

CHAPTER I

THE DOCTRINAL BACKGROUND

Some nodal points of Śaiva outlook.

I do not intend to list here the complex conceptual apparatus of Śaivite thought. In fact, such an endeavour would fail due to limited space of a chapter. Therefore, we will touch on only a few and disparate problems which are connected somehow with the tantric topic.

a) Linguistical speculation.

Both for Śaivism and for tantra the linguistical apparatus has a great importance in so far as it is conceived as an instrument for the supreme self-awareness. Inasmuch as the ego (Aham) is subconsciousness, potential thought, it is equally potential language and word. Language is not only a muscular and acoustical fact, but it is thinking itself which speaks inside us. It can not be stopped or abolished to emerge into the waking state (BV, II, 195; ŚDr, II passim). The zone of thought is inseparable from that of the word and both are found in the depths of our subconsciousness. Thus, language is our subjectivity itself. This latent cause of manifestation in the waking state is defined as follows: "Thinking is made up of a flow of sounds which is arranged in an inner speech. This flow of sounds is free of conventions and consists of a continuous wonder; it can be compared with a signal inside the head; it is also the vital principle of all the conventional words which are thrown out by the action of māyā and which are made by different letters, A etc." (LV, I, 205).

Aham as flow of sounds is the supreme mantra, the power of mantra (Raniero Gnoli - Vāc, Serie Orientale, Roma, 1959, p.170). The mantra is, according to Śaiva schools, an aspect of language very close to subconsciousness,

that has little in common with ordinary words. The latter are separated from subconsciousness by a screen of convention, while the mantra is non-conventional, irrational, and expresses an independent state of awareness from logical thought, viz. the awareness of subconsciousness. We will employ the term "subconsciousness" for denominating generically the "pure world" of Śaivite speculation. Aham, abyssal thinking, is identified with the mantra par excellence, i.e. the supreme mantra or the power of mantra. Aham gives rise, maintains and absorbs all mantras. The whole existent rises from and resides inside Aham. Under this mantric aspect, the ego is designated by the name Śabdārāśi or Śabdagrāma which means the totality of sounds implanted in our irrationality. In this case, the sounds mean the fifty phonemes of the sanskrit alphabet. They are the origin of both the lexic and the concepts, and further, of the whole multiplicity of the external world by different combinations between them. Thus, by these means, phenomenal multiplicity is nothing else but the very expression of Aham's freedom that realises itself as power thinking of itself.

The fifty letters of the alphabet are conceived as instruments of the ego's awareness. Through the agency of the alphabet the ego may affirm itself not only as a static unity, but as an unexhaustible movement and exteriorized variety. Germinal thinking has a fundamental ambiguity which ties or unties worldly links at a certain time, according to the spiritual state the individual has attained. The same ambivalence is found at the level of letters which are the "body" of thinking. They will cause the ignorant individual to sink deeper into ignorance, while he who is searching salvation will take them up as helpful powers leading him toward the supreme self-awareness. Language is felt as mantra by the initiate who becomes a geometrical point where sacredness and profanity, irrationality and reason, subconscious and waking states will interfere, loosing their specificity. Thereby the initiate crosses from the objective universe to the functional universe.

philosophy of language and grammatical speculation had important links with Śaivism. Pāṇini was considered a Śaivite. The first fourteen sūtras of his grammatical work are conceived as articulate representations of the inarticulate sounds produced in fourteen sets by Śiva through his hand-drum, known as Dhakvā. The philosophical aspect of Pāṇini's phonetics was further developed in the Nandikeśvara's Kāśikā. Nandi brings out two analogies which characterize Śiva - Śakti unity. The couple is imagined like the moon and her light, and it intends to point out the relationship between language and meaning "candra - candrika-yoryadvad yathā vāgarthayoriva" (Nandikeśvara, Mysore, 1936, verse 1f).

Somānanda was the founder of the Recognitive (Pratyabhijñā) School of Śaivism in Kashmir and a critic of Bhartṛhari's Vākyapadīyam. According to Bhartṛhari, "there is not perception in this world without being accompanied by speech and every cognition is penetrated by speech; if this eternal flow of speech ^{was} separated away from cognition, the light would not shine. This flow of speech arises from thinking in fact" (VP, 124, 125). Bhartṛhari considers that between the pure data of observation called "light" (prakāśa) and the reflected thought it is not a break in continuity (K.A. Subramania Iyer - Bhartṛhari, A study of the Vākyapadīya, Poona, 1969, p. 94). A world of pure sensations and observations opposite each other is only a differentiation made by our mind and has no reality. There thought and speech germinant in every perception. Without the unifying movement of thinking (which is identical with language for Bhartṛhari) that gives life and correlates the heterogeneous data of light, speech would be void (M. Biardeau - Theorie de la Connaissance et Philosophie de la

parole dans le Brahmanisme Classique, Paris, 1964, p.209).

Somānanda and Utpaladeva, during their criticism of the Buddhist conception, resumed Bhartṛhari's point of view. They consider that between the two moments of consciousness in the process of perception - the discursive, liable to errors, and the pure perception beyond the reality - there is a gradual and not a qualitative difference. The discursive moment is contained in the other as the splendid fethering of the peacock pre-exists in latent unity of the egg. The Kashmir Śaiva schools venerate Bhartṛhari as a great master. Light without thinking, says Utpaladeva, is like a crystal in which the immobile and discontinuous shadows of things are lifelessly reflected (Pratyabhijñāṅkarikā, I, 5 verse 11 and commentary).

Somānanda presented the monistic point of view on Bhartṛhari's philosophy of grammar. Siddhānta Śaiva Dualism upholds the dualistic tradition of the same. According to Siddhānta Śaiva Dualism, the first category is Śiva, which is also called Para Bindu, and the problem of the Philosophy of Grammar concerning the four aspects of speech, is discussed in the context of this category. Rāma Kaṇṭha II in his Nāda Kārikā and Śrīkaṇṭha in his Ratna Traya deal with this problem from the dualistic Śaiva conception.

Very similar to, if not identical with Monistic Kashmir Śaivism, is the conception expounded by Nandikeśvara in his small Kāśika of twenty-six verses, to which I referred earlier. In the course of his interpretation of the first aphorism of the Māheśvara Sūtras, he speaks of the metaphysical reality, which is identical with the first letter "A", as Brahman (Nandi Kāśika, 3-6), which is free from all guṇas, that is present

in everything and in all forms of speech, Paśyanti etc. It is, ~~at~~ the same time, the source or origin not only of all letters, but also of the entire universe, including many different words. This Brahman becomes or manifests himself as the universe through his power, technically called "citkalā" or "cit-śakti" and therefore, it is called Īśvara. The letters "I" and "U" in the aphorism signify the "power" (citkalā) and the Lord respectively.

Pāṇini's aphorism "RĪK" implies a monistic view that the relation between Brahman and its power is the same as between R and L. According to the grammarians, there is the relation of identity between two, R and L, similar to that between one "A" and another "A". "RĪvarṇayormithaḥ sāvarṇyam vācyam" (Siddhānta Kaumudī, 6). Then, it is admitted the identity of the mind and its potentiality and activity, i.e. Śiva and Śakti, or Brahman and Citkalā.

b) Light (prakāśa) and thinking (vimarśa).

Now, we shall enlarge a bit upon the distinction already pointed out between prakāśa and vimarśa as found in Kashmir Śaivism. I have mentioned in the earlier part of this chapter that Ego or universal consciousness has two aspects: light and thinking. Like in Fichtean philosophy, Ego sets up non-Ego, i.e. the whole reality, or in Hegelian terminology, universal consciousness (N.B. Fr. Hegel names it the "absolute idea") phenomenises the existent.

Śaivites allege that all the things around us as well as our inner motions are nothing else but free manifestation of the Ego's power. The Ego expresses and affirms itself in this way. The "conflict" between

Ego and non-ego is thus reconciled through a harmonious integration of the two (L.N.Sharma - Kashmir Saivism, Varanasi, p.8). Although cognition is directed from Ego towards multiplicity, i.e. that which knows already contains that which is knowable in the first moment of consciousness, multiplicity later spreads out from Ego and is only apparently different from it. The phenomenal reality as it is perceived by us, i.e. within spatio-temporal limitations, appears by a progressive solidification of this incandescent nucleus which is Ego. This phenomenalisation has a variety of states that the disciple must traverse backward performing suitable meditation and exercises. The state where the object is not separated, but vibrates in unity with consciousness, is the necessary premise for every ^{true} cognition. It is found in all men, despite their unequal degree of spiritual evolution, though many of them are not yet aware.

The experience of light diminishes inside of us by means of a kind of screen which interposes and hinders its apparition. This screen is not an entity on its own; otherwise Ego or thought would not be the supreme reality. It is an expression of freedom of consciousness that, like witchery, Ego covers and darkens itself by *māyā*. If this witchery did not exist and everybody could experience the first moment of cognition in its greatness, mankind would be liberated. Learning and all the tantric techniques strive for elimination of this magic that hinders to feel and experience the pre-discursive moment of knowledge, where the reality appears truly, as prior to the intervention of discursive thought. This discursive thought is a darkening and differentiating power (BV, I, 75 and TA, I, 239).

The whole reality pre-exists in the will prior to its

apparition. Its manifestation implies differentiation in ^{pure} thought and ^{true} action. The will is like the first vibration that furrows the quiet ocean of ^{sub}consciousness where the multiplicity pre-exists potentially. according to Utpaladeva and Abhinavagupta, this presence of the future product in the will is a logical necessity. The will is not an abstract concept, but mainly a ^{psychic} experience (SDr, 1, 76ff).

c) Aham (Ego).

The images of things that touch our discursive thinking are as real as those given in the pre-discursive moment of thought. Thinking is regarded by Śaivites as free forever. its freedom means that it has the power of self-negation and thus, it has the capacity to become something different from what it was previously. Aham contemplates its own thought by this process of self-negation. In Hegelian philosophy this act is named "alterity".

"Thinking contains all things; it becomes something else cleaving itself; the other and the self unify together and unified, they become its own self"(LV, I, 205 and also mahārthamañjarī p.80). There is an obvious similarity with the notorious Hegelian triad of thesis, anti-thesis and synthesis. Aham gets into the gear of eternal movement where it creates and destroys continuously all things. In this very activity, it affirms itself as power or free movement; it is not statical objectivity (Spanua-samdoha5).

The five functions which are Śiva's attributes - creation, maintenance, reabsorption, grace and obscuration - have to be considered as successive moments of consciousness (LV, 1, 195; 262). Aham is everything always, and it creates, maintains, reabsorbs, bestows grace and obscures itself. Birth is dissolution and dissolution is birth (Pratyakhijñā-hrdaya, 22-23). Aham and the whole are synonyms.

There is a profound dialectic of Hegelian type in these statements. In fact, Hegel's phenomenology is the closest philosophical system to Śaivism. There are some endeavours to find similarities with Neo-Platonical schools and especially with Plotin (K.C. Pandey - Abhinavagupta, Varanasi, 1963, p. 631). I believe that the most accurate parallelism could be established with the phenomenology of spirit. Like Kashmir Śaivism (which is the top-point of Śaiva thought), Hegel's system could be characterized as "objective idealism". Both of them recognize the reality as objective product of a higher spiritual reality, called respectively the "absolute idea" and the Supreme Śiva (Paraśiva, Parama, Maheśvara etc.). Absolute consciousness generates the objective world through a process of crystallization. Both Hegel and Kashmir Śaivism explain the successive steps of formation by means of a dialectical movement based upon unity of polarity: on the one hand, the dialectical contradictions with their successive degrees of phenomenization and, on the other, Śiva and Śakti. Also, the system of categories plays an important role in both of them. Hegel considers aesthetics, philosophy and religion three ways by which the "absolute idea" attains self-awareness or supreme realization. It is not necessary to further stress the similarity. We shall only point out the importance that Abhinavagupta

gave to the aesthetical experience and to the rasa concept in the path towards self-realization.

Now, coming back to Saivism, it upholds that space and time are also due to phenomenalisation of the same consciousness that cannot "create" without them. Abhinava analyses the affirmation "I did not exist at the time of Rāma" in order to demonstrate the eternal Aham that is thinking or consciousness. "It is only one in reality. Only the bodies and the subtle bodies, mental and breathing systems are distinctive and multiple. Those determine the apparent multiplicity of knowing subjects. Hence, it is not true that I did not exist at that time, because only this ordinary body was not existent at that time" (BV, I, 64; on the same problem also LV, I, 5).

When Aham - which is wondering from thought to thought - stops, it ceases to be power and freedom beyond affirmation and negation and becomes a thing like others (LV, I, 56 & BV, I, 52). Aham cannot be grasped by words, concepts or knowledge. When Ego is meditated upon, it ceases to be true Ego and becomes an image which is freely phenomenalized by the real Aham in order to get self-recognition of itself (LV, I, 32-33; PK, I, 5; 15-17 and commentary). These images do not mean they are arbitrary, because they are intentionally made by Aham itself. Ego is like the shadow of body: the more we try to reach it by foot, the farther it goes. This should not upset us because it is Aham itself that strives to find and recognize itself this way. There is a theory of truth in germination here and an endeavour to settle ethical validity.

d) The means of self-realization.

Abhinavagupta considers the Mālinīvijayatantra the most

important text of the School. According to it, the individual can attain the ultimate self-realization by three means that correspond to three powers: will, knowledge and action (MV, II, 20-23).

The first category is named "the divine means" (sambhavo-pāya) and it is based on the will as it has ^{been} already stated. The disciple who has passed through the other two means of realization, either by assiduous exercises or a special divine favour, lastly reaches this plane. It means that he has overcome the zone of discursive thinking and has reached the plane where the subjective representations are not any more connected with "I" and "mine". It is the "higher path" because it transcends all moral or physical laws ~~whereas~~ there is a dichotomy between enjoyment and release (bhoga and mokṣa) in ordinary life (L.N.Sharma - Op.cit., p.58-59). Language and thinking are not felt as objectivity that opposes the Ego, but as a free play of its thoughts.

The fifty letters of the sanskrit alphabet, from which language, discursive thinking and transmigration arise, can be taken up on a different manner, i.e. as a play of powers that, in the end, brings about individual freedom. These letters that are dead, i.e. "corporeal", for the profane condition, may regain their original state of power and divine thinking (SpN, 65-72 and also **PTV**, 42-45). This resurrection is completed along three levels, each one in its turn evolves higher and higher, namely: Corporeal Speech (vaikhari), Middle Speech (^hmadhyamā) and Clear-sighted Speech (paśyanti).

Corporeal Speech corresponds to the articulate language which is pronounced and heard, hence to the objective reality.

Middle Speech corresponds to the power of knowledge that is the inner language and the images of consciousness. Clear-sighted Speech is tantamount to the pre-discursive zone of the will. A bit further, there is a Supreme Speech (Parā) which is not in fact a fourth stage on its own, but the same power of consciousness that affirms itself along the other stages. Parā is identical with Aham as a flow of sounds and a receptacle of all the words, as logos; however Parā could not be assimilated to them.

This division of reality in three (or four) stages ^{the one} is not/only/which has been proposed and it can be found under other

names. Frequently, the three homonymous powers that perceive all the great levels are called: supreme (para), lower-supreme (parā-para) and lowest (apara). The reality manifests through them respectively as non-differentiated, differentiated-cum-non-differentiated and differentiated at a certain time. These stages have received other names according to various texts: the triad Śiva, Power and Man (TA, I, 117-119), the three liṅgas (TA, ibidem), the three emissions (TA, XXIX, 96ff) and so on.

The divine means transcends every form of ordinary support of meditation. In this stage, the instrument for the realization of the supreme non-duality is only the movement or the energy of our own being. The "heart" is the central part and the most intimate of it, where the ultimate base of everything is found (PTV, 86). The heart hides the unity of Śiva and Śakti; from there, "hundreds and thousands of creative processes appear, maintain and dissolve" (MVV, II,

24 - 25 and also IV, I, 211-212).

The means of power (śaktopāya) is based upon the practice of our discursive cognition. It is also called the means of knowledge. The same thinking keeps us imprisoned and it is also the only instrument in our struggle for liberation. The disciple must strive against the presupposition that he is bound by space and time and is a prisoner of transmigration, through the idea that he is free and, in fact, one with the whole.

Despite of the discursive origin of this representation, it is "pure". When it is practiced, it destroys the roots of impure representations which lead to transmigration. Dispersing them, the disciple finds himself on the threshold of the "path" to the pure world, that is the limit of magic realm. He who has reached this point is ready for experiencing the divine means. "Pure" discursive representation is called tarka in Kashmiri Saivism and must be understood as correct reason or right judgement. Such a judgement represents a culminating point in yogic art. Certainly, this yoga is not the same with Patañjali's. It has only six stages (Patañjali's classic yoga has eight): a) emancipation of the perception of knowable reality, b) breathing control, c) contemplation, d) concentration, e) absorption and f) tarka. The first five steps have the function to prepare the advent of the sixth, viz. the pure representation.

Aśhinavagupta advances a very interesting opinion upon the means of power. According to him, there are twelve diverse moments in every cognitive process. These successions of moments are

originated in powers or "divine consciousness" that casts away, knows, reckons, vanishes and expresses the whole at the same time (TA, IV, 122-179). Abhinava's pondering forms in fact a part of Krama doctrine which alleges a sudden revulsion of plane, independent from successive performance of the means of realisation.

Śāktopāya needs also a preliminary preparation. This is realized by the means of "particles" (āṇavopāya). They are based upon the faculty of limited souls, which are called "particles" (sg. āṇu) by these schools. These means embrace, as the Mālinīvijaya (II, 21) upholds, certain forms of meditation, a variety of breathing exercises, body-postures, certain means based upon sounds technically called varṇa, viz. phonemes, alphabetic letters and the whole diversity of external rites (of initiation etc.) which are named generally "variety of supports". In fact, these exercises are often displayed simultaneously and combine either different postures of body and breathing techniques, or meditative practices with the former. The tantra articulates with the path in this point.

e) The categorial system.

The conception about the thirty-six principles or categories, constitutes a nodal point both for the philosophical outlook and Śaivite tantric practice. Philosophically, the whole reality is conceived as being structured of thirty-six entities, hence, they are a noetic scheme and an instrument of understanding the cosmic formation.

For the tantric point of view, the principles are a means of self-realization in so far as the whole symbolized by them can be projected on the tantrika's body through their agency. This way, the thirty-six principles prove the perfect isomorphism between outside world and its micro-model which is the human body. Virtually, all these categories are found permanently on the body, but the Śaiva tantra awards them self-awareness or their existence through a purificatory process.

The general structure of Śaivite principles is assumed - with appropriate modifications now and then - from cosmological schemes of Sāṅkhya which has only twenty-five principles. They begin with the five gross elements, viz. earth, water, air, fire and ether, and end with the five pure principles, which are found beyond māyā. Those five pure principles precede the apparition of discursive thought and they are symbolized by some formulae: "I", "I am", "I (am) this", "this (is) I" and "this - I". These formulae suggest the particular nature or function of each pure principle; for instance, the first category, viz. Śiva, is an "I" untouched by any determination; the second category, viz. Power, is characterized by affirmation of this "I" as an active force: "I am". The third principle, sadāśiva, appears when consciousness "imagines" the possibility of self-contemplation and starts reflecting itself. During this process, consciousness cleaves more and more, so that in the principle Īśvara, the antinetic "this" will prevail upon "I". The fifth category, pure wisdom, represents a state of perfect balance where "this" is equal to "I". These five principles make up the so-called pure world.

The sixth principle is māyā. While "this" existed rather as a noetic possibility within the pure world, consubstantial with "I", in the mayic realm "this" becomes an independent reality which opposes clearly to "I"; they appear now as two different entities. The state of māyā is that of a total obscuration surrounding the bright sphere of pure world; māyā is like a sleep overcoming vivid thinking. Therefore, "I" is deprived of any consciousness and insensible in this state. The five following principles together with māyā do not exert only obscuring function, but, reaching them from inferior principles, they can help to restore the initial omniscience and omnipotence of "I". That defending function made them be called "armours", which are - beside of māyā -, the finishing efficiency, impure wisdom, attachment, time and necessity.

The different principles from Śiva to earth are peopled by knowing subjects of various kinds that may be divided - excepting Śiva who is the greatest of all - into six categories. There are "enveloped" subjects or endowed with sense-organs, living in the mayic realm; they are particles (aṇu). There are knowing subjects separated from māyā, i.e. who live outside of mayic obscuration; they are deprived of organs, i.e. their knowledge does not depend on senses, being more subtle. There is a third category of knowing subjects that are separated both from māyā and karma; they are destined to acquire true knowledge. The last three knowing subjects are Mantras, the Lords of Mantras and the Great Lords of Mantras.

The first category corresponds to imprisoned and trans-migrating souls which are "particles" contaminated by three tarnishes:

Is it the correct English for Kāle?

Is this the correct English for Kāle?

the so-called inborn ignorance which appears when the Ego has lost its liberty without being aware of it, karmic tarnish which is the action of karmic necessity and mayic tarnish which is the objectivation of the Ego, so that Ego's new elements seem to be something different not only from it, but also mutually different. For the next two groups of knowing subjects, mayic and respectively karmic tarnish vanish, one after the other. The other three knowing subjects, viz. Mantras, the Lords of Mantras and the Great Lords of Mantras, live in the pure world on the planes corresponding to Pure Wisdom (Mantra), Īśvara (Mantresvara) and Sadāsiva (Mantra-mahesvara). They are characterized through a gradual annihilation of inborn ignorance that will thoroughly disappear only in Śiva.

*Droshki-
the āvara
male still
cling to them?*

The highest two principles, i.e. Śiva and Power, are imagined also to be peopled by two corresponding categories of subjects named "divine" and "powerful". In tantric practice the five knowing subjects living in the pure world are thought as some super-sensuous and super-natural beings corresponding to the five powers or attributes of Parama-Śiva: cit - Śāmbhava, ānanda - Śaktiya, icchā - Mantra-mahesvara, jñāna - Mantresvara, kriyā - Mantra. The name of mantra is connected with the knowing subjects because these ritual formulae - when they are meditated upon and practiced successfully - determine a plane of knowledge and henceforthward a particular knowing subject. I have showed that, the Śaiva tantra's fundamental statement is recognition of thinking as the essence of everything. Through the agency of mantra thinking hipostatises, taking a "shape" of a particular energetic entity which becomes a knowing subject.

- 27 -

Will you not
recognise the
tarratita?

Are they all
free of Amavams? te
Brigich members? Co
members and gi
members? or
may be free of
Amavams, but S
Wish about these
who, though, there
have occurred there ch
region?

For a better understanding of the path of principles, I shall add a synoptic table of Śaivite categories.

THE THIRTY-SIX CATEGORIES

Siva

Power (Sakti)

Sadāsiva

Ivara

Pure Wisdom (suddhavidyā)

Maya

Force (kalā)

Impure Wisdom

(asuddhavidyā)

Attachment (rāga)

Time (kāla)

Necessity (niyati)

Matter (prakṛti)

(which has three
elements):

- whiteness (sattva)

- redness (rajaḥ)

- darkness (tamaḥ)

Mind (buddhi)

Ego-awareness or self-consciousness
(ahaṁkāra)

The Particle or Soul
(ānu, puruṣa)

Inner feeling (manah)

(Subtle elements -
tanmātra)

(Mental senses)

Hearing

Touch

Sight

Taste

Smell

(Senses of action)

Speaking

Excretion/Evacuation

Going

Taking

Generating

Sound

Touch

Colour

Taste

Smell

(Grossified elements -
mahābhūta)

Ether

Air

Fire

Water

Earth

N.B. Another category can be imagined
between matter and mind, made up of
three elements; it is not in the state of
balanced tension like matter, but imbalanced.

↓
As what
is that? Matter?

How many sides
is it? 'material' sense
and 'senses of action'?

pure world

impure world

1) On liberation (mokṣa).

I shall remind in the sequel some conceptions about liberation (mokṣa) according to Śaiva thought. Thus, for instance, the *Īśvara Prakāśika* admits two types: higher (Para) and lower (Apara) (TP, 8). The first is attainable through the grace of Śiva and consists in getting freedom from all five types of impurity (mala). The liberated person has the revelation of the perfect powers of knowledge and action. He is similar to Śiva (Śivasāmya). The lower liberation consists in the partial maturity of mala, technically called *paśutva*. This state is freedom from *māyā* and karma, but ^{with} the possession of a body made up of Bindu which is the creative activity (TP, 30-31). The powers acquired at liberation do not come from outside, but exist in the individual, obscured by impurities. Mokṣa is bringing light in obscurations. Thus, the powers of omniscience and omnipotence will emerge and the essential nature of the individual will become manifest. In the same theoretical context, the Śaiva Siddhanta Paribhāṣā stipulates that only a person who has attained lower liberation can be a teacher (ŚSP, 37). The lower liberated person is free from the body which is the creation of *māyā*. He represents an external body of the Lord himself; he is the instrument by which the Lord bestows his grace (ŚSP, 39). His actions are beyond fruition, directed to the benefit of others (ŚSP, 38), bringing no merit or blame to the performer.

The *Pāsupata Sūtra* is dealing with a very interesting system concerning the spiritual discipline regarding the union with

In monistic
Śaivism too?

¶

the Lord. A Sidhna, i.e. the man who has attained the union, is capable of annihilating all that he has produced so far (PS, 45). For this system, "yoga" has a particular meaning. Thus, the first stage consists in pervading the mind with the thought of Śiva by close application to the study of scripture or by concentration on Śiva (adhyayana dhyāna-dīkṣaṇaḥ kriyāyogaḥ - PS, 41). There is particularized here, a conception that traverses the whole Śaiva thought concerning freedom. The union (yoga) with Śiva is not due to the activity of the limited subject only, but is a product of co-operation between god and man. This is a corollary of Śaiva theory on subject, object and means of realization. Their correlation, as it appears in Śaivism, conflues with the modern epistemological theories. Although the Pāsupata Sūtra accepts the traditional classification of yoga in eight stages, their content differs as I have already stated above. For instance, the aspirant has to embrace asceticism, batn and sleep in ashes as many times as he gets polluted (PS, 8-13), live in the vicinity of a Śaiva temple, stick to the vow of non-violence in thought, words and deed (PS, 16) and so on, from the very beginning of his practice. The system presents a lot of tantric elements in the path of self-realization as: acting against the social conventions, meditation in the cremation grounds, eating meat etc. (Gaṇa Kārikā, 19, & PS passim). The final emancipation is duḥkhānta which is the aim of all these techniques, the end of the misery of life (GK, 9), and the attainment of omniscience and omnipotence (PS, 43-44).

A different view was upheld in the Śrīkaṇṭha bhāṣya.

It admits that Parama Śiva is beyond everything and is something else from Paśu (individual soul) even when he is liberated (SBh, vol.II, 427-428). Hence, the individual contemplating upon Śiva, gets identified with Śiva, without losing his own entity; the liberated individual becomes similar to, but not completely one with Śiva. It comes from the admission that the liberated person is Śiva in every way, excepting one, namely, that he cannot create or destroy the universe (jagadvyāpavarjam - SBh, vol. II, 484). He has the same experience as that of Śiva, but he does not what Śiva can do (bhogaśāstrasāmyalingācca - SBh, vol.II, 496).

The Parā Trīsika vivarana - as Abhinava discloses / us - was written in order to show how to bring about liberation in life (jīvanmukti). It could be realized in three manners. When the initiate has reached the stage of looking upon the various states of mind which are affected by anger, desire, avarice etc., and upon the external objects that cause them, as identical with anuttara (the highest reality), there is kecarīśāmya liberation in life. It is in fact recognition of the individual self as non-differentiated from anuttara (PTV, 45) and hence it is the experience of Supreme Bliss (Ānanda).

The second conception, called bhairavaikātmya, upholds that jīvanmukti is identical with Bhairava when he attains mokṣa (PTV, 18; 241-243). The final plane is reached by performing sexual union during which the male identifies himself with Śiva and the female with Śakti, uttering mantras and performing mudrās. This way, insentient objectivity becomes sentiency and Universal Consciousness.

Kaulikīśiddhi is the third possibility of getting

final emancipation in life. For the jīvanmuk¹ti, the entire objectivity which is a grossified form of the Ultimate, loses its grossness and appears as "bliss" (ānandarūpa PTV, 34), as identical with vimarśa (freedom). For this state, the grace is infinitely more precious than the yogic practices, in spite of the fact that kaulikasiddhi is so called because body, vital air etc. (kula) are its instruments (PTV, 36).