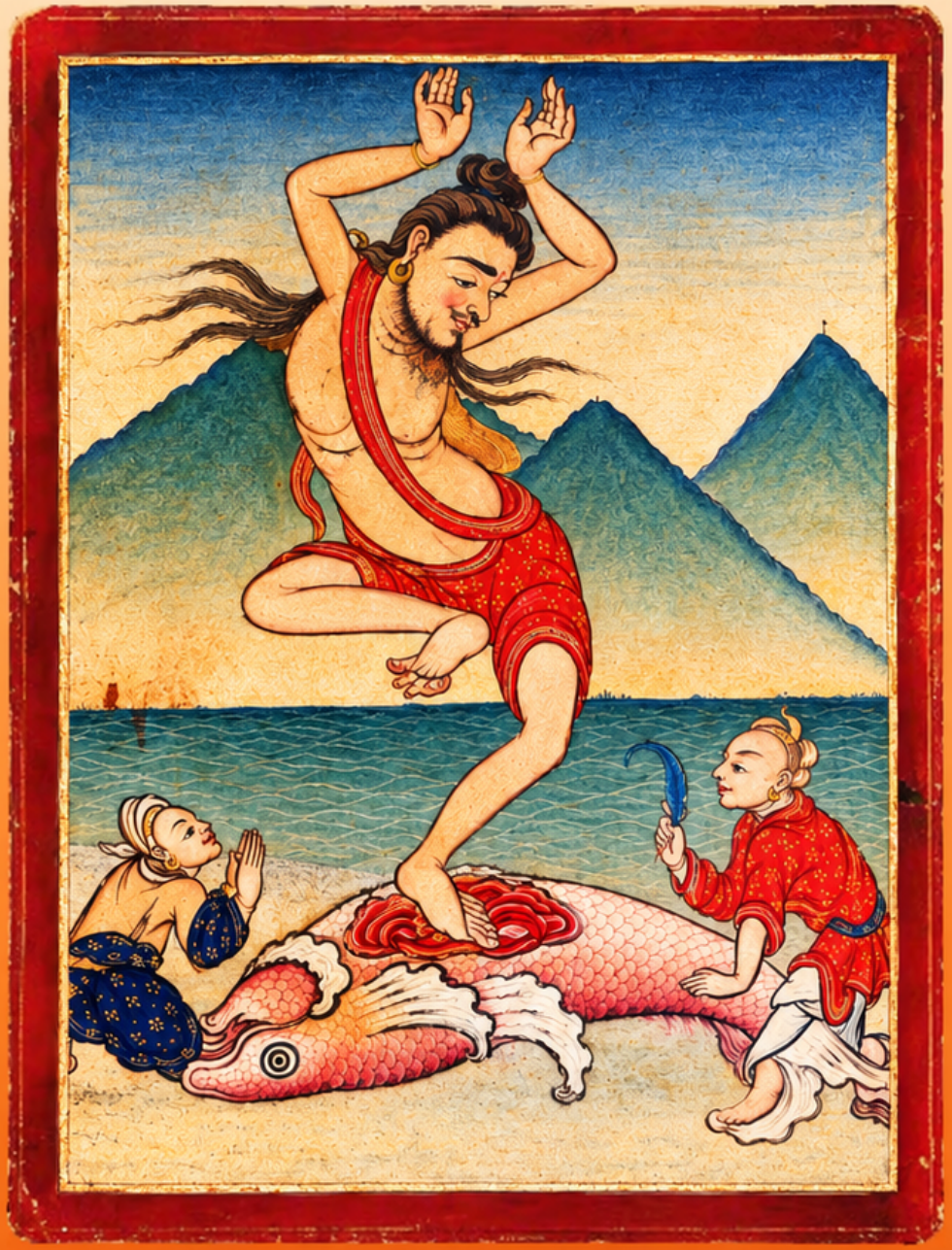
THE AKULAVĪRATANTRA OF MACCHANDANĀTHA

The attitude of the valiant Akulavīra, who moves through the world like a raging forest fire



Translated into English for the first time by

Adi Suyash

Akulavīratantra

Being translated for the first time, this *Akulavīratantra* speaks of the supreme transcendental truth, the *Anuttara*, much like Abhinavagupta's *Anuttarāṣṭikā* or the *Songs* of *Aṣṭāvakra*. It denies every form of constructed or artificial, sequential process for enlightenment and instead focuses on the real, the essence of everything.

It is the path of the brave, who walk through the world like fire through a forest, reducing everything to a single ash, consuming it all in that one non-dual awareness of Śiva. In a certain sense, this is the path of Śiva rather than that of Śakti. *Kula* here is Śakti; basically, it means a family, a cluster, or, more specifically, kith and kin originating from the same womb. Basically, it refers to everything in this universe. *Akula*, on the other hand, is the unborn Śiva, the ground of it all.

This path is for the brave, or *vīras*, because although it may sound easy, that you do not have to undertake any practice or follow the rules of *samayācāra* (yes, my students, I am talking to you; do not use this as an excuse!), you must be prepared to live in hell.

Macchanda says:

Whether walking, standing, sleeping, waking, eating, or even in conjugal union (maithuna) (66), amidst fear, poverty, and grief, as well as with respect to various foods and the objects of the senses, he should never entertain anxious scruple or remedial contrivance (cikitsā) at any time (67).

If you can live in any condition, wherever life takes you, in any hell, hungry for weeks, thirsty for days, subjected to third-degree torture in a secret federal prison, with your family dead or everyone having abandoned you, abused and ridiculed, treated like a pig, without a single penny in your pocket, physically paralysed, suffering from innumerable diseases, or enduring unbearable bodily pain, even when you are sinking in piles of faeces and urine, then this path is for you.

Whatever condition life throws at you, and will throw at you, if you can flow with it and live in it without anguish, without seeking a remedy or wondering, "How do I get out of this condition?", then you are that kind of brave one. This path is for you. You do not need liberation, and, as said, you do not seek it either.

As Abhinava says, *without clinging to or fleeing from, enjoy everything as it is, without interpretation.* Such people belong to *anupāya*, the pathless; they do not need a path. This text belongs to that kind of *siddha*.

For others, who desire a particular kind of life, who wish to enjoy certain luxuries and want life to unfold in a positive way, the path of rules and regulations, such as *samayācāra*, is there. So, do not use this as an excuse to break them.

I could find no translation of this beautiful text, so I undertook the translation myself, basing it on the published texts of Bagchi and the Muktabodha Library. I have translated it in a scholarly tone, striving to be as accurate as possible, so that it may serve as a critical edition that scholars can work with.

I have also written a short, one- or two-line "superficial commentary" for each passage. These are deliberately limited in scope, explaining the verses only at a superficial and literal level. I intend to write a detailed introduction and commentary soon, exploring the underlying, hidden interpretations

and the deeper meaning of the text. However, that will take time. Until then, I am publishing the text without the commentary or introduction so that people can begin discovering it.

The tradition of Macchandanātha must be brought to the forefront once again. He is the rebringer of Kaula in this age, and he is not gone yet. He is here, now. He returns when the time is right, and in disguises that only the rare few will see through.

Invocation and Maṅgalācaraṇa

śrīmacchandapādakebhyo namaḥ |
śrīmīnasahajānandaṃ svakīyāṅgasamudbhavam |
sarvamādhāragambhīramacalaṃ vyāpakaṃ param |
māyāmalavinirmuktaṃ mīnanāthaṃ namāmyaham ||

Translation: Homage to the revered feet of Śrī Macchanda! I bow to Mīnanātha, who is the innate bliss (*sahajānanda*) of Mīna, self-arisen from his own intrinsic being, unfathomably deep across all supports (*ādhāras*), immovable, all-pervading, supreme, and wholly liberated from the impurity of *māyā*.

Superficial Commentary: This opening salutation establishes the ontological identity of the preceptor (Macchanda/Mīnanātha) with the absolute Śiva principle (*Akula*). The epithet svakīyāṅgasamudbhavam ("arisen from his own body/being") reflects the Kaula doctrine of *svayambhū* and *yoginībhū* (internal self-manifestation), while sarvamādhāragambhīram foreshadows the critique of localized yogic mechanics in verse 15 by asserting that the true Guru is not confined to any single somatic *ādhāra* (subtle support), but constitutes the abyssal consciousness underlying them all.

Verse 1

athātaḥ sampravakṣyāmi akulavīraṃ mahadbhūtam |
guhyād guhyataraṃ guhyaṃ siddhasadbhāvasantatiḥ |
| 1 ||

Translation: Now, therefore, the preceptor shall thoroughly expound the *Akulavīra*, the Great Reality (or: supremely marvelous), the secret more secret than any secret, which is the continuous stream of the true state (*sadbhāva*) of the Siddhas.

Superficial Commentary: The compound *Akulavīra* synthesizes two foundational technical terms of Matsyendranātha's Kaula theology. *Kula* denotes the dynamic, manifold cluster of Śakti's cosmic and corporeal powers, comprising the senses, vital breaths, cosmic principles (*tattva*), and *yoginī* clans, whereas *Akula* denotes the transcendent, undivided (*niṣkala*), qualityless Śiva. In early transgressive Kaulism, the *Vīra* ("Hero") is the fearless initiate who masters esoteric clan rites; in the *Akulavīratantra*, however, *Akulavīra* is interiorized as the non-dual realization of *Akula* itself, the ultimate ontological ground (*sadbhāva*) that generates and sustains the lineage of Siddhas.

Verse 2

anugrahāya lokānāṃ siddhanāthena bhāṣitam |

gopanīyaṃ prayatnena yadīcchan śāśvataṃ padam |
| 2 ||

Translation: Out of compassionate grace for the worlds, this has been spoken by Siddhanātha. It must be guarded with utmost care by one who desires the eternal state (*śāśvataṃ padam*).

Superficial Commentary: Tantric scriptural transmission (*āgama*) originates from divine and guru-bestowed grace (*anugraha*), yet demands strict esotericism (*gopanīya*). Because the *Akulavīratantra* systematically dismantles conventional Vedic and Tantric ritual structures (verses 42–49), exposing its radical antinomianism (*nirācāra*) to unripe practitioners (*paśu*) who are still governed by dualistic injunctions risks severe spiritual and social antinomian distortion.

Verses 3–4

saṃsārārṇavamagnānāṃ bhūtānāṃ mahadāśrayam |
yathā nadīnadāḥ sarve sāgare samupāgatāḥ |
| 3 ||
tathā akulavīreṣu sarvadharmā layaṅgatāḥ |
sarvādhāramaśeṣasya jagataḥ sarvadā prabhuḥ |
| 4 ||

Translation: It is the great refuge for living beings submerged in the ocean of *saṃsāra*. Just as all rivers and torrents converge in the ocean (3), so too in the *Akulavīra* all *dharmas* go to dissolution. Eternally the Sovereign Lord, He is the support of all, of the entire universe without remainder (4).

Superficial Commentary: Adapting the classical Upaniṣadic river-and-ocean metaphor (*Muṇḍaka Upaniṣad* 3.2.8; *Praśna Upaniṣad* .5), the text applies it to sarvadharmāḥ with a deliberate double reference: first, all sectarian religious systems and ritual injunctions (which are systematically enumerated in verses 7–9), and second, all ontic factors or mental phenomena (as in Buddhist *dharma* ontology). In the ocean of *Akulavīra*, every differentiated path and phenomenon loses its separate name, form, and boundary (*layaṅgatāḥ*).

Verses 5–6

sahajānandaṃ na vindanti sarvadharmasamāsṛtāḥ |
ajānantamalairgrastā mahāmāyāndhacchāditāḥ |
| 5 ||
śāstrajālena santuṣṭā mohitāstyajayantitāḥ (?) |
na vindanti padaṃ śāntaṃ kaulānāṃ niṣkalaṃ gurum |
| 6 ||

Translation: Those who cling to all conventional *dharmas* do not find innate bliss (*sahajānanda*); devoured by the impurities of ignorance and shrouded in the blindness of *Mahāmāyā* (5), complacent in the snare of scriptures (*śāstrajāla*), deluded and fettered by them [or: forfeiting reality (†tyajayantitāḥ†)], they do not find the tranquil state—the undivided (*niṣkala*) Guru of the Kaulas (6).

Superficial Commentary: These verses articulate the signature Siddha polemic against śāstrajāla (the "snare/net of scriptures"), a motif shared with *Kulārṇavatantra* 1.88 and the *Dohākośa* of Saraha.

Crucially, the true Guru of the Kaulas is defined not as an institutional preceptor dispensing ritual injunctions, but as the niṣkalaṃ gurum—the partless, non-dual consciousness (*Akula*) that is ontologically identical with the quiescent state (padaṃ śāntaṃ) and innate bliss (sahajānanda).

Verses 7–14 — Doxographical Critique of Competing Darśanas and Āgamas, and the Omnipresent Nature of Akulavīra

Verses 7–10

saṃvādayanti ye kecin nyāyavaiśeṣikāstathā |
baudhāstu arihantā ye somasiddhantavādinaḥ |
| 7 ||
mīmāṃsa pañcasrotāśca vāmasiddhāntadakṣiṇāḥ |
itihāsapurāṇañca bhūtatatvantu gāruḍam |
| 8 ||
ebhiḥ śaivāgamaiḥ sarvaiḥ parokṣañca kriyānvitaiḥ |
savikalpasiddhisañcāraṃ tat sarvaṃ pāpabandhavit |
| 9 ||
vikalpabahulāḥ sarvairmithyāvādā nirarthakāḥ |
na te muñcanti saṃsāre akulavīravivarjitāḥ |
| 10 ||

Translation: Whosoever debates—whether adherents of Nyāya and Vaiśeṣika, Buddhists, Jains (*Arihantas*), or exponents of the Somasiddhānta (7); Mīmāṃsā, and the Five Streams (*Pañcasrotas*)—namely, the Vāma, Siddhānta, and Dakṣiṇa, as well as the *Itihāsas* and *Purāṇas*, the science of spirits (*Bhūtatattva*), and the *Gāruḍa* [Tantras] (8)—through all these Śaiva Āgamas endowed with ritual action (*kriyā*), reality remains indirect (*parokṣa*). The pursuit of *siddhis* fraught with conceptual thought (*savikalpa*)—all that merely procures the bondage of sin (9). Abounding in conceptual constructs (*vikalpa*), the false doctrines propounded by all of them are futile; devoid of the *Akulavīra*, they are not liberated within *saṃsāra* (10).

Superficial Commentary: Verses 7–8 preserve a highly significant historical doxography of the early medieval Śaiva scriptural canon. The text explicitly enumerates the five streams (*pañcasrotas*) of the Śaiva Mantramārga as classified in early scriptures such as the *Niśvāsatattvasaṃhitā* and *Brahmayāmala*: *Vāma* (Tantras of the sisters of Tumburu), *Siddhānta* (the dualist/ritualist Śaiva Siddhānta), *Dakṣiṇa* (Bhairava Tantras), *Bhūtatattva* (*Bhūtatantras* governing exorcism), and *Gāruḍa* (*Gāruḍatantras* governing toxicology and *nāga* lore), alongside the Kāpālika *Somasiddhānta*. Remarkably, the *Akulavīratantra* rejects not only Vedic orthodoxy (*Mīmāṃsā*, *Itihāsa-Purāṇa*), classical logic (*Nyāya-Vaiśeṣika*), and heterodox śramaṇa traditions (*Bauddha*, *Arihanta*), but **all ritualistic Śaiva Āgamas** (ebhiḥ śaivāgamaiḥ sarvaiḥ... kriyānvitaiḥ), condemning their pursuit of *savikalpa* powers as parokṣa (mediate/indirect knowledge) and a source of karmic bondage (pāpabandhavit).

Verses 11–14

sarvajñaṃ sarvamāsṛtya sarvato hitalakṣaṇam |
sarveṣāṃ siddhistatrasthā sarvasiddhiñca tatra vai |

| 11 ||
yatrāsau akulavīro dṛśyate sarvatomukham |
taṃ viditvā paraṃ rūpaṃ mano niścalatāṃ vrajet |
| 12 ||
śabdarūparasasparśagandhañcaivātra pañcamam |
sarvabhāvāśca tatraiva pralīṇāḥ pralayaṃ gatāḥ |
| 13 ||
bhāvābhāvavinirmukta udayāstamanavarjitaḥ |
svabhāvamatimataṃ śāntaṃ mano yasya manomayam |
| 14 ||

Translation: Pervading all, that reality is omniscient and universally characterized by auspiciousness; the perfection (*siddhi*) of all abides there, and every perfection is verily there (11)—wherein that *Akulavīra* is beheld facing in every direction (*sarvatomukham*). Having realized Him, the supreme form, the mind attains unwavering stillness (*niścalatā*) (12). Sound, form, taste, touch, and smell as the fifth here—along with all phenomenal states (*sarvabhāvāḥ*)—are dissolved right there and have gone to complete resorption (*pralaya*) (13). Freed from existence and non-existence, devoid of arising and cessation, He is that whose quiescent own-nature (*svabhāva*) transcends conceptual opinion, and whose mind consists of pure consciousness (14).

Superficial Commentary: In orthodox Tantric yoga (*saṃhārakrama*), the five *tanmātras* (sound, touch, form, taste, smell) are progressively resorbed through deliberate meditative withdrawal (*pratyāhāra* and *layayoga*). In the *Akulavīratantra*, by contrast, mental immobility (mano niścalatāṃ vrajet) and the resorption of the five sensory domains (pralīṇāḥ pralayaṃ gatāḥ) occur spontaneously through direct gnosis (taṃ viditvā paraṃ rūpaṃ) of the omnipresent *Akulavīra*.

Verses 15–23 — Apophatic Rejection of Yogic Somatic Loci, Prāṇāyāma, Mudrās, and Logical Categories

Verses 15–18

akulavīramiti khyātaṃ sarvādhāraparāparam |
nādhāralakṣabhedantu na nādagocare paṭhet |
| 15 ||
hṛdi sthāne na vaktre ca ghaṇṭikā tālarandhrake |
na iḍā piṅgalā śāntā na cāstīti gamāgame |
| 16 ||
na nābhicakrakaṇṭhe ca na śire naiva mastake |
tathā cakṣurunmīlane ca na nāsāgranirīkṣaṇe |
| 17 ||
na pūrakakumbhake tatra recake (ca) tathā punaḥ |
na bindubhedake granthau lalāṭe na tu vahnike |
| 18 ||

Translation: That which is renowned as *Akulavīra* is both transcendent and immanent (*parāpara*) with respect to all yogic supports (*sarvādhāra*). One should not declare it to consist in the piercing of supports (*ādhāra*) and targets (*lakṣya*), nor within the range of internal sound (*nāda*) (15). It is not in

the region of the heart, nor in the mouth, nor in the uvula (*ghaṇṭikā*) and the palatal aperture (*tālarandhraka*); it does not exist in the *Iḍā*, *Piṅgalā*, or *Śāntā* [*Suṣumnā*] channels, nor in the outgoing and incoming of the breath (16); not in the navel *cakra* or the throat, not in the head, nor at the crown of the skull; likewise, not in the opening of the eyes, nor in gazing at the tip of the nose (17); not in inhalation (*pūraka*) or retention (*kumbhaka*) there, nor again in exhalation (*recaka*); not in the knot (*granthi*) that pierces the *bindu*, not in the forehead, nor in the internal fire (18).

Superficial Commentary: Verses 15–18 constitute one of the earliest and most comprehensive catalogs of Haṭha and Laya Yoga techniques in Sanskrit literature—enumerated specifically to **negate** them as direct causes of liberation. Every somatic technique prized in sister texts of the Matsyendra corpus (such as the *Kaulajñānanirṇaya* and *Kulānandatantra*, which teach *purabheda*, *dvijagranthi* piercing, *nāsāgra* fixation, and *ghaṇṭikā*/*tālurandhra* manipulation) is systematically rejected. Noteworthy is the archaic triad of *nāḍīs* in 16c (iḍā piṅgalā śāntā), where *Śāntā* designates the central channel (*Suṣumnā*), a nomenclature attested in early Śaiva scriptural Tantras such as the *Netratantra* and *Svacchandatantra*.

Verses 19–23

praveśanirgame naiva nāvāhanavisarjanam |
na karaṇairnāsanaṃ mudrairnāmāse bhinnatāluke (?) |
| 19 ||
na nirodho na coddhāro nātītāṃ cālanaṃ na hi |
na preryaprerakañcaiva na sthānannaiva cāśrayam |
| 20 ||
na cātmanaiva tad grāhyaṃ grāhyātītapadaṃ bhavet |
etat pakṣavinirmuktaṃ hetudṛṣṭāntavarjitam |
sabāhyābhyantarantatra ekoccāraṃ carācaram |
| 21 ||
> na dūre na ca vai nikaṭe na bharito na ca riktaka(ḥ) |
na unno na so'dhika ebhiḥ pakṣairvivarjitam |
| 22 ||
yaśca viṃśātmako hyeṣa pudgala nāsti yatra vai |
yatra lakṣaṃ na vidyeta akulavīra sa ucyate |
| 23 ||

Translation: Not at all in entering and exiting (*praveśanirgama*), nor is it ritual invocation and dismissal (*āvāhana-visarjana*); not by bodily actions (*karaṇa*), nor is it posture (*āsana*), nor by *mudrās*, nor in a month's practice [or: repetitive practice (†nāmāse†)] in the pierced palate (*bhinnatāluke*) (19). There is neither suppression (*nirodha*) nor upward extraction (*uddhāra*), nor certainly any stirring of the transcendent power [or: of the *nāḍīs*]; there is neither the duality of impelled and impeller (*preryaprereka*), nor a locus (*sthāna*), nor a support (*āśraya*) (20). Nor can that be grasped even by the individual self, for it is the state beyond all graspable objects. Free from logical theses (*pakṣa*) and devoid of reason (*hetu*) and example (*dṛṣṭānta*), it is there both external and internal—the moving and unmoving universe having a single resonance (*ekoccāra*) (21). Neither far nor indeed near, neither full (*bharita*) nor empty (*riktaka*), neither deficient (*unna* = *ūna*) nor excessive (*adhika*)—He is devoid of all these extreme alternatives (22). Wherein this twenty-fold individual entity (*pudgala*) does not exist, and wherein no target mark (*lakṣya*) is found—He is called the *Akulavīra* (23).

Superficial Commentary: Verse 20 introduces the pivotal technical compound preryapreraka ("the impelled and the impeller"), which recurs in Recension B, verse 44 (preryaprerakabhāvasthā kṛtakā sā'bhidhīyate). Any yogic system in which the practitioner's mind functions as an "impeller" (*preraka*) forcefully driving vital wind (*prāṇa*) or *kuṇḍalinī* as the "impelled" (*prerya*) remains bound within subject-object duality (*grāhya-grāhaka-bhāva*). Similarly, verse 21 rejects the three members of the formal Indian syllogism (*pakṣa*, *hetu*, *dṛṣṭānta*), aligning Matsyendra's Kaulism with Madhyamaka and Siddha apophaticism, while affirming ekoccāraṃ carācaram—that the entire cosmos vibrates as a single, undivided autonomous expression.

Verses 24–34 — Pantheistic Identity in Samarasa, Non-Dual Self-Deification, and the Negative Theology of the Absolute

Verses 24–29

yasyaivaṃ saṃsthitaṃ kaścit samarasa saṃsthitaḥ |
sa brahmā so hariśceśaḥ sa rudro sa ca īśvaraḥ |
| 24 ||
sa śivaḥ paramadevaḥ sa somārkāgnikastathā |
sa ca sāṃkhyaḥ purāṇāśca arhantabuddha eva ca |
| 25 ||
svayaṃ devī svayaṃ devaḥ svayaṃ śiṣyaḥ svayaṃ guruḥ |
svayaṃ dhyānaṃ svayaṃ dhyātā svayaṃ sarvatra devatā |
| 26 ||
yādṛśena tu bhāvena puruṣo bhāvayet sadā |
tādṛśaṃ phalamā(va)pnoti nātra kāryavicāraṇāt |
| 27 ||
asyaiva hi nāmāni pṛthagbhūtāni yogibhiḥ |
anāma tasya gīyante bhrāntijñānavimohitaiḥ |
| 28 ||
dharmādharmasamākliṣṭāvikalpatamaśchāditāḥ |
tena muñcanti saṃsāraṃ narakaṃ yonisaṃkulam |
| 29 ||

Translation: Any rare adept whose awareness is thus established, abiding in homogeneous equilibrium (*samarasa*)—he is Brahmā, he is Hari and Īśa, he is Rudra, and he is Īśvara (24); he is Śiva, the Supreme Deity, and he is likewise the Moon, Sun, and Fire; he is Sāṃkhya, the Purāṇas, and even the Arhat and the Buddha (25). He himself is the Goddess (*Devī*), he himself is the God (*Deva*), he himself is the disciple, he himself is the Guru; he himself is meditation (*dhyāna*), he himself is the meditator (*dhyātṛ*), and he himself is everywhere the deity meditated upon (26). With whatever conviction (*bhāva*) a person constantly contemplates, such is the fruit he obtains; there is no room for doubt here (27). Diverse names of this very Reality, though It is nameless (*anāma*), are sung by yogins deluded by erroneous cognition (28). Afflicted by *dharma* and *adharma* and shrouded in the darkness of conceptual thought (*vikalpa*), they (te) do not (na) escape *saṃsāra*—that hell crowded with wombs (29).

Superficial Commentary: Verses 24–26 celebrate the supreme realization of samarasa ("one-taste" or

homogeneous equilibrium), wherein the hierarchy of the five cosmic lords (*kāraṇeśvaras*: Brahmā, Viṣṇu, Rudra, Īśvara, and Śiva), the three luminaries (*soma-arka-agni*, corresponding microcosmically to *Iḍā*, *Piṅgalā*, and *Suṣumnā* as well as knower, knowing, and known), and all competing sectarian founders collapse into the yogin's own non-dual identity. Verse 26 (svayaṃ devī svayaṃ devaḥ...) expresses the apex of Kaula *triputī-laya*—the dissolution of the triad of deity, guru, and disciple as well as meditator, meditation, and object of meditation into unitary self-recognition.

Verses 30–34

akulavīraṃ mahadbhūtaṃ yadā paśyanti sarvagam |
sa bāhyābhyantare nityaṃ ekākāraṃ carācaram |
| 30 ||
nistaraṅgaṃ nirābhāsaṃ padabhedavivarjitam |
sarvāvayavanirmuktaṃ nirlayaṃ nirvikārajam |
| 31 ||
adṛṣṭanirguṇaṃ śāntaṃ tattvātītaṃ nirañjanam |
sarvajñaṃ paripūrṇañca svabhāvaścaivamakṣayam |
| 32 ||
kāryakāraṇanirmuktamacintyamanāmayam |
māyātītaṃ nirālambaṃ vyāpakaṃ sarvatomukham |
| 33 ||
samatvaṃ ekabhūtañca ūhāpohavivarjitam |
akulavīraṃ mahadbhūtam astināstivivarjitam |
| 34 ||

Translation: When they behold the all-pervading *Akulavīra*, the Great Reality, then inside and outside the moving and unmoving universe is eternally of a single form (*ekākāra*) (30)—waveless (*nistaraṅga*), devoid of phenomenal semblance (*nirābhāsa*), free from divisions of quarters or words (*padabheda*), devoid of all parts, without dissolution, and free from modifications (31); unseen, qualityless (*nirguṇa*), tranquil, beyond the *tattvas*, stainless (*nirañjana*), omniscient, completely full (*paripūrṇa*), and thus inexhaustible in its own-nature (32); free from effect and cause, inconceivable, diseaseless (*anāmaya*), beyond *māyā*, supportless (*nirālamba*), all-pervading, and facing in every direction (33); sameness (*samatva*), unified, devoid of discursive conjecture and exclusion (*ūhāpoha*)—the *Akulavīra*, the Great Reality, is devoid of "is" (*asti*) and "is not" (*nāsti*) (34).

Superficial Commentary: This five-verse hymn exemplifies the cross-fertilization of Śaiva non-dualism and Buddhist Siddha Madhyamaka vocabulary in early Kaula literature. Epithets such as nistaraṅga ("waveless," describing consciousness prior to mental agitation), nirañjana ("stainless," a central Nātha epithet of the Absolute), nirālamba ("supportless"), ūhāpohavivarjita ("devoid of discursive reasoning"), and astināstivivarjita ("free from the ontological extremes of existence and non-existence") establish *Akulavīra* as a state of non-conceptual plenitude (*paripūrṇa*) transcending the 36 Śaiva *tattvas* (tattvātītam).

Verses 35–41 — Transcendence of the Tattvas, Cosmic Dualities, and Elemental Samarasa

Verses 35–41

na mano na ca vai buddhirna cintācetanādikam |
na kālaḥ kalanāśaktirna śivo na ca indriyaḥ |
| 35 ||
na bhūte gṛhyate so hi na sukhaṃ duḥkhameva ca |
na raso hi na sukhaṃ duḥkhameva ca (?) |
| 36 ||
na raso virasaścaiva na kṛto na ca jāyate |
na cchāyā na ca tāpastu na śīto na ca uṣṇavān |
| 37 ||
na (dṛśyate man) statra udayāstamanavarjitam |
na sīmā dṛśyate tatra na ca tīrthyaṃ na caiva hi (?) |
| 38 ||
advaitamacalaṃ śāntaṃ saṃgadoṣavivarjitam |
nirākulaṃ nirvikalpañca nibaddhañca malakṣaṇam |
| 39 ||
anāthaṃ sarvanāthañca unmanā madavarjitam |
anigūḍhamasandhiñca sthāvaraṃ jaṅgameva ca |
| 40 ||
jvalajjvalanabhūmyā ca āpoñcaiva tathaiva ca |
sarvaṃ samarasaṃ pūrṇaṃ akulavīrantu kevalam |
| 41 ||

Translation: Neither mind (*manas*) nor indeed intellect (*buddhi*), nor thought, sentience, and the rest; neither Time (*kāla*) nor the power of determination (*kalanāśakti*), neither the *tattva* Śiva nor sense faculty (*indriya*) (35). He is not grasped in any element (*bhūta*); there is neither pleasure nor pain, [nor *rasa*, nor pleasure and pain (†dittography†)] (36); neither sap (*rasa*) nor saplessness (*virasa*), neither artificially made (*kṛta*) nor born; neither shade nor scorching heat, neither cold nor hot (37). Mind is not seen there, for it is devoid of rising and setting; no boundary (*sīmā*) is seen there, nor any sacred ford [or: horizontal limit (†tīrthyaṃ†)] at all (38). Non-dual (*advaita*), immovable, tranquil, devoid of the blemish of attachment, unagitated (*nirākula*), non-conceptual (*nirvikalpa*), and destroying bound impurities (†nibaddhañca malakṣaṇam†) (39); having no master (*anātha*) yet the Lord of all (*sarvanātha*), the supramental state (*unmanā*), devoid of pride, unhidden (*anigūḍha*), seamless (*asandhi*), and both stationary and mobile (40)—blazing fire, earth, and waters as well: all is plenary and of one homogeneous taste (*samarasa*); it is the *Akulavīra* alone (*kevalam*) (41).

Superficial Commentary: Verse 35 negates the entire ladder of the 36 *tattvas* from bottom to top: the *indriyas*, the internal psychic apparatus (*manas*, *buddhi*), the limiting envelopes or *kañcukas* (*kāla*, *kalā*/*kalanāśakti*), and even the conceptual category of *śivatattva* (na śivo). Yet this apophatic clearing does not culminate in a sterile void; verses 40–41 pivot immediately to radical immanence (anigūḍham asandhiñ ca, "unhidden and without seam"). Fire, earth, water, and the entire stationary and moving cosmos are experienced as sarvaṃ samarasaṃ pūrṇam—plenary, undivided *Akulavīra*. The juxtaposition in 40a of anāthaṃ sarvanāthañ ca encapsulates a core Nātha theological paradox: the supreme reality has no overlord (*a-nātha*) precisely because it is the Lord of all (*sarva-nātha*).

Verses 42–51 — Antinomian Soteriology of the Nirācāra Yogin

Verses 42–46

yasyaiṣā saṃsthitā muktiḥ sa mukto bhavabandhanāt |
na tasya mātāpitā (vā)bāndhavaṃ na ca devatā |
| 42 ||
na yajñaṃ nopavāsañca na kriyā varṇabhedakam |
tyaktvā vikalpasaṃghātam akulavīralayaṃ gatāḥ |
| 43 ||
na japo nārcanaṃ snānaṃ na homaṃ naiva sādhanam |
agnipraveśanaṃ nāsti hemantabhṛgu nodanam |
| 44 ||
niyamo'pi na tasyāsti nopavāso vidhīyate |
pitṛkāryaṃ na karotāti tīrthayātrāvratāni ca |
| 45 ||
dharmādharmaphalaṃ nāsti na snānaṃ nodakakriyā |
svayaṃ tyaja sarvakāryāṇi lokācārāṇi yāni ca |
| 46 ||

Translation: He in whom this liberation is established is freed from the bondage of worldly existence; for him there is neither mother and father, nor kinsman, nor any external deity (42); neither Vedic sacrifice (*yajña*), nor fasting (*upavāsa*), nor ritual action (*kriyā*), nor anything that differentiates caste (*varṇabhedaka*). Having abandoned the entire mass of conceptual constructs (*vikalpasaṃghāta*), they have attained absorption in the *Akulavīra* (43). There is no mantra-recitation (*japa*), no image-worship (*arcana*), no ritual bath (*snāna*), no fire-oblation (*homa*), and no formal practice (*sādhana*); there is no self-immolation in fire (*agnipraveśana*), nor propelling oneself into winter snows or off a cliff (*hemanta-bhṛgu-nodana*) (44). For him there is not even any religious restraint (*niyama*), nor is fasting prescribed; he does not perform ancestral rites (*pitṛkārya*), pilgrimages (*tīrthayātrā*), or vows (*vrata*) (45). For him there is no fruit of *dharma* or *adharma*, no ritual bath, and no water-libation (*udakakriyā*). Of one's own accord, abandon all ritual duties and whatsoever worldly conventions (*lokācāra*) exist! (46).

Superficial Commentary: Verses 42–46 articulate the radical social and ritual antinomianism of the realized Kaula Siddha, closely paralleling the *Avadhūtagītā* (vedā na lokā na surā na yajñā varṇāśramo naiva kulaṃ na jātiḥ) and the Buddhist *Caryāgīti*. Not only are Brahmanical *smārta* obligations (*yajña*, *śrāddha*, *udakakriyā*, *varṇabheda*) and extreme ascetic mortifications (*agnipraveśana*, *bhṛgunodana*) rejected, but even core Tantric preliminaries (*japa*, *arcana*, *homa*, *sādhana*) are discarded once non-dual absorption in *Akulavīra* (akulavīralaya) is realized.

Verses 47–51

samayācāravicārañca kṛtakā bandhakāni tu |
saṃkalpañca vikalpañca ye cānye kila dharmiṇaḥ |
| 47 ||
bhave yogī nirācāro paśucāravivarjitaḥ |
siddhiśca vividhākārā pātāle ca rasāyanam |
| 48 ||
pratyakṣañca yā labdhaṃ na gṛhnīyāt kadācana |
sarvañca pāśajālañca adhomārgapradāyakaḥ |
| 49 ||
eteṣu mocanā nāsti akulavīravivarjitāḥ |

yathā mṛtāḥ (na) jānanti svādaṃ kaṭumadhurasya tu |
| 50 ||
tathā akulavīrantu na jānanti svabhāvagam |
yathā madirā mahāntasya kathitaṃ nevaśakṛte (?) |
| 51 ||

Translation: Deliberation over pledges (*samaya*) and rules of conduct (*ācāra*) are artificial (*kṛtakā*) and are merely fetters (*bandhakāni*), as are intentional volition (*saṃkalpa*), conceptual differentiation (*vikalpa*), and whatever other pious observances (*dharmiṇaḥ*) exist (47). The yogin should be free from conventional conduct (*nirācāra*) and devoid of the behavior of bound souls (*paśucāra*). And even if manifold supernatural powers (*siddhi*), mastery of the underworld (*pātāla*), and alchemical elixirs (*rasāyana*) (48) are directly obtained before his eyes, he should never accept them; for all of that is a net of fetters (*pāśajāla*) that leads down the lower path (*adhomārga*) (49). Among these there is no liberation; devoid of the *Akulavīra*, just as corpses do (not) know the flavor of pungent and sweet (50), so too they do not know the *Akulavīra* residing in their own innate nature (*svabhāva*)—just as the intoxication of wine of a great adept (mahāntasya) cannot possibly be conveyed in words (†kathitaṃ nevaśakṛte†) (51).

Superficial Commentary: Verses 47–49 draw a sharp boundary between the radical *Sahaja* Kaulism of the *Akulavīratantra* and the *siddhi*-oriented alchemy and subterranean magic (*pātālasiddhi*, *rasāyana*) of popular Tantric and Siddha traditions. Even Tantric samayācāra (pledges and clan rules) is dismissed as kṛtaka ("artificial/contrived") and a pāśajāla ("net of bonds") that drags the practitioner downward (adhomārgapradāyakaḥ). Only the nirācāra yogin who transcends paśucāra abides in the self-arisen *Akulavīra*.

Verses 39–48 — Kṛtakā vs. Sahajā in the Kaulamārga and Critique of Induced Possession (Pātana)

Verses 39–42 (Recension B)

rahasyaparamānandamatiguhyaṃ sugopitam |
lokānāṃ ca hitārthāya siddhanāthena bhāṣitam |
| 39 ||
nirvikalpaṃ padaṃ śāntaṃ yatra līnaṃ parāparam |
mokṣasya tanmahāsthānaṃ mantrarūpavivarjitam |
| 40 ||
tatraiva sṛṣṭirūpeṇa punastatra layaṃ gatā |
kintena bahunoktena sarvabandhavivarjitam |
| 41 ||
akulavīraṃ yadā labdhaṃ tadā kiṃ kaulikaiḥ kramaiḥ |
labdhvā tu mokṣasadbhāvam akulavīraṃ malāpaham |
| 42 ||

Translation: The secret supreme bliss, supremely esoteric and well-guarded, has been spoken by Siddhanātha for the welfare of the worlds (39). The non-conceptual, tranquil state wherein the transcendent and immanent (*parāpara*) are merged—that is the great abode of liberation, devoid of *mantra* and visual form (*rūpa*) (40). Arising right there in the form of creation (*sṛṣṭi*), the universe

again goes to dissolution (*laya*) there; what need is there of speaking at length? It is devoid of all bonds (41). When the *Akulavīra* is attained, then what use is there for graduated Kaula ritual procedures (*kaulikaiḥ kramaiḥ*), once one has attained the true reality of liberation, the impurity-destroying *Akulavīra*? (42).

Superficial Commentary: Verse 42 represents a watershed statement within the history of Śaiva-Śākta Tantra: akulavīraṃ yadā labdhaṃ tadā kiṃ kaulikaiḥ kramaiḥ ("When the *Akulavīra* is attained, what is the use of Kaula *kramas*?"). Whereas verses 7–9 of Recension A rejected the exogenous *Śaivāgamas* (Vāma, Siddhānta, Dakṣiṇa), verse 42 of Recension B turns the critique *inward* upon the esoteric ritual sequences (*krama*—such as *sṛṣṭikrama*, *sthitikrama*, *saṃhārakrama*, *pīṭhanyāsa*, and *cakrapūjā*) of the Kaula tradition itself. Once the unmediated substrate of cosmic emanation and resorption (tatraiva srṣṭirūpeṇa punas tatra layaṃ gatā) is recognized, even Kaula liturgy becomes superfluous.

Verses 43–48

kaulamārge dvayo santi kṛtakā sahajā tathā |
kuṇḍalī kṛtakā jñeyā sahajā samarase sthitā |
| 43 ||
preryaprerakabhāvasthā kṛtakā sā'bhidhīyate |
tataḥ sa pātayed bhūmau mudrāmantrairniyojitaiḥ |
| 44 ||
āhute patane cānye karṇajāpena dhūpakaiḥ |
etat sādhyamidaṃ tattvaṃ (etad) dhyānañca dhāraṇā |
| 45 ||
anekaiḥ karmasaṃghātaiḥ nānāmārgavibhāvanaiḥ |
vikalpakalalollolā udbhrāntā bhrāntacetasaḥ |
| 46 ||
hṛdi śokena santaptā vyāsaṅgācca mahābhayaiḥ |
harṣaviṣādasampannā śocyamānā muhurmuhuḥ |
| 47 ||
tāvadbhramanti saṃsāre kalpākalpairbhavārṇavaiḥ |
dagdhabījeṣu saṃbhūtiryathā naiva prajāyate |
| 48 ||

Translation: On the Kaula path (*kaulamārga*) there are two modalities: the contrived (*kṛtakā*) and the innate (*sahajā*). *Kuṇḍalī* is to be known as the contrived (*kṛtakā*), whereas the innate (*sahajā*) is established in homogeneous equilibrium (*samarasa*) (43). That which abides in the dualistic relation of impelled and impeller (*preryaprerakabhāvasthā*) is called the contrived (*kṛtakā*): thereby the preceptor causes the initiate to fall upon the ground (*pātayed bhūmau*) through the application of *mudrās* and *mantras* (44); and others indulge in oblations, induced falling (*patana*), whispering mantras into the ear (*karṇajāpa*), and fumigations with incense (*dhūpaka*), declaring: "This is the goal (*sādhya*), this is the reality (*tattva*), (this) is meditation (*dhyāna*) and concentration (*dhāraṇā*)!" (45). Through manifold aggregates of ritual actions and visualizations of diverse paths, tossed by the surging waves of conceptual thought (*vikalpa*), bewildered and deluded in mind (46), scorched in their hearts by grief and tormented by great fears born of attachment, overcome by elation and dejection, and pitied again and again (47), for so long do they wander in *saṃsāra* across the oceans of existence for eons upon eons! Just as germination never arises in burnt seeds (48)...

Superficial Commentary: Verses 43–45 are among the most historically illuminating stanzas in the entire Matsyendra corpus. In early Kaula initiation (*kauladīkṣā* / *vedhadīkṣā*), as documented across the *Kaulajñānanirṇaya*, *Brahmayāmala*, *Ūrmikaulārṇava*, and Abhinavagupta's *Tantrāloka* (chapter 29), the preceptor deployed fierce *mantras*, *mudrās*, ear-whispering (*karṇajāpa*), and psychoactive or aromatic incenses (*dhūpaka*) to rouse *Kuṇḍalinī* and induce dramatic possession (*āveśa*), verified when the disciple convulsed and **fell unconscious to the ground** (pātayed bhūmau, patana). Here, the *Akulavīratantra* audaciously categorizes this entire apparatus of *Kuṇḍalinī* manipulation and induced *pātana* as **kṛtakā** ("contrived/artificial") because it depends on an external impeller (*preraka*) acting upon an impelled object (*prerya*). True *Sahajā* Kaulism requires no theatrical falling or forced *Kuṇḍalinī* ascent; it abides effortlessly in *samarasa.*

Verses 49–60 — Analogies of Immanence, Dissolution of Cognitive Afflictions, and Non-Dual Absorption (Tanmayatā)

Verses 49–54 (Recension B)

mūlachinne yathā vṛkṣe na prarohaṃ vidyate |
akulavīragataṃ bhinnaṃ nānābhāvānubandhanaiḥ |
| 49 ||
na badhyate yathā vimale rasaṃ vipralayaṃ gatam |
tadvadkulavīre ca sattve bhrābhrākhya yadgataḥ (?) |
| 50 ||
timireṇa yathācchannamuditārkaṃ na paśyati |
ajñānamanastadvad bhrāntijālavimohitā |
| 51 ||
akule vīre ca samprāpte sarvametadvinaśyati |
dadhimadhye yathā sarpiḥ kāṣṭhe cāgniḥ sthito yathā |
| 52 ||
puṣpe gandhastile tailaṃ vṛkṣe chāyā samāśritā |
madyamadhye yathānandaṃ dīpe prabhā samāśritā |
| 53 ||
padmamadhye ca kuṇḍalyā aṅgapratyaṅgameva ca |
raktārthākulavīre (?) ca tatsarvaṃ viniyojitam |
| 54 ||

Translation: ...and just as in a tree whose root is severed no new shoot is found, so that which has entered the *Akulavīra*, severed from its root of ignorance, is not bound by the continuities of manifold states of existence (49). Just as liquid mercury gone to complete dissolution in a pure medium is not bound, so too when in the pure reality, the *Akulavīra*, that which is called delusion [or: cloud/mica (†bhrābhrākhya yadgataḥ†)] has dissolved (50). Just as one blinded by cataracts (*timira*) does not see the risen sun, so too the ignorant mind, deluded by the net of error (*bhrāntijāla*), does not see It (51). But when the *Akulavīra* is attained, all this delusion perishes. Just as clarified butter (*sarpis*) resides within curds, and just as fire is situated in firewood (52); just as fragrance resides in a flower, oil in a sesame seed, and shade in a tree; just as bliss (*ānanda*) resides within wine (*madya*), and radiance in a lamp (53); and in the center of the lotus, and throughout every limb and sub-limb of *Kuṇḍalī*—so all that is integrated within the true reality of the (†raktārthā-†) *Akulavīra* (54).

Superficial Commentary: Verses 52–53 assemble a celebrated septet of Upaniṣadic and Tantric analogies of immanence (*Śvetāśvatara Upaniṣad* 1.15; *Kulārṇavatantra* 2.10; cited also in the *Matsyendrasaṃhitā*[5]), featuring the distinctly Kaula analogy madyamadhye yathānandaṃ ("just as bliss resides within wine") in 53c· Crucially, verse 54 rehabilitates *Kuṇḍalī* within the non-dual perspective: whereas verse 43 rejected kuṇḍalī kṛtakā (the artificial attempt to force *Kuṇḍalinī* upward through a localized channel), verse 54 reveals that true *Kuṇḍalinī* already pervades every limb and sub-limb (aṅgapratyaṅgameva ca) as the immanent expression of *Akulavīra.*

Verses 55–60

bhāvā'bhāvādisaṃyuktaiḥ pratyayairdṛṣṭigocaraiḥ |
akulavīraṃ na jānanti kṛtakairmohitātmanaḥ |
| 55 ||
pāśajālanibaddhāśca mahāmāyāvimohitāḥ |
na jānanti padaṃ śāntamacintyaṃ nityasambhavaḥ |
| 56 ||
sarvavyāpibhāvasthaṃ sthānavarṇavivarjitam |
sarvabhūtasthitaṃ hyekamadhyeyaṃ dhyeyavarjitam |
| 57 ||
sa ca sarvagato bhāvaḥ sthire pūrṇe nirantare |
tatra mano vilīnantu acalaṃ bhavatanmayam |
| 58 ||
manovṛddhistathā cintyaṃ kṣiptā tanmayatāṃ gatā |
yathā tiṣṭhati tattvasthaḥ śivaniṣkalamavyaye |
| 59 ||
tadā tanmayatāṃ yāti nirmalaṃ niścalaṃ padam |
akulavīraṃ mahadbhutamekavīraṃ ca sarvagam |
| 60 ||

Translation: Those whose minds are deluded by contrived practices (*kṛtaka*) and by empirical cognitions (*pratyaya*) falling within the range of ordinary views and conjoined with existence, non-existence, and the like, do not know the *Akulavīra* (55). Bound in the net of fetters (*pāśajāla*) and deluded by *Mahāmāyā*, they do not know the tranquil state, inconceivable and eternally self-existent (56)—abiding in an all-pervading nature, devoid of localized place (*sthāna*) and color/letter (*varṇa*), situated in all beings, verily One, unmeditatable (*adhyeya*), and devoid of any meditative object (*dhyeyavarjita*) (57). And that all-pervading reality is in the stable, plenary (*pūrṇa*), and continuous (*nirantara*); therein the mind is dissolved, immovable, and becomes identical with That (*tanmaya*) (58). Likewise, when the activity of the mind (*manovṛtti*), along with the object of thought (*cintya*), is cast away and has attained identity with That (*tanmayatā*), and when he abides established in reality within the imperishable, undivided (*niṣkala*) Śiva (59), then he attains complete absorption (*tanmayatā*)—the stainless, immovable state, the *Akulavīra*, the Great Reality, the all-pervading Solitary Hero (*Ekavīra*) (60).

Superficial Commentary: Verse 60 crowns this section by equating akulavīra with **ekavīra** ("the Solitary Hero")—a classic Tantric title of Bhairava/Śiva (and in Siddha Buddhism, of Heruka/Vajradhara) who stands alone without a second because *Kula* (Śakti) and all mental

fluctuations (*manovṛtti*) have been completely resorbed (tanmayatāṃ gatā) into his undivided (*niṣkala*) nature.

Verses 61–70 — The Realm of the Yoginīs, Transcendence of Time and Agency, the Forest-Fire Conduct, and Guru Devotion

Verses 61–65

durlabhaṃ surasiddhānāṃ yoginīnāñca gocaram |
kecid vadantīdaṃ dharmamidaṃ śāstramidaṃ tapaḥ |
| 61 ||
ayaṃ lokamimaṃ svargamidaṃ sādhyamidaṃ phalam |
idaṃ jñānañca vijñānaṃ śuddhāśuddhamidaṃ param |
| 62 ||
jñeyañca tattvakūṭañca yatra dhyānañca dhāraṇā |
tadāsau yoginī hyekaḥ nānyastu hi dvitīyakaḥ |
| 63 ||
(a)nāgatantu gatañcaiva na gacchenna ca tiṣṭhati |
na bhūtaṃ na bhaviṣyañca sthitipralayavarjitam |
| 64 ||
na cāhaṃ pracitairdoṣaiḥ lipyate na kadācana |
nāhaṃ kaścinna me kaścinna baddho na ca bādhakaḥ |
| 65 ||

Translation: Difficult to obtain even for gods and *siddhas*, it is the sphere of the *Yoginīs* (*yoginīnāṃ gocaram*). Some say: "This is *dharma*, this is scripture (*śāstra*), this is austerity (*tapas*) (61); this is the world, this is heaven, this is the goal, this is the fruit; this is knowledge (*jñāna*) and realization (*vijñāna*), this is pure and impure, this is the supreme" (62). Wherein the object of knowledge, the entire mass of *tattvas* (*tattvakūṭa*), meditation, and concentration dissolve—then that *Yoginī* [or: *Yogin*] is verily One alone, and there is no other, no second (63). Neither future (*anāgata*) nor past (*gata*), it neither goes nor stands still; neither past (*bhūta*) nor future (*bhaviṣya*), it is devoid of maintenance (*sthiti*) and dissolution (*pralaya*) (64). Nor is the self (*aham*) ever stained by accumulated faults; the self is no one, nor does anyone belong to the self; the self is neither bound (*baddha*) nor a binder (*bādhaka*) (65).

Superficial Commentary: Verse 61a–b (durlabhaṃ surasiddhānāṃ yoginīnāñca gocaram) anchors the text directly in the **Yoginī Kaula** milieu of Matsyendranātha. While remaining inaccessible to Vedic deities (*suras*), the *Akulavīra* is the intimate experiential domain (*gocara*) of the *Yoginīs*. In verse 63, when the entire edifice of cosmic principles (tattvakūṭa) collapses, the apparent plurality of *Yoginīs* and the *Yogin* merges into a single non-dual reality (tadāsau yoginī hy ekaḥ nānyas tu hi dvitīyakaḥ), culminating in the *avadhūta*'s declaration of absolute freedom from egoic agency and ownership (nāhaṃ kaścin na me kaścit) in verse 65.

Verses 66–69

na mukto vai na ca na muktame (?) mokṣasya ca spṛhā |
gacchaṃstiṣṭhan svapan jāgradbhūñjāno maithune'pi vā |
| 66 ||

bhayadāridraśokaiśca vividhairbhakṣaṇaistathā |
cikitsā naiva kurvīta indriyārthaiḥ kadācana |
| 67 ||
ācaret sarvavarṇaistu na tu bhakṣyaṃ vicārayet |
evaṃ sa carate yogī yathāraṇye hutāśanaḥ |
| 68 ||
piṇḍabadhāñca nānāsti avasthā mūrkhavāsanām (?) |
somaśūnyastathā vahniprāṇāyāmavivarjitam |
| 69 ||

Translation: Neither liberated indeed, nor unliberated, nor having (†na ca na muktame†) any longing for liberation! Whether walking, standing, sleeping, waking, eating, or even in conjugal union (*maithuna*) (66), amidst fear, poverty, and grief, as well as with respect to various foods and the objects of the senses, he should never entertain anxious scruple or remedial contrivance (*cikitsā*) at any time (67). He may move freely among all castes (*sarvavarṇaiḥ*), and should not discriminate regarding what is permitted or forbidden food (*bhakṣya*). Thus that yogin roams, just like a blazing fire in a forest (*yathāraṇye hutāśanaḥ*) (68). Corporeal binding (*piṇḍabandha*) and the various yogic states (*avasthā*) are merely the deluded impressions of fools (mūrkhavāsanā)! Devoid of lunar manipulation (*somaśūnya*) and free from internal fire (*vahni*) and breath-control (*prāṇāyāma*) (69)

Superficial Commentary: The concluding verses of the supplied text (66–70) synthesize the entire soteriology of the *Akulavīratantra*. Like the Madhyamaka and *Avadhūtagītā* masters, the Kaula Siddha rejects even the craving for *mokṣa* (mokṣasya ca spṛhā) as a subtle residual *vikalpa* (verse 66a–b), while maintaining unbroken non-dual awareness across all waking, sleeping, and sensory activities (verse 66c–d). Freedom from *cikitsā* (*vicikitsā* / purity-pollution scruples) regarding caste (sarvavarṇaiḥ) and food (bhakṣyam) is illustrated by the classic Siddha simile yathāraṇye hutāśanaḥ: just as a forest fire consumes dry and wet, pure and impure timber indiscriminately while remaining untainted, so the realized yogin moves through the world (verses 67–68). Finally, even the signature Nātha quest for piṇḍabandha (fixation of the body through lunar *soma* and solar *vahni* manipulation via *prāṇāyāma*) is dismissed as mūrkhavāsanā ("the fantasy of fools") when divorced from the non-conceptual grace of the Guru (verses 69–70).

Verses 70

aprameyanirābhāsaṃ dhāraṇādhyānavarjitam |

yena janmasahasrāṇi bhaktyā sampūjito guruḥ |

Translation: "[That reality is] immeasurable, devoid of phenomenal appearance (*nirābhāsa*), and free from [artificial] concentration (*dhāraṇā*) and meditation (*dhyāna*). By whomsoever the Guru has been thoroughly worshipped with devotion throughout thousands of births—"

Superficial Commentary: This stanza bridges the apophatic definition of *akulavīra* with the prerequisite of *guru-bhakti*. Although *akulavīra* transcends the technical limbs of yoga (*dhāraṇā* and *dhyāna*), access to this non-gradual (*akrama*) realization requires the maturation of grace (*prasāda*) cultivated through intense devotion to the *sadguru* across myriad lifetimes.

Verse 71

te labhanti mahājñānaṃ akulavīrantu mokṣadam |

yoginīrākiṇīcakre yasya bhaktiḥ suniścalā |

| 71 ||

Translation: "—they obtain the Great Gnosis (*mahājñāna*), the *Akulavīra* that bestows liberation; [namely, he] whose devotion in the assembly of Yoginīs and Rākiṇīs (*yoginīrākiṇīcakra*) is utterly unwavering."

Superficial Commentary: The compound *yoginīrākiṇīcakre* situates the text squarely within the early Yoginīkaula matrix of Matsyendranātha. In the *Kaulajñānanirṇaya* and related *Kubjikā* and *Krama* sources, the *yoginīcakra* signifies both the external ritual circle of female Tantric consorts and deities and the internal network of bodily *dhātus* (constituent tissues) and sensory energies presided over by fierce *ḍākinī* and *rākiṇī* deities, where Rākiṇī specifically governs the blood-*dhātu* and the subtle *granthi* nexus. Unwavering devotion (*bhaktiḥ suniścalā*) to this circle of Yoginīs is the prerequisite for receiving their grace (echoed in the final colophon's *yoginīprasādāllabdham*) and transcending the differentiated *kula* into the *akulavīra*.

Verse 72

akulavīraṃ mahadbhūtaṃ gambhīraṃ gahanāmayam |

piṇḍātītaṃ yadā jñeyamapiṇḍaṃ piṇḍavarjitam |

| 72 ||

Translation: "The *Akulavīra* is the Great Reality, profound, unfathomably deep and free from affliction; when it is known as transcending the body (*piṇḍātīta*), as uncompounded (*apiṇḍa*) and devoid of corporeal aggregation (*piṇḍavarjita*)—"

Superficial Commentary: The triple negation of *piṇḍa* (*piṇḍātītam*, *apiṇḍam*, *piṇḍavarjitam*) directly addresses early Nātha-Kaula soteriology. In Nātha texts, later codified in the *Siddhasiddhāntapaddhati*, *piṇḍa* denotes both the microcosmic psychophysical organism (*vyaṣṭipiṇḍa*) and the mental fixation on subtle-body knots, as critiqued earlier (*piṇḍabaddhāñca nānāsti avasthā mūrkhavāsanām*). Realizing *akulavīra* requires recognizing that even while experienced within the body (*dehastha*), its ontological nature is utterly uncompounded (*apiṇḍa*).

Verse 73

padavyañjananirmuktaṃ vimalaṃ satatoditam |

tallīne tanmayātmānaṃ vindate śvāśvataṃ padam |

| 73 ||

Translation: "—completely free from words (*pada*) and phonemes (*vyañjana*), stainless (*vimala*), and eternally arisen (*satatodita*); when absorbed in That, having a Self wholly identified with That (*tanmayātmānam*), one attains the eternal state (*śāśvataṃ padam*)."

Superficial Commentary: The epithet *satatodita* ("ever-arisen") is a hallmark of early Kaula and Krama Śaivism, designating awareness that never sets (*anastamita*). By declaring it *padavyañjananirmuktam*, the text elevates *akulavīra* above the sonic matrices (*mātṛkā*, *varṇa*, *mantra*) of *vaikharī*, *madhyamā*, and *paśyantī* speech into the silent, unconditioned *parā* or *amanaska* plane.

Verse 74

cintātītaṃ bhavet so hi yogasaṃyogavarjitam |

nirvāṇaṃ vāsanāhīnaṃ tṛptātmā ca nirāmayaḥ |

| 74 ||

Translation: "He indeed becomes that which transcends thought (*cintātīta*), devoid of [artificial] yoga and conjunction (*yogasaṃyogavarjita*), quiescent (*nirvāṇa*), and free from latent impressions (*vāsanāhīna*); with his Self wholly satiated (*tṛptātmā*), he is free from all affliction (*nirāmayaḥ*)."

Superficial Commentary: The compound *yogasaṃyogavarjitam* critiques the conventional definition of yoga as the "conjunction" (*saṃyoga*) of two separate entities (individual soul and Supreme Lord). Because *akulavīra* is non-dual from the outset, there are no separate poles to be conjoined; liberation is rather the cessation of all *saṃyogas* (cf. *Carakasaṃhitā* 1.142: *viyogaḥ sarvasaṃyogair apunarbhava ucyate*).

Verse 75

tena labdhā na sandeho'malā malacchedanāḥ |

tasya pravartate kṣipraṃ tasyaiva sarvasarvagam |

| 75 ||

Translation: "By him is obtained, without a doubt, the spotless [potency of gnosis] that severs all impurities (*malacchedanāḥ*); for him swiftly unfolds—for him alone—the all-pervading totality (*sarvasarvagam*)."

Superficial Commentary: In Śaiva-Kaula soteriology, the three bonds (*mala*: *āṇava*, *māyīya*, and *kārma*) are severed not by ritual purification, but by the dawning of spotless (*amalā*) *śakti*. Once the contractions of *mala* are severed, the yogin's awareness immediately (*kṣipram*) expands to encompass omniform, all-pervasive sovereignty (*sarvasarvagam*).

Polemic Against Scriptural Pedantry, Ascetic Mortification, and External

Ritualism (Verses 76–82)

Verse 76
vedasiddhāntaśāstrāṇi nānāvidhāni śikhāni ca |

tāni sarvāṇi mohāni kāyakleśairnirarthakam |

| 76 ||

Translation: "The Vedas, dogmatic canons (*siddhānta*), scriptures (*śāstra*), and the manifold sectarian crests/disciplines (*śikhāni*)—all those are mere delusions, utterly futile with their bodily mortifications (*kāyakleśaiḥ*)."

Superficial Commentary: This verse inaugurates a fierce anti-scholastic and anti-ascetic polemic characteristic of the Siddha-Kaula milieu. Bodily mortification (*kāyakleśa*) is rejected because the living body (*deha*) is the very temple in which the *akulavīra* must be recognized; torturing the physical frame merely reinforces dualistic egoism.

Verse 77
vidyāhaṅkāragrastāstu garvitāḥ kugatiṃ gatāḥ |

anarthena ca santuṣṭā bahugranthārthacintakāḥ |

| 77 ||

Translation: "Swallowed by the egoism of [bookish] learning (*vidyāhaṅkāra*), the arrogant have gone to a wretched state (*kugati*); contented with what is worthless, they endlessly ponder the meanings of multitudinous texts (*bahugranthārthacintakāḥ*)."

Superficial Commentary: A deliberate paronomasia operates here on the word grantha, which signifies both "book/treatise" and "knot/fetter" (made explicit in verse 113c below: *grāhyagrāhakanirmuktagranthātītañca*). Those obsessed with dissecting *granthas* (books) tighten the psychic *granthis* (knots) of intellectual pride (*vidyāhaṅkāra*).

Verse 78
akulavīraṃ na vindanti kṛtakairmohitātmanaḥ |

garvitānāṃ kuto jñānaṃ granthakoṭiśatairapi |

| 78 ||

Translation: "Those whose selves are deluded by artificial contrivances (*kṛtakaiḥ*) do not find the *Akulavīra*; whence can there be gnosis for the arrogant, even through hundreds of millions of scriptures?"

Superficial Commentary: Here the technical term *kṛtaka* ("artificial, fabricated, contrived") reappears from verse 56 as the primary obstacle to realization. Because *akulavīra* is uncreated

(*akṛtaka*) and innate (*sahaja*), no accumulation of textual exegesis (*granthakoṭiśata*) can produce it.

Verse 79

karpūrakuṅkumādīnāṃ vastratāmbūlameva ca |

kharavadbhavati tadbhāraṃ sarvaṃ tasya nirarthakam ||

akulavīrañca dehasthaṃ yadā paśyati sarvagam |

| 79 ||

Translation: "The load of camphor, saffron, and the rest, as well as garments and betel-leaf, becomes like [the burden carried by] an ass (*kharavat*); when one directly perceives the all-pervading *Akulavīra* abiding within the body (*dehastha*), all of that becomes useless for him."

Superficial Commentary: Camphor (*karpūra*), saffron (*kuṅkuma*), fine garments (*vastra*), and betel (*tāmbūla*) are the classic luxury *upacāra* offerings of royal and Tantric *pūjā*. Invoking the pan-Indian proverb of the donkey carrying aromatics (*kharacandanabhāravat*—which feels the crushing weight of the load without experiencing its fragrance), Matsyendranātha declares that for one who beholds the all-pervading *akulavīra* directly within his own body (*dehastha*), external ritual paraphernalia are reduced to a donkey's burden.

Verse 80

dharmādharmaphalaṃ nāsti nodakaṃ tīrthasevanā |

na kriyā satyaśaucaṃ vā karmakāṇḍe na bhāvanā |

| 80 ||

Translation: "[For him] there is no fruit of merit or demerit (*dharmādharmaphala*), no water-libation (*udaka*), no resorting to pilgrimage fords (*tīrthasevanā*), no ritual action (*kriyā*) or [conventional] purity and truth-vows (*satyaśauca*), nor any conviction in the sphere of ritualism (*karmakāṇḍa*)."

Superficial Commentary: The realized Kaula *vīra* transcends the entire binary architecture of Brahmanical orthopraxy: karmic retribution (*dharma/adharma*), purity and pollution (*śauca*), ancestral or deity water-offerings (*udaka*), and Vedic or Tantric ritualism (*karmakāṇḍa*). This parallels the *Amanaskayoga* (verse 100): *babhūva tasya karmāṇi pāpapuṇyasya saṃkṣayaḥ* ("His ritual actions cease and there is the destruction of sin and merit").

Verse 81

na tasya karmakarmāṇi lokācārāṇi yāni ca |

caritāḥ samayācārā janairbhrāntivimohitaiḥ |

| 81 ||

Translation: "For him there are no ritual obligations (*karmakarmāṇi*) nor whatever worldly conventions (*lokācārāṇi*) exist; conventional pledge-observances (*samayācārāḥ*) are practiced only by people thoroughly deluded by error."

Superficial Commentary: The contrast between *samayācāra* ("the conduct governed by conventional Tantric pledges and restrictions") and the unconditioned freedom of the Kaula Siddha is pivotal here. While lower initiates (*samayins*) are bound by strict rules (*samaya*) of time, place, and purity, the *akulavīra* recognizes *samayācāra* as a provisional construct maintained by those still deluded by duality (*bhrāntivimohitaiḥ*).

Verse 82
akulavīraṃ na jānanti kiṃ viśiṣṭaṃ kutaḥ sthitam |

kṛtakā bandhanā loke kalpitāśca kupaṇḍitaiḥ |

| 82 ||

Translation: "They do not know the *Akulavīra*—what its distinctive nature is, or where it abides; artificial fetters (*kṛtakā bandhanāḥ*) in the world have been fabricated by pseudo-scholars (*kupaṇḍitaiḥ*)."

Superficial Commentary: Parallel to verse 47 in the first half (*samayācāravicārañca kṛtakā bandhakāni tu*), this verse diagnoses all prescriptive religious rules as "artificial fetters" (*kṛtakā bandhanāḥ*) invented by *kupaṇḍitas* who lack direct experiential knowledge of where the *akulavīra* actually resides, namely within *svadeha*.

Rejection of Yogic Siddhis, Alchemy, and Dualistic Samayācāra in Favor of Self-Reflexive Gnosis (Verses 83–90)

Verse 83
saṃkalpavikalpañca kalākarmāṇi yāni ca |

siddhayo vividhā loke pātālaṃ ca rasāyanam |

| 83 ||

Translation: "Volitional intention and discursive thought (*saṃkalpavikalpa*), whatever ritual arts (*kalākarmāṇi*) exist, the various occult powers (*siddhayaḥ*) in the world, subterranean magic (*pātāla*), and alchemy (*rasāyana*)—"

Superficial Commentary: This stanza enumerates the prized objectives of *siddha-kāma* practitioners: *kalākarmāṇi*, worldly *siddhis*, *pātālasiddhi* (netherworld entry), and *rasāyana*

(alchemical transmutation). Syntactically, verse 83 forms the subject list governed by the prohibitory predicate in verse 84.

Verse 84

pratyakṣañca yadā labdhaṃ na vigṛhṇīyāt kadācana |

sarve te pāśabaddhaśca adhomārgapradāyakāḥ |

| *84* ||

Translation: "—even when directly obtained before one's eyes, one should never grasp at them! All of them are bound up with fetters (*pāśabaddha*) and lead only to the downward path (*adhomārgapradāyakāḥ*)."

Superficial Commentary: Whereas portions of the *Kaulajñānanirṇaya* and Nātha alchemical literature celebrate *rasāyana* and *siddhis* as preliminary aids, the *Akulavīratantra* adopts an uncompromisingly transcendentalist stance: grasping after *pātāla*, *rasāyana*, and *siddhis* binds the *paśu* in the snare of *pāśas* and drags the yogin down the *adhomārga* (the path of lower rebirth and spiritual fall).

Verse 85

na caitairmuktiḥ saṃsāre akulaṃ vīravarjitāḥ |

yathā madiramānandaṃ kathitaṃ naiva jāyate |

| 85 ||

Translation: "Nor is there liberation in *saṃsāra* through these means for those devoid of the *Akulavīra*. Just as the intoxicating bliss of wine (*madiram ānandam*) never arises merely from its being verbally described—"

Superficial Commentary: Wine (*madirā* / *madya*) serves here as a vivid epistemological analogy (paired with verse 65d: *madyamadhye yathānandam*): no amount of theoretical discourse about wine produces the actual experiential rapture (*ānanda*) of tasting it.

Verse 86

tadvadakulavīrākhyaṃ svasaṃvedyaniropaṇam |

na jānanti narā mūḍhāḥ sārāt sārataraṃ param |

| 86 ||

Translation: "—in that very way, deluded men do not know that which is called *Akulavīra*, whose ascertainment is purely self-reflexive (*svasaṃvedyaniropaṇam*), the supreme quintessence of all essences (*sārāt sārataraṃ param*)."

Superficial Commentary: The compound *svasaṃvedyaniropaṇam* encapsulates the non-dual

epistemology of both Kashmiri Pratyabhijñā/Kaula and Buddhist Sahajayāna: ultimate reality cannot be objectified (*avedya*, cf. v. 94b) or mediated by conceptual definitions (*nirūpaṇa*); it is verified solely through immediate, non-dual self-awareness (*svasaṃvedana*).

Verse 87

tāvad bhrāntivimugdhātmā yāvattalaṃ na vindati |

cintātīte yadā yogī sa yogī yogacintakaḥ |

| 87 ||

Translation: "One remains bewildered by error for just so long as he does not find the fundamental ground (*talam*); when the yogin [abides] in that which transcends thought (*cintātīte*), he alone is a true yogin and a contemplator of yoga."

Superficial Commentary: A deliberate paradox animates *cintātīte yadā yogī sa yogī yogacintakaḥ*: only when the practitioner ceases discursive thinking and abides in the trans-conceptual state (*cintātīte*) does he become a true *yogacintaka* ("contemplator of yoga").

Verse 88

viraktā vāsanā yasya tṛptātmā ca nirāmayaḥ |

tāvad bhramanti mohātmā nānābhāvānubandhanaiḥ |

| 88 ||

Translation: "[He] whose latent craving (*vāsanā*) has faded away is satiated in Self and free from affliction. Meanwhile, the deluded wander about through their attachments to manifold states and entities (*nānābhāvānubandhanaiḥ*)—"

Superficial Commentary: Hemistich 88cd echoes verse 61 in the first section (*akulavīragataṃ bhinnaṃ nānābhāvānubandhanaiḥ*): attachment (*anubandhana*) to differentiated meditative states, deities, or doctrinal categories (*nānābhāva*) keeps the deluded soul revolving in *saṃsāra*.

Verse 89

yāvat samamekatvaṃ paramānandaṃ na vindati |

mūrkhāṇāṃ ca yathāśāstraṃ kumārīsuratiṃ yathā |

| 89 ||

Translation: "—for so long as one does not realize the homogeneous unity (*samamekatvam*) and supreme bliss (*paramānandam*). For fools, [clinging] merely to scripture is just like a virgin's [hearing of] marital [sexual] joy (*kumārīsurati*)—"

Superficial Commentary: This hemistich forms an indissoluble syntactic and conceptual unit with Verse 90ab below, where the simile is completed.

Verse 90

akulavīraṃ vindanti kathyamānaiḥ kumārikāḥ |

diśaveśavinirmuktaṃ sthānavarṇavivarjitam |

| 90 ||

Translation: "—do virgins experience [that joy], or do [fools] find the *Akulavīra*, merely through verbal descriptions (*kathyamānaiḥ*)? [Never; for the *Akulavīra* is] completely free from spatial direction and sectarian guise (*diśaveśavinirmuktam*), and devoid of fixed locus and caste or letter (*sthānavarṇavivarjitam*)."

Superficial Commentary: Paired with the simile of wine in verse 85 (*madiramānandam*), the trope of the virgin maiden (*kumārī* / *kumārikā*) illustrates the incommunicability of non-dual bliss (*paramānanda*) through purely verbal or scriptural instruction (*kathyamānaiḥ* / *yathāśāstram*). Hemistich 90cd then launches an extended apophatic catalog of *akulavīra*: it is free from *diśa* (cardinal directions), *veśa* (sectarian ascetic garb, such as Nātha or Kāpālika insignia), *sthāna* (meditative loci in the body or geographic shrines), and *varṇa* (both social caste and mantric phonemes).

Apophatic Theology, Elemental Pervasion, and the Co-Essential State of Samarasa (Verses 91–96)

Verse 91

nirākulaṃ nirvikalpaṃ nirguṇañca sunirmalam |

anāthaṃ sarvanāthañca pramādonmādavarjitam |

| 91 ||

Translation: "[It is] unagitated (*nirākula*), non-conceptual (*nirvikalpa*), devoid of qualities (*nirguṇa*), utterly stainless (*sunirmala*), having no master over it (*anātha*) but the Lord of all (*sarvanātha*), and free from both heedlessness (*pramāda*) and frenzy (*unmāda*)."

Superficial Commentary: Two compounds here carry acute sectarian significance. First, the paradox *anāthaṃ sarvanāthañca* plays directly on the title *Nātha* ("Lord/Master"): the *akulavīra* is *anātha* because it is autonomous (*svatantra*) with no higher ruler above it, and *sarvanātha* because it is the inner sovereign of the entire cosmos. Second, *pramādonmādavarjitam* distinguishes the serene equipoise (*śānta*, *samarasa*) of *akulavīra* from both ordinary mental torpor (*pramāda*) and the induced ecstatic or possession frenzy (*unmāda* or *āveśa*-convulsions critiqued in verse 57 of the first section: *tataḥ sa pātayed bhūmau mudrāmantrair niyogitaiḥ*).

Verse 92

ghananiviḍani(ḥ)sandhisthāvare jaṅgameṣu ca |

jale jvalane tathā pavane bhūmyākāśe tathaiva ca |

| 92 ||

Translation: "Compact, dense, and seamless—in the immobile (*sthāvare*) and among moving beings (*jaṅgameṣu*), in water, in fire, so also in wind, and in earth and space alike—"

Superficial Commentary: The triple qualifier *ghana-niviḍa-niḥsandhi* ("compact, dense, seamless") expresses the non-dual continuum of consciousness (*cidghana*) that leaves no ontological fissure (*sandhi*) between transcendent spirit and the five gross elements (*pañcamahābhūtas*).

Verse 93

sarvatra samarasaṃ bharitamakulavīrantu kevalam |

taṃ jñātaṃ yena dehasthaṃ sa muktaḥ sarvabandhanāt |

Translation: "—everywhere the *Akulavīra* alone is plenary (*bharitam*) and of one homogeneous essence (*samarasam*). By whomsoever That is known as abiding within the body (*dehastham*), he is liberated from all bondage."

Superficial Commentary: This verse formulates the core *mahāvākya* of the *Akulavīratantra*: cosmic *samarasa*(the co-essentiality of the five elements and all animate and inanimate beings) and somatic immanence (*dehastha*) are identical. Liberation while living (*jīvanmukti*) occurs the instant one recognizes that the plenary (*bharita*) *akulavīra*pervading the macrocosm is fully present within one's own physical body.

Verse 94

na tasya kriyābandhena na vedyaṃ na ca vedanā |

na yajño nopavāsaśca na caryā na kriyodayaḥ |

| 94 ||

Translation: "For him there is nothing [bound] by the fetter of ritual action, no object to be known (*vedyam*) and no act of knowing (*vedanā*); there is no sacrifice (*yajña*), no fasting (*upavāsa*), no special observance (*caryā*), and no efficacy of ritual (*kriyodayaḥ*)."

Superficial Commentary: Along with external rites (*yajña*, *upavāsa*, *caryā*), the verse negates the epistemic dyad of *vedya* (object of cognition) and *vedanā* (cognitive process), leaving only non-dual self-luminosity.

Verse 95

na varṇo varṇabhedaśca akulavīraṃ yadāgatam |

na jāpo nārcanāgnīnāṃ na homo naiva sādhanam |

| 95 ||

Translation: "When the *Akulavīra* has been attained, there is neither caste (*varṇa*) nor caste-differentiation (*varṇabheda*); there is no mantra-recitation (*jāpa*), no worship of sacred fires (*arcanāgnīnām*), no fire-oblation (*homa*), and no ritual praxis (*sādhanam*)."

Superficial Commentary: The abolition of *varṇabheda* (caste hierarchy, alongside phonetic differentiation) is a cornerstone of Kaulism, matching verse 81 of the earlier section (*ācaret sarvavarṇaistu*). Once *akulavīra* dawns, both Brahmanical fire-cults (*agnīnām arcanā*, *homa*) and Tantric *japa* and *sādhana* are superseded.

Verse 96
nāgnipraveśanantasya mantrapūjācaraṇodakam |

niyamāśca na tasyāsti kṣetrapīṭhe ca sevanaiḥ |

| 96 ||

Translation: "For him there is no entering into fire (*agnipraveśana*), nor mantra-worship and foot-libation water (*mantrapūjācaraṇodakam*); nor do restrictive observances (*niyamāḥ*) exist for him through frequenting sacred fields and seats of power (*kṣetrapīṭhe*)."

Superficial Commentary: In early Kaula and Yoginī cults, pilgrimage (*sevanā*) to external *kṣetras* and *pīṭhas*(such as Kāmarūpa, Jālandhara, Oḍḍiyāna, and Pūrṇagiri) to encounter Yoginīs was central. Here the *Akulavīratantra* interiorizes the *pīṭha*: because all Yoginīs and Siddhas reside within the realized *akulavīra* in one's own body (see verse 119 below), visiting external *kṣetras* and *pīṭhas* becomes superfluous.

The Supportless Abode Beyond Causal, Mental, and Temporal Determinations (Verses 97–104)

Verse 97
na kriyā nārcanākādyairna tīrthāni vratāni ca |

nirālambapadaṃ śāntaṃ tathātītaṃ nirañjanam |

| 97 ||

Translation: "[There is] no ritual action, nothing [gained] by worship and the like, no pilgrimage sites (*tīrthāni*) and no vows (*vratāni*); [it is] the supportless state (*nirālambapadam*), quiescent (*śāntam*), transcendent (*atītam*), and stainless (*nirañjanam*)."

Superficial Commentary: The pairing of *nirālambapadam* ("the supportless abode") and *nirañjanam*("stainless") links the *Akulavīratantra* directly to the *Amanaskayoga* (verse 97: *tato 'bhyāsaniyogena nirālambo bhaved yadi*) and later Nātha terminology.

Verse 98
sarvajñaparipūrṇañca svabhāvena vilakṣyate |

kāryakāraṇanirmuktamacintitañca anāmayam |

| 98 ||

Translation: "Omniscient and all-full (*sarvajñaparipūrṇam*), it is recognized spontaneously by its own intrinsic nature (*svabhāvena*); it is completely free from cause and effect (*kāryakāraṇanirmuktam*), unthought (*acintitam*), and free from affliction (*anāmayam*)."

Superficial Commentary: Because *akulavīra* is *kāryakāraṇanirmuktam* (beyond causality), it cannot be produced as the "effect" (*kārya*) of any ritual or yogic "cause" (*kāraṇa*); it can only be recognized through its own self-luminous nature (*svabhāvena vilakṣyate*).

Verse 99
māyātītaṃ nirālambaṃ vyāpakaṃ sarvatomukham |

svadehe saṃsthitaṃ śāntamakulavīraṃ taducyate |

| 99 ||

Translation: "Transcending *māyā*, supportless (*nirālamba*), all-pervading (*vyāpaka*), facing in every direction (*sarvatomukha*), and abiding quiescent within one's own body (*svadehe saṃsthitam*)—that is called the *Akulavīra*."

Superficial Commentary: This definitional stanza synthesizes the macrocosmic (*vyāpakaṃ sarvatomukham*) and microcosmic (*svadehe saṃsthitam*) dimensions of *akulavīra*.

Verse 100
samastamekadābhūtaṃ dvaitābhāvavivarjitam |

akulavīraṃ mahadbhūtamastināstivivarjitam |

| 100 ||

Translation: "The entirety unified as one (*samastamekadābhūtam*), devoid of duality and non-existence (*dvaitābhāvavivarjitam*)—the *Akulavīra* is the Great Reality, free from both 'is' and 'is not' (*astināstivivarjitam*)."

Superficial Commentary: By declaring the *akulavīra* to be *astināstivivarjitam* ("devoid of *asti* and *nāsti*"), Matsyendranātha aligns Kaula non-dualism with the trans-tetralemmic (*catuṣkoṭi-vinirmukta*) language of Madhyamaka/Vajrayāna and Advaita Śaivism, rejecting both eternalist reification (*asti*) and nihilistic voidness (*nāsti* / *abhāva*).

Verse 101
manobuddhicittastacittā naiva svacetanā (?) |

na kālakalanā caiva na śaktiśca na cendriyaḥ |

| 101 ||

Translation: "[In that state there is neither] mind (*manas*), intellect (*buddhi*), mind-stuff (*citta*), nor thought-activity, nor individual sentience (*svacetanā*); there is no temporal reckoning (*kālakalanā*), no [differentiated] *Śakti*, and no sense-faculty (*indriya*)."

Superficial Commentary: This verse strips away the *antaḥkaraṇa* (*manas*, *buddhi*, *citta*), the *indriyas*, and the *māyīya kañcukas* (*kāla* and *kalā/kalanā*), ascending even beyond the polarized correlation of *Śiva* and *Śakti* into the unconditioned *Akula*.

Verse 102

na bhūte gṛhyate so hi na duḥkhaṃ sukhameva ca |

na raso'dhirasaścaiva kṛtakaṃ naiva kārakam |

| 102 ||

Translation: "He is not apprehended within any created element (*bhūte*), nor is there suffering or pleasure; there is neither flavor (*rasa*) nor super-flavor (*adhirasa*), neither anything artificially produced (*kṛtakam*) nor any causal agent (*kārakam*)."

Superficial Commentary: The negation of kṛtakam and kārakam dismantles the entire grammatical and ritual framework of action, which in Sanskrit grammar and Mīmāṃsā depends on *kārakas* (agent, instrument, locus, and object).

Verse 103

na cchāyā nātapo vahnirna ca śītoṣṇavedanā |

na dinaṃ rātrimityuktamudayāstamanavarjitam |

| 103 ||

Translation: "[There is] no shadow, no scorching heat, no fire, and no sensation of cold or warmth; neither day nor night—thus is it declared—devoid of rising and setting (*udayāstamanavarjitam*)."

Superficial Commentary: In esoteric Tantric physiology, "cold and heat" (*śītoṣṇa*), "shade and sunlight" (*chāyā/ātapa*), and "day and night" (*dina/rātri*) signify not merely external meteorological phenomena, but the lunar (*soma/iḍā*, cooling, nocturnal) and solar (*sūrya/piṅgalā*, heating, diurnal) currents of *prāṇa* and *apāna* within the subtle body. Because *akulavīra* transcends the oscillation of *iḍā* and *piṅgalā*, it is free from thermal and temporal rising and setting (*udayāstamanavarjitam*).

Verse 104

na mano dṛśyate tatra norddhamadhyaṃ ca jñāyate |

akṣobhyamacalaṃ śāntamīdṛśaṃ tattvanirṇayam |

| 104 ||

Translation: "There no mind (*manas*) is seen, nor is any 'above' or 'middle' (*ūrdhvamadhyam*) cognized; unshakeable (*akṣobhya*), immovable (*acala*), and quiescent (*śānta*)—such is the definitive ascertainment of reality (*tattvanirṇayam*)."

Superficial Commentary: The negation of *ūrdhva* ("upper") and *madhya* ("middle") directly anticipates the critique of vertical *cakra* and *suṣumṇā* topography in verses 122–125: in non-dual *akulavīra*, there is no lower base, middle channel, or upper cranial summit to ascend toward.

Intentionality, the Ineffable Kulasadbhāva, and Freedom from Dialectical Extremes (Verses 105–111)

Verse 105

yādṛśena tu bhāvena puruṣo bhāvayet sadā |

tādṛśaṃ phalamāpnoti nātra kāryavicāraṇāt |

| 105 ||

Translation: "With whatsoever disposition (*bhāvena*) a person constantly contemplates, a fruit of that very kind does he obtain; there is no room for doubt or deliberation regarding this."

Superficial Commentary: This psychological law explains why practitioners of *kṛtaka* rites remain bound: one who meditates on limited deities, *cakras*, or finite *siddhis* (*yādṛśena bhāvena*) inevitably reaps only a finite, conditioned result (*tādṛśaṃ phalam*), whereas contemplating the unconditioned *akulavīra* yields absolute freedom.

Verse 106

evañca kulasadbhāvamavācyaṃ paramāmṛtam |

agamyaṃ gamyate kasmād bhrāntijñānavimohitāḥ |

| 106 ||

Translation: "And thus the true essence of the *Kula* (*kulasadbhāva*) is ineffable (*avācyam*), the supreme nectar of immortality (*paramāmṛtam*), and inaccessible [to discursive thought]; how could that which is inaccessible be reached by those deluded by erroneous knowledge?"

Superficial Commentary: A vital doctrinal equivalence is established here: the transcendent *akulavīra* is none other than *kulasadbhāva* ("the true reality or heart of the *Kula*"). In the Matsyendranātha tradition and Krama texts such as the *Kālīkulakramasadbhāva*, *Akula* is not an external realm divorced from *Kula*, but the inmost essence (*sadbhāva*) and supreme

ambrosia (*paramāmṛta*) of *Kula* itself.

Verse 107
na dūre nikaṭe caiva pratyakṣaṃ na parokṣatā |

na bharito na rikto vā nipuṇo nāpi cādhikaḥ |

| 107 ||

Translation: "[It is] neither far away nor near, neither a sensory object (*pratyakṣa*) nor hidden from sight (*parokṣatā*); it is neither filled up nor empty (*rikta*), neither deficient (*[naiv]onaḥ* / MS: *nipuṇaḥ*) nor excessive (*adhikaḥ*)."

Superficial Commentary: Collation of Verse 107 with its internal parallel in Verses 21–22 demonstrates the precision of the negative dialectic: the four pairs of opposites negated here are spatial distance (*dūre / nikaṭe*), epistemological visibility (*pratyakṣa / parokṣa*), containment (*bharita / rikta*), and quantitative measure (*ūna* [MS nipuṇa] / *adhika*).

Verse 108
etat pakṣavinirmukto hetudṛṣṭāntavarjitaḥ |

kṛtakairmohitā mūḍhāḥ karmakāṇḍaratāstu ye |

| 108 ||

Translation: "[He is] completely free from these dialectical theses (*pakṣavinirmuktaḥ*) and devoid of logical reason and example (*hetudṛṣṭāntavarjitaḥ*). But those fools who are deluded by artificial contrivances (*kṛtakaiḥ*) and attached to ritualism (*karmakāṇḍaratāḥ*)—"

Superficial Commentary: By declaring the *akulavīra* to be *hetudṛṣṭāntavarjitaḥ*, the text rejects rationalistic *anumāna* (the inferential syllogism of Nyāya and Buddhist logicians based on *pakṣa*, *hetu*, and *dṛṣṭānta*) alongside Mīmāṃsaka and Tantric *karmakāṇḍa*.

Verse 109
na teṣāṃ muktiḥ saṃsāre narake yonisaṃkule |

akulavīraṃ mahadbhūtaṃ yadā paśyati sarvagam |

| 109 ||

Translation: "—for them there is no liberation in *saṃsāra*, in that hell crowded with wombs of rebirth (*yonisaṃkule*). When, however, one directly beholds the all-pervading *Akulavīra*, the Great Reality—"

Superficial Commentary: A striking soteriological inversion operates here: *saṃsāra* itself is experienced as a hell thronged with wombs (*narake yonisaṃkule*) by those trapped in *karmakāṇḍa*, whereas for the Kaula adept who beholds the all-pervading *akulavīra*, the entire

cosmos is revealed as a single homogeneous unity (verse 110).

Verse 110
sabāhyābhyantaraikatvaṃ sarvatraiva vyavasthita(m) |

nistaraṅgaṃ nirābhāsaṃ padacchedavivarjitam |

| 110 ||

Translation: "—established everywhere as the unity of both the external and the internal (*sabāhyābhyantaraikatvam*), waveless (*nistaraṅgam*), devoid of phenomenal projection (*nirābhāsam*), and free from segmentation (*padacchedavivarjitam*)—"

Superficial Commentary: *Sabāhyābhyantaraikatvam* ("the unity of the external and internal") is the hallmark of Kaula *sāmarasya*: unlike ascetic traditions that require withdrawing the senses from the external world (*bāhya*) into an isolated interiority (*abhyantara*), Kaulism dissolves the boundary between inside and outside, beholding the waveless (*nistaraṅga*) ocean of awareness everywhere.

Verse 111
sarvāvayavanirmuktaṃ nirvikārañca nirmalam |

adṛśyaṃ nirguṇaṃ nityaṃ nirṇirodhañca niścalam |

| 111 ||

Translation: "—completely free from all constituent parts (*sarvāvayavanirmuktam*), changeless (*nirvikāram*), stainless (*nirmalam*), invisible (*adṛśyam*), attributeless (*nirguṇam*), eternal (*nityam*), free from forced suppression (*nirṇirodham*), and unwavering (*niścalam*)."

Superficial Commentary: The compound nirṇirodham ("devoid of *nirodha*") is doctrinally decisive: whereas Pātañjala Yoga defines yoga as *cittavṛttinirodha* (the effortful suppression of mental fluctuations), the *Akulavīratantra*defines the supreme state as *nirṇirodha*—a natural, unforced stillness (*niścala*) that requires no violent suppression of mind or breath (cf. parallel verse 19c na nirodho na coddhāro and verse 112d below).

Transcendence of Prāṇāyāma, Epistemic Knots, and the Omniform Identity of the Perfected Yogin (Verses 112–120)

Verse 112
na dhyānaṃ dhāraṇā naiva na sthānaṃ varṇameva ca |

na recakaṃ pūrakañcaiva narodghātañca (?) kumbhakam |

| 112 ||

Translation: "[In that state] there is neither meditation (*dhyāna*) nor concentration (*dhāraṇā*),

neither locus (*sthāna*) nor mantric phoneme (*varṇa*); there is neither exhalation (*recaka*) nor inhalation (*pūraka*), neither restraint and upward breath-propulsion (*nirodhodghāta* / MS: *narodghāta*) nor breath-retention (*kumbhaka*)."

Superficial Commentary: This verse rejects the fourfold technical apparatus of *prāṇāyāma* (*recaka*, *pūraka*, *kumbhaka*, and *nirodha/udghāta*). When awareness rests in *akulavīra*, the breath subsides spontaneously (*kevala* or *sahaja*) without artificial respiratory forcing.

Verse 113

na cāntamādimadhyasthaṃ na sato vṛddhireva ca |

grāhyagrāhakanirmuktagranthātītañca yadbhavet |

| 113 ||

Translation: "It has no end, nor does it abide in a beginning or middle, nor is there any increase of the Real (*sataḥ*); it is that which is completely free from grasped object and grasping subject (*grāhyagrāhakanirmukta*) and beyond all knots and scriptures (*granthātītam*)."

Superficial Commentary: The compound *grāhyagrāhakanirmuktagranthātītam* identifies the ultimate knot (*granthi/grantha*) not merely as an anatomical point in the subtle body, but as the cognitive bifurcation of consciousness into *grāhya* (object) and *grāhaka* (subject).

Verse 114

etaiḥ sarvairvinirmuktaṃ hetudṛṣṭāntavarjitam |

sabāhyābhyantaraikatvaṃ sarvatraiva vyavasthitam |

| 114 ||

Translation: "Completely free from all these, devoid of logical reason and example (*hetudṛṣṭāntavarjitam*), it is established everywhere as the single unity of both the external and the internal (*sabāhyābhyantaraikatvam*)."

Superficial Commentary: This refrain-verse consolidates the negative dialectic of verses 107–113 before transitioning to the affirmative description of the realized *samarasa* state in verses 115–120.

Verse 115

samarasānandarūpeṇa ekākāraṃ carācare |

ye ca jñātaṃ svadehasthamakulavīraṃ mahadbhūtam |

| 115 ||

Translation: "[Abiding] in the form of the bliss of co-essentiality (*samarasānandarūpeṇa*),

of one single aspect throughout the moving and unmoving universe—when one has known that Great Reality, the *Akulavīra*, as abiding within one's own body (*svadehastham*)—"

Superficial Commentary: *Samarasānandarūpeṇa ekākāraṃ carācare* defines the phenomenology of Kaula enlightenment: the multiplicity of the animate and inanimate universe (*carācara*) is experienced as having a single, uniform savor (*ekākāra*) of one blissful essence (*samarasānanda*).

Verse 116

yasyā (?) vaśaṃ sthitaḥ kaścit samarasaṃ rasasaṃsthitam |

sa brahmā sa hariścaiva sa rudrañcai(ve)śvarastathā |

| 116 ||

Translation: "—whosoever abides under the sway of That [or Her] (*yasyā vaśaṃ sthitaḥ*), established in the supreme savor of co-essentiality (*samarasaṃ rasasaṃsthitam*)—he is Brahmā, he is Hari, and he is Rudra and Īśvara as well."

Superficial Commentary: Verses 116–117 enumerate the Śaiva hierarchy of the *kāraṇeśvaras* (the cosmic Regents presiding over the *tattvas* from earth up to *sadāśiva/śiva*): Brahmā, Viṣṇu (Hari), Rudra, Īśvara (Maheśvara), and Śiva. The yogin established in *samarasa* becomes identical with all the cosmic Regents simultaneously.

Verse 117

sa śivaḥ śāśvato devaḥ sa ca somārkaśaṅkaraḥ |

sa viśākhyo mayūrākṣo arhanto budhameva ca |

| 117 ||

Translation: "He is Śiva, the eternal God; he is the Moon, the Sun, and Śaṅkara; he is Viśākha (Skanda), Mayūrākṣa, the Arhat, and the Buddha as well."

Superficial Commentary: By declaring the realized Kaula yogin to be identical not only with the Brahmanical-Śaiva pantheon (Brahmā, Hari, Rudra, Īśvara, Śiva, Skanda/Mayūrākṣa) and the cosmic luminaries (*soma-arka*), but also with the Jaina/Buddhist *Arhat* and *Buddha*, the *Akulavīratantra* asserts an encompassing meta-sectarian sovereignty: all deities and awakened beings are manifestations of the single *akulavīra* within the yogin's body.

Verse 118

svayaṃ devi svayaṃ devaḥ svayaṃ śiṣyaḥ svayaṃ guruḥ |

svayaṃ dhyānaṃ svayaṃ dhyātā svayaṃ sarveśvaro guruḥ |

| 118 ||

Translation: "He himself is the Goddess (*Devī*), he himself is the God (*Deva*); he himself is the disciple (*śiṣya*), he himself is the preceptor (*guru*); he himself is meditation (*dhyāna*), he himself is the meditator (*dhyātā*); he himself is the Guru, the Lord of all (*sarveśvaraḥ*)."

Superficial Commentary: In the culmination of Kaula non-duality, the three foundational dyads of Tantric practice collapse into the yogin's own Self: the cultic dyad of worshipped Goddess (*Devī*) and God (*Deva*), the initiatory dyad of disciple (*śiṣya*) and master (*guru*), and the contemplative dyad of meditation (*dhyāna*) and meditator (*dhyātā*).

Verse 119

sarvajñaḥ sarvamāsṛtya sarvato hitalakṣaṇaḥ |

sarvayoginī tatrasthā sarve siddhāśca tatra vai |

| 119 ||

Translation: "Omniscient, encompassing the entire universe, and universally characterized by auspiciousness—all the Yoginīs abide right there [within him], and all the Siddhas are right there indeed."

Superficial Commentary: Rather than seeking the assembly of Yoginīs (*yoginīcakra*) and Siddhas (*siddhacakra*) in external cremation grounds or *pīṭhas*, the realized adept discovers that the entire *yoginīmelaka* and *siddhamaṇḍala* are interiorized within his own *akulavīra*-consciousness.

Verse 120

sarvaṃ sarvārthakaṃ caiva sarvajñānaśca tatra vai |

yathāsau mahārthañca akulavīramiti smṛtam |

| 120 ||

Translation: "The All, that which fulfills all aims, and all gnosis are right there indeed; as that Supreme Meaning (*mahārtha*), it is traditionally declared to be the *Akulavīra*."

Superficial Commentary: The technical term *mahārtha* ("the Great Meaning / Supreme Reality") is the exact designation used in the Krama and Kaula traditions (such as the *Mahānayaprakāśa* and Abhinavagupta's *Tantrāloka*) to define the *Mahākaula*: "he who knows and has in his purview the *Mahārtha* (the great reality)". Here the *Akulavīratantra* explicitly equates the Krama/Kaula *Mahārtha* with *Akulavīra*.

Dissolution of the Subtle Physiology—Rejection of Cakras, Nāḍīs, Mudrās, and Knots (Verses 121–126)

Verse 121

śabdaḥ sparśo raso rūpaṃ gandho vadyāṇipama ca (?) |

sarve bhīrāśca (?) tatraiva ye pralīnāḥ pralayaṃ gatāḥ |

| 121 ||

Translation: "Sound, touch, taste, form, odor, and [the motor faculties of] speech, hands, and feet (*[vākpāṇipādaṃ] ca* / MS: *vadyāṇipama ca*), together with all existent states and entities (*sarve [bhāvāś] ca* / MS: *bhīrāśca*)—dissolved right there [in the *Akulavīra*], they have gone to complete reabsorption (*pralayaṃ gatāḥ*)."

Superficial Commentary: This verse describes *tattva-laya* (the reabsorption of the cosmic categories): the five *tanmātras*, the faculties of action, and all differentiated entities (*bhāvāḥ*) dissolve (*pralayaṃ gatāḥ*) into the unconditioned *akulavīra*, just as all rivers dissolve into the ocean in verses 3–4 of the opening section (*tathā akulavīreṣu sarvadharmā layaṃ gatāḥ*).

Verse 122
nādhāre dhyeyalakṣye ca na nādagocare pare |

na hṛdi nābhikaṇṭhe vā vaktre ghaṇṭikarandhrayoḥ |

| 122 ||

Translation: "[The *Akulavīra* is] not in any subtle support (*ādhāre*) or meditative target (*dhyeyalakṣye*), nor in the supreme sphere of inner resonance (*nādagocare pare*); it is neither in the heart (*hṛdi*), nor in the navel or throat (*nābhikaṇṭhe*), nor in the oral cavity (*vaktre*), nor in the uvula and cranial aperture (*ghaṇṭikarandhrayoḥ*)."

Superficial Commentary: Verses 122–126 constitute a landmark historical catalog of early Kaula and proto-Haṭha yogic practices—specifically *ādhāra*-fixation, *lakṣya*-contemplation, *nādānusandhāna*, and palatal/uvular yoga (*ghaṇṭikā/randhra*, closely linked to *khecarīmudrā* and *bhinnatāluka* mentioned in verse 19). Matsyendranātha negates them all because localizing the *akulavīra* in any specific anatomical point (navel, heart, throat, uvula, or cranial vault) reduces the all-pervasive (*sarvaga*) Absolute to a spatial fragment.

Verse 123
na iḍā piṅgalā caiva suṣmaṇā ca gamāgamaiḥ |

na nābhicakre kaṇṭhe ca na śire binduke tathā |

| 123 ||

Translation: "It is not [attained] through the comings and goings [of breath] in *iḍā*, *piṅgalā*, and *suṣumnā* (*suṣmaṇā*); nor is it in the navel wheel (*nābhicakre*), the throat (*kaṇṭhe*), the head (*śire*), or the *bindu* (*binduke*)."

Superficial Commentary: Even the central channel (*suṣumnā*), which conventional Kaula and Haṭha texts exalt as the *kulamārga*, is negated here alongside *iḍā* and *piṅgalā* insofar as it is treated as a spatial conduit for the mechanical movement (*gamāgama*) of breath.

Verse 124

cakṣukarṇonmīlanaṃ naivaṃ nāsikāgranirīkṣaṇe |

na pūrake kumbhake caiva recake ca tathā punaḥ |

| 124 ||

Translation: "It is not [found] thus in the opening [or stopping] of the eyes and ears (*cakṣukarṇonmīlanam*), nor in gazing at the tip of the nose (*nāsikāgranirīkṣaṇe*); nor again in inhalation (*pūrake*), breath-retention (*kumbhake*), or exhalation (*recake*)."

Superficial Commentary: Sensory *mudrās* involving the eyes and ears (*cakṣukarṇonmīlana*) and ocular fixation on the nasal tip (*nāsikāgranirīkṣaṇa*) are dismissed as artificial muscular postures (*kṛtaka*) that cannot generate the unconditioned awareness of *akulavīra*.

Verse 125

na bindubhedagranthau ca lalāṭe na ca candramāḥ |

praveśe nirgame caiva śikhā ūrddhve na binduke |

| 125 ||

Translation: "It is neither in the piercing of the *bindu* and the psychic knots (*bindubhedagranthau*), nor in the forehead (*lalāṭe*) or the [cranial] Moon (*candramāḥ*); neither in the inflow (*praveśe*) nor in the outflow (*nirgame*) [of breath], nor in the upper crest (*śikhā ūrdhve*) or the *bindu* (*binduke*)."

Superficial Commentary: This verse explicitly names *bindubheda* and *granthibheda* ("piercing the *bindu* and the three knots—*brahmagranthi*, *viṣṇugranthi*, and *rudragranthi*"), the cranial Moon (*candramās* in the *lalāṭa*), and the *ūrdhva-śikhā* (the subtle pinnacle at the crown). While *kṛtaka* Kuṇḍalinī-yoga strives to pierce these knots and reach the cranial Moon, the *sahaja* Kaula path recognizes such vertical ascent as a conceptual projection within *māyā*.

Verse 126

na karairna sarairmudraiḥ nākāśe vāyumaṇḍale |

na cāpe candrasūrye ca bhāvābhāve samāgame |

| 126 ||

Translation: "It is not [attained] by hand-gestures/organs (*karaiḥ*), nor by breath-arrows (*saraiḥ*) or yogic seals (*mudraiḥ*), neither in the ether nor in the wind-sphere (*vāyumaṇḍale*); neither in the bow (*cāpe*), nor in the Moon and Sun (*candrasūrye*), nor in existence and non-existence (*bhāvābhāve*), nor in [artificial] conjunction (*samāgame*)."

Superficial Commentary: Even the celebrated Haṭha-Tantric *samāgama* (the conjunction of

Moon and Sun, *candra-sūrya*, or *prāṇa* and *apāna*) is rejected if conceived as a temporal event produced by *mudrās* and elemental *maṇḍalas* (*ākāśa*, *vāyu*).

Critique of Orthodox and Heterodox Darśanas and the Pan-Cosmic Immanence of the Absolute (Verses 127–134)

Verse 127

anaupamyaṃ nirālambaṃ pakṣāpakṣavivarjitam |

ajñānamalagrastātmā mahāmāyāvimohitāḥ |

| 127 ||

Translation: "[The *Akulavīra* is] incomparable (*anaupamyam*), supportless (*nirālambam*), and devoid of thesis and counter-thesis (*pakṣāpakṣavivarjitam*). Those whose selves are swallowed by the impurity of ignorance (*ajñānamala*), thoroughly deluded by *Mahāmāyā*—"

Superficial Commentary: Hemistich 127cd diagnoses why learned scholars of the various philosophical schools fail to recognize the incomparable, non-partisan (*pakṣāpakṣavivarjita*) Absolute: their awareness remains contracted by *ajñānamala* and *Mahāmāyā*.

Verse 128

śāstrārthena vimuḍhātmā mohitā viduṣo janāḥ |

na vidanti padaṃ śāntaṃ kaivalyaṃ niṣkriyaṃ gurum |

| 128 ||

Translation: "—learned people (*viduṣo janāḥ*), bewildered and deluded by the [discursive] meanings of scriptures (*śāstrārthena*), do not know the quiescent abode (*padaṃ śāntam*), the absolute *kaivalya*, the actionless Guru (*niṣkriyaṃ gurum*)."

Superficial Commentary: The identification of the quiescent state (*padaṃ śāntam*) with the *niṣkriyaṃ gurum*("the actionless Guru") underscores that the ultimate Guru is not an external ritualist, but the unconditioned, actionless *akulavīra* itself.

Verse 129

saṃkhyādayaśca ye kecit nyāyavaiśeṣikāstathā |

bauddhārahantāśca ye kecit somasiddhāntadakṣiṇāḥ |

| 129 ||

Translation: "Whosoever are followers of Sāṃkhya and the rest, and likewise the Naiyāyikas and Vaiśeṣikas, and whosoever are Buddhists (*bauddha*) and Jainas (*arahanta*), as well as followers of the Somasiddhānta, [Śaiva] Siddhānta, and Dakṣiṇa schools—"

Superficial Commentary: Verses 129–130 present an invaluable doxographical catalog of rival *darśanas* and Tantric *srotāṃsi* active in the medieval Indian landscape of the *Akulavīratantra*, including the explicit mention of somasiddhānta (the Kāpālika Śaiva school associated with Somaśarman) alongside Sāṃkhya, Nyāya, Vaiśeṣika, Buddhism, and Jainism.

Verse 130
mīmāṃsā pañcarātrañca vāmadakṣiṇakaulikāḥ |

itihāsapurāṇāni bhūtatattvañca gāruḍam |

| 130 ||

Translation: "—Mīmāṃsā and Pañcarātra, the adherents of the Vāma, Dakṣiṇa, and [ritualistic] Kaulika streams, the *Itihāsas* and *Purāṇas*, the science of spirits (*bhūtatattva*), and the *Gāruḍa* Tantras—"

Superficial Commentary: Two details here are of prime importance for Śaiva history. First, the pairing of bhūtatattvañca gāruḍam with vāma, dakṣiṇa, and siddhānta reflects the classical fivefold division of the Śaiva *Mantramārga* scriptural streams (*Siddhānta*, *Gāruḍa*, *Bhūta*, *Vāma*, and *Dakṣiṇa*). Second, the text critiques even vāmadakṣiṇakaulikāḥ—meaning that sectarian, ritual-bound Kaulikas (*kṛtaka-kaulas* who rely on external rites or *kuṇḍalinī* mechanics, cf. verse 56) are just as bound by *vikalpa* as orthodox Mīmāṃsakas and Pañcarātrins!

Verse 131
ete caiva samāḥ sarve kecit vā('pi) kriyānvitāḥ |

vikalpasiddhidāḥ sarve tadvidurna ca paṇḍitāḥ |

| 131 ||

Translation: "—all these are on the exact same footing, as are any others who remain bound to ritual action (*kriyānvitāḥ*); all of them bestow only conceptual accomplishments (*vikalpasiddhidāḥ*), and their pandits do not know That [*Akulavīra*]."

Superficial Commentary: By leveling all philosophical and Tantric schools (ete caiva samāḥ sarve) under the rubric of *kriyānvita* (bound to action) and *vikalpasiddhida* (bestowing only conceptual constructs), Matsyendranātha sweeps away the conventional gradations of *śāstras* in favor of the non-conceptual *sahaja* state.

Verse 132
vikalpabahulāḥ sarve mithyāvādanirarthakāḥ |

na te mucyanti saṃsāre akulavīravivarjitāḥ |

| 132 ||

Translation: "All of them abound in conceptual proliferation (*vikalpabahulāḥ*) and are futile with their false disputations (*mithyāvādaniraṛthakāḥ*); devoid of the *Akulavīra*, they are not liberated in *saṃsāra*."

Superficial Commentary: Without direct realization of the *akulavīra*, all scholastic debate (*vāda*) across the *darśanas* is dismissed as *mithyāvāda* ("false disputation") and *vikalpa* ("conceptual proliferation").

Verse 133

yāni kāni ca sthānāni girirnagarasāgaram |

sarvatra saṃsthitaṃ nityaṃ sthāvare jaṅgameṣu ca |

| 133 ||

Translation: "Whatsoever places exist—mountains, cities, and oceans—everywhere it abides eternally, in the stationary and among moving beings."

Superficial Commentary: Having negated localized pilgrimage shrines (*tīrtha*, *kṣetra*, *pīṭha*), the text affirms that every geographic space—whether wild mountain (*giri*), urban settlement (*nagara*), or ocean (*sāgara*)—is equally pervaded by the eternal *akulavīra*.

Verse 134

pañcabhūtātmakaṃ sarve yat kiñcit sacarācaram |

śivādyadevaparyantaṃ sarvaṃ tatraiva saṃsthitam |

| 134 ||

Translation: "Whatsoever exists in the moving and unmoving universe consisting of the five elements, from Śiva down to the gods—all of it is established right there [in the *Akulavīra*]."

Superficial Commentary: This verse completes the macrocosmic-microcosmic synthesis (*piṇḍa-brahmāṇḍa-aikya*): the entire elemental cosmos (*pañcabhūtātmakam*) and the entire divine hierarchy (*śivādyadevaparyantam*) rest within the *akulavīra*.

Veneration of the Realized Siddha, the Non-Kaula Anvayamārga Lacuna, and Final Immortalization (Verses 135–142)

Verse 135

īdṛśaṃ yoginaṃ dṛṣṭvā upasarpanti ye narāḥ |

gandhaiḥ puṣpaiśca dhūpaiśca khānapānādibhakṣaṇaiḥ |

| 135 ||

Translation: "Those men who, having beheld such a [realized] yogin, reverently approach

him with fragrant unguents, flowers, incense, and offerings of food, drink, and delicacies—"

Superficial Commentary: Comparison with Verse 79 reveals a profound ritual nuance: while external offerings (*upacāra*) to external images are a donkey's load for the enlightened yogin himself, lay devotees (*bhaktāḥ*) who worship the living body of a realized *akulavīra* yogin with *gandha*, *puṣpa*, *dhūpa*, and *khāna-pāna* (food and drink, the Kaula *tarpaṇa* feast) directly participate in his liberated field.

Verse 136

tarpayanti ca ye bhaktāstrividhaiścaivāntarātmanā |

te'pi bandhaiḥ pramucyanti muktimārgī na (?) kāṅkṣiṇaḥ |

| 136 ||

Translation: "—and those devotees who gratify him in the three ways [through body, speech, and mind] from their inmost heart, they too are liberated from all bonds, aspiring along the path of liberation (*muktimārgeṇa kāṅkṣiṇaḥ* / MS: *muktimārgī na kāṅkṣiṇaḥ*)."

Superficial Commentary: In Kaula ritual, *tarpaṇa* ("gratification") of the Guru and the Yoginīs—who are embodied in the perfected Siddha's own person (verse 119)—is the supreme *pūjā*. Because the realized yogin's body is the living temple of *akulavīra*, gratifying (*tarpayanti*) him through body, mind and speech, with sincere devotion (*antarātmanā*) liberates even the devotee.

Verse 137

brahmendraviṣṇurudrañca arahantā buddhameva ca |

viṣākhyo mayūrākṣa (?) ye ca ṛṣayastapodhanāḥ |

| 137 ||

Translation: "Brahmā, Indra, Viṣṇu, and Rudra, the Arhats and the Buddha, Viśākha and Mayūrākṣa, and whatever seers (*ṛṣis*) exist whose wealth is asceticism—"

Superficial Commentary: This verse gathers all the highest exemplars of Vedic, Purāṇic, Śaiva, Jaina, and Buddhist traditions to subordinate their quests to the liberating grace of the *akulavīra* in Verse 138.

Verse 138

devādibhyo narendrāśca ye cānye mokṣakāṅkṣiṇaḥ |

te (sarve) mokṣamicchanti akulavīrantu mokṣadam |

| 138 ||

Translation: "—beginning with the gods, and kings of men, and all others who are seekers of

liberation (*mokṣakāṅkṣiṇaḥ*)—they all desire liberation, [and it is] the *Akulavīra* alone that bestows liberation (*mokṣadam*)."

Superficial Commentary: Even the gods (Brahmā, Indra, Viṣṇu, Rudra), Arhats, Buddhas, and ascetic *ṛṣis*aspire after ultimate release, which is granted solely by the *akulavīra*—forming a structural *inclusio* with Verse 71b (*akulavīrantu mokṣadam*).

Verse 139

athānyaṃ saṃpravakṣyāmi bhinnāvasthāṃ svabhāvagaḥ |

pūrvaṃ yaduktā sarve anvayamārge tvakaulike (?) |

| 139 ||

Translation: "Now, abiding in my own nature, I shall declare another [matter—namely] the differentiated state (*bhinnāvasthām*), all of which was previously spoken of regarding the sequential path, whether non-Kaula (*tvakaulike*) [or within the Kaula lineage (*tu kaulike*)]."

Superficial Commentary: This transitional verse refers back to the earlier discussion (verses 56–63) of how the one *akulavīra* appears differentiated (*bhinnāvasthā*) within the sequential or gradualist path (*anvayamārga*). Immediately after this line, the Nepalese manuscript suffers a physical lacuna of approximately twenty-five *akṣaras* (one and a half *pādas*) at the start of Verse 140.

Verse 140

….nātra saṃśayaḥ |

paramāmṛtasantṛptāḥ sahajānandaṃ ca kevalam |

| 140 ||

Translation: "[... *lacuna of 1.5 pādas* ...]—regarding this there is no doubt. Thoroughly satiated with the supreme nectar of immortality (*paramāmṛtasantṛptāḥ*), [they experience] the unalloyed, innate bliss (*sahajānandaṃ ca kevalam*)."

Superficial Commentary: Despite the manuscript damage in the first hemistich, the second hemistich preserves the crowning experiential synthesis of the text: the perfected yogins are satiated by the internal *paramāmṛta* (without needing external *rasāyana* or cranial *bindu*-manipulation) and abide in unalloyed *sahajānanda*—matching the opening invocation of the *Akulavīratantra* (*śrīmīnasahajānandaṃ svakīyāṅgasamudbhavam*) and the *Amanaskayoga* (*uttuṅgaḥ sahajānandaḥ*).

Verse 141

na jarāsteṣāṃ na mṛtyuśca na śoko duḥkhameva ca |

sarvavyādhiharaścaiva na punarbhavasaṃbhavaḥ |

| 141 ||

Translation: "For them there is neither old age (*jarā*) nor death (*mṛtyu*), neither grief (*śoka*) nor suffering (*duḥkha*); removing all diseases (*sarvavyādhiharaḥ*), [for them] there is no possibility of rebirth (*punarbhavasaṃbhavaḥ*)."

Superficial Commentary: Here the Nātha-Kaula ideal of conquering senescence and death (*jarāmaraṇavarjita/ amaratva*) and eradicating all bodily disease (*sarvavyādhihara*) is achieved not through external mercurial alchemy (*rasāyana*, rejected in v. 83), but through the realization of *sahajānanda* and *akulavīra*, culminating in the cessation of rebirth (*apunarbhava*, cf. *Carakasaṃhitā* Śārīrasthāna 1.142 quoted in Nātha exegesis: *viyogaḥ sarvasaṃyogair apunarbhava ucyate*).

Verse 142

akulavīraṃ sthitaṃ divyaṃ siddhanāthaprasādataḥ |

sarvataḥ sarvadā śuddhaḥ sarvataḥ sarvadā prabhuḥ |

| 142 ||

Translation: "Through the grace of Siddhanātha (*siddhanāthaprasādataḥ*), the divine *Akulavīra* stands revealed; everywhere and always pure (*śuddhaḥ*), everywhere and always the Sovereign Lord (*prabhuḥ*)."

Superficial Commentary: Verse 142 forms a masterly ring-composition (*inclusio*) with Verses 2–4 of the opening of the *Akulavīratantra*, where the teaching was introduced as spoken by *Siddhanātha* (*siddhanāthena kathitam*) and the *akulavīra* was lauded as *jagataḥ sarvadā prabhuḥ* ("always the Sovereign Lord of the entire universe"). Because *akulavīra* cannot be produced by any *kṛtaka* effort, its final unveiling occurs solely through the grace of Siddhanātha (*siddhanāthaprasādataḥ*).

Final Colophon

iti macchendrapādāvatārite kāmarūpisthāne yoginī prasādāllabdha(m) akulavīraṃ samāptam ||

Translation: "Thus is completed the *Akulavīra* [Tantra], which was obtained through the grace of the Yoginīs (*yoginīprasādāt*) in the sacred seat of Kāmarūpa (*kāmarūpisthāne*) where it was brought down (*avatārita*) by the revered Macchendrapāda."

Superficial Commentary: The colophon preserves three vital historical and doctrinal testimonies of the Matsyendranātha tradition. First, it uses the vernacularized honorific macchendrapāda, attested alongside *Mīnanātha* and *Macchaghnapāda* in the *Kaulajñānanirṇaya*. Second, it employs the technical verb *avatārita* ("caused to descend / revealed to the human world"), reflecting Matsyendranātha's status as the *Yuganātha* of the

Kali age who brought down the Kaulāgama. Third, it locates this revelation in kāmarūpisthāne—the Śākta *pīṭha* of Kāmarūpa in Assam, celebrated in the *Kaulajñānanirṇaya* as the primary seat of the Yoginīs where Macchanda received the Kaula gnosis—and attributes its reception directly to the grace of the Yoginīs (yoginīprasādāllabdham), thereby linking the opening requirement of devotion in the *yoginīrākiṇīcakra* (verse 71) to the historical genesis of the scripture itself.

Translated by (Śaivācārya) Adi Suyash, beloved of the Yoginīs, born of *Mīna* and the Mind-Born One.