां निमज्ज-  
यन् सङ्कुचितत्वेन दर्शयति । एवं च सर्वं सर्वमयमेव प्रथयति, केवलं तदवभासित-  
संकोचमात्रत इयं भेदप्रतिपत्तिरिव यदुद्दलनायेहत्य उपदेश इत्यास्तां तावदेतत् ।  
नीलमुखाद्याभासोन्मेषमय्यपि च संवित् प्रमात्रेकात्मकतत्स्वरूपनिमेषरूपावभात-

चरपीताद्याभासोपसंहाररूपा चेति स्वसंवेदनसिद्धामिमां युगपदेवोन्मेषनिमेषो-  
भयरूपां प्रतिभां भगवतीं विचिन्वन्तु महाधियः संसारविच्छेदाय । अत एवोन्मेष-  
निमेषाभ्यामित्येतत्पदं निजवृत्तौ भट्टश्रीकल्लटेन 'सङ्कल्पमात्रेण' इत्यविभक्तमेवे-  
च्छाशक्तिरूपतया व्याख्यायि । 'संग्रहकृतापि

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।

उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥' (३।६)

इत्यत्र प्रारब्धचिन्तासंहरणमेव परस्वरूपोदयहेतुर्न्मेष इत्यभिधास्यते । प्रवृत्त-  
चिन्तासंहारं विना परस्वरूपोदयाभावात् । एतच्च तद्वैव वितनिष्यामः ।

'परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।

तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥' (३।१४)

इत्यत्राप्युदयः प्रलयपरमार्थ इति स्पष्टमेव वक्ष्यते ।

'यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ।' (१।६)

इत्यत्रापि क्षोभप्रलयात्मा निमेषः परपदोन्मेषरूप इत्यपि निरूपयिष्यते ।  
तदेवमेकैवोभयरूपापि शक्तिः कदाचिदुन्मेषप्रधानतया व्यवहियते, कदाचिन्निमेष-  
प्रधानतया । ततश्च यस्य सम्बन्धिण्याः स्वरूपनिमेषात्मनः कार्योन्मेषप्रधानायाः  
शक्तेर्हेतोर्जगतो विश्वस्य शिवादेर्धरण्यन्तस्योदयोऽभेदसारतानिमज्जनसतत्त्वो  
नानावैचित्र्यशाली भेदरूपः सर्गः स्वरूपोन्मेषात्मनश्च बाह्यतानिमेषप्रधानायाः  
शक्तेर्जगतः प्रलयोऽभेदमयतोदयात्मा विचित्रभेदरूपतासंहार इति प्रलयोऽप्युदय-  
रूप उदयोऽपि च प्रलयरूप इति व्याख्येयम् । वस्तुतस्तु न किञ्चिदुदेति व्ययते  
वा, केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथातथाभासरूपतया स्फुरन्त्युदेतीव  
व्ययत इव चेति दर्शयिष्यामः । स्थितिबिलयानुग्रहाणां विशिष्टप्रलयोदयरूप-  
त्वान्नाधिक्यमिति प्रलयोदयाभ्यामेव पञ्चविधं पारमेश्वर्यं कृत्यं संगृहीतम् ।  
निर्णीतं चैवंप्रायः<sup>१</sup> मयैव प्रथमसूत्रमात्रविवरणे स्पन्दसंदोहे । ननु श्रीमन्महार्थदृष्ट्या  
सृष्ट्यादिदेवताभिरेव विचित्रा जगतः प्रलयोदयाः संपाद्यन्ते तत्कथमेतदुक्तं  
यस्मैत्यादि, इत्याशङ्क्याह—तं शक्तिवक्रविभवप्रभवमिति । शक्तीनां सृष्टिर-  
क्तादिमरीचिदेवीनां चक्रं द्वादशात्मा समूहस्तस्य यो विभव उद्योगावभासनचर्वण-  
विलापनात्मा क्रीडाडम्बरस्तस्य प्रभवं हेतुम् । एता हि देव्यः श्रीमन्मन्थानभैरवं  
चक्रेश्वरमालिङ्ग्य सर्वदैव जगत्सर्गादिक्रीडां संपादयन्तीत्याम्नायः । अथ च  
कस्मात्परमेश्वरस्य जगत्सर्गसंहारादिहेतुत्वमित्याशङ्क्यामेतदेवोत्तरं शक्तिचक्रेति ।  
यावद्धि किञ्चिद्विश्वं संभवति तत्प्रकाशमानत्वेन प्रकाशमयत्वात् ।

१. ग० पु० ग्रन्थकृतेति पाठः ।

२. ग० पु० एवं प्रागिति पाठः । ३. ग० पु० इदमिति पाठः ।

स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम् ।

अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते ॥' (ई०प्र० १।५।१०)

इति विपश्चिन्निश्चितनीत्या परमेश्वरस्यान्तःप्रकाशैकात्म्येन प्रकाशमानं स्थितं सच्छक्तिचक्रमित्युच्यते यतः परमेश्वरस्यागमेष्वनन्तशक्तित्वमुद्धोष्यते, तस्य शक्तिचक्रस्याभासपरमार्थस्य विश्वस्य यो विभवः परस्परसंयोजनावियोजनावैचित्र्यमनन्तप्रकारं तस्य प्रभवं कारणम् । स एव हि भगवान्विज्ञानदेहात्मकास्वात्मैकात्म्येन स्थितान्विश्वानाभासानन्योन्यं नानावैचित्र्येण संयोजयन्वियोजयंश्च विश्वोदयप्रलयहेतुः । तदुक्तं<sup>१</sup> श्रीभट्टकल्लटेन ।

‘विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वम् ।’

इत्येतद्वृत्त्यक्षराणामत्र व्याख्याद्वयेऽप्यनुरूपम् । अपि च

‘शक्तयोऽस्य जगदुत्पत्तिम् ।’

इत्यागमदृष्ट्या

‘तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।’ (२-४)

इतीहृत्यस्थित्या च जगदात्मनः

‘तत्खेचर्यूर्ध्वमार्गस्थं व्योम वामेशीगोचरम् ।’

इति रहस्यनीत्या च वामेश्वरीखेचरीगोचरीदिक्चरीभूचरीरूपस्य मयैव स्पन्दसन्दोहे सम्यङ्निर्णीतस्य

‘अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः ।’ (१।२०)

इत्यत्रहि निर्णेष्यमाणस्यैतद् व्याख्याद्वयव्याख्यातशक्तिचक्रप्रपञ्चभूतस्य च

‘यतः करणवर्गोऽयं . . . . . ।’ (१।६)

इति स्थित्येन्द्रियग्रामात्मनः

‘तदाक्रम्य बलं मन्त्राः . . . . . ।’ (२।१)

इति नित्यमन्त्रात्मनः

‘शब्दराशिसमुत्थस्य शक्तिवर्गस्य . . . . . ।’ (३।१३)

इति नीत्या<sup>२</sup> ब्राह्म्यादिदेवतास्वभावस्यैवमादेरनन्तप्रकारस्यापि<sup>३</sup> मयैव स्पन्दसन्दोहे वितत्य निर्णीतस्य शक्तिचक्रस्य यो विभवो माहात्म्यं तत्र प्रभवतीति प्रभवं स्वतन्त्रं न तु पशुवत्परतन्त्रम् । शक्तिचक्रस्य<sup>४</sup> रश्मिपुञ्जस्य यो विभवोऽन्तर्मुखो विकासस्ततः प्रभव उदयोऽभिव्यक्तिर्यस्येति बहुव्रीहिणाऽन्तर्मुखतत्स्वरूपनिभालनादयत्नेन परमेश्वरस्वरूपप्रत्यभिज्ञानं भवतीत्यर्थः । किञ्च यस्य चिदानन्दघनस्यात्मन उन्मेषनिमेषाभ्यां स्वरूपोन्मीलननिमीलनाभ्यां ‘यदन्तस्तद्वहिः’ इति युक्त्या जगतः शरीररूपस्य तदनुषङ्गेन बाह्यस्यापि विश्वस्य प्रलयोदयो

१. ग० पु० तदेतदिति पाठः ।

२. ग० पु० दृष्ट्येति पाठः ।

३. ग० पु० अन्येति पाठः ।

४. ग० पु० स्वरश्मिचक्रस्येति पाठः ।



यथासंख्यं मज्जनोन्मज्जने भवतस्तं शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य प्रभवं भक्तिभाजामेतत्स्वरूपप्रकाशकं शङ्करं स्तुमः । तथा यस्य स्वात्मनः सम्बन्धिनो बहिर्मुखताप्रसररूपादुन्मेषाज्जगत उदयोऽन्तर्मुखतारूपाच्च निमेषात्प्रलयस्तं विश्व-सर्गादिकार्युन्मेषादिस्वरूपसंविद्देवीमाहात्म्यस्य हेतुं शङ्करं स्तुम इति यथासम्भवमपि योज्यम् । देहाद्याविष्टोऽपि परमेश्वरः करणोन्मीलननिमीलनाभ्यां रूपादिपञ्चक-मयस्य जगतः सर्गसंहारौ करोति । यदुक्तं रहस्यतत्त्वविदा

‘तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।

भान्तमेवान्तरथौघमिच्छया भासयेद्वहिः ॥’ (ई० प्र० १।६।७)

इति । एवंविधार्थपरिग्रहायापि ‘यस्य स्वातन्त्र्यशक्त्या’ इति त्यक्त्वा ‘यस्योन्मेषनिमेषाभ्याम्’ इति न्यरूपि गुरुणा । अत्र च शङ्करस्तुतिः समावेशरूपा प्राप्यत्वेनाभिधेया, शक्तिचक्रविभवात्प्रभवो यस्येति बहुव्रीहिणा शक्तिचक्रविकासस्तत्प्राप्तावुपाय उक्तः, शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य भक्तिभाजां प्रभवं प्रकाशकमिति तत्पुरुषेण फलमुक्तम् । यद्वक्ष्यति

‘ततश्चक्रेश्वरो भवेत् ।’ (३।१६)

इत्यभिधेयोपाययोरुपायोपेयभावः सम्बन्ध इत्यभिधेयोपायसम्बन्धप्रयोजनान्यनेनैव सूत्रेण सूत्रितानि ॥१॥

### TRANSLATION

Śaṅkara is one who does śaṁ (śaṁ karoti iti śaṁkaraḥ). By śaṁ is meant the grace (anugraha) which consists in enabling the aspirant to recognize the vast expanse of His (Śiva's) Consciousness (sva-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-pramāṭṛ-pada) brought about by Himself (tatkṛipta). 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 stumaḥ (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 *araṇi* (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.<sup>1</sup>

Therefore the *Svātantrya Śakti* (the Power of Absolute Freedom) 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 (*anadhikamāpi*) she goes on showing herself as if supernumerary (*adhikamiva*). This śakti of the lord who is non-moving, being of the nature of consciousness (*Citsvābhāvyād acalasyāpi bhagavataḥ*) is known as *spanda* in accordance with the rootmeaning of the word signifying slight movement (*kiñcit calattā*)<sup>2</sup>. Thus the essential nature of the Lord is perpetual *spanda* (creative pulsation). He is never without *spanda*. Some<sup>3</sup> 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 śakti*, the essence of which consists in quivering light. Thus this *śāstra* has been appropriately named *spanda*.

This will be made clear later.

This *spanda-śakti* consists of the compact bliss of I-consciousness 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 (*nimeśa*)<sup>4</sup> 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 (*unmeṣa*). Thus the stage of the submergence (*nimeṣa*) of the universe constitutes the emergence (*unmeṣa*) 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 Śiva, Mantramaheśvara, Mantrēśvara, Mantra, Vijñānākala, Pralayākala, and Sakala and the 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-yogīs* (the gnostic *yogīs*). Thus He shows the succeeding ones in a developed form in the preceding<sup>6</sup> 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 *śāstra* is meant to destroy this perception of difference. Enough of this expatiation.

The goddess Consciousness is simultaneously of the nature of display (*unmeṣa*) and suppression (*nimeṣa*). 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*)<sup>5</sup> who is simultaneously of the nature of both revelation (*unmeṣa*) and concealment (*nimeṣa*) as is evident from one's own experience. That is

why the exalted Kallāṭa in his gloss explained *unmeṣa* and *nimeṣa* together (not separately) by one word, viz., “by the power of mere will.”

The writer<sup>6</sup> 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 *unmeṣa*, for without the cessation of the previous idea, the rise of the next one is impossible.

“That is to be known as *Unmeṣa* 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 *nimeṣa* (disappearance) in the form of the cessation of agitation implies at the same time *unmeṣa* (appearance) of the Supreme state.

Hence the same Power which is of double aspect is sometimes employed predominantly in the aspect of *unmeṣa* (appearance) and sometimes predominantly in the aspect of *nimeṣa* (disappearance).

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

“Whose Śakti (divine power) predominant in displaying creation, *kāryonmeṣa-pradhānāyāḥ*) instinct with the concealment (*nimeṣa*) of His (Śiva's) essential nature, (*svarūpanimeṣātmanaḥ*) 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 *Śakti* (divine power), predominant in submerging externality (*bāhyatānimeṣapradhānāyāḥ*) and instinct with the revelation (*unmeṣa*) 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 *spandaśakti* (the divine creative pulsation) which, though free of succession, appears in different aspects as if flashing in view and as if subsiding. *Sthiti* (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 Śāstra*<sup>7</sup> the different acts of absorption and manifestation of the universe are brought about by the goddesses *Śṛṣṭi* 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 *śaktis*."

(First interpretation of *Śakticakra*—*vibhava-prabhava*)

By *śakti-cakra* is meant the aggregate of twelve<sup>8</sup> divinities such as *Śṛṣṭi*, *Rakta*, etc. By its *vibhava* is meant the play of that aggregate in the form of creative activity (*udyoga*), maintenance (*avabhāsana*), absorption (*carvaṇa*), and assumption of indefinable state (*anākhyā*), 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 *Śṛṣṭi*, *Rakta*, etc.

These divinities embracing the exalted Manthān-Bhairava<sup>9</sup> 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'être* 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 *śaktis* 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 (*iḥatya sthityā*) which maintains that" whether in matter of word, or object or thought, there is no state which is not Śiva," the group of *śaktis* represents the world.

*(Fourth interpretation of Śakti Cakra)*

According to the esoteric teaching, viz., "The void that exists in the upper course of *khecarī* is the sphere of *Vāmeśī*," the phrase also implies the group of such *śaktis* as *Vāmeśvarī*,<sup>10</sup> *Khecarī*, *Gocarī*, *Dikcarī* and *Bhūcarī* 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*'<sup>11</sup> (*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 *Brāhmī*'<sup>12</sup> 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-puñja*)<sup>13</sup> (i.e. *Śaṅkara* 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 (*yathāśaṅkhyam*) 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 svarūpa*) 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 *unmeṣa* and *nimeṣa* in bringing about the manifestation etc. of the universe, that Śaṅkara who is the Self, and by whose *unmeṣa* i.e. expansion in the form of externality there is the manifestation of the world, and by whose *nimeṣa* 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-cakravibhava-prabhavam* as a *Bahuvrīhi* 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 *Tatpuruṣa* 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 author<sup>14</sup> (of the book) will say (later). "Then he will become the lord of the group of *śaktis*". Hence the connexion of the subject-matter (of the book) and the means (*upāya*) is that of the end (*upeya*) and means (*upāya*). Thus this *Sūtra* (*Kārikā*) 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. Śiva 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 Kṣemarāja, composed the *Spandakārikā*.

5. 'Pratibhā' is *parā saṁvīt*, 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. 'Mahārtha' which is also known as 'Mahānaya' 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 *Kālīs* are a special feature of the 'Mahārtha' or 'Krama' system. They are:

(i) *Sṛṣṭi*: when the will to create or manifest arises in *Kālī* and the would-be creation shines in outline in her, she is known as *Sṛṣṭi Kālī*. This is the conception of creative power in relation to the object (*prameya*).

(ii) *Rakta Kālī* is the conception of the power of maintenance (*sthiti*) of the objective world through the five senses.

(iii) *Sthitināśa Kālī*. This is the conception of the power of *saṁhāra* 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 (*sṛṣṭi*, *sthiti*, *saṁhāra* and *anākhyā*) in relation to object (*prameya*).

(v) *Samhāra Kālī*. When *Parāsaṁvid* 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 *Samhāra kālī*. This is *sṛṣṭi* in the stage of *pramāṇa*. In the stage of *Śthitināśakālī*, the experience is "I have known the object." In the stage of *Samhārakālī*, the experience is, "The object is non-different from me."

(vi) *Mṛtyukālī* engulfs even the *Samhāra 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 *bhedana* or afflorescence of different objects and the letter *dra* indicates *drāvaṇa* or dissolving those different forms again in her essential nature. This is the aspect of *saṁhāra* in the stage of *pramāṇa*. She is also called *Rudrakālī*.

(viii) *Mārtaṇḍa Kālī*. *Mārtaṇḍa* 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 *ahaṁkāra* or the 'ego feeling'. '*Mārtaṇḍa 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) *Paramārkakālī*. She represents her power of *śṛṣṭi* in relation to the limited subject. She brings about the emergence of the limited subject by merging *Ahaṁkāra*, 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 *paśu* or *āṇava mala*.

(x) *Kālāgnirudrakālī*. When *Parāsaṁvid* brings about the identification of the limited subject with the Universal Self, she is known as *Kālāgnirudrakālī*. This *Kālī* represents the power of maintenance (*sthiti*) in relation to the limited subject as she makes the limited subject rest in the Universal Self.

She is called *Kālāgnirudrakālī*, because she dissolves the limited subject *Kālāgnirudra* in Her Universal self.

The experience at the level of *Kālāgnirudrakālī* is "I am all this". She is also known as *Mahākālī*, because she holds within Herself everything including *Kāla* or Time.

(xi) *Mahākālakālī*. 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 *saṁhāra* or withdrawal in relation to the limited subject.

(xii) *Mahābhairava-ghora-caṇḍakālī* or *Mahābhairavacaṇḍograghorakālī*.

This represents the state of *anākhyā* in relation to the limited subject. This refers to that state of *Parāsaṁvid* 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-caṇḍakālī*. The word *caṇḍa* refers to the sphere of *prameya* (object), *ghora* implies *pramāṇa* (knowledge and means of knowledge), and *mahābhairava* suggests *pramātā* (subject).

9. *Manthāna Bhairava* is the ultimate resting place of all and is also called *Kuleśvara* by *Maheśvarānanda*.

10. *Vāmeśvarī* 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 *Vāmeśvarī*, because she emits or projects the universe out of the Absolute. The word *vāma* also means left, reverse, contrary, opposite. This Śakti is called *Vāmeśvarī* 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.

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

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

*Gocarī*. The word *go* symbolizes *buddhi-ahamkāramanobhūmi* i.e. *antaḥkaraṇa*. *Antaḥkaraṇa* or the psychic apparatus is the sphere of *gocarī śaktis*.

*Dikcarī*—*Dikṣu diśāsu bāhyabhūmiṣu caranti iti dikcaryaḥ*. Those śaktis that function in *dik* or outer space are known as *dikcarī*. The external senses have to do with the consciousness of space. Hence they are the sphere of *dikcarī śaktis*.

*Bhūcarī*—*Bhuh rūpādi pañcātmakam meṇapadam tatra caranti iti bhūcaryaḥ*. Those śaktis that have to do with the external objects, with the objective phenomena having colour, form, etc. are known as *bhūcarī*.

The empirical individual experients, 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 *pūrṇāhantā*, the ever-present perfect I-consciousness of the Divine.

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

(1.) *Yogīśvarī* or *Mahālakṣmī* of *a-varga* i.e. of the class of vowels.