

Revealed by Vasugupta (800-850 CE) with commentaries by Kṣemarāja (Kṣ), *Vimarśinī* and Bhāskara (Bh), *Vārttika*

Translations used:

Column 1: Swami Lakshmanjoo, 1975 (L), based on (Kṣ).	Column 2: Mark Dyczkowski, 1992 (D), based on (Bh).
---	---

Awakening / Light 1 — Associated (by Kṣ) with *śambhavopāya*, and thus *iccha-Śakti*; “Absolute I” (Muller-Ortega)

1.1 caitanyam ātmā

Supreme consciousness is the reality of everything.	Consciousness is the Self.
---	----------------------------

1.2 jñānam bandhaḥ

Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage.	Knowledge is bondage.
--	-----------------------

1.3 yoni-vargaḥ kalā-śarīram

Mayiyamala and karmamala are also bondage.	The group of sources constitutes the body of obscuring energies.
--	--

1.4 jñānādhiṣṭhānam mātṛikā

The Universal Mother commands this triple knowledge.	The ground of knowledge is Mātṛikā.
--	-------------------------------------

1.5 udyamo bhairavaḥ

That effort, the flashing forth of active awareness that instantaneously makes universal consciousness shine, is <i>Bhairava</i> .	Bhairava is upsurge.
--	----------------------

1.6 śakti-cakra-saṃdhāne viśva-saṃhāraḥ

By establishing and meditating on the wheel of energies the differentiated universe comes to an end.	When the Wheel of Energies fuses together, the universe is withdrawn.
--	---

1.7 jāgrat-svapna-suṣupta-bhede turyābhoga-saṃbhavaḥ

Such a heroic yogi experiences the expansive state of <i>turya</i> in the differentiated states of waking, dreaming and deep sleep.	The consciousness which is the expanse of the Fourth State (abides constantly in) the various (states) of waking, dreaming and deep sleep.
---	--

1.8-10 jñānaṃ jāgrat | svapno vikalpāḥ | aviveko māyāsaṣṭam

External organic knowledge constitutes the waking state. Internal perceptions and thoughts comprise the dreaming state. Forgetfulness and the negation of awareness is the dreamless state or <i>maya</i> .	Knowledge (born of sensory perception) is the waking state. Dreaming consists of thought constructs. Deep sleep is <i>Māyā</i> , the lack of discernment.
---	---

1.11 tritaya-bhoktā vīreśaḥ

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

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

1.12 vismayo yoga-bhūmikāḥ

The predominant sign of such a yogi is joy filled amazement.

The planes of union are wonder.

1.13 icchā śaktir umā kumārī

His will is the energy of Lord Siva and it is called *uma* and *kumari*. OR... For such a yogi his will is one with the energy of Lord Śiva, unobstructable, completely independent, always given to play.

The virgin is the will, the supreme power.

1.14 driśyaṃ śarīram

This entire perceived world is his own self. OR... His own body is just like an object to him.

The perceptible is (His) body.

1.15 hṛidaye citta-saṃghaṭṭād driśya-svāpa-darśanam

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.

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

1.16 śuddha-tattva-saṃdhānād vā 'paśuśaktiḥ

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

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

[Bh 1.17] svapada-śakti

Energy established in its own abode.

1.17 vitarka ātma-jñānam

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

[Bh 1.18] Right discernment is the knowledge of the Self.

1.18 lokānandaḥ samādhi-sukham

The joy of his mystical trance (*samadhi*) is bliss for the whole universe.

[Bh 1.19] The bliss of the Light is the joy of contemplation.

1.19 śakti-saṃdhāne śarīrotpattiḥ

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

[Bh 1.20] The body comes into being when the energies unite.

1.20 bhūtasamdhāna-bhūtaprīthaktva-viśvasamghaṭṭaḥ

By the greatness of this achievement of the energy of will the yogi 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.	[Bh 1.21] The union of the elements, the separation of the elements and the union of the universe.
--	--

1.21 śuddha-vidyodayāc cakreśatva-siddhiḥ

(When this yogi does not desire limited powers and is eager to attain the knowledge of universal being, then)... pure knowledge rises and by that knowledge he becomes the master of the universal wheel.	[Bh 1.22] (The yogi) attains mastery of the Wheel by the arising of Pure Knowledge.
---	---

1.22 mahā-hradānusaṃdhānān mantra-vīryānubhavaḥ

By the attentive continuity of meditation on the great ocean of consciousness the power of supreme I is attained.	[Bh 1.23] (The yogi) experiences the vitality of Mantra by contemplating the Great Lake.
---	--

Awakening / Light 2 — Associated (by Kṣ) with *śāktopāya*, and thus *jñana-Śakti*; “vibrational consciousness” (M)

2.1 cittaṃ mantraḥ

Mind is <i>mantra</i> .	The mind is Mantra.
-------------------------	---------------------

2.2 prayatnaḥ sādhaḥ

(For such a yogi) pauseless effort brings about his attainment of God consciousness.	Effort is that which attains the goal.
--	--

2.3 vidyā-śarīra-sattā mantra-rahasyam

The secret essence of mantra is establishment in the body of the knowledge of oneness.	The secret of Mantra is the Being of the Body of Knowledge.
--	---

2.4 garbhe citta-vikāso 'viśiṣṭa-vidyā-svapnaḥ

When a yogi's mind is satisfied with the expansive body of illusion then he falls in the world of differentiated perceptions and his knowledge of being is just like that of ordinary living beings.	The expansion of the mind in the womb (of consciousness) is the slumber of (all) particular forms of ignorance.
--	---

2.5 vidyā-samutthāne svābhāvike khecarī śivāvasthā

The pure knowledge of God consciousness effortlessly rises and this state of Śiva is realized as one with the state of <i>khecari</i> .	When the knowledge innately inherent in one's own nature arises, (that is) Śiva's state — (the gesture of) the one who wanders in the Sky of Consciousness.
---	---

2.6 gurur upāyaḥ

The master (<i>guru</i>) is the means.	The Master is the means.
--	--------------------------

2.7 mātṛikā-cakra-saṃbodhaḥ

(The disciple attains) the knowledge of the wheel of the hidden mother (<i>Matrikacakra</i>).	The awakening of the Wheel of <i>Mātṛkā</i> .
---	---

2.8 śarīraṃ haviḥ

The establishment of I-consciousness on the body becomes an offering in the fire of God consciousness.	The body is the oblation.
--	---------------------------

2.9 jñānam annam

(For such a yogi) differentiated perception is his food. OR... Knowledge of his own nature is his food.	(This yogi's) food is knowledge.
---	----------------------------------

2.10 vidyā-saṃhāre taduttha-svapna-darśanam

Although he is established in God consciousness in <i>samadhi</i> , yet not being able to maintain awareness, after a short time he enters into the dreaming state.	The withdrawal of knowledge heralds the vision of dreams that arises from it.
---	---

Awakening / Light 3 — Associated (by Kṣ) with *ānavopāya*, and thus *kriya-Śakti*; “self-awareness” (M)

3.1 ātmā cittam

Individual being is the mind entangled in the wheel of repeated birth and death.	The mind is the Self.
--	-----------------------

3.2 jñānaṃ bandhaḥ

(For this limited individual), all knowledge is bondage.	(Empirical) knowledge is bondage.
--	-----------------------------------

3.3 kalādīnāṃ tattvānām aviveko māyā

Being unable to possess the undifferentiated knowledge of the 31 elements, you live in those elements, from <i>kalā</i> to <i>prithvi</i> , which are the expansion of the energy of illusion (<i>maya sakti</i>).	Maya is lack of discernment of the principles beginning with <i>Kalā</i> .
--	--

3.4 śārīre saṃhāraḥ kalānām

You must make all the circles in your body enter one into the other from gross to subtle.	The forces are withdrawn in the body.
---	---------------------------------------

3.5 nāḍisaṃhāra-bhūtajaya-bhūtaikaivalya-bhūtaprithaktvāni

The merging of the movements of breathing, controlling the gross elements, diverting attention from all objective senses and directing it towards the center of the movement of the breath, and removing your consciousness from the grip of the elementary field.	The withdrawal of the vital channels, the conquest of the elements, freedom from the elements and the separation of the elements.
--	---

3.6 mohāvaraṇāt siddhiḥ

These powers are brought into existence when a yogi's consciousness is covered by the energy of illusion (<i>maya</i>).	(The yogi attains) perfection through the obscuring veil of delusion.
---	---

3.7 moha-jayād anantābhogāt sahaja-vidyā-jayaḥ

After conquering the field of illusion (<i>maya</i>) by destroying its many impressions, one attains the victory of the pure knowledge of consciousness.	(But) by conquering delusion and by (his) infinite expanse (the yogi) achieves Innate Knowledge.
--	--

3.8 jāgrad dvitīya-karaḥ

The waking state is another formation of his real nature of consciousness.	Waking is the second ray (of consciousness).
--	--

3.9-11 nartaka ātmā | raṅgo 'ntarātmā | prekṣakāṇi indriyāṇi

The dancer in this field of universal dance is his self of universal consciousness. The player is the internal soul. His own organs are spectators.	The Self is the actor. The stage is the inner Self. The spectators are the senses.
---	--

3.12 dhīvaśāt sattva-siddhiḥ

By means of a supreme intellect filled with the awareness of the self, this yogi experiences that he is actually acting.	The pure state is achieved by the power of the (illumined) intellect.
--	---

3.13 siddhaḥ svatantra-bhāvaḥ

The state of absolute independence is already achieved.	(Once this has been achieved) freedom is achieved.
---	--

3.14 yathā tatra tathā anyatra

This (absolute independence) is the same in the external world as it was in <i>samadhi</i> .	As it is here, so is it elsewhere.
--	------------------------------------

[Bh 3.15] visarga-svābhāvyād abahiḥ sthitestat-sthiḥ

The nature (of consciousness) is emission and so that which is not external abides as such.

3.15 bijāvadhānam

Maintain breakless awareness on that supreme energy which is the seed of the universe.	[Bh 3.16] Constant attention to the seed.
--	---

3.16 āsana-sthaḥ sukhaṃ hrade nimajjati

Seated in that real posture, he effortlessly dives in the ocean of nectar.	[Bh 3.17] (Comfortably) seated (the yogi) sinks effortlessly into the lake (of consciousness).
--	--

3.17 svamātrā-nirmāṇam āpādayati

Experiencing that this objective world is the product of his subjective consciousness, he can create anything he desires.	[Bh 3.18] (Śiva) fashions the world by means of His mother.
---	---

3.18 vidyā 'vināśe janma-vināśaḥ

When his knowledge of the Self is permanently established, then birth (and death) are gone forever.	[Bh 3.19] Once (limited) knowledge is destroyed, rebirth is destroyed.
---	--

3.19 kavargādiṣu māheśvaryādyāḥ paśu-mātaraḥ

In the world of letters, words and sentences, the eight energies of the Lord, who are the mothers of beasts (take control and hold him).	[Bh 3.20] Māheśvarī and the other mothers of the soul in bondage reside in the gutters and the other classes of consonants.
--	---

3.20 triṣu caturtham tailavad āsecyam

The fourth state (<i>turya</i>) must be expanded like oil so that it pervades the other three: waking, dreaming and deep sleep.	[Bh 3.21] The Fourth should be sprinkled like oil into the three.
---	---

3.21 magnaḥ svacittena praviśet

The yogi who is merged in his self must enter completely with his mind filled with great awareness.	[Bh 3.22] Merged (in his own nature, the yogi) must penetrate (the phonemes) with his mind.
---	---

3.22 prāṇa-samācāre sama-darśanam

When his breath begins to slowly move out toward the external state, then he also experiences the pervasion of God consciousness there.	[Bh 3.23] The emergence of the lower (plane) occurs in the centre.
---	--

3.23 madhye 'vara-prasavaḥ

He does not experience the state of God consciousness in the center of these three states.	[Bh 3.24] When the breath moves uniformly one has an equal vision of all things.
--	--

3.24 mātṛā-svapratyaya-saṁdhāne naṣṭasya punar utthānam

When a yogi, in coming out from <i>samadhi</i> , also attempts to maintain awareness of God consciousness in the objective world, then, even though his real nature of self is destroyed by the inferior generation [of limited] self consciousness, he again rises in that supreme nature of the self.	[Bh 3.25] That which was destroyed arises once more in the course of the unifying awareness of one's own perception of the individual units of experience.
---	--

3.25-27 śiva-tulyo jāyate | śarīra-vṛittir vratam | kathā japaḥ

He becomes just like Śiva. His virtuous behavior is the maintenance of his body. Ordinary talk of life is the recitation of mantra.	He becomes like Śiva. The activity of the body is the vow. Common talk is (his) recitation of Mantra.
---	---

3.28 dānam ātma-jñānam

His only purpose for remaining in his body is to impart his knowledge to others.	Self-knowledge is the boon.
--	-----------------------------

3.29 yo 'vipastho jñāhetuś ca

The one who rules the wheel of energies becomes the cause of inserting knowledge in others.	Knowledge and the cause reside in the cosmic nature and the source (of the universe).
---	---

3.30 svaśakti-pracayo 'sya viśvam

For him, this universe is the embodiment of his collective energies.	The universe is the aggregate of his powers.
--	--

3.31 sthiti-layau

This universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.	(Such is also the case with) persistence and absorption.
--	--

3.32 tat pravṛittav apy anirāsaḥ saṃvetṭri-bhāvāt

Although he is determined in creating, protecting and destroying the universe, even then he is not separated [from] the real state of his subjectivity.	Even when these are operant, (the subject) is not lost because (he is) the perceiving subjectivity.
---	---

3.33 sukha-duḥkhayor bahir mananam

He experiences his joy and his sadness just like an object, with "this-consciousness" separate from his being.	(The yogi's) feeling of pleasure and pain is external.
--	--

3.34 tad-vimuktas tu kevalī

Separated from pleasure and pain, he is established in real seclusion.	The one who is free of that is a liberated soul.
--	--

3.35 moha-pratisaṃhatas tu karmātmā

The yogi whose God consciousness is destroyed by this state of illusion is dependent on his action.	A compact mass of delusion, the soul is subject to karma.
---	---

3.36 bheda-tiraskāre sargāntara-karmatvam

He drives away the field of differentiated perceptions and enters into a new world of God consciousness.	When diversity has been eliminated (the yogi's) action is to give rise to another creation.
--	---

3.37 karaṇa-śaktiḥ svato 'nubhavāt

The power of creation is the experience of every individual.	The power of the senses (is proved) by one's own experience.
--	--

3.38 tripad ādy anuprāṇanam

Emerging from the state of <i>turya</i> , insert the absolute bliss of that state into the waking, dreaming and deep sleep states and they will become one with that state of <i>turya</i> .	That which is preceded by the three states vitalizes them.
--	--

3.39 citta-sthitivac charīra-karaṇa-bāhyeṣu

The awareness of God consciousness should not only be infused in that state where one's mind is established in one-pointedness but it should also be infused in the establishment of his body, in his organic actions and in the external objective world.	The same stability of mind (should permeate) the body, senses and external world.
--	---

3.40 abhilāṣād bahir-gatiḥ saṃvāhyasya

Due to the insatiable and insistent desire to fill that gap (in his nature), his flow and movement are toward the objective world, not subjective consciousness, and so he is carried from one birth to another.	Due to (one's) craving, that which is transported moves outside.
--	--

3.41 tadāruḍha-pramites tat-kṣayāj jīva-saṃkṣayaḥ

All desire vanishes in that fortunate person whose consciousness is established in his own real nature. For him the state of being a limited individual has ended.	Then (when the yogi) is established in pure awareness (his craving) is destroyed and so the individual soul ceases to exist.
--	--

3.42 bhūta-kañcukī tadā vimukto bhūyaḥ pati-samaḥ paraḥ

For him, the five elements are only coverings. At that very moment, he is absolutely liberated, supreme and just like Śiva.	(The soul) clad in the cloak of elements is not free but, like the Lord, becomes supreme once more.
---	---

3.43 naisargikaḥ prāṇa-saṃbandhaḥ

This connection with breathing in and breathing out is his nature.	The link with the vital breath is natural.
--	--

3.44 nāsikā-antar-madhya-saṃyamāt kim atra savyāpasavya-sauṣumneṣu

If his consciousness is established in the central vein in that force, which is the energy of life (<i>pranan</i>), then he remains always the same. For him there is no difference in traveling in <i>prana</i> , <i>apana</i> or <i>sūṣumna</i> .	(The movement of the vital breath is stilled) by concentrating on the centre within the nose. Of what use (then) are the left and right channels or <i>Suṣumnā</i> ?
---	--

3.45 bhūyaḥ syāt pratimīlanam

This yogi simultaneously and repeatedly experiences the revealing state and the concealing state of the objective world.	May (the soul) merge (in the Lord) once again.
--	--