

शिवसूत्र

Śiva Sūtra

1ª sección · 1st section

Vasugupta

Cachemira, siglo VIII-IX
Kashmir, 8th-9th century

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Śiva Sūtra: 1ª sección · 1st section, Vasugupta

Saṃskṛtā > Català > Español > Français/English

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por/by Neus Buira Ferré [nbf]

Benvinguda tota correcció per millorar aquesta traducció.

Bienvenida toda corrección para mejorar esta traducción.

Bienvenue toute correction pour améliorer cette traduction.

Welcome any corrections to improve this translation.

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Índice · Index

Dedicatoria · Dedicatory p. 3

Introducción p. 4-7

Selección de fragmentos traducidos del libro **Śiva Sūtras. The Yoga of Supreme Identity.**

Introduction p. 7-10

Selected fragments of the book **Śiva Sūtras. The Yoga of Supreme Identity.**

Translated into English with introduction, Notes, Running Exposition, Glossary and Index by **Jaideva Singh**. Motilal Banarsidass Publishers, Delhi 1979, 12nd Edition 2008.

Versos en Sánscrito, transliteración y traducciones p. 11-33

Sanskrit verses, transliterations and translations

1975 · Sw. Lakshmanjoo

1979 · Jaideva Singh

1992 · Mark Dyczkowski

2000 · Lilian Silburn

2016 · Prof. Satya Prakash Singh and Swami Maheshvaranda

2017 · Arijoy Bhattacharya

2019-2021 · Q

Consideraciones sobre el segundo verso p. 34-40

Considerations on the second verse

Bibliografía · Bibliography p. 41

*Al asombro
Al esplendor puro de Śiva
A la dicha de la luz*

*To the astonishment
To the pure splendour of Śiva
To the joy of the light*

*Oṃ Vismāya namaḥ
Oṃ Umayai Kumaryāi namaḥ
Oṃ Lokānandāya namaḥ*

Introducción

Selección de fragmentos traducidos del libro **Śiva Sūtras. The Yoga of Supreme Identity.**
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p. xxxi_xl

El primer sūtra de esta sección ofrece el trasfondo filosófico de este sistema, así como la experiencia de Śāmbhava Yoga.

Caitanya o Consciencia es el Ser o la naturaleza de la realidad. Caitanya en este sistema ... significa consciencia, la cual es absoluta libertad de voluntad, conocimiento y acción. Su naturaleza esencial es *cit* (consciencia) y *ānanda* (dicha). Y se expresa en *icchā* (voluntad), *jñāna* (conocimiento) y *kriyā* (acción).

(...) ... la **esclavitud** del individuo empírico se debe a *āṇava*, *māyīya* y *kārma malas* o condiciones limitantes. **Āṇava mala** es una condición limitante innata, la ignorancia original de nuestra naturaleza esencial como Śiva. **Māyīya mala** se debe a *Māyā*, la cual da al alma su cuerpo burdo y sutil, y produce el sentido de diferencia; y **kārma mala** se debe a las *vāsanās* o impresiones latentes dejadas en la mente por el *karma* o la acción motivada. (...) ... la esclavitud del *jīva* o individuo empírico se debe al *saṅkucita jñāna* o conocimiento limitado.

Ajñāna o la ignorancia original no significa ausencia total de conocimiento, sino conocimiento limitado y viciado. (...) ... por el cual uno considera los vehículos – los cuerpos burdos, sutiles, etc. – como el Ser. Los tres tipos de *malas* o conocimiento limitado y viciado están enraizados en las palabras las cuales tienen una tremenda influencia en nuestras vidas. Estas a su vez están formadas por letras conocidas como **Māṭṛkā**. La *Māṭṛkā* es la base de todo conocimiento limitado. (...) *Māṭṛka* significa madre desconocida, no realizada. Mientras el misterio de la *Māṭṛka* no es realizado, es fuente de esclavitud o limitación. Cuando se realiza su misterio, deviene fuente de la liberación.

Śāmbhava Yoga:

(...) Se conoce como **icchapāya o icchā-yoga**. Ocurre por una mera orientación de la Voluntad. También se conoce como *abhedopāya*, un yoga en el que hay completa identificación del "yo" y Śiva, donde la idea del llamado "yo", que es solo un complejo psico-físico, un mero *nāma-rūpa* [nombre-forma] desaparece y solo Śiva es experimentado como el Yo real, como el Ser real.

También se conoce como **avikalpaka o nirvikalpaka yoga** o *upāya*, porque esta experiencia ocurre cuando hay un cese completo de todas las construcciones mentales. Este es un *yoga* en el cual no hay un proceso activo del cuerpo ni del *prāṇa* o *manas* o *buddhi*. (...)

Śāmbhava Yoga es aquel (1) en el que hay un destello repentino de la consciencia del Yo de Śiva, (2) en el que toda ideación cesa por completo, (3) lo cual ocurre a quienes cuya consciencia está totalmente absorbida en el principio interno de Bhairava. (...) En el *jīva* ... la Realidad o Śiva o Ser Divino transcendental, es Luz

– dicha que está siempre brillando en su gloria aunque oculta a nuestra mirada debido a nuestras construcciones mentales. La Realidad es una Presencia Eterna en nosotros mismos. Es *Siddha*, un hecho siempre presente, no *sādhyā*, no es algo a realizar mediante nuestros esfuerzos. (...) Cuando cesa el vikalpa [la mente discursiva], el Yo trascendental brilla en nosotros por sí mismo. Es una experiencia donde la distinción entre quien ve, lo visto y la visión, se anula por completo. (...) Así, cuando la mente no acepta ni rechaza ninguna idea, su actividad cesa y uno permanece en su Realidad esencial. (...) Sr. J. Krishnamurti, ... usa estas mismas palabras (ni aceptar ni rechazar) y lo denomina consciencia sin elección, una consciencia no hecha de pensamiento. **La consciencia no es pensamiento. La consciencia no es disciplina, no es hábito. No se puede practicar. Es estar alerta momento a momento.** (...) Encontramos actitudes paralelas ... en el "wu-wei" (no interferencia) del taoísmo, [y en] el "soltar" del Zen

En la 3ª sección de su Tantrasāra, Abhinavagupta dice que en Śambhavopāya, *icchāsakti* puede ser reforzado por *jñānāsakti*, realizando que todo el universo de entidades objetivas y subjetivas permanece en el Ser esencial como su reflejo. Mis propias *Śaktis* (energías) siendo reflejadas dentro de mí aparecen como los 36 *tattvas* (principios constitutivos). Las *śaktis* aparecen como *Mātrkā*, es decir, como grupo de sonidos de letras de 'ka' a 'ha' cuyo reflejo aparece en forma de *tattvas* de Śiva a la tierra. (...) ... la experiencia del Ser Divino interior es la experiencia del cuarto estado (*turīya*) o consciencia trascendental y su dicha continúa incluso cuando aparecen diferencias en los tres estados de consciencia: vigilia, sueño y sueño profundo. (...)

Observaciones finales (sobre Śambhava upāya):

- _ No aboga por ningún esfuerzo o disciplina particular para la Auto-realización.
- _ Cuando no aceptamos ni rechazamos, cuando hay una consciencia simple liberada de toda ideación, entonces hay un destello repentino y espontáneo de experiencia de nuestro Ser esencial: esto es *Śambhava Samāveśa*. Es realización directa e inmediata.

(...) *Śambhava upāya* es una característica especial de la *Śaivāgama*. No existe tal yoga en el *Vedānta* o *Pātañjala yoga*. ... (éste) es desconocido para estos sistemas. *Anupāya* es, en verdad, *Śambhava yoga* en su madurez más elevada.

स (शाम्भवोपायः) एव परां काष्ठां प्राप्तश्चानुपाय इत्युच्यते । (Ta. K1-142)

"El propio *Śambhava upāya*, en su madurez más alta, se conoce como *anupāya*". Posteriormente, la palabra *Sāhasa* fue empleada por Vātulanātha de Cachemira para expresar la idea de *Śambhava yoga* y *anupāya*. La palabra *Sāhasa* significa suceso repentino e inesperado. Expresa bellamente la idea del repentino destello espontáneo de la Experiencia del Ser Divino. (...) El fin último de la *Śaivāgama* no es solamente *mukti* o la Auto-realización, sino *Śivatva-yojanā*, adquirir el estado de Śiva. En palabras de la *Śaivāgama*, el ideal supremo no es simplemente

Ātma vyāpti sino **Śiva-vyāpti**. En *Ātma-vyāpti*, hay Auto-realización, pero el concepto de Auto-realización en la *Śaivāgama* es diferente del que tiene el *Vedānta*. En el *Vedānta*, el Ser es simplemente *jñāna* desprovisto de cualquier actividad. **En la *Śaivāgama*, el Ser se caracteriza por ambos *jñāna* [conocimiento] y *kriyā* [acción].** *Ātma-vyāpti* en la *Śaivāgama* es un ideal inferior. El más elevado ideal es *Śiva vyāpti*. En *Śiva-vyāpti* hay *Śiva-Śakti-sāmarasya*, la fusión y unión de *Śiva-Śakti*. (...) Este *Śiva-vyāpti* es el estado de *Parama Śiva*, el cual es simultáneamente trascendente e inmanente en el universo. Esto solo ocurre cuando se desarrolla la *unmanā śakti*. (...) En *Śiva-vyāpti*, el universo aparece como magnífica expresión de la propia *Śakti* de *Śiva*. (...) En *Śiva-vyāpti*, el universo entero resplandece como el maravilloso deleite de la consciencia del Yo.

(...)

La *Śaivāgama* es un *advaita* (no dualismo) no diluido, [y] tiene una palabra incluso para ... *citta* [mente o consciencia individual]. Según ello, la *citta* de la persona autorrealizada deviene regenerada, transformada y transfigurada en *Cit* (la Consciencia Divina Universal). ...

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहात् चितिः । (Pratyabhijñāhṛdayam 13)

"En la realización del quíntuple acto del Ser, *citta* (la consciencia individual), mediante el movimiento interior deviene *citti* (consciencia universal) elevándose al estado de *cetana* (el sujeto conocedor)".

[Comentario de Kṣemarāja sobre este sūtra]:

"*Citta* dejando la tendencia limitante de la extroversión, deviniendo introvertida, se eleva al estado de *cetana* ... cuando disuelve el aspecto de la limitación y alcanza su verdadera naturaleza, entonces deviene *citi*. Es decir, entra ahora en su etapa más elevada o *cit*".

En este sistema *citta* no es un alien. ...

चित्तिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् । (Pratyabhijñāhṛdayam 5)

"*Citi* (la consciencia universal) misma, descendiendo de la etapa de *Cetana* (sujeto cognoscente) se convierte en *citta* (consciencia individual), en la medida en que deviene contraída en conformidad con los objetos de la consciencia".

En la involución (*avaroha*, *nimeṣa*) *citi* deviene *citta*; en la etapa más elevada de la evolución (*adhyāroha*, *unmeṣa*) *citta* alcanza su naturaleza real y deviene de nuevo *citi*.

Resumen breve

... el Ser esencial en uno mismo es el Ser Divino o *Śiva*, pero la mente cuya característica principal es *vikalpa* (la construcción de pensamientos) actúa como una barrera y no nos permite tener una visión de la Realidad brillando en nosotros mismos. Solo cuando hay *laya* o disolución de los *vikalpa* se disuelve la pantalla que oculta la Realidad esencial ... y tenemos una visión de esa Realidad que ha

estado siempre centelleando en todo su esplendor. Esa realidad no es algo a alcanzar, sino a develar. Pero el quid del problema es cómo hacer que la mente llena de *vikalpas* se retire.

Abhinavagupta dice:

**"Cuando hay vikalpa, ni lo aceptes ni lo rechaces,
se retirará por sí mismo y te encontrarás siendo lo que eres".**

Este es un arte sin arte. Es sin esfuerzo, espontáneo. Este *Śāmbhava upāya* es, el más simple y el más difícil. El más simple, porque no se necesita ningún esfuerzo o disciplina particular. El más difícil, porque hacer *vikalpas* es el hábito, la vida misma de *citta* o de la mente. Al intentar estar libre de *vikalpas*, la mente empieza a hacer todo tipo de *vikalpas*. Tratar de estar libre de *vikalpas*, tratar de estar sin pensamientos es como tratar de saltar sobre nuestra propia piel. Les es dado a muy pocos mortales el estar libre de *vikalpas*.

Introduction

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p. xxxi_xl

The first *sūtra* of this section gives the philosophical background of this system as well as the experience of Śāmbhava Yoga.

It says that *caitanya* or consciousness is Self or nature of reality. Caitanya in this system ... means consciousness which has the absolute freedom of will, knowledge and action. Its essential nature is *cit* (consciousness) and *ānanda* (bliss). It expresses itself in *icchā* (will), *jñāna* (knowledge) and *kriyā* (action).

(...) ... the **bondage** of the empirical individual is due to *āṇava*, *māyīya*, and *kārma malas* or limiting conditions. *Āṇava mala* is an innate, limiting condition which is the primal ignorance of our essential nature as Śiva. *Māyīya mala* is due to *Māyā* which gives to the soul its gross and subtle body, and brings about sense of difference, and *kārma mala* is due to *vāsanās* or impressions left behind on the mind due to *karma* or motivated action. (...) ... the bondage of the *jīva* or the empirical individual is due to *saṅkucita jñāna* or limited knowledge.

Ajñāna or primal ignorance does not mean total absence of knowledge but limited and vitiated knowledge. (...) ... by which one considers the vehicles – gross, subtle bodies etc. as the Self. The three kinds of *malas* or limited, vitiated knowledge are rooted in words which have a tremendous influence on our lives. These are formed of letters which are known as **Māṭṛkā**. The Māṭṛkā becomes the basis of all limited knowledge. (...) Māṭṛkā means unknown, unrealized mother. So long as the mystery of Māṭṛkā is not realized, she is a source of bondage or limitation. When her mystery is realized, she becomes the source of liberation.

Śāmbhava Yoga:

(...) It is known as *icchopāya* or *icchā-yoga*. It occurs by a mere orientation of the Will. It is also known as *abhedopāya*, a yoga in which there is complete identification of “I” and Śiva, in which the idea of the so-called “I” which is only a psycho-physical complex, a mere *nāma-rūpa* disappears and Śiva alone is experienced as the real I, as the real Self.

It is also known as *avikalpaka* or *nirvikalpaka yoga* or *upāya*, for this experience occurs when there is complete cessation of all thought-constructs. This is a *yoga* in which there is no active process either of body or *prāṇa* or *manas* or *buddhi*.

(...) Śāmbhava Yoga is that (1) in which there is a sudden flash of the I-consciousness of Śiva, (2) in which all ideation ceases completely, (3) which occurs to those whose entire consciousness is absorbed in the inner Bhairava principle. (...)

In the *jīva* ... **Reality or Śiva** or the Divine transcendental Self is Light – Bliss that is ever shining within in its glory but is hidden from our gaze on account of our thought-constructs. Reality is an Eternal Presence within ourselves. It is *Siddha*, an everpresent Fact, not *sādhyā*, not something to be brought into being by our efforts. (...) When *vikalpa* ceases, the transcendental Self within us shines of itself. It is an Experience in which the distinction of seer, seen and sight is completely annulled. (...) Thus when the mind neither accepts nor rejects any idea, its activity ceases and one abides in one’s essential Reality. (...) Mr. J. Krishnamurti, ... use these very words (neither accept, nor reject) and calls it choiceless awareness, an awareness which is not of thought. **Awareness is not thought. Awareness is not discipline, not habit. It cannot be practised. It is alertness from moment to moment.** (...) We find parallel attitudes ... in ‘wu-wei’ (non-interference) of Taoism, [and in] ‘let-go’ of Zen

In the 3rd section of his *Tantrasāra*, Abhinavagupta says that in Śāmbhavopāya, *icchā śakti* may be reinforced by *jñānaśakti*, by realizing that the entire universe of objective and subjective entities abides in the essential Self as its reflection. My own *Śaktis* (powers) being reflected within me appear as the 36 *tattvas*. The *śaktis* appear as *Mātrkā*, i.e. group of letter-sounds from ‘ka’ to ‘ha’ whose reflection appears in the form of the *tattvas* (constitutive principles) from Śiva to earth. (...) ... the experience of the inner Divine Self is the experience of the fourth (*turīya*) or transcendental consciousness and its bliss continues even when there is appearance of difference in the three states of waking, dream and deep sleep consciousness. (...)

Concluding Remarks (on Śāmbhava upāya):

_ Does not advocate any particular effort or discipline for Self realization.

_ When we neither accept, nor reject, when there is simple awareness freed of all ideation, then there is a sudden, spontaneous flash of experience of our essential Self: This is *Śāmbhava Samāveśa*. This is direct, immediate realization.

(...) *Śambhava upāya* is a special feature of *Śaivāgama*. There is no such yoga either in *Vedānta* or *Pātañjala yoga*. ... (it) is unknown to these systems.

Anupāya is, really speaking, *Śambhava yoga* itself in its highest maturity.

स (शाम्भवोपायः) एव परां काष्ठां प्राप्तश्चानुपाय इत्युच्यते । (Ta. K1-142)

“The *Śambhava upāya* itself, in its highest maturity is known as *anupāya*.”

Later on, the word *Sāhasa* was employed by Vātūlanātha of Kashmir to express the idea of *Śambhava yoga* and *anupāya*. The word *Sāhasa* means sudden, unexpected happening. It beautifully expresses the idea of sudden spontaneous flash of the Experience of the Divine Self. (...) The ultimate aim of *Śaivāgama* is not simply *mukti* or Self-realization but *Śivatva-yojanā* acquiring the status of *Śiva*. In the words of *Śaivāgama*, the ultimate ideal is not merely *Ātma-vyāpti* but *Śiva-vyāpti*. In *Ātma-vyāpti*, there is Self-realization, but the concept of Self-realization in *Śaivāgama* is different from that of *Vedānta*. In *Vedānta*, Self is merely *jñāna* devoid of any activity whatsoever. In *Śaivāgama*, Self is characterized by both *jñāna* and *kriyā*. *Ātma-vyāpti* in *Śaivāgama* is a lower ideal.

The highest ideal is *Śiva-vyāpti*. In *Śiva-vyāpti* there is *Śiva-Śakti-sāmarasya*, fusion and union of *Śiva-Śakti*. (...) This *Śiva-vyāpti* is the status of *Parama Śiva* who is simultaneously transcendent to and immanent in the universe. This come about only when *unmanā śakti* is developed. (...) In *Śiva-vyāpti*, the universe appears as a magnificent expression of *Śiva's – one's own – Śakti*. (...) In *Śiva-vyāpti*, the entire universe gleams as the wondrous delight of I-consciousness.

(...) *Śaivāgama* which is undiluted *advaita* (non-dualism) has, however, a word of cheer even for ... *citta* [individual mind or consciousness]. According to it, the *citta* of the self realized person becomes regenerated, transformed, transfigured into *Cit* (the Universal Divine Consciousness). ...

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहात् चित्तिः । (Pratyabhijñāhṛdayam 13)

“On the realization of the five-fold act of the Self, *citta* (the individual consciousness), by inward movement becomes *citti* (universal consciousness) by rising to the status of *cetana* (the knowing subject).”

[Commentary of Kṣemarāja on this sūtra]:

“The *citta* giving up the limiting tendency of extroversion, becoming introverted, rises to the status of *cetana* ... when by the dissolution of the aspect of limitation and attaining its real nature, it becomes *citi*. That is to say, it now enters its highest stage or *cit*.”

Citta is not an alien in this system. ...

चित्तिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् । (Pratyabhijñāhṛdayam 5)

“*Citi* (universal consciousness) itself, descending from the stage of *Cetana* (knower) becomes *citta* (individual consciousness), inasmuch as it becomes contracted in conformity with the objects of consciousness.”

In involution (*avaroha*, *nimeṣa*) *citi* becomes *citta*; in the highest stage of evolu-

tion (*adhyāroha*, *unmeṣa*) *citta* attains its real nature and becomes *citi* again.

Brief summary

... the essential Self within is the Divine Self or Śiva, but mind whose main characteristic is *vikalpa* (thought-construct) acts as a barrier and does not allow us to have a view of the Reality shining within ourselves. It is only when there is *laya* or dissolution of *vikalpa* that the screen that hides the essential Reality ... is removed and we have a view of that Reality which has always been scintillating within in all its glory. That Reality is not something to be *achieved*, but *uncovered*. But the crux of the problem is how to make the *vikalpaful* mind retire.

Abhinavagupta says, “**When is *vikalpa*, neither accept, nor reject, it will retire of itself and you will find yourself to be what you are.**”

This is an artless art. It is effortless, spontaneous. This Śāmbhava upāya is, in one sense, the simplest, in another, the most difficult. It is simplest, because no particular effort or discipline is needed for it. It is most difficult, because *vikalpa making* is the habit, the very life of *citta* or mind. In attempting to be *vikalpa-free*, the mind begins to make all kinds of *vikalpa*. To try to become *vikalpa* or thought free is like trying to jump out of our own skin. It is given to very few mortals to be *vikalpa-free*.

शिवसूत्र

Śiva Sūtra

1ª sección · 1st section

**Versos en S nskrito, transliteraci n y traducciones.
Sanskrit verses, transliterations and translations.**

चैतन्यमात्मा ॥ १ ॥

Caitanyamātmā

*The independent state of supreme consciousness
is the reality of everything.*

1975 · Sw. Lakshmanjoo

*Awareness, which has absolute freedom of all knowledge and activity,
is the Self or nature of Reality.*

1979 · Jaideva Singh

Consciousness is the Self.

1992 · Mark Dyczkowski

La Conscience est le Soi.

2000 · Lilian Silburn

Ātman is consciousness.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Awareness is the self.

2017 · Arijoy Bhattacharya

L'essència és Consciència¹.

La esencia es Consciencia¹.

L'essence est Conscience¹.

The essence is Consciousness¹.

¹ consciència pura (no condicionada) / consciencia pura / conscience pure / pure consciousness

2019 · Q

ज्ञानं बन्धः ॥ २ ॥

Jñānam bandhaḥ

*Knowing differentiatedly is bondage and
not knowing undifferentiatedly is bondage.*

1975 · Sw. Lakshmanjoo

*Ajñāna or ignorance of one's real nature, which is a kind of shrunken
or limited knowledge, is the cause of bondage (of the empirical Self).*

1979 · Jaideva Singh

Knowledge is bondage.

1992 · Mark Dyczkowski

Le lien est une connaissance (limitée).

2000 · Lillian Silburn

*Knowledge (confined to the spectrum of space-time and causality)
is bondage.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Knowledge is the bond / Non-Knowledge is bondage.

2017 · Arijoy Bhattacharya

El vinclé esdevé coneixement.

El vínculo deviene conocimiento.

Le lien devient connaissance.

The link becomes knowledge.

2019 · Q

Consideraciones sobre el segundo verso en las páginas 34-40
Considerations on the 2nd verse in pages 34-40

योनिवर्गः कलाशरीरम् ॥ ३ ॥

Yonivargaḥ kalāśarīram

Māyīyamala and kārmamala are also bondage.

1975 · Sw. Lakshmanjoo

Māyīya mala and kārma mala are also the cause of bondage.

1979 · Jaideva Singh

The group of sources constitutes the body of obscuring energies.

1992 · Mark Dyczkowski

Le groupe de l'illusion (et) le corps de l'activité fragmentatrice.

2000 · Lilian Silburn

Māyā (as the creative force of the universe) along with the group of her products creates the basis of division (of the Reality into the subject and the object).

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The class of the “void” (the “source” of phonemes, that give rise to sound, that is the basis of the manifest plane), is the body of “activity” (and hence, subject to transmigration).

2017 · Arijoy Bhattacharya

*L'origen esdevé ressò incorpori.
El origen deviene resonancia incorpórea.
L'origine devient résonance incorporel.
The origin becomes incorporeal resonance.*

2019-2021 · Q

Ref.: *nāda*, ressò de spanda o vibració sonora primordial.

ज्ञानाधिष्ठानं मातृका ॥ ४ ॥

Jñānādhiṣṭhānam mātṛkā

The Universal Mother commands this tripe knowledge.

1975 · Sw. Lakshmanjoo

It is the un-understood Mother of Power of Sound inherent in the alphabet that is the basis of the limited knowledge (in the form of āṇava, māyīya and kārma mala).

1979 · Jaideva Singh

The ground of knowledge is Mātṛkā.

1992 · Mark Dyczkowski

La Mère – ensemble des phonèmes – est l'énergie qui gouverne la connaissance.

2000 · Lillian Silburn

Alphabet is the seat of knowledge (limited by āṇava, māyīya and karma mala).

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The basis of knowledge is the “Mater” (or the wheel of the alphabet i.e. the Matrṛkā cakra).

2017 · Arijoy Bhattacharya

L'energia fònica és el suport del coneixement.

La energia fónica es el soporte del conocimiento.

L'énergie phonique est le support de la connaissance.

Phonic energy is the support of knowledge.

2019 · Q

उद्यमो भैरवः ॥ ५ ॥

Udyamo bhairavaḥ

That effort – the flashing forth of active awareness – that instantaneously makes universal consciousness shine, is Bhairava.

1975 · Sw. Lakshmanjoo

A sudden flash or opening out of transcendental consciousness is Bhairava or Śiva.

1979 · Jaideva Singh

Bhairava is upsurge.

1992 · Mark Dyczkowski

L'élan est bhairava – l'absolu.

2000 · Lilian Silburn

Rising up and remaining sustained in the same is the Bhairava's state of consciousness.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The upsurge (of effort) is Bhairava.

2017 · Arijoy Bhattacharya

Bhairava és impuls (emergència espontània de la consciència pura).

Bhairava es impulso (emergencia espontánea de la consciencia pura).

Bhairava est l'élan (émergence spontanée de la conscience pure).

Bhairava is impulse (spontaneous emergence of pure consciousness).

2020 · Q

शक्तिचक्रसंधाने विश्वसंहारः ॥ ६ ॥

Śakticakrasaṁdhāne vīśvasaṁhārah

*By establishing and meditating on the wheel of energies,
the differentiated universe comes to an end.*

1975 · Sw. Lakshmanjoo

*By union with the collective whole of śaktis through intensive
and fixed awareness, there is the disappearance of the universe
as something separate from consciousness.*

1979 · Jaideva Singh

When the Wheel of Energies fuses together, the universe is withdrawn.

1992 · Mark Dyczkowski

*En se recueillant intensément sur la roue des énergies
(on obtient) la résorption de tout ce qui est.*

2000 · Lilian Silburn

*The world gets wrapped up on the recollection of śaktis
through concentration of awareness.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

*Through union with the wheel of energy,
is the dissolution of the universe (phenomenal world).*

2017 · Arijoy Bhattacharya

*En acoblar-se totes les energies, el món és reabsorvit.
Al acoplarse todas las energías, el mundo es reabsorbido.
En se couplant toutes les énergies, le monde est réabsorbé.
By coupling all energies together, the world is reabsorbed.*

2020 · Q

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसंभवः ॥ ७ ॥

Jāgratsvapnasuṣuptabhede turyābhogasambhavaḥ

Such a heroic yogī experiences the expansive state of turya in the differentiated states of waking, dreaming and deep sleep.

1975 · Sw. Lakshmanjoo

Even during the three different states of consciousness in waking, dreaming and profound sleep, the rapturous experience of I-consciousness of the fourth state abides.

1979 · Jaideva Singh

The consciousness which is the expanse of the Fourth State (abides constantly in) the various (states) of waking, dreaming and deep sleep.

1992 · Mark Dyczkowski

Jusque dans les états différenciés de veille, de rêve et de profond sommeil se produit l'expansion du Quatrième.

2000 · Lillian Silburn

The fourth state of consciousness embraces the states of wakefulness, dream and sound sleep in their exclusion from one another also.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The differentiation of the states of waking, dreaming, and dreamless sleep, make possible the enjoyment of the fourth state (Turiya).

2017 · Arijoy Bhattacharya

El goig del quart estat¹ romà present en els diferents estats de vigília, somni i somni profund.

La dicha del cuarto estado¹ yace presente en los diferentes estados de vigilia, sueño y sueño profundo.

La joie du quatrième état¹ demeure présente dans le différents états de veille, rêve et sommeil profond.

The joy of the four state¹ lies present in the different states of waking, dreaming and deep sleep.

2020 · Q

¹Estat de la consciència pura / État de la conscience pure / State of pure consciousness

ज्ञानं जाग्रत् ॥ ८ ॥

Jñānaṃ jāgrat

External organic knowledge constitutes the waking state.

1975 · Sw. Lakshmanjoo

All knowledge obtained by direct contact with the external world is included (in a wide sense) in the category of the waking state of consciousness (when the subject is in contact with the objective world around him on any plane).

1979 · Jaideva Singh

Knowledge (born of sensory perception) is the waking state.

1992 · Mark Dyczkowski

La veille consiste en connaissance.

2000 · Lilian Silburn

The state of wakefulness is that of awareness (of the world around as well of the inner being to a limited extent).

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Knowledge is wakefulness.

2017 · Arijoy Bhattacharya

La vigilia porta coneixement.

La vigilia trae conocimiento.

La veille amène connaissance.

The waking state brings knowledge.

2020 · Q

स्वप्नो विकल्पाः ॥ ९ ॥

svapno vikalpāḥ

Internal perceptions and thoughts compose the dreaming state.

1975 · Sw. Lakshmanjoo

All knowledge obtained by independent activity of the mind when the Subject is not in direct contact with the external world (around him on any plane) is included in the category of svapna or dreaming state of consciousness (in a wide sense).

1979 · Jaideva Singh

Dreaming consists of thought constructs.

1992 · Mark Dyczkowski

Le rêve en pensée dualisante.

2000 · Lillian Silburn

The state of dream is one of sheer ideation (very much short of actuality).

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The dream-state is thought-constructs.

2017 · Arijoy Bhattacharya

El somni, ideacions (o constructes mentals).

El sueño, ideaciones (o constructos mentales).

Le rêve, idéations (ou constructions mentales).

The dreaming, ideations (or mental constructs).

2020 · Q

अविवेको मायासौषुप्तम् ॥ १० ॥

aviveko māyāsaṣṣuptam

*Forgetfulness and the negation of awareness
is the dreamless state or māyā.*

1975 · Sw. Lakshmanjoo

Lack of awareness on any plane is the profound sleep of delusion.

1979 · Jaideva Singh

Deep sleep is Māyā, the lack of discernment.

1992 · Mark Dyczkowski

Et le sommeil profond en absence de discrimination (ou en) illusion.

2000 · Lilian Silburn

*Indiscriminate is the state of sound sleep (on account of being)
delusive.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Non-discent is the sleep, of the nature of “Māyā”.

2017 · Arijoy Bhattacharya

El somni profund, la ilusió de la indiferenciació.

El sueño profundo, la ilusión de la indiferenciación.

Le sommeil profond, l'illusion de l'indifférenciation.

The deep sleep, the illusion of undifferentiation.

2020 · Q

De la unitat / De la unidad / De la unité / Of unity

त्रितयभोक्ता वीरेशः ॥ ११ ॥

tritayabhoktā vīreśaḥ

*The one who enjoys in the oneness of awareness
all of the three states – waking, dreaming, and deep sleep –
becomes the master of all organic energies.*

1975 · Sw. Lakshmanjoo

*Being an enjoyer of the rapture of I-consciousness in the
triad (of waking, dreaming and deep sleep), he is verily
the master of his senses.*

1979 · Jaideva Singh

The enjoyer of the three states is the Lord of the Heroes.

1992 · Mark Dyczkowski

*Celui qui jouit des trois (états) est le souverain des héros
(ses énergies sensorielles).*

2000 · Lillian Silburn

*The enjoyer (of the rapture) of all these three states
(as the I-consciousness) is the Lord of the senses.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

*The enjoyer of the three, is the “God of heroes” (established in the
fourth state i.e. Matr̥sadbhāva).*

2017 · Arijoy Bhattacharya

Śiva és qui gaudeix els tres estats.

Śiva es quien goza los tres estados.

Śiva est qui jouit les trois états.

Śiva is who enjoy the all three states.

2020 · Q

विस्मयो योगभूमिकाः ॥ १२ ॥

vismayo yogabhūmikāḥ

Predominant sing of such a yogī is joy-filled amazement.

1975 · Sw. Lakshmanjoo

The stations and stages of yoga constitute a fascinating wonder.

1979 · Jaideva Singh

The planes of union are wonder.

1992 · Mark Dyczkowski

L'émervellement (caractérise) les étapes du yoga.

2000 · Lilian Silburn

Fascinating are the stages met with in course of yogic experience.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

“Wonder” is the basis of yoga.

2017 · Arijoy Bhattacharya

Els preambuls de la unió condueixen a l'estupefacció.

Los preámbulos de la unión conducen al asombro.

Les préambules de l'union conduisent à la stupeur.

The preambles of the union lead to astonishment.

2020 · Q

इच्छा शक्तिरुमा कुमारी ॥ १३ ॥

icchā śaktirumā kumārī

His will is the energy of Lord Śiva and it is called umā and it is called kumārī.

or

For such a yogī, his will is one with the energy of Lord Śiva, unobstructable, completely independent, always given to play.

1975 · Sw. Lakshmanjoo

The Will-power of the yogī who is in communion with Śiva is Umā (splendour of Śiva) who is Kumārī.

1979 · Jaideva Singh

The Virgin is the will, the supreme power.

1992 · Mark Dyczkowski

(Sa) volonté est l'énergie Umā, c'est Kumārī, la vierge.

2000 · Lilian Silburn

The will-power of the yogin is Umā, the wife of Śiva, still unved.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

“Icchā śakti” (Power of will) is “Umā”, the pure maiden.

2017 · Arijoy Bhattacharya

L'energia del desig¹ és l'esplendor pur de Śiva.

La energía del deseo¹ es el esplendor puro de Śiva.

L'énergie du désir¹ est la splendeur pure de Śiva.

The power of desire¹ is the pure splendour of Śiva.

2020 · Q

¹ poder-energia de Voluntat / pouvoir-énergie de Volonté / power-energy of Will

दृश्यं शरीरम् ॥ १४ ॥

dr̥śyaṃ śarīram

This entire perceived world is his own self.

or

His own body is just like an object to him.

1975 · Sw. Lakshmanjoo

All objective phenomena outer or inner are like his own body.

1979 · Jaideva Singh

The perceptible is (His) body.

1992 · Mark Dyczkowski

(Son) corps est le perceptible.

2000 · Lillian Silburn

(The entire world) visible (around the yogin) (turns into) his body.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

That which is observed, is the body.

2017 · Arijoy Bhattacharya

La creació és el cos.

La creación es el cuerpo.

La création est le corps.

Creation is the body.

2020 · Q

हृदये चित्तसंघट्टाद्दृश्यस्वापदर्शनम् ॥ १५ ॥

hr̥daye cittasaṁghaṭṭāddṛśyasvāpadarśanam

*When his thoughts are diverted to the center of God consciousness,
then he feels the existence of God consciousness in oneness
in the objective world and in the world of negation.*

1975 · Sw. Lakshmanjoo

*When the mind is united to the core of consciousness, every observable
phenomenon and even the void appear as a form of consciousness.*

1979 · Jaideva Singh

*By fixing the mind in the Heart (the yogi) has a vision
of the perceivable and of dreams.*

1992 · Mark Dyczkowski

*En faisant fondre par friction la conscience empirique dans le cœur,
il a la vision du monde perceptible et de svāpa, l'absence de sensation.*

2000 · Lilian Silburn

*Owing to merger of the awareness of the individuality of the yogin in the
core of consciousness, (the entire world) appears to him as a dream.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

*In the heart, through the union of awareness,
is the appearance of that which is observed, and the sleep (void) ...*

2017 · Arijoy Bhattacharya

*En fondre's la ment en el cor, la contemplació del buit manifest.
Fundiendo la mente en el corazón, la contemplación del vacío manifiesto.
En fondant le mental dans le coeur, la contemplation du vide manifest.
Melting the mind into the heart, the contemplation of manifest void.*

2021 · Q

शुद्धतत्त्वसंधानाद्वाऽपशुशक्ति ॥ १६ ॥

śuddhatattvasam̐dhānādvā'paśuśakti

*Or by aiming at the pure element of Śiva,
he possesses Śiva's unlimited energy.*

1975 · Sw. Lakshmanjoo

*Or by constant awareness of the Pure Principle, he becomes like
one in whom the binding power existing in the limited self is absent.*

1979 · Jaideva Singh

Or (the yogi can realise Śiva) by contemplating the Pure Principle.

1992 · Mark Dyczkowski

*Ou bien en se recueillant intensément sur la pure Réalité,
il obtient l'énergie illimitée.*

2000 · Lilian Silburn

*Or, owing to his exclusive concentration on the absolutely pure
Reality, i.e., Śiva, the binding force of individuality gets nullified.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

*... or through power from the union with the "pure-essence",
in the limited being.*

2017 · Arijoy Bhattacharya

*Certamente l'energia és ilimitada pel vincle amb el principi pur.
En verdad la energía es ilimitada por el vínculo con el principio puro.
Certainement l'énergie est illimitée par le lien avec le principe pure.
Certainly the energy is unlimited by the link with the pure principle.*

2020 · Q

वितर्क आत्मज्ञानम् ॥ १७ ॥

vitarka ātmajñānam

Any inference of such a yogī is knowledge of his own real self.

1975 · Sw. Lakshmanjoo

*Unwavering awareness (that I am Śiva)
constitutes the knowledge of Self.*

1979 · Jaideva Singh

Right discernment is the knowledge of the Self.

1992 · Mark Dyczkowski

(Son) discernement est connaissance du Soi.

2000 · Lillian Silburn

*Unflinching conviction (that I am the same as Śiva)
is the state of self-realisation.*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Argument/Counter-argument is the knowledge of the self.

2017 · Arijoy Bhattacharya

El coneixement de l'essència esdevé sense conjetures¹.

El conocimiento de la esencia deviene sin conjeturas¹.

La connaissance de l'essence devient sans conjectures.¹

Knowledge of the essence becomes without conjecture.¹

2020 · Q

¹ És coneixement directe, reconeixement / C'est connaissance directe, reconnaissance /It is direct knowledge, recognition

लोकानन्दः३ समाधिसुखम् ॥ १८ ॥

lokānandaḥ samādhisukham

The joy of his samādhi is bliss for the whole universe.

1975 · Sw. Lakshmanjoo

The delight that the yogī feels in abiding in his nature as the knower in respect of both the subject and object in the world, is his delight of samādhi.

1979 · Jaideva Singh

The bliss of the Light is the joy of contemplation.

1992 · Mark Dyczkowski

Le bonheur du samādhi est (pour lui) la félicité du monde.

2000 · Lilian Silburn

His (the yogin's) joy lies in getting fully established in the delight of the realisation that he is both the observer and the observed aspects of the world.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The joy of the realm is the comfort of "Samādhi".

2017 · Arijoy Bhattacharya

La felicitat de l'estat contemplatiu és el goig de la llum.

La felicidad del estado contemplativo es la dicha de la luz.

La félicité de l'état contemplatif est la joie de la lumière.

Happyness of contemplative state is the joy of light.

2020 · Q

शक्तिसन्धाने शरीरोत्पत्तिः ॥ १९ ॥

śaktisandhāne śarirotpattiḥ

*By infusing his energy of will,
the embodiment of that which is willed occurs at once.*

1975 · Sw. Lakshmanjoo

*When with one-pointedness the yogī is fully united with Icchā Śakti,
then he can acquire the power of creating any kind of body
according to his desire.*

1979 · Jaideva Singh

The body comes into being when the energies unite.

1992 · Mark Dyczkowski

*En se recueillant intensément sur l'énergie,
il produit le corps (souhaité).*

2000 · Lillian Silburn

*On the yogin's getting unified with the Consciousness-force
(through meditation), the unification can result
in the formation of any kind of body (as per his desire).*

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Through union with the energy, is the creation of the body.

2017 · Arijoy Bhattacharya

*El naixement d'allò corpori rau en l'acoblament de les energies.
El nacimiento de lo corporeo yace en el acoplamiento de las energías.
La naissance du corporel réside dans le couplage des énergies.
The birth of the corporeal lies in the coupling of energies.*

2020 · Q

भूतसंधानभूतपृथक्त्वविश्वसंघट्टाः ॥ २० ॥

bhūtasamdhānabhūtapṛthaktvaviśvasamghaṭṭāḥ

By the greatness of this achievement of the energy of will, the yogī can focus his awareness and heal the sick and suffering, separate elements from his body and be free from the limitations of space and time.

1975 · Sw. Lakshmanjoo

The other supernormal powers of the yogī are: 1) The power of joining or putting together elements or parts in all existents i.e. synthetical power; 2) the power of separating elements of existents i.e. analytical power and 3) the power of bringing together everything (removed by space and time).

1979 · Jaideva Singh

The union of the elements, the separation of the elements and the union of the universe.

1992 · Mark Dyczkowski

Unification des éléments, séparation des éléments et fusion à tout.

2000 · Lillian Silburn

On the miraculous powers of the yogin are putting together of beings separating the constituents from one another and removing the spatio-temporal gaps among objects.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

The universe, an assemblage, is the union and separation of the elements.

2017 · Arijoy Bhattacharya

Arreu l'univers les friccions ocasionen la unió i la separació dels elements. En todo el universo las fricciones ocasionan la unión y la separación de los elementos.

Dans tout l'univers les frictions causent la jonction et la séparation des éléments.

Throughout the universe frictions causes the elements to join and to separate.

2021 · Q

शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥ २१ ॥

śuddhavidyodayāccakreśatvasiddhiḥ

... pure knowledge rises and by that knowledge he becomes the master of the universal wheel.

1975 · Sw. Lakshmanjoo

Full acquisition of mastery over the collective whole of the Śaktis through the appearance of Śuddhavidyā.

1979 · Jaideva Singh

(The yogi) attains mastery of the Wheel by the arising of Pure Knowledge.

1992 · Mark Dyczkowski

Lorsqu'apparaît la pure Science, c'est là réaliser la souveraineté sur la roue (des énergies).

2000 · Lilian Silburn

On the emergence of pure knowledge (as 'I am this'), the yogin attains mastery over all the powers combined together.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Through the dawning of pure knowledge, is the perfection of the god of the wheel.

2017 · Arijoy Bhattacharya

Per la emergència del coneixement pur¹, l'acompliment del domini dels centres energètics.

Por la emergencia del conocimiento puro¹, la realización del dominio de los centros energéticos.

Par l'émergence de la connaissance pure¹, la réalisation de la maîtrise des centres énergétiques.

By the emergence of pure¹ knowledge, the attainment of the mastery of the energy centres.

2021 · Q

¹ de la consciència suprema / de la conscience suprême / of the supreme consciousness

महाह्रदानुसंधानान्मन्त्रवीर्यानुभवः ॥ २२ ॥

mahāhradānusam̐dhānānmantravīryānubhavaḥ

By the attentive continuity of meditation on the great ocean of consciousness, the power of supreme I is attained.

1975 · Sw. Lakshmanjoo

By uniting with the great lake (the infinite reservoir of Divine Power), (he has) the experience of the Supreme I-consciousness which is the generative source (vīrya) of all mantas.

1979 · Jaideva Singh

(The yogi) experiences the vitality of Mantra by contemplating the Great Lake.

1992 · Mark Dyczkowski

Lorsqu'il se recueille sur le grand Lac, il a l'expérience de l'efficiencia des mantra.

2000 · Lillian Silburn

Through ceaseless perusal of the large lake of consciousness, the yogin experiences the force underlying matras.

2016 · Prof. Satya Prakash Singh & Swami Maheshvarananda

Through union with the great lake (of consciousness), is the experience of the potency of mantra.

2017 · Arijoy Bhattacharya

*Per la inmersió en el gran llac, l'experiència del poder dels mantres.
Por la inmersión en el gran lago, la experiencia del poder de los mantras.
Par immersion dans le grand lac, l'expérience du pouvoir des mantras.
By immersion in the great lake, the experience of the power of mantras.*

2021 · Q

Consideraciones sobre el segundo verso.
 Considerations on the second verse.

ज्ञानं बन्धः ॥ २ ॥

Jñānam bandhaḥ

Ambos términos '*bandha*' y '*jñāna*' tienen significados distintos y opuestos. '*Bandha*' refiere tanto vínculo, conexión, unión; como atadura, cadena, esclavitud. *Jñāna* significa conocimiento y refiere tanto al conocimiento trascendente, incondicionado, atemporal, como al conocimiento empírico, condicionado, relativo, limitado, incompleto. Dado el contexto: 2º verso de la 1ª sección de los Śiva Sūtras, he preferido traducir *bandha* como vínculo y *jñāna* como conocimiento en general, sin especificar si es incondicionado o limitado, dejando abierta la posibilidad interpretación del contenido.

El vínculo con la consciencia incondicionada, esencia de toda manifestación, será absoluto o relativo según el conocimiento que alcancemos. El conocimiento supremo nos libera; el conocimiento condicionado o incompleto, nos ata a la limitación. Según sea nuestro conocimiento así será nuestro vínculo con la esencia, la consciencia pura o incondicionada.

Both terms 'bandha' and 'jñāna' have different and opposite meanings. 'Bandha' refers to both link, connection, union; and bond, chain, bondage. Jñāna means knowledge and refers to both transcendent, unconditioned, timeless knowledge and empirical, conditioned, relative, limited, incomplete knowledge. Given the context: 2nd verse of the 1st section of the Śiva Sūtras, I have preferred to translate bandha as link and jñāna as knowledge in general, without specifying whether it is unconditioned or limited, leaving open the possibility of interpretation of the content.

The link with unconditioned consciousness, the essence of all manifestation, will be absolute or relative according to the knowledge we attain. Supreme knowledge frees us; conditioned or incomplete knowledge binds us to limitation. According to our knowledge, so will be our link with the essence, pure or unconditioned consciousness.

Fragments seleccionados sobre el significado de:
 Selected excerpts on the meaning of :

ज्ञानं *jñānam* (Nom. or Acc s. n.)

- Diccionari Òscar Pujol:

jñāna [√jñā + ana] n. conocimiento, saber; FIL. sabiduría, conocimiento supremo (que conduce a la liberación) / ŚĀS. sabiduría, conocimiento discriminativo (según el *saṃkhya* uno de los 8 *bhāva* o predisposiciones del intelecto o *buddhi* / YOG. **conocimiento** (que

nace de la discriminación y se alcanza mediante el control o *samyama* sobre el instante y su consecuencia temporal); el conocimiento es liberador, omniabarcante, conoce todas las modalidades del ser y trasciende la temporalidad secuencial.

- Abhinavagupta:

ज्ञानं - अभ्रान्ता बुद्धिः । विविधं ज्ञानं यत्र तद्विज्ञानं - प्राग्युक्त्युदितं कर्म ॥ ८ ॥

Knowledge (*jñāna*) is the state of the intellect, which is free from mistake.

Commentary of the verse 8 chapter 6 in: Abhinavagupta's commentary on the Bhagavad Gita, **Gitārtha Samgraha**, p. 151 Indica books [Translation by Boris Marjanovic]

इह ज्ञानं मोक्षकारणं बन्धनिमित्तस्यं अज्ञानस्य विरोधकत्वात् ...

According to this system, knowledge is the cause of liberation (*mokṣa*), because it opposes or contradicts ignorance, which is the cause of bondage. (...) Without the proper ascertainment of the essence of reality, this knowledge neither possesses the property of liberation nor is instrument in granting it. It is only **unblemished knowledge** that possesses such a nature. The highest human end has its root in knowledge, which should be practiced in one's own being.

Commentary of the verse 3 in **Tantrasāra**, p. 53-54 Rudra Press [Translation by H.N. Chakravarty-Boris Marjanovic]

- Bhāskara Kaṇṭha:

Now *Jñāna* (true Knowledge), which is the most essential characteristic of liberation (entering into the Reality), consists in the equal predominance of both “consciousness” (*Bodha*) and “freedom” (*karṭṛtā*) and consequent subordinate position of *sūnya* etc. to that which is sentient in its nature.

Commentary of the verse 11-12, Āgamadhikāra II of **Iṣvara Pratyabhijñā Vimarsinī** in Bhāskara Vol. 3 p. 209 [Translation by DR.Kanti Candra Pandey]

... यच्च तत् कर्तृताया 'मुख्यत्वम्' उन्मग्नता, इदमेव ज्ञानमज्ञानात्मकमलप्रतिपक्षत्वात् ; तदेतन्मुख्यत्वं समावेशस्य लक्षणं येन देहस्थितोऽपि 'पतिः' इति 'मुक्तः' शास्त्रेषूक्तः ॥ १२ ॥

[Vol. 2 p.259]

The merging (*Samāveśa*) is characterised not only by the predominance of free-consciousness (*karṭṛtā*) and consequent reduction of *Sūnya* etc. to subordinate position; but also by the equal prominence of another aspect of *Cit*, the “pure consciousness” (*Bodha*), which was before obscured by *Mala*. 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*).

Commentary of Bhāskara Kaṇṭha: Ibidem Vol. 3 p. 210

- Saṅkarācārya:

बोधोऽन्यसाधनेभ्यो हि साक्षान्सौक्ष्मसाधनम् ।
पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति । २ ।

Just as the fire is the direct cause for cooking, so without knowledge no emancipation can be had. Compared with all other forms of discipline, knowledge of the self is the one direct means for liberation.

Ātma bodha of Saṅkarācārya; p. 4 Pub. Central Chinmaya Mission Trust
[Translation by Sw. Chinmayananda]

- Sw. Lakshmanjoo, p. 19

The self is only a vacuum full of consciousness (*ākāśakalpi*). And within that vacuum, that contraction or limitation, are found the states from *Anāśrita Śiva* to limited *jīva*. (...) The **contraction is in the form of not knowing**. It is ignorance, ... of the oneness of Śiva. The sign of bondage is the feeling that you are incomplete (*apūrṇamanyata*). (...) That is the impurity (*mala*) known as *ānavamala*.

- Jaideva S. p. 244 / p. 19-20 / p. 18-19

Jñāna: **Spiritual wisdom**; limited knowledge (which is the source of bondage). / ... *caitanya* connotes *svātantrya* i.e. absolute freedom to know everything and absolute freedom to do everything (*jñāna-kriyā-svātantrya*). Now in respect to this *svātantrya*, even if there be only ***prakāśa* or *jñāna*** (*citātmani api*), but without *karṭṛtva-svātantrya*, in other words, without I-consciousness, which leads to consider oneself incomplete or deficient ..., there is *āṇava mala*; or even if there is *svātantrya* in the form of *karṭṛtva* (doership indicating I-consciousness) but full of *abodha* or ignorance leading to consider the not-Self like the body etc. as the Self..., then again there is *āṇava mala*. Thus ... there is *āṇava mala* in two ways. There may be ***bodha* or *jñāna*** without the sense of doership or I-consciousness (which is the loss of *karṭṛtva-svātantrya*); or there may be the sense of doership without *bodha* or *jñāna* (which is the loss of *jñāna-svātantrya*). / “The *paśu* (conditioned individual) has all his knowledge born of sense and ideation. It is because of this sense of ideation born knowledge that he loses the enjoyment of the ambrosia of the Highest Self and his innate freedom. Such sense and ideation-born knowledge is confined to the sphere of the *tanmātrās* i.e. sound, colour and form, taste, touch, and odour, and the pleasures derived from them.” Spanda Kārikā III, 14.

- Mark D. p. 15 / 16

“The knowledge (based on the notion) ‘I’ and ‘this is mine’ arises clothed in speech and consist of the perception (*prathā*) of relative distinctions. It is rooted

in the impurity of Māyā and is said to be bondage, whose mark is the obscuration of ignorance”. / Empirical knowledge of a discursive order is thus equated with the incomplete knowledge of the unity of consciousness that binds the individual soul. (...) When we no longer choose to try and grasp the nature of things in this way and stop seeking to overcome our false sense of incompleteness by clinging to the perceptions of material objects which are misguidedly feel we can possess, the all-embracing reality of consciousness becomes spontaneously apparent.

- Manoranjan Basu; **Fundamentals of the Philosophy of Tantras.**

Selected fragments on perception process, nirvikalpaka Jñāna and savikalpaka Jñāna and the phenomenon of knowledge.

p. 264-65-66-67

“... according to the Trika the way of knowing or *pramāṇa* makes the phenomenon of knowledge possible or places the object in the relation of knowability to the subject. Such *pramāṇa* is ultimately called *citi* or *Svātantrya Śakti*. Apart from the physical and psychological processes involved in perception*, ‘the whole process from the time of illumination of the object by an external light to that of its mirroring on the buddhi, leads only to an indeterminate knowledge which consist in the consciousness of buddhi having been affected, with regard to which the use of language is not possible’ (* note 2: discussed in Tantrāloka II 45-47, 47-48).

It is simply a sense of awareness (bodha) without anything to be aware of. It is free from vikalpas because there is no use of language here. It is a state of insentiency (mūḍhadaśā) because reflection of any kind is absent there. The Śāktādvaitavāda also admits such a **nirvikalpaka state**. According to it this is bare prakāśa (darśana) or bare awareness of the object. According to the Śāktāgama ‘manas’ (mind) has two aspects prakāśa and vimarśa. Prakāśa represents resting of the manas on it: “When the manas first become connected with the object through the senses and when the latter manifest itself in an undifferentiated form due to freedom from verbal references (śabdollekha) this is **nirvikalpaka jñāna** and is also inferable according to those who do not believe in the self-validity of knowledge.”

“At the next moment the external object impinges its form on the manas by way of reflection, expressed in the judgement ‘it is thus’ – this is called vicāra, a state of consciousness in which a particular object is differentiated from others and is mixed up with conceptual elements. It is vimarśa or **savikalpaka jñāna**. Thus the manas has two-fold states. The vimarśa may be fresh as in the case of immediate experience (anubhava) or old as in the case of smṛti (memory) and mental coordination (anusandhāna). Both the later stage are caused by psychic dispositions caused through experience.”

The states of consciousness are now easily intelligible. The sleep state (susupi)... . It is a form of *nirvikalpaka jñāna*. It is durable and is regarded as insentiency due to absence of vimarśa. It is pure prakāśa. The waking state (jāgaraṇa), ... is mostly

of the nature of vimarśa and is not a state of insentiency. ... the Śākta philosophers hold that even in the waking hours there is the state of insentiency at the moment of seeing an object (e.g. one moment succeeding another moment and in between them, there remains a state of vacuity where mind rest on itself (viśrānti) and such a state can be said to be free from images (vikalpas). (...) The purity of *nirvikalpaka jñāna* is due to its freedom from reflection. It is on the background of such pure knowledge that all possible determinations arise owing to appearance of different forms during samkalpa just as on a clean mirror reflection emerges due to the proximity of the object reflected.

According to the Trika, indeterminate knowledge, as stated above ‘is that which is not characterized by genus, admits of no specification and has no attributes of time, place, and form, etc. in common with anything else.’ (Īśvara Pratyabhijñā Vimarśini 153-54). **Indeterminate knowledge has no variety, because one knowledge can be said to be different from another only when the use of language is possible with regard to them, but in indeterminate knowledge no such use of language is possible.**

In the determinate knowledge all the characteristics such as time, place and form are present. It is determinate because in this case one knowledge is made different from another through the use of language. (...) The processes operative in perception and perceptual knowledge are the following. (...) The first stage of operation is that of the senses called ālocanā. What is given first in sensation is absolutely unspeakable, i.e. incommunicable to others, as it consists in absolute particularity. It is some form of bare awareness in an unspecified form (nirvikalpaka) or in other words, “The object first impresses one or other of the senses, and the jñāna that arises then is quite vague and general. It is a bare awareness (ālocanā-mātra) and makes the nirvikalpaka stage’. (...) In this first operation of sensation there is another factor involved which may be called attention, without the co-operation of which there can be no sensation proper at all. At the initial stage of a perceptual situation, sensation and attention stand bracketed as the one involves the other in the sense that the former cannot be explained without the latter.

Apart from the sensation and attention the next process consists in desiring i.e., seeking for and selecting, a certain group of sensations to the exclusion of others, with the intention of making a particular image or a particular object of consciousness (...) It may be called construction in imagination or image-making with the ingredients of a particular group of sensation ‘desired for’ as against the sensations as bare presentations. (...) But the said image-making, ... could not alone enable the individual observer to think and speak of the object of that present perception. (...) ... it has to be assimilated to and identified with what is in oneself as a particular person. This may be called ‘abhimata’ or ‘abhimāna’, the sense of ego. (...) This is to say, it has to be referred to what is already me and mine. It is this endowing of the sensation image with part of oneself and assimilation of it to what is already in one which constitutes the third operation in the psychical process giving rise to the perception of an object. But even this operation does not give the individual observer the concrete object so as to be able to think and speak of it as ‘this’ and ‘not that’.

The fourth operation is the standard of reference which is impersonal by character and it is only by referring to this standard that we are able to form a judgement. (...) This is what is done by Buddhi.

p. 282-283

... the Trika finally holds that **the phenomenon of knowledge owes its existence to the svātantrya śakti or the will power of the universal consciousness, which manifest both subject, object and the ways of knowing at the time of each cognition.** (...) The Trika theory of perception be said to be as image-making process and the physical image formed on the external sense is different from the psychological image formed on the Buddhi. It is some form of pictorial thinking. What happens in case of perception is like this. "The mind sets a certain sense to work, so long as there is no co-operation of mind, the object though reflected on the external sense does not cause any sensation. (Tantrāloka II-50, II-47-48). The sense comes in touch with its object which is nothing but the reflection of the external object on sense-organ and receives its reflection which may be said to consist of a number of sensations. (Tantrāloka VI, 223, 224) This is how physical image is formed and illumined by the light of knowledge proceeding from the self-luminous self and casts its reflection through the medium of that very illuminating light on the Buddhi. The latter may be said to be psychological image when compared with the physical image of the former. This give rise to indeterminate consciousness because it is not possible to say at this stage as to what exactly is the cause of the affection of the pure light of knowledge.

p. 285 & 287

Abhinavagupta ... does not make any absolute distinction between substance and essence of a thing. (...) He ... holds that the all-inclusiveness of the universal consciousness consist not in its being simply the substratum of things of diverse nature but in its being the essence of all that has substantiality. Hence all manifestations, be they subjects, objects or the way of knowing, owe their substratum and essence in 'All-inclusive consciousness' and the phenomenon of knowledge is to be explained finally from it. (...) Abhinavagupta further holds that prior to psychical processes being operative in perception, i.e. prior to the beginning of desire for perception, the cognising self becomes pervasive just as the so-called objects of perception appear in their essential nature of being made up of consciousness and become one with the self much in the same manner as the reflection does with the object that has the capacity to receive it. Thus **the phenomenon of knowledge may be said to be a union of the subjective and the objective waves of consciousness in the sea of all-inclusive universal consciousness.** This super-sensuous knowledge is called 'anubhava'. In our common perceptible level we can have experience of it. (...) ... **the Trika theory holds that subject and object are essentially of the nature of consciousness and the phenomenon of knowledge is the result of their unification, i.e. of the merging of the object in the subject.** (...) ... **the phenomenon of knowledge is not the result of mere existence of the subjective and the objective but that of the unification of the two by the relation of identity (tādātmya sambandhaḥ).**

p. 228-229

According to the Tantras, generally speaking, bare awareness (anubhava) and subsequent stages arising out of such awareness are of three kinds – anubhava, memory and pratyabhijñā. Further, the Tantras hold that all perceptible objects of the world are divided into three parts – 1) cogniser or knower which cognises or knows (jñātā or pramātā), 2) that which is cognised or cognisable (jñeya or prameya), and 3) that in which everything, be it subject or object, is revealed i.e. **cognition (jñāna or pramāṇa)**; or in other words, the cogniser is the subject which cognises an object, object is that which is cognised by the subject, and cognition as **an activity of the mind makes such subject and object meet in a unity and transcend them**. An object becomes an object of a cognitive act only when it is cognised by the subject, and such subject is designated as ‘I’. Hence in every act of cognition, the Tantras hold, that there is necessarily a presupposition of ‘I’ as subject or knower, and object in such a situation is object as knowledge of an object. This ‘of’ in ‘knowledge of an object’ is unlike the relation of ‘of’ in an expression like ‘the father of a son’. Moreover, the Tantras hold that **knowledge as a common phenomenon is related as much to the subject as to the object and the act itself**. (...) ... according to the Tantras **knowledge itself being self-revealing, reveals other objects**. (...)

p. 255

... according to the Trika the inner nature of a thing is ‘prakāśa’ or revelation and perceptible things are nothing but objectification of such revelation or ‘prakāśa’. If ‘prakāśa’ is different in each and every object of knowledge, then there will be no unity in our experience of objects and in that case, empirical life would be impossible. That which is not revealed is not an object “*yannaparakāśyam tadavastu*”. The self-luminous manifests itself in the form of revelation simultaneously revealing itself and its objects. The entire universe of objects gets illumined by one and the same light, which itself being essentially self-revealing reveals other objects. (...) ... pramāṇa has to be understood as subjective function of true knowledge, though it is primarily an objective state of mind.

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*Segueixo un rastre,
més enllà dels comentaris oficials,
més enllà d'allò acceptat com interpretació vàlida.
Segueixo un rastre,
la petja que deixen impreses certes paraules en el meu cor.*

*Sigo un rastro,
más allá de los comentarios oficiales,
más allá de lo aceptado como interpretación válida.
Sigo un rastro,
la huella que dejan impresas ciertas palabras en mi corazón.*

*Je suis une trace,
au-delà des commentaires officiels,
au-delà de ce qui est accepté comme interprétation valide.
Je suis une trace,
l'empreinte que laissent imprimés certaines paroles dans mon coeur.*

*I follow a trail,
beyond official commentaries,
beyond what is accepted as valid interpretation.
I follow a trail,
the trace that certain words leave imprinted in my heart.*



Om Aum Śāmbho