

the will-to-create cannot occupy the scene. This state, called transcendent-creation (Parā-sṛṣṭi) owing to its affiliation with the Parā aspect also, has been described as subjective in view of the extremely superficial association it has with the so-called objectivity.<sup>1</sup> Or else, one may go to the extreme of saying that this is a sort of primary apprehension comparable only to the indeterminate perception, because what our consciousness counteracts is not 'the' or 'an' object but the pure objectivity. This has been exquisitely expressed in one of verses of the Yoga-Vāsiṣṭha<sup>2</sup>.

This state, according to the system's esoteric discipline, is also presented as marking out the first stage of the spiritual consciousness of an aspirant.<sup>3</sup> Because it is here that those, who are sheerly motivated by a carnal desire, are led towards the Kālagrāsa through their identification with the opposite-sex not as the

1. K.S. (A).15.

2. दृष्टदृष्टदृष्टयानि त्यक्त्वा वासनया सह ।

दर्शनं प्रथमाभासमात्मानं समुपास्महे ॥

Quoted, K.N.P., p.17.

3. It may be recalled that the author of M.P.(T) prescribes the first four stages related to Sṛṣṭi for the morally degenerated, the next four stages related to Sthiti for the tipplers (madyapa), and the still next four stages related to Samhāra for meat-eaters.



opposite-sex but the Self-Herself (Ātma-Yosit). The three subsequent stages connote the gradual progression respecting this identification by sublimation.<sup>1</sup> In the overall metaphysics of the Trika system this aspect is reckoned as Srṣṭi-Sākti.<sup>2</sup>

## II. RAKTĀ-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO

OBJECT : PRAMEYAGATA - STHITI-SVARŪPA OR

SRṢṬI-STHITI

Emanation is succeeded by sustenance. The point at issue is connected with the sustenance of the object. Sustenance as already pointed out is a counterpart of pramāṇa. Hence, the whole situation revolves round the mode of relation which the object has with the means of knowledge. In other words, objective endurance is the precondition of knowing. Let it be remembered that we are

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1. इत्थं योषिदव्यसनिना' तिष्ठोऽनुभवभूमिकाः ।  
 दृश्यन्ते कालविलये विश्रान्तिर्निरुपाधिका ॥  
 सृष्ट्यष्टयादिमेदेन क्तप्रोऽनाख्यदेवताः ।  
 प्रमेयभूमिमाश्रित्य कालग्राहपरतः स्थिताः ॥  
 दीपो बहिर्मुखोऽस्मात्प्रयोजितस्त्वग्गोचरः ।  
 प्रवृत्तेस्तारतम्यादिवशाद् कालमयः स्थितः ॥

M.P(T). 9.37-8,40.

2. Bhās (V), II, p.71.



still at conational plane and, hence the sustenance means that the will-to-create, born during the earlier withdrawal, has come to stay.<sup>1</sup>

With the ideal emanation of the objectivity the consciousness, in the process of becoming extrovert, descends to the state of pramāṇa due to its integral spontaneity. At this stage the two things emerge simultaneously - (i) a series of psychoses in the form of colour perception etc., incumbent upon the respective senses, and (ii) the objective world. Now the subjective consciousness reaches the object through these psychoses, instances of the subject by themselves, which get affected by the object. It will be seen that this is a peculiar situation where the object directly faces the means of knowledge, and that nowhere does the knower-consciousness come into the picture. Yet the subject has indeterminate apprehension of the objective affection ( वस्त्वशरणं अविकल्पवृत्त्या जानानां सती ) as if it were its own ( आत्मविषयतया क्लयन्ती ) through the mediating link of the psychosis,<sup>2</sup> the instrument.

1. तत्रैवोत्पन्नायाः सर्जनैक्याः स्थितिः ।

Bhās., I, p. 239.

2. तथा भासितवस्त्वशरणं सा बहिर्मुखी ।

स्ववृत्तिवृत्तेः समं ततोऽपि क्लयन्त्यसौ ॥

स्थितिरेषैव भावस्य ..... ।

T.A. 4. 149-50.



Thus the sustenance of the objects such as colour amounts to but perceptive revelation or manifestative illumination,<sup>1</sup> whatever we may prefer to call it. So, the word Kalana here stands for knowing the differential object in a relation of identity.

A few observations by Jayaratha warrant our close attention and throw necessary light on the original stand taken by the Krama scholars with regard to the perceptual process. In its introvert form, say at the time of I-experience, self-consciousness constitutes the subjecthood. The same acquires the title of means of knowledge while it tends outwards, that is, has an objective reference which affects the former by letting its character imaged therein.<sup>2</sup> It is through the *pramāṇa* that the subjective consciousness also gets affected with an indirect reference to the object. And what we call an object is nothing in itself, but owes its being to means of knowledge<sup>3</sup>. Thus, variety and multiplicity characterise means and object which are

1. एषैव ह्यपादेर्भावात्स्थितिः अवभासनात्मिका व्यक्तिरित्यर्थः ।

T.A.V., III, p. 160

2. मानं हि नाम मेयोपरजितं भवेत् , इत्यविवादः ।

Ibid. 160.

3. मेयं हि नाम स्वात्मनि न किञ्चिदिति प्रमाणापारोहेणैव अस्य स्थितः ।

Ibid.



created anew, whereas subject continues to be an enduring principle.<sup>1</sup>

This has some obvious conclusions. During the course of externalisation of awareness a number of psychoses go out from the psychic apparatus. Owing to their concretion, some psychoses appear as objects so long as the experience persists.<sup>2</sup> Since the entire objective consciousness does not go beyond the totality of psychoses, the object is endowed with its determinate character, here, at this point.

A piece of quartz would perhaps illustrate it better. Whenever light is flashed, the quartz gets affected implying that the objective element colours the knowing or mediating agency. The object affects the knowing instrument, - this carries the broad suggestion that perceptual activity involves both internal and external

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1. मायाप्रभातुः क्रान्तकालान्तर्मुखसविदनरूपात् स प्रमाणताभिमत आभासो यावत् प्रमेयोन्मुखतास्वभावः तावत् प्रमेयस्य देशकालाकाराभाससंनिवृत्त्यात् सोऽपि तथैव दाणो दाणो अन्यान्यरूपं वृष्टव्यः ।

Bhās.(V), II, p. 72.

2. ततो बहिरपि स्फुटतया क्लयति ।

T.S., p. 29.



processes. From the internal end the awareness moves out in the form of a psychosis, and, from the external end the object casts its reflection. Thus, this is a two-way process, which suffers the exit of psychosis and lets the object be mirrored.

Here lies the point of departure from other theories of perception in Indian Philosophy. According to Sāṃkhya, the object is reflected in the intellect, the touch of inactive consciousness is a false one. In Nyāya, activity belongs to the senses and not to the sensed, i.e., objects. In Advaita Vedānta, psychosis affects or assumes the form of the object, but the reflection that occurs there belongs to cit or awareness and not to the object. Whereas, here, on the contrary, ~~psychosis~~ psychosis not only gets out, but also carries the imprints of objective contribution by getting affected thereby.

This is designated as Raktā Kālī because, metaphorically or esoterically, awareness - deity relishes sumptuous variety of objective emanation.<sup>1</sup>

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1. K.S. (A). 16; cp:

तच्चदिन्द्रियमुखेन सन्ततं युष्मदक्षरसायासदम् ।

सर्वमावच्छादकेषु पुरितेष्वपिबन्नपि भवेयमुन्मदः ॥



III. STHITI-KĀLĪ OR STHITI-NĀŚA-KĀLĪ : POWER OF WITHDRAWAL  
IN RELATION TO OBJECT : PRAMEYAGATA-SAMHĀRA-SVĀRŪPA  
OR SRSTI-SAMHĀRA

This represents the withdrawal of the object. The previous instance marked its relation with the means of knowledge. The subject, which was secondary in the state of sustenance, becomes primary in the context of disappearance. Thus, this stage, represents object in relation to the subject.

The immediate result of the psychosis' going out and getting affected by the object is that the object figures in the subjective consciousness. Such expressions as "I have known the object" take their root at this point.<sup>1</sup> The whole psychological activity changes its course from outward to inward and the objective existence, hitherto within the fold of means of knowledge, becomes one with the experiencing agency.<sup>2</sup> The moment judgment takes place the sustenance, so far witnessed in the form of cognitive instrument, gets emaciated and psychosis having performed

1. .... तामन्तर्मुखतारसाव । सजिहीर्षुः स्थितेनांशं कलयन्ती निरुच्यते ॥

T. A. 4.150

2. बहिर्वर्तिं हातुं चित्तभुवमुदारां निवर्तितुं

यदा मावामेदं प्रथयसि .....

K. S. (A). 17.



its job has no justification to continue. What figures prominently is the desire-to-withdraw the whole panoramic outlay of objectivity embodied in the respective psychoses,<sup>1</sup> within (Antah-rūpa-Saṅjīhīrṣā, on the part of the divine or subjective consciousness, as the case may be). This stage, taken together with the next one, also accounts for the emergence of the objects of the will-to-create and the desire for future sustenance with reference to the precursory phenomenon of withdrawal.<sup>2</sup> To quote Dr. Pandey, "This means that the object has its external being only at the moment it affects the extrovert form of the subject, the means of knowledge; that its external being is destroyed as soon as it is known, and therefore, becomes, the content of mind, the idea. The Sthitināśakālī seems to stand for the view."<sup>3</sup> In the āgamic parlance the state is termed as Sthitikālī (Pañcaśatika) and Sthitināśakālī (Krama Stotra).<sup>4</sup>

1. तत्रैव रक्तिमयतां गृहीत्वा ततः तमेव भावं अन्तः स्फूर्तिजिहीर्षया क्लयति ।

T.S., p. 29.

2. तद्विषयभूतानां भावानामुद्भवविषयमाणास्थितीच्छायाश्च दृष्टिः ।

Bhās., I, p. 239.

3. Abhi., p. 515.

4. T.A.V., III, p. 163.



In the mystical framework of the system, these senses are called senses when they are the carriers of the external objects. But the moment they turn introvert after being content with the sensual enjoyment, they are termed as sense-deities (Karaneśvarīs)<sup>1</sup>. These retire to the solitary corner of heart and, in the absence of any desire, merge themselves in the supernal consciousness. Sthitināśakālī also covers such phenomena.<sup>2</sup> The sole concern of the devotee, therefore, seems to invoke the guardian deity to come out and cut the fetters of worldly existence<sup>3</sup>.

III. YAMA-KĀLĪ : THE POWER OF INEXPLICABILITY IN RELATION TO  
OBJECT: SRSTI-ANĀKHYĀ OR PRAMEYAGATA-ANĀKHYĀ-SVARŪPA

When one is bent upon concealing one's true nature, any effort to define it is sure to meet failure. The same seems to be the case here. As in Advaita Vedānta Māyā defies a definition owing to its self-contradictory nature;

1. स्वा आत्मीया याः सवित्त्य इन्द्रियवृत्तयः ताः स्व  
 बहिर्मुखस्य मंत्रस्य वृत्तयो याः प्रकीर्तिताः ।  
 ता स्वान्तर्मुखस्यास्य शक्तयः परिकीर्तिता ॥  
 इत्याद्युक्त्याप्रमात्रिकात्म्यमभिधीतयन्त्यो देव्यः ।

T.A.V., III, p. 47.

2. तास्तृप्ताः स्वात्मन पूर्णं हृदयैकान्तशायिणम् ।  
 विद्वद्योमभैरवं देवमभेदनाधिपते ॥

T.A., 3.264

3. K.S.(A).17.



in the same way, the state of indefinable eschews a definition. The only difference between the two is that whereas the former is so under the mechanical application of the law of contradiction, the latter is so owing to its own activity known as self-concealment (Tirodhāna). It unfolds the immense possibilities of its expression and, at the same time, contracts itself by denying full expression, both due to its integral dynamism. Hence, in the absence of a definite form, it is rendered as Anākhyā<sup>1</sup>.

This state of indefinable, while related to the object, is known as Yamakālī. Anākhyā, the power of the Lord, which in the mystic context stands for this state, is metaphysically an aspect of the absolutic functionalism and is the sole architect of this process of Yamana. The act of Yamana is to be identified with that of Apohana usually paraphrased as atadvyāvṛtti or tadbhirna-bhinnatva. The whole objective manifestation as such is an outcome of the process of self-differentiation in the form of antithesis of the subject and object. During the course of self-differentiation, it is this aspect of exclusion (apohana) that, first, brings out empirically the subjective entities and, later, the objective ones by strictly laying down the

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1. अवतमेव सर्वोचविकासतया अनियतेन रूपेण आख्यातुमशक्या ।



specific spheres of each of them.<sup>1</sup> And when this principle is applied exclusively to the objective side, each object is assigned to its exclusive category.

After an object has been known, the related psychosis vanishes and a fresh one arises in its place. The creative process as such is a flux where each set of succession, viz. emanation etc., is succeeded by another even the period of transition is very much a fact and as such is represented by this Anākhyā state. Hence it is depicted as both causing and curbing the phenomenon of Yamana. Since our psychological functioning keeps oscillating between the two extremes, the state of affairs is analogous to that of doubt.<sup>2</sup> When the judgment "I have known the object" has

1. तस्मात् ... विचित्रेण वपुष्णा क्रमाक्रमादिना त्विदं स्वं बहिःकरोति ।  
प्रमात्प्रथमपूर्वकम् ।

Bhās.(V), I, p.238; cf. Bhas.,

ऐक्येन स्थितं सत् अपोहशक्त्या भेदेन भाषयति ... कथम् ?

प्रमात्प्रथमं स्वाश्रितानाम् मितप्रमात्प्रथमं यत्प्रथमम् अपोहशक्त्या  
स्वतो भेदेन भाषयति तत् पूर्वं यत्र तत् । प्रथमं ग्राहकात् भाषयति  
तदनन्तरं ग्राह्यवर्गमिति भावः ।

2. ततोऽपि संहाररसे पूर्णं विघ्नकरीं स्वयम् ।

श्रीं यमात्मिकां भागे सूते संहारतेऽपि च ॥ T.A., 4.151

op. तदम्ब सदिदन्तु नेति नः श्रिया इदि विकल्पलदाणां ।

यो यमः स खलु काल्यते त्वया भूतसंयमकैलिकोविदः ॥

C.G.C.4.53; cp.K.S.(A).18.



taken place, our immediate reaction is to find out as to what next we should do. The doubt or indecision is resolved on our deciding in favour of one of the alternatives, e.g., "We ought to do this, and not this!" The determination may either be negative or affirmative, both the possibilities are there. Thus it is an intermediary state which has not lost touch with the object, now drawn back to the consciousness of the empirical knower, and simultaneously contains seeds of the futurity. So like a lamp on the threshold of a room revealing both the sides partially, self-consciousness too brings out the objective side when tending extrovert, and subjective side while tending introvert. When both the sides neutralize in an equipoise, both become infructuous. This leads again to the possibilities of a fresh percept and judgment.

Abhinavagupta in his Tantra-Sāra treats this doubt as hindering and impeding the withdrawal of the object. Hence, consciousness creates this doubt and abolishes it.<sup>1</sup> Through this Abhinava brings in the question of comparative merits of inter-scriptural discipline and voices the supremacy of his own. What is this doubt after all? It is

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1. ततश्च तदुपसंहारविद्यनभूतां शंकां निर्मिणाति च ग्रसते ह च ।



the ~~en~~ertia on the part of the subject owing to the conflicting opinions of numerous scriptures with regard to one thing. He is at his wit's end as to what he should do.<sup>1</sup> This enertia drags the aspirant away from his quest and creates obstacles in realising the pure ecstasy of self-communion. And so, this doubt is at once done away with by the consciousness itself. Really speaking, these scriptural injunctions belong to the sphere of Niyatiśakti, in itself an aspect of the ultimate. And the consciousness as such is something beyond the realm of Niyati and, hence, manifests itself in its true proportions transcending the sphere of Niyati and its deterministic laws.<sup>2</sup> Since it performs opposite functions, it is supposed to be indefinable.

The importance of the concept of Yamakālī can be gauged from the fact that Abhinava has taken up its consideration in great detail in his Krama-keli, according to his own confession. Abhinava also emphasises that

- 
1. यमो विकल्पः तदनुप्राणिता येयं शक्ता शस्त्राणामानन्त्यात् कार्याकार्य-  
विभागस्य विपर्ययेणापि दर्शनात् किंकर्तव्यताया मूढतात्मा विचिकित्सा  
अतस्व ..... स्वस्वरूपानुप्रवेशे विघ्नकरी ।

T.A.V., III, p. 164.

2. संहर्ते - विगलितनियतसंकोचविधिविषयसर्वविदात्मना रूपेण  
परिस्फुरति ।

Ibid.



Yamakālī represents an area of common agreement among all the systems linked with the Trika.<sup>1</sup>

6-D(b). POWERS IN RELATION TO MEANS OF KNOWLEDGE

In the foregoing pages we were occupied with the four deities which shared the common character of annihilating the objective aspect of our experience.<sup>2</sup> The following pages are proposed to deal with another set of four divinities which are prone to absorb that aspect of the consciousness which is known as means of knowing.<sup>3</sup> Such a description significantly conveys a particular character of the cognitive phenomenon. When we know an object, what actually happens at that moment is that we are seized of the resulting cognition (Pramiti) as well as the object. The means which brings the

- 
1. यदियं सकोवात्मिका शैव समुल्लसन्ती ब्रह्मा फलपर्यन्ता संसारबीजतराः प्रथमाक्षरसूतिः ... । सेयं यदा कटिति विगलिता भवति तथा निरस्तपाशवयन्त्रणाक्लृप्तो मेरुवह्नुदयानुप्रविष्टो भवति ... । ... उक्तं च क्रमस्तोत्रे - सर्वार्थसंकेर्षणार्थमस्य .... प्रणमामि कालीम् । व्याख्यातं चैतन्मया तदीकायामेव क्रमकैलौ विस्तरतः । अतस्व षडधर्मास्त्रेष्वेवैव क्रिया प्रायो नियन्त्रणारहितत्वेन पूजा .... ।

P.T.V., pp.233-236.

2. स्वं प्रमेयाश्चाक्षरसिद्धिं सृष्ट्यादिदेवीचतुष्टयं निरूपितम् ।

T.A.V., III, p.165.

3. इदानीं तु प्रमाणांशमद्वानुप्रवृत्तां संहारादिदेवीचतुष्टयं निरूपयति ।

Ibid.



relata into a direct relation is lost sight of. The same idea has been given a figurative expression.

The word Kālī in this context is traced to the root Kala - to sound and to count.<sup>1</sup> In the esoteric context, these deities are depicted as representing the milestones in the growing spiritual consciousness of those aspirants, whose addiction to wine in worldly life has been sublimated.<sup>2</sup> When this sublimation is finally achieved, the mortification of the process of Kāla is also accomplished side by side. In consequence, when the full doze of wine is in, the internal thrill of self-experience without reference to the sensual objectivity comes to stay. This is analogous to the state of pramāṇa, because there too the object persists as an image and not independently. Through these stages of spiritual upliftment the expansion of middle plane (Madhya-dhāma), i.e., anākhyā, is sought, because pramāṇa

1. शब्दसंख्यानवृत्तेश्च कलेर्धातोः किलार्थतः ।  
स्थितिसृष्ट्यादिभेदेन चतस्रः कालिकाः स्थिताः ॥

M.P.(T) 9.45

2. स्वं मद्यव्यसनिनो ये केचिज्जन्तवः स्थिताः ।  
तेषां तदाश्रयेणैव कालग्रासोऽभिधीयते ॥

Ibid, 9.41.



itself marks out a midway position<sup>1</sup> between the knower and the knowable.

I. SAMHARAKĀLĪ : POWER OF CREATION IN RELATION TO MEANS OF KNOWLEDGE : PRAMĀNAGATA-SRSTI-SVARŪPA OR STHITI-SRSTI

After the withdrawal of doubt or its objects, i.e., advisable and inadvisable acts, the self-consciousness or samvid brings about the withdrawal of entire objectivity by concealment or by liquefying the same in the fire of self-consciousness, as the Krama system would put it.<sup>2</sup> Concealment consists in withdrawing even that aspect of the object (i.e., objective configuration) that was subjected to doubt.<sup>3</sup> Abhinava, perhaps, means to suggest that this state compares well with that of Pratyaya-līnatā in the Yoga system.<sup>4</sup> When

1. प्रविष्टेऽन्तः शीघ्रसे भेदनिर्हरणात्मके ।

स्थैर्यमेति वमत्कारो विनाविषयगतिसु ॥

प्रतिबिम्बमहाभोगमध्यभूमिविकासतः ॥

प्रमाणभूमिमाश्रित्य चतस्रःकालिका स्थिताः ॥

M.P.(T).9.43-44.

2. संहृत्य शक्तिं शक्त्यार्थकं वा भावमण्डले ।

संहृतिं कलयत्येव स्वात्मवद्भावा विलापनाव ॥

T.A.4.152

3. अस्तशक्तिं भावमात्रं आत्मनि उपसंहारेण कलयति ।

T.S.,p.29.

4. Cp. The concept of dhyāna in yoga - तत्र प्रत्ययैकतानता ध्यानात् Y.S.32. Here, excepting idea or pratyaya, all other psychoses stand negatived.



the sole pratyaya or idea survives, naturally every thing would stand withdrawn. Yet the pratyaya is not a pure abstraction, it does have an objective reference; because it is never indeterminate. Hence the termination of doubt necessarily involves the termination of its objects. As the doubt stands reconciled, it is a state of resolution. The swallowing up or *Bhaksana* means withdrawing within the self. Hence, it has been called by its proper name, e.g., *Sāmhara-Kālī* (Deity of withdrawal).<sup>1</sup>

When we describe it as the state of creation in relation to an object, we want to refer to the phenomena of rise, persistence, disappearance and absorption (indescribable state) of a psychosis. On the occasion of knowing, the psychosis transforms itself into the form of an object. It is *Tadākārakaritā* in Vedāntic terminology. The irresistible conclusion follows that the object gets a plastering of psychosis, that is, the psychosis absorbs or comprehends the object within its fold. Even from the other angle, because the object too here gets mirrored in a psychosis, the reflection ultimately remains within the confines of

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1. उन्मन्थन्ता निखिलार्थगर्भा या भावसंहारनिमेषमेति ।

सदोदिता सत्यद्वयाय शून्या संहारकाली मुदिता नमामि ॥

K.S., quoted, T.A.V., III, p.169.



the psychosis. On both the counts, it happens to be an all-inclusive comprehension of the object by the means of knowledge. Hence at this stage the ultimate consciousness, though always self-revealing as such, is of the nature of void, so far as the objective content of a psychosis is concerned.<sup>1</sup> Thus it is the phenomenon of withdrawal as far as the object goes, but at the same time it constitutes the rise of a psychosis in the context of knowing. It is the emergence of the *Tadākārākāritā* on the part of a psychosis. In other words, what is termed as withdrawal from object's point of view is but the emanation of the means of knowing from the standpoint of a psychosis.<sup>2</sup> That is why, howsoever paradoxical it may seem, it is *Samhāarakālī* and, at the same time, happens to be the power of creation in relation to the means of knowledge.<sup>3</sup> It may be carefully noted that the object is not as yet completely and absolutely dissolved. Even while the object is absorbed by a psychosis, the object

1. सदोदिता सत्युदयायशून्याम् ।

E.S. Ibid.

2. स्वयमेव हि नाम भावानां सविच्छिन्नतोदपादनात्मा संहारो यद्वहीरूपता-  
विलापनेन प्रमाणदशमविशयानायां सवित्तो अमेदेन परामर्शम् - इत्यमेव हि  
सविदः प्रमाणरूपतायां सृष्टिः - यत् तत्तदर्थरूपता वकास्यात् ।

T.A.V., III, pp. 167-8.

3. स्थितौ तु सृष्टौ स्थितायाः सज्जनेच्छायाः संहारः । Bhās., I, p. 239.

It is probably in order to emphasise this creative aspect, Abhinava in his *Krama Stotra* diverts from the traditional line and calls it *Samsāra-kālī*, cf. K.S.(A). 19.



continues to subsist in its absorbed condition. We may take an instance from our daily life. Our eating of something is generally accompanied by a feeling that the dish is in my stomach. Exactly this happens with regard to a psychosis also. ~~Exx~~ In the subjective consciousness of the perception or perceptive judgment what actually figures is not the psychosis-as-such, but a psychosis having the semblance of an object. Hence the resulting perceptual judgment would take the form 'I have experienced the object as identical with myself.'<sup>1</sup> This, again, throws a hint that the means of knowledge, as psychosis, is also identical with the self-consciousness. It is in the fitness of things that this judgment differs from that in the state of withdrawal with reference to object, viz., "I have known the object."

II. MRTYU-KĀLĪ : THE POWER OF SUSTENANCE IN RELATION TO  
THE MEANS OF KNOWLEDGE : PRAMĀNAGATA-STHITI OR  
STHITI-STHITI

This stage is esoterically termed as "Mrtyu-Kālī" (Death-deity). The state of death is a stage subsequent to

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1. विलापनात्मिकां तां च मावसंहतिमात्मनि ।  
 आमृशत्येव कैष्ठा मया ग्रस्तमिति स्फुरेत् ॥

T.A., 4.153.



the phenomenon of *Samhāra*. It owes its title to its occasioning the absolute withdrawal of the entire objectivity.<sup>1</sup> In the previous stage the object in its dormant form, i.e., residual traces, lent its character to psychosis. Now at this stage, which comes in immediate sequel, even this psychosis loses its independent status in the pure subjective consciousness. The purity of subjective consciousness lies in its complete dissociation from the object;<sup>2</sup> otherwise, the subjective consciousness keeps determinate in nature due to its affiliation with the psychosis.<sup>3</sup> The sustenance of the means of knowledge consists in its resting on the subject.<sup>4</sup> Really speaking subject is the terminal point of all cognitive processes. Explaining the sentence "I know this" ( *इदमहं जानामि* ) Abhinava comes out with the

1. *Ibid.*

1. निलिखार्थसंस्तृत्वाव मृत्युरूपायाः सविदः । T.A.V., III, p.168

and इत्येवं मृत्युरूपाया अपि सविदः क्लृप्ताव मृत्युकालीति  
सर्वत्रयमुदधीष्यते ।

Ibid, p.169.

2. सहायोपाधिरेतस्याः स्वस्वभावो हि सविदः ।

निरुपाधिनि सशुद्धे सविद्रूपेऽस्तमीयते ॥ T.A., 4.154.

3. विकल्पग्राण्ठाधी प्रविलसति मादस्थितिरलम् ।

अतः संसारार्थं निजहृदि विमृश्य स्थितिमयी ॥ K.S.(A).20.

4. स स्वाशंसविद्विश्रान्तिमन्तरेण स्थितिमेव न यायाव ।

T.A.V., III, p.168.



idealistic conclusion that the cognition is seized with grasping or apprehending the 'this' (i.e., object), while I or ego is the knowing consciousness which, in the last analysis, is the final abode of the 'this' - experience. This is the phenomenon of sustenance. This is the reason, why Saṁhāryopādhi is recognized as the essential nature of the Saṁvid. Such a view approximates to the famous statement of Udayana, the author of the Nyāya-Kusumāñjali, e.g.,  
 अथैव विशेषाणि हि निराकारतया ध्याताम् (3rd Prakaraṇa). He declares that knowledge by itself is devoid of form (nirākāra), its determinate or distinctive character belongs to the object. Similarly, Saṁvid or awareness acquires particular traits by assimilating, i.e., idealizing, the object. It is integral to consciousness to appear in the form which has been assimilated by it. But as suggested above, the psychical awareness (Vṛttyātmaka Jñāna) is ultimately reposed in the subject as in the context of the object it got assimilated with the mediating psychosis, the means of knowledge or psychosis gets reposed in the subject<sup>1</sup> here, in the state of sustenance.

1. तत उपसर्गत्वं ममेदं रूपम् इत्यपि स्वभावमेव क्लयति । T.S., p.29.

op. विस्तारमुखमोग्यामिनी या ममेत्यभिमतमिदोद्धता ।

याप्यहंतिरनात्मनि स्थिता मृत्युरूपमुभयं तवावसन् ॥ C.G.C.4.55.

Be it noted, that when we say 'mine' ( मम ), it is unmistakably to be understood with reference to an outer object. Because 'mine' involves a relation which presupposes distinction among the relata. But, at the  
 (contd.....)



III. RUDRA-KĀLĪ : POWER OF WITHDRAWAL IN RELATION TO MEANS  
OF KNOWLEDGE : STHITI-SAMHĀRA OR PRAMĀṆAGATA-SAMHĀRA

The present state is characterised by the withdrawal of the means of knowledge. A position of prominence for the subject is, therefore, implicit in the very character of things,<sup>1</sup> because it is subject that embraces the object for good.

The esoteric name of this state, viz., Rudrakālī or Bhadrakālī has its genesis in the two roots, namely, Rudh- to obstruct or Bhid- to break or split and Dru = to melt or dissolve.<sup>2</sup> Such signification assumes added significance in view of the Kālī's performing a complex function consisting in melting and congealing the object, already rendered as a residual 'trace (Samskāra)<sup>3</sup>. While introducing the treatment of this set of deities, the attention was drawn to the two specific modes of ultimate dynamism (kalana) reflected in the composition of this whole set.

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contd.....) same time, 'mine' converts this difference into ~~the same time~~ a sort of relation of identity, too. Therefore the psychosis, in the form of 'death', embraces the object and, in turn, is embraced by the subjective consciousness.

1. T.A.V., III, p. 174.

2. रोधनाद् द्रावणाद्रूपमित्यं कलयते चितिः । TA., v.158

3. संस्कारात्मना अवस्थितस्यापि अर्थस्य, रोधनाद् द्रावणाच्च ह्यं परा संविद उक्तेन प्रकारेण रूपं कलयन्ती श्रीकृष्णसदभावमदृष्टारके रुद्रकाली इति व्यपदिष्टा ।

T.A.V., III, p. 172.



These two modes were represented by the words 'Saṁkhyāna' and 'Nadana' standing respectively for the processes of contradistinction and identification. Now the state has arrived for the simultaneous realisation of the twin activity. The process of Saṁkhyāna accounts for the objective existence in the form of Vāsanā (latent impression) and is to be equated with the process of 'rodhana', i.e., concretion or grossification. And the process of 'Nadana' leads to the survival of the object in the form of consciousness, pure and simple, and approximates to the phenomenon of 'Drāvana', i.e., fusion.<sup>1</sup>

It may now be seen as to how this duality of functions is effected simultaneously. To put the matter in simple words, the two phases, in question, of the ultimate dynamism consist in its Saṁskāra-evoking (Uthāpaka) and Saṁskāra-revoking (Prasamanātma) activities and thus cause a complex of two opposing mental phenomena (Psychological Spandas).<sup>2</sup>

Let us analyse. So far an object was perceived and then was made to rest on the subject through a

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1. तत उपसर्हस्वभावक्लने कस्यचिदभावस्य वासनात्मना  
अवस्थितिं कस्यचिद् तं विविन्वात्रावशेषतां कलयति ।

T.S., pp. 29-30.

2. K.N.P., p. 33.



psychosis. That is, the psychosis was in a fluid condition if such expression may be permitted, and therefore could receive the object. That object, already diluted in the fluid psychosis, is congealed here. This is, technically, the drying up or solidification (*Āśyānibhāva*) of the object. The inevitable conclusion is that the object is reduced to the state of residual trace. This is grossification. It is said to be of the nature of withdrawal. Because on the one hand, the element of psychosis in relation to an object is dried up and, on the other, the immediate cognitive process comes to a close due to the survival of the object as a sheer residual trace.<sup>1</sup>

Thus, immediately after withdrawing the multitude of the objects by occasioning their repose in the pure subjective consciousness, the supreme consciousness gives rise to a definite object in the mind of an empirical subject. Although the total objectivity lies submerged in the subjective consciousness, yet the concretion in regard to some particular object is made possible by the process of differentiation. At this level, the concrete objectivity is nothing but an objective residual trace. Whenever this *Saṃskāra* is revived, certain consequences attend to it.

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1. य स्वाशयानीकृतः संस्काररूपतया वर्तमानः ।



After the revival has served its purpose, the particular residual trace goes back to consciousness. In other words, it is a recurring two-way process. The bringing-out of an impression from the homogeneous stock of sub-conscious is an act of congealiation of what had already melted in the consciousness. Bringing that impression back to the undifferentiated stock of sub-conscious is, similarly, an act of dissolving the grossified.<sup>1</sup> This phenomenon is reminiscent of that of memory which depends upon the revival of a latent impression. Though a multitude of impressions remain dormant in the individual mind, yet the memory, as a selective process, is bound up with the revival of some definite impression being carved out of the undifferentiated stock of the sub-conscious. And, when the phenomenon of remembrance is over, the revived trace again goes back to sleep in the individual mind. So is the case here.

The occasion has been utilized for raising two important problems. The first concerns the enjoyment of pleasure and pain on the part of an empirical subject, and the second with reconciling the conflicting religious

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1. न कैवलमियमाश्यानीभावेन हृदमेवार्थं द्रावयेत्, यावद्भाविमपि-  
रोध्येत् ।



injunctions or beliefs. The nature of problems does not warrant their discussion in the context of metaphysics, yet, one should remember, that in India ethics has always been a living issue with every system of philosophy, and metaphysics has always borne on it. This might be the reason why we do not have some such thing as pure philosophy in India.

However, this transmigratory world of our experience is said to contribute to our enjoyment of the fruits. The nature and extent of enjoyment depends upon the respective Saṃskāras. There are two general agreements with regard to a Saṃskāra. First, it is a physical property (Bhautikadharmā) of the soul. The Naiyāyika, in particular, considers Bhāvaṇā, a variety of Saṃskāra, as belonging to the individual self. In the Krama system, too, the individual subject is characterised by self-effulgence and consciousness. Hence, the residual traces or Saṃskāras keep affecting (Saṅkrānta) the Jīva. As these are physical properties of the self, they are subject to disappearance. Secondly, whichever act, enjoined or prohibited, one does, that endures in the form of merit and demerit. The pleasure and pain entail from them.

Abhinava is very categorical that the indecision or doubt about 'oughts' and 'ought-nots' may either proceed or follow the act, but the same is impossible when the



act is in process.<sup>1</sup> Thus there being only two categories (kotis) of Saṃskāra, the absence of indecision does not obstruct the fruition of an act. Due to the varying degrees in the revival of one's saṃskāras ( स्वसंस्कारप्रबोधतात्पर्यात् ) one is bound to take a decision somewhere, sometime. The decision, subsequently translated into practice, leads one to enjoy the pleasure and pain as a result of the good and evil as the case may be. Later on, in case he confronts misery and pain, a doubt haunts him 'is not this the result of some wrong committed by me which I took for right, that I have been thrown in the face of misery?' This doubt slackens his past deed which fails to yield any good or bad fruit due to his remorse and repentance. This may be noted, even at the moment of enjoying, one continues to act. This will elicit the entire epistemic activity, once again, leading to the concretion of the object. The recurrence of Saṃskāra will compel him to reap the fruits. But, as suggested above, he comes across the blockade of doubt, that makes the deed infructuous. Here the Saṃskāra, though having come into being, disappears as well. This is what has been<sup>2</sup> metaphorically expressed as melting away of the concretised.

1. पूर्व हि भोगाद पश्चाद्वा शक्यं व्यवतिष्ठते । T.A., 4.156.

2. आशयानयेद्य स्वास्ते, शक्ता संस्काररूपकः ।

शुभाशुभतया सोऽयं सोष्यते फलसंपदम् ।

अन्यदाशयानितमपि तदेव द्वावयेदियम् ॥

Ibid. 155-6-7.



Since it is beyond the capacity of the empirical subject or his mental doubt to undo the efficacy of Saṁskāras, it is ipso facto presumed that it is through the spontaneity of the Parā Saṁvid that such a phenomenon comes into being. Concretion of the melted and melting of the concreted, is ingrained in its dynamism. The whole episode is comparable to an instance in modern science where it is 'heat', in differing degrees, which freezes an object and melts it.

The other problem, as to how the conception of Rudrākālī attempts to patch up opposing religious views, has been taken up in detail by Dr. Pandey. It is, therefore, not worthwhile to break the same ground again.<sup>1</sup> Suffices it to say that the fruit of an action is dependent upon the unmistakable belief in the rightness of it. The belief in a particular religion and in the rightness of an action enjoined by it arises from the innate mental disposition of the individual.

In the context of religious adoration, the deity is supposed to crush the sense of doubt and duality which is the sole cause of our worldly existence and, at the same time, fills the individual consciousness with a thrill of pure ecstasy oozing from the self-realization. This, in

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1. Cf. Abhinava, pp. 516-517.



addition, removes the demerits and guides us to adopt a right course.<sup>1</sup>

IV. MĀRTANDAKĀLĪ : POWER OF ANĀKHYĀ IN RELATION TO THE MEANS OF KNOWLEDGE : STHITI-ANĀKHYĀ OR PRAMĀNAGATA-ANĀKHYĀ-SVARŪPA

Within the body of this chapter it was observed that generally the name of a thing takes into account its characteristic function. The moment it is difficult to ascertain the function of a particular object, the ramifications of its name recede to background and it virtually turns up as something precisely indefinable. Now the stage has come when, in view of the dissolution of object, the senses have nothing to operate upon or react to. These senses, the instruments, are by themselves the means of knowledge, because reflecting or perceiving the object constitutes their essence. And a pramāṇa is nothing but a measure to ascertain and determine the different objects.

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1. इमां हन्धे भूमिं भवमयमिदातकैरणीय ।  
 इमां बोधैकान्तद्रुतिसमयीं वापि विदधे ।  
 तदित्यं संबोधद्रुतिमथ विलुप्याशुभतती -  
 येष्वेष्ट वाचारं भवति तसताव सा ममद्विदि ।



It is why it is reckoned as 'sun' owing to its object-revealing character.<sup>1</sup> The group of the senses numbering twelve includes manas and intellect because their main function remains the same - revealing the nature of the presented datum. In view of the data having been withdrawn from the picture, the senses do not move out from the 'ego' and, as such, stand merged therein.<sup>2</sup>

The personal ego is construed here as the subjective frame of reference which necessarily permeates all our judgments. Hence the expressions, i.e., "I hear, I see" etc. The personal ego, although forming part of the internal organ, has an independent being in the sense that the entire sensory paraphernalia derives its meaning and purpose from it.<sup>3</sup> Since empirical self is identified with this instrument of personal ego, none of our judgments ever reflects the duality of subject and the personal ego.<sup>4</sup>

1. कर्मबुद्धयदावर्गो हि बुद्ध्यन्तो द्वादशात्मकः ।

प्रकाशकत्वाच्च सूर्यात्मा मिन्ने वस्तुनि जृम्भते ॥

T.A., 4.160

2. इत्थं भोग्येऽपि संयुक्ते सति तत्करणान्यपि ।

संहरन्ती क्लयते द्वादशैवाहमात्मनि ॥

Ibid. 159.

3. अहंकारस्तु करणमभिमानैकसाधनम् ।

अविच्छिन्नपरामर्शी लीयते तेन तत्र सः ॥

Ibid. 4.161.

4. देहादाभिनिवेशात्कल्पितेऽहंज्ञात्मनि .. ।

T.A.V., III, p. 178.



The Krama Stotra, in the technical phraseology of the system, calls it "Mārtanda-kālī", implying that the dynamism of saṁvid is concerned with causing the withdrawal<sup>1</sup> of the senses, the 'suns', in the personal ego. Another implication is that the cognitive process has now come to a fullstop. Consequently, the Vṛtti-cakra also ceases and the psychoses no longer entertain any objective reference whatsoever.<sup>2</sup>

Unlike the Pratyabhijñā system, it may be mentioned, the Krama system, while taking the basic framework from the Sāṁkhya, introduces an important modification. In Pratyabhijña, as in Sāṁkhya, the entire cognitive and motor apparatus including the ego is deduced from intellect, the Mahat. But in Krama, the whole cognitive machinery down the intellect is traced to personal ego. In this respect a sweeping comparison may be made with Advaita Vedānta. There the entire creation ensues from Hiranyagarbha and Hiranyagarbha, in itself, is the totality of the personal egos.

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1. तेनेन्द्रियौघमार्तण्डमण्डलं कलयेत्स्वयम् ।

सर्वदेवी स्वतन्त्रत्वात् कल्पितेऽहंतात्मनि ॥

T.A., 4.163.

cp. कणामहीचिक्कमुदयं कुरुते रमसात्

स्थितिमुपयाति तत्र परास्वयसन्तया ।

विलयमुपैति चात्र परबोधमरदापणात्

परमक्लात्र केवलंतया विलसत्यमला ॥

Quoted, K.N.P., p.38

2. समग्रामदालीं क्रमविरक्षितामात्मनि मुहुर्निवेशय ... । K.S.(A).24



6-D(c). POWERS IN RELATION TO THE SUBJECT

Passing on to the next stage one finds himself face to face with a fresh set of deities solely related to the subject, now the sole residue. The first of the group sets off the process of curbing the limited subjecthood and the final one marks completion of the process. The word Kālī, presently, is traced to root kala-to go to get. Gati here stands for ascending or realising one's true nature. These four deities, in the esoteric context, represent four stages in gradual attainment of the goal. The esoteric worship has been associated with the various stages of the meat-eating (by the meat-eaters) such as, observing, touching, relishing, and desisting. These acts, through a process of sublimation, lead to the growing intensity in the spiritual awareness on the part of an aspirant, who is thus enabled to subjugate the realm of time.<sup>1</sup>

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1. स्व मासं व्यसिनिनामन्तरास्वादमूमिनाम् ।

प्रमादरूपमाविश्य क्षतः कालिकाः स्थिताः ॥

गतार्थस्य क्लेशातीतार्थस्यानुगमादिमाः ।

दर्शनस्पर्शभोगविरामोद्वेकताः मताः ॥



Another point, worth mentioning, is that all these states are related to the godly function styled as Samhāra, i.e., withdrawal. Hence the rise, persistence, lapse etc. of the withdrawal,<sup>1</sup> now merit consideration. The function of withdrawing is associated with the Jñāna aspect of the absolute consciousness. The Jñāna or knowing consists in grasping the cosmic panorama, apparently cut asunder from the self, as one and identical with the self. So what remains in the final round is the subjective consciousness, pure and simple, and it is with reference to this subject that one is supposed to understand the phenomena of creation etc.

I. PARAMĀRKA-KĀLĪ : THE POWER OF CREATION IN RELATION TO THE SUBJECT : PRAMĀTRGATA-SRŚTI-SVARŪPA OR SAMHĀRA-SRŚTI

To begin with the explanation of the title itself. The personal ego, though the fulcrum of all senses, too is an instrument at the most. Its constituting the subjective frame of reference makes it rather more important than the rest. Hence it is called "Parama-arka", the supreme sun, the greatest revealer at the empirical plane. It comes, next, in point of importance, to the limited subject which

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1. संहारसृष्ट्यादिमयचतुर्धार्यं क्रमः स्थितः ।



is invariably related to the personal ego, the thirteenth means of knowledge (pramāṇa). Now the creation in respect of subject lies in the fact that with the disappearance of subjective frame of reference within the individual, the subject as such, indeed in its limited form, for the first time appears on the scene without any reference to the means or the object of knowledge whatsoever.<sup>1</sup> If one argues that the subject must have a reference to the means and the object of cognition; then, the only nexus that obtains between the subject and the means as well as the object is that of the complete withdrawal of both within the subject himself. It needs be noted that though personal ego is said to be related with the limited subject (out of the two types of subjects admitted in the system, i.e., limited and free--Kalpita and Akalpita), the delimitation of the subject consists in his maintaining touch with the innate ignorance known as 'ānavamala'. The subject, at this juncture, is not completely immune from the potential propensity that may throw him in the world again. Due to his innate ignorance yet unremoved, he is susceptible to the worldly enjoyments. That is all.

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1. स स्व परमादित्यः पूर्णकल्पस्त्रयोदशः ।

कर्णात्वात्प्रयात्येव कर्तारि प्रलयं स्फुटम् ॥



Otherwise, he is very different from the limited subject in the ordinary sense of the term.<sup>1</sup> Such a subject is technically known as "Kālāgnirudra",<sup>2</sup> because Kāla, another name for distinction (vyavaccheda), characterises him. In his case there is always a possibility that he may, due to non-revival of an impression of certain object, wish "This should not happen to me", or else, if the impression is revived, he may assimilate it through enjoying it. The former phenomenon coincides with what has been called 'Rodhana' (obstruction) and the latter with 'Drāvāṇa' (Melting). It is here that the ego gets finally reposed.

II. KĀLĀNALA-RUDRA-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO THE SUBJECT : SĀMĪHARA-STHITI, PRAMĀTRGATA-STHITI-SVARŪPA

The sustenance of the subject (i.e., limited subject) consists in its merger with the ultimate, i.e., universal subject denoted by the word Mahākāla. Hence, in mystical

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1. स स्व व किंचिदमोग्यस्कारस्याप्रबोधात् ममैतन्मा भूत् इति रुणादि ।  
प्रबोधाच्च द्रावयति, मोगेन स्वात्मत्वात् करोति इति रुद्रः । अतस्व  
मोग्यौ न्मुख्यात् अनिवृत्तशुभावः प्रोन्मिषादमिलाणात्मकाणावमलयोग  
इत्यर्थः ।

T.A.V., III, pp. 180-88.

2. कालाग्निरुद्रसंज्ञास्य शास्त्रेषु परिभाषिता ।

T.A., 4.166.



parlance, this state goes by the name of *Kālāṇala-rudra-Kālī*.<sup>1</sup>  
So the limited subject comes to rest in the universal one.<sup>2</sup>

The limited personality of the subject is not integral to it but an imposed or imagined one. To the subject, under limitation, the world appears as bifurcated in two realms of existence, i.e., "I" and "this", there being no meeting point between the two. But once this imagined mantle is discarded, the entire objectivity, i.e., "this," transforms itself into the unitary subjectiv experience in the form of "I" and the whole world, as a result, is realised as an unbroken continuum.<sup>3</sup> In effect, this state is nothing but that of the *Sādāsīva* which itself is a psychological category of the metaphysical order. The metaphysical order of creation is nothing but constitutive of the process of gradual realisation of the objective world not only as a expression of, but also, one with the universal mind. The resulting experience takes the form -"I am all this", or "All this splendour is mine". But, let us not mistake it

1. सौऽपि कल्पितवृत्तित्वादिश्वामैकशालिनि

विकाशिनि महाकाले लीयतेऽहमिदमये ॥

T.A. 4.168

2. ततः कल्पितं भायीर्यं प्रमातृरूपमपि क्लयति ।

T.S., p.30

3. ऋत्वाहन्तायामिदन्ताया विश्रान्तेःविश्वामैकशालिनि ।

T.A.V., III, p.182.



for the pure indeterminate experience, i.e., the 'I-awareness' pure and simple; because, the consciousness of transition from duality to unity is still lurking owing to the presence of the universal this, which is predicated of the universal subject.<sup>1</sup> As such, therefore, it constitutes a sort of transcendental experience owing to the operation of Śuddha-Vidyā (pure-knowing). Yet it falls short of the ultimate goal which is achieved in the next stages.

A word of caution may be necessary. It has been previously noticed that Śāktopāya is concerned with the purification of the determinate idea (Vikalpa-Saṃskāra). The experience, viz., "all this is mine" or "I am all this", is the form which the gradual purification of the Vikalpa finally adopts, consequent upon annulling the sense of duality between the self and the not-self, that is, the world.<sup>2</sup>

The only thing worthy of note, in addition, is to remember that Śāktopāya culminates in Sāmbhavōpāya, that is the purification of determinate idea does not cease on

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1. स्वात्मनो महाकालस्य सर्वो धन्या सर्वो ममार्थं विभक्तः .....  
 इत्याद्युक्तवद सर्वमिदमहमेवेति विभुः विश्वामैकेशालिनी । अस्व  
 प्रविक्षद्रुपा या परिमितप्रमातृत्वंणात्तूरा सर्वविधिः क्रमवविशेषोमासते ।  
 T.A.V., III, p.184.

2. Also see प्रत्यभिज्ञा का स्वरूप



accomplishing the purification only, but, instead, going further terminates into pure indeterminacy. The subsequent stage under consideration is addressed to the attainment of that phase.

III. MAHĀKĀLAKĀLĪ : POWER OF WITHDRAWAL IN RELATION TO  
SUBJECT : SĀMĀRA-SAMHĀRA OR PRAMĀTRGATA-SAMHĀRA  
SVARŪPA

There is yet another higher state of supreme I-ness (parāhamtā) which transcends the preceding state of the pure knowing consciousness (i.e., I am all this). The two states are distinguished by their characteristic emphases on 'I' and 'this'. In the former, predication is completely absent, hence 'I' rests on itself, whereas in the latter 'this' is made to rest on 'I'. Akula is the technical term for the fullfledged I-consciousness.<sup>1</sup> The withdrawal or Sāmhāra of the unlimited subjecthood is occasioned by the merger of the pure knowing-consciousness, the subject of 'I am all this', into the Akula, the perfect-I, which is free from any reference to the objectivity or thisness in its transcendental

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1. अव्ययमकूलममेयं विगलितसदसद्विवेककल्लोलम् ।

जयतिप्रकाशविभवस्फीतं काल्याः परं धाम ॥

Quoted, T.A.V., III, p. 185.



form.<sup>1</sup> This state is reached by going through the ordeals of Hathapāka and Alamgrāsa.<sup>2</sup> Thus there is full apposition between 'this' and 'I'. It may be recalled, it was pointed out in the every beginning, that true realisation dawns only when the every conceivable form of opposition at all level is exhausted.

One point deserves special mention and might appear controversial. In his Tantrāloka Abhinava appears to treat this state as perfect. But his statements in the Tantrasāra<sup>3</sup> and his Kramastotra<sup>4</sup> go a long way in suggesting that this

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1. अतस्व कश्चिच्च कश्चिदपि प्रति भोग्यत्वागमनाद्विदिक्रियाकर्तृतारूपा वित्तिः... अमूले धाम्मिलीयते - स्वात्मविश्रान्तिवमत्काररूपाहं परामर्शदशाधिशायायामिषादिति ।  
स्व महाकालस्य कलनाव महाकालकालीति श्रीक्रमस्तोत्रादावुच्यते ।

T.A.V., III, p.185.

2. अतस्व सर्वसर्वात्मकत्वेन सर्वात्मरूपाणां भावानां यो भोगो हृत्पाकक्रमेणाल-  
ग्रासयुक्त्या स्वात्मसात्कारः । तेनोपरागिणीसहस्रैकस्वभावा, अतस्व  
परिपूर्णा ।

Ibid, pp.194-5.

3. सकोचत्वागोन्मुखविकासग्रहणारुचिकमपि प्रमातारं कलयति । T.S., p.30

4. प्रकाशाख्या सविव क्रमविरहिता शून्यपदतो ।

बहिलीतात्यन्तं प्रसरति समाच्छादकतया ॥

ततोऽप्यन्तःसारे गलितरभसादक्रमतया ।

महाकाली सेयं मम कलयतां कालमखिलम् ॥

K.S.(A).26.

अतिश्चत्राचित्रक्रमतदितरादिस्थितिजुषाते ।

विभोःशक्तिःशश्वद व्रजति न विभेदं कथमपि ॥

तदेतस्यां भूमावकुलमिति ते यत्किलपदम् ।

तदेकाग्रीभूयान्मम हृदयभूर्मेरवविभो ॥

Ibid. 11.



stage, though characterised by Supra-sequential pure I-experience, is not 'the' ultimate. In all probability, he seems to have in his mind the idea of Śiva - category, which too is characterised by pure I-consciousness and yet suffers from a sort of imperfection. In order to make the point clearer, a paragraph is produced below from one of the articles by the present author exclusively devoted to the treatment of this problem : "Cit (i.e. Prakāśa) is regarded as Śiva in so far as it is free from all the differentiating attributes. This marks out the specific scope of Śiva and Śakti. While Śiva is free from all subjective and predicative reference, Śakti admits of a slight tendency towards predication. The appearance of Śiva as conditional but indeterminate consciousness (i.e., aham) is known as Sakti. Since self-presentative character (Ahaṁbhāsa) is the essence of cit, there can, in fact, be no distinction between the two except one pointed out above. Really speaking Śakti merges back into Śiva at Śiva-stage (antarlīnavimarśa), but this Śakti remains, as a self-negating agency, responsible for the rise of I-experience. For clarity it is averred that Śiva-category stands for 'self' in 'self-consciousness.' It is immune from all shades of even the latent objectivity.<sup>1</sup>" These lines are self-explanatory and

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1. "Concept of Śiva as a category in Kashmir Saivism", Indian Philosophy and Culture, Vol.IX, No.3, Sep.64, pp. 12-13.



would perhaps throw adequate light on the issue, in question, as well. This state of Mahākāla-Kālī, being based on a sort of Samhāra, also amounts to the elimination or denial of objectivity. Hence its abode is termed as 'Sūnyapada'.<sup>1</sup>

IV. MAHĀBHĀIRAVA-CANDOGRA-~~GHORA~~-KĀLĪ : POWER OF THE INDEFINABLE IN RELATION TO SUBJECT : PRAMĀTRGATA-ANĀKHYA-SVARŪPA OR SAMHĀRA-ANĀKHYA

This is the state where the true harmony always stands realised. The Akula, the self-awareness, now emerges as a state where object, means, subject and knowledge all lie in a state of complete unison with the self-consciousness. The previous state marks the completion of cognitive activity of the transcendental level by embracing the universal subject, whereas it is still higher state in the sense

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1. Rāmyadeva, in his commentary on Cakrapāṇi's Bhāṣyopahāra, has examined the concept of Mahākāla-Kālī citing the relevant portion from the Kramastotra. This state is so termed, because it either annihilates, i.e., absorbs kāla (or mahākāla) equated with the twelve senses (rays of sun), or withdraws Kāla along with the twelve senses, cf.) कालदेहं वा कालविकल्पनोल्लासिकामीहं वा सूर्यक्लाजालेन

द्वादशात्मकमरीचिवयेन योऽपहरतीति त्वक्षीलोऽयमक्रमपदेन दर्शितः, सूरीनाम् कलाजालेन मध्यमधामानुवेधेन भावाभावमभ्युल्लेखनात्मा कालदेहापहारी महाहकारात्मकमहाकालदेहमपहर्तुशीलं यस्य स तथोक्तः ।



that the entire content consists of the ultimate dynamism and nothing else.<sup>1</sup> And like *Sadr̥ṣa-pariṇāma* of *Prakṛti* in *Sāṃkhya*, a state of perfect harmony prevails ever ~~skm~~ pulsating with its self-spontaneity. This is called freedom, the deity par ultimate. By its intrinsic dynamism it transcends and yet permeates the whole order of succession.<sup>2</sup> As an all-inclusive principle it is called *Mahā-bhairava-candogra-ghora-kālī* where the words *Mahābhairava*, *canda*, *ugra* and *ghora* stand respectively for the subject, object, knowledge and means thereof. It is unnamable in the sense that this state defies all efforts at verbal description.

In Abhinava's opinion this state is the ultimate one. The only difference between him and other exponents is that he considers it as the integral aspect of the Lord,

2. प्रमादवर्गो मानौघः प्रमाश्च बहुधा स्थिताः ।

मेयोघ इति यत्सर्वमत्रचिन्मात्रमेव तत्र ॥

इयतीं रूपैचित्रीमात्रयन्त्याः स्वसंविदः ।

स्वाच्छान्यमपेक्षां यत्ता परापरेश्वरी ॥

T.A.4.171-172.

cf. स्वप्रकाशायः परस्याः संविदो यदनपेक्षां ब्रह्मपरामर्शमयं  
स्वाच्छान्यम् ।

T.A.V., III, p.187.

The harmony consists in the synthesis of *Prakāśa* and *Vimarśa*, whereas in the previous state the aspect of *prakāśa* was more prevalent.

2. क्रमत्रयसमाश्रयव्यतिकरेण या संतर्त ।

क्रमत्रयतयलक्षं विदधती विभात्युच्चैः ।

क्रमैकवपूरुक्रमप्रवृत्तिरेव या शोभते

करोमि इति तामहं भगवतीं परां संविदम् ॥

Quoted from the *Jñāna-garbha stotra*.



i.e., the Manthānabhairava<sup>1</sup> or the mahēśvara of Pratyabhijñā, while the others feel that this belongs to the Thirteenth deity.<sup>2</sup>

The theory of the twelve goddesses underlining the entire cosmic activity is though exclusively a Krama doctrine, yet so thorough has been its impact on allied systems that they have accepted it without reservations. The agreement with the Sāra system is most glaring in this behalf.<sup>3</sup> Similarly, in the Kula system, the three powers namely, Anuttarā, Iochā and Unmeṣa (viz., Parā, Parāpara and Aparā) and those three that rest on them, namely Ānanda, Īśāna and Urmi, stand for the twelve powers owing to their movement in ascending and descending order,<sup>4</sup> and mark the close affinity with the Krama system.<sup>5</sup>

#### 6-E. SOME CONCLUDING REMARKS REGARDING ANĀKHYĀ CĀKRĀ

One feels called upon to advert to another point. The awareness, as the fundamental datum, is posited as a

1. K.S.(A) 28.

2. M.P.(T) 9.60

3. न केवलमेताः क्रमदर्शनादौ स्वीकृता यावदस्मन्नयसहोदरेषु शास्त्रेष्वपीत्याह ।

T.A.V., III, p.235.

4. वस्तुतस्तु षट् स्व परामर्शाः, प्रसरणाप्रतिस्वरणयोगेन, द्वादश भवन्तः परमेश्वरस्य विश्वशक्तिपूर्णत्वं पृष्णन्ति । ता स्व स्ताः परामर्शरूपत्वाद् शक्त्यो भगवत्यः कालिका इति निरुक्ताः ।

T.S. p.18.

5. स्ता एव द्वादशापि सैविदः क्रमदर्शनादौ अन्वर्धनापि अभिधानेन दर्शिताः ।

T.A.V., II, p.235



monistic principle and is connoted by the singular appellations ~~and~~ such as Kāla-saṁkarṣiṇī or Mātr̥sadbhāva etc. Is not this stand logically incompatible with the plurality of successive manifestation it undertakes in the form of Sṛṣṭi etc.? There is no gainsaying the fact that the ultimate consciousness expresses itself through the above twelve-fold order, yet its unity ever remains antecedent to plurality; and, the consciousness has to be accepted as a unitary principle as a matter of logical necessity. The plurality of manifestation fails to bear upon the basically monistic character of consciousness. For, it is through its integral spontaneity that the modal variety of manifestation is arrived at. Must it manifest - is the demand of its nature, but not that it must take down a particular order. Thus, the twelvefold manifestation is simply casual and not essential. Awareness is a uniform principle and suffers no exception to the rule. Hence, there is not the slightest room for the principle of time which, acting as a sort of break, is responsible for the phenomena of succession and simultaneity etc. In view of the utter absence of succession, it is a misnomer to call ultimate consciousness as trans-sequantial.<sup>1</sup> This is, in fact, a necessary corollary of acknowledging supreme awareness as transcendent and monistic.

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1. इत्थं द्वादशधा सविच्छिन्नी विश्वमावृणु ॥  
 सैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचित् ।  
 क्रमाभावान्न युगपत्तद्भावात्क्रमोऽपि न ॥  
 क्रमाक्रमकथातीतं सविच्छिन्नं सुनिर्मलम् ।



Kṣemarāja, while dwelling on the concept of Krama-mudrā, invites our attention to a unique mystical significance of the Anākhyā-cakra. In this Mudrā, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of universal consciousness.<sup>1</sup> This Krama-mudrā corresponds to the Fourth deity, the anākhyā, of our know. This power is responsible for making the whole process of Krama rest in consciousness. And, Krama or succession consists in the cyclic consciousness or awareness-cycles of emanation, sustenance and withdrawal.<sup>2</sup> This power brings back the whole universe within the confines of the highest inner consciousness. It is called Krama because not only it stirs up successive appearances of emanation etc., but also constitutes the very being of such succession.<sup>3</sup> Thus Krama-mudrā, is an instance of eternally active *Samāveśa*, which an aspirant comes to accomplish through this Anākhyā-cakra.

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1. Cf. P.Hr., p.137 (notes) ; क्रममुद्रया अन्तः स्वरूपया बहिर्मुखः समा-  
विष्टो भवति साधकः । तत्रादौ बाह्यात् अन्तः प्रवेशः , आभ्यन्तरात्  
बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते - इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः ।

Krama-Sūtra, quoted, p.Hr., p.92.

2. अत्रायमर्थः सृष्टिस्थिति - संहतिसंविच्छात्मकं क्रमं मुद्रयति, स्वाधिष्ठितम्  
आत्मसात् करोति येयं तुरीया चित्तिशक्तिः, तया क्रममुद्रया ।

P.Hr., p.92, also see M.M.P., p.166.

3. अपि सृष्ट्यादिक्रममाप्तकत्वात् तत्क्रममाप्तकत्वात् त क्रम इति अभिधीयते ।

Ibid, p.94.



6-F. FOUR SUB-CYCLES PERTAINING TO ANĀKHYĀ

It may be recalled that there were wide divergences among the system's exponents with regard to the precise number of adorable divinities in Anākhyā Cakra. Jayaratha, the author of the Viveka on the Tantrāloka, exploits ~~and~~ an opportunity to steer the system's stand clear in this respect. He closely follows Abhinava who himself steps into the shoes of the Yoga-Saṅcāra Āgama. These views appear in an esoteric and symbolic language but, as usual, they are not without philosophical significance.

Anākhyā Cakra represents a wider and more extensive realm than generally understood. In a sense the phases of creation, sustenance, annihilation and indefinability, all partake of the nature of Anākhyā; and, it is with reference to one particular phase of them that the exact number of divinities is said to be conceived. Thus, the phase of creation has sixteen and those of maintenance, withdrawal and indefinability twelve, eight and four aspects respectively. These aspects or crests are again shown to constitute the spokes of the different wheels or cycles (Cakras) going by the names of Ṣoḍaśāra (sixteen-spoked), Dvādaśāra (twelve-spoked), Aṣṭāra (eight-spoked) and Caturāra (four-spoked) respectively. They are related to object, means, subject and knowledge in the same order.



It should now be clear that when the Krama-Sadbhāva speaks of sixteen deities as adorable in the Anākhyā Cakra, the obvious reference is to the Ṣoḍaśāra cakra. In the said cakra the objective element, as analogous to creative phase, is the most domineering of all, though the Ṣoḍaśāra as such is part of the total anākhyā scheme.<sup>1</sup> Since the entire cosmic multiplicity stands absorbed in the reality proper, each member of the tetrad of object, means, subject and knowledge happens to share the nature of each of them. This leads to the conception of sixteen powers, deities, aspects or crests, whatever one may be tempted to call them.

The second cycle, viz., Dvādaśāra, relates to the phase of sustenance and, for that reason, to the means of knowledge. The means of knowledge is never without the imprint of an object. Hence, the object is contemplated not to enjoy primary existence, but, instead, a secondary one losing itself into means of knowledge. With the submergence of object, therefore, the three members having four aspects each account for the twelve goddesses only. In fact this cycle is nothing but the famous Anākhyā-cycle or

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1. तत्र विश्वक्रोडीकारात् उत्तमं प्रमेयप्रमाणप्रमातृप्रमाणं सर्वसर्वत्विकत्वात् षोडशारं क्वं तिष्ठति ... यदिभिप्रायेणैव श्रीकृष्णसदभावमद्वैतारके आख्यक्रे षोडशैव देव्यः पूज्यत्वेनोक्ताः .... । अत्र चानाख्यत्वेऽपि सृष्ट्यात्मनः प्रमेयस्य प्राधान्येनावस्थितेः सोमरूपत्वात् श्वेतत्वम् ।



Saṁviccakra inhabited by Sr̥ṣṭi-kālī etc.<sup>1</sup>

The slight difference noticed between the two<sup>2</sup> (i.e., this group of twelve deities and the one just alluded to as Saṁviccakra), that the former eliminates the object (prameya) while the latter the knowledge (Pramiti) as their respective basic reference from their schemes, is not at all fundamental. Because, Jayaratha has made it more than clear that such differences crept in only to cater their allegiances to particular sub-systems or practices.<sup>3</sup>

Next comes Aṣṭāra Cakra related to the subject. This represents a subsequent stage, where the means of knowledge is reposed in the subject leaving four aspects (relating to the subject) scrubbed altogether. The subject and the phase of withdrawal are the sole subscribers to the individual personality of this Cakra.<sup>4</sup> Thus the remaining eight spokes, i.e., aspects, stand for the group of eight deities comprising three Bhairavas, three female divinities,

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1. श्रीसृष्टिकात्यादिरूपं द्वादशारं कमुच्यते , आख्यत्वे च स्थित्यात्मनः प्रमाणस्य प्राधान्याद्भक्तत्वं, तदि प्रमेयोपरिणितमेव भवेत् , अतश्च प्रमेयस्य तदभेदेनैवावस्थानात् तदगतस्य रूपवतुष्कस्य पृथग्भावात् द्वादशारत्वम् ।

T.A.V., II, p.138.

2. Abhi., p.533.

3. प्रक्रियाया विशेषो तस्याविशेषात् ।

T.A.V., III, p.134.

4. तत्प्रमाणस्य प्रमातरि विश्रान्तेः तदगतस्यापि रूपवतुष्कस्य पृथग्भावात् संहारात्मप्रमातृप्रधानम् ।

Ibid., p.138.



Kuleśvara (Ahaṁkāra) and Kuleśvarī (i.e. Abhimāna-Śakti)<sup>1</sup>.

Next comes the Caturāra Cakra. In its continuous ascent, the subject itself lapses in knowledge leaving four aspects alone (related to knowledge) to be ascribed to this Caturāra cycle..The predominance of knowledge envisages the prominence of anākhyā and thus renders it an anākhyā-cakra literally. The four aspects constituting the cycle comprise a triad of female deities alongwith the Matr-Sadbhāva (i.e., Kāla-Saṁkarṣiṇī).<sup>2</sup>

Esoterically, these cycles are identified with the four orbits found in an eye, namely, (i) white, (ii) red, (iii), white-black, and (iv) black.<sup>3</sup> The white orbit, which stands for the white mass that surrounds pupil, represents the object equated with moon in the esoterical terminology, and thus has white lustre. The red orbit, which stands for means of knowledge, i.e., sun, is not easily visible. The redness of the cycle is accounted for by the objective affection (rañjana) of the means of knowledge. The white-black orbit, which appears so due to interaction of black

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1. Cf. M.M.P., p.103.

2. प्रमातृपि प्रमाया विभ्रान्तेः चतुर्दले ज्ञेय-देवीत्रय - श्रीमातृसद्भावश्चेति, प्रमामात्रतत्त्वानाख्यचक्ररूपतया प्रस्फुरत इत्यर्थः ।

Ibid, p.139.

3. तदेवं चक्षुषि प्रतिनियतावयवरूपत्वेन सृष्ट्यादिद्रव्यचतुष्टयमवस्थित-  
तमित्युक्तम् ।

Ibid.; also see T.A.4, 128-130.



interior and white exterior, represents the subject. And the black orbit, which is nothing but the pupil, stands for knowledge. The darkness of the orbit arises from its having absorbed everything and thus leaving no trace of duality.

Most important of these are two, the *Ṣoḍaśāra* and the *Aṣṭāra*, covering total range of the object and the subject, or in other words, the enjoyable and the enjoyer, respectively. They constitute a pair and, through a continuous process of mutual interaction, account for the rise of the close of the subjective and the objective realms.<sup>1</sup> The subject, by self-contractions, gives rise to the objective world- and, by contracting the object, unfolds the subjective side. The same happens with the object. What one calls creation and dissolution are nothing but the twin phases of unfolding and enfolding. Since the object presupposes the intervening cognitive instrumentality for its final repose in <sup>the</sup> subject, the phenomenon of sustenance is an indispensable guest. Likewise, the subject, too, gets immune from objective proclivity only when it is content with a through grasp of the object resulting in such expressions as 'this object is now known to me.' Thus, the mutual friction and encounter

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1. सतञ्चक्रवृष्टयस्य मध्यादग्नीषोमात्मके प्रमातृप्रमेयये षोडशराष्टारे  
मोक्तमोग्योभयात्मकतया मिथुनरूपे ये द्वे चक्रे स्थिते तौ परस्परं  
समीलनोन्मीलने विदधाते स्वं ।

Ibid.



between subject and object lead to the realisation of the ultimate principle of awareness.

The above discussion, thus, brings out the following equations :-<sup>1</sup>

- (i) सृष्टि-प्रमेय-इदं-सोम-षोडशर-प्रमेयप्रमाणाप्रमातृप्रमाणाः सर्वसर्वात्मकत्वम् ।
- (ii) स्थिति-प्रमाणा-रक्त-र्क्ष-द्वादशर-सृष्टिकात्यादयः द्वादश देव्यः ।
- (iii) संहार-प्रमाता-इदं-वृष्ण-वर्षा-अष्टर-भैरवत्रयम्, देवत्रयम्, कुलेश्वरः, कुलेश्वरी ।
- (iv) आख्य-प्रमिति-वृष्ण-चतुरार-देवीत्रयम्, मातृसदभावः ।

The mutual interaction between the subjective and objective realms, e.g., Aṣṭāra and Soḍaśāra, further brings out the Krama cosmogony. What is reckoned as Sahasrāra Cakra (lit., a thousand-spoked cycle) is by itself a figurate expression for this universe of infinite variety such as physical elements, substances, regions and so on and so-forth. This Sahasrāra cycle grows out of the above cyclic couple and, in its turn, gives rise to later realms of

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1. Rājānaka Lakṣmanajoo, too, mentions the sixteen deities and twelve deities by name as against the Soḍaśāra and Dvādaśāra cycles in his Krama-Naya Pradipikā, pp.9-10.

व्यक्तदेवीत्रय, मातृसदभाव, भैरवत्रय, कुलेश्वर, व्यक्ताव्यक्तदेवीत्रय and मातृसदभाव stand for the twelve deities in the Dvādaśāra, and these plus four, i.e. अव्यक्तदेवीत्रय and मातृसदभाव for sixteen deities in Soḍaśāra. The inference of Sri Joo might be reasonable, but we could get no textual evidence establishing authenticity of his interpretation. Moreover, Jayaratha's explanation is lucid and self-complete and does not merit further inferences.



existence like *Brahmāṇḍa* and *Prakṛtyaṇḍa*.<sup>1</sup> These twin cycles and, for that matter, other two cycles namely *Dvādaśāra* and *Caturāra* are responsible for the emergence of sensory organs and their gross objects going down to the earth.<sup>2</sup> It creates not only the world of common discourse, but also the extraordinary worlds exclusive to the experiencing individuals covering the phenomena of dream, illusion, hallucination etc.<sup>3</sup> Really speaking, it is all an interplay of self-spontaneity of the universal mind. Follows the natural conclusion that in the system's eye, not only the eye (responsible for visual perception) is the place of transcendental consciousness, but also every other means of knowledge and action as well as every other part of physical organism,<sup>4</sup> is so. The moment this truth comes in the grip of a yogin, he becomes the master of the universe.<sup>5</sup>

1. षोडशराष्टराभ्यामेव चक्राभ्यां सकाशात् सङ्ख्यारं च मूलावभुवनादिरूप-  
तयानन्तमेव विश्वम्..... व्यतिरिक्तायमानत्वे पि स्वतन्त्रमेव प्रसूरेत् ।

Ibid., p.143.

2. षोडशराष्टराभ्यामष्टारेष्वथ सर्वशः ।

स्वं क्रमेण सर्वत्र चक्रेष्वमृतमुत्तमम् ॥

सोमः स्रवति यावच्च पञ्चानां चक्रपद्धतिः ।

Ibid. 4.134-135-36

3. सृजतीत्यं जगत्सर्वमात्मन्यात्मन्यनन्तकम् ।

T.A., 4.134.

4. T.A.V., III, p.153.

5. इत्यज्ञानन्नैव योगी जानन्विश्वप्रभुर्भवेत् ।

ज्वलन्निवासी ब्रह्माधैर्दृश्यते परमेश्वरः ॥

T.A., 4.144.



## 7. BHĀSĀ-CAKRA : THE CYCLE OF THE ABSOLUTE EFFULGENCE

A RESUME IN RETROSPECT : The next cycle, to which these lines are now addressed, is popularly known as Bhāṣā in the Krama literature. The concept of Bhāṣā is chronologically a later development and was perhaps formulated under the sweep of the pentadic tendency and an urge for finding out a correspondence among the cognate systems of thought.<sup>1</sup>

1. There is little material available on the concept of Bhāṣā in the Krama literature prior to Maheśvarananda. Only three references, so far as could be checked, are found in Abhinava's *Parātrīṣikā-vivaraṇa*, which identify Bhaṣa with the integral dynamism of the Absolute. But they are reticent about Bhāṣā's functional role as the supreme and the fifth state of ultimate agency. The references read as follows :-

- (a) अक्रतु परस्मैविदि यथैव भाषा तथैव व्यवहारमयोऽपि विमर्शः , तेन-  
जल इव जलं ज्वालायामिव ज्वाला सर्वथा अमेदभ्या स्व भावा भासन्ते, न  
तु प्रतिबिम्बकल्पेनापि केवलं, यावत् एणापि परमेश्वरी उपदेशाय निरूप्यते  
तावत् अक्षरसत्ताकृप्ता तथा भवति । स्वं च भाषात्मकं भैरवं रूपं स्वतः सिद्धम्  
आदि प्रथमं सर्वतः चरमं च सर्वतश्च वर्तमानमिति किमपरं तत्र उच्यताम् ।  
P.T.V., pp.133-34.

- (b) स्वं भाषा स्वभावेन स्वरूपामर्शनात्मिका ।

स्वरूपामर्शनं यच्च तदेव परवाग्वपुः ॥

Ibid, p.213.

- (c) प्रणमामि परमानुत्तरां निजभाषां प्रतिमाचमत्कृतिम् ।

Ibid, p.2.

Of Course, in conceiving Bhāṣā as an equivalent of the Grace or Pratibhā later thinkers have not deviated from the tradition; because, according to Abhinava Anuttarata is the same as the primary Absolutist flutter. Cp.(c) above with his following statements.

स्वमेव स्तदनुत्तरत्वं निर्वक्ष्यति, इति । तदुक्तं श्री सोमानन्दपादैः पञ्चविधकृत्य-  
तत्परमावद्भैरवभट्टारकस्य प्रथमशक्तस्य नन्दसमन्तरम् इत्यादि निजविवृतौ ।

Ibid, p.16.



On this issue some observations have been made earlier. It is a unitary cyclic consciousness and stands for the supreme independence and integral dynamism of the absolute.

This principle of absolute self-spontaneity has been variously explained in terms of Kalana as Nāda (Self-brooding), Anugraha (Grace), Cit (Consciousness), Viśrānti (rest), Vilāpana (liquefying), Pratibhā (genius, self-effulgence), and Nistarāṅgatva (wavelessness, tranquility) in different contexts and, as such, has undergone a thorough investigation at appropriate occasions. Apart from these correspondences, the parallelism between Bhāsa and Kāla-Saṁkarṣiṇī as the seventeenth Divinity has been looked into at length in the previous chapter (~~XXXXXX~~). So, we refrain from repetition and propose to exploit this occasion for breaking some new ground, excepting the study of two other parallel concepts namely, Vyoma-Vameśvarī and Parā Vāk (viz. the highest-flow and Supreme Speech) reserved for the next chapters.

#### 7-A. BHĀSĀ AS THE PRINCIPLE OF ULTIMATE TRANSCENDENCE AND TRANSPARENCE

The principle of ultimate transcendence is immanent in, and incorporates within itself, the entire multiplicity ensuing through the godly acts such as emanation etc. It is the consciousness-aspect (Cit) of the absolute and is the



dispenser of grace on all. It is His Freedom. Owing to its essential transparency the entire cosmic arena showing the subject, object and relation thereof, is mirrored like a reflection in it.<sup>1</sup> It is co-terminus with the totality of experience and existence, not only in extent but in content too. Whatsoever, wheresoever, figures in our consciousness culminates here. Any possibility of the logical construction of any complexion based on the idea of contradistinction and opposition is totally ruled out, because the determinacy as such is exhausted here. It is pure indeterminacy. Integral to its extreme pellucidity is the emergence of all the cycles represented by emanation etc., as self-reflection. Possibly it explains why the respective powers are adored as various modes of determinacy.<sup>2</sup> Bhāṣā, as the seventeenth crest, forms

### 1. यद्योक्तं श्री पादुकोदये -

भाषा च नाम प्रतिभा महती सर्वगमिणी ।

स्वस्वभावशैविकात्मदेशिकात्मकविन्मयी ॥

यस्यां हि भित्तितूतायां भावमेयात्मकं जगत् ।

प्रतिबिम्बतया भाति नगरादीव दर्पणे ॥

स्वातन्त्र्यरूपा सा काविविचिच्छक्तिः परमेश्वरः ।

तन्मयी भगवान् देवो गुरुगुरुर्मयी च सा ॥ Quoted, M. M. P., p. 106.

२. अपितु स्वच्छतोत्कर्षशालितया प्रागुपन्यस्तानि सृष्ट्यादीन्येव क्राण्यस्यां प्रतिबिम्बयुक्त्या परिस्फुरन्तीत्यनया भङ्ग्या तच्चक्षुस्तीनां विकल्पेनोपासनमपि किञ्चित् संगच्छते । यद्युक्तं श्रीकृष्णकेलौ -

अस्व ये निर्विमर्शं तुर्यातीतमिच्छन्ति, ते निरुपदेशा स्व इति ।



not only the totality of the sixteen aspects constituting cosmic multitude and as such being reflected therein, but also their substrate. The seventeen-fold manifestation becomes thirty-four-fold one, because of its ontological self-differentiation into effulgence (Prakāśa) and spontaneity (Vimarśa).<sup>1</sup>

The universe of multitude and multiformity comes into being as a result of its expansive and contractive styles of self-expression.<sup>2</sup> The alphabet of fifty matrices, denominative of the whole universe, entails from its expansion. On the other hand, the same are styled as nine cycles and five pindas (lumps or balls) owing to its contractive manifestation. The nine cycles stand for five cycles such as Śrṣṭi etc., plus four others, namely Mūrti, Prakāśa, Ānanda and Vṛnda. These nine cycles marking the godly spontaneity have a five-fold flow towards Pīṭha-niketana. The whole multitude exhausted as it is by the five flows

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१. सत्त्वज्ञानप्रविष्टा वेयं षोडशाधिका, षोडशविकारप्रतिबिम्बतत्त्वमष्टि-  
रूपत्वात् प्रथमं सप्तदशस्फुरणप्रकारा भवन्ती पश्चात् प्रकाशविमर्शयमोदो-  
पश्लेषवशाद् भैरवभैरवीविभागयुक्त्या चतुस्त्रिंशदंशतया नुमूयते ।

M.M.P., p.106.

२. Ibid.



(Pañca-Vāha) wins the title of Pañca Pīṇḍas. These again, due to further contraction, transform into Vāgbhava bīja (the seed of variety springing from speech). This speech-born seed culminates into Anuttarakalā which too submerges in the self-awareness - the ultimate principle, the summit of our spiritual attainments coeval with the event of self-realisation.<sup>1</sup> Thus it may be concluded that just as the godly dynamism, on the one hand, subsists as a principle of self-experiencing; similarly, on the other hand, it realises itself in the form of universal-expansion represented by the fifty matrices. Thus self, though transcendent, appears as immanent also.

#### 8. FIVE CYCLES AND THE SCHEME OF WORSHIP IN THE SYSTEM

Here the five cycles, e.g., Sṛṣṭi, Sthiti, Samhāra, Anākhya and Bhāsa, around whom our study has revolved so far,

1. According to Dr. K.C. Pandey the concept of Vāgbhava-bīja is akin to that of Ūnatā Śakti in the Kula system. Ūnatā is ~~the~~ recognized to be the cause of the variety in the universe ( इदं तत् बीजसन्दर्भबीजं चिन्वन्ति योगिनः T.A., 3.77). He also equates Anuttara-kalā with the Anuttarā. cf. Abhi., pp. 510-511. It may be added that the latter equation is perhaps far-fetched, because Anuttarā as identical with Vimarśa or Svātantrya can correspond to the principle of self-consciousness wherein the Anuttarakalā merges, and not to the Anuttarakalā itself. The presentation of Dr. Pandey, itself has a strain of doubt. Of late, a line from third benedictory verse in Abhinava's Vivaraṇa on Parā-Trinśikā equates Bhāsa with anuttarā setting aside all doubts. cf.

प्रणमामि परामनूतरां निजमात्मं प्रतिमाचमत्कृतिम् ॥



are also famous as Pañca-Vāha -Mahākrama (the great succession of five flows). In the esoteric and religious sphere, the worship pertaining to the first four cycles is current as Krama-pūjā. Then comes one's claim to Akrama-krama-pūjā with reference to the fifth cycle, i.e., Bhāsā.<sup>1</sup>

Time and again it has been repeated that the godly omnipotence consists in nothing but accomplishing these five functions. These acts mark out the following processes respectively<sup>2</sup> :-

1. यथा श्रीक्रमसद्भावे -

पुरा यत्कथितं देव पञ्चवाहमहाक्रमम् ।

तेषां तु क्रमराजानां सृष्टिरूपोऽग्रतः सदा ॥

ततस्तु स्थितिसंहारमनारब्धं च ततः परम् ।

भाषारब्धं च ततः पश्चाच्च पूजयेदक्रमक्रमम् ॥

In the context of Mantra-vīrya where Vāk-tattva has been discussed, Krama-pūjā is considered to be a sure shot for ascending the spiritual summit. See P.T.V., pp.269-70. Quoted, M.M.P., p.108.

उपासकस्त्वनुप्रविष्टवीर्यसत्तासारहृदयोऽपि क्रमपूजामहात्म्यात् बीजं सम्यक् स्मरन् प्राप्तहृदयात्तत्त्वमन्त्रवीर्यं प्रकरोता सिद्ध्यति क्रमपूजामहात्म्यादेव तारतम्यातिशयात् स्वयं वा प्रसन्नगुरुभट्टारकवदनकमलाद्वा मन्त्रवीर्यं हृदयात्म-  
कभाषादयति जीवन्मुक्तश्च भवतीति यावत् ।

तत्त्विकप्रणोतृत्वमेव परमेश्वरस्य तत्पारमेश्वर्यामित्यसकृदवोचाम ।  
यन्नष्टार्थचतुष्कावभाषनं लीनमेयत्रयं लीनमेयत्रयवासनानुवृत्तत्वं मेयमानघस्मरवेतृत्वं सविकल्प-  
मेयविमर्शः निर्विकल्पकमेयावभाष इति क्रमादागमेषु संप्रोपेण उपपाक्षे ।

What Maheśvarānanda exactly wants to convey by the triad of objects (लीनमेयत्रयं) is not very clear. However, Gaudapada also refers to the त्रिविधमेय (G.K.4.89) which is interpreted by Śaṅkara as: पूर्वं लौकिकं स्थूलं पञ्चाक्षरं लौकिकम्, तदभावेन लोकोत्तरम् । According to Śaṅkara, when these are transcended, the essential truth shines forth..... M.M.P., p.108.



- (1) manifesting the four-fold object, i.e., *Sṛṣṭi*, *Sthiti*, *Samhāra* and *Anākhyā* or subject, object, relation thereof and cognition, which now stand dissolved,
- (2) continuing as residual or memory trace (*vāsanā*) of the submerged trinity of object, subject and their relation,
- (3) emerging as the subject after annihilating object and cognitive means,
- (4) experiencing (or consciousness of) the object - determinately, and
- (5) manifesting the object<sup>1</sup> indeterminately.

8-A. MUTUAL RELATIONSHIP OF THE FIVE CYCLES AND  
CONCLUSION

With this, the treatment of five cycles representing the interplay of the dynamic consciousness draws to a close. Before concluding, therefore, a searching analysis of all metaphysical intents and inherent presuppositions including necessary corollaries, if any, seems called for.

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1. It must be confessed that it is very difficult to make out what Maheśvarānanda precisely wants to convey. However, an effort has been launched above to interpret him in the light of the known tenets of the system.



The concept of these cycles comes in the wake of an effort to reconcile the two apparently opposing positions, e.g., the conception of the metaphysical absolute as the continuum of self-spontaneity (expressing the synthesis of being and becoming) and the breaks of emanation etc., or the discrete bits of manifestation showing the split or gaps into that continuity. Śitikanṭha and Maheśvarānanda take great pains in elucidating the system's inner thinking on the problem and dispelling any paradox whatsoever.

The self-spontaneity of the ultimate is continuous not only theoretically, but ontologically as well. This continuity is realised in this world of succession (i.e., discontinuity) by tracing out the internal relation in the form of mutual pervasion among the successive phenomena, or to be more exact, numerous phases of succession. Whatever figures in our ordinary perception and introspection is a part or fraction of that permeation.<sup>1</sup> An allusion to the analogy of fire-brand (alāta-cakra) will perhaps elucidate the question in hand. Like a fire-brand causing an apprehension of continuity, the infinite recurrence of these phenomena, e.g., emanation etc., also suggests that the supreme principle by remaining stringed through them

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1. क्रमार्थस्य क्रमार्थोऽन्तर्व्यापकः स्याद्योत्तरम् ।

इति व्याप्तिविभागोऽयं बाह्यान्तःसर्वगोचरः ॥

Quoted, M.P.(S), p.58.



manifests the emanation etc., as constituting a continuous whole.<sup>1</sup> Actually a cycle stands for a continuous whole and nothing else. It is only those, who are ignorant of the true state of affairs and consequently are forced to live a fettered existence, fail to grasp this continuity and take the whole process as an aggregate of discontinuous and discrete point-instants. Hence, while enumerating the five cycles of emanation etc., they find the emanation-cycle as removed from Bhāsa-cycle by the three mediating cycles,<sup>2</sup> such as Sustenance etc. Unless this mediation is done away with, they think under the spell of ignorance, the Bhāsa would ever remain a remote goal. As a matter of fact, Bhāsa is the prius of emanation or Sṛṣṭi and suffers no intermediation. In the expansive-process emanation comes to be its first stir, implying that Bhāsa is the root cause of emanation and emanation is the sprout of Bhāsa. By generalising the idea its application can be multiplied. Thus emanation comes to be the basic source of sustenance

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1. परमेश्वरो ह्यलातवक्त्रायया सृष्ट्यादीनि पञ्चकृत्यानि अविच्छिन्नमुदभावयन्  
सृष्टत्वापयित्वाधशेषान्ब्रह्मात्मनः कर्तृत्वोत्कर्षमनुभवन्नास्ते ।

M.M.P., p.108.  
cp. Gauḍapāda-Kārikā, 4.47 on Māndūkya-Upniṣad (of course, these lines come in a different context):

ऋग्वक्त्रादिकाभासमलातस्पन्दितं यथा ।

ग्रहणाग्राहकाभासं विज्ञानस्पर्दितं तथा ॥

2. सृष्टेः पञ्चमकला भासति जनो गणायति व्यवधानम् ।

सृष्टेर्मूलकन्दो भासा भासायाः पल्लवः सृष्टिः ॥

M.M. 41.



and the latter an off-shoot of the former. It, therefore, follows that each of the four acts, e.g., *Sṛṣṭi*, etc., includes the others by sharing their nature. Finally all subside in *Bhāsā* or the consciousness-aspect of the absolute.<sup>1</sup> Though *Bhāsā* is awareness pure and simple, in the sense that it is the realisation of identity with the self—a possibility much beyond the sphere of succession; yet, with reference to the universal multitude growing out of the process of self-reflection, it is said to be a pentadic principle. Consequently each of the five acts or phases has a pentadic character sharing the nature of each one of the five, reflecting as it does how the fundamental continuity underlines the apparently but not intrinsically discontinuous modes of cosmic manifestation. As a logical outcome, therefore, the rise of first member of each succeeding pentad depends upon the last member of the preceding pentad. In other words, the first member of each succeeding pentad finds its terminus in the last member of the preceding one. Such mode has a strain of unexcepted (*Nirapavāda*) uniformity and characterises entire functionalism of the absolute. So minute is the process of succession, obtaining

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1. सृष्ट्यादिषु चतुर्षु कृत्येषु सृष्टिस्थितिरित्यादिक्रमेण प्रत्येकं चातुर्विध्यं पर्यन्ततो मासापर्यवसायित्वं च ।



in-between the functional cycles, that it is almost impossible to visualise it like the piercing of a thousand lotus-leaves with a single punch. Those, who are endowed with an unparalleled amount of unflinching devotion and constant practice, alone can get at it. The awareness of such succession, thus, constitutes the 'liberation within life-time' (Jīvanmukti) consisting in self-realization.<sup>1</sup> According to Dr. Gopinath Kaviraj, this represents the highest ideal of Tantric worship.<sup>2</sup>

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1. इत्युत्पलदलदशशतविदलनलाघवोल्लासवत् क्रमसङ्भावेऽप्यसिद्धयक्रमा  
पारमेश्वरी पञ्चवृत्त्यवगन्निर्व्यूढिरत्यन्तगाढाभ्यासैः प्रौढैः कैश्चिद  
विमृष्टव्यक्तया श्रुतिष्ठत इति । इत्यमेतत्क्रमपरामर्शं स्त स्वोत्प-  
विमर्शपो जीवन्मोक्षाः ।

M.M.P., p. 109.

2. तान्त्रिक वाङ्मय मे शाक्तदृष्टि ।

p. 95.



## CHAPTER FOUR

### DYNAMIC ABSOLUTISM VIS-Á-VIS PAÑCHAVĀHA AND PĪTHANIKETANA

(A study into the sub-, and super-structures of Krama esotericism, Five spiritual currents namely Vāmes'varī, Khecari, Gocari, Dikcari and Bhūcari as embodying the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity. Pīthaniketana as symbolizing the gross physical seat of the Supreme Consciousness.)

(645- 677)

∟The problem: Scriptural beginnings and the various names of Pañcavāha (645) - Five different schemes of Pañcavāhas (648) - The purport and function of the five vāhas (651) - The internal side of Pañcavāhas and philosophical significance (652) - Outer aspect of Pañcavāha and its esoteric symbolism (657) - Pañcavāha and our ordinary experience (658) - Kula and Krama on Pañcavāha : A contrast (661) - Pañcavāha versus the fivefold Kramas (662) - Two types of Pañcavāha (662) - Modifications in the accepted pattern: Introduction of Saṁhāra-bhakṣiṇī and Raudres'varī (663) -



Certain obvious conclusions (668) - Nature and implications  
of the traditional context (671) - The concept and importance  
of Pīṭhaniketana (672) - Pīṭhaniketana as identical with  
Pañcavāha (674) - Pañcavāha vis-á-vis divinity and  
preceptor: An esoteric problem (676) - Conclusion: The  
significance of the word Vāha in Pañcavāha (676).]



1. THE PROBLEM : SCRIPTURAL BEGINNINGS AND THE VARIOUS  
NAMES OF PAÑCAVAHA

It will now be in the fitness of things to enquire into two more pentadic equations which were deferred for later consideration. The first relates to Five-flows (pañcavāhas) and other to five sub-species of Speech or Verbum (Vāk). Both of these pentades run parallel to that of Godly functionalism and are co-extensive with all implications of the latter.

First, these lines are addressed to the problem of fivefold flow or five streams of the divine dynamism<sup>1</sup> commonly reckoned as Pañcavāha in the system and, thus, inspiring one to adore the Godhead as elevated and exalted with the Pañcavāha-krama.<sup>2</sup> The Vāha-cycle comprises the following five flows - (i) Vyoma-vāmeśvarī, (ii) Khecari, (iii) Dikcari, (iv) Gocari, and (v) Bhūcari.<sup>3</sup> The first ever mention, barring the scriptural literature whose antiquity is a matter

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1. वाहाः परमेश्वरस्य स्फुरणधाराः, ताश्च पंच । M.M.P., p.89.

2. पंचवाह्यमोदप्रसवनिगृह्यमिणे ।

मोहतामिषविष्वसप्रचण्डमहो नमः ॥ Jñāna-Kriyādyaya-Satakam,  
(MS), Folio 1. Also read,

प्रसरदाथोयन्तुतावता रज्ज्मावतारितपंचवाह्यपंचमयाधुत्रिमपू यमजक्रमेण  
प्रोत्स्फुरति ।

B.U.V., p.2.

3. M.M.P., p.89.



of further investigation, of the five currents is found in Abhinavagupta's Paryanta-Pañcāsika (verse 23). There is a simple enumeration of the names of the individual vāhas has taken place without terming the Pañcavāha as such. Abhinava, drawing a metaphorical picture, refers to Vameśvarī as a lake from which the four currents in the forms of Khecari etc., flow; and in this the seeker of the Supreme bliss is enjoined to merge himself and all that figures in determinate experience.<sup>1</sup>

With the present state of investigations we have only two scriptural texts, namely the Krama-siddhi<sup>2</sup> and the Krama-Sadbhāva, on record to show that these two dealt with

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1. Abhi., p.508. This verse has served as a source of inspiration for such later statements, e.g.,

योगी' परिहृतध्यानधारणादिपरिश्रमः ।

सेवयादिमहाभोतोवाहप्रसरकारणो ॥

निरस्तसकलोपायो निमज्जति यथासुखम् ।

देहादिवोडेनैव तन्मयीभवति स्फुटम् ॥

S.S.V.(V).3.61,63;and

परा मृदायिका सविदिच्छाशक्तिपुरः सरम् ।

स्थूलप्रमेयर्यन्तं वमन्ती विश्वमान्तरम् ॥

प्रमात्रन्तर्वहीरूपद्वष्टिकविषयात्मनाम् ।

सेवयादिप्रवाहाणां वाह्याभ्यन्तररूपिणाम् ॥

प्रवर्तकत्वात् स्वच्छत्वगंभीरत्वादिधर्मतः ।

महाहृदो जगद्व्यापी देशकालाद्यगोचरः ॥

S.S.V.(V),1.103-105.

2. M.M.P.,p.89 (Quoted).

3. Ibid., p.108 (Quoted).



the problem of Pañcavāha.<sup>1</sup> The former spells out the names of the five currents, viz., Vyoma-Vāmeśvarī, Khecārī, Dīkcarī, Gocarī and Bhūcarī and identifies them as operating on the planes of Vyoma (Ether of awareness), Nāda (sound), Ānanda (bliss), Mantra (spiritually charged syllables) and Dravyas (external substances) respectively. The other text terms it as Pañcavāha-Mahākrama and equates it with the five states of transcendental agency from Bhāsa down to Sr̥ṣṭi. Maheśvarānanda, according to the scanty history of the system extant today, is perhaps chronologically the first human Krama author to use the phrase Pañcavāha for denominating this particular phrase of supreme agency. Even Kṣemarāja, whom Maheśvarānanda has drawn upon as his source and model<sup>2</sup> with respect to the concept of Pañcavāha according

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1. Besides these Maheśvarānanda quotes one Carana-Sūtra and opines that this text, too, appears to preach Pañcavāha. Vide. इति श्रीचरणसूक्तीत्या श्रीपञ्चवाहकममेवानु प्रवेदयति ।

M.M.P., p.9. But the verses quoted by him do not touch upon the problem of Pañcavāha except in a farfetched sense. Moreover, whether the Carana Sūtra was an āgama, or a Krama āgama to be more precise, is doubtful.

2. स्तस्व श्रीक्षेमराजादिभिः पुस्तकेषु लिखितपठिता इत्यस्माभिरपि नामोपादानपूर्वकं चाकित्येन व्याख्याता ।

M.M.P., p.90.

A misunderstanding which has crept in inadvertently may be removed. Dr. Pandey states: "He (Kṣemarāja) seems to have written some other works also on this system; for instance, the one is that in which he discussed Pañcavāha etc., the ideas of which have been borrowed by Maheśvarānanda, according to his own admission" (Abhi., p.486). In deed, Kṣemarāja might have written a few other works than those extant today. But did not attempt any new venture so far as the treatment of Pañcavāha is concerned. He has dealt with the problem of Pañcavāha, at length, and almost in the same breath, in his Spanda-Nirṇaya (pp.37-38), Spanda-Sandoha (pp.19-22), and Pratyabhijñā Hṛdaya (pp.69-71).







alternative arrangements in all :

- (i) Vyoma-Vāmeśvarī, Khecarī, Dikcarī, Gocarī, Bhūcarī, or
- (ii) Vyoma-Vāmeśvarī, Khecarī, Gocarī, Dikcarī, Bhūcarī, or
- (iii) Vyoma-Vāmeśvarī, Khecarī, Bhūcarī, Dikcarī, Gocarī<sup>1</sup>, or
- (iv) Vāmeśvarī, Khecarī, Bhūcarī, Gocarī, Dikcarī, or
- (v) Vāmeśvarī, Khecarī, Gocarī, Bhūcarī, Dikcarī.

Kṣemarāja along with Abhinava (vide T.A.V., I, p.142) takes up the second option as the most reasonable course capable of unearthing the inner potencies of the ultimate activity. With reference to the inner working up of these deities he mentions the fifth alternative also and ranks the same as second in priority. He also admits the fourth one to account for the external overtures of reality. Maheśvarānanda, who claims to have drawn upon the former, differs from him and swears by the first alternative. This difference he attributes to his leanings towards a particular scriptural discipline laid down by the Krama-siddhi.

Even otherwise, the places where the two meet are more numerous than those where they depart, yet, for this fact alone, these do not become infructuous. The differences

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1. This order is preferred by C.G.C. 3.16-19, 3.31-34.



are obvious and will automatically come to light as one proceeds further.

Kṣemarāja makes certain important observations which have not been taken note of by Maheśvarānanda. First, he divines two angles - internal and external, and approaches the problem accordingly. Within the sphere of the first approach, the internal cycles of Khecarī etc., spread over by Vameśvarī, are identified with Aghora, Ghora, and Ghora-tara (lit., mild, fierce and fiercer) deities responsible for displaying the transcendent, the transcendent-cum-empirical and the empirical orders of manifestation.<sup>1</sup> Further, all the ancillary powers, from Khecarī to Bhūcarī together with the presiding one, i.e., Vameśvarī, that weave the very fabric of Pañcavāha-cycle constitute a cycle each by themselves.<sup>2</sup> Thus a primary wheel stands woven by auxiliary powers suggesting that the notion of Pañcavāha does not represent a simple phenomenon, instead, a composite and complex one. The presiding deity or the Vāha par excellence, i.e., Vyomavameśvarī is the Supreme Power and the Spanda as such (lit., throbbing, slight ~~by~~ vibration) of the Spanda system.<sup>3</sup> Likewise,

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1. Sp.S., p.21 विषयेष्वेव सलीनाम् ... शिवशक्तयः ।

M.V.T., Quoted therein.

2. तदुत्थापितानि तु खेचरी-गोचरी-दिक्चरी-भूचरीरूपाणि चत्वारि  
देवताकलाणि..... । Sp.N., p.38.

3. तथाहि पूर्वं प्रतिपादिता येयं स्पन्दतत्त्वात्मा पराशक्तिः सैव ....  
वामेश्वरीशक्तिः ।

Sp.N., p.38. Even the other vāhas, coming next to Vameśvarī in pedigree, such as Khecarī etc., have ~~been~~ also been interpreted in terms of the spanda doctrine. Vide यः शिथिलप्रयत्नतया खेचर्यायात्मना



Sakti-cakra (the cycle of powers), in the Spanda branch of the Trika monism, stands for the group of these four divinities inspired and aroused by the Supreme power of the Supreme reality.<sup>1</sup> The fact that reality is conceptually split, for the sake of easy grasp, into the power and the powerful - both being treated on a par with absolutely no difference whatsoever -, becomes conspicuous by its application to the realm of the cycles of all ancillary powers. So each cycle has an experiencing entity, i.e., a 'power' hinges on the 'powerful'. Kṣemarāja is an ardent spokesman in this respect.<sup>2</sup>

### 3. THE PURPORT AND FUNCTION OF THE FIVE VĀHAS

It may now be considered what these Vāhas stand for, what is their precise purport, and how they subscribe to the spiritual and ephemeral makeup of the experients and aspirants.

#### 3-A. THE INTERNAL SIDE OF PAŅCAVĀHAS AND PHILOSOPHIC SIGNIFICANCE

The Cit-power, the same supreme energy reckoned as the Spanda principle, is called Vāmeśvarī; because it

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.....contd..) गुणादिस्यन्दनिः स्यन्देन व्यामोहितत्वात् ..... ।

Sp.N.p.42. It, however, touches only one side, i.e., obscuring, of the Vāhas.

2. किं च शक्तिचक्रं सेचरी-गोचरी-दिक्चरी-भूचर्यादिः बाह्यान्तरतामेदमित्यो नानायोगिनीगणाः तदुपलक्षितो वीरज्ञातश्च ।

Sp.S., p.19.

cp. वामेश्वरीसेचरीगोचरीदिक्चरीभूचरीरूपस्य मयैव स्यन्दस्यन्दोहे सम्यक् निर्णीतस्य ....

Sp.N., p.7.

2. इत्येवं वामेश्वरीशक्त्या प्रसारितानि आन्तराणि ...

चत्वारि सेचरी-गोचरी-भूचरी-दिक्चरीचक्राणि तथाविधवीरज्ञातसहितानि तानि ।।

Ibid, p.21.



emits in and out this whole universe, and also because it runs counter to the ordinary course of the world.<sup>1</sup> It adopts the latter course, because the self-same agency springing up in the forms of Khecari etc., leads the enlightened to the higher realms and the unenlightened to the lower and lower ones. This is the contrary course it revels in.<sup>2</sup> Obviously the word is traced to the root Vam (i.e., to emit, eject), for owing to its action the universe is sent forth out of the Absolute. The word is further derived from the word Vāmā, employed to convey the sense of 'left', 'contrary', 'opposite', simply because it reverses the unitary character of transcendental reality into the dichotomic character defining the course of empirical existence. That is to say, a dichotomy of mind and matter, causing the confusion of the two, accounts for the whole of worldly existence replete with diversity. The second genesis of the word provides a sufficient clue as to why Abhinava, in his Tantrāloka, ascribes to Vāmā the responsibility of distracting the unenlightened from the real spiritual adventure nurtured by the Śaiva monism and goading them, instead, to such systems as lead to the

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1. किंच वितर्शितरेव भगवती विश्वमनात् संसारवामाकारत्वाच्च वामेश्वर्याख्या सती ।

P.Hr., p.69.

येयं स्रग्धात्मा पराशक्तिः सैव विश्वस्यान्तर्बहिश्च मनात्संसारवामाकारत्वाच्च वामेश्वरी शक्तिः ।

Sp.N., 0.38.

2. तदुत्थापितानि तु क्षेत्री-गावरी-दिक्वरी-भूवरी-रूपाणि चत्वारि देवताकक्षाणि सुप्रबुद्धस्य परभूमिचारीणि अभुवनां तु अधराधररणिप्रेरकाणि ।

Ibid.



pseudo-emancipation, e.g., Vaiṣṇavaism, Yoga and Buddhism etc..<sup>1</sup>

According to Maheśvarānanda, Vyoma-Vāmeśvarī is another name for Vāmeśvarī. The words Vyoma (vi+om)<sup>2</sup> and Vāma stand respectively for the totality of pentades that envelope the every conceivable form of universal manifestation inspired by some special aspect of Godly activity and the projection of the same. Thus, Vyoma-vāmeśvarī constitutes the omnipotence of the absolute and is, therefore, fully capatious to bring about all ladders of objective existence and subjective experience,<sup>3</sup> denoted by the various pentades already discussed. It is the consciousness-aspect of the absolute and has pure indeterminacy as its sole being.

Vāmeśvarī's portraiture as identical with pure indeterminacy readily prompts one to recall the basic tenet of the system. The Krama system is an anecdote of transforming the most determinate of ideas, i.e., a pure logical construction,

1. यस्तत्तावति सा तस्यवामाख्या शक्तिरैश्वरी ।

पांचरात्रैर्विच सौगतादेर्विजृम्भते ॥

T.A., 4.21-2.

Viveka reads तावति - तज्जलिन्यतविद्धिमात्रदे, वामाख्येति वामा संसारवमनात्र ... इत्याद्युक्त्या संसाराविमर्शिका तिरोधानशक्ति - रित्यर्थः

T.A.V., III, p.25.

2. व्योम is dissolved as वि+ओम where वि means विशेष and ओम is naturally प्रणव. According to Maheśvarānanda प्रणव means विमर्श in the context. Thus the whole phrase stands for प्रणवपताविमर्शेशिष्य implying that each manifestation represents an interplay of some unique aspect of Vimarśa, the supreme efficacy. See the following note as well.

3. तत्र व्योमामोमात्मप्रणवपताविमर्शेशिष्यानुप्राणनानां वक्ष्यमाणसर्वपंचकात्मनां वामं वर्म प्रति ईश्वरी सामर्थ्यशालिनीति व्योमवामेश्वरी । सा च परमेश्वरस्याविकल्पमूच्यनुप्रविष्टा विच्छक्तिः । M.M.P., p.89



into the indeterminate one. Vāmesvari marks out the point of no return, i.e., the final goal. The other four currents or ancillary powers spell out the process starting with the objective content to the subjective awareness, through which the entire manifestive energy concretises itself as well as the entire ideation comes to stay in the form of logically determinate thought.<sup>1</sup> In another context, the same has been described as the process of purification of Vikalpas. The inevitable consequence follows. The complex world of logical construction, even in its purest form as the subject as such represented by the Khecari etc., is a deduction from the Simplex, to use the phrase of Dr. Bhagavan Das, that is Vāmesvari.<sup>2</sup>

Of the four sub-species of Vāmesvari, Khecari is the name of the empirical experient, the limited subject. The Sanskrit word Kha or Akāśa is symbolic of the undefiled consciousness. Subjecthood must be consciousness per se--demands the Law of Identity. The Gocari-group (lit. roamers in the sphere of senses), having its movement restricted to the internal senses (antahkarana), constitutes the inner

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1. श्रीचित्त्रमे स्वात्मस्फुरत्तासारा वामेश्वरीलेख्यादयः । ... तासां ह्यहन्ते-  
दन्तादि तयावगाहनसामर्थ्याद् आत्मस्वरूपोन्मीलनवत् तदाच्छादनेऽपि  
श्रीचित्त्यमस्ति । M.M.P., p.25.

2. प्रथमप्रतिभारूपा व्यामेशी सेयमुच्यते ।  
लेख्यादि स्वरूपं यत् तदस्या स्व जन्मितम् ॥



psychic apparatus mainly responsible for ascertainment of difference (bheda-niscaya), identification of the self with different things (bheda-abhimāna) and simple cognition of things as different (bheda-vikalpana). The inner-organ is the motivating centre of the senses and sets them in motion. It is the dynamic apparatus of the psychic activity. Dikcarī-group are laterally the deities that move in space (Dik<sub>ṣ</sub>). Therefore, the external sensory and motor organs evolve out in the sphere of Dikcarī. The word 'bhu' in 'Bhūcarī' stands for 'to be', that is, Bhūcarī has to reckon with the existents<sup>1</sup> or the gross objectivity. Thus, the fourfold classification of psycho-physical faculties and functions of an individual subject has been raised to the level of divine consciousness and, as such, has been identified with a specific group of the deities. "These Śaktis indicate the process of the objectification of the universal consciousness. By Khecari Śakti, one is reduced from the position of an all-knowing consciousness to that of limited experient; by Gocarī, he becomes endowed with an inner psychic apparatus; by Dikcarī, he is endowed with outer senses; by Bhūcarī, he becomes

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1. किं चित्तिशक्तिरेव .... वामेश्वर्यास्या सती हेचरी-गोचरी-दिक्चरी-  
 भुवरीत्यैः श्रेष्ठैः प्रमातृ-अन्तःकरण - बहिष्करणभावस्वभावैः  
 परित्युक्ता ।

P.Hr., p.68.

Again the difference between Maheśvarānanda and Kṣemarāja cannot be underplayed. As pointed out at the outset that both of them adopt two different orders and hence the Gocarī of Kṣemarāja and the Dikcarī of Maheśvarānanda alternate each other when contrasted. Kṣema's Gocarī is M's Dikcarī whereas M's Gocarī is Kṣema's Gocarī. Otherwise, for all practical purposes, they are one in all their intent, and import. cf. M.M.P., pp. 89-90.



confined to bhāvas or external objects.<sup>1</sup>

The play of five aspects of the ultimate, namely, cit, ānanda, icchā, jñāna, and kriyā is seen into the five flows respectively. Cit, because Vameśvarī is intrinsically the absolute freedom to which the entire manifestation of all orders is ascribed; Ānanda, because a continuity of subjective repose marks the khecarī stage; Icchā, because integral to volition is its nature as grasp and for that it depends upon internal organs (Gocarī); Jñāna, because it turns extrovert and the process is brought about by the operation of Dikcarī; Kriyā or action, because the extreme grossification leads to the rise of manifold and chequered objectivity (Bhūcarī). In the sphere of Vāk, these five power-groups represent the five grades of speech and enjoy the same associations.<sup>2</sup> Similarly such wide is their canvas that they are termed as Para, Sūkṣmā, Paśyantī, Madhyamā and Vaikhārī while accounting for the rise of meaningful and articulate sound. In explaining the rise of any sound whatsoever, they are alluded to as Vimarśa, Bindu, Nāda, Sphota and Sabda.<sup>3</sup>

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1. P.Hr., Notes, p.126; cf. पारमेश्वरी हि सर्वित्त्वात् न्यस्य शक्तिः  
प्रकृत्या निर्विकल्पकपदाधिकृतापि क्वचित्परिमिते प्रमातरि स्फुरन्ती तदनु  
तदन्तःकरणानुप्रविष्टा पश्चात् तस्यैव बाह्येन्द्रियानुबन्धी च मूत्वा  
बहिर्वैकल्याणाविषयोत्तापम् अखिलमुपयुङ्क्त इति सर्वपथीनोर्यं प्रकारः ।



The mode of action of these spiritual currents in the transphenomenal realm, i.e., the Pati stage, is reversed and they stand out identified with the absolutic aspects of omnipotence, omniscience, perfection, immanence and eternality.<sup>1</sup> As Khecarī or Cidgaganacarī it is defined by universal agency; as Gocarī by the ascertainment of identity or non-difference etc.; as Dikcarī by perception of non-difference etc., and, as Bhūcarī by revelation of objects as identical with the self like limbs of one's organism.<sup>2</sup> The celebrated Dāmodara has given vent to the same idea in one of his verses averring that the phenomena of salvation and enslavement are incumbent upon the self-revelation and self-obscuration by one's own powers such as Vāmeśvarī etc.<sup>3</sup>

### 3-B. OUTER ASPECT OF PAÑCAVĀHA AND ITS ESOTERIC SYMBOLISM

This was the inner side of the Pañcavāhas. Coming to the outer side we notice a slight change in the order of

1. परप्रकाशप्राधान्याच्चिदायं शक्तिपर्वकम् ।

परविश्रान्तिविश्रान्तिप्राधान्याद्विदमिष्यते ॥

व्यापकत्वं च नित्यत्वं पूर्णत्वं सर्ववेदिताम् ।

सर्वकर्तृत्वमित्येतत् शक्तिपर्वकलापात् ॥

M.P.(T).3.122-3.

2. पतिभूमिकायां तु सर्वकर्तृत्वादिवशत्वात्मकचिद्गगनवरी त्वेन, अमेदनिश्चयाद्यात्मनो गोचरी त्वेन, अमेदालोकाद्यात्मा दिक्चरी त्वेन, स्वात्मकत्वाद्यप्रथासारप्रमेयात्मना च भूमी त्वेन पतिद्वयविकाशिना स्फुरति ।

P.Hr., p.70; also see तार्त्रिक वाङ्मय मे शाक्तदृष्टि pp.9-10, which closely follows Kṣemarāja's.

3. पूर्णाविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।

वामेशाद्याः परिज्ञानाज्ञानात्सुमुक्तिबंधाः ॥

Quoted, P.Hr. p.70



the Vāhasaktis, Bhūcarīs and Gocarīs exchanging their respective places in various schemes. But the presiding control of the same Vameśvarī prevails. Khecarīs are the incorporeal deities that wander in sky, whose sheer inclination resurrects Śuddhavidyā- incarnate in a foetus of a Yoginī. Gocarīs are bent upon extracting pure essence of a self or limited being and are responsible for dragging the limited subjects from one birth to the seventh and are adept in some siddhis. Like a moving wheel Dikcarīs have ubiquitous movement and are competent to bring about parāparā siddhi. Bhūcarīs are the products of the elements of divinity in the deities distinguished by their association with graded order of perfection.<sup>1</sup>

#### PANCAVAHA AND OUR ORDINARY EXPERIENCE

The total pace of the five flows has been set in by the bases of our ordinary experience. The world of our experience cannot be negated until we negate and reject the very experience of it. The so-called externality of the objective content of our experience is a sheer myth, because

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1. बाह्यानि पुनः ... । तत्र आकाशे चरन्त्यो शरीराः सेचर्यः यदिच्छामात्रा-  
धिष्ठितमिधुनतप्रयोगजः प्रबुद्धद्विविधोदयो योगिनीगर्भाद्भूतो भवति । ...  
गोचर्यस्तु गोशब्दवाच्यपशुद्वयसाराहरणारताः तेनैव क्रमेण स्वात्मनः, पशूनां  
च तत्तत्सिद्धिवाधप्रवणता स्खलन्मनः प्रभृति सप्तनान्तमपि पशुमाहरन्त्यः ।  
दिक्चर्यस्तु भान्तचक्रवत् सर्वत्र चरन्त्यः परापरसिद्धिप्रवणताः । भूचर्यस्तु स्वस्मा-  
वतयैव कृष्णमारिकेलादिवत् तत्तत्पीतादिभूमिमाताः पूर्णत्वापूर्णत्वादिनाना-  
भेदिततत्तदेवताशक्तिद्भूताः ।



even the attribution of externality depends upon its identity with awareness.<sup>1</sup> This overwhelming epistemic evidence bears on the very idea of five flows of the Supreme consciousness. The five flows as self-same with the universal mind or the **transcendental** consciousness, individual subject, inner and outer psychic apparatus and external objectivity, demonstrate as well as construct the basic frame-work of any epistemic activity, whatever its nature be. An extensive analysis of the system of Pañcavāhas reveals the ingredients inherent in the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity.<sup>2</sup> Thus the five flows perform a double feat. In the first place, they show up the way to the realisation of the basic core of our ordinary objective experience, i.e., the ultimate consciousness through an analysis of experience and its final presupposition; and, in the second, to the recognition of the irresistible fact that the subjective and objective relata together with their unifier relation (i.e., the means of knowing) necessarily proceed from the Supreme Reality as its manifestations and

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1. शब्दादिपञ्चवर्गात्मविश्वं हि यदिदं स्थितम् ।  
 न शक्यं तदपह्नोतुं स्वसंवेदनसिद्धिः ॥  
 संवेदनादबहिर्भावेनास्य सिद्धिः कथंन ।  
 ज्ञानात्मतां विना यस्माद् बाह्यताऽपि न सिद्ध्यति ॥  
 अतः संवेदनायत्ता ह सत्ता विश्वस्य सर्वतः ।

M.P.(T).3.4-5,7.

2. इत्थं संवेदनापेक्षा रूपे ज्ञप्तौ च सर्वथा ।  
 विश्वस्येति कथं पूर्वमुत्पत्तिरिति संशयम् ॥  
 हेतु 'व्योमेश्वरीचक्रं स्फुटमत्रप्रकाशयते ।  
 पञ्चाकाशमयं चक्रं विश्वबीजं तथोदितम् ।  
 सर्वापेक्षाविरहितं स्वोच्चलतास्वरूपकम् ॥

Ibid, 3.112-13,115.



are, therefore, deemed to be identical, in essence with the same.<sup>1</sup> The conclusion, therefore, suggests itself that the whole of objective multiplicity of all grades can be compressed, in a nutshell, into the five flows of spiritual continuity which ultimately turn to the unitary self-awareness.<sup>2</sup> Therefore, the Pañcavāha-cycle, being enjoined as the most adorable of all, appeals to reason; for it helps the sheaths and shackles in the form of body etc., attenuate to the point of finish.<sup>3</sup>

#### 4. KULA AND KRAMA ON PAÑCAVĀHA : A CONTRAST

Without meddling with the jargons, an interesting parallelism between Krama and Kula may not be totally out of tune to refer to. The principle of Pañcavāha, there is sufficient ground to establish, was also a favourite of

1. शब्दाङ्गमुपस्थाने सर्व्वि स्मन्दादिरूपिणी ।

प्रत्येकं सूक्ष्म्या वृत्त्या सर्व्वोचित्येनानुभूयते ॥

इत्थं प्रत्येकविषयायै पञ्चानुभववृत्तिम् ।

सामरस्यात्मना सर्व्वं देवीचक्रं प्रकाशते ॥

स्वं पञ्चात्मकं विशदं सिद्धं स्वानुभवेन यत् ।

पञ्चाकाशतया पूर्वं तदुक्तं सर्व्विदात्मना ॥

M.P.(T), 3.119-121.

2. ततोऽपि सन्दोषे सर्व्वस्यापि प्रपञ्चस्य पञ्चवाह्यपरिशेषात् स्वात्मपरामर्श-

मात्रे पर्यवसानमिति ॥

M.M.P, p.106.

3. सप्तस्य शक्तिमात्रेण देहाद्यावरणक्षयः ।

पूजनेन तु संनिष्ठितः पूज्यतमोऽहं तत् ॥

M.P.(T), 3.130.



the Kula system.<sup>1</sup> The only difference, indeed a major one, that deserves heed is that Khecarī as the supreme principle replaces Vāmesvarī relegating the latter, in hierarchy, to the second place so far occupied by itself (Khecarī) in the Krama scheme. Here Vāmesvarī is converted into a principle of individual subjectivity, whereas Khecarī turns into a principle of immaculate indeterminacy and universal subjecthood. Other groups of the divinities represented by the rest of the flows remain almost the same.<sup>2</sup> /

1. ततो वाहदेवीनां स्ववाहाधिष्ठानं द्वितीयवाहमृणा न्यालिन्या  
स्पर्शविष्कारः । तत्र षडङ्गकुलपिण्डमण्डनस्यात्मनो विलासः ।....  
यतः कुलक्रमप्रतिष्ठितप्रत्यक्षासिद्धः समाचार स्व मंगलोदकः ।

Kaula-sutrāṇi, folio 3a.

इत्थं सर्वत्र कुलदर्शनेषु शाक्तो योऽन्तःक्रमेण उदयः स्थितः स स्व  
तद्भूमिकानुभवविशेषैः चक्रचरीरूपमास्थितैः संस्थानविशेषेण  
पूजितैः स्वरूपप्रयोजनीयनाय क्यक्रमेणापि क्रमार्थं उपासितव्यः ।

M.P.(S), p.111

3. खे ब्रह्मिणी अमेदरूपे स्थित्वा चरति ... इति खेचरी, ऋतुवाहिकरणतद-  
र्थसूत्रादिनीलाक्षिपाः .... क्रमेण व्योमचरी-गोचरी-दिक्चरी-भूचरीमूलाः  
याः शक्तयः ता वस्तुत उक्तनयेन स्वभावचरखेचरी-रूपशक्त्यविभक्ता स्व ।

P.T.V., pp. 39-40; also  
see Abhi., p. 684.



## 5. PANCAVAHA VERSUS THE FIVEFOLD AND FOURFOLD KRAMAS

In the foregoing pages we have come across the equation of functional pentad (Pañcārtha, i.e., Pañca-Kṛtya) with the tidal pentad (Pañca-vāha). But, within the precincts of the system, there is a school which has questioned the veracity of this equation. The school has its spokesman in Sitikanṭha who identifies the Pañca-vāhas with the four-fold functionalism (catuṣṭayārtha, i.e., functions from Sṛṣṭi to Anākhyā). He, of course, accommodates the exponents of the former view by giving them the latitude of incorporating the Absolute within the environs of Pañca-vāha; but to him, Pañcavāha, a pentad by itself, is essentially a cycle of powers (Śakti-cakra) and hence represents the four acts.

## 6. TWO TYPES OF PANCAVAHA

Sitikanṭha, with his characteristic originality, dilates on Pañcavāha as a uniform concept and talks of two varieties thereof, e.g., Primary and Secondary (para and aparā). The primary Pañcavāha is supposed to be an indwelling principle of all the facets at varying levels belonging to

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1. यच्च पञ्चश्लोकार्थोऽपि दृश्यते स वामेश्यादिपञ्चकप्रसररूपः इति नावयम् ।  
ननु "व (त्यु) दयः (व) काली श्वेता स्थैर्यं च संहतिश्चण्डी ।  
शुष्का कालविनाशो विश्रान्तिर्भैरवश्चति ॥" इति क्रमार्थं स्व पञ्चधा  
परिभाषितः, तदेतत् अत्यल्पमुक्तम् । इह नये चतुष्टयार्थपरिभाषा प्रतिज्ञाता  
इति महाक्रमश्चतुरूप स्व, यस्तु प्रस्थानातिरेण भैरवमूर्तेः पञ्चमस्य पूज्यतया  
पञ्चकार्यः उपदिष्टः स कथमन्यथाभावितुमर्हति इति यथोक्तमेकज्यायः ।



Cit or immiscible consciousness; hence, it is not restricted to particular situations or spheres. The secondary one, on the other hand, is circumscribed to definite places like ear (auditory sense) etc., in human organism and has a defined sphere of action. It is termed as Pañcavāha in popular vogue either figuratively or ignorantly. Naturally, it stands rejected.<sup>1</sup>

7. MODIFICATIONS IN THE ACCEPTED PATTERN : INTRODUCTION OF  
SAMHARA BHAKSINI AND RAUDREŚVARI

Śitikantha and the unknown author of the Mahānaya Prakāśa have approached the problem from another point of view, thereby giving new dimensions to the notion of Pañcavāha and radically modifying its accepted pattern. They have removed Gocarī and Dikcarī from the old list and have substituted Samhara-bhaksini and Raudreśvari for them.<sup>2</sup> But the replacements are meant neither for making proxy nor for filling in the blank. Both of them are the independent

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1. परोऽयं पञ्चवाहः यस्य प्रातिस्विकविद्भूमिकाविशेषोऽव्यापकस्य स्थाननैयत्यं नास्ति, अपरस्तु पञ्चवाहः श्रोत्रादिप्रसृतनियतस्थानो नियतव्यापारश्च तस्य पञ्चवाहेति लोकव्यवहारो मोहात् उपवारात् इति स निश्चिदस्व ।

M.P.(S), p.61.

2. व्योमेश्वरीकृमाद यावद रौद्रेशीपञ्चकं स्थितम् ।

M.P.(T), 7.92.



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concepts.

Vyomesvari or Vyoma-vamesvari is so called because it projects or emits several firmaments of consciousness. It is Khecari, because it roams in the atmosphere of essential self-being. It is Bhucari, because it remains at the plane of trans-phenomenal consciousness. Samhara-bhaksini is one that annuls or withdraws all emergents. And Raudresvari is that which becomes one with Vyomavamesvari by merging into it.<sup>2</sup>

1. Although these two have been brought in as innovations, yet to an eye of scrutiny an undercurrent of relationship between the two schools would not appear very distant. The Cid-gagana-Candrika, without being too vocal, gives out a clue to this effect where Gocari and Raudresvari present themselves as convertible notions. Vide

पंचमो फटिति पातकः क्रमादियुष्मि स्फुरसि रौद्रीवैभवात् । ज्ञानधाम्नि  
निलिखेशि गोचरी न क्रमस्तव निराश्रये पदे ॥ पंचधा प्रु(१५)तवैभवं  
शिवे वक्रमेतदिह गोचरीकृतम् । विरवमदानिरुपाख्यचिन्मयात्वत्पदाद  
गलति नैव जातुचिद् ॥

3.69.72.

One must, however, remember that Gocari is the fifth vaha in the scheme adopted by C.G.C. and therefore this identification should go with the fifth stage in every scheme and not with the Gocari as such. It has been already noted how Maheśvarānanda and Kṣemarāja differ from each other in their respective definition; but as soon as their definitions are understood seriatim, the paradox withers away.

2. नाना सविद्रूपाणि व्योमनि वमति संजति या... चिद्रूपा सा व्योमवामेश्वरी,  
खे स्वभावगणे चरति या खे परस्वरूपा खेचरी, परविमर्शमौचरति या सा  
मूचरी, स्तच्च सर्वं स्फुरितं या संहरति सा संहारमदिष्णी, आदौ ...  
व्योमवामेश्वरीरूपे महाव्योम्नि तन्मयतो याता सा रौद्रीश्वरी ।



Hence Vyomeśvarī is viewed as the first stir of universal emergence, whereas Raudrīśvarī as the principle of universal disappearance.<sup>1</sup> It is therefore generally opined that it is Vameśvarī which, through a process of reversion (Pratyāvṛtti) within the strict confines of its being, accomplishes its job by reaching out to and embracing Raudrīśvarī.<sup>2</sup> Of the five Kulas (Kula-pañcaka), another name of the five flows,<sup>3</sup> the primal divinity gets split into five modes in order to actualize itself. Thus the Khecari is enalogous to Srsti, because the trans-empirical consciousness descends in the twelve-fold form of the respective places of sensory activity. Later, in its descent it encounters the sensory objects and finds itself identical with their quintessence, hence Bhucari is the same as sustenance (Sthiti). In its further descent it assumes the form of Samhara-bhaksiṇī whose nature consists in withdrawal (Samhara), because after having devloved the object, it is back to its own being. Still further, it endures as the immiscible, undefiled consciousness even though the latent objectivity in the form of residual traces of the absorbed objects still lurks. This state, called Raudrīśvarī, contains futurity within and evades any interior or

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1. आद्यौ व्यामेश्वरीस्पन्दरूपो विश्वोदयोन्मुखः ।  
अन्यो रौद्रीस्फाटमयो विश्वविलापकः ॥ M.P.(T), 7.177.
  2. Ibid, 7.118-119.
  3. कूलपञ्चकरूपतया क्रमेण आश्रयानतां प्राप्ता सती । V.Bh.V., p.68.



exterior form as such and yet remains immanent both internally and externally in our multitudenous worlds which it itself vivifies.<sup>1</sup> Thus the first crest of divine tide, flowing from the transcendental divinity, is Vameśvari. During the process of solidification, in other words, the same primal stir falls on senses and is known as Khecari. In the next still grosser state it contacts each and every object and gets termed as Bhūcari. Samhārabhaksini, as mentioned above, representing the phenomena of involution and withdrawal retracts each and every objects through their different points of contact. It also marks out an interim stage which is difficult to designate as either internal or external. The same primal stir is christened as Raudresvari, because it renders the course of universe feasible by coming into touch with the totality of all that is possessed of a form or is beyond it.<sup>2</sup>

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1. M.P.(S), pp.69-70.

2. निखिलमरीचिदेवतावृत्तस्य अविशेषोऽपि प्रथमोन्मेषवपुष्पा व्यापिका  
 सैव वामेशी, ततः कर्णस्थानपतिता सैव सा खेचरी इति कात्स्न्येन  
 व्यपदिष्टा, ततोऽपि धनीभूता विषयकृता प्रति अधिष्ठानेन कृतपादप्रसारिका  
 भूचरी विषयग्राहि विधाय अन्तःबहिर्भूता संहारमदिगणी इति, ततः  
 अन्तर्बहिर्भूत कृताधिष्ठाना लोक्यात्रा पारयन्ती भेदावस्थाया च  
 भौषणस्वरूपा रौद्रेश्वरीति विमलैव रूपेण चोत्ते ।



In the context of sense-divinities it has been made clear that Vāmeśvarī constitutes the first ever emergence of senses (i.e., sense-deities). Khecarī comprises stations of their operation (viz., sensory organs). Bhūcarī consists of the twelve objects meant for sense-organs in their totality. The fourth one, which passes under the name of Samhārabhākṣiṇī and is identical with Vāmeśvarī in character, consists in the withdrawal of that objectivity within itself, that is, it permeates all the points of objects in their most general and universal form. The fifth one called Raudrīśvarī is an all-encompassing principle like the First Principle, the Lady-Absolute.<sup>1</sup> Really speaking, all these vāhas or vāmeśīs partake of the pure consciousness which is all-pervasive and defies all attributes and, hence, they lack any definite operational locus. The reference to ear (auditory channel) etc., has nothing real and fundamental in it, but is superficial, pragmatic and metaphorical. And, if in popular parlance they are (ear etc.) reckoned as Pañcavāha, it is with reference to their being the loci of empirical functioning of the senses.<sup>2</sup> It must be kept in view that, all these

1. पंचमं च रौद्रीश्वरीपदाभिहितं बहिरनुभूतचिदभूमिकाविवर्तमार्थं च निजस्वरूपम-  
प्रमुष्णितस्वस्वरूपमेव अवलम्ब्य आदिदेवीवत् व्यापकेन रूपेण आक्रामति ।

M.P.(S), pp. 64.

2. आदिदेवीवत्सर्वव्यापिकानां निरुपाधिचिन्मात्ररूपाणां वामेश्वरीणां  
नियतं कूलगतं किञ्चित् प्रतिष्ठानं नास्ति, यस्तु श्रोत्रार्थाधिष्ठानरूपोऽधि-  
कारविभागव्यवहारः स औपचारिको न वास्तवः । श्रोत्रादिमरीचीनां  
लोके पंचवाहेति व्यस्यदेशः स तदधिष्ठानात् संभाव्यते ।



vāhas or the aspects of divine effulgence are just the same in point of essential character. They are just like the five immaculately transparent media which appear differently owing to difference in their reflections. Otherwise, whether it is the realm of <sup>em</sup>metaphysical supreme awareness or that of the self-being of the five-flows or still that of the external stretch of the senses-divinities, the unitary character of Awareness pure and simple is never compromised or tainted.

### 8. CERTAIN OBVIOUS CONCLUSIONS

From the above deliberations two or three conclusions themselves follow. Firstly, the twofold division of Pañcavāha into primary and secondary ones of which the secondary calls for rejection, is reminiscent of the double activity of Pañcavāha (in the earlier treatment) in emancipating and enslaving the ordinary individuals. Secondly, though the Raudreśvarī is one of five vāhas, yet it is deemed as Reality transcending all the five- vāhas<sup>1</sup>. On this point, there seems to be an implicit agreement among all sections of the system's scholarship.<sup>2</sup> It is in this sense that Raudreśvarī

1. ताश्चतुष्पाष्टियोगिन्योऽपेदेन यत्र वर्तन्ते सा रौद्रेश्वरीमुष्मिता पञ्चाष्टितमा सर्वमंगलमंगला राक्षी भगवती, सेव परधाराधिकृतां सामरस्यम् ।

2. रौद्रेश्वर्या अयं स्फारः प्राधान्येन व्यवस्थितः । M.E.(S), pp.69-70.

परधारासमाकृतामरस्यावसानम् ।

एषा कृशतनुर्देवी सर्वेच्छाविलयावनिः ॥ M.P.(T).4.53, 57.

तस्यैव भगवतः... विश्वमवाप्तिं हति परामुक्तो ... सविदेव ... शक्त्यवस्था सैव विश्वगतसुषुप्तिसंसारोपचारात् कृष्णामयकृपा अप्यैव सर्वरहस्ययेषु गीक्यो । of Vivṛti on the Paramārtha-Sāra-Saṁgraha, 14th verse (M.S.), folio.7.

पातद्वयेन व्योमेश्यादिपञ्चस्वीकारस्यापरिहायत्वम् ।

तद्वत् सर्वानस्युतिसाम्राज्यशालिन्याः श्रीरुद्ररौद्रेश्वर्याः सर्वथावश्यमावः ॥

M.M.P., p.194.



is identified with Kāla-Saṁkarsinī.<sup>1</sup> Thirdly, the problem of Pañca-vāha has figured either in its own independent context or in the context of Pāta-Krama which as a part of Vṛnda-Cakra implies the basic identity of the two, i.e., Vṛnda-cakra and Pañcavāha. The separate treatment of the problem does not alter the character of Pañcavāha in different context; instead, it brings out the implications, if any, more vividly. This is again a sphere of common agreement.<sup>2</sup> Moreover, the Vāmeśvarī and Raudreśvarī are treated on a par, because the point of beginning is, in a sense, one with the point of conclusion.<sup>3</sup> In order to avoid confusion one point merits special mention. As noted previously, according to Kṣemarāja et al., the Vāmeśvarī enjoyed the august position of being the Supreme Power of the Supreme Reality. But here the Raudreśvarī steals the limelight. Actually Raudreśvarī as a member of five vāhas<sup>is</sup>/nothing more or nothing less than Vāmeśvarī. But Rudra-Raudreśvarī as the counterpart of ~~the~~

1. तत्र श्रीकालकण्ठपरापर्याया रुद्ररौद्रेश्वरी पञ्चवृत्तिर्मा सर्वानुवृत्तेति न पृथग् गण्यते ।

M.M.P., p.92.

मानुशीतकरवङ्गनिकुण्डली बिन्दुसूक्तिपरावरस्थला ।

रुद्रशक्तिरपि कालकण्ठिणी त्वत्कपञ्चविधवत्सूक्ती ॥ C.G.C., 3.21.

2. रौद्रेश्वरी सर्ववक्राण्यामूलाद् ग्रथति स्वयं ।

ऋतो वृन्दक्रमे सर्वमुपादेयतयास्थितम् ॥

M.P.(T).

वृन्दवक्त्रे पञ्चधा पातनिकाक्रमेण ... श्रीवामेशी-शेखरी-मूर्ध्वरी-संहारिणी-

रौद्री-अधिष्ठितेन ... ।

V.Bh., V, p.68.

3. दिव्यौघकृपञ्चकस्फाटिणी वृन्दवक्रनायिका श्रीवामेश्वरेव

सर्वं सर्वात्मकम् ।

Ibid, p.68.



Reality proper is singled out from the group and then rated supreme. The status of Vyoma-vameśvarī remains the same in both the places. In the previous discussion it is the supreme power of the Supreme male reality, i.e., Maheśvara or Manthāna-bhairva. Here, too, it is the supreme power of the Supreme Reality conceived as female principle, i.e., Raudreśvarī. Figuratively, the former may be termed the Lord Absolute and the latter the Lady Absolute. But, looking deeper, it may be averred that even Maheśvarānanda, who identifies Rudra-Raudreśvarī with Kālasaṁkarsinī, would find it difficult to treat it as the Absolute.<sup>1</sup> It, anyhow, transpires to be the Supreme power, i.e., freedom of the Absolute; whereas, in the view of the author of the

1. ब्रह्मः परमेश्वरस्य स्फुरणधरितः ।

M.M.P., p.89.

~~Vyoma-vameśvarī~~ Vyoma-vameśvarī is definitely inferior to Kāla-Saṁkarsinī or Rudra-Raudreśvarī according to Maheśvarānanda, cp. M.M.P., pp. 90 and 92; Kāla-Saṁkarsinī, or for that reason, Rudra-raudreśvarī have been identified with Bhāsa which again belongs to Paramēśvara. cf. p.105. Also cp. षोडशाधिकविलासलक्षणम्-

कालकलितं श्रीकालसंनिधिं विभावन्मुमुक्षुः क्रतुः स्वदेवः ॥

Ibid, p.184. Honestly speaking it is very difficult to understand the precise stand of Maheśvarānanda because he undoes everything by saying

षोडशाधिक्या विश्वं तदुत्तीर्णः परमेश्वरश्च द्वितयमपि संगृह्यते ।

A.P. 106. But the above observations are based on the general impression one forms from his entire argumentation. Also cf. Abhi.p.509. We partially differ from Dr.Pandey. The above discussion is self-explanatory when contrasted with his observation.



Mahānaya-Prakāśa, Rudra-Raudresvārī is itself the Absolute.<sup>1</sup> Abhinava and Kṣemarāja would agree with Maheśvarānanda if one stands by the verdict of Abhinava's Krama Stotra<sup>2</sup> (verses 28, 29) and Kṣemarāja's commentary on the first and last verses of the Spanda Kārikas. It is nothing but the remainder of the major divergence obtaining between the two schools, one of them expounding the ultimacy of the Lord and the other that of the Female Principle.

#### 9. NATURE AND IMPLICATIONS OF THE TRADITIONAL CONTEXT

The question now posing itself is of major importance, if one wants to come to grips with the problem, i.e., Pañcavāha. The question pertains to the nature and implications of the traditional context in which the problem has been taken up for elaborate consideration. Maheśvarānanda opines that the notions of the Pīṭha-niketana, Vṛnda-Cakra and Pañcavāha are not isolated concepts, but are part and parcel of a wider spiritual schema. Because, the epistemic and mystic significance of the cycles of divinities is subservient to the potencies and secrecies of the true and genuine

1. सर्वोत्तीर्णा सर्वमयी सर्वसर्वात्मकप्रथम ।

M.P.(T) .7.51.

2. Also cp. इति शक्तिचक्रयन्त्रं क्रीडायोगेन बाह्यं देवः ।

अहमेव स्वरूपः शक्तिमहाकृतायकपदस्थः ॥



worship.<sup>1</sup> In order to accomplish this supreme type of worship<sup>2</sup> one is enjoined to regard and realize this body, or the physical frame of the eternal self, gradually as Pithaniketana, Vṛnda Cakra and Pañcavaha. These represent the gross, the subtle and the ultimate seats (Pīṭha) respectively in terms of which the body has to be viewed and ~~and~~ moulded.<sup>3</sup> Already an allusion has been made to the basic affinity of the Vṛnda Cakra and the Pañcavaha, and the same will once again be dealt with in detail in its appropriate context. So the Pithaniketana or the Pīṭhakrama alone is left out for present investigation.

#### 10. THE CONCEPT AND IMPORTANCE OF PITHANIKETANA

The Pīṭha is nothing but our body. It is there that

1. अथाक्षरारहस्योन्मीलितत्वात् क्रमेणाक्षरदेवताचक्ररहस्यमपि उद्भावयितुम्  
आदौ उद्देशमुपन्यस्यति -

श्रीपीठपञ्चवाहनेत्रयवन्दवक्राणि स्मरत ।

स्मरत च गुणानिर्णीतः पञ्च य शक्तीः सृष्टिप्रमुखाः ।

M.M.P. 36.

2. पञ्चोपचारिका पूजा कृत्रिमा या बहिःस्थिता ।

विलयं तत्र सा याता क्वाप्यक्रमपदैः समे ॥

अपूजैव समाख्याता पूजा सा परमाख्याता ।

नित्योदितमहासर्वोत्पञ्चवाहेन ढीकितता ॥

C.S. (MS), folio. 9

3. इत्थं स्वदेहमेव पीठनिकेतनतया स्थूलं सूक्ष्मं सूक्ष्मं पञ्चवाहस्वभावतया  
परं च पीठतया पर्यालोच्य .... ।

M.M.P., p. 98.



the Godhead has fivefold flow.<sup>1</sup> The entire cosmic manifestation symbolised by a variety of deity-cycles, Thus, hinges on the Pīṭhakrama; and, for its being the final recourse of everything, it is equated with the Pranava.<sup>2</sup> Śitikanṭha even goes a step further and declares the concept of Pīṭha as one of the most basic concepts of the system. He would rather not distinguish between the Mahārtha or Krama principle and the Pīṭha. The concept of Pañcavāṣa is a parallel concept of Pīṭha and hence the former is held as identical with the latter. The seat stands for a place of rest. Therefore, what is acknowledged as Pīṭha in the common intercourse is the point of final repose from the transcendental point of view.<sup>3</sup>

1. पीठं हि नाम स्वशरीरभूतारकात्मकमित्युक्तम् ।

तत्रैव परमेश्वरस्य पंचधा वक्ष्यात् ।

M.M.P., p.87.

स्वित्त्वत्युभयोन्मेषात्तमस्योद्भवं महत् ।

वीर्यं तस्माद् देह स्व महापीठः समुद्गतः ॥

M.P.(T)., Quoted, M.M.P., p.88.

The verse is not traceable to the published text.

2. पीठक्रमेण संश्रित्य देवीचक्रं विष्णुमते ॥

सर्वसहस्रमावत्त्वाद् परानुग्रहेतुतः ।

प्रकर्षानुतिमात्रत्वाद् पीठं प्रणवसंज्ञितम् ॥

M.P.(T)., 2.33, 35.

It should now be clear why Mahāśvarananda analyses Vyoma in Vyomavameśvari into Vi. Om.

3. इत्थं पीठाख्य एष महार्थः, महार्थप्रदायत्वाच्छारीरोऽन्तरंगः पंचवाहो महाक्रमार्गमंतश्चतुष्टयार्थरूपो वा महाक्रमो महार्थो ज्ञेयः ततो लोकयात्रायां पीठत्वेन निर्वाणादशयां विश्रममावेन ... एष स्व महार्थो ... ।

M.P.(S), p.56.



In a Pitha a group of nine powers is supposed to be operative. These powers are as under :-

- (i) A unique primal subjective stir,
- (ii) Subjective inclination towards external manifestation,
- (iii) Sensory stir in the form of a means of knowledge,
- (iv) The advancing of the means of knowledge towards ascertaining the definite character of objects, and
- (v) Objective emergence, which, in the final analysis, boils down to the five elements placed in the following order, viz., ether, earth, air, heat and water.

The first stage consists in brooding over the self as the principle of consciousness. The next one marks its endurance. Then follows the uninterrupted continuity of its activity. Further, it gains a touch of vividness and becomes radiant with its additional brilliance. Finally, a sense of contentment or fulfilment supervenes in consequence of its resting on the self.<sup>1</sup>

#### 11. PITHANIKETANA AS IDENTICAL WITH PAÑCAVĀHA

This is, in brief, the outline of Pithaniketana which comprises, in simple language, the subject, the object, the



relation thereof, and the five elements. If one overlooks for a while the fivefold division of the object, it (Pīṭhaniketana) is reduced to five aspects or powers which happen to be synonymous with the five flows.<sup>1</sup> Even those, who talk of Pīṭhaniketana as consisting of Pīṭha, Śmaśāna, Kṣetreśa, Melāpa and Yāga, take them as denoting the subject, the resulting cognition, the means thereof, the determining activity of the means, and the objectivity consisting of five elements which is to be engulfed by it, respectively.

These again are held to be non-different from Vyomesī, Khecari, Bhucari, Samharabhakṣiṇī, and Rudraraudresvari.<sup>2</sup> It is now intelligible why the worship of body as spiritual seat is so ardently advocated as the invincible and infallible means of self-realisation.<sup>3</sup> It is the reason why Śitikanṭha declares the idea of Pīṭha as an ornament of the entire Krama

1. सर्वं च प्रमाता प्रमाणं पंचविधं च प्रमेयं पीठनिकेतनमित्यर्थो भवति ।.. .  
नवात्मकत्वेऽप्यस्य प्रमादप्रमाणोपगृहीतव्यो मादिपंचकस्वभावत्वात् पंच-  
वाहकतादात्म्यं न किंचिदप्यतिक्रम्यते । M.M.P., p. 88.

2. पीठश्मशानक्षेत्रशमेलयागात्मको हि यः ।  
पीठक्रमेऽत्र पीठेभ्यो व्योमेश्वर्यादयः क्रमात् ॥ M.P.(T) 2.6.

3. वस्तुतस्तु पीठकृदादारम्य समयविधान्तं समेन साम्राज्येन महार्थं स्व  
वक्ष्यमाणवत् बोधवीति इति भाव्यतां, नात्र फलसुखारभावः कश्चिद् ।

M.P.(S), p. 56. For further details regarding equations of  
व्योमेश्वरी with पीठ etc., vide M.P.(T), 2nd Ullāsa, and MP.(S)  
pp. 49-56.



thought.<sup>1</sup>

12. PAÑCAVAHA VIS-A-VIS DIVINITY AND PRECEPTOR: AN ESOTERIC PROBLEM

A purely esoteric problem posed by the some incredulous as to whether the Pañcavāha is to be adored as identical with five deities or five preceptors is wide of the mark according to Sitikanṭha. Since the indiscrete consciousness is a continuum, there cannot be any distinction between the divinity and the preceptor as such; because both of them fall back upon the principle of pure awareness which is the sine qua non of every thing.<sup>2</sup>

13. CONCLUSION: THE SIGNIFICANCE OF THE WORD VAHA IN PAÑCAVAHA

The word Vāha (flow) in Pañcavāha is put deliberately in order to convey the sense of continuity of the unruffled flow of consciousness. The commentator of the

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1. तत्पीठमेव सर्वप्रकारं समस्तमहानयालंकारभूतम् । M.P.(S), p.50.

2. विसर्गस्थितिसंहारप्रथाग्रासैकतत्परः ।

निरुपाख्यमहादीप्तिसमुल्लसिततत्परः ॥

अध्युष्टकलनोद्रेकस्वभावः प्रणवामिधः ।

पीठामिधं तमेवाहं नमाम्यागमसिद्धये ॥

MP.(T); Quoted, M.M.P., p.96. In these verses, which are not traceable to the printed edition, the author depicts Pīṭha as the fulcrum, ground or substrate of the functional pentad of the Godhead.



Paramārtha-Sāra-Saṅgraha given an exquisite expression to the idea.<sup>1</sup> The Mahānaya Prakāśa resounds the idea by observing that once the person throws off his empirical personality and submerges in the flow he is not to reappear again. This is the unique character of Pañcavāha and an outcome of supernal grace.<sup>2</sup>

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1. क्विती नदीवत्प्रवाहिनित्यायाश्चतस्रः उष्ट्यादिदशा इति दशाङ्गमः  
क्रमार्थः । अमस्तु कैवल्यः ..... फलस्वभावोऽपि आद्यन्तकोटिद्वये  
स्फुटतरं व्यज्यते ।

P.S.S.V., Folio. 2b.

2. भूय उन्मज्जनं न स्यादेष्टामिति विशेषतः ।  
रौद्रेश्वरीमयः स्फातरः परानुग्रहभूमिकः ।

M.P.(T). 7.99.



## CHAPTER FIVE

### DYNAMIC ABSOLUTISM VIS-Á-VIS VR̥ṇḌA CAKRA

(An analysis of the omnidimensional scheme of self-elevation relating to the second stage of existence, i.e., subtle body, as subtle seat of the supreme consciousness.)

( 678 - 728 )

Preliminary (678) - Puryaṣṭaka: the centre of reference  
(678) - The nature and composition of Vr̥ṇḌa Cakra (682) -  
Seventy mystic categories of the system and Vr̥ṇḌa Cakra  
(687) - The place of Vr̥ṇḌacakra and significance of the  
Hathapāka process (688) - Eightfold approach to Vr̥ṇḌa  
Cakra (690) - Dhāma Krama -(694) - Mudrā Krama (694) -  
Varṇa Krama (700) - Mudrā, Mantra, Nirīha versus Dhāma,  
Varṇa, Cid (703) Daṇḍa and Muṇḍa Krama (706) - Samvit  
Krama (710) -Kalā Krama (713) - Bhāva Krama (714) - Pāta  
Krama (715) - An incongruity reconciled (717) -Aniketa  
Krama (720) - Concluding remarks :Sub-structure of the  
Vr̥ṇḌa Cakra (725). 7



## 1. PRELIMINARY

To take up the issue straightaway. Maheśvarānanda's suggestion, that Pīthaniketana, Vṛnda Cakra and Pañcavaha mark out respectively the gross, the subtle and the transcendental nature of sublimating our own vision - with regard to our physical frame acting as a fundamental fulcrum of the entire spiritual undertaking - , does not stop there.<sup>1</sup> There is implicit in it, in simple language, a scheme of omindimensional self-elevation relating to the three commonly reckoned layers of our existence, viz., the body, the subtle body and the transcendental body, i.e., the self. The first refers to the psychophysical complex that we are; the second to the subtle body which has an airy essence and continues to persist even after we have retired from tangible mundane existence; and, the third to our metempirical essence that is the crux of our entire being. It is with reference to the second, i.e., the subtle body (Linga-Sarīra), that the Vṛnda-cycle addresses itself.

## 2. PURYASTAKA : THE CENTRE OF REFERENCE

The subtle body is characterized as Puryaṣṭaka<sup>2</sup> in the system; and, in adherence to the literal meaning of

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1. M.M.P. , p. 98.

2. Maheśvarānanda, while initiating his discussion on Vṛndacakra, observes (M.M.P.,p.92) that the cumulative or collective character of Vṛndacakra owes itself to its



the term, the sixty-four mystic components of the

....contd..) being a composite whole of the Jñanasiddhas, which is possible only when it retains its nature as Puryaṣṭaka. It transpires that it is Puryaṣṭaka that forms the underlying basis of Vṛnda Cakra. In the context of Saktasiddhas, again, he reemphasises and attributes their eightfold character to their affiliation to Puryaṣṭaka (M.M.P.p.98), and reaffirms his conviction that it works as the principle animating Vṛnda Cakra तदनुप्राणनोऽमेतच्चक्र-विष्कारः

Ibid.). He defines Puryaṣṭaka in terms of an aggregate of the eight constituents, namely, mind, ego, intellect and five objects-as-such (i.e., tanmātras viz., sound etc., Ibid.)

In view of the Puryaṣṭaka's constituting the substructure of the entire edifice of Vṛndacakra one must consider right now the nature, composition and import of this concept before one goes ahead.

Puryaṣṭaka literally means the city of eight and stands for the subtle body, i.e., Līṅga Śarīra, housing the eight components referred to above and serving as the vehicle of the Saṁskāras. In fact, there is no unanimity as to the exact composition of the Puryaṣṭaka, but none differs with regard to its purpose and function as a substitute of the Līṅga Śarīra in the system.

The Puryaṣṭaka in the system is generally identified with the Prāṇa-Pramāṇa (vide I.P.K. 3.2.14, अथवा

प्राणोऽहन्ता पुर्याष्टिका). Utpala takes the above stand as an alternative to his other definition of life, which synchronizes with the power that resides in the Sunya-Subject, puts life-breath in motion, and constitutes the inmost of the sensory activity. On the alternative view, the life is identical with self-consciousness and coincides with the life-breath (Prāṇa) which is nothing but an aggregate of the eight. Thus, deep sleep, i.e., Susupti is coeval with the reclining of self-consciousness on the Sunya or Prāṇa. Incidentally both of them pass under the name of Susupta Pramāṇa, though giving rise to two distinct types that bear their respective imprints. Hence, the Prāṇa is identified with the kind which suffers the persistence of objective consciousness, whereas the other utterly lacks in the same. This consequently leads to their being named, accordingly, as Savēdya-Susupta and Apavedya-Susupta. Due to an interplay, though extremely minute, of the impurity named Māyīya, the former is not  
(contd.....



(contd.....) immune from the objective touch, whereas, the same Mayiyamala absenting itself in the latter, deters it from having distinct objective tinge. Vide Bhas (V), II, pp.264-65. Both of them are designated as susupta, because the principle of limited agency known as Kalā, too, takes an interval and suspends its operation.

Now, it is the Prāṇapramāṇa or Savedya Susupta which is signified by the word Puryastaka. In fact, there is a separate group of authors who bring the Sūnya Pramāṇa within the connotation of Puryastaka, ( लीनशून्यसमाधाव-  
प्यास्ते लीनशरीरः Vide. I.P.V.V., III, p.336), but they retire from the scene in want of much credence being attached to them by their own kinsmen.

The opinions differ as to the basic constitution of the Puryastaka. According to Abhinava, the five prāṇas (5) together with the group of sensory-organs as one unit (1), the group of motor organs as another unit (1) in addition to the resolving intellect (1), make up for the eight-membered Puryastaka. He cites another view, too, which he shows to have originated from the sources other than his. The other view describes Puryastaka as an aggregate of five undifferentiated essence of objects (tanmātras) (5) plus mind (1), ego (1) and intellect (1). Vide.

प्राणान्तिर्पञ्चकं बुद्धीन्द्रियवर्गः, कर्मेन्द्रियगणतो निश्चयात्मिका च को

धीर्क्यते । तन्मात्रपञ्चकं मनोऽहंबुद्धय इत्यन्ये ॥

Bhas. (V), II, 264.

This view is obviously borrowed from the Spanda School "

( तन्मात्रोदकपेण मनोऽहं बुद्धिवर्तिना । पुर्यष्टकेन संरुद्धस्तुदुत्तं प्रत्ययोद्भवम् ।  
Sp.N.3.17), which, in this respect appears to have drawn on Gita ( भूमिरापोऽनलं वायुः सर्वं मनोबुद्धिरेव च । अहंकार इतीयं मे भिन्नाप्रवृत्तिरष्टधा ॥

7.4) And it is interesting to note that despite Abhinava's hushing up the differences, that the gap between the two views is simply formal and not substantial

( यत्तन्मात्रपञ्चकमन्तःकरणं वेति केचन पुर्यष्टकमाहुः प्राणान्तिर्स्वीकारात्, तत एव अत्र पदावैचित्र्ये वस्तुनो न वैचित्र्यमिति ।

I.P.V.V., III, p.336), a bulk of later authors prefers to go by the Spanda opinion. For instance, Maheśvarānanda does it. It is specially curious to find Kṣemarāja differ from his master. Unhappily, though the Kṣemarāja's commentary on that particular Karika, under reference, is lost to us, yet the ascertaining of his views poses no enigma. Because, he everywhere distinguishes between Prāṇa and Puryastaka that happen to be identical in Abhinava's opinion (contd....



cycle are subsumed under eight classes.<sup>1</sup> They are proposed to be dealt with later within the body of this chapter.

contd....)

(शून्य-प्राण-पूर्यष्टकशरीरस्वभावत्वाद् । P.Hr., p.62, देह-प्राण-पूर्यष्टककला-  
मिश्रं व्यामोहयति । Ibid, p.71); and, unhesitatingly pledges  
his allegiance to the Spanda view [ तस्य इति श्रमेन पूर्यष्टकेन  
संरुद्ध (Sp.K.3.27) इति उपक्रान्तं पूर्यष्टकमेव पराप्रष्टव्यम्, न तु यथा ..

Op.Cit.p.101 ] . This, in fact, furnishes additional evidence to boost Kṣemarāja's avowed thesis that Krama and Spanda are so close that they stand apart by hair's breadth and share a thorough identity of themes. The following extract from his concluding remarks in the Spanda-Nirṇaya bears the brunt of it and anticipates Maheśvarananda's acknowledged debt to him for guidance, in general, and for inspiration, in particular in this instance, for making the Puryaṣṭaka the anvil of VṛndaCakra as he visualized it. The extract runs :

तथा तस्येति पूर्वसूत्रनिर्दिष्टस्य पूर्यष्टकस्य तद्वारेणैव विश्वस्य  
निमीलनोन्मीलनसमावेशाभ्यां लयोदयो नियच्छन् प्रथमसूत्रनिर्णीतदशा  
स्करमहदेव शक्तिरात्मनः स्वभावात् संहारं सर्गं च कुर्वन् भोक्तृतामेति..।  
ततश्च प्रथमसूत्रनिर्णीतस्य शक्तिचक्रस्य स्वमरीचिनिचयस्य ईश्वरो  
अधिपतिर्भवेत् ।

Sp.N., p.74.

For further reference see, S.S. 2.3-4; S.S.V.(V),  
2.14-19, 48-49.

1. यत्पीठवक्राचिचपंचवाहप्रकाशमानन्दस्वमूर्तिचक्रम् ।  
अष्टाष्टवक्त्रं प्रविराजते तद् गुरुक्रमौघं सक्तुष्टयार्थम् ॥

Quoted from some Krama text, M.M.P.p. 86.



Another point, that we are urged not to miss, is the unmistakable identity between Pañcavāha which in a sense is the mother concept and Pañcaskandhas<sup>1</sup>, as they are called having been brought in as the basic and primal ingredients of the Vṛnda-cakra on the pattern of five flows.<sup>2</sup>

### 3. THE NATURE AND COMPOSITION OF VṚNDA CAKRA

The details of its nature are deducible from the name of the cycle, e.g., Vṛnda (lit., a group or an assemblage). The word Vṛnda Cakra, when dissolved, means the cycle of the aggregates.<sup>3</sup> It thus stands for a group of five aggregates taken as a whole. These aggregates pass under the names of Jñānasiddhas, Mantrasiddhas, Melāpasiddhas, Śāktasiddhas and Sāmbhavasiddhas. Esoterically whatever they may mean, but, philosophically, they represent the predominance of that aspect of consciousness which is not of the nature of a process, but is marked by the culmination or accomplishment of that process. Hence, reference to the process is necessarily there, but in an implicit and indirect form. The esoteric nomenclature

1. ज्ञानसिद्ध्यादिपञ्चकस्मिष्टस्वभावत्वात् ।  
तच्च प्रकटितपञ्चस्कन्धम् ॥

M.M.P., p.92.

The word Skandha is used, perhaps, to convey the same sense as in the Buddhist terminology, i.e., the five forms of physical consciousness.

2. इति मंग्या पञ्चवाह्यमानुगुण्यादुद्भाविपञ्चप्रकारम् ।

M.M.P., p.92.

3. तदिदं समुदायपूर्वकं किल वृन्दक्रमवक्रमुच्यते ।

M.P.(T).7.2.



of Siddhas and Yoginīs does not extend beyond it in its significance.<sup>1</sup> The sixteen Jñāna-siddhas, twentyfour Mantrasiddhas, twelve Melāpasiddhas and four Sambhava-siddhas account for a total of sixtyfour aspects that enter into the constitution of Vṛnda-Cakra.<sup>2</sup> These five Siddhas

1. स्वचिद्रूपप्रधान्यात् तत्र चिद्वतया स्थितेः ।

निर्मेययोगतः शक्त्योर्गिनीत्वेन समवः ॥

M.P.(T).6.22.

The verse occurs in the context of Mūrticakra but the same is equally applicable to Vṛnda, too.

2. As has been seen, Abhinava's usual reticence at such places implies that these developments are comparatively later in date, or else, they hail from a different tradition. The latter hypothesis is not without a grain of truth, because Jayaratha cannot be said to be unfamiliar with Vṛnda Cakra specially when he quotes from the Mahānaya-prakāśa or refers to the Krama-Sāmbhava which, according to 'Sitikantha, was primarily devoted to the consideration of Vṛnda-cakra. But under his master's spell or owing to his faith in the tradition he belonged to, Jayaratha nowhere refers to Vṛndacakra, although he discusses a few points that partake of the nature of the Vṛndacakra, as for instance, Pindanātha etc. The other possibility, equally weighty, is prone to consider them as the tangible superstructure built up by the later authors on the antiquarian substructure. Jayaratha furnishes an interesting but very cogent clue. In Vṛnda cakra all the aspects total sixtyfour. He quotes a sentence from Abhinavagupta referring to a cycle of sixtyfour powers, indeed without mentioning the name of the cakra as such

(ताभ्य स्व वतुःषाष्टिपर्यन्तं शक्तिचक्रकम् इत्यादि कथमुक्तम् ।

T.A.V., II, p.244). The extract appears to have been taken from the Tantrāloka according to the printed edition, but the same could not be traced to the published text. However, this shows that whichever of the two hypotheses be correct, a tradition has been handed down to the later authors. They, however, must be credited for working out a massive structure of details.



represent the various stages of consciousness from the grossest to the subtlest. These siddhas, owing to scholastic presumptions, are depicted as Śākinīs, a sort of female entities, but it makes no difference to the eightfold character of the cakra.<sup>1</sup> The introduction of Śākinīs has been accorded with the same explanation as in the case of Siddhas. They are described as the receptacle of action or of the process of spiritual service.<sup>2</sup> From here stems another title of Vṛndacakra, i.e., Śākinī-krama.<sup>3</sup> The total strength of Vṛndacakra is, accordingly, arrived at through a different calculation. Out of eight classes which necessarily pertain to Pīṭhas, since the whole line of present argumentation revolves round it, each one is possessed of eight Śākinīs and taken together they amount to count sixtyfour.<sup>4</sup> Further, on a still different calculation, the same number does not remain far to seek. These five types of Siddhas bear the signatures of the five streams (Vāhas). The twelve psychoses stemming from the senses including intellect and mind, when taken in relation to each of the five flows, give us a total of sixty. To this, if four

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1. अष्टकुलोद्भूतपञ्चविधशाकिनीचक्रे ..... । M.P.(S), p.85.

2. आचारो हि त्रियास्वभावो नीरूपः आचारकर्तारं द्रव्यरूपमादिपति  
इति शाकिनीनां नमस्कारः पर्यवस्यति ।  
Ibid.

3. आमूलान्विलसति शाकिनीक्रमेऽस्मिन् । M.P.(T).7.189.

5. अष्टम्य पीठेभ्यः सैकस्मात् अष्टौ अष्टौ शाकिन्य इति चतुष्पाष्टिरेव  
भवन्ति ।  
M.P.(S), p.104.



functions, e.g., from *Sṛṣṭi* to *Anakhya*, are added, one gets an aggregate of sixtyfour.<sup>1</sup> The same line of thinking prevails elsewhere, too, with minor differences. In this view, with a specific reference to ego—the subjective frame of reference of all empirical experiences —, the actual number of psychoses comes to thirteen instead of twelve as presented earlier. These total sixtyfive when understood in terms of each of the five acts, e.g., from *Udaya* to *Bhāsa*.<sup>2</sup> The sixtyfifth principle is the point of final repose and is reckoned as the rest (*Viśrānti*). Harmony is the essence of the this state at the helm. It is the undifferentiated principle of *Anakhya* that through a process of self-alienation becomes the world.<sup>3</sup> Again it is

1. उक्तवत् वामेश्वरीमिः पंचमिर्विमागेन अधिष्ठिता द्वादशवृत्तयः षष्टितामाप-  
यन्ते, मूलानामित्त्वं सृष्ट्यादिभिस्त्वत्तमिः सह चतुष्ठाष्टिर्भवन्ति ।

M.P.(S), p.104.

However, it is interesting to see *Sitikantha* offer a somewhat different account in his *Kaula-Sūtrāṇi* (MS). These ~~different~~ views lie somewhere midway between his own thesis of sixtyfour aspects presented above and that of the *Mahānaya-prakāśa* (T)'s sixtyfive aspects to be presented just now. However, nothing can be said conclusively at this stage. The passage reads :

वृत्तिद्वादशैः प्रतिवृत्तिपञ्चधामावविशेषिते आध्यात्मिस्त्वत्तमिस्सह पञ्चाष्टितमा  
सर्वविन्निरुपाधिस्त्रयोदशीति षण्धामसंवित्प्रमाणानां प्रत्येकं त्रयोदशात्मता ।

*Kaula-Sūtrāṇi* (MS), Folio Ia.

2. त्रयोदशानां रूपाणां प्रत्येकमुदयादिभिः ।

पञ्चात्मिका पञ्चाष्टिस्ततः स्ता मरीचयः ॥

अन्त्या क्रमात्क्रमात्क्रान्त्या विश्रान्तिरिति गीयते M.P.(T), 7.79-71.

This view is supported by the *Vātulanātha-Sūtras* as well. Vide, मनः संहितं श्रोत्रादिबुद्धीन्द्रियपञ्चकं, तथा बुद्धिसंहितं वागादि-  
कर्माद्विषयपञ्चकम्, तदुभयसमूहो द्वादशवाहः ।... तेन महामरीचीनां निरावरण-  
क्रमेण प्रत्येकस्मिन् प्रवाहे उद्योगावभासवर्णनालगासविश्रान्तिरूपाणां महासंविद्र-  
श्मिनां विकासः... सर्वत्र सर्वतः सर्वदैव स्थित इति । V.N.S.V, pp.12-13.

3. M.P.(T).7.52.



styled as Raudresvari<sup>1</sup>. But the other exponents react very sharply/<sup>to</sup> such a view. Some mildly assert that though the sixtyfifth principle, which is no other than the Kalasamkarsini itself, is beyond any shadow of doubt, it does not merit a separate mention; Because as an all-enveloping principle it has gone into the very vitals of all ensuing aspects.<sup>2</sup> And as such it is not exhausted by them, instead they stand exhausted by it. The others with a stronger disposition holding the number as sixtyfour, fail to reconcile with such a view.<sup>3</sup> However, it is a different matter that they may accommodate others out of latitude or some minor considerations of discipline as, for instance, the Varnakrama.<sup>4</sup> These three views carry the imprints of their basic theses. For example, the first group believes in the unquestioned ultimacy of Reality as ~~an~~ a female entity and five aspects

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1. तारक्षुष्णाष्टियोगिन्यो मेदेन यत्र वर्तन्ते सा रौद्रेस्वरीभूमिगता  
पञ्चाष्टितमा ... तैव परधाराधिकृतसामरस्यम्: ॥

2. M.M.P., pp. 92, 104. V.Bh.V., p.68; also cf. M.P.(T) 7.53, 57.

3. अथकारदेवतायाः पञ्चाष्टितमतामपाकर्तुमाह । M.P.(S), p.103.

4. वृद्धमे च कश्चिन्मसंख्यासाध्यं वक्तुमवशिष्यते इति ।

Ibid, p.105.



of the absolutic functionalism. The other group concedes the ultimacy of the female principle only when it constitutes the supreme power of the supreme Reality and which thus, though identical with the latter, assumes a slightly inferior position. This group as a middle group espouses the cause of five functions. The third militant group (in this context of course) agrees with the former in respect to the first part of above thesis, but radically differs with regard to the second, because to them the process of ultimate agency is not quinary but quaternary.<sup>1</sup>

### 3-A. SEVENTY MYSTIC CATEGORIES OF THE SYSTEM AND VRNDA-CAKRA

The above discussion brings one to the threshold of a sister issue. Maheśvarānanda in his final analysis, at the end of his work, the Mahārtha Manjari, alludes to the seventy ramifications of the Krama system. This number is arrived at by incorporating the sixtyfour sub-species of the Vṛnda-cakra, five genera or the primary categories (esoterically) known as Pañcavāha, and the one Summum Genus, i.e., the transcendently immanent principle famed as

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1. A comparison of the verse just quoted above with one appearing on p.86 of M.M.P. would show that Maheśvarānanda presents the original stand of the system as quaternary but what he inherits from his teachers is quinary. Also cf. M.M.P., p.63.



Raudreśvarī.<sup>1</sup> His resorting to seventy verses, for condensing the whole system therein, is symbolic of the seventy bases of the system. It is quite probable that these categories may not meet the strict logical criterion of a metaphysical category; but it does accord with the logic of mysticism. He (Mahesvarānanda) is like a garrulous parrot who has imbibed it from his preceptors only to speak it out to others.<sup>2</sup>

#### 4. THE PLACE OF VRNDCAKRA AND SIGNIFICANCE OF THE HATHA-PĀKA PROCESS

Of all the five cycles, namely, Prakāśa, Ānanda, Mūrti, Pañcavāha and Vṛnda, which build up the super-structure of Divyaugha<sup>3</sup> (It has been analysed in the historical portion), the Vṛnda-cakra stands out as a unique concept exhausting the entire expanse of multiplicity coming within the radius of the Krama system.<sup>4</sup> The credit

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1. तच्च चतुष्पाष्ट्यात्मकमिति व्याख्यातम् । ... पातक्रमेण व्योमेश्यादि-  
पञ्चकस्वीकारस्यापरिहार्यत्वं । तद्वत्सर्वानुस्यूतिसांप्राज्यशालिन्या श्रीरुद्र-  
रौद्रेश्वर्याः सर्वथावश्यम्भाव इति सप्ततिः । M.M.P., p.194.

2. इत्येतां गुरु-मुक्तसम्प्रदायलब्धां वाचालः शुक्र इव वृन्दचक्रव्यास ।  
पञ्चार्थक्रमपदवीरहस्यवीचित्सर्वस्वव्यतिकरगर्मिणीमवाचम् ॥  
Ibid, p.98.

3. दिव्यौघचक्रपञ्चकस्फारिणी वृन्दचक्रनायिका श्री वामेश्वरेव सर्व-  
सर्वात्मकम् । V.Bh.V., p.68.

4. किंच, श्रीमन्महावैष्णवप्रपञ्चः सर्वाऽपि वृन्दचक्रे विधान्यति ।



must go to the author of the Mahānayaṣprakāśa who siezes the cue and develops the theme to its logical proportions embarking upon demonstrating the true philosophic significance of Vṛnda-Cakra.

The Vṛndacakra is a conception of momentous consequence, in the sense, that it forms the nucleus of the system, by lying at the root of the process that leads one to the beatific repose. This is why it is characterised by the constant evanescence of the successive trends such as emanation etc., which determine the very being of Vṛnda Cakra as a gestalt or complex of all the determinate and indeterminate thought processes.<sup>1</sup> And, in order to secure self-realization Krama falls back upon the technique of Haṭhapāka (lit., forced baking), i.e., Spiritual resurrection by force of spiritual maturity.<sup>2</sup>

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1. अविकल्पविकल्पसंविदां सकलद्वन्द्वानुजिह्वतक्रमम् ।

उदयादिमयं यदन्तरे हृत्पाकेन गलत्यनारतम् ॥ M.P.(T).7.1.

2. संवित्स्वरसवाहित्वाच्च ह्यन्यं स्थापयितुं यथा ।

तथैव हृत्पाकेन प्रत्यावृत्तिमात्मना ।

Ibid., 7.37.

In his manual of the Krama system, called Mahānayaṣprakāśa, the author reiterates the indispensability of Haṭhapāka, a type of spiritual guide-line, at least twelve times [vide 7.36, 37, 43, 47, 49, 54, 55, 73, 83, 98, 103, 113] as an infallible means to self-realization. Scant references to this technique have appeared at many places earlier also. Hence it would be in the fitness of things to devote a few sentences for peeping into the character of this method.

Abhinavagupta picks up the problem, while concluding his treatment of the Kula system, in the third Ahnika of the Tantraloka. But, curiously enough, the context  
(contd.....)



## 5. EIGHTFOLD APPROACH TO VRNDA-CAKRA

We have seen that the three cycles, namely, Prakāśa, Ananda, and Mūrti, represent the trinity of the cognitive

....contd..) in which the issue has been raised relates to Anākhya Krama; a Krama concept. The Anākhya state is defined by its transcendence over the first three phases of self-manifestating, namely, Sṛṣṭi, Sthiti and Samhāra

(उपाधिचक्रस्य अत्ययोऽनारूपम् । T.A.V., II, p.238; त्रिकचक्रस्य परित्यागात् सन्न्यासात् निरारूपरावस्थितिः निर्गता आख्या अभिधानं यस्य क्वी निरारूप..

वागुत्तीर्णं परं धाम ।

V.N.S.V., p.8), Now, what is the exact nature of this state? Is it analogous to the State of Prāgbhava (प्रारम्भिकत्वात् antecedent non-existence), that the Upādhis (that is, a generalisation which is only mental, and not objectively real like the universal, cf. Critique of Indian Realism, pp.320-321) such as Sṛṣṭi, etc., have not arisen at all; or comparable to the state of Pradhvansābhāva (प्रध्वंसभवात् consequent non-existence), that the Upādhis stand alleviated owing to their dissolution (vide T.A. 3, 259-60). The alleviation is itself of two types, e.g., (i) Sāntiprasāma, viz. a gradual process of sobering down or tranquilization of the Upādhis and (ii) Hathapaka, viz., a process of forced and instant tempering of the same. The second process involves a constant activity of the complete assimilation

(प्रश्मश्च द्विधा शान्त्या हठपाकक्रमेण तु ॥ कर्मावसानेन सततं ज्वलनात्मना ॥

Ibid. 3.260-61). The former type lays down a thorough code of spiritual conduct, abiding by which one transgresses the three Upādhis after death. The code enjoins an unflinching performance of all regular (Nitya) and occasional (Naimittika) acts, in sequel to his putting in the way of his baptismal initiations such as Samayī etc., and a complete surrender to the spiritual guide. But this does not lead us to alleviation (प्रश्म) of Upādhis in the true sense of the term, because the smoothing down of the same follows on its own accord. If this be true, all the scriptural injunctions would be rendered meaningless, since a contingent alleviation of Upādhis would not be possible to achieve. The contingency is answered by the second variety of alleviation, going by the name of Hathapaka, which envisages the possibility of complete assimilation of Upādhis to the Quintessence of one's being. Being characterized, therefore, as Alamgrāsa, it is

( contd.....



relation, the object and the subject respectively. All of them finally terminate in Vṛnda-Cakra. - Vṛnda-Cakra is

.....contd) identified with the self that is portrayed as an unbroken flaming torch gutting the multitude to the last finish. Analytically 'Alam' means 'fully' not even excluding the latent traces; and Grāsa (lit., engulfing) means bringing the objectivity to self-sameness (Svātmasātkarah). The process of Alamgrāsa defines the personality of Hathapāka. Hatha (lit., obstinacy, persistence) consists in going beyond the realm of sequence and applying force in the form of single preceptorial guidance. The Pāka (lit., baking) stands for achieving unity with Awareness. This process, when well under one's command, leads instantaneously to the alleviation of Upādhis -

तथा अलम् अत्यम् सावात्म्येन यः वृष्ट्यादीनां ग्रासः स्वात्मसात्कारस्तत्र  
रसो गृह्यता तत्तेनालगाधमैवादावाख्या यस्य, अतएव सततमविच्छिन्नतया  
ज्वलन् यथायथं दाह्यनिष्ठतया दीप्यमान आत्मा स्वरूपं यस्य, स्वविधे ह्येन  
क्रमव्यतिक्रमरूपेण सकृदुपदेशात्मना कलात्कारेण यः पाकः त्रिदग्निसात्कारः,  
तस्य क्रमः परिपाटी, तेन वृष्ट्याद्युपाधीनामत्ययो भवेत् इत्यर्थः ।

T.A.V., II, p.240.

Also cp. हठपाकक्रमेण अलगाधयुक्त्या त्रिदग्निसादभावम् ।

आपद्यते, तथा पूर्णातिपादनेन अगृह्यते स्व ॥

P.Hr., p.66.

Thus we find a triad of techniques in order to help us master our common destiny- attain salvation right across these Upādhis. The first technique, namely the ~~perennial~~ perennial absence of Upādhis, is absurd, because alleviation can be achieved only with reference to those that have come into being and not those which have not at all seen light of the day. The second method, called 'Santi-prasama', though capable of bringing about the mollification of Upādhis at long last, is meant for those beginners who are blessed with supernal grace in a mild degree

(मन्दशक्तिपाताधिकारेण प्रवृत्तः ) The third, i.e., the technique of Hathapāka-prasama, is actually meant for the spiritually regenerates favoured with strong and accelerated dosage of supreme grace ( तीव्रशक्तिपाताधिकारेण तृतीयस्य उपदेशः ).

This is the most expedient spiritual process congenial to the instant melting away

(contd.....



the name of the way the whole process is effected.<sup>1</sup> The Vṛnda-Cakra has, therefore, a multi-dimensional character and has been, accordingly, approached from eight points of view, e.g., (i) Dhāma, (ii) Mudrā, (iii) Varṇa, (iv) Kalā, (v) Samvit, (vi) Bhāva, (vii) Pāta and (viii) Aniketa.<sup>2</sup>

contd....) of the Upādhis, the products of the sense of duality. Once this sense of duality is eliminated through the technique of Hathapāka, the sense-divinities, identical with the pure awareness in the final run, rejoice in the world thus brought to identity with the supreme consciousness and gush forth in perfect union with the Absolute:

हृत्पाकेन भावानां रूपे भिन्ने विलापिते ।

अश्नन्त्यमृतरसाद्भूतं विश्वं त्रिविधदेवताः ॥

तास्तृप्ताः स्वात्मनः पूर्णं हृदयैकान्तशायिम् ।

चिद्व्योमैरव देवमभेदेनाधिरेते ॥

T.A., 3.263-4,

Also cp. षडङ्गविततस्फारविस्फारणमहाध्याये ।

नमः समस्तमादौग्रहोत्प्राप्तमानवे ॥

Jñānakriyādvaya-Sātakam (MS), verse 5.

This may however, be kept in view that what is designated as Sāhasa or Ullanghana-krama in the Sub-schools like Sāhasa-branch is nothing but another term for Hathapāka or Alamgrāsa. Vide.

महासाहसवृत्त्या स्वरूपतामः ।

V.N.S.1,

कटिति सर्वोत्पन्नक्रमेणानिर्देतस्वरूपप्राप्तिसादात्कारमहासाहसवर्चसिप्रदायं

निरूप्य ... ।

V.N.S.V., p.3;

अलंग्रासक्रमः सोऽयं महासाहसजन्मभूः ।

M.P.(T), 2.29.

1. मानमेयप्रमात्रात्ममूर्तिचक्रान्तमित्यतः ।

हृदानीं येन रूपेण सर्वाकारं विलीयते ॥

यथावस्थितक्रमेणैव तद्वृन्दं प्रतिपाद्यते ॥

M.P.(T) 7.95-6.

2. धाम यद् भवति मुद्रया समं पातसर्वविदनिर्देतनाश्रयं ।

यार्थप्रावृत्तितारकला च यत् सर्वमम्ब तव वृन्दचक्रगम् ॥

C.G.C.3.73;

Also cf. M.M.P., pp.92 and 194. It is difficult to render these words into English since each of them represent a technical concept exclusive to the Krama system.



It may be remembered that this, though a largely held view, is by no means unanimous. A few scholars have propounded only three salient approaches namely, (i) Mudrā, (ii) Mantra, and (iii) Nirīha, a substitute for Samvit.<sup>1</sup> Sitikantha was also one of them who subscribed to this view. He deals with three main issues just referred to.<sup>2</sup> Though he refers to the eightfold characters of the Cakra and also discusses its nexus with the five Mudrās, all of it has been imported from the Kramasadbhava<sup>3</sup> and therefore does not reflect his personal thinking. The present study, however, proposes to look into Vrnda Cakra from all possible angles.

1. मुद्रामन्त्रनिरीहादिप्रमेयप्रतिपादनात् ।

M.P.(T), 7.60.

Maheśvarānanda does not take these as formulating independent approaches, instead, considers them as mystic symbols of the three cycles, viz., Murti, Prakāśa, and Ānanda. (vide ~~संस्कृत~~ मन्त्रो मुद्रा

निरीहा इति रहस्यानि ।

M.M.P., p.72.)

2. सर्वत्र धामवर्णसंविदां क्रमः प्रशस्यतरश्च अपरिहार्यश्च ।

M.P.(S)T, p.86.

3. स च वृन्दक्रमः क्रमसद्भावे हि सविस्तरमुपदिष्टः , स इह

अतिदेशेन यथावास्थितोपदेशमारम्भेण प्रस्तूयते ।

Ibid.

cf. अन्यत्रैव प्रणीतायाः वृत्तनायाः धर्मस्तेः ।

अन्यत्र कार्यतः प्राप्तिरतिदेशः स उच्यते ॥

Quoted by

V.S.Apte in his Dictionary, see under

“ अतिदेश ” ।



5-(I) DHĀMA-KRAMA

It may be brought to the notice that all the approaches display a pentadic temperament and lean towards identifying themselves, in every instance, with the five types of Siddhas and, for the matter of that, with Vāhas. First comes Dhāma (lit., station, abode, place). They are five, namely Kanda (vesicle or lower end of the spinal cord), Nābhi (Navel), Hṛt (Heart), Kanṭha (throat) and Bhrūmadhya (the space between the eyebrows). These stand as the respective abodes of the Jñāna, Mantra, Melāpa, Śākta and 'Sambhava Siddhas.<sup>1</sup>

6-(II) MUDRĀ-KRAMA

Then follow the Mudras (physical postures). The five Mudras termed as Karāṅkiṇī, Krodhinī, Bhairavī, Leliḥānā and Khecari are related to these Siddhas as their respective physical postures.<sup>2</sup> Mudrā means a particular

1. तत्र धामानि स्थानानि ज्ञानसिद्धादीनां क्रमात् कन्दनामिहकण्ठ-  
मूधरूपाणि ।

M.M.P., p.93.

2. करंकिणी क्रोधिनी च भैरवी लेलिहानिका ।  
खेचरी चेति मुद्रायाः पञ्चात्मकतया स्थितिः ।  
यो ज्ञानमन्त्रमेलापशक्तशाम्भवमेततः ।  
क्रमस्तस्य यथासंख्यमेताभिः सर्वथान्वयः ।

M.P.(T). 7, 127-8.

This has obviously been inspired by a verse of Vijñāna-bhairava quoted below -

करंकिण्या क्रोधन्या भैरव्या लेलिहानया ।  
खेचर्या दृष्टिकाले च पराव्याप्तिः प्रकाशते ॥

V.Bh. 77.

(contd.....)



position the body resorts to at the time of spiritual experiment,<sup>1</sup> hence it is deemed to be conducive to revelation of the self.<sup>2</sup> These Mudrās have been placed in the order indicated just above and barring a sole exception from a comparatively unimportant author Ramyadeva, the author of the Vivarana on the Bhāvopahāra, who prefers the following arrangements, e.g., Bhairavi, Leliḥānā, Karāṅkiṇī, Krodhānī and Khecari<sup>3</sup>, there is a general accord on it.<sup>4</sup>

Among the Mudrās Karāṅkiṇī ( करङ्किणी ) marks the beginning. It was also known as Karāṅkiṇī ( करङ्किणी ).<sup>5</sup>

contd...) According to Maheśvarānanda the verses from 78 to 82 (V.Bh.) deal with specific positions which the body should adopt in pursuance of different Mudrās. cf. M.M.P.,

pp.93-94. ( मुद्राणां बंधनकारश्च तत्रैवोपपादितः )

They are not elaborated here owing to their little philosophical significance.

1. काकस्थानरूपा च मुद्रा तार्वाङ्गी मता । M.P.(T).7.139.
2. स्वरूपज्ञापनारूपं मुद्रास्थानमिष्यते । Ibid. 7.123.  
करङ्किण्यादिमुद्राभिः कृतकार्माभिर्विवर्जिता ।  
विग्रहप्रज्ञाकोचनिर्मुक्ता विशदाकृति ॥ C.S.(MS), folio.9.
3. B.U.V., pp.31-32.
4. Niskriyānanda offers a slightly different scheme. He drops out Bhairavi from among the five Mudrās. From a close perusal of his work, the Chumma Sampradāya (folios 8-9) and his unambiguous phrase "देवीवत्पुण्यथा" it is clear that he was inclined to propound the cause of the four Mudrās in stead of the usual five.
5. The view is ascribed to Niskriyānandanātha, vide V.Bh..V., p.67: The verse quoted by Sivopādhyāya is traceable to MS of C.S.(folio.8).



The name stems from the word *Karāṅka* (lit., Deha, body). This posture is particularly suitable for casting off the sense of duality caused by one's body and senses etc.<sup>1</sup>, realising them as one with the self.<sup>2</sup> This body of five elements is made to rest on the supreme consciousness, hence it is related to *Jñānasiddhas*.<sup>3</sup> The next *Mudrā* goes by the name of *Krodhānī* (irascible), because its anger is reflected in its will to attract all the empirical categories from earth to *Prakṛti* within; so that their unity with the self may be achieved.<sup>4</sup> Even otherwise, when the physical body finds its sustaining principle in the inner being, it is reckoned in the same way. This is meant for *Mantra-siddhas*, because the twentyfour *tattvas* are brought to merge into the *Mantra* subjects, a realm of subjectivity well above the empirical plane and characterised by the first sprouts of the identity with I-consciousness.<sup>5</sup> The same

1. तत्त्ववृत्त्यात् करीणिनाम स्वदेहेन्द्रियात्यभेदविगलनप्रगल्भा मुद्रा ।

cp. C.G.C. 3.43.

M.M.P., p.93;

2. M.P.(T).7.139; V.Bh.V., p.67. *Śivopādhyāya*'s views are M.P.(T)'s.

3. V.Bh.V., p.67.

4. पृथिव्यादिप्रकृत्यन्तं तत्त्वसन्दोहमन्तः सजिहीषांलक्षणेन क्रोधेन

स्वात्मरूपतां नयति क्रोधी ।

M.M.P., p.93;

C.G.C., 3.44;

cp. सैवेह क्रोधी नित्यं सर्वसंहारिका यतः ।

कथिता तु ततोऽनादिबोधविस्फारधूर्णिता ॥

C.S.(MS), folio.9.

5. स्वात्माधारसंभावात् क्रोधी ॥

V.Bh., v.p.67; cp. M.P.(T) 7.140.



is called Bhairavī, which is meant for Melāpasiddhas, and is defined as being instrumental to the complete withdrawal of manifestive stretch to its origin, the self.<sup>1</sup> The state is surcharged with perfect awareness due to its simultaneous emergence as internal and external both.<sup>2</sup> This posture is particularly important in view of the complete harmony resulting from what is called Nimīlana and Unmīlana Samādhi,<sup>3</sup> which has been considered under 'Sāktopāya. This is probably the reason why the Bhāvopahāra-vivarana places Bhairavī in the beginning.<sup>4</sup> Really speaking this Mudrā, though not supreme, is held in highest esteem.<sup>5</sup> The fourth Mudrā, meant for 'Sāktasiddhas, is known as Leliḥāṇa (a type of serpent, lit., greedy); for it wants to grab and clutch the Puryaṣṭaka now lurking in the form of residual

1. स्वस्मिन् या सर्वं संहरते सा भैरवी । V.Bh.V., p.67; cp. M.P.(T) 7.141

2. M.M.P., p.94; cp. C.G.C 3.46.

3. इयं च निमीलनोन्मीलनसमाधिद्वयसामरस्यौचित्यादत्यन्तमुपलभ्यते ।

Ibid.

4. B.U.V., p. 31.

5. या स्थिता पूर्णविभवा निरावरणाविग्रहा ।

भैरवी चैव विख्याता मुद्रा सदसदुज्जिता ॥

M.P.(T), quoted by M.M.P., p.94.

The verse is not traceable to the published text.  
Cp. with the traditional description:

अवलोक्यो बहिर्दृष्टिनिमेषान्मेषवर्जितः ।

इयं सा भैरवी मुद्रा सर्वतन्त्रेषु गोपिता ॥



trace.<sup>1</sup> This was also designated as Lāmā, because it projects and measures up the entire cosmic arena in its totality.<sup>2</sup> And the great finale is adorned by the advent of Khecarī, which relates to Sāmbhavasiddhas and envelopes the entire outlay of the logical construction (Vikalpa) identical with the dyad of Significand and significand and in the occult language, goes above the spinal realm (बीजमन्त्ररूपिणीमोलीयनी). It is essentially one with the self-awareness. The whole stretch of speech right from Parā to Vaikharī stands comprehended by Khecarī.<sup>3</sup> It is so termed because it invariably permeates the firmaments surcharged with Śakti.<sup>4</sup> This, thus, comes to be the Mudrā par excellence, because it always retains its original form after taking a full toll of the entire objectivity including the

1. ततोऽपि वाचनाभ्युष्टकविलापनात् ।  
महाविलकपत्वाल्लोलिहानेति कथ्यते ॥

M.P.(T) 7.142; cp.C.G.C.3.47.

2. कृपादिभावयोगस्य हठादक्रमयोगतः ।  
लेलिहानतया लामा मन्त्राकी या तु संस्मृता ॥  
लानात् सर्वस्य जगतो भाति सर्वत्र चाभितः ।  
लामा सेह समाख्याता सर्वगा सर्ववर्जिता ॥  
सर्वसंहारद्वत्यैव या सर्वं सृजति दाप्तात् ।  
विश्वत्र वर्तते नित्यं सैव लामा परा स्मृता ॥

C.S.(MS), folio.9.

3. Cf. M.P.(T).7.143; M.M.P., p.95; C.G.C. 3.48-49.

4. शक्तिव्यापिन्यादिषु क्षेत्रे सदा वरति या सा खेचरी इति सा  
शाम्भसिद्धानां मुद्रा ।

M.P.(S), p.87;

cp. V.Bh., V., p.67. Śivopādhyāya borrows verbatim from  
Sītikantha.