

PART TWO

ETAPHYSICS AND TANTRIC ESOTERICISM
OF KRAMA : AN ANALYTICAL EXPOSITION

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CHAPTER ONE

THE KRAMA SYSTEM AS ŚĀKTOPĀYA

(An approach to spiritual life : The Krama guide-line
for self-recognition.)

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1. INTRODUCTORY : NATURE AND METAPHYSICS OF THE SPIRITUAL APPROACH

The keynote of the entire idealistic thought the world over is to regard consciousness as indubitable, while the object may be contingent. Similarly the autonomy of consciousness is indisputable, while unanimity may be wanting as to its degree. The idealism of any shade stems from the fundamental belief that there is always a possibility of pure cognition, while there may be doubts about its probability. However, a transcendental philosophy, specially Indian and more particularly Kashmir Śaivist, presupposes cognitive freedom (Bodha-Svātantrya) which may equally be termed consciousness of freedom (Svātantraya-bodha). The transcendence of human self demands not only the reflective revelation of its inmost character but also its simultaneous realization. On this stand, consequently, the duality of freedom transpires to be a pragmatic conjecture, as the transcendence of consciousness is bound to be unitive per se.¹ In the context of the Indian philosophy on the whole all the systems, let alone Kashmir Saiva transcendentalism, irrespective of their varied and even antagonistic ideologies, are liberation-oriented. And at this point, all the Indian philosophers

1. तन्माहेतव्यं स्वातन्त्र्यमपवादिकृत्यम्, तच्च ज्ञानविषयं क्रियाविषयं च ब्रह्ममयमकारम्, तत्र यतो भगवान् ज्ञाता कर्ता च, यद्यपि च प्रकाशविमर्शात्मकं चिदेकधनम् एकमेव सैव ब्रह्मम्, तथापि व्युत्पादनाय तत्परिघटितं स्व त्रयं विभागः ।

can be split into two groups. One group is constituted of those who somehow feel that freedom is something remote from us and every one of us ought to harness all spiritual fervour and intellectual stamina to attain it. The Nyāya-Vaiśeṣika combination is the most coherent representative of this group. The second group consists of others who consistently believe that the freedom, the crux of spiritual life, is something which everyone of us, without exception, is possessed of right now; but, which remains unrevealed till the ignorance that obscures it is dispelled.¹ The removal may be effected either through training of the mind culminating in Yogic intuition or through this intuition directly? This, i.e. the second group, incidentally enjoys the patronage of some of the most dominating systems including Advaita Vedānta and Kashmir Śaivism. The burden of the foregoing lines is to throw into relief the transcendental dynamism of the Krama system by inquiring into the method, approach or technique it employs and advocates

1. हृष्टः संभूतभेदमुक्तिस्वप्नमाराक्तारोपमः ।

सवाक्षितपदस्य विस्मृतनिधेः प्राप्तिः प्रकाशोदयः ॥

Anuttarāṣṭikā, Abhinavagupta, Verse 4.

2. The two phases bear close resemblance to what Kant calls "Empirical apperception" and "Transcendental apperception" and which stand for unity of consciousness at empirical and transcendental levels. Both are the necessary conditions of experience as such and the ultimate foundation of the synthetic unity of experience at their respective levels. Cf. Critique of Pure Reason, A. 106-8.

for recapitulating and bringing to the focus of consciousness the missing but immediate spirit of freedom, the being of our being.

In the over all context of Indian Philosophy we notice three broad approaches to ideal life, that is, life of spiritual freedom, cognitive (Jñāna-mārga), moral (Karma-mārga) and emotional (Bhakti-mārga). Different schools appear to have varying preferences and there is ample evidence to demonstrate that they even differ about mutual compatibility of these approaches. Whatever be the case, one thing is quite certain that these three have differing forms as is indicated also by their individual nomenclatures. In the cognitive approach the ideality aimed at is ought-to-be, in the moral it is ought-to-do, and in the emotional there is no ought.¹ ~~It would be, thus, evident that ought~~ It would be, thus, evident that ought is the axis where all the approaches converge, either positively or negatively. An ought-to-do is something primarily essential and is to be realized through human agency; whereas, an ought-to-be² is that about whose existence we are ex hypothesi assured from the outset of our spiritual pilgrimage, but which calls for a further cognitive process of reflection entailing the purification of mental constructions and facilitating to come in the closest contact with that ideality. By reflecting upon the objects, which are ideal in nature, as forms of

1. PLL, p.167

2. Ibid.

that ideality¹ one is able to see through it. In emotional approach no 'ought' can be conceived because the emotional spurt floods the entire being. More often than not, the latter two approaches have been contrasted and found to be mutually anomalous because of their irreconcilable emphases. The emotional approach pertains to Absolutic or Divine immanence, whereas the cognitive approach refers to the Divine transcendence.² It, however, will be shown in the sequel that the Krama system, though approximating to the cognitive approach, excels the same in that it reconciles the two extremes of immanence and transcendence by viewing the reality as transcendent-immanent. The Krama would even go to the extent of positing the subordination of paths of action and emotion to that of knowledge. Such a stand also makes it possible for the Krama system to take a synthetic view of all the spiritual pathways as forming part of one integrated scheme and not as isolated events. Though, in so doing it (the Krama) never gives up its original demands on a priori intuition as the only way to recognize (Pratyabhiñāna) the real self.

Before proceeding further let a few possible enigmas be settled.

1. इह यद्यत्किञ्चन स्फुरति तत्तद्विद्यमानोऽवस्थात्माप्रथमात्रम् ।

Bhās.(V), I, p.24.

न ह्यस्वस्वत्मात्रेण विश्वस्यात्मविमर्शं प्रत्युपायत्वम् अपितु तथा विमृश्यमानावस्थायामेव ।

M. M. P., p.10

2. PLL, p.170.

It will be seen later that the whole Kashmir 'Saiva monistic thought envisages a comprehensive scheme of spiritual approaches (specially four)¹ that make the ideal realized. The entire scheme is cognitive in nature by virtue of its being a route to the cognitive freedom and, for that matter, freedom of consciousness. All these approaches set out varying grades of self-reflection. Each stage is distinguished from the preceding stage in terms of its greater success in spiritually analysing the datum that always comes to us in a complex form. The final stage is nothing but a fulness of self-revelation (aham-anubhava) and self-reflection (aham-parāmarśa). While the total scheme, it may be noted, is cognitive in structure, the 'Śāktopāya, the traditional way of presenting the Krama system, is recognized as such by its proper name (Jñānopāya) in the system's literature. We shall study the ensuing implications at its appropriate place. However, a question may be put. Is it not absurd, in view of the Krama system's uncompromising monistic attitude, to speak of the way and the goal as two? When there are no relata, how can we talk of relation binding the two? To the Krama system, such an antimony is an exercise in polemics and in no way affects the Krama position. Spiritual approach as an embodiment of human agency and conscious effort (ātmiyaṇ

1. Anupāya, 'Sāmbhava, 'Śākta and Ānava -- are the four Upāyas.

puruṣakārah)¹ has little significance. Any value that can, in any case, be attached to conscious effort is to reckon it as an auxiliary. But as a part and parcel of the overall transcendental framework of cognition and cognitive freedom, it is but imperative to conceive of a cognitive approach so as to restore to indwelling self its true nature as freedom of consciousness.² But, then, what was the necessity of enunciating a hierarchy of spiritual pathways if cognitive freedom is necessarily uniform and unitary in nature? To the Krama system the answer lies in the very nature of the reflective process.³ It has already been said that the cognitive freedom, by the very fact, is reflective and reflection involves stages. Hence the hierarchy does not so much refer to the cognitive freedom as to the stages in reflection. Besides, there is another reason also that lay in the phenomenon of the historical geniuses of the system, particularly Abhinavagupta,

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1. यद्यपि आयातदृष्टेश्वरशक्तिपातस्य स्वमेवेयमित्येकी परमेश्वरमृमिरम्यैति
हृदयोचरम्, न तु अत्र स्वात्मीयः पुरुषकारः कोऽपि निर्वहति ।

Bhās.(V), I, p. 21

2. न वल्लोदाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।
केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥

V.Bh. 19.

3. यच्चतुर्थोदितं रूपं विज्ञानस्य विमोहसौ ।
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः ।

स ख हि स्वस्वातन्त्र्यादतिनिर्हासतारतम्यादियोगाद्विक्रान्तोपदेश-
जनात्मना प्रस्फुरन् तदनुसारमेव तत्तदुपायैर्विषयमप्याभासयेत् ।

T.A.V., on the above.

dedicated to evolve out a coherent, correlated, integral and comprehensive network of monistic thinking that obtained in Kashmir under the banners of different systems. Thus, of all the four Upāyas the Anupāya stands for Pratyabhijñā, ^{the} Sāmbhava for kula and Tripurā, the 'Sākta for Krama, i.e., the system in question, and the Ānava for ancillary spiritual practices.

2. PRECISE MEANING OF UPĀYA :

Let us now enquire in detail what an Upāya or approach to spiritual life means and how it fits in the larger context of monistic thinking. As surmised earlier the cognitive approach consists in regarding the objects as forms of ideality. Such a position, however, presupposes duality that puts a brake on freedom and injures transcendence. The Krama extricates itself successfully from such a predicament. Because ideal freedom means absolute dynamism. Even the so-called duality consequent upon self-obscurity is an outcome of the spontaneous ^{Divine} agency which is technically styled as Tirodhāna. Hence for an empirical subject the world of distinction exists, but the same appears as pure ideality for one who has transcended the categories of space, time and intellect. The spiritual approach of reflecting upon the not-self as self (which it really is) is advocated for one under bondage, because freedom is not something distant in space and time though

it is made to appear distant by the intervention of space and time. It is unique in the sense that it looks upon the sense-experiences etc. as aid to freedom which according to others bind the self¹. It is because the ideality and its spontaneity, the absolute and its dynamism, the consciousness and its freedom cannot be isolated ontologically. The entire objective phenomena stem from the 'Sakti or dynamism of the supreme reality which has been called Ideality. Through the ontological analytic activity of the Absolute they appear apart, but the moment this divisiveness tendency is transcended the ever-resplendent unity shines. It is why an Upāya is identified with the absolute power ('Sakti) which is nothing but the state of being reflectively aware of one's true self. As a logical consequence, when the 'Sakti is realized the true self stands discovered.² The Spanda conception of 'Sakti-Cakra-Vikāsa (expansion of the cyclic dynamism of the Absolute) has been probably inspired by such reasoning.³ It also accounts for the

१. इत्यादिवदुपायोपेयमात्रं धोतयन्त्या परमेश्वरस्य अत्यन्तदुर्लभतनाप्रागल्भ्य-
लक्षणं स्वातन्त्र्यमाधूयते । यदनेन दर्शनान्तरप्रणेतृमनीषया सारनिबन्ध-
नत्वेनोपकल्पितः शब्दस्पर्शादिविषयविज्ञानो जीवन्मुक्तिलक्षणाह्लादस्व-
मात्रं स्वात्मनो विमर्शं प्रत्युपायतयोपदिश्यते ।

M.M.P., p.14

२. तन्मुक्ता स्फुटता धर्मिण्यां तन्मयतास्थितिः ।
त स्व धर्मा शक्त्याख्यास्तैस्तत्त्ववृत्तिरूपकैः ।
आकारैः पर्युपास्यन्ते तन्मयीमावसिद्धये ।

T.A.1, 205-6; also see I.P.K.1.1.3; V.Bh.20-21.

३. Sp.N, p.6

hierarchy among the approaches. The stage, which embodies the highest type of self-reflection where it is constantly aware of its pure nature, is said to be closer to the Ideality than that which proceeds with self-awareness but has not yet been able to shake all the accompaniments off.¹ One can easily think of a number of grades between the two extremes. This, again, explains the reason behind diversity of philosophic systems which in fact represent the various stages of freedom of consciousness.²

3. KNOWLEDGE AS THE BASIS OF THE UPĀYA :

Thus what is called a spiritual approach is basically cognitive in its contexture. If we leave out Anupāya which is the cognitive freedom per se, the self-reflection as such assumes the forms of the three Upāyas, viz., 'Sāmbhava', 'Sākta' and 'Anava' owing to emphasis on its monistic, monistic-cum-dualistic and dualistic aspects respectively.³

1. तदत्रापि तदीये स्वातन्त्र्येणोपकल्पितः ॥

दूरासन्नादिको भेदश्चित्त्वात्तन्त्र्यव्यपेदाया ॥ T.A. 1.91

परतत्त्वप्रवेशे तु यमेव निरूप्यते यदा ।

उपायं वेत्ति स ग्राह्यस्त्याज्योऽध्या कश्चिद् ॥ Ibid. 4.273, also see Bhas. (V), II, p.222, I.P.V.V., III, p.365; " काश्मीर

शैव दर्शन में पदार्थ का स्वरूप " by the present author, D.T., 10, 2, p.94.

2. तदभूमिकाः सर्वदर्शनस्थितयः P.Hr; 8, Also of T.A. 1, 209, T.A.V., I, p.233, M.M.P, p.12.

3. वस्तुतो हि त्रिवैर्यं ज्ञानसत्ता विवृण्वते ।

भेदेन भेदाभेदेन तथैवाभेदागिना ॥

Quoted, T.A.V., I, p.248.

The Anupāya simply marks the zenith of spiritual realization, otherwise it is not an Upāya in the literal sense, as its very name (an+upāya = no upāya) implies. Thus all the fourfold cultures of the mind signify the spiritual levels of the aspirant. The author of the Spanda-kārikās echoes the common 'Saiva attitude when he says - "The Yogin should always be exceedingly more enlightened and awake after observing the whole universe of objectivity as an embodiment of idea. He should concentrate on this place and then he will not be troubled by any not-self."¹ According to Kṣemarāja, the author of the Nirṇaya commentary on the Spanda-kārikās, all the fourfold disciplines of self-recognition are implicitly suggested by the verse.² He has

1. Sp.K.44. Also see Bhās.I, p.244; St.V.13.16.

2. तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितमुपायानां
परिशील्यतः सततम् स्पन्दतत्त्वममाविष्टत्वं सुप्रबुद्धस्य भवतीति
अनुपवेशयुक्त्युपसंहारमस्या आह ।

Sp.N.P, 64

This compares well with the following statements of Mahēśvarānanda where he interpretes the fourfold classification of the scriptural subject-matter as not only corresponding to, but also being necessitated by these types of redemptive knowledge:

(अ) निरुपायप्रकाशाख्यो ज्ञानं योगः द्वियेत्यपि ।

चर्येति च तदुत्पत्तिं पृथगुपायकल्पना ।

M.M.P, p.60

(ब) अलौकिके तु श्रोतस्वतुष्टये ज्ञानयोगश्रियाचर्याप्राधान्येन पृथक् पृथक्-
पादितार्थान्तरप्रपञ्चेऽप्यन्तर्तो गत्वा प्राप्नुमिकात्वेनायमर्थोऽ-
वस्थाप्यते ।

Ibid, p.178.

elsewhere elaborated what these Upāyas are like.¹ These Upāyas come within the bigger framework of the four Upāyas. But their main advantage is that they focus the attention on the processes and techniques as inherent in each Upāya. His catalogue of Upāyas includes inter alia the Vikalpa-Kaya (emaciation of thought-construction), 'Sakti-Samkoca-Vikāsa (enfoldment and unfoldment/^{of} potential freedom), Vāhaccheda (cutting of the processes of Prāṇa and Apāna) and Ādyanta-koti-nibhālana (esoteric introspection of primal and final extremities)². He adds one more to his list, viz., recurring reflection on the five-fold forms of the Absolute's³ dynamism as characterising one's own indwelling authorship. These upāyas are directed to but one goal, i.e., to recognize, to unfold the consciousness as the very centre or nucleus of Reality (Madhyabhutā).

All this instrumental cognition is never realised as distinct from the two aspects, i.e., 'I' and 'this' - subject and object, - of the self. These two aspects, in fact, mark out the inner and outer manifestive processes and the distinction between them is simply a matter of empirical truism.⁴ Thus the entire mechanism of self-redeeming

1. P.Hr., pp.82-83.

2. विकल्पदाय-शक्तिसंकोचविकास-वाहच्छेद-आद्यन्तकोटिनिभालनादय इहोपायाः ।

P.Hr.28; cf.Introduction, pp18-19.

3. प्रागुपदिष्टपञ्चविधकृत्यकारित्वाक्षुषणोऽनं सर्वमध्यमतायाः सविदो विकासो जायते ।

Ibid,p.82.

4. M.M.P.,p.160.

recognition culminates in occasioning the self-realisation by transforming the distinctive consciousness into the harmonious one.¹ The Krama system is particularly amenable to such a view.²

4. THE CHIEF PURPOSE OF REDEMPTIVE KNOWLEDGE (UPĀYA) :

The main job of redemptive knowledge is to shatter ignorance that causes bondage. The ignorance is twofold—intellectual or cognitive (Bauddha) and spiritual (Pauṣṇa or Pauruṣa).³ The first originates when the soul has been involved in mundane existence under the spell of Kārma and Māyīya Malas⁴ and consists in irresolution or indecision (Aniścaya) and misjudgment or warped judgment (Viparītanīścayātmakā)⁵. The second, i.e., Pauruṣa, passes under the name of Ānavamala,⁶ which ^{is} either the loss of the self's freedom of consciousness or that of the consciousness of

1. cf. I.P.K. 4.1.12; St.V.13.16

2. cf. Utpala Vaiṣṇava quotes the following verse from his own Bhoga-Mokṣa-Pradīpikā in his Spanda-Pradīpikā on Sp.K.44, pp.49-50:

अथवा विभागबोधकलनेन क्लिष्टैवेवपीयूषम् ।

पीत्वा तृप्तो, क्वरेन्नीरोगो योऽचिरात्सदैकाकी ॥

स्तत्प्रमाथंसारं परधाराभूमिका च शक्तीनाम् ।

तदनुज्ञया च कथितं सच्चिष्यबोधनाय यथा ।

3. T.S. pp.2-3.

4. Cf. Abhi. pp.306-311 for details.

5. T.A.V., I, pp.55-57.

6. Anu is the technical term for mundane soul.

the freedom of the self and as such amounts to the loss of the very ^{be}tr^{ing} of the self.¹ The spiritual ignorance being of the nature of mental construction (Vikalpa) and self-limitation, is more fundamental, since it results in genesis of the mundane existence and meshes of transmigration.² It is the removal of the spiritual ignorance only that carves out the way to self-realization. Such an elimination is made possible by taking recourse to the initiatory processes etc. (Dikṣā etc.). The intellectual ignorance, though next in fundamental importance, acquires all the more significance from the angle of spiritual procession. Because in the presence of intellectual ignorance the elimination of spiritual ignorance is of no significance.³ Moreover, the initiation also becomes infructuous, if the intellectual ignorance consisting of misjudgment is not uprooted. It may be noted that spiritual initiation in utter isolation from the true judgment is nowhere advocated in the system.⁴ In other words, we may

1. स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यवधारिता ।

विधाणवर्गं मलमिदं स्वस्वरूपापहानितः ।

I.P.I. 3.2.5.

2. पौर्ण तु विकल्पात्म संकुचितप्रथारूपं सत् सर्वप्रथाहेतुः । T.S., p.3.

3. विशेषणो न बुद्धिस्थे सर्वप्रतीतिरालम्बिका ।

समावर्णा निरस्यतदभावे मोक्षमन्त्रवीजः ॥

T.A.1.24

4. The initiatory processes etc. are incorporated within Ānava-Upāyas etc. for details cf. T.A.1, 231, M.M.P., pp. 45-176; Introduction by Gopinath Kaviraj to Kāla-Siddhānta-Darśinī, Haraṇacandra Bhaṭṭācārya, Calcutta, p.6.

recall, the intellectual ignorance refers to ratiocinative knowledge whereas the spiritual ignorance to pure Yogic intuition, a divine flash, as their respective opposite concepts. While the latter is more basic, the former is more convenient to begin with.¹ Owing to the rise of intellectual enlightenment the intellectual ignorance disappears and the soul attains to a sense of unity with the Supreme Awareness even during the span of worldly existence.² What is called instrumental knowledge or redemptive cognition (Aupāyika Jñāna) is that which concerns itself with the removal of intellectual ignorance by transforming determinate and logical existence into indeterminate and alogical transcendence.³ These various processes, though in themselves forming part of a bigger whole, chalked out by the 'Saiva Monism, go by the specific names of 'Sāmbhava and the like and mark out the gradual process of self-achievement.⁴ Thus, though the Upāya as

1. क्षीणं तु पशुस्कारे पृथः प्राप्तपरस्थिते : ।

विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।

त्रिकस्वराविकल्पात्म ज्ञानोचित्येन यावदा ।

तदबौद्धं यस्य तत्पौर्णं प्राग्वत्पौर्ण्यं च पोष्टं च ।

T.A.1.41-42.

2. बौद्धज्ञानेन तु यदा बौद्धमज्ञानमुष्मितम् ।

विलीयते तदा जीवन्मुक्तिः करतले स्थिता ।

Ibid.44.

3. विकल्पसंविदभ्यासस्य अविकल्पा न्ततापर्यवसानात् । T.S., p.4.

4. यावदाणवशा क्तशाम्भवारव्यप्रकारतया नुविष्टास्तदेशकालस्वभावानुगुण्या-

यन्तमौचित्यशालिनः सर्वेऽपि तत्प्रकाराः परामुश्यन्ते ।

M.M.P., p.168.

such is one and unitive, its different modes as *Sambhava*, *Sakta* and *Anava* are said to be consequent upon the triad of ignorances, i.e., *Anava*, *Mayiya* and *Kārma* respectively.¹ These names owe themselves to the predominance of one particular aspect, otherwise their overlapping nature cannot be accounted for.²

But the Awareness admits of no distinctions and it is the supreme awareness which we aim at unmasking. If variety in respect of the spiritual approach is conceived of, the variety with regard to the approacher, i.e. awareness, would of necessity follow. Such a contingency was anticipated and countered by *Vamanadatta* in his *Samvit-Prakāśa* prior to *Abhinavagupta*³ and in the *Vimarsinī* by *Abhinavagupta* himself. The upshot of their contention lies in recognizing the fact that the self-revelation is the self-realization which is the prime end of every pathway and is identical with self-repose.⁴ It cannot entertain distinctions. In fact, the *Upāyopeya*-relation is conceptual and hence admits of variety. Otherwise the means (*Upāya*) and end (*Upeya*) being of the nature of pure cognition are identical.

1. शाक्तारूपो वैकल्पिकपथक्रमः S.S.p.106

2. M.M.P., pp.147, 152.

3. T.A.V., III, p.467, also cf. M.V.T. 2.25

4. अपितु तास्ता विभिन्नाः सर्विदो निश्चयरूपाः प्रमात्मानो याः तानि स्व मुखानि द्वाराणि ह्युपयाया मार्गाः तैः मुखैः नदीप्रोतस्थानीयैः यदि अमी भावा नीलसुखादय उद्दयमाना स्कस्मिन् ब्रह्म इति प्रमातरूपे महासर्वित्वमुद्रे प्रतितिष्ठन्ति आभिमुख्येन विवर्ति मन्ते ।

This probably remains a potential basis behind such categorical statement as this that despite the emergence of threefold Upāyas through free exercise of powers of volition, knowledge and action, the self-awareness keeps absolved of distinction.¹

A slight digression. The word Samāveśa too (lit, complete immersion) has been frequently in vogue as a substitute for the word Upāya. Does it, therefore, suggest the identity of the two? Not so exactly, Upāya is the secondary sense of Samāveśa. Thus the fourfold or tripple division of Samāveśa into 'Sāmbhava etc., follows from the fourfold or threefold instrumental knowledge.² Samāveśa is the way in which the identification of the self with the Supreme self is achieved. The complete and total absorption or submersion of the mundane self into the Supra-mundane self is the essence of Samāveśa. The superiority of subjectivity or self is concomitant with the inferiority or subordinacy of not-self. This pre-eminence of true self is consequent upon the elimination of ignorance of the

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1. यत्र पुनः काल्पनिक स्व उपायोपेयभावः तत्र का नाम ह्यं वार्ता इति भावः। तदेवम् इच्छाज्ञानक्रियात्मकत्वाद् उपायस्य त्रिविध्येऽपि तदुपेयभूतेऽपवर्गे न कश्चिद् भेदः इति सिद्धम् ।

T.A.V., I, P. 202. Also see pp. 188, 193.

2. तत्रापि स्वातन्त्र्यवशाद् अनूपायमेव स्वात्मानं प्रकाशयति सोपायं वा, सोपायत्वेऽपि इच्छा वा ज्ञानं वा क्रिया वा अनूपाय इति त्रिविध्यं शाम्भवशाक्ताणामभेदेन समावेशस्य, तत्र चतुर्विधमपि स्तरूपं क्रमेण अत्र उपदिश्यते ।

consciousness of freedom (Svātantrayasya abodhātā). With the removal of the activities of nescience (Avidyātmaka) the consciousness of freedom re-emerges¹. Through such freedom-cognition (i.e. the recognition of the real self) the finite self finds its repose in the universal self, the attainment of which makes one the enlightened and the practice of which the Yogin. The natural and spontaneous oneness, therefore, with the Absolute is Samāveśa. It is regarded as the climax of Yogic ascent². The system acknowledges two kinds of emancipation during the condition of embodied existence (Jīvanmukti), and no line is drawn between these two and the Samāveśa.³ The first type of Jīvanmukti is characterized by pure determinacy (Śuddha Vikalpa) and is not divorced from the touch of ego-centricism with regard to body and intellect etc. In other words, purity of determinate consciousness does not abrogate the consciousness of objectivity altogether. What it does is to purge

1. मुख्यत्वं कर्त्तायाश्च बोधस्य च विदात्मनः ।

शून्यादौ तदगुणे ज्ञानं तत्समावेशक्षणात् ।

I.P.K, 3.2.12.

Cp.T.A.1.73; also cp.Gita 12.2 and 12.9 which probably serve as the main inspiration for a fresh interpretation of the word Samāveśa into the system.

2. तस्मादकृत्रिमस्तन्मयीभावो नात्र समावेशः ।

Gītārtha-Saṁgraha, p.131; also see Sarvatobhadra, Rāmakantha, ed.T.R.Chintamani, Madras, pp.335, 339, 341.

We find a similar concept in Svarūpa-Pratisthā of the Yoga system of. तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

Y.S.1.3. and पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्तिशक्तेरिति । Y.S.4.34.

3. सेयं द्वयपि जीवन्मुक्तावस्था समावेश इत्युक्ता शास्त्रे । सम्यगावेशनेन तत्र तत्र प्रधानम्, तत्सिद्धये तूपदेशान्तराणि ।

Bhas.(V), II, p.258.

objectivity of its affiliations and help it become recognizable^{as} but an enlargement of the self. It is the Fourth (Turya) stage. The other type is definitely superior and is free from all egoistic touch and abounds in indeterminate consciousness, i.e., immediacy. It is, therefore, called as Turyātīta, i.e., one transcending the Fourth. Call it Samāveśa or Samāpatti—it remains the focal point of the entire spiritual adventure. It is in order to attain this universal sublimation of one's conditioned being that the cognitive mechanism acquires the name of a specific Upāya¹ in consonance with the extent of spiritual attainment. It denotes the quality of Samāveśa conditioned by such an Upāya.²

The foregoing discussion merits a few words more regarding the Krama concept of liberation before proceeding ahead.

1. इत स्व प्रभृत्येण जीवन्मुक्तिर्विचार्यते ।

यत सूत्रायापीयम्पायोपेयकल्पना ॥

T.A., 3, 272

2. Bhas.(V), II, pp. 257-58, I.P.V.V., III, p. 392;

P.Hr. 90-91, S.St.V., p. 118; also see

स्वविकल्पानुसंधानपूर्वकमविकल्पान्तममेदविमशन्तिः क्रोडीकारेण

अशेषवेद्येकीकारेण उन्मिषत्तावदेयग्राहीकारिमहाप्रमादसमावेशमत्काररूप

फलम् ।

Sp.N., p. 64.

5. THE KRAMA CONCEPT OF LIBERATION- A SYNTHESIS OF BHOGA AND MOKṢA

In Krama the concept of Mokṣa, in axiological terms, happens to enjoy the highest metaphysical status. It tacitly implies the supremacy the Krama concept of Mokṣa enjoys not only over other mundane or supra-mundane values, but also over corresponding ideals in the allied and alien systems alike.¹ This is the chief purpose of entire metaphysical

1. Jayaratha in his Viveka on T.A.4.30-31 takes it to himself to examine and refute the theses of other systems in respect of liberation. Taking his cue from Abhinavagupta's use of 'etc.' (ādi in Vaiṣṇavādī) he brackets all the four--Vaiṣṇavas (possibly Pañcarātras), Brahmanvādins (perhaps pre-Saṅkara), Vijñāna-vādins and Vaiśbhāṣikas-together and then includes the Nyāya system as well. He surmises the first two do not cross the borders of the Sāvedya Pralayākala stage of the subjecthood while the last three that of Apvedya-pralayākala. Without going into unnecessary details and repeating the idea in so many words, such a comparison only means that the liberation arrived at through the pursuit of these systems carries little value. For, it fails to stand the most basic test, that is, it cannot totally and finally eliminate ignorance which is the crux and cause of the fettered existence. Reference to two types of Pralayākala has been sought to make the idea clearer and more lucid because Pralayākala is not free from the binding influence of the ignorance called Anava and Kāma (and in some cases Māyīya also). Thus the possibility of recurrence of transmigration always dreadfully hangs over. Vide

अस्य पदाक्षुष्टस्य काल्पनिकत्वात् अवास्तवत्वं प्रकाशितम् । T.A.V., III,

p.35, and वैष्णवादिदर्शनान्तरोक्तायां मुक्तौ संसारस्य प्रदायो न

जायते इति तत्र हेयत्वमुक्तम् । Ibid.p.36. Because the worldly career cannot be written off unless the Anava Mala has been completely eliminated. However, we do not propose to take up Jayaratha's argument in the above discussion which purports to be brief. Moreover, Jayaratha's criticism of the other systems is not exactly to the point and defence of his own is actuated more by his fancy for the doctrinal superiority than for a scientific scrutiny of the opponents' views.

pursuit simply because to be emancipated means to become the Absolute.¹ In simple words, this is a state of the perfection and hence designated as perfection-consciousness (Pūrnatā-Saṁvit).² The nature of emancipation, to put the matter straightaway, consists in self-experience³

1. पूर्वा परमशिवीमावलदाणी मोक्षाः । M.M.P., p.175.
2. T.S., p.28
3. मोक्षा हि नाम नैवान्यः स्वरूपप्रथनं हि सः ।
स्वरूपं चात्मनः सर्वत्र नान्यत्तत्र तु याः पुनः ॥
T.A. 1.156.

A reference to the Śaiva concept of ignorance would be advantageous. For a Śaiva thinker ignorance is not an antinomy of knowledge, as it is not an absence of knowledge, but an incomplete or imperfect knowledge. The absence of knowledge is unthinkable and for that reason every judgment is a case of real knowledge. The only infirmity of mundane knowledge consists in its partiality, see -

ज्ञातो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।

ज्ञानमेव तदज्ञानं शिक्खुर्वेषु माणितम् ॥

T.A. 1.26

It is why liberation is defined as perfect knowledge or awareness. It may be rather amusing to find the Krama thinker dismiss the concepts of both Bandha and Mokṣa as simply mental constructions in the face of the whole Śaiva tradition pronouncing self-experience as most fundamental, basic and intrinsic to our existence. Vide,

स्वात्मस्वरूपमनिकेतनमप्रमेयं स्वामासमक्षमविलुप्तमतिस्वतन्त्रम् ।
विश्वात्मकं तदतिवर्ति च यत् तदस्य मिथ्याविकल्पजनितौ किल बन्धमोक्षा ।

M.P.(T), 1,3.

In view of its special subscription to the present thesis, the Krama system is sometimes depicted as the system that transcends bondage and freedom both. Vide,

इति कोऽपि बन्धमोक्षादीतीर्णा नयः । B.V.V., p.22
उन्मीलितः ।

which is immediate, a-logical, non-relational, and therefore indeterminate.¹ As a fundamental datum Savia monism posits that the Reality is absolute, total and perfect. Its bifurcation into metaphysical and physical orders is at most, pragmatic, expedient and conceptual and holds good only in relational contexts. As a logical conclusion, this tumultuous life that is the world and the liberation that is transcendence are not opposite concepts, instead, they are the two sides of one and the same coin.² The world is liberation in a changed perspective. The only difference that gave to them separate semblances, viz., Sāṃkoca (self-diminution), now vanishes.³ Due to Sāṃkoca the freedom and consciousness, intrinsic to the self, deteriorate into the limited capacities for freedom-consciousness and cognitive freedom, thereby leading to a sort of self-negation. But on the disappearance of Sāṃkoca, the

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1. प्रमाणप्रमेयव्यवहारोच्छेदेन प्रमातर्येव परा काष्ठामध्विष्टे, निःश्रेयात्म-
परश्रेयोहूपेयै स्वबोधके स्वप्रकाशे बोधमात्रे अर्थादुदिते, यः कश्चिदनुभव-
विशेषः स एव मोक्षाः कथितः ।

T.A.V., III, p. 96.

2. संकोचात्मा हि योऽग्रतः ।
संसारो विमुक्तिस्तु तत्स्वरूपविपर्ययः ॥

M.P.(T). 7.18-19.

3. संकोचापटात्मा सा विमुक्तिः पारमार्थिकी ।
यदपेक्षावशात् सर्वाः संसारोऽन्या विमुक्तयः ॥

Ibid, 22.

deteriorated and pigmented personality sprouts into a full bloom. As a necessary outcome of the perfect self-enlargement the phenomenon of self-negation is replaced by the fact of self-affirmation.¹ This is the purport of the phrases like self-reflection or self-recognition (Aham-pratyavamaysā or aham-pratyabhiññāna). The perfection-consciousness, therefore, is by implication absolutely divorced of dependence, expectancy or the like. Thus true freedom consists in recognition, that is, realizing the universe of discourse as it really is.² This is possible only when the network of self-contraction, the progeny of logical thinking, e.g., the mundane world, fades into

1. Jayaratha has it that, despite the affinity of behaviour between the bound and the liberated there is a striking distinction in their relations toward objectivity. While the emancipated perceive the objects as their own ramifications, the bound take them as isolated from them not only in point of nature but in point of existence too. Vide T.A.V., III, p.240. Also

cp. मेर्य साधारणं मुक्तः स्वात्माभेदेन मन्यते ।

महेश्वरो यथा बद्धः पुनरत्यन्तमेवदत्त ॥

I.P.K.4.1.13.

For a comparison with the Spanda view, read the following extract from P.Hr.pp.45-46:

2. अनेनैव आशयेन श्रीस्पन्दशास्त्रेण 'यस्मात्सर्वमयो जीवः', इत्युपक्रम्य तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः इत्यादिना शिवजीवयोरभेदः स्व उक्तः । स्तत्त्वपरिज्ञानमेव मुक्तिः, स्तत्त्वापरिज्ञानमेव बन्धः । यथास्थितस्य तस्यातः स्वरूपमुपपद्यते ।

स्तत्परिज्ञानमयी जीवन्मुक्तिर्निर्गद्यते ॥

M.P.(T) 9.14.

nihilism once for all.¹ This is a difficult condition to comply with, but there is no other way out. The criterion, for ~~the~~ such a value-experience, therefore, must need be an inculcation of a synoptic vision consisting in the synthesis, or more accurately, harmony, of the enjoyments characterizing the world and the transcendental experience defining the liberation or freedom (Bhoga-Mokṣa Sāmarasya²). This must be the minimum presupposition of any definition of absolute perfection. "All this is my manifestation" (Sarvo Mamāyam Vibhavaḥ), is the characteristic way of expressing the experience of ultimate value.³ Such an

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1. अन्यथा मुक्तिरूपं तु संसारस्यापरो विधिः
यथास्थितस्य विश्वस्य यथैवानुभवे स्थिते ॥
संकोचसंस्थानलयाज्जीवन्मुक्तिः प्रकाशते ।
यथैव पश्यन्ति विश्वं तथैव परिवर्तते ।

M.P.(T), 7.39-40

2. तत्र च तस्याः मोक्षयाः स्वतन्त्राया मोक्षैकीकार एषा यः ।
स स्व मोक्षः सा मुक्तिः स स्व परमं पदम् ॥
इति श्रीप्रबोधवचनशिक्षाप्रक्रियया मोक्षोऽपि मोक्षात्मा मोक्षाऽपि
मोक्षस्वभाव इत्यनयोर्न्योन्यमेलकरूपा श्रीमदनृत्तरसंविद्वैतसिद्धा नैका ध्या
जीवन्मुक्तिरस्य फलम् ।

M.M.P., p.134.

3. The unity of Bhoga and Mokṣa was not quite unknown to the Buddhists of the Sahajīā mystic sect. See for details B.S.S., I, p.252.

outwardly impossible criterion takes its origin in one's capacity to discern the inner meaning of the two. Such an idea of freedom has been variously styled as Yāmālī Siddhi¹, (twin accomplishment), Cidāhlādadvitaya-Sāmarasya² (harmony of consciousness and bliss) and Saṁbhūya-Sarvasāmya-Svabhāva³ (unity of cosmos taken as a whole). This frequent talk of harmony, synthesis and unity in unequivocal terms brings home to the reader the true character of the Krama, and for that matter, the Śaiva, idea of Mokṣa as emphasizing the basic role of self-affirmation.

This represents a milestone in the history of Mokṣa in the Indian Philosophy. The Sāṁkhya, Vedānta and Nyāya do not go beyond a particular point. The nature of Mokṣa is defined in terms of Kaivalya by the Sāṁkhya, of Nirodha

1. श्रीमदनृत्तरूपप्रणयनप्रवीणस्य परमेश्वरस्य परमकारुण्यमात्रोपपादितेयम्
आस्माकीना यामलीसिद्धिः या योगमोक्षसामस्यात्मक्तयो-
पपादते ।

M.M.P., p.172.

2. Ibid, p.173: Significantly, Mokṣa is linked with Cid (consciousness)- aspect while Bhoga with Ahlada (bliss).

3. यत् सम्यक्संसारम्यस्वभावा महार्थसिद्धान्तोपनिषदुन्मील्यते ।

Ibid, p.174.

by the Yoga, of Svasthātā by the Nyāya and of Avidyā-nivṛtti by the Advaita Vedānta. Among these schools, of the process of self-realization is more or less the same in the broad sense-- discriminating between the self and the not-self, distinguishing or isolating the two. No doubt, all of them have independent notions of the nature of the self and the not-self and the underlining process of their interaction, but they are unanimous with regard to the emancipation or self-realization being consequent upon our distinguishing the self from the not-self. The entire psychophysical complex and mundane world constitute the not-self which inheres or is reflected in or superimposed upon the self as the case may be. Hence the difference between the two either consists in negation at some places or amounts to negation at others. Mukti, therefore, is the negation or sublation of the not-self.

But in the Krama, and for that reason in all the monistic schools of Kashmir Śaivism, the self-realization consists in harmonizing these two opposing points. It is a unison and synthesis of two factors and rules out the negation of the either. This clearly lays down the foundation of the sublimation of the mundane experiences into the pure and transmundane ones. Each level of experience marks a step towards self-realization. Krama goes to posit this very self-achievement where both objectivity or this-ness (not-self) and subjectivity or I-ness (self) stand true

and realize their essence in mutual harmony and unity.¹

5-A. TWO RELEVANT SUB-FEATURES OF LIBERATION

The Krama criterion of Mokṣa as a synthesis of Bhoga and Mokṣa necessitates a brief consideration of two other points, ancillary in nature but of great significance. The reflection on the nature of Māyā (Māyā-Svarūpa-Paramārśa) and the reflective realization of succession (Krama-Paramārśa) as form of the self are the two points at issue. Since the Absolutic resplendence is a plenum and suffers no gaps, the fact of its being involved in the intrinsic nature of existence in all its realms cannot be questioned. Thus, whether it is the world of Māyā or trans-Māyā, it is enlivened by the Absolute. A clear grasp of this fact and consequent ^{discovery} of the true character of nescience as an aspect of the Absolutic functioning is nothing short of Māyā. The ideal is not something distant but attainable during one's life time.² The other point relates to the fivefold

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1. तत्र दर्पणास्य हव अनेकाभासमेद स्क्तामनपबाधमानो न विरोधमावहति,
इति उक्तेर्निर्बाधप्रत्यभिज्ञाप्रत्यक्षा प्रसाधितैकभावः पदार्थ आभाससारस्तथा-
भूतानेव विरुद्धाकारान् स्वात्मनि उपगच्छन् क्रमिकास्तानाभासमेदानात्मनि
अभिन्ने भासयन् . . . I.P.V.V., III, p.3

Also see प्रत्यभिज्ञा का स्वरूप, D.S.XI-1, pp.49-50.

२. आसु च सर्वास्वपि पारमेश्वरप्रकाशानुस्यूतेन क्वचिदपि वैलक्षण्यमिति अति-
विचक्षणैकशिक्षाण्योऽयमास्माकीनः पदा इति । . . . स्व मायास्वरूप-
परामर्शं स्व जीवन्मुक्तिरित्युपनिषत् ।

M.M.P, pp.49-50.

absolutic agency which, though trans-sequential in itself, involves extremely minute succession while in operation. Being able to catch this minutest succession characterizing the Absolutic functioning is to become emancipated.¹ Since the individual and cosmic self, or the Microcosm and Macrocosm, are essentially identical, the reflection on the absolutic authorship of the five acts equally belongs to the aspiring soul. Hence this boils down as self-reflection which is but liberation, because to be reflectively aware of one's essential being is to know oneself. This point has been further enlarged upon in the course of our enquiry into the dynamic absolutism.

5.B. UPAYAS AS SAMĀVEŚĀ AND JĪVANMUKTI

Let us revert to the theory of Samāveśā. Samāveśā, which is one with Jīvanmukti, secondarily stands for an Upāya also, as has already been seen. In the sequel, therefore, the Samāveśā too is categorized in a fourfold manner conforming to the fourfold classification of Upāya into Anupāya, Sāmbhava, Śākta and Anava etc. Beginning from the last, each one leads to the preceding one upto the first, which alone is considered to be the direct way to salvation. According to Dr. Pandey the process of

1. इत्यमेतत्क्रमपरामर्शं ख स्वप्नविमर्शपो जीवन्मोक्षः ।

submergence appears to be a complete reversal of that of emergence.¹ Or, to be more accurate, the process involved in the spiritual release is converse to that of Abhāsa or manifestation. Externalization of the internal, and internalization or withdrawal of the external mark out the processes of the universal unfolding and enfolding respectively. Thus, to put the matter precisely, just as in the course of successive manifestation of Ānanda, Icchā, Jñāna and Kriyā, each of the preceding leads to that which immediately follows so in the course of the gradual submergence (Krama-Samāveśa) these very absolutic aspects equally merge into one another in the reverse order. Because emancipation really consists in withdrawal of the individual into the broad fold of the Universal Self. It is quite obvious that Anupāya² relates to Ānanda-aspect of the Godhead, Sāmbhava Samāveśa to Icchā, Śākta-Samāveśa to Jñāna and Ānava-Samāveśa to Kriyā.

1. See Abhi., pp. 312-313.

2. Anupāya is the technical term for denoting the Supra-instrumental state of cognition in the general context of the Upāyas. In the context of Samāveśa it should have been styled differently. The use of that word has not been sought following the general practice of the original Saiva authors so as to avoid a pedantic look. The Vatūlanātha-Sūtra, however, terms it as Nistarāṅga-Samāveśa (Lit., unruffled or tranquil immersion). See the Vṛtti, V.S., pp.13-14.

तस्मिन् सति निस्तरङ्गमावेशः प्राणवशाक्तशाम्बोदयप-
समस्ततरङ्गपरिवर्जितसमावेशलक्षण निरुत्तरसमावेशधर्मेव प्रथते इत्यर्थः ।

Excepting Anupāya or Nistarāṅga-Samāveśa, as it is technically called, the three Samāveśas, namely, Sāmbhava, Śakta and Anava respectively owe their genesis to the 'Sambhu (Śiva), 'Sakti (the absolutic power) and Anu (the individual self).¹ Their specific nomenclature owes itself to such a relationship. This semasiological approach unearthing the Samāveśas' relation to their priuses is semantically and theoretically different, be it noted, from the previous one which relies on their nexus with the absolutic powers, namely Ananda, Icchā, etc. These powers serve to activate the respective Samāveśas that are mutually so related as to strengthen each in succession. Similarly the presentation of Upāyas as embodying the 'Śiva, 'Sakti and Nara (Anu), appears to have been inspired by the same attitude.² It would appear from a close insight into the system that the above view is equally applicable to the Upāyas as well.³

1. विमुक्त्यगुर्बन्धात् समावेशस्त्रिधामतः ।

इच्छाज्ञानश्रियायोगात् उत्तरोत्तरमुत्तः ॥

Quoted, T.A.V.I, p.255.

See also p.206.

2. It is not proposed, for fear of irrelevance, to enquire into the sub-varieties of Samāveśa which have often been accounted to be as many as fifty. For details, however, see T.A.1.186-87, T.A.V., I, pp.215-16, 220; M.V.T.2.20. Similarly some other sub-varieties have been enumerated on account of the Samāveśas' correspondence to the levels of experience, e.g., wake, sleep etc. See M.V.T. 2.26. For a critical study, see

शाक्तारव्यो वैकल्पिकपथक्रमः , S.S., 20, I, pp, 109-110.

3. Cf. T.A.V, I, p.255.

5-C. VISARGA AS SAMĀVEŚA

An analytical study of the Tantraloka's treatment of the concept of Visarga and its threefold division into Sāmbhava etc. indicates Abhinava's inclination in identifying the notion of Visarga with that of Samāveśa. Visarga is the doctrinal way of propounding the Absolutic dynamism and is particularly related to its aspect known as Kṣepa.¹ Amongst the three Visargas, the Ānava stands for complete repose of the individual consciousness (citta), the Sākta for thorough grasp of such repose of the individual consciousness and the Sāmbhava for absolute withdrawal or dissolution of the individual consciousness.² The limited knowledge involving interplay (Saṃghaṭṭa) between consciousness and its objects happens to be the individual consciousness or citta. This is the state of complete duality and, accordingly, its climax is depicted as the repose (Viśrānti) of individual consciousness which is temperamentally disposed to the dichotomy of subject and object. The particular type of Visarga marking this stage is called gross (Sthūla) or

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1. स्वात्मनः स्वात्मनि स्वात्मदोषो वैसर्गिकी स्थितिः ।

T.A., 3.141. (Lit., self-projection of self into self, is the state known as Visarga). It will strikingly resemble the concept of Samāveśa in spirit. However for the concept of Kṣepa see Chap. II, infra.

2. स च एष विसर्गस्त्रिधा, आयावः चित्तविश्रान्तिरूपः, शाक्ताः
चित्तबोधलक्षणाः शाम्भवः चित्तप्रलयरूपः ।

Anava and relates to the empirical self under the impulse of mundane existence.¹ When the repose of citta or the limited and conditioned consciousness on self-awareness leads to complete appreciation of the same (Citta), the next stage of Visarga i.e., Sākta, comes into being. This state lies just across the mundane frontiers and grasps the subjective-objective configuration in its totality rescinding the purely dichotomic existence. Hence it is described as the subtle (Sūkṣma) state and is activated by a sense of duality-cum-unity.² Rising above with the absolute scrapping of individuality or limitation of consciousness and the attaining of perfection, the erst-while individual consciousness turns into immediate self-awareness. This is the Visarga par excellence, the Ultimate (para). It is characterized by unity and bliss owing to the fact that now even the subtle state of consciousness stands expelled³ from it. All the three stages bear the

1. पूर्व ' विसृज्य सकलं कर्तव्यं शून्यतानले ।
चित्तविश्रान्तिर्ज्ञोऽयमाणावः संप्रकीर्तितः ॥

2. दृष्टश्रुतादितद्वस्तु प्रोन्मुखत्वं स्वसंविदि ।
चित्संबोधनायोक्तः शाक्तोल्लासमरात्मकः ॥

T.A.3.211.

3. प्राग्वदभविष्यदौन्मुख्यसम्भाव्यमिततालयाव ।
चित्तप्रलयनामाशौ विसर्गः शाम्भवः परः ॥

T.A.3.112.

Ibid.3.214

palm of absolutic dynamicity¹ and hinge on their special relationship with the individual self, absolutic power and the universal self (Nara, Śakti and Śiva) in their specific cases.²

6. COMPARATIVE ANALYSIS OF THE FOUR UPĀYAS

Coming to the comparative merit of the Upāyas we countenance an āgamic maxim which lays down that their comparative excellence runs proportionate to their superiority in merit.³ Accordingly, of the Śāmbhava, Śākta and Ānava each preceding Upāya kindles and infuses life into each succeeding one. In case we reverse the order as Ānava, Śākta and Śāmbhava, each preceding one serves as an instrument of each succeeding one. There is no rigidity in regard to the order of Upāyas. Of course, for a man in the street this is the most conducive course through which he becomes self-realized. But the case of a yogin with a sharp intuitive vision, an exclusive Godly favour, is different. He is above the deterministic order and is competent enough to intuit the Reality even without adhering to such an order.

1. See T.A.3.217-219, 3.141-144; T.A.V., II, pp.201-206.

2. T.A.V., II, p.204.

3. यो हि यस्माद् गुणोत्कृष्टः स तस्माद्ध्वमिष्यते ॥

M.V.T. 2.60; also see M.V.V. 1.995.97

If *Anava* culminates in *Sāmbhava* through *Sākta*, we are automatically called upon to explain the concept of *Anupāya* which is different from these three in that this synchronizes with the rise of the absolutic aspect known as bliss and is one with Awareness. The reckoning of the Absolute in terms of the harmony of Consciousness (*cit*) and Bliss (*ānanda*) follows from the basic identity of the two aspects. It is only by an exercise of the discursive thought that the *Anupāya* and the Absolute being one and the same in reality, are viewed as different. Hence, *Anupāya* is no *Upāya* at all. Moreover an *Upāya*, by its very constitution, bears some sort of touch with externality, whether possible or actual, consequent upon interplay of the absolutic aspects such as volition etc. Whereas the prime purpose of an *Upāya* is to disaffiliate the self from all entanglements, *Anupāya* has no such purpose and consequently bears no touch with the externality. To call '*Anupāya*' as *Upāya* is to take resort to secondary signification, since it finds its place with reference to the other varieties of instrumental cognition which are the first and foremost *Upāyas*.¹ This signification of

1. अनुपायेऽपि चैतस्मिन् किञ्चित्सांख्यवृत्तिः ।

उपायस्योपदेशोऽयं शास्त्रेऽत्र बहुधा कृतः ॥

M.V.V.2.121; also see T.A., 1.242.

Anupāya bears an analogue to the absolute or Parama Śiva, which is the Supra-categorical ideality, being alluded to as the thirtyseventh category in the Pratyabhiññā school. In fact, the Anupāya represents the Sāmbhava at its best which is same as the highest Krama ideal.¹ Hence, while dwelling upon the Upāyas proper the Śāstra does not give ~~it is not resorted~~ an independent treatment to the Anupāya. Hence, it is that Abhinavagupta in his Krama-keli views the entire āgamic literature, whether of the Right path or of the Left one, as inspirited by this crowning point of spirituality called Mahārtha² or Anupāya³. This appears to be a rational account, since the essential gist of all the Upāyas consists in transmuting determinacy into indeterminacy, i.e., immediacy.

Krama system, on the testimony of Abhinavagupta himself, seems to have nurtured this view under the impact of the Vaibhāsika school of Buddhism. The Vaibhāsikas pin their faith on the final validity of indeterminacy in and

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1. सोऽयं पुराणाधिष्ठानः क्रमः क्रमविवर्जितः ।
महार्थस्य परा निष्ठा गलितस्वपरस्थितेः ॥

2. यच्चेत्तं श्रीक्रमकैली - वामदक्षिणतन्त्रादिष्वप्येतन्मयमेव सर्वं
निर्वहतीति मन्तव्यम् इति। स्वैव सर्वदर्शनसारत्वादमुष्य श्रीमहार्थक्रमस्य
सर्वप्रोक्तोऽतिशायी कोऽपि श्लाघ्योत्कर्षार्थे ध्वन्यते ।

M.P.(T):1.12.
M.M.P., pp.178-179

3. युक्तिवर्यादिनिदोषवासनादातोभवर्जितः ।
अनुपायक्रमः सोऽयं यस्य हृदः स योगिराट् ।

M.P.(T),1.13

through the stages of determinate ideality.¹ Thus self-revelation (ātma-prathana) is to recognize or know the self immediately and indeterminately. This is actualized through the Sāmbhava Upāya. The Sāktopāya, characterized as it is by pure determinacy, furthers the cause of the Sāmbhava. Similarly the Sākta is aided and augmented by the Anava which means determinate thought-constructions. This, in short, is the hierarchy of cognitive instrumentality.²

6-A. POINTS OF AGREEMENT AMONG THE FOUR UPĀYAS

Let us now proceed further to examine the points of agreement that go a long way to account for the common make-up of these Upāyas which, otherwise have a personality of their own. All the four Upāyas share in common, though in varying degrees, the following characteristics:-

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1. विकल्पापेदाया योऽपि प्रामाण्यं प्राह तन्मते ।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणात् ॥

T.A., 1.228

2. इत्येवमाणवोपायासादितान्मोहनिर्जयात् ।
उन्मज्जच्छुद्धविद्यात्मशाक्तावेशप्रकर्षतः ॥
आत्मीकृतपरानन्दहृदगाढावगाहनात् ।
प्रस्फुरच्छाम्भवावेशवैभवः साधकोत्तमः ॥

S.S.V(V).3.64-65.

- (i) The gradual preeminence of Śakti, i.e. the absolutic agency (Śakty-ullekha),
- (ii) essence of cognitiveness (Jñānātmata),
- (iii) gradual reference to determinate consciousness (Vikalpa-parvā-nuśilana),
- (iv) revelation of the absolute gradually or instantaneously (akhanda-vastva-vabhāsa),
- (v) smashing of the middle truth (madhya-truṭi-troṭana),
- (vi) unfoldment of the centre or nucleus (Madhya-vikāsa),
- (vii) the techniques of the power-contraction and power-expansion¹ (Śaktisaṁkoca-Śaktivikāsa),
- (viii) disappearance of the residue of self-limitation² (Saṁkoca-Saṁskāra-laya).

ŚAKTYULLEKHA- Amongst all these approaches Ānava is characterized by its reference to impure determinate

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1. This is not an exclusive character of Śāktopāya as presented by a section of scholars (cf. P.Hr. Introduction, p.19), but, instead, a general feature of all the Upāyas. Indeed, the niceties of process vary with the individual upāyas.
 2. सर्वोच्चस्कारलयात् सर्वाकारं विशुद्ध्यते । आणवा दिसमावेशत्रयव्यापकपता ॥

M.P.(T) 7.131.

This point, e.g., annulment of the element of ~~already~~ self-limitation has already been dwelt upon early in this chapter.

consciousness (āsuddha-Vikalpa) such as Uccāra etc., consequent upon the operation of vital airs (Prāṇa)¹. Next comes 'Sākta defined by pure determinate idea to be effectuated and consummated by individual consciousness or mind alone. 'Sāmbhava is of the nature of the total loss of determinate consciousness.² The element of 'Sakti permeates all these three in varying measures and is characterized variously as gross, subtle, ultimate, etc., as the case may be. But it is the superabundance of 'Sakti because of which this Upāya is called 'Sākta.

JÑĀTMATĀ & VIKALPA-PARVA-ANUSĪLANA -- The Upāyas partake of the nature of conscious in threefold way (monistically, monistic-cum-dualistically, and dualistically), hence they remain essentially cognitive in character. Their relation to various stages of ideality is, therefore, a matter of logical cogency. Thus Ānava is installed within the realm of determinate consciousness, 'Sākta refers to the pure determinate consciousness and 'Sāmbhava refers

1. There are generally four phases of ānava namely Uccāra, Karaṇa, Dhyāna and Sthānakalpana. For want of direct relevance these details have not been gone into. However, for details, see M.M.P., p.144. and the fifth Ahnika of the Tantrāloka.

2. प्राणस्पन्दोच्चारणाद्यशुद्धविकल्पः आणवः । वित्तमात्रनिर्गत्यशुद्ध-
विकल्पात्मा शाक्तः । विकल्पसर्वविलयस्वभावः साम्भवः ॥

to the total loss of determinate conscious^{ness}. Thus each Upāya, in some way or the other, has something^{to} do with determinate consciousness.¹

AKHANDA-VASTVAVABHĀSA — All the approaches, further, coverage on the Absolute self, which stands revealed immediately or gradually in the Yogin's intuitive vision arrived at through a recourse to the Upāyas in question.

MADHYA-TRUṬI-TROTANA -- Coming to the smashing of the central or middle truṭi², one has to distinguish between the Madhya, whose unfoldment leads to self-

1. प्राणादिभूमिकैरायाः सिध्यन्त्युच्चारणादिभिः ।
विकल्पैर्मध्यमा शुद्धैरन्याः प्रशमितैस्तु ॥

Quoted from the Upāya-Vimśati, M.M.P., p.147; also read the following , यव पुनः शाम्भवेऽपि उपायमानान्यान्-
प्रवेशात् सूक्ष्मेष्टिकया किर्विद्विकल्पशंकाया अर्जनीयत्वं, तदपि
निरुपायपर्वसन्निकषादित्यन्तशुद्धाविन्मयं एव पर्यन्ततो विकल्पवातानि-
भिज्ञतायां पर्यवस्यति ।

Ibid, p.168.

2. Truṭi or Tutī (तृटिः तृटिरिति च प्राक्तेभाषाप्रावल्यात्
तन्त्रेणाक्तम् M.M.P., p.146) is an esoteric concept
and is defined differently in accordance with its
contexts. While explaining Kallāṭa's phrase तृटिपाते
सर्वज्ञत्वसर्वकर्तृत्वलाभः
(quoted by Abhinava in
P.T.V., p.103), the editor M.M. Mukunda Rama Shastri
takes tutī as a measure comprising two and a quarter
finger-width and says Kashmir Śaivism admits that
(contd.....)

enlightenment,¹ and Madhya-truṭi, smashing of which leads to emergence of the Madhya.² Now shattering the central Truṭi is a necessary precondition for creating essential atmosphere for self-revelation.³ In Ānava-upāya, which consists in concentrating and meditating, inter alia, upon a particular sacred syllable,⁴ the recognitive expression,

(contd...(2)....)..... the vital air blows over a distance of sixteen Tuṭis when an individual subjects determinately perceives an object. Vide P.T.V., p.104(Fn); also see Abhi., pp.679-680, 700. Dr. Pandey's conclusions are undoubtedly based on Shastri's. However, Tuṭi's concept acts as a bridge for alligning the two processes, viz., Prāṇic operation and determinate cognition, for an easier mystic grasp of the reality. It also serves as a point-instant, a moment (Kṣana), but transgresses the temporal realm at the same time. It will be seen that Tuṭi's this definition has borne upon all the respective definitions. Maheśvarānanda confessedly does not dwell upon this aspect simply because it is too well known. See

युगपदश्नुवानयोश्चन्द्रार्कयोर्मध्यवर्ती काललेशविशेषो बुद्ध्या निष्कृष्टव्य
इति तु व्याख्यानमत्यन्तस्पष्टमित्याग्रहेण नोन्मीलितम् ।

Ibid.p.146." This is further to be noted that the word Pāta in Tuṭipāta is a concept that coextends with Kālī, Māṭṛsadbhava etc. and refers to the transcendental dynamism of the metaphysical Absolute. Vide

यदाह श्रीकल्लटः तुटिपात इति अत्र पातशब्दं सैव भगवती श्रीमत्काली
मातृसदभावो भैरवःप्रतिभा इत्यलं रहस्यारहस्येन ।

T.S. pp.104-105.

1. मध्यविकासाच्चिदानन्दलाम । P.Hr. 17
2. योगिगम्यप्राणापानमध्यदशाविश्रान्त्या द्वयोरनिवर्तनात् ।
प्रत्यावृत्त्यभावेन तुटि-लव-पाणमात्रमन्तर्मुखात्त्वात् मध्यदशाविर्भावः ।
V.Bh.V., p.24.
3. यदि निजहृदयोत्साहं निर्णोतुं नित्यनिष्कलमिच्छा ।
मध्यतुटिस्त्वुटितव्याघ्रं यतोः सौमसूर्ययोः ॥ M.M. 56.
4. मन्त्रात्मकवर्णविशेषपरामर्शरूपत्वादाणवः कश्चिदुपायः ।

e.g., Sōham, while being esoterically reconstrued (Uddhāra) is reversed into "Hamsah". The two letters (Ha and sah), in the phrase stand for the cognitive instrument (Pramāṇa) and the object of cognition (Prameya). The anusvara, that is centrally located, divides the two. It is ¹tutī. The moment it is smashed, i.e., realized, in course of concentration, the beatific vision dawns. Similarly in Sākta-upāya the subject stands midway between the means of knowledge and the object thereof. In consequence, when the doubt regarding subject is nullified the true vision prevails. In this case the suspicion with respect to self as nucleus of all cognitive activity is ¹tutī and that has to be pierced through so that the pristine unity may shine uninhibited², because it is this doubt (about true self) that sets in motion the emergence of this world of multiplicity. In Sāmbhava the ¹tutī stands in the centre of the simultaneous internal and external movement of the Prāṇa and Apāṇa. The ¹tutī here is of the nature of reflection on the centre of the two opposing movements. As soon as this

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1. स्वहृदयसम्पृटीकारलक्षणमनुस्वारं च यथो - रश्नुवानयोर्या मध्यस्था
तुटिः विमज्ज्यावस्थानदानलक्षणः कालखण्डः स उच्यते ।

Ibid; also see V.Bh.V., p.137.

2. स्वात्मनः प्रमादभूतस्य तुटिः सविह्वलक्षणो दोष उच्यते ।
शाक्तश्चायमुपायः उच्चारणदिव्यतिरेकेण स्वर्गविद्विक्ल्पमात्राकारत्वात् ।

Ibid, p.145.

reflection is brought home to the aspirant as his inbeing,
the trammels barring self-realization fall.¹

MADHYA-VIKĀSA -- Likewise, the Madhya or the central reality is conceived separately under the garb of the variety of the Upāyas. The expansion or unravelling of the Madhya is, in a sense, coterminus with the attainment of self-hood. From ānava's angle Madhya is the spinal cord (Susūmnā) between the Idā and the Piṅgalā that has to be unveiled. From Śākta's point of view, Madhya is the ultimate Awareness (Parā saṁvid) that has to be realized. From Sāmbhava's attitude, Madhya is the Instinctive I-experience that as the underlining principle of all has to be attained.² All these Upāyas lead to the achievement of Madhya that in its turn ushers in the perfect freedom.³

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1. अथ च सोमोऽपानः सूर्यः प्राण इति ... स्वतः स्व प्राप्तुक्तोः या मध्यस्था बाह्याभ्यन्तर्भावापलक्ष्यमाणा तृतिः तादृक् परामर्शक्रियात्मा चमत्कारलक्षणः स उद्भूतित्व्यः । अयं पुनरुपायः सर्वविकल्प-विदोभव्युदासेन स्वस्वभावमात्रोपपादनप्रवृत्तया शाम्भव इत्यवगन्तव्यः ।

Ibid, p.146; also see V.Bh.V., pp.18-19, 25; T.A.V., I, p.130, III, p.96.

2. यदा तु उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे मध्यमूला सविदभगवती विकसति, यदि वा वक्ष्यमाणक्रमेण मध्यमूला ब्रह्मादी विकसति । तदा तद्विकाशात् विदानन्दलामः ... ततश्च प्रागुक्ता जीवन्मुक्तिः । P.Hr., pp.82-83, also see Int., p.19.

3. उपयोमवियोज्ञाने ज्ञात्वा मध्यं समाश्रयेत् ।
युगपच्च यत्यक्त्वा मध्येतत्त्वं प्रकाशयेत् ॥
भावेत्येको निरुद्धा चित्रैव भावान्तरं ब्रजेत् ।
तदा तन्मध्यभावेन विकसत्यति मावता ॥

Quoted, T.A.V., I, p.127.

SAKTI-SAMKOCA-VIKĀSA -- The technique of unfoldment of the godly potency and limitation of the same is most conducive to unfoldment of the middle. The same passes under the name of Sākta-Kṣobha (disturbance pertaining to sakti) in Ānava, Kulāveśa (universal immersion) in Sākta, and Kṣobha-pralaya (total withdrawal of the disturbance) in Sāmbhava on the scriptural authority.¹ These represent the manifoldness of the process involved in the expansion and contraction of the dynamicity of the Godhead.

One thing more, about which there is a common agreement among all the upāyas, is that all along the apiritual quest an aspirant has to subjugate all other mentals and susceptibilities except one to which he is unflinchingly dedicated and through which he wants to ascend the highest tide of spirituality.² Why so? the answer is very simple. Such subjugation accentuates the fact that the state of freedom is not contingent and random, instead, there is a kind of positive certitude about it owing to its apriority and perseity. All efforts, that lend a specific form to an approach, are addressed to submerge

1. This view has not been put forth in so many words at one place. But the conclusion would be irresistible after going through the relevant literature. See for analysis, V.Bh.68-69; V.Bh.V., p.57, M.M.P., pp.152-153; T.A.5.71; T.A.V., II, pp.375-77.

2. सर्वत्र तावदुपायमार्गे समस्तेतद्वृत्तिप्रशमपूर्वमेकाग्रो भवन्ति योगिनः ।

and overcome the proclivity (so natural to a mortal) towards identifying the not-self with the self and not to literally attain the self, the subjectivity par excellence, which ipso facto is always there.¹

Of all these approaches *Sāmbhava* stands at the apex due to its being the most direct and immediate means toward self-attainment. Naturally enough it is christened as '*Pāryantika*' (Final)². The loss of determinate ideality (*Vikalpa-hāna*)³ determines the very nature of this *Upāya* that is identical with *Kṣemarāja's* *Vikalpa-Kṣaya* (emaciation of determinate ideality) which, according to him, is

1. मेदाईबरसिजोमस्वभावः क्लृप्तात्मकः ।

संसारः सँस्थितो नित्यं नियतग्रहवेतसाप ॥

प्रबुद्धदयानां तु विकल्पग्रासतः सदा ।

ऋतरशिवाभासः सर्वत्रैव विराजते ॥

C.S.(MS)p.11; also see P.Hr., pp.78-79 wherein the views of Utpala are ventilated.

2. स सत्त्वाणावादिक्लृप्तोर्ध्वेन प्रतिष्ठितः शाम्भवात्मना पार्यन्तिक इत्याख्यायते ।

M.M.P., p.168.

3. विकल्पहानेनैकाग्रयात्र क्लृप्ता ईश्वरतापदम् (I.P.K.4.1.11)

This *Kārikā* and the next one "सर्वो ममार्यं विभवं इत्येवं परिजानतः । (4.1.12) deal with, according to the unanimous verdict of the *Saiva* authors, the *Sāmbhava* and *Sākta Upāyas* respectively. Also cp. M.V.V., I.990 —

विकल्पनिर्हासवशेन याति विकल्पवन्ध्या परमार्थसत्या ।

संवित्स्वरूपप्रकृतत्वमित्यं तत्रावधाने यततां सुबुद्धिः ॥

the acme of human endeavours!¹ But its supremacy does not interfere with the functioning of other Upāyas as they are supremely fertile and important in their specific realms. Of these the 'Sāmbhavopāya and 'Sāktopāya are respectively known as the Kula and Krama systems as well. And when the two are not distinguished in absolute terms,² we are reminded of their reciprocity, inter-dependence and rather unity³; their divergence being simply a spiritually expedient device.

7. DIVINE GRACE AS THE SOLE SOURCE OF INSTRUMENTAL COGNITION

While aiming at overall conclusions one should remember that the divergence of the Upāyas stems from the gradual removal of ignorance,⁴ in the course of one's

1. अर्थं च (विकल्पनायः) उपायो मूर्धन्यत्वाद् प्रत्यभिज्ञायां प्रतिपादित-
त्वादादौ उक्तः ।

P.Hr., p.84.

It is, however, to be noted that Pratyabhiññā Karikas do not deal only with 'Sāmbhava but 'Sākta also ~~Kak.~~ ~~Pratyabhiññā Karikas~~ and 'Sākta appears to be more of a favourite theme with Utpala.

2. अस्यामर्थस्थितिः सैव सर्वत्र कृतागमे । किन्तु शब्दस्य शय्यान्या नात्यन्तं
सा विमिश्रते ।

अस्याम here stands for the क्रमकेलि । M.M.P., p.199.

3. उक्तपदस्य चास्योपायत्रयस्य सूत्रमेशिकायां सकारः परस्परमपरिहायतया
वर्तते । केवलं प्राधान्यमोक्ता पृथग्व्यमदेश इत्युपदेष्टुं ... ।

Ibid, p.146.

4. सर्वद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे ।

तथाप्यावृत्तिनिर्वासतारतम्याद् स लक्ष्यते ॥

T.A., 1.138

spiritual regeneration. Thus all the Upāyas, or the instrumentalities of cognition result from the Divine*Grace appearing as the ultimate, the ultimate-cum-empirical and the empirical, called as 'Sāmbhava, 'Sākta and Ānava, in keeping with the spiritual qualifications of the aspirant for divine favour.¹ The process is technically named "the bestowal of the grace" ('Saktipāta) which enables one to identify oneself with the true self.²

'SAKTIPĀTA: TWO PRIMARY AND NINE SECONDARY TYPES AND RESULTING CLASSES OF ASPIRANTS -- In all, nine types of 'Saktipāta have, so far, been thought of. Three main types, e.g., the extreme or intense (atimātra or Tīvra), the intermediate (Madhya) and the mild (manda) have been further sub-divided into three forms each. These are the excellent (Utkrṣṭa) the medium (madhya) and the base (Nikrṣṭa)³. But, in essence, the ninefold divine favour

1. अग्राध्यानुसारेण विचित्रः स च कथ्यते ।
परापराध्यायौषकीर्णत्वविभेदतः ॥

Ibid, 2.45

2. भेदसंन्यासनिवृत्तिरुत्पादनपूर्वशिवतादात्म्यविवेकौन्मुख्यदायिन्या
अग्रहास्याः (याः) पातः स्वमरीचिक्यास्फारः ।

'Saivāṣṭaka-Kośa (MS) Word No.81.

3. अतिमात्रमध्यमदुताभेदेनापि प्रवर्तमानस्य ।
सूक्ष्मेदिकाप्रकारे क्लिप्तसति तस्यातिशक्तिपातस्य ॥

M.P.(T), 1.8; Also see T.S., pp.119-20,

स चायं शक्तिपातो नवधा - तीव्रमध्यमन्दस्य उत्कर्ण-
माध्यस्थ-निकर्णः पुनस्त्रैविध्यात् ।

is reduced to two types, viz., the primary (para) and the secondary (apara)¹. The primary or ultimate 'Saktipāta is identical with the unbroken continuity of Awareness; and since even the residuum of desire for fruit is squeezed off absolutely, it immediately drives home the original feeling of self-fulfilment. The secondary or empirical 'Saktipāta, though ultimately resplendent in nature, is not yet immune from desire for fruit and therefore partially intermixed with enjoyment it leads to self-recognition at the end of a graded course. The aspirants of the first category blessed with the transcendental grace are the people who are really desiderating for final emancipation (mumukṣu). It is for them that all the Upāyas have been devised. In the case of these who enjoy most intense 'Saktipāta the loss of freedom and cognition (Ānavamala) is attenuated very fast and the process stops as soon as the climax is reached in the form of 'Sāmbhava.² The aspirants of the first variety score over those of the second one in that they have pure cognition while the others have yet to achieve it. The

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1. प्रकाशः परमः शक्तिपातोऽवच्छेदवर्जितः ।
 तथाविधोऽपि भोगांशवच्छेदेनोपलब्धितः ॥
 अपरः शक्तिपातोऽसौ पर्यन्ते शिवताप्रदः

T.A.13.255-56.
 Also see Stanza 118 of the same Āhnika alongwith Jayaratha's Viveka on it (Vol.VIII,p.79) and T.A.V.,II,pp.259-262.

2. अतितीव्रशक्तिपातादारूढे शाम्भवे समावेशे ।
 स्वानन्दप्राप्तरूपं जीवन्मुक्तेः प्रकल्पते विश्वम् ।

divine favour has its own logic and accordingly it flourishes on its own without any aid in the case of the former, while the same is geared up through some extrinsic aid in the case of the latter.¹ Of course, the extrinsicity is not something outside the domain of spirituality. Since all our spiritual quest starts from the world of dichotomy, the pace of ignorance-elimination remains somewhat slow, which ensures the proportionately slow bestowal of the Grace. It is at this level that the Ānava etc. find expression. Between these two extremes the vacuum is filled up by Śāktopāya which spreads over margins of both of them and is consequently known as Parāparopāya. These two classes of Yogins are designated as Para Yogin and Mitayogin in the Spanda-Nirṇaya,² and as Suprabuddha and Prabuddha in the Mahānaya-Prakāśa. The Suprabuddha being free from all obscuring elements requires nothing additional for self-accomplishment. This is state of indeterminate

1. अत्यभिज्ञातात्मपरमार्थानां समस्तो व्यवहारः, अन्येषां च स्व निर्मलः ।

Bhās.(V), I, p.393.

Similar phenomena are not utterly wanting in other mystic systems. For instance, the Bodhi-Citta-Vivaraṇa says-

देशना लोकनाथानां सत्त्वाश्रयशानुगा :

(Quoted, B.S.S.,

I, p.258) which implies the Buddhist recognition of the degree of spiritual ability of an aspirant as determining the type of favour to be bestowed by his spiritual guide.

2. Sp.N., pp. 62-63.

awareness. The Prabuddha seeks spiritual hints and takes to Cakrapūjana as a means to self-realization.¹ It is again of two types. The self-realization of the first type of aspirant who is an adept in self-consciousness devoid of all mental constructions along with their latent impressions does not depend upon any extraneous means. But in the other type which is characterized by the predominance of indeterminacy and the subservience of determinacy at the same time, the realization of the self does depend upon the preceptor's suggestions or other methods including worship etc.² In the final analysis the first category would belong to the Sākta and the second to the Anava. The first is graced with the Saktipāta (Mahātīvratama) in its utmost intensity and the second by the same Saktipāta (Mahātīvra)³ in its great intensity. Maheśvarānanda has tried to simplify the whole matter by prodounding three categories of aspirants known as Suprabuddha, Prabuddha and Aprabuddha corresponding to the three aspects of the Godhead, i.e. Para, Parāpara and

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1. सुप्रबुद्धोऽनपेक्षाऽत्र प्रबुद्धोऽपेक्षते पुनः ।
सक्तिरदिक्रियामात्रं तथा चक्रप्रपन्नम् ॥

M.P.(T) 1.33

2. M.P.(T) 1.24-26
3. Ibid, 1.20-23

Apara.¹ As all the subsequent stages stand comprehended within the ambit of Para, and as all the Upāyas² are included in the Sāmbhava Upāya, all the categories of aspirants reach their climax in Suprabuddha stage and are characterized as Mahārthārthin² (Seeker after the great Ideal).

It follows, therefore, that even the Aprabuddhas (unenlightened ones) do not have a bleak future but reach the finale of their inmost being conforming to the various degrees of 'Saktipāta'³. Thus it is in the fitness of things to conclude, that the highest type of aspirants has the prerogative of belonging to the Anupāya level for whom the fetters and freedom are equally meaningless. The next stage, with extremely minute difference from the preceding one, wherein the transcendental subjectivity consequent upon the extinct determinacy ever reveals itself, is meant for Sāmbhava. Saktopāya is attributed to those belonging to

1. तच्च पार्यन्तिकी प्रतिष्ठेति परावस्था । ... इत्यपरावस्था ।
यासु श्वात् सुप्रबुद्धः प्रबुद्धोऽप्रबुद्ध इति योगितारतम्यम् ॥

M.M.P., p.49

2. पौर्वापर्यपरिदोषा ये महार्थार्थिनः क्लिप्त ।
अस्ति नान्या गतिस्तेषां विकल्पग्राससाक्षात् ॥

M.P.(T) 1.32.

This verse is quoted also by M.M.P., p.179, in a similar context.

3. अप्रवृत्तस्य शक्तिपातस्य या स्थितिः ।
अतिमात्रादिभेदेन ततोऽयमुदितः क्रमः ॥

M.P.(T), 1.27

the intermediate class for whom the determinate mentals, owing to cessation of further rise thereof resulting from the aspirants' recourse to Sattarka, (right knowledge) Sadāgama (right scripture) and Sadguru (right guide), transform into immediate awareness. This is, in other words, the domain of the Krama system. When the self-purification of determinacy appears difficult, rather impossible, an additional anchorage is sought from other sources.¹ This is the lowest ebb and meant for Ānava Upāya wherefrom we begin to ascend the crest of waves finally synchronizing with the dawn of Ānava knowledge, i.e., realization of cognitive freedom and freedom of consciousness.

8. COMPETENT AND RIGHT TEACHER IS A NECESSITY (GURU-SATATVA)
ITS SUBCLASSES AND THEIR RELATION TO 'SAKTI-PĀTA

Let us sketch thumbnail a few technicalities regarding 'Saktipāta and aspirants competent to receive the same in view of the significance the Krama system attaches to it. The necessity of a competent teacher and the discarding of the forged one (Guru-Satattva) is one of the nine cardinal tenets (Prameya) of the system which in the

1. For a thorough exposition and elucidation of the thesis see B.S.S., I, pp. 367-369.

context of 'Saktipāta merits consideration. The first category, i.e., Utkṛṣṭa-tīvra (excellently intense) 'Saktipāta marks out the state when, simultaneously with the fall of mortal frame, the aspiring self acquires Absoluteness. And when the body does not fall he revels in the state that is even beyond the fourth, e.g., turyātita, the crux of immediacy.¹ This phase is co-eval with that of 'Sāmbhava-āveśa. Due to the next category, i.e., Madhya-Tīvra 'Saktipāta, the absolutic intuition or Sattarka (Prātibha-Jñāna) dawns by itself depending not in the least on the spiritual guide. Such a class of aspirants (Yogins) goes by the name of Sāmsiddhika (lit., one having instinctive vision) and is equally competent to impart divine lessons.² In their case the Sattarka rises on its own account. In fact the Sāmsiddhika reigns universally and no other class of teachers is deemed capable of instructing people in his face. The Sāmsiddhika itself is of two types- (i) without dependence (Nirbhittika) and (ii) with dependence (Sabhittika). The latter variety again has two sub-classes, e.g., (i) with complete dependence

1. T.S., p.120.

2. स तावत्कस्यचित्कर्त्तुः स्वतः स्व प्रवर्तते ।

स च सार्थसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः ॥

(Sarvaga-Sabhittika) and (ii) with partial dependence (Amisaga-Sabhittika). The second sub-variety is further subdivided into two, viz: (i) with partial dependence in regard to non-essential theme (a-mukhyāṁśa). The Sanskrit expression Bhitti (lit., a wall, partition or convass), in system's parlance, stands for falling back upon others as source of inspiration. The 'other' here is none other than the Prajñā (self-reflection) or Kṛti (text or book embodying reflection of some one). Thus Sāmsiddhika has four sub-types including Nirbhittika; and barring the latter, all the three sub-types require some kind of spiritual inspiration either from self reflection, some scriptural authority or some preceptor.¹ Such a stand does not militate against the basic datum about Sāmsiddhika that his intuition is self-subsistent.

As already said, Sāmsiddhika in fact is his own type; the varieties that are envisaged are tuned to the basic equipment of those aspiring for self-enlightenment. Hence in the case of Yogins having purified and unruffled consciousness Sāmsiddhika enlightens them on his own, while

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1. अस्य मेदाश्च बहवो निर्मितः सहभित्तिकः ।
सर्वगोऽशक्तः सोऽपि मुख्यामुख्यांश्चिनिष्ठतः ॥

in the case of those who are as yet lacking, howsoever slightly, in purity he has to proceed in keeping with their respective receptivity.¹ It is in this sense he is termed dependent (Sabhittika). Since Sāmsiddhika has an innate eye for wisdom and does not require any preceptorial assistance he is named "Akalpita" (Natural, unimposed)². However, the self-intuition reigns uppermost and allows one to sense and realize freedom as a fact within life. Just below is lined the Akalpita-Kalpaka³ variety of teachers. It is a composite concept and reveals that an aspirant or Yogin belonging to this class is similar to the previous class in that he does not warrant extrinsic assistance. Yet he differs from the same in the sense that he has to master this knowledge by reflecting upon self, e.g., "I am that" (atma-bhāvanā), whereas the former's vision is spontaneous.

1. तं ये पश्यन्ति ताद्रूप्यमेणात्मलक्ष्मिविदः ।
तेऽपि तद्रूपिणास्तावत्केवास्यानुग्रहात्मता ॥
सोऽपि स्वातन्त्र्यधाम्ना वेदप्यनिर्मलसर्वविदाश्च ।
अग्रहं चिकीर्षुस्तदभाविं विधिमाश्रयेत् ॥

T.A.2.40,44; also see, T.A.V., III, pp.53-54.

2. अकल्पितो गुरुर्ज्ञेयः सार्धसिद्धिर्क इति स्मृतः । Ibid, 4.51
3. यस्तु तद्रूपमागात्मभावनातः परं विना ।
शास्त्रवित्त्वा गुरुः शास्त्रे प्रोक्तो कल्पितकल्पकः ।
तस्यापि भेदा उत्कृष्टमध्यमन्दाद्युपायतः ॥

Ibid, 4.51-52.

If preceptorial assistance is not positively called for, even Japa etc., also might serve the purpose. It, too, has three sub-varieties, owing to the type of 'Saktipāta that has been responsible for it, namely (i) Utkrṣṭa, (ii) Madhya, and (iii) Manda. Then come the Kalpita and Akalpita-Kalpita varieties of teachers.¹ The rise of Sattarka, or transcendental intuition in other words, on the part of the former is neither spontaneous nor immediate; and hence, preceptorial assistance from other quarters is a necessity. They, ~~however~~ once these conditions are met, attain self-realization and are not, then, to be distinguished from the preceding types. The latter is a superior variety because although they seek some inspiration from other sources, their own role is more significant in bringing about self-enlightenment. All these classes and sub-classes, by far, belong to the sphere of 'Sāktopāya and bring Madhya-tīvra Saktipāta² to bear upon all of them

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1. तदीदाक्रमयोगेन शास्त्रार्थं वेत्त्यसौ ततः ।
 अभिषेकं समासाद्य यो भवेत्स तु कल्पितः ॥
 यो यथाक्रमयोगेन कस्मिंश्चिच्छास्त्रवस्तुनि ॥
 आकस्मिकं ब्रजेदोर्ध्वं कल्पिताकल्पितो हि सः ।

T.A. 4.71-73

2. मध्यतीव्रात्पूः सर्वमज्ञानं विनिवर्तते ।
 स्वयमेव यतो वेत्ति बन्धमोदातयात्मताम् ।
 तत्प्रातिर्षं महाज्ञानं शास्त्रानपेदिता यत् ॥

Ibid.13.131-132.

in varying measures.¹

The touch with Śākta-āvesa is, really speaking, not completely lost even in respect of Manda-Tivra (mild-

1. All these varieties are not fundamentally different or antagonistic. A preceptor who is so either in his own right or has earned it to himself, finally serves the same purpose with the same vigour. There may be slight variations in the process but not in the proceed thereof. Simply because a teacher himself, like his mortal counterpart, is the Absolute. Vide-

यस्मान्महेश्वरः साक्षात्कृत्वा मानुषविग्रहम् ।

कृपया गुरुरूपेण मग्नाः प्रोदरति प्रजाः ॥

Quoted, T.A.V., I, p.79. And it is probably the reason why a teacher is likened to Spiritual instrument

(गुरुरूपायः) S.S. 2.6; and

प्राप्तावत्र गुरु शक्तिरूपायः परमः स्मृतः ।

यतः सा शाम्भवी शक्तिरनुग्रहकरी सदा ॥

S.S.V.(Bh), 2.23.

Also cp., दर्शनात् स्पर्शनाच्छब्दात् कृपया शिष्यदेहके ।

जनयेद यः समावेशं शाम्भवं स हि देशिकः ॥

(Yoga-Vāsiṣṭha, Nirvāṇa Prakaraṇa, 1.128, 161. Quoted B.S.S., I, p. 261.)

See also M.M.P., p.25. Mahesvarananda says- श्रीमदेशिकनाथकटा-

दापातसमसमयमेव पूर्वा स्वहृदयसंवादसौन्दर्यशालिनो जीवन्मोक्षलक्षणस्य

पुरुषार्थस्योपलम्भ इत्यत्र न काचिद विप्रतिपत्तिः ।

(M.M.P., p.174) and goes

on to aver that, what we call Dīkṣā or Spiritual initiation is nothing but a compassionate look of the teacher motivated by a desire to emancipate the aspirant:

यतः कटाक्षो नाम गुरोरनुग्राह्यं प्रत्यनुप्रवेशयितुमिष्टास्वहृदयविन्ययी
शाम्भव्या यशेषदीक्षानुसृतता दृक्शक्तिरित्याख्यायते ।

(Ibid; p.176) Needless to say the degree of preceptorial favour inevitably presupposes the corresponding amount of Divine favour (Śaktipāta). Vide

देशिकस्य ... कटाक्षपाते शक्तिपाताविनाभूते संभवति ।

(Ibid, p.175)

intense) 'Saktipāta. This type of 'Saktipāta, though much less intense as compared with the above, is singularly effective in dissuading the aspirant from a wrong teacher and inducing him to the right one. The desideratum for freedom (Mumukṣā) remains intertwined with the lust for enjoyment (Bubhukṣā) in all the three (e.g., Tīvra, Madhya, Manda) varieties of Saktipata of the original Madhya type.¹ Similarly Manda-tivra, Madhya-Madhya and Tīvra-Manda types, though requiring some sort of spiritual initiation (Dīkṣa), do culminate in 'Saktopāya in the wake of its rich intuitive potentialities. All the three categories of Manda 'Saktipāta are marked by the worldly lust.² Thus the aspirants belonging to the two categories of Madhya and the three of Manda are assigned to the sphere of Anava-upāya. It is why no secret is made of the fact that Anava covers all the aspirants whether enlightened or otherwise, while 'Śākta accommodates only those who have enjoyed the spiritual patronage of their preceptors.³

CLOSE CORRESPONDENCE BETWEEN JÑĀNINS AND YOGINS -- It is from this view point that both of the Yogin and Jñānin are

1. T.S., pp.124-125.

2. T.A. 13. 244-45.

3. Cf. M.M.P. pp.147, 150.

deemed qualified for the attainment of self-realization.¹ So far as the Jñānin is concerned, āgamas talk of three-fold Jñāna, e.g., 'Srauta, cintāmaya, and Bhāvanāmaya.² The knowledge of scripture is 'Srauta. It is the third rate knowledge. A critical analysis of that knowledge, (which we find, for instance, in such expression - 'It is useful') is called Cintāmaya. It has two stages- one, in which less amount of practice than required is put in; and the second, in which such critical analysis is sharpened by exhaustive practice. The former is named Manda-Svabhyasta-Cintāmaya and the latter is Su-abhyasta Cintāmaya. From the last one stems Bhāvanāmaya, which is the crux of self-enlightening thought and is held to be the sole cause of emancipation.³ Each succeeding form of Jñāna being given rise to by each preceding one reaches its summit in Bhāvanāmaya Jñāna which is reckoned as the Tarka.⁴ Likewise,

1. ज्ञानिनां योगिनां चैव सिद्धो योगविदुत्तमः ।

M.V.T., 4.39

2. ज्ञानं तत्त्रिविधं प्रोक्तं तत्रार्थं श्रुतिमिष्यते ।

चिन्तामयमथान्यच्च भावनामयमेव च ॥

तद्वच्चिन्तामयं ज्ञानं द्विरूपमुपदिश्यते ।

मन्दस्वभ्यस्तमेदेन तत्र स्वभ्यस्तमुच्यते ।

Ibid 4.28, 30-31

3. ज्ञानं तदुत्तरं ज्यायो यतो मोक्षौककारणम् ।

T.A. 13.327

4. तदर्थमावनायुक्तं मनोध्या नमुदाहृतम् ।

तदेव परमं ज्ञानं भावनामयमिष्यते ॥

M.V.T., 17.20.

the fourfold classification of a Jñānin originating from Saktipāta, also divides the Yogin in the like manner.¹ Thus in the āgamic parlance the Sainprāpta, Ghaṭamāna, Siddhayoga and Siddhatama outline the fourfold classification. Of these the Sainprāpta is one who has simply received the preceptorial lessons, while Ghaṭamāna tries to translate them into practice. But these two are well-accomplished neither in Yoga nor in knowledge. Yogins of the Siddhayoga cadre are supposed to have practically accomplished the preceptorial lessons. A gradual freedom is always in store for him. But for Siddhatama (most accomplished), whose knowledge is Bhāvanāmaya, the freedom is spontaneous and perpetual. He is the Absolute per se.

Even a cursory glance would bring into light the close correspondence between the fourfold divisions of the two, i.e., yogin and Jñānin. It also emphasises the Saiva belief that the ideal of an aspirant as well as a teacher is neither yoga nor jñāna, but a complete synthesis of the two; because, it fits well with the Saiva concept of emancipation as harmony of bliss and consciousness.²

1. संप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा ।

योगी चतुर्विधो देवि यथावत्प्रतिपद्यते ॥

M.V.T. 4.33.

2. यतो योग समासाद्य योगी योगफलं लभेत ।

स्व विज्ञानभेदेन ज्ञानी प्रोक्तश्चतुर्विधः ।

M.V.T. 4.32.

Thus it would be deciphered that the entire instrumentalism is grounded upon the concept of 'Saktipāta'.¹

So far this enquiry has been confined to a thorough study of 'Sāktopāya' in the overall framework of the Trika monism. An effort has been made to grapple with the problems whose peripheries fenced round the general length of the Krama system often to be shared in common by other allied systems as well. The forthcoming lines are addressed, in particular, to a study of the defining features of the 'Sāktopāya' as such.

9. THE DEFINING FEATURES OF 'SĀKTOPĀYA' AS SIGNIFIED BY ITS DIFFERENCE FROM OTHER UPĀYAS AS WELL AS BY ITS NUMEROUS APPELLATIONS

This Upāya is termed 'Sākta' or 'Sāktopāya' since it owes its genesis to 'Śakti', transcendental energy of the Absolute. The entire cognitive instrumentality bears the imprints of Godly agency and it is here that it assumes the most tangible form. Such a thesis is clearly an outcome of the 'Saiva' doctrine that the entire cosmic multitude is identical with the absolutic aspects. And this Upāya, by definition, carves out way for realizing the objective world as an instance of 'Śakti', i.e., Vimarśa, in contrast

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1. नहि ईश्वरशक्तिपातमन्तरेण तद्विदेकज्ञानमुदियादिति
मुक्तोरपि कोऽन्वयः ॥

with *Sāmbhavopāya* where the objective existence is perceived as essentially subjective or self-some in nature.¹ The two experiences can be easily distinguished by their usual manifestations, e.g., 'All this is me'- experience (*Sarvo Mamāyam Vibhavaḥ*) and 'I'-experience (*Aham-paramārśa*) respectively, the former ultimately leading to the latter. Thus awareness pure and simple, which is a harmonious principle of volition (*Ichā*), cognition (*Jñāna*) and action (*Kriyā*), is conceived as the quintessence of the absolutic being. When our quest regarding the real nature of the self delves deep, we are immediately aware, "I am that Absolute (*parama Śiva*) of the nature of plenary consciousness (*Anvacchinna Caitanya*), because the three powers (Volition etc.) belong to me". This flash, this revelation, is positively the Godly potency popularly known as *Vimarsa*. The precise equation of *Vitarka* with *Ātma-Jñāna* in the *Śiva-Sūtra*¹ and other similar statements elsewhere³ are

1. अयं चोपायः स्वीक्रियमाणस्यास्य द्वयविशेषस्य विश्वदेवविलासात्मकतया अस्थापितस्य शक्तयोऽस्य जगत्सर्वम् इति स्थित्या सर्वशक्तिसामरस्यरूपतया निणीतत्वाद्, अन्यसमयाचारादनुत्तराचारं प्रति तदास्वादनस्य स्फुरत्ताप-रपययंशक्तिस्वभावतयानुभूयमानत्वाच्च शक्त इत्युक्तः । पर्यन्तदृष्ट्या पूनरुपपादितद्रव्यस्वीकारसाध्यस्याह्लादोत्कर्षानुभूतिवमत्कारस्य स्वस्व-भावात्मकतयानुभूयमानत्वाच्चाप्सव स्वेत्यवगन्तव्यम् ।

M. M. P., p. 152.

2. वितर्क आत्मज्ञानम् । S.S. 1.17.
3. शक्त्याविष्कारणेनेयं प्रत्यभिज्ञोपदर्शयते । I.P.K. 1.1.3
सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।
स स्वाहं, शेषधर्मा इति दाढ्यादिभवेच्छितः ॥ V.Bh. 109.

¹*Sivopādhyāya* explicitly identifies it with *Śakti-bhu*. V.Bh.V.p.95. Also see I.P.K.4.1.12 and 15.

simply meant to convey the basic idea that the discovery or recognition of the Self, the Powerful, follows in the wake of discovery of the Powers. Sattarka is another term for Vitarka, which reckoned at its best as Bhāvanā, is employed as superbly conducive to the cause of self-attainment. The Bhāvanā's inevitable association wins for it the title of Bhāvanopāya.¹ The Śakti's total operation is defined by unity-cum-multiplicity. To explicate: it is characterized by unity, because adventitious elements do not figure in the spiritual approach;² by multiplicity, because this is yet a realm of determinacy (vikalpa) though

1. Jayaratha in his commentary on T.A. 5.157 identifies Bhāvanā with Śāktopāya. Vide,

अकिञ्चित्तनं शाम्भुः , भावना शक्तः ।

(T.A.V,III, p.469)

2. उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः ।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ॥

T.A. 1.220; cp.

बाह्यान्तरक्रमेणोमाः सर्वदुल्लासभूमयः ।

या स्फुटन्त्यस्थिरा नित्यं भेदाभेदप्रथात्मिकाः ॥

C.S. (MS), p.5.

pure. Hence called Bhedābhedopāya,¹ it also passes under the names of Ubhayopāya² as well as .

1. अमेदोपायमत्रोक्तं, शम्भवं, शाक्तमुच्यते ।
मेदामेदात्मकोपायं, मेदोपायं तदाणावम् ॥

T.A. 1.230.

Such a nomenclature assumes special significance in the face of the Saiva doctrine of 'difference'. According to the Saiva idealism, difference is not an absolute category by itself. It is a subordinate category under the general category of 'non-difference' or 'unity'. The two seemingly opposite trends can only be reconciled by way of Bhedābhedā which ensures the rise of multiplicity or difference and at the same time outlines its fundamental identity with the general category of unity. It may be noted that the Saiva monistic theory of relation and that of difference happens to coverage on the same point. The Sāktopāya, and for that matter, the Krama system, covers the transition from the absolute difference to the absolute unity. The conception of Mayā Sakti is a further attempt to bridge the seeming gap. Vide :

ननु स्तम्भं कृष्णं इत्यादिरन्योन्य -

संकीर्णो व्यवहारः कथमिति चेद, मेदामेदमयादयेतिब्रूमः ।...

यदस्मादिमावनिबन्धन एव मेदो विश्वस्याभ्युपगम्यते । ...

तत्र चामेदः प्रकृतिरन्योविकृतिरिति अभ्युपगन्तव्यम् । ...

स्तेनाद्वैतमेव सर्वसारः सिद्धान्तः ।

M.M.P., pp. 48-49;

घटगतामासमेदामेददृष्टिरेव च परमार्थाद्वयदृष्टिप्रवेशे उपायः समवलम्बनीयः,
न तु व्यवहारोऽपि अयं परमेश्वरस्वरूपानुप्रवेशविरोधी ।

Bhās.(V), II, p. 129.

2. इत्युभयमयत्त्वम् ।

T.A.V., I, p. 242.

parāparopāya¹. The last title also brings to the fore its other possible designation as Pramāṇopāya (lit., an approach in the nature of the means of knowledge). Because in its primary aspect (Para) lies 'Sāmbhava which is intrinsically subjective in nature, while in its secondary aspect (apara) dominates Anava which is sheerly objective in character. 'Saktopāya, the joining link, comprehends the secondary element as self-identical and diverts it finally to 'Sāmbhava, the subjective par excellence. To interpret it in terms of cognitive process; (i) when a certain sensum is presented to us through a means of knowledge, (ii) it is reacted to by a determinitive apprehension (Vikalpana) on our part, in the judgment "it is so" and (iii) is finally followed by the cognitive judgment, e.g., 'I perceive or know the object.'² Each stage, it may be pointed out, corresponds to the specific Upāyas. The proverbial depiction of 'Saktopāya in the language of pure determinacy gives rise to an inescapable conclusion. Logical construction on

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1. परापरः शक्तः । Ibid, p.37(Comm.on T.A. 2.45)

Also vide: देहनाध्वसमुन्मेषो समावेशस्तु यः स्फुटः ॥

अहन्ताच्छान्तिर्नोन्मेषिमावेदयुक्तं स च ।

व्यक्ताव्यक्तमिदं लिङ्गं मन्त्रवीर्यं परापरम् ॥

T.A.5.114-5.

Jayaratha comments " स्वमपि परापरं शक्तिप्रधानमित्यर्थः (T.A.V., III, p.424). The above extract from the Tantrāloka also brings out the significance of Mantra-vīrya in 'Saktopāya.

2. अस्व न मानं नाम मानत्वात्स्वतन्त्रम् इत्येवं क्तात्कारेण प्रमात्रेदाङ्किता अधिर्म विदध्यात् । अधिर्मो हि नाम ज्ञातोऽर्थं मयायः इत्येवपर्यक्सानः प्रमा-
तुराश्वासः, ... , स आश्वासः शक्तिपातस्य तीव्रतमत्वादिमेदात् तथा
तीव्रतमत्वादिनैव क्रमेण विचित्रो ... । T.A.V.III, p.88; cp. p.368, &
M.V.V.1.429, 454-55. Be it noted that the concept of
Samhārakālī etc., is motivated by such thinking.

determinacy, howsoever pure, involves a tinge of duality which is a product of *Māyā*, the principle of difference. The Krama author is, therefore, fully justified in branding it as *Māyopāya*.¹ As known, through *Sāktopāya*, one heppens to be face to face with a state of perfect self-enlargement evinced by such experience as "All is Me or all this is mine". Even such an experience, which approximates to a kind of indeterminacy, is not completely absolved of a sense of difference, because 'this' still continues, though sublimated and purged of. It confirms that the *Māyic* influence has not altogether vanished. In other words shadow of residuum of *Māyā Sakti* persists as yet. It is a different matter that the *Māyic* element is rendered futile and barren, because through a process of self-purification the mentals or determinacy attains the state of indeterminate ideality², i.e. self, the *raison detre* of *Sāmbhava*. It may, however, be remembered that *Māyā* here represents the fundamental principle of difference booming from the Godly act of self-

1. सविकल्पकतया मायामयम्, शक्तः स मायोपायोऽपि ।

T.A. 1.214-15.

2. नाहं देहात्मको नाहं कर्माधीनो न मे मलः ।
 नान्येन प्रेरितोऽस्मीति किं त्वेतद्विपरीतकम् ॥
 इत्थं विकल्पं संस्कृत्य स्पष्टविधात्मकतां नयम् ।
 कश्चिद् याति समावेशं ॥

T.V.D.2.6-7.

concealment (Tirodhāna) and is aligned with Anava-impurity. The epithet Jñānopāya, which is frequently used as an alternative expression for Sāktopāya, too, is implicated in its nature as pure determinacy and consequent expurgatory process of Vikalpa and, for that reason, all that is the object of determinate cognition.¹ The process beginning with "such is this" ends in "I am this" setting in the gradual transportation of determinate knowledge into pure cognition which consists in self-reflection or I-awareness. The process involves steps in cognitive purification under the influence of Absolutic power of knowledge. This brings into focus the significance of the relation that subsists between Sāktopāya and Jñānaśakti, the latter being the integrant of the former.

The whole of the Eighth Āhnika of the Jñānādhikāra in the Īśvara-Pratyabhiñjā-Kārikā, according to Abhinava, is devoted to bringing about the precise implication of the cognitive freedom or freedom with reference to Jñānaśakti.² An etymological analysis of the word Jñātr (knower) goes a long

1. मूयो मूयो विकल्पाशनिश्चयक्रमवर्चनात् ।
यत्परामर्शम्येति ज्ञानोपायं तु तद्विदुः ॥

T.A. 1.148

2. तदेव ज्ञानविषयं माहेश्वरं निर्णेतुं ...
विमशन्ति तस्मात्प्रसक्तौ ।

I.P.V.V., II, p.407.

way to supplement the thesis further.¹ To elaborate, cognition is, but, identical with self-reflection delimited by the affection cast by a multitude of emanations, which in themselves are deductions from the Absolutic dynamism. And cognitive freedom is intrinsically the freedom in relation to those emanations of knowledge.² Such freedom

1. Commenting upon the Abhinava's remark viz.,

स्वं च ज्ञादशब्दार्थः प्रकृतितः प्रत्यक्षश्च सम्पूर्णतया निर्णीतो भवति ।
(Bhās.(V), I, p.398) Bhāskarākāṇṭha observes-

प्रथमं हि प्रमाता जानामीत्यनुभवति, ततः करोति, तत्र जानामीत्यत्र प्रकृत्या ज्ञानमुच्यते प्रत्ययेन तु कर्तृत्वम्, परन्तु स्तत्र कर्तृत्वं ज्ञातृत्वमेव, अज्ञावबोधार्थत्वं पृथग्निर्देशः, प्रकृतितः अवबोधवाचिन्याः प्रकृतेः प्रत्यक्षश्च - स्वान्तःकृतक्रियाकर्तृवाचित्वाच्च, सम्पूर्णतया सम्यक् पूर्णतया निर्णीतो भवति, ज्ञानक्रियात्मकैकपिण्डवाचकत्वेन स्थापनादिति भावः ।

(Bhās., I, p.399). The precise suggestion of the whole of Bhāskara's argumentation is that the cognitive of freedom cannot be bifurcated from the freedom of consciousness. The one is necessarily involved in the concept of the other. The freedom in relation to cognition, that is, cognitive manifestations, consists by definition in being the author of that cognition or relative emanations. Also cp. प्रकाशरूपता ज्ञानं तत्रैव

स्वातन्त्र्यात्मा विमर्शः क्रिया विमर्शश्च अन्तःकृतप्रकाशः इति विमर्शं स्व परावस्थायां ज्ञानक्रिये, परापरावस्थायां तु भगवत्सदा शिवमुवि हृदन्ता-सामानाधिकरण्यापन्ना हृताविमर्शस्वभावे, अपरावस्थायां च मायापदे हृदभावप्रधान्येन वर्तमाने इति विशेषः ।

Bhās.(V), I, pp.423-24.

2. चत्र ज्ञानं नाम स्वकीयदितामासमेदोपाश्रयनियन्त्रणासंकुक्तिश्च अहमिति सवेदनम् तत्रामासेषु यत्र स्वातन्त्र्यं तदेव ज्ञानशक्तिविषयं स्वातन्त्र्यं संपद्यते । Bhās.(V), I, p.399. Also see the preceding footnote. Bhāskara makes an important comparison. To him, the one who has attained cognitive freedom

(contd.....)

is substantially the same as the one attained in the wake of cognitive sublimation indicated above. In order to lay more stress on this aspect it is designated as Cidupāya as well.¹

10. JÑĀNĀSAKTI'S BEARING ON 'SĀKTOPĀYA : AN EPISTEMIC ANALYSIS

A further enquiry into the nature of the object of cognition (Vedya) hammers out more explicitly the role of Jñānāsakti with reference to 'Sāktopāya. The objective multiplicity falls into two broad categories, viz., those which being restrictive in temperament (Pratihantr) do not act upon the datum and those which do so.² The former category works under the spell of Māyā or the principle of empirical action (Kriyā), and the latter under that of 'Suddha-Vidyā (pure knowledge) or Jñānāsakti. The first category belongs to the Ānava-upāya, which concentrates upon the object which is purely reflexional (Pratibimbātmaka). Since it lacks in transparency due to preponderance of

(contd..(2)..... is identical with the Cakrēśvara (master of the cycle of powers) in the Spanda system (Bhas., I, p. 399), which, by all means, is the most cherished goal of the Krama metaphysics (cf. Sp.N., p. 74).

1. M.V.V., 1.997.

2. मावानां यत्प्रतीधाति वपुमायात्मकं हि तद ।
तेषामेवास्त सद्ब्रियामयं त्वप्रतिधातकम् ॥

objectivity, it cannot comprehend its prototype. The second category clings to 'Sāktopāya that deals with the object which is capable of receiving reflection. In simpler words, the object here can grasp the reflection in stead of being itself reflexional due to its capacity to act upon the stimulus. The reason is not far to seek. The object here, being an emergent of the power of knowledge as evinced by its character as pure and valid cognition, is more transparent and pellucid than ever and hence more pliant to receiving reflection.¹ It is in this sense that the determinacy is characterized as pure. In 'Sāmbhava, finally, owing to its perfect lucidity and translucence the cosmic panorama is viewed as reflected therein. Here the objective existence is transformed into the trans-objective essence.

As a logical outcome, pure determinacy as the defining character of 'Sākta is deduced from its cognitive nature. Hence, realization through recourse to mind and mental contemplation is deemed to be the only prerequisite.²

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1. यत्पुनरप्रतीयाति भावानां वपुः - तत्सद्विधामयं - ज्ञानशक्तिस्वभावम्
 अतस्व तदपेक्षाया तत्स्वच्छम् इति तत्र प्रतिबिम्बग्रहणासहिष्णुत्वं,
 तेन पूर्वं प्रतिबिम्बात्मकम् इदं तु तदग्राहि, इति विशेषः ।

T.A.V., II, p. 12.

2. उच्चाररहितं वस्तु केतसैव विचिन्तयम् ।
 यं समावेशमाप्नोति शक्तः सोऽत्रामिधीयते ॥

M.V.T., 2.22

When it is traced or likened to 'Suddha-vidyā, it is suggested that the substratum of objectivity is not different from that of subjectivity and, therefore, the resulting judgment is "All this is verily me."¹

11. NINE FEATURES OF 'SAKTOPĀYA DESCRIBED AS PRAMEYAS

Coming to the technical ingredients of 'Saktopāya we find Abhinava enumerate as many as nine topics (Prameya). They read as under :-

- (i) Purification of determinacy (Vikalpa-Samskāra),
- (ii) Principle of right logic (Sattarka),
- (iii) Gain of right teacher,
- (iv) Futility of the various aspect of the Yoga,
- (v) The discarding of improvised worship etc.,
- (vi) Rise of the cycle of consciousness,
- (vii) Virility of sacred syllable,
- (viii) Real reflection and meditation and,
- (ix) Parity of Negation and predication or affirmation.²

1. स च सर्वमिदमहमेव - इत्यहं ईदन्तासामानाधिकरण्यात्मशुद्धविद्योत्थाध्यवसायरूपः ।

N.T.V., Kṣemarāja, Pt. I, p. 186, on N.T., 8.18.

2. विकल्पसंस्क्रया तर्कतत्त्व गुरुसतत्त्वकम् ।

योगागानुपयोगित्वं कल्पिताचाधनादरः ॥

सर्वविच्छिन्नोदयो मन्त्रवीर्यं जप्यादि वास्तवम् ।

निर्णोधविधितुल्यत्वं शाक्तोपायेऽत्र वक्ष्यते ।

According to Jayaratha¹ all the nine tenets have been placed in a rational and logical order. Since Sākta is identified with determinate thought, purification of determinacy occupies the first place. The process is accomplished through the austere application of the principle of Right Knowledge (Sattarka) that consists in analysing the thoughts and contents thereof fit to be abandoned (Heya). Finding a good or right teacher is consequent upon the rise of pure knowledge (Suddhavidyā) that is Sattarka. Being immediately responsible for occasioning self-enlightenment, Sattarka itself is the foremost part of the yoga rendering other aspects of Yoga imbecile and, therefore, unnecessary. As an embodiment of Suddhā Vidyā, Tarka does not leave any room for the imposed or improvised worship etc., because it temperamentally knocks out logical constructions sprouting from Māyā, the principle of empirical difference. The imposed worship is opposed to the nature of the self, i.e., pure awareness. And, as a logical upshot, when on the completion of purification of determinacy, the ultimate indeterminacy is achieved and entrenched firmly every thing is realized as nothing short of indeterminacy. The frequent use of the phrase, i.e., the rise of the cycle of Awareness (Sāṃviccakra, also known as Matrka-cakra, the cycle of matrices) is meant to convey the idea of return of the sense-datum to its original condition - the transcendental, though immanent,

1. T.A.V., I., p.299.

reality. There lies in the rise of Samvicckara the real strength of Mantra (Mantravīrya). To be reflectively aware of one's inmost essence is what coincides with the real muttering of names and other self-revealing processes etc. The ultimate awareness, therefore, warrants total absence of difference in itself and hence, cognitive affirmation or negation of the same are equal to each other in the sense that both of them are meaningless. It is the element of difference that accounts for either negation or predication, because each determination is a sort of negation and vice-versa. Attention has to be drawn to the fact that such a thesis necessarily follows close upon the Krama concept of Mukti as Samarasya.

In this context it may be recalled that the nature and significance of the right type of spiritual guide has already been looked into at length and a few references made about the right knowledge (Sattarka) in response to the needs of the occasion. We propose to touch upon other topics below. The observations begin with an enquiry into the first four tenets excepting the third one which has figured in the earlier deliberations.

11-A. PURGATION OF DETERMINACY (VIKALPA-SAMSKĀRA)

Let us, now, ask a straight question, what does a Krama author mean by the oft-repeated purity of determinate consciousness, because determinate consciousness(Vikalpa),

product of difference as it is, is a relational judgment banking on two relata, e.g., itself and its correlative or counter-entity (Pratīyogin)¹? The answer lies in Vikalpa's bilateral movement. The first with an eye upon difference is known as Māyīya or Naiśa (impure, Māyika), while the other having unity in sight is reckoned as pure.² Through a course of gradual purification the impure vikalpa is harnessed into the pure one. The pure ideation (vikalpa) is again two-edged., e.g., the primary and the secondary. The primary makes no demand on senses and sense-data etc., the vehicles of determinate awareness, and is absolutely occupied with the content of innermost consciousness; whereas the secondary takes advantage of sense-data etc. to begin with, though finally touching the fringe of indeterminate consciousness.³ Both are due to integral dynamism of awareness. 'Sāktopāya is generally concerned with both of them, while Ānava with the Māyic Vikalpa. In the case of the form

1. स ह्युक्तो द्वयापेक्षी विनिश्चयः । I.P.K.1.6.1.

2. मूलपरामर्शभूमिमस्पृशति, तत्स्पर्शं हि विकल्पेऽपि न बन्धूपता ।

I.P.V.V., III, p.380

3. यः स्वभावपरामर्शं इन्द्रियार्थाध्यायतः ॥

विनैव तन्मूलोऽन्यो वा स्वातन्त्र्याद्विकल्पनम् ।

तच्च स्वच्छस्वतन्त्रात्मरत्ननिर्माषिणि स्फुटम् ॥

भावौघे मेदसंधातुं स्वात्मनो नैशमुच्यते ।

तदेव तु समस्तार्थं निर्मिरात्मैकगोचरम् ॥

शुद्धविद्यात्मकं सर्वमेवेदमहमित्युक्तम् ।

T.A.V.4.110-113

purification of determinate ideality takes place on its own freedom without recourse to any external agency in contrast to the latter, in whose case certain additional mechanism is pressed into service to bring about the desired result. 'Sākta and Ānava are respectively the upāyas at issue¹.

In 'Sāktopāya, purity of determinate ideality consists in its exclusive reference to the word 'self or 'I' which is universally present (Kevalānvayin); because, its counter-entity (pratiyogin), that is, the 'entity' called self, is an undeniable datum of every experience. Hence the pure determinacy takes the form, "I am this" or 'this is me'.

1. तथापि विकल्पस्य द्वयी गतिः, स हि कस्यचिदुपायान्तरनिरपेक्षातया स्वस्वातन्त्र्यादेव संस्कृतः स्यात्, कस्यचित् अन्यथा । तत्र पूर्वः प्रकारः शाक्तोपाये निरूपितः, इतरः पूनराणवोपाये निरूपयिष्यते ।

T.A.V., III, p.311.

2. Vikalpa means a clear cut distinction of an object, in question, from other categories of experience

(अन्यवस्तुव्यवच्छेदप्राणो विकल्पो Bhas., I, p.327). Determinacy, therefore, consists in contradistinction which easily goes with the ordinary experiences. But in I-experience, which includes the entire universe of our discourse by virtue of its being the 'being' per se (Prakāśa), there is nothing conceivable that can be excluded or contradistinguished from the 'I' experience or self-recognition; because it is a knowledge of the totality as such. It has, therefore, been suggested that pure determinacy is a sort of Vimarsa itself and not the Vikalpa in its literal sense. Vide, I.P.K. 1.6.2. Also see प्रत्यभिज्ञा का स्वरूप D.T.XI-1, pp.47-48.

If one were experientially convinced that the entire creation is a cosmic ideation stemming from "one's" ("my") freedom, emancipation would follow within one's life-time, even when the determinate ideality has not absolutely and finally vanished.¹ Be it noted that 'Sākta-upāya is marked by the remainder of pure determinacy in a glaring contrast to 'Sāmbhava which revels in the vanishing of even that ideal residue.

Thus, the basic ideal of entire 'Saiva monistic thinking, i.e., recognition, is literally possible only in terms of 'Sāktopāya which undertakes to identify the logically constructed objectivity with one's inmost being.²

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1. सर्वो ममार्थ विभव इत्येवं परिजान्तः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेस्ता ।
I.P.K.4.1.12; also see, I.P.V.V., II., p.394.
 2. 'Sivopādhyāya (V.Bh.V., pp.95-96) the celebrated commentator on Viṣṇāna-Bhairava, emphatically asserts that the phenomenon of recognition essentially belongs to the level of 'Sāktopāya. For the sake of consistency and logicity he supplants 'सर्वो ममार्थ विभव इत्येवं परिजान्तः' (see. Supra, Fn.1) with सोऽहं ममार्थ विभव इति प्रत्यभिज्ञानतः and concludes that both the forms of recognitive judgment -- 'I am that' (सोऽहं) and "the world is manifestation of my glory" (जगच्च इदं मदीयः स्फारः) are the forms of 'Sākta cognition. Esoterically this is termed as Vyāpti (pervasion. cf. T.A.5.71) and elicits the following comments from Jayaratha: व्याप्तौ इति सावार्त्त्यप्रतिपत्त्या सर्वादीपकारिणि विकाससमाधौ इत्यर्थः ।
(T.A.V., III., p.379; also cp. V.Bh.109-110). Mahēśavarānanda identifies this state with the Tarka or Sattarka, vide M.M.P., p.26. It should, now, be obvious why 'Sāktopāya is frequently depicted as Pratyabhijñopāya. 'I am that' is conspicuous by its absence in 'Sāmbhava which is (contd...)

Taking a cue from the Mālinī-vijayottara-tantra,¹ Abhinavagupta enlarges upon the exclusive instrumentality of mind or individual consciousness in 'Sāktopāya. Cetas (mind) is the technical name for that. It differs from Ānava-Upāya in that the latter employs senses, manas, prāṇa (vital airs) etc. Some scholars have wrongly interpreted Cetas as Manas,² because it is nearer to its western counterpart, i.e., mind, and as a composite expression stands for a complex of the trinity of internal organs, namely, intellect, mind and ego (धीमनोऽहंकाररूपम् अन्तःकरणम्) in their manifested form.³ The expression of the authorship of pentadic functionalism of the Godhead, through its aspects such as volition etc., finds a close analogue in the mundane individual's ideation through the three internal senses.⁴

(contd....(2).... one with immediate awareness or I-consciousness which, though an outcome of recognition is not recognitive in form. Also see I.P.V.V., III, p.380.

1. Cf. M.V.T. 2.22

2. Cf. P.Hr., Introduction, p.18.

3. Cf. T.A.1.214-15.

4. यथा स्तु पतिरिच्छामिः शक्तिमिर्विश्वं निर्मिमीते तथैव विकल्पाद्यपि
बुद्ध्यान्तःकरणाद्येण पशुरित्याशयः, विकल्पादौ हि प्रायः
दोत्रज्ञस्यैव स्वातन्त्र्यम्, तन्निमणिं च सत्त्वाधीनमेव ।

It is probably the logic behind the much advocated reflection over and consequent realization of the fivefold godly authorship through a firm grasp of the mechanism of sensuous operation. ~~Maximal elaboration in the sacred~~. Thus determinacy or vikalpa is a mental construction, an ideation, and hence depends on internal organs. Thus in the self, the ego superposes a sense of doer-ship, mind a formal determination of desired objects and intellect a judgment by contradistinguishing that object from the rest. The complex of tripple action results in ideation. This ideation, through aggressive and constant practice and a series of consecutively purer phases, reaches its ultimacy in indeterminacy.¹ The ideational judgment which is subjected to rigorous purification finds at large two formal expressions, e.g., 'I am everywhere' and 'all is within me'.²

Due to determinate character of 'Sāktopāya' and empiricity or limitation of the universal subject the powers of action and cognition suffer attrition in their scope and intensity; and require, therefore, constant

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1. शक्तोऽथ मयते चेतोधीमनोऽस्त्विति स्फुटम् ।
 सविकल्पतया माया-मयमिच्छादि वस्तुतः ॥
 अस्मानेन संकल्पाध्यवसायक्रमेण यः ।
 शक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥

T.A.I.214-215.

2. ब्रह्मेव सर्वत्र स्थितः, सर्वं च मययेवस्थितम् ।

T.A.V,I,p.238.

effort and perservance on the part of the individual, so that the achievement of immediacy may not remain a remote dream for determinate ideality.¹ It is in this sense that the 'Sākta is said to represent the intermediate instrumentality. It is an instrument to the final approach. In consequence thereof, accompanied and supplemented by Ānava it leads to 'Sāmbhava. Solely on this account determinate ideality perserves in purifying itself; because, during the course of determinate mentals the self-realization is always gradual and requires a few preliminary steps to go through, whereas in the state of indeterminacy it is spontaneous and impromptu.² The technical implication of the successive progression of purification is that 'Sāktopāya is wedded to the idea of Kram-Mukti while 'Sāmbhava to that of Akrama-Mukti.³ To borrow a phrase from Yogarāja, the former is

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1. स्व वैकल्पिको भूमिः शाक्ते कर्तृत्ववेदने ।
 यस्या' स्फुटे परं त्वस्या' सकोचः पूर्वनीतिः ॥
 तथा सङ्कोचसंभारविलायनपरस्य तु ।
 सा यथेष्टरान्तराभासकारिणी शक्तिरुज्ज्वला ॥

T.A.1.217-18.

2. इत्यभावे च शाक्ताख्यो वैकल्पिकपथक्रमः ।
 इह तूक्तो यतस्तस्माद् प्रतियोग्यविकल्पकम् ॥
 इह इति शाम्भवाक्सरे ... ।

T.A. 1.210

T.A.V., I, p.234.

3. सर्वोत्तीर्णो रूपं सोपानपदक्रमेण सन्नयतः ।
 परतत्त्वद्विलासे पर्यन्ते शिवमयीभावः ॥

P.S.97.

Krama-Yukti or Krama-Mukti-Yukti (a technique of progressive liberation).¹

11-A(I) BUDDHIST IMPACT AND THE PROCESS OF VIKALPA-SAMSKARA

By resorting to a fresh interpretation of the law of contradiction on the line of the Buddhists², Vikalpa or determinate ideality is generally taken to be judgmental (adhyavasāyātma) in nature in the system.³ In each judgment two stages are unexceptedly implicit, viz., "It is not that, rather it is this". This is the latter part, which is always explicit, is arrived at after negating, excluding or contradicting the first part. In other words the counter-entity, which in this case is the other categories of experience than the one at issue, is excluded

1. इति स्यात् क्रमयुक्तिः कथिता ।

स्वमपि क्रमयोगमन्यस्यतो योगिनः ।

The same has been styled as 'Krama-Mukti-Yukti' in P.S.V.(MS), folio 31-a. P.S.V., p.188.

2. The Buddhist theory of Apohana (and consequently that of Vikalpa) has excited many an interpretation from its modern students. Apohana as ~~क्रमयुक्ति~~ ^{निवृत्ति} should rather be literally rendered as the Law of Negation. But, here, Scherbatsky (cf. Buddhist Logic, Vol. I, pp. 400-439) is our model, who regards Buddhist viewpoint as an original and fresh approach, in addition to its European parallels, to the problem of contradiction and hence interprets it in terms of the law of contradiction. He has been emulated here so far as the choice of the phrase is concerned.

3. विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थितः ।

तथापि निश्चयात्मासावर्णोः स्वातन्त्र्ययोजकः ॥

T.A.5.5.

from the domain of that particular category. Knowledge of or judgment about such a category is Vikalpa.⁴ The determinate activity preclusively belongs to the empirical subject. Of course, we are always presented with one side of the sensum (e.g., Jar), its contradictory (non-Jar) always being absent; yet mechanism of human thinking is such, that it would immediately conjure up its opposite and would negate the same in order to ascertain and determine the nature of the presented datum. It is the precise implication of the law of contradiction which in fact is interpreted as Law of Contradistinction (tadbhinnabhinnatva). Unless the two do not contradict each other and thereby delimit their mutual operation, the world as divided into the subjective and objective, or noumenon and phenomenon,² cannot be accounted for in terms of the Krama metaphysics. This is the phenomenon of Apohana or 'Kalana as Saṃkhyāna',² as will be seen at the proper moment.

1. विविधा कल्पना विविधत्वेन च शीकितस्य कल्पो अन्यव्यवच्छेदनं विकल्पः
विविधत्वं च वह्नौ अग्निसमावनासमारोपनिरासे सति भवत् द्वयं वह्न्यव-
ह्निरूपं समादिपति, तेन विकल्पेऽवश्यं तच्च निश्चेतव्यं अतश्च अपोहितव्यं
भवति । Bhās.(V), I, p.304.

निर्गोघनलक्षणोऽहोहनव्यापारः इति तदनुप्राणिता विकल्परूपता ।
Ibid, p.306.

2. अतस्व दोषव्यापारो विकल्पः इत्युक्तम् तथाहि घटावभासे अवभातमपि
घटविपर्ययं व्यवहारोपयोग्यतया स्वस्वातन्त्र्यादेव प्रमाता प्रतिपद्यते, अन्यथा
हि मायापदे, परस्परपरिहारप्रतीतिं विना ग्राह्यग्राहकभावाद्यात्मा व्यवहार
स्व न सिध्येत् । T.A.V, III, p.312.

3. Cf. Chap.2, Sec.4-A.

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the not-self. Hence, in our spiritual judgment, the key-point of Śākta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

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1. तथैव आत्मैवेदं सर्वम् इत्येवमात्मनो विकल्पस्य आत्मानात्माख्याशब्दा-
दोपित्वेऽपि प्रतियोगिनिर्णये पूर्वको योऽयं धौनःपुन्येन अरूपो निश्चयः
तस्य यत् क्रमेण चर्चनं - व्यायर्थं स्फुटतामावित्त्वादिना संस्कारां, ततो
यत् विकल्प्यमानस्य आत्मस्वरूपपरामर्शस्य इत्येव इदम् इत्येवं प्रतीतिम-
भिन्नां साक्षात्कारात्मकतामभ्येति ।

reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know oneself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the 'Sākta agrees with the Ānava, but the major difference that divides them is that the 'Sākta proceeds unassisted with determinate intellect.¹

In order that determinate consciousness may return to its original nature as pure indeterminacy, the vikalpa, as already suggested, is subjected to purification. The vikalpa at issue is 'I' (aham), which on empirical plane is confused with the psychophysical complex, i.e., not-self. Through constant and processive purification the wrong emphasis is weeded out and confusion removed. The process of purification, that ranges from the point of obscurity (Asphuṭatva) to the pinnacle of patency (Sphuṭatamatva), consists mainly in bringing about a qualitative change

1. ननु वैकल्पिकी किं धीराणां नैव नास्ति तत्र सः ।

अन्योपायात्र तूच्चारहितत्वं न्यूपयत् ।

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the not-self. Hence, in our spiritual judgment, the key-point of Śākta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

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दोपित्वेऽपि प्रतियोगिनिषेधपूर्वको योऽयं शून्यः पुन्येन अरूपो निश्चयः
तस्य यत् क्रमेण वर्त्तनं - यथायर्थं स्फुटताभावित्वादिना संस्कारां, ततो
यत् विकल्प्यमानस्य आत्मस्वरूपपरामर्शस्य इत्येवम् इदम् इत्येवं प्रतीतिम-
भिन्नां साक्षात्कारात्मकतामभ्येति ।

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अन्योपायात्र तूच्चाररहितत्वं न्यूपयत् ।

(Guṇāntarādhāna) in the attitude gradually. This qualitative change is not in the opposite direction and simply consists in spiritually improving the quality of each preceding determinate stage into each subsequent one. The spiritual improvement of the quality means that it accentuates the emphasis on the indwelling character of that ideality not as divorced from the reality but as part and parcel of that reality.¹ Since purification is a progressive affair, the gradual transition from one stage to another must involve gaps. But these gaps are not allowed to be disturbed by adventitious factors; for, the transition is so quick and mechanism of progression is so geared up to that effect, that the extraneous elements generally fail to get a breathing space and hence there is little chance for their intrusion.²

Constant reflection upon and a growing awareness of the true nature of the self is the only means that is resorted to. The influence of the Buddhist doctrine of momentariness is a point, a student of the Krama system would do well to mark. Both of them regard vikalpa or

1. संस्कारमिति पौनः पुन्येन श्रुतचिन्तादिवशात् अस्फुटत्वादिक्रमेण स्फुट-
तमत्वाद्यापत्तिर्यन्तं गुणान्तराधानं, येन निर्विकल्पस्वरूपानुपवेशो भवेत्।

T.A.V., III, p.2

2. ऋषेति शीघ्रम् अन्यथा हि विरुद्धविकल्पांतरोत्पादात् संस्कारस्य
प्ररोहो न स्यात् ।

T.A.V., III, p.2

mental construction as cognitive and instantaneous (Kṣāṇika) in nature. There is a fundamental difference between the two: while the Krama admits a continuant only and occurrents enjoy a derived existence being deduced from the former, the Buddhism admits the occurrents alone upholding the continuant to be a myth and a logical construction. We, however, do not propose to press the point further, as the suggested difference is beside the mark presently. Irrespective of other differences, both of them hold in common that all knowledge is instantaneous and determinate consciousness being a form of knowledge is also momentary.¹ This brings in another postulate of the two that reality is kinetic, of course with different implications. This brings forth a bit of determinacy, a determinate moment of cognition, in succession to other determinate instants. During the course of this procession, the purified Vikalpa leads to another self-similar purified vikalpa, on the analogy of a cognitive moment giving rise to another similar moment. And the process goes on till complete purification is effected.² Apart from the Buddhist impact, the 'Saiva notion

1. ननु ज्ञानस्य द्वाणिकत्वे सर्वेणामविवादः, तद्विकल्पस्यापि ज्ञानरूपत्वेन द्वाणिकत्वात्, उत्पादसमन्तरमेव अन्तिर्हितस्वरूपस्य कथं नाम संस्कारः प्ररोहमयाव इत्याशय आह ।

T.A.V., III, pp. 2-3.

2. विकल्पः संस्कृतः सूते विकल्पं स्वात्मसंस्कृतम् ।
स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।

T.A. 4.3.

of causation, that an effect keeps always in line with its cause, has also helped him hold such a view.¹ Owing to the casual tendency to produce the similar, the emergence of dissimilar is generally ruled out. Consequent upon the growing superiority in quality and excellence in perseverance, the purificatory process involves in all the following six stages a *vikalpa* is required to pass through :-

- (i) the obscure (*Asphuṭa*),
- (ii) the tendency toward patency (*Sphuṭatā-bhāvi*),
- (iii) the patency in process of emergence (*Prasphuṭan*),
- (iv) the patent (*Sphuṭitātma*),
- (v) the highly patent (*Sphuṭatara*), and
- (vi) the perfectly patent (*Sphuṭatama*).²

If we penetrate deeper, the transition from 'obscurity' to 'tendency toward patency' is not absolute, instead there happens to be five intervening stages. These five stages

1. कारणानुरूपेणैव हि प्रायः कार्यस्योत्पादो भवेत् इति भावः ।
स्वं विकल्पान्तरेष्वपि ज्ञेयम् ।

T.A.V., III, p.3.

2. क्तुर्ष्वेव विकल्पेण यः संस्कारः क्रमादसौ ।
अस्फुटः स्फुटताभावी प्रस्फुटश्च स्फुटिततात्मकः ।
ततः स्फुटतरो यावदन्ते स्फुटतमो भवेत् ।

T.A. 4, 4-5.

may be enumerated as under :-

- (i) disappearing obscurity (Bhraśyad-Sphuṭatva),
- (ii) slight or a little patency (Īṣat-Sphuṭatva),
- (iii) shot-up patency (Aṁkurita-Sphuṭatva),
- (iv) mellowed or matured tendency toward patency (Āsūtrita-Sphuṭa-taratva), and
- (v) perfectly evident tendency toward patency (Udgacchad-sphuṭatamatva).¹

These intervening stages are ex hypothesi common to all transitional stages. Of all the primary six stages the perfectly patent ideality (vikalpa) is as good as indeterminate ideality itself. Because it leaves no room for further purification and absolutely curbs the rise of opposing mentals. Hence, pure determinacy is identified with pure knowledge (Suddha-vidyā) and is obviously en route to immediate awareness, the climax of Sāmbhava approach.²

1. तथाहि अस्फुटस्फुटताभावानोरन्तराले प्रत्यक्षस्फुटत्वः, स्वमीषात्स्फुटत्वः अस्फुरितस्फुटितत्वः, आसूत्रितस्फुटिततरत्वः उद्गच्छत्स्फुटतमत्वश्चेति ।

T.A.V., III, pp. 5-6.

2. ततः स्फुटतमोदारताद्रूपपरिर्बहिता ।
सर्विदभ्येति विमलामविकल्पस्वरूपताम् ।
अतश्च मैरवीयं कस्य यत्र तेजः सर्वित्स्वभावकम् ।
भूयो भूयो विमृशता जायते तत्स्फुटात्मता ।

T.A.4, 6-7.

It is to be regretted that the Krama authors have not gone beyond that presented above to explicate their exact notion of each stage in course of vikalpa-(contd....)

11-A (II) BHARTRHARI AS THE ORIGINAL AUTHOR OF THE BASIC
IDEA : HIS 'SABDA-SAMSKARA AND 'SABDAPURVAYOGA VIS-Ā-VIS
VIKALPA-SAMSKARA

We find an analogous scheme worked out in Bhartrhari's system. In a sense his concept of 'Sabda-Samskāra (purification of the word) as the underlying process of 'Sabdapūrvayoga anticipates the Krama thesis of Vikalpa-Samskāra (purification of mental constructions). It may be surmised that the twin theses, viz., the Buddhist doctrine of Momentaniness or instantaneous being (Kṣaṇikavāda) and the Grammarians' idea of verbal purification,¹ ('Sabda-samskāra) served as the inspiration for divining such a course in the Krama system. The first debt has been acknowledged by the Krama authors as seen above and regarding the second they are reticent. But keeping in view the vast familiarity the Krama authors display with Bhartrhari's system and the massive influence exercised over the former by the latter, the enquirer is convinced that even here Bhartrhari has taken the lead.

(contd....(2)) purification. Needless to say that vikalpa-purification is achieved through a recourse to sattarka and an inevitable element of Saktipāta. But, the fact remains that these stages, as such, have not been expatiated upon.

1. This equivalent is given for want of a better word.

According to Bhartrihari, the phenomenon of Krama (succession) takes its root when the One becomes many, the One projects Oneself into many. This process of self-enlargement is bound to be sequential. Whether, therefore, we begin the journey of self-discovery from the world of things or of words we reach our final destiny - the principle of unity, the Word.

How, after all, to realize back the Real self ? Vaiyākaranas prescribe a kind of meditation, technically called Śabdapūrvayoga, through which we ascend from lower levels of consciousness to the higher and still higher levels thereof until we reach the final one, the Śabda. It has been, therefore, laid down in unambiguous language that, the purification of the word is the means to the attainment of the supreme self. He who knows the essence of its(word's) activity attains the immortal Brahman¹. Here in this process the gradualness is implied but not emphasized, whereas, in the Krama system sequential character of the spiritual voyage is emphasized. Of course, there too the succession does not interfere with the ultimate character of Reality, except that it is related to the mode or procedure of the salvation and the kernel of our mundane existence. Thus the

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1. तस्माद्यः शब्दसंस्कारः सा सिद्धिः परमात्मनः ।
तस्य प्रवृत्तित्वज्ञस्तद्वत्त्वामृतमश्नुते ।

two systems disagree in their respective emphases and not fundamentals. Below in footnotes some of the passages, which deal with the concept of Vāgyoga or 'Sābdapūrvayoga' are quoted from the Vākyapadīya.¹ All of them contain a

1. (a) यत्र वाचो निमित्तानि विद्वन्नानीवाकारस्मृतेः ।

शब्दपूर्वेण योगेन भासन्ते प्रतिबिम्बवद । Vak., 1.20.

(b) शब्दपूर्वं हि शब्दस्वरूपस्याभेदतत्त्वज्ञः क्रमसंहारेण योगं लभते ।
(Vrtti. on Vak.1.14)

(c) सो व्यति (व?) कीर्णं वागस्थामधिगम्य वाग्विकाराणां प्रकृतिं प्रतिभामनुपैति । तस्माच्च सत्तानुगुण्यमात्रात् प्रतिभाख्यात् शब्दपूर्वयोगभावनाभ्यासादोपात् प्रत्यस्तमितसर्वविकारोल्लेखमात्रां परा प्रकृतिं प्रतिपद्यते । Vrtti on Vak.1.14

(d) तदभ्यासाच्च शब्दपूर्वकं योगमधिगम्य प्रतिभां तत्त्वप्रभवां भावविकार-प्रकृतिं सत्तां साध्यसाधनशक्तियुक्तां सम्यगवबुध्य नियता दोष-प्राप्तिरिति । Vrtti on Vak. 1.131.

(e) परं तु पश्यन्तीहपमनवप्रशंसकीर्णं लोकव्यवहारातीतम् । तस्या स्व वाचो व्याकरणेन साधुत्वज्ञानलभ्येन वा शब्दपूर्वेण योगेनाधिगम्यते इत्येकेषामागमः । Vrtti on Vak.1.142.

These quotations are taken from Prof. K.A.S. Iyer's paper entitled "Bhartrhari on Vyākaraṇa: As a means of attaining Mokṣa" (The Adyar Library Bulletin, the number and year not given, reprint supplied by the author.) The present study is in general indebted to the said paper. Also see B.S.S., I, pp. 383-84.

reference to the attainment of union with the bare, intrinsic, inherent and trans-sequential word, the Paśyanti, Pratibhā or Parāprakṛti. In addition, they all are prone to recognize stages in the process. In his commentary on 1.14, Vṛṣabha actually says : सत्यं स्व ब्रह्माप्तेः क्रम इदानीमाह . The elimination of sequence (Krama-Samhāra) is a prerequisite of realization of the self as one with the ultimate reality. 'Sabdapūrva-yoga marks out the whole process, through which the perception of diversity and sequence in any form is removed and the mind is concentrated on one unified object necessarily leading to the attainment of unity with it.

There are probably two stages in the process. The realization of the pure form of speech leads the aspirant to the attainment of pratibhā or Paśyanti-- the inchoate primal source of all subsequent differentiation. And then, the aspirant goes from Pratibhā or Prakṛti to Parā Prakṛti, the Absolute. But whether it be Pratibhā, Prakṛti or Parā Prakṛti, it is only through 'Sabdapūrvayoga, and not mere knowledge or the use of correct verbal forms, that we can attain it.¹ 'Sabdapūrvayoga is the must.

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1. व्यवस्थितसाधुभावेन हि रूपेण संस्क्रियमाणो शब्दतत्त्वेऽपमृशोपघाताप-
गमादाविभूते धर्मविशेषे नियतोऽभ्युदयः ।

Vṛtti on Vak.1.131.

From all the above references and extracts flows the obvious conclusion that 'Sabdapūrvayoga or Vāgyoga is a kind of meditation aimed at elevating the level of consciousness to its apex., i.e., 'Sabda. Total want of diversity and succession of any brand is the most salient trait of this Yoga. We can justifiably compare the notion with that of Sattarka in the Krama system which, too, is characterized by aseity, that is, the absolute absence of even the barest outline of differentiation. This point has been emphasized, in particular, in the Vṛtti on the Vākya-pādiya 1.131, by quoting three verses from some earlier source.¹ It points out ~~the~~ the four steps underlining the process of 'Sabdapūrvayoga, namely, the first, rising above the level of Prāṇa; the second, taking the word to the mental plane; the third, cutting the knots of differentiation and multiplicity in the form of nescience and ego-sense, and the fourth and final, realizing the inner effulgence, i.e., the Absolute, unitary Word that

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1. प्राणवृत्तिमतिक्रान्ते वाचस्तत्त्वे व्यवस्थितः ।
 क्रमसंहारयोगेन संहृत्यात्मानमात्मनि ।
 वाचः संस्कारमाधाय वाचं ज्ञाने निवेश्य च ।
 विमृश्य बन्धनान्यस्याः कृत्वा तां क्षिन्नबन्धनाम् ॥
 ज्योतिरापान्तरमावाध क्षिन्नग्रन्थिपरिश्रहः ।
 परेण ज्योतिर्भौकत्वं कृत्वा ग्रन्थीन् प्रपद्यते ॥

is the Inmost being.¹

11-B. PRINCIPLE OF RIGHT LOGIC (SATTARKA)

The much exalted purification of logical construction is accomplished through the instrumentality of Right Logic(Sattarka) which like Sāṃkhya's Viveka consists in

1. An analogous scheme has been chalked out by Jainas in their doctrine of Guṇasthāna which contains fourteen stages of spiritual emancipation and constitutes the process of self-revelation. But this enquiry, however, is not immediately concerned with the same; because in the first place, the Krama theory of Śāktopaya or Vikalpa-Saṃskāra does not betray any sign of indebtedness to the Jaina doctrine, and nor in the second place, does it bear close resemblance in details. The only reason behind attending to it, here, is to point out that there are other systems which believe in gradual awakening, and propound a graded cognitive approach. This may, however, suffice to know that the journey from Antarātman to Paramātman is traversed through the medium of moral and intellectual preparation which purges everything obstructing the emergence of perennial and potential divinity. "The fourteen stages of spiritual evolution, technically known as Guṇasthānas, may be subsumed under the following heads :-

- | | |
|---|----------------------------|
| (1) Dark period of the self
prior to its awakening - | मिथ्यात्वगुणस्थान |
| (2) Awakening of the self - | अविरतसम्यग्दृष्टि गुणस्थान |
| Fall from awakening- (a) | सासादन गुणस्थान |
| (b) | मिश्र गुणस्थान |
| (3) Purgation - (a) | विरताविरत गुणस्थान |
| (b) | प्रमत्तविरत गुणस्थान |
| (4) Illumination - (a) | अप्रमत्तविरत गुणस्थान |
| (b) | अपूर्वकरण गुणस्थान |
| (c) | अनिदृक्करण गुणस्थान |
| (d) | सुद्धसाम्प्रदाय गुणस्थान |

(contd....)

isolating the useful from what is useless and is, therefore, to be rejected. It is Sattarka that pronounces supremacy of self-revelation in the face of the not-self enveloping our total personality; and, therefore, by eliminating the element of entanglement it eliminates the interplay of difference. The essence of Right Logic lies in reflective

(e) उपशान्तकषाय गुणस्थान

(f) क्षीणकषाय गुणस्थान

(5) Dark period post-illumination --

Fall to the first or the fourth Gunasthāna.

(6) Unitive life --

(a) संयोगकैवली गुणस्थान

(b) अयोगकैवली गुणस्थान

Vide, "Fundamentals of Jaina Mysticism", Kamal Chand Sogani, Summaries of Papers, 22nd International Conference of Orientalists, New Delhi, 1961, Pt. I, pp. 241-42. Also see, Studies in Jaina Philosophy, N. Tatia, Banaras, 1951, pp. 268-80. Once the soul comes into this evolutionary line, it has, as the earlier Buddhists would say, entered into the stream (srota) and is destined for final realization.

It may also be noted, there is also a state beyond these stages known as Siddha State. This state of self is the termination of mystic's journey. This is the unitive life par excellence. The whole episode from the early stages of the Gunasthāna-Krama to the Siddhi reminds "one of the mysteries", in the words of M.M.G.N. Kaviraj (vide Foreword, Studies in Jain Philosophy, P. XXII), 'involved (i) in the awakening of Kundalini or in the act of conversion which transforms a mundane into a supra-mundane citta moving inwards to Nirvāṇa or (ii) in the anugraha 'Sakti' which not only purges but also divinizes the soul. The process is analogous, from one point of view, to the process of first reclaiming of a Prthagjana into an Arya already in the stream, through gradual eradication of all the fetters that bind him down to the wheel of life, to a state of moral and spiritual freedom. From another point of view, it is comparable to

(contd.....)

awareness of one's unity with the transcendental self.¹
Sattarka excels ratiocinative knowledge and marks the
apex of yogic intuition.

Sattarka as an emblem of spiritual logic probably
enjoyed an independent status in Kashmir Saiva monism at
large,² but was later included among the key tenets of
the Krama system in particular owing to its immediate
conduciveness to removing an uncanny sense of distance
between the truth and the aspiring self. This factor has
largely contributed to universal acclaim it has won as the
spiritual highway from other systems ~~xxx~~ such as Tripura
etc.³

(contd...(1)) the process which generates a
bodhichitta and leads it up from stage to stage till
it realizes itself as a full grown Buddha."

1. वितर्कः प्रोक्तसन्धानं हस्तबन्धस्य योगिनः ।
विश्वात्मा शिवः स्वात्मस्मीतिविविचिन्तनम् ॥
S.S.V.(V) 1.85
2. इति यज्ज्ञेयसत्त्वं दर्शयते तच्छिवाश्रया ।
मया स्वसंवित्सत्त्वपतिशस्त्रात्क्रमात् ॥
T.A. 1.106; Jayaratha interprets : स्वसंवित् स्वानुभवः ।
सत्त्वो युक्तिः । पतिशस्त्रं भेदप्रधानं शैवम् । त्रिं परादिशक्तित्रयाभि-
धायकं शास्त्रम् । क्रमः कृष्टयार्थः ।
T.A.V., I, p.150
3. ऋतः पौरुषमाश्रित्यश्रद्धासत्त्वोपोषितम् ।
श्रेयसां यन्मुक्तमं साधनं तव समाश्रयेत् ॥
T.R.(J.KH) 7.17.

The indeterminate self-ideality becomes determinate due to its association with objectivity as its ~~content~~ content. In order that the touch with objectivity may finally and absolutely be eliminated so that the possibility of its recurrence is reduced to Zero, Sattarka is brought in. It strikes at the very root of multiplicity rendering it (multiplicity) barren for all time to come.¹ It is a product of an intellect surcharged with 'Suddhā vidyā' and, in consequence thereof, it is self-recognitive in appearance.² Following up our analysis of the self from the not-self we arrive at a point where it is no longer necessary to pursue our analytic effort. This is called the climax of spiritual endeavour and is technically designated as Bhāvanā³ -- a state of absolute assurance and feeling of self-existence --, whereby the hidden truth (asphuṭa) is brought to the focus of consciousness (sphuṭatama). The delivery of truth is also accompanied by an achievement of mastery over one's atmosphere and surroundings, so that everything one desires is at hand, then and there. The phrase 'Sarvakāmadughām' brings out the harmony of Bhukti and Mukti.

1. दुर्मेदपादपस्यास्य मूलं कृन्तन्ति कोविदाः ।

धाराब्देन सत्कृठारेणेति निश्चयः ॥

T.A. 4.14

2. शुद्धविधांस्पर्शमविक्रिताया बुद्धेरुदीयमानः स्वात्मप्रत्यभिज्ञापनपरूपः ।

T.A.V, III, p.12

3. तामेव भावनामाहुः सर्वकामदुघां बुधाः ।

T.A. 4.14;
cp., M.V.T.17.20

The logic (Tarka) is of two types :-

- (i) one that is simply dialectical and polemical (Jalpaprayāṇa), and
- (ii) the other which is given to the discovery of truth (Vastu-nirnaya-phalaṇa).¹

In the former, truth is rendered secondary to polemical interests, while in the latter an enquiry into the nature of truth prevails over all others, even at the cost of so-called other things that do not fit in the strictly spiritual framework. The Krama makes a bold bid in bracketing all alien systems with the polemics, and claims its concept of Sattarka to be the only beacon light in the field of true logic.² Sattarka, apart from purifying the Vikalpas, helps one, in addition, find out a right type of spiritual discipline and guide. With respect to both of its functions it is recognized to be on a par with the Divine Grace and is homologous with 'Suddhavidyā'.³ Divine Grace is an aspect of the absolutic dynamism and hence Sattarka, by dint of its

1. Cf., T.A.V., III, p.19; also cp.

शुष्कतर्कैस्संक्लृप्तं शास्त्रं तद्व्याज्यमेव हि ।

T.R.(J.Kh) 7.38

2. तत्र आस्माकः सत्कर्तृ, दर्शनान्तरीयस्त्वसत्कर्तृः, इति विभागः ।

T.A.V., III, p.20

3. सोऽपि सत्कर्तृयोगेन नीयते सद्गुरुं प्रति ।

सत्कर्तृः शुद्धविधैव सा चेच्छा परमेश्वरः ।

T.A. 4.34.

being an aspect or the power of the absolute, too, comes to ^{be} the same. And, thus, it is divine will and not caprice that leads one to the correct guide.² In esoteric parlance, the Krama teacher is presided over and guided by Jyesthā Sakti whereas others by Vāmā.²

On the authority of the Kiranāgama the rise of Sattarka may be attributed to one of the two factors -- (i) it may be spontaneous and instinctive owing to the descent of the absolutic grace, or else (ii) it may hinge upon the external source that includes both the preceptor as well as the scriptural discipline. Of these, the preceding is more primary than the following which serves as an instrument to its precursor.³ Technically, the spontaneous Sattarka is also named Yaugika. It is innate in the Sāmsiddhika. A Sāmsiddhika teacher rules out the requirements of initiation or consecration etc. and, hence, the quality

1. स यियासुः शिवेच्छया ।

भुक्तिमुक्तिप्रसिद्धयर्थं नीयते सद्गुरुं प्रति ॥

Ibid. 35

2. एवं वामाख्यया मायाशक्त्या अधिष्ठिता दर्शनान्तरीया गुवाचाः,
ज्येष्ठाशक्त्या पुनरास्माकाः ।

T.A.V., III, p. 41.

Also see, p. 44, where Jyesthā's favour is depicted as most salubrious to emancipation.

3. किरणायां यदप्युक्तं गुरुतः शास्त्रतः स्वतः ॥

तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्वं उपायकः ।

T.A. 4.41-42.

of his knowledge eludes comparison.¹ Now an all-encompassing vision dawns on him, a flash of self-intuitive introspection brings home the truth. This finds its nearest parallel in Yoga's Prātibha Jñāna, and on the same lines it, too, has been styled as Prātibha Jñāna.² One, who has realized this level, is constantly accompanied by a sense of self-realization even during the breakaway condition (Vyutthāna) of Samādhi. But the other type of Sattarka, being inspired by extraneous sources, is marked by a spiritual progression which accounts for the hierarchy of teachers. But in each case Sattarka has set for itself the task of driving home the spiritual significance of the pure and similarly the futility of the impure. The same is characterised as Madhya-Dāśa-Viśrānti-Saṁskāra in mystical terminology.³

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1. Cp. उत्तमानां तु विज्ञानं गुरु-शास्त्रानपेक्षाणाम् । T.R.(J.Kh);
and शिष्यप्रज्ञैव बोधस्य कारणं गुरु-वाक्यतः ।

Yoga-Vāsisṭha, Nirvāṇa-Prakarana, 1.128-163; Both the statements are taken from B.S.S., I, p.255.

2. इत्थं प्रातिभविज्ञानं किं किं कस्य न साध्येव ।
यत्प्रातिभादा सर्वं वेत्युवे शेषमहामुनिः । T.A. 13.146

cp., प्रातिभादा सर्वम् Y.S.3.32. Vyāsa comments,
तद्विवेकस्य ज्ञानस्य पूर्वरूपकम् सर्वमेव जानाति योगी प्रातिभस्य
ज्ञानस्योत्पत्ताविति ।
Also see, तारकमिति स्वप्रतिभोत्थमनौपदेशिकमित्यर्थः ।

Y.S.B.3.53.

3. V.Bh.V., p.51.

11-B(I) SATTARKA AS THE SUPREME ASPECT OF THE SADANGA YOGA

'Sāktopāya and for that matter the Krama system, in this context, makes certain daring contributions in not only declaring the supremacy of Sattarka over all the limbs of the yoga,¹ but also in confining that this yoga has six articles² in the face of eight articles thereof in the traditional faith.³ As a supreme article of yoga, Sattarka has come to be known as Ūha,⁴ bringing out its semantic significance in revealing the truth immediately, following discrimination between the spiritually valuable and the so superfluous. It should be evident from a comparative perusal that the Krama, in its admission of six parts, eliminates Yama, Niyama and Āsana⁵ and adds Sattarka making the total of six. And yet, the Krama develops a strange attitude in rejecting all other ancillary parts, as they are of little

1. योगांगत्वे समानेऽपि तर्को योगांगमुत्तमम् ।

हेयाद्यालोचनात्स्मात्तत्र यत्नः प्रशस्यते ॥

M.V.T., 17.18.

2. प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा ।

तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥

Quoted, T.A.V., III, p. 15.

3. यमनियमासनप्राणायामप्रत्याहारधारणा ध्यानसमाधयोऽष्टावङ्गानि ।

Y.S.2.29.

4. ऊहोऽन्तरंग योगस्य तेन चाध्वन्यवस्थितेः ।

Quoted, T.A.V., III, p.15; also see p.93.

5. Yama and Niyama have also been omitted from Buddhist Tantras. See Kane, the History of Dharmasastra, V, 69-70.

account being directly involved in the cause of self-revelation. It is a pity that we have not been furnished with full details about Saiva deviations from and improvements upon the Pātañjala doctrine. In fact, Abhinava dwells on the eightfold yoga instead of the six-fold one. According to Sāktopāya, however, Yama, Niyama and Āsana are completely irrelevant as their exclusion from the yogic scheme would testify. Similarly Prāṇāyāma which is related to physical faculties is of little avail because the supreme awareness happens to be trans-physical.¹ Pratyāhāra, too, is puerile since it consists in the giving up of their objective pursuit by the senses and in their following the course of the mind which is fixed upon a particular object imaged within. The whole proposition is absurd, for it cannot bring about spontaneously self-realization, as Samvit is all-pervasive and cannot be circumscribed within the confines of a particular point of space.² Even if we want to abide by the yoga's maxim that the last three parts are more conducive to grasping the truth because they are much closer to it than³ the first

1. श्रीमद्गीतावली वीक्ष्य बोधमात्रे शिवात्मके ।

... मोक्षाः स स्व कथितः प्राप्तायामो निरर्थकः ।

T.A.4.89-90.

2. व्यापिकाया हि सविदः कथं नाम कुत्रचिदेवोपलम्भो भवेत् इति
मावः ।

T.A.V., III, p.100

3. त्रयमन्तरंगं पूर्वम्यः । Y.S. 3.7.

five, the argument would not work. By propounding Sattarka's supremacy it is automatically presumed that all the three, e.g., Dhāraṇā, Dhāyāna and Samādhi are reduced to a secondary status.¹ In view of Sattarka's being the sole instrument, their relation to pure awareness is a mediate one.² The only logic that may be advanced in support of the admission of the variety of steps in a yogic pursuit is, that they ultimately have a derived status and borrowed justification in that they erect the sub-structure of the final upāya and, in themselves, the preceding strengthens and builds up the following.³ Otherwise the ever-pure awareness cannot be subjected to treatment for achievement of excellence. These may, however, be related to the determinate ideality and its progressive purification. An illustration would make the point clear. A student, who is being earnestly taught a lesson, finds it difficult to grasp it unless he applies his brain. And there are grades of understanding. Similarly, before self-awareness may dawn, it demands necessary exercise in self-reflection. Thus, as repeated time and again, reflection involves grades and stages and they, in their bid, call for treatment for excellence.⁴

1. See, for details, Abhi., p.537.

2. तदेष्टा धारणा ध्यानक्रियौ परम् ।
सर्विदं प्रति नो कंचिदुपयोगं समुश्नुते ।

T.A., 4.95

3. योगांगता यमादेस्तु समाध्यन्तस्य कथं ।
स्वपूर्वपूर्वापायत्वादन्त्यतर्कोपयोगतः ।

Ibid.96; also see 4.105.

4. तस्मान्निश्चितमेव स्वस्यात्मीयस्य शुद्धिविद्यारूपत्वात् प्रकृष्टस्य परामर्श-
त्मनः बोधस्य क्रमोस्तीति शेषः ।

T.A.V., III. p.108: also see T.A. 4.104.

11-C. CODE OF INTEGRAL AND INSTINCTIVE WORSHIP :KALPITĀRCA-DYANĀDARAH

It is in the same strain that the Krama thinker looks down upon the ordinary forms of worship as spurious and artificial (Kalpitarcādyanādarah). He summarily rejects them for the same reason for which the secondary aspects of the yoga were deemed meaningless. The Krama develops its own code of integral and instinctive worship as against the pseudo-one. It is because the Krama does not believe in make-believe religious services and, instead, enjoins those wherein the truth is assured from the very beginning. The sphuṭa vikalpa, which we arrive at when the process of purification is over, is temperamentally averse to duality and, therefore, spiritually most congenial. While the purification may comprise the similar stages throughout the course of spiritual progression, the technique adopted in each case varies. Thus the consecration (Snāna), purge (Suddhi), adoration (Arcanā), oblational rite (Homa), meditation (Dhyāna) and reciting the name (Japa) etc., all become important with a view to embarking upon the difference-sterilizing mission.¹ These simple words taken from our day-to-day religious language are charged with technical

1. शुद्धविद्यापरामर्शो य स एव त्वनेकधा ।

स्नानशुद्धयर्चनाहोमध्यानजप्यादियोगतः ॥

connotation so that they become the vehicle of the system's philosophy of religion and divine worship. For instance, consecration or holy bath is not one we take with ordinary water but something fundamentally different. The smearing of body with white ashes is what is meant by a bath. Each word here is pregnant with esoteric richness.¹ The world of objectivity is completely absorbed by means of knowledge survived alone by the subjective consciousness of the same. Thus the principle of subjectivity is the sole residue. Now, the means of knowledge acts as fuel, because it reduces the external object to nihility which is another way of saying that the object stands burnt to ashes. Now these ashes, the net resudua, are symbolic of the subjectivity. It remains for the aspiring individual to immerse his body in these ashes, which implies subordination of limited individuality to and subsequent submergence in the Universal Self. Likewise, the purge (Suddhi) is accounted for by the curb on the dualistic consciousness in an effort to bring the differential consciousness, the impurity, in line with the truth, the purity.² The supreme Krama ideal of worship has been set up by the Vijñānabhiarava³ which rejects the

1. उल्लासिबोधकृतमुद्गन्धविश्वेन्धनोदिते ॥

- सितमस्मनि देहस्य मज्जनं स्नानमुच्यते ।

T.A.4.116-17

2. शिवात्मकेष्वप्येतेषु बुद्धिर्या व्यतिरेकिणी ।

सेवाशुद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनम् ।

Ibid, 118-19.

3. पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।

निर्विकल्पे महाव्योम्नि वा पूजा ह्यादरात्लयः ।

V.Bh.147.

type of worship made with floral offerings etc., and pronounces that the real worship co-extends with one's identification with the indeterminate reality. For example, the same sensuous operation, that moves round the outer world, assumes a form of real worship when its emphasis on the external is totally diverted to the internal. The thesis holds good everywhere. Thus, all articles of and material for ordinary worship partake of the real one when geared up to imbibe a sense of unity with the inmost being, i.e., the self.¹ This is the primary worship which is self-compact and self-complete having little concern with invocation and bead-roll etc.² Such an identification is possible because reality always reveals itself both externally and internally³ owing to its inherent freedom.

11-C(I) FOUR SUB-TYPES OF WORSHIP

Let us digress a bit within the general context. According to the Krama, worship is fourfold. The four

1. योज्यो ब्रह्मदामि पूजोपकरणं हि तव । T.A. 4.121.

2. यस्मिन्यस्मिंश्चक्रे तवस्पर्शाद्वादनं विदति ।
तदवष्टम्भयोगो यः सहि पूजाविधिः स्मृतः ।

Quoted, M.P.(S), p.111; also see T.A.V., III, p.210.

3. तथाहि सर्वदेवेयमन्तर्बाह्यो मयात्मना ।
स्वातन्त्र्याद्वर्तमानैव परामर्शकपिणी ।

T.A. 4.122-23.

aspects include Cāra, Rāva, Caru and Mudrā.¹ Cāra is the observance of established practice in the system (Sam^avacāra). Rāva is the reflective movement of thought (Vimarśa). Caru comprises the primary and secondary substances required by the practice in question. And Mudrā is a specific physical posture one undergoes in order to realize one's absolutic essence in body etc.² Really speaking, the basic Mudra is included in Rāva. Of all these four aspects, Rāva occupies a place of the highest prominence and the rest are motivated so as to help realize its effect fully. The supremacy of Rāva means that the self-reflection is the ultimate form of worship, everything else being the decorative paraphernalia.³ Thus, it would appear, the concept of fourfold worship does not violate the spirit of the Krama doctrine of self-adoration (Ātma-pūjana).

1. चाररावचरुभिर्विभेदितैर्मुद्रया च यदुपासनं तव ।

तद्वशेन भजते परम्परातावकक्रमगता स्फुटीकृतम् ॥

C.G.C.2-51.

2. या काचन, उत्थितत्वा दिङ्मपा, देहे स्थितिः सैव चिच्छक्तिप्रतिष्ठितिरूपा वास्तवी मुद्रा, न तु नियतकरादिनिर्वर्त्यनिवेशादिरूपा इत्यर्थः ।

T.A.V., III, pp.231-32.

3. तत्र चतुर्वर्षि पूजाक्रमेण प्राधान्येन राव स्वोपयुक्ते । अन्येषां तु पर्यन्ततस्तत्प्रयोजकतया परिग्रह्याम् । तस्मात् स्वरूपपरामर्शं स्व परमापूजा

11-D. REAL JAPA : CONSTANT REFLECTIVE AWARENESS OF SELF DIVINITY

After Pūjā comes the Real Japa (Vāstava-Japya). Telling one's beads or muttering names is not Japa. But, whatever a yogin, who has visualized the real nature of consciousness as self-awareness, speaks out, becomes Japa. Because in it remains embodied his constant reflection over self-divinity.¹ Similarly, the real meditation (Dhyāna) consists in apprehending and concentrating upon the objects of perception as well as those of introspection as essentially identical with awareness pure and simple; because, the yogin realizes within himself the authorship of five acts generally ascribed to the Absolute.² Hence, the oblation rite, likewise, consists in offering the oblation of Sensa in the fire of consciousness³. Thus, each of these various forms of spiritual worship bring the sense of self-attainment into bold relief.⁴

1. ऋत्रिमैतदहृदयाढ्ढो यत्किञ्चिदाचरेत् ।

प्राण्याद्वा मुश्ते वापि स सर्वोऽस्य जपो मतः ।

T.A.4.194.

2. यदेव स्वेच्छया सृष्टिस्वामाव्यादहिरन्तरा ।

निर्मीयते तदेवास्य ध्यानं स्यात्पारमार्थिकम् ।

Ibid.4.195.

3. बोधाग्नौ तादृशो भावा विशन्तस्तस्य सन्महः ।

स उद्रेच्यन्तो गच्छन्ति होमकर्मनिमित्ताम् ।

Ibid. 4.202

4. जप्यादौ होमपर्यन्ते यद्यप्यैककर्मणि ।

उदेति रुद्धिः परमा तथापीत्यं निरूपितम् ।

Ibid.4.204

According to Abhinava the Anubhava-Stotra of Vidyādhīpati is completely devoted to propagate this theme. Cf.T.S. p.31.

11-D(I) THE SPIRITUAL RATIONALE OF WORSHIP AND JAPA ETC.

Why after all, a question may be asked, does the Krama propound a variety of ways like Japa etc., to achieve the same result, i.e., purification of Vikalpa? The system picks up two illustrations to answer the question. It says, when a horse moves on an uneven land, it has to adjust its speed and direction according to the dictates of the horseman keeping in view the demands of the land. Likewise, the supreme dynamism, by definition, manifests itself in numerous ways that defy determinism on their part. The aspirant is, therefore, required to find out the most effective way^{that may harness} the spiritual redressal of worldly ill and facilitate his identification with the Godhead in the shortest possible time.¹ Japa etc., are thus the outcome of spiritual pragmatism. Even otherwise, while looking in a mirror his face time and again one is never tired, instead, he feels overjoyed finding it is the reflection of his own face. The analogy may be profitably extended to the point in question. Dhyāna, Pūjana and Japa etc., they all behave like individual mirrors where one finds himself imaged in the form of the Divine or Self-absolute. And by encountering this fact frequently it becomes easier for him to secure the beatific vision for ever.²

1. T.A. 4. 205-6.

2. Ibid 4.207-8.

11-E. MANTRA AS SELF-REVELATION

Only one observation remains to be made in this connection. Whatever the form of worship, it is never complete unless it is accompanied by the usage of Mantra or the sacred syllable. But the difficulty is if Mantras are thought to be different from awareness, it would be difficult to maintain the worship as identical with self-experience. And, in case they are not different from self-awareness, their separate injunction proves enigmatic. Yet the fact remains - the worship must accommodate Mantra. According to Śāktopāya, the doubts in this behalf do not go a long way. Because Mantra in its true form is identified with the ultimate speech (Parā Vāk) which is identical with self-revelation (aham-paramarśa)¹. This inner self-speech constitutes the quintessence of all the Mantras which, without it, remain impotent. Hence the ultimate speech is designated as Mantra-Vīrya. One, who has realized this fact, automatically employs self-revelation while performing true worship, making the whole expression look tautological. No problem is created, because then Pūjana and Mantra, in a sense, become homologous. On the other hand, even if one, who has failed to realize this basic truth, employs Mantra, it is bound to falter; since a

1. परामर्शस्वभावत्वादेतस्या यः स्वयं ध्वनिः ।

dualistic approach to Mantra is antagonistic to its very nature and can evoke no result from it, as it is, in that case, almost dead¹. This aspect has claimed a full chapter² in the sequel and therefore, the problem is not enlarged upon any further.

11-F. PROBLEM OF PURITY AND IMPURITY IN RELATION TO CONSCIOUSNESS : STATUS OF SAIVA SCRIPTURE EXAMINED

The Krama, now, is well groomed to go ahead with its postulate that Awareness or Samvit has no gaps. From this major premise all the Krama canons and theses are deduced. Of all these, the most striking conclusion is that Samvit or plenary consciousness can neither be subjected to predication nor negation. Because enjoining a thing or denying it would necessarily entail division and split of the continuity, which is the very nature of the absolutic being. Same would be the fate of the so-called purity and impurity of consciousness. Neither even duality nor unity can be predicated of the reality as understood by Saktopaya.³ This is what precisely meant by Vidhi-niṣedha-tulyatva as

1. स्तब्धीयं हि सर्वेषां मन्त्राणां हृदयात्मकम् ।
विज्ञानेन जडास्ते स्फूर्जीवा इव विना हृदः ।

T.A. 4.193

2. See Chap. 6 infra.

3. नात्र शुद्धिर् वाशुद्धिर् मद्यादिविवारणम् ।
न द्वैतं नापि चाद्वैतं लिंगपूजादिकं न च ॥

M.V.T., 18.74; cp. V.Bh. 123.

explicated by the Mālinī-vijayottara-tantra in its 18th chapter, according to Abhinava¹. His account of this aspect contains certain extremely bold and significant observations that lend a wider perspective to the entire metaphysical fabric of 'Sāktopāya'. Let us see, in brief, how.

The Krama author does not purport to deny the frequent references to purity and impurity in our routine behaviour. What it contends is that these do not constitute the nature of reality. The decision that it is pure or impure and whether it needs be honoured in action or discarded belongs to the subject and not to the 'thing' or reality,² because in its nature a thing can never forsake its original character. Be it reason or scripture, neither can envisage a change in the original nature of a thing either positively or negatively. In the case of reason, whatever method and object we resort to for purifying a thing, the fate would not be different because even the object whose assistance we have sought cannot leap over its own shadow and must have limitations of its own nature. In the case of scripture we are confronted with a further difficulty that what is enjoined by one scripture is contradicted by another, and

1. अत्र नाथः समाचारं पटलेऽष्टादशेऽन्यथात् । T.A. 4.213.

2. यत्र ह्यस्ति विधिर्वैयं नास्ति तत्र च निर्णयः ।

इत्युक्तं विवेको हृदयपरिस्पन्दमात्रशास्त्राणां ।

M.M. 7.

the person concerned is in a fix to decide which way he should go. The suggestion that the 'Saiva Scripture should prevail over the Vedic one is wrought with misgivings, because there is no reason why its opposite should be totally ruled out.¹ In fact, both originate from the single source, the supreme agent.² The only reason for two simultaneous opposing scriptural positions about one thing is that they are addressed to different sets of people (Adhikāri-bhedāt). Since, after all it is human wisdom that decides which set of people one belongs to and consequently which scriptural injunction is applicable to one. The injunction and negation both, as such, lose their absolute value and fall in line with the deciding intellect (Samvit). It is, therefore, again the field of freedom of one's thinking to which both the categories of empirical understanding are subordinated³, and may even be ignored if he so chooses. In face of such a dictating thinking, we can talk neither of purity nor of impurity making the confusion

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1. ऋतश्चोमयोरपि बोधनयोः सत्त्वमविशिष्टम्, इति किमाश्रयेण तावत्
शुद्ध्यादिविवेकं कर्मः, इति न जानीमः । न च ऋतयोः परस्परं बाध्य-
बाधकभावो युक्तः तुल्यकत्वात् । स्मृतरत्र च दौर्बल्यनिमित्तानुपलम्भात् ।

T.A.V, III, p.252

2. The Saivists do not subscribe to the Mīmāṃsaka's position that the vedas are impersonal, unauthored. Vide T.A.V; III, p.252.
3. स्वार्थप्रत्यायनं वास्य स्वसंवित्तैव भासते ।
तदपह्नवं कर्तुं शक्यं विधिनिषेधयोः ॥

T.A. 4.238.

worse confounded, as there is no third category apart from purity and impurity and/or predication and negation. Therefore in view of the final authority of consciousness, it is much safer and rationally expedient to conclude that anything that is remote from consciousness is impure and may be negated or rejected, while the thing that does not entertain this difference is pure and may be enjoined or predicated.¹ Moreover, in the cosmic context everything, ultimately, appears to be a form of supernal consciousness; hence, what is seemingly impure is finally otherwise. Thus it boils down to this that a watertight distinction is logically untenable. This may, perhaps, also explain the fact, why a yogin sometimes seems to be acting in such a manner as outrages social decorum. Because the apparently antisocial behaviour, too, is in the ultimate analysis, an expression of the basic consciousness. And such a practice is undertaken with the sole motive to test the extent of one's identification with the reality.² This purity and impurity with respect to the objects of our discourse are not absolute notions. The same thing may appear differently

1. अन्यत्र नेति बुद्ध्यन्तामशुद्धं सविदश्च्युतम् ॥

सवितादात्म्यमापन्नं सर्वशुद्धमतः परम् ।

T.A.4.244-45.

2. इति किं नाम जुगुप्स्यं निन्ध्यं वा सर्वत्रैव सविद्रूपत्वाविशेषात् ,
 अतस्त्वं तत्र वित्तप्रत्यवेदात्मात्रमेव प्रयोजनम् - किं सविदेकाग्रीभूतं
 वित्तं न वा ।

T.A.V., III, p.269

to different persons in differing contexts, because it is pramātr̥dharma and not vastu-dharma. It is Pramātā who, according to his own equipment, finds out what is pure or otherwise.¹

In this context an interesting question has also been taken up. Think of a situation where two opposite alternatives are placed side by side by two scriptures, one of them being a 'Saiva and other a Vedic one, what should be one's natural preference, because after all it is a Pramātr̥-dharma. In such a contingency, the Krama system subscribes to the general 'Saiva attitude which puts statements coming from the human being, seer, deity, Druhina, Viṣṇu and 'Siva in successive superiority which establishes authority and prevalence of each subsequent source in comparison to preceding one, should such an eventuality arise. Its vice-versa is not attached any credence.²

Although the Krama upholds the view that the entire scriptural literature has proceeded from the

1. बहिःसत्त्वपि भावेण शुद्धयुद्धी न नीलवत् ।
प्रमात्रधर्मं स्वार्थं विद्वेक्या नैक्यवेदनात् ॥

T.A.v. 244-45.

2. नरर्षिदेवद्विष्टा विष्णुद्राघुदीरितम् ।
उत्तरोत्तरवैशिष्ट्यात् पूर्वपूर्वप्रबाधकम् ।
न शैवैष्णवैवाक्यैर्बर्हिनीयं कदाचन ॥

Ibid. 4.248-49.

Absolute so as to provide a chance to every sector of agonizing humanity for self-redemption, it staunchly supports the stand that the scriptures, preached by the Lord, fall into two categories -- one with the monistic accent and the other with the dualistic. Out of these the Śaiva Scriptures join the first group, while the Vedic the second. Such a distinction is in tune with the phenomena of limitation and liberation that account for the dualistic mundane existence and its transcendence respectively. Since the world of duality has to be pierced through, the superiority of unity-divulging scriptures becomes self-evident.¹ However, the Krama ardently feels that each injunction of all the scriptures is valid in its place because it concerns people of varying strata. One is justified in referring to other scriptures only when his own guiding discipline is silent on some particular point. In this, one should exercise care and should always go to allied creeds first and then to those which are not so. But if his scripture does not warrant it, he should avoid

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1. तेन सकोवभावभावभेदेन द्विधा शास्त्राण्युपदिष्टानि.. तत्र भेदप्रधानानि वेदादीनि शास्त्राणि, अमेदप्रधानानि च शैवादीनि । ... सकोवभाव-वादभेदप्रथा, अतस्व भेदप्रथाया बाध्यत्वादित् बाधम् ।

such adventure, because a tantra is distinguished only on the basis of what it preaches for practice.¹

11-F(I) THE KRAMA VERSUS OTHER SISTER SYSTEMS : AN ANALYSIS OF THE TRADITIONAL KRAMA ATTITUDE

The characteristic doctrine, however, of the Krama system continues to regard both duality and non-duality as non-essential, since even unity or non-duality can be spoken of only in comparison to duality.² This, in a sense, acts as a distinguishing feature when contrasted to other systems. Accordingly, the Siddhānta Śāvisim with its dualistic leanings enjoins phalious-worship (Līṅga-Pūjā) and the Kula with its monistic accent prohibits the same, whereas the Krama pleads indifference since in the context of absolute unity both are irrelevant.³ It must be kept in view that, according to the unanimous belief, the Krama of all the cognate creeds is the nearest to the Trika, so

1. क्रियादिभेदभेदेन तन्त्रभेदो यतः स्मृतः ।
तस्माच्च यदेवोक्तं तत्कार्यं नान्यतन्त्रतः । इति । अपेक्षायां
पुनरुत्पन्नायां शास्त्रादन्तरादपेक्षाण्यपि । T.A.V, III, p.282
2. इदं द्वैतमिदं नेति परस्परनिषेधतः । ...
.... द्वैताद्वैतविकल्पोत्थं ग्रसते कृतधीरिति । T.A.4.254-55
3. विद्वान्ते लिंगपूजोक्ता विश्वाध्वमयताविदे ।
कुलादिषु निषिद्धास्तौ देहे विश्वात्मताविदे ।
इह सर्वात्मके कस्मात् तद्विधिप्रतिषेधे । Ibid.4.256-57.