

366

INTRODUCTION

India has been the most ancient home of spiritual philosophy. Even the most antique pre-Aryan civilization of Western India must have been rich in such philosophy, because the remains of that civilization, unearthed in many places like Harappa, Mohenjodaro, Baluchistan, etc. reveal that the ancient people living there were indeed well versed in the practice of yoga, experiences in which have been the basic sources of philosophic revelations to Indian thinkers. The European philosophy has generally been the result of deep thinking by wise and intelligent seekers of truth who expressed it through convincing methods of logical argumentation. A scholar of western philosophy will count yoga in religion and take philosophy as something different from it. But the case has never been like that with most of the Indian philosophers. We in India have named philosophy as *darśana*. Our argumentative philosophy is simply *tarka* which serves just as an aid to understand the implications of *darśana* and also to make others understand them. It is not the *darśana* itself. Our *darśana* is not logic but direct intuitional realization of the truth. Basically it is not even a mental concept about a true principle, but its intuitive realization, which reveals it directly without bringing in between the faculties of thinking and understanding. Such experiences have mostly been the results of practice in higher types of yoga.

The second step in the growth of *darśana* as an academic activity is the formation of proper mental conceptions of such realized principles and the third step is their verbal expression and scriptural documentation. But the truth brought down to the levels of understanding and expression is neither the first hand truth nor the exact truth which can neither be perfectly understood nor correctly and exactly expressed. Such mental conceptions yield self-satisfaction and their expressions through speech or script

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serve as means to communicate them to such aspirants as may not have yet realized them through their own intuition. The seers of the truth try to form its conception and conduct its expression in accordance with its direct realization; but it does not generally become possible for all of them to do so quite correctly: because their mental and vocal capacities of various types and standards play a great role in such activities. That results in apparent differences in spoken and written *darśana*. Such fact accounts for the variousness in the basic principles of the schools of Indian philosophy.

Life functions in four states of waking, dreaming, sleeping and the fourth one, the state of intuitional revelation called *Turyā* or *Turiyā* state. The nature of life shining in such four states is of different types. It is not necessary that all the revealers of the truth should have the intuitional experience of one and the same state of life. Therefore it is not necessary that all the discoverers of the truth should have a uniform realization of it. Even the intuitive realization of the occult mysteries of life is generally bound to be of various standards. That explains further the diverse variety in the philosophic views of Indian philosophers. The highest and the most exactly correct philosophy of life is the realization of its nature at the inner most and the highest state of animation called *Turyā*, the fourth one, that is, the state of perfect spiritual revelation. The undescribable aspect of such *Turyā* is known as *Turyātīta*, the transcendental state of pure consciousness, the self-experiences of which leave some sort of impression on the person of an aspirant who has its realization.

Philosophies of the waking state are the physical sciences and other subjects containing human wisdom. These are based on perception and inference. The revelations of the laws of life in heavens, hells and all about gods, goddesses etc. can be classed among *darśanas* of dreaming state. These include Jainism, Vaiṣṇavism, Mīmāṃsā etc. The sleeping state of life is the state of an absolute tranquillity, freed from all turbulence caused by pleasure, pain, disgust, anger, greed, sexual urge, hunger, thirst etc. Different sub-states of such negative calmness are represented by *Apavarga* of Nyāya-Vaiśeṣika, *Kaivalya* of Sāṃkhya-Yoga and *Nirvāṇa* of Buddhism. All such philosophies are the *darśanas* of sleeping state. *Brahma-nirvāṇa* or *mukti* of Advaita Vedānta, in general, is the same sleeping state having just a touch of *Turyā* state. It is

the threshold of Turyā. The dualist and the monodualist schools of Śaivism lead to the intermediary steps of Turyā. The most superior darśana of such state is that of monistic Śaivism. The divine potency of one's self shines clearly in these higher steps of Turyā. The ancient Bhāgavata philosophy, as expressed in Bhagavadgītā, is also a philosophy of a higher step in Turyā. But the Sālokya etc. of the later Vaiṣṇavism is a position in some divine abode of beings with subtle forms and comes to be a step in dreaming state. The revelation of the sleeping state is negative in character, but that of Turyā is positive in nature. There is a tasteful experience of self-bliss in the Turyā state which means something very higher than the negative tranquillity of the sleeping state. All the schools of Indian philosophy can be seen and realized as different steps in such four states of life and can on such account be assigned to different steps in the ladder of spiritual elevation of beings marching towards the final Turyātīta position of theistic absolutism. That position is not a state by the absolute truth beyond all states.

Just to sum up we can say as follows:

Philosophies of the waking state are all physical sciences, social studies and arts aimed at material progress of mankind. The revelations of the laws of heavens, hells, gods, goddesses etc. can be classed among the darśanas of dreaming state. The Mimāṃsā school, some schools of Vaiṣṇavism and Śaivism, which aim at the attainment of Sālokya type of liberation, are the philosophies of the dreaming state of life. Jainism also can be counted in that group. The sleeping state of life consists of an absolute tranquillity free from all turbulence caused by pleasure, pain, attachment, disgust, hunger, thirst etc. Different substates of such negative calmness are represented by Apavarga of Nyāya-Vaiśeṣika, Kaivalya of Sāṃkhya-Yoga and Nirvāna of Buddhism. All such schools of philosophy are therefore the darśanas of susupti, the state of dreamless sleep. The Brahma-nirvāna or mukti of the Advaita Vedānta, in general, is the same sleeping state having just a peep into the fourth state of self-revelation. It is on such account that some ancient Vedāntic teachers have compared the state of liberation with susupti which has been explained in an Upaniṣad as entering into one's real self: Svam-apīto bhavati tasmādenaṃ svapitītyācakṣate, svam hyapīto bhavati. (ch. VI.8.i). It is in fact the initial step in the state of Turyā. It is a different thing that teachers like Gauḍapāda and Śaṅkara must have had the experiences of some higher

steps in *Turyā*; how could they otherwise have thrown light on theistic monism in their philosophic lyrics like *Subhagodaya* and *Saundaryā-laharī*. But this also is a fact that their logical teachings, as contained in their works on pure philosophy, can not lead an aspirant much beyond the position of *Sūnya* as depicted and explained by some prominent Buddhist philosophers like *Asaṅga*, *Vasubandhu*, *Aśvaghōṣa* and *Nāgārjuna*. The mono-dualist and the monistic schools of *Śaivism* are the superior *darśanas* of the *Turyā* state. The teachings of the *Śuddhādvaita* school of *Vaiṣṇavism*, confuse theistic absolutism with monotheism of a pantheistic type, laying greater stress on the latter. It presents thus a confusion between the *darśana* of the *Turyā* and *svapna* states. The ancient *Bhāgavata darśana*, as contained in *Mahābhārata* and as expressed there in detail in *Bhagavadgītā*, is indeed a *darśana* of the *Turyā* state. Revelation of the sleeping state is negative in character, but that of the fourth state is a positive one. The absolute tranquillity of the sleeping state is a lack of all turbulence and is negative in character, but the blissfulness, shining in the fourth state called *Turyā*, has a positive character.

Thus says Śaṅkarācārya about the philosophic quest:

कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।

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उपादानं किमस्यास्ति विचारः सोऽयमीदृशः ॥ (अप० अनु० ६२)

Ko'ham kathamidam jātam

ko vai kar.āsyā vidyate,

Upādānam kimasyāsti

vicārah so'yamīdṛśah.

(Ap. Anu. 92)

Vyāsa in *Yogabhāṣya* sums up metaphorically the main problems of philosophy as—*roga*, the disease of worldly existence, *rogahetuḥ*, the basic cause of such disease, *ārogyam*, healthiness and *bhaiṣajyam*, the right treatment. Each school of Indian philosophy deals with such problems of philosophy from the view point of its respective position in the particular step occupied by it in any of the four states of existence. The view point of Kashmir Śaivism in this regard is the most convincing one as it sees the reality from the top most step in *Turyā*, the state of revelation.

Unlike Vedānta and Buddhism, Kashmir Śaivism does not adopt an escapists' view of taking the phenomenon as imaginary, false and non-existent. It does not advocate the theory of beginninglessness and inexplicability of the basic ignorance called

Avidyā, the basic cause of all misery. Besides, it does not prescribe a path that ignores one's worldly needs and wants based on his psycho-physical set up. It neither prescribes any forcible suppression of one's emotions and instincts, nor does it advise to leave one's home and hearth and to become a monk for the purpose of the correct realization of the truth which can, according to it, be realized even by a householder living in his family and enjoying all pleasures available in a household. It accepts both *bhukti*—enjoyment and *mykti*—emancipation as the aims of life and prescribes a path through which an aspirant can pursue both of them side by side. It allows to make one's day to day life sweet and comfortable with the help of a household and all facilities that it can provide in accordance with the social law prevalent on the basis of scriptures and tradition. In addition it teaches to go on practising, side by side, some such particular type of Śaiva yoga which may suit one's psycho-physical set up. All forcible suppression (*nirodha*) of mind and such starvation of senses has been prohibited in Trika yoga on the plea that such attitude might create adverse reactions. Such Śaiva yoga leads an aspirant through a path of slow and steady sublimation of his emotions and instincts which fade away gradually as he proceeds on towards sweeter spiritual attainments through the practice of that yoga. Sufficient tasteful experiences of one's self-bliss, attainable through the practice of that yoga, reduce the sensual enjoyments to a position of tastelessness with respect to the practitioner of that yoga. In such a situation he develops a spontaneous indifference, called *anādara-virakti*, towards sensual enjoyments and worldly attainments and becomes entirely devoted to Śaiva yoga resulting in the tasteful experiences of self-bliss.

The yoga of Kashmir Śaivism is quite different from the yoga taught by Patañjali. It consists of some very easy, harmless, practicable and more or less spontaneous psychic practices not causing any torture to one's body or inner organs. It does not prescribe any monkish practices like *yaṃas*, *niyaṃas* and forcible breathing practices. The torturing practices prevalent in *Haṭhayoga* of Gorakhanātha do not find any place in the yoga of Kashmir Śaivism. That yoga teaches to see the phenomenon and one's own self in the correct perspective, that is, to see them as these really are and not as these appear to ignorant beings of the world. It is generally a constant practice in knowing the exact reality about

everything. At the highest level it attains the position of correct being and not any sort of becoming, as there it is a practice in staying steady in one's real spiritual nature of pure and limitless absolute I-consciousness, aware of itself and its basic nature of infinite divine potency. Such yoga does not involve any practice in forcible concentration of mind on any exterior or interior object, but teaches to see such objects in their original basic character. Such yoga can be practised by any worthy practitioner without any restriction of caste, creed, profession, sex, age etc. It can be practised by both a householder and a monk.

The philosophic principles of the theory and practice of Kashmir Śaivism have been laid down in Śaiva Āgamas in a mystic style. Somānanda, the author of *Śivadr̥ṣṭi*, the first philosophic treatise on Śaivism, was the foremost philosopher to extract such principles and doctrines from such Śaiva scriptures, to arrange them in proper order and to express them correctly through the logical method laid down in *Nyāya-darśana*. Utpaladeva, his successor in the field, depicted the same philosophy in easier, refined and polished method in his *Īśvarapratyabhijñā*, *Siddhi-trayi* and some other works. Abhinavagupta, the grand-disciple of Utpaladeva, explained the works of these two philosophers and gave the correct final interpretation to all the philosophic principles of Kashmir Śaivism. He further took up the practical side of that philosophy and composed a marvelous work on it under the name *Tantrāloka*, the gist of which was drawn by him in his *Tantrasāra*. All the occult principles and esoteric practices of Śaiva yoga of the Trika system of practical Śaivism were collected, arranged, expressed and interpreted by Abhinavagupta in these two works of great importance. His is the final word on Kashmir Śaivism on its both sides of theory and practice. His *Tantrāloka* is such a unique work on theology to which no other work in the whole world can be compared. It throws sufficient light on Śaiva ritual and gives it a wonderful theological interpretation. Two great philosophers appeared before this trinity of authors. Vasugupta discovered *Śiva-sūtra*, a short and refined scriptural work on Śaiva yoga of the Trika system. He pondered on it, practised the yoga taught by it and discovered the most important principle of Kashmir Śaivism, the Spanda principle. His chief disciple Bhaṭṭa Kallaṭa earned the highest popularity on account of his spiritual attainments. He is the only teacher of Śaiva philosophy who has been praised by

Kalhaṇa in his *Rājatarāṅgiṇī*. He developed in full the *Spanda* principle discovered by Vasugupta and wrote a treatise named *Spandakārikā* on it. Kṣemarāja, being rather prejudiced against Bhaṭṭa Kallaṭa, wrote that Vasugupta composed the *Kārikā* himself and some later authors followed him. Many modern scholars also are of the same opinion. But Bhaṭṭa Bhāskara, a teacher in the line of Vasugupta and Kallaṭa, says in clear terms that Kallaṭa is the author of the *Kārikā*. Rāmaṅkaṇṭha, a younger contemporary of Kallaṭa, says that Vasugupta was the teacher of the author of *Spandakārikā* and not the author. This has been said by him while commenting on the word "gurubhāratīm". He says that the author of the *Kārikā* pays tribute and offers salutation to the teachings of his teacher Vasugupta and thus he takes Vasugupta and the author of the *Kārikā* as two different teachers, one the preceptor and the other his disciple and that proves the incorrectness of the statement of Kṣemarāja about the matter. Kallaṭa wrote several other works most of which have been lost.

All the five authors mentioned above were great scholars well-read in all the prevalent subjects of study, as well as successful practitioners of Śaiva yoga. They possessed thus an actual experience of the principles and doctrines of Śaivism, on one hand, and a clear understanding of the principles of all the Śāstras, on the other hand. Other authors wrote commentaries and some works of minor importance. The most important among them are Rāmaṅkaṇṭha, the commentator of Bhaṭṭa Kallaṭa's work, Jayaratha the writer of a detailed commentary on *Tantrāloka* and Kṣemarāja who explained *Śivaśūtra*, *Spandakārikā* and some Tantric texts. Abhinavagupta wrote many other works, the most important among which is his *Vārttika* on *Mālinī-vijaya*, a scriptural work and his detailed commentary on *Parātrīṣikā*, another important Śaiva scripture. His *Parmārthasāra* is a very good textbook of Śaiva philosophy, suited for beginners. Many of his highly valuable works have been lost.

The tradition of writing commentaries and new books on Śaivism is still alive in Kashmir and the work in hand, namely *Svātantrya-darpana*, is a result of that tradition. It deals with the philosophic principles of Śaivism, discussed in the works of Somānanda, Utpaladeva and Abhinavagupta. It has been composed in eleven chapters called Āhnikas. Its first chapter deals briefly with the history of the development of Kashmir Śaivism. The second

Āhnikā is devoted to its metaphysics. The process of cosmogonic creation of the thirty-six *tattvas* of Śaivism is discussed in the third chapter. The fourth one deals with the ontological study of the monistic absolute reality accepted in Kashmir Śaivism as the only eternal truth. It establishes the absolute theism as the fundamental philosophic principle of Kashmir Śaivism. The philosophic theory of atheism, as established by non-believers, has been discussed briefly in the fifth chapter. The sixth one deals with the theories of other main schools of Indian philosophy and the seventh one with the criticism on them. The Śaiva principle of absolute self-dependence—*pūrva-svātantrya* has been discussed in detail in the eighth chapter. The realistic approach of Śaivism to the problem of human life has also been discussed in it. The ninth chapter throws light on the nature and character of the seven categories of beings as accepted in Kashmir Śaivism. The practical part of Kashmir Śaivism has been depicted in the tenth Āhnikā. It throws light on the different practices of Śaivayoga of the Trika system as discussed in *Tantrāloka* and *Tantrasāra*. The last chapter is the concluding one.

The Śaivism of Kashmir, being an absolutely monistic philosophy, is sufficiently different in character from the other schools of Śaivism. Paśupatiism is more or less barbaric in character and establishes pluralism as its metaphysical theory of philosophy. Śaiva-siddhānta of Tamils also establishes pluralism and devotional *liṅga*-worship occupies a predominant position in its practice, Vira Śaivism of Karnataka establishes monism, but advocates *liṅga*-worship as the main religious philosophic practice. Besides, its present form has been adopting a rebellious attitude, right from the twelfth century, against the Vedic set up of the religious social system of Hinduism. Neither of these two schools of Śaivism have adopted any typical Tantric ways of *sādhana*, while the whole system of yoga of Śaivism is of Tantric origin and character. Paśupatiism bears some Tantric influence, but is highly ridiculous in character, while Kashmir Śaivism advocates such an extremely sophisticated Tantric *sādhana* which is highly developed in aesthetics. It holds up the Vedic system of society and prescribes Vedic way of life so far as general masses are concerned. Even a Śivayogin has to adhere to Vedic set up while he lives in society. Śaiva-siddhānta also works out a compromise with Vedic religion but does not advocate any typical Tantric practices which are very popular

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with the practitioners of Kashmir Śaivism. The Śaivism of Gorakṣh-nātha gives prominence to Haṭhayoga while Kashmir Śaivism prescribes sophisticated and pleasant Trika-yoga and takes Haṭhayoga to be harmful as there is apprehension of its creating adverse reaction in the psycho-physical set up of a practitioner. Śāktism is an integral part and parcel of Kashmir Śaivism while it is absent from the schools of the Śaivism of the south, which do not give any place to Vāmācāra. Tantric practices of Vāmācāra are neither essentially prescribed nor totally prohibited in Kashmir Śaivism. The Tantric system that enjoys the highest popularity with the practitioners of Kashmir Śaivism is known as Trika-ācāra. That system comes very close to the Kaula-ācāra started by Matsyendra nātha in Assam. But the use of intoxicants etc. is a must in Kaula-ācāra while it is not so in Trika-ācāra. A practitioner of the Trika system can attain self-realization even without performing Kula-yāga and without making use of the five Makāras, though he is free to use them if he feels them to be helpful in speedy success in yoga leading to self-realization. Makāras can be thus used in the Trika system of Kashmir Śaivism only as mere aids to Trika-yoga which can be practised even without such aids. That is the main important difference between these two Tantric systems of *sādhana*.

Though Kashmir Śaivism is a monistic philosophy, it is sufficiently different from the Advaita Vedānta. The Vedāntic monism takes all psycho-physical phenomena as false and compares them with the son of a barren woman, or with ideas like the horns of a hare. It establishes Brahman as the only existent reality and takes it to be absolutely ineffective and unaffected. It does not accept any divinity in the Brahman and explains all divine activities like phenomenal creation, dissolution etc. as merely apparent activities manifested by Māyā, the universal ignorance. The Vedānta of Gauḍapāda and Śaṅkara bestows all divine powers of Godhead to Māyā and reduces poor Brahman to a position that comes very close to the *Śūnya* of Buddhism, as discussed in the works of Aśaṅga, Vasubaṅdhu and Nāgārjuna. In fact these two teachers of Vedānta have preached absolute theism as the fundamental ontological principle of their philosophy in their religious lyrics and Tantric works, but unfortunately such works did not find popularity with most of the teachers and authors in the line of their disciples and that brought them to the position of crypto-Buddhists, as pointed out later by Rāmānuja.

The schools of Vaiṣṇavism establish the theistic nature of the highest reality but do not rise sufficiently above the theory of monotheism. Vallabhācārya's *Viśuddhadvaita* establishes a kind of pantheism, but pushes absolutism to background, as it gives the highest position to God living in His divine abode in a divine form and playing a constant folk-dance along with his devotees. The pantheism of West sees God only in the form of the phenomenal manifestation and does not accept His existence as the transcendental reality. Śaivism of Kashmir establishes God as the transcendental pure consciousness endowed with all divine potency and playing the show of five divine activities of creation, preservation, dissolution, obscuration and revelation. Such divine activities have been seen by the Śaiva philosophers of Kashmir as the essence of the Godhead of God. Abhinavagupta says in clear terms that God, shorn of such divinely playful nature, would cease to be God and would come down to the position of *Śūnya* or vacuum, which is unconscious in nature. God, while manifesting creation etc. does not undergo any change in His character, He remains eternally the transcendental pure consciousness and the show of all phenomena and their creation etc. happens in the manner of a reflection. The divine powers of God, becoming exteriorly reflected in the psychic light of His pure consciousness, appear as all phenomena and their creation etc. Manifestation of such reflectional phenomena is the essential nature of the absolute reality and that is its Godhead. Advanced Śivayogins see God and God alone in all the apparent phenomena. Since all phenomena are the reflections of the divine powers of God and since His powers are not different from Him, all apparent phenomena should be taken to be real. Besides, these are to be taken as real because of their utilitarian value. To call them as unreal amounts to self-deceit in the view of Kashmir Śaivism. That is a special type of realism propounded in Kashmir Śaivism. It is quite different from the material realism of Nyāya-Vaiśeṣika and Sāṃkhya. Pure consciousness has been accepted as the only absolute reality. All phenomena have been said to be mere reflections of the divine powers of pure consciousness and that is a special type of idealism propounded in Kashmir Śaivism. That idealism or Ābhāsavāda is quite different from the idealism of Advaita Vedānta and Buddhism, both of which take all phenomena as creations of mind, while Śaivism takes them as creations of infinite, eternal and divinely potent pure consciousness.

ness which, being playful in nature, manifests them in the manner of reflections appearing in a mirror. Śaṅkara's Vedānta is an Advaita system as it maintains that Brahman alone is really existent and every thing else is false like a dream. But Kashmir Śaivism is termed as Parādvaita, that is, the supreme monism which maintains that Parama Śiva, the absolute reality, appears itself as dvaita, advaita and dvaitādvaita by virtue of His divine powers and on account of His playful nature.

The book in hand, *Svātantrya-darpaṇa*, aims at throwing light in a simple and brief style on the main principles of Kashmir Śaivism, as discussed in different works of Somānanda, Utpaladeva and Abhinavagupta. It is also meant to throw some light on the Śaivayoga of the Trika system. A brief comparative study of Kashmir Śaivism and other main schools of Indian philosophy is also an aim of the present work. Such other schools of philosophy have been divided into three groups of the theories of Ārambha, Parīṇāma and Ābhāsa (including Vivarta). The theory of Śaivism has been termed as the theory of Svātantrya. It has been shown that the above mentioned three theories are correct only upto different levels of depth in the deep penetration and exploration of the mysteries of existence. It has then been stressed that the fourth theory of Svātantrya alone is completely correct and it alone reaches the deepest level in such exploration of the truth, because it alone explains all the problems of spiritual philosophy in a convincing manner. The theory of Svātantrya enables a person to take an all over and a comprehensive view of all such theories of spiritual philosophy. The defect of mutual contradiction of Hindu theories of philosophy does not find a place anywhere in such comprehensive view of Śaivism, as it can assign proper places to all other religious philosophies of the East and the West. Even the absolute atheism can find a place for itself in such comprehensive view of Śaivism, because after all, that atheism also is a manifestation of the Godhead of Parama-śiva, Who alone is all existence and even non-existence in accordance with the special pantheistic view of Kashmir Śaivism. All such things about this philosophy have been touched briefly in the work in hand.

No nation can make progress without a philosophy. It is the philosophy of a nation which inspires it towards its desired progress. A nation should have a philosophy which can inspire it to attain both material and spiritual progress, because, as has been

accepted by our ancient *rṣis*, the seers of the Upaniṣadic philosophy, both *Avidyā* and *Vidyā* are jointly the aims of human life. Such truth has been further strengthened by our ancient religious teachers like Manu who prescribed the path of four *āśramas* or stages of human life. Our great religio-philosophic teacher, Lord Kṛṣṇa also has taught to give an equal importance to our worldly and spiritual needs, problems and aims. He has taught it both through his verbal teachings and through his practical life. He gave primary importance to political problems of the nation and did not ignore the physical, mental, emotional, and sentimental needs of people devoted to him—throughout his whole life. That was the ancient Hindu view on the philosophy of life.

But, with the advance of the age of Kali, Buddhism and Jainism appeared in our country and taught our people to shut their eyes towards the immediate problems of life and to pursue only its spiritual aims. It was so unfortunate that the patronage of great emperors like Aśoka and Kaniṣka brought such escapist message, which may originally have been meant for just a few saints and monks, to the common man, with the result that the whole Indian nation became sentimentally devoted to such a mere theoretical view on life which it could not at all convert into practice. It was still more unfortunate that the Hindu revivalists also could not shake off such escapist attitude and therefore included it in the six Vedic *darśanas* of Hinduism. Śaṅkarācārya expressed in clear terms that his Advaita Vedānta was meant only for a selected few saintly persons possessing fourfold merits called *sādhana catuṣṭaya*. But the holy orders of monks, who propagated his philosophy, preached such escapist doctrines to common people not possessing the fourfold merits. In such respect they copied the holy orders of the Buddhist monks. Such wide propagation of such spiritual doctrines, which could never be converted into practice by common people, did sufficient harm to our nation. There appeared, no doubt, some realistic philosophers like Samartha Rāmadāsa, but they did not succeed in establishing sufficient impact on masses throughout the whole country with the result that we are still in need of such a practicable philosophy which could inspire us, on the one hand, to gain material progress and, on the other hand, to proceed to our cherished spiritual aims of life. We are still so much theorists that we could not adopt such a political system that would have suited us. We copied the charming

political theories of France and Britain, but could not convert them into practice, with the result that we do not actually have any government in any state or centre for the people, but only for individuals and their own circles. Such unsuited political system has practically become an easy and lucrative profession for clever persons jumping into active politics. Most of such politicians exploit our big capitalists and they in turn exploit the whole administrative machinery of our country, with the result that most of our governments belong to a few persons, look after the interests of a few persons, and are directed by a few persons. The political situation has come to such a juncture in which one wonders if any chief minister or even a prime minister can succeed in liberating himself from the invisible clutches of such two groups of exploiters. It is now a wonder if any good and noble person can win an election without their support. The influence of monkish inclination was so strong on the way of the thinking of our philosophers that even the ancient authors of Kashmir Śaivism, not taking sufficient lesson from the teachings of Lord Kṛṣṇa, kept themselves aloof from thinking on proper politics and devoted their talents only to spiritual philosophy and theology. But their philosophy has sufficient scope to include into its field some political thinking as well, because it has both *bhukti* and *mukti* as its aims. If it is presented to public against the background of the present-day socio-political situations and conditions of an industrial society, it can serve us even now as a very useful national philosophy leading to the attainment of both material and spiritual aims of life. Hints to such points have been therefore given in the concluding chapter of the work in hand and the topic has been dealt with at some length in the eight chapter.

Chapter 1

A BRIEF HISTORY

विश्वमिदं सुविचित्रं यो ह्यविचित्रः प्रकाशयन् देवः ।
जयति स हि मे प्रसीदतु शक्तिघनः कोऽपि पूर्ण परमेशः ॥ १ ॥

1. Viśvamidam suvicitraṃ yo
hyavicitraḥ prakāśayan devaḥ
Jayati sa hi me prasīdatu śakti-ghanah
ko'pi pūrṇa-parameśah

May the supreme Lord, Who is all perfect, Who, though Himself of simple and undiversified nature, is manifesting this universe, full of immensely diverse complexities, and Who, being embodiment of power, excels all, be gracious towards me.

God, in His transcendental aspect, consists of undiversified pure consciousness alone. But this whole phenomenon is manifested by Him alone and out of His own self. He is all perfect, because everything is basically existent in Him. How could it otherwise emanate from Him? It is His grace alone that leads an aspirant towards perfect liberation. He is thus an embodiment of all divine powers to create, to absorb, to bring about ignorance and to reveal the exact truth through correct spiritual enlightenment.

आरभमाणः सततं निरुपादानं स्वतो जगत् सकलम् ।
शक्त्या स्वयाऽपरिणमन् बिभ्रत् प्रतिबिम्ब-कल्पमिव विश्वम् ॥ २ ॥
स्वप्नभ्रमतुल्यमिदं निखिलं चाभासयन् विकल्पकुलम् ।
स्वस्वातन्त्र्य-महिम्ना जयति हि विलसन् स कोऽपि परमेशः ॥ ३ ॥

2. Ārabhamāṇah satataṃ nirupādānam
svato jagat sakalam
Śaktyā svayā'pariṇaman bibhrat
pratibimaba-kalpamiva viśvam

3. Svapna-bhrama-tulyamidam nikhilam
cābhāsayan vikalpa-kulam
Sva-svātantrya-mahimnā jayati hi
vilasan sa ko'pi paramēśaḥ.

The Lord is constantly creating, out of Himself, this whole universe without using any material substances for the purpose. He, through His energy, is bearing this universe in Himself like some reflection and, doing so, is not undergoing any modification or transformation. He is causing the multitudinous phenomena, (born of creative imagination) to appear like the illusion of a dream by virtue of His independence. That supreme Lord, Who ever He be, exulting thus in His exuberance, excels all.

Unlike the Īsvara of Nyāya-Vaiśeṣika, God does not require any substances like atoms to create the universe. He bears in Him the reflections of His own divine powers and those appear as the objective universe. Doing so, He does not undergo any change in Himself as does the Prakṛti of *Sāṃkhya-śāstra*. Everything is God alone, but appears as different from Him; but its such incorrect manifestation is not basically due to anything other than Him. It is basically due only to His divine playful will and neither to *Avidyā*, as manitained in Advaita Vedānta, nor to *Vāsanā*, as taught in Buddhism. It is such playful will of God which is the basic cause of everything and such independent will is known as His Godhead.

अधिकारिभेदभिन्नं निखिलं सच्छास्त्रजालमपि यस्य ।

लीलानुग्रहरूपं शास्त्ररहस्यं स मे प्रकाशयतु ॥ ४ ॥

4. Adhikāri-bheda-bhinnaṃ nikhilam
sacchāstra jālamapi yasya
Līlānugraha-rūpaṃ śāstra-rahasyam
sa me prakāśayatu.

May that Lord, whose sportive grace takes the form of all divine scriptures that differ from one another because of difference in the capacity of those in authority, reveal the secrets of Śāstras to me.

All the higher and lower types of scriptures are meant for teachers and disciples possessing different degrees of psycho-physical capacities. None of them is thus useless, as all of them are the results of the divine grace of God. Since all beings of the world can not tread one and the same path of spiritual progress,

God has sent Śāstras of different standards to this world for the sake of gradual spiritual progress of wordly beings.

येषां रतिर्महेशे गतिर्न शास्त्रेष्वतीवगहनेषु ।
तेषां सुखबोधार्थं ललितं शास्त्रं विरच्यते शैवम् ॥ ५ ॥

5. Yeṣāṃ ratirmaheśe gatiṛna
sāstreṣyatīva-gahaneṣu
Teṣāṃ sukha-bodhārtham lalitam
śāstram viracyate śaivam.

This beautiful treatise on Śaivism is being composed so that those, who are blessed with devotion for Lord Śiva, but are not quick enough to understand scriptures that are extremely profound, may easily have understanding.

Such works dealing with very profound principles of Śaivism are: *Śivadr̥ṣṭi*, *Īsvaraṇṇatyaḥhijñā*, commentaries on them, *Tantrāloka*, *Śivāsūtra*, *Spandaḥkārīkā*, *Para-triṣṭīkā-Vivaraṇa*, *Mālinīvijaya-Vārtika*, *Vijñāna-bhairava*, *Siddhi-trayi*, etc.

देवेन शैवशास्त्रं मानवलोकेऽवतारितं त्रैधम् ।
श्रीनाथीयं द्वैताद्वैतं द्वैतं त्वमर्दकीयं हि ॥ ६ ॥

6. Devena śaiva-śāstram
mānavaloke' vatāritam traidham
Śrīnāthīyam dvaitā-dvaitam
dvaitam tvamardakīyam hi.

The Lord has sent down the Śaiva scriptures to this human world in a threefold form. That of Śrīmātha is dualistic monism and that of Amardaka is dualism.

Dualism is meant for the aspirants of a lower standard of understanding and monodualism has been preached for the aspirants having an understanding of the middle standard, while monism has been introduced to the world for the highly intelligent aspirants. All these three schools of Kashmir Śaivism were prevalent in the time of Abhinavagupta (10th century AD) but the first two of them have become extinct now.

अद्वैतशैवशास्त्रं भगवद्दुर्वासो वदनकमलात् ।
सरहस्यं सोपासं सिद्धः सम्प्राप त्र्यम्बकादित्यः ॥ ७ ॥

7. Advaitaśaiva-śāstram
bhagavad-durvāsaso vadana-kamalāt
Sarahasym sopāsam siddhaḥ
samprāpa tryambakādityaḥ.

Monistic Śaiva-śāstra, with its esotericism and the path of approaching the divine, was duly received by the perfect being Tryambakāditya from the lotus like mouth of Lord Durvāsas.

Tryambakāditya was a perfect being who came down to this mortal world for the propagation of monistic Śaivism under the direction of Lord Śiva. The same Lord directed sage Durvāsas to accomplish such task and consequently he imparted the knowledge of the theory and the practice of Śaiva monism to Tryambakāditya, who was a *siddha* by his very birth. This happened somewhere in the trans-Himalayan area near the Kailāsa mountain about the 3rd or the 4th century AD. This school of Kashmir Śaivism is still prevalent in Kashmir¹ and is now spreading in some other parts of India as well as in some countries in the West. Tryambakāditya gave start to one more school of Śaiva monism through his daughter and that school was known as Ardhatryambaka. It was existent at Kangra in the present Himachal Pradesh in the time of Abhinavagupta, but there is no trace of it now.

तद्वंशे षोडशकः पुत्रो नाम्ना तु सङ्गमादित्यः ।
तीर्थान्यटन् द्विजन्मा न्यविशत कश्मीरमण्डलं रम्यम् ॥ ८ ॥

8. Tadvamśe ṣoḍaśakaḥ putro
nāmnā tu saṅgamādityaḥ
Tīrthānyaṭan dvijanmā nyaviśata
kaśmīra-maṇḍalam ramyam.

The sixteenth descendant in his line, a twice born, Saṅgamāditya by name, settled down in the beautiful land of Kashmir while he was on a pilgrimage to holy places.

All the first fifteen teachers in the line were called Tryambakādityas. They did not belong to any caste, as like the Tryambakāditya I, all of them have been said to be mind-born. The fifteenth one of them married a Brahmin girl in accordance with Brahmanic rites. His son, being the result of the union of man and woman,

¹Such was the position much before the present exodus of Pandits from Kashmir.

was named as Saṅgamāditya who was brought up as a Brāhmaṇa. He settled in Kashmir in the eighth century AD.

ततसन्ततौ बभूवुर्मठिकागुरवो यशस्विनस्तेषु ।

तुर्यः सोमानन्दश्चक्रे शिवदृष्टिनामकं शास्त्रम् ॥ ६ ॥

9. Tat-santatau babhūvur maṭhikā-
guravo yaśasvinas teṣu
Turyaḥ somānandaś cakre
śivadṛṣṭināmakam śāstram.

Many reputed teachers of the school of Tryambaka were born in his (Saṅgamāditya's) family and of them Somānanda, his fourth degree descendant, composed the treatise named *Śivadṛṣṭi*.

The immediate ancestors of Somānanda were (1) Ānanda, (2) Aruṇāditya, (3) Varṣāditya, and (4) Saṅgamāditya. Somānanda lived in the middle of the ninth century AD. His work, *Śivadṛṣṭi* is the first philosophic treatise on Kashmir Śaivism. Vasugupta's *Śivaśūtra* can be included into scriptural works which are the sources of Kashmir Śaivism. *Spandakārikā* of Bhaṭṭa Kallaṭa is, no doubt, a philosophic treatise, but it does not deal comprehensively with the topics of philosophy and does not follow the method laid down in *Nyāyaśāstra*. Somānanda's other works are not now available anywhere.

उत्पलदेवः शिष्यस्तस्य ग्रन्थांश्च प्रत्यभिज्ञादीन् ।

व्याख्यातवांश्च शास्त्राण्यभिनवगुप्तः प्रशिष्यकस्तस्य ॥ १० ॥

10. Utpaladevaḥ śiṣyas tasya
granthāṃśca pratyabhijñādīn
Vyākhyātavāṃśca śāstrāṇyabhinavaguptaḥ
praśiṣyakastasya.

His disciple, Utpaladeva, composed *Īśvara-pratyabhijñā* and other (important) works (on Śaiva philosophy). His grand-disciple, Abhinavagupta explained all these *Śāstras*.

Some of the works of Utpaladeva have been lost. His three *siddhis*—*Īśvara-siddhi*, *Ajāda-pramāṭr-siddhi* and *Sambandha-siddhi* are available and so on his *Śivastotrāvalī*, containing his philosophic lyric poetry. His brief commentaries on his own works and on *Śivadṛṣṭi* are partly available. That portion of *Śivadṛṣṭi*, on which his paraphrase has been lost, is not fully intelligible at present. Abhinavagupta wrote commentaries on all the philosophical works of these two authors, but his commentaries on

Śivadṛṣṭi and on the three *siddhis* have been lost. Utpaladeva flourished in the ninth century AD.

ग्रन्थांश्च बहून् कृतवांस्तन्त्रालोकादिनामकान् रुचिरान् ।

11. Granthāṁśca bahūn

kṛtavānstantrālokādināmakān rucirān.

Besides, he composed many (independent) works full of interest, such as the one named *Tantrāloka*.

Tantrāloka throws a brilliant light on Śaiva yoga and the theology of Kashmir Śaivism, as contained in a haphazard manner in the divine scriptures revealed to the ancient preceptors, known as *Maṅhikāgurus*. It is a unique work on spiritual theology and there is no other work in the whole world that could be compared with it. *Tantrasāra* of the author is a gist of his *Tantrāloka*. The author is the final authority on both, the philosophic principles and practical doctrines of Kashmir Śaivism. His other great commentary is *Parātrīśikā-vivaraṇa* and his another important independent work is *Mālinīvijaya-vārttika*. His *Paramārthasāra* is the most important one among the works written by him for the sake of beginners. Many of his works have also been lost.

बहवस्तस्य च शिष्याः परम्परायां गताश्च साक्षाच्च ॥ ११ ॥

अन्ये च सिद्धपुरुषा वसुगुप्तककल्लटादिगुरवोऽत्र ।

शास्त्राणि च टीकाश्चारचयन् खलु भूरिशः कृपानुन्नाः ॥ १२ ॥

Bahavastasya ca śiṣyāḥ

paramparāyāṁ gatāśca sākṣācca

12. Anye ca siddha-puruṣā

vasuguptaka-kallaṭādi-guravo'tra

Śāstrāṇi ca ṭikāścāracayan

khalu bhūriśaḥ kṛpā-nunnāḥ.

Many of his direct and indirect disciples and many other men of perfection, such as Vasugupta, Kallaṭa and others, being moved by pity (for suffering souls), composed numerous Śāstras and commentaries.

Kṣemarāja is the only one of his direct disciples whose works are available. He was, no doubt, highly intelligent and immensely well read. But at the same time he was over-conscious of his ability and tried his best to contribute something new which had not been expressed by his predecessors, with the result that he tried to confuse simple principles and doctrines and to show thus

the greatness of his intelligence and knowledge. Such a tendency in him gave a start to confusion in Śaivism. Besides, he was very much prejudiced against such a great preceptor as Bhaṭṭa Kallaṭa to whom Abhinavagupta has paid great honour at several places. It is on such account that he started to attribute the authorship of *Spandakārikā* to Vasugupta. Jayarātha is the most important one among the later authors in the line of Abhinavagupta.

Sivasūtra was revealed to Vasugupta sometime in the earlier part of the ninth century. He discovered in it the principle of *Spanda*, one of the very basic principles of Kashmir Śaivism. That principle was later developed elaborately by his disciple Bhaṭṭa Kallaṭa in his *Spandakārikā* and commentary on it. His younger contemporary, Rāmakaṇṭha, takes the author of the *Kārikā* as a disciple of Vasugupta. Other works of Kallaṭa have been lost. Bhaṭṭa Bhāskara, the seventh degree disciple in the direct line of Vasugupta, wrote a *Vārttika* on *Sivasūtra*. He says in clear terms that Kallaṭa versified the principle of *Spanda* through his *Kārikās*. His *Vārttika* is of great value in this matter that he gives the traditional interpretation of *Sivasūtra* which differs on many points from the interpretation as given by Kṣemarāja in his commentary named *Sivasūtra-vimarśinī*. Kṣemarāja's *Pratyabhijñāhṛdaya* is a typical specimen of the confusion started by him in the teaching of Kashmir Śaivism. Utpala-Vaiṣṇava's commentary on *Spandakārikā* is a scholarly work giving information on many things not available in other works. Bhaṭṭa Nārāyaṇa, the author of *Stava-cintāmaṇi*, a philosophic lyric, has been praised by Abhinavagupta as "Pūrvaguru", that is, an ancient preceptor. Both Bhāskara and Utpala-Vaiṣṇava preceded Abhinavagupta. Jayarātha wrote a scholarly commentary on *Tantrāloka* in the twelfth century AD. Śivopādhyāya, the commentator of *Vijñāna-bhairava*, belonged to the period of Pathan rule in the seventeenth century.

अभ्यस्य वाङ्मयं तत् सुविमृश्य मुहुर्धिया स्वया सुचिरम् ।

श्रुत्वा श्रीगुरुवदनाद् गूढं तत्त्वं विरच्यते शास्त्रम् ॥ १३ ॥

13. Abhyasya vāṅmayam tat suvimṛṣya
muhurdhiyā svayā suciram
Srutvā śrīguru-vadanād gūḍham
tattvam viracyate śāstram.

After making a thorough study of those writings and after

pondering over the subject again and again for a pretty long time and also after having listened to the precepts of my exalted teacher on its esoteric side, I now compose this treatise.

My preceptor is Ācārya Amṛtavāgbhava the author of works like *Ātmavilāsa*, *Vimśatikā-śāstra*, *Siddha-mahā-rahasya* etc.

Chapter 2

THE ABSOLUTE SIVA

स्वातन्त्र्यं सुखमूलं योनिर्दुःखस्य पारतन्त्र्यं हि ।
स्वातन्त्र्यमेव भुक्तिं मुक्तिं चैवाप्यलं सदा दातुम् ॥ १ ॥

1. Svātantryaṃ sukhamūlaṃ
yonir duḥkhasya pāratantryaṃ hi
Svātantryameva bhuktiṃ
muktiṃ caivā'pyalaṃ sadā dātum.

Independence is the root cause of all bliss and dependence on others is the source of all misery. Self-dependence alone is ever enough to bestow enjoyment and freedom from bondage.

Kashmir Śaivism teaches that mind and senses are neither to be repressed nor to be starved. One has to strive for worldly and spiritual aims of life, side by side. Uncared for and ignored physical and mental needs create obstacles in the path of spiritual attainments by rendering impossible all efforts towards such end. Repression of mind and forcible starvation of senses is liable to create adverse reactions. Both enjoyment and liberation are the aims of life.

परमेश्वरः स्वतन्त्रः सर्वस्यात्मा सदा स्वतः सिद्धः ।
शास्त्रालोकस्तु परं प्रहाणये मोहजालतिमिरस्य ॥ २ ॥

2. Parameśvaraḥ svatantraḥ
sarvasyātmā sadā svataḥ siddhaḥ
Śāstrālokastu paraṃ prahāṇaye
moha-jāla-timirasya.

The Lord is self-dependent. He is the self (*Ātman*) in all that is. He is always His own proof. The light of scriptures is there only to dispel the darkness of the net-work of illusion.

Once the illusion gets dissolved, the self shines by its own lustre as the Absolute God. It can not be illuminated by any

means other than its own psychic lustre of consciousness. How can the means like senses, mind and understanding illuminate the self when these depend on it and appear only through the luminosity of its consciousness?

यद्यल्लोके सिद्धं तत्तत् सर्वं प्रकाशमाहात्म्यात् ।
स्वमहिम्नैव तु सिद्धः सिद्धेर्मूलं सदा प्रकाशोऽसौ ॥ ३ ॥

3. Yad yallope siddham tattat
saivam prakāśa-māhātmyāt
Sva-mahimnaiva tu siddhaḥ
siddher mūlaṁ sadā prakāśo'sau.

What ever is established in the world, is so by virtue of *Prakāśa*, (the psychic light of consciousness). That *Prakāśa*, the source of all proofs, is ever evident by virtue of itself.

Every living being is self-evident and knows his own self by himself without the help of any psychic aids to knowing. The psychic light of his own consciousness illumines all the objects that are ever known.

बहुविधवैचित्र्येण प्रकाशमानेषु विषयनिकरेषु ।
स्फटिकोपलवत् स्वच्छे नैव भिदा कापि तु प्रकाशे स्यात् ॥ ४ ॥

4. Bahuvīdha-vaicitryeṇa
prakāśamāneṣu viṣaya-nikareṣu
Sphaṭikopala-vat svacche
naiva bhidā kāpi tu prakāśe syāt.

As a pure crystal rock does not develop any sort of diversity while multitudes of different hues are reflected in it, so is *Prakāśa* ever-pure and without any differentiation, what so ever, while multitudes of phenomenal objects appear through it in complexly diversified forms.

Crystal does not develop any diversity in its basic form and its basic nature inspite of bearing complex types of reflections. Diversity in the phenomenal existence is immense and wonderfully multifarious in character. It shines in the light of consciousness or rather consciousness shines itself in the diverse forms of the whole phenomenon. But it is yet of one and the same character because all phenomena shine only as reflections borne by it.

स्फटिको जड एव परं नैव स संवेत्ति येन सत्त्वं स्वम् ।
विमृशति सदा प्रकाशः स्वयमेव स्वं विमर्शसारत्वात् ॥ ५ ॥

5. Sphaṭiko jaḍa eva param naiva sa
 samvetti yena sattvaṃ svam
 Vimṛśati sadā prakāśaḥ
 svayameva svam vimarśa-sāratvāt.

But a crystal is absolutely lifeless, as it is not conscious of its existence. On the other hand, *Prakāśa*, having awareness or *Vimarśa* as its very essence, feels always aware of itself of its own accord.

Main difference between *Prakāśa* and crystal is the fact that the former is conscious and the latter is unconscious, Crystal is neither aware of itself nor of the reflections borne by it. On the other hand, the light of consciousness is aware of both. Similarity between them is only in their capacity to bear different reflections and remain yet unchanged and pure.

रूपं निजं प्रकाशो विमर्शशून्यस्त्यजेत् प्रकाशत्वम् ।

एवं तथा विमर्शः प्रकाशशून्यस्त्यजेन्नजं सत्त्वम् ॥ ६ ॥

6. Rūpaṃ nijam prakāśo
 vimarśaśūnyas tyajet prakāśatvam
 Evaṃ tathā vimarśaḥ
 prakāśa-śūnyas tyajennijam sattvam.

Prakāśa, separated from *Vimarśa* (awareness) would lose its nature of being self-evident. In the same way *Vimarśa*, shorn of *Prakāśa*, would renounce its very existence.

The term *Prakāśa*, used as a technical term in Śaivism, denotes that psychic light of consciousness, by virtue of which consciousness shines of its own accord, without the help of any psychic means like senses, mind etc. Its self-awareness is termed as *Vimarśa*. Consciousness can never be unaware. It would cease to be consciousness if it would be unaware. The existence of awareness is proved by its psychic luminosity. Had it not been luminous by itself it could not have been taken as awareness, nor could its very existence be proved at all, because only such an entity exists which shines in the light of consciousness. Psychic luminosity is thus the essence of awareness and that is the essence of all consciousness.

नामद्वयमेकस्य प्रबोधनार्थं तु वस्तुनः कलितम् ।

अविनाभावनिबद्धौ काशविमर्शौ परस्परस्यात्मा ॥ ७ ॥

7. Nāma-dvayamekasya
 prabodhanārtham tu vastunaḥ kalitam
 Avinā-bhāva-nibaddhau
 kāśa-vimarśau pararasasyātmā.

Prakāśa and *Vimarśa* are simply two names given to one and the same entity for the sake of convenience in explaining. In fact *Prakāśa* and *Vimarśa* are inseparably bound together and are the life and soul of each other.

Consciousness, being self evident, is called *Prakāśa*, the psychic light. Being aware of itself and its luminous character, it is called *Vimarśa* or awareness. It is to be understood in both its such aspects denoted, or rather suggested by these two terms which are just two names given to only one reality.

संविन्मयः स आत्मा समरसरूपस्तयोः स्वतः सिद्धः ।
 ज्ञानक्रिया-स्वतन्त्रः केनापह्नूयतां कथं नाम ॥ ८ ॥

8. Saṁvinmayaḥ sa ātmā
 samarasa-rūpas tayoh svataḥ-siddhaḥ
 Jñāna-kriyā-svatantraḥ
 kenāpahnūyatām katham nāma.

The self, consisting of *Samvit*, that is, those two (*Prakāśa* and *Vimarśa*) in their undifferentiated essence, is self-evident and absolutely self-dependent in cognition and action. Who would deny the existence of such self and on what grounds could one deny it?

Samvit is the name given to consciousness with *Prakāśa* and *Vimarśa* as its two aspects which are mutually inseparable. It is thus both of them and is to be realized as such through intuition. Being *Prakāśa*, it shines of its own accord and being *Vimarśa*, it is always aware of itself and its luminous nature. Such consciousness is the real self of each and every being. Its psychic luminosity is its cognitive nature and the stir of self awareness, which is the very soul of that luminosity, is its active nature. *Prakāśa* is thus the basic cognition and *Vimarśa* is such action, both of which are the essential nature of consciousness shining in each and every sentient being, who is thus self-dependent in these two functions, as he does not require any physical or psychic aids for the purpose.

स्वातन्त्र्यात् परमेशः स्वभावतोऽसौ समुच्छलद्रूपः ।
 तस्य समुच्छलनं यत् तदेव विश्वं शिवादिभूम्यन्तम् ॥ ९ ॥

9. Svātantryāt parameśah
svabhāvato'sau samucchadrūpaḥ
Tasya samucchalanam yat
tadeva viśvam śivādi-bhūmyantam.

The absolute consciousness, the real self of every one, is the great God by virtue of its self-dependence. By its basic nature it is (always) spouting forth, as it were, and it is such spouting which appears as the whole phenomenon, right from Śiva down to earth.

The phenomenon consists of thirty-six *tattvas* from Śiva-*tattva* to Prthvī-*tattva*. The Absolute consciousness, which appears as the self of each and every being in its divine play of Godhead, has in it the eternal spiritual stir of self-awareness and that causes a spiritual action which may be compared with a sort of spouting and through which all phenomena emanate out of It. All the thirty-six *tattvas* are thus the results of a sort of spouting activity of Śiva. The absolute self-dependence is the basis of His absolute Godhead.

परमेशतां च तस्य स्वतन्त्रतां कः कथं स्फुटं ब्रूयात् ।
स्पन्दः स्फूर्तिर्घूर्णिः सिद्धैरित्थं ततः मुनिर्दिष्टा ॥ १० ॥

10. Parameśatām ca tasya svatantratām
kaḥ katham sphuṭam brūyāt
Spandaḥ sphūrtirghūrṇiḥ
siddhairittham tataḥ sunirdiṣṭā

Who would describe in clear terms His Godhead, His absolute self-dependence and how would he do so? Perfect beings have well hinted at it in different terms (such as)—*Spanda* or pulsation *Sphūrṭi* or flashing, *Ghūrṇi* or swaying and so on.

Siddhas are saints who have attained all perfection in correct knowledge and who actually feel the truth of such knowledge. *Spanda* is a constant inward and outward vibrative activity of consciousness. *Sphurattā* is a sort of its twinkling-like activity. *Ghūrṇi* is a sort of dizziness caused by an extreme bliss. Nothing non-existent is created by God. All phenomena, existing in Him as His pure and infinite I-consciousness, are reflected externally as "this" and that is the creation brought about by the blissful charm of the self-awareness of God. God, being aware of His Godhead, becomes divinely playful and brings about the external manifestation of His divine powers and that shines as creation etc. of all

the thirty-six *tattvas*. Such divine spiritual stir, the very nature of God, is mystically and metaphorically described by perfect beings through the terms mentioned above.

अचलस्यापि चलत्तेवान्तःसंरम्भरूपिणीव रुचिः ।

सा, तस्यां विश्रान्तिर्याऽऽनन्दोऽसौ परो महेशस्य ॥ ११ ॥

11. Acalasyāpi calattevāntaḥ-
samrambha-rūpiṇīva ruciḥ
Sā, tasyāṃ viśrāntir
yānando'sau paro Maheśasya.

It is an eagerness, like the movement of that which is motionless, a sort of inner impulse, as it were. It is the reclining on such eagerness which is the absolute blissfulness of the Lord.

The absolute God is changeless and motionless. How could the infinite have any movement? But still it appears to be having change and movement. His such mere appearance of change and movement is called *Spanda*. God is always one and is pure consciousness alone, shining always as the infinite "I". But at the same time, He appears as many and even as unconscious entities that shine as "this". All such manifestation of diversity, objectivity and insentience happens through that spiritual stir of His pure and divinely potent consciousness which is termed as *Spanda* or spiritual vibration, causing a reflectional outward manifestation of His divine powers. Whatever exists in Him as "I", is manifested outwardly as "this" by such stir of consciousness known as *Spanda*.

अनया विना महेशोऽस्थास्यत् कूटस्थ एक एव सदा ।

अस्थास्यदपि न वाऽसावकरिष्यन्निर्णयं तथा को वा ॥ १२ ॥

12. Anayā vinā maheśo'sthāsyat
kūṭastha eka eva sadā
Asthāsyadapī na
vā'sāvakarīṣyannirṇayaṃ tathā ko vā.

Without it the Supreme Lord should ever have existed all alone and rock-like. Who would have in that case come to a decision as to whether He did exist at all?

The existence of God is established when there is creation. Had He not been inclined to create, His existence could not have been established at all, for who would have questioned or established it? Even if an existent reality, He would have resembled the

pure space which is insentient in nature, and would not have been God, as Godhead implies divine potency and playful inclination towards activities of creation etc.

इत्थं महेश्वरत्वं सोऽत्यक्ष्यदचेतनो भवन् शून्यः ।

न परं तथा स देवः सत्तानन्दः सदाहमिति तस्य ॥ १३ ॥

13. Ittham maheśvaratvam
so'tyaksyadacetano bhavan śūnyaḥ
Na param tathā sa devaḥ
sattānandaḥ sadāhmiti tasya.

Thus, being inanimate and void, He should have renounced His being supreme God. But the ever-sportive one is not such, as His is always the consciousness of the blissful existence of "I".

The I-ness of God is limitless and perfect. It is pure, infinite and divinely potent. It contains everything that appears anywhere, or even that which does not appear at all. The divine I-ness is thus quite different from egotic I-ness of a finite being and is all blissful. Its blissfulness makes it sportive and its sportive nature becomes manifest in the divine activities of creation, dissolution etc.

चितिमात्रो हि यतोऽसौ प्रकाशमानश्चित्तेः प्रकाशत्वात् ।

प्रत्यवमर्शंसत्त्वाहमिति चितिश्चापि यन्निर्गवशात् ॥ १४ ॥

14. Citimātro hi yato'sau
prakāśamānaś citeḥ prakāśatvāt
Pratyavamarśa-satattvā'hamiti
citiścāpi yannisarga-vaśāt.

This is as He is just *citi* (the luminosity of pure consciousness) and is constantly revealing Himself through *citi*, which is luminous (by nature), and also as the essence of that *citi* lies, by its very nature, in its referring to itself as 'I'.

God is pure and self-evident infinite consciousness and that consciousness is aware of itself as that pure 'I' which has all divinity as its basic nature. Such awareness of His basic nature is the source of His infinite blissfulness which makes Him inclined towards the sportive activities of creation, dissolution etc. All that is the nature of God which alone is basically responsible for the phenomenal creation.

तत एव च तच्छक्त्या प्रभवति सर्वं प्रलीयते तत्र ।

सर्गादिशक्तिरेषा शून्यजडाभ्यां प्रभोर्विलक्षणता ॥ १६ ॥

16. Tata eva ca tacchaktyā
prabhavati sarvaṃ praliyate tatra
Sargādi-śaktireṣā śūnya-jaḍābhyāṃ
prabhorvilakṣaṇatā.

Everything emanates forth out of Him and everything is absorbed into Him through His own *Śakti* (the divine power). It is such power to create and to absorb which makes out the difference of the Lord from an inanimate thing as also from void.

Had not God been powerful and prone to create and to absorb all that exists, He would have been void like vacuum and unconscious like pure space.

एतत् सत्कार्यत्वं यथार्थतः सम्मतं सदा सिद्धैः ।

प्राधानिक-परिणामाद् यत्त्वरं बाल-सम्मतं तत्तु ॥ १७ ॥

17. Etat satkāryatvaṃ yathārthataḥ
sammatam sadā siddhaiḥ
Prādhānika-pariṇāmād
yattvaparam bāla:sammatam tatttu.

This is the factual principle of the reality of creation ever-accepted by the perfect ones. Another ~~is that of~~ the transformation of the principal substance ~~which~~ ^{appeals} only to those who are just children.

The theory of realism, as propounded in Sāṃkhya system, maintains that all phenomena do exist in the principal substance in an un-manifest form and become manifest as soon as that substance undergoes outward transformation. The *siddhas* say that everything is existent in two of its aspects. The basic aspect of everything is pure, infinite and divine consciousness known as God. All phenomena do exist in Him in the form of his divine power which is not at all different from Him. His playful nature manifests them in their phenomenal aspect in the manner of a reflection. Creation is thus a reflectionary manifestation of the powers of God appearing externally. God is a reality, His powers are a reality and their reflections also are a reality. To make a full utilitarian use of all phenomena and yet to say that they are non-existent, amounts to deceiving one's own self as well as the public.

THIRTY-SIX TATTVAS

स्वानन्दनिर्भरोऽसौ स्वात्मोल्लासेच्छया समाविष्टः ।

आनन्दत्वेन शिवः शक्तिश्चेच्छामयत्वतः कथितः ॥ १ ॥

1. Svānanda-nirbharo'sau
svātmollāsecchayā samāviṣṭaḥ
Ānandatvena śivaḥ
śaktiścecchā-mayatvataḥ kathitaḥ.

Entirely full of self-bliss, He is always charged with the will for self-enjoyment. He is spoken of as Śiva being bliss and as Śakti being will.

The self-bliss of God vibrates out as His will to manifest His powers outwardly. That gives rise to first two *tattvas* named Śiva and Śakti. Bliss shines predominantly in Śiva-tattva and will becomes predominant in Śakti-tattva. In fact the Absolute Lord is contemplated upon in His two aspects under these two names for the purpose of perfect understanding. Practically Śiva is Śakti and Śakti is Śiva. Only one absolute truth is understood and explained with the help of two types of conceptions denoted by these two terms. Besides, the Supreme Lord is contemplated upon as Śiva and Śakti in accordance with an objective meditation called the yoga of Tattvadhyan.

स शिवः प्रकाशरूपो विमर्शरूपश्च कथ्यते शक्तिः ॥

अभिधान-मात्र-भिन्नः सम्बोधार्थं न वस्तुतो भिन्नः ॥ २ ॥

2. Sa śivaḥ prakāśa-rūpo
vimarśa-rūpaśca kathyate śaktiḥ
Abhidhāna-mātra-bhinnaḥ
sambodhārthaṃ na vastuto bhinnaḥ.

He is called Śiva because of His being Prakāśa and is called Śakti because of His being Vimarśa. He is being differentiated, as

it were, by the only means of these two names for the purpose of understanding; but, in reality, there is no differentiation at all.

Śaivism teaches to realize God, the absolute Truth, in His supposed two aspects called Prakāśa and Vimarśa. Prakāśa is His comparatively static aspect by virtue of which He remains always unchanged in spite of numerous creations and dissolutions going on in Him and through Him. By virtue of His second aspect called Vimarśa, the dynamic aspect, He is always manifesting His five-fold activity of God-head. The former aspect is His Śiva-hood and the latter one is His Śakti-hood. The former is contemplated upon as Śiva-tattva and the latter as Śakti-tattva. These are the two supposed initial steps in phenomenal creation and are contemplated upon like that by Śivayogins.

विश्वोत्तीर्णः स शिवो विश्वमयत्वे स एव शक्तिरिति ।
व्यवहारमात्रमेतन्नेव हि शक्तिः शिवात् क्वचिद् भिन्ना ॥ ३ ॥

3. Viśvottīrṇaḥ sa śivo

viśva-mayatve sa eva śaktiriti
Vyavahāra-mātrametan-naiva hi
Śaktiḥ Śivāt kvacid bhinnā.

He is Śiva by virtue of His transcendental aspect and He alone is Śakti by virtue of His universal aspect. All this is mere dialectical usage, because Śakti is nowhere different from Śiva.

Only one absolute God is contemplated upon as Śiva and Śakti on account of His being, on one hand, the transcendental pure consciousness alone, and, on the other hand, the whole phenomenal existence as well. The whole phenomenal universe does exist in the pure consciousness in the form of that consciousness alone. All phenomena, appearing in their individual forms, are only that consciousness in their final essence, because that consciousness alone shines as these phenomena. To shine as pure consciousness alone is the Prakāśa-hood of the absolute reality and to shine as the phenomenal existence is its Vimarśa-hood and these are known as the Śiva-hood and the Śakti-hood of God

स्वातन्त्र्यमेव शक्तिः शिवनाथस्य स्वतो यथा सूते ।
निरुपादानं विश्वं सैव शिवत्व-प्रयोजिका तस्य ॥ ४ ॥

4. Svātantryameva śaktiḥ

śivanāthasyā svato yayā sūte

Nirupādānam viśvam Saiva

śivatva-prayojikā tasya.

It is the self-dependence of Lord Śiva which is His Śakti and by means of which He emits forth out of His own self the whole universe without the use of any material. It is that Śakti which makes Him Śiva.

God simply wills to manifest outwardly His Godhead. His divine will materializes without any hindrance and His divine powers become objectively reflected within the light of His pure consciousness and that appears as the whole phenomenon and its creation, dissolution etc. He does not require the assistance of anything like atoms, root-substance, *Avidyā* etc. for the purpose, as all such aids are included in His creation.

शक्तिः शिवस्य शिवता शक्तेः शिव एव चास्ति शक्तित्वम् ।

दाहादिशक्तित्वह्नोरिव शिवशक्तयोः सदैव तादात्म्यम् ॥ ५ ॥

5. Śaktiḥ śivasya śivatā śakteḥ

Śiva eva cāsti śaktitvam

Dāhādi-śakti-vahnyoriva

śivaśaktyoḥ sadaiva tādātmyam.

Śakti is the Śiva-hood of Śiva and Śiva alone is the Śakti-hood of Śakti. Śiva and Śakti are identical like fire and its powers to burn, to give heat to cook, to shine, to illuminate and so on.

It is, in fact, the divine power which is the Godhead of God, and, in turn, none other than He is that power. It is just a dialectic usage to say that this is Śiva and that is Śakti and such usage has been resorted to by *siddhas* only for the purpose of correct and perfect understanding.

शैवी स्वोत्लासेच्छा प्रथमं रूपद्वयेन दीव्यन्ती ।

ज्ञानं सदाशिवत्वे क्रियेश्वरत्वेऽवभात्प्रभिन्नापी ॥ ६ ॥

6. Śaivī svollāsechā

prathamam rūpa-dvayena divyanti

Jñānam sadāśivatve

kriyeśvaratve'vabhātyabhinnāpi.

Śiva's will to manifest Himself blissfully, though basically undivided, shining at first in two forms, appears as *Jñāna-śakti* (or cognitive power:) in *Sadāśiva-tattva* and as *Kriyā-śakti* (or active power) in *Īśvara-tattva*.

The divine power of Śiva is basically only one. It is given different names at the different stages of phenomenal evolution on the basis of its different results. Basically it is *cit-śakti* shining at the *Parama-śiva* stage, the stage of transcendental consciousness. It becomes manifest as the powers of bliss and volition (*Ānanda* and *Icchā*) at the stages of *Śiva-tattva* and *Śakti-tattva*. The power of volition takes up the form of the next two *śaktis* in its initial outward growth and *Sadāśiva-tattva* with the predominance of *Jñāna-śakti* as well as *Īśvara-tattva*, dominated by *Kriyā-śakti* are manifested outwardly. A faintly shining shade of objectivity appears within the pure subject in the former and becomes prominently manifest in the latter; but even then a unity between these two elements keeps on shining. A being at the former stage feels as "I am this" and at the latter stage it is felt as "This is my self." I-ness remains predominant at the former stage and this-ness gains prominence at the latter one. These two steps in the process of creation are the third and the fourth *tattvas*.

प्रथमा दशा निमेषः कथितः शास्त्रेषु चापरोन्मेषः ।

उभयत्र वर्तमाना शक्तिर्देवस्य शुद्धविद्याख्या ॥ ७ ॥

- 7 Prathamā daśā nimeṣaḥ kathitaḥ
 śāstreṣu cāparonmeṣaḥ
 Ubhayatra vartamānā
 śaktir devasya śuddhavidyākhyā.

The former stage is spoken of as *Nimeṣa* in scriptures and the latter one as *Unmeṣa*. That power of the Lord which is present in both these two (*tattvas*) is named *Śuddha-vidyā-śakti*, the power of pure gnosis.

The view point of unity in diversity, through which the beings in these two *tattvas* see, serves them as their instrumental *tattva* and has been named in Śaiva scriptures as *Śuddha-vidyā-tattva*, the fifth one in the process of creation. These five *tattvas* are the *tattvas* of pure creation called as *Śuddha-adhvan*, the path of objective meditation with pure elements as the foci of contemplative yoga. *Nimeṣa* is the inward movement of spiritual vibration of pure consciousness and gives prominence to subjective element or I-ness, while *Unmeṣa*, giving prominence to the objective element, is the outward movement of that vibration.

अहमिति पूर्णं पश्यन् शक्त्यन्तमभेदभूमिकां भजते ।

तदधो विद्यान्तमसौ भेदाभेदात्मिकां दशां शम्भुः ॥ ८ ॥

8. Ahamiti pūrṇam paśyan
 śaktyantamabheda-bhūmikām bhajate
 Tadadho vidyāntamasau
 bhedābhedaūmikām daśām sambhuḥ.

S

The Lord, regarding Himself as one complete whole "I" right up to the Śakti-tattva, dwells upon the stage of unity and below that, up to the very limits of (Śuddha) Vidyā, He dwells in the state of unity in diversity.

Paramaśiva is Himself both Śiva and Śakti, having them as His inseparable two aspects worked out by siddhas for the purpose of contemplative meditation and correct understanding. There is therefore perfect unity upto the stage of Śakti. At the next stage there is the manifestation of I-ness and this-ness and therefore it is a stage of diversity or duality. But since the unity between such two elements is not yet lost, it is the stage of unity in diversity.

एतद्दशावतीर्णस्त्वहमिदमिति संविदञ्छिवः सकलम् ।

भेदाभेदमयीं तां दृष्टिं शुद्धां प्रकाशयति विद्याम् ॥ ६ ॥

9. Etad-daśāvātirṇas tvahamidamiti
 samvidan śivaḥ sakalam
 Bhedābheda-mayīm tām dṛṣṭim
 śuddhām prakāśayati vidyām.

Coming down to this stage and regarding things as, "This I am", the Lord manifests that pure Vidyā the nature of which is characterised by the viewpoint of unity in diversity.

The stage of pure I-ness is the stage of absolute unity. The next stage at which both I-ness and this-ness become manifest, and do not yet lose their mutual identity, is the stage of bhedābheda, that is, unity in diversity. That is the stage of Vidyā and the stage of absolute unity is the stage of Śakti. The stage of complete diversity, which is going to be discussed ahead, is the stage of Māyā. That is the stage of impure creation. There is purity in Vidyā and still greater purity in Śakti. Purity is in being consciousness and impurity is in being some unconscious element like the physical body or psychic apparatus. Simple this-ness also amounts to impurity but it becomes pure when saturated by I-ness of pure consciousness.

मायाशक्तिः परमा शम्भोर्भदावभासनोन्मुक्ता ।

ईशसदाशिवभूमाविदमंशो यद्वशान्मनाग् भाति ॥ १० ॥

10. Māyāśaktiḥ paramā

— śambhor bhedāvabhāsanonmukhatā
 Iś-sadāśiva-bhūmāvidamaṃśo
 yadvaśān manāg bhāti.

Lord Śiva's innate inclination towards the manifestation of diversity is His supreme Māyā-śakti (the differentiative power). It is through that power that objectivity or this-ness starts to appear however faintly at the stage of Sadāśiva and Iśvara (tattvas).

That is Parā-māyā, the supreme power of God.

स्वात्मावरणं शम्भोर्मायातत्त्वं पुनः समाख्यातम् ।

इदमिति सर्वं भिन्नं पश्यति शिव एव तत्प्रभावेण ॥ ११ ॥

11. Svātmāvaraṇaṃ śambhor

māyā-tattvaṃ punaḥ smākhyātam
 Idamiti sarvaṃ bhinnaṃ paśyati
 Śiva eva tatprabhāveṇa.

That, by which Śambhu envelopes Himself, is known as Māyā-tattva. With that coming into force, Śiva Himself (in the form of jīva) looks upon all this as that which is apart from the subject.

Māyā-tattva is the principle of obsuration. Śiva, hiding his real nature with Māyā-tattva, appears as a finite being and sees everything as apart from him. That Māyā-tattva, the principle of obsuration, is different from Māyā-śakti, discussed above. Māyā-tattva is a clear outward reflection of Māyā-śakti of the Lord. It is the stage of complete diversity and is the first impure tattva and the sixth in the series of thirtysix.

जडमेव च देहादि स्वात्मत्वेनाभिमन्यते मोहात् ।

नैव च संवेत्ति निजं संवित्त्वं मायया परिच्छिन्नः ॥ १२ ॥

12. Jaḍameva ca dehādi

svātmatvenābhimanyate mohāt
 Naiva ca saṃvetti nijaṃ
 saṃvittvaṃ māyayā paricchinnaḥ.

And because of an illusion (created by this Māyā), He (appearing as a finite subject), fancies egoistically this inanimate body etc. alone as His self and, on account of the limitation imposed by Māyā, does not thoroughly realize His being (pure) saṃvit (consciousness).

Śiva, hiding His real nature by means of Māyā-tattva, appears

as a finite being, forgets his being infinite consciousness and takes the finite I-consciousness as His self. At the stages of further phenomenal evolution the finite subject feels life force, mental apparatus and physical body as his self. All this is due to the effects of *Māyā-tattva*.

कथितस्तत्र पुमाख्यः कञ्चुकषट्केन भाति सङ्कुचितः ।

कालः कला च विद्या रागो नियतिः स्वयं च माया तत् ॥ १३ ॥

13. Kathitas tatra pumākhyah
kañcuka-ṣaṭkena bhāti saṅkucitah
Kālah kalā ca vidyā
rāgo niyatiḥ svayaṃ ca māyā tat.

There (at the stage of *Māyā*) He is known as *Puruṣa* (a finite soul) and appears as being limited by sixfold *Kañcuka-tattva* (the sheaths of limitations) of *kāla* (time), *kalā* (limited active capacity), impure *Vidyā* (capacity to know just something), *Rāga* (interest), *Niyati* (law of restriction) and the *Māyā* itself.

Māyā reduces the infinite consciousness to finitude. *Kāla* imposes time sequence on him. *Kalā* and *Vidyā* replace his omnipotence and omniscience. *Rāga*, appearing as limited interest, reduces further the scope of his knowing and doing. *Niyati*, giving rise to the laws of causation, restricts his capacities to do and to know. These are the *tattvas* of limitation, known as *Kañcukas* or sheaths.

कालः क्रमस्वरूपो मातृत्वेनाभिमन्यमानस्य ।

जडदेहादेस्तेन क्रमिकत्वं स्यात् ततः प्रमेयस्य ॥ १४ ॥

14. Kālah krama-svarūpo
mātrtvenābhimanyamānasya
Jaḍa-dehādes tena kramikatvam
syāt tataḥ prameyasya.

Time is succession. Through the limitation imposed by it, the inanimate body etc., which is egoistically taken for the subject, comes under the effect of this sequence and, through that, the objective existence also becomes subject to such successiveness.

The finite subject, imposing the time sequence on himself and taking his very existence as successional in nature, feels like this, "I was, I am, I will be" and so on. Then seeing through such view point of time, he extends such imposition to his objective element and feels about it like this, "That was, this is, that will be" and so on. Such limitation, caused by the conception

of time, is the Kāla-tattva which appears as successiveness of events, actions, ideas etc.

किञ्चिन्मात्रं ज्ञातुं कर्तुं वा यत्त्विहापि सामर्थ्यम् ।

सङ्कोचशालिनस्ते पुंसो विद्या कला च बोद्धव्ये ॥ १५ ॥

15. Kiñcinmātram Jñātum kartum vā
yattvihāpi sāmartyam
Sañkoca-śālinaste pumso
vidyā kalā ca boddhavye.

Even at this stage (of Puruṣa), the subject has the capacity to know and to do just a little, and these two capacities are to be known as the (impure) Vidyā and Kalā of the finite being.

Māyā reduces the subject to the position of inanimate substances like physical body, mental apparatus, function of animation and nihilistic void and robs him of his omniscience and omnipotence. But even then it imparts to him capacities to know and to do just a little for the purpose of the tasting of the fruits of his actions and such limited capacities are termed as impure Vidyā and Kalā.

निजदेहादौ तस्य प्रेयसि वस्तुनि च योऽस्त्यभिष्वङ्गः ।

सुगुणारोपण-मय इव रागः पुंसस्त्वसौ समादिष्टः ॥ १६ ॥

16. Nija-dehātau tasya
preyasi vastuni ca yo'styabhiṣvaṅgaḥ
Suguṇāropaṇa-maya iva
rāgaḥ pumsastvasau samādiṣṭaḥ.

Interest, appearing as a sort of attribution of high merit to one's body etc. and also to everything else which is pleasing to it, is called the Rāga of Puruṣa.

A finite being finds interest in only some particular objects and attributes great merit to them. Such limited interest, known as Rāga-tattva, limits further the scope of his capacities to know and to do. Mental attachment, counted among the eight qualities of the understanding sense, is also called Rāga. But Rāga-tattva is something very different from that "avairāgya" as its position is many steps above the understanding sense because it is an interior part and parcel of Puruṣa-tattva. A Puruṣa has very often such interest in Vairāgya as well. An old and feeble man does not have any attachment towards a young and beautiful woman, but even then he attributes great merit to such beauty. A yogin

integral

like Śaṅkarācārya was never attached to female beauty, but even then he had an aesthetic appreciation for it and has on such account praised it highly in his *Saundaryalaharī*. That is due to the *Rāga-tattva* which was still a part and parcel of his worldly individual personality.

कर्तव्ये बोद्धव्ये सर्वत्र यथा नियम्यते नियमैः ।

नियतिरसौ पुरुषस्य स्वातन्त्र्यनिरोधिनी प्रभोः शक्तिः ॥ १७ ॥

17. Kartavye bodhavye sarvatra yathā
niyamyate niyamaiḥ
Niyatirasau puruṣasya
svātantrya-nirodhiṇī prabhoḥ śaktiḥ.

That power of the Lord, which restricts the independence of *Puruṣa* and puts him under checks and regulations by some laws (of nature) in all doing and knowing, is called *Niyati* or restriction.

The reflectionary manifestation of the *Niyati-śakti* of God becomes manifest in the form of *Niyati-tattva*, including all the principles of causation based on the laws of nature ordained by *Niyati*, the principle of restriction. It is the most effective one among the five *Kāñcukas*, as it restricts a finite being in his doing and knowing at each and every step and limits thus to the utmost the scope of his *Kalā*, *Vidyā* and *Rāga* as well.

एतत्कृतसङ्कोचो नानायोनिषु पुमान् स संसरति ।

सुखदुःखभोगभागी स्वर्गे निरये च मर्त्यलोके च ॥ १८ ॥

18. Etat-kṛta-saṅkoco nānā-yoniṣu
pumān sa saṁsarati
Sukha-duḥkha-bhoga-bhāgī svarge
niraye ca martya-loke ca.

The *Puruṣa*, limited by these (*tattvas* of limitation), transmigrates, through various species of living beings and experiences pleasure and pain in heaven, hell and mortal world.

Tasting of pleasure and pain is the main fructification of one's past deeds and a being goes on moving automatically in such circles of birth and death on account of the mental dispositions caused by the impressions of his past deeds. Such dispositions urge him invisibly to take birth in such species and in such circumstances created by environment where his past deeds can bear him their fruits.

पतिरिति विद्याशक्त्योर्व्यवहारो मातरोह विख्यातः ।

मायायां पुनरणरिति पशुरिति जीव इति चास्ति संसारे ॥ १९ ॥

19. Patiriti vidyā-śaktyor vyavahāro
mātarīha vikhyātaḥ
Māyāyām punaraṇuriti paśuriti
jīva iti cāsti saṁsāre.

The subject is known as Pati (Lord) at the stages of Vidyā and Śakti, but, at the stage of Māyā, that is, in this round of transmigration, he is called Anu (extremely limited), or Paśu (a bound being) or jīva (a wordly soul).

अवरोहलीलयेत्थं स्वल्पज्ञो जीव एकतो भवति ।

परमेश्वरस्त्वपरतः प्रकृतिः करणानि कार्यवर्गश्च ॥ २० ॥

20. Avaroha-līlayettham svalpajñō
jīva ekato bhavati
Parameśvarastvaparataḥ prakṛtiḥ
karaṇāni kāryavargaśca.

The supreme Lord, through His play of descending, becomes, (as it were), on one hand, a limited soul possessing capacities to know (and to do) just a little, and, on the other hand, He becomes (as it were), Prakṛti, the root substance, instrumental elements (consisting of all senses and organs) and the group of objective material elements (in turn).

Prakṛti is the name given to the element of simple and undiversified this-ness which becomes the object of the finite subject. It is taken to be the equilibrium of the three guṇās and the whole psycho-physical existence becomes manifest through an outward transformation of that Prakṛti, the root substance, which is their single and undiversified form. Puruṣa is the twelfth and Prakṛti the thirteenth tattva in the process of phenomenal evolution.

एवं भवँश्च देवो नैव च्यवते मनागपि स्वीयात् ।

पूर्णत् परमशिवत्वाद् यत्तच्छैवं परं स्वतन्त्रत्वम् ॥ २१ ॥

21. Evaṁ bhavaṁśca devo naiva
cyavate manāgapi svīyāt
Pūrṇāt parama-śivatvād yat
tacchaivaṁ param svatantratvam.

The Lord, in becoming so, does not at all diverge, how so

ever little, from His unlimited supreme Śiva-hood and that is the principle of the absolute self dependence of Śaivism.

restrict-
In Śaivism God is said to be simply appearing as the finite subjective and objective elements through His divine will that knows no restriction and doing so He remains absolutely static and unchanged in His basic nature of divine and pure limitless consciousness. All this is manifested by Him through His playful will, which is His essential nature. He is doing so just in the manner of a reflection. He casts externally the reflections of His divine powers inside the psychic light of His pure consciousness, without the aid or effect of any entity other than Him. Such principle of theistic absolutism is termed in Śaivism as the principle of complete self dependence, the param-svātantratvam.

अन्तःकरणं त्रिविधं बाह्यं करणं च दशविधं प्रथितम् ।

सूक्ष्मस्थूलविभेदाद् द्विविधं कार्यं च पञ्चधा भिन्नम् ॥ २२ ॥

22. Antaḥkaraṇaṃ trividhaṃ

bāhyaṃ karaṇaṃ ca daśavidhaṃ prathitam

Sūksmsthūla-vibhedād dvividhaṃ

kāryaṃ ca pañcadhā bhinnam.

The internal Karāṇa or instrument (of the subject) is of three kinds and the external one is well known as being of ten kinds. The (objective) creation is of two kinds, the subtle one and the gross one, and each of these is of five kinds.

These twenty-three tattvas, having been already discussed in Sāṃkhya-sāstra, are already well known and have not therefore been discussed here in detail.

कार्य-करण-वर्गस्याविभागरूपा तु या दशा कापि ।

सैव निगदिता प्रकृतिः प्रधानमिति चाप्युदाहृता त्रिगुणा ॥ २३ ॥

23. Kārya-karaṇa-vargasyāvibhāga-rūpā

tu yā daśā kāpi

Saiva nigaditā prakṛtiḥ pradhānamiti

cāpyudāhṛtā triguṇā.

That stage (of evolution) in which all the (ten) tattvas of objective creation, as well as the (thirteen) tattvas consisting of senses and organs, are contained in an absolutely undifferentiated form, is called Prakṛti (the root substance) and is known as Pradhāna (the principal substance) as well. It consists of three gunas (named Sattva, Rajas and Tamas).

पत्युर्निजाङ्गकल्पे ज्ञानं विश्वत्र भावजाते यत् ।

सङ्कोचशालिनस्तत् सत्त्वं तु पशोः क्रिया तथैव रजः ॥ २४ ॥

24. Patyurnijāṅga-kalpe jñānam
viśvatra bhāva-jāte yat
Saṅkoca-śālinas tat sattvaṃ tu
paśoḥ kriyā tathaiva rajah.

Pati's knowledge of this whole existence as his own body is the *Sattva* (of *Paśu*) and his action with regard to it is the *Rajas* of *Paśu* who is finite by nature.

The infinite cognitive and active powers of the *Ātman* at the stage of a *Pati* are reduced to the position of *Sattva guṇa* and *Rajo guṇa* respectively when he descends to the stage of *Paśu*.

पत्युर्माया-शक्तिर्या सैव पशोस्तमोगुणो गदितः ।

भेदरसे पशुभावे गुणत्वमेषां परं न शक्तित्वम् ॥ २५ ॥

25. Patyur māyā-śaktir yā saiva
paśos tamo-guṇo gaditaḥ
Bhedā rase paśubhāve
guṇatvameṣāṃ paraṃ na śaktitvam.

It is the *Māyā-śakti* of *Pati* which is termed as the *Tamas* attribute of *Paśu*. These three can be called only *guṇas* or attributes and not powers at the stage of *Paśu*-hood which contains a flair for diversity.

When *Śiva* descends, as it were, to the position of *Paśu*, His divine and infinite powers to know, to do and to manifest diversity, are reduced to the position of these three attributes called *guṇas*. These are termed as *Śaktis* or powers at the *Pati* stage, because a power and the entity to which it belongs are in fact mutually identical, while such identity does not shine in *Paśu* who has a flair for diversity and therefore these are termed there as his attributes or *guṇas*. This couplet is meant to describe the character of three *guṇas* in accordance with their basic origin.

सत्तानन्दः पत्युः सदास्त्यविच्छिन्न एव यः स पशोः ।

अस्ति हि यत्तत् सत्त्वं तस्याभावस्तमो रजो मिश्रम् ॥ २६ ॥

26. Sattānandāḥ patyuh
sadāstyavicchinna eva yaḥ sa paśoḥ
Asti hi yattat sattvaṃ
tasyābhāvas tamo rajo miśram.

This couplet is meant to express the character of the three *gunas* in accordance with the way of their manifestation in mundane transactions.

Pati has continuously the bliss of self-existence. *Paśu* also has that bliss occasionally and that is his *Sattva*. His occasional lack of such bliss is his *Tamas* and the mixture (of these two) is his *Rajas*.

Blissful self existence is felt by a finite being when he has some desirable experience like a meeting with his long separated child. Such an experience is *Sattva* for him. A total lack of self-bliss is his *Tamas* which shines while one is in a swoon or deep sleep etc. But if a being sees his long departed dear child and sees him in an undesirable condition like serious illness, misfortune etc., he has, on one hand, a partial blissful experience, but, on the other hand, there shines partly a lack of such experience. Such mixture of blissfulness and non-blissfulness of his self-experience is the mixture of *Sattva* and *Tamas* for him and is termed as *Rajas*.

अत एव सुखं सत्त्वं तमश्च मोहोऽस्त्यभारूपत्वात् ।

मिश्रं रजः प्रकाशाप्रकाशसम्भेदकं चलं दुःखम् ॥ २७ ॥

27. Ata eva sukham sattvaṃ
tamaśca moho'styabhāva-rūpatvāt
Miśraṃ rajaḥ prakāśa-
prakāśa-sambhedakaṃ calaṃ duḥkham.

Hence *Sattva* is pleasure and *Tamas* is utter ignorance, because it is a nullity. *Rajas* is a mixture of the manifestation and a lack of the manifestation (of self-bliss) and therefore is pain and turbulence.

It is pain because of being a mixture of bliss and non-bliss. There is a desirable experience, but not in a condition in which one would like to have it and thus there is also a non-experience of its desirable part. That is the mixture of *Sattva* and *Tamas*.

पुम्सः पृथिवीं यावत् सांख्ये शास्त्रे स्मृतानि तत्त्वानि ।

माहेश्वरे तु शास्त्रे कञ्चुकषट्कं शिवादयश्चापि ॥ २८ ॥

28. Pumsaḥ pṛthivīm yāvat sāmkhye
śāstre smṛtāni tattvāni
Māheśvare tu śāstre
kañcuka-ṣaṭkaṃ śivādayaścāpi.

(Twenty-five) *tattvas* right from *Puruṣa* to *Prthivī* have been taught in Sāṃkhya philosophy, but the Śāstra of Śiva (going ahead), adds six *kañcukas* (limiting *tattvas*) and (five pure *tattvas*) from Śiva to *Vidyā* to them.

Vedānta adds *Māyā* and Brahman to the *tattvas* but *kañcukas* and pure *tattvas* are not known in any system except Śaivism. Six *kañcukas* and five pure *tattvas* raise their number to thirty-six.

संयोगादिद्रव्यं सामान्यं कालदिक्क्रियाप्रभृति ।

सम्बन्धरूपमखिलं भेदाभेदात्मकं परं नान्यत् ॥ २९ ॥

29. Saṃyogādir dravyaṃ sāmānyam
kāla-dik-kriyā-prabhṛti
Sambandha-rūpamakhilam
bhedābhedaṭmakam param nānyat.

Samyoga (physical union), *Viyoga* (physical separation) etc., compound substance, generality, time, space, action etc. are all different aspects of relativity and that relativity is merely (a conception) of diversity mixed with (that of) unity and nothing else.

Relativity is a mere concept. It is based on mixing together the ideas of diversity and unity formed by finite beings with respect to the objects of their cognition. Two different substances are generally conceived as cause and effect. Their mutual relation is a mere idea based on human conception, because there is no third substantial entity which could be taken as such. A being, having the ideas of the two, combines them together through his conception and forms a mere idea of their mutual relations. Union, separation, continued action etc. are nothing but ideas of different types of relativity consisting of the mixing up of diverse ideas into one single idea taking all of them into consideration.

भेदः कथं नु पूर्णं भाति तु विच्छेदभासनान्नुनम् ।

सैयमपोहनशक्तिः शम्भोर्विच्छेदभासनोन्मुखता ॥ ३० ॥

30. Bhedaḥ katham nu pūrṇe
bhāti tu viccheda-bhāsanānnūnam
Seyamapohana-śaktiḥ
Śambhor viccheda-bhāsanonmukhatā.

How can there be diversity in Him who is one single whole? Yet it does appear because of the manifestation of limitedness

(with in that whole). Such inclination of Lord Śambhu towards the manifestation of limitation is the *Apohana-śakti*, the limiting power of God.

No diversity can exist within one complete whole reality. The Lord, for the purpose of the manifestation of diversity, makes a show of limitation within Himself and that results in the appearance of diversity and separateness between subject and object. Then and then alone can some entity be a knower and some other its knowable. That power of the Lord which manifests limitation in the person of the absolute subject is termed as *Apohana-śakti*.

भेदेऽवभासमाने ज्ञाता ज्ञेयं च भासते हि यया ।

सा ज्ञानशक्तिरस्याख्याता शास्त्रेष्वनन्तवैचित्र्या ॥ ३१ ॥

31. Bhede'vabhāsamāne jñātā
jñeyaṃ ca bhāsate hi yayā
Sā jñāna-śaktirasyākhyātā
śāstreṣvananta-vaicitryā

The diversity being apparent, that which makes knower and knowable to appear, is well known in scriptures as His *jñāna-śakti* or cognitive power which is full of limitless variations.

The relation between knower and knowable becomes possible only after the appearance of difference between subject and object manifested by God through a show of limitation in Him. Only some particular person becomes the knower of some particular object at some particular occasion in some particular way. The relation between knower and knowable appears thus in wonderfully different variations. All that is regulated and directed by some special divine power of God. Such power of the Lord is His *jñāna-śakti*, the power of cognition. This type of *jñāna-śakti* has utility in running mundane transactions. This is one type of *jñāna-śakti* and the basis of the functions current in *Sadāśiva-tattvas* is another type of *jñāna-śakti*.

स्मर्ता स्मर्यं च यया बहुधा भातीह सा प्रभोः शक्तिः ।

स्मृतिरिति नाम्नाख्याता तिस्रो व्यवहारभित्तिभूता हि ॥ ३२ ॥

32. Smartā smāryaṃ ca yayā
bahudhā bhātiha sā prabhoḥ śaktiḥ
Smṛtiriti nāmnā'khyātā
tisro vyavahāra-bhitti-bhūtā hi.

That power of the Lord through which appears that which recollects and that which is recollected in various ways in this world is known by the name Smṛti-śakti (the power of recollection). These three (powers of the Lord) are the basis of all mundane dealings (of what so ever nature).

Why should some particular person recollect only some particular matter or matters at some particular occasion and in some particular way? It is in fact the recollective power of the Lord which controls and directs all the dealings of recollections of all beings in various ways. All the mundane transactions of the whole universe are based on recollection (smṛti) and that rises out of cognition (jñāna) and that becomes possible on the manifestation of limitations (apohana) in the infinite as that makes differentiation possible. These three powers of God are thus the basis of all mundane transactions.

परमेश्वरः परा वाक् कथितः सिद्धैर्विमर्शसारत्वात् ।

ज्ञप्तिमये व्यवहारे सर्वत्र विमर्श एव वाक्तृत्वम् ॥ ३३ ॥

33. Parameśvaraḥ parā vāk
kathitaḥ siddhair vimarśa-sāratvāt
Jñapti-maye vyavahāre sarvatra
vimarśa eva vāk-tattvam.

The supreme Lord is called by the perfect ones as Parā-vāk or supreme speech, because self-awareness is His essence. It is awareness alone which is the essence of speech in all the cognitive dealings.

A person speaks out only that of which he is aware. Speech is thus an expression of awareness which should be taken itself as the basic speech. Self-awareness of the infinite consciousness is therefore the supreme speech. All other types of speech are simply its outward reflections.

भेदाभेददशायां क्रमरहिता वाङ् मता च पश्यन्ती ।

बुद्धौ च मध्यमोक्ता वाचि बहिवैखरी समाख्याता ॥ ३४ ॥

34. Bhedābheda-daśāyāṃ krama-rahitā
vāṅ matā ca paśyanti
Buddhau ca madhyamoktā vāci
bahir vaikhari samākhyātā.

Speech that is accepted at the stage of unity in diversity and has no order or succession (in itself) is known as Paśyanti, the

beholding speech. The speech in the domain of *Buddhi* (understanding) is called *Madhyamā*, the intermediary speech and outward articulated speech is known as Vaikharī.

Paśyanti is the awareness of the objective element shining within the consciousness of the subject and as identical with such consciousness. Since it beholds such objectivity, it is termed as *Paśyanti*. *Parā* speech does not behold anything because of its shining as infinite I-ness alone. *Madhyamā* is the speech of thinking, understanding, fancying etc. and Vaikharī is the audible spoken tongue. There is a definite order of words or images in these two types of speech, but such order does not exist in Paśyanti in which the subject and object shine together as one inseparable whole and where the subject beholds objectivity as his part and parcel. *Madhyamā*, having its position between it and the spoken tongue, is taken as the intermediary speech. Spoken speech has its stand in the solid or vikhara form of a being and is therefore known as Vaikharī.

GODHEAD

३

स्वविलासेन शिवस्य स्वभाविषयेऽथ विस्मृतिर्बन्धः ।

गुरुशास्त्रोपासनया प्रत्यवमर्शस्मृतिः पुनर्मोक्षः ॥ १ ॥

1. Sva-vilāsena śivasya
svabhāva-viṣye'tha vismṛtir bandhaḥ
Guru-śāstropāsanayā
pratyavamarśa-smṛtiḥ punarmokṣaḥ.

Lord Śiva's forgetting His nature through His own luxury of playfulness is bondage and recollective self-realization through contacts with preceptors and scriptures in liberation.

Both bondage and liberation are two aspects of the divine play of God and that eternal play is His Godhead. Bondage is His play in self-oblivion and liberation is that in self-recognition. Both are basically due to the divine nature of God and such nature is His Godhead. No other principle, as the basic cause of bondage and liberation, stands the test of right logic that proceeds in accordance with the superior intuitional experiences of advanced yogins.

एवं कस्य नु बन्धः कस्य च मुक्तिः कुतश्च को मोच्यः ।

चित्रं शिवमयमखिलं बन्धो मोक्षः शिवस्य शिवतेयम् ॥ २ ॥

2. Evaṃ kasya nu bandhaḥ
kasya ca muktiḥ kutaśca ko mocyaḥ
Citram Śiva-mayamakhilam
bahdho mokṣaḥ Śivasya Śivateyam.

Who is thus in bondage and who is in liberation? Who is to be liberated and from what? What a wonder! All consists of Śiva. Bondage and liberation are the very Śiva-hood of Śiva.

Because basically it is the Śiva-hood of Śiva which, manifesting itself outwardly, shines as the play of bondage and liberation,

both these are basically the Śiva-hood or Godhead of the Lord and nothing else.

बन्धोऽवरोहलीला मोक्षश्चारोहखेलनं शम्भोः ।

कलनोभयस्य चित्रं माहेश्वर्यं परं स्वतन्त्रत्वम् ॥ ३ ॥

3. Bandho'varoha-līlā
mōkṣaścāroha-khelanam śambhoḥ
Kalanobhayasya citraṃ
māhaīśvaryaṃ paraṃ svatantratvam.

Bondage is the play of Śiva in descending and liberation the play in ascending. Such manifestation of both (bondage and liberation) is the wonderful Maheśvara-hood (absolute Godhead) and the supreme self-dependence (of Parama-Śiva).

Had God not been ever inclined to manifest the eternal play of bondage and liberation, He would not have been God, as it is such eternal play which proves His Godhead.

षट्त्रिंशत्तत्त्वमये क्रीडन् विश्वत्र भावजातेऽसौ ।

परमेश्वरः स्वतन्त्रः स्वानन्दं विन्दतीव खलु कमपि ॥ ४ ॥

4. Ṣaṭtrimśat-tattva-maye kṛīḍan
viśvatra bhāva-jāte'sau
Parameśvaraḥ svantraḥ svānandaṃ
vindatīva khalu kamapi.

The self-dependent Lord, playing with all the multitudes of existant substances, consisting of thirty-six *tattvas*, is constantly attaining, as it were, some sort of self-bliss.

The divine play of the Lord emanates out of His infinite self-bliss, it is always blissful in its character and results in the charming and tasteful enjoyment of His limitless self-bliss.

स्वस्मिन् समतल-फलके स्वेनैव स्निग्ध-वर्ण-विभवेन ।

रचयञ्छिवः स्वतन्त्रः शक्तिघनो विश्वचित्रमतिचित्रम् ॥ ५ ॥

कवयँश्च विश्वकाव्यं नटयँश्चेदं सदा जगन्नाट्यम् ।

परमेश्वरो विजयते रसयन् सततं निजं रसं कमपि ॥ ६ ॥

5. Svasmiṇ samatala-phalake
svenaiva snigdha-varṇa-vibhavana
Racayñchivaḥ svantraḥ
śaktighano viśva-citramati-citram.

6. Kavayañśca viśva-kāvyaṃ
 naṭayañścedaṃ sadā jagannātyaṃ
 Parameśvaro vījaya te
 rasayan satataṃ nijaṃ rasam kamapi.

The self-dependent Śiva, an embodiment of all power, excels all while painting the strange and complex paintings of the universe on the even-surfaced board of His own self by means of the abundance of radiant hues consisting of His own self, while composing the poetry of the universe, while always acting this drama of the world, and while constantly tasting some very wonderful type of self-bliss.

Self-bliss has been analysed in Kashmir Śaivism into six main categories called *Ānanda-bhūmayah*. That philosophy finds beyond such six categories the absolutely infinite self-bliss termed as *Jagadānanda*, which is always tasted by God through His divine play of the manifestation of bondage and liberation in various varieties and while conducting the five divine activities of creation, preservation, absorption, obscuration and revelation.

कथमिव चिन्मात्रोऽसौ यायाज्जडतां परां धरादिमयीम् ।
 अद्वैतमात्ररूपो यायाद् द्वैतं कथं नु सुविचित्रम् ॥ ७ ॥

7. Kathamiva cinmātro'sau
 yāyājjaḍatāṃ parāṃ dharādimayīm
 Advaita-mātra-rūpo yāyād
 dvaitaṃ kathaṃ nu suvicitram.

How could He, who is consciousness alone, become utterly inanimate in the form of earth etc.? How could He, whose nature is of unity alone, become (this) extremely strange diversity?

आनन्दमात्र-मूर्तिर्भुञ्जीत कथं भवं महादुःखम् ।
 संसारादुत्तीर्णः कथमिव कष्टं स संसरेन्नु शिवः ॥ ८ ॥
 अविकल्पश्च सदासौ विकल्पमयतां कथं पुनर्यायात् ।
 अणुतां व्रजेच्च पूर्णः कथमिव मलिनो भवेत् सदाशुद्धः ॥ ९ ॥

8. Ānanda-mātra-mūrtir bhujjīta
 kathaṃ bhavaṃ mahāduḥkham
 Saṃsārāduttīrṇaḥ kathamiva
 kaṣṭhaṃ sa saṃsareṇnu Śivaḥ.

9. Avikalpaśca sadāsau vikalpamayatām
katham punar yāyāt
Aṅutām vrajecca pūrṇaḥ kathamiva
malino bhavet sadāśuddhaḥ.

How could He, whose form is only bliss, experience birth etc. which is all misery? How could that Śiva, who transcends all birth and death, transmigrate miserably? How could He, who is beyond all mental images and ideas, become a mental notion? How could the one complete whole become extremely limited and how could He, the ever pure, become impure?

परमेतत् स्वातन्त्र्यं तस्याघटनीयघटनसामर्थ्यम् ।

एषैव तस्य शक्तिर्यया शिवत्वं स निर्वहेत् परमम् ॥ १० ॥

10. Parametat svātantryam
Tasyāgaṭanīya-gaṭana-sāmarthyam
Eṣaiva tasya śaktir yayā
Śivatvaṃ sa nirvahet paramam.

All this is only His supreme self-dependence, that is, His capacity to do that which seems impossible to be done. It is such capacity which is His Śakti (the divine power) and by which He can maintain the supreme Śiva-hood, (that is, the absolute God-head).

The wonderful divine power to bring about that, what seems impossible, is the Godhead of God and every thing that has been questioned above, becomes possible through such Godhead which makes Him God. That Godhead is the perfect independence of God because He conducts all His divine activities through it, without resorting to dependence on or assistance of anything other than that.

एतन्महेश्वरत्वं वैलक्षण्यं शिवस्य यच्छून्यात् ।

भूषणमेतन्निखिलं दूषणमिव सम्मतं परं बालैः ॥ ११ ॥

11. Etan-maheśvaratvaṃ vailakṣaṇyam
Śivasya yacchūnyāt
Bhūṣaṇametan nikhilaṃ
dūṣaṇamiva sammatam param bālaiḥ.

This is the absolute Godhead which is the distinction of Śiva from void. All this is (in fact) glorifying and children alone have taken it as a defect.

Thinkers who do not have any revelational experience of the

absolute Godhead are in fact ignorant about the truth. They are yet children in the pursuit of spiritual philosophic truth and therefore they may find fault with such higher and deeper philosophic principles of supreme Godhead of the monistic Absolute.

पञ्चविधत्वं शास्त्रे माहेश्वर्यस्य सम्मतं शैवे ।

सृष्टिस्थितिसंहारा अपिधानमनुग्रहश्च तद्भेदाः ॥ १२ ॥

12. Pañca-vidhatvaṃ śāstre
māhaisvāryasya sammatam śaive
Sṛṣṭi-sṭhiti-samhārā
apīdhānamanugrahaśca tadbhedāḥ.

The Śaiva philosophy accepts fivefoldness of the supreme Godhead, the types of which are—creation, preservation, absorption, obscuration and revelation.

The divine powers of God are identical with Him and shine as “I”. But their outward reflections are manifested by Him as “this” and as different from Him. Then these appear as the elements of which the phenomenon consists. Their such outward manifestation is known as creation. He keeps such created phenomenon moving on for great aeons, directs and controls its movements in accordance with the laws of restriction, causation etc. created by Him and that is its preservation. At times He dissolves certain created elements into their respective sources and that is known as absorption. He pushes individual beings into denser and denser self-oblivion and that is the play of obscuration. Then He reveals to certain beings their real, pure and divine nature of Godhead and that is His activity of revelation.

पञ्चेमानि हि शम्भोः कृत्यानि सदा निरर्गलानीह ।

प्रचलन्ति भावजाते सततं सुविचित्ररूपया शक्त्या ॥ १३ ॥

13. Pañcemāni hi śambhoḥ
kṛtyāni sadā nirargalānīha
Pracalanti bhāva-jāte satatam
suvicitra-rūpayā śaktyā.

These five divine activities of the Lord are constantly going on in the universe, without any obstruction, by means of His power which is of wonderfully strange aspects.

All such activities are played on by God through His divine power and are played always with respect to different phenomena.

His power is His Godhead which is infinite in nature and unitary in character. But since its results are of multifarious types, it is spoken of as having countless forms—which have been analysed into five groups of creation etc.

भोगानां दासत्वं भजमानोऽधः पतन् पशुनित्यम् ।

परमेश्वरं निषेधेन्नन्देच्छास्त्रं गुरुं च यन्मोहात् ॥ १४ ॥

स्वस्यैवैतच्छम्भोः पिधानकृत्यस्य जृम्भितं नान्यत् ।

स्वस्वातन्त्र्यमहिम्ना तिरोह्यते तेन यन्निरजं तत्त्वम् ॥ १५ ॥

14. Bhogānām dāsatvaṃ bhajamāno'dhaḥ
patan paśur nityam
Parameśvaraṃ niṣedhen nindecchāstram
gurum ca yan mohāt.
15. Svasyaivaitacchambhoḥ
pidhāna-kṛtyasya jṛmbhitam nānyat
Sva-svātantrya-mahimnā tirohyate
tena yannirjam tattvam.

A *paśu* (bonded being), becoming always a slave to momentary pleasures and constantly undergoing down fall, may, through ignorance, deny the existence of God and may talk ill of his preceptors and scriptures. All this is only the effect of Śiva's own activity of obscuration and nothing else, because He Himself goes on concealing His real nature by means of the abundance of His self-dependence.

Even an initiated aspirant starts sometimes to lose his belief in the accurateness of the teachings contained in Śāstras and loses confidence in his preceptor and the *mantra* imparted by him. That also is due to the effect of the play of obscuration played with him by God.

सुचिरं संसृत्यैवं कदाचिदालम्ब्य शास्त्रगुस्वाक्यम् ।

प्रत्यभिजानाति निजं शिवस्वभावं स्वनुग्रहाच्छैवात् ॥ १६ ॥

16. Suciram samsṛtyaivam kadācidālambya
śāstra-guru-vākyaṃ
Pratyabhijānāti nijam Śiva-svabhāvaṃ
svanugrahāt śaivāt.

After having undergone transmigration in this way for pretty long ages, one may sometime take the shelter of the precepts of (Godly) teachers and scriptures and may (intuitively) recognize his

own forgotten real nature of Śiva-hood through (such) *Anugraha* (activity of revelation) of God.

The gracious revelative activity of God is the basic cause of one's liberation. Only that person develops interest in realizing his real nature, in adopting the means of liberation and in practising Śiva yoga, on whom God bestows His grace. Even devotion for God is basically a result of His own gracious activity with respect to a being. An aspirant proceeds ahead in the path of self-realization only through the continuity of the divine activity of revelation.

His power is His Godhead which is infinite in nature and unitary in character. But since its results are of multifarious types, it is spoken of as having countless forms—which have been analysed into five groups of creation etc.

भोगानां दासत्वं भजमानोऽधः पतन् पशुनित्यम् ।

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सुचिरं संसृत्यैवं कदाचिदालम्ब्य शास्त्रगुस्वाक्यम् ।

प्रत्यभिजानाति निजं शिवस्वभावं स्वनुग्रहाच्छैवात् ॥ १६ ॥

16. Suciraṃ saṃsṛtyaivam kadācidālambya
śāstra-guru-vākyam
Pratyabhijānāti nijam Śiva-svabhāvaṃ
svanugrahāt śaivāt.

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THE THEORY OF ATHEISM

निग्रहशक्तेर्महिमा नास्तिकवादादिकलिकलुषवृद्धिः ।
अनया महेश-शक्त्या निगृहीता मानवा वदन्तीत्यम् ॥ १ ॥

1. Nigrahaśakter mahimā
nāstika-vādādi-kali-kaluṣa-vṛddhiḥ
Anayā Maheśa-śaktyā nigṛhītā
mānavā vadantītham.

The high effectiveness of the degenerating power (of the Lord) appears as the evolution of the sinfulness of Kaliyuga, the (dark) age of conflict, with atheistic theories etc. as its form. People degenerated by that power of the Lord argue in the manner given below—

Nigraha-śakti is that divine power of God through which he pushes beings into deep pits of ignorance and delusion and carries on thus His divine activity of obscuration. Such power of God becomes highly active when there is Kaliyuga in some world.

देहगुणश्चैतन्यं देहादतिरिच्यते न कोऽप्यात्मा ।
नैवास्ति कश्चिदीशो नापि पुनर्जन्म पुण्यपापादि ॥ २ ॥

2. Deha-guṇaścaitanyam
dehādatiricyate na ko'pyātmā
Naivāsti kaścidiśo nāpi
punar-janma puṇya-pāpādi.

Consciousness is a quality of the (unconscious) body. There is nothing like a soul beyond body. Neither is there any God nor any transmigration, nor anything like sin or piety etc.

Just as heat creates movement in water, so do the material elements of body develop movement known as consciousness. Mind is a product of matter and its knowing capacity is consciousness. There is nothing beyond mind which could be taken as Ātman.

स्वयमेव भूतजातं विचित्रभुवनादिरूपतां धत्ते ।
तत्रापि मनुजदेहाः सर्वश्रेष्ठा विनैव सन्देहम् ॥ ३ ॥

3. Svayāmeva bhūtajātaṃ
vicitra-bhuvanādi-rūpatāṃ dhatte
Tatrāpi manuḥja-dehāḥ
sarva-śreṣṭhā vinaiva sandeham.

Material elements evolve, of their own accord, into the complex worlds etc. Therein the human bodies, no doubt, are of the greatest importance.

Most people in the world believe that human beings are the best and the highest creation. Hindus take human beings to be in a position in between animals and gods. But atheists do not accept the existence of any gods and therefore they take human bodies as highest in merit.

अत एव मनुज-सौख्यं जगतो लक्ष्यं प्रमुख्यमिति वेद्यम् ।
सौख्याय मनुष्याणामधिकारे निर्विशेषता न्याय्या ॥ ४ ॥

4. Ata eva manuḥja-saukhyam jagato
lakṣyam pramukhyamiti vedyam
Saukhyāya manuṣyāṇām adhikāre
nirviśeṣatā nyāyā.

Therefore the happiness of human beings should be taken as the principal aim of the world. Equality without any distinction in the rights of human beings for happiness is what justice demands.

सकलं जगद्विधानं सञ्चाल्यं तेन वै प्रकारेण ।
येन निखिल-जनतायाः सौख्यं निर्बाधतामियात् सुसमम् ॥ ५ ॥

5. Sakalam jagad-vidhānaṃ
sañcālyam tena vai prakāreṇa
Yena nikhila-Janatāyāḥ
saukhyam nirbādhatāmiyāt susamam.

The whole constitution of the world should be worked out in such a way that the happiness of the whole human race becomes equally free from obstacles (from exploitation etc.).

सौख्याय च यतनीयं त्याज्यं धर्मादिचिन्तनं वितथम् ।
ईश्वर-चिन्ता ज्ञेया भीरुणां बालकल्पना-कल्पा ॥ ६ ॥

6. Saukhyāya ca yatanīyaṃ tyājyaṃ
dharmādi-cintanaṃ vitatham
Īśvara-cintā jñeyā bhīrūṇāṃ
bāla-kalpanā-kalpā.

Efforts should be put in for happiness and vain anxiety regarding religion etc. should be shed off. The idea regarding God should be taken just like a childish fancy of timid people (of the past).

कर्म न किञ्चिद् धर्म्यं नैवाधर्म्यं कदापि मन्तव्यम् ।
येन सुखं जनतायाः सम्भाव्यं तत् सदैव करणीयम् ॥ ७ ॥

7. Karma na kiñcid dharmyaṃ
naivādharmyaṃ kadāpi mantavyam
Yena sukhaṃ janatāyāḥ sambhāvyaṃ
tat sadaiva karaṇīyam.

No action should either be taken as piety or as sin. Whatever is expected to result in the happiness of people, should ever be done (without hesitation).

सकलमनुज-सुखहेतोर्यत्नः शैवे सुसम्मतो नूनम् ।
शेषो यस्सिद्धान्तो नास्तिकवादस्य नैव युक्तोऽसौ ॥ ८ ॥

8. Sakala-manuja-sukha-hetor
yatnaḥ Śaive susammato nūnam
Śeṣo yassiddhānto nāstika-vādasya
naiva yukto'sau.

The effort for the happiness of all human beings is, no doubt, acceptable to Śaivas, but the whole remaining theory of the atheists is not at all appropriate.

देहाद्यतिरिक्तो हि स्वात्मा मानुष्यकस्य सर्वस्य ।
सुप्ते तुर्ये च पदे संविदितश्चिन्मयः स्वयं नूनम् ॥ ९ ॥

9. Dehadyatirikto hi svātmā
mānuṣyakasya sarvasya
Supte turye ca pade
saṃviditaścīnmayāḥ svayaṃ nūnam.

The self that consists of (pure) consciousness and transcends body (mind) etc.; is well realized by all human beings through their self experience (without any psychic aids) in the state of dreamless sleep and also at the fourth state, named *Turyā*.

Turyā is that state of animation at which the real self beyond

body and mind shines automatically through the pure and blissful psychic light of pure consciousness without the help of any psychic apparatus. It is the state of intuitive revelation of the real self and its real nature. Śiva yogins attain such intuitive revelation through the practice of their superior yoga. *Turyā* state shines for a moment in a high and wonderful pitch of some emotion. But ordinary people can not catch hold of it through their introspection, though Śiva yogins do it and enter through it into a much durable realization of the real self. The vacuum-like calm of the dreamless state is felt even by an ordinary person without the aid of his mind and senses. That is the self beyond mind and body, though it is not the pure self, but the self reduced to finitude by *Māyā* and its extensions.

भूतानां तु जडत्वात् प्रवृत्तिजाते प्रयोजनं नैव ।
अनुसन्धातुं शक्यं नैव ततश्चित्र-विश्व-भाव-जनिः ॥ १० ॥

10. Bhūtānām tu jaḍatvāt
pravṛtti-jāte prayojanam naiva
Anusandhātum śakyam naiva
tataś citra-viśva-bhāva-janiḥ.

The material elements, being inanimate, could not have thought of any aim in busying themselves (in the evolution of the world) and therefore, all this astonishingly complex phenomenal existence could not have taken birth from them.

All the material substances, being insentient in character, require direction and control by some conscious entity for the purpose of any utilitarian transformation or growth. Matter, not controlled by any conscious being, would just grow like vapour and move like water and so on. It could not produce anything having any utilitarian purpose.

अर्थक्रियानुकूलं विचित्रतनुकरणलोकजातं यत् ।
अनुमापयेत् किमपि तद् बुद्धिविभवशालि कारणं त्वजडम् ॥ ११ ॥

11. Arthakriyānukūlaṃ vicitra-
tanu-karaṇa-loka-jātaṃ yat
Anumāpayet kimapi tad
buddhi-vibhava-śāli kāraṇam tvajaḍam.

Astonishingly different multitudes of bodies, organs, senses, (objects) and worlds, providing distinct utility, can inferentially

prove (the existence of) some conscious agent possessing the grandeur of intelligence (and wisdom).

No insentient substances can undergo themselves such transformations which are wonderfully and distinctly utilitarian in their character. Therefore such transformations of the inanimate matter must have some conscious and wise controlling agent behind them. Such an agent directs all matter towards constant changes in its form from some definite utilitarian view point.

स्वप्नमनोराज्यादावीश्वरता परिमिता स्फुटा स्वीया ।

सकलजगत्सृष्ट्यादावमिता परमेशतानुमातव्या ॥ १२ ॥

12. Svapna-manorājyādāviśvaratā
parimitā sphuṭā svīyā
Sakala-jagat-sṛṣṭyādāvamitā
parameśatānumātavyā.

One's own limited Godhead (power to create etc.) is evident in dreams, fancies and other such psychic states. The limitless Godhead, with regard to the creation etc. of all the worlds, can be inferred.

Just as a dreaming creation requires a dreaming person as its creator, so does the universal creation require a great omnipotent creator. A person creates his own world in his imagination in accordance with his liking and God creates the whole universe in accordance with His divine will. Each being is capable to know and to do and that is his finite Godhead. The absolute God is powerful to know and to do each and everything in the phenomenon. The finitude of a person is also His creation. The infinite Godhead, as the real nature of a being, is revealed to him by God through the bestowal of His divine grace.

एकजनकजननीनामविशेषपरिस्थितौ प्रवृद्धानाम् ।

जीवानां चित्तादेवैर्चिन्त्यमकारणं कथं नु भवेत् ॥ १३ ॥

13. Eka-janaka-jananīnām
aviśeṣ-paristhitau pravṛddhānām
Jivānām cittāder vaicitryama
kāṛṇam katham nu bhavet.

How could the mutual difference in the psychology of living beings, born of the same parents and brought up in the same environments, be without a cause?

If different and diverse psychological tendencies of beings have

their origin in only the difference in their heredity and environment, then twins, having one and the same heredity, and having been brought up in one and the same environment, cannot be mutually too much different in their natural tendencies, character, temperament etc. But that is not generally the case. Therefore such mutual differences must have the mental dispositions caused by the impressions of their past lives as their main cause.

अनुमातव्याश्च ततः प्राक्तनकर्मादिवासनाश्चित्राः ।

source

योगाद्यभ्यासवशाज्जातिस्मरणं प्रमाणमपरं च ॥ १४ ॥

14. Anumātavyāśca tataḥ
prāktana-karmādi-vāsanāścitrāḥ
Yogādyabhyāsa-vaśajjātismaraṇam
pramāṇamaparam ca.

Different impressions of the deeds etc. of the past lives can be inferred from this and the recollection of one's past lives through the practice in yoga etc. is another proof (in that regard).

पर्यन्ते विरसत्वाद् दुष्पूरत्वाच्च वासना-वह्नेः ।

कीटाद्यविशेषत्वाद् विषयसुखं न प्रयोजनं सुधियाम् ॥ १५ ॥

15. Paryante virasatvād duṣpūratvācca
vāsanā-vahneḥ
Kīṭādyaviśeṣatvād viṣayasukham
na prayojanam sudhiyām.

Sensual pleasure cannot be the (principal) aim of life for people of superior intelligence because of its distastefulness in the end, the unsatiability of the fire of lust and its being in no way different from that of petty creatures like insects.

The main aims of human life should, no doubt, be much higher than those pursued by petty creatures and such higher aims can be spiritual and religious attainments. That is the main difference of human beings from lower animals. Śaivism does not prohibit the enjoyment of sensual pleasures, but these have not been accepted as the higher aims of life. These are just to tame one's senses and mind and to make his life convenient. Liberation from all misery and the tasteful experience of one's own natural Godhead are the highest and the final aims of life.

सुखिनामपि मनुजानां ध्रुवो हि मृत्युः सदैव पर्यन्ते ।

चरमं लक्ष्यं मरणं स्वीकार्यं तेन जन्मनो ह्यवशम् ॥ १६ ॥

16. Sukhināmapi manujānām dhruvo
hi mṛtyuḥ sadaiva paryante
Caramaṃ lakṣyaṃ maraṇaṃ
svikāryaṃ tena janmano hyavaśam.

Ultimately death is ever inevitable even for happy people. Therefore death must, perforce, be accepted as the ultimate end of all (mortal) life.

तच्च सुखे दुःखे वा समं विजेतुं तदेव सन्मतिभिः ।

विषयसुखादतिरिक्ते धर्मादौ चापि साधु यतनीयम् ॥ १७ ॥

17. Tacca sukhe duḥkhe vā samaṃ
vijetaṃ tadeva sanmatibhiḥ
Viṣaya-sukhādatirikte dharmādau
cāpi sādhu yatanīyam.

Happiness and misery are equally beset with it (death). Therefore people of pious intelligence should, in order to conquer that (death), put in thorough efforts in the field of religion and philosophy as well, in addition to that of sensual pleasure.

Bhukti, the sensual pleasure and *mukti*, liberation, have both been accepted in Śaivism as the aims of life, the former being its lower aim and the latter as the higher one. Death, the greatest misery in life, can be conquered only through higher spiritual attainments.

साम्येऽपि हि वैषम्यं नोपेक्ष्यं चित्रवासनाजन्यम् ।

साम्ये वैषम्ये वा नैव ततश्शोभना पराकाष्ठा ॥ १८ ॥

18. Sāmye'pi hi vaiṣamyam
nopekṣyam citra-vāsanā-janyam
Sāmye vaiṣamyē vā naiva
tataśśobhanā parākāṣṭhā.

The dissimilarity caused by various past impressions (of beings) cannot be ignored even in (the principle of) equality. Therefore extremes, whether in equality or inequality, are never beneficial.

Equal rights and opportunities for material welfare should, no doubt, be the aims of human societies, but the truth that total equality is out of question should also be taken into consideration.

Chapter 6

OTHER THEORIES

महिमानुग्रहशक्तेः परमेशस्यात्र मुख्यतो द्विविधः ।
आविर्भावस्तु गुरोः प्रथमः शास्त्रस्य चापरो वेद्यः ॥ १ ॥

1. Mahimā'nugraha-śakteḥ
Parameśasyātra mukhyato dvividhaḥ
Āvirbhāvastu guroḥ prathamah
śāstrasya cāparo vedyah

The greatness of the *Anugraha-śakti*, the gracious revelational power, of the Lord is mainly of two types. The appearance of a preceptor is the first one and that of scripture is the second one.

God, urged by His gracious nature, sends down to this world right preceptors and right scriptures with the help of which people move ahead in the path of spiritual progress.

परमानुग्रहनुन्नैर्बहुधा गुरुभिस्तु शस्त्रमुपदिष्टम् ।
अद्वैतं द्वैतं च द्वैताद्वैतं तथा समवलम्ब्य ॥ २ ॥

2. Paramānugraha-nunnair bahudhā
gurūbhistu śāstramupadiṣṭam
Advaitam dvaitam ca dvaitādvaitam
tathā samavalambya.

Preceptors, urged by extreme favour (towards souls in bondage) have taught scriptures in various ways adopting monism, dualism and dualistic monism.

Preceptors taught scriptural knowledge through such different angles of vision for the sake of disciples having different degrees of capability to grasp.

स्वल्पमतीनां द्वैतं द्वैताद्वैतं ततः प्रबुद्धानाम् ।
धीराणां चाद्वैतं सम्बोधार्थं समाश्रितं गुरुभिः ॥ ३ ॥

3. Svalpa-matīnām dvaitam
dvaitādvaitam tataḥ prabuddhānām
Dhīrānām cādvaitam sambodhārtham
smāśritam gurubhiḥ.

Preceptors resorted to dualism for the understanding of less intelligent, dualistic monism for that of more intelligent and monism for that of extremely intelligent and bold (aspirants).

Only some very bold, firm and highly intelligent aspirants can tread the path of monism. Dualism is best suited for the common man. Thinkers of Intermediary standard find interest in mono-dualism.

उपदेशस्य प्रकाराश्चत्वारो मुख्यतो मतास्सद्भिः ।

यानाश्रितानि शस्त्राण्यंशंशतयाऽथवा सुपूर्णतया ॥ ४ ॥

4. Upadeśasya prakārāścatvāro
mukhyato matāssadbhiḥ
Yānāśritāni śastrāṇyaṃśāṃśatayā'tha-
vā supūrṇatayā.

Four main doctrines of philosophic teaching, depended upon partly or completely by scriptures, are recognized by meritorious persons.

तत्रैकोऽस्त्यारम्भः परिणामोऽस्ति द्वितीयको वादः ।

आभासोऽस्ति तृतीयस्तुर्यः स्वातन्त्र्यमेव सिद्धान्तः ॥ ५ ॥

5. Tatraiko'styārambhah
pariṇāmo'sti dvitīyako vādah
Ābhāso'sti tṛtīyas turyah
svātantryameva siddhāntah.

There the first of such *vādas* is that of *Ārambha*, the theory of creation, the second one is that of *Parīṇāma*, the theory of transformation and the third one is that of *Ābhāsa*, the theory of visionary appearance. The fourth one, which alone is a *Siddhānta*, an established principle, is that of *Svātantrya*, the principle of divine self-dependence.

Vāda is a theory based on some fundamental hypothesis, while a *Siddhānta* is an established truth. *Ārambha* etc. are three *Vādas* and *Svātantrya* is a *Siddhānta*, as it does not resort to any hypothetical supposition.

अत्रानुग्रहलीलां चित्रां पश्यन्ति भक्तिरसरसिकाः ।

निग्रहनीरसहृदया विवदन्ते तर्ककर्कशैः कलहैः ॥ ६ ॥

6. Atrānugraha-līlām citrām
paśyanti bhaktirasarasikāḥ
Nigraha-nīrasa-hṛdyā vivadante
tarka-karkaśaiḥ kalahaiḥ.

People having a taste for the nectar of devotion see in these (different doctrines of philosophy) the wonderful play of the revelational power (of the Lord), while those, who are turned dry-hearted by the degenerative power (of the Lord), do only argue by means of quarrels hardened with the use of dry logic.

People blessed by devotion for God feel that all such *śāstras* are full of utility and are meant for the spiritual uplift of aspirants of different standards of psychic ability and aptitude. But scholars under the effect of the degenerative power of God argue that only such and such *śāstra* is correct and all others are incorrect. They go on quarrelling with others on such points.

शिष्यमतेर्वैचित्र्याद् युक्ताः पूर्वे त्रयोऽप्यमी वादाः ।

तुष्टिकरस्तीक्ष्णधियां तथापि रम्यस्तुरीय-सिद्धान्तः ॥ ७ ॥

7. Śiṣya-mateर्वैचित्र्याद् yuktāḥ
pūrve trayo'pymī vādāḥ
Tuṣṭikarastīkṣṇa-dhiyāṃ tathāpi
ramyas turīya-siddhāntaḥ.

Though all the three former hypotheses are quite all right in accordance with the difference in the mental capacities of disciples (of different degrees of merit), yet it is only the fourth principle which, being very interesting and sweet, satisfies the persons having sharp intelligence.

भेददृशस्त्वारम्भे रक्ताः सुविवेकिनोऽपि परिणामे ।

आभासेऽतिविरक्ताः स्वातन्त्र्ये च प्रकृष्टभक्तियुताः ॥ ८ ॥

8. Bheda-dṛśastvārambhe raktāḥ
suvivekino'pi pariṇāme
Ābhāse'tiviraktāḥ svātantrye
ca prakṛṣṭa-bhakti-yutāḥ.

Diversely seeing persons have interest in the theory of creation, thoroughly discriminating ones in that of transformation, extremely

indifferent persons in that of visionary appearance and persons possessing great devotion in the principle of self-dependence.

The theory of creation is patronized mainly by Nyāya-Vaiśeṣikas who see through a view point of diversity. Sāṃkhyas and yogins, who are fine thinkers, able enough to discriminate self from non-self, have propounded the theory of transformation. Vedāntic *saṃnyāsins* and Buddhist monks, who adopt an attitude of extreme indifference towards the phenomenon and patronize the path of renunciation, taught the theory of its visionary appearance. The principle of the independent Godhead of the absolute reality was chosen by ardent devotees of God and such devotees were Vaiṣṇavas, Śaivas and Śāktas.

ईश्वर इह सर्वज्ञो जीवानां भुक्तिमुक्तिदो विश्वम् ।

परमाणुपादानं कर्मनिमित्तं कुलालवत् सृजति ॥ ९ ॥

9. Īśvara iha sarvajño jīvanām
bhuktimuktido viśvam
Paramāṇupādānam karma-nimittam
kulālavat sṛjati.

Omniscient Īśvara (God), facilitating the attainment of the results of past actions and liberation from bondage by the worldly souls, and taking atoms as material substance and past actions (of souls) as the directive cause, creates this universe (for them) just in the manner of a potter.

Ārambha means creation of some non-existent entities out of some existent ones. Nyāya-Vaiśeṣika schools maintain that atoms and some infinite entities like time, space, ether etc. are eternally existent and so are souls, most of whom are entangled in the webs of their past actions. Īśvara, the personal God, feeling compassion on bonded souls, creates for them this universe out of atoms. Bonded souls get a chance to reap the fruits of their past actions and to liberate themselves from bondage.

अत्रान्तर्जावात्मा तत्त्वज्ञानं यदा परं लभते ।

भवति तदा कूटस्थो ज्ञानसुखादिक-विशेषगुण-विरतः ॥ १० ॥

10. Atrāntar jīvātmā tattva-jñānam
yadā param labhate
Bhavati tadā kūṭastho
jñāna-sukhādika-viśeṣa-guṇa-virataḥ.

When a worldly soul, moving in this creation, attains the highest

and the correct knowledge of the reality (about all phenomena) he, losing all his propensity towards his characteristic qualities of knowing, (doing), enjoying etc., becomes (absolutely tranquil and) static like a rock.

A bonded soul, being under the effect of beginningless ignorance about all phenomena, takes the physical body etc. as his self, develops attachment and disgust towards phenomena favourable and unfavourable to his body etc. Then he develops propensity towards efforts for the attainment of the favourable objects and avoidance of the unfavourable ones. His such efforts produce good and bad actions and to reap the fruits of such actions he has to take constant births, one after another, in this transmigratory existence. But when he attains correct knowledge about himself and all outward phenomena, his ignorance and incorrect notions become annihilated. That results in the extinction of attachment and disgust. Freed from them the soul becomes free from his propensity towards his efforts for doing actions. Side by side he develops yogic powers by constant practice of yoga. Such powers help him in exhausting all his past actions in his current life, at the end of which he does not take any rebirth because no past actions remain there for any fructification. Then he lies in a position of absolute inaction, tranquillity and peace. Such state of existence of a being is known in Nyāya-Vaiśeṣika as *Apavarga*, a state of absolute inaction.

इयमेव तस्य मुक्तिः परोपकारे रतस्तु परमात्मा ।

सृष्टि-स्थिति-संहारान् कुर्वन्नारम्भकारितां भजते ॥ ११ ॥

11. Iyameva tasya muktiḥ paropakāre
ratastu paramātmā
Sṛṣṭi-sthiti-saṃhārān
kurvannārambha-kāritāṃ bhajate.

It is such state that is his liberation. The *Paramātmān* (God), having a propensity for doing good to others, and performing the activities of creation, preservation and dissolution, acts as the subject of *Ārambha*, the activity of bringing non-existent entities into existence.

Absolute compassion is the nature of God and such nature urges Him from within to create the universe out of eternal substances for the sake of the souls suffering on account of their

past actions. The other name of the theory of *Ārambha* is *Asat-kāryavāda*.

प्रकृतिर्जडा त्रिगुणका रजसा चाञ्चल्यशालिनी भवति ।

पुरुषस्यार्थं च ततो भजते बुद्ध्यादिनेह परिणामम् ॥ १२ ॥

12. Prakṛtir jaḍā triguṇakā rajasā
cāñcalya-śālinī bhavati
Puruṣasyārthaṃ ca tato bhajate
buddhyādineha pariṇāmam.

The inanimate *Prakṛti* (the root substance), possessing three qualities (of *Sattva*, *Rajas* and *Tamas*), becomes disturbed because of (its) *Rajas* and undergoes modification and transformation into *Buddhi* (the understanding sense) etc. for the sake of *Puruṣas*, the worldly souls.

Root substance, the source of all material and mental elements, and souls are two eternal elements. Worldly souls are involved in a beginningless confusion with some psychic elements which are the evolutes of *Prakṛti* and which keep on sticking to such souls who, witnessing the states like pleasure, pain etc. of such psychic elements, have their experience called *bhoga* through the constant cycles of rebirth. For such purpose the root substance undergoes transformation and presents itself in the form of twenty-three elements from *Buddhi* to earth. *Prakṛti* is the name given to *Sattva*, *Rajas* and *Tamas* when they are in the position of absolute equilibrium. *Sattva* is enlightenment and pleasure, *Rajas* is restlessness and pain and *Tamas* is lethargy and ignorance. *Rajas*, making the *Prakṛti* restless, urges it towards transformation and that results in its manifestation in the forms of twenty-three elements of which the whole phenomenon is made.

चैतन्यमात्रतत्त्वाः स्वं प्रतिबिम्बं च बुद्धिगं दृष्ट्वा ।

अविवेकहताः पुरुषा भजमानाः साक्षिभावमपि तत्र ॥ १३ ॥

भुञ्जन्ति बुद्धिधर्मान् सर्वाश्चित्रास्ततो ह्यमी बद्धाः ।

13. Caitanya-mātra-tattvāḥ svam
pratibimbaṃ ca buddhigam dṛṣṭvā
Aviveka-hatāḥ puruṣā bhajamānāḥ
sākṣibhāvamapi tatra.
14. Bhuñjanti buddhi-dharmān
sarvāṃścitramstato hyamī baddhāḥ

की

ॐ

Souls, having consciousness alone as their essence, are involved in a (beginningless) indiscrimination and consequently, witnessing their own reflections in *Buddhi*, and also witnessing its activities as well, have *bhoga*, the resultant experience of all the multifarious characteristics of *Buddhi* and on account of that they are in bondage.

Buddhi becomes transformed into pleasure, pain etc. and the soul, to which it attaches itself, witnesses its such modifications along with his own reflection shining in it through a feeling of mutual indiscrimination. Such feeling and such witnessing result in the *bhoga* or tasting of such states of *Buddhi* by him. That is the view of *Sāṃkhya-Yoga* philosophy.

पुरुषप्रतिबिम्बबलाद् बुद्धिस्त्वजडेव भासते नूनम् ॥ १४ ॥

14. Puruṣa-pratibimba-balād
buddhistvajaḍeva bhāsate nūnam.

Buddhi, (on the other hand), appears surely as an animate substance simply through the reflection of soul.

अविवेकवशादेवं प्रचलति परिणामसन्ततिर्विश्वम् ।

15. Aviveka-vaśādevaṃ pracalati
pariṇāma-santatir viśvam.

Thus the universe, consisting of a constant chain of modifications (of the root-substance), goes on because of such mutual indiscrimination (of these two eternal entities).

ख्याति यदा तु विवेकः प्रकृतिर्विरता तदा स्वयं भवति ॥ १५ ॥

त्यजति ततः साक्षित्वं पुरुषः प्रकृतौ भवत्युदासीनः ।

इयमेव तस्य मुक्तिः कथिता परिणामवादिभिः सुजनैः ॥ १६ ॥

15. Khyāti yadā tu vivekaḥ prakṛtir
viratā tadā svayaṃ bhavati.
16. Tyajati tataḥ sāksitvaṃ
puruṣaḥ prakṛtau bhavatyudāsīnaḥ
Iyameva tasya muktiḥ kathitā
pariṇāma-vādibhiḥ sujanaḥ.

But as soon as discrimination becomes firmly established, *Prakṛti*, of its own accord, desists from clinging to *Puruṣa* as his subtle form, and *Puruṣa*, giving up his witnessing career, becomes indifferent towards *Prakṛti*. Such (state of aloofness) has been

called as the liberation of *Puruṣa* by good natured advocates of the theory of transformation.

Puruṣa, witnessing the discriminative thinking of his mind, becomes once again indifferent towards the activities of his psychic and physical body. The root substance also leaves such a *Puruṣa* quite alone and aloof as soon as his current physical form comes to an end at the time of his death. Such a *Puruṣa* rests in eternal peace of absolute loneliness called *Kaivalya* and that is his final liberation as propounded in Sāṃkhya-Yōga systems.

गन्धर्वनगरकल्पं त्वनाद्ययाऽविद्यया जगद् भाति ।

जीवस्य सायि मिथ्याऽविद्या नूनं न चापि निर्वाच्या ॥ १७ ॥

17. Gandharva-nagara-kalpam
tvanādyayā'vidyayā jagad bhāti
Jivasya sāpi mithyā'vidyā
nūnam na cāpi nirvācyā.

The universe does only appear to souls in bondage just in the manner of (visionary) cities of *Gandharvas* (appearing in the sky), on account of beginningless *Avidyā*, the basic ignorance. That *Avidyā* also is, in fact, false and is not at all explicable.

What is *Avidyā*? Where from does it emerge? How does it catch hold of the *Ātman*? Who gets involved into it and How and why does he? All such questions have been left un-answered by the Advaita Vedāntins and Buddhists under the pretence of the inexplicability of *Avidyā* and that is a sort of escapism to which such philosophers have resorted.

ब्रह्मै वैकं सत्यं शान्तं नित्यं च सच्चिदानन्दम् ।

मायापि हि सा मिथ्या यया त्विदं भाति भेदवैचित्र्यम् ॥ १८ ॥

18. Brahmaivaikaṃ satyaṃ śāntaṃ
nityaṃ ca saccidānandam
Māyāpi hi sā mithyā yayā
tvidam bhāti bheda-vaicitryam.

Brahman is the only one single reality. Having existence, consciousness and bliss as its form, it is tranquil and eternal. That *Māyā* also is false which is the cause of the appearance of this variousness of diversity.

Brahman in Advaita Vedānta is absolutely calm and inactive. Even the spiritual stir of consciousness has not been accepted in Him by Vedāntins.

निश्चित्यैवं सम्यग् ब्रह्माणि जीवो मुदा लयं याति ।

इत्येषोऽस्त्याभासो वादो वैवर्तिकोऽत्र वैदान्तः ॥ १६ ॥

19. Nīścīyaivam samyag brahmāṇi
jīvo mudā layam yāti
Ityeṣo'styābhāso vādo
vaiivartiko'tra vaidāntaḥ.

A worldly soul, having firmly realised such truth, gets spontaneously absorbed into Brahman. That is, in short, the Ābhāsa-vāda of the Advaita Vedānta based on Vivarta, the theory of false appearance.

Vivarta is either a false appearance or a mistaken appearance. Feeling the presence of an unexistant thing like the dream world is one type of it and mistaking something like a rope or shell for a snake or silver is another type of Vivarta as taught and propagated by Vedāntins. They say that the phenomenon does not exist at all and yet it is known as something existent. They say further that Brahman alone exists and is mistaken as God, soul and objective phenomenon. That is their Vivarta.

बौद्धानां राद्धान्ते शून्यं सर्वं सदैव पर्यन्ते ।

नास्ति ब्रह्म न जीवो नैव स्थूलं जगन्न वा प्रकृतिः ॥ २० ॥

21. Bauddhānām rāddhānte śūnyam
sarvaṃ sadaiva paryante
Nāsti brahma na jīvo naiva
sthūlam jaganna vā prakṛtiḥ.

According to the theory of the Buddhists, everything is ultimately ever-void. Neither Brahman, nor soul, nor the gross universe, nor Prakṛti (root substance) do (at all) exist.

All these are mere imaginations of mind according to higher Buddhism.

क्षणिकं हि तु विज्ञानं प्रवहत् सन्तानरूपतां गच्छत् ।

अहमित्यभिमानपदं तस्याकाराः प्रमेयजातानि ॥ २१ ॥

21. Kṣaṇikam hi tu vijñānam
pravahat santāna-rūpatam gacchat
Ahamityabhimāna-padam
tasyākārāḥ prameya-jātāni.

The flux of momentary mind (or mental ideas), flowing on and appearing in constant succession, is the basis of ego having the

conception of I-ness as its form. The whole objective universe (also) is (merely) the outward appearance of mind.

The existence of subject and object, both, is based merely on the imagination of mind, just like the existence and appearance of dream world. Mind is not any permanent entity. A constant flux of momentary ideas is taken wrongly as the constant mind. Mental impressions alone appear as all phenomena just in the manner of a dream.

मिथ्याज्ञान-निमित्ता विज्ञाने वासना अनाद्या याः ।

ताभिः खलु विज्ञानं सन्तत्या वहति येन संसरणम् ॥ २२ ॥

22. Mithyā-jñāna-nimittā vijñāne

vāsanā anādyā yāḥ

Tābhiḥ khalu vijñānaṃ santatyā

vahati yena saṃsaraṇam.

The flux of mind flows on in a chain on account of those beginningless dispositions which are ingrained in it on the basis of false knowledge and that causes (its) transmigration.

Each flux of mind is beset by beginningless wrong conceptions. The impressions of such conceptions give rise to some natural dispositions which drive them from birth to birth to reap the fruits of the actions felt by them egoistically as theirs.

निश्चित्य तु शून्यत्वं परमार्थत्वेन सर्वभावानाम् ।

क्लेशक्षयादि-पूर्वं विरज्य देहं त्यजत्तु विज्ञानम् ॥ २३ ॥

क्षणिकं न हि सन्तानं जनयेन्निरवाण-शून्यतां गच्छेत् ।

23. Niścitya tu śūnyatvaṃ

paramārthatvena sarva-bhāvānām

Kleśa-kṣayādi-pūrvam virajya

dehaṃ tyajattu vijñānam.

Kṣaṇikaṃ na hi santānaṃ janayen

nirvāṇa-śūnyatāṃ gacchet.

A momentary mind, having definitely realized the ultimate voidness as the reality of all phenomena, having developed indifference (towards them), and having annihilated all misery, cannot give rise to any further chain (of ideas) while leaving its current physical form and consequently becomes completely void in *Nirvāṇā*, the state of total extinction.

Just as the flow of the momentary flames of a lamp become extinct when the oil in its wick is exhausted, so does the flux of

mind come to an end when ignorance, impressions and dispositions are washed off.

इत्थं तेषां मुक्तिः स्वात्मोच्छेदेन शून्यताभावः ।

Ittham teṣāṃ muktiḥ
svātmocchedena śūnytābhāvaḥ.

Thus their liberation is a state of nothingness and voidness attainable through the extinction of one's self.

The word *Niryāna* means extinction and the final aim of the Buddhist philosophy is to become totally extinct and void.

DEFECTS IN OTHER THEORIES

एवं त्रयोऽपि वादा आरम्भाद्याः समासतः प्रोक्ताः ।
 कियताप्यंशेनैते युक्ताः सर्वे न सर्वथा युक्ताः ॥ १ ॥

1. Evam trayo'pi vādā
 ārambhādyāḥ samāsataḥ proktāḥ
 Kiyatā'pyamśenaite yuktāḥ
 sarve na sarvathā yuktāḥ.

In this way are all the three theories of creation etc. discussed precisely. All these are only partly appealing but not completely.

All the three are hypothetical theories appealing only up to certain limits and do not give complete satisfaction. These theories are correct only upto certain points in the higher pursuit of the absolutely real truth.

भिन्नां प्राजापत्यां सृष्टिं यावत्त्वबाध आरम्भः ।
 कार्यकरणवर्गस्य प्रधानतो युक्त एव परिणामः ॥ २ ॥

2. Bhinnām prajāpatyām sṛṣṭim
 yāvattvabādha ārambhah
 Kārya-karaṇa-vargasya pradhānato
 yukta eva pariṇāmah.

The theory of creation (out of atoms) is faultless upto the stage of that creation which is distinct from *Prajāpati*, its creator. Transformation of the principal substance into the group of sensory, organic and objective elements (also) is quite flawless.

Prajāpati takes atoms as the material cause and creates all the worlds out of them, but he has no authority on the creation of atoms, infinite entities, senses, organs etc. Sāṃkhya philosophy finds out the sources and the process of the creation of such subtle *tattvas*, but it does not explore the origin of *Prakṛti*, *Puruṣa* and the *gunas* of which *Prakṛti* consists. Many questions on

spiritual philosophy remain thus uncared for in these two groups of philosophy.

२५

सर्वस्या विकल्पस्यावस्तुत्वेनैव साधुराभासः ।
त्रितयस्य परं बीजं पर्यन्ते यत्तु तत् स्वतन्त्रत्वम् ॥ ३ ॥

3. Sarvasya vikalpasyāvastutvenaiva
sādhurābhāsaḥ
Tritayasya param bījam paryante
yattu tat svatantratvam.

Mere appearance of all *Vikalpas* (ideal phenomena) is feasible because of its being unsubstantial, but that *tattvas*, which ultimately is the basic seed of all these three processes, is the self-dependence (of the Lord).

The Godhead of God is His self dependence and that is the basic source of all these processes of phenomenal evolution. God, through His playful independence, manifests in Him the appearance of subject and object as two different entities while making a show of *Māyā* and that results in a visionary appearance of thisness which evolves into this universe. He, through His independent playfulness, creates disturbance in *Māyā* and that gives rise to *Prakṛti*, shakes up its equilibrium and transforms it into *thirty-two tattvas*. Appearing as the creator, He creates the whole phenomenon out of atoms. All the theories of *Ārambha*, *Parināma* and *Ābhāsa* are thus dependent on the independent and playful will of God which is thus their basic source.

tattva

-twentythree

परमाणुत्वमसिद्धं सततं परमात्मनोऽस्वतन्त्रत्वम् ।
मुक्तिश्च जाड्यकल्पाऽऽरम्भेऽसिद्धस्तथावयविभावः ॥ ४ ॥

4. Paramāṇutvamasiddham satatam
paramātmano'svatantratvam
Muktiśca jāḍya-kalpā'rambhe'siddhas-
tathāvayavi-bhāvaḥ.

Partlessness of atom is not well established in the theory of creation; even God is dependent (on atoms and actions of souls); liberation is something like unconsciousness and the relation between a compound substance and its components has not been established well (through logic).

Such are the main defects in *Ārambha-vāda* of Nyāya-Vaiśeṣika. An atom, joining another atom on one of its sides and through one

of its own sides, can give rise to a bigger substance. Atom is not thus sideless. Having sides it is not partless and is not atom because of its having parts. God is not independent in creating the universe as He has to depend on atoms as the substantive cause of the universe and has to create it perforce in accordance with the past actions of souls. He is not thus God. The state of *Apavarga* of a being resembles the character of pure space and a being losing his propensity towards knowing and doing is reduced to the position of pure space which is unconscious in character. Relation between a compound substance and its components can be established only if unity in diversity is accepted and such unity in diversity depends on the independent thinking of a subject.

प्रकृतिर्जडा स्वभावात् कथं विचित्रं जगत् स्वयं जनयेत् ।

पुरुषोऽपि नभःकल्पो नैवं तुष्टिप्रदोऽस्ति परिणामः ॥ ५ ॥

5. Prakṛtir jaḍā svabhāvāt katham
vicitram jagat svayam janayet
Puruṣo'pi nabhaḥ-kalpo naivam
tūṣṭi-prado'sti pariṇāmaḥ.

How could the root substance, which is inanimate by its nature, create by itself this universe which is full of (wonderful) variety? Even *Puruṣa* is something like pure space (and cannot enforce transformation of *Prakṛti*). Therefore the theory of transformation cannot give satisfaction.

Unconscious *Prakṛti* can not take into consideration any utilitarian aims in creation and cannot therefore undergo such transformations which are full of wonderful variety and which aim at various utility. *Puruṣa* has been accepted as an entity similar in character to pure space, because powers to know and to do have been granted to *Buddhi*. Therefore He also cannot guide *Prakṛti* towards any utilitarian transformations. No other, eternal element like God has been accepted in *Sāṃkhya* philosophy. God in *Yoga* philosophy is just an ever liberated pure soul who guides even the preceptors of yoga. He has not been granted any divine power to create, to control, to dissolve and the like.

सर्वं यदास्ति मिथ्या कस्य कुतो वास्ति हा प्रपञ्चोऽयम् ।

कस्य कुतश्चाविद्या भान्त्यपि खलु सा कथं न निर्वाच्या ॥ ६ ॥

6. Sarvaṃ yadāsti mithyā kasya
kuto vāsti hā prapañco'yam
Kasya kutaścā'vidyā bhāntyapi
khalu sā katham na nirvācyā.

When everything is false (and non-existent), then, alas! whose, why and where from is this phenomenon? Where from could *Avidyā* emerge and whom could it involve? How is it that *Avidyā*, though ever evident, is not explicable?

Why should a person bother for something which is non-existent? *Avidyā* cannot involve Brahman who is *Vidyā* (pure knowledge) alone. None other than Brahman does ever exist who would get involved in *Avidyā*. *Avidyā* runs the whole show of the universe and yet is said to be inexplicable. Is it not escapism? Such are the defects in the *Vivartavāda* of Vedānta.

ब्रह्मापि चेत् स्वनिष्ठं शान्तं गगनोपमं तथाऽस्पन्दम् ।

काऽऽनन्दताऽथ चित्ता सत्ता वा तस्य शून्यकल्पस्य ॥ ७ ॥

7. Brahmāpi cet svaniṣṭham śāntam
gaganopamaṃ tathāspandam
Ka'nandatā'tha cittā sattā
vā tasya śūnyakalpasya.

If Brahman is extremely self-centred, totally tranquil, space-like and stirless, then what can be taken as the blissfulness or consciousness or even existence of that entity (Brahman) which is just like void?

Brahman should at least have in Him the spiritual stir of consciousness and should be ever charged with the activity of self-awareness. Such awareness of His divine nature can be taken as His infinite blissfulness. But such character of Brahman has not been accepted by the Advaita Vedāntins.

ब्रह्मैव च यदि सत्यं को जीवः का कृतश्च वा माया ।

नैवं हि तुष्टिकारी सूक्ष्मधियामस्ति वेदवादोऽयम् ॥ ८ ॥

8. Brahmaiva ca yadi satyaṃ ko
jīvaḥ kā kṛtaśca vā māyā
Naivaṃ hi tuṣṭikārī
sūkṣma-dhiyāmasti vedavādo'yam.

And if the Brahman alone is real, who is *jīva*; what is *Māyā*, and where from does it emerge? This Vedic theory (of *Ābhāsa*) cannot, in this way, satisfy persons with sharp intelligence.

Sharply intelligent aspirants become satisfied only on seeing *Māyā* as the innate Godhead of the absolute reality and teach the principles of theistic absolutism and of the supreme independent Godhead of the Absolute.

आत्मास्थैर्यं दोषः क्षणिकत्वे ज्ञानसन्ततेर्मुख्यः ।

व्यवहारानुपपत्तिः स्वात्मोच्छेदस्तथा न योऽभीष्टः ॥ ६ ॥

9. Ātmāsthairyaṃ doṣo kṣanikatve

jñāna-santater mukhyaḥ

Vyavahārānupapattiḥ

svātmocchedas tathā na yo'bhīṣṭaḥ.

The inconsistency of subject is the main defect in the momentariness of the chain of successive mental ideas (of the Buddhist philosophy). Lack of justification of mundane dealings and annihilation of one's self, which is never liked (by any one) are other defects in it.

Cognition, its impression and recollection based on it must have one and the same entity as their master. Then and then alone can recollection become possible. A thing perceived by one person can not be recollected by another person. Therefore the flux of ideas should have some single entity to which these belong, but it has not been accepted in Buddhism. Buddhism leads to the annihilation of a being which people cannot like. All mundane transactions are based on recollection which can become possible only when each momentary cognition in a flux becomes a part and parcel of some continuous and single entity serving as the base of the whole series. That is a must but has not been accepted in Buddhism.

THE PRINCIPLE OF SELF-DEPENDENCE

स्वातन्त्र्यस्य हि तत्त्वं पूर्वं सामान्यतः समाख्यातम् ।
अधुना तु तस्य शेषः प्रपञ्चतो विस्तरेण कथनीयः ॥ १ ॥

1. Svātantryasya hi tattvaṃ
pūrvam sāmānyataḥ samākhyātam
Adhunā tu tasya śeṣaḥ prapañcato
vistareṇa kathanīyaḥ.

The essence of the principle of self-dependence has already been expressed in general. What remains of it is now to be discussed thoroughly and in detail.

नैसर्गिकः स्वभावः शिवनाथस्य स्वतन्त्रता परमा ।

नापेक्षते यतोऽसौ किमपि परं पञ्चकृत्यसुविलासे ॥ २ ॥

2. Naisargikaḥ svabhāvo Śivanāthasya
svatantratā paramā
Nāpekṣate yato'sau kimapi
param pañca-kṛtya-suvilāse.

Absolute self-dependence is the innate nature of Lord Śiva, because He does not require anything beyond Him in (His) excellent luxury of five (divine) activities (of creation etc.).

नैवाणून् न च कर्माण्यपेक्षते नैव वासना न रजः ।

नैवाप्यनाद्यविद्यां निरर्गलः स्वेच्छया स्वयं विलसन् ॥ ३ ॥

3. Nāivāṇūn na ca karmānyapekṣate
naiva vāsanā na rajaḥ
Naivā'pyanādyavidyāṃ nirargalaḥ
svecchayā svayaṃ vilasan.

He, luxuriating Himself at His own will without the least hindrance, does neither require atoms, nor past actions (of souls), nor any past impressions or dispositions, nor the *Rajas*, nor the beginningless *Avidyā* (ignorance).

Atoms are required by Brahmā or by the Īśvara of Nyāya-Vaiśeṣika. Past actions of souls are also required by them as well as by Prakṛti of Sāṃkhya and Īśvara of Vedānta. Anantanātha in Śaivism has also to consider them. The restlessness of *Rajas* is required by *Sattva* and *Tamas* in Sāṃkhya. *Vāsanā* is required by *Vijñāna* in Buddhism and the Īśvara of Advaita Vedānta requires beginningless *Avidyā* with the help of which he conducts creation etc. He conducts all the five divine activities Himself without hindrance and without any obstacles.

स्वातन्त्र्यस्य महिम्ना कल्पितमखिलं स्वतो महेशेन ॥

बाला एव हि तत्तत् प्राहुर्जगतो निमित्तमिति नान्ये ॥ ४ ॥

4. Svātantryasya mahimnā
kalpitamakhilam svato maheśena
Bālā eva hi tattat prāhur
jagato nimittamiti nānye.

The Lord has fancied all this out of His own self through the grandeur of (His supreme) self-dependence and it is only children, and not others, who say that this thing or that thing is the (ultimate) cause of the universe.

The whole universe exists always in Him in the form of His divine powers. Expressing such powers externally, He manifests outwardly their reflections and those appear as all phenomena from *Śiva-tattva* to *Prthvī-tattva*.

परमार्थत आत्मैव प्रकाशरूपो विमर्शसारश्च ।

अहमिति सदावभासः सत्यः शेषं प्रकल्पितं सर्वम् ॥ ५ ॥

5. Paramārthata ātmaiva
prakāśarūpo vimarśasāraśca
Ahamiti sadāvabhāsaḥ satyaḥ
śeṣaṃ prakalpitaṃ sarvam.

In fact it is *Ātman* (self) alone, having *Prakāśa* as its form and *vimarśa* as its essence, and being ever apparent and shining as (transcendental) 'I', which is real. All else is merely fancied.

God is, in fact, the only absolute reality. His absolute aspect consists of transcendental self-consciousness which is always self-evident. Self-awareness is the very essential nature of consciousness. God is aware of His self and His divine nature. That makes Him divinely playful and He projects out the reflections of His divine powers and those appear as the thirty-six *tattvas* shining in

Him through the psychic light of His own infinite consciousness. Such reflectional manifestation is spoken of as His creation, His fancying, His imagination and so on. That includes all phenomena which are therefore said to be fancied by Him, though in fact it is not any fancying but a reflectional manifestation. God, bearing such outward reflections of His divine powers, is said to be shining in His universal aspect. A Śiva yogin has to realize Him in both such aspects, otherwise His realization remains imperfect.

अद्वैतशुद्धसंविद्रूपः स्वात्मा त्वसौ स्वतःसिद्धः ।

विविधत्वकल्पनाया विरहादविकल्प एव मन्तव्यः ॥ ६ ॥

6. Advaita-śuddha-samvid-rūpaḥ
svātmā tvasau svataḥ-siddhaḥ
Vividhatva-kalpanāyā virahād
avikalpa eva mantavyaḥ.

That self-proof Ātman (the self), consisting of monistic and pure Samvit (consciousness), should be regarded as beyond Vikalpa (a mental notion or idea) because there is no possibility of any mental imagination or supposition of manifoldness with regard to it.

Vikalpa is a cognition or ideation with such a particular mental image which is quite distinct from other similar images and therefore has its scope only in the field of duality or plurality. Monistic brilliance of one complete and limitless "I" cannot therefore be taken as a Vikalpa. It shines in a psychic lustre of such a monistic intuitional self-experience in which the trinity of experiencer, experienced and experience shine as one single entity.

इदमिति विषयतया यत् संवृत्याऽऽभासते परं विश्वम् ।

परामर्थतो न तत् सन्नासत्तत् सर्वथापि मन्तव्यम् ॥ ७ ॥

7. Idamiti viṣayatayā yat
samvṛtyā"bhāsate param viśvam
Paramārthato na tat sannāsattat
sarvathāpi mantavyam.

The universe, which appears objectively as "this", through the faculty of ideation alone, may neither be regarded as essentially real, nor as absolutely false.

It is not as real as the Ātman, nor is it as false as the son of a barren woman. Being the reflection of the power of God, it is real in its being identical with Him. But its phenomenal manifestation,

being a creation and a notion, is not absolutely real. It is, no doubt, real for the time being and should not be taken as a dream because that will amount to self-deceit. Besides, being of various utility, it cannot be taken as absolutely false.

अतएव हि संवृत्तिसद् विकल्पबुद्ध्यावभासमानं तत् ।

विविधत्वकल्पनेनापोहस्तत्रैव सम्भवेद् द्वैते ॥ ८ ॥

8. Ata eva hi saṃvṛti-sad
vikalpa-Buddhyāvabhāsamānam tat
Vividhatva-kalpanenāpohas
tatraiva sambhaved dvaite.

Therefore it is real through ideation because of its being apparent through the faculty of imagination. Only there, in duality, is the possibility of distinction through the imagination of variousness.

Ideation risen out of imagination is known as *Samvṛti*. Perception catches an object as it really is in itself. *Samvṛti* is a mental activity which imposes a word-image on it and forms a definite idea about it. Whatever shines in the light of *Samvṛti* is imaginary in character. All phenomena shine in the psychic apparatus of finite beings through their *Samvṛti*. Therefore their existence is accepted as *Samvṛti-satyatā* or reality through ideation. But even such reality is reality by virtue of its utilitarian role in mundane transactions. It is one kind of reality and *Paramārtha-satyata* is another type of it.

An idea based on *Samvṛti* is known as *Vikalpa*, a cognition risen out of imagination. A *Vikalpa* gives rise to an idea which is quite distinct from all other similar ideas. A horse in one's perception can be any of such animals. But its being only a horse and not any other such animal become definitely clear only at the stage of a *Vikalpa*-knowledge about it. A *Vikalpa*, in this way, establishes some definite name and some definite idea about an object and rejects all similar names and ideas. Such mental activity is known as *Apoha*, a distinction in name and idea. *Apoha* is the very essence of *Vikalpa*, because definiteness of an idea cannot rise without its distinction. Several similar names and ideas about an object are fancied at the time of its perception, but only some one pair of them is definitely established and all other pairs are rejected at the time of *Vikalpa* cognition. All this happens at the stage of diversity and not that of unity which is free from *Vikalpa*.

विकल्प

Apoha