PART I

The Main Doctrines of the System

Having thus glanced at its history and literature, let us now consider briefly the main doctrines of the Trika or Advaita Shaiva Philosophy of Kashmir. I propose to state these clearly but briefly, without entering into an exposition of the reasonings which are, or can be, adduced in their support; for such a task would obviously be impossible in what is intended to be but a short introduction to the study of the subject. We may perhaps begin by enunciating the view the Trika holds of the true and ultimate nature of an experiencing being. It may be stated as follows:—

THE ĀTMAN

The Ātman, that is the true and innermost Self in every being, is a changeless reality of the nature of a purely experiencing principle, as distinguished from whatever may assume the form of either the experienced or of the means of experience.

1. For the reasonings in support of some of the doctrines which the Trika holds in common with the other systems of Indian Philosophy, see Hindu Realism by the author.
2. All that is said in the following paragraphs is based on the texts as given in Appendix I.
3. जन्मभावः, Shū. Śū., i. 1.
4. There is in reality neither any experienced nor means of experience which, in its essence, is other than the 6
It is called Chaitanya\(^1\) and also Parā Sainvit, the Supreme Experience; Parameshvara, the Supreme Lord; Shiva, the Benign One; or Parama Shiva,\(^2\) the Supreme Shiva. These two last names are what I shall chiefly use here, and shall therefore treat as one principle in the masculine as He, even though in reality it is neither He, She nor It, and may be equally referred to by any or all of these terms.

It is impossible to render Chaitanya or Chit in English by any single word which would adequately convey all that is implied by this technical term. We must therefore retain it untranslated.

This Chaitanya or Parama Shiva is the Reality which underlies, as its innermost and true self, not only every experiencing being but also every thing else in the universe, both separately, \(i.e.,\) individually, as well as a totality, \(i.e.,\) as the entire universe as a whole.

As the underlying reality in every thing and being in the universe, Parama Shiva is one and the same in them all—undivided and unlimited by any of them, however much they may be separated either in time or in space. In other words, Parama Shiva is beyond the limits of time, space and form; and as such is Eternal and Infinite.

Again, as the underlying reality in everything, He is all-pervading; and at the same time He is also all transcending. That is to say, His nature has primarily a two-

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\(^1\) Or simply Chit. But as this word is also used to signify an aspect of Shakti, we may, to avoid confusion, reserve it exclusively for that use. See below pp. 43, 44.

\(^2\) The name Parama Shiva would seem to be a later one, but the fact has always been recognised. See Shiva Drīsh, i, 2.
fold aspect—an immanent aspect in which He pervades the universe, and a transcendental aspect in which He is beyond all Universal Manifestations.

Indeed, the Universe with all its infinite variety of objects, and means, of experience is nothing but a manifestation of the immanent aspect of Parama Shiva himself. It has no other basis or ingredient in it.¹

This aspect of His is called Shakti (Power), which, being only an aspect, is not in any way different from, or independent of, Parama Shiva, but is one and the same with Him.² If anything, it is His creative Power, and is spoken of as His feminine aspect, as will be done here also.

Shakti again has several, indeed an infinite number of, aspects or modes, of which five are the most fundamental and primary ones.³ These are:

i. The Power of Self-Revelation whereby Shiva—as

1. श्रीमान्तरामालम पुनः विभोतिनौ-विभाषाधिकार-परमात्मानम-अभिनन्दनमार—
अक्षरलक्श्मीप्रभुराण... अधिकार अनेकवेदैै शुरूतिः न तु वास्तवः अभिन्नः निविद्यां गाम्यं याहेः भा। भवि तु श्रीमान्तरामालमकर्तु एव इति गाम्यार्थाश्च वहैं। शुरूतिः।


विभेदः भगवतौ... क्षणंन्तरालग्नानमना शुरूति।

Ibid., p. 3.

आलम्बनं सर्वभापां रूपरिहितत्विद्विति॥

आक्षरलक्ष्मीप्रभुराणं। शिवं श्रुतिः कवित्ते।

Shiv. Drīsh., i. 1.

2. परागचार्योऽविनिविरय मणिय... विभवदृश्यवतित्विद्विति॥ Prat. Uṣṇid., p. 2.

न दिव्यः शापनाशितो न धारणवतित्विद्विति।

दिव्यः शापनाशितं भावतं बुद्धियं कांतिः।

शिवः शापनाशितं दिव्यं वातु न बन्धितं।

Shiv. Drīsh., iii. 2, 3.

3. शरास्मा अलंबनेः। Tān. Sār., Āhn. iv.

स्वयंभवं (पन्थम्) शापनाशितं। Ibid., Āhn. i.

द्वेषशोभा पन्थम्। शापनाशितं। Ibid., Āhn. ii.

The five aspects even are reduced to but three: इति धीर्मेव मुखयामः।

[पन्थम्] शापनाशितं अस्तुतं इत्यादां द्वेषशोभायशितं।... शिवम्।

Tattra-
sāra, Āhn. i.

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Parama Shiva in reference to this aspect of Shakti is called—shines as it were by himself, even when there is nothing objective to reveal or shine upon, like the sun in the material world as it would be if it could be conceived as shining all by itself, even when there was no object which it might light up or of which it might reveal the existence. It is the Chit-Shakti of the Supreme Lord (lit. the Power of Intelligence or the pure Light of Intelligence by itself).¹

ii. The Power of realising absolute Bliss and Joy, which is ever satisfied in itself without there ever being any need for an object or means, and without ever going or moving out of itself for its satisfaction, and which is therefore ever independent and free and is ever at rest, as an ever undisturbed peace.

This is the Ānanda Shakti of Parama Shiva (lit. the Power of Joying).²

iii. The Power of feeling oneself as supremely able and of an absolutely irresistible Will,—the Power also of what may be called the feeling of ‘divine wonder’ and of forming a divine Resolve as to what to do or create.

This is the Ichchhā Shakti of Parama Shiva (lit. the Will Power).³

1. महाशक्तिः निन्यातिः। ™ Tan. Sūr., Āhn. i. 
   महाशक्तिः अन्योऽगुणायांविनायां। अवभूतिः। ™ Pra. Vi., III. i. 4.

2. स्वतन्त्र्ये महाशक्तिः। ™ Tan. Sūr., Āhn. i. 
   भाग्यं: स्वतन्त्र्यं, स्वागत्विनिर्मितािश्वादासांस्वदानात्। ™ Tan. Sūr. 
   स्वतन्त्र्यं गुनं: "गी दि तथापुरुषः न प्रतिवेद्येति हैं।"। ™ 
   Pra. Vi. Vi., fol. 258.

3. तथात्मकार्यभवाहितार्थकार्यविषयकम्। ™ Tan. Sūr., Āhn. i. 
   तथापुरुषोपनिधिः। ™ Pra. Vi. Vi., fol. 258. 
   इत्यत: हि हानिकारकम्। साम्यभ्रमणमात्मकविषयकम्। ™ 
   Tan. Sūr., Āhn. 2.

And therefore भालकार, that is, as it were न स्वयं न तत्स्वयं।
iv. The Power of bringing and holding all objects in conscious relations with oneself and also with one another.

This is the Jñāna Shakti (lit. the Power of Knowledge or Knowing, of Consciousness pure and simple without any reference to emotional Feeling or Will).¹

v. The Power of assuming any and every form i.e. Creating, which, as will be seen, has no other meaning.

This is the Kriyā Shakti of the Supreme Shiva.²

With these five principal aspects of his Shakti, of which there are in reality, as said above, an infinite number of modes, Parama Shiva manifests himself—or which is the same thing he manifests his Shakti—as the Universe. And he does this of his own free and independent will (svechchhayā) without the use of any other material save his own Power, and in Himself as the basis of the Universe. (svabhittau).³

Thus, in reality, the Universe is only an “expansion” of the Power of Parama Shiva Himself; or—to put it perhaps more correctly—of Parama Shiva in his aspect as Shakti,⁴ by which aspect he both becomes and pervades the Universe thus produced, while yet He remains the ever transcendent Chaitanya without in any way whatsoever being affected by the manifestation of a Universe.⁵

1. आयुर्वेदस्मृति त्राविषाधि:। Tān. Sūr., Ahu. i. आयुर्वेद is again defined as द्वारवती वैदिकप्रथम, i.e., just the awareness of the object as a mere presentation without any feeling or action of going out toward it—without reacting.

2. सर्वोदयसुत्रिः सर्वाधिकाः। Ibid.


4. सर्वाधिकाः सर्वोदयसुत्रिः। Shiv. Sū., iii. 30.

5. A friendly European critic has characterised this statement as only an expression of theological prejudice. See however note given in Appendix II.

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When Shakti expands or opens herself out (unmishati), the Universe comes to be, and when She gathers or closes herself up (nimishati), the Universe disappears as a manifestation, i.e. as ‘predicable’ in terms of discursive thought and speech (vāchya).

But it is not once only that She thus opens herself out, or that She will gather herself up; nor is the present Universe the first and only one which has come into manifestation. On the contrary, there have been countless Universes before and there will be an equally countless number of them in the endless futurity of time—the Universes, thus produced, following one another and forming a series in which they are linked together by the relation of causal necessity; that is to say, each successive Universe coming into existence as an inevitable consequence of certain causes (to be explained later) generated in the one preceding it.

Thus it happens, that, instead of the Divine Shakti opening herself out and gathering herself up only once, she has gone on repeating the process eternally, there being to it neither an absolute beginning nor a final ending. In other words, She alternates herself eternally between a phase of manifestation or explication and a phase of potentiality, bringing a universe into existence.

1. Pra. Urid., p. 2; also Spa. Ka. 1.
2. On the Vāchya (a) form prior to manifestation, compare, among others, the following passages:—

   गतिरिहतानन्दविभवः इति कोिविरहतानन्दविभवास्याकाशः।

   Tantrāl. Vīv., Āhn. iii.

   वाच्याकाशं तत्वाति विषयं।

Ibid.

   नामात्भवम् भविष्यते वाच्याकाशं सर्ववपत्ति स्वाधृः।

Ibid.

   अतिरिहतेनायैं वाच्याकाशं वसस्तु।

Vijñā. Dhai. Ud.

   शुचिपरिवर्धिद्विद्वेषग्निन्त्वमन्ते वाच्याकाशं।

Ibid.

   गुणवदिवसं वाच्ये।

Ibid.

   शक्तिरिहतानन्दावेव शक्तिरिहतानन्दा महेष्ठः।

Ibid.

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when she assumes the manifesting phase, and reducing it to what may be called a seminal state or form, when she passes into the potential phase.

Such a phase of manifestation or actuality of the Shakti is called an Udaya, Unmēśa, Ābhāsana (lit. an appearance, a shining forth) or Śrīśhti, while a potential phase is termed a Pralaya (dissolution); and a complete cycle consisting of a Śrīśhti and a Pralaya (a creation and a dissolution) is technically named a Kalpa (lit. an 'imagining' 'assuming' or 'ideating,' namely, of a creation and a dissolution).¹

Now, even though of an infinite variety, the things and beings, of which the Universe, thus produced by the 'opening out' of Shakti, consists, are built up really of only a few fundamental and general factors technically called the Tattvas, (lit. the thatness or whatness², namely, of everything that exists). What these really are will be made clear as we go on. In the meantime they may be just enumerated here for the purpose of convenient reference.

Counting from what is, as it were, farthest removed from the ultimate Reality, that is to say, in which the

1. For the use of these terms in the above senses, see, among others, Spa. Kā., 1; Pra. Hrid., Sū. 11; &c. Comp. also the Vedic passage, वचनाविसाश्च बहुतमहत्त्वं, Reg. V., X. 190. 3.
2. अत्र द्वितीयाः पश्चिमस्व अविशालभाविताः नववेयमयाः तां निविधितस्य। Pra. Hrid., p. 2.

For some of the reasons in support of the doctrine of 'Kalpa' see my Hindu Realism, pp. 95-100, 125–128. अग्र means 'प्रथमपरमात्म' with a view to remanifestation. See, among others, Pra. Hrid., Sū. 11 and Comment. on it (pp. 24 &c.).

2. तद्व भर्तर्यात्तिर्द्वितिः विनिधानं वर्गता वर्गावियोगिनियां वेदेऽविविधिनि भावि तत्र तत्वत्व, समव विद्विद्विन्युग्मात्मानं नदीदार वामरत्राहानं ज्ञात्म प्रविशिष्यन्तव अर्थापनं वेदि, Pra. Vi., III. i. 2.

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nature of the Reality is the most veiled, the Tattvas may be enumerated as follows:

I. Five Factors constituting what may be termed the materiality of the sensible universe, viz.: 
1. The principle of Solidity or Stability, technically called the Prithivi or Dharā-Tattva; lit. Earth.
3. The principle of what may be called Formativity i.e. the Formative or Form building principle—technically Agni; lit. Fire.
4. The principle of Aeriality—technically Vāyu; lit. Air or the aerial atmosphere.
5. The principle of Vacuity (Avakāsha)—technically Ākāsha; Lit. the Sky, the bright shining Firmament.

The above five form a group and are collectively termed the five Bhūtas—lit. things that have been, not are. We may call them the physical or the sensible group.

II. Five Principles constituting what become the powers of the motor-nervous system when they appear in the body, viz.: 
6. The Power or Capacity of enjoying passively and resting with satisfaction in what is, or felt as, one's own or even oneself, without going or moving out;—the power or capacity of recreation; technically the Upastha, lit. the recreative or generative organ.
7. The Power or Capacity of rejecting or discarding

1. The reasons for the translations, as given here, of the technical names of the Tattvas will be made clear as we go on. The texts supporting this interpretation of the Tattvas are also given below. (See also Hindu Realism.)
what is not needed or liked in an organic system—technically the Pāyu; lit. the voiding or discarding organ.

8. The Power of Locomotion—technically the Pāda; lit. the feet.

9. The Power of Handling—technically the Hasta, lit. the hand.

10. The Power of Expression or voicing—technically the Vāch or the vocal organ.

These five forming a group, are collectively called the Karmendriyas i.e. the Indriyas, Powers or Capacities of action or activity.

III. Five General Elements of sense-perception, viz:

11. The sense object of Odour-as-such, the Gandha-tanmātra.

12. do do of Flavour-as-such, the Rasa-tanmātra.

13. do do of Colour-as-such, the Rupa-tanmātra.

14. do do of Feel-as-such, the Sparsha-tanmātra.

15. do do of Sound-as-such, the Shabda-tanmātra.

These five forming the quintad of the general objects of the special senses are collectively called the Tanmātras.

IV. Five Powers of sense perception, viz.

16. The Power, Capacity or Sense of Smell (Ghrāṇendriya).

17. do do of Taste (Rasanendriya).

18. do do of Sight (Darshanendriya).

19. do do of Feeling-by-Touch (Sparshendriya)

20. do do of Hearing (Shravaṇendriya)

The above five are collectively called the five Jñānen-driyas or Buddhindriyas i.e. Indriyas or Powers of sense-perception, or, as they may be called, with reference to their operation in the physical body, the senses.

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V. Three Capacities of mental operation, *viz*:

21. The Capacity of concretion and imagination—
the Manas, the ever moving or the ever flowing one.

22. The Capacity of 'self-arrogation' and appropriation—
the Ahaṅkāra, that which builds up the personal Ego, the 'I' of every-day life of one
as Rāma or Shyāma, as John or Jones.

23. The Capacity of Judgment—the Buddhi.

The above three are collectively called the Antaṅkaraṇa, lit. the 'Inner Organ.'

VI. Two principles of the limited individual subject-object, *viz*:

24. The Root of all Feeling, that is, Affection in the
widest sense of the term; or the Principle of the
Affective in general, affecting the experiencer
either as (i) the movementless, *i.e.* actionless,
and even blissful, Feeling of the *merest presentation*
or of pure consciousness or awareness as
distinguished from any the slightest moving
passion; as (ii) moving Passion in any form or
degree; or as (iii) Stupefaction or Dulness in
any form or degree;—technically the Prakṛiti,
Affecting, or the Affective (lit. the doing forth,
She that worketh forth.)

25. That which experiences these in or as a limited
individual being—technically the Purusa, the
Individual.

So far the Tattvas or principles are, as will be seen,
the same as those recognised by the Sāṅkhya System of
Philosophy, with the only difference that, while the
Purusa and the Prakṛiti are the final realities from the
Sāṅkhya point of view, they are but derivatives according
to the Trika, which, therefore, carrying the analysis
further, recognises the following additional Tattvas:
VII. Six Principles of subjective Limitation, viz:

26. (a) Limitation in regard to Duration of presence and simultaneity of experience—leading to the necessity of having experiences for limited periods and in succession.—Technically Kāla or Time. (The determinant of 'when').

27. (b) Limitation in regard to presence, as in space, i.e., access, following directly from or, more correctly perhaps, resulting simultaneously with, the limitation of presence in regard to Duration, and leading to the necessity of being confined to a restricted area and therefore of being subject to cause and condition so as to be compelled to operate, or have experiences, under restricting conditions of cause, sequence, occasion and so on—such conditions never existing where there is no limitation of presence as regards either duration or extension. Technically it is called Niyati; lit. Restriction, or Regulation. (The determinant of 'where').

28. (c) Limitation in regard to Interest, leading to the necessity of attending to one or a few things at a time and thus of being attached to some, and letting go the others i.e. to the necessity of selection; technically Rāga; lit. Attachment or Interest.

29. (d) Limitation as regards simple Awareness, without reference to interest, feeling and so on, so as to be aware of only a few things i.e. to have only a limited sphere of cognition; technically Vidyā i.e. Knowledge (but limited knowledge).\(^1\)

30. (e) Limitation as regards Authorship or power to accomplish, leading to the necessity of limited activity, so as not to be able to do, i.e. create,

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1. Comp. ज्ञान वैच (Shīva Sūtra, i. 2) where ज्ञान, knowledge, means limited knowledge only.

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modify or destroy anything or everything at will; technically Kalā, lit. Art i.e. the power of limited creation.

The above are collectively called the five Kaśchukas i.e. sheaths or cloaks of the Purusha.¹


This also is sometimes included in the Kaśchukas which then are counted as six.

VIII. Five Principles of the Universal subject-object, viz:

32. The Principle of Correlation in the universal experience, i.e. in feeling and consciousness, between the experiencer and the experienced—technically the Sad-Vidyā or Shuddha-Vidyā i.e. True or pure Knowledge.

33. The Principle of Identification in the universal experience between what are thus correlated—technically the Aishvara or the Ishvara Tattva; lit. the ‘Lordliness’ or Might.

34. The Principle of Being—technically the Sadākhya, (or the Sadā Shiva Tattva); lit. that from which or in which the experience of Being begins.²

35. The Principle of Negation and Potentialisation, namely, of the Universal experience, i.e. the

¹ The order in which the five Kaśchukas are enumerated here is that of the Ish. Pra. Vṛtti by Utpalachārya himself. In other works they are enumerated in the following order:—Kalā, Vidyā, Rāga, Kāla and Niyatī.

² Not unlike सत् of the Vedānta in its aspect only as Sat.
experience of and as the Universe;—technically
the Shakti Tattva, i.e. the Power-Principle.¹

36. The Principle of the pure Experiencer by itself,
with all experience of objects and means of
experiencing them entirely negativ ed and sup-
p ressed, i.e. the principle of pure ‘I’, without
the experience of even an ‘am’ as formulated in
the experience ‘I am’;—technically the Shiva
Tattva; lit. the Benign Principle.²

What these Tattvas really are we will, as said above,
soon be made clear. For the present it is enough for our
purpose to know that the manifested Universe consists,
from the Trika point of view, of the above general factors
or Tattvas; and that the Universe constituted of these
factors is only a manifestation of the Power or Shakti
of Parama Shiva, or, more correctly perhaps, of Parama
Shiva himself in his aspect as Shakti.

THE PROCESS OF MANIFESTATION

Now, the manifestation of such a Universe, when
regarded from the Trika point of view, is and can be but
an expression of the ideas, or, more correctly, the experi-
ence, of Parama Shiva, the highest Reality, who is no-
thing but Chaitanya, pure and simple; and, as such, the
process of Universal manifestation is, from this point of
view, what may be called a process of experiencing out.

And if so, this process of Universal manifestation is,
as is also obvious, the same as, or similar to, the psychical
process in our daily lives of thinking and experiencing
out, that is to say, of what may be called psychical Repro-
duction, (or mental Reproduction, using the word mental

¹. Comp. the Vedantic सत्य as ज्ञान only.
². It may be said to correspond to Brahman as only Chit.
in the widest sense).¹ Technically the process is called one of 'Shining out'—Abhāsa or Abhāsa,—and is in reality only a form of what in the Vedānta is called the 'Vivarta', i.e. the whirling or unrolling out, in other words, appearing in diverse forms. The only difference there is between the two may be stated as follows:—

The appearances are, according to the exponents of the 'Vivarta,' mere 'names and forms' (Nāma-Rūpa-mātra), and can under no circumstances be regarded as Real in the true sense of the word, namely, with an essence in them, i.e., as part of them, which is absolutely unchanging and never non-existent. They are not essentially real because they are for ever non-existent in the Supreme Reality i.e. in Brahman, as the Reality in the Vedānta is termed—are never experienced in true Freedom, i.e. in Moksha, wherein absolute oneness with the Reality is realised. And being thus non-existent in the Real, they are not of the nature of Reality in their essential character. Nor are they absolutely unreal, because they form a beginningless series as facts of experience in

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¹ That is to say Unmeṣṭa, which is described as follows:

उपचितामाक्षताः सत्यदेहोऽऽपूर्णतयः

उष्णतः स तु स्वस्थः स तु नङ्गविस्वस्तेदुः ॥ Spa. Kā., 41.

"That [process] is to be known as Unmeṣṭa (i.e. the Opening out, like that of a bud into a full blossomed flower) whereby there arises [in the mind], engaged (or absorbed) in some one thought, some other thought [spontaneously by itself]. One should realise it oneself (i.e. by personal experience)."

Comp. also the Spanda Sandoha on it.

² तद्द सत्तविवदव एव वाचस्पदात् । Prā. Vīma., III. I. 1. Comp. अतिन्द्र in Prā. II. Ind., Sa. 11. (p. 24.) with comm. on it. The doctrine of regarding Abhāsa as the process of Manifestation is called Abhāsa-Vāda, or Abhāsa-Paramārtha-Vāda and also Svātantrī-Vāda; for instance in Čakrāḥ's Sandoha. See also extract made in note 1. pp. 55, 56.
all stages and forms of existence short of Moksha, or that absolute Freedom and Independence which is constituted by the realisation, in experience (i.e. not merely as an intellectual conviction, a logical conclusion or a matter of faith), of one’s absolute oneness with and as Brahman. The Nāma-Rūpas are—or rather Māyā, of which they are but forms, is—what cannot have applied to it the predications of absolutely real or absolutely unreal, of Being or not-Being (Sadasadbhyām anirvāchyā).

The teachers of the Ābhāsa process, on the other hand, maintain that the appearances are real in the sense that they are aspects of the ultimately Real, i.e., of Parama Shiva. They are indeed non-existent in the Real in and as the forms in which we limited beings experience them. But they are not absolutely non-existent. They exist in the Real in a supremely synthesised form—as the experience which the Reality as such, i.e. as Parama Shiva, has. The appearances thus are essentially real as well. What in their essence and in the most highly synthesised form constitutes the experience of the Real cannot itself be unreal. For that would mean that the experience of the Real itself as the Real is unreal, which is absurd. The appearances therefore are not the forms of some indescribable, sadasadbhyām anirvāchyā, Māyā, but real, Sat, in essence.1

With only this difference between them, the two processes of Ābhāsa and Vivarta may be said to be practically the same. They are really one and the same process in so far as it is a process only—without reference to the ultimate nature of what that process brings about, i.e. of the ‘appearances’ constituting the Universe.

And as a process it may be described, if not defined, as that whereby products are brought into manifestation

1. श्रेष्ठ विभव...—कर्तव्य वा परमेश्वरी वैद्यप्रेषणि अधिरामेने श्रेष्ठः
from a source which, while giving birth to these, remains as unaffected and undivided as it ever was. Further, it is a process of apparent division, so that, when divided, the source, instead of undergoing any diminution, appears to gain in strength, substance and even volume, if such an expression can be used with regard to what is really beyond measure.

An illustration in this latter aspect of the operation of the process, that is to say, the apparent strengthening of the source even when it seems to be divided may be found in that emotional expansion which has been so
beautifully expressed by the immortal Kalidāsa in the following lines:

रथाक्षनापशोरिव भाववन्धनः
बस्युवसत्व प्रेम परस्परश्यामः ।
बिसकम्पयेकुड़ौने तत्त तत्योः
परस्परशोरिपरे पर्यवीयत ॥

"That love of theirs (of King Dīlīpa and his queen Śudakṣṇī) which, like the ideally loving union of a couple of chakora birds, had (hitherto) been resting only in themselves (the love of the one entwining round the other only, without a rivalry), although (now) shared with a son,—that love of theirs, inspite of this division as to its object, only increased for each other."¹

Such a statement may sound a paradox and a contradiction in itself; but we all know that real love and other emotions not only show no signs of diminution when distributed and divided over an increasing number of objects but they only grow in volume and expansion, while the source from which they spring remains inexhaustible.

A Hindu philosophic thinker can also recognise, in the process of the growth and expansion of a vital cell, an instance of the operation of the Vivarta or the Ābhāsa. Here is a cell which is a sensible object with a something called life in it. As it grows and expands, it divides and multiplies itself. But how? Has there been a real division in the life also which was manifest in the first cell? If so, how is there no diminution in the life which is perceived in each of the new cells? How is it that there is as much of life in each of the new cells as there was in the original one, if there has been a real division in the life itself? From the Hindu point of view the division is only apparent; and, although numerous other centres of life may be produced from a single

¹ Raghuvamśa, iii. 24.
centre, the life itself is not really divided but remains ever the same in every one of the newly produced centres.

These two cases may be regarded as examples of the Ābhāsa process in its aspect as production, or reproduction and expansion, without any real division.

But, as said above, Ābhāsa has another aspect also. In this aspect it is a process whereby, while the products come into manifestation, their source remains entirely unaffected and exists exactly as it ever was as the inexhaustible fountain-head of an infinite series of such products. The process of vital cell-division would be an illustration of this aspect also of the Ābhāsa, if we could observe the real source of not only the life we perceive in a cell but of all life. As however, this is not possible for all of us at this stage of human growth and evolution—it is the true masters of Yoga who alone can be said to possess this power of observation—we may have to seek elsewhere for a really satisfactory example of the Ābhāsa in all its aspects. But without being able to observe the source of all life, we may safely assert that even the immediate source of the life in the progeny—the vitality of the parent—is little affected when the offspring is given birth to, and that the reproduction of life by a parent is an instance, however imperfect, of the Ābhāsa process.

We should find a good example of Ābhāsa in some of the recent findings of abnormal psychology, as it is now being studied in the West, if these findings were universally recognised as facts. The instance of what has been called the ‘dissociation of a personality,’ taken along with what has been named the subliminal self of a man, would furnish an excellent example of what is meant by Ābhāsa. For, in such a case, we could see how a number of ‘personalities’—distinct individuals to
all intents and purposes—is produced from apparently the one and only subliminal self which itself is not evidently affected in any way even when a number of offshoots, so clearly differentiated and separated off from one another, is produced from it.¹

But what would seem to furnish a remarkably satisfactory example of the Ābhāśā, indeed would prove to certain minds its existence and operation in nature, may probably be found in the latest theory of Western Science as to the ultimate constitution of matter, when that theory is fully established and accepted on all hands. From what one understands of this theory, one would not be far wrong in saying that it is tending in a direction which would seem to point to the conclusion that perceptible matter will at last have to be regarded as somehow a product of a something which fills and pervades all space that we know,—that matter in its ultimate form is nothing more than may be mere ‘places or centres of strain’ in the all-filling Something.

But how, even as ‘centres of strain’ only, can Matter be produced from this Something? The ‘Something’ must be regarded as a Continuum and even a Plenum.² It cannot be divided up and parcelled out, and a bit of it located here and another bit placed there, as matter can be. Nor can it, as a plenum and a continuum, really be changed—even if it be ‘strained’—into some thing else, specially a something which is divisible and capable of allocation in disjointed sections of space, as Matter, its product, is. The production of Matter from the Something then must be by a process which, while bringing the product into existence, leaves the source of the product unchanged,—in short it is the Vivarta or the Ābhāśā process. Here then we have a remarkable

¹. See Multiple Personality by Drs. Sidis and Goodhart.
². For reasons see Hindu Realism pp. 47-49.
illustration of what the Hindu Philosophers mean when they speak of the Vivarta or Ābhāsa.

However this may be, what we have to note here is (a) that the process of the universal manifestation,—technically called Ābhāsa,—as regarded by the Trika, is one which, while bringing ...e product into existence does not in any way affect the source from which it is produced, the source remaining as unchanged as it ever was; and (b) that it is a process of only apparent division.

And this is so because the universal manifestation consists merely in an experiencing out, inasmuch as the ultimate source of the Universe is a Reality which is a purely Experiencing Principle, and as, there being no other ingredient whatsoever which does or can ever enter into the composition of the Universe, the process of production or reproduction on the part of an Experiencing Principle by itself is incapable of having any other meaning than the multiplication of thoughts, ideas, feelings and the like, i.e., having various experiences. The process therefore is essentially one which, as said before, may be likened to what may be called a psychical, rather a logical, process in our daily lives; and as such its operation is marked by steps or stages, which follow one another as logical necessities—each successive step following inevitably from the one preceding it, as the deduction of a certain conclusion of a particularised kind follows inevitably, in a rationally thinking mind, from certain premises of a general type. That is to say the operation of the process is guided by a law of logical necessity.¹

And the way in which this law of a logical necessity operates, and the actual results to which it leads as the manifestation of the Universe proceeds, and how finally

¹. See ante verse quoted in note 1, p. 54. Comp. also the Hegelian doctrine of the Universe being the immanent logical dialectic of the Absolute.
each successive result, when thus produced, in no way affects the preceding one or ones from which it follows, may be shown as follows:—¹

THE TRANSCENDENT PARAMA SHIVA

First,—i.e., logically but not in time—² there is Parama Shiva who is of the nature of Bliss itself and all complete in himself. He holds in himself the still unmanifested Universe as an idea, rather, as an experience of his own which is also the root of all that afterwards becomes expressible in terms of discursive thought and speech³. At the same time He transcends even this supremely ideal Universe or, which is the same thing, this Universal experience.

So long as He is this, that is, so long as He is both the transcending Reality, Bliss and Intelligence as well as the one all-including Supreme Experience of the perfect, because the supremely ideal, Universe, there is no need of a Universal manifestation. For there is, as it were, no feeling of a want, Parama Shiva being all-complete in Himself.

¹ For some of the texts on which the whole of this section is based see Appendix III.

² There is as yet no experience of ‘Time’ as we understand it. ‘Time’, as a succession of moments, is experienced only with the manifestation of the 26th Tattva i.e. with Kāla; see ante p.51 and below p.78. This is a point which should be borne very carefully in mind if one is to avoid confusion. Of course in speaking even of a purely logical process one has to use such phrases as ‘before’, ‘after’, ‘now’ and so on. But it should be understood that this is so only because we cannot speak otherwise, and that the experience of Time which such phrases imply does not begin till we come to the 26th Tattva in this list.

³ Parama Shiva holds the universe as an आम्बू: एकाङ्गायामः: ¹
THE UNIVERSAL EXPERIENCE

Five Principles of the Universal Subject-Object

The Shiva Tattva

But, in order that there may be a Universe, He brings into operation that aspect of his Shakti which manifests itself as the principle of Negation and lets the ideal Universe disappear from His view and allows Himself, as it were, to feel the want of a Universe, but for which feeling there could be, as said above, no need of a manifested Universe on the part of one who is all-complete in Himself.

In this state He is what He was as Parama Shiva in all essentials and in every respect, with only the elimination of the experience of the ideal Universe which Parama Shiva, in His aspect as pervading the Universe, as distinguished from the transcending aspect, feels as one and identical with himself.

The experience of this state is called the Shiva Tattva which comes into manifestation without in any way whatsoever affecting Parama Shiva who remains as He ever was—exactly and in every respect the same as before—existing simultaneously with and including the Shiva Tattva.

With the experience of the supremely ideal Universe negated, the Shiva Tattva is only the pure light of Intelligence (Chinnatras, Chit only) without anything

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1. विशेषायांक्षयसः च Comm. on Par. Sar., Kâ. 4.
   ओपचारिकात् स्वविशेषेन न्यिले विष्ठु. .........अकालविशेषितः पूवं चिन्द्र-विष्ठु-ब्याकृतियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम् युक्तियोऽयुक्तत्वम्...
   प्रा. Hrid, pp. 8, 9.

   तत्तव अनुवादः: Śāṅkara Tīkā.
   Comp. Schelling and Fichte, among others, on this point.
whatssoever to shine upon—without even a trace of the notion or feeling of a Universe in the experience. It is thus only the pure 'I' without even the thought or feeling 'I am,' for 'am' or being implies a relation, namely, of identity, howsoever subdued or indistinct, meaning I am this, viz., this body or this mind and so on; or I am here and now, which however really means I am what is here and now, i.e., I am this something which is here and now. But as there is in this state no notion or feeling of a 'this' or 'that' (of an 'idam', meaning, as it would in this state, the ideal Universe), there can be no thought of even an 'am' or being in the experience of the Shiva Tattva. It is therefore the experience which acts as the Principle of the pure 'I'.

Thus Shiva Tattva is the first stage in the process of the Universal manifestation; and it is a state in which the Chit aspect of Shakti is most manifest, all the other aspects being no doubt there, but held as it were in suppression or suspense.

The Shakti Tattva

And because these other aspects of the Divine Shakti are held in suppression—and because, indeed, the whole experience of the supremely ideal Universe of the Parama Shiva state is negatived and held as suppressed—there must be some aspect of this Divine Shakti herself in operation to make such a tremendous act of Negation possible. This the Universe-negativing aspect of the

4. This is following Abhinava Gupta. According to Utpala, however, अन्त: p. 62, note 1.

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Divine Shakti is called the *Shakti Tattva*, which is to be distinguished from Shakti as such, and is thus the second element or factor which enters into the composition of the manifested Universe. It can scarcely be called a second stage as it comes into manifestation simultaneously with the Shiva Tattva. Indeed, it may be safely said that it is by the operation of the Shakti Tattva that the manifestation of the Shiva Tattva becomes at all possible. And it is on account of this fact perhaps, that the separate mention of the Shakti Tattva is sometimes omitted from the list of Tattvas. it being counted as one with and included in the Shiva Tattva.¹

But if counted separately, it is really the manifestation of the Ānanda aspect of the Divine Shakti; for the nature of Ānanda, as perfect Bliss and Supremest Self-satisfaction, is absolute Rest in what is one’s own, and cessation of all flutter and movement.² For no perfect Bliss is ever there unless there is complete absence of restlessness—unless there is a cessation of all goings and movings out. As there is, in the stage we are considering, absolutely no such moving out yet, but only the feeling of absolute rest and peace in one’s own real self, this feeling can be only the realisation of the Ānanda aspect of the Divine Shakti.³

Thus as they come into manifestation, the Shiva and the Shakti Tattvas remain united to each other—the one as the pure light of the Experiencing Principle, as only the Chit, realising itself as only the pure ‘I’, without the experience of even an ‘am’, much less of a Universe which that light can shine upon and reveal; and the

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² आनंदोऽर् लोकः is really स्वभावमिति, *ante* p. 44, note 2.
³ द्वितीयोऽर्थम्; द्वितीय ‘heart’ really means love, joy and bliss. The Shakti Tattva is really the Universe as a potentiality. It is the ज्ञोत्स or जीवात्मा as referred to in *Pra. Hrid.*, Sū. 11., p. 24.
other as the realisation of the feeling of only the profoundest Bliss and Peace passing all understanding—as that Ananda which is to be the core of all things to come.

Although produced, in a sense, from Parama Shiva, inasmuch as they form an experience which is other than and distinct from the Supremest Experience, the Parā Sanāvit, of and as Parama Shiva the Shiva-Shakti Tattvas are really eternally existent \(^1\). For they do not disappear in Pralaya but remain in the bosom of Parama Shiva as the seed of the Universe to come. If this analogy of the seed may be carried a little further, then the Shiva Tattva is what may be called the Life (Prāṇa) in the Universal seed, while the Shakti Tattva abides as the potentiality of the infinite variety of Forms in which that Life becomes manifest in a Universe.

Further, the Shiva Tattva, as life (or Prāṇa) in this sense, is the very ‘first flutter,’ of Parama Shiva,—the first ‘vibratory movement’ towards a Universal manifestation; and the Shakti Tattva is what checks, controls and regulates that movement of Life and acts as the Principle of Restraint. \(^2\)

_The Śādākya Tattva_

From the Shiva-Shakti State there gradually develops the experience which may be formulated in thought as ‘I am.’

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1. See, for instance, _Pra. Ilīdā_, p. 8, where the Shiva-Tattva (in which the Shakti-Tattva also is included there) is shown as quite outside the range of the Tattvas which come into manifestation only at Śrīśīti. See also _Shiva Dīpti_, _Ish. Pra. Kā. (III. i. 1) &c._, where the manifestation of the Sādā Shiva Tattva is counted as the first.

2. यद्यपः नु तस्मात्सुलैः निमित्तेऽवधाय निशिक्षत्र्यं जगरु वहम ।

प्राणवे इति गयत्र गयत्र । नित्यत्वसृष्टिः संहृतः॥ _Tattva-Sand._ 1.

यथाः सत्त्वते हिंसा मि तथे मित्यत्वसृष्टिः तत्रृतिः॥ _Tattva-Sand._ 1.
This experience of an ‘I am’ means and must mean, as said above, ‘I am this’—the ‘this’ in the state we are considering being of course an indistinct, because not as yet clearly formulated, reference in thought and feeling to the Ideal Universe which was suppressed in the Shiva-Shakti stage, but is just beginning to come up to the surface of the experience again, like an object which, being of a naturally buoyant character but having remained submerged under pressure, may begin to float up to the surface of the ocean as the pressure is lifted. The Ideal Universe at this stage is felt, as it were, as a vague something just stirring in the depth of one’s consciousness—as a movement, as it were, of an unformulated thought, or an undefined feeling, of a something in one’s innermost being as yet eluding a clear grasp in experience. And as it begins to stir there, the experiencer also begins as it were to recollect his true character and state, in somewhat the same way as a man may begin to recollect, as he just begins to recover from a state, let us say of supreme joy (as, for instance, when one may be ‘in the embrace of the beloved’) which has made him forget everything about himself—his own status, position, possessions and glory—and may just vaguely begin to formulate these in thought as “I am so and so,” the ‘so

1. निमित्तोपत्र प्राध्यवन: Ish. Prat., III. 1. 3.
2. Shakti is the Hṛdaya, the ‘heart’, i. e. the ‘Beloved’, of the Supreme Experiencer, ह्रदयं परमेयदिनं Parā. Prāv. Comp. also

“śṛṅ hṛdayatāḥ sarva vṛddhāni samprāśāvahāni”

“He (the Ātman) was as much as a man and wife in each other’s embrace are”. Brih. Up., I. iv. 3.

“Sahāya ko kāha samprāśāhā n vā sa kāha veda nātaraḥ, prajñā prabhāvāhā n vā sa kāha veda nātaraḥ.”

“Now as a man, when embraced by his beloved wife, knows nothing that is without, nothing that is within, thus does the Puruṣa, when embraced by the Prājñā Ātman, know nothing that is without, nothing that is within.” Ibid., IV. iii. 21.

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and so’ being as yet of an undefined character but referring all the same to his bodily form, name and their relations to things, in other words, to what constitutes the ‘this’ in the thought or feeling of the ‘I am’ on his part.

This stage follows the former one as a necessity by virtue of what may be called a law similar to the one, which, in the psychical process of the human mind, brings about a stage of ‘movement’ after a state of profound but calm and motionless enjoyment of perfect bliss, rest and peace. It is due, one might say, to the stirring anew of the Life of the Universe which was held in suppression in the previous stage.

It is, however, just the beginning of activity—of just the first stirring of life—and therefore the thought or feeling of the Ideal Universe at this stage is, as said above, only a dim one, like a faint and indistinct picture of a long-forgotten scene which is beginning to re-form itself in one’s memory and is still quite in the background of consciousness. This being the situation at this stage, the realisation of the ‘I’,—in the experience ‘I am this’,—is a more dominant factor, than the ‘this’ referring to the Ideal Universe which is just beginning to reappear in consciousness and is, as a consequence, still very vague and indistinct.

It is also the state in which there is for the first time the notion of ‘being’ in the experience ‘I am this,’ and is therefore called the Sādākhya1—that in which there is for the first time the experience which may be spoken of as Being. It is also called the Sadā Shiva Tattva, which as only another name of the Sādākhya should be distinguished from Sadā Shiva the meaning of which term by itself will be explained later.

It is the state in which the Ichchhā aspect of the Divine Shakti is the dominant feature, the others being

1. शदख्या मर्यः, यत् मर्युमित शदिति मर्यः. । Prat. Vim., III, i, 2.
held in suppression. And it is only natural that this should be so. For, as already said, Ichchā is the aspect which, in one of its forms, produces, or rather is, that feeling which may be described as one of divine ‘wonder’ as to what to do—of resolve as to what is to be done; and as such precedes actual movement and activity. And as there is as yet no actual activity but only a sense of wonder of this sort as to what to do and a resolve to move and act—only a will to act, following a state of perfect Rest and Bliss—it is naturally a state in which the Ichchā aspect of the Divine Shakti is most manifest.

As the manifestation of the Ichchā aspect of the Divine Shakti, the Sādākhya, or the Sādā Shiva Tatvā, may perhaps be also spoken of as the state of Self-realisation as ‘Being’ or ‘Force’ which is able to start action. This Self-realisation as Being and Force—or, as it may be said of it at a lower stage, of realising one-self as a somebody with a will that is able to perform an act—is a necessary step before that act itself can be undertaken.

That this is the case may be seen from an analysis of our daily experiences under circumstances which are at least to some extent similar to those we are now considering. It is true that in our daily life the process of such a realisation as being or as a somebody able to do a thing—or, as may be said of it, such a mental stock-taking of one-self as a being with a will,—is a very rapid one, almost too rapid to be clearly realised. But it is all the same there. And the Sādākhya step in the life process of the Universe may be said to correspond to this step in the daily life of a man. It is a necessary step, without which no act of the kind that is going to follow is possible.

1. According to Utpala, however, सत्यतिरिक्त is ब्रह्मचारिन्यम, while हथात्मक is manifes in the Shiva Tatvā. Utpala on Shiva Driṣṭi, ii. 1.

2. It is a ‘static’ condition preceding the ‘kinetic state’ of actual movement.