

- **Īśvarapratyabhijñākārikā** by Utpaladeva

Three translations (Dr. Kanti Chanda Pandey, Raffaele Torella, David Dubois) of:

Jñānādhikāra

Section I. Knowledge (firsts 4-5 verses)

Tattva saṅgrahādhikāra

Section IV. Summary of the essential principles

- **Īśvarapratyabhijñāvimarśinī** by Abhinavagupta

Translation: Dr. Kanti Chanda Pandey

Benedictory verse-s at the beginning of each chapter.

Glossary of Technical Terms according to Abhinavagupta's commentaries

## Īśvarapratyabhijñārikā by Utpaladeva (first half of the 10th century A.D.)

### Jñānādhikāra

Section I. Knowledge (firsts 4-5 verses)

#### Āhnika I

कथंचिदासाद्य महेश्वरस्य दास्यं जनस्याप्युपकारमिच्छन् ।  
समस्त संपत्सनवाप्तिहेतुं तत्प्रत्यभिज्ञामुपपादयामि ॥ १ ॥

Having somehow realised my identity with the Supreme and wishing to render service to humanity, I am establishing 'Self-Recognition' which is a means of attaining all that is of value.  
Translation: Dr. Kanti Chanda Pandey in Bhāskari [1938]

Having in some way attained the state of servant of Maheśvara and wishing to offer assistance also to the whole of mankind, I shall – by giving it logical justification – make possible the awakening of the recognition of the Lord, which brings about the achievement of all success.  
Translation: Raffaele Torella in The Īśvarapratyabhijñārikā of Utpaladeva with the Author's Vṛtti. [1994]

Je suis devenu, je ne sais comment, le serviteur du grand Seigneur. Parce que je désire aider aussi l'humanité, je vais rendre possible, en la justifiant, la re-connaissance de (soi comme étant le Seigneur). Elle est la cause qui fait obtenir toutes les perfections.  
Traduction: David Dubois à Les Stances sur la Reconnaissance du Seigneur avec leur Glose. [2005]

कर्तारि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे ।  
अजडात्मा निषेधं वा सिद्धिं वा विदधीत कः ॥ २\* ॥

Which sentient being can prove or disprove the Supreme Lord,  
who is essentially Omnipotent, omniscient and eternal?  
Translation: Dr. Kanti Chanda Pandey / \* repetition of the sanskrit number's verse: १ p. ४८, and (i) p. 10 in english version.

What intelligent being could ever deny or establish the cognizer and agent,  
the Self, Maheśvara, established from the beginning.  
Translation: Raffaele Torella

Qui, étant doué de conscience, pourrait bien être en mesure de prouver ou réfuter  
le sujet connaissant, l'agent, notre Soi, le grand Seigneur prouvé d'emblée.  
Traduction: David Dubois

किंतु मोहवशादस्मिन्दृष्टेऽप्यनुपलक्षिते ।  
शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्शयति ॥ ३\* ॥

But the help in bringing about the recognition of Self in nothing but bringing to notice  
the power of Self, which, though known, yet is not fully realised, because its powers  
are obscured by the veil of Māyā.  
Translation: Dr. Kanti Chanda Pandey / \* verse २ p. ५९

However, since He, though being directly perceived, is not discerned for what He is because  
of delusion, precisely for this reason, by bringing His powers to light, the recognition of His  
is shown. Translation: Raffaele Torella

Et pourtant, bien qu'il soit vu, il n'est pas identifié comme tel en vertu de l'égarement.  
C'est pourquoi on donne à voir cette reconnaissance en dévoilant ses Puissances.

Traduction: David Dubois

तथा हि जडभूतानां प्रतिष्ठा जीवदाश्रया ।  
ज्ञानं क्रिया च भूतानां जीवतां जीवनं मतम् ॥ ४\* ॥

The being of the insentient depends entirely on the sentient;  
and (the powers of) knowledge and action are the very life of the sentient beings.

Translation: Dr. Kanti Chanda Pandey / \* verse ३ p. ६१

Indeed, the foundation of insentient realities rests on the living being;  
knowledge and action are considered the life of the living being.

Translation: Raffaele Torella

Or, en effet, les choses qui ne sont pas conscientes (par elles-mêmes) ont leur fondement dans  
les êtres vivants. Et on sait que la connaissance et l'action son la vie des êtres vivants.

Traduction: David Dubois

तश्च ज्ञानं स्वतः दिद्धं क्रिया कायाश्रिता सती ।  
परैरण्युपलक्ष्येत तयान्यज्ञानमूह्यते ॥ ५\* ॥

Of these (the power of) knowledge is self-established; and so also is (the power of) action.  
The latter, when associated with a particular body, is perceptible to other limited perceivers.  
From that the presence of (the power of) knowledge in others is guessed.

Translation: Dr. Kanti Chanda Pandey / \* verse ४ p. ७०

Knowledge is self-established; action, when it manifests itself through a body, becomes  
cognizable also by others. Thanks to it, knowledge in others can be guessed.

Translation: Raffaele Torella

Parmi (elles), on prouve par soi-même (la présence de) la connaissance.  
L'action, quand elle se manifeste à travers un corps devient en outre discernable par les autres.  
Par cela, on peut deviner la (présence de la) connaissance en autrui.

Traduction: David Dubois

## Tattva saṅgrahādhikāra

### Section IV. Summary of the essential principles

#### Āhnika I

स्वात्मैव सर्वजन्तूनामेक एव महेश्वरः ।  
विश्वरूपोऽहमिदमित्यखण्डामर्शवृंहितः ॥ १ ॥

The one Highest Lord alone is the very self of all the living beings.  
He is full of unbroken consciousness “I am this entire universe”.

Translation: Dr. Kanti Chanda Pandey in Bhāskari [1938-50]

The very Self of all the creatures is Maheśvara, one, whose form is all,  
full of the undivided consciousness “I – this”.

Translation: Raffaele Torella in The Īśvarapratyabhijñā kārikā of Utpaladeva with the Author’s Vṛtti. [1994]

C’est notre Soi, celui de tous les êtres, qui est le grand Seigneur, un,  
omniforme, plein d’une conscience indivise “Je suis (tout) cela”.

Traduction: David Dubois à Les Stances sur la Reconnaissance du Seigneur avec leur Glose. [2005]

तत्र स्वसृष्टेर्दंभागे बुद्ध्यादि ग्राहकात्मना ।  
अहंकारपरामर्शपदं नीतमनेन तत् ॥ २ ॥

In the objective world, which has been created by Himself, the Lord makes Buddhi etc.  
the substratum of false self-consciousness, because they are (fit to be) the limited subjects.

Translation: Dr. Kanti Chanda Pandey

There, realities such as the mind etc., which are included in the sphere of the ‘this’ freely  
created [by the Lord], are caused by him to be considered as the fictitious I as being the  
perceiving subject.

Translation: Raffaele Torella

Dans (cette création), l’aspect objectif créé par le Soi, (consistant en) l’intellect, etc.,  
est amené par lui à être appréhendé comme « je », comme étant le sujet percevant.

Traduction: David Dubois

स स्वरूपापरिज्ञानमयोऽनेकः पुमान्मतः ।  
तत्र सृष्टौ क्रियानन्दौ भोगो दःखसुखात्मकः ॥ ३ ॥

The individuality of the limited individual subject is due to ignorance of the real nature of his  
true self. Such souls are admitted to be many. They have Bhoga, which is made up of pleasure  
and suffering, which are nothing but limited action and bliss; i.e. Rajas and Sattva.

Translation: Dr. Kanti Chanda Pandey

The individual subjects considered as being many are the fruit of the non-recognition of their  
true nature. In them action and beatitude are created, that is, the fruition characterized by  
pleasure and pain.

Translation: Raffaele Torella

On croit que les êtres sont multiples. C’est parce que chacun ne connaît pas complètement son  
essence propre. Dès lors, action et félicité (divine) sont créés comme expériences consistant en  
plaisir et souffrance.

Traduction: David Dubois

स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।  
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः ॥ ४ ॥

What are spoken of as knowledge and action of the Lord in relation to the objects, which are identical with Him; the same, together with the third, the Māyā, are the three Gun-as of the limited subject, namely, Sattva, Rajas, and Tamas.

Translation: Dr. Kanti Chanda Pandey

In the limited subject sattva, rajas and tamas correspond to knowledge, activity and, thirdly, māyā, in the Lord – for whom things represent his own body.

Translation: Raffaele Torella

Pour le sujet asservi, ce qui est *sattva*, *rajas* et *tamas* n'est rien d'autre que la connaissance, l'action et, troisièmement, Māyā. Pour le Seigneur, les choses apparaissent comme son propre corps. Traduction: David Dubois

भेदस्थितेः शक्तिमतः शक्तित्वं नापदिश्यते ।  
एषां गुणानां करणकार्यत्वपरिणामिनाम् ॥ ५ ॥

In the course of the discussion on the practical life, which is based on diversity, Guṇas, which change into various means and objects, should not be mentioned as the powers of the possessor of them. Translation: Dr. Kanti Chanda Pandey

Owing to the state of differentiation, these qualities, which are transformed in the faculties and in the products, cannot be considered as powers inherent in a subject who is the possessor of them. Translation: Raffaele Torella

À cause de cet état de différenciation, ces qualités qui deviennent (tantôt) des causes, (tantôt) des effets, ne peuvent être considérées comme les puissances d'un sujet qui les posséderait.

Traduction: David Dubois

सत्तानन्दः क्रिया पत्युस्तदभावोऽपि सा पशोः ।  
द्वयात्मा तद्रजो दुःखं श्लेषि सत्त्वतमोमयम् ॥ ६ ॥

The powers of being, self-consciousness and action belong to the Lord. But the limited subject has both Sattva and its not-being. That which is of dual nature (of being and not-being) is Rajas, which is pain. It is mixture Sattva and Tamas.

Translation: Dr. Kanti Chanda Pandey

In the Lord there is being, beatitude, activity. In the limited subject there is that, the absence of that and the two together. The latter constitute rajas, which is pain and is composed of sattva and tamas intermixed.

Translation: Raffaele Torella

Pour le Seigneur, il y a existence, félicité et action. Pour le sujet individuel, il y a cela, absence de cela, et les deux (mélangés). Cette (dernière qualité) est rajas, qui est souffrance constituée de *sattva* et *tamas* mélangés.

Traduction: David Dubois

येऽप्यसामयिकेदन्तापरामर्शभुवः प्रभोः ।  
ते विमिश्रा विभिन्नाश्च तथा चित्रावभासिनः ॥ ७ ॥

The Ābhāsas, which shine differently, as mixed up with one another, or as separate from each other, are (in their totality, without any internal distinction) the object of Lord's consciousness (apprehension) of objectivity, which is expressed as "this", which does not stand for any conventional meaning.

Translation: Dr. Kanti Chanda Pandey

Those realities which in the Lord are the object of an unconventional reflective awareness in terms of 'this', those, mixed and separated, are thus manifested in various ways.

Translation: Raffaele Torella

Et, ces (qualités) qui, pour le Seigneur, sont objets d'une conscience objective (mais) non conventionnelle, sont ainsi manifestées diversement, (tantôt) mélangées, (tantôt) séparées.

Traduction: David Dubois

ते तु भिन्नावभासार्थाः प्रकल्प्याः प्रत्यगात्मनः ।  
तत्तद्विभिन्नसंज्ञाभिः स्मृत्युत्प्रेक्षादिगोचरे ॥ ८ ॥

But the objects, which shine differently, are determinately grasped by the limited subject in terms of various signs (words) in the sphere of remembrance and imagination etc.

Translation: Dr. Kanti Chanda Pandey

On the contrary, in the individual subject, those entities that are manifested separately become the object of mental elaboration in the sphere of memory, imagination and so on, and have a variety of distinct names.

Translation: Raffaele Torella

Mais, pour le sujet individuel, ces objets apparaissent séparés (de lui); ils sont fabriqués avec des noms multiples et variés lors de la remémoration, de l'imagination, etc.

Traduction: David Dubois

तस्यासाधारणी सृष्टिरीशसृष्ट्युपजीविनी ।  
सैषाप्यज्ञातया सत्यैवेशशक्त्या तदात्मनः ॥ ९ ॥  
स्वविश्रान्त्युपरोधायचलया प्राणरूपया ।  
विकल्पक्रियया तत्तद्वर्णवैचित्र्य रूपया (चित्रया) ॥ १० ॥

The uncommon creation (the world of imagination) of the limited subject depends upon the creation of the Lord. It is not common to all limited subjects, because the limited subject is ignorant of his identity with the Lord. But the creation of the limited subject, who has realised his oneness with the Lord, is real i.e., common to all. It is due to his determinative activity, which is of changing nature, because of its being permeated by variety of letters, which is essentially nothing more than the (activity of) Prāṇa and which is impermanent. This (determinative activity) itself is due to the power of the Lord, the chief purpose of which is to obstruct rest on one's own self.

Translation: Dr. Kanti Chanda Pandey

The creation that pertains to him is not also common [to other subjects] and is dependent on the creation of the Lord. It occurs in the limited subject – essentially identical to the Lord – in virtue of the very power of the Lord, ignored, however, as such, which aims at preventing the resting on the self, unstable, whose nature is vital energy, diversified in the multiplicity of the various

phonemes, coinciding with the activity of mental elaboration. Translation: Raffaele Torella

La création d'un (sujet individuel), qui est identique au (Seigneur), n'est pas non plus commune (aux autres sujets individuels). Elle est animée par la création du Seigneur. (Cette création a lieu) par la puissance du Seigneur. Celle-ci n'est, cependant, pas connue (entièrement). Elle empêche le repos en soi-même. Elle est instable, faite de sensation interne, diversifiée en une multitude de phonèmes variés qui est activité constructrice.

Traduction: David Dubois

साधारणोऽन्यथा चैशः सर्गः स्पष्टवभासनात् ।  
विकल्पहानेनैकाग्र्यात् क्रमेणेश्वरतापदम् ॥ ११ ॥

The creation is of two kinds: one is common and the other is uncommon. Both are clearly manifest. By giving up the determinative activity and concentrating (on "I am this") gradually the state of Īśvara is reached.

Translation: Dr. Kanti Chanda Pandey

The creation of the Lord may be common or not common to all subjects, manifesting itself [in both cases] in all clarity. With the suppression of the mental constructs, resulting from concentration on a single point, the plane of the Lord is gradually reached.

Translation: Raffaele Torella

La création du Seigneur, qu'elle soit commune ou non, apparaît clairement. Par l'anéantissement des constructions mentales résultant de la concentration (on atteint) progressivement le domaine du Seigneur. Traduction: David Dubois

सर्वो ममायं विभव इत्येवं परिजानतः ।  
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥ १२ ॥

He, who has realised his identity with the universe and knows that all that is manifest is simply his glory, is the Highest Lord even when the determinate cognitions are still arising.

Translation: Dr. Kanti Chanda Pandey

He who, having all as his essence, thus knows: « All this multiform deployment is mine », he, even in the flow of mental constructs, attains the state of Maheśa. Translation: Raffaele Torella

Pour qui est identique à tout, pour qui sait parfaitement que « Tout se manifeste à partir de moi », il y a totale souveraineté, même lorsque se répandent les constructions mentales.

Traduction: David Dubois

मेयं साधारणं मुक्तः स्वात्माभेदेन मन्यते ।  
महेश्वरो यथा बद्धः पुनरत्यन्तभेदवत् ॥ १३ ॥

The liberated, looks upon the common object of perception as one with himself, as does the Great Lord; but the bound sees it as altogether different from himself.

Translation: Dr. Kanti Chanda Pandey

The liberated soul looks at the 'common' cognizable reality as being undifferentiated from himself, like Maheśvara; the bound soul, on the contrary, looks at it as absolutely differentiated.

Translation: Raffaele Torella

Le délivré considère la réalité connaissable commune (à tous) comme identique à son Soi, tout comme le grand Seigneur. Par contre, l'être asservi la considère comme radicalement différente (de lui-même). Traduction: David Dubois

सर्वथा त्वन्तरालीनानन्ततत्त्वौघनिर्भरः ।  
शिवः चिदानन्दघनः परमाक्षरविग्रहः ॥ १४ ॥

Śiva is ever full of the mass of the endless Tattvas, which rest in or have their being in Him.  
He is pure consciousness and bliss. He is perfectly changeless.

Translation: Dr. Kanti Chanda Pandey

But when he is completely full of the infinite series of principles dissolved in him, he is Śiva,  
solely consciousness and bliss, having as his body the supreme syllable.

Translation: Raffaele Torella

En revanche, (quand le sujet) est parfaitement plein du flot des catégories infinies dissoutes en  
(lui), il est Śiva, masse de félicité et de conscience, incarné dans le corps suprême indestructible.

Traduction: David Dubois

एवमात्मानमेतस्य सम्यग्ज्ञानक्रिये तथा ।  
जानन्न्यथेप्सितान्पश्यञ्जानाति च करोति च ॥ १५ ॥

Thus, fully knowing the Self and its powers of knowledge and action, and realising  
the powers to be non-different from the self, he knows and does all that he desires.

Translation: Dr. Kanti Chanda Pandey

Thus seeing the true reality of what is his own self and the knowledge and action  
that pertain to him, he knows and creates objects as he wishes.

Translation: Raffaele Torella

Ainsi, voyant parfaitement le Soi et ses (Puissances) de connaissance et d'action,  
il connaît et il fait les objets selon son désir.

Traduction: David Dubois

इति प्रकटितो मया सुघट एष मार्गो नवो महागुरुभिरुच्यतेस्म शिवदृष्टिशास्त्रे यथा ।  
तदत्र निदधत्पदं भुवनकर्तृतामात्मनो विभाव्य शिवतामयीमनिशमाविशन्सिद्धयति ॥ १६ ॥

Thus, this new easy path has been shown by me, exactly as it was given in the Śiva Dṛṣṭi Śāstra,  
written by the teacher. Therefore, a person, putting his feet on this, after realising himself to be  
the Creator of the Universe, becomes Siddha, when he enters into unbroken identity with the  
state of Śiva.

Translation: Dr. Kanti Chanda Pandey

Thus this new, easy path has been explained by me as the great master expounded it in the  
Śivadṛṣṭi. Thus he who, putting his feet on it, brings to light in the self the nature of creator  
of the universe whose essence is the nature of Śiva, and is uninterruptedly absorbed in it,  
attains perfection.

Translation: Raffaele Torella

Ainsi, j'ai expliqué cette voie nouvelle et aisée, comme elle fut expliquée par le grand maître  
dans le traité de *La Vision de Śiva*. Dès lors, celui qui recourt à cet (enseignement),  
élucidant le fait que le Soi est le créateur des mondes, c'est-à-dire Śiva, étant jour  
et nuit absorbé (en cette compréhension), atteint la perfection.

Traduction: David Dubois



तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा ।  
लोकस्यैष तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो नैवालं निजवैभवाय तदियं तत्प्रत्यभिज्ञोदिता ॥ १७ ॥

Just as an object of love, who has been brought to the presence of a slim lady by her various entreaties, cannot give her any pleasure, though he may stand before her, so long as he is not recognised and, therefore, not distinguished from common man; so the Self of all, which is the Lord of the world, cannot manifest its true glory so long as its essential nature is not recognised. Hence the means of its recognition has been dealt with.

Translation: Dr. Kanti Chanda Pandey

Just like the beloved, who after much insistence finally stands in the presence of the maid in love, though he is there before her he does not give her any pleasure until she recognizes who he is – as he seems just like other men until that moment – , so for mankind the self, who is yet the Lord of the world, cannot manifest his own glory until his qualities have been brought to light. For this reason the doctrine of the recognition of the Lord has here been expounded.

Translation: Raffaele Torella

De même que le bien-aimé qui, grâce à des tentatives répétées, finit par se trouver auprès de la fille amoureuse, ne (la) satisfait pas parce qu'elle ne l'a pas reconnu comme tel dans la mesure ou il ressemble au commun, de même, pour les gens, ce Seigneur universel n'est pas en mesure de manifester sa gloire innée, bien qu'il soit notre Soi, car ses qualités ne sont pas examinées. C'est pourquoi cette *Reconnaissance du Seigneur* fut composée.

Traduction: David Dubois

जनस्यायत्नसिद्धयर्थमुदयाकरसूनुना ।  
ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥ १८ ॥

In order that common man may have the transcendental power without much effort, Utpala, the son of Udayākara, has written this Īśvara Pratyabhijñā.

Translation: Dr. Kanti Chanda Pandey

In order that the ordinary man too can attain perfection effortlessly, Utpala, son of Udayākara, has explained with argumentations this recognition of the Lord.

Translation: Raffaele Torella

Cette *Reconnaissance du Seigneur* a été établie rationnellement par Utpaladeva, fils d'Udayākara, pour que les gens puissent atteindre sans effort la perfection.

Traduction: David Dubois

## Īśvarapratyabhijñāvimarśinī by Abhinavagupta (last half of the 10th century A.D.)

Benedictory verse-s at the beginning of each chapter

Translation: Dr. Kanti Chanda Pandey in Bhāskari [1938-50]

### Jñānādhikāra · Section I. Knowledge

#### Āhnika I

निराभासात्पूर्णादहमिति पुरा भासयति यद् द्विशाखामाशास्ते तदनु च विभङ्क्तु निजकलाम् ।  
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुषस् तदद्वैतं वन्दे परमशिवशक्त्यात्म निखिलम् ॥ १ ॥

I bow to that Absolute, which is unity of Paramaśiva and Śakti; the Unity, which from its ultimate state, first of all manifest the Pure Ego 'I' and then, through its will, divides its power into two; the Ultimate State, which, being without any manifestation, is self-contained and is responsible for Creation and Dissolution through the play and suspension respectively of its Power.

#### Āhnika II

पूर्वपक्षतया येन विश्वमाभास्य भेदतः ।  
अभेदोत्तरपक्षान्तं नीयते तं स्तुमः शिवम् ॥

We bow to that Śiva who, having manifested the diversity of the universe as the *prima facie* view, leads it up to unity, the real view.

#### Āhnika III

विना येन न किञ्चित्स्यात्समस्ता अपि दृष्टयः ।  
अनस्तमितसंबोधस्वरूपं तं स्तुमः शिवम् ॥

We bow to that Śiva, without whom no experience is possible and who is essentially ever-shining and unaffected Consciousness.

#### Āhnika IV

पदार्थरत्ननिकरं निजहृद्भ्रजपुञ्जितम् ।  
ग्रथनन्तं स्मृतिसूत्रान्तः संतत्यैव स्तुमः शिवम् ॥ १ ॥

We bow to that Śiva, who strings in a regular order the multitude of gems, the objects, which lie heaped up in the treasury of His heart, on the string of remembrance.

#### Āhnika V

महागुहान्तर्निर्मग्नभावजातप्रकाशकः ।  
ज्ञानशक्तिप्रदीपेन यः सदा तं स्तुमः शिवम् ॥

We bow to that Śiva, who always illumines by his power of knowledge, the lamp, the multiplicity of objects, which lies merged within Himself, the great cave.

Āhnika VI

स्वात्माभेदघनान्भावांस्तदपोहनटङ्कतः ।

छिन्दन्यः स्वेच्छया चित्ररूपकृत्तं स्तुमः शिवम् ॥

We bow to that Śiva, who, because of his free will, creates variety of forms, by separately manifesting the objects, which in the state of identity with Him Self are like one solid mass, by means of His power of differentiation, which is like a chisel. p. 86

Āhnika VII

अनन्तशक्तिरत्नानां यदेजाश्रयसंश्रयात् ।

विचित्रचन्द्रिकोल्लाससंसिद्धिस्तं स्तुमः शिवम् ॥

We bow to that Śiva, because of resting on whom, as the only place to rest, the innumerable powers, produce various effects, just as gems do the variegated light. p. 98

Āhnika VIII

स्वसंवेदनसंसिद्धव्यवहारवशेन यः ।

नित्यं महेश्वरः सिद्धः सिद्धानां तं स्तुमः शिवम् ॥

We bow to that Śiva, who is always self-manifest as great Lord to those who have realised the Ultimate through practical life, which is undisputed, because it is a matter of personal experience. p. 111

### **Kriyādhikāra** · Section II. Action

Āhnika I

विततविशदस्वात्मादर्शे स्वशक्तिरसोज्ज्वलां प्रकटयति यो मातृस्वांशप्रभेयतटद्वये ।

बहुतरभवद्भङ्गीभूमि क्रियासरितं परां प्रकटयतु नः श्रीमान्गौरीपतिः स ऋतं परम् ॥ १ ॥

May the glorious husband of Gaurī, – who manifests the full river of the power of action, which is the basis of countless waves (of times etc.), between two banks, the individual subjects and objects, through his Free Will, on the extended and clear mirror of his own self, – reveal to us the highest truth.

We bow to that Śiva, resting on whom the power of action, the darling, is able to show wonderful sportive movements of different kinds.

Āhnika II

विरोधमविरोधं च स्वेच्छयैवोपपादयन् ।

भेदाभेदौ च यो मन्त्रतत्त्ववित्तं स्तुमः शिवम् ॥ १ ॥

We bow to that Śiva, who, through His own free will, creates contradiction and harmony and unity and diversity and who experiences self-consciousness in its true nature.

Āhnika III

प्रमाणानि प्रमावेशे स्वबलाक्रमणक्रमात् ।

यस्य वक्त्रावलोकीनि प्रमेये तं स्तुमः शिवम् ॥ १ ॥

We bow to that Śiva, on whom the means of right knowledge depend, through dependence on the power of self, in producing the knowledge of the object.

Āhnika IV

भावानाभासयन् कर्ता निर्मले स्वात्मदर्पणे ।

कार्यकारणभावं च यश्चित्रं तं स्तमः शिवम् ॥ १ ॥

We bow to that Śiva, who, manifesting the objects and different types of causal relation on His clear mirror-like self, shines as the creator.

**Āgamādhikāra** · Section III. Revelation

Āhnika I

यं प्राप्य सर्वागमसिन्धुसङ्घः पूर्णत्वमभ्येति कृतार्थतां च ।

तं नौम्यहं शांभवतत्त्वचिन्तारत्नौघसारं परमागमाब्धिम् ॥ १ ॥

I bow to that all-surpassing ocean of the Āgama, the most important thing in which is the mass of jewels in the form of ideas about the supreme category of the Śaiva system, and after reaching which the group of all the rivers of the others Āgamas attains perfection and realises its end.

We bow to that Śiva, within whom shines the group of the categories, beginning well with the glorious Sadāśiva and ending with the earth.

Āhnika II

अखण्डितस्वभावोऽपि विचित्रां मातृकल्पनाम् ।

स्वहृन्मण्डलचक्रे यः प्रथयेत्तं स्तुमः शिवम् ॥ १ ॥

We bow to that Śiva, who, in the circle of his heart (mind), determinately manifests variety of limited subjects, though still He retains His essential nature intact.

**Tattva Saṅgrādhikāra** · Section IV. Summary of the essential principles

Āhnika I

अनन्तमानमेयादिवैचित्र्याभेदशालिनम् ।

आत्मानं यः प्रथयते भक्तानां तं स्तुमः शिवम् ॥ १ ॥

We bow to that Śiva, who manifests the self of devotees as one with innumerable variety of the means and the objects of knowledge.

### Glossary of Technical Terms according to Abhinavagupta's commentaries

अखिलात्मना 'akhilātmanā': "in its entirety" p.44

अध्यवसा 'adhyavasā': the determinacy p.84

अनुभव 'anubhava': direct perception p.102

अनुमान 'anumāna': the knowledge derived from inference is the knowledge of an object (**Ābhāsa**) from that of which it (the inferred), is an effect; or of which it forms the essential nature. The relation of one thing with the other as cause and effect and the relation of identity (**Tādātmya**) of two things have to be acknowledged to be dependent upon the Niyati śakti of the Lord. Therefore, the inference operates within the limit of that time or place within which the invariable concomitance is well known. p.144-5

अनुव्यवसाय 'anuvyavasāya': reaction p.131 / Dicc. OP: [anu+vyavasaya] m. Śas. consciencia de una percepción

अनुसन्धान 'anusandhāna': the determinate will p.62

Dicc. OP: [anu+sandhāna] n. investigación, observación; rememoración continuada. Plan, esquema

अन्त 'antar': means near p. 116

अन्तर्मुख 'antarmukha': introvert p. 38

अन्योन्याश्रय 'anyonyāśraya': logical fallacy p.15

Dicc. OP: falacia en la que se utilizan dos argumentos interdependientes; se demuestra A mediante B y B mediante A.

अपवेद्य 'apavedya': without object p.212

अपरत्व 'aparatva': means imperfection i.e. dependence on others, "this-consciousness" p.194

अपूर्णख्यति 'apūrṇakhyāti': erroneous cognition; not shining of the object in a perfect form as it should, (up to the time of ascertainment) p.157 / Dicc. OP: [a+pūrṇa] adj. que no está lleno, incompleto, deficiente, falto de + [khyā+ti] Fil. percepción; visión; conocimiento; conocimiento supremo, visión suprema; conocimiento erróneo.

अपोहनशक्ति 'apohanaśakti': the power of differentiation, the power which is responsible for manifestation of one thing as distinct from the res p.38

अबाधिता 'abādhitā': uncontradicted p.157

अभिलाप 'abhilāpa': the nature of speech p.82 / Dicc. OP: [abhi+lāpa] m. declaración, expresión

अभित्तौ 'abhittau': on 'no-wall' (without the multitude of material causes) p. 174

अर्थ 'artha': what has been objectively manifested as separate from the universal Self-luminous principle p.53

अर्थक्रिया 'arthakriyā': the functional efficacy p.156

अवयविन् 'avayavin': whole, union of parts and their extendedness over space p.133

अवलोकन 'avalokana': means "knowing", "conceiving". These words are synonymous with **Vidyā**. The purity, i.e. correctness of knowledge consists in its following the true nature of the thing. The purity of Vidyā lies in the fact that it remains uncontradicted. p.194

अवसा 'avasā': means determinate knowledge p.51

अवसातरि 'avasātari': means in the free introvert basis of self-consciousness, which is essentially self-luminous p. 51

अवियुक्त 'aviyukta': perfect freedom p.205

असिद्ध 'asiddha': non-existent p.47

अस्तित्व 'astitva': the being p.14

अहङ्कार 'ahaṅkāra: (one kind of internal sense) the egoistic feeling (grāhakābhimāna) in relation to an object p.200

अहम् 'aham': Resting of the light of consciousness on itself alone, i.e. consciousness, as activity (Vimarśa) characterised by resting on self-consciousness perfectly independent of all others p.193

आगम 'āgama': is the inner (Antaraṅga i.e. the essential or natural – Svabhāvatayā sthita) activity (**Vyāpāra**) of the

Lord, who is essentially nothing else than pure consciousness (**Cit**). For, it is nothing but the inner voice or speech (**Pāra**) (i.e. it is spontaneous thought of one who rises to the transcendental level of complete de-individualisation, which he express when he descends to the empirical level. It springs from never changing pure “I” Bh. II, 84-5). It is the very life of other means of knowledge, such as direct perception. Therefore, whatever is said in the Āgama, that is undoubtedly so. (...) ... Āgama, in reality, is nothing more than the strongest determinate thought of the completely de-individualised self. p.145 / Āgama in its essence is simply the ‘determinate thought’ (**Vimarśa**) of the Highest Lord, who is unlimited pure light (of knowledge). Nothing is, therefore, beyond its view. p.189

आदिसिद्धे ‘ādisiddhe’: means ‘of the unlimited light p.12

आनन्द ‘ānanda’: rest on the pure Cit; that state is pure unity, characterised by rest on the Self, which is nothing more than spontaneous natural self-consciousness (**Samvitsvabhāva**). p.228

आभास ‘ābhāsa’: means light of the object facing the subject p.20 / (in plural) the objective ideas p.62

आमृशन् ‘āmṛśan’: cognising p.44

आसाद्य ‘āsādyā’: ‘ā’ means ‘from all sides’ i.e. ‘completely’, and ‘sādayitvā’ (sādyā) means ‘having made it fully fit for realisation’ by one’s own self p.4

इदन्ता ‘idantā’: objectivity p.41

इदम् ‘idam’: the consciousness, which is dependent upon another; (this consciousness) rests on that which is simply self-luminous and is perfectly independent of others. p193

ईश्वर ‘Īśvara’: He, who is possessed of power on freedom in respect of knowledge and action p.164

उन्मुख ‘unmukha’: naturally inclined p. 141

उन्मेष ‘unmeṣa’: opening up, which consists in the external manifestation, is Īśvara Tattva p.192

उपपादयामि ‘upapādayāmi’: the root with prefix (upapad-upapatti) means potential existence p.9

ऐश्वर्य ‘aiśvarya’: lordliness p.15 / independence of others or omnipotence p.73

कर्तारि ‘kartari’ and ज्ञातारि ‘jñātari’: the words in the text means the same thing as “the one who is perfectly free in all actions, and is omnipotent” p.11

कर्तृशक्ति ‘kartṛśakti’: the powers of agent p. 135

कल्पिते ‘kalpite’: imagined p.91

केवलम् ‘kevalam’: is that nothing new is done, nor what was really non-manifest is made manifest p.163

Dicc. OP: kévala adj. solo, aislado; solitario. Puro, no mezclado; simple, único, indivisible. Absoluto, incondicionado; completo. Ind. (-am) solamente, simplemente; completamente, absolutamente, plenamente.

ग्राहक ‘grāhaka’: means “limited subject”, who belongs to the sphere of Māyā and, therefore, is of impure self-luminosity p.53

चित् ‘cit’: the pure consciousness p.145

चित्ति ‘citi’: the root “citi” in “cetayati” (which we find when we split up the word ‘Cetana’ as Cetayati iti cetanaḥ) means the act of consciousness which has self-reference, characterised by self-experience, as its essential nature p.73

चित्तत्त्व ‘cittattva’: ‘Principle of consciousness’, that which is of the nature of pure light p.90

चिन्मयत्व ‘cinmayatva’: of the nature of consciousness p.14

चिद्रूपः ‘cidvapuḥ’: sentient in its nature p.38

चैतन्य ‘caitanya’: ‘sentient’, stands for any word, which means the essential characteristic (of self) p.71 / sentient has been prominently represented to be the most essential nature of **Samvid**, which is the substratum of the mass of innumerable qualities p.72

जड ‘jaḍa’: insentient p.13

जनस्य ‘janasya’: means ‘of whatever that is born’ p.5

जागर ‘jāgara’: wherein the objects are perceived by external senses in common with others, and there is the uncontradicted continuity of consciousness of their true existence; and, therefore there is persistency in the objects;

such a creation in relation to the limited subject is technically called jāgara. And a subject perceiving such a creation, is said to be in the wakeful state. p.214

जातु 'jātu': sometimes i.e. only under certain conditions p.106

जीव 'jīva': the limited sentient being p.13

जीवताम् 'jīvatām': the sentient subjects p.16

ज्ञातृ 'jñātr': knower p. 111

ज्ञातेय 'jñāteya': the state of relations (jñāti) p.100

ज्ञान 'jñāna': cognitions p.20 / light of consciousness p.61 / true knowledge, which is the most essential characteristic of liberation, (entering into the Reality) consists in the equal predominance of both "consciousness" (Boddha) and "freedom". Īś. Pr. Āgamādhikara Āh. II, 12 p.209 / predominance of free-consciousness is called 'knowledge' p.210

तत्पदा 'tatpadā': is an attributive compound. It means: the object of remembrance, the remembered, is the same as that of the direct experience p.23

तादात्म्य 'tādātmya': the relation of identity p. 144

तादात्म्याभाव 'tādātmyābhāva': non-existence of a thing as identical with that wherein it is said to be non-existing e.g. "the ground (Bhūtala) is not jar" p.105

तिरोध 'tirodhāna': "obscuration" p.196

तुरियातित 'turiyātita': that state, in which the principle of free-consciousness or self-consciousness, because the instruction of a teacher or any other similar reason, shines, in its full freedom, emerging as it were out of the objective Śūnya etc., and there is full consciousness of the presence of qualities of omnipresence and eternity etc. within, – is called 'beyond the fourth'. p.209

तुरीय 'turiya': that state, – in which all, from Śūnya to body etc., are converted (into self) by self-consciousness, which has the consciousness of possession of omnipotence and eternity etc., as a metal is (converted into gold) by the alchemical process, – is called the "fourth" state. In this body etc. give up as if it were their objective nature. Both (turiyātita and turiya) these states of liberation in the very life time, are known as "Samāveśa" in the Śāstras. In all these, well entering (into reality) is the only important thing. p.209

दर्शनम् 'darśanam': means indeterminate experience p.51

दास्य 'dāsyā': means a state of the 'devotee' to whom the Lord gives all that is desired p.4

दृक् 'drk': means 'cognition' (experience) p.33

दृष्टता 'dṛṣṭatā': the quality of the object to become manifest p.49

द्वयणुक 'dvyañuka': binary substance p.64

ननु 'nanu': objection p.20

नभ 'nabha': ether p.91

निमेष 'nimeṣa': closing up, which consists in the internal manifestation, is Sadāśiva p.192

पति 'pati': the subject when he looks upon the objects as non-different from himself p.203

परम् 'param': means "of a different nature" p.20

परमशिव 'paramaśiva': the Absolute p.13

परता 'paratā': means perfection i.e. independence of others, the I-consciousness p.194

परामर्श 'parāmarśa': means the point of rest (in the thought-process), and that is nothing else than self-consciousness p.79 / will in the form of desire to do p.186

परम् स्पन्दनम् 'param spandanam': the initial Creative stir, the beginning of the manifestation of the innumerable variety of objects p.10

पशु 'paśu': the limited subject, when (the objects) are manifested as separate from him by Māyā and he is defiled by

troubles (Kleśa) and Karmans etc. p.203

पुरुष 'puruṣa': is essentially nothing more than the ignorance of being perfect in reality. In reality there is no bondage. But only when He (the Lord), because of His all-transcending power of freedom, manifests Himself as limited, then He is not conscious of His perfection, though it is there even in that state. This is the reason why He is called Puruṣa. It is because of the limitedness through association with different bodies, vital airs and Buddhis, that Puruṣas are many. p. 220 / in his essential nature, is nothing more than the limited sentiency, and it is not his essential nature to make the objects shine p.221-2

पृथक्त्व 'pṛthaktva': separateness or diversity p.150

प्रकल्प्य 'prakalpya': determinately grasped p.224

प्रकाश 'prakāśa': the light of consciousness p.14 / consciousness – power of knowledge p.221

प्रकाशरूपता 'prakāśarūpatā': the light of consciousness p.118

प्रतिभास 'pratibhāsa': means the light of consciousness inclined towards a configuration of **Ābhāsas**, which rest on a common substratum, and the determinative activity, which finds expression, not in a word (but in the sentence); because all these Ābhāsas necessarily rest on one. p.150

प्रत्यक्षज्ञान 'pratyakṣajñāna': the direct perception p.36

प्रत्यवमर्श 'pratyavamarśa': self-consciousness p.73, 88 / determinate consciousness and consists in using certain fixed word for the thing perceived p.81

प्रधान 'pradhāna': evolving and assuming the forms, beginning with Mahat and ending with earth, appears in the form of a chain of innumerable creations and destructions. (...) ... action is nothing but a fixed series of forms, (in which a thing appears), which (forms) being different from one another, do not shine simultaneously. And because such is the essential nature of action, therefore, as Pradhāna, being characterised by a particular kind of action, cannot be simply represented to be the cause, so it has to be spoken of as "causal agent". p.183 / one category which is nothing but the state of identity of all Meyas (objects). It is the Primary cause of all. p.199

प्रमाण 'pramāṇa': the means of right knowledge, which the chief characteristic is its power to produce the determinate knowledge p.142

प्रमाता 'pramātā': a subject p.48

प्रमात् 'pramātr': the state of pure subject p.203

प्रमेय 'prameya': is established to be characterised by diversity and unity. The unity in diversity of the object, is beyond all doubt, because it rests on one subject. p.160 / 'vastu' 'Tattva' and 'Prameya' are synonymous terms p.159  
Dicc. OP: Sas. adj. demostrable; cognoscible. n. objeto demostrable, lo que ha de ser demostrado; objeto de conocimiento.

प्रमेयतत्त्व 'prameyatattva': objectivity p.224

प्राण 'prāṇa': means the 'being' (Sthiti) of the sentient principle (Cidrūpa) as Prāṇa and Āpana, the characteristic of life. It is essentially nothing more than the universal motion ('**Sāmānyaparispanda**' as admitted by the Spanda system). It brings sentiency to the insentient body etc. When because of "freedom" (Svāntarya) self is superimposed on it, it is determinately apprehended as "I". This very 'being' of Cit, manifesting itself in the particular forms of movement such as those of vital air (Prāṇa) etc., assumes five different forms. p.216 / the principle of life p.217

भान्ति 'bhānti': shine p.47

भिन्ने 'bhinne': 'In the differentiated', 'in the body' p.90

भुद्धि 'bhuddhi': (one king of internal sense) To know determinately when it confronts an object, is the general function of the Buddhi p.200

भोग 'bhoga': is nothing else than the (limited) action and bliss. Limited action is suffering, because **Rajoguṇa**, which is nothing but a mixture of knowledge and ignorance and is characterised by motion, is pain. **Sattva**, which is essentially light of knowledge, is pleasure. **Tamas** is complete ignorance. It is the rest between the two. It is like Pralaya. p.221

भोध 'bhodha': the light of consciousness p.59, 63, 194 / the essence of which is the Self-consciousness, free from dependence on any other, – is the essence of all the objects, which are correctly conceived as "this"; because they



have assumed the state of being the objects of knowledge. p.194

मनस् 'manas: (one king of internal sense) manas is the cause of desire (Saṅkalpa) etc. p.200

मल 'mala': "the loss of power of knowledge to freedom" p.210

महासत्ता 'mahāsattā': the transcendental being, the great goddess, called the life of the universe. p.75

माया 'māyā': is the Lord's power, which is responsible for the consciousness "I this" which is the ultimate reality of Sadāśiva and Īśvara, which are characterised by the consciousness of separate objectivity as resting on the self. consciousness. In these two states the consciousness of Prakāśa and Vimarśa, as the essential nature of the self, still persists. These three powers (Prakāśa, Vimarśa and Māyā) are recognised to be natural i.e. not-created, in the Lord. But when there is the ignorance of the essential nature of the self and cognition and action refer to objects, which are (recognised to be) separate (from the self) and there is consciousness of the separate objects as devoid of both Prakāśa and Vimarśa, then arise Sattva, Rajas and Tamas, which are characterised by pleasure, pain and absence of both (Moha) and the functions of which are knowledge, action and restriction (Niyama) respectively. p.221

मिति 'miti': cognition p. 140 / the fruit of Pramāṇa p. 141 / Dicc. OP: Śās. conocimiento, percepción válida

मूर्त 'mūrta': definitive dimension, i.e. the atoms, constituting a binary p.64

मूर्ति वैचित्र्य 'mūrti vaicitrya': variety of manifestations of bodies, 'mūrti' means the body of the object and vaicitrya means variety p. 122

मेय 'meya': the object p.199

मोक्ष 'mokṣa': is nothing but self-realisation, which is nothing but the realisation of ParamaŚiva, which follows from one's identifying one's self with that what is free from determinacy, through giving up of all Vikalpas. p.227 / The liberated considers himself identical with the self-consciousness "I", which is the prompter (Adhiṣṭhātr) of all subjects right from Sadāśiva and Īśvara down to worm. p.228

योजिका 'yojikā': the unification of means of knowledge, or 'Yukti' on the analogy of unification of sweet-smelling things p.154

रुचि 'ruci': free will, unrestrained by any purpose; it arises independently of any purpose, because the mind is essentially restless p.148

रूपश्लेष 'rūpaśleṣa': formal relation p.134

लक्षण 'lakṣaṇa': consist of limitations of time, space and form p.20

वर्गस् 'vargas': group of letters, which are essentially different powers (deities), called Brāhmi etc. p.226

विकल्प 'vikalpa': determinacy p.87

विकल्पज्ञानम् 'vikalpajñānam': determinate knowledge p. 42

विज्ञान 'vijñāna': the nature of light of consciousness, is in reality nothing else than "Light" itself p.60 / the consciousness p.185

विमर्श 'vimarśa': the power of action p.17, which is essentially freedom, and which has its being in **Prakāśa** p.118 / the mental reaction, which is nothing but determinative cognitive activity p.67 / freedom – the power of action p.221

विरोध 'virodha': contrariness p.103

विषयप्रकाश 'viṣayaprakāśa': the light that illumines the objects, which is itself spoken of as light of consciousness p.117

वैतत्य 'vaitatya': extendedness p. 133

व्यतिरेकाभाव 'vyatirekābhāva': non-existence, which denies separate possible existence of a thing at a particular time and place e.g. "Here on this ground there is no jar" p.105

व्यापार 'vyāpāra': activity p.145

व्यवस्थापना 'vyavasthāpanā': right knowledge(?) p.35. / the determinate illumination (of the objects) p.66  
Dicc. OP: [vi+avasthāpana] n. el hecho de sostener/ Śās. establecimiento, demostración.

संविद् ‘saṁvid’: consciousness which the essential nature is Freedom p.11 / the self; the self-luminous principle p.36 / the universal consciousness p.65, 72 / **Aham**, the principle of self-consciousness p.197

संविद् स्फुरण ‘saṁvit sphuraṇa’: the slight stir in the light of consciousness p.124

संवेदानांशे ‘saṁvedanāṁśe’: the subjective aspect p.162

सकृत् ‘sakṛt’: simultaneous p.100

सङ्कल्प ‘saṅkalpa’: desire p.200

Dicc. OP: propósito (mental), resolución, intención, determinación, voluntad; deseo, anhelo. Fil. concepto, idea, noción

सङ्कोचपुरःसर ‘saṅkocapuraḥsara’: self-concretisation which preceded the creation of objective world p.220

सत्ता ‘sattā’: being of a thing p. 137

सद्विद्या ‘sadvidyā’: the state of resting of both the I-consciousness and the this-consciousness on one substratum p.192

समान ‘samāna’: In the states of both, waking and dream, the principle of life (**Prāṇa**) manifests itself primarily in inhaling and exhaling. In the state of deep sleep it (Prāṇa) is called Samāna, the most essential feature of which is the rest (of Prāṇa for a while in the cavity of the heart i.e. the non-manifestation of Prāṇa in the form of inhaling and exhaling). As such Samāna is comparable to the time, technically called **Viśuvat** (equinoctial time). In the state of Turiya, it moves up through mid-passage (Suṣumṇā). As such it is called **Udāna**. Īś. Pr. Āgamādhikāra, Āh. II, 19-20 p. 215-6 / The suspension of activity of Prāṇa and Āpana, the rest for a while, is the characteristic of Samāna p.217

समवाय ‘samavāya’: relation of inherence p.63 / inference p. 133

समवेतम् ‘samavetam’: means not separate p.51

समावेश ‘samāveśa’: The merging, characterised not only by the predominance of free-consciousness (Kartṛtā) and consequent reduction of Śūnya etc. to subordinate position; but also by the equal prominence of another aspect of Cit, the “pure consciousness” (Boddha), which was before obscured by Māyā. For, the Mala, “the loss of power of knowledge to freedom” has now ceased to function. And such predominance of free-consciousness is called ‘knowledge’ (jñāna), because of its being the opposite of the impurity, called ignorance. This is the chief characteristic feature of Samāveśa; because, on account of this, a subject, though associated with body, is yet Lord. Accordingly in the Śāstras such a subject is called liberated (**Mukta**). p.210 / a subject, who practices Samāveśa, becomes capable of knowing and doing all that he desires, while he is still associated with the body. p.228-9

सामानाधिकरण्या ‘sāmānādhikarṇya’: In the configuration of **Ābhāsas**, there has to be admitted some Ābhāsa as the chief among them, which may be considered to be the substratum of all others. This would be their common abode. The so called “sāmānādhikarṇya” is nothing else than the connection of these Ābhāsas with this common substratum. p.150 / Dicc. OP: n. Gram. correferencialidad, concordancia; el hecho de referirse o de residir en el mismo objeto o de tener un mismo substrato. Adhikarṇa [adhi+kaṛaṇa] n. Śas. substrato; referencia; Gram. locativo, concordancia.

सामान्यतोद्दृष्टे ‘sāmānyatodṛṣṭe’: generic perception p.67

सामान्यपरिस्पन्द ‘sāmānyaparispanda’: the universal motion p.216

सामान्यरूपत्व ‘sāmānyarūpatva’: universality p.150

सारम् ‘sāram’: substance i.e. that which is the most important aspect of Saṁvid (the power of free consciousness) p.75

सिद्ध ‘siddha’: directly perceived and, therefore, there is no necessity of inferring it p.177

सौषुप्त ‘sauṣupta’: the state of subject in deep sleep; deep sleep consists primarily in the rest of the principle of life (Prāṇa) in between the two movements in the **Hṛdayasadana**, the place in the heart, the spatial point which is beyond the reach of senses. p.217

स्पन्द ‘spanda’: a stir, technically called “**vimarśa**”, the power of action p.16 / the transcendental motion p.74

स्फुरण ‘sphuraṇa’: (Sanskrit synonym for which is ‘**Spandana**’) self-consciousness or the seeming vibration p.74

स्फुरत्ता ‘sphurattā’: the imperceptible eternal stir p.74

स्व ‘sva’: means not applicable to others, i.e., self-confined p.20

स्वात्मनि 'svātmani': means 'in his own unchanging nature' p.12

स्वातन्त्र्य 'svātantrya': the power of freedom p.38 / unobstructed freedom in creating that which in the sphere of **Māyā** seems extremely difficult p.77

स्वभावहेतु 'svabhāvahetu': the essential nature as a reason p.176

स्वलक्षण 'svalakṣaṇa': extremely self-confined p.20 / a configuration of **Ābhāsas** p.147

स्वैरी 'svairī': free p.41

हित्वा 'hitvā': 'Giving up', that though it is still there yet having thrown into the background through the influence of **Māyā** p.90

हृदय 'hṛdaya': means main stay or resting place; the heart, the resting place of all is **Mantra**, which in its essence, is nothing but free-consciousness, which also is simply the power of the transcendental speech (parā vāk). p.75-76

हृदयसदन 'hṛdayasadana': the place in heart, the spatial point which is beyond the reach of senses p.217