

विरूपाक्षपञ्चाशिका

Virūpākṣapañcāśikā

Sanskrit, transliteration and translations from Sanskrit of:

1959 _ David Peter Lawrence (DPL); The Teachings of the Odd-Eye One.

2014 _ Gokula Krishnan (GK); revised translation 2024

<https://gokulpoems.blogspot.com/p/virupaksha-panch.html>

Compiled by Neus Buirra Ferré 2023-2024.

नमो विश्वशरीराय विश्वैकात्म्यावभासिने ।
नित्यप्रत्यवमर्शाय शम्भवे विश्वसिद्धये ॥
संवित्सिद्धन्तसिद्धार्थसारसंग्रहरूपिणीम् ।
पञ्चाशिकां विरूपाक्षाप्रोक्तां व्याकुर्महे वयम् ॥

namo viśvaśarīrāya viśvaikātmyāvabhāsine |
nityapratyavamarśāya śambhave viśvasiddhaye ||
saṁvitsiddhāntasiddhārthasārasaṅgraharūpiṇīm |
pañcāśikāṃ virūpākṣaproktāṃ vyākurmahe vayam ||

Homage to Śambhu, whose body is the universe, who shines in unity with the universe, who has eternal recognitive apprehension, and whose [yogic] proficiency is the universe.

I am commenting upon the Fifty Verses propounded by Virūpākṣa, which are a summary of the established facts that comprise the Doctrine of Consciousness.
DPL

To Shiva, whose Body is one with the Universe, whose Self is one with the Universe, who realises every object of the Universe as his own Self through Self-Reflexive Recognition, who brings forth this Universe from within himself.

These 50 verses (excluding 1.1, 4.50 and 4.53) of Virupaksha are a summary of the metaphysics of Consciousness and Self-Realisation.
GK

Chapter I

गन्धगजसमररसिकायेन्द्राय प्रकटिताद्रियुगसमरः ।
निजसिद्धिबीजमस्मै कथयति पृष्ठो विरूपाक्षः ॥ १ ॥

gandhagajasamararasikāyendrāya prakatitādriyugasamarah |
nijasiddhibījamasmai kathayati pṛṣṭho virūpākṣah || 1 ||

1.1 Virūpākṣa displayed the battle of the two mountains.

Having been asked, he then explained the seed of his innate proficiency to that Indra who had enjoyed the fight of rutting elephants.

DPL

1.1 Indra was delightfully watching a fight between two charging elephants, for recreation. He was full of pride that he was the King of the Gods. Virupaksha arrived there and started playfully orchestrating a clash between two mountains, as though they were two balls. A baffled Indra, with his pride deflated, asks Virupaksha the secret of his Siddhi – supernatural power. As one would not enquire into such matters without Shaktipata – descent of grace, Virupaksha is satisfied with Indra's eligibility. He starts revealing the essential truth of his Siddhi.

GK

विमतिपदमङ्ग सर्वं मम चैतन्यमात्मनः शरीरमिदम् ।
शून्यपदादीलावधि दृश्यत्वात् पिण्डवत् सिद्धन्म् ॥ २ ॥

vimatipadamaṅga sarvaṃ mama caitanyamātmanah śarīramidam |
śūnyapadādīlāvadhi dṛśyatvāt piṇḍavat siddham || 2 ||

1.2 Well, this is [our] point of disagreement: I [recognize that I] have the nature of consciousness [and that] this universe, beginning with the void state and ending with the earth, is my body. This [fact that the universe is one's body] is proven because [the universe] is perceptible, like the fleshly body.

DPL

1.2 The difference is this:

I am in identity with the one Consciousness as my Self. Hence, the Universe, from the absolute void to every particularised object, is my Body.

GK

सम्पन्नोऽस्मि कृशोऽस्मि स्निह्यत्करणोऽस्मि मोदमानोऽस्मि ।
प्राणिमि शून्योऽस्मीति च षट्सु पदेष्वस्मिता दृष्टा ॥ ३ ॥

sampanno'smi kṛśo'smi snihyatkarāṇo'smi modamāno'smi |
prāṇimi śūnyo'smīti ca ṣaṭsu padeṣvasmitā dṛṣṭā || 3 ||

1.3 I-am-ness is observed in the six conditions “I am prosperous,”
“I am lean,” “I relish with the senses,” “I am happy,” “I am breathing,”
and “I am void [of experience].”

DPL

1.3 ‘I-am’, the consciousness of existence, persists in the six conditions:
I am well-to-do, I am thin, I am enjoying, I am happy, I am breathing,
and I am without thought.

GK

विषयशरीरेन्द्रियधीप्राणनिरोधाप्रसिद्ध्यदस्मित्वाम् ।
इत्थं चितिमखिलेऽध्वनि धारयतो विश्वदेहत्वम् ॥ ४ ॥

viṣayaśarīrendriyadhīprāṇanirodhaprasiddhyadasmitvām |
itthaṃ citimakhile'dhvani dhārayato viśvadehatvam || 4 ||

1.4 I-am-ness is well known [in the six conditions just mentioned, which
comprise] objects, the [fleshly] body, the senses, the intelligence, the breath
and mental arrest. The one who contemplates this consciousness [that I am] for
the entire course has [the realization of] the universe as his body.

DPL

1.4 The six conditions respectively comprise of objects, body, senses,
intelligence, breath and thoughtlessness. One who contemplates on this ‘I-am’,
the consciousness of existence, through the six conditions, realises the universe
as one’s body.

GK

उत्क्रम्य विश्वतोऽङ्गात् तद्भागैकतनुनिष्ठिताहन्तः ।
कण्ठलुठत्प्राण इव व्यक्तं जीवन्मृतो लोकः ॥ ५ ॥

utkramya viśvato'ṅgāt tadbhāgaikatanuniṣṭhitāhantaḥ |

kaṅṭhaluṭhatprāṇa iva vyaktam jīvanmṛto lokah || 5 ||

1.5 Having departed from the body that is the universe, one's I-hood becomes confined to a particular body that is a portion of that [universal one]. [Unenlightened] people are as if dead while living, as if their throats were gasping for breath.

DPL

1.5 On departing a particular gross body, the individual soul is reborn and identifies itself with yet another particularised body, as part of the Universe - which is the actual body of the eternal Self. (This cycle continues until final liberation). The life of the ignorant – the contracted self, is as good as death; grasping at their own throats, gasping for breath.

GK

देहेऽस्मितया यद्वज्जडयोरस्फालनं मिथो बाह्वोः ।
इच्छामात्रेणेत्यं गिर्योरपि तद्वशाज्जगति ॥ ६ ॥

dehe'smitayā yadvajjadayorāsphālanam mitho bāhvoḥ |
icchāmātreṇettham giryorapi tadvaśājjagati || 6 ||

1.6 [You] whose I-am-ness refers to the [fleshly] body can, through mere intention, strike [your] two insentient arms together. Just so, [I, whose I-am-ness] refers to the universe can, through the force of that [intention, strike together] even two mountains.

DPL

1.6 Taking this body as 'I', you strike two insentient hands together, through mere will. Knowing this Universe as 'I', my very own Self, through the same will I can make two mountains collide!

GK

बिन्दुं प्राणं शक्तिं मन इन्द्रियमण्डलं शरीरं च ।
आविश्य चेष्टयन्तीं धारय सर्वत्र चाहन्ताम् ॥ ७ ॥

binduṃ prāṇam śaktiṃ mana indriyamaṇḍalam śarīram ca |
āviśya ceṣṭayantīm dhāraya sarvatra cāhantām || 7 ||

1.7 Possessing the germinal essence, breath, Śakti, the mind, the collection of senses and the [fleshly] body, contemplate I-hood as impelling all of them.

DPL

1.7 Bindu – source of manifestation, Prana - life force, Shakti - intelligence, Manah - mind, Indriyamandalam - sensefield, Shariram – body; realise that it is the ‘I’ that possesses them, drives them and upholds them all.

GK

ईश्वरता कर्तृत्वं स्वतन्त्रता चित्स्वरूपता चेति ।
एतेऽहन्तायाः किल पर्यायाः सद्भिरुच्यते ॥ ८ ॥

īśvaratā kartṛtvam svatantratā citsvarūpatā ceti |
ete'hantāyāḥ kila paryāyāḥ sadbhirucyate || 8 ||

1.8 The wise verily say that Lordship, [universal] agency, agential self-determination, and being of the nature of consciousness are synonyms for I-hood.

DPL

1.8 The wise say: Ishvarata – absolute agency, Kartrtvam – accomplishing action, Svatantrata – unfettered freedom of will, Citsvarupata – form of consciousness, are synonyms of ‘I’.

GK

Chapter II

प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाग् या ।
आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा ॥ ९ ॥

pratyavamarśātmāsau citiḥ svarasavāhinī parā vāg yā |
ādyantapratyāhṛtavarnaṅaṇā satyahantā sā || 9 ||

2.9 That consciousness has the nature of recognitive apprehension, flows from its own ecstasy, is Supreme Speech, and comprise the collection of phonemes as abbreviated into the first and the last. [That consciousness] is in reality I-hood.

DPL

2.9 The intrinsic nature of consciousness is Self-Reflexivity (Pratyavamarśa) (that manifests and assimilates everything within itself); tasting its own bliss it flows; it is Para-Vak (Absolute Word that is reflexive awareness; it is called Absolute as it is the source of all, and is called word as it speaks out the universe); the collection of phonemes starting with ‘A’ and ending with ‘HA’, taken as a unity is AHAM.

GK

स्वपरावभासनक्षम आत्मा विश्वस्य यः प्रकाशोऽसौ ।
अहमिति स एक उक्तोऽहन्ता स्थितिरीदृशी तस्य ॥ १० ॥

svaparāvabhāsanakṣama ātmā viśvasya yaḥ prakāśo'sau |
ahamiti sa eka ukto'hantā sthitiṛīdṛśī tasya || 10 ||

2.10 That awareness is the Self of the universe,
which is able to manifest both itself and that which is [apparently] other.
It is explained to be a unitary “I”. I-hood is its abstract condition as such.

DPL

2.10 This Ever-Manifesting Light of Consciousness – Prakasha,
is the Self of the Universe. It manifests both itself and its apparent other.
(Consciousness becomes its own object).
This Self (the non-relational, immediate and all-encompassing awareness
which is completely free in its knowledge and action) abstracted as AHAM –
unity of the knowing subject, is supreme ‘I’ Consciousness.

GK

विच्छिन्नविच्छिन्ने इदमित्यहमित्युभे प्रथे तस्य ।
आभास्याभासकतां स्फुटयन्त्यौ चेत्यचित्पदयोः ॥ ११ ॥

vicchinnāviccchinne idamityahamityubhe prathe tasya |
ābhāsyābhāsakatām sphuṭayantyaucetyacitpadayoḥ || 11 ||

2.11 That [awareness] has two presentations. One, which is differentiated, is referred to as “this”. The other, which is undifferentiated, is referred to as “I”. The first appears in the aspect of the object of consciousness as that which is manifested. The other appears in the aspect of consciousness as that which manifests.

DPL

2.11 Consciousness presents itself in two ways:
With differentiation (exclusivity) is IDAM-This.
Without differentiation (inclusivity) is AHAM-I.
IDAM is the object-aspect of consciousness – the manifested.
AHAM is the subject-aspect of consciousness – that which manifests.
GK

एकः स आत्मनासौ नहि क्रमोस्तीह देशकालाभ्याम् ।
भेदिनि मिथः स मुक्तश्चेत्ये भेदाश्रयः खलु सः ॥ १२ ॥

ekaḥ sa ātmanāsau nahi kramo'stīha deśakālābhyām |
bhedini mithaḥ sa muktaścetye bhedaśrayaḥ khalu saḥ || 12 ||

2.12 As the Self, that [awareness] is unitary, because there is no sequence in it of either place or time. However, as associated with objects of consciousness that are differentiated from each other, that [awareness] is the substratum of differentiation.

DPL

2.12 As the Self, the One Consciousness is an all-inclusive unity, without sequence, place or time. (All is AHAM, the one Prakasha – self-shining consciousness). However, subject-object duality (which causes exclusivity) is the foundation of differentiation. (Where every object is a particularised form of Prakasha – light of consciousness. And every subject is a contracted form of Vimarsha – self awareness).

GK

स्वाङ्गे चिद्गनात्मनि दुग्धोदनिभः स्वशक्तिलहरीणाम् ।
सम्भेदविभेदाभ्यां सृजति ध्वंसयति चैष जगत् ॥ १३ ॥

svāṅge cidgaganātmani dugdhodanibhaḥ svaśaktilaharīṅām |
sambhedavibhedābhyāṃ sṛjati dhvaṃsayati caiṣa jagat || 13 ||

2.13 Its body is the sky of consciousness. In that, it, which is like the ocean of milk, creates and destroys the universe through the conjunction and disjunction of the waves of its Śaktis.

DPL

2.13 This sky of consciousness (Vyoma Vameshvari – Undifferentiated Self), this ocean of milk, is the body of consciousness. It creates and destroys the universe through the unifying and separating waves of its Shaktis (Khecari – dynamic consciousness, Gocari – mind, Dikcari – senses, Bhucari – world/sense objects).

GK

रूपादिपञ्चविषयात्मनि भोग्यहृषीकभोक्त्ररूपेस्मिन् ।
जगति प्रसरदनन्तस्वशक्तिचक्रा चितिर्भाव्या ॥ १४ ॥

rūpādipañcaviṣayātmani bhogyahrṣīkabhokṭr'rūpe'smin |
jagati prasaradanantasvasakticakrā citirbhāvyā || 14 ||

2.14 Consciousness should be contemplated as possessing innumerable wheels of its own Śaktis. [Those wheels of Śaktis] emanate this universe, which consists of the five sense fields, such as the visible; and takes the forms of objects of knowledge, the senses and the knower.

DPL

2.14 Consciousness must be contemplated upon as possessing infinite wheels-within-wheels of its own Shaktis (all nesting within each other as a supersymmetry), that emanate this universe as the bhogya – consumed; pervade the five sense-fields and take the forms of mind-objects as the bhoktr - consumer.

GK

सोमरविवहिलक्षणभोग्येन्द्रियभोक्त्रभानपिण्डात्मा ।
बिन्दुर्विमर्शधर्मा षण्णामेकोध्वनां प्राणः ॥ १५ ॥

somaravivahnīlakṣaṇabhogyendriyabhokṭrbhānapidḍātmā |
bindurvimarśadharmā ṣaṇṇāmeko'dhvanāṃ prāṇaḥ || 15 ||

2.15 The object of knowledge, the senses and the knower are [respectively] symbolized by the moon, the sun and fire. The germinal essence consists in the corporification of their manifestations. [That germinal essence] has the nature of recognitive apprehension, and is the sole life-breath of the six courses.

DPL

2.15 Object, senses and agent are respectively Moon - known, Sun – knowing and Fire - knower.

(Bindu is the source that goes both ways -from knower to known through knowing, and from known to knower through knowing).

Bindu's nature is to manifest (concealing the self, revealing the universe).

Bindu's nature is self-reflexive recognition (concealing the universe, revealing the self). Bindu is the Prana – lifeforce, of Sadadhva – the six-fold course of manifestation (comprising of the signifier-signified vacya-vacaka).

GK

व्यक्तं हि पदार्थात्मकमिदं जगन्नित्यमेव तल्लग्नम् ।
शक्त्यात्मकमव्यक्तं तत्रैव पुनर्निमज्जति च ॥ १६ ॥

vyaktaṃ hi padārthātmakamidaṃ jagannityameva tallagnam |
śaktyātmakamavyaktaṃ tatraiva punarnimajjati ca || 16 ||

2.16 Indeed, when it is manifest, this universe consists of objects.

[Nevertheless] it constantly depends upon that [germinal essence].

When it is unmanifest, it has the nature of Śakti and submerges back into that [germinal essence].

DPL

2.16 (The universe exists in two ways: Padarthatmaka: Pada-Artha (Word - Object) When Consciousness manifests through reflective awareness that is the Word, there is a universe of subjects and objects, ever-dependent upon the Bindu – the source. (This is the actualised aspect of the universe).

(Shaktyatmaka:) When unmanifest, the universe has the nature of undifferentiated consciousness itself, merged into the Bindu – the source.

(This is the universe as pure potentiality).

GK

षोडशधैनं नवधा षोढा भिन्दन्त्यथ त्रिधा च बुधाः ।
आधारभेदलक्ष्यं बहुसिद्धिकरं च सेत्स्यन्तः ॥ १७ ॥

ṣoḍaśadhainaṃ navadhā ṣoḍhā bhindantyaatha tridhā ca budhāḥ |
ādhārabhedalakṣyaṃ bahusiddhikaraṃ ca setsyantāḥ || 17 ||

2.17 The learned analyze this [consciousness/germinal essence] as sixteenfold, ninefold, sixfold, and threefold. Thus it is symbolized by a variety of contemplative supports, and produces manifold proficiencies for those who seek those proficiencies.

DPL

2.17 Bindu – the source, is contemplated upon variously as sixteen-fold, nine-fold, six-fold, and three-fold etc. Multiple contemplative supports and structures that accordingly produce manifold Siddhis – supernatural powers.

GK

यस्य विमर्शस्य कणः पदमन्त्राणात्मकस्त्रिधा शब्दः ।
पदतत्त्वकलात्मार्थो धर्मिण इत्थं प्रकाशस्य ॥ १८ ॥
स्वेन विना मृतमण्डं स्वावेशबलेन जीवयन्नेकः ।
मार्ताण्डः परमोऽसौ परनभसि न किं त्वया दृष्टः ॥ १९ ॥

yasya vimarśasya kaṇaḥ padamantrārṇātmakestridhā śabdaḥ |
padatattvakalātmārtho dharmiṇa itthaṃ prakāśasya || 18 ||

svena vinā mṛtamāṇḍaṃ svāveśabalena jīvayannekaḥ |
mārtāṇḍaḥ paramo'sau paranabhasi na kiṃ tvayā dr̥ṣṭaḥ || 19 ||

2.18 The threefold Speech, consisting of word, *mantra* and phoneme, is a minute part of recognitive apprehension. The [threefold] referent-object consisting of cosmic realm, cosmic principle and cosmic segment is correspondingly [a minute part] of awareness, which has that [recognitive apprehension] as its essential nature.

DPL

2.18 Vacaka/Shabda – the three-fold signifier – Varna , Mantra and Pada, have Self-Reflexive Recognition as their nature.

Vacya/Artha – the three-fold signified – Kalaa, Tattva and Bhuvana, have Self-Reflexive Recognition as their nature.

GK

2.19 That Supreme Sun enlivens the world-egg by the force of its possession of it. [That world-egg would] be dead without it [the Supreme Sun].

Do you not see that [Sun] in the highest heaven?

DPL

2.19 Prakasha – the Light of Consciousness pervades this manifest universe of objects through Vimarsha – it's own reflexivity. Without Vimarsha, Prakasha would become an inert object like any other light. This all-pervading Prakasha, the supreme sun, is the Transcendent (Visvottirna) aspect of Consciousness.

GK

चिद्गगनक्षीरोदं स्वयमिच्छामन्दरेण संक्षोभ्य ।
तच्छक्तिवीचिभिरसावुत्थापयतीन्दुमण्डारव्यम् ॥ २० ॥

cidgaganakṣīrodam svayamicchāmandareṇa saṁkṣobhya |
tacchaktivīcibhirasāvutthāpayatīndumaṇḍākhyaṁ || 20 ||

2.20 He, by himself, churns the ocean of milk that is the sky of consciousness with the Mandara that is intention. He thereby, through the waves of his Śaktis, brings up the moon that is called the world-egg.

DPL

2.20 He, out of Svatantraya – intrinsic freedom, churns the ocean of milk, sky of consciousness, with the Mandara mountain – Iccha, essence of Will. He, through his foils of Shaktis brings up the Moon (Psyche) and Anda (World-Egg). (Thus, the beings and the universe, which are nothing but consciousness, are manifested by consciousness, within consciousness).

शक्तिर्माया प्रकृतिः पृथ्वीति चतुर्विभागमण्डं यत् ।
यश्च विभागोऽस्य पुनर्बहुधा सर्वं स्थितं मयि तत् ॥ २१ ॥

śaktirmāyā prakṛtiḥ pṛthvīti caturvibhāgamaṇḍam yat |
yaśca vibhāgo'sya punarbahudhā sarvaṁ sthitaṁ mayi tat || 21 ||

2.21 The world-egg has four divisions – Śakti, Māyā, matter, and earth. Each division, again, is also manifold. All that is established in me.

DPL

2.21 (Anda-Catustaya:) The world-Egg has Four divisions: Shakti, Maya, Prakrti, Prthvi. Each division is again manifold. All of this abides in my Self.

GK

Chapter III

अहमेकोऽनस्तमितप्रकाशरूपोऽस्मि तेजसां तमसाम् ।
अन्तः स्थितो ममान्तस्तेजांसि तमांसि चैकस्य ॥ २२ ॥

ahameko'nastamitaprakāśarūpo'smi tejasām tamasām |
antaḥ sthito mamāntastejāṃsi tamāṃsi caikasya || 22 ||

3.22 I am unitary and have the nature of unsetting awareness.
I am established within lights and darkness.
And lights and darkness are [established] within me who am unitary.
DPL

3.22 I am the One Self, the illumination that never sets.
I am the one within light and darkness – Vidya and Avidya.
Light and darkness abide in me as an indivisible unity.
GK

प्रथमो मध्यम उत्तम इति पुरुषा भेदिनस्त्रयोपि मिथः ।
मत्तस्तु महापुरुषात् प्रत्यवमर्शात्मनो न बहिः ॥ २३ ॥

prathamo madhyama uttama iti puruṣā bhedinastrayo'pi mithaḥ |
mattastu mahāpuruṣāt pratyavamarśātmano na bahiḥ || 23 ||

3.23 The three [grammatical] persons are distinguished from each other as first, middle, and last. However, they are not external to me who am the Great Person and have the nature of recognitive apprehension.
DPL

3.23 The first person (Prathama), second person (Madhyam) and third person, (Uttama Purushas) are not apart from me, the Mahapurusha – All Inclusive Person, the Self in all, the one who has the nature of Self-Reflexive Recognition (through which all mutually adapted subjects and objects resolve in me).
GK

युष्मच्छेषापोहवदहमिति यद्भाति भिन्नमिह रूपम् ।
तदिदं भागविभेदो न त्वहमेकोऽस्मि यन्नित्यम् ॥ २४ ॥

yuṣmaccheṣāpohavadahamiti yadbhāti bhinnamiha rūpam |
tadidaṃ bhāgavibhedo na tvahameko'smi yannityam || 24 ||

3.24 Here [in ordinary unenlightened experience] there appears a differentiated form, “I”, that is exclusive of “You” and the rest [“He”, “She”, and “They”]. These differentiated portions [of the Self] are not the eternal [Self explained in the statement in 3.22 “I am unitary ...”].

DPL

3.24 In Ignorance, ‘I’ as first person appears exclusive of ‘You’ and ‘They’. These differentiated aspects of the Self are neither substantial not eternal and exist only due to lack of recognition.

GK

द्यावापृथिवीदेशः कालोऽहो रात्रिरिति ययोः प्रसरः ।
ते भानतिरोधिकृती शक्ती मे भाववृन्दस्य ॥ २५ ॥

dyāvāpṛthivīdeśaḥ kālo'ho rātririti yayoh prasaraḥ |
te bhānatirodhikṛtī śaktī me bhāvavṛndasya || 25 ||

3.25 Places such as the sky and the earth and times such as day and night are the emanations of my two Śaktis that act to manifest and conceal the multitude of things.

DPL

3.25 Place and Time such as heaven and earth, day and night are an emission (Visarga) of my two Skaktis – Revealing and Concealing. (Revealing is the unification of my shaktis. Concealing is the disunification of my shaktis. And they are a simultaneity, without succession).

GK

धूमावती तिरोधौ पुष्टौ ह्लादा च भास्वती भाने ।
क्षोभे च परिस्पन्दा व्याप्तौ विभ्वीति शक्तयः पञ्च ॥ २६ ॥

dhūmāvatī tirodhau puṣṭau hlādā ca bhāsvatī bhāne |
kṣobhe ca parispanḍā vyāptau vibhvīti śaktayaḥ pañca || 26 ||

3.26 In concealment there is Smokey. In fulfillment there is Happiness.
In manifestation there is Illuminator. In agitation there is Cosmic Pulsation.
In pervasion there is Omnipresent. Those are [my] five Śaktis.

DPL

3.26 Shakti as Consciousness and its 5 Acts.

GK

धूमावती पृथिव्यां ह्लादाप्सु शुचौ तु भास्वती प्रथते ।
वायौ स्पन्दा विम्बी नभसि व्याप्तं जगत् ताभिः ॥ २७ ॥

dhūmāvātī pṛthivyām hlādāpsu śucau tu bhāsvatī prathate |
vāyau spandā vibhvī nabhasi vyāptam jagat tābhiḥ || 27 ||

3.27 Smokey is manifest in the earth, Happiness in water, Illuminator in fire,
Cosmic Pulsation in the air, and Omnipresent in the sky. The universe is
pervaded by those [Śaktis].

DPL

3.27 Shakti as Matter and its 5 elements.

(Pañcakṛtyakaritvam:

the materialisation of consciousness and awareness of matter.

Dhumavati Tirodha – Tirodhana (Veiling) – Prthivi (Earth)

Pushtau Hlada – Stithi (Sustenance) – Apa (Water)

Bhasvati Bhana – Srshti (Origination) – Tejas (Fire)

Kshobhe Parispanda – Samhara (Dissolution) – Vayu (Air)

Vyaptau Vibhviti – Anugraha (Revealing) – Akasha (Space))

GK

निजधर्मिणं प्रकाशं स्वरूपयन्ती प्रकाश्यवर्गस्य ।
शक्तिर्विमर्शरूपा शरीरयत्यखिलमस्य मम ॥ २८ ॥

nijadharminam prakāśam svarūpayantī prakāśyavargasya |
śaktirvimarśarūpā śarīrayatyakhilamasya mama || 28 ||

3.28 My Śakti has the nature of cognitive apprehension.

She makes [ones recognize that] awareness, of which [She herself is] the
integral nature, is the essential nature of the multitude of the objects of

awareness. [She] makes [one recognize] that everything is my body.

DPL

3.28 (Consciousness is Prakasha-Vimarshamaya. Prakasha is Dharmi – Consciousness itself. Vimarsha is Dharma – its self-reflexivity).

Shakti has the nature of Self-Reflexive Recognition.

Shakti makes one recognize that awareness, which is herself, in the intrinsic nature of the objects of awareness. Shakti makes one recognize everything that has arisen (the 36 tattvas), as one's own body.

GK

ज्ञातृज्ञानज्ञेयात्मकमखिलं मद्विमर्शवह्निशिखा ।
दग्ध्वा प्रकाशरूपं शुभ्रं भस्मावशेषयति ॥ २९ ॥

jñātr̥jñānajñeyātmakamakhilam madvimarśavahniśikhā |
dagdhvā prakāśarūpaṃ śubhraṃ bhasmāvaśeṣayati || 29 ||

3.29 The flame of the fire that is my cognitive apprehension burns up everything that comprises the knower, knowledge and the object of knowledge; and leaves white ashes that have the nature of awareness.

DPL

3.29 The fire of Self-Reflexive Recognition burns up the triad of knower-knowing-known. No Bhasma – residual ash; only Vibhuti – expansive awareness. (This is Shambhava-visarga: non-differentiated emission).

GK

अकठोरमद्विमर्शज्वालाग्रस्ते तिरोधिमद् भानम् ।
अङ्गारवदिव भस्म प्रथते तत्राणुवर्गस्य ॥ ३० ॥

akathoramadvimarśajvālāgraste tirodhimad bhānam |
aṅgāravadiva bhasma prathate tatrāṇuvargasya || 30 ||

3.30 When [everything that comprise the knower, knowledge, and the object of knowledge] has been [only partially] consumed by a weak fire of my cognitive apprehension, there [remains] a delusional appearance of the multitude of individuals. That [delusional appearance of the multitude of individuals] appears like ashes that contain charcoal.

DPL

3.30 Partial burning up of knower-knowing-known by a weak flame of Self-Reflexive Recognition leaves behind the ash of multiplicity, as an idea. (This is Shakta-visarga: non-differentiated cum differentiated emission).
GK

कात्स्न्येनाविष्टमिवारण्यपुराद्यग्निना मयापि जगत् ।
चित्रमवधूय भेदं ननु गृह्णात्येकरूपत्वम् ॥ ३१ ॥

kārtsnyenāviṣṭamivāraṇyapurādyagninā mayāpi jagat |
citramavadhūya bhedaṃ nanu gṛhṇātyekarūpatvam || 31 ||

3.31 Just as a forest, city, and so on, are entirely possessed by fire, so the universe [is entirely possessed] by me. [Thereby] having shaken off manifold diversity, [the universe] indeed assumes a unitary form.
DPL

3.31 (Aanava-visarga is apparent differentiated emission).
But, just as a forest or a city is engulfed by fire, the universe is pervaded by me. (This is the Immanent – Visvamaya – aspect of Consciousness).
Therefore, there is no differentiation at all. All is Unity - Ekarupatva.
GK

अन्तर्मुखं स्वरूपं ज्ञेयस्य ज्ञानमस्य तु ज्ञाता ।
ज्ञानस्य ज्ञातृतनोश्चितिरेकाऽस्यास्त्वहं नान्यः ॥ ३२ ॥

antarmukhaṃ svarūpaṃ jñeyasya jñānamasya tu jñātā |
jñānasya jñātrtanościtirekā'syāstvahaṃ nānyaḥ || 32 ||

3.32 Knowledge is the internal essential nature of the object of knowledge. The knower is [the internal essential nature] of that [knowledge]. The unitary consciousness is [the internal essential nature] of that knowledge that has [been properly contemplated and therefore recognized in its internal] form as the knower. I am [the internal essential nature] of that [unitary consciousness]. There is no other [more internal essential nature of myself].
DPL

3.32 (What is enfolded within consciousness, is unfolded out. What is unfolded out is also within consciousness. So knower-knowing-known are all within each other).

Knowing is the inner-self of the Known.
Knower is the inner-self of Knowing.
Consciousness is the inner-self of the Knower.
And I, the Self, am the inner-self of Consciousness.
There is no other inner-self beyond this.
GK

अक्रमता मे क्रमिकं ज्ञात्राद्यं सक्रमाक्रमा तु चितिः ।
मद्वद् ज्ञाता ज्ञानं शक्तिरिव त्रितयवद् ज्ञेयम् ॥ ३३ ॥

akramatā me kramikaṃ jñātrādyam sakramākramā tu citiḥ |
madvad jñātā jñānam śaktiriva tritayavad jñeyam || 33 ||

3.33 I am without sequence. The knower, and son on [knowledge and the object of knowledge] are sequential. Consciousness is both sequential and nonsequential. The knower is like myself. Knowledge is like Śakti. The object of knowledge is like the triad [of the knower, knowledge, and the object of knowledge].
DPL

3.33 I am without sequence (as I am all-inclusive).
The knower-knowing-known is sequence (as they are all-exclusive).
Consciousness is both with and without sequence.
GK

पीतादिषु हि न नीलं तेष्वत्र च भाति चाक्षुषं ज्ञानम् ।
न श्रौत्रादिषु तदपि ज्ञाता तेष्वत्र चानुगतः ॥ ३४ ॥

pītādiṣu hi na nīlam teṣvatra ca bhāti cākṣuṣam jñānam |
na śrautrādiṣu tadapi jñātā teṣvatra cānugataḥ || 34 ||

3.34 Indeed, there is no blue in [other visual objects] such as yellow.
[However,] visual knowledge appears both in this [blue] and in those [other visual objects such as yellow]. Nevertheless that [visual knowledge] does not [appear in other types of knowledge such as the] auditory. [Again, however,] the knower is inclusive of both this [visual knowledge] and those [other types of knowledge such as the auditory].
DPL

3.34 There is no blue when one is seeing yellow.
But visual knowledge is common in both. There is no visual knowledge when there is auditory knowledge. But the Knower is common in both.
GK

ज्ञातारं मां ज्ञानं शक्तिं त्रितयात्मकं पुनर्ज्ञेयम् ।
अविकल्पं भावयतः सोहं सा तत् त्रयं तच्च ॥ ३५ ॥

jñātāraṃ māṃ jñānaṃ śaktiṃ tritayātmakaṃ punarjñeyam |
avikalpaṃ bhāvayataḥ so'haṃ sā tat trayam tacca || 35 ||

3.35 One contemplates without conceptual construction that the knower is myself, that knowledge is Śakti, and that the object of knowledge is the triad.
[These contemplation are respectively expressed:] “I am he,” “That [knowledge] is that [Śakti],” and “That [object of knowledge] is the triad.”
DPL

3.35 Contemplate without fabrication:
Knower is Shiva, consciousness as existence.
Knowing is Shakti, consciousness as awareness.
Known is the triad of knower-knowing-known.
Nara – Anu-soul, individualised consciousness.
(Shiva, Shakti, Nara – come to know the true triad – Trika;
abide as existence-awareness: Shiva-Shakti).
GK

सन्तानान्तरवाहे ज्ञाता व्यावृत्तभासनः क्रमिकः ।
जीवाख्यो मद्योगान्मद्वत् स्यादक्रमाभासः ॥ ३६ ॥

santānāntaravāhe jñātā vyāvṛttabhāsaṇaḥ kramikaḥ |
jīvākhyo madyogānmdvat syādakramābhāsaḥ || 36 ||

3.36 The knower assumes exclusive appearances and becomes sequential in the flow of alternate phenomenal series. As such, it is called the limited soul. From union with me, it can, like me, manifest nonsequentially.
DPL

3.36 (The Supreme Lord and the Individual Soul are just the two ends of one and the same Consciousness).

Jiva – the Self with contraction, enters into a series of exclusive and momentary perceptions qualified by corresponding particularised objects. Through total immersion (samavesha) in me – Shiva – the Universal Self without contraction, one can like me, manifest everything as identical to awareness, without succession, even in the midst of plurality and phenomena (vyuthana).

GK

वेद्यं स्वक्रमविद्धां वित्तिमनुप्रविशदङ्गविषयाद्यम् ।
वेदितरि वित्तिमुखतो लीनं तल्लक्षणं भवति ॥ ३७ ॥

vedyaṃ svakramavidhāṃ vittimanupraviśadaṅgaviṣayādyam |
veditari vittimukhato līnaṃ tallakṣaṇaṃ bhavati || 37 ||

3.37 Objects of knowledge, such as the [fleshly] body and [other external] objects, enter knowledge. [knowledge] is [thereby] penetrated by their sequence. By way of knowledge, the [object of knowledge] dissolves in the knower and takes on its character.

DPL

3.37 (Formless awareness gets particularised by the nature of its object). Objects enter into perception and perception enters into sequence. When the universal nature of objects is recognised, it results in the apperception of absolute unity and non-succession.

GK

स्मृत्यनुभवानुसंहितिवशतस्तज्जगदिदं तथा तदिदम् ।
स्वैर्यहमाभासयिता भिन्नं चापोहनेन मिथः ॥ ३८ ॥

smṛtyanubhavānusamhitivaśatastajjagadidaṃ tathā tadidaṃ |
svairyahamābhāsayitā bhinnaṃ cāpohanena mithaḥ || 38 ||

3.38 I who am free, manifest the universe as “That,” “This,” and “This is That” [respectively] due to the force of memory, direct experience, and recognitive synthesis. And these are differentiated from each other through conceptual exclusion.

DPL

3.38 I, out of my svatantraya – intrinsic freedom, manifest the universe as ‘That’ out of Memory (smṛti), as ‘This’ out of Immediate Perception (anubhava) and as ‘This is That’ out of Self-Reflexive Recognition. (Conceptual differentiation, through exclusion, gives rise to the triad of knower-knowing-known making them seem separate and successive).
GK

स्मृतिरनुभवस्य भानं सोऽर्थस्य द्वौ सहानुसन्धानम् ।
त्रितयमपि मां विनैकं क्रमरहितं न घटते विदुषाम् ॥ ३९ ॥

smṛtiranubhavasya bhānaṃ so'rthasya dvau sahānusandhānam |
tritayamapi māṃ vinaikaṃ kramarahitaṃ na ghaṭate viduṣāṃ || 39 ||

3.39 The wise know: Memory is the manifestation of a [past] direct experience [expressed] “That.” [Direct experience is the manifestation] of an object. Recognitive synthesis [is the manifestation] of an object. Recognitive synthesis [is the manifestation] of the two together. This trial [of manifestations] would not be possible without myself, who am unitary and devoid of sequence.
DPL

3.39 The wise know: Memory is recollection of past object. Immediate Perception is of present object. Self-Reflexive Recognition is the two together, synthesised. (This triad of ‘This, That and This is That’ cannot exist if consciousness was not a unity. Self-Reflexive Recognition, through inclusion, undoes all differentiation and succession).
GK

अस्तमितमर्थजातं भात्वा भिन्नमिव रुद्धतद्भानम् ।
मद्भानैकात्म्येन स्रोत इवाब्धौ स्थितं हि मयि ॥ ४० ॥

astamitamarthajātaṃ bhātvā bhinnamiva ruddhatadbhānam |
madbhānaikātmyena srota ivābdhau sthitaṃ hi mayi || 40 ||

3.40 Having shined as if differentiated, the collection of objects reaches its sunset in me, its manifestation having stopped. As one with my illumination, it subsists [within me] like a river [subsists after merging] within the ocean.
DPL

3.40 All differentiations dissolve in me after their manifestation.
(Even during manifestation all things are established in me.
At the time of dissolution, all beings and objects resolve in me.
At the time of origination, all beings and objects arise in me.)
One with such illumination, abides in me as river in ocean.
GK

Chapter IV

मत्स्थमपि भुवनवृन्दं बहिरिव मद् भाति मायया भविनाम् ।
अथ विद्यया भवेद् भवपदिनामन्तर्बहिष्ट्वेन ॥ ४१ ॥

matsthamapi bhuvanavṛndaṃ bahiriva mad bhāti māyayā bhavinām |
atha vidyayā bhaved bhavapadināmantarbahiṣṭvena || 41 ||

4.41 The collection of cosmic realms is established within myself.
However, for those who have worldly existence, it appears as if external to me
due to Māyā. Then, for those who have [only] a foot in worldly existence, it
can, through Wisdom, be [experienced as both] internal and external.
DPL

4.41 The Bhuvanas - cosmic realms are established in me.
To the unawakened - Aprabuddha, due to Maya, they appear as external of me.
Prabuddhakalpa - for those who possess pure, unstained knowledge –
Shuddhavidya, there is equivalence of the internal and external; AHAM =
IDAM.
GK

ग्राहकमेवं त्वजडं जडमन्यद् ग्राह्यमस्य यो मनुते ।
मायाविमोहितात्मा बोध्यः सोऽणुर्भवी सद्भिः ॥ ४२ ॥

grāhakamevaṃ tvajaḍaṃ jaḍamanyad grāhyamasya yo manute |
māyāvimohitātmā bodhyaḥ so'ṇurbhavī sadbhiḥ || 42 ||

4.42 [The first type] believes that the individual subject is sentient,
and that the object of knowledge is insentient and other [than the subject].

Deluded by Māyā, he is a limited individual who has worldly existence.

He should be enlightened by the wise.

DPL

4.42 Those deluded by Maya believe that the apprehending subject is sentient, and the apprehended object is insentient and apart from the subject.

This is bhedavritti – differentiating perception of Maya.

Anupaya: Only Tivra Shaktipata – intense initiatory possession can undo this.

GK

जडतात्मिकामिदन्तामथाजडत्वात्मिकामहन्तां च ।
सामानाधिकरण्यादिदमहमिति बुध्यते द्विपदी ॥ ४३ ॥

jaḍatātmikāmidantāmathājaḍatvātmikāmahantām ca |
sāmānādhikaraṇyādidadamahamiti budhyate dvipadī || 43 ||

4.43 This-ness is insentience. I-hood is sentience.

The one who has feet in both knows them in the apposition “This is I”.

DPL

4.43 First,

Idam – This, is jadatatmika, Inert; Aham-I is ajadatatmika, conscious.

Then, through Samanadhikaranam – mutual pervasion and mutual identity through having the same locus that is Consciousness, Idam = Aham,

Universe = Self.

(Such a one is Prabuddha – the awakened one.

This is Jagadananda – Universal Bliss).

GK

उद्भविनां केवलया निमग्नमन्तःपदे दुशा भाति ।
मग्नोन्मग्नोभयविधमुन्मनया मयि पुनः पूर्णे ॥ ४४ ॥

udbhavinām kevalayā nimagnamantaḥpade dṛśā bhāti |
magnonmagnobhayavidhamunmanayā mayi punaḥ pūrṇe || 44 ||

4.44 For those who have transcended worldly existence through abstract knowledge [the object of knowledge] shines as submerged in the inner state. However, through the transmental [the object of knowledge shines as] both submerged in, and emerged from me, who am complete.

DPL

4.44 In Kaivalya – penultimate, exclusive liberation, Idam – the universe, subsides in impersonal, non-dynamic consciousness. (This is at the level of Sadashiva Tattva – the 34th tattva).

In Unmana – ultimate, inclusive liberation, Idam – the Universe, both merges in and emerges from Aham-‘I’ – transpersonal, dynamic consciousness. (This is Anuttara Tattva – the 37th tattva, that is Visvottirna-Visvamaya, simultaneously transcendent and immanent. Such a one is Suprabuddha – who can manifest all the intrinsic potentialities (Vibhuti) of the Self).

GK

रविसोमतडिद्वज्राम्बुदवाडवजलधिरिगिरिगुहारण्यैः ।
दुढभावितात्मभावैर्योगी तत्कर्म निर्वहति ॥ ४५ ॥

ravisomataḍidvajrāmbudavāḍavajaladhigiriguhāraṇyaiḥ |
dṛḍhabhāvitātmabhāvairyogī tatkarma nirvahati || 45 ||

4.45 The yogin who firmly contemplates as being his Self – sun, moon, lightning, thunderbolt, cloud, submarine fire, ocean, mountain, cave, and forest – accomplishes their karmas.

DPL

4.45 The Yogi who contemplates as his own Self – sun, moon, lightning, thunderbolt, cloud, fire, water, mountain, cave and forest – performs their actions successfully.

GK

या दवेता यमर्थं करोति तेनार्थिनो दृढं तस्याम् ।
विधृताहङ्कारस्य क्षणेन सोर्थः समायाति ॥ ४६ ॥

yā devatā yamarthaṃ karoti tenārthino dṛḍhaṃ tasyām |
vidhṛtāhaṅkārasya kṣaṇena so'rthaḥ samāyāti || 46 ||

4.46 A deity accomplishes a [particular] purpose.

One who has that purpose firmly concentrates his I-concept on that [deity]. His purpose is instantly realized.

DPL

4.46 A Deity performs and fulfills a certain purpose. One who has the same purpose, fixing his 'I' on that Deity, accomplishes that purpose.

GK

धारणसंग्रहपाकव्यूहाप्रतिघातलक्षणैर्भूतैः ।
स्वस्वनिविष्टाहन्तैर्योगिन इष्टा क्रिया भवति ॥ ४७ ॥

dhāraṇasaṁgrahapākavyūhāpratighātalakṣaṇairbhūtaiḥ |
svasvaniviṣṭāhantairyogina iṣṭā kriyā bhavati || 47 ||

4.47 The [five] elements have as their special characteristics [the actions of] bearing, accumulating, cooking, arranging, and being unobstructed.

[Those elements] are possessed by the I-hood of the yogin.

They thus bring about the action that he desires.

DPL

4.47 Of the 5 elements, earth supports, water collects, fire cooks, air circulates and space is unobstructed. The 5 elements have as their Self the 'I' of the Yogi. He can perform their functions and accomplish their actions, at will.

(As the universe is nothing but the 5 elements – space, air, fire, water and earth, he can command the universe).

GK

इति तन्मात्राकर्मज्ञानेन्द्रियमानसास्मिताधीषु ।
अव्यक्ते पुंसि तथा धृतचितिशक्तिश्च तत्कर्मा ॥ ४८ ॥

iti tanmātrākarmajñānendriyamānasāsmitādhiṣu |
avyakte puṁsi tathā dhṛtacitīśaktiśca tatkārmā || 48 ||

4.48 Likewise, [the yogin] concentrates Śakti, which is consciousness, on the sense fields, the organs of action and knowledge, the mind, the I-am-ness, the intelligence, the unmanifest [i.e., matter], and the person. He thus comes to possess their karmas.

DPL

4.48 The Yogi who contemplates on Shakti as Consciousness in the tanmatras – 5 subtle elements, jnanakarmendriyas – 10 organs, manah - mind, asmita – I sense, dhi – intellect, avyakta – unmanifest and purusha – embodied soul, can perform their functions and accomplish their actions, at will.

(As consciousness is nothing but he 5 Acts – creation, sustenance, dissolution, veiling and revealing; he has consciousness itself at his command).

GK

रागनियत्योः काले विद्याकलयोर्गुहासरस्वत्योः ।
ईशसदाशिवशक्तिषु शिवे च तद्वत् कृताहन्तः ॥ ४९ ॥

rāganiyatyoḥ kāle vidyākalayorguhāsarasvatyoḥ |
īśasadāśivaśaktiṣu śive ca tadvat kṛtāhantaḥ || 49 ||

4.49 [The yogin] similarly makes [that is, concentrates] his I-hood on attachment, causal necessity, time, [limited] knowledge, limited agency, the Cave, Sarasvatī, Īśa, Sadāśiva, Śakti, and [the emanated, lower] Śiva. [He thus comes to possess their respective karmas].

DPL

4.49 The Yogi who contemplates as ‘I’, the 11 tattvas of Shaivagama - Raga, Niyati, Kaala, Vidya, Kala, Guha (Maya), Sarasvati (Shuddhavidya), Ishvara, Sadasiva, Shakti, Shiva, accomplishes their actions and attains ultimate liberation, (that is not possible through any other darshana – worldview. Where other darshanas view liberation as disempowered, disembodied non-identity, it is Trika alone that knows liberation as empowered, embodied meta-identity).

GK

शुकवामदेवयोरपि कृष्णदधीच्योस्तथा च वैन्यस्य ।
भूतात्मयोगजं खल्वार्षे वैश्वात्म्यमाख्यातम् ॥ ५० ॥

śukavāmadevayorapi kṛṣṇadadhīcyostathā ca vainyasya |
bhūtātmayogajaṃ khalvārṣe vaiśvātmyamākhyātam || 50 ||

4.50 Indeed, in the writings of the sages Śuka, Vāmadeva, Kṛṣṇa, Dadhīci, and Vainya, identity with the universe is explained to be born of the yoga of identification with the elements.

DPL

4.50 The sages Suka, Vamadeva, Krishna, Dadhici and Vainya have expressed identity of the Atma-Self with Vishva-Universe as identity with the Panchabhutas – 5 elements.

GK

कालाग्निकोटिदीप्तां दाहे पाशोच्चयस्य पटु तृप्तौ ।
अमृतौघवृष्टिमूर्तिं स्मर शक्तिं भव गुरुर्जगतः ॥ ५१ ॥

kālāgnikoṭidīptāṃ dāhe pāśocchayasya paṭu tṛptau |
amṛtaughavṛṣṭimūrtiṃ smara śaktiṃ bhava gururjagataḥ || 51 ||

4.51 In burning the knots of [one's] bonds, strongly remember Śakti as blazing with crores of the fires of time. In satiation, [strongly remember Śakti] as the embodiment of the shower of the stream of nectar.

Become [thereby] the guru of the universe.

DPL

4.51 Remember Shakti as the fire of time with crores of flames, when in bondage and craving, and burn the Sadadhva: six-fold course of manifestation. Remember Shakti as the very embodiment of immortality, when in self-repose and drink her nectar – become the agent of the six-fold course of manifestation. Become Shiva – the guru of the Universe!

GK

ख्यातिमपूर्णां पूर्णख्यातिसमावेशदाढ्यतः क्षपय ।
सृज भुवनानि यथेच्छं स्थापय हर तिरय भासय च ॥ ५२ ॥

khyātimapūrṇāṃ pūrṇakhyātisamāveśadāḍhyataḥ kṣapaya |
sṛja bhuvanāni yathecchaṃ sthāpaya hara tiraya bhāsaya ca || 52 ||

4.52 Destroy incomplete knowledge by firmness of possession of complete knowledge. According to your intention, create, preserve, withdraw, conceal, and illumine the worlds.

DPL

4.52 With Purnakhyati – complete, wholistic knowledge that is immersion in the Absolute, destroy Apurnakhyati – incomplete, contracted knowledge that is identification with the relative and particular.

As you will it, emanate, establish, dissolve, conceal and reveal the worlds!

GK

इति बोधितः स इन्द्रो देवेष्वधिकारमलमपोह्य स्वम् ।
आविष्टशक्तितत्त्वः शिववदपश्यत् स्वमात्मानम् ॥ ५३ ॥

iti bodhitah sa indro deveṣvadhikāramalamapohya svam |
āviṣṭaśaktitattvaḥ śivavadapaśyat svamātmānam || 53 ||

4.53 Thus, having been enlightened, that Indra abandoned the impurity of his [presumed] sovereignty over the gods.

Having possessed the Śakti, he perceived his own Self as Śiva.

DPL

4.53 Having Awakened, Indra's ignorace – Malam (Anava, Maya and Karma) of adhikara - authority, that he was the king of the Gods, perished.

Realising the Shakti tattva, he now saw his own Self as Shiva.

GK

