

Introducción al Śivaísmo de Cashemira

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Introduction to Kashmir Shaivism;

pub. Oakland, S.Y.D.A Foundation, California 1977.

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pub. Indian Books Centre, Delhi 1991.

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Réimpression éd. de Boccard, Paris 2004. [Contient 49 śloka de Śiva Dṛṣṭi de Somānanda]

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Sw. Tejomayananda

Introduction to Kashmir Shaivism

PREFACE p. vii-ix

ACCORDING TO legend, Lord Shiva appeared in a dream to a venerable teacher by the name of Acharya Vasugupta, who lived in Kashmir in the ninth century. Lord Shiva told Vasugupta that He had inscribed **secret teachings** on a huge rock and that he should find this rock and spread these teachings to those who were worthy to receive them. This is the origin of the **Shivasutras**, and the beginning of the writings on Kashmir Shaivism.

Baba visited Kashmir in 1973 primarily to see that rock. It is a big flat stone at the base of Mahadevgiri Mountain. A stream runs beside it. On the opposite bank in a deep forest in which Vasugupta's ashram is said to have been. The intervening years have wiped away the writings which were found on the stone, but the feeling remains. We sat on the rock, Baba broke a coconut and burned some incense, and we all chanted *Paduka Panchaka* and *Guru Gita*. So, as the sun set, we sang to the glory of the Guru, the one who helps us realize the teachings of Shiva within ourselves. After that chant, Baba talked about Kashmir Shaivism and explained that **this philosophy describes the highest truth as supreme Shiva. Shiva is Caitanya, the everlasting and all-pervasive consciousness. All that is experienced in the world is Shiva.** Although the world appears to be different from Him, it is born of Him and He is the very fibre of its existence. Thus **Shiva is within the world as well as beyond the world. Shiva by His own free will sends forth the universe from His own being, imparts existence to it, and again withdraws it into Himself.** The creation and dissolution of the entire universe takes place within the winking of Shiva's eyes.

The creative power of Shiva is known as Shakti or the divine Citi which is identical with Him. Through this Shakti, pure consciousness contracts and becomes everything in this world, manifesting as both subject and object. In this process, Shiva limits His powers and becomes the individual soul who forgets his own perfection. He considers himself small and sees differences between himself and the rest of the world. This is his impurity or *mala*. Only when he receives divine grace from a Guru in the form of *Shaktipat* does he turn within himself, lose his impure understanding and discover his true nature. The consciousness again expands to its original state, and the individual soul realizes his oneness with the supreme Shiva. Once man knows himself as Shiva, wherever he looks he sees nothing but Shiva.

Kashmir Shaivism holds an important place in Baba's teaching. He often quotes from the Shaiva scriptures in his lectures and writings and he frequently recommends that Siddha students read the *Shivasutras* and *Pratyabhijñā Hridayam*, two of his favourite treatises on Kashmir Shaivism. He says that Kashmir Shaivism is the pinnacle of all philosophy, that there is nothing beyond it. He says that **Kashmir Shaivism is not the product of man's imagination, that it is a practical philosophy, a philosophy of experience.** Just as there are manuals to help man understand the workings of an electrical appliance, so Kashmir Shaivism is a manual to help man know his own inner being, the Self.

In his preface to *Siddha Meditation*, his commentary on the *Shivasutras*, Baba writes, "The Shiva principle is the highest truth, immortal and self-luminous. **Shiva is the Self of all. There is nothing which is not Shiva.** There is no place which is not Shiva. There is no time which is not Shiva. No single thought that arises can be separate from Shiva. This awareness is the awareness of Shiva. Here, there, wherever you look is Shiva. The *Shivasutras* are alive with this divine consciousness."

This small book prepared by Swami Tejomayananda is a synopsis of Kashmir Shaivism. Its purpose is to provide a long-requested text which explains to Siddha students the philosophy which Baba speaks of so highly. Thus it is an elementary text, giving the basic information about Kashmir Shaivism. I hope this philosophy, which here is made easy to understand, will inspire the readers to become Shiva.

CHAPTER ONE

INTRODUCTION TO KASHMIR SHAIVISM p. 1-5

KASHMIR Shaivism is a monistic philosophy which occupies a distinguished position among the various schools of thoughts. Its basic tenet is that **the entire universe is nothing but conscious energy and that everything in the universe is that consciousness expressed in different forms**. It provides the most complete analysis of human personality and the deepest, most comprehensive psychology of man.

The word 'Shaivism' is derived from **Shiva**, which **is the name given to the Ultimate Reality**. The philosophy is called Kashmir Shaivism because the *Shivasutras*¹ on which it is based were revealed in the State of Kashmir in India and many of the philosophers who studied and wrote about the system lived in that area. **This system deals with the threefold principle of God, soul and matter and for that reason is also called Trika Shasana, or simply Trika**. Therefore, the terms of Kashmir Shaivism and Trika may be used interchangeably.

In the 9th Century A.D., a saint named **Vasugupta** had a dream in which Lord Shiva appeared to him and told him the whereabouts of a rock with a series of teachings inscribed on it. These teachings, which were named the *Shivasutras*, form the foundation of Kashmir Shaivism. Vasugupta taught the philosophy of the *Shivasutras* to his disciples, and they and their disciples in turn expounded it and spread it throughout India.

The literature² of the Shaivite philosophy may be broadly divided into three groups: Agama, Spanda and Pratyabhijñā. Agamas, such as the *Shivasutras*, are believed to be revelations – writings inspired, if not actually produced, by God. The Spanda literature lays down the important doctrines of the system, expanding those revelations; and the Pratyabhijñā literature interprets those doctrines in a reasonable and logical manner.

Kashmir Shaivism describes one's own true nature, the nature of the world around him, and God. So **the aim of this system is to help the individual achieve Self-realization. According to Shaivite thought, Self-realization is the recognition of one's own true nature by removal of the veil of ignorance. This recognition is the awareness that one is united with God and everything in the universe. The experience comes through grace**, received from a Siddha Guru, a perfected master, who has realized his union with God. By virtue of this realization, a Siddha is a direct channel for the dispensation of divine grace. He has the power to transmit his own Shakti, or spiritual energy into the seeker, thereby awakening the dormant Shakti known as Kundalini. This transmission of Shakti is technically called 'Shaktipat'³, which literally means the descent of Shakti. A Siddha can bring about this awakening by a touch, a word, a look, or even a mere thought. As long as man lives on the mental plane, he has no access to the spiritual realms. He can surrender his self-will to the will of God by raising the level of his consciousness. This is accomplished by the practice of yoga and meditation, and it ensures that all his activities will be regulated by the will of God. **In the Upanishads it is stated that the Self cannot be realized by means of the intellect, scriptural study, or spiritual discourse. It can be realised by him alone whom God favours and to whom He reveals Himself. The bestowal of redemptive grace is one of the five principal functions of God. It is independent of human action. Whatever intellectual and spiritual knowledge a person may possess, there is no guarantee that he will attain Self realisation unless he is blessed with the grace of the Lord.** The free will of man on the plane of normal consciousness functions through the egoistic limited self. The more one liberates the self from the shackles of the mind, the more one's divine nature will unfold itself. **If one then applies one's free will, it will become a potent means to Self-realization.**

All systems of Indian philosophy are in complete agreement that the purpose of pursuing philosophy is to rid oneself of sorrow and suffering and to experience supreme bliss. They also agree that the way to accomplish this goal is to gain knowledge of the true nature of one's own Self, God, and the universe. This knowledge frees man from the bondage of ignorance which, as all teachers agree, is the cause of human suffering. Indian philosophy generally does not attempt to train one to discern metaphysical truths. It enables one rationally to understand the Reality experienced by Self-realized men and thereby gives one incentive to seek that

¹ See Appendix I

² See Appendix III

³ See Chapter five

experience oneself. This comes only through the grace of the Guru. In this light, **philosophy is seen not as a theory about life, but as a way of living**, for the study of philosophy is a means by which man can attain his highest aspirations. It is not a questions of a new discovery, but rather the “recognition” of the Truth, which already exists everywhere. **According to Indian tradition there is only one Ultimate Reality, but there are six fundamental interpretations of that Reality. These are called Shad Darshanas or the Six Systems of Philosophy.** They describe the physical universe known by the senses in light of a Reality which lies beyond the senses. This Truth is attainable only through scriptural revelations or through the grace of enlightened beings. The Shad Darshanas constitute the classic philosophical system of India. They are Nyaya, Vaiseshika, Sankhya, Yoga, Purva-Mimamsa and Uttra-Mimamsa or Vedanta.

Nyaya, founded by Gotama Rishi, is a system of logic and is concerned with the means of acquiring right knowledge.

Vaiseshika, founded by Kanada Rishi, classifies all knowledge of the objective world under nine basic realities – earth, water, light, air, ether, time, space, soul and mind. It discusses how the various combinations of these nine basic realities bring all things into being.

Sankhya, founded by Kapila Rishi, comprehends the universe as a sum total of twenty-five tattvas or categories, which are derived not from nine basic realities but from two – spirit (Purusha) and matter (Prakriti). In no way does it discard the basic realities of the previous system. It only shows that they are not final, in the same way that the breaking down of the atom into electrons and protons did not discard the existence of the atom, but only showed that it was not the last possible reduction of matter. Sankhya shows that all things are evolved out of pre-existing material, which is the static background of the universe and which simply unfolds itself as a rose unfolds from its seed.

Yoga, founded by Maharishi Patanjali, is the practical aspect of the Sankhya doctrine. In yoga the primary concern is with the means by which an individual can control his mind and thus know Reality by direct experience.

Purva-Mimamsa, founded by Jaimini Rishi, is concerned chiefly with the correct performance of Vedic rituals.

Uttara-Mimamsa or Vedanta, founded by Badarayana Rishi, is an inquiry into the nature of the Ultimate Reality, which is called Brahman. It does not totally discard the findings of Sankhya, but contends that there is only one Ultimate Reality. Its analysis of the process of cosmic evolution is very similar to the Sankhya. Vedanta shows that the universe of infinite variety is only an illusion and that all things are one basic substance which appears in different forms.

Kashmir Shaivism is not merely an intellectual pursuit, but a system which actually enables man to know his Self and to understand its identity with the cosmos and its source, God. **It lays down the psychological basis for the evolution of human personality and recognizes that Self-realization lies beyond the experience of the senses. This philosophy is based primarily on direct personal experience, secondly on reason, and thirdly on scriptural authority.** It is the belief of many scholars that no study of the philosophical systems of India would be complete without Kashmir Shaivism, for it is more comprehensive than any of these Shad Darshanas. For that reason, Kashmir Shaivism occupies a special position in Indian philosophy. **Its major premise is that there is only one Ultimate Reality and that this Reality has two aspects, one transcending the universe (Prakasha) and the other operating through it (Vimarsha).**⁴ Kashmir Shaivism **postulates thirty-six tattvas or categories in the process of cosmic evolution.** What the other systems merely assume, Kashmir Shaivism explains, for it shows the origin of spirit and matter, it discusses the nature of the Ultimate Reality, and it explains the cause of the initial impulse Spanda⁵ in nature which began the process of creation. Kashmir Shaivism accepts the **fundamental premise that Pure Consciousness is the basic substance of the universe.** However it differs from the Sankhya and the Vedanta systems in its interpretation of the three basic problems:

- 1) What is the nature of the Ultimate Reality?
- 2) What is the cause of its first movement? and
- 3) What is the nature of its manifest form?

⁴ See Chapter two

⁵ See Chapter three

CHAPTER TWO

PARAMASHIVA – THE ULTIMATE REALITY p. 6-9

WHAT IS the nature of the Ultimate Reality? To solve this problem the Sankhya system assumes the existence of two independent realities. Purusha and Prakriti, and thus constructs a dual system. The Vedanta system assumes a single Ultimate Reality, Brahman, and then supports this hypothesis by introducing another principle, Maya, which is held to be both not real and not unreal, which is counter to logic. Therefore, Vedanta is still tainted by the suggestion of a sort of dualisms. **Kashmir Shaivism constructs a pure monism which assumes a single Reality with two aspects, Prakasha** (lit. light, the principle of self-revelation) **and Vimarsha** (lit. experience, the self-consciousness which brings about the world process). **Both are real because the effect cannot be different from the cause.** In this way Kashmir Shaivism reconciles the dualism of Sankhya with the monism of Vedanta. However, it is said that logic can never construct an unassailable monism. Therefore, **final proof of these two aspects can be obtained only through direct experience of samadhi, which is achieved through the grace of the Guru.**

The Ultimate Reality is the core of all things and all beings. It has many names. It is called **Chaitanya** (consciousness), **Parasamvit** (the supreme experience), **Parameshvara** (the Supreme Lord), **Anuttara** (higher than which there is nothing) **and Paramashiva** (the Supreme Shiva). Here we shall call it Paramashiva. Although Paramashiva is **beyond description**, philosophy still attempt to describe Him. He is **beyond all manifestations**. Paramashiva is referred to as masculine, although the Ultimate Reality **is neither masculine nor feminine**. He is **beyond the limitations of form**. He is one and the same in all things and beings. He is **beyond the limitations of time and space**. He is **eternal, infinite, all-pervading**. He is **all-knowing, all-powerful**. He is **beyond change**, always remaining transcendental and undiminished in the same way that a candle lighted from another candle does not diminish the light of the first candle.

As already mentioned, **Paramashiva has two aspects, Prakasha and Vimarsha**. They are two inseparable sides of one single Reality like the two sides of a coin, **and they always remain in a state of perfect co-existence with each other. Prakasha is the aspect of self-revelation which illuminates everything.** As the *Kathopanishad* puts it “By its shining, everything shines. By its light alone does all this shine”. **Vimarsha is the aspect which uses this light to survey itself.** This self-observation of the Ultimate Reality is called Vimarsha, It is the non-relational, immediate awareness of “I”. It is this pure “I” - consciousness or Vimarsha - that is responsible for the manifestation, maintenance, and re-absorption of the universe. Therefore, **Vimarsha is called Parashakti** (supreme power). Thus, the **Ultimate Reality is not only Universal Consciousness, but also universal psychic energy or power**. For that reason it is described as both transcendental and immanent.

Of the many **powers of Paramashiva**, only five are fundamental: **chit-shakti, ananda-shakti, iccha-shakti, jñana-shakti and kriya-shakti.**

- . Chit-shakti is described earlier as Prakasha, the **power of self-revelation**, by which the Supreme shines by Itself. This aspect is known as Shiva.
- . Ananda-shakti is the **power of absolute bliss**, which is totally independent. This aspect of the Supreme is known as Shakti.
- . Iccha-Shakti is the power of feeling supremely capable, the power of forming a divine decision regarding what to do or what to create. This is the **power of will** of Paramashiva. This aspect is known as Sadashiva or Sadakhya.
- . Jnana-shakti is the **power of knowledge**, the power of maintaining all objects in conscious relationship with one-self and also with one another. This aspect is known as Ishvara.
- . Kriya-shakti is the **power of action**, the ability of Paramashiva to assume any and every form. This aspect is known as Shuddhavidya or Sadvidya. The universe is nothing but an unfolding or expansion of the Supreme Shakti. The vast multiplicity of the universe, both subjective and objective, is contained within the power of the Supreme, exactly as the potential multiplicity of a tree exists within the seed.

The Prakasha or transcendental aspect of Paramashiva or Pure Consciousness exists as a logical necessity, for there must be a condition beyond which further analysis cannot go (Anuttara) in order to avoid the logical fallacy of “regressus ad infinitum”. **Since something cannot come out of nothing, this Ultimate Reality must contain all things in their fullness.** Therefore, in order to account for feeling or experiencing, it must be Universal Consciousness. This aspect of the Universal Consciousness is technically referred to in Kashmir Shaivism as chit. In order to account for joy, it must be universal bliss. This is called ananda. In order to account for desire, it must be universal desire. This is called iccha. In order to account for knowledge, it must be universal intelligence, which is called jnana. In order to account for action, it must be universal action, which is called kriya. The technical term used to describe the eternal substance in which all things are inherent is **chaitanya**, which means **the changeless aspect of Pure Consciousness, the universal intelligence or spirit.** It is technically defined as Sat-Chit-Ananda, that is, being-consciousness-bliss. This does not mean that being is a consciousness of bliss, but that being is conscious and bliss as such. This represents the perfect condition of the supreme ideal, when nature rests in herself, when there is no feeling of a want to be satisfied, when there is no feeling of a need to go forth. It is the transcendental condition of universal potentiality.

Chaitanya is, therefore, Pure Consciousness and can be defined as the **boundless space in which the universe is born, grows, and dies; the continuum of experience that pervades, sustains, and vitalizes all existence; the source of all things; the spiritual substance of all things;** the foundation upon which all things appear, the one and only Reality.

It is by definition without parts (nishkala) and therefore, unproduced, indestructible, and motionless, for all these necessitate the displacement of parts. It is also eternal and all-pervading and, therefore, with no inside or outside. It is **without attributes** (nirguna) and, therefore, beyond time and space. It is **beyond the mind and, therefore, not a subject of knowledge.** It is **a principle of pure experience and can be realized only in the ecstasy of spiritual illumination through grace.**

CHAPTER THREE

NATURE OF UNIVERSAL MANIFESTATION

THE PLAY OF UNIVERSAL CONSCIOUSNESS p. 10-15

WHAT IS the nature of the manifestation of this Ultimate Reality? Sankhya, Vedanta, and Kashmir Shaivism acknowledge the existence of the manifest world; but, as it was mentioned briefly in Chapter One, each has a different interpretation of the relationship between the Ultimate Reality or Pure Consciousness and the manifest world of matter. **Kashmir Shaivism contends that the effect cannot be different from its cause. The world of matter is only a play of consciousness, another form of itself,** in the same way that the web spun by a spider is a part of its own substance in another form. **In this system the process of the manifestation of consciousness is called “abhasa”, a shining forth.** This is founded on the belief that **the Ultimate Reality never changes, but always remains transcendent and undiminished.**

Spanda – *The Initial Impulse*

What is **the cause of** the first movement or **the impulse to create**? Sankhya says that it is due to the association of Purusha and Prakriti, but no reason is given for this association. Vedanta contends that only an intelligent agent can set Universal Consciousness in motion; so it postulates Brahman or the Supreme Lord. Both systems show where the initial impulse originates, but neither explains why. Kashmir Shaivism answers this question by saying that **consciousness eternally alternates between two phases, rest and action, that is, Prakasha and Vimarsha.**

The Prakasha phase is a period of potentiality, technically called **pralaya or reabsorption.** It is **the passive phase of consciousness.** Here all the forms of the manifest universe are dissolved and their essence reabsorbed by the Universal Consciousness. During the period of potentiality, pralaya, all manifestations are dormant just as the characteristics of a mango tree are dormant in a mango seed. After this **period of latency,** the universal seeds begin to germinate and

consciousness becomes active. **The active phase of consciousness is called srishti** or the creation of the universe. This phase of manifestation is also called abhasa (the root “bhas” means to appear or shine, therefore, a shining forth). Each phase of action is said to generate the seeds of potentiality that germinate during the period of rest to bring about the next phase of action, in the same way that the flowering of a mango tree produces the seed for the growth of another tree. **A complete cycle consisting of a srishti (creation) and a pralaya (reabsorption) is technically called a kalpa, which is said to last 4,320,000,000 human years, after which another will follow.**⁶ This **periodic rhythm of consciousness** is called **Spanda** and is without beginning or end. Its movement is governed by the law of karma, which is based on the principle that for every action there is a reaction. It is popularly known as the law of cause and effect. In other words, the first movement of consciousness is a reaction produced by past action. All nature is regulated by this universal law. The philosophy of Kashmir Shaivism can be better understood by a careful study of this Spanda principle.⁷ **Spanda is the energy that permeates the universe during its processes of evolution and involution. Spanda is consciousness, the impulse, vibration, the ceaseless force from which springs everything that exists. It is the source of universal energy which manifests itself in fear, joy, and anger, and which throbs in word and thought.** When a person is overwhelmed with ecstasy, joy, or anger, he experiences Spanda. **Spanda is the Supreme Universal Power which embodies all manifestations.** The cause is not different from the effect although the effect appears to be different. **Spanda is the first motion of will, the initial impetus of spirit.**

In the *Kena Upanishad* a student asks his teacher, “Who directs the mind towards its object? Who causes the prana or life force to function? Who compels men to speak? What God makes the eyes and ears function?” The teacher answers that the Ultimate **Conscious Force or Spanda is the source of all actions, emanations, illuminations, and unfolding**; but it remains unattached to all these. Furthermore, it is by means of this Universal Conscious Force that the eyes see, the ears hear, the mind thinks, the intellect grasps, the metabolism works, and the planets move.

The power of Spanda is the dynamic aspect of the transcendental Reality. This Reality is the abode of all powers of manifestation and action. Through introspection, an aspirant can experience the inner motive force of Spanda. **Abhinavagupta**, the great master of Kashmir Shaivism, observes that **Spanda is unobjectified desire**, which leads consciousness to feel incomplete. It is the first stage of consciousness before it crystallizes into the reasoning process. **Somananda**, another great teacher of Kashmir Shaivism, says that at the moment in which consciousness first begins to create multiplicity, there is an **initial movement of the will**. The intellect vibrates in amazement and the whole, or Shiva, expands. Though Spanda is expressed in various ways according to the particular movement in which it manifests, **Ramakantha**, the author of a commentary on the *Spandakarika*, has used it in the special sense of an inner rhythm of aesthetic spiritual experience. This may be characterized as a flash of thought or an inner perception such as pleasure or pain. He also uses it in the sense of an unobjectified desire.

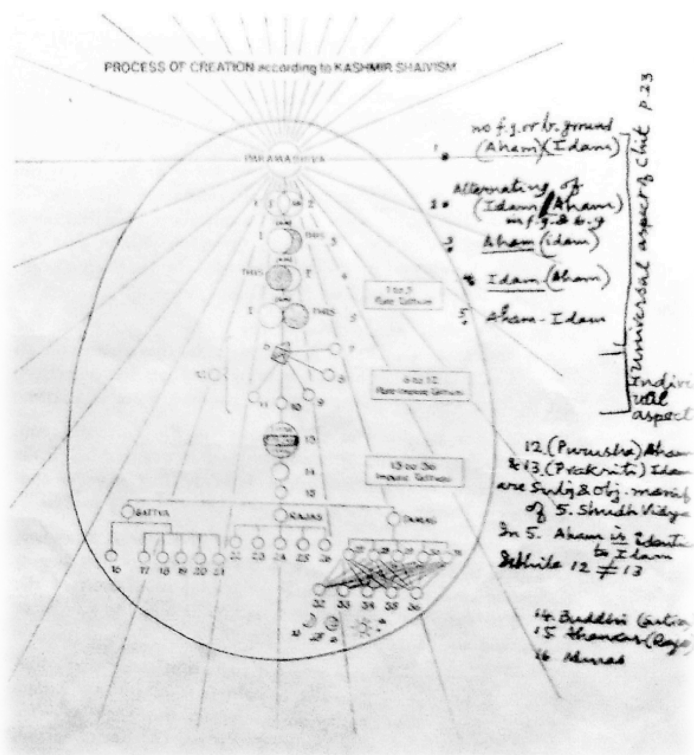
All action merely represents an expression of the individual's will. Immediately before beginning an action, one experiences a kind of stir within. Worldly action is therefore a unity because of the oneness of will and purpose. Spanda is the first movement of will, the initial motion of spirit, or the **first flutter of Pure Consciousness in the porcess of the fivefold actions: emanation, existence, dissolution, concealment, and bestowal of grace.** Spanda cannot be understood by intellectual interpretations of metaphysical ideas. It can only be grasped through **introspection**. One can observe within oneself the various changes that take place in the satisfaction of a wish or desire. Spanda is that **power of consciousness which infuses life into the physical senses, which would otherwise appear inert.** That power can be comprehended by a person who observes his own nature. **Spanda animates the senses and is the origin of the processes of creation, existence, and dissolution.** Every natural phenomenon is brought about by this same power. An individual can watch his thinking process as well as the various steps involved in the fulfilling of a desire and thereby observe Spanda at work. When a person is thinking of

⁶ See Appendix IV

⁷ See Shree Gurudev-Vani 1967

one aspects of an idea, another aspect of the same idea suddenly arises in his mind. In this process, **the junction-point** between the two thoughts is called unmesha. Modern scientists put it in their own terminology.⁸ They call it an altered state of consciousness or a state of higher consciousness. They say that everything in the universe functions like a pendulum, which moves from one point of rest to another. In other words, **all matter vibrates**. This point of rest is very dynamic in that it is where the change of direction takes place. At that point it actually disappears for a fraction of a micro-second and then reappears. This means that we have a system in which all our realities exist on an off-on basis. During the off-period we expand and fill the entire universe; then we contract and continue in our normal reality as if nothing had happened. It is not the physical object that expands but rather it is its essence that extends to fill the universe. Thus, **everything is in constant communication with everything else, because the essence of all things mingles in that spatial dimension.** (...) In the state of Pure Consciousness, **Spanda, or the principle of energy, exists as the essence of activity. Pleasure and pain, the perceiver and the perceived, everything emanates from the Ultimate Principle of Spanda.** The only reality that exists is one own Self in the form of Spanda energy. Every action in this universe is fleeting; but the doer who is responsible for all actions is unchanging. The Lord who manifests Himself as both the process of knowing and what is known shines through them. He remains untouched by them as pure conscious power (chinmaya). The aspirant who concentrates on Pure Existence will reach this chinmaya state. **Spanda can be observed in the emotional changes that take place in the manifestation of higher levels of consciousness, such as rupa, rasa, nada, and bindu.** Rupa refers to form that is capable of producing a pleasant reaction. Rasa is the aesthetic aspect of consciousness, which manifests spontaneously in poetic expression. Nada is the undifferentiated origin of subtle inner speech, which comprehends all words and their meanings. Bindu is a form of light which is entirely subjective and which is the material cause of the pure creation. Spanda can be observed in the manifestation of all these forms.

PROCESS OF CREATION according to KASHMIR SHAIVISM



⁸ See Stalking the Wild Pendulum by Itzhak Bentov

CHAPTER FOUR

PROCESS OF UNIVERSAL MANIFESTATION

EVOLUTION AND INVOLUTION p. 16-41

THE WORDS “evolution” and “involution” should be properly understood according to their context in order to avoid confusion. A general understanding of the literal meaning of these words will not be of much use since both of them are relative terms. It is a question of what it is that is undergoing evolution or involution. Here these terms are used with respect to the unfoldment of the universe. It is said that the universe evolves because in this process consciousness unfolds itself and develops from one state of manifestation to another. **From the point of view of Pure Consciousness, however, it gets more and more involved or limited. In other words, the evolution of the universe is nothing but the involution or contraction of Chiti or Consciousness.** The *Pratyabhijna Hridaya* (Sutra 5) says: “Chiti Herself, descending from the plane of Pure Consciousness, becomes chitta or the mind by contracting in accordance with the object perceived”. In other words chitta is a stage in the involution of consciousness. The Ultimate Reality becomes more and more involved through multiplying Itself, so to speak, as it descends towards the level of physical creation.

Kashmir Shaivism postulates **thirty-six categories** to explain the process of cosmic evolution, thus providing the most complete analysis of nature yet devised by any system of philosophy. The twenty-four tattvas or categories from Prakriti (matter) to Prithivi (earth) are the same as those assumed by the Sankhya system; the remaining twelve **tattvas** show how Purusha (spirit) is derived from higher tattvas. Each tattva follows logically from the preceding one. ‘Tattva’ literally means thatness, truth, or reality, that is **the true principle or essence from which each stage is derived.** The *Suta Samhita* defines tattva as **that which exists until pralaya or cosmic dissolution**, whether as objects of enjoyment for the individual soul, as instruments of enjoyment, as the cause of enjoyment, or as the enjoyer. **The interaction of these tattvas through the process of multiplication and differentiation results in many separate, limited entities.** However, they also have a collective existence which forms a single unit; it is **similar to the relationship between an individual cell and the single living organism of which it is a part. It is not merely a collection of many units but rather a single unity with a definite existence of its own. These collective entities are called the lords of the tattvas or presiding deities.** For example, Shirkanthanatha is the presiding deity of the Prakriti Tattva.

After the completion of the process of involution, the divine Shakti reverses Her trend and begins to evolve and reunite what has previously been involved and differentiated. During the process of involution and evolution all these tattvas are subject to direct realization. They are not merely philosophical abstraction which has not practical bearing on life and are beyond the grasp of the majority of human beings. Their rational comprehension is, of course, not possible without philosophical reflection. However, **these tattvas are constantly acting on the general circumstance of daily experience though in a dim and vague fashion. Everyday experience is simply a composite of these principles and elements.**

To account for the phenomenon of manifestation, Kashmir Shaivism postulates **the Vimarsha aspect of Pure Consciousness, the aspect of change and action.** All change is said to take place on the surface of consciousness just as a wave appears on the surface of the ocean, and this appearance must therefore consist of consciousness in the same way that a wave consists of water. **“To manifest” is defined as to appear or become evident to the mind;** here it refers to the Universal Mind. **Since to appear means to be perceived, this implies both the “perceiver” as well as the “perceived”,** in other words, **subject and object.** Both of these factors must be consciousness, for there is nothing else. **Consciousness, then, in its subjective aspect, becomes visible to itself as subject and object. The subject and object in the active aspect of consciousness are technically called “aham” (I) and “idam” (this).** They are as closely related as wetness and water or heat and fire; **without one the other cannot exist. They are consciousness and the power of consciousness. They appear simultaneously and are eternally related.** During the period of pralaya or universal reabsorption, they exist in a condition of equilibrium. When the process of cosmic evolution begins, the balance is upset and the two factors of aham (I) and idam (this) appear. **This characterizes the dynamic or Vimarsha aspect of consciousness.** The subject and object must be considered separately for the purpose of explanation, but it should always be remembered that both are present simultaneously. **One is always predominant in the same way that a coin has two sides which can be seen, but only one at a time. These two factors are the first two tattvas in the process of cosmic evolution and are technically called the Shiva Tattva and the Shakti Tattva.**

Sw. Lakshman Jee

Kashmir Shaivism. The Secret Supreme

CHAPTER 19

KASHMIR ŚAIVISM p. 131-137

Kashmir Shaivism is known as the Pure Trika System. The word '*trika*' means, "the three fold signs of man and his world". In the thought of *trika* there are three energies, *parā* (supreme), *aparā* (lowest), and *parāparā* (combination of the lowest and the highest). These three primary energies represent the three fold activities of the world. In the thought of the Trika, therefore, it is admitted that this whole universe and every action in it, whether spiritual, physical, or worldly, is existing in these three energies. **The Trika Philosophy is meant for any human being without any restriction of caste, creed, or color. Its purpose is to enable you to rise from individuality to universality.** The Trika System is comprised of **four systems**, the **Pratyabhijñā** system, the **Kula** system, the **Krama** system, and the **Spanda** system. These four systems, which form the one thought of the Trika system, all accept and are based on the same scriptures. These scriptures, which in Śaivism are called *āgamas*, are the ninety two *āgamas* of Śaivism, the monistic *Bhairava Śāstras* which are supreme (*parā*) and which are 64 in number, the mono-dualistic *Rūdra Śāstras* which are medium (*parāparā*) and which are eighteen in number, and the dualistic *Śiva Śāstras* which are inferior (*aparā*) and which are ten in number.

Pratyabhijñā system

The word *Pratyabhijñā* means "**to recognize, to realize your Self spontaneously** once again". Here you have only to realize, you not have to practice. **There are no *upāyas*** (means) in the Pratyabhijñā system. **You must simply recognize who you are. Wherever you are**, whether you are at the level of Supreme Being, at the level of yoga, or at the level which is disgusting, **you can recognize your own Nature there and then without moving anywhere or doing anything.** (...) ... reality dawns in the Pratyabhijñā system. In which ever level you are situated do not mind. The moment recognition (*pratyabhijñāna*) dawns not only do you instantaneously become divine, but also realize that you were already divine. At the moment you realize that you were already the Lord but did not know it because you had misunderstood yourself.

In Pratyabhijñā philosophy it is your Master who tells you that you are the same person for which you are longing and teaches you to reach the go there and the without adopting any means. This teaching, therefore, is situated chiefly in *anupāya*, which is that means where there are no means at all. It is **the recognition that there was nothing to be done and nowhere to go. Here there is no practice, no concentration, no meditation. By the grace of your Master you realize it and you are there.** The Pratyabhijñā System was flourishing in the **beginning of Kali yuga**. As time passed, however, it became veiled due to misunderstanding. It wasn't until the **end of the eighth century A.D.** that the great Master **Somananda** reintroduced the Pratyabhijñā System in Kashmir. Somananda's disciple was **Utpaladeva**, and his disciple was **Lakṣmaṇagupta**, and his disciple was the very great **Abhinavaguta**.

Kula system

The Kula System teaches you **how you can live in *caitanya*** (Universal Consciousness), the real nature of yourself, **in both the ascending and the descending act.** While you rise from the lowest to the highest you realize your nature, and while you descend from the highest to the lowest you realize your nature. In the Kula System there is no break in the realization of your own nature either in the highest circle or in the lowest circle. This system, therefore, teaches you how you can live in totality.⁹ In fact, the word *kula* means "totality".

In the practice of the Kula System you have to realize the totality of the universe in one particle. Take one particle of any thing which exists in this world. In that one particle is to be realized the totality of the whole universe. The totality energy is found in one particle. **Everything is full of**

⁹ (...) Totality is that state where knowledge and ignorance exist together, when there is knowledge there is ignorance and when there is ignorance there is knowledge. Both knowledge and ignorance are digested in the totality, nothing is excluded.

one thing and one thing is full of all things.¹⁰ The difference between the Pratyabhijñā System and the Kula System is only that the Pratyabhijñā System teaches you how to realize you own nature in one place and exist there, reside there, while the Kula System teaches you how you can rise from the lowest degree to the highest degree and all the while experience the nature of your Self on the same level and state. Śiva, which is realized in *pṛthvī tattva* is the same level, the same reality of Śiva which is realized in *Śiva tattva*. Here **there is complete realization in every act of the world.** The Kula System was introduced in Kashmir in the **beginning of the 5th century A.D.** by Śrīmacchandanātha. Later, in the **9th century**, because its teachings had become distorted, it was reintroduced by Sumatinātha. In the line of Masters that followed from Sumatinātha, Somanātha was his disciple. Śambhunātha was the disciple of Somanātha, and the great Abhinavagupta was the disciple of Śambhunātha.

Krama System

The Krama System does not recognize either the ways of Pratyabhijñā System or of the Kula System. In the Krama System **you have to rise step by step in succession.** This system teaches that **step by step realization makes your realization firm.** As the Krama System is concerned with successive realization it is primarily concerned with space and time because **where there is succession there you will find the existence of space and time. In both the Pratyabhijñā System and the Kula System you are beyond space and time. In the Krama System it is in the end, not in its process, that you are beyond time and space because it also carries you to that timeless and spaceless state.**

The Krama system is primarily **attributed to śaktopāya and to the twelve kālīs.** The twelve *kālīs* are said to be **the twelve movements of any one cognition.** For example if you look at any object such as a pot, the sensation travels from your thought to the place of the pot and then returns again from the place of the pot to your thought giving you the sensation whereby you realize this pot. You do not realize this pot at the place of the pot, you realize this pot in your mind. Your perception has moved from inside to the pot and then returned again from the pot to your thought. And these movements are distributed in twelve ways as the twelve *kālīs* in the Krama System. **The rise of prāṇa kuṇḍalinī** is also described in the Krama System because in *prāṇa kuṇḍalinī* you rise **from one cakra to another cakra, from one state to another state.** As this is a successive process it is found in the Krama System.

Although the Krama System existed in the beginning of *Kali yuga*, having been introduced by the sage Durvasa, it was reintroduced at the end of the 7th century A.D. in Kashmir by the sage Erakanātha who was also known as Śivānadanātha. Śivānadanātha had only three chief disciples which he initiated into the Krama System and all three were females, because in this system predominance is given only to śakti.¹¹ Their names were Keyūravatī, Madanikā, and Kalyāṇikā. They were quite prominent and were completely informed in the Krama System. Afterwards these ladies also initiated disciples which were both male and female.

Spanda System

The fourth system which comprises the Trika philosophy is called the Spanda System. The word *spanda* means “movement” and the Spanda School recognize that **nothing can exist without movement. Where there is movement there is life and where there is no movement that is lifelessness.** They realize that there is movement in wakefulness, dreaming, deep sleep, and *turya*. Though some thinkers argue that there is no movement in deep sleep, the philosopher of the Spanda System realize that nothing can exist without movement.

The teachings of the Spanda System, which is an important practical system, **are found embodied in the “Vijñāna Bhairava Tantra”, the “svacchanda Tantra”, and in the 6th chapter of the “Tantrāloka”.** The Spanda System was introduced in Kashmir by the great sage Vasuguptanātha in the beginning of the 8th century A.D.. Vasuguptanātha is the author of both the “Śiva Sūtras” and the “Spanda Kārikās”.¹² The disciple of Vasuguptanātha was Kallaṭa.

¹⁰ << ekaikatrāpi tattve’pi śaṭtrimśattattvarūpatā >>

“In any one element you will find all of the thirty six elements.”

¹¹ In this system you will find Tantras where Parvatī initiates Śiva and Śiva becomes the disciple.

¹² Some teachers think that the “Spanda Kārikās” were not composed by Vasuguptanātha, instead they were composed by his disciple Kallaṭa. This theory, however, is absolutely wrong.

CHAPTER 14

Mokṣa in Kashmir Śaivism & Indian Philosophy p. 97-101

The view that ignorance is the cause of bondage and perfect knowledge is the cause of freedom (*mokṣa*) is commonly accepted by all Indian philosophers. Yet, in reality, these philosophers have not completely understood the reality of knowledge and ignorance.

The Vaiṣṇavites, for example, believe that liberation (*mokṣa*) from repeated births and deaths occurs when you are united with *parāprakṛiti*.¹³ And this union with *parāprakṛiti* will take place only when you observe in your understanding that the differentiatedness of this universe is unreal. Then all attachments, pleasures, and pains will come to an end and you will be established in your own real nature. It is this establishment which, from their point of view, is called *mokṣa*.

The Advaita Vedāntins, on the other hand, have concluded that in the real sense *mokṣa* is only bliss (*ānanda*) and nothing else. They say that when you are residing in the field of ignorance (*saṃsāra*) you become the victim of the five fold veils, *avidyā* (ignorance), *asmitā* (ego), *rāga* (attachment), *dveṣa* (hatred), and *abhiniveśa* (attachment to your own conception). These coverings, which are the cause of your remaining in *saṃsāra*, should be removed by the practice of *tattvajñāna*. In these practice you must mentally negate all that is not your own real nature by thinking, *neti, neti*, 'I am not this, I am not this'. So here you practice thinking, "I am not the physical body, I am not the subtle body, I am not the mind, I am not the life essence (*prāṇa*)". You must negate all outside elements. And when you reside completely in your own nature, which is that which remains after your negate all outside elements, that knowledge, from their point of view, is called *mokṣa*.

The tradition of Buddhist philosophers, who are known as the Vijñānavādins, accept that you are liberated only when your mind is completely detached from all attachments to objectivity, pleasure, pain, and sorrow. They argue that the mind must remain only as mind, pure and perfect mind, because for them the mind is actually pure, filled with light, and detached from all worldly things. It is when the mind become attached to worldly things such as thoughts, pleasures, and pains, that you are carried to *saṃsāra*. And when these attachments are cancelled and the mind becomes pure then you are liberated.

The philosophers from the Vaibhāṣika tradition hold that liberation is attained by deleting the chain of thoughts just like the flame of a lamp is extinguished. When a lamp is burning we experience the existence of the flame. When, however, the flame is extinguished it does not go anywhere, it does not go into the earth, or into the ether. When the flame is extinguished it simply disappears. And the extinguishing of the flame takes place when the oil of the lamp is exhausted. In the same way, when a yogī has crossed over all the pleasures and pains of the world those pleasures and pains do not go anywhere, they simply disappear. This yogī, who has extinguished the flame of the chain of thoughts by exhausting the wax of the five *kleśas*¹⁴, enters in the supreme and perfect peace which is, from their point of view, liberation.

From **the Śaivaite point of view** these philosophical traditions remain either in *apavedyapralayākala* or in *savedyapralayākala*. They do not go beyond these states. *Apavedyapralayākala* is that state of *pralayākala* where there is no objectivity. *Savedyapralayākala* is that state of *pralayākala* where there is some impression of objectivity. As an example take the state of deep sleep. When you wake up from deep sleep and subsequently think "I was sleeping and I didn't know anything", that is the state of *apavedyapralayākala*. And when you wake up from the state of deep sleep and subsequently think "I was sleeping peacefully without dreaming", that is the state of *savedyapralayākala* because you experienced that it was a sweet sleep and so "sweetness" is the object for you in this state. Śaiva philosophy does not recognize the theories of these philosophies concerning

¹³ *Prakṛiti* is explained in the *śāstras* (scriptures) in two ways. *Apara Prakṛiti*, which is said to be eight fold, is the combination of the five great elements along with mind, intellect, and ego.

pañcemeṇi mahabāho karaṇāni nibodha me ।

samkhye kritante proktāni siddhaye sarvakarmaṇam ॥ Bhagavadgītā XVIII:13

Parāprakṛiti is that energy of being which governs and holds all the activities and conceptions of this universe.

¹⁴ *Kleśas*, which means literally "pains, misfortune", are affliction which delude you and lead you astray. In Yoga philosophy these affliction are five fold, *avidyā* (ignorance), *asmitā* (ego), *rāga* (attachment), *dveṣa* (hatred), and *abhiniveśa* (attachnebt to your own conception).

mokṣa because in fact the yogins of these traditions do not move above the *pralayākāla* state and are not, therefore, situated in real *mokṣa*.

Our Śaivism explains that *jñāna* (knowledge) is knowing one's own nature which is all Being (*sat*), all consciousness (*cit*), and all bliss (*ānanda*). *Ajñāna* (ignorance) is ignoring this nature and this is the cause of this *saṁsāra* which carries one in the field of repeated births and deaths. Kashmir Śaivism explains that ignorance (*ajñāna*) is of two kinds, *pauruṣa ajñāna* and *bauddha ajñāna*. *Pauruṣa ajñāna* is that kind of ignorance wherein one is unaware of realizing their own nature in *samādhi*. This kind of ignorance is removed by the grace of Masters and by meditating upon one's own Self. And when this ignorance is removed you are situated in the real knowledge of Śaivism, which is all being, all consciousness, all bliss. This kind of knowledge is called *pauruṣa jñāna*. When you possess *pauruṣa jñāna* you realize your nature of Self perfectly. *Bauddha ajñāna* (intellectual ignorance) occurs only when you are completely ignorant of the philosophical truth of the monistic thought of Śaivism. And *bauddha ajñāna* is removed by studying those monistic Śaiva texts which explain the reality of the Self. In reality, therefore, these texts are the cause of your being carried from *bauddha ajñāna* to *bauddha jñāna*. **Bauddha jñāna, therefore, is intellectual and is developed through the intellect. Pauruṣa jñāna, on the other hand, is practical and is developed through practice.** *Pauruṣa jñāna* is predominant over *bauddha jñāna* because when you possess only *pauruṣa jñāna* even then you are liberated in the real sense and attain liberation. In this case, however, at the same time you also attach *bauddha jñāna* to *pauruṣa jñāna*, which means that **on the one hand you practice on your own Being and on the other hand you go into the depth of the philosophical thought of the monistic Śaiva texts and elevate your intellectual being, then you become a *jīvanmukta*, one who is liberated while living.** If, however, you possess only *bauddha jñāna* and not *pauruṣa jñāna* then you will not attain liberation either at the time of death or while living in the body. *Bauddha jñāna* without *pauruṣa jñāna* is useless and will not take you anywhere. **The study of texts shines perfectly only when there is practical knowledge at the same time. Without practical knowledge study is useless.** *Bauddha jñāna* will bear fruit only when *pauruṣa jñāna* is present and not otherwise. If an aspirant is only attached to practical knowledge and not to theoretical knowledge, believing that the only real knowledge is practical knowledge which is the realizing of one's own nature, then he is incorrect from a Śaiva point of view. If only *pauruṣa jñāna* is cultivated and *bauddha jñāna* is totally ignored then there is every possibility that *pauruṣa jñāna* may decrease day by day, slowly fading away so that in the end it does not remain at all. It is the greatness of *bauddha jñāna* that with its power it firmly establishes *pauruṣa jñāna*. In this respect, therefore, *bauddha jñāna* is more predominant than *pauruṣa jñāna*.

In our Śaivism it is said that when you go in search of a Master so that you can be initiated you should first seek that Master who is full of both *bauddha jñāna* and *pauruṣa jñāna*. Finding him you should consider him as a real Master. If in this world such a complete Master is not to be found then you should seek that Master who is full only with *bauddha jñāna*. He is to be preferred over that Master who is filled only with *pauruṣa jñāna* because intellectually he will carry you by and by to the end point. That Master who only resides in *pauruṣa jñāna* would not ultimately be successful in carrying you to that which you seek.

CHAPTER 15

Kashmir Śaivism & Advaita Vedānta p. 103-108

Although the main principle of both Kashmir Śaivism and Vedānta is monism (*advaita*), pure monism, yet there are many important differences in their thinking. For example, Vedānta teaches that *karmayoga* means yoga in action. They believe that you must practice *niḥṣkāma karmayoga* which means that you are to do all the actions of the world without asking for their reward. They say that by acting in this way you are carried towards the existence of the Real Being, the Real Nature of Self. From our Kashmir Śaivism point of view, however, *karmayoga* means something else. It does not mean doing all the activities of the world. **Yoga in action is pure yoga and nothing else. Pure yoga is onepointedness, and this onepointedness must be developed in three ways. You must develop onepointedness in the existence of you being. This is onepointedness in the state of *parā vāk* (supreme speech). You must also develop onepointedness in the state of *madhyamā vāk* (medium speech). And finally you must develop onepointedness in the state of *vaikharī vāk* (inferior speech), in the state of ordinary speech. In Śaivism we begin with the central way, the way of *madhyamā vāk*.** Kashmir Śaivism explains that **yoga in action means that when you are seated in a bus, or when you are walking on the road, you must observe silence.** Walk silently, sit in the bus silently. Do not talk to anybody. Continue your practice of contemplating Lord Śiva as you were instructed by your Master without talking to anybody. This is how you must begin. It is not possible at first to practice yoga while talking. **In the beginning you have to start with silence.** This yoga in action is tremendously powerful. For example, if you were to continue your practice of contemplation for just fifteen minutes while walking the fruit will be the same as the fruit you would acquire if you were to continuously practice contemplation in your meditation room for two or even three years. This is because yoga in action makes your practice of contemplation more firm, more solid, more substantial. This is why **Kashmir Śaivism puts stress on yoga in action, and not on that yoga which is inactive yoga.** In the practice of yoga in action in *madhyamā vāk* you begin with silence. And when you rise from *madhyamā* you will rise in the *pāra* state of Śiva. This *pāra* state will occur, however, only when you have completed your activity. For example, while practicing your contemplation you take a ten mile walk, five miles going and five miles coming, after which you return to your home where you sit in meditation. At this point you will enter automatically in the *pāra* state of yoga in action and will this will carry you rapidly to that state of Transcendental Being. You must enter into the *pāra* state of yoga in action automatically. You cannot make it happen. If it does not happen then you will have to begin again practicing contemplation while in action. It is the strength of yoga in action that you enter into the *pāra* state of yoga. If your contemplation while in action is spontaneous and breakless, then you will enter automatically into the *pāra* state of yoga. If, on the other hand, your contemplation breaks at any time while practicing while in action then when you sit for meditation, contemplation on *pāra* will not take place and you will have to begin again. This is called *karmayoga*. When you are established in the yoga of action in *pāra vāk* then after some time you have to travel from *pāra vāk* to *vaikharī vāk*. Practicing yoga in action in *vaikharī vāk* means that you are to remain established in your own Being while talking, while laughing, while doing all of the actions of the world. This kind of yoga in action in *vaikharī vāk* is not possible unless yoga in action in *madhyamā vāk* and yoga in action in *pāra vāk* are complete. The sign of their being complete is that whenever you practice yoga in action in *madhyamā vāk* and afterwards you sit and practice you enter into *pāra vāk*, you are inside, residing in your own Nature. Establishing yoga in action in *vaikharī vāk* is the completion of the course of yoga in action. Here you remain established in your own Being in all the activities of the world. It is said that Lord Kṛiṣṇa was perfectly established in yoga in action in *vaikharī*. He was very active, doing everything while remaining established in His own Nature. **The first difference, therefore, between Kashmir Śaivism and Vedānta is in their different understanding of *karmayoga*.** This difference, as you have seen, is very great with the Vedāntins believing that *karmayoga* means doing all actions without asking for their reward and our Kashmir Śaivism teaching that yoga in action means doing all actions while maintaining a breakless contemplation of God.

Another of the differences to be found in the understanding of Kashmir Śaivism and Vedānta concerns the existence of individual being and Universal Being. The Vedāntins explain that individual being is manifested only when Universal Being is reflected in the mirror of the individual intellect. They say that Universal Being is reflected in the intellect (*buddhi*) and that reflection becomes the existence of the individual being (*jīva*). Kashmir Śaivism, however, does not recognize this explanation, arguing that it is without any basis. As Universal Being is absolutely pure and perfect and individual being is filled with imperfections (*malas*) and covered by veils, **it is not *buddhi* that will take the reflection of Universal Being rather it is Universal Being that will take the reflection of *buddhi*.** It is the purer and more refined reality which take the reflection of that which is less pure and refined and not the other way around. *Buddhi* cannot hold Universal Being. Kashmir Śaivism explains that when **Śiva is reflected by His pure will in the mirror of his freedom (*svātantrya*) this is the existence of the universe and the existence of individual being.** Furthermore, in the theory of the Vedāntins it is not clearly explained how, if the world were not existing, *buddhi*, in which Lord Śiva is to be reflected, could exist at all? How could the intellect (*buddhi*) exist before the existence of the world? Therefore, **individual being is the reflection of Lord Śiva in His *svātantrya śakti*.** This is the existence of the universe.

The third area of difference in understanding between Kashmir Śaivism and Vedānta **concerns the essence**, the substance, the basis of this universe. Vedānta holds that this universe is untrue, unreal. It does not really exist. It is only the creation of illusion (*māyā*). Concerning this point Kashmir Śaivism argues that if Lord Śiva is real then how could an unreal substance come out from something that is real. **If Lord Śiva is real then His creation is also real.** Why should it be said that Lord Śiva is real and His creation is an illusion (*māyā*)? Kashmir Śaivism explains that the existence of this universe is just as real as the existence of Lord Śiva. **As such it is true, real, pure, and solid. There is nothing at all about it which is unreal.**

The fourth important difference between Kashmir Śaivism and Vedānta is that Vedānta does not recognize *kuṇḍalinī yoga*. The vedāntins say that *kuṇḍalinī yoga* is meant for those who are treading on the inferior path of yoga. From our Kashmir Śaivaite point of view, however, ***kuṇḍalinī yoga* is the most important yoga of this system.** Kashmir Śaivism explains that **there are three ways of *kuṇḍalinī yoga*, *parā kuṇḍalinī yoga*, *cit kuṇḍalinī yoga*, and *prāṇa kuṇḍalinī yoga*.** *Parā kuṇḍalinī yoga* is supreme *kuṇḍalinī yoga*. It is functioned by Lord Śiva with the universal body not the individual body. *Cit kuṇḍalinī yoga* is *kuṇḍalinī* in consciousness. *Prāṇa kuṇḍalinī yoga* is *kuṇḍalinī* in breath.

The fifth significant difference between Kashmir Śaivism and Vedānta **concerns the question of who is fit to practice this monistic teaching.** Vedānta holds that this teachings can only be practised by “worthy” people such as Brahmins with good qualities. In fact, Śaṅkarācārya holds that Vedānta is meant only for *saṃnyāsins*¹⁵ and not others. From the vedāntic point of view women and other castes are not allowed to practise the Vedāntic System. This point of view, however, is not recognized by our Kashmir Śaivism. Kashmir Śaivism teaches that **this monistic thought can be practiced by anyone, man or woman, without the restriction of caste, creed, or color.** In fact, our Śaivism teaches us that this thought can be practiced more fruitfully by women than by men.¹⁶

¹⁵ Sanyasins are “ascetics”, those who have renounced all earthly concerns and have devoted themselves to meditation and the study of the Āraṇyakas and Upaniṣads, etc.

¹⁶ <<yoktaḥ samvatsarātsiddhīrha pumsaṃ bhayātmanam ।
sa siddhistattvanīṣṭhaṇaṃ strīṇaṃ dvadasābhirdinaih ॥

“That attainment which is said to be achieved in one years time by those terrified is achieved in twelve days by those divines ladies who are established in the true path of Śaivism.”

Quoted by Jayaratha in his commentary of *Tantraloka I*

CHAPTER 5

The Explanation of the Means. Upāyas p. 33-40

The meaning of the Sanskrit word *upāya* is 'means'. The word *upāya* in our Kashmir Śaivism is used to indicate the way and the means to enter from individual consciousness into Universal God Consciousness. Our Śaivism proclaims that **there are three means for entering into Universal God Consciousness**, *Śāmbhavopāya*, the supreme means, *śāktopāya*, the medium means, and *āṇavopāya*, the inferior means.

Śāmbhavopāya

Śāmbhavopāya, the supreme means, functions in *mātrikā cakra*, *pratyāhāra*, and *pratibimbavāda*. The definition given in the "Mālinīvijayottaratantram" for *Śāmbhavopāya* is, **"The one who preserves thoughtlessness"**. By preserving thoughtlessness, that is, not having thoughts and maintaining the continuity of that thoughtlessness, and by the grace of the Master, he enters into that transcendental consciousness where he finds that **this whole universe has come out from sentences and sentences from words and words from letters and letters from that real "I" which is Parama Śiva**. Here he finds that this whole universe is reflected in his own consciousness and that it is reflected from within rather than from without.¹⁷ *Śāmbhavopāya* is called *icchapāya* because **it originates from icchā śakti** and because it is that means which exists in the state of the meant. **In Śāmbhavopāya there are no means to travel upon. It is the meant. There is no where to go. You must reside only in the meant. The rest is automatic. Here, only the grace of your Master is necessary.** It must be realized, however, that you yourself must come to this point where you reside in the meant and this you do by maintaining the continuity of thoughtlessness. Up to this point, therefore, there is still something to be done. When you reside only in the meant it is then the grace of your Master that carries you. You must reach that state where only your Master shines for you. This means that **you must merge in your Master consciousness. In this state you do not exist, only your Master exists.** Master select disciples for this *upāya* who are highly developed in awareness. Until then they will not be accepted by their Master for this *upāya*. In this *upāya* the Master functions more than does the disciple. In our Kashmir Śaivism we say,

svamuktimātre kasyāpi yāvadvīśvavimocane ।
pratibodeti khadyotaratanatārendu sūryavat ॥ *Tantraloka: XIII-159*

"A light bug shines only for himself, jewels shine not only for themselves but for a few others also, the stars shine for even more, the moon shines for still more, and the sun shines for the whole universe. In the same way he who is established in the śāmbhavopāya state shines like the midday sun for the whole universe."

As the light bug has sufficient light to show his own body there are those yogins that are sufficient only for themselves, they can not help anybody. There are also yogins, who like jewels, shine so that their light illumines those that are near. Those yogins that shine like stars illumine even more with their light. Those that shine like the moon illumine still more. But the Śaivaite yogi, established in *śāmbhavopāya*, is just like the sun, he illumines the whole universe.

Śāktopāya

Śāktopāya is that *upāya* which is **functioned by the means of energies**. *Śāktopāya* is called *jñānopāya* as it is the means which **originates from jñāna śakti**, the energy of knowledge. Here, the aspirant is more important than the Master because he must make himself capable of receiving the Master's grace. He must work to develop great velocity of awareness until he reaches the "feet of the Master". By feet I don not mean the physical feet of the Master. "Being at the feet of the Master" means reaching that state where the aspirant is capable of receiving the grace of the Master. Those that reach that state are said to be at the "feet of the Master". In *śāktopāyai*, the yogi does not have to recite mantras or be aware using his breath or concentrate on any particular spot. He has only **to see and concentrate on that Supreme**

¹⁷ Akimciccinatakasyaiva guruṇa pratibodhataḥ ।
jayate yaḥ samaveśaḥ śāmbhavo 'savudiritaḥ ॥

Mālinīvijayottaratantram; II, V23

Being that is found in two actions without actions. This is called centering in the “Vijñāna Bhairava Tantra”.¹⁸ **In śāktopāyai centering can be practiced between any and all actions and or thoughts.** In centering, the yogi must develop great velocity of awareness. Great velocity means firmness of awareness. Awareness must not become loose. If the yogi's awareness becomes loose he will be forced out of śāktopāya into the lowest upāya, āṇavopāya. He will loose the right to tread on the path of śāktopāya. In his practice there must be continuity in the cycle of his awareness. Only by maintaining an unbroken chain of awareness will he be able to find out the reality between any two thoughts or action. The practice of centering is meant to be functioned between any two actions or any two thoughts or any two movements, between one thought and another thought, between waking and dreaming, between one step and the next step, between one breath and the next breath. All actions and all thoughts are the proper framework for the practice of śāktopāya. **The śāktopāya yogi must simply insert breakless awareness in the enters of any two actions or thoughts. (...)**

Āṇavopāya

Āṇavopāya is concerned with aṇu, the individual soul. Āṇavopāya is that upāya, that means, which is **functioned by the process of concentrating on uccāra (breathing), karaṇa (organs of sensation), dhyāna (contemplation), and sthānaprakalpanā (concentrating on some particular place).**

The word ‘uccāra’ means ‘breathing’. Uccāra actually means **concentration on the breath.** Concentration on the breath is the essential element of the practice of cakrodaya. In practicing cakrodaya you have to continue breathing deeply and **find out the point, the centre between** the two breaths, the incoming breath and the outgoing breath. This is the ending point, the beginning point, and also the centre of the span of the breath. In cakropaya, however, the beginning points and ending points of the span of the breath are predominant. This is uccāra, concentration on the breath. It can be either with sound or without sound.

‘Karaṇa’ means ‘organ’ and in particular it means ‘sense organ’. Concentrating on karaṇa means **having and maintaining onepointedness through vision or through any other sense organ.** In karaṇa the sense of sight and seeing is predominant. For example, in concentrating on karaṇa through the sense of sight you have to look at some particular thing. You must go on looking without blinking your eyes. You should go on seeing that one point with unbroken awareness. And when that point vanishes, and it should and will vanish when you enter in that vastness of the centre, that is the end. If you were to practice concentrating on karaṇa though the sense of hearing then you have to listen to some sound and continue listening and repeating that sound again and again and hearing that sound. You can also practice by concentrating on some taste or some particular sensation of touch. In karaṇa you can employ all the five organs of sensation, however, with those senses other than sight you have to remain aware in āṇavopāya and in the long run this creates onepointedness.

The word ‘dhyāna’ means contemplation. It is another mode in āṇavopāya. **Dhyāna is contemplation on some point.** There are different forms of dhyāna. For example, you are practicing dhyāna when you contemplate on the lotus in your heart, or on the meaning of some mantra¹⁹ such as the mantra “so’ham” or the mantra “śiva”. This is a higher form of āṇavopāya because it is contemplation without any shape, without any form. If you were to contemplate on Lord Śiva as having a particular form, a particular shape, that is a lower form of āṇavopāya, it is contemplation with form. Therefore, **anytime in meditation that you have mantra then you have dhyāna. And along with dhyāna you can also adjust karaṇa and uccāra, but not in the beginning.**

‘Sthāna prakalpanā’ means **concentration on some particular place.** The higher form of sthāna prakalpanā, which is a practice in higher āṇavopāya, is that practice where you have to find out where **each aspect of reality is found in the span of the breath.** You have to see

¹⁸ “madhyam samāśrayet”

¹⁹ All mantras have meaning.

where the *devas* are residing, where the *lokapālas* are residing, where is the location of dawn, where is the location of morning, where is the location of midday, where is the location of sunset (*sandhyā*), where is the location of midnight, where is that location which is the time when the sun moves toward the Northern side, and where is that location which is the time when the sun moves to the Southern side. These are all *sthāna prakalpanā*, and these are the particular points you have to concentrate on, to discover in the course of your breath.²⁰ The practice of *sthāna prakalpanā* is simply **to see the vastness of this universe in one breath**. The second and lower form of *sthāna prakalpanā*, which is a practice in lower *āṇavopāya*, is where you concentrate on different points in the body. These particular places for concentration are divided into three. One particular place for concentration is between the two eyebrows (*bhrūmadhya*). The second place for concentration is the pit of the throat (*kaṇṭha kupa*). And the third place of concentration is the heart (*hṛidaya*).

All of these processes, *uccāra*, *karaṇa*, *dhyāna*, and *sthāna prakalpanā*, are called the *upāyas* of *jīva*, the means of the individual, and are the means which exist in *āṇavopāya*. *Āṇavopāya* is the means found in the world of duality and is known as *bhedopāya*. The means which exists in the world of mono-duality, in the world where duality and non-duality exist together, is *śāktopāya* and is called *bhedābhedopāya*. That means which exist in the world of pure monism (*abheda*) is *sāmbhavopāya* and is called *abhedopāya*. *Sāmbhavopāya* is also called *icchopāya* as it is the means which exists in *icchā śakti*. The means which exists in *jñāna śakti* is *śāktopāya* and is called *jñānopāya*. *Āṇavopāya* is called *kriyopāya* because it is the means which is found in *kriyā śakti*. The difference between *āṇavopāya*, *śāktopāya* and *sāmbhavopāya* is this. In *āṇavopāya* the strength of your awareness is such that you have to take the support of everything as an aid to maintaining and strengthening your awareness. Though you concentrate on the center you need to take the support of two things for concentrating on that center. In *śāktopāya* you begin with the center and then become established in that center. **In *sāmbhavopāya* the strength of your awareness is such that no support is needed. The rest is automatic.** It is important to realize that though there are different *upāyas*, yet all of these *upāyas* lead you to the state of one transcendental consciousness. The difference in these *upāyas* is that *āṇavopāya* will carry you in a long way, *śāktopāya* in a shorter way, and *sāmbhavopāya* in the shortest way. **Although the ways are different, the point to be achieved is one.**

Anupāya

Beyond these three *upāyas*, ... there is another *upāya*. Although it is not actually an *upāya*, yet it is mentioned in Kashmir Śaivism. This *upāya* is called *anupāya*. The word '*anupāya*' means 'no *upāya*'. 'Thoughtlessness' is called *sāmbhavopāya*. 'Onepointedness' is called *śāktopāya*. 'Concentration on and with the support of *mantra* and breathing and all other elements' is called *āṇavopāya*. Above all of these is *anupāya*. **In *anupāya* the aspirant has only to observe that nothing is to be done. Be as you are.** If you are talking, go on talking. If you are sitting, go on sitting. Do not do anything, only reside in your being. This is the nature of *anupāya*. *Anupāya* is attributed to *ānanda śakti* of Śiva and is called *ānandopāya*.

²⁰ In the practice of *sthāna prakalpanā* there are points in the breath which you must concentrate on. In the practice of *uccāra* there is no need to concentrate on each and every point in passage of the breath. In this practice you have to concentrate on only one point.

Lilian Silburn

Spandakārikā. Stances sur la Vibration de Vasugupta.

LE ŚIVAÏSME ET LES SYSTÈMES INDIENS p. 8-19

APERÇU GÉNÉRAL SELON KṢEMARĀJA

Le Śivaïsme non-dualiste du Kaśmir apparaît aux yeux de ses partisans comme une synthèse de toutes les grandes philosophies de l'Inde. Le Tantrāloka (chapitre I) et le Pratyabhijñāhṛdaya se sont plu à classer les systèmes selon le degré de réalité auquel chacun d'eux est parvenu, degré qui correspond en gros à l'échelle des catégories (*tattva*) de la philosophie śivaïte. Chaque système est parvenu ainsi à un palier ou terme (*sthiti*) qu'il n'a pu dépasser. Ces *sthiti* sont comme des actes d'identification à la réalité intérieure (*antarmukharūpaviśrāntayah*), apaisement dans la pure intériorité. Ce sont ces paliers que le divin acteur échelonne en les tenant séparés les uns des autres, et qui lui servent à manifester son Essence.

(1) Le palier inférieur appartient à l'école des matérialistes Cārvāka qui identifient le Soi au **corps** doué de conscience. (2) L'**intellect** (*buddhi*) est le second des rôles qu'assume le Seigneur. Le Soi des Naiyāyika, substrat des qualités de connaissances, etc. correspond au stade de la catégorie de l'intellect (*buddhitattva*); lorsqu'à la délivrance l'intellect a disparu, l'*ātman* est pur ainsi dire identique au vide (*śūnya*). Les Mimāṃsaka ne vont pas au delà de cette étape de même que les Bouddhistes Vijñānavādin qui s'arrêtent aux modifications de l'intellect, étant donné que la Réalité (*tattva*) n'est formée que d'une série de connaissances. (3) Troisième palier: *prāṇa*, le **souffle**. Les adeptes de la Révélation (Upaniṣad) identifient le Soi à la vie (*prāṇa*). (4) Quatrième palier: *śūnyata*. Les Brahmanvādin, adeptes de l'inexistence, qui soutiennent qu'à l'origine il n'y avait que le non-être (*abhāva*) parviennent à la sphère du **vide** (*śūnyabhūva*) et s'y absorbent. Les Mādhyaṃika sont également partisans de la vacuité. (5) Cinquième palier: *guṇa*, **qualité**. Les Jaina se contentent de s'élever jusqu'aux qualités. (6) Sixième: *Prakṛti*, la **Nature**. C'est à la nature en tant qu'inévoluee (*avyakta*) que s'arrêtent les Pāñcarātra; ils déclarent: *Prakṛti* est suprême (*para*), Vāsudeva est le Seigneur, et les âmes individuelles en sont comme les étincelles jaillissantes. (7) Septième: Puruṣa, l'**esprit**. Les Sāṃkhya s'attachent à la sphère de l'esprit isolé de la Nature; ce *puruṣa* correspond au *vijñānākala* du Śivaïsme qui s'est affranchi de liens de la Nature grâce à sa science discriminatrice (*viveka* ou *vijñāna*). (8) Huitième: Īśvara, le **Seigneur**. D'autres partisans de la Révélation qui pensent qu'au commencement cet (univers) existait font de la catégorie d'Īśvara le fondement originaire. (9) Neuvième: Sadāśiva, l'**éternel Śiva**. Les grammairiens opinent pour l'état de l'éternel Śiva, en soutenant que la catégorie du Soi est faite du **brahman-Son** (*Śabdabrahman*) en tant que paśyanti.²¹ (10) Dixième: *Ātman*, le **Soi**. Selon les partisans des Tantras, la catégorie du Soi transcende l'univers mais d'après les adeptes des *āmnayā* comme le Kula, etc., cette catégorie est immanente à l'univers. (11) Quant au onzième palier: le **Soi transcende l'univers tout en lui étant immanent, telle est la position des philosophes du Trika**. A l'exception de ce dernier, les différents systèmes n'ont perçu le Soi que dans l'un de ses rôles qu'ils ont pris pour le rôle unique, et leurs partisans ne se libèrent que jusqu'au palier que leurs maîtres imaginent être le plus élevé. Seul l'adepte du Śivaïsme atteint l'ultime Réalité, lorsqu'il va au-delà de ces rôles divers en accédant au suprême Sujet conscient qui assume les déguisements variés. Ces rôles dépendent en dernière analyse des degrés relatifs d'obscurcissement et de dévoilement de la liberté divine et se différencient en une infinie de nuances. Suivant la volonté du Seigneur, les êtres à la vision limitée, imbus d'une conviction personnelle, appartiennent à des sectes et à des partis. S'attachant à leur conviction, et parce qu'ils n'ont pas reçu la grâce divine, ils ne peuvent comprendre la grande diffusion (*mahāvyaṁpti*).

²¹ Commentaire du sūtra 8. Pp. 41-46

ESQUISSE D'UNE COMPARAISON AVEC LE SĀṂKHYA ET AVEC LA DOCTRINE VEDĀNTIN DE ŚĀNKARA

Parmi les systèmes antérieurs à Vasugupta, le Bouddhisme Mahāyāna mis à part, deux présentent un intérêt particulier en raison des rapprochements qu'ils semblent imposer avec le Śivaïsme non dualiste: ce sont le Sāṁkhya et le Vedānta.

Ainsi, à la suite du Sāṁkhya, le Śivaïsme distingue les niveaux de réalité (*tattva*), leur évolution, leur emboîtement, mais il réprouve son dualisme. Comme le Vedānta de Śāṅkarācārya, il se dit non dualiste, *advaya*, ne reconnaît que la Réalité de la Conscience absolue faite de pure félicité et propose une théorie de l'illusion, *māyā*. Mais, en dépit d'une terminologie souvent analogue sur certains points, les divergences sont profondes et il importe de les déterminer clairement.

Le Sāṁkhya n'a pu harmoniser les deux courants que lui léguaient les Upaniṣad: d'une part, la Conscience, le sujet, et de l'autre, la matière ou l'objet. Si les non-dualistes Vedānta, Yogācāra, Trika tendent à l'unité, à l'universalité, optent pour la Conscience, réduisant l'objet à l'apparence, les réalistes Nyāya, Vaiśeṣika, Mīmāṃsaka, par contre, adoptent la pluralité, la différence, en insistant sur l'objet, la Conscience étant pour eux connaissable à la manière d'un objet. Pour le Sāṁkhya, le monde n'est pas une illusion comme il l'est pour l'école de Śāṅkara et le Vijñānavādin; il est réel et pourtant il n'existe que dans la mesure où l'esprit est la victime de l'ignorance. Système dualiste, le Sāṁkhya admet parallèlement une unique nature (*prakṛti*) et d'innombrables esprits (*puruṣa*); ces deux éléments sont distincts et leurs fonctions diffèrent radicalement, bien que tous deux soient réels et éternels au même titre. **Nous avons d'une part ce qui change et ne peut de ce fait être conscient, la Nature (*prakṛti* ou *pradhāna*) permanente dans le changement, et d'autre part le *puruṣa*, conscient par essence et qui ne peut être soumis au changement.** La Nature (*prakṛti*), inconsciente et unique, forme le **devenir universel**, engendre le monde sensible avec ses éléments évolués et la personnalité psychophysiologique. Elle est constituée par trois qualités (*guṇa*) qui sont: *sattva*, *rajas* et *tamas*, modalité de luminosité, d'action et d'inertie. Selon que l'une ou l'autre de ces qualités prédomine en elle, la Nature évolue en allant de son état d'équilibre indifférencié et subtil à un état toujours plus différencié, hétérogène et individualité pour retourner ensuite à son état primitif, involué. Ce mouvement d'expansion et rétraction est à la fois périodique et éternel. Tandis que l'Esprit n'est ni producteur ni produit, la Nature qui n'est que productrice évolue selon un ordre strict par diversification en vingt-quatre catégories allant du plus subtil au plus grossier, ces catégories se résorbant les unes dans les autres pour retourner à la nature non évoluée selon l'ordre inverse. La première catégorie émanée de la *prakṛti* est l'intellect, *buddhi*, encore nommé 'le Grand principe'; il engendre le sentiment de l'ego, *ahaṁkāra*, ce dernier produisant à son tour les éléments subtils, *tanmātra*. Le sens commun, *manas*²², coordonne les qualités fournies par les autres sens et forme avec les deux premières catégories l'organe interne, *antaḥkaraṇa*. Il figure en outre en tête de ce qu'on appelle le groupe des seize, uniquement produits ou évolués, qui comprend les cinq pouvoirs d'action, les cinq pouvoirs sensoriels et les cinq grands éléments: éther, feu, air, eau et terre. Quand à l'autre base principielle, unique par essence, elle se manifeste sous la forme innombrable des *puruṣa*. Éternel, absolu (*kevala*), dépourvu d'attributs, le *puruṣa* n'est que sujet et ne peut être objet de connaissance. Spectateur indifférent (*udāsina*), impassible et inactif (*akartr*), on le nomme à juste titre 'témoin' (*sākṣin*). Bien que l'esprit soit radicalement séparé de la Nature, c'est pourtant en vertu de leur association – comparable à celle d'un aveugle et d'un paralytique, l'un portant l'autre qui le guide – que l'univers évolue puisque la Nature ne brise son équilibre originel et n'engendre la diversité des catégories que dans le but de fournir aux *puruṣa* des objets d'expérience. Mais ne nous y trompons pas, cette évolution, tout en se dirigeant vers un seul but, la délivrance des âmes, est aveugle et inconsciente; elle n'a pas de dessein formel. On la compare à la sécrétion du lait qui jaillit spontanément de la vache pour nourrir le veau: <<Comme lait, inconscient, agit pour la croissance du veau, ainsi fonctionne la Nature en vue de la libération de l'Esprit>>²³.

²² Traduit dans notre ouvrage par 'pensée'.

²³ Sāṁkhya Kārikā sl. 57. Trad. Anne-Marie Esnoul, L'Hindouisme. Coll. Le Trésor spirituel de l'humanité. Fayard, 1972, p. 365.

La philosophie du Sāṃkhya et celle du Śivaïsme Kaśmīrien offrent des points de divergence considérables quant à leur bases essentielles: la seconde est un non-dualisme au-delà de l'opposition du réalisme et de l'idéalisme, la première un dualisme réaliste dans lequel pourtant, si on ne considère que la Nature, l'évolutionnisme offre quelque rapport avec la manifestation des catégories du Śivaïsme non dualiste. Dans les deux systèmes les *puruṣa* sont innombrables mais ils diffèrent ici et là en ce que les esprits du Sāṃkhya se trouvent au sommet de l'évolution et la transcendent entièrement, tandis que le Śivaïsme les *puruṣa* constituent une phase de la manifestation cosmique au niveau suprême de la *prakṛti*. Pour le Sāṃkhya, les *puruṣa* sont subdivisés en irréductibles entités spirituelles alors que les innombrables *puruṣa* du Śivaïsme, manifestations limitées de Śiva, sont en leur essence identiques à lui. D'autre part, les *puruṣa* du Sāṃkhya demeurent toujours immuables, passifs et inaffectés en toutes circonstances: arrachés à l'emprise de la Nature, ils restent des spectateurs indifférents devant le jeu des énergies. Ceux du Śivaïsme, au contraire sont essentiellement des agents. **Le *puruṣa* qui n'est qu'un *paśu* est un agent asservi qui emprunte son efficace au *spanda*.** Il est entaché de l'impureté de finitude, tandis que ce même *puruṣa*, libéré de la Nature, est pour le Sāṃkhya absolu et autonome. **Les Śivaïtes ne creusent pas un abîme entre le sujet et l'objet, entre le *puruṣa* et la *prakṛti*; à l'occasion de chaque perception, la conscience autonome manifeste le sujet, l'objet et les moyens de connaissance.**

Identiques quant à leur source, sujet et objet surgissent comme apparemment séparés l'un de l'autre ainsi que de l'universelle Conscience. S'ils n'étaient pas séparés, on ne s'expliquerait pas la distinction en sujets et en objets, ni le fait que certains objets soient connus et que d'autres ne le soient pas. Ainsi **la différence qui oppose Sāṃkhya et Śivaïsme quant à la perception, c'est que, au dualisme du premier, le Śivaïsme non dualiste oppose le point de vue selon lequel sujet (*puruṣa*), intellect (*buddhi*) et objet connus ne sont que des états de plus en plus obscurcis et inconscients de la suprême Conscience.**

Une autre différence entre ces deux systèmes doit être signalée: l'affranchissement du lien karmique n'est pas dû pour le Śivaïsme, comme il l'est pour le Sāṃkhya, à la connaissance qui appartient à l'intellect. L'intellect forme, selon ce dernier, le degré le plus élevé de l'évolution de la Nature, sert d'intermédiaire entre les deux réalités irréductibles que sont *prakṛti* et *puruṣa* et permet à la perception d'avoir lieu. Au-dessus de l'intellect (*buddhi*) les Śivaïtes admettent la catégorie de *vidyā*, connaissance limitée et active qui seule est apte à se connaître elle-même et à appréhender les objets comme séparés les uns des autres. Elle a pour rôle de rendre compte de la discrimination consciente propre au **phénomène de la connaissance**. C'est elle qui prend conscience de ce que reflète l'intellect en rapprochant les expériences variées, séparées dans le temps et dans l'espace, et en les ordonnant. L'intellect du Sāṃkhya, par contre, ne peut discerner et comparer ce qui se reflète en lui car il est aussi passif qu'un miroir. À ce sujet, le commentateur du **Tantrāloka** nous dit: <<Tout *karman* disparaît grâce à la connaissance discriminatrice (*vivekajñāna*) de la catégorie de la détermination (*kalātattva*) car c'est cette catégorie qui confère au sujet actif un pouvoir d'action limitée. L'ayant percée à jour, le sujet devient un *vijñānākala*, c'est à dire que, passant au-delà de la sphère de l'illusion, il ne transmigration plus.>> Il ne suffit donc pas d'avoir obtenu l'isolement total (*kaivalya*) de l'ascète Sāṃkhya pour être délivré, ce détachement consistant à se libérer seulement de la Nature; un fois rompu le lien entre *puruṣa* et *prakṛti*, l'esclavage de l'acte karmique (*karmamala*) est surmonté mais l'impureté d'illusion (*māyiyamala*) demeure. Pour atteindre la véritable **délivrance**, que le Śivaïsme conçoit comme **une fusion entre l'âme en Śiva**, il est indispensable de rejeter le *rāga*, désir profondément enraciné dans le sujet conscient et de s'affranchir de toute entrave – de celle de l'illusion comme de celle de la finitude. Le Sāṃkhya ne peut donner une solution au problème du rapport qui lie le *puruṣa* à la *buddhi* engendrée par la Nature: il le nomme *yogyatā*, 'affinité', car ce ne peut être un rapport réel, étant donné que le *puruṣa* est exempt d'attributs et au-delà de toute activité. Cette affinité du *puruṣa* et de la *prakṛti* s'explique facilement au contraire dans le Śivaïsme non dualiste où ils ont un même substrat, celui de *spanda* générique, celui de Śiva.

Les partisans du non-dualisme soumettent le Sāṃkhya au dilemme suivant: **A qui appartient l'ignorance? Est-ce à l'esprit (*puruṣa*)?** En ce cas, celui-ci étant immuable ne pourra jamais être sauvé, car perdre un attribut comme l'ignorance serait pour lui un changement

incompatible avec son immutabilité. **Est-ce à la Nature (*prakṛti*)?** Mais alors, l'esprit étant libre, on ne peut dire que la Nature agit en vue de sa libération.

Les partisans du Sāṃkhya soutiennent que outre que le *puruṣa* qui est pure conscience en son essence, recouvre sa pureté et se détache de l'univers entier en devenant 'isolé' lorsqu'il a la révélation d'être distinct du *guṇa* lumineux (*sattva*) et de n'être pas un agent individuel.

Abhinavagupta objecte: **comment la connaissance salvatrice qui discrimine entre la nature et l'esprit peut-elle avoir lieu?** La Nature étant selon la thèse du Sāṃkhya inconsciente ne peut rendre conscience du *puruṣa* ni comprendre qu'elle-même a été percée à jour par lui. Quant à celui-ci, étant passif et dépourvu d'activité cognitive, comment se distinguerait-il des vingt-quatre catégories? Dans les Sāṃkhya, le *puruṣa* nous l'avons vu, est délivré dès qu'il a compris son indépendance à l'égard de l'univers car c'est son identification à la Nature qui est à l'origine de sa condition douloureuse et asservie:

<<Comme une danseuse cesse de danser après s'être montrée sur scène, ainsi la Nature met fin à son activité après s'être manifestée à l'Esprit.>>

<<Rien, à mon sens, n'est plus pudique que la Nature qui, s'étant dit:

'J'ai été vue' ne s'expose plus jamais aux regards de l'Esprit.>>²⁴

Pour le **Svatantryavāda** (doctrine de la liberté) le point de vue est opposé: c'est dans la mesure où cette identification à l'univers est incomplète qu'elle est cause de *saṃsāra*. **Si le yogin peut réaliser son identité à l'univers en sa totalité, c'est-à-dire à Śiva même, il est libre.** Dans ces deux systèmes il est nécessaire que le *puruṣa* se détache de la Nature, mais pour le Trika, c'est parce que la Nature est une énergie limitée qui a perdu en partie son efficence, et il ne suffit pas au *puruṣa* de se séparer d'elle; il lui faut encore **s'identifier à l'énergie suprême, illimitée, la Śakti, qui se tient bien au-delà de la *prakṛti* et de la grande illusion (*mahāmāyā*).** À l'étape inférieure où le *puruṣa* prend conscience de son indépendance à l'égard de la Nature, il ne s'affranchit que du *saṃsāra*, tandis que **la plongée dans l'énergie indifférenciée identique à Śiva garantit sa pleine liberté.** Mais la conception d'un *puruṣa* qui se détache de la Nature correspond cependant à un premier degré de la vie mystique, à un état apaisé d'indifférence (*kaivalya*) où l'on se désidentifie du corps et de l'activité mentale.

Aux catégories du Sāṃkhya le Śivaïsme non dualiste ajoute cinq catégories supérieures qui vont de Śiva à la Science immaculée. **Elles relèvent de la pure intériorité;** jamais entachées par la moindre trace d'extériorité, **elles reflètent les formes les plus intimes de l'union de Śiva et de l'univers, formes qui vont jusqu'à l'union indissoluble de Śiva et de Śakti, lieu de fusion de toutes les énergies dans l'unité et la liberté.** Le plus haute catégorie est ***śivatattva***; exempte de toute impureté, elle est **expérience immédiate de 'Je' (*aham*).** La suivante, distinguée de la précédente non sans quelque arbitraire – on ne peut guère séparer du feu de la chaleur – est celle où domine l'énergie de la félicité: on la nomme ***śaktitattva***, le **Sujet prenant conscience de 'je suis' (*aham asmi*)** jouit d'une béatitude et d'un repos absolus. En ***sadaśiva***, la catégorie qui suit, prédomine l'énergie de volonté (*icchāśakti*). Elle correspond à *mimeṣa*, fermeture des yeux, dans la mesure où l'univers s'y dessine comme un projet à peine esquissé sur le fond du Soi universel. Le sujet se tient à la **connaissance 'je suis ceci' mais l'accent porte sur le Je, pur Sujet** qui recouvre encore l'univers et donc **l'intime essence non déployée se manifeste sous la forme d'une vibration subtile.**²⁵ Les sujets conscients, nommés à ce niveau *mantramahesvara*, y perçoivent, par leur sens interne, la masse indivise du connaissable en son premier ébranlement, <<tel un ensemble varié se manifestant imperceptiblement comme s'il était sur le point de se dissoudre dans l'obscurité en un infime reflet au seuil d'un effondrement>>²⁶. **Abhinavagupta** le définit comme <<le Cœur, l'essence de corps de l'univers, 'de la masse des sons' dont la nature est celle de Bhairava>>²⁷. En ***īśvarattva***, catégorie de Seigneur, prédomine l'énergie de connaissance. Elle correspond à *unmeṣa*, ouverture des yeux, les yeux s'ouvrant sur le déploiement de l'univers. La Conscience du Je est recouverte par la claire conscience du 'ceci' (*idam*), le sujet prend

²⁴ Sāṃkhya Karikā, sl. 59 et 61. Trad. A.-M. Esnoul. Op. cit, p. 365

²⁵ I.P.v. III Āgamadhikara 1.2.

²⁶ Ibidem.

²⁷ Parātrīśikālaghuvrtti de Abhinavaguta. Trad. A. Padoux. I.C.I. Paris, 1975 p.31.

alors conscience ‘ceci, je le suis’ (*idam aham iti*). Pour le *mantreśvara*, sujet conscient à ce niveau. l’univers, nettement dessiné, brille comme un reflet dans le Soi universel, gloire d’Īśvara, Le Souverain. En **suddhavidyātattva**, nommé encore *sadvidyā*, Science pure et véritable, Je et ‘ceci’ s’équilibrent; le sujet, appelé ici *mantra*, prend conscience ‘je suis je’ et ‘ceci est ceci’. S’ils sont sur le point de scinder, ils demeurent encore identiques car ils reposent en un même substrat, la Conscience²⁸. **Entre les pures catégories que nous venons d’énumérer et le *puruṣa* tel que le conçoivent les Śivaïtes, intervient le domaine de l’illusion (*māyā*). Avec l’illusion apparaissent limitation, différenciation, détermination, et la manifestation devient impure.** Ce qui était attributs divins, activité suprême, omniscience, pur désir, éternité et liberté, se transforme en cinq ‘cuirasses’ (**kañcuka**) qui enveloppent le *puruṣa*: *kalā* et *vidyā*, activité et science limitées, *rāga*, attachement, *kāla*, temporalité, et *niyati*, nécessité, qui appartiennent aussi aux *tattva* proprement śivaïtes.

À partir de là, les catégories du Śivaïsme sont empruntées au Sāṃkhya. Mais en dépit de l’identité des termes qui les désignent, si l’on passe d’un système à l’autre, c’est un véritable renversement de perspective qu’il faut opérer. Pour le Sāṃkhya les *tattva* sont toujours des liens. **Pour le Śivaïsme, au contraire, c’est par la seule volonté de Śiva que les niveaux inférieurs s’extériorisent, et ce, sans jamais cesser de reposer dans la Conscience absolue;** aussi, les considérer comme des liens, c’est là le seul lien véritable.

La comparaison du Śivaïsme kaśmīrien avec la doctrine Vedāntin du **Śaṅkarācārya** se révèle, quant à elle, subtile, fuyante, privée de points d’appui assez solides pour déjouer définitivement les objections. **Les affirmations de l’un et de l’autre systèmes** peuvent être rapprochées; en effet, elles **semblent souvent identiques dans leur formulation, mais elles diffèrent profondément par leur perspective initiale.** On pourrait même dire qu’à ce niveau la divergence est telle qu’en adoptant les vues de l’un, on se rend incapable d’aborder l’autre. Quoi qu’il en soit, c’est le plus souvent en s’opposant implicitement aux Vedāntin que **Vasugupta** et **Somananda** présentent leurs expériences et leurs doctrines; quant à **Kṣemarāja**, il dénonce de façon explicite ce qu’il considère comme les carences et limites des Vedāntin. Il ne peut être question d’exposer ici **la doctrine de Śaṅkara**²⁹ mais nous rappelons succinctement **quelques traits** aptes à éclairer l’attitude critique de nos auteurs.

Être unique, ineffable, inconnaissable, seul le **brahman** a une existence réelle. Parfaitement autonome, il ne dépend de rien; d’essence infinie, illimitée, il est sans attribut (*nirguṇa*), vide de toute **qualité ou activité**. Absolu, impersonnel, lumineux par lui-même (*svaprakāśa*), il est le Soi, **ātman**. Du point de vue relatif cependant il apparaît comme la cause de l’univers mais d’un univers qui ne peut être qu’une manifestation illusoire, séparée par un abîme du *brahman* absolu qui se dresse infrangible, au cœur de ce système non dualiste. Śaṅkara n’accepte pas une Nature, *pradhāna* ou *prakṛti*, conçue comme éternelle par le Sāṃkhya; privée d’intelligence, cette Nature ne peut être la cause du monde, seul le *brahman* associé à *māyā*, illusion, suscite noms et formes (*nāma rūpa*). Mirages, projections de nos représentations subjectives, ces noms et formes restent dépourvus d’existence réelle, ils appartiennent au domaine de la *māyā*, indéfinissable (*anirvacanīya*) car ni être ni non-être. Pour les Vedāntin, l’univers n’est pas une transformation de la cause en son effet (*pariṇāma*) comme elle l’est pour le Sāṃkhya, mais une manifestation illusoire (*vivarta*); l’effet n’est pas différent de la cause, il lui est surimposé. La nescience, forme individuelle de la *māyā*, absence de discernement (*viveka*) distingue du Soi le corps et la fonction des organes. Comment percer à jour le voile qui cache le *brahman*? S’il existe une voie progressive, il n’y a de réalisation qu’au moment où, par *anubhāva*, on effectue un bond par-delà les expériences et les adoration, et tout ce qui n’est pas le *brahman* s’effondre; le voile de l’illusion évanouit, le **jīva** – l’âme individuelle – reconnaît sa nature absolue, celle du *brahman*: ‘*aham brahmasmi*’. Seule, cette connaissance importe mais aucune faculté naturelle ne peut y conduire.

Les Śivaïtes kaśmīriens reconnaissent bien l’Absolu comme immuable, insondable, mais ils n’en font pas un principe neutre. Ils dénoncent le *brahman* des Vivartavādin comme passif, vide de toute activité et l’apparentent à *śūnya*; ils lui opposent la Réalité

²⁸ Sur ces catégories, cf. *Le Paramārthasāra*, pp. 27 sqq.

²⁹ Cf. à ce sujet: Olivier Lacombe. *L’Absolu selon le Vedānta*. – Paul Geuthner, Paris 1937.

vibrante (**spandatattva**), faite d'une félicité d'où émerge l'énergie créatrice. Si l'on situe leur position par rapport à la célèbre formule de Vedāntin qui définit le *brahman* comme 'saccidānanda', on observe que de cette formule le Śivaïsme ne garde vraiment que *ānanda*, la félicité, associée au *brahman* absolu³⁰

En ce qui concerne le second terme de la formule Vedāntin, il faut souligner que, si l'un et l'autre courants, tous deux non dualistes, reconnaissent la pure Conscience comme fondamentale, plus souvent qu'à *cit* les kaśmīriens recourent aux termes **citśakti** et **citi** pour insister sur l'aspect dynamique de la Conscience indissolublement unie à l'énergie³¹. Pour eux, la Conscience n'est pas un 'témoin' à la manière du *puruṣa* du Sāṃkhya mais elle est **Acte qui engendre la lumière et acte qui perçoit, simultanément**. Ils écartent donc un système de l'être (*sat*) au profit du dynamisme de l'Agent, mais il n'est pas d'un agent antérieur à l'acte dont alterneraient les phases d'activité et de passivité; en d'autres termes, **la création n'existe pas à côté d'un créateur qui serait tantôt actif, tantôt passif**.

Le problème essentiel de leur philosophie n'est pas de démontrer comment un être immuable va entrer soudain en activité ou comment un devenir se détache illusoirement sur un fond d'immobilité. Il sera de montrer le **passage qui existe entre l'acte en son premier ébranlement toujours renouvelé (*prathamaspanda*) et l'activité qui se déploie en une manifestation cosmique**, ses effets s'extériorisant de plus en plus sous la forme de l'univers morcelé tel qu'il nous apparaît. Grâce à la vibrante énergie (**spandaśakti** identique à Śiva en Paramaśiva) il y a continuité de Śiva à l'univers qu'aucun abîme ne sépare. **Et les kaśmīriens se plaisent à opposer le dynamisme de la Conscience (*caitanya*), la vibration (*spanda*) ou le Verbe (*parāvāk*), aspects de la liberté divine et agissante, au *brahman* de Śaṅkarācārya, inerte comme le cristal parce que insensible et inactif**. Pour eux, ce *brahman* autonome au sens où il ne dépend de rien, identique à la Connaissance (*vijñāna*), est privé de la pure **liberté de choix** parce que privé de *spanda* et de *vimarśa* (prise de conscience de Soi) tandis que leur propre système, dit ***svātantryavāda*, doctrine de la pure liberté, voit en Śiva l'Agent suprême, en l'univers la manifestation de l'énergie d'activité qui lui est identique**. Mais, dira-t-on, comment peut-on accuser le *brahman* d'être passif, la pure Lumière consciente de <<n'être guère mieux que l'insensible cristal de roche>> selon la formule d'Utpaladeva³²? Kṣemarāja répond clairement: **dépourvu de *parāmarśa*, de suprême prise de conscience à la fois universelle et dynamique, de libre activité divine, le *brahman* n'est que *prakāśa*, paroi lumineuse, obscurcie par un univers illusoire qui s'évanouit à jamais quand la pure Connaissance envahit la conscience**. Pour les Śivaïtes, au contraire, la multiplicité manifestée, au lieu de disparaître, est transfigurée au sein de la pure Conscience; autrement dit, pour eux **la source de devenir, c'est la dualité qui sépare l'objet du sujet et non la réalité d'une manifestation infiniment variée. À l'inertie du *brahman*, à la magie illusoire de la *māyā* vedāntin, ils opposent donc *spandaśakti* et *vimarśa*, une Conscience perpétuellement en acte car il n'y a pas de lumière consciente (*prakāśa*) qui soit dépourvu de prise de conscience *vimarśa*, nature propre de l'énergie vibrante**. S'il est vrai que le *brahman* brille par lui-même en tant que Conscience pure et immuable (*paranīṣṭhitasamvinmātra*), selon la thèse de Śaṅkara, on peut s'interroger avec Abhinavagupta sur le sens de ***svaprakāśa*, 'lumineux par soi'**: si le Soi brille par lui-même seulement en tant que conscience, comment rendre compte de la différenciation des connaissances puis de leur unification? Il faut donc admettre que **le Soi lumineux est doué de liberté: *svatantrasvaprakāśātma*, que la Conscience n'est pas une lumière indéterminée sur la quelle se détache le devenir multiple et que rien n'affecte, mais un acte de prise de conscience de Soi, une force vive qui anime l'univers**. En d'autres termes, **il n'y a pas de conscience sans énergie, pas d'énergie sans conscience**.

Aussi les Śivaïtes kaśmīriens proposent-ils à leurs adeptes bien autre chose que se libérer des liens du *saṃsāra*, ce qui constitue le but ultime des systèmes indiens, les Darśana. Ils veulent recouvrer la liberté innée, la **participation à la quintuple activité divine** (émission, maintien, résorption de l'univers, dissimulation et grâce), car pour eux, même après la réalisation du Soi, l'univers reste réel, seule a disparu la projection de la dualité (sujet-objet) tandis que l'infinie variété du monde se déploie dans la Conscience émerveillée du yogin dont l'ultime limite,

³⁰ Cf. V.B. pp.195-196.

³¹ Abhinavagupta emploie même *citikartṛtā* qui exprime l'identité de la conscience et de l'activité de l'agent.

³² I.P. v. ici p. 76.

l'impureté de finitude, s'est effacée. Si les Vedāntin percent à jour l'illusion et atteignent Connaissance et béatitude, ils ne surmontent, selon Abhinavagupta, ni l'illusion transcendante ni l'impureté de finitude³³. Or, seul celui **qui se reconnaît comme auteur de la quintuple activité divine et jouit simultanément de la Connaissance et de l'activité devient libre et efficient**, c'est-à-dire **Souverain de la Roue des énergies**. **Le libéré vivant recouvre donc ici une liberté fondamentale qu'il n'a jamais perdue, l'univers étant par essence pure liberté (svātantrya)**, tandis que selon la conception du Vedānta *advaita* un libéré vivant continue à vivre après l'illumination, son élan karmique s'épuisant de lui-même comme le mouvement de la roue du potier qui tourne encore quelque temps bien qu'on ait cessé de lui donner l'impulsion: pour lui, point d'activité cosmique.

En conclusion, la différence essentielle entre les deux systèmes tient au rôle décisif joué par la Śakti, héritage légué par le Tantrisme et en particulier par les Āgama Kula. Tandis que pour le Vedānta l'énergie reste d'ordre matériel, les kāmīens ne la séparent jamais de la pure Conscience, unissant indissolublement Śiva et Śakti. **L'énergie, affirment-ils, est toujours présente**, servant de tremplin à tous les niveaux sous forme d'intensité et de vigueur qui vont croissant jusqu'à ce que disparaissent inertie, langueur du corps, vide du *samādhi*, indolence et insensibilité, et que se manifeste la **vitalité profonde (ojas)**, source d'une activité efficiente qui embrasse la totalité des niveaux. En écho au **Malinīvijayatantra**, Abhinavagupta incite à vénérer la Déesse Énergie, sise au sommet de la tige de lotus qui représente la *kuṇḍalinī*. A ses pieds, immobile, plein de conscience, souriant, le corps resplendissant, **l'éternel Śiva** demeure cependant insensible à l'univers, **il a abandonné ses fonctions à l'Énergie suprême, la Déesse Tripūrasundarī**, et s'il transcende tous les niveaux de la Réalité et possède la Conscience indifférenciée, la Déesse triomphante³⁴ jouit d'une parfaite prise de conscience faite de liberté et de puissance; par delà immanence et transcendance, elle est le Tout, elle fait resplendir la Conscience universelle³⁵. **La libre énergie se déploie et se rétracte selon les ondes d'une unique résonance, dhvani, qui va se propageant de l'énergie suprême jusqu'à la perception des choses.** Ce terme qui signifie Son pur, résonance, écho, plus souvent employé *spanda* par nos auteurs et cher à Abhinavagupta, suggère plus qu'aucun autre **l'harmonie vivante d'un univers dont toutes les manifestations sont l'expression d'un unique spanda. Phonème sacré (akṣara) indestructible, dhvani est le germe suprême, présent dans tous les êtres.** À partir de lui et à travers lui, l'énergie émettrice, faite de tout ce qu'elle englobe, résonne d'écho en écho, embrassant dans son unique mouvement les divers aspects du devenir: phonèmes, paroles, gestes (*mudrā*). Cette résonance primordiale qui se répercute éternellement du Centre à la périphérie et de la périphérie au Centre, c'est elle qui, en vibrant, fait tout vibrer:

<<Parce qu'elle est par nature prise de conscience globale de Soi, la Conscience possède comme telle une **résonance spontanée (dhvani) perpétuellement jaillissante, dite Grand Coeur suprême.**

<<Cette prise de conscience qui réside dans le Coeur où l'univers a fondu sans laisser le moindre résidu est présente au début de la saisie des choses et à la fin³⁶. Nos traités la désignent sous le nom de '**vibration générique**' et c'est un essor en soi-même. Ce *spanda* est un **léger ébranlement en soi, un étincellement ne dépendant de rien.**

<<C'est une vague dans l'océan conscient et la conscience ne peut être sans vague.

<<Ainsi, cette prise de conscience est la moelle vitale de l'ensemble des choses car l'univers insensible a pour moelle la Conscience suprême – fondement dont il dépend – et cette Conscience elle-même a le Grand Coeur pour moelle.>>

Dans ces très belles stances du **Tantrāloka** (IV, 182 à 185) Abhinavagupta rassemble et unifie les deux grands thèmes qui caractérisent respectivement l'école Spanda et l'école Pratyabhijñā: la vibration et le Coeur.

³³ *Āṇavamala*. Cf. ici p. 172.

³⁴ Selon certains documents iconographiques, elle danse.

³⁵ À ce sujet, cf. T.Ā. XV, sl. 295 sqq. et la *kuṇḍalinī*, pp. 101 sqq.

³⁶ Il s'agit ici du jeu de vikaasa-sam_koca, du déploiement et du repliement de l'univers, une fois dissoute l'objectivité. *Adau*, 'au début': *nirmitsavasare* 'au moment où la Conscience a le désir d'émettre'; à la fin, lors de son désir de résorber. (Commentaire de la stance 183.)

Śivasūtra et Vimarsīni de kṣemarāja

INTRODUCTION p. 1-4 [selección fragmentos]

L'école śivaïte cachemirienne du Spanda ou de la vibration a pour fondateur Vasugupta qui vivait dans la première moitié du IX^e siècle³⁷. De lui nous ne savons rien si ce n'est qu'il résidait près de Śināgar, non loin de la montagne Mahādeva dans la vallée de Śaḍarhadvana, le fleuve Harvan. Le lignée mystique (*saṃpradāya*) de l'école Spanda qui remonte à lui passe, d'après Bhāskara³⁸, par Baṭṭasūri, Kallaṭa, Pradyumnabhaṭṭa, puis son fils Prajñārjuna, Mahādeva est son fils Śrīkāṇṭha qui transmet son enseignement à Bhāskara, lequel vivait probablement au IX^e siècle.

Sur l'origine divine des Śivasūtra il existe deux traditions: selon celle que relate Kṣemarāja et à laquelle nous donnons notre préférence, c'est en rêve que Vasugupta en reçut la révélation³⁹. Mais selon Bhāskara⁴⁰ Vasugupta qui les reçut d'un *siddha** – un être accompli et surnaturel – les transmet au vénérable Kallaṭa. Vasugupta⁴¹ donc la philosophie est foncièrement mystique s'oppose à l'enseignement de la dualité qui régnait dans les milieux śivaïtes, mais aussi à celui des bouddhistes, si puissants au Cachemire et qui niaient le Soi au profit d'une série de connaissances se déterminant les unes les autres sans être liées par un sujet permanent. C'est contre eux qu'il s'élève dès le premier sūtra: <<La Conscience est le Soi>> (*caitanyaṃ ātmā*). Dans le Śivasūtravimarsīni, ici traduite, célèbre et profonde glose aux Śivasūtra, Kṣemarāja voit en Vasugupta l'auteur de la Spandakārikā ou Spandasāstra appelée aussi, à cause de son importance, Spandasūtra. Citant maints versets de cette dernière, il concilia son enseignement avec celui des āgama dont les Śivasūtra font partie. Si le mot *spanda* ne figure pas dans les Śivasūtra et s'il est plus tôt rare bien qu'essentiel dans la Spandakārikā elle-même, les notions de vibration, d'ébranlement sont aussi impliquées dans d'autres termes de l'école et le système tout entier relève d'un dynamisme, ainsi qu'il apparaît à la lecture des textes. Les Śivasūtra, tels qu'ils nous sont parvenus et qui constituent des aphorismes d'une extrême concision, se présentent comme une œuvre en trois parties. Chacune de ces parties réfère sans le nommer à une voie de retour à Śiva. Par voie il ne faut pas entendre ici un chemin linéaire à parcourir mais une aptitude mystique spécifique qui détermine les modalités de progression du yogin. Si au plus haut se trouvent deux degrés de la non-voie (*anupāya*), indescriptibles, Vasugupta envisage les trois voies qui se dessinent en deçà: la voie de Śiva ou voie suprême, la voie intermédiaire, de l'énergie et la voie inférieure, de l'individu. (...) La distinction des trois voies est fondamentale dans la triplicité du Trika.

³⁷ À l'époque d'Avantīvarnam (856-883) selon la Chronique cachemirienne 'Rajataranginī' ch. V, 66 qui mentionne le disciple de Vasugupta, le *siddha* Bhaṭṭa Kallaṭa, ce qui fixe le début du IX^e pour la vie de Vasugupta.

³⁸ Cf. Stances d'introduction 4-9 au Śivasūtravārttika, p. 2-3.

³⁹ Cf. ici la glose de kṣemarāja, Stances d'introduction, p. 31.

⁴⁰ Op. cit. sl. 3

⁴¹ 'Vasugupta' signifie trésor (*vasu*) caché (*gupta*), c'est-à-dire le *spanda* qu'il révèle au monde, cf. ici p. 31.

* Fragment, final p. 3-4.

Dans son introduction (au Śivasūtravimarsīni) Kṣemarāja mentionne le *siddha* bouddhiste Nāgabodhi dont nous savons peu de chose. D'après la tradition japonaise Vajrasattva reçut l'enseignement de la doctrine bouddhique de Vairocana puis, après des siècles, il la transmet au *bodhisattva* Nāgarjuna, et celui-ci à l'ācārya Nāgabodhi qui la transmet à son tour à Vajrabodhi, le premier à enseigner la doctrine ésotérique en Chine au début du VIII^e siècle. Amoghavajra qui la répandit rendit visite à la région du sud de l'Inde où Nāgabodhi avait enseigné. Si Kṣemarāja qualifie Nāgabodhi de *siddha* n'est-ce pas parce qu'il le considère comme un être puissant doué de pouvoirs surnaturels? Son nom même implique sa grandeur; les *nāga* étaient à l'origine les serpents protecteurs des sources et adorés comme tels, à l'instar des *asura* qui à l'époque védique étaient les gardiens des sources de vie. On peut se demander si les maîtres qualifiés de *nāga* comme Nāgarjuna, Nāgasena n'étaient pas les dépositaires de la science mystique (*rahasya*) gardé secrète. Il n'est pas impossible que Nāgarjuna ait séjourné au Cachemire et même ait vécu à Harvan où voici quelques années subsistaient encore les ruines d'un important monastère bouddhiste qu'un torrent a récemment emportées. Nāgabodhi a du vivre non loin de la vallée où demeurait Vasugupta.

LA TRIPLE VOIE p. 11-14

Les trois **voies de libération** ont pour effet de rendre à la prise de conscience fourvoyée dans le multiple, intériorité, efficence, intensité et universalité, et d'en faire une vibration indifférenciée **à partir de la volonté pour la voie suprême, à partir de la connaissance pour la voie de l'énergie et à partir de l'activité pour la voie de l'individu**. Le niveau où se situe chacune de ces voies diffère selon son éloignement de la libre prise de Soi; et l'effort à fournir pour faire vibrer la conscience à nouveau est proportionnel à cet éloignement.

Dans la **voie divine**, très proche de la Conscience infinie, se trouve **icchā** qui à l'origine se présente comme **l'imperceptible ébranlement au sein de la félicité avant que se dessine intention ou vouloir déterminé**. L'école Spanda désigne cette *icchā* identique au foyer de la conscience qu'est le Cœur, par les termes suivants: **aunmukhya**, orientation de la conscience, **udyoga**, élan dirigé vers l'extérieur à l'origine de l'émanation cosmique, **udyama et udyantṛtā**, élan purement intérieur au moment de retour à l'indifférencié, mais toujours élan intérieur propre au premier moment du Désir (*prathamatuṭi*) qui contient virtuellement tout ce qui se développera par la suite. Quand, après s'être tournée vers la connaissance discursive et avoir perdu son intensité, *icchā* redevient désir exclusif du Soi ou de Śiva-bhairava, animée de vie frémissante, elle n'est plus qu'élan, et cet élan projetant le yogin dans la Conscience suprême, le reporte, à **l'acte intérieur en état d'émergence, le spanda**. En conséquence, comme **nos états de conscience procèdent de notre cœur et de cette impulsion initiale**, nous pouvons à tout instant y faire retour ou, mieux encore, y demeurer avant que l'intention prenne une forme définie; et nous résidons ainsi à la **source de toute l'efficence** dont nous disposons, la quelle n'est autre que le *spanda*. On comprend dès lors que **cet acte de pure volonté** qui s'empare de la Réalité par-delà connaissance discursive, souvenir ou expectative, **ne peut être appréhendé qu'en une intuition fulgurante à l'instant même où il s'accomplit**. Kṣemarāja situe **udyama** à deux niveaux⁴²: <<Spontané et libre, l'élan se manifeste et comme un hommage assidu (*sevanā*) et comme un retour à la parfaite intériorité, à la gloire innée en son expansion (infinie). Telle est la **vibrante Réalité partout manifestée dans le conscient et dans l'inconscient, et dont la liberté est innée et spontanée**.>> Non embourbée dans l'ornière de la discursivité (avec ses soucis, ses hésitations et ses préjugés) la conscience alerte, intense, toute dans l'instant, se saisit elle-même en pleine vigilance, celle du guetteur prêt à bondir sur sa proie et qui n'a nul besoin d'écarter ce qui ne fait pas l'objet de son attente⁴³. **Son ardeur n'a rien d'un effort**, en elle ont disparu tout désir tendu vers un idéal, toute trace de devenir ou de retour sur soi-même.

La voie de l'énergie se situe à un degré intermédiaire entre la voie suprême et la voie inférieure. Le yogin s'efforce d'intensifier et d'universaliser son énergie cognitive en vue de faire d'elle une connaissance vibrante qui lui permette de rejoindre l'élan unique de la voie de Śiva. Mais l'acte zélé met qu'elle met en oeuvre et que désigne le terme **prayatna** (*pra+yat-*) s'élancer en avant, en raison de son préfixe implique une puissant départ, un départ à l'horizontale où l'on se ramasse pour bondir en avant, ce qui le différencie de *udyama* dont le préfixe *ud-* indique envol à la verticale, et **si udyama opère uniquement en tant qu'élan simple et nu du cœur, prayatna mobilise toutes les énergies pour parvenir au but**⁴⁴. À l'aide d'un bon jugement, d'un discernement vigilant, le yogin s'exerce dans la voie de l'énergie sur ses états intérieurs, sa connaissance à double pôle en particulier (le *vikalpa*): dilemme, doute, sentiments d'attraction et d'aversion, cherchant à se purifier de leurs vestiges inconscients (*saṃskāra*). Pour dégager **l'énergie cognitive** du langage ordinaire qui la paralyse, et lui restituer sa **nature vibrante de mantra**, le yogin purifie ses *vikalpa* et les rend subtils, incandescents, en fait de **vibrantes intuitions**, si vives que la pensée n'a pas le temps d'intervenir, moins encore celui de s'exprimer clairement. Alors **l'énergie cognitive aiguisée en intuition (matī) se fraie un chemin entre les deux pôles du vikalpa et parvient au Cœur universel**. Grâce à cette plongée dans l'interstice, la Connaissance s'éveille et **s'universalise tandis que la parole efficence faite uniquement de vibrations et devenue mantra accède à la vibrante Réalité (spandatattva)**. Le yogin peut aussi mettre à profit des émotions à leur paroxysme, terreur, colère, passion dont les vibrations sont susceptibles de le mener à la vibration primordiale. Sous le coup d'une forte émotion les énergies convergent

⁴² D'abord au niveau de la voie de l'énergie puis à celui de la voie de Śiva. Sn, p. 19, 1.18.

⁴³ Comme dans la voie de l'énergie.

⁴⁴ Cf. l'exemple que nous donnons du tir à l'arc, p. 14-17.

simultanément dans le Soi, la tension fait place à la vibration. Le moi s'efface alors ainsi que tout ce qui est superficiel – notions, attachements; et c'est dans la spontanéité que le yogin fait retour à la source, <<l'énergie émettrice du Seigneur partout présente, dont la trépidation⁴⁵ a saveur de félicité>>. <<En effet, poursuit **Abhinavagupta**, quand on entend un chant mélodieux, que l'on touche du santal, etc., et que l'état d'indifférence disparaît, la vibration que l'on éprouve dans le coeur n'est d'autre que l'énergie de félicité grâce à laquelle l'homme est, dit-on, doué de coeur (*sahṛdaya*)⁴⁶.>> Qu'il prenne appui sur l'émotion ou sur le discernement, le yogin dans cette voie récusé l'effort pour choisir avec lucidité un courant d'énergie au préalable purifié, comme un homme nageant avec intelligence se laisse porter par le courant, ne luttant ni contre lui-même ni contre les obstacles, mais se servant du courant pour déployer son mouvement; bien adapté au milieu où il baigne il le maîtrise aisément et avec souplesse.

Il n'en va pas de même avec **la voie inférieure**: l'individu nage avec effort; en lutte avec des courants contraires, souvent emportée loin du havre, il finit par y trouver le repos à force d'exercices. C'est que, à ce niveau, le *spanda* au dernier degré de sa manifestation n'est plus mouvements relâchés en activités particulières où les facultés intellectuelles jouent un rôle déterminant. La voie de l'individu se situe précisément à même l'activité dispersée par nature et que le yogin se propose de concentrer, d'intérioriser et d'épanouir. Vigilant au cours de ses occupations, il travaille sur les tourbillons (*vr̥ttī*) que sont ses diverses fonctions qu'il cherche à rendre vibrantes. Dans ce but sa pensée s'intériorise à l'aide de la méditation (*dhyāna*), elle pénètre dans le coeur et s'y apaise dès que le coeur se met à vibrer. Parallèlement les souffles inspirés et expirés fusionnent dans le souffle égal (*samāna*), lequel vibre à son tour. **Les divers centres du corps (les *cakra*) s'ouvrent et s'éveillent; par la récitation de paroles sacrées, associées au souffle, le yogin recouvre la vibration à la fois du souffle et de la parole⁴⁷ qui le conduit à l'effcience du *mantra*. C'est donc en vibrant que toutes ses activités unifiées dans le coeur perdent leurs tendances à la dualité et préparent la juste connaissance de la voie de l'énergie.**

LE TIR À L'ARC p. 14-17

L'exemple de l'apprentissage du tir à l'arc⁴⁸ illustre des diverses **formes d'effort ou d'activité** qui correspondent à chacune des trois voies. A ses débuts, l'archer, ignorant, reste fasciné par l'arc et son maniement. Maladroit, redoutant l'échec, il s'agite, gaspille ses forces, dans son application même il se crispe sur chaque geste dont il décompose en vain la succession, car le plus souvent il n'arrive même pas à garder l'arc bandé jusqu'au départ de la flèche. Mais peu à peu, grâce à son effort et à sa ténacité, il se familiarise avec la réalité de l'arc et l'enchaînement des gestes, sa respiration s'apaise, son corps se détend, son esprit se calme, il oublie l'arc et sans y penser, réussit à le bander, à poser aisément la flèche sur la corde, et lorsqu'il la tire à lui, elle vibre et la flèche part. Grâce à un effort puissant du corps, de la pensée et de l'attention, oublieux de l'arc et de la flèche, il réussit à s'absorber dans leur maniement. Cependant il n'a intégré ni le départ du coup ni la cible, son corps tremble avec l'arc et si la flèche atteint le but, c'est comme par hasard, il ne peut en aucun cas renouveler l'exploit à volonté. De même, **dans la voie de l'individu, le yogin aux prises avec l'objectivité et l'extériorité doit fournir un grand effort pour libérer sa pensée de l'agitation, pour s'affranchir de la fascination des objets et parvenir à la connaissance.** Dans cette voie il doit s'adonner à de nombreuses pratiques portant sur les organes, sur le souffle, sur le corps, la parole, la pensée. Elles exigent choix, application, ténacité s'il veut grâce à elles, obtenir l'apaisement du souffle et la quiétude intérieure dans l'exercice de ses activités multiples, mais, si ces pratiques le conduisent à récupérer et à unifier les énergies vitales dispersées dans les jouissances sensibles et à vivre dans une paix substantielle, elles ne lui révèlent pas la quiétude profonde de la voie de l'énergie; et s'il arrive à faire une percée c'est d'aventure, par grâce, il ne peut y demeurer.

À la deuxième étape de son apprentissage l'archer n'est plus préoccupé par les gestes ou les objets, ou plutôt gestes et objets sont intégrés en un niveau de conscience plus subtil, centre d'où les gestes rayonnent tout naturellement. Il apprend à laisser partir le coup sans trembler, sans faire dévier la flèche. Grâce à l'intensité de son attention, il concentre et unifie toute son énergie sur le coup à faire partir pour que seule s'ébranle la flèche. Mais au coeur de cette vigilance une et globale, bien qu'intériorisée, l'image ou la conscience du but, elle, demeure

⁴⁵ *Vibhrama*.

⁴⁶ T.A. III, sl. 208-210.

⁴⁷ En AUM par exemple, cf. ici p. 166

⁴⁸ Cette comparaison est fondée sur un passage d'un *tantra* et inspirée du livre de E. Herrigel, *Le Zen dans l'art chevaleresque du tir à l'arc*. Lyon, Derain, 1955. Sur l'art de Rudra-Siva cf. mon ouvrage *Hymnes aux Kālī*, p. 18-19

jusqu'à ce que, au comble de l'attention, il vise et encoche simultanément, abolissant de façon définitive toute la distance qui séparait la flèche de la cible (ultime trace d'extériorité). Le coup se détache alors de l'archer <<comme la charge de neige de la feuille de bambou>>⁴⁹, avant même qu'il y ait songé au qu'il soit intervenu, sans aucun effort. Dans le même instant, dans le même ébranlement, la flèche encochée est décochée et pénètre la cible comme si la vibration du coeur passait à l'arc et atteignait la cible. Les différentes étapes du tir, du premier au dernier geste, constituent un enchaînement intime qui se déroule tout entier comme inclus en un seul et premier ébranlement, comme émanant d'un centre. À travers l'archer libéré de l'objet, du but et de lui-même mais prenant l'énergie pour tremplin s'accomplit le tir. Dans l'intensité de l'énergie unifiante et vigilante tout a lieu dans l'immobilité, sans tremblement ni secousse. De même **dans la voie de l'énergie, le yogin oubliant l'objet et soi-même découvre le libre jeu de l'énergie par laquelle il n'a plus qu'à se laisser porter, toute trace de dualité étant abolie.** Si, dans la voie inférieur, le yogin exerce son activité à la jonction de deux objets ou de deux souffles, dans cette voie-ci son activité ne porte plus sur la chose même mais sur l'idée ou sur l'imagination intime relative à la chose et c'est aux modalités de la connaissance qu'il désire mettre un terme. Grâce à une grande vigilance, son discernement intérieur (*sattarka*) le rend apte à choisir la juste attitude, lui fait éliminer toute fausse manoeuvre. À ce discernement s'associe une pratique mystique très subtile (*bhāvanā*) par laquelle il porte au paroxysme, sans effort mental ou corporel, une tendance obscure de l'énergie vitale, tendance dynamique et exempte de discursivité, qui unifie l'énergie dans la réalisation immédiate et ardente de l'acte saisi dans sa totalité, à la manière dont on fait une lecture globale et rapide sans distinguer les lettres ni les mots, à la manière dont un père se précipite pour sauver son fils en danger sans savoir comment il va s'y prendre. L'ardeur et le zèle touchant le but sans pensée, ni expression, ni effort, l'intuition fulgurante surgit, c'est la voie de l'efficacité de *mantra*. L'adepte⁵⁰ a pour cible la divinité saisie dans ses attributs, pour flèche le *mantra*. Dans son zèle à énoncer le *mantra* en faveur de la divinité qu'il adore, l'adepte s'identifie à elle, il n'y a plus ni adepte ni adoré mais fulguration de la pure énergie dans la prise de conscience de la divinité. Alors la flèche part toute seule, alors tout fond, tout coule, tout vit, le yogin n'a plus qu'à se laisser porter par le courant surabondant et jaillissant de l'univers duquel rien ne le sépare, auquel il s'identifie. **Le *mantra* n'est plus l'assemblage de mots récités mais vibration de la conscience, expérience directe, libre de toute relation objective et de toute dualité.**

À la troisième étape l'archer libéré de l'arc, de la cible et de lui-même, tire sans but ni intention. Ayant atteint la cible il a atteint son propre centre et c'est de ce centre que le coup part désormais. Un seul et même élan soulève son souffle, sa volonté et son arc. Se tenant immobile à la source du mouvement qui se déploie librement et sans appui, il se joue et de l'arc et de la cible et de lui-même. Tirant sans effort d'attention ni visée, libre de toute attache, il voit sans voir, à la fois conscient et inconscient, il n'éprouve plus le besoin de distinguer les choses les unes des autres mais crée en quelque sorte chaque geste au fur et à mesure; dans le jeu libre et spontané que lui vaut sa grande maîtrise, il goûte sans cesse le pur plaisir de l'acte toujours neuf. De même **dans la voie de Śiva, le yogin qui, réveillé par le maître, ne pense à rien accède au royaume suprême.** Dans l'intime du coeur où sont naturellement apaisées toutes ses énergies, au sein d'une vacuité sans appui surgit l'énergie suprême ou la Conscience indifférenciée à laquelle il accède en un pur acquiescement; ce pour acquiescement est celui de la ferveur nue, vide de toute relation, vide de lui-même et de Dieu; ici ni adepte ni divinité mais l'essor fulgurant de la Conscience qui fond dans un instant intemporel l'amour du fidèle et le don du Seigneur. Cet élan spontané, imprévisible soulève hors de lui-même le *yogindra* qui se tient à l'orée de la volonté, anéantissant toute détermination et lui faisant atteindre le Centre universel pour toujours. De ce centre désormais émane son activité: devenu Śiva, il a pour arc l'univers; qu'il le déploie ou qu'il se retire en lui-même, qu'il ouvre ou qu'il ferme les yeux, qu'il fasse disparaître ou apparaître l'univers, c'est toujours au même nectar qu'il goûte, de même nectar qu'il s'enivre. Au coeur de l'oscillation du premier regard ou du premier instant, il se tient ferme à la jonction du sujet et de l'objet, de l'intérieur et de l'extérieur pour lui égalisés à jamais. Ses perceptions étant imprégnées de la Conscience indifférenciée partout répandue, il jouit également de l'unité dans la diversité, de la diversité dans l'unité, libre Souverain du jeu universel. Enfin, **dans la non-voie, il n'y a plus ni archer, ni arc, ni flèche, ni même de tir.**

⁴⁹ *Op. cit.*, p. 55

⁵⁰ *Bhāvanā* culmine en *sevanā*, une dévotion qui implique une parfaite abnégation et une réponse instantanée à l'incitation de Dieu ou à celle du maître.

Kanti Chandra Pandey

Bhāskari. An English Translation of The Īśvarapratyabhijñāvimarsīni.

INTRODUCTION Mandan Mishra p. i-ii

Kāśmīra Śaivism is called Pratyabhijñā Darśana on the basis of Īśvara Pratyabhijñā. Previously, the system was known as Svātantryavāda by Abhinavagupta in his Vivṛṭi Vimarsīni. The synonymous names of Pratyabhijñā Darśana are ‘Spanda-darśana’ and ‘Ṣadardhakramavijñāna’ etc. **The authentic book on Pratyabhijñā Darśana is ‘Śiva dṛṣṭi’** whose author is Acārya **Somānanda**, 800 A.D. This book is designed with seven hundred verses which is further divided in several ‘āhnikas’. The logical way of description has made this book critical. Thus monograph has established Śaiva philosophy with monism after declining the doctrine of Śakta dualism and the theory of Patañjali. **Utpalācarya**, a great philosopher and the direct disciple of Somānanda has contributed a lot by giving a vivid and lucid description in his commentary. To clarify this system of thought the monograph of Utpalārcarya i.e. *Īśvara Pratyabhijñā Kārikā* and its commentary, thereafter **Abhinavagupta**’s work – *Vimarsīni* and ‘Bhāskari of Bhāskara Kaṇṭha are the epoch-making works in this field, in Sarvadarśanasangraha’ the importance of these book is really felt:

सुत्रं वृत्तिर्विवृतिर्लघ्वी बृहतीत्युभे विमर्शिनीयौ ।
प्रकरणविवरणपञ्चकमिती शास्त्रं प्रत्याभिज्ञायाः ॥

Out of different systems of Śaiva philosophy, the monistic Śaiva philosophy of Kāśmīra occupied a greater position being acclaimed by the scholars. **This is a system on which every field of experience could be explained.** The credit goes to Abhinavagupta, a thinker of multifarious fields, for bringing its predominance by his technique to explain the thing in a aesthetic manner with transcendental experiences. He tried to bring out the implications of the words on the basis of the rules of grammar. In such attempt of Abhinavagupta, one can get clear idea of the whole system. (...)

PREFACE [To the First Edition]

(...) **The Śaivism is one of the living religions.** It has a very large following even to-day and **its history goes back to the time of the Indus Valley cultures and civilisations.** And it is very unlikely that the Indus Valley, with such a culture as is revealed by the archaeological finds at Harappa and Mohenjo-daro, had no philosophy, allied to the religion, about the existence of which there is definite archaeological evidence. But we have no proof, available so far, of its existence at such a distant past. And **if we admit that the Indus Valley cultures reflect the cultural life of the original inhabitants of this land; and that the Aryans, whose inspired creations are the Vedas and who were antagonistic to the aborigines of India, are emigrants; logically there can be no reference to the Śaiva Philosophy in the Vedas.** And in fact there seems to be a contemptuous reference to the followers of Śaivism as “Śisnadevaḥ” in the earlier portion of the R̥gveda. A careful study of the Śaiva philosophic literature, however, shows that **the Śaiva Philosophy is prior to the Vaiśeṣika, the Nyāya and the Vedānta.** (...) And if we accept the validity of the tradition that **Nandikeśvara** was an older contemporary of **Pāṇini** and admit that Patañjali refers to the view of Nandikeśvara in the Mahābhāṣya, we find that there was already **a voluntaristic school of Śaivism in the fifth century B.C., a school the fundamentals of which, were subsequently adopted and developed by the Monistic Śaivism of Kashmir. There are eight systems of the Śaiva philosophy,** which we have been able to trace so far. They represent different currents of the philosophic thought such as dualism, dualism-cum-monism, monism, qualified monism, idealism and voluntarism etc. **The Śaiva philosophy thus seems to be complete in itself and to have had an independent tradition, which was, at a later time, included in the Vedic literature in the Taittirīya Āraṇyaka.** (...)

An outline of History of Śaiva Philosophy

PART I · HISTORICAL APPROACH (selección de fragmentos)

Historical approach to eight systems of Śaiva Philosophy

Antiquity of Śaivism as a religion p. I

The Śaiva Philosophy is an outgrowth of the religion, the distinctive feature of which is the worship of the phallic form of God Śiva. **Śaivism as a religion has persisted since the prehistoric time of the archaeological finds of Harappa and Mohenjo-daro. It has a continuous history of at least five thousand years.** The phallic emblem of Śiva, as found in the ruins of the Indus valley civilizations, is even today an object of worship among the followers of Śaivism. It is a living faith all over India. That there was a dominant element of religion in the Indus valley cultures and civilizations is now well admitted. (...) ... whatever other religion or religions may have been, Śaivism, in **its characteristics prevalent form of worship of Śiva and Śakti in union** in the symbolic form of a Lingam on Yoni, was there. (...)

Śaivism amongst great authors p. IV-V

Paṇini was a Śaiva. The first fourteen Sūtras of his grammatical work are articulate representations of the inarticulate sounds, produced in fourteen sets by Śiva through his hand-drum, known as Ḍhakva. Their grammatical importance has fully been brought out by Paṇini. But they represent Śaiva philosophy also, which has been presented in the Nandikeśvara Kāśikā.

Kālidāsa was a Śaiva and followed the view of Nandikeśvara about the relation between Śiva and Śakti. He admitted that there is inseparable union between them, similar to that between language and meaning.

Nandikeśvara, while denying the separate being of Śiva from Śakti, cite two analogies (1) of the moon and her light and (2) of language and meaning, “Candra-candrikayoryadvad yathā Vāgarthayoriva”. (N. K., V. 11) This idea seems to have been repeated by Kālidāsa in the very first verse of Raghuvamśa: “Vāgarthāviva samprktau”. He very clearly refers to one of the twelve jyotirlingas, namely, Mahākāla at Ujjayinī, (Ujjain) in his Meghadūta: “Mahākālamāsādyā kāle”. Naṭarāja temple was famous in the time of Aghora Śiva (1158 A. D.). He refers to a distant ancestor of his, Śrīkaṇṭha, who came to worship Naṭarāja Abhrasabheśana.

Eight systems of the Śaiva Philosophy p. VI-VII

The available literature shows that there were eight systems of Śaiva Philosophy:

- (1) Pāśupata Dualism.
- (2) Siddhānta Śaiva Dualism.
- (3) Dualistic-cum-non-dualistic Śaivism of Lakulīśa Pāśupata.
- (4) Viśiṣṭadvaita Śaivism.
- (5) Viśeṣadvaita Śaivism (Vīra Śaiva).
- (6) Nandikeśvara Śaivism.
- (7) Raseśvara Śaivism.
- (8) Monistic Śaivism of Kashmir.

According to the classification of the Śaiva thought by Abhinavagupta in his Tantrāloka, however, there were three Śaiva systems (I) Dualism (Dvaita), (II) Dualism-cum-non-dualism (Dvaitadvaita) and (III) Monism (Advaita). And they were based upon ten, eighteen and sixty-four Śaivāgamas, respectively. Thus, logically the **Śaiva Philosophy developed from dualism to monism, through dualism-cum-non-dualism**. These three groups of the Śaivāgama are known after three different names of Śiva. The dualistic, the dualistic-cum-monistic, and the monistic groups are called Śiva, Rudra and Bhairava groups respectively. They are recognised to have emanated from different mouths of the five-faced (Pañcavaktra) Śiva. Dualistic Śaivāgamas are said to have come from three, Īśa, Tatpuruṣa, and Śadyojāta, the dualistic-cum-monistic form Vāma and Aghora, and the monistic from the union of Śiva and Śakti. Each Śaivāgama represent a separate school. Thus, **there were ninety-two Schools of the Śaiva**

Philosophy. They have all, however, been put under three heads as stated above. **They are not opposite schools, but are essential parts of an organic whole.** They have to be followed in succession. Each of them aims at taking its followers up to a certain stage of the whole path to the final emancipation. **They present reality as it shines at different stages. They recognise that multiplicity, unity-in-multiplicity and unity are equally real in succession.** They deal with different aspects of the Reality as a whole.

A group is called dualistic, because it deals with such aspects of the Reality as pre-suppose diversity; namely, action, knowledge and will, (Kriyā, Jñāna and Icchā). Another is called dualistic-cum-monistic, because it is concerned with the self and the self-awareness (Cit and Ānanda) as essentially identical but logically and formally different. And **the third is called monistic, because it presents a spiritual level, which is beyond the reach of will, knowledge and action, where logical and formal diversities disappear, where the Real shines in itself, by itself and to itself.** Each Śaivāgama is generally divided into four sections: (I) **Jñāna**, (II) **Yoga**, (III) **Kriyā** and (IV) **Carya**. The first deals with the Philosophy, including metaphysics, epistemology and ethics. The second deals with the yogic practices, necessary for the realisation of the goal that the philosophy promises. It gives the necessary details of the yogic discipline such as are not to be found elsewhere. It presents an advance on the yoga tradition recorded by Patañjali in his Yoga Sūtra, not in its philosophical but in its practical aspect. The third is concerned with the method of building the temples and sculpturing the images of the deities, which are to be enshrined therein. It records the architectural and sculptural traditions, in accordance with which the temples were built and the images made. This section of the Śaivāgama seems to have been the basis of the treatises on architecture, e.g. the Samarāṅgaṇa Sūtradhāra by **King Bhoja**; who **wrote many of the available works on the Śaiva Philosophy, such as Tattva Prakāśikā**, etc. And the fourth deals with the rituals.

(VIII) Monistic Śaivism of Kashmir p. LVI-II

(...)

Thus, as far as we can trace back the history of the Śaiva Philosophy, we discover the **two currents, monistic and dualistic, running parallel.** In the pre-Christian era we find the voluntaristic monism of **Nandikeśvara** side by side with the realistic dualism of the Pāśupata school. And similarly **from the 9th to the 13th century we find the monistic Śaivism of Kashmir developing along with the Siddhanta Śaiva Dualism. The Monistic Śaivism of Kashmir thus historically and fundamentally owes its origins to Nandikeśvara Śaivism**⁵¹

⁵¹ p. XLIX-LI (VI) Nandikeśvara Śaivism.

The school ... is monistic and has been called "Nandikeśvara Śaivism" because it was propounded by **Nandikeśvara**, the author of the **Nandikeśvara Kāśikā**.

TRADITION ABOUT NANDIKEŚVARA

Upamanyu, the commentator on the Nandikeśvara Kāśikā, in the course of his commentary, **Tattva Vimarsini**, records the following tradition, which persists even now among the students of **Pāṇini's system of grammar**. The sages, **Nandikesa**, **Patañjali**, **Vyaghrapāt** and **Vasiṣṭha**, etc. contemplated on Śiva for inspiration. As an act of grace to them, Śiva appeared and struck his hand-drum (Ḍamaru). The sounds, produced by it, symbolically presented **the fourteen Sūtras**. The Sūtras, **found at the commencement of Pāṇini's Aṣṭādhyāyī, are articulate representation of the inarticulate sounds of Śiva's hand-drum.** The sages, unable to understand the meaning of the Sūtras, approached Nandikeśvara for clarification. He (Nandikeśvara) expounded the meaning in Twenty-six verses, which constitute the text of the Nandikeśvara Kāśikā. In the Nandikeśvara Kāśikā there is only one verse, number two, which is for the guidance of Pāṇini etc. This is referred to by **Nagesa Bhaṭṭa** in the **Udyota**. It says that the last letter, **at the end of each of the fourteen Sūtras, is for the sake of Pāṇini to enable him to build up the system of grammar. The rest of the verses present a monistic system of Śaiva philosophy.**

THE DATE OF THE NANDIKEŚVARA KĀSIKĀ

The literary tradition, referred to in the preceding section recognises Nandikeśvara to be a contemporary of Pāṇini. There seems to be some truth in this tradition. For, **Patañjali**, in his **Mahābhāṣya**, seems to refer to the interpretation of the system of sounds, represented in the fourteen Sūtras, by Nandikeśvara. For he talks of it as "Brahmarāsiḥ". This view seems to find support in the interpretation of "Brahmarāsiḥ" as "Brahmatattvam" by **Kaiyata**. But in the opinion of **Nagesa Bhaṭṭa**, as expressed in the course of his commentary on the above, **Patañjali had Nandikeśvara view in his mind.** For, Nagesa definitely quotes the fourth verse of the Nandikeśvara Kāśikā.

exactly as the Siddhānta Śaiva Dualism does to Pāśupata Dualism. The two systems occupy the central position in the history of the Śaiva Philosophy, systematising logically what had been thought and said on the two systems by their respective authorities. But **the Monistic Śaiva Philosophy of Kashmir attained predominance;**

- 1) because **the writers on it evolved out a system in terms of which every field of experience could be explained;**
- 2) because **they approached the problem of metaphysics from the psycho-epistemic point of view,** in contrast to the traditional, which was stuck of by others;
- 3) because it was taken up for exposition by such an encyclopaedic thinker as **Abhinavagupta,** who applied its technique to **explain not only the empirical and the transcendental experiences, but also the Aesthetic.**

There is no room for any controversy about the dates of the authors of the works on the Monistic Śaivism of Kashmir, because Abhinavagupta, in contrast to the writers in Sanskrit in general, mentions the dates of composition of three of his works. In relation to him, therefore, the dates of his predecessors and successors can definitely be fixed. The history of this school has been written at some length in **Abhinavagupta: An Historical and Philosophical Study;** and it has been summarised in the History of Philosophy, Eastern and Western, Vol. I, pages 382 ff. (...)

UPAMANYU, THE COMMENTATOR.

Upamanyu is the only known commentator on the Nandikesvara Kasika. The commentary is called Tattva Vimarsini. He seems to have come very long after Nandikesvara. For, by his time variants of the text had become current. For instance, he refers to two readings of the verse number two, besides the one that he adopts. He seems to refer to the founder of another system of grammar "Indra". He quotes from (I) the Upaniṣads, (II) the Gīta, (III) Sanaka-Dakṣiṇāmūrti-Saṁvada-Vivaraṇa, (IV) Mahamantratattva Prakāśikā, (V) Svāra Vimarsini, (VI) Jñānottama and (VII) Tantrarāja. He declares that his commentary is in the light of the information on the subject, gathered from the Tantras. It may be point out there that two recensions of this work are at present available. One was edited by Balakrishna Shastri Maha Bhaṣya. (Navahnika), edited by Mahamahopadhyaya Pandit Shiva Dutta and published from Nirmaya Sagar. They truly represent two different recensions. The most important difference between them is that while in the former there is no commentary on the verse no. 18, in the latter there is commentary and therein the declaration given at the end of the preceding paragraph appears. Besides this there are many other differences, such as difference in the names of the works referred to, e.g. in place of **Svāra Vimarsini** in the former, there is **Īsvāra Vimarsini**, in the latter. From the references, found in Upamanyu's commentary he seems to belong to a period when the **Śaiva-Āgamas or Tantras** had assumed definite form and commentaries on some of them had already been written. And we know that **the commentaries on the Śaiva-Āgamas were begun to be written in the 9th century A.D.** We cannot, therefore, assign him to a date earlier than this. **Upamanyu is referred to as ancient authority** along with **Revaṇa Siddha** and **Marula Siddha** in the Śrīkara Bhāṣya by **Śrīpati Paṇḍita**. Here he is spoken of as **one who had refuted false monism (Mithyādvaita), nihilistic monism (Śūnyādvaita) Jainism and Buddhism.** And we know that **Śrīpati Paṇḍita belonged to the middle of the 14th century A.D.** As **Upamanyu** is referred to as an ancient authority, probably earlier than even **Revaṇa Siddha**, we shall, therefore, be not very wrong if **we assign him to the close 11th and the beginning of the 12th century A.D.** **This conclusion seems to find some support in the fact that about this time various attempts were made to study and to systematise those sections of the Śaiva-Āgamas, in which the Devanāgarī alphabetical system was presented as representing the Śaiva metaphysics.** For, during this period **Abhinavagupta** wrote his famous Tantraloka, in the third Āhnika of which this view is presented; and **Śrīkaṇṭha** in his Ratna Traya and **Ramakāṇṭha** in his Nada Kārikā, attempted allied problems. Nandikesvara, according to Upamanyu, admitted thirty-six categories, though some of them are different from those of the monistic Śaiva School of Kashmir. He also held that Parama Śiva is beyond categories, exactly as did Abhinavagupta. **There is close similarity between the Voluntaristic metaphysics of Nandikesvara and that of the monistic Kashmir Śaivism;** compare, for instance:

"Svecchaya Svasya Cicchaktau Viśvamunmilayatyasau" N.K. 12 and

"Svecchaya svabhittau Viśvamunmilayati" P.Hr. Sūtra 2.

PART II · PHILOSOPHICAL APPROACH

PRELIMINARY p. LVIII-LIX

The Veda, by common consent, is the earliest literary monument that humanity possesses. It is the presupposition of all currents of thought, religions, cultural and philosophical, which we find to-day. In tracing the historical development of any aspect of Indian life, therefore, beginning has to be made with early references to it in the Veda. Therein we find the foundations, on which almost all the systems of thought, with which we are familiar to-day, have been built. And if **we use the word ‘Veda’ for the entire literature from the Saṁhitā, collections of hymns, to the Upaniṣads, we find in it a fairly complete picture of the evolution of the earliest human thought from mythology to complex philosophical systems.** The Veda, as representing “Brahmanism”, is prior to the Jainism and the Buddhism, which developed in antagonism to the Vedic ritualism. It is prior to the materialistic school of the Cārvāka or Lokāyatika, which denies all spiritual values and, therefore, ridicules the Veda, presenting it to be nothing more than the creation of buffoons, knaves and demons. **It is the authority on which the six well known Vedic systems of Indian Philosophy are based.** Vaiṣṇavaism, though it acknowledges the Pañcarātra Āgama as the authoritative basis of the system, holds that there is no antagonism between the teaching of the Veda and that of the Pañcarātra Āgama and interprets the Vedic texts so as to show that they maintain the Vaiṣṇava doctrines. **All the eight systems of the Śāiva Philosophy, dealt with earlier here from the historical point of view, though they are based primarily on the Śaivāgama, trace their fundamentals to the Vedas, Brāhmaṇas and Upaniṣads.** And the authoritative works on them very often quote from the Veda to show that **the particular doctrine, under discussion, is in consonance with the Vedic teaching.** Art, religion and philosophy are closely connected. They constitute the final of the Hegelian system. Art is the thesis, religion the antithesis and philosophy the synthesis. Opinions may differ about the exact nature of the relation of one of this triad, with the other, as Croce differs from Hegel on the relation of art and religion as thesis and antithesis. But religion seems to be an artistic conception of the phenomena of nature. This can very definitely be said with regard to religions that have grown on Indian soil. In the Vedas we find phenomena of nature artistically conceived as gods, which are recognised as the objects of religious worship. The earlier hymns of the Ṛgveda are addressed to the shining sun, the gleaming moon in the nocturnal sky, the fire, blazing on the hearth or on the altar or even the lightning, shooting forth from the cloud, the bright sky of day, or the starry sky of night, the roaring storms, the flowing waters of rivers, the glowing dawn and the spread-out fruitful earth. All these natural phenomena are, as such, glorified, worshipped and invoked. Only gradually is accomplished, in the songs of the Ṛgveda itself, the transformation of these natural phenomena into mythological figures, into gods and goddesses such as Sūrya (Sun), Soma (Moon), Agni (Fire), Dyaus (Sky), Maruts (Storms), Vāyu (Wind), Āpas (Waters), Uṣas (Dawn) and Pṛthivi (Earth), whose names still indubitably indicate what they originally were. **So the songs of the Ṛgveda prove indisputably that the most prominent figures of mythology have proceeded from personification of the most striking natural phenomena. In the context of the Śaiva Philosophy the question would, therefore, arise: which phenomenon of nature is the basis of this philosophy? And we get a clear reply to it from the Ṛgveda. Śaivaism, as a religion, has sprung from the poetic conception of the terrific aspect of nature.** For, if we try to trace the origin of the conception of Rudra, the earliest of the names of Śiva, we find that Rudra is the storm-god, because he is **the father of storm-gods** (the Maruts). (...)

MONISTIC ŚAIVAISM OF KASHMIR

AS PRESENTED BY THE ĪŚVARA PRATYABHIJÑĀ VIMARŚINĪ p. CXCv-CCVI

- The introduction

Utpalacārya ... (in the Introduction of the book) holds

(i) that **the Ultimate Metaphysical Principle, the Maheśvara, is omniscient and omnipotent;** He is **free** and, therefore, He does not depend upon anything external to Him to bring the entire universe into being; **the universe is nothing but His idea or thought** and, therefore, arise in Him, much as do the limited thoughts in the limited souls: **it is simply a limited manifestation**

(Ābhāsa) of the Universal Mind;

(ii) that **He is the self-luminous and self-sufficient presupposition of all thoughts and acts, much as logically the universal is that of the individual:** the means of right knowledge, therefore, do not apply to Him because He is their presupposition, much as the flame is of the spreading rays;

(iii) that **He is not objective but purely subjective: all individual subjects are essentially identical with Him as self-luminous and self-consciousness, and have no being separately from and independently of Him;** therefore, in the reality there is no independent subject to which He may be related as an object;

(iv) that **the means to the realisation of the Ultimate is not knowledge or cognition (Jñāna) but Recognition (Pratyabhijñā);** it is related to, not the unknown but the known; it is a new way to the realisation of the Ultimate metaphysical Reality, the Maheśvara. **The realisation consists,** not in the actualisation of potential; nor in the attainment of something new, nor in knowing what was unknown before; but **in penetrating though the veil,** that makes the Maheśvara appear as the individual of which every one is immediately aware, **and in recognising the Maheśvara in the individual.** He holds that **the individual is essentially free; freedom is the inner being of the individual. But it is hidden by the veil of ignorance.** The ignorance has to be removed to recognise it, to realise it as identical with the Reality.

- Buddhism and Monistic Śaivism of Kashmir

The relation between Buddhism and Monistic Śaivism seems to be similar to that between Empiricism of Hume and Transcendental Philosophy of Kant to some extent. The Monistic Śaivism of Kashmir is concerned with the buddhistic view of the soul, not as it was propounded by Buddha himself. For, **Buddha**, according to Nāgārjuna, in his commentary on the Prajñāpāramitā Sūtra, **sometimes taught that the Ātman exists, and at other times he taught that the Ātman does not exist.** "When he preached that the Ātman exists and is to be the receiver of misery or happiness in the successive lives as the reward of its own karma, his object was to save men from falling into the heresy of nihilism (Ucchedavāda). When he taught that there is no Ātman in the sense of a creator or a perceiver or an absolutely free agent, apart from the conventional name given to the aggregate of the five Skandhas, his object was to save men from falling into the opposite heresy of eternalism (Śāśvatavāda). The Monistic Śaivism of Kashmir takes into account the Bauddha view of the soul as presented by Nāgasena etc., who dismiss the immortal soul as an illegitimate abstraction; who affirm the negative position of non-existence of soul; who hold that self is nothing but a stream of ideas; who in the manner of Hume argue that we do not find anywhere in our experience anything answering to the conception of permanent self; and that the so called self is nothing but a series of varying cognitions, determinate or indeterminate, which belong to no permanent subject, because such a subject is not a fact of experience. And it attempts to prove, like Kant, that the position of the Bauddha, who denies permanent subject, like Hume, is untenable, because **synthesis, which is an essential feature of all determinate cognitions, cannot be explained without a permanent subject.** Omniscient and omnipotent God is admitted by all theistic systems. But such a conception of God is generally based on Dualism, the recognition of the matter as comparatively independent of and separate from the Mind or God. (...) The Bauddha, who denied the existence of permanent individual subject naturally criticised the conception of omniscient and omnipotent God. And the monistic śaivism replies to this criticism, not on the dualistic hypothesis, but on the monistic. It interprets 'omnipotent' and 'omniscient' in a way different from that in which these words were interpreted earlier.

- Bauddha objections against Śaivism.

The Bauddha does not admit permanent subject, individual or universal; nor knower as distinct from knowledge; nor action as something different from the series of momentary beings, which can be perceived directly or inferred; nor any relation other than the causal. Accordingly he criticises the Śaiva conception of the omniscient and omnipotent God. For, omniscience presupposes knowledge as something distinct from the one to whom it is related and who, because of this relation, the one to whom it is related and who, because of this relation, is called knower (Jñātā); similarly omnipotence presupposes action as something different from the one to whom it is related and who, is consequence of this relation, is called doer (Kartā). He, like

Hume, points out that **however closely we observe and analyse our experiences, we do not discover the experienter as distinct from the experiences**. Nor is the knowing subject a necessary assumption to account for the phenomenon of remembrance. For, it can be accounted for in terms of the residual traces of the past experiences. As regards **the I-consciousness, the Bauddha asserts that it refers to different constituents of the ever changing personality, such as body, feeling and intellect**, according as the I-consciousness is related to various experiences such as “I am fat”, “I am happy” or “I understand this”. He, therefore, holds that **permanent subject or knower is an illogical abstraction**. And **permanent doer or Kartā also is an equally illogical assumption**. For, there is no action apart from a series of momentary beings at different spatial points in a temporal order. For instance, if we analyse the action, to which we refer when we say “Devadatta goes”, we find nothing more than the body of Devadatta at different spatial points in a temporal order. But the body of Devadatta is not the same through out the time during which it is seen a different spatial points. It is momentary, according to the Bauddha. Hence, **the Bauddha talks of “series of momentary beings”**. Therefore, permanent doer or Kartā also is an illogical assumption. And if conception of individual knower and doer is illogical, the illogicality of the conception of the omniscient and omnipotent God automatically follows.

- The reply of the Monistic Śaivism of Kashmir.

The Monistic Śaivism of Kashmir agrees with the Buddhism in denying the distinction between the knower or subject and the knowledge, such as is admitted by the Vaiśeṣika, namely, that **the subject is the substance wherein the knowledge inheres as a quality**. But it asserts that **permanent subject is necessary to account for remembrance and the remembrance cannot be explained in terms of mere residual traces** as the Bauddha holds. Its approach to the problem of remembrance is psychological. It analyses remembrance and shows that the characteristic nature of remembrance, which is expressed by the word “that” cannot be explained in terms of the residual traces only of the past experiences. This assertion is based on **the view of the monistic Śaivism of Kashmir: (1) that knowledge (Jñāna) is self-luminous; (2) that one knowledge cannot be the object of another**. In remembrance we are aware not only of the object of a past experience but also of the experience that we had in relation to that object. And remembrance is recognised to be similar to the past experience in respect of having the object of a past experience as its object. Now the residual traces can explain the relation of remembrance to the object of a past experience, but they cannot account for the relation of the remembrance to the past experience. For, **the past experience cannot appear as an object of remembrance, because luminosity of every cognition is self-confined** and, therefore, one cognition cannot become an object of another; and the Bauddha does not admit permanent subject, different from the cognition, which can synthesize various experiences. Further, even the awareness of similarity of remembrance with the past experience is not possible, because every cognition is momentary and there is no subject, according to the Bauddha, which can hold together the two experiences to make the consciousness of similarity possible. But remembrance is an important factor in practical life. All our activities to acquire or to shun a particular object are determined by remembrance. We strive for an object, because we know it to be a source of pleasure through remembrance of the past experience, because of the synthetic activity of a permanent subject, which holds various experiences together and relates them in various ways. Even the determinate knowledge of an object, which is the presupposition of all practical moves, depends upon memory and synthesis of various percepts. But because synthesis of experiences is not possible on the basis of the Bauddha philosophy of momentariness of subject, **Utpalācārya**, therefore, asserts:

“Thus, all human transactions, originating from unification of various kinds of cognitions, which mutually differ and cannot become one another’s object, will come to an end.”

“If there be not one great Lord, who is essentially self-luminous, holds within all the innumerable forms of the universe and possesses the powers of cognition, remembrances and differentiation.”

- Epistemic basis of the Śaiva Metaphysics

The approach of the Īśvara Pratyabhijñā Vimarsinī to the problem of metaphysics is very interesting inasmuch as it shows that **the metaphysical principle**, presented in it, **is the presupposition of every phenomenon of knowledge** and that the **practical life** is possible only on the basis of the monistic Śaiva metaphysics. **It synthesizes Realism and Idealism** and

presents a metaphysical theory, which is technically called “**Ābhāsavāda**” (Realistic Idealism). It points out how the explanation of the phenomena of knowledge of different kinds, as given by other schools of thought, such as various schools of Buddhism, the Sāṃkhya, and the Mīmāṃsā etc., are unsatisfactory. It **denies the essential difference between mind and matter, thought and thing, or subject and object**. It rejects the dualistic explanation of the phenomena of knowledge on similar grounds as those advanced by the subjectivists such as the Vijñānavādin in the East and Berkeley in the West. **It rejects subjectivism also**, because the subjectivist hypothesis completely shuts up every individual subject in his own world and thus fails to explain the common objective world, wherein the individuals can co-operate in a common undertaking. **It also rejects pure Idealistic Monism which holds the world to be mere illusion. It denies the essential difference between the individual mind or subject and the Universal**. Its conception of the Universal Mind is based upon an acute analysis of the individual mind. Knowledge (Jñāna), remembrance and differentiation are the distinctive functions of individual mind. They, therefore, are attributed to the Universal Mind also; because **the individual and the universal are identical not only in essence but in functions also**; and because without the admission of such functions of the Universal Mind the phenomenon of determinate knowledge cannot be explained. The reason may be stated as follow:

The explanation of the phenomenon of knowledge, as given by the dualists and pluralists are unsatisfactory, because they present an insurmountable difficulty in bridging the gulf that divides the self from the not-self. If the subject and the object are completely cut off from each other, have exclusive and independent existence, and are of opposite nature, like light and darkness (Tamaḥprakāśavād viruddhadharminḥ Ś. Bh.) how can there be any connection between the two, which is so very necessary for the production of the phenomenon of knowledge. **The meeting of the self and the not-self**, in this case, seems to be as difficult as that of the two logs which are carried by two different currents, which separately lose themselves in the sands. The Īśvara Pratyabhijñā Vimarsinī, therefore, declares that **the All-inclusive Universal Mind is the logical necessity to account for the phenomena of knowledge**.

- The All-Inclusive Universal Mind and its Omniscience.

The Monistic Śaivism of Kashmir is a **synthesis of the realistic, idealistic, voluntaristic and mystic tendencies**. Accordingly it admits that the Universal Mind has two aspects, transcendental (**Viśvottīrṇa**) and immanent (**Viśvamaya**). It presents the Universal Mind as transcendental in the context of mysticism, and as immanent in the context of metaphysics, which primarily aims at explaining the practical life. It admits the Universal Mind to be not conscious but consciousness itself, not free but freedom itself (**Prakāśa vimarśamaya**). [This point has been dealt with in Abhinavagupta pp. 199-207.] Its theory of emanation of the whole universe, including subject, object and means of knowledge, reminds us of the philosophy of Plotinus. The universe can be in the state of identity with or of difference from the Universal Mind. And emanation is nothing but the manifestation of what is identical with itself as separate from itself; but **the manifested, even in the state of separateness from the Mind, is no less within the Mind than in the state of identity, exactly as our thoughts are within ourselves even they are objectified. The universe has no existence independently of the Mind exactly as the dream has no being independently of the dreaming subject. The world-process is the process within the Mind**. The phenomena of knowledge, related to the individual, are the phenomena in the Universal Mind, exactly as thoughts, feelings and cognitions of different types, which the individuals figuring in the dream have, are in the dreaming subject. Just as it is the dreaming subject that knows, remembers and differentiates in the figures which appear to do so in dreams, so it is the Universal Mind that does so in all individual minds. Hence in the context of Metaphysics, which aims at explaining the phenomena of determinate knowledge, on which practical life depends, the Īśvara Pratyabhijñā Vimarsinī speaks of the Universal Mind as **expressing its “freedom” (Svātantrya) in the forms of the powers of knowledge (Jñāna) remembrance (Smṛti) and differentiation (Apoḥana) which consist in uniting and separating the Ābhāsas so as to give rise to such subjects and objects etc. as are necessary for the rise of aforesaid phenomena. (...) Thus, omniscience of the Universal Mind consist not in objectively knowing everything that exist independently of and separately from it, but in freedom to manifest and to unite the Ābhāsas so as give rise all that is necessary for the rise of the phenomena of**

knowledge. The Universal Mind is omniscient, because all phenomena of knowledge emerge from and merge back into it exactly as dream does from and back into dreaming individual.

- Omnipotence (Kriyāśakti) of the Lord and phenomena of action.

The distinction between body and mind is undeniable and so is that between thought of knowledge and action. Thus the recognition of distinction between omniscience and omnipotence is natural. But **omnipotence**, if it is **the power or capacity to do everything, includes the power to bring about all that is necessary for the phenomena of knowledge.** This is admitted in the very beginning of the Īśvara Pratyabhijñā. In fact, the word “kartari” with which the book begins is just to indicate this. **The phenomena of knowledge and action** are similar in so far as **both presuppose the existence of subject, object and means.** But action can be viewed more objectively than knowledge. And the Bauddha, who is the chief opponent of the Monistic Śaivism of Kashmir, viewed the action purely objectively and so criticised the conception of ‘doer’ (Kartā) and of the Omnipotent God.

- The Bauddha conception of action.

(...) The Bauddha views the action objectively or empirically and asserts that it is only a definite mental construct, which is based upon the observed series of spatial points at which a particular body of man, animal or anything else is seen in a temporal succession; and that no ‘doer’ apart from the body is seen and, therefore, the admission of a permanent ‘doer’ (Kartā) is baseless. The following are the points which he emphasises against the Śaiva:

I. Action is a series; it is characterised by succession and therefore, is multiple. Hence it cannot be spoken of as one. For, unity is the opposite of multiplicity and, therefore, cannot co-exist with multiplicity. Accordingly it is illogical to say that action is one and serial or successive also at the same time.

II. Unity of action cannot be asserted on the ground that it resides in one, has one substratum; because there is no experience of a substratum, different from the momentary beings, which constitute the series. The momentary beings (Kṣaṇas) alone, coming in succession, are experienced.

III. Even if, for the sake of argument, a substratum be accepted, how can it, being affected by the various constituents of the series, characterised by temporal, spatial and formal differences, be spoken of as one?

IV. Recognition of the body, that is found at various places in a temporal order, as the same is not sufficient to establish its identity and unity. For, it is due to similarity of the body of the preceding moment with that of the following, just as in the case of the flame of a lamp; because though a layman thinks that the same flame persists through successive moments, yet really it does not: it is replaced in successive moments by other flames, into which the oil, that is drawn by the wick to the spatial point of the going out flame, is converted.

V. Action is not real (Satya) because it is made up of a series, the members of which are held up together in the order of priority and posteriority by the determinative activity of the mind. For, whatever is determinately grasped is not real: the real is momentary and indeterminate.

- The Śaiva conception of action.

(...) The Śaiva conception of action is, therefore, based, not upon the observation of its external objective aspect only, but also on the subjective grasp and analysis of the internal subjective aspect. It approaches the problem of action not only from the point of view of empiricism but also from that of voluntarism. Accordingly while it accepts the serial and, therefore, multiple nature of the action as an observable external phenomenon, it points out the subjective and internal aspect as well. It asserts that the appearance of a particular body at successive points of space in temporal order, which we empirically observe and call action, is only an expression of the will of the individual. This assertion is based upon the fact of experience. We experience within some kind of internal stir (**Antar spandana**) before the commencement of the series, which constitutes the external aspect of the action. The worldly action, therefore, is a unity, because of oneness of the will, of which it is an expression, and the will is one because of the oneness of the purpose that it aims at. Thus, action, taken in both of its aspects, is unity in multiplicity: **the unity is internal and subjective and multiplicity is external and objective.** The Śaiva disagrees with the Bauddha in holding that **the action**, as discussed just above, **is real, because our experience of it, both subjective and objective,** remains uncontradicted

by any subsequent experience and because it has the causal efficiency of bringing about the realisation of the purpose, aimed at. The word “**kriyā**” (Action) is used in the texts on the Monistic Śaiva philosophy of Kashmir, not only in the sense of **the empirical action**, but **also** in that of **the metaphysical power of action** (kriyā Śakti). And the latter is the basis of the Śaiva conception of the omnipotence of the Lord. The Bauddha criticism of the omnipotence was based upon the conception of action as serial, as seen from the empirical point of view. He denied the permanent subject, agent, doer or Kartā, to whom the action is related, simply for the reason that it is not an empirical fact. And the Śaiva reply to it is based on the idealistic, voluntaristic and epistemic points of view, as is presented in the Īśvara Pratyabhijñā Vimarsinī.

The establishment of the permanent subject, both individual and universal, is the central problem of the book, in opposition to the denial of it by the Bauddha from the empirical point of view. **The Śaiva points out that the empirical point of view does not give us the whole truth, but only an aspect of it:** that it fails, particularly if it is mixed up with the theory of momentariness, to explain satisfactorily the phenomena of knowledge; that it means the denial of all ethical values, because permanent subject that enjoys or suffers the fruits of action in future is the presupposition of ethics and that it means atheism. The dualism of mind and matter or subject and object, without their essential identity and common substratum, cannot account for the relation between the subject and the object, nor can a momentary subject, whatever it be, account for the synthesis of percepts into a concept. **The permanent subject, therefore, is an epistemic necessity and, therefore, a practical necessity also, because action presupposes knowledge of the thing towards which the activity is to be directed and also remembrance of the past experiences of it or of something similar to it, to determine the nature of the activity.** If, therefore, dualism and empiricism are to be rejected, and the abstract monism, that looks upon the whole universe as mere illusion, is unsatisfactory, because, according to extreme monism, there is nothing apart from the Mind on the basis of which illusion can arise, the Realistic Idealism or, to put it in Hegelian term, Concrete Monism as opposed to Abstract Monism appears to be a fair alternative to account for the phenomena of knowledge and practical life. But even concrete monism of the Hegelian type, which admits the Ultimate metaphysical principle to be pure rational, fails to explain the irrational, the existence of which cannot be denied. The ultimate metaphysical principle, therefore, has to be admitted to be “Free” (Svatantra). Svātantryavāda, therefore, seems to be the only sound philosophy. These “Svātantrya” is the philosophic doctrine, which the Īśvara Pratyabhijñā Vimarsinī presents. Therefore, when it talks of the omnipotence of the Lord (Sarvakriyā svatantra) it does not mean that the Lord has perfect freedom of action in regard to what exists separately from and more or less independently of Him and what would continue to exist even if He were not there, as the God of the dualists has in regard to the matter and the world that is created out of it. On the contrary, it means that **the universe is the concretisation or manifestation of the free Universal Mind or Will**; that **the universe has no existence separately from and independently of the Mind**; that the relation between the Mind and the universe is similar to that between a mirror and the reflections which are cast on it; that the difference between the Mind and the mirror is that the affections of the latter are due to external objects, but those of the former are due to its own Freedom. Thus, the objection of the Bauddha: “How can the doer, in spite of this relation with action, which is serial in its nature, be spoken of as one?” is answered in the very beginning of the Kriyādhikāra by asserting that **just as the unity of mirror remains in tact in spite of affection by reflections of the different kinds, so the unity of the Universal Mind or the Lord remains unaffected in spite of the appearance of the multiplicity of the universe in it.** **Kriyāśakti** is responsible for the manifestation of temporal and spatial orders and, therefore, it is free from the temporal and spatial limitation. The temporal and spatial orders shine in relation to the individual mind only. To the universal Mind the whole universe shines as identical with itself. In the context of Kriyāśakti some important philosophical problems such as that of the “Relation” including the relation of the subject and the object and of the cause and the effect, are discussed. Here the characteristic doctrine of the system, technically called “Ābhāsavāda”, is presented in detail: the **three means of knowledge, perception, inference and scriptural authority**, are discussed and the distinctive feature of the Śaiva theory of inference is pointed out: the essential nature of ‘being’ (Sattva) and that of ‘Not-being’ are stated and the distinction of these conceptions from those of the other schools is drawn: and in conclusion it is said: **“Icchaiva hetutā kartṛtā kriyā”**.