

बोधपञ्चदशिका

Bodhapañcadaśikā

Abhinavagupta
Cachemira, s. X-XI

Taller de traducción · Translation atelier

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Bodhapañcadśikā. Abhinavagupta

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Sea bienvenida toda corrección para mejorar esta traducción.

Soit bienvenue toute correction pour améliorer cette traduction.

Be welcome any corrections to improve this translation.

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बोधपञ्चदशिका

Bodhapañcadaśikā

Quinze dístics per al despertar

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Fifteen verses for awakening

अनस्तमितभारूपस्तेजसां तमसामपि ।
य एकोऽन्तर्यदन्तश्च तेजांसि च तमांसि च ॥ १ ॥

*Anastamitabhārūpastejasāṃ tamasāmapī
ya eko 'ntaryadantaśca tejāṃsi ca tamāṃsi ca*

1

*Llum eterna, essència dels resplendors i de les tenebres.
Allò idèntic dins i entre els resplendors i les tenebres.*

*Luz eterna, esencia de los resplandores y de las tinieblas.
Lo idéntico dentro y entre los resplandores y las tinieblas.*

*Lumière éternelle, essence des éclats et des ténèbres.
Ce qui est identique dans et entre les éclats et les ténèbres.*

*Eternal light, essence of the brightness and the darkness.
That identical within and between brightness and darkness.*

स एव सर्वभूतानां स्वभावः परमेश्वरः ।
भावजातं हि तस्यैव शक्तिरीश्वरतामयी ॥ २ ॥

*sa eva sarvabhūtānām svabhāvaḥ parameśvaraḥ
bhāvajātaṃ hi tasyaiva śaktirīśvaratāmayī*

2

*Deu suprem, única essència de tots els éssers,
el delit i soberania de llur energia engendra alló existent.*

*Dios supremo, única esencia de todos los seres,
el deleite y soberanía de su energía engendra lo existente.*

*Dieu suprême, unique essence de tous les êtres,
le délice et souveraineté de son énergie engendre l'existant.*

*Supreme God, the only essence of all beings,
the delight and sovereignty of his energy begets the existing.*

शक्तिश्च शक्तिमद्रूपाद् व्यतिरेकं न वाञ्छति ।
तादात्म्यमनयोर्नित्यं वह्निदाहिकयोरिव ॥ ३ ॥

*śaktiśca śaktimadrūpād vyatirekaṃ na vāñchati
tādātmyamanayornityaṃ vahnidāhikayoriva*

3

*I l'energia no desitja ser diferent d'allò energètic.
La identitat d'ambdós és constant, com el foc i el cremar.*

*Y la energía no desea ser diferente de lo energético.
La identidad de ambos es constante, como el fuego y el quemar.*

*Et l'énergie ne désire pas être différent du énergétique.
L'identité des deux est constant, comme le feu et le fait de brûler.*

*And energy does not desire to be different from the energetic.
The identity of both is constant, like fire and the fact of burning.*

स एव भैरवो देवो जगद्भरणलक्षणः ।
स्वात्मादर्शो समग्रं हि यच्छक्त्या प्रतिबिम्बतम् ॥ ४ ॥

sa eva bhairavo devo jagadbharaṇalakṣaṇaḥ
svātmādarśe samagraṃ hi yacchaktyā pratibimbatam

4

*Déu Bhairava, únic sostenidor de l'univers;
tot el que es reflexa en llur mirall es gràcies a la seva energia.*

*Dios Bhairava, único sostenedor del universo;
todo lo que en su espejo se refleja es gracias a su energía.*

*Dieu Bhairava, unique soutien de l'univers;
tout ce qui se reflète dans son miroir est grâce à son énergie.*

*God Bhairava, the only sustainer of the universe;
everything reflected in his mirror is thanks to his energy.*

तस्यैवैषा परा देवी स्वरूपामर्शनोत्सुका ।
पूर्णत्वं सर्वभावेषु यस्य नाल्पं न चाधिकम् ॥ ५ ॥

*tasyaivaiṣā parā devī svarūpāmarśanotsukā
pūrṇatvaṃ sarvabhāveṣu yasya nālpam na cādhikam*

5

*Aquesta (energia) és certament la deesa suprema,
amant del goig de la naturalesa essencial,
plenitud que ni creix ni decreix en tots els éssers.*

*Ésta (energía) es ciertamente la diosa suprema,
amante del gozo de la naturaleza esencial,
plenitud que ni aumenta ni disminuye en todos los seres.*

*Cette (énergie) est certainement la déesse suprême,
amoureuse de la joie de la nature essentielle,
plénitude que n'augmente ni ne diminue dans tous les êtres.*

*This (energy) is certainly the supreme goddess,
lover of the joy of the essential nature,
fullness that neither increases nor diminishes in all beings.*

एष देवोऽनया देव्या नित्यं क्रीडारसोत्सुकः ।
विचित्रान् सृष्टिसंहारान् विधत्ते युगपद् विभुः ॥ ६ ॥

*eṣa devo 'nayā devyā nityaṃ kṛīḍārasotsukah
vicitrān sṛṣṭisamhārān vidhatte yugapad vibhuḥ*

6

Aquest déu omnipresent, amant del goig de l'etern joc amb la deessa, realitza simultàniament emissions i reabsorcions diverses.

Éste dios omnipresente, amante del gozo del juego eterno con la diosa, realiza simultáneamente emisiones y reabsorciones diversas.

Ce dieu omniprésent, amoureux de la joie du jeu éternel avec la déesse, réalise simultanément émissions et réabsorptions diverses.

This god omnipresent, lover of the joy of the eternal play with the goddess, simultaneously performs emissions and réabsorptions diverse.

अतिदुर्घटकारित्वमस्यानुत्तममेव यत् ।
एतदेव स्वतन्त्रत्वमैश्वर्यं बोधरूपता ॥ ७ ॥

*atidurghaṭakāritvamasyānuttamameva yat
etadeva svatantratvamaiśvaryaṃ bodharūpatā*

7

*Així certament, l'essència de la consciència, llibertat sobirana,
és la causa d'aquesta suprema activitat, ultradificil d'acomplir.*

*Así en verdad, la esencia de la consciencia, libertad soberana,
es la causa de esta suprema actividad, ultra dificil de realizar.*

*Ainsi en vérité, l'essence de la conscience, liberté souveraine,
est la cause de cette suprême activité, ultra difficile à réaliser.*

*So in truth, the essence of consciousness, sovereign freedom,
is the cause of this suprem activity, ultra difficult to perform.*

परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम् ।
जडाद्विलक्षणो बोधो यतो न परिमीयते ॥ ८ ॥

paricchinnaprakāśatvam jaḍasya kila lakṣaṇam
jaḍād vilakṣaṇo bodho yato na parimīyate

8

*La lluminositat limitada és sens dubte el tret d'allò inconscient.
La consciència que hom percep limitada en d'allò inert, no pereix.*

*La luminosidad limitada es sin duda el rasgo de lo inconsciente.
La conciencia que es percibida limitada en lo inerte, no perece.*

*La luminosité limitée est sans doute le trait de l'inconscient.
La conscience que on perçoit limitée dans l'inerte, ne périt pas.*

*Limited luminosity definitely is the feature of the insentient.
Consciousness perceived as limited in the inert does not perish.*

एवमस्य स्वतन्त्रस्य निजशक्त्युपभेदिनः ।
स्वात्मगाः सृष्टिसंहाराः स्वरूपत्वेन संस्थिताः ॥ ९ ॥

*evamasya svatantrasya nijaśaktyupabhedinah
svātmagāḥ sṛṣṭisamhārāḥ svarūpatvena samsthitāḥ*

9

De la llibertat d'aquesta (consciència) són les divisions innates a l'energia; emissions i reabsorcions viuen en ella mateixa, essent consumades per la pròpia naturalesa.

De la libertad de esta (conciencia) son las divisiones innatas a la energía; emisiones y reabsorciones viven en ella misma, siendo consumadas por la propia naturaleza.

De la liberté de cette (conscience) sont les divisions innées à l'énergie; émissions et résorptions vivent en elle même étant consommées par la propre nature.

From the freedom of this (consciousness) are the innate divisions to the energy; emissions and resorptions live in herself, being consummated by the own nature.

तेषु वैचित्र्यमत्यन्तमूर्ध्वाधस्तियगेव यत् ।
भुवनानि तदंशाश्च सुखदुःखमितिर्भवः ॥ १० ॥

*teṣu vaicitryamatyantamūrdhvādastiryageva yat
bhuvanāni tadaṃśāśca sukhaduḥkhamatirbhavaḥ*

10

Plaer i dolor és la condició dels éssers vivents i parts d'aquest món, perquè en ells la natura de la ment és percebre diversitat dalt, baix i a través.

Placer y dolor es la condición de los seres vivientes y partes de este mundo, porque en ellos, la naturaleza de la mente es percibir diversidad arriba, abajo y a través.

Plaisir et douleur sont la condition des êtres vivants et des parties de ce monde, car en eux, la nature du mental est percevoir diversité en haut, en bas et à travers.

Pleasure and pain is the condition of living beings and parts of this world, because in them, the nature of the mind is to perceive diversity above, below and through.

यदेतस्यापरिज्ञानं तत्स्वातन्त्र्यं हि वर्णितम् ।
स एव खलु संसारो जडानां यो विभीषकः ॥ ११ ॥

yadetasyāparijñānaṃ tatsvātantryaṃ hi varṇitam
sa eva khalu saṃsāro jaḍānāṃ yo vibhīṣakaḥ

11

*Per tant, la llibertad considerada des del seu desconeixement,
és sens dubte l'espantós samsara dels éssers inconscients.*

*Por lo tanto, la libertad considerada desde su desconocimiento,
es sin duda el espantoso samsara de los seres inconscientes.*

*Par conséquent, la liberté considérée de son ignorance est
sans doute l'epouventable samsara des êtres inconscients.*

*Therefore, the freedom considered from his ignorance is
undoubtedly the frightening samsara of unconscious beings.*

तत्प्रसादरसादेव गुर्वागमत एव वा ।
शास्त्राद्वा परमेशस्य यस्मात्कस्मादुपागतम् ॥ १२ ॥

*tatprasādarasādeva gurvāgamata eva vā
śāstrādvā parameśasya yasmātkasmādupāgatam*

12

D'on ve doncs el naixement d'un mestre o l'origen de l'escriptura sagrada sino del delit de la gràcia de Śiva.

De dónde viene entonces, el nacimiento de un maestro o de la escritura sagrada sino del deleite de la gracia de Śiva.

D'où vient-il alors, la naissance d'un maître ou l'origine de l'écriture sacrée, mais du délice de la grâce de Śiva.

Whence therefore comes the birth of a guru or the origin of sacred scripture but of the delight of Śiva's grace.

यत्तत्त्वस्य परिज्ञानं स मोक्षः परमेशता ।
तत्पूर्णत्वं प्रबुद्धानां जीवन्मुक्तिश्च सा स्मृता ॥ १३ ॥

yat tattvasya parijñānaṃ sa mokṣaḥ parameśatā
tat pūrṇatvaṃ prabuddhānāṃ jīvanmuktiśca sā smṛtā

13

Qui realitza el coneixement profund de l'essència, realitza l'emancipació espiritual, la soberania suprema, i per tant la plenitud dels il·luminats, anomenada alliberació en vida.

Quien realiza el conocimiento profundo de la esencia, realiza la emancipación espiritual, la soberanía suprema, y por tanto la plenitud de los iluminados, llamada liberación en vida.

Qui réalise la connaissance profonde de l'essence, réalise l'émancipation spirituelle, la souveraineté suprême, et donc la plénitude des illuminés, nommée libération en cette vie.

Who achieves the deep knowledge of the essence, achieves spiritual emancipation, supreme sovereignty and, therefore, the fullness of the enlightened ones, called liberation in life.

एतौ बन्धविमोक्षौ च परमेशस्वरूपतः ।
न भिद्येते न भेदो हि तत्त्वतः परमेश्वरे ॥ १४ ॥

*etau bandhavimokṣau ca parameśasvarūpataḥ
na bhidyete na bhedo hi tattvataḥ parameśvare*

14

Lligar i deslligar ambdues accions són la mateixa pròpia forma de Śiva, perquè en Śiva l'essència ni s'escindeix ni té alteració.

Atar y desatar ambas acciones son la misma propia forma de Śiva, porque en Śiva la esencia ni se escinde ni tiene alteración.

Lier et délier ces deux actions sont la même propre forme de Śiva, puisque en Śiva l'essence n'est ni clivée ni altérée.

Binding and loosing both actions are the same Śiva's own form, since in Śiva the essence is not cleaved nor it has alteration.

इत्थमिच्छाकलाज्ञानशक्तिशूलाम्बुजाश्रितः ।
भैरवः सर्वभावानां स्वभावः परिशील्यते ॥ १५ ॥

ittham icchākalājñānaśaktiśulāmbujāśritaḥ
bhairavaḥ sarvabhāvānāṃ svabhāvaḥ pariśīlyate

15

Així Bhairava, essència de tots els éssers, és sempre present en l'energia de voluntat, creativitat i coneixement, simbolitzada en el trident i el lotus.

Así Bhairava, esencia de todos los seres, está siempre presente en la energía de voluntad, creatividad y conocimiento, simbolizada en el tridente y el loto.

Ainsi Bhairava, essence de tous les êtres, est toujours présent dans l'énergie de volonté, créativité et connaissance, symbolisée par le trident et le lotus.

Thus Bhairava, the essence of all beings, is always present in the energy of will, creativity and knowledge, symbolized in the trident and the lotus.

सुकुमारमतीञ्शिष्यान् प्रबोधयितुमञ्जसा ।
इमेऽभिनवगुप्तेन श्लोकाः पञ्चदशेदिताः ॥ १६ ॥

*sukumāramatīñ śiṣyān prabodhayitum añjasā
ime 'bhinavaguptena ślokā pañcadaśoditāḥ*

16

Quinze dístics han estat dits per mi Abhinavagupta per despertar directament als deixeples i enteniments sutils.

Quince dísticos han sido dichos por mi Abhinavagupta para despertar directamente a los discípulos e entendimientos sutiles.

Quinze strophes ont été dites par moi, Abhinavagupta, pour éveiller directement aux disciples et compréhensions subtiles.

Fifteen verses have been said by my Abhinavagupta to directly awake the disciples and subtle understandings.

Otras traducciones · Other translations

Lilian Silburn; **Hymnes de Abhinavagupta**,
Éd. Institut de Civilisation Indienne, Paris 1970, 2^a éd. 1986. p. 25-26

Quinze Stances sur la Conscience

- 1-2. Cet Un dont l'essence est l'immutable Lumière de toutes les clartés et de toutes les ténèbres, en qui clartés et ténèbres résident, c'est le Souverain même, nature innée de tous les êtres; la multitude des choses n'est rien d'autre que son énergie souveraine.
3. Et l'énergie ne se pose pas comme séparée de l'essence de celui qui la possède. Il y a éternellement identité des deux comme du feu et de son pouvoir de brûler.
4. Lui, le Dieu Bhairava, a pour caractéristique de maintenir l'univers tout entier reflété, grâce à cette énergie, dans le miroir de son propre Soi.
5. Elle, la suprême Déesse, s'adonne à la prise de conscience de l'essence de celui même dont la plénitude en tout ce qui existe n'augmente ni ne diminue.
6. Ce Dieu s'adonne éternellement au plaisir de jouer avec cette Déesse; omniscient, il suscite de façon simultanée les diverses émissions et résorptions.
7. Telle est son incomparable activité, éminemment difficile à accomplir; telles, sa liberté, sa souveraineté, son Essence consciente de soi.
8. Certes une lumière consciente limitée caractérise l'inconscience; par contre la Conscience n'a pas pour caractéristique l'inconscience parce qu'elle n'a pas de limite.
9. Ainsi les émissions et résorptions se manifestent à cause de leur propre essence à l'intérieur de Soi, elles dont la différenciation dépend des énergies spécifiques de Celui qui est (essentiellement) libre.
10. Leur extrême diversité, ces mondes en haut, en bas, intermédiaires et ce qui les constitue, voilà l'existence douée de plaisir et de douleur.
11. L'imparfaite connaissance de ce (Bhairava), c'est elle que l'on considère comme Sa liberté, elle, en vérité, la transmigration, terreur des êtres bornés.
- 12-13. Inclination de Sa grâce, tradition du maître ou traités religieux, que par l'une ou l'autre de ces approches s'éveille la Connaissance parfaite de la Réalité – le Seigneur suprême – voilà la délivrance, la plus haute souveraineté, la plénitude des êtres illuminés, voilà encore ce que l'on nomme libération en cette vie.
14. En réalité aucune différenciation n'existant en Parameśvara, ces deux, lien et libération, ne sont nullement séparés de l'Essence du Seigneur suprême.
15. Ainsi entre-t-on en contact de façon répétée avec Bhairava, nature innée de toute chose, qui repose sur le lotus du trident formé par les énergies : connaissance, activité subtile et volonté.

Abhinavagupta a composé ces quinze versets afin d'éclairer instantanément les disciples à l'esprit délié.

Christopher Bartley; **An Introduction to Indian Philosophy.**
Chapter 14, **Tantra: Some Śaiva Philosophies of Kashmir**, p. 232-233

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Fifteen Verses on Consciousness

- 1-2. That single principle which is both within and external, whose form is radiance unlimited in light and darkness, that is the Divinity that is the essence of all beings. Its sovereign *śakti* produces entities.
3. The *śakti* does not desire to be different from its possessor. The shared nature of the two is permanent, like that of fire and burning.
4. This is the deity Bhairava who sustains the cosmos because by his *śakti* he has made everything appear as reflected in his own mirror.
5. The *śakti* is the transcendent Goddess who delights in contemplating his essence. Her perfect state neither increases nor diminishes in relation to finite beings.
6. The Divine Omnipotence eternally delighting in play with the Goddess simultaneously dispenses the emanations and re-absorptions of the worlds.
7. His impossibly difficult unsurpassable activity is total freedom and sovereignty whose nature is consciousness.
8. The distinctive feature of what is insentient is its being a limited manifestation. Consciousness is other than the insentient by which it is not limited.
9. The emanations and re-absorptions of the worlds are established as fissions of the autonomous innate *śakti*.
10. In them there is infinite variety of spheres of experience and their regions, as well as pleasant and unpleasant experiences.
11. When the unconditioned divine freedom is not understood, there is cycle of birth and death that terrifies the unenlightened. This too is his power.
12. Divine grace is accessible for one who has gone to a teacher or from scripture.
13. God-given understanding of the truth is freedom from birth and death, and it is perfection for the enlightened ones. This is known as being liberated while still alive.
14. Both bondage and freedom proceed from God. They are neither really different from each other, nor different from God.
15. In this way Bhairava exercising his three-fold *śakti* of will, action and knowing is the true nature of all beings.

Joao Carlos B. Gonçalves www.om.pro.br/author/joaogoncalves
Janeiro 22, 2014

Quinze versos de despertar

1. Tanto as luzes como as trevas são dotadas da natureza desse resplendor que não pode ser limitado, que é único, intrínseco, e em cujo interior estão tanto as luzes como as trevas.

2. Ele é parameśvara, que é a essência de todos os seres, a origem deles e detentor da śakti, a qual é constituída por sua potência.

3. E a śakti não concebe como distinto aquele que possui a śakti, de modo que um sempre será o cerne do outro, tal como o fogo e a combustão.

4. Ele é o deus Bhairava, conhecido por manter o cosmo. Por meio de sua śakti, faz-se completamente refletido no espelho de si mesmo.

5. Ele possui a deusa suprema, a qual deseja tocar a sua própria natureza. E, em todos os seres, ela manifesta sua plenitude, nem em falta, nem em excesso.

6. Esse deus deseja permanentemente o sentimento de diversão, estabelecendo, onipresente, as variadas criações e dissoluções simultâneas.

7. É dotado de um poder de ação inatingível, que está além de tudo, possuindo assim autonomia (svatantra), soberania e inteligência.

8. A cognição limitada é o que caracteriza o ignorante, e a partir de um intelecto assim caracterizado, seja do ignorante ou de outros, não se pode alcançá-lo.

9. Dessa forma, pertence ao princípio de autonomia (svatantra) o dualismo dos que experimentem a śakti como inata e também as criações e dissoluções, que ocorrem no próprio ser dele, mantidas por sua própria natureza.

10. Dentre elas (criações), há uma variedade infindável, seja vertical ou horizontal. E uma parte delas são os mundos, os quais produzem o prazer, a dor e a cognição.

11. O desconhecimento disso se explica em razão da autonomia (svātantrya) de Śiva. Trata-se de fato do saṃsāra, que traz o estado de temor aos tolos.

12-13. Pela graça de Śiva, ou também pelo ensinamento do mestre ou pela escritura que versa sobre Parameśa, é alcançado o conhecimento da essência de Śiva, que se ensina como sendo a libertação (mokṣa), o estado de parameśa, a completude e a libertação em vida (jīvanmukti) dos sábios.

14. A prisão e a libertação não se distinguem, provêm da essência da Parameśa, e tampouco há diferenciação com relação a vós, no estado de parameśvara.

15. E assim Bhairava (Śiva) permanece como a natureza de todos os seres, dotado dos três lótus que figuram no tridente: a potência do desejo (icchā), a da atividade (kalā) e a do conhecimento (jñāna).

“Para que os alunos de mente imatura aprendam com rapidez, esses quinze versos foram compostos por Abhinavagupta.”

Prof. Satya Prakash Singh and Sw. Maheshvarananda; **Abhinavagupta minor works and glossary**, Publ. Indian Mind, Varanasi 2016. p. 69-72

Fifteen Verses on Consciousness

1-2. He who is the form of illumination obtains within luminaries as well as darkness, remains eternally awakened, is one, indwells all and forms in their inmost secret, is the real nature of all whatever is in existence, and is the Supreme Lord possessed of all power of rulership (I bow to Him).

3. Force of anything does never remain separate from its resort.
Force and forceful always obtain as one and the same like the fire and its heat.

4. He is the same Lord Bhairava called so on account of providing for the sustenance of the world getting reflected in the mirror of His own Self by virtue of His own Force.

5. It is His Supreme Divine Force who is eager to manifest Him in the form of His own power of manifestation and serves in the form of perception neither anyway less or nor more within all whatever is in existence.

6. It is this Divine Being who remains always curious to keep Himself engaged in sporting with Her in the multitudinous forms of creation and dissolution both going on simultaneously.

7. It is in His accomplishment of such incredibly difficult tasks of this nature that lies His freedom of action, Lordship and wisdom.

8. Limitedness of luminosity is the characteristic feature of the inconscient.
This is understood through the awareness which is different from inconscience.

9. Herein lies the autonomy of the Supernal Enjoyer of the world in the form of the acts of creation and dissolution as His fundamental nature well within Himself.

10. Extreme variation in the shape and structure of the creation such as somewhere excessive height and somewhere excessive depth, somewhere excessive bending sideways, multitudinousness and variety of creations and their Lordship besides the extremity of joy and suffering form the nature of things here in the world.

11. Ignorance of this feature of His creation (on the part of creatures) is also considered as an aspect of His autonomy extending to the extreme in the world of inconscience and thus forming the point of sorrow on their ill-luck.

12. It is by virtue of His grace that this kind of knowledge is made available to human beings through the teacher, scripture or discursive treatises somehow or the other in regard to the Supreme Controller.

13. Availability of this knowledge in its thoroughness known as liberation is also owing to His supreme governance. Perfection in that awareness (consciousness) as made possible in the case of enlightened persons has been called *jīvan-mukti*, redemption even in the state of living (in the world).

14. Bondage and liberation both these, too, are manifestation of the nature of the Supreme Lord Himself. They are so intertwined that they cannot be separate from each other sine He is essentially immune to differentiation within Himself.

15. This is how Bhairava is contemplated on as the resort of the will of creativity, power of division, knowledge and power as well as thorn in the lotus and thus the inner nature of all the beings.

16. These fifteen verses have been composed by Abhinavagupta for the sake of quick awareness of the disciples who have got redeemed of the burden of ignorance.

Jyoti septembre 2019 / www.shivajyotis.fr/2019/08/poeme-en-quinze-vers-sur-la-conscience-d-veil1.html

Quinze stances sur la Conscience et l'éveil

1-2. Rayonnement éternel animant la clarté comme l'obscurité, unique, il réside au plus profond de toute chose. Lumière et ténèbres à la fois, il est le Seigneur suprême, nature intrinsèque de tout ce qui existe. De son énergie divine, maîtresse de la manifestation, naissent les êtres vivants.

3. Et Śakti, son énergie, ne désire pas se séparer de Lui. Leur nature est éternellement identique, comme le sont le feu et sa chaleur.

4. En vérité, Il est Bhairava, le substrat du monde, et Son énergie refléchit l'intégralité de l'univers dans Sa propre nature.

5. Sa suprême énergie apprécie de jouir de Son essence. Grâce à elle, tous les êtres connaissent la juste complétude.

6. Goûtant éternellement au plaisir de jouer avec la Déesse, le Seigneur procède simultanément à diverses formes de création et de destruction.

7. Ces actions insurpassables d'une extrême difficulté qu'il est le seul à pouvoir accomplir sont l'expression de Sa liberté et de Sa suprématie ainsi que la manifestation de Sa Conscience.

8. En vérité, ce qui est inerte se caractérise par une expansion limitée [de la conscience]. La Conscience, qui ne peut être contenue dans des limites, diffère en ce sens de l'inertie.

9. Ainsi, les émissions et les résorptions fragmentatrices œuvres de l'énergie inhérente à Sa liberté découlent de Sa propre nature [et] y résident.

10. La diversité de ces émissions et de ces résorptions est sans fin dans toutes les directions, sur tous les plans d'existence et en leur sein. La notion de bonheur et de malheur [est elle-même] le produit (de Sa liberté).

11. Ne pas comprendre cela est également le fait de Sa liberté et inspire assurément la terreur du cycle des renaissances chez les êtres bornés.

12. En vérité, [l'éveil] se produit pour une raison et par un moyen quelconques: le nectar de Sa grâce, l'enseignement d'un maître ou l'étude des traités consacrés au suprême Seigneur, Paramaśiva.

13. La connaissance de cette réalité est délivrance et [accès à] l'état du Seigneur suprême. Elle confère aux êtres éveillés la plénitude et la libération en cette vie.

14. Le lien et la délivrance sont le produit de la nature même de Śiva. Il est impossible de les différencier car en vérité la différenciation est étrangère à la nature du suprême Seigneur.

15. Tel est Bhairava, nature même de toutes les modalités d'existence, qui siège sur les lotus [posés sur les pointes] du trident des énergies: volonté, fragmentation et connaissance.

16. Abhinavagupta a composé ces quinze stances pour faire accéder instantanément à l'éveil ses élèves à la compréhension limitée.

John Hughes; Self Realization in Kashmir Shaivism: The Oral Teachings of Swami Lakshmanjoo. **Published by State University of New York Press, Albany 1994, p. 21-34**

Sw. Lakshmanjoo interpretation

Fifteen verses on Wisdom

1. The brilliance of the One Being's light does not vanish in external light or in darkness because all light and darkness resides in the supreme light of God Consciousness.
2. This Being is called Lord Śiva. He is the nature and existence of all beings. The external objective world is the expansion of His Energy and it is filled with the glamour of the glory of God Consciousness.
3. Śiva and Śakti are not aware that they are separate. They are interconnected just as fire is one with the heat.
4. He is the God Bhairava. He creates, protects, destroys, conceals, and reveals His nature through the cycle of this world. This whole universe is created by God in His own nature, just as one finds the reflection of the world in a mirror.
5. The collective state of the universe is His supreme Energy (Śakti), which He created in order to recognize His own nature. This (Śakti), who is the embodiment of the collective state of the universe, loves possessing the state of God Consciousness. She is in the state of ignorance, remaining perfectly complete and full in each and every object.
6. The supreme Lord Śiva, who is all-pervasive and fond of playing and falling, together with the Energy of His own nature simultaneously brings about the varieties of creation and destruction.
7. This supreme action cannot be accomplished by any other power in this universe except Lord Śiva, who is completely independent, perfectly glorious and intelligent.
8. The limited state of consciousness is insentient and cannot simultaneously expand itself to become the various forms of the universe. The possessor of independence is absolutely different from that insentient state of consciousness. You cannot, therefore, recognize Him in only one way. The moment you recognize Him in one way you will also recognize Him in the other way.
9. This Lord Śiva, who is completely independent (svatantra), has the diversity of creation and destruction existing in His own nature. And, at the same time, this diversity is found existing in its own way as the field of ignorance.
10. In this world you will find varieties of creation and destruction, some of which are created in the upper cycle, some of which are created below, and some of which are even created sideways. Attached to these worlds smaller portions of worlds are created. Pain, pleasure, and intellectual power are created according to the status of being. This is the world.
11. If you do not understand that there is actually no span of time, this misunderstanding is also the independence (svatantrya) of Lord Śiva. This misunderstanding results in worldly existence (samsara). And those who are ignorant are terrified by worldly existence.

12 & 13. When, because the grace of Lord Śiva is showered upon you, or due to the teachings or vibrating force of your Master, or through understanding the scriptures concerned with Supreme Śiva, you attain the real knowledge of reality, that is the existent state of Lord Śiva, and that is final liberation. This fullness is achieved by elevated souls and is called liberation in this life (jivanmukti).

14. These two cycles, bondage and liberation, are the play of Lord Śiva and nothing else. They are not separate from Lord Śiva because differentiated states have not risen at all. In reality, nothing has happened to Lord Śiva.

15. In this way the Lord, Bhairava, the essence of all being, has held in His own way in His own nature, the three great energies: the energy of will (iccha-sakti), the energy of action (kriya-sakti), and the energy of knowledge (jñana-sakti). These three energies are just like that trident which is the three-fold lotus. And seated on this lotus is Lord Bhairava, who is the nature of the whole universe of 118 worlds.

16. I, Abhinavagupta, have written and revealed these verses for some of my dear disciples who have very little intellectual understanding. For those disciples, who are deeply devoted to me, I have composed these fifteen verses just to elevate them instantaneously.

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