

the will-to-create cannot occupy the scene. This state, called transcendent-creation (Parā-sṛṣti) 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-Vāsistha.<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. द्वष्टृदर्शदृश्यानि त्यक्त्वा वासनया चह ।

दर्शनं प्रथमापासपात्मानं चमुपास्यहे ॥

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 Sṛṣti for the morally degenerated, the next four stages related to Sthiti for the tipplers (madyapa), and the still next four stages related to Saṁhāra 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 Srsti-Sakti.<sup>2</sup>

II. RAKTĀ-KALI : POWER OF SUSTENANCE IN RELATION TO  
OBJECT : PRAMEYAGATA - STHITI-SVARŪPA OR  
SRSTI-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. हृत्यं योषिदव्यक्तनिना॑ तिष्ठोऽनुभवभूमिका॑ ।  
दृश्यन्ते कालविलये विश्वान्तिर्निरुपाधिका॑ ॥  
षष्ठ्यस्त्वद्यादिभेदैन चतुष्ठोऽनास्यदेवता॑ ।  
प्रमेयभूमिमात्रित्य कालग्रासपरा॑ स्थिता॑ ॥  
दोपो बहिर्मुखे चक्रात्मयोषित्सम्प्रोगजन्मनि॑ ।  
प्रवृत्तेस्तारत्म्यादिवशाव 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 withdrawl, 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 ( वस्त्वशर्जना अविकल्पवृक्ष्या जानाना चती ) as if it were its own ( आत्मविषयतया क्लयन्ती ) through the mediating link of the psychosis,<sup>2</sup> the instrument.

1. तत्रैवोत्पन्नायाः सर्जनैच्छायाः स्थितिः । Bhas., I, p.239.

2. तथा मासितवस्त्वशर्जना॑ सा बहिर्मुखी ।  
स्ववृत्तिच्छेणा॑ सम॑ ततोऽपि क्लयन्त्यस्म ॥  
स्थितिरेषौ वा मावस्य ..... ।

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. सौव रूपादेभाव्यातस्य स्थितिः अवभासनात्मका व्यक्तिरित्यर्थः ।

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

2. माने हि नाम मेयोपर्जितं भवेत् , इत्यविवादः ।

Ibid. 160.

3. मेर्य हि नाम स्वात्मनि न किञ्चिदिति प्रमाणातोपारोहैव अस्य स्थितः ।

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

1. प्रायाप्रभातः अन्तकालान्त्पुलसविदनृपाव ए प्रमाणाभिमत आभासो  
यावद प्रमेयोन्मुखतात्वमावः तावद प्रमेयस्य देशकालाकारमाससमेद-  
वत्वात् सोऽपि तथैव दाणो दाणो अन्यान्यरूप स्तुष्टव्यः ।

Bhās. (V), II, p. 72.

2. ततो बहिरपि स्फुटतया क्लयति ।

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 Sāmkhya, 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 Āvaita 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, ~~psych~~ 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>

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

तत्त्वदिन्द्रियमूलेन सन्ततं युष्मदर्वनसायासदम् ।

सर्वमावच्छाकेष्ट् पृतिष्वापिबन्पि भवेयमुन्मदः ॥

III. STHITI-KĀLĪ OR STHITI-ÑĀSA-KĀLĪ : POWER OF WITHDRAWAL  
IN RELATION TO OBJECT : PRAMEYAGATA-SAMĀHARA-SVARŪPA  
OR SRSTI-SAMĀHARA

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. .... तामन्तर्मुखतारसाद् । चंजिहीर्णः स्थितेनांश्च कलयन्ती निरुच्यते ॥

T. A. 4. 150

2. बहिर्वर्त्ति हातूं चितिमुवमुदारा निवसितुं  
 यदा पावामेद् 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 (Antahrūpa-Sañjihīrṣā, 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 <sup>3</sup> seems to stand for the view. In the āgamic parlance the state is termed as Sthitikālī (Pañcasatika) and Sthitināśakālī (Krama Stotra).<sup>4</sup>

1. तत्रेव रक्तिमयता॑ गृहीत्वा ततः तमेव भाव॑ अन्तः॒ रूपतौ जिहीर्ण्या॒ कलयति ।

T.S., p.29.

2. तद्विषयभूताना॑ भावानामुद्भविष्यमाणास्थितीच्छायाश्च दुष्टिः ।

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 Māya defies a definition owing to its self-contradictory nature;

1. स्वा आत्मीया याःसवित्त्य हन्त्रयवृत्त्यः ता, स्व

बह्मूलस्य मूलस्य वृत्त्यो याः प्रकीर्तिः ।

ता स्वान्तमूलस्यास्य शक्तयः परिकीर्तिः ॥

हत्याद्युक्त्याप्रमात्रकात्म्यम-पिथोत्तयन्त्यो देव्यः ।

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

2. तास्त्रृप्ताः स्वात्मन पूर्ण इद्यैकान्तशायिषः ।

चिद्व्योमैरवं देवमपेदनाधिशेरते ॥

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-conceilment (*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 absolute 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. अवरतमेव सकौचविकासतया अनियतेन हृषेण आर्यातुमशक्या ।

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. तस्माद् . . . विचित्रेण वष्टुषाऽत्र प्रमाणमादिना तद्विद् स्त बहिःकरोति ।

प्रमाणात्प्रथनपूर्वकम् । Bhās.(V), I, p.238; cf. Bhas.,

ऐक्यम् स्थित सद अपोह्नशक्त्या भेदेन भासयति . . . कथम् ?

प्रमाणाद् स्वार्शभूतानाम् मितप्रमाणाद् यत्प्रथनम् अपोह्नशक्त्या

स्वतो भेदेन भासानम् तद् पूर्वं यत्र तद् । प्रथम् ग्राहकाद् भासयति

तदनन्तरं ग्राइयवर्गमिति भावः ।

2. ततोऽपि संहाररेपूर्णं विघ्नकरीं स्वयम् ।

शां यमात्मिकां भागे सूते संहरतेऽपि च ॥ T.A., 4.151

००. स्तदम्ब सदिदन्तु नैति नः शक्या हृदि विकल्पलदाण्डः ।

यो यमः स स्तु कात्यते त्वया भूतसंयमकेलिकोविदः ॥

C.G.C.4.53; op.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

1. ततश्च तदुपसंहारविद्वन्मूर्ता शक्ता निर्मितोति च ग्रसते च च ।

the ~~enertia~~ 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 Yamakali 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 शास्त्राणां तमानन्त्याद् कायांकार्यविमागस्य विपर्येणात्मि दर्शनाद् किंकर्तव्यतया मृद्गतात्मा विचिकित्सा अत एव .... स्वस्वरूपानुप्रवेशे विघ्नकरी ।

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

2. सहरते - विगलितनियतिसंकोचविधिविज्ञाय रसविदात्मा छपेण परिस्फुरति ।

Ibid.

Yamakali 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 सकोचात्मका शक्व लमूलसन्ति छदा फलपर्यन्ता संसारबीजतरोः प्रथमाकृत्यसुतिः ... । सैर्य शदा फटिति विगलिता भवति तथा निरस्तपाश्वयन्त्राकालको मैरवद्वयानप्रविष्टो भवति ... । ... उक्तं च क्रमस्तोत्रे - सवर्थसकीर्णिसंयमस्य .... प्रणामामि कालीष । व्याख्यातं चैतन्या तदीकायामेव क्रमकैलौ विस्तरतः । अतस्य षाडर्धशास्त्रेष्वैव क्रिया प्रायो नियुक्त्यारहित्येन पूजा .... ।

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

2. स्वं प्रमेयांश्चासरसिकं सैष्यादिदेवीचतुष्टयं निष्पितम् ।

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

3. हृदानीं तू प्रमाणांश्चाणाप्रवणं संहारादिदेवीचतुष्टकं निष्पयति ।

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 Kala 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. शब्दस्त्वयानवृत्तेव वलेधार्तोः किलार्थतः ।  
स्थितिस्त्वयादिभैरेव चतुर्वः कालिकाः स्थिताः ॥

M.P.(T) 9.45

2. स्वं मध्यव्याप्तिनामो यै कैकिज्जन्तवः स्थिताः ।  
तेषां तदाश्रयेणैव कालग्रासोऽमिधीयते ॥

Ibid, 9.41.

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

I. SAMHARAKALI : POWER OF CREATION IN RELATION TO MEANS OF KNOWLEDGE : PRAMANAGATA-SRSTI-SVARUPA OR STHITI-SRSTI

After the withdrawal of doubt or its objects, i.e., advisable and inadvisable acts, the self-consciousness or samavid 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-linatā in the Yoga system.<sup>4</sup> When

1. प्रविष्टेऽन्तः शीघ्रसे भेदनिहरणात्मकै ।

स्थैर्यमेति चमत्कारौ किंविष्यस्तंगितम् ॥

प्रतिबिम्बमहामोगमध्यभूमिविकासतः ॥

प्रमाणाभूमिमात्रित्य चतुःकालिका स्थिताः ॥

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

2. सङ्घृत्य शक्तौ शक्यार्थक्जौ वा भावमण्डले ।

सङ्घृतिं क्लयत्येव स्वात्मवृद्धौ विलापनाद ॥

T.A.4.152

3. ग्रस्तशक्तिर्शक्ति मावभाग्य आत्मनि उपर्हारेण क्लयति ।

T.S., p.29.

4. Cp. The concept of dhyāna in yoga - तत्र प्रत्यैकतानता ध्यानाम् 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., Saṁhara-Kāli (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 Tadākārākaritā 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

1. उन्मन्यन त्वा निलिलार्थगम्भा॑ या भावसृहारनिमेषमेति ।

सदोदिता॑ सत्युक्याय शून्या॑ सृहारकाली॑ मुदिता॑ नमामि ॥

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 *Tadākārākārītā* 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 *Samhārakālī* 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 सत्यदयायशून्याम् ।

K.S. Ibid.

2. स्वयमेव हि नाम भावानां संविज्ञीनतोदपादनात्मा चहारो यद्बहीरूपता-विलापनेन प्रमाणादशामधिशायानाया संविज्ञौ अमेदेन परामर्शस - ह्यमेव हि संविदः प्रमाणरूपतायां सच्चिदः - यद्व तत्त्वधार्षाता चकास्याद् ।

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

3. स्थितौ तु सद्दौ स्थितायाः सजनैच्छायाः चहारः । 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-kali*, 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-KALI : THE POWER OF SUSTENANCE IN RELATION TO  
THE MEANS OF KNOWLEDGE : PRAMĀNAGATA-STHITI OR  
STHITI-STHITI

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

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1. विलापनात्मका ता' च मावस्तिमात्मनि ।  
 आप्यशत्येव ऐषात् मया ग्रस्तमिति स्फुरेत् ॥

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

2. इदम्

४. १५२.

1. निलिखार्थस्त्वंत्वाव पृत्युपायाः सौविदः । T.A.V., III, p.168  
and इत्येवं पृत्युपाया अपि सौविदः क्लनाव पृत्युकातीति  
सर्वत्रियमुद्धीष्यते । Ibid, p.169.
2. सौहाय्योपाधिरेतस्याः स्वस्वभावो हि सौविदः ।  
निरुपाधिनि सौहृदै सौविदैपृत्युपैस्तमीको ॥ T.A., 4. 154.
3. विकल्पग्राणासौ प्रविलवति मावस्थितिरलम् ।  
ऋतः सौराराशि निजहृदि विमृश्य स्थितिमयी ॥ K.S.(A).20.
4. स स्वार्थसौविदिश्चात्तिमन्तरेण 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.,

अथेव विशेषां फि निराकारतया ध्याय (3rd Prakarana). 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 (Vṛttiyatmaka 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 उपस्थृत्वं ममेद् इपम् हृत्यपि स्वभावमेव कलयति । T.S., p.29.

cp. विक्षारमुभाग्यामिनी या ममेत्यभिमतिर्मदोद्भवात् ।

याप्यहृतिरनात्मनि स्थित भृत्युपममयं तवावनम् ॥ 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-KALI : POWER OF WITHDRAWAL IN RELATION TO MEANS  
OF KNOWLEDGE : STHITI-SAMHARA OR PRAMANAGATA-SAMHARA

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., Rudrakali or Bhadrakali 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 Kali's performing a complex function consisting in melting and congealing the object, already rendered as a residual 'trace (Samskara)<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~~ 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. रोधनाद द्रावणाद्रूपमित्य कलयते चितिः । TA., v.158

3. स्त्वारात्मना अवस्थितस्यापि अर्थस्य, रोधनाद द्रावणात्वं ह्य परा संविद् उक्तेन प्रकारेण रूपं कलयन्ती श्रीकृष्णद्वावमृटारके छद्रकाली इति व्यपदिष्टा ।

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

These two modes were represented by the words 'Samikhyāna' 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 Samikhyāna 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 Samskāra-evoking (Uthāpaka) and Samskāra-revoking (Prasamanātmaka) 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 उपस्थित्वमावक्लने कस्यचिद्भावस्य वासनात्मना अवस्थिति कस्यचित् तु सैवन्मात्रावशेषात् क्लयति ।

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 (*Āsyānibhāva*) 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 *Saṁskāra* is revived, certain consequences attend to it.

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1. य स्वाईयानीमूलः संस्काररूपतया वर्तमानः ।

T.A.V., III, p.170.

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

1. न कैवलमिथ्याश्यानीभावेन रूद्धमेवार्थं द्रावयेत्, यावद्वावितमपि-  
रोध्यते ।

injunctions or beliefs. The nature of problems does not warrant their discussion in the context of metaphysics, yet, one should remember, that in Indian 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 Samskaras. There are two general agreements with regard to a Samskara. First, it is a physical property (Bhautikadharma) of the soul. The Naiyayika, in particular, considers Bhavaṇā, a variety of Samskara, 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 Samskaras 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

1 act is in process. Thus there being only two categories (kotis) of Samskara, the absence of indecision does not obstruct the fruition of an act. Due to the varying degrees in the revival of one's samskaras ( स्वस्कारप्रबोध्तारत्म्यात् ) 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 Samskara 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 Samskara, though having come into being, disappears as well. This is what has been metaphorically expressed as melting away of the concretised. <sup>2</sup>

1. पूर्व हि मोगाद पश्चादा शक्यं व्यवतिष्ठते । T.A., 4.156.

2. ग्रास्यानयेद स्वास्ते, शक्ता स्वस्कारूपकः ।  
शुभाशुभतया सोऽर्थं सोऽर्थते फलसंपदम् ।

अन्यद ग्रास्या नितमपि 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 Para 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 Rudrakāli 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 PRAMĀNA-GATA-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 *pramāna* is nothing but a measure to ascertain and determine the different objects.

१. व्याप्ते व्याप्ते भूमिं भवमयभिदातकं रण्गीष ।  
व्याप्ते बोधिकान्तद्वृत्तिरसमयीं चापि विद्येष ।  
तदित्यं सर्वोद्धृतिमयं किलुप्याशुक्तती -  
यथोष्ट चाचारं भूति लसतावं सा ममहृदि ।

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. कर्मकुद्यकावगों हि बुद्ध्यन्तो द्वादशात्मकः ।  
प्रकाशकत्वाद् सूर्यात्मा मिन्ने वस्तुनि जूम्पते ॥

T.A., 4.160

2. इत्थं पोर्येऽपि समुक्ते सति तत्करणात्यपि ।  
सहरन्ति कलयते द्वादशैवाहमात्मनि ॥

Ibid. 159.

3. अहंकारस्तु करणमभिमानैक्षताधनम् ।  
अविच्छन्नपरामर्शी लीयते तैन तत्र सः ॥

Ibid. 4.161.

4. देहादामिनिवेशात्कल्पिते इहैष्टात्मनि .. ।

T.A.V., III, p. 228.

The Krama Stotra, in the technical phraseology of the system, calls it "Mārtanda-kāli", implying that the dynamism of sāmvid is concerned with causing the withdrawal 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 Sāmkhya, introduces an important modification. In Pratyabhijna, as in Sāmkhya, 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.

1. तेनेन्द्रियौधमार्त्तिण्डुमण्डलं कलयेत्स्वयम् ।

सौविदेवी स्वतन्त्रत्वात् कल्पितेऽहृत्तात्मनि ॥

T.A., 4. 163.

cp. करणमहीचिच्छमुदयं कुरुते रम्भात्

स्थितिमुपयाति तत्र परसौख्यरसान्त्या ।

विलयमूपैति चात्र परवौधमरदापणात् ।

परमक्लात्र केवलंतया विलयत्यमला ॥

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

2. समग्रामदात्तीं ब्रह्मविरक्त्तामात्मनि मुहूर्निवैश्य ... । 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 subject-hood 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>

1. स्वं प्राप्तव्यनिनामन्तरास्वादमूर्मिनाम् ।

प्रमादरूपमाविश्य चतुषःकालिकाः स्थिताः ॥

गतार्थस्य क्लेधातिरोरथस्यानुगमादिमाः ।

दर्शनस्यैषमोगविरामोद्वेक्ताः पताः ॥

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. PARAMARKA-KALI : THE POWER OF CREATION IN RELATION TO  
THE SUBJECT : PRAMĀTRGATA-SRSTI-SVARUPA OR SAMHĀRA-SRSTI

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

1. सहारस्यादिमयश्चतुघार्यं क्रमः स्थितः ।

M.P.(T) 9.48.

is invariably related to the personal ego, the thirteenth means of knowledge (pramāna). 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.

1. स स्व परमादित्यः पूर्णकिल्पस्त्रयौदशः ।

करणात्वात्प्रयात्येव कर्तरि प्रलयं स्फुटम् ॥

T.A., 4.164.

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 'Drāvana (Melting). It is here that the ego gets finally reposed.

II. KĀLANALA-RUDRA-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO  
THE SUBJECT : SĀMĀHARA-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

1. स स्व च कीर्तिमोऽन्यस्त्कारस्याप्रबोधाव पैतन्माभूत् इति रुणदि ।  
प्रबोधाच्च द्रावयति, मोगेन स्वात्मसाव करोति इति रुद्रः । अस्व  
मोग्यैन्मूल्याव अनिवृत्तमशुभावः प्रोन्मिडमिलाणात्मकाणावमलयोग  
इत्यर्थः ।

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

2. कालाग्निष्ट्रेष्वास्य शास्त्रेण परिभाषिता ।

T.A., 4.166.

parlance, this state goes by the name of ~~Kālā~~<sup>1</sup> -nala-rudra-Kali<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 ~~Sadā~~<sup>4</sup> Siva 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 कल्पतवृत्तिवाद्विश्वाभैक्षशातिनि

विकासिनि महाकाले ली यतोऽहमिदैभ्ये ॥

T.A. 4.168

2. ततः कल्पत् पायीर्य प्रमातुरूपमपि क्लयति ।

T.S., p.30

3. अस्त्वाहन्तायामिदन्ताया विश्वान्ते:विश्वाभैक्षशातिनि ।

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 *Suddha-Vidya* (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 *Sāktopāya* is concerned with the purification of the determinate idea (*Vikalpa-Saṃskara*). 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 *Sāktopāya* culminates in *Sāmbhavopāya*, that is the purification of determinate idea does not cease on

1. स्वात्मनो महाकालस्य सर्वाधन्यां सर्विनौ सर्वो ममायं विभव . . . .  
हत्याधुक्तवद् सर्वमिदमहमेवेति विभुः विश्वामैदैकशालिनी । ऋतस्व  
प्रविक्षद्वृपा या परिमितप्रमात्रवर्णात्तरा सर्वित्तिः अनुभवदिशेषांमासते ।  
T.A.V., III, p.184.

2. Also see प्रत्यभिश्च 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. MAHĀKALAKALI : POWER OF WITHDRAWAL IN RELATION TO  
SUBJECT : SAMĀHĀRA-SAMĀHĀRA OR PRAMĀTRGATA-SAMĀHĀRA  
SVARŪPA

There is yet another higher state of supreme I-ness (parāhamīta) 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 Samāhāra 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

1. अव्ययमकूलममेयं विगलितसदसद्विवेककल्लोलम् ।  
 जयतिप्रकाशविमवस्फीतं काल्याः परं धाम ॥

form.<sup>1</sup> This state is reached by going through the ordeals of *Hathapaka* and *Alamigrasa*.<sup>2</sup> Thus there is full apposition between 'this' and 'I'. It may be recalled, it was pointed out in the very 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 Tantraloka Abhinava appears to treat this state as perfect. But his statements in the Tantrasāra<sup>3</sup> and his Kremastotra<sup>4</sup> go a long way in suggesting that this

1. ऋतस्व कैविद्वि प्रति भौग्यत्वागमनाद्विदिक्षियाकर्त्तारूपा वित्ति... अब्दुले  
धामिलीयते - स्वात्मविद्विन्त्वमत्काररूपाहृपरामर्शदशाधिशाक्तिमियादिति।  
स्वं महाकालस्य कलनाद् महाकालकाली ति श्रीक्रमस्तोत्रादावुच्यते ।

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

2. ऋतस्व सर्वसर्वात्मकत्वैन सर्वात्मरूपाणां भावानां यो भौगो रूपाकृमेणासं-  
ग्राचयुक्त्या स्वात्मसात्कारः । तेनोपरागिणीसहक्रैस्वभावा, ऋतस्व  
परिपूर्णा ।

Ibid, pp.194-5.

3. सौकोचत्यागो न्युलविकासग्रह्याद्विकमपि प्रमातारं कलयति । T.S., p.30

4. प्रकाशस्था सौविद्रूपविरहिता शून्यपदतो ।

बह्लीन्तात्यन्ते प्रसरति समाच्छादकतया ॥

ततोऽप्यन्तःसारे गलितरसादक्षमतया ।

महाकाली सैर्यं मम कलयतां कालमस्तिष्ठ ॥ K.S.(A).26.

अतिरचत्राचिक्रमतदितरादिस्थितिजूषां ।

विभांशक्तिशश्वद् ब्रजति न विभेदं कथमपि ॥

तदैतस्या भूमावकुलमिति ते यत्क्षिलपदम् ।

तदैकाग्रीभूयान्मम द्वयमूर्वविभां ॥

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 Śakti. Since self-presentative character (Ahāmbhāsana) 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 (antarlinavimarsa), 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 <sup>1</sup> latent objectivity." 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 Śūnyapada.<sup>1</sup>

IV. MAHĀBHĀIRAVA-CANDOGRA-ĀGHORA-KĀLĪ : POWER OF THE INDEFINABLE IN RELATION TO SUBJECT : PRAMĀTRGATA-ĀNĀKHYA-SVARŪPA OR SAMHĀRA-ĀNĀKHYA

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. Ramyadeva, in his commentary on Cakrapāni's Bhāvopahāra, 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 कालविकल्पनोल्लासिकामीहा वा सूर्यकलाजालेन  
द्वादशात्मकपरीचित्येन योऽपहरतीतिक्षीलोऽयमक्रमपदेनदर्शितः, सूरीनाम्  
कलाजालेन पद्यमधामानूवेषेन मावाभावपूर्ण्युल्लिखात्मा कालदेहापहारी  
महाहृकारात्मकमहाकालदेहमपहर्तुर्शीलं यस्य स तथोक्तः ।

that the entire content consists of the ultimate dynamism and nothing else.<sup>1</sup> And like *Sadr̄ṣa-parināma* of *Prakṛti* in *Sāṃkhya*, a state of perfect harmony prevails ever ~~in~~ 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. प्रमात्रवर्गं मानौषः प्रमात्र बहुधा स्थितः ।

मेयौष हृति यत्सर्वमत्रचिन्मत्रमेव तद् ॥

हयतीं रूपवैचित्रीमात्रयन्त्याः स्वसर्वदः ।

स्वाच्छन्यमनपेदां यत्ता परापरमेश्वरी ॥

T.A.4.171-172.

cf. स्वप्रकाशायाः परस्याः सर्विदो यदनपेदां अहंपरामर्शमयं  
स्वाच्छन्यम् ।

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

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

2. क्रमत्रयसमात्रयव्यतिकरेण या सततं ।

क्रमत्रिलक्ष्यत्यर्थं विदध्यति विभात्युच्चैः ।

क्रमैकवपूरुक्रमप्रवृत्तिरेव या शोभते

करोमि हृदि तामहं भगवतीं परां सर्विदम् ॥

Quoted from the *Jñāna-garbha* stotra.

i.e., the *Manthānabhairava* or the *maheśvara* of *Pratyabhijñā*,<sup>1</sup> 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*, *Icchā* and *Unmesa* (viz., *Parā*, *Paraparā* and *Aparā*) and those three that rest on them, namely *Ānanda*, *Īśāna* and *Urmī*, stand for the twelve powers owing to their movement in ascending and descending orders,<sup>4</sup> and mark the close affinity with the *Krama* system.<sup>5</sup>

#### 6-E. SOME CONCLUDING REMARKS REGARDING ANĀKHYA CAKRA

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 कैवलमेता: क्रमदर्शनादौ स्वोक्ता यावदस्मन्यस्त्रोदरेष्टु शास्त्रेष्वपीत्याह ।

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

4. वस्तुतस्तु षट् स्व परामर्शः, प्रसरणप्रतिसंचरणायोगेन, द्वादश भवन्तःपर-  
मेश्वरस्य विश्वशक्तिपूर्णत्वं पूष्णान्ति । ता स्व स्ताः परामर्शपत्वाव-  
शक्त्यौ भगवत्यः कालिका हति निरुक्ताः ।

T.S.p.18.

5. स्ताः स्व द्वादशापि सौविदः क्रमदर्शनादौ अन्वर्ध्नापि अभिधानेन दर्शिताः ।

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

monistic principle and is connoted by the singular appellations ~~such~~ such as Kāla-saṁkarsī or Mātrādabhāva etc. Is not this stand logically incompatible with the plurality of successive manifestation it undertakes in the form of Srsti 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 ~~model~~ 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-sequential.<sup>1</sup> This is, in fact, a necessary corollary of acknowledging supreme awareness as transcendent and monistic.

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1. इत्थं कादशधा सौविच्छिष्ठन्ती विश्वमारुण् ॥  
 स्मैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचिद् ।  
 क्रमामावान्न युगपत्त्वमावात्क्रमोऽपि न ॥  
 क्रमाक्रमकथातीर्तं सौविच्छिष्ठं 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 Samavesa, which an aspirant comes to accomplish through this Anākhyā-cakra.

1. Cf. P. Hr., p. 137 (notes) ; क्रममुद्रया अन्तः स्वरूपया बहिर्मूलः समाविष्टो भवति साधकः । तत्रादौ बाह्यात् अन्तः प्रवेशः, आन्तरात् बाह्यस्कृपे प्रवेशः आवेशवशाद् जायते - इति सबाह्यान्तरात् य मुद्राक्रमः ।

Krama-Sutra, quoted, p. Hr., p. 92.

2. अत्रायमर्थः सच्चिदस्थितिः - सच्चिदस्थितिं विच्छात्मकं क्रमं मुद्रयति, स्वाधिष्ठितम् आत्मसाद् करोति येयं तूरीया चितिशक्तिः, तया क्रममुद्रया ।

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

3. अपि सूक्ष्यादिक्रमाभासकत्वाद् तत्त्वमाभासरूपत्वाद् त त्रयं 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 Tantraloka, 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-Sāṅcāra Agama. 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 Sodasāra (sixteen-spoked), Dvādasāra (twelve-spoked), Astāra (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 Sodāsāra cakra. In the said cakra the objective element, as analogous to creative phase, is the most domineering of all, though the Sodāsāra 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., Dvādasāra, 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 विश्वांडीकाराक उच्चं प्रमेयप्रमाणप्रमाणप्रमाणं<sup>३</sup> सर्वसर्वात्मकत्वात् ज्ञांडशारं चक्रं तिष्ठति ... यदिभिन्नायेणौ व श्रीकृष्णसदभावमद्दारके आरायक्षे ज्ञांडशैव देव्यः पूज्यत्वेनोक्ताः .... । अत्र चानार्थ्यत्वेऽपि सृष्ट्यात्मनः प्रमेयस्य प्राधान्येऽवस्थितेः सोऽप्यपत्त्वात् श्वेतत्वम् ।

Samviccakra inhabited by Srsti-kali 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 Samviccakra), 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 Astara 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,

1. श्रीसृष्टिकात्यादिरूप द्वादशार्च चक्रमुच्यते, अग्रस्थत्वे अत्र स्थित्यात्मनः  
प्रमाणस्य प्राधान्याद्रक्तत्वं, तद्विप्रमेयोपराजितमेव भवेद्, अस्त्रं प्रमेयस्य  
तदमेद्देवावस्थानात् तदगतस्य रूपचतुष्कस्य 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 रूपचतुष्कस्य पृथग्भावात्  
सहारात्मप्रमात्रप्रधानम् । Ibid., p.138.

Kulesvara (Ahamkara) and Kulesvari (i.e. Abhimana-Sakti).<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 Mātr-Sadbhāva (i.e., Kāla-Saṅkarsini).<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

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

2. प्रमातृरपि प्रमायां विद्वान्ते: चतुर्दले शेषे-देवीत्रय - श्रीमातृसद्मावश्वेति, प्रमापात्रसतत्वानार्थ्यचक्रपतया प्रस्फुरत इत्यर्थः ।

Ibid., p.139.

3. तदेवं चक्राणि प्रतिनियतावयवस्थपत्वेन सुष्ट्यादिक्रमचतुष्ट्यमवस्थित-  
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 *Sodásāra* and the *Astāra*, 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

1. सत्त्वक्तुष्टयस्य मध्यादग्नीषांपात्मके प्रमात्रप्रमैयमये षडशाराष्टारे  
मोक्षमोग्योभ्यात्मकतया मिथुनरूपे ये हे चक्रे स्थिते ते परस्परं  
समीलनोन्मीलने विद्धाते ख ।

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

The above discussion, thus, brings out the following  
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equations :-

- (i) शृष्टि-प्रभेय-द्वेत-सोम-षाठशार-प्रमेयप्रमाणप्रमात्रप्रमाणात् सर्वत्रात्मकत्वम् ।
- (ii) त्विति-प्रमाण-रक्त-आँ-दशार-शृष्टिकात्यादयः द्वादश देवयः ।
- (iii) संहार-प्रमाण-द्वेतदृष्टि-वैर्णन-अष्टार-प्रेरवत्रयम्, देवत्रयम्, कुलेश्वरः, कुलेश्वरी ।
- (iv) अराण्य-प्रमिति-वृष्णि-क्षुरार-देवीत्रयम्, मात्रसद्मावः ।

The mutual interaction between the subjective and objective realms, e.g., Astāra and Sodasāra, 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

1. Rājanaka Laksmanajoo, too, mentions the sixteen deities and twelve deities by name as against the Sodasāra and Dvādasāra cycles in his Krama-Naya Pradipikā, pp. 9-10. चक्रदेवीत्रय, मात्रसद्माव, प्रेरवत्रय, कुलेश्वर, चक्रात्यक्तदेवीत्रय and मात्रसद्माव stand for the twelve deities in the Dvādasāra, and these plus four, i.e. अत्यक्तदेवीत्रय and मात्रसद्माव for sixteen deities in Sodasāra. 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 Brahmananda and Prakrtiyanda.<sup>1</sup> These twin cycles and, for that matter, other two cycles namely Dvadasara and Caturara 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. षांडशाराष्टाराभ्यामेव चक्राभ्या सकाशाद् चक्रारं चक्रं भूतभावभूवनादिरूप-  
तयानन्तमेव विश्वम्..... व्यतिरिक्तायमानत्वे पि स्वरूपेनमेव प्रस्फुरेत ।

Ibid., p. 143.

2. षांडश्वादशाराभ्यामष्टारेष्वथ तर्वशः ।  
स्वं क्रमेण सर्वत्र चक्रेष्वमृतमृतम् ॥

सोमः स्रवति यावच्च पंचानां चक्रपद्धतिः ।

Ibid. 4. 134-135-36

3. सूजतीत्यं जगत्तर्वमात्मन्यात्मन्यनन्तकम् ।

T.A., 4. 134.

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

5. इत्यानन्मैव योगी जानन्वश्वप्रभुर्वेद् ।

ज्वलन्नवासौ ब्रह्मदृश्यते 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 Bhāsā in the Krama literature. The concept of Bhāsā 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 Bhāsā in the Krama literature prior to Maheśvarananda. Only three references, so far as could be checked, are found in Abhinava's *Parātrinśikā-vivarana*, which identify Bhāsā with the integral dynamism of the Absolute. But they are reticent about Bhāsā's functional role as the supreme and the fifth state of ultimate agency. The references read as follows :-

(a) अत्रू पर्सविदि यथैव मासा तथैव व्यवहारमयोऽपि विमर्शः , तेन-  
जल इव जलं ज्वालायामिव ज्वाला सर्वथा अपेदभ्या स्व मावा मासन्ते, न  
तु प्रतिबिम्बकल्पेनापि केवलं, यावद् एषाऽपि परमेश्वरी उपदेशाय निरूप्यते  
तावद् अधरेत्ताक्षिप्ता तथा भवति । स्वं च मासात्मकं भैरवं रूपं त्वतः सिद्धम्  
आदि प्रथमं सर्वतः चरमं च सर्वतश्च वर्तमानमिति किमपरं तत्र उच्यताम् ।  
P.T.V., pp.133-34.

(b) स्वं मासा स्वभावेन स्वरूपामर्शात्मिका ।  
स्वरूपामर्शं यच्च तदेव परवाण्वपुः ॥ Ibid, p.213.

(c) प्रणामामि परमानुत्तरा' निभासा' प्रतिमाचमत्युतिष्ठ । Ibid, p.2.

Of Course, in conceiving Bhāsā 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 स्तवनुत्तरत्वं निर्वद्यति, हति । तदूक्तं श्री सोमानन्दपादैः पञ्चविकृत्य-  
तत्परमगवद्भैरवभट्टारकस्य प्रथमशाक्तस्य न्दसमनन्तरम् हत्यादि 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), Visrānti (rest), Vilāpana (liquefying), Pratibhā (genius, self-effulgence), and Nistarāngatva (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-Saṅkarsinī as the seventeenth Divinity has been looked into at length in the previous chapter ~~XXXXX~~. 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-Vāmeśvari and Para Vāk (viz. the highest-flow and Supreme Speech) reserved for the next chapters.

#### 7-A. BHĀSA AS THE PRINCIPLE OF ULTIMATE TRANSCENDENCE AND TRANSPARENCY

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> Bhāsa, as the seventeenth crest, forms

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1. यदूक्तं श्री पादूक्तोदये -

माधा च नाम प्रतिभा महती सर्वगम्भी ।

स्वस्वमावश्विकात्मदेशिकात्मकचिन्पयी ॥

यस्यां हि भित्तिमूलायां मावमेयात्मकं जगत् ।

प्रतिबिम्बतया माति नगरादीव दर्पणे ॥

स्वातन्त्र्यस्पा ता काविच्चिकृतिः परमेष्ठिः ।

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

2. श्रीपितृ स्वच्छतोत्कर्णशालितया प्रागृपन्यस्तानि सूष्यादीन्येव चक्राण्यस्या-

प्रतिबिम्बयुक्त्या परिस्फुरन्तीत्यनया भद्रग्या तन्त्रकृतीनां विकल्पेनोपा-

तनमपि किंचित् वर्णकृते । यदूक्तं श्रीकृमकैली -

ऋस्व ये निर्विमर्शी तुर्यातीतमिच्छन्ति, ते निरुपदेशा स्व हृति ।

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 Srsti etc., plus four others, namely Mūrti, Prakāśa, Ānanda and Vṛnda. These nine cycles marking the godly spontaneity have a five-fold flow towards Pitha-niketana. The whole multitude exhausted as it is by the five flows

1. सत्त्वशास्त्रपूर्विष्टा वैयं जोडशाधिका, जोडशविकारप्रतिबिम्बतत्त्वमिष्ट-  
रूपत्वात् प्रधमं सप्तदशस्फूरणप्रकारा भवन्ति परचात् प्रकाशविमर्शः यमेदौ-  
पश्लेषावशाद् भैरवैरवीविभागयुक्त्याचतुर्स्त्रशंशतया नुभूते ।

M.M.P., p.106.

2. Ibid.

(Pañca-Vāha) wins the title of Pañca Pindas. These again, due to further contraction, transform into Vāgbhava bija (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., Srsti, Sthiti, Samhāra, Anākhyā and Bhāsa, around whom our study has revolved so far,

i. According to Dr. K.C.Pandey the concept of Vāgbhava-bija is akin to that of Unata Sakti in the Kula system. Unata is recognized to be the cause of the variety in the universe ( वृद्ध तत्त्व बीजसन्दर्भबीजं विच्चक्षत् योगिः: T.A., 3.77). He also equates Anuttara-kalā with the Anuttara. cf. Abhi., pp. 510-511. It may be added that the latter equation is perhaps far-fetched, because Anuttara 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 Vivarana on Parā-Trinśikā equates Bhāsa with anuttara setting aside all doubts. cf.

प्राप्तामि परामूर्त्रां निजभासां प्रतिभावमत्यतिष्ठ ॥

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., Bhāsa.<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 :-

1. यथा श्रीक्रमतद्वावे -

पुरा यत्कथितं देव पूर्ववाहमहाक्रमम् ।  
तेषां तु क्रमराजानां उष्टिष्ठपोऽग्रतः लदा ॥  
ततस्तु स्थितिर्हारमनारूप्यं च ततः परम् ।  
मासारूप्यं च ततः पश्चात् पूजयेद्वक्रमक्रमम् ॥

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.

३. उपाचकस्त्वनपूर्वविष्टवीर्यनाराहव्योऽपि क्रमपूजामहात्म्याद् बीजं सम्यक्  
स्मरद प्राप्तहृदयात्यतत्वमन्त्वीर्यः प्रकर्णिणि सिद्धयति क्रमपूजामाहात्म्यादेव  
तारतम्यातिशयाद् स्वयं वा प्रसन्नगृहभूतारकवदनकमलाद्वा पन्त्रीर्यं हृदयात्म-  
कमादादयति जीवन्मुक्तश्च च भवतीति यावद् ।

स्तत्पूर्वकप्रणार्थवत्त्वमेव परमेश्वरस्य तत्पारमैश्वर्यमित्यसङ्केतवोचाम् ।  
यन्नप्त्तार्थवत्तुजावभासनं लीनमेयव्यवासनं नुवृत्त्वं भेयमानघस्मरवेत्त्वं सविकल्प-  
मेयविमर्शः निर्विकल्पकमेयावभास हति क्रमादागमेष्टु सदौपैषां उपपादते ।

What Maheśvarānanda exactly wants to convey by the triad of objects (लीनमेयव्यवासनं) is not very clear. However, Gaudapāda also refers to the त्रिविधमेय (G.K.4.89) which is interpreted by Sāṅkara as: पूर्व लौकिकं स्थूलं पश्चाच्छुद्धं लौकिकम्, तदभावेन लोकोत्तरम् । According to Sāṅkara, when these are transcended, the essential truth shines <sup>contd.</sup>.....

- (1) manifesting the four-fold object, i.e., Srsti, 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. Śitikantha 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. श्रमार्थस्य ब्रमार्थोऽन्तव्यापिकः स्याच्योत्तरम् ।  
हति व्याप्तिविमागोऽयं बाह्यान्तःसर्वगोचरः ॥

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 Bhāsā-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 Bhāsā would ever remain a remote goal. As a matter of fact, Bhāsā is the prius of emanation or Srsti and suffers no intermediation. In the expansive-process emanation comes to be its first stir, implying that Bhāsā is the root cause of emanation and emanation is the sprout of Bhāsā. 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 ह्यलातकृच्छायया उष्ट्यादीनि पञ्चत्यानि अविच्छन्मुदभावयन्  
सुष्टुत्स्थापयित्वाधैषानवृत्तमात्पनः कर्त्त्वोत्कर्षमनुभवन्नास्ते ।

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

शूक्रादिकाभातमलातस्पन्दितं यथा ।

ग्रहं ग्राहकाभातं विज्ञानस्पन्दितं तथा ॥

2. सुष्टुः पञ्चमक्ला भासेति जनो गणायति व्यवधानम् ।  
सुष्टुर्मूलकन्दो भासा भासायाः पत्त्वः सुष्टुः ॥

M.M.41.

and the latter an off-shoot of the former. It, therefore, follows that each of the four acts, e.g., *Sṛṣti*, etc., includes the others by sharing their nature. Finally all subside in *Bhāsa* or the consciousness-aspect of the absolute.<sup>1</sup> Though *Bhāsa* 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. कृष्णादिष्ट वर्णं कृत्येष्टु सैषिस्थितिरित्यादिक्षेपा प्रत्येकं  
वातुर्विध्यं पर्यन्ततो मात्रापर्यवसायित्वं 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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१. इत्युत्पलदलदशशतविदलन्ताधवौल्लासवव्र ब्रूपसद्भावेष्यस्त्रियस्त्रिय  
पारमेश्वरी पैचबृत्यवश्चनिव्यूढिरत्यन्तगाढाभ्यासैः प्रौढैः कैश्चिद्  
विमष्टव्यतया अवतिष्ठत इति । इत्यमेतत्कृपरामर्श इत्यस्वात्म-  
विमर्शंपौ जीवन्मोदाः ।

M.M.P., p. 109.

२. तार्गत्रिक वाह्यमय में शाक्तदर्शि ।

p. 95.

## CHAPTER FOUR

### DYNAMIC ABSOLUTISM VIS-A-VIS PĀNCĀVĀHA AND PĀTHĀNIKETĀNA

(A study into the sub-, and super-structures of Krama esoterism, Five spiritual currents namely Vāmesvāri, Khacari, Gocari, Dikcarī and Bhūcarī as embodying the fundamental constitution of our experience and existence and the epistemic process linking up all the aspects through a thread of unity. Pīthāniketana 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 Samhāra-bhakṣinī and Raudresvāri (663) -

Certain obvious conclusions (668) - Nature and implications of the traditional context (671) - The concept and importance of Pīthāniketana (672) - Pīthāniketana as identical with Pañcavāha (674) - Pañcavāha vis-à-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 PĀNCAVĀHA

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 (pāñcavāhas) and other to five sub-species of Speech or Verbum (Vak). 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 commonly reckoned as Pāñcavāha in the system and, thus, inspiring one to adore the Godhead as elevated and exalted with the Pāñcavāha-krama.<sup>2</sup> The Vāha-cycle comprises the following five flows - (i) Vyoma-vāmēśvarī, (ii) Khecari, (iii) Dikcari, (iv) Gocari, and (v) Bhucari.<sup>3</sup> The first ever mention, barring the scriptural literature whose antiquity is a matter

1. वाहा: परमेश्वरस्य स्फुरणधाराः, तात्त्वं पञ्च । M.M.P., p.89.

2. पञ्चवाच्चमोद्ग्रसवर्नुग्रहधर्मिणो ।

मोहतामित्रविष्वसप्रवच्छमहसे नमः ॥ Jāna-Kriyādyaya-Satakam, (MS), Folio 1. Also read,

प्रसरदाथोथनतुतावता रक्षमावतारितपञ्चवाह्न्नपञ्चमयास्त्रिमपूर्णयपूजक्षमेण  
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-Pāñcasīkā (verse 23). There a simple enumeration of the names of the individual vāhas has taken place without terming the Pāñcavāha as such. Abhinava, drawing a metaphorical picture, refers to Vāmeśvarī 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

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

योगीं परिहृतध्यानधारणादिपरिश्रमः ।

सेव्यांदिमहाभ्रोतोवाह्नप्रवरकारणौ ॥

निरस्तस्कलोपायो निम्नज्ञति यथात्मुखम् ।

देहादिवरेऽनेनैव तन्ययीमवति स्फुटम् ॥

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

परा मृदारिका संविदिच्छाशक्तिपुरः चरम् ।

स्थूलप्रमेयपर्यन्तं वमन्ती विश्वमान्तरम् ॥

प्रमात्रन्तर्वहीरुपद्माणीकविपयात्मनाम् ।

सेव्यांदिप्रवाहाणां वाह्याभ्यन्तररूपिणाम् ॥

प्रवर्तकत्वात् रवच्छत्वमीरत्वादिधर्मतः ।

महाहृदो जगद्व्यापी देशकालाधगोचरः ॥

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-Vāmeśvari, Khecari, Dikcari, Gocari and Bhucari and identifies them as operating on the planes of Vyoma (Ether of awareness), Nāda (sound), Ananda (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 Srsti. 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

1. Besides these Maheśvarānanda quotes one Carana-Sūtra and opines that this text, too, appears to preach Pañcavāha. Vide. इति श्रीचरणासूक्तित्या श्रीपञ्चवाङ्मृग्मेव न प्रवद्यति ।

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. खार्च श्रीदोमराजादिमिः पृत्तकेण लिखितपठिता इत्यस्माभिरपि नाम्पोपादानपूर्वकं चाकित्येत 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). Indeed, 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).

to his own admission, instead, ~~pre~~ characterizes it as Vāmesīcakra, since vāmesvari is the guardian deity; or as Vāma-cakra, since all the powers in the Pañcavāha cycle have earned the name of vāma.<sup>1</sup> How? Others, for instance the author of the Mahanaya-Prakasa (T), too have found it better to call it Vyomesī-cakra.<sup>2</sup> Still others, including Sitikantha, frequently use both the names.<sup>3</sup>

## 2. FIVE DIFFERENT SCHEMES OF PANCAVAHAS

Since the Pañcavāha-cycle incorporates the five media of ultimate dynamism's internal flow, it presupposes a definite scheme through which the Absolute seeks to sport itself. Mahesvarānanda<sup>4</sup> and Ksemarāja<sup>5</sup> conceive five

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1. तदधिष्ठितत्वात् वामाक्रमपि वामेश्वरीक्रमपिधीयते छति । Sp.N., p.20.
2. तदेव सौविदो रूपं पंचात्पत्तेन संस्फुरत् ।  
सामरस्यात्मना पूर्वं व्योमेशीक्रमपुच्छते ॥ M.P.(T).3.128
3. The cycle of five streams of the Pañcavāha-cakra, as it is generally known, is also known as Kha-Cakra or the cycle of Firmament. Vide सच्चाक्र प्रसूतं विश्वं परशक्तिस्वभावतः । M.P.(T) 6.26(also see 7.4.). This name bears esoteric significance.
4. ते च वाहा: व्योमवामेश्वरी सेचरी दिक्चरी गोचरी भूचरी च भवति ।  
अथे पूरापां क्रमं गोदिग्मूरुपं मौदिग्मोरुपं चाचदाते । तत्र तत्प्रदाया-  
नृगृह्याक्र तन्निरुक्तिरूप्या । अस्मत्क्रमस्तु निर्दिष्टक्रम स्व या क्रमसिद्धौ...। M.M.P., p.89.
5. श्रीवामेश्वर्याधिष्ठितानि सेचरी-गोचरी-दिक्चरी-भूचरी-क्राणिं आन्तराणिं...।  
अधोरुपोरुपोतरनामनिरुक्तानि चत्वारि सेचरी-दिक्चरी-गोचरी-भूचरी-दिक्चरी-  
क्राणिं...। बाह्यानि पुनरेतद्वामेश्वर्याधिष्ठितान्येव सेचरी-भूचरी-गोचरी-  
दिक्चरीक्राणिं ।

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 Khecari etc., spread over by Vameśvari, 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 Khecari to Bhūcarī together with the presiding one, i.e., Vameśvari, 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., Vyomavameśvari is the Supreme Power and the Spanda as such (lit., throbbing, slight ~~but~~ vibration) of the Spanda system.<sup>3</sup> Likewise,

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

M.V.T., Quoted, therein.

2. तदृत्थापिर्तानि तु सेवरी-गौवरी-दिक्वरी-भूरीरूपाणि चत्वारि देवताचक्राणि.... ।

Sp.N., p.38.

3. तथाहि पूर्वं प्रतिपादिता येर्य स्यन्दतत्वात्मा पराशक्तिः सेव ... वामेश्वरीशक्तिः ।

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

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 experiencers and aspirants.

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

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

.....contd...) गुणादिस्पन्दनिः षष्ठ्यन्देन व्याप्तौ हितत्वाद् .... ।

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

2. किं च शक्तिकर्त्तुं लेचरी-गोचरी-दिक्चरी-भूज्यार्द्दिः बाह्या न्तरामेदभिन्नो नानायोगिनीणाः तदूपलक्षितातो वीरत्रातश्च ।

Sp.S., p.19.

cp. वामेश्वरीलेचरीगोचरीदिक्चरीभूज्यार्द्दिः मैयै षष्ठ्यन्दसन्दोहे सम्यद् निर्णीतित्य ....

Sp.N., p.7.

2. इत्येवं वामेश्वरीशक्त्या प्रसारितानि आन्तराणिः ...  
चत्वारि लेचरी-गोचरी-भूज्यार्द्दिक्चरीचक्राणिः तथाविधवी रत्रातसहितानि 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 Vāma, 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 Tantraloka, ascribes to Vāma 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

1. किंच वितिशक्तिरेव भगवत्ती विश्वमनात् रसात्वामात्रात्वाच्च वामेश्वर्यात्य  
पती ।

P.Hr., p.69.

येर्य त्पन्दात्मा पराशक्तिः सैव विश्वस्यान्तर्बहिश्च वमनात्सात्वामात्रात्वाच्च  
वामेश्वरी शक्तिः ।

Sp.N., 0.38.

2. तदृत्यापितानि तु लेचरी-गोचरी-दिक्चरी-भूत्री-रूपाणि चत्वारि देवताकाणि  
सुमुद्रस्य परमूर्मित्वारीणि श्राव्यानां तु अधराधरसरणाप्रेक्षाणि ।

Ibid.

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

According to Maheśvarānanda, Vyoma-Vameśvari is another name for Vameśvari. The words Vyoma (vi+om)<sup>2</sup> and Vama 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-vameśvari constitutes the omnipotence of the absolute and is, therefore, fully capacious 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.

Vameśvari'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,

१. क्षत्तावति सा तस्यवामात्या शक्तरैःवरी ।  
पांचरात्रिवैरिच सैंगतादेविकृम्भते ॥

T.A., 4.21-2.

Viveka reads तावति - तज्जन्यतविद्विमात्रदे, वामात्येति वामा  
संवारेवमात्र ... इत्याद्युक्त्या चर्चारात्रिमांविका तिरोधानशक्ति -  
दित्यः:

२. व्योम् is dissolved as वि+ओम् where वि means विशेष and  
ओम् is naturally प्रणाव. According to Maheśvarānanda प्रणाव  
means विमश् in the context. Thus the whole phrase stands  
for प्रणावश्चताविमश्चशिष्ट्य implying that each mani-  
festation represents an interplay of some unique aspect of  
Vimarśa, the supreme efficacy. See the following note as  
well.

३. तत्र व्योमामोपात्मक्षणावृपताविमश्चशिष्ट्यानुप्राप्तानानां वद्यमाणापर्वपूर्वका-  
त्मनां वाम् वर्त्म प्रति इवरी तामर्थ्यशालिनीति व्योमवाप्तेवरी । सा च  
परमेश्वरस्याविकल्पमूल्यनुप्रविष्टा चिक्षितः । M.M.P., p.89

into the indeterminate one. Vāmeśvari 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 Vāmeśvari.<sup>2</sup>

Of the four sub-species of Vāmeśvari, 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

1. स्वित्कर्मे स्वात्मस्फुरत्तासारा वामेश्वरीलेचयादिः । ... तात्पूर्यहन्ते-  
दन्ताद्वितयावगाहनसामर्थ्याद् आत्मस्वरूपोन्मीलनवत् तदाच्छादनेऽपि  
शौचित्यमन्ति ।

M.M.P., p.25.

2. प्रथमप्रतिभास्तु व्यामेशी सेयमुच्यते ।  
लेचयादिस्वरूपं यत् तदस्या स्व जूम्भतम् ॥

M.P.(T)4.117.

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. Dikcari-group are literally the deities that move in space (Dik<sup>1</sup>). Therefore, the external sensory and motor organs evolve out in the sphere of Dikcari. The word 'bhu' in 'Bhucari' stands for 'to be', that is, Bhucari has to reckon with the existents 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 Saktis indicate the process of the objectification of the universal consciousness. By Khecari Sakti, one is reduced from the position of an all-knowing consciousness to that of limited experient; by Gocari, he becomes endowed with an inner psychic apparatus; by Dikcari, he is endowed with outer senses; by Bhucari, he becomes

1. किंव चितिशक्तिरेव .... वामेश्वर्यास्या सती सेचरी-गोवरी-दिक्वरी-  
मुवरीब्यैः शेषैः प्रमात्र-अन्तःकरण - बहिष्करणभावस्वमावैः  
परिस्फुरन्ती ।

P.Hr., p.68.

Again the difference between Maheśvarananda and Kṣemarāja cannot be underplayed. As pointed out at the outset that both of them adopt two different orders and hence the Gocari of Kṣemarāja and the Dikcari of Maheśvarananda alternate each other when contrasted. Kṣema's Gocari is M's Dikcari whereas M's Gocari is Kṣema's Gocari. 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 *Vameśvari* is intrinsically the absolute freedom to which the entire manifestation of all orders is ascribed; *Ānanda*, because a continuity of subjective repose marks the *khecari* stage; *Icchā*, because integral to volition is its nature as grasp and for that it depends upon internal organs (*Gocari*); *Jñāna*, because it turns extrovert and the process is brought about by the operation of *Dikcari*; *Kriyā* or action, because the extreme grossification leads to the rise of manifold and chequered objectivity (*Bhucari*). 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*, *Sukṣma*, *Pasyanti*, *Madhyama* and *Vaikhari* 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>

1. P.Hr., Notes, p.126; cf. पारमेश्वरी हि सौवित्त्वात्त्वयस्य शक्तिः प्रकृत्या निर्विकल्पकपदाधिष्ठापि वचित्परिमिते प्रमातरि स्फुरन्ती तदनु तदन्तःकरणानुप्रविष्टा परचारु तस्यैव बाह्येन्द्रियानुबन्धी च मूत्त्वा बहिर्वैकलदण्डाविषयोल्लासम् अखिलमुपयुद्धक्त इति सर्वपथीनोर्य प्रकारः ।

M. M. P., p. 89.

2. M. M. P., p. 90.

2. Ibid, p. 90.

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 absolute aspects of omnipotence, omniscience, perfection, immanence and eternality. As Khecari<sup>1</sup> or Cidgaganacari it is defined by universal agency; as Gocari by the ascertainment of identity or non-difference etc.; as Dikcari by perception of non-difference etc., and, as Bhucari by revelation of objects as identical with the self like limbs of one's organism.<sup>2</sup> The celebrated Damodara 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 Vamesvari etc.<sup>3</sup>

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

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

1. परप्रकाशप्राधान्यात्त्वदात्मशक्तिपूर्वकम् ।

परविद्वान्त्तिक्षान्त्तिप्राधान्यात्त्वदमिष्यते ॥

त्यापकत्वं च नित्यत्वं पूर्णत्वं सर्ववेदिताम् ।

सर्वकर्तृत्वमित्येतद् शक्तिपूर्वकलादाणम् ॥

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

2. पतिभूमिकाया तु सर्वकर्तृत्वादिशक्त्यात्मकचिदगगनवरीत्वेन, अमेदनिरचयाधात्मनो गोवरीत्वेन, अमेदालोकनाधात्मा दिक्वरीत्वेन, स्वांगकल्पाद्यप्रथापारप्रमे-  
यात्मना व मूर्खीत्वेन पतिहृदयविकासिना स्फुरति ।

P.Hr., p.70; also see तात्रिक वाङ्मय में शाक्तदृष्टि pp.9-10, which closely follows Kṣemarājākṣ.

3. पूर्णविच्छन्मात्रान्तर्बंहिष्करणभावगाः ।

वामेशाधाः परिज्ञानाज्ञानात्मयुर्मुक्तिर्बंधातः ॥

Quoted, P.Hr. p.70

the Vahasaktis, Bhucaris and Gocaris exchanging their respective places in various schemes. But the presiding control of the same Vamesvari prevails. Khecaris are the incorporeal deities that wander in sky, whose sheer inclination resurrects Suddhavidya- incarnate in a foetus of a Yogini. Gocaris 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 Dikcaris have ubiquitous movement and are competent to bring about parapara siddhi. Bhucaris 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 पुः ... । तत्र आकाशे चरन्त्यो शरीराः सेच्यैः यदिक्क्रामत्राधिष्ठितमिथुनस्त्रियौगः प्रबुद्धशूद्धियोदयो योगिनीगम्भौद्भूतो भवति । ... गोचर्यस्तु गोशवदवाच्यपशुद्यसाराहणारताः तेनैव क्रमेण स्वात्मः, पश्चात् च तर्तुत्सद्विसाध्मप्रवणां सज्जन्मनः प्रधृतिं सप्तलन्मान्तमपि पशुमाहन्त्यः । दिक्कर्यस्तु भान्तचक्रवत् सर्वत्र चरन्त्यः परापरचिद्विप्रवणाः । भूर्यस्तु स्वस्मावतयैव कूमारिकैतादिवत् तत्पीतादिभूमिताः पूर्णत्वापूर्णत्वादिनाम-भेदिततदेवताश्कोदभूताः ।

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

1. शब्दादिपञ्चवर्गात्मविश्वं हि यदिदं स्थितम् ।

न शब्दं तदपहनोत्तु स्वस्वैदनसिद्धिः ॥

स्वैदनाद्विभाविनात्म्य विद्धिः कर्त्तव्य ।

ज्ञानात्मतां विना यस्मात् बाह्यतात्पि न सिद्धयति ॥

आः स्वैदनायना ह् सत्ता विश्वस्य सर्वतः ।

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

2. हत्थं स्वैदनापेक्षा रूपे जप्तां च सर्वथा ।

विश्वस्थेति कर्त्तुं पूर्वमुत्पत्तिरिति संशयम् ॥

केन्तु व्योमेत्वरीकृं स्फूटमत्प्रकाशयते ।

पञ्चाकाशमयं चक्रं विश्वबीजं तथोदितम् ।

सर्वापेदाविरहितं स्वौचक्लतास्वरूपकम् ॥

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 Pañcavaha-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 PANCAVAHA : 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 Pañcavaha, there is sufficient ground to establish, was also a favourite of

1. शब्दात्मनुभवस्याने सौकृत स्पन्दादिरूपिणी ।

प्रत्येकं सूक्ष्म्या वृत्त्या सर्वोचित्येनानुभूयते ॥

इत्यं प्रत्येकविषये पौचानुभवृह्णतम् ।

सामरस्यात्मना सर्वे देवीचक्रं प्रकाशते ॥

सर्वं पौचात्मकं विशदं सिद्धं स्वानुभवेन यत् ।

पौचाकाशतया पूर्वे तदुक्तं सौविदात्मना ॥

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

2. ततोऽपि सदोपे सर्वस्यापि प्रपौचस्य पौचवाहपारिशेष्यात् स्वात्मपरामर्श-  
मात्रे पर्यक्षानमिति ॥

M.M.P., p. 106.

3. स्तस्य जप्त्यमात्रेण दैहाधावरणादयः ।

पूजनेन तु सर्वादिरतः पूज्यतर्महि तत् ॥

M.P.(T), 3.130.

the Kula system.<sup>1</sup> The only difference, indeed a major one, that deserves heed is that *Khecari* as the supreme principle replaces *Vāmesvari* relegating the latter, in hierarchy, to the second place so far occupied by itself (*Khecari*) in the *Krama* scheme. Here *Vāmesvari* is converted into a principle of individual subjectivity, whereas *Khecari* 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>

१. ततो वाहैवीना॑ स्ववाहाधिष्ठान॑ द्वितीयवाहमुद्रणा॑ न्यालिन्या॑  
स्पर्शविष्फारः । तत्र षाठच्छकुलपिंडमिनस्या त्वनो विलासः ।....  
यतः कुलमप्रतिष्ठितप्रत्यक्षातिष्ठितः समाचार एव मौलोदर्कः ।

*Kaula-sutrāni*, folio 3a.

इत्थं सर्वत्र कुलदर्शेणृ शाक्तो योऽन्तःक्रमेण उदयः स्थितः व स्व  
तद्द्वूषितप्रकान्तुमविशेषैः क्रन्वरीरूपमास्थितैः तस्थानविशेषेण  
पूजितैः स्वप्रथोन्मीलनाय क्यक्रमेणापि क्रमार्थं उपाचितव्यः ।

M.P.(S), p.111

३. से ब्रह्मिण अपेदरूपे स्थित्वा वरति ... द्विति लैचरी, ऋत्विहिष्करणातद-  
र्थसूखादिनीलादिष्पाः .... क्रमेण व्योमचरी-गोचरी-दिक्चरी-भूचरीमूत्राः  
याः शक्तयः ता वस्तुत उक्तनयेन स्वभाववर्णेचरी-रूपशब्दत्यविभक्ता एव ।

## 5. PĀNCĀVĀHA VERSUS THE FIVEFOLD AND FOURFOLD KRAMAS

In the foregoing pages we have come across the equation of functional pentad (Pāñcartha, i.e., Pāñca-Kṛtya) with the tidal pentad (Pāñca-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 Sitikantha who identifies the Pāñca-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 Pāñca-vāha; but to him, Pāñcavāha, a pentad by itself, is essentially a cycle of <sup>1</sup> powers (Sakti-cakra) and hence represents the four acts.

## 6. TWO TYPES OF PĀNCĀVĀHA

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

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1. यह च पञ्चलोकाथांस्पि दूर्यते स वामेश्यादिपञ्चकप्रसररूपः इति नावधम् ।  
 ननु “वृ (त्यु) दयः (व) काली श्वेता स्थैर्यं च तर्ह्यतिश्चंडी ।  
 शुष्का ज्ञालविनाशो विश्वान्तर्मिरवश्चति ॥” इति क्रमार्थं स्व पञ्चधा  
 परिमाणितः, तदेतत् ब्रत्यल्पमुक्तम् । इह नये चतुष्टयार्थपरिमाणा प्रतिज्ञाता  
 इति महाक्रमश्चतुर्लक्ष्य स्व, यस्तु प्रस्थानातिरेष्टु मैरवमूर्त्तः पञ्चमस्य फूल्यतया  
 पञ्चकार्थः उपदिष्टः स कथमन्यथाभवितुमहंति इति यथोक्तमेक्यायः ।

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 Pañcavaha in popular vogue either figuratively or ignorantly. Naturally, it stands rejected.

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

Sitikantha 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 Pañcavaha and radically modifying its accepted pattern. They have removed Gocari and Dikcari from the old list and have substituted Samāhara-bhaksini<sup>1</sup> and Raudrēśvari<sup>2</sup> for them. But the replacements are meant neither for making proxy nor for filling in the blank. Both of them are the independent

- परोऽयं पञ्चवाहः यस्य प्रातिस्वक्षिद्भूमिकाविशेषैव्यापकस्य स्थाननैयत्यं नास्ति, अपरस्तु पञ्चवाहः श्रोत्रादिप्रसूतनियतस्थानो नियतव्यापारश्च तस्य पञ्चवाहेति लोकव्यवहारो मौहात उपचारादृष्ट हति स निषिद्ध स्व ।

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

- व्योमेश्वरीक्रमाद् यावद् रौद्रेशीपञ्चकं स्थितम् ।

M.P.(T), 7.92.

1  
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

पञ्चमो फटिति पातकः क्षमादियुषी स्फुरति रौद्रवैभवात् । ज्ञानधारिनि  
निलिखेशं गोचरी न क्रमस्तवं निराश्रये पदे ॥ पञ्चधा प्रनृ(?)तवैभवं  
श्वे चक्रमेतदिहं गोचरीकृतम् । विश्वमदानिरुपार्थ्यचिन्मयात्वत्पदाद्  
गलति नैव जातुचित् ॥

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 Maheśvarananda and Ksemaraṇa differ from each other in their respective definition, but as soon as their definitions are understood seriatim, the paradox withers away.

2. नाना संविद्रूपात् व्योमनि वमति सृजति या... चिद्रूपा सा व्योमवामेश्वरी,  
से स्वभावगग्ने वरति या सैवं परस्वरूपा खेचरी, परविमर्शभूमौवरति या सा  
भूरी, स्तच्च सर्वं स्फुरितं या संहरति सा संहारमदिणी, आदौ...  
व्योमवामेश्वरीरूपे महाव्योमिनि तन्मयतो याता सा रौद्रीश्वरी ।

Hence Vyomesvari is viewed as the first stir of universal emergence, whereas Raudrisvari as the principle of universal disappearance.<sup>1</sup> It is therefore generally opined that it is Vamesvari which, through a process of reversion (Pratyavrtti) within the strict confines of its being, accomplies its job by reaching out to and embracing Raudrisvari.<sup>2</sup> Of the five Kulas (Kula-pancaka), 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 analogous 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-bhaksini 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 Raudrisvari, contains futurity within and evades any interior or

1. आधौ व्यामेश्वरीस्पन्दकपो विश्वोदयोन्मुखः ।  
अन्यो रौद्रीस्कारमयो विश्वविलापकः ॥ M.P.(T), 7.177.
2. Ibid, 7.118-119.
3. कुलपञ्चक्लृप्तया क्रमेण आश्यानतां प्राप्तां सती । V.Bh.V., p.68.

exterior form as such and yet remains immanent both internally and externally in our multitudinous worlds which it itself vivifies.<sup>1</sup> Thus the first crest of divine tide, flowing from the transcendental divinity, is Vāmeśvari. 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 Bhucari. 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>

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

2. निखिलमरीचिदैवताचक्षर्ण्य अविशेषोण प्रथमोन्मेषवपुषा व्यापिका  
सैव वामेशी, ततः करणस्थानपतिता सैव सा लेचरि हति कात्सर्वम्  
व्यपदिष्टा, ततोऽपि क्षीभूता विषयक्तात् प्रति अधिष्ठानेन कृतपादप्रसारिका  
मूरी विषयग्रास विधाय अन्तःबैहीरूपा संहारमिदाणी हति, ततः  
अन्तर्बैहीरूपयत्र कृताधिष्टाना लोक्यात्रा पारयन्ती भेदाभ्याणाया च  
पीडाणास्वरूपा रौद्रेश्वरीति विमलेनैव रूपेणा घोतते ।

In the context of sense-divinities it has been made clear that *Vāmeśvarī* constitutes the first ever emergence of senses (i.e., sense-deities). *Khecari* comprises stations of their operation (viz., sensory organs). *Bhūcari* consists of the twelve objects meant for sense-organs in their totality. The fourth one, which passes under the name of *Sāmharabbhaktinī* 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 <sup>1</sup> *Lady-Absolute*. 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 *Pāñcavaha*, 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

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1. पैचमं च रौद्रीश्वरीपदाभिहृत्वं बहिरनुभूतचिदभूपिकाविवर्तमार्थं च निजस्वरूपम-  
प्रमुणितस्वस्वरूपमेव अवलम्ब्य आदिदेवीवत् व्यापकैन रूपेण आङ्गामति ।  
M.P.(S), pp. 64.
2. आदिदेवीवत्सर्वव्यापिकानां निरूपाधिचिन्मात्रपाणां वामेश्वरीणां  
नियतं कूलगतं किञ्चित् प्रतिष्ठानं नास्ति, यस्तु श्रोत्राधिष्ठानरूपोऽधि-  
कारविभागव्यवहारः स श्रोपचारिको न वास्तवः । श्रोत्रादिपरीचीनां  
लोके पैचवाहेति व्यदेशः स तदधिष्ठानात् समाव्यते ।

vahas 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 Pāncavāha into primary and secondary ones of which the secondary calls for rejection, is reminiscent of the double activity of Pāncavāha (in the earlier treatment) in emancipating and enslaving the ordinary individuals. Secondly, though the Raudrēśvari 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 Raudrēśvari

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1. तारुचतुष्णाद्विग्नियोऽमेदैन यत्र वर्तन्ते सा रौद्रेश्वरीमूषिगता पूर्णाद्वितमा सर्वमूर्गलमूर्गला राज्ञी भगवती, सैव परधाराराधिक्षिणो सामरस्यम्: ।
2. रौद्रेश्वर्या॑ अर्यं स्फारः प्राधान्येन व्यवस्थितः ।      M.P.(S), pp.69-70.  
परधारासमाहृद्दसामरस्यावसानम्: ।  
सर्वा कृश्तनुर्देवी सर्वेच्छाविलयावनिः ॥      M.P.(T).4.53,57.

तस्यैव भगवतः... विश्वर्मवामि हति परामृशतां ... सर्विदैव ...  
शक्त्यवस्था ऐव विश्वगतस्त्रिसहारौपचारात् कृश्पूर्णामूर्कपा अप्यैव  
सर्वरहस्ययेषु गीयते । of Vivṛti on the Paramārtha-Sāra-Saṃgraha,  
14th verse (M.S), folio.7.  
पातञ्जलेण व्योमैरयादिपञ्चकस्वीकारस्यापरिहायत्त्वम् ।  
तद्वत् सर्वानिस्यूतिसप्राज्यशालिन्याः श्रीरुद्ररौद्रेश्वर्याः वर्धावस्यैभावः ॥  
M.M.P., p.194.

is identified with Kāla-Saṅkarsini.<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 Vāmeśvāri and Raudrēśvāri 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 etc., the Vāmeśvāri enjoyed the august position of being the Supreme Power of the Supreme Reality. But here the Raudrēśvāri steals the limelight. Actually Raudrēśvāri as a member of five vāhas/nothing more or nothing less than Vāmeśvāri. But Rudra-Raudrēśvāri as the counterpart of ~~the~~

1. तत्र श्रीकालकर्णिपरपर्याया रुद्ररौद्रेश्वरी पञ्चाष्टिमा सर्वानुवृत्तेति न पृथग् गणयते ।

M. M. P., p. 92.

मानुशीतकरवद्वनिवृण्डली बिन्दुसूत्रितपरावरस्थला ।

रुद्रशक्तिरपि कालकर्णिपरित्वत्कपञ्चविध्वर्णसूक्ती ॥ C. G. C., 3.21.

2. रौद्रेश्वरी सर्वक्राण्यामूलाद् ग्रसति स्वयं ।

आतो वृन्दक्रमे सर्वमुपादेयतया स्थितम् ॥ M. P. (T).

वृन्दक्रमे पञ्चधा पातनिकाक्षमेण... श्रीवामेशी-खेचरी-भूचरी-संहारिणी-  
रौद्री-अधिष्ठतेन ... । V. Bh., V, p. 68.

3. दिव्यौघचक्रपञ्चकस्फारिणी वृन्दवनायिका श्रीवामेश्वरी

सर्वं सर्वात्मकम् ।

Ibid, p. 68.

Reality proper is singled out from the group and then rated supreme. The status of Vyoma-vameśvari 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., Raudrēśvari. Figuratively, the former may be termed the Lord Absolute and the latter the Lady Absolute. But, looking deeper, it may be averred that even Maheśvarananda, who identifies Rudra-Raudrēśvari with Kalasamkarsinī, 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. वाहा: परमेश्वरस्य स्फुरणाधारतः ।

M.M.P., p.89.

**Характеристика** Vyoma-vameśvari is definitely inferior to Kāla-Samkarsinī or Rudra-Raudrēśvari according to Maheśvarananda, cf. M.M.P., pp. 90 and 92; Kāla-Samkarsinī, or for that reason, Rudra-raudrēśvari have been identified with Bhāsa which again belongs to Paramesvara. cf. p.105. Also cf. णोडशाधिकविलासलक्षणम्-  
कालकलित् श्रीकालसंज्ञिणीभावमनुभवन् ऋतस्व देवः ॥

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

णोडशाधिक्या विश्वं तदुचीर्णः परमेश्वरस्वं 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.

Mahanaya-Prakasa, Rudra-Raudresvari is itself the Absolute.<sup>1</sup> Abhinava and Kṣemarāja would agree with Maheśvarananda 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 Karikas. 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. Maheśvarananda 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 scheme. Because, the epistemic and mystic significance of the cycles of divinities is subservient to the potencies and secracies of the true and genuine

1. सर्वौचीणां सर्वमयी सर्वसर्वत्मकपृथा । M.P.(T) .7.51.

2. Also cp. इति शक्तिचक्रयन्वं श्रीडायोगेन वाहयन् देवः ।  
अहमेव शुद्धरूपः शक्तिमहाचक्रनाथकपदस्थः ॥

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, Vrinda Cakra and Pancavaha. These represent the gross, the subtle and the ultimate seats (Pitha) respectively in terms of which the body has to be viewed and ~~sunkti~~ moulded.<sup>3</sup> Already an allusion has been made to the basic affinity of the Vrinda Cakra and the Pancavaha, and the same will once again be dealt with in detail in its appropriate context. So the Pithaniketana or the Pithakrama alone is left out for present investigation.

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

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

1. अथाच्चनारहस्योन्मीलितत्वात् क्रमेणात्तच्यदेवताचक्रहस्यमपि उद्भावयितुम्  
आदौ उदैशमूपन्यस्यति -  
श्रीपीठपूच्चवाह्नेत्रवयवृन्दवक्षाणि स्मरत ।  
स्मरत च गुणांपूर्किः पूर्व य शक्तीः पूर्विष्टप्रमुखाः । M.M.P. 36.
2. पूर्वोपचारिका पूजा वृत्तिमा या बहिःस्थिता ।  
विलयं तत्र सा याता ब्रह्मपूर्वपदेऽगमे ॥  
अपूजैव समाख्याता पूजा सा परमात्म्या ।  
नित्योदितमहासीवित्पूर्ववाहेत दीक्षिता ॥

C.S. (MS), folio. 9

3. इत्य स्वदेहमेव पीठनिकैतन्त्रया स्थूलं वृन्दवक्षात्मना सूक्ष्मं पूर्ववाहस्वभावतया  
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 Pithakrama; and, for its being the final recourse of everything, it is equated with the Pranava.<sup>2</sup> Sitikantha even goes a step further and declares the concept of Pitha as one of the most basic concepts of the system. He would rather not distinguish between the Maharatha or Krama principle and the Pitha. The concept of Pancavaha is a parallel concept of Pitha and hence the former is held as identical with the latter. The seat stands for a place of rest. Therefore, what is acknowledged as Pitha in the common intercourse is the point of final repose from the transcendental point of view.<sup>3</sup>

1. पीठं हि नाम स्वशरीरम्भारकात्मकमित्युक्तम् ।

त्रैव परमेश्वरस्य पूर्वधा वस्ताद् ।

M.M.P., p.87.

सिवशक्त्युपयोन्मेषासापरस्योद्भवं पहव् ।

वीर्यं तस्माद् दैह स्व महापीठः समूद्गतः ॥

M.P.(T)., Quoted, M.M.P., p.88.  
The verse is not traceable to the published text.

2. पीठक्षेण त्रित्य देवीकर्त्तुं किञ्चमते ॥

सर्वस्त्वस्वभावत्वाद् परानुग्रहेतुः ।

प्रकर्णनुतिमात्रत्वाद् पीठं प्रणवसीज्ञतम् ॥

M.P.(T)., 2.33, 35.  
It should now be clear why Mahesvarananda analyses Vyoma in Vyomavamesvari into Vi. + Om.

3. हत्यं पीठास्य रुद्र महार्थः, महार्थस्त्रिवायत्वाच्छारीरोऽन्तरंगः पूर्वाही

महाक्रमगमित्यच्तुष्टयार्थस्त्रिवायत्वाच्छारीरोऽन्तरंगः पूर्वाही

पीठत्वेन निवाणिदशाया विश्रममावेन ... रुद्र स्व महार्थः ... ।

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.

#### 11. PITHANIKETANA AS IDENTICAL WITH PANCAVAHA

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 (Pithaniketana) is reduced to five aspects or powers which happen to be synonymous with the five flows.<sup>1</sup> Even those, who talk of Pithaniketana as consisting of Pitha, Smasana, Ksetreśa, 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 Vyomesi, Khecari, Bhucari, Samhārabhaksini, 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 Sitikantha declares the idea of Pitha as an ornament of the entire Krama

1. स्वं च प्रमाता प्रमाणं पञ्चविधं च प्रमेयं पीठनिकेतनमित्यर्थं भवति ।...  
नवात्मकत्वे पञ्चस्य प्रमात्रप्रमाणोपग्रहीतव्योपादिपञ्चकस्वप्राप्त्वाद् पञ्च-  
वाहवक्रतादात्म्यं न किञ्चिदप्यतिक्रम्यते ।

M.M.P., p. 28.

2. पीठश्वसानदोत्रेशमेत्यागात्मको हि यः ।  
पीठक्रमेऽत्र पीठेभ्यो व्योमेश्वर्यादयः क्रमाद् ॥

M.P.(T) 2.6.

3. वस्तुतस्तु पीठक्रादारप्य समयविद्यान्तं समेन धाराज्येन महार्थं स्व-  
वद्यमाणवद् बोधीति हति भाव्यतां, नात्र फल्गुरभावः कश्चिव ।

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

<sup>1</sup>  
thought.

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

A purely esoteric problem posed by the some incredulous as to whether the Pāncavāha is to be adored as identical with five deities or five preceptors is wide of the mark according to Sitikantha. 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 PĀNCĀVĀHA

The word Vaha (flow) in Pāncavāha 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. तत्पीठेव सर्वप्रकारं समस्तप्रवानयात्मारमूलम् । M.P.(S) ., p.50.

2. विर्गस्थितिसंहारप्रथामात्कलत्परः ।

निरुपार्थयम्हादीप्तिसमूलसनतत्परः ॥

चाद्युष्टकलनोद्वेक्ष्वमावः प्रणवामिधः ।

पीठामिधै तमेवाहै नमाम्यागमसिद्धये ॥

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

Paramartha-Sara-Samgraha given an exquisite expression to the idea.<sup>1</sup> The Mahanaya Prakasa 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 Pañcavaha and an outcome of supernal grace.<sup>2</sup>

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1. चितो नदीवत्त्वाहनित्यायाऽचतन्नः उष्ट्रादिदशा इति दशांश्चमः  
कृमार्थः । अमस्तु कैवल्यः . . . . . कलस्वभावोऽपि आधन्तकौटिद्वये  
स्फूटतरं व्यर्थते ।

P.S.S.V., Folio. 2B.

2. मूय उन्मज्जनं न स्यादेषामिति विशेषातः ।  
रौद्रेश्वरीमयः स्फारः परान्त्रहम्मिकः ।

M.P.(T).7.99.

## CHAPTER FIVE

### DYNAMIC ABSOLUTISM VIS-À-VIS VRNDA 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) - Puryastaka: the centre of reference (678) - The nature and composition of Vrndā Cakra (682) - Seventy mystic categories of the system and Vrndā Cakra (687) - The place of Vrndācakra and significance of the Hathapāka process (688) - Eightfold approach to Vrndā Cakra (690) - Dhāma Krama -(694) - Mudrā Krama (694) - Varna Krama (700) - Mudrā, Mantra, Nirīha versus Dhāma, Varna, Cid Danda and Munda 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 Vrndā Cakra (725).<sup>27</sup>

### 1. PRELIMINARY

To take up the issue straightforwardly. Maheśvarānanda's suggestion, that Pīthāniketana, 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 omnidimensional 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-Sarira), that the Vṛnda-cycle addresses itself.

### 2. PURYASTAKA : THE CENTRE OF REFERENCE

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

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 Puryastaka. It transpires that it is Puryastaka that forms the underlying basis of Vrnda Cakra. In the context of Saktasiddhas, again, he reemphasises and attributes their eightfold character to their affiliation to Puryastaka (M.M.P., p.98), and reaffirms his conviction that it works as the principle animating Vrnda Cakra तदन्प्राप्तानां वस्तुतच्च-  
विष्णारः

Ibid.). He defines Puryastaka 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 Puryastaka's constituting the substructure of the entire edifice of Vrndācakra one must consider right now the nature, composition and import of this concept before one goes ahead.

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

The Puryastaka in the system is generally identified with the Prāna-Pramātā (vide I.P.K. 3.2.14, आत्मा

प्राप्तोऽहन्ता पर्यष्टात्मका ). 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 (Prāna) 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 Prāna. Incidentally both of them pass under the name of Susupta Pramātā, though giving rise to two distinct types that bear their respective imprints. Hence, the Prāna 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 Savedya-Susupta and Apavedya-Susupta. Due to an interplay, though extremely minute, of the impurity named Māyiya, 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 *Bhās* (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 *Prāṇapramāṇā* or *Savedya Susupta* which is signified by the word *Puryastaka*. In fact, there is a separate group of authors who bring the *Sūnya Pramāṇā* within the connotation of *Puryastaka*, ( लीनशून्यसपाधाव-  
प्रायस्ते लिंगशरीरः. 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.

प्राणादिपञ्चकं बुद्धीन्द्रियवर्गः, कर्मन्द्रियगणां निश्चयात्मिका च यतो  
धीर्क्षयते । तन्मात्रपञ्चकं मनोऽहंबुद्धय इत्यन्ये ॥

*Bhās.* (V), II, 264.

This view is obviously borrowed from the *Spanda School* ॥

( तन्मात्रोदयपेण मनोऽहं बुद्धिवर्तिना । पूर्यष्टकेन सरुदस्त्रदुत्थं प्रत्ययोऽभवत् ।  
Sp.N.3.17), which, in this respect appears to have drawn on  
Gita ( भूमिरापोनलं वायुः स मनोबुद्धिरेव च । अहकार इतीर्थं मे भिन्नाप्रकृतिरष्टधा ॥

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

( यतस्तन्मात्रपञ्चकमन्तःकरणां चेति केवन पूर्यष्टकमाहुः प्राणादिस्वीकारात्,  
तत एव अत्र पदावैचित्रये वस्तुनो न वैचित्रयमिति ।

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 *Kārikā*, 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-पूर्यष्टकशीरस्वभावत्वात् । P.Hr., p.62, देह-प्राण-पूर्यष्टककला-  
प्रित्वा व्यापोह्यति । Ibid, p.71); and, unhesitatingly pledges his allegiance to the Spanda view तस्य हति अनेन पूर्यष्टकेन  
तरुण (Sp.K.3.27) इति उपक्रान्तं पूर्यष्टकमेव पराप्रष्टव्यम्, न तु यथा . . .

Op.Cit.p.101<sup>7</sup>. 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 VṛindaCakra as he visualized it. The extract runs :

तथा तस्येति पूर्वसूत्रनिर्दिष्टस्य पूर्यष्टकस्य तद्वारेणैव विश्वस्य  
निमीलनोन्मीलनसमावेशात्म्या लयोदयोऽनियच्छव प्रथमसूत्रनिर्णीतिदृशा  
स्वस्पृष्टेव श्वरात्मनः स्वभावात् संहारं सर्गं च कुर्वत् भीक्ष्यतामेति..।  
ततस्व प्रथमसूत्रनिर्णीतिस्य शक्तिचक्रस्य स्वमरीचिनिवयस्य ईश्वरो  
अधिपतिभवेद् ।

Sp.N., p.74.

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

1. यत्पीठव्राचिच्चपच्चाह्मकाशमानन्दलुभूतिचक्रम् ।

अष्टाष्टवक्रं प्रविराजते तद्व गुरुक्रमौर्ध्वसचतुष्टयार्थम् ॥

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 VRNDA 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, Saktasiddhas and Sambhavasiddhas. 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

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1. ज्ञानसिद्धादिपञ्चकलमष्टस्वभावत्त्वात् ।  
तच्च प्रवित्तपञ्चकल्पम् ॥

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 भग्या पञ्चवाङ्मानगृण्यादूद्भावितपञ्चप्रकारम् । M.M.P., p.92.  
3. तदिदृक्षमुदायपूर्वकं किल वृन्दक्रमवक्रमुच्यते । M.P.(T).7.2.

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

1. स्वचिद्वप्नप्राधान्यात् तत्र चिदतया स्थितेः ।

निर्मेयोगतः शक्तोर्यांगिनीत्वेन उभैः ॥

M.P.(T).6.22.

The verse occurs in the context of Mūrticakra but the same is equally applicable to Vrndā, 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 Vrndā Cakra specially when he quotes from the Mahānayaprakāśa or refers to the Krama-Saṅbhāva which, according to Sitikantha, was primarily devoted to the consideration of Vrndā-cakra. But under his master's spell or owing to his faith in the tradition he belonged to, Jayaratha nowhere refers to Vrndacakra, although he discusses a few points that partake of the nature of the Vrndacakra, 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 Vrndā 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

(ताम्य एव चतुःषष्ठिपर्यन्ते शक्तिचक्राक्षम् 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 Śakinīs, a sort of female entities, but it makes no difference to the eightfold character of the cakra.<sup>1</sup> The introduction of Śakinīs 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., Śakinī-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 Pithas, since the whole line of present argumentation revolves round it, each one is possessed of eight Śakinīs 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. अष्टकूदमूतपञ्चविधशाकिनीचक्रे ..... | M.P.(S), p.85.
2. आचारो हि व्रियास्वमावो नीलपः आचारकर्तारं द्रव्यरूपमादिपति  
इति शकिनीना नपस्कारः पर्यवस्थ्यति | Ibid.
3. आमूलाद्विलक्षति शकिनीक्रमेऽस्मद् | M.P.(T). 7.189.
5. अष्टम्य पीठेभ्य सैकस्मात् अष्टौ अष्टौ शकिन्य इति चतुष्पादिष्टरेव  
भवन्ति | M.P.(S), p.104.

functions, e.g., from Sr̄sti 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 (Visrānti) . Harmony is the essence of the this state at the helm. It is the undifferentiated principle of Anākhya that through a process of self-alienation becomes the world.<sup>3</sup> Again it is

1. उक्तवत् वामेश्वरीमिः पञ्चर्भिंविमागेन अधिष्ठिता द्वादशवृत्त्यः जटितामाप-  
वन्ते, मूलाभिस्तु सृष्ट्यादिभिस्त्रतसुमिः सह चतुर्छाद्याद्यिर्मवन्ति ।

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 Mahānayaprakāsa (T)'s sixtyfive aspects to be presented just now. However, nothing can be said conclusively at this stage. The passage reads :

वृत्तिद्वादशते प्रतिवृत्त्यंचधाभावविशेषाते आधाभिस्त्रतस्यमिस्त्रह पञ्चाद्यितमा  
त्वंविन्नरूपाधिस्त्रयोदशीति वर्णाधामर्त्वित्तमाणा प्रत्येकं त्र्योदशात्मता ।  
Kaula-Sūtrāṇi (MS), Folio Ia.

2. त्र्योदशानां रूपाणां प्रत्येकमुद्यादिमिः ।

पञ्चात्मका पञ्चषुष्टिस्तत ख्या मरीचयः ॥

अन्त्या श्रेष्ठात्मकान्त्या वित्रान्त्तिरितिगीयते M.P.(T), 7.79-71.

This view is supported by the Vātulanātha-Sūtras as well. Vide, मतः सद्वित्ती श्रेष्ठादिकुदीन्द्रियपञ्चकम्, तथा बुद्धिसहित् वागादि-  
कमेद्वियपञ्चकम्, तदूम्यतमूहो छादशवा हः ।... तेन महामरीचीनां निरावरण-  
क्रमेण प्रत्येकस्त्रिमूर्त्र प्रवा हे उद्योगावभासवर्णालग्नासविश्वान्त्तिरूपाणां महासर्वद्व-  
र्षीनां 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/such a view. Some mildly assert that though the sixtyfifth principle, which is no other than the Kālasam-karsini 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 a female entity and five aspects

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1. तारक्तुष्णाष्ट्योगिन्यो मेदेन यत्र वर्त्तन्ते शा रौद्रेश्वरीभूमिगता  
पञ्चाष्टितमा ... सैव परधाराधिष्ठामरस्यम् ॥

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

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

4. वैद्युते च वर्णिष्ठमस्यासाम्येन वक्तुमवशिष्यते हति ।

1. \*

Ibid, p.105.

of the absolute 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 Vrndā-cakra, five genera or the primary categories (esoterically) known as Pāncavāha, and the one Summum Genus, i.e., the transcentally 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.

Raudrēśvari.<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 (Mahēśvarānanda) 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-PAKA PROCESS

Of all the five cycles, namely, Prakāśa, Ananda, Mūrti, Pañcavāha and Vrndā, which build up the super-structure of Divyaugha<sup>3</sup> (It has been analysed in the historical portion), the Vrndā-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

1. तत्त्वं चतुर्छाष्ट्यात्कमिति व्याख्यातम् । ... पात्रमेषण व्योमेषयादिपंचकस्त्रीकारस्यापरिहार्यत्तम् । तद्वस्वानुस्युतित्वाप्राज्यशालिन्या श्रीरुद्र-रौद्रेश्वर्याः सर्वादरयमाव इति सप्ततिः । M.M.P., p.194.
2. हत्येनां गुरुमुखस्मृदायलत्थां वाचालः इति इव वृन्दचक्रवर्याम् । पञ्चार्थकमपदवी इहस्यांवित्स्वर्वत्यतिकरगर्भिणि मवो वम् ॥ Ibid, p.98.
3. दिव्योघचक्रपञ्चकस्फारिणी वृन्दचक्रनायिका श्री वामेषयेव सर्वं सवान्तमक्षम् । V.Bh.V., p.68.
4. किंच, श्रीमन्महार्थकमपर्वः सर्वोपि वृन्दके किञ्चान्यति । M.M.P., p.194.

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

The Vrndacakra 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 Vrnda 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 Hathapaka (lit., forced baking), i.e., Spiritual resurrection by force of spiritual maturity.<sup>2</sup>

1. अविकल्पविकल्पविदा लक्ष्मदमनुजिक्तक्रमम् ।

उदयादिमय यदन्तरे हृषपाकैन गतत्यना रतम् ॥ M.P.(T).7.1.

2. अविकल्परसवाहित्वाच्च कूर्त्य स्थाप्तियितुं यथा ।

तैव हृषपाकैन प्रत्यावृत्तिमात्मना । Ibid., 7.37.

In his manual of the Krama system, called Mahānayaprakāsa, the author reiterates the indispensability of Hathapaka, 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, Prakasa, Ananda, and Murti, represent the trinity of the cognitive

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

( उपाधिव्यस्य अत्ययोऽनास्यम् । T.A.V., II, p.238; विकृक्षस्य परित्यागाद् सन्त्यागात् निरास्यपरावस्थितिः निर्गता आस्या अभिधानं यस्य ऋग्नी निरास्य..

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 Prāgbhāva ( प्राग्भावा 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 Srsti, etc., have not arisen at all; or comparable to the state of Pradhvansābhāva ( प्रध्वन्साभावा 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) Sāntiprāsama, 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

(प्रशमनं द्विधा शान्त्या हृषपाक ब्रह्मेण तु ॥ अलग्रासरखास्येन सतर्त 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 Samayi etc., and a complete surrender to the spiritual guide. But this does not lead us to alleviation ( प्रशम ) 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 Alamgrasa, it is

( contd.....

relation, the object and the subject respectively. All of them finally terminate in Vrnda-Cakra. Vrnda-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 (Svātmasatkarah). 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 Paka (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 अत्यधम् लावांत्मेन यः दृष्ट्यादीना॑ ग्रासः स्वात्मसात्कारस्तत्र  
रसो गुणता तत्त्वेनालग्रासपैरवादावास्य यस्य, ऋस्वं सततमविच्छन्तया  
ज्वलन् यथायथ॑ दाह्यनिष्ठतया दीप्यमान आत्मा स्वप्न॑ यस्य, सर्वविधेन हठैन  
क्रमव्यतिक्रमपैणा सकृदृपदेशात्मना क्लात्कारेण यः पाकः चिदग्निसात्कारः,  
तस्य क्रमः परिपाटी, तैन दृष्ट्याद्युपाधीनामत्ययो भवेद् हत्यर्थः ।

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

Also cp. हठपाकपैणा अलग्रासयुक्त्या चिदग्निसात्कारमावम् ।

आपक्ते, तथा पूर्णितापादनेन अत्युद्द्यते 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 ~~प्राप्ति~~ 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

(मन्दशक्तिपाताधिकारीत् ग्रन्तः) The third, i.e., the technique of Hathapaka-prasama, is actually meant for the spiritually regenerates favoured with strong and accelerated dosage of supreme grace ( तीव्रशक्तिपाताधिकारेण तत्तीयस्य 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 Vrnda-Cakra has, therefore, a multi-dimensional character and has been, accordingly, approached from eight points of view, e.g., (i) Dhāma, (ii) Mudrā, (iii) Varna, (iv) Kalā, (v) Samvit, (vi) Bhava, (vii) Pata 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:

हृषीकेन मावाना॑ हृषे मिन्ने विलापिते ।

अस्मि न त्यमूलं रक्षा द्वयं मूर्त्यं विद्वा वर्णविद्वेष्वाः ॥

तात्त्वप्ताः स्वात्मनः पूर्णः द्वद्यैकान्तशायिः ।

चिद्व्योम्भैर्द देवमभेदेनाधिशेरते ॥

T.A., 3.263-4,

Also cp. षड्विषिततस्फारविस्फारणमहाधि ।

नमः लमस्तमादौ वहङ्गालं ग्रासमानदे ॥

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 Hathāpaka or Alamgrāsa. Vide.

महाराष्ट्राहृष्टवृत्त्या स्वरूपलाभः ।

V.N.S.I.

ऋटिति लर्वात्स्त्रिंशनक्रमेणानिकेतस्वल्पपन्नापित्तसादात्कारमहासाहस्रवर्गास्त्रिप्रदाय

निरूप्य ... . . . . ।

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

अलग्नासक्तमः लौऽयं महात्मा हक्षयन्त्यमः ।

M.P.(T), 2.29.

१२. मानसेयप्रभावात्प्रपर्तिव्रक्तात्तमित्यतः ।

हृदानीं येन हृपेण स्वर्वाकारं विलीयते ॥

यथा वस्थित क्रमेणैव तदुद्वृन्द प्रतिपाद्यते ॥

M.P. (T) 7.95-6.

२. धाम यद्द भवति मुद्रया सम्पातस्त्विदनिकेतनाश्रय ।

या र्षीभावकृतिपक्षेता च यत् सर्वभूम्ब तत् वृन्दवक्त्रगम् ॥

C. G. C. 3. 73:

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) Mudra, (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 Vrinda Cakra from all possible angles.

1. मुद्रामन्त्रनिरीहादिप्रमेयतिपादनाद् ।

M.P.(T), 7.60.

Maheśvarananda does not take these as formulating independent approaches, instead, considers them as mystic symbols of the three cycles, viz., Mūrti, Prakāśa, and Ānanda. (vide द्वितीयमुद्रा मन्त्रो मुद्रा निरीहा इति रहस्यानि । M.M.P., p.72.)

2. सर्वत्र धारणप्रसिद्धिदाऽनुपः प्रशस्यतरत्वं अपरिहार्यत्वं ।

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

3. स च वृन्दक्रमः व्रेमतद्वावै हि सविस्तरमुपदिष्टः, स इह  
अतिदैशत यथावौस्थितोपदेशमारम्यकौ प्रस्तृयते ।

Ibid.

cf. अन्यत्रैव प्रणीतायाः वृत्त्यायाः धर्मसङ्ख्येः ।

अन्यत्र कार्यतः प्राप्तिरतिदेशः स उच्यते ॥

Quoted by

V.S.Apte in his Dictionary, see under

“ अतिदेश ” ।

5-(I) DHAMA-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 Vahas. First comes Dhama (lit., station, abode, place). They are five, namely Kanda (vesicle or lower end of the spinal cord), Nābhi (Novel), Hrt (Heart), Kantha (throat) and Bhrūmadhya (the space between the eyebrows). These stand as the respective abodes of the Jñāna, Mantra, Melāpa, Śakta and <sup>1</sup>Sāmbhava Siddhas.

6-(II) MUDRA-KRAMA

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

1. तत्र धामानि स्थानानि ज्ञानचिदादीनां क्रमात् कन्दनापिष्ठकण्ठ-

मूरुद्धर्षपाणि ।

M.M.P., p.93.

2. कर्किणी क्रोधिणी च मैरवी लेलिहानिका ।

सेवरी वेति मुद्रायाः पर्वात्मकतया स्थितिः ।

यो ज्ञानमन्त्रमेलापशाक्तशाम्पवमेदतः ।

क्रमस्तस्य यथाचर्ख्यमेतामिः तर्वदान्वयः ।

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

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

कर्किण्या क्रोध्यामैरव्या लेलिहानया ।

सेवर्या 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, Lelihāna, Karāṅkini, Krodhāni and Khecari<sup>3</sup>, there is a general accord on it.<sup>4</sup>

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

contd...) According to Maheśvarananda 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. ( मुद्रापाठ ' बैधकारत्वं त्रैवोपपादितः )

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

1. कायस्थानस्था व मुद्रा वार्तिकी पता । M.P.(T). 7.139.
2. स्वरूपस्त्रापनास्थृप्त मुद्रास्थानमिष्यते । Ibid. 7.123.  
करकिण्यादिमुद्रामिः कृतकार्मविवर्जिता ।  
विश्वहरहस्याद्वनिमूक्ता विशदाद्वृत्ति ॥ 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 Sampradaya (folios 8-9) and his unambiguous phrase " देवीचतुष्टयकथा " it is clear that he was inclined to propound the cause of the four Mudras in stead of the usual five.
5. The view is ascribed to Niskriyānandanātha, vide V.Bh., V., p.67: The verse quoted by Śivopādhyāya is traceable to MS of C.S.(folio.8).

The name stems from the word *Kareṇka* (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 *Jñanasiddhas*.<sup>3</sup> The next *Mudrā* goes by the name of *Krodhāṇī* (irascible), because its anger is reflected in its will to attract all the empirical categories from earth to *Prakrti* within; so that their unity with the self may be achieved.<sup>4</sup> Even otherwise, when the physical body finds its substantiating principle in the inner being, it is reckoned in the same way. This is meant for *Mantrasiddhas*, 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. तत्त्वबृत्यात् करोक्तिनाम स्वदैहिन्द्र्यात्यभेदविगलनप्रगल्भा मुद्रा ।

cp. C.G.C. 3.43.

M.M.P., p.93;

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

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

4. पृथिव्यादिप्रवृत्त्यन्तं तत्त्वसन्दौहमन्तः सजिहीषालक्षणेन क्रोधेन  
स्वात्मपता 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. स्वात्माधारभवात् क्रोधी ॥

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

is called Bhairavi, which is meant for Melapasisiddhas, 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 Nimirana and Unimirana Samādhi,<sup>3</sup> which has been considered under Saktopāya. This is probably the reason why the Bhāvopahāra-vivarana places Bhairavi 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 Saktasiddhas, is known as Lelihāna (a type of serpent, lit., greedy); for it wants to grab and clutch the Puryaṣṭaka now lurking in the form of residual

1. स्वस्थित या लर्वे सहरते 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. ह्यं च निपीलनोन्पीलनसमाधिद्वयसामरस्यौचित्यादत्यन्तमुपलाल्यते ।

Ibid.

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

5. या स्थिता पूर्णिविभवा निरावरणाविग्रहा ।

भैरवी लैव विग्रहाता मुद्रा सदसदूजिक्ता ॥

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

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

श्रीवर्लिङ्गो बहदृष्टिनिषेषांन्मेषवर्जितः ।

ह्यं सा भैरवी मुद्रा लर्वतन्मेषु 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 *Khecari*, which relates to *Sāmbhavasiddhas* and envelopes the entire outlay of the logical construction (*Vikalpa*) identical with the dyad of Significand and significance and in the occult language, goes above the spinal realm (चौष्टमसरणिधीमोल्लिघ्नि). It is essentially one with the self-awareness. The whole stretch of speech right from *Parā* to *Vaikhari* stands comprehended by *Khecari*.<sup>3</sup> It is so termed because it invariably permeates the firmaments surcharged with *Sakti*.<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 वाचनाष्पर्युष्टकविलापनात् ।  
महाविलयपत्त्वात्तेलिहानेति वस्थयते ॥

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

2. कृपादिभावयोगस्य छादक्रमयोगतः ।  
लेलिहानतया लामा मद्दाकी या तु स्मृता ॥  
लानात् सर्वस्य जगतो भाति चर्वत्र चाभितः ।  
लामा सेह समारथ्याता सर्वगा सर्ववर्जित ॥

सर्वसंहारवृत्तैव या चर्वं सूजति दाणात् ।

विश्वत्र वैतते 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. शक्तिव्यापिन्यादिष्टं लेषां सदा चरति या चा चेवरी हति चा  
शांभवसिद्धानां पुद्गत ।

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

cp. V.Bh., V., p.67. *Sivopādhyāya* borrows verbatim from *Sitikantha*.