

Kṣemarāja (d. 1025, disciple of Abhināvagupta), The Heart of the Doctrine of Recognition (Pratyabhijñā-hṛdayam), (tr. Wallis)

1. Awareness, free and independent, is the cause of the performance of everything.
2. She unfolds the universe through Her own Will and on the canvas which is Herself.
3. It is diverse because it is divided into mutually adapted subjects and objects.
4. The individual conscious being also, as a contraction of universal Awareness, embodies the entire universe in a microcosmic form.
  
5. Awareness descends from her wholly Self-aware and expanded state and becomes contracted in order to perceive an object: this is the mind.
6. The perceiver in the field of *māyā* is the mind.
7. It is one, yet it is two; it consists of three, has a quadruple being, yet also is seven, five, and seven times five by nature.
8. The [doctrinal] positions held by all the various [spiritual] Views are Its roles, the levels of its Self-expression.
  
9. Due to the contraction of Awareness and its Powers, it becomes veiled by Impurity—a *saṃsārin*.
10. Even then He performs the five Acts in the same way.
11. [He performs] those [five Acts] by illumination, attachment, subjective awareness, laying down the ‘seed’, and dissolving it.
12. The state of being a *saṃsārin* is that of being deluded by one’s own powers due to a lack of full understanding of this [five-fold Act].
  
13. When there is full realization of that, the mind turns within and ascends to its wholly self-aware and expanded state, and thus is [realized as] Awareness.
14. The Fire of Awareness, though obscured in its descended state, still consumes the kindling of knowable objects to some extent.
15. Upon attaining one’s strength, one can absorb anything into oneself; [in this way,] one makes the whole universe one’s own.
16. When one discovers this Bliss of Awareness, and firmly fixes the realization that the body etc. are one with that Awareness—so that it persists even when they are still perceivable—this is *jīvanmukti*: embodied liberation.
  
17. The Bliss of Awareness is discovered through the expansion of the Center.
18. The means here are: dissolving mental constructs, contraction and expansion of energy, cutting off the flows, concentrating on the beginning and ending point, and so on.
19. Upon emerging from meditation, while still experiencing its impression, contemplate that whatever arises is one with [the same pure] Awareness [of the *samādhi* state]: practicing this again and again, one will attain a *samādhi* that continuously arises.
20. Then, due to immersion in the fully expanded, all-encompassing Self—which is in essence the bliss of the Light of Awareness and the great potency of [all] mantras—one attains the state of being the Lord of the Circle of the goddesses of one’s own consciousness, who are constantly engaged in the creation and dissolution of all things. All this is Śiva. All is blessed.

5 Powers (pañca-śakti)	5 Acts (pañca-kṛtya)	5 States of Consciousness, associated with 5 Prāna
0. Absolute Freedom ( <i>svātantrya-śakti</i> )	1. Creation, expansion, expression ( <i>śṛṣṭi</i> )	1. Waking ( <i>jagrat</i> ), with <i>prāṇa-vāyu</i> (outward, exhale)
1. The Power of Consciousness ( <i>cit-śakti</i> )	2. Maintenance, preservation, sustaining ( <i>sthiti</i> )	2. Dreaming ( <i>svapna</i> ), with <i>apāna-vāyu</i> (downward, inhale)
2. The Power of Bliss ( <i>ānanda-śakti</i> )	3. Dissolution, contraction, withdrawal ( <i>saṃhāra</i> )	3. Deep sleep ( <i>suṣupti</i> ), with <i>samāna-vāyu</i> (balancing)
3. The Power of Will ( <i>icchā-śakti</i> )	4. Concealing, forgetting, self-limitation ( <i>tirodhāna</i> )	4. The Fourth ( <i>turya</i> ), with <i>udāna-vāyu</i> (upward, <i>kuṇḍalīnī</i> )
4. The Power of Knowing ( <i>jñāna-śakti</i> )	5. Revealing, remembering, grace ( <i>anugraha</i> )	5. Beyond the Fourth ( <i>turyātīta</i> ), with <i>vyāna-vāyu</i> (pervasive)
5. The Power of Action ( <i>kriyā-śakti</i> )		

### 3 Impurities (mala)

1. Individuality, primal contraction (*āṇava-mala*). The primary cause of suffering (*duḥkha*).
2. Differentiation, limitation, illusion (*māyīya-mala*). The feeling of separateness.
3. Action (*kārma-mala*). The bondage of karma via attachment (*rāga*) and aversion (*dveṣa*).

### 36 Tattva

0. The Heart (*hṛdaya*)/Śiva-Śakti in perfect fusion (*Parama-Śiva, Paramārtha*): Ultimate Non-dual (*paramādvaya*) Reality.
1. Pure Consciousness (*Śiva*): unlimited absolute consciousness. The formless ground.
2. Power/Goddess (*Śakti*): unlimited creative power. Divine feminine, “great goddess” (*Mahādevī*). Blissful Self-reflective awareness (*vimarśa*).
  3. the still-benevolent one (*Sadāśiva*): first differentiation. Associated with *icchā-śakti*.
  4. the lord (*Īśvara*): personal God. Associated with *jñāna-śakti*.
  5. pure wisdom (*Śuddha-vidyā*): mantra as conscious reality. Associated with *kriyā-śakti*.
6. illusion (*māyā*): “supreme veil”, “the world-source” (*jagad-yoni*), the power of differentiation. Source of 5 veils (*kañcuka*):
7. limited action (*kalā*), veils *kriyā-śakti*. 8. limited knowledge (*vidyā*), veils *jñāna-śakti*. 9. lack (*rāga*), veils *icchā-śakti*. 10. time (*kāla*) 11. space/causality (*niyati*).
12. puruṣa: individual consciousness, knowing subject, *ātman, jīva, kṣetrajña*. 13. prakṛti: nature, the substance of the universe, matter/energy.
14. intelligence (*buddhi*): reason, imagination, like a mirror. 15. ego (*ahaṅkāra*): the I-maker, identity. 16. mind (*manas*): thoughts & feelings, attention.

<u>instruments of knowing</u> ( <i>jñānendriya</i> )	<u>instruments of action</u> ( <i>karmendriya</i> )	<u>senses</u> ( <i>tanmātra</i> )	<u>great elements</u> ( <i>mahā-bhūta</i> )
17. ears ( <i>śrotra</i> ): hearing	22. mouth ( <i>vāk</i> ): speech	27. sound ( <i>śabda</i> )	32. space ( <i>ākāśa</i> ) <i>bija</i> : HAM
18. skin ( <i>tvak</i> ): contact	23. hands ( <i>pāni</i> ): manipulation	28. touch ( <i>sparsā</i> )	33. air ( <i>vāyu</i> ) <i>bija</i> : YAM
19. eyes ( <i>caḥṣus</i> ): sight	24. feet ( <i>pāda</i> ): locomotion	29. form ( <i>rūpa</i> )	34. fire ( <i>tejas / agni</i> ) <i>bija</i> : RAM
20. tongue ( <i>rasanā</i> ): taste	25. genitals ( <i>upastha</i> ): procreation	30. taste ( <i>rasa</i> )	35. water ( <i>āpah</i> ) <i>bija</i> : VAM
21. nose ( <i>ghrāṇa</i> ): smell	26. bowels ( <i>pāyu</i> ): elimination	31. smell ( <i>gandha</i> )	36. earth ( <i>prthvi</i> ) <i>bija</i> : LAM