CHAPTER 2

THE FORM AND FUNCTIONS OF ŚAKTI IN KASHMIR ŚAIVISM
Human life in its all phases is said to be in an everlasting relationship with the power or energy. The notion of power generally indicates the potential to the production or prevention of changes in existing condition of anything. In the field of social science, power is a simple concept that deals with the potential to act. Such a definition tends to trace out the variations among different potentials held by different people. So, the concept of power as observed by Robert A. Dahl, helps to develop the definition tapered to the statement of relative degree of different power bearers, which also offers the probability to be treated as an ubiquitous idea, like that of the other similar theories.

In the realm of philosophical discussions, the idea of power- from its primitive form itself- had an independent and absolute identity. This view differs from the aforesaid conception of ‘power to’ and solely concerned about the ‘power over’. Being a product of ancient human intellect, this concept of transcending power is considered to have emerged out of some sort of fear. It is well known that the group of ancient human beings, who were developed intellectually, had carried out the social life in a meaningful manner. Obviously, they framed the awareness about the experiences used to happen in their everyday life. Death was one of the incidents that frightened them more, because the

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2 See, Edmund Bruke, *A Philosophical Inquiry into the Origin of Our Ideas*, Section.5. This work is significant only for such limited remarkable observations. It is strange that the studies on the concept of power in ancient religious as well as thought systems are hardly available.
dropping out of members caused to shrink the size of the society and endangering the social life. The scare about the loss of life crafted the totems and taboos and in a later period they were developed to the concept of god and systems of belief in various cultural contexts which mainly share the idea of supernatural power.\(^3\) Birth was the phenomenon that invalidated the loss caused by the death. Therefore the ‘power to create’ surpassed all other types of power, which created the earliest concept of the ‘mother god’ or divine female having an ability to give birth to the offspring.\(^4\)

Indian thought traditions also have an energy principle of their own known as Śakti (in Sanskrit), which holds important position among the religious as well as the philosophical domains. Even though many of the Indian thought systems and religious beliefs are acquainted with this principle in diverse forms, it is enormously known as a

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\(^3\) Ninian Smart, while discussing about the remnants of the earliest thinking human race in the West Germany, shares some thoughts about the notable peculiarities related to their thoughts on death. He observes that the evidences collected from burial ground are indicative of rituals such as the smearing of the bones of corpse with red orchids etc. meant for the re-appearance of blood in the life. Similar proofs of rituals- like the adorations using the symbolic materials from the revival of flesh and blood- suggest about the belief in the life beyond death. See Ninian Smart, *The World Religions*, Cambridge University Press, UK, 1998, p.37. Although the theories about the relationship between the fear of death and origin of religious beliefs had been treated as ambiguous, some contemporary philosophers, with the help of psychometrically tested evidences, establish the link between fear and religious beliefs. For more discussion, refer to, Jonathan Jong, Matthias Blumke and Jamin Halbestadt (Eds.), “Fear of Death and Supernatural Beliefs: Developing a New Supernatural Belief Scale to test the Relationship”, *European Journal of Personality*, 2013, pp.1-12.

signature character in the area of Tantrism. The present chapter principally focuses on the form as well as diverse functions of the concept of Śakti within the realm of Kashmir Śaivism which embraces monistic religious philosophy as its core theme. Literary sources that directly come under the tradition of Kashmir Śaivism are used here to explore the concept of Śakti and its essential nature and functions.

Before moving on to the analysis of the forms and functional features in a particular sub school of Tantric philosophy, the history of shaping of the concept of Śakti within the particular area needs to be examined. Subsequently it necessitates the enquiry of origin as well as status of the same in the earliest literary sources. For this reason, the chapter is divided into two parts. The first part deals with the historical aspects and the role of Śakti in the orthodox philosophical systems, while the second analyses the appearance of the very concept in Kashmir Śaivism.

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5 Etymologically, the term Śakti resonates the semantic tones of the word tantra itself. Both of these terms actualise the meanings expansion and contraction. For details see, Geoffrey Samuel, *The Origins of Yoga and Tantra*, Cambridge University Press, 2008, p.4.

6 Unless mentioned otherwise, the term Kashmir Śaivism in this chapter indicates the monistic philosophy of Śaivism, designated in the contemporary context through the term Pratyabhijñā or Trika. It stays apart from both the cultic phase of former period and the following mystical 'normalised' phase. Particularly the works of Vasugupta [Śivasūtra (ŚS)], Somānanda [Śivadṛṣṭi (ŚD)], Utpala [Īśvarasiddhi (ĪS), Sambandesādhi (SS), Ajadapramāṭsiddhi(APS) and Iśvarapratyabhijñākārikā (ĪPK)] and Abhinavagupta [Iśvarapratyabhijñāvīmarśi (ĪPV) and Iśvarapratyabhijñāvīvīrtimarśi (ĪPVV)] come under the school of Pratyabhijñā or Recognition. In the time prior to this, there was no specific developed philosophical structure for Tantric Śaivism; and the stage afterwards has a blended identity. If Pratyabhijñā is selected, then the representation would be limited to the philosophy of Utpala and the usage of the term Trika in the aforesaid meaning is not agreeable. Hence, as the appropriate term here accepted Kashmir Śaivism (though it literally indicates the Śaivite schools originated in Kashmir) which commonly used in a restricted sense of Śaivite non-dualistic philosophy.
PART: I

ORIGIN OF ŚAKTI AND ITS POSITION
IN THE TRADITIONAL INDIAN PHILOSOPHICAL REALM

Śakti can either be viewed as a principle or as a sound (having a specific meaning), regardless of any hierarchy between them. Even so, both the perspectives should produce the same history. Reinhart Koselleck in this regard opines that,

The academic terminology of social history remains dependent on the history of concepts, so as to access the linguistically stored experience. And equally, conceptual history remains dependent on the results of social history, so as to keep in view the difference between vanished reality and its linguistic evidence, which can never be bridged.7

He also affirms that the view ‘that actually occurred in the history, and not linguistically’ is purely an academic construction. Retrieving this observation to the present context of Śakti, the linguistic or etymological history of the sound Śakti would go back to the same cultural circumstance, in which the study of the conceptual history lies.8 Both traditional and modern scholars had done their surveys on Śakti in both the ways i.e., considering it as a word and as a concept. The extensive

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8 It is inappropriate that many of the modern scholars, who engaged in the evaluation of the past and present state of the concept of Śakti, show a tendency to discard its abstract nature and try to present it just as a terminology with feminine gender. Its association with feminine gender is deep rooted merely in linguistics.
The Conceptual Origin of Śakti

The Tantric religious sects with strange and conspicuous modes of thinking- parallel to the Vedic tradition- are the foundations of the special belief systems or cults devoted to the mother goddess- the archaic universal supreme principle. But still there are numerous attempts to postulate the Veda-s as the authentic sources of all the knowledge systems and theoretical speculations which are of a later origin. Scholars supporting this view, opine that the Tantric concept of Śakti was evolved through the entire corpus of Vedic literature i.e., Saṃhitā-s, Brāhmaṇa-s, Āraṇyaka-s and Upaniṣad-s. Sudhendu Kumar Das, strongly endorsing this position, argues that,

The Rgveda, the Brāhmaṇas and the Upaniṣads contain at any rate almost all the germs of later theological and philosophical speculations. Although the idea of one supreme Śakti as a distinct and full bodies theological principle evolving the inner and outer worlds of thought and reality in conjunction with a male counterpart either Śiva or Viṣṇu as in the later schools of Kashmere Śaivism or Bengal Vaiṣṇavism is scarcely conceived in this literature, we can nevertheless trace the first origin of this tendency in the hymns of Rgveda, the contents of Brāhmaṇa-s and the Upaniṣads.9

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9 Sudhendu Kumar Das, Śakti or Divine Power, University of Calcutta, 1934, pp.6-7; Notably, Gerald James Larson holds the view that the Śakti is derived from the sources such as Śaiva
Further, refuting the suggestion of Earnst Arbman regarding this issue he also observes,

Doubtless, the ideas of Indian folk religion exerted, as Earnst Arbman suggests, a great influence in moulding the notion of ‘the motherly divinities of the post- Vedic age especially in their demonic nature (cf. Arbman’s Rudra Upsala). But to deny altogether any connection of these ‘mother goddesses’ as Umā, Durgā, Parvati, Lakṣmī with old Vedic fertility goddesses such as Sarasvatī, Puraṃdhi, Aditi, etc is perhaps equally unjustifiable.\(^\text{10}\)

In Ṛgveda, there are three similar ideas, which are possibly interconnected with Śakti. They are (a) the powers and sharp weapons of the deities, (b) the power providing counterparts of male deities, and (c) the female principles or deities.\(^\text{11}\) All these correspondingly, are found mentioned in various portions of the Veda-s. Śakti emerged as an unclear notion indicating the cosmic functions of the deities such as Indra, Varuṇa and Agni etc. About a dozen times, the term Śakti is mentioned in Ṛgveda mostly related with Indra- the most powerful masculine deity.\(^\text{12}\) A. McDonnel tells that,

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11 Rosa Ronzitti states that, “The Ṛgvedic Sakti appears as a multi-faceted gem: ritual energy, Indraic power, means enabling the god and the believers to receive power and gifts respectively. ... In Vājasaneyīsamhitā, XI.57, Śakti is connected to the great mother Aditi (unanimously believed to be one of the oldest epiphanies of the Śakti in Indian culture.) and to her creative skills.”: “Śakti: Indo- European Horizons and Indian Peculiarities”, *Revista Degli Studi Orientali*, Vol.84, No.1- 4, p.327.

Indra is of vast size, thus is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might and no one like him is known among the gods.\textsuperscript{13}

It may be noted that the Śakti here does not possess any property belonging to one single deity; rather it was the power-provider of almost all the deities. It is referred to as the energy released by the Soma sacrifices, and also as the power of Soma himself.\textsuperscript{14} Proclamation by a drunken one to Soma is as follows:

\begin{quote}
तव त्ये सोम शक्तिभिनिकामासो वि ऋणिवरे
गुलस्य वीरा तवसो वि वो मदे
वज्रं गोमन्तं अशिवनं विवक्ष्ये।
\end{quote}

(O Soma, through the energies of you, the intelligent one, the forceful one, the eager wise ones open the pen rich in livestock and horses. In intoxication this is what I wish to proclaim to you.)\textsuperscript{15}

Certain contexts, which give focus on the usage of Śakti as instruments or sharp weapons equated with Vajra etc. could also be found in \textit{Rgveda}. \textit{Rgveda}, X. 134. 3cd, explains about the aids or tools with which Indra killed Vṛtra. Śakvarī-ś which are said to have connection with Śakti also are described as the weapon used by Indra;

\begin{quote}
तद्यदाभिभृथ्वत्रमशक्तिभन्तुं तस्माचछक्वयं: शक्तयो हि।\textsuperscript{16}
\end{quote}

\textsuperscript{13} A. Mc Donell, \textit{A Vedic Reader for Students}, Motilal Banarsidass, Delhi, 2002, p.42.
\textsuperscript{14} \textit{Rgveda}, I.83. 3; X. 25.5.
\textsuperscript{15} \textit{Ibid.}, 25.5, see also Rosa Ronziti, \textit{Op.cit}, p.333. Apart from the main stream deities, the deities like Māṇḍūkā also have Śaktis: "श्रोतमस्यो अन्यस्य वाचं शाक्तसये वजि शिक्षमाणः सवे तदेषा समृधे वर्ध्युवाचो वदधनाद्यात्" (When one of them repeats the speech of the other, as the learner that of his teacher, all that of them is in union like a lesson that eloquent ye repeat upon the waters.), \textit{Rgveda}, VII. 103, A. McDonnel, \textit{Op.cit}, pp.143- 144.
In the earlier parts of Veda-s, Śacī, instead of Śakti, stands for Indra’s “means” and “mate”.¹⁷ Śacīpati is one Indraic compound which is most attractive and rarely interpreted as the indication of Indra’s marriage to Śacī. The common form of Śakti in Ṛgveda is the force related with the Soma sacrifice moving towards Indra.¹⁸ Whereas in Ṛgveda IV. 43. 3, the gods’ move towards Śakti rather than Śakti’s movement towards Śiva is described.

The sequence of the presentation of Śakti in aforementioned references shows the hierarchical positioning of feminine power in the Vedic stream. To be precise, the term under consideration with the meaning actually intened i. e., the feminine creative power, is found only in the later parts of Veda-s. Therefore, there is a way further than the Veda-s available about the historical origin of the concept of Śakti. It is the well-known path of pre-Vedic tradition where the belief on feminine god was firmly established.

The history of mother goddess worship in India goes back to the pre-historic periods. Scholars are of the firm opinion that the worship of Śakti probably had started from the Indus valley mother worship. It was closely associated with the life of the aboriginal or cultic people rather than the Vedic orthopraxy society appeared in a later time.

¹⁶ Kaṇṭakībrāhmaṇa, XXIII. 5. 23. Among Upaniṣad-s, Śvetāśvatara, is considered as having most prominent discussions on Śakti.
¹⁸ cf. Ṛgveda, l83.3.
Historical evidences - direct and symbolic - ensure the early existence of the divine mother.\cite{19} Tantrism - being the religion as well as thought, (with its various trends) was famous for the significant role played by Śakti. This feminine principle governing and permeating the creation stands in a silently controversial and transcending position as regard to Vedism.\cite{20} So the appearance of Śakti - the power in the feminine creative form - in the later portions (2\textsuperscript{nd} to 9\textsuperscript{th} Maṇḍala-s) of Ṛgveda could be viewed as inevitable appropriation or forced inclusion of the cultic concept owing to certain social or cultural necessity.\cite{21}

Moreover, the close examination of the Vedic parallels of Śakti of course is of help to trace out some substantive condition for subsequent developments. But it necessarily tempts to repel back to earlier domains instead of supporting the totally accepted theories.

In spite of these reasonable contrasting claims are available, still the scholars generally are of interest to place Veda as the source Śakti concept. The conventional approach in this matter unvaryingly tries to establish the Vedic origin theory of Tantra, with the help of the later concepts of Śakti. Being a Sanskrit form the very term Śakti itself shows a predisposition towards the Veda-s. A close examination of the term would reveal that this argument is not tenable for it is construed on

\begin{enumerate}
\item Rosa Ronzitti, \textit{Loc. cit.}
\item See, Chapter. 4, pp. 122-124 in this study.
\end{enumerate}
feeble reasons. In fact, the etymological study of the term Śakti is definitely of help to ascertain its pre-Vedic origin.

Śakti: The Connotative Deliberations

According to the traditional systems of Sanskrit semantics, the term śakti is derived from the root ‘śakṣ śaktau,’ which means ‘to be capable of’. Authoritative texts on Sanskrit etymology, analogously explain that the term is used to indicate the ultimate creative power, though numerous other meanings are attributed to it in different contexts. Śabdakalpadruma provides the following meanings; The capacity to the production of what is to be produced, movable property, boldness, strength, heroism, courage, vigour, Gaurī, Lakṣmī, life, soul, consciousness, woman, intelligence, capacity, cognitive meaning, type of weapon etc.  

Even the modern studies, focusing on the etymological or linguistic aspect of Śakti end their investigation in the Vedas and conclusively admit Śakti as a term originated from the similar characters such as Śakvarī found in the Vedic corpus. Thus, focus of the aforesaid

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22 See Śabdārthacintāmaṇī, Part: 4, pp. 491-493; Vācaspatya, p. 574. Navjivan Rastogi, Kāśmirāśividvāvavād ke mūl avadhāraṇāyem, D.K Printworld, Delhi, 2007, p. 106, fn. 48. Also see Śabdakalpadruma, Part 5, p.4 which says: शिततः स्त्री कायजननसामाध्यमं ... शतयते जेतुमनया। सां प्रामोदोहसामन्तज्ञेयदातित्विय। तत्र प्रमुखे साधकत्वात् कोशाधन्डी प्रमुखातिक। विक्रमेन स्वशक्तिः विक्रुण्यकुलसाह्यशक्तिः। सन्त्यादीनम् सामादीनाम् च यथावस्थानं मन्त्रशक्तिः। इत्यमरः द्रौणम् तरः, सहः, बलम्, शौर्यं, स्थामः, शुष्मम्, पराक्रमः, प्राणः। इत्यमरः। शुष्मम्, सहम् इति शब्दतारावली सूक्ष्म प्रकाशितं प्रथम तदाधः। कासूः सां तु शव्यतानमात्रम् इति नानाय स्रावस्य अभिवर्ततो। गौरी इति शब्दमाला।
inquiry about the conceptual origin of the idea of Śakti surpasses the narrow contexts and moves back even to the pre-historic times. The connotative history based on Sanskrit evidences becomes insufficient and that necessitates a widening in its restricted frame work, to a larger linguistic domain.

In her commendable article, Rosa Ronzitti considers the origin of the term śakti from “ṅkśti” (being powerful) cognate to the word “Cēcht” (power) which is merely a lexicographic term of the middle stage of Irish language. Another possibility she proposes is the origin from the relation with the Indo-Iranian branches of languages, e. g., “Sac-can” in Avestic, means to be able to; to prepare or to make. Another probable source is Saj (in Khotan means to learn). The rich noun family in Veda-s viz., Śakman (power), Śakra (strong), Śakvan (capable), Śacī (energy) and Suśakti (easiness) are claimed to have come from s’č (Indo Parthian) or saxtan (Middle and Modern Persian).

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23 The article “Śakti: Indo-European Horizons and Indian Peculiarities”, written by Rosa Ronzitti, Revista Degli Studi Orientali, Vol.84, No. 1-4, 2011 seems to be the only effort taken in the history, to distinctly scrutinize the root of the term śakti. No other scholar of later time, who worked on Tantric or Śaivite principle of Śakti, has given much importance to this sort of study as if they do not wish to widen the derivative source of the Śakti apparently out of its Pan-Indian Pantheon.

24 This assumption is put forward through the comparison between Old Indian and Celtic languages. Here the Irish and Indo European root *ke(n)k (with a nasal infix) is directly conjoined with the suffix *ti (which habitually generates feminine verbal abstract). A, Lubotsky in his work The System of Nominal Accentuation in Sanskrit and Proto Indo European, Leiden, New York, 1988, establishes that the arrival of Śakti in Vedic passages (and the Irish Cēcht also) might be from the *kjkkti, since they are of a later period.

25 Ibid., p.4.
A different root ḵe(n)ḱ(u) (to point or sharpen) is also considered as the basis of Sanskrit words indicating sharp weapons such as śakala (splinter), śaṅku (wooden pivot), śakuna (bird, due to its sharp beak) and śakti (specific kind of long and sharp weapon). One could observe that all the possible derivations discussed in this context are equating Śakti with power and these failed to portrait the corresponding femininity as the nature.

In sum, the discussion about the etymological origin of the term śakti, fails to produce any accurate evidence for the prototype that would indicate both femininity as well as the power in the early languages like Irish.

Rosa Ronzitti nowhere out through this discussion, rather produced any solid evidence for the source terminologies in Irish language, which simultaneously is indicative of both femininity and power. But a more ancient language viz. Egyptian makes the deciphering of the term easier. In ancient Egypt, the terms indicating mother goddess and the power show extreme similarity. Isis, was the Egyptian mother goddess spread later to the Graeco Roman world. Isis was originally written with the signs of a throne seat (pronounced as

26 *Idem.*

27 The allegations about the mummies earlier than Tutankhamun available in Ireland etc. boost up the popular claim that Irish is the basis of all the cultures. But in the present work, Kyle Hunt’s theory of Egyptian origin of Irish people is solely accepted. Refer to, *www.renegadetribune.com* for more detailed discussions and claims.
“as” or “is”), a bread loaf (pronounced as “t” or tj”) and an unpronounced determinative of a sitting woman.\textsuperscript{28} The Greek word ‘ΙσΧύϛ’ (pronounced as “ischees”) which denotes energy, is very much similar to that of Isis. This makes clear that how the utterances, representations and functions of a concept in distinct lingual, cultural and social contexts share some key characteristics.

This very figure of sitting woman is the major constituent of many other words related to both feminine principle and power as well. The term ‘Bekat’ corresponding to ‘word’ (vāc), represents the sequential arrangement of two birds, cattle and two utensils-like symbols along with the sitting woman.\textsuperscript{29} The terms like mother, queen etc. also represent the figure of sitting woman. The supplementary symbols allocated to hint at the meaning of power are also having correlations with feminine dispositions.\textsuperscript{30}

Although there are no difference of opinion among scholars about the inspirational role of Vedic literature in the formation of the concept of Śakti\textsuperscript{31}, early evidences for the Tantric religion and the predominance to the mother goddess in it lead to the assertion that the Vedic concept

\textsuperscript{28} A second version in Hieroglyphics is also available, which replaces sitting woman with an egg. However the etymology proves the origin of the term from the concept of creative feminine.

\textsuperscript{29} The Vedic accounts on Vāc in the form of feminine deity, also might have been imbibed from such previous traditions.

\textsuperscript{30} They include Ankh, Pyramid and Throne.

\textsuperscript{31} Refer to Navjivan Rastogi’s introductory comments in “The Notion of Śakti in Kashmir Śaivism”, which reflects the approach of modern scholarly world to the role of Vedic literature in shaping the Śakti.
of energy (Śakti) is rooted in the Indic aboriginal tradition called Tantrism. Evidences for the pre-Vedic tenets of philosophy are centered primarily on cosmological aspects. Apart from the six major systems of conventional philosophies, a pre-classical phase could be hypothesized where the Śakti is a mere cosmological character which would facilitate Śakti's pre-Vedic roots.

But, such a cosmological exploration of Śakti is complex due to certain reasons. Some among them point out the early existence of a primal stage of Śakti, where the principle conceptually was present but not has been denoted in direct term. According to Navjivan Rastogi,

"It is only in the pre-classical phase that we have a cosmological perspective of Śakti but that is sporadic, disorganized, and happens to be in the evolutionary phase."

However, the question remains that whether the emergence history of a principle should be analyzed by its name or by its character? Paradoxically, scholars are interested in the latter and choosing themselves to be the followers of the former one.

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32 N.N. Bhattacharya, *Indian Mother Goddess*, see the chapter Cosmology and Mother Goddesss.
33 The reasons, according to Tracy Pintchman, are as follows: "...first the concept itself incorporates several distinct elements, second the lines of development are not very clear and finally, the systematic articulation of Śakti as an important cosmogonic and cosmological notion emerges quite late and does so primarily outside of the mainstream vedic – brahmanical tradition namely in the scriptures of the Tantric and Śākta traditions., *The Rise of Goddess in Hindu Tradition*, State University of New York Press, 1994, p.97.
35 Vedic origin theory can only be established by saying like this. The evidences to corroborate this argument taken from different disciplines are not understood in a uniform manner by the scholars. For instance, Navjivan Rastogi is of the opinion that Nityā should be considered as
The pre-classical cosmological nature of Śakti should be treated particularly as the tradition that transmitted the essential character-femininity- to the concept of Śakti of later period. However, as the central point of discussion is the Śakti in the Kashmir Śaivism- the philosophical school of monism, it is necessary to search the status of Śakti in the traditional schools of Indian philosophy.

Śakti in Classical Systems\textsuperscript{36} of Indian Philosophy

Classical streams of Indian philosophy treat Śakti in two ways according to Navjivan Rastogi; First, the consideration of Śakti as a distinct category,\textsuperscript{37} and the acceptance as the part of a recognised category or casting off in total. The second are the systems which do not address the issue directly but keep on it instinctively.

The creative power attributed to the feminine could still be found in the classical systems such as Sāṅkhya, Nyāya and Mīmāṃsā. Veda-s are the sources for these adoptions of Śakti, while the Sanskrit

\textsuperscript{36} Here the term ‘classical systems’ is taken from the classification of Indian philosophical systems into classical and post-classical by Navjivan Rastogi in his article \textit{The Notion of Śakti in Kashmir Śaivism}. By classical, he indicates the six systems of mainstream philosophies and the contemporary heterodox systems and so on.

\textsuperscript{37} Prābhākara school of Mīmāṃsā is the only system that accepts Śakti as a distinct category.
grammarians’ school shows deviation in this nature through the exposition of the supreme word (Parā vāc) as the Śakti.38

In Sāṅkhya philosophy, Prakṛti and Puruṣa are the two poles. Sāṅkhya does not provide a personified concept of female but it is referred to as the entire activities taking place in Prakṛti just as in Śakti.39

The conception of power as expressed by Naiyāyika-s is precisely described by K. C. Pandey;

According to them, it is a quality which cannot exist without a substratum, and therefore presupposes a possessor. The knower therefore according to them is different from the power of knowledge.40

Apūrva is the concept in Mīmāṃsā which shows similarities with Śakti.41 As regards to Vedānta the Advaita concept of Māyā acts as the female pole of the supreme reality which is the real cause of the illusionary experience of the universe.

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38 Somānanda says thus; अथास्मां ज्ञानशिततया सदाशिवरूपता।
वैयाकरणसाधूनां पवयन्ती सा परा हि वाक्ष।
39 See Knut A. Jackobsen, “The Female Pole of Godhead in Tantra and Sāṅkhya”, Numen, Vol.3, No.1, 1996, passim for a detailed discussion which entirely disagrees with the usual identification of Prakṛti in Sāṅkhya with Śakti in Tantra. He argues that, Tantrism has accepted Sāṅkhya, especially the concept of male–female polarity, for the interpretation of the structures of cosmos, the ultimate reality and the means to its attainment. This method of appropriation also illustrates the way through which Tantrism borrowed and synthesized the elements of earlier religious thoughts.
By Kumārila’s view, apūrva is a potential in the principal action which did not exist prior to the performance of the action. The existence of apūrva is proved by the authority of the scriptures. Before the performance of sacrifices, which are thought to be leading directly the performer to the heaven, there are two incapacities in them. One is the incapability to lead to the heaven and the second is for the attainment of the heaven. Both these incapacities are set aside by the performance of the sacrifice; and this performance creates also a positive force or capacity, by the virtue of which heaven is attained. This latter force or capability has been given the name apūrva by Mīmāṃsaka-s.42

In a real sense, Śakti is a principle that owns distinct identity in different philosophical disciplines. The characteristic of Śakti is somewhat complex in Tantric streams, especially in Kashmir Śaivism. As the Veda-s, orthodox philosophical systems also seem to act as the suitable conditions and made impacts on the Kashmir Śaivite formulation of the concept of Śakti. But for want of substantive evidences it cannot be said that the whole characters are necessarily mere imitations or reconstructions of the concepts of earlier schools.43

42 Idem.
43 Navjivan Rastogi, Op.cit., p. 4, in this regard, posits three proclamations about the signature role of Śakti in Kashmir Śaivism as specified by Abhinavagupta (in three distinct occasions): one is the elaboration of Utpala’s idea of Viśeṣadarśana by identifying it to the Śākta nondualistic traditions (ĪPVV, Vol.3, p.331); secondly he rejects all the Sāṅkhya or Vedāntic connection and singles out Śakti as an exclusive Śaivite phenomenon (in Parātrimsikāvivarāṇa (PTV), p.181); and finally exhibits willingness to exchange the idea of Śakti with the Vedāntic Māyā (ĪPVV, Vol.3, p.405). In fact, the reference as ‘unequivocal statements’, by Navjivan
PART: II

ŚAKTI IN KASHMIR ŚAIVISM

It is Kashmir Śaivism the stream that introduced an updated and integrated metaphysical and theoretical framework for first time in the realm of Tantric philosophy. This is observed by Navjivan Rastogi as;

The Śaivist, was supposed to clarify the vague, discard the inconsistent, take the potential to its logical conclusion and appropriate the relevant data, so analysed towards constructing a rationally congruent holistic model.44

According to this system, Śiva is the absolute reality who is the utmost emanatory of the entire universe and Śakti acts as the main instrument which leads Śiva- the supreme self- to the multiple manifestation as the universe; and the internalizing agent of the segregated reality as well.45

Śakti is the source of ability for the revelation of infinite actions in the universe. It, definitively is the ultimate competence (sāmarthya),

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44 *Ibid.*, p.8. Nevertheless seems that these reasons couldn't be followed completely in the context of Śakti, as the strategy behind the representation of the very principle within the system for the fulfillment of the demands of absolute non dualism is vivid.

45 Utpaladeva says in his *IPK*, I. 1. 2 cd: “शाक्त्याविकरणेनेव प्रत्यभिभोपद्यते”. Navjivan Rastogi, Op. cit., p.11: “Abhinavagupta sets the record straight: It is not the discovery of Śaktimān alone, it is discovery of Śakti as well”. Abhinavagupta’s integral thought is built up through twofold mechanism of Śakti, viz., Śaktisaṃvardhana (power proliferation) and Śaktisamākarsana (power retraction).
and accordingly found associated and somewhere identified with the
perfect freedom of all- doing, all- knowing, all- pervading, infinite Śiva:
“आत्मैव ईश्वरत्वात् सर्वशक्तिः। तस्य विचित्राभासकारित्वेन लक्षिता या
कालोत्थापिका शक्तिरामासानां प्रत्यभिज्ञाविचित्र्येण क्रमोत्थापनसामथर्यम्॥”

Abhinavagupta perceives that this competence in the immanent nature
of the supreme appears in the forms of Prakāśa and Vimarśa, which
means the supreme reality is filled to the brim with illuminative and
reflective awareness’s (prakāśavimarśamaya).

Monistic Śaivism is referring to Śiva with the very dual polarity.
Śiva, who himself is the first and foremost principle of pure
consciousness and known here as Prakāśa (awareness), is the first pole.
He further describes that as a separate category, it could be viewed as
the motionless cognitive light composed of the founding structure of
reality and Śakti- the subsequent category is the reflective potency and
dynamism, renounced as Vimarśa (reflection) exists intrinsically within
Śiva. For being the aspect in which the ultimate acts as the substratum
of all the manifestations and situates as the (un) manifested universe,
Prakāśa is particularly classified as the awareness i.e., Śiva, while
Vimarśa which simply indicates the power of reflection Śakti. Vimarśa
remains as the principal power of highest reality and its independent
character later termed it as Svātantrya.

Reflective Awareness and Freedom: The Metaphysical Motifs of Śakti

Kashmir Śaivism establishes two fold conceptualizations of Śakti viz., absolute and relative. It is also represented as the central theme of new theory introduced by the philosophy named Bhedābheda (difference unity). The absolute reality of monistic Śaivism is the Paramaśiva- who acts as possessor of the dynamic nature called Śakti. The competence of Śakti indeed is referred to as emerged in the forms of awareness and reflective awareness. The self as well as the reflective awareness of the supreme consciousness are usually known through the connotations viz., prakāśa and vimarśa. The universe according to Śaivite monism is the manifestation or Vimarśa of Śiva the supreme reality. Vimarśa is the form of Śakti, with whom Śiva in the form illuminative awareness (Prakāśa) coined the expression and one who is filled with prakāśa and vimarśa (prakāśavimarśamaya).

Śakti has manifold forms and speculations. Awareness and freedom are her two aspects by the description of which, all the other

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47 For major grounds and concerns of the formulations of this new system, see Navjivan Rastogi, *Op.cit.*, pp.4-7.
48 But in a deeper sense, every awareness- as the supreme or as the multitude- is an action and therefore both should be marked as the representation of Śakti itself. But conventional exegetical standards keep prakāśa as Śiva and vimarśa as Śakti. Otherwise either the supremacy of Śakti could be agreed or the supreme should be predicted as Śakti. To find out the ‘awkwardness’ in such alternative thoughts, refer to ŚDr, III. 1-2.
phases will be revealed. Vimarśa⁴⁹ is the term used to indicate the power which is capable of knowing self and others as same with itself. An exact definition of this is given by Raffaele Torella as;

This key word in pratyabhijñā system designates the act through which consciousness, instead of passively reflecting its object as a mirror actively grasps itself as being the consciousness of ‘this’ or ‘that’.⁵⁰

This dynamic feature of supreme consciousness, in a distinct perspective, is identified through the expression of svātantrya (freedom) which has a central role in the shaping of the idealistic realism of Śaivite thought.

Svātantrya is commonly defined as the characteristic of the supreme Śiva, which altogether is demonstrative of the dynamic principle, that makes Śiva ever dynamic i. e., a form of Śakti. Svātantrya is a term that embraces manifold meanings in various contexts. Monistic Śaiva philosophy- especially its theory of pūrṇatā (completeness) is said to be hinged on this single pillar called svātantrya. The unique position of this concept is rendered by the notion of svātantryavāda and is used to indicate the whole system of monistic Śaivism.⁵¹ There are many

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⁴⁹ There are numerous terms like āmarśa, pratyavamarśa and so on used as substitutes of vimarśa.
⁵¹ See Chapter. 5, in this study. Also compare with the demonstration of Khecarī.
definitions attributed to svātantrya such as krīḍā, ānanda etc. But ultimately svātantrya is nothing but the ‘lordly act’ of Śiva.⁵²

**Branching out of Śaktis- Modes of Differentiation**

Although Śakti is believed to have attained the philosophised form in a later phase within the Šaivism, as a philosophical principle it has acquired a prominent place in the entire Šaivite monistic system. However, Śakti is a principle having huge and complex structure and is interpreted through the names such as, Caitanya, Sāmarthya, Prakāśaka, Prasaraṇa, Bhavanakarṭṭā, Sattā, Bhogyatā, Pratibhā, Pūrṇatā etc. which evidently recite the diverse functions of Śakti.⁵³ Then a question may be asked that why these various subjects are separately identified with the single connotation- Śakti? It is because the single Śakti is theorized in the technical philosophical contexts, as one which acts occasionally as many with regard to the corresponding duties.

The supreme Śiva exists as the whole universe and hence in the immanent view, there are two Śaktis viz., Citśakti and Svātantrayśakti. The same Svātantryaśakti is Icchā or Māyāśakti which transforms into four sub varieties known as Niyati, Prāṇa, Manas and Deha. Niyatiśakti has two divisions as Icchā and Ajñāna or Kriyā. This Ajñāna or Kriyā

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⁵² स्वातन्त्र्यमेतन्मुख्यं तदैववयं परमेष्िनः।, ĪPK, I. 1. 4cd. For a detailed Śakti- centered examination of freedom, see, Chapter 6 in this study.

⁵³ This particular account of the Śakti principle in terms of the divergent functions is done by Navjivan Rastogi in Kashmir Śivādvayvād Ke Mūl Avdhāraṇāyem, p.106.

In accordance with the kriyākāritva (potential to act), Śakti-s are Srṣṭi, Sthiti and Saṃhāra, Tirodhāna and Anugraha. In the perspective of pramāṭṛsvātantrya (freedom of the knower), Prabhu, Ātman and Prāṇa are the Śaktis. In earlier religious philosophic backgrounds, Śakti is known as Māṭrkā, Mālinī, Khecarī, Gocarī, Dikcarī, Bhūcarī etc. But in the general contexts, these are not included in the groups of forms of Śakti.54

**Pentadic and Triadic forms of Śakti**

Although the metaphysical framework of monistic Śaiva doctrine is deeply contingent on the concept of Śakti,55 the deliberations on its multiple forms indicate the chances for contradictions in non-dualistic thought. Tantric Śaiva traditions, in various contexts, produces a variety of divergences in the number of Śaktis such as sixteen, nine, eight and so on. But among these infinite modes of Śaktis, the pentad and triad are perhaps approved by everyone.56 Śiva's own nature (svarūpa) and his

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54 *Ibid.*, p.105. It should be noted fascinatedly that such ‘inferior’ conceptions are not been considered as the forms of Śakti-s in the common philosophical discussions.

55 *ŚD*, I. 3-4: “स यदास्ते विद्याधामात्रानुभवत्तल्ल: ।
तदिच्छ तावती तावज्ज्ञानं तावित्क्रयां तावि हि सा॥
सुसूक्ष्मानां तत्रतित्तथासामर्थ्येन वर्तते ।
विद्याधारमपरमो निरविभागं परस्तव ॥"

56 Hellen Brunner places the two fold Śakti-s upon all other types of classification and attempts to negate them all: "The bipolarisation may well be lost sight of when one considers the numerous
entire acts as the emanator of the universe are generally depicted by the three modalities of Śakti viz., Icchā (will), Jñāna (knowledge) and kriyā (action). In its absolute form, Śakti is Cit (consciousness) and Ānanda (bliss). The constituents of aforesaid triad, along with the Cit and Ānanda collectively compose the pentad of power.

The list of 3, 5, 8, 9, 16 and more Śaktis each with a particular function that represent a later development of the doctrine, which introduced subtle distinctions within the Śakti concept and tried to connect them with all kinds of triads, pentads, and so on met within the cosmology or ontology of the school. “Jñāna and Kriyā: Relation between Theory and Practice in ŚaivaGamas” in Teun Gaudriaan (Ed.), Ritual and Speculation in Early Tantras, State University of New York Press, Albany, 1992, p. 13.

The classification of Śakti is presented in distinct perspectives in various sources. As per Abhinavagupta, to associate Śaktis with the cosmogonic categories of the Śaivite Monism is not a new-fangled method. He imparts thus, "तत्र परमेववरः पञ्चिभः शिततिभः निभर इत्युक्तम्, स स्वातन्न्त्रत् शक्तिः तात् ताम मुख्यतयां प्रकटयाम् पञ्चायत्तिति। धिग्नायान्यैं सदाशिवत्ततवम्, इच्छाग्राहान्ये इच्छरत्ततवम्।" \(\text{साम्यरूपाभ्युपगमात्मकत्वात् ज्ञानशिततप्राधान्ये...}\) (Lord Śiva possesses numerous Śaktis however five of those are considered his principal ones. In the process of manifestation of any of his Śaktis these principal ones remain shining in five different ways. When however in the process of manifestation Cid Śakti becomes prominent then this is Śivatattva; when Ānandaśakti predominates, then this is Śaktitattva, when on the other hand Ichāśakti assumes the prominent position, then this is Sadāśivatattva, when Jñāna predominates, then this is Śivatattva and when Kriyā becomes predominant, then this is Śuddhavidyātattva.) Boris Marjanovic, "Means and Practices of Non-Dual Śaivism", Annals of Bhandarkar Oriental Research Institute, Vol. 87, 2006, p.195. cf. Paul Eduardo Muller Ortega, The Triadic Heart of Śiva, State University of New York Press, Albany, 1989, p.131. See also, Gavin. D. Flood, Body and Cosmology in Kashmir Śaivism, Mellen Research University Press, San Francisco, 1993, p.61; John Nemec, “Evidence for Somānanda’s Pantheism,” Journal of Indian Philosophy, 2013, p.14. Some Śaiva and Śākta texts try to explain it with the help of a diagram of two triangles placed one over the other with their vertices facing upward (known as ūrdhvatrikona) and downward (adhastrikoṇa). The former symbolizes the supreme Śiva in his aspects of Cit and ĀnandaŚaktis whereas the later indicates the triad of powers (Icchā, Jñāna and Kriyā) that facilitate Śiva for the manifestation of the universe. Raffaele Torella gives a distinguished view that Utpaladeva and Abhinavagupta consider Ichāśakti as that acts in Paśyanti, just as Vaikharī had been connected with Kriyāśakti and Madhyāma with Jñānaśakti, an unobstructed light belonging to Ichāśakti. He further explains the same thus; "Paśyanti is the very first 'verbalization', still encased but potentially about to unfold. Without some kind of subtle verbalization knowledge would be impossible. The next level, Madhyāma, represents conceptualization, the articulation of the content of the first perception into fully differentiated and successive concepts and words. Lastly, Vaikharī is the moment of communication, the plane of the word externalized and made into audible sounds.”: “Abhinavagupta and the Word: Some Thoughts”, Praznath: A Kashmiri Discourse Journal, 2013, p.9. Kṣemarāja tries to describe the triad of Śakti-s as corresponding to the three types of bondages (mala-s). See Lyne Bansat
Cit and Ānanda: Consciousness and Bliss as Powers

Both Cit and Ānanda are the same consciousness in two distinct forms i.e., the former belongs to the unmanifested level, while the latter to the recognized level of consciousness. Cicchakti is the aspect of divine freedom which symbolizes the power of self-revelation of the supreme lord. In this, Śiva has the self-experience as pure ‘I’. The supreme lord in this aspect is satisfied and remains ever at repose and fullness. Sentient (Caitanya) is the power of consciousness and it is also the primary and chief nature of the Self, which is the reflective awareness itself. Utpaladeva describes this particular Śakti as the essential nature of self-consciousness and exists indifferent from the highest inner speech;

चित्ति: प्रत्यवर्माशैष्ट्यम परा वाक्स्वरसोदिता।
स्वात्त्र्यमेत्तन्मुख्यं यदेश्वर्यं परमेष्टिनः॥

(Self-consciousness is the very self of sentiency. It is Parā speech [Vāc] which ever shines independently. It is the freedom. It is the supreme power of the transcendental self.)

Cicchakti is simply defined as the action of being conscious by being subject of this activity. This agential activity is the freedom for


Abhinavagupta recommends the terms 'Ātmaviśrānti' and 'Śvātmaviśrānti' for Cit and Ānanda respectively.

IPK, I. 5. 13; *Bhās*, Vol. 3, p.73. By quoting the verses from I. 5. 10 to I. 5. 15, Navjivan Rastogi asserts that “कश्मीर शैवदर्शन का प्राण इन चार कार्याएँ हैं”, *Second Level Workshop on Trika Philosophy*, ICPR, Lukhnow, 2012.
uniting, separating and holding together. From this point of view, Abhinavagupta states;

It consists in not being self-confined, like the insentient; in having as its essential nature unlimited light; in perfect independence of others. And this freedom constitutes the point of distinction of self from the insentients, which are devoid of power of freedom to conjoin or disjoin.\(^{60}\)

Therefore the Cicchakti is of the very nature of freedom which is known as the heart of the Supreme lord:

\[
\text{सा सकुरता महासत्ता देशकालविशेषिणी।}
\text{सैषा सारत्या प्रोक्ता हृदय परमेष्टिनः।}^{61}\]

Obviously the difference from the insentient indicates the independence of others which is nothing other than the supreme ecstasy or bliss. Ānanda is the experience in which manifested power rejoins with the supreme self:

\[
\text{तयोयिद्यामलं रूपं स संघट्ट इति स्मृतः।}
\text{आनन्दशितं सैवोत्ता यतो विश्वं विजुम्मगते।}^{62}\]

Two types of empowerments- parasiddhi and aparasadddhi (primary and secondary)- are interpreted in Kashmir Śaivite soteriology. The supreme accomplishment is nothing but the jīvanmukti (embodied

\(^{60}\) Bhāṣa, Vol.3, p.72.
\(^{61}\) IPK, I. 5. 14.
\(^{62}\) Tantrāloka (TĀ), III. 68; Also see, TĀ, III. 143, 201-208, and 234; Bhāskari (Bhāṣa), Vol.2, p.257: “तत्स्य विभेदार्थायं सत्ता भवनकल्यात फुरतालं यूर्वं व्याख्याता सा सकुरतां महासत्तेत्यत्र सैव प्रकाशस्य विभेदार्था तत्स्य फुरतां यूर्वं व्याख्यातां सत्ता क्रियाशक्तिकर्यं,परीन्दुक्रयाग्येन स्त्वलविभेदाःसत्तारूपानं च सैवानन्दः तदेव।”
liberation); and all the powers to create and control the world are coming under the secondary empowerment. The former is believed to be leading to the emergence of supreme joy and the latter to the attainment of thousand enjoyments. Similar mode of thought appears in the equation of the cosmic creative force with the aesthetic creativity and the potency of cognitive process with the capability of poetic appreciation both as the pedestal of supreme bliss. The highest sense of bliss of the supreme consciousness is in fact identified with the pleasure arisen in the individuals as the result of bodily or sensual enjoyments like touch and aesthetic relish:

विसर्गशालित्यं शम्भोः सेत्यं सर्वं चर्तेष॥
ततं एव समस्तंस्य मानन्दरसविभ्रमः॥
तथा हि मधुरे गीते स्पर्शं वा चन्दनादिके॥
माध्यस्थ्यविगमं यासौ ह्यदये स्पन्दमानत॥
आनन्दशक्तिः सैवोक्ता यतं सहःदयं जन॥

Camatkāra, the aesthetic experience, is also found identified with Vimarśa aspect of Śakti which is ultimately indifferent from the absolute consciousness.

In the case of limited individual, Ānandaśakti is viewed to be equated with the highest plain of sattva, and also treated as the way to perceive Māyā as a positive entity. In its transcendental essential

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63 IPV, Vol.3, p.403; “प्रत्यिभज्ञानमात्रादानन्दलाभः पिरशीलनात्तु संभोगसहस्रप्राप्तिरिति तुल्यमुभयत्र ॥”
64 TĀ, III. 208-210.
nature, Śiva is eternally pure and absolutely changeless. The very state is pure unity of consciousness and bliss, where Śiva is known as cidānandaghana (‘nothing but the ecstatic consciousness’).  

**Icchāśakti: The Power of Unwavering Potency**

Desire or will is a concept widely discussed and having remarkable position in all the philosophical streams, as it is the mandatory mental condition for all the actions that are being happened. Monistic Śaivism also believes that everything existing in this universe is preceded by the level encompassed with thoughts called desire and expresses it in the form of Śakti. Śivasūtra (ŚS), the earliest work of monistic Śaivism puts on a new interesting analogy to the Icchāśakti thus: “इच्छाशित्तरुमा कुमारी”.  

According to Bhāskara, the power of will is highest of all other powers and appraised as virgin Umā who destroys the terrible circle of rebirth. According to Kṣemarāja, virgin Umā (by preventing the emergence and extension) kills the Māyā- the principle which brings about the duality.

The power of will occurs earlier to anything that exists; for instance, as the agent, a potter primarily thinks that ‘I should make a pot.’ Likewise, the variegated substances (living and non-living beings)

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66 ŚS, I. 13.
67 It is highly contradictory that, both these explanations speak from the side of the limited individual cognisor Śiva.
of universe endowed with specific qualities, have been created by Śiva with his Icchāśakti: “कुलालादेविं घटादिकारणे अवशयमिच्छात्मकः स्याल, तद्वद्वापि सर्वमेतल्ल स्थितम्।”68 It is the freedom of Śiva, without which no state has the existence. The essence of consciousness is subtle dynamism and its first manifestation is Icchā. In real sense, creation is nothing but the multiplication of the single entity, happening due to the desire of the agent. Pot is the desire of the potter; likewise, world is the desire of the supreme reality: ŚDṛ expresses this concept as;

योगिनामिच्छया यद्वानारूपोपपित्तता ।
न चात्रित साधनं किलिचिन्मूदादीच्छा विना प्रभोः॥69

So it could be ascertained that the position of Icchā is somewhere between unity and multiplicity.

The uniqueness of monistic Śaivism is mainly because of the nature of dynamic absolute. Icchāśakti helps to make this character. “अनिरुद्द्धां भाबसर: प्रसरद्वृतक्रियः शिवः । (Śiva is one who holds the unrestricted flow of the [power of] will)”70 is an inverse elucidation, provided by Somānanda which clearly indicates its significance because

68 Śivadṛṣṭīvṛtti (ŚDVṛ), II. 84.
69 ŚDṛ, III. 42-43 cd.
70 Ibid, I. 2 cd.
here the supreme reality (Śiva) is defined in terms of Icchāśakti. This could be properly explained as; Icchā is something that happens always in Śiva. So Icchā is the basis of the essential ever dynamic character of the supreme. Icchā’s satatasambhavatva (nature of eternal occurrence) gives the direct answer to this.

Naturally a doubt arises that if the unobstructed flow of Icchā is stagnated, then how the supreme maintains its ever dynamism? The answer is simple; Śaivite monism firmly utters to give away such an anxiety. Because no hindrance would be happen to the Supreme's Icchā in any condition. Utpaladeva in his ŚDVṛ discusses this in detail:

(Does the nature of fire exist in fire in the form of charcoal and not in the nature of the action, burning etc. Now you might argue that

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71 Even though Śiva is identical with all its powers, here Icchā gets a higher status than Jñāna and Kriyā, which are also explained in the same verse. Three of these are mentioned for the representation of the nature of expansion of the supreme through these powers.
the condition is not one that exists in the form of action and cognition, and is one that is absent of will. (Reply:) He may never be spoken of in this way. If you argue that Śiva is established in this condition, (We reply:) no. Does the action come into being in one who is absent of cognition? Hence the object of cognition never exists as a condition that is absent of power.)

It is commonly believed that Śiva has a phase of ultimate self-repose called ātmaviśrānti. Then the consideration of eternal dynamicity of Śiva becomes problematic in this latent phase. But absolute non-dualistic Śaivism tackles this problem with the theory of ever-dynamism, the unique feature of Icchāśakti. According to it, everywhere, in every moment, there occurs an Icchā; whether it is the pramāṭṛ (the limited individual knower) or the parapramāṭṛ (the supreme knower- Śiva). They are termed as anububhūṣā (the desire to become), cikīrṣā (the desire to do) etc. It is correct according to worldly as well as philosophical logic that every embodied action is followed by its desirous form. In sum, the supreme reality, even in its phase of rest, is always subjective to the constant occurrence of the will within him.

The multitude of universe is created by the free will of Śiva. It is the autonomous energy as well as the first manifestation of Śiva which

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72 ŚDVṛ, III. 57- 59; John Nemec, The Ubiquitous Śiva, p.248. The present observation leads to a problem with in theory of Abhinavagupta's aesthetics. It is well known that Abhinavagupta established the ninth rasa named Śānta. Śāntabrahman, for the traditional norms, is the concept of highest philosophical reality that always transcends the worldly aesthetic relish. There are many similarities between his philosophical and aesthetic theories. But ultimately, Abhinavagupta's aesthetic theory is based on the Śaivite non-dualism.

73 "प्रकाशायत्वविश्वाभिन्नतिः हि कीर्तित:।
उक्ता सैव च विश्वाचितः सर्वप्रेक्ष्यानिरोधः।।" APS, 22 cd-23 ab.
really constructs a distinction between unity and multiplicity (the supreme Śiva and the manifested universe):

इच्छया सर्वभावात्वं अनेकात्मत्वमेव च ।
नात्र स्वात्मविकारेण जनयेद्भावमण्डलम्॥

Many Indian philosophical schools share the belief that some accomplished Yogin-s create various objects according to their will. Even though the creation is imaginative, these objects are suddenly being materialised and act as perceivable to the common people. Śaivas also use this concept in their doctrine, and declare that the process of creation of Śiva is indifferent from the Yogin’s omnipresence as both come into the existence by means of the will (of Śiva and Yogin respectively). Utpaladeva by comparing the lord and Yogin states that,

चिदात्मैव हि देवोन्नत: स्थिततमिच्छावशाद्वहि: ।
योगीव निरुपादानमर्थार्जातं प्रकाशयेत्॥

(Indeed the conscious being, God, like the Yogin, independently of material causes in virtue of his volition alone, renders externally manifest the multitude of objects that reside within him).
However the creation and its cognition by Yogin are actually not real, and the certainty of the power of will becomes highly problematic.

**The Actuality of Icchā**

The ontological status of Icchā is the problem usually discussed in the Śaiva context. If this Icchā can be incorporated with the will which happens to world, the common individuals, then it is difficult to conclude that the Icchā is real or ever existing. But the non-dual Śaivism of Kashmir significantly deals with the freedom of imagination. According to Utpaladeva, the imagination is the spontaneous act of creation:

स नैसर्गिक एवासरित विकलपे स्वेच्छारिणि ।
यथामृतसंस्तुराधामाधुद्धिचं वरं ॥

(The conscious manifestation is perfectly spontaneous in the case of a mental construction that wonders automatically since it manifests this or that configuration at the will in the realm of Buddhi.)

Isabelle Ratie observes that Śaivite monism considers the entire diverse universe as nothing but the consciousness itself. This imagination of consciousness here is a fundamental idea that

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from the sleeping subject while having as its only material cause (upādāna) self-consciousness, because no other cause – such as nescience (avidyā) for instance – can be imagined [for this varied manifestation]; in exactly the same way, the universe [springs] from the ‘I’ (aham) form which is an undivided mass of unlimited consciousness and bliss, because the other causes [of the universe] determined by other schools of thought are impossible.” For details, see Isabelle Ratie, Dreamer and the Yogin”, Bulletin of SOAS, Vol.73, No.3, 2010, pp.437-478.

advantages supreme reality who continuously involves in the creative performance of the universe, and individual sentient beings that identify themselves with the ultimate consciousness. He further illustrates the uniqueness of imagination of the supreme to create the world with that of the individual to realize the self:

Each of us is this infinite consciousness, constantly engaged in playfully creating the world by manifesting itself in the form an external world (just as when we imagine, our imagining consciousness playfully manifests itself in the form of this or that imaginary object).77

Rafaele Torella presents a supporting view that Bhāvanā (‘meditative realisation’ or ‘spiritual cultivation’) makes Yogipratyakṣa possible:

“Its function is assimilative (much more than a cognitive one). Bhāvanā or Yogic perception is applicable only at a subsequent stage of engagement and in a subsidiary way when the aim is to install in the contents of teaching the necessary vividness for the spiritual path and every-day life to be imbued with it.”78

Regarding this, the dream or imagination is deliberated as the model of Icchāsakti. Being equated with the imagination, Icchā is used to be termed as unreal. In the words of Navjivan Rastogi, variegated things can be created with the help of dream, but it is not capable to pass a simple pragmatic test.79 Now along with that, the supreme consciousness also may be questioned about its realness. Not only a

77 Ibid., p.345.
unitary consciousness, but the will to create is also necessary for the process of free world creation, says Abhinavagupta:

तस्मात् वास्तवं चिदेकत्वमभ्युपगम्यापि तस्य कर्तृत्वलक्षणा
भिन्नरूपसाधिपत्यं क्रिया नोपपद्यते; परार्जसवरूपं तु स्वातन्त्र्यं यदि
भवति तदोपपद्यते सर्वम्। परामशिः हि चिदकीर्षरूपपेच्छा, तस्यां च
सर्वमन्तरभूवं निर्मात्वभमेदक्पेच्छाः।

Therefore since the Yogijñana and Icchā are interrelated in worldly terms, it is considered that the succeeding levels of Icchā are Jnāna and Kriyā. Along with this, there is a claim that, Icchā has not any authority until it transformed into the expressive subsequent planes (of Jnāna and Kriyā).

Then the position that the Icchāśakti of supreme reality, which for instance, did not enter into the Jnāna or Kriyāśaktis is ontologically not valid. Thus, the problem would arise that how to establish the entering of Icchā into the following stages? An attempt to answering this question might lead us to the concept of icchāmarśa. The will of unlimited knower- unlike that of limited knower,\(^{81}\) definitely moves on to the preceding stages i.e., to Jnāna and Kriyā. It is the manifestation of spontaneity of consciousness in the sense that it precedes both knowledge and action (desire to know and desire to act). This desire should not be selfish: “... but his will is exclusively turned towards the

\(^{80}\) Bhāṣ, Vol.2, pp.203-204.

\(^{81}\) Šaiva philosophy considers the entire manifested individuals as limited knowers and the supreme Śiva as the unlimited knower.
others, it cannot be selfish, given the completeness or the fullness that the liberated subject has acquired by recovering a full awareness of himself.”

This type of awareness is distinct from all other reflective awareness.

(The wise) know that nature of manifestation is a conscious grasping (vimarśa); otherwise the conscious manifestation (prakāśa) although being coloured by objects, would be similar to an insentient entity (jāda) such as a crystal or any other reflective object.

Svāminshavātmasārthābhāvajātasya bhāsanam।
Aṣṭyevam na vīna tmasādikchāmśe: pravartate॥

Svadharma of Śiva has been suggested as the fivefold functions. Here it becomes necessary to address the question that how this first manifestation, Icchāśakti begins. It doesn’t start on a sudden, but emerges through a proper order.

**Aunmukhya: The Preceding State of Icchā**

The two parts (early and late) of Icchāśakti have been distinguished in the scriptures. The former is nothing but the first

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82 Isabelle Ratie, “Remarks on Compassion and Altruism in Pratyabhijñā Philosophy”, *Journal of Indian Philosophy*, No.37, p.355.
84 ŚDr. I. 24.
moment of icchā- the eagerness occurs due to the expansion of the joy of power- the nature of supreme consciousness- is known as aunmukhya.\(^85\)

As a result, consciousness becomes eager to undertake the creation of a multifarious objective world. This is the plane, on which all the Śakti-s are mingled together and ready to unfold.\(^86\)

The consciousness becomes eager and acts as if he is looking outward (but in reality it looks to itself because of the absence of a second) to create the multiplicity. Here the Māyā acts as the means for the non- cognition of non-duality. The very part of action also occurs also in the individual subjects who wish to climb the levels and realize the supreme.

Aunmukhya, being the first part all the will, has its occurrence in the limited individual also. Utpaladeva, explains this as:

\[(M)oreover, that can be seen in the area of heart from the moment of one remembers something that should be done; at the time of (receiving) delightful news; the moment one sees something frightening; when one sees something unexpectedly; at the time of orgasm and in the event expressing it; when reading, and when running.\(^87\)\]

\(^85\) Abhinavagupta and Utpaladeva give a variety of meaning to the Sanskrit word aunmukhya. Rafaele Torella, in Dreamer and the Yogi says, “The Sanskrit word Aunmukhya perfectly expresses the transcendence of the object experienced in intentionality: The abstract substantive is formed on the unmukha, which means literally whose face is turned upwards To be unmukha, for consciousness is to be turned towards an object, that is above.

\(^86\) “विविष्क्रतानाथार्कार्यसूक्तिप्रवर्तने। भवत्युन्मुखिता चित्ता संयोजयाः प्रथमा तुर्जित:॥”, ŚDr, I. 8.

\(^87\) ŚDVṛ, I. 9-11; John Némeck, The Ubiquitous Śiva, p.115. The present elucidation in turn paves the way to the holistic nature of Icchā and Aunmukhya because it easily goes with the Pratyabhijñā conception that activities could not occur without the reflective awareness (refer to ĪPK, I. 5. 19) also with the Bhartṛharian thought that nothing exists devoid of speech. For details see,
Somānanda provides the following examples to explain aunmukhya:

प्रवृत्तस्य निमित्तानां अपरेषां का मार्गणां ।
गच्छतो निस्तरकंगस्य जलस्यातितरपरिवर्तताम् ॥
आरम्भे दृष्टिमापायं तदद्वृत्तिः हि गम्यते ।
प्रजतो नृत्तिं पाणः पूविः कम्पस्तदेक्षयते ॥
शोधस्य स्वात्मनिष्ठस्य रचनां प्रति निरूपितः ।
तदास्ताप्रिवकासोयस्तदौन्मुख्यं प्रचक्षते ॥

(One understands eagerness when one casts a glance at the first
movement of waveless water becoming extremely rough and one
sees it in the initial trembling of a hand becoming a fist.
Consciousness that is self-contained gains a delight form (the act
of) creation. One speaks of the eagerness as the first budding of
that condition.)

Raffaele Torella precisely comments on this as;

When the will and the other powers arise with regard to something
(assumed as) other, in actual fact this does not cause grossness in
Śiva’s consciousness, since the objects, being just like reflections
make no addition to it, nor is its manifesting itself as made of such
objects to be taken as illusion.

What is said here is that the lord wishes to act the verbal forms
i.e., Jñāna and Kriyā, and expresses an action that is characterised by
will. As a result, Icchā should be viewed as instigate for Jñāna and
Kriyā- says Somānanda:

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Also note the relation between Ānanda and Icchā.


When Śiva wishes to act or know, then the act of desiring is engaged in. So the power of will leads to the action (of knowing and acting). Utpaladeva views Jñāna also as Kriyā, and interprets the aforesaid Kārikā as;

Since it is said that the Lord desires either to know or to act expresses the verbal form of it as ‘activity by means of will’ i.e., activity in the form of will.⁹¹

Jñāna and Kriyā: The Powers with Mutual Interdependence

Sequentially, Icchāśakti is the cause of Jñāṇaśakti and Jñānaśakti is that of Kriyāśakti. All the three Śaktis were unitary and conjoined in the pre-manifest state, whereas the Jñāna and Kriyā got separated afterwards from the primary manifestation i.e., Icchā. Somānanda says that the knowledge and action are the very life of the living beings; “ज्ञानं क्रिया च भूतानां जीवतां जीवनं मतम्”⁹²

Advent of these two Śakti-s could be viewed as no doubt as came out of desire. The Jñāna and Kriyāśakti-s may be presupposed to have

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⁹⁰ ŚDṛ, I.19 ab.
⁹¹ John Nemec, “Evidence for Somananda’s Pantheism”, p.5. See also, ŚDVṛ, II. 1: “शक्तिशक्तितंतोरंतोरं ज्ञानशक्तितरं महेष्वरं, उद्दीक्षक्रियाशक्तिरीववर इति। अत एवेच्छाशक्तिमयः शिवो यावत् विस्तारतात्मशक्तिमान् पर्यन्ते परमशिव:॥”
⁹² It is Somānanda who gave prominence to the concept of Icchāśakti in ŚDṛ. According to Utpaladeva, the implication of Icchāśakti as the first and foremost manifestation of Śiva is improper. For him, Icchāśakti was not much important that it is found to be dissolved in and it transcends Jñāna and Kriyā.
been constituted of three stages. The first stage is the cognition of his own self (svātmocchālattā) by the supreme Śiva as a result of the eagerness (jijñāsā) happened to him. The Second is the rise of urge to the limitation i.e., through the creation of the universe (jagannirmāṇecchā). In the third stage, Śiva- in the form of manifestations- pervades into the worldly Jñānakriyā-s as the knowing and recognizing of the ultimate. These stages are visibly comprised of the characteristics of the three Śakti-s. Even though, by the actual nature, the first phase is columned as Jñānaśakti, it is a type of action (of knowing)- and hence is to be stated as Kriyā. And the eagerness happened to Śiva is devoid of specific causes and external temptations represent Icchā. The second one is Icchā, and it obviously is a Kriyā. Icchā becomes pertinent only when it is cognized as Icchā. Meanwhile the cognized desire in the third turns to the Kriyāśakti which is urged by the desire to act.93

Monistic Śaiva doctrine outwardly presents Jñāna and Kriyā together as they are inter-depended each other in almost all contexts. These forms of Śakti are prominent in the monistic Śaivite domains especially in the stream of Pratyabhijñā. The scriptures like ĪPK

93 The third verse of ĪP K, "कतििर ज्ञातिर स्वात्मन्यािदिसद्धे महेववरे। अजडात्मा िनषेधं वा िसिद्धं वा िवदधीत कः॥" can also be explained with the help of this perspective. The three terms kartari, jñātari and svātmani respectively refer to the powers of Kriyā, Jñāna and Icchā which hierarchically placed in a reverse order viz., sarjanakriyā (the acting of creation), sarjanajñāna (knowing of creation) and sarjanecchā (Desiring the action).
fabricated the structure of their contents in accordance with the reciprocal inter-dependence of the very two significant forms of Śaktis. There the key topic of discussion viz., Pratyabhijñā is also envisioned as jñānakriyāśaktirūpa (being in the form of knowledge and action).

The Jñānaśakti is viewed as the omniscience and Kriyāśakti as the omnipotence of the universal supreme. Knowledge and action, being inseparable from it, are self-established, self-illuminating and directly perceptible. Śaivite monism considers insentient as depended upon the sentient, which is a type of consistency grounded on the powers of knowledge and action. Action is cognizable by others only when it manifests itself through a body. Although all these references confirm the mutual relation and co-existence of Jñāna and Kriyā, deviation in their position also can be noticed where Jñāna is placed above the Kriyā.

94 “तेन आन्तरी क्रियाशिततः ज्ञानवदेव स्वतः सिद्धा स्वप्रकाशा, सैव तु स्वशक्त्या प्राणपूर्वकं क्रममेण स्शरीरमिप संवर्मणा स्यामनरुपा सती व्यापारात्मिका मायापदेपि प्रमाणस्य प्रत्यक्षादेवविषयः ।” Bhās, Vol. 2, p.198.
95 “तत्र ज्ञानं स्वतः सिद्धं क्रिया कायारृता सती ॥” । cf. IPK, I.1.4. This inseparability between Jñāna and Kriyā inspired Abhinavagupta to bring the latter first in his commentary of the above mentioned verse thus: “All the three forms of cognitions I know, I knew and I shall know shine on the background of self-luminous self-consciousness only. In the cognitive experience, such as I know, there is consciousness (not only of the self-luminous self but) of association with a stir (Spanda) also. ... This stir is technically called Vimarśa. It is the power of action.” Bhās, Vol. 3, pp.16-17. The same thing is explained in other words by Somānanda as: “घटाप्रकालेपि घट जानातित सा क्रिया ।” cf. IPK, I. 8. 10-11 and ŚDr I. 20-21. Raffaele Torella, (Ed.), The Īśvarapratyabhijñākārikā, p.23 rephrases Abhinavagupta’s ĪPV in this context as, “In fact, from the previous arguments, in the case of jñātṛtva, jñāna is acknowledged and only the existence of a subject is denied (and should the latter exist, the possibility of a relation between the two is denied), whereas in the case of kartṛtva even kriyā itself is denied. It is replied that the example tends to show their equality as regards being kalpita; and it is added that Jñāna is essentially Kriyā also- because of the verbal root it contains - and that therefore the confutation of Kriyā also implies the confutation of that particular Kriyā that is Jñāna, which places them on the same plane.”
This evidently intends the subordination of Śakti. K. C. Pandey observes that:

The phenomena of knowledge and action are similar in so far as both presuppose the existence of subject, object and means. But action can be viewed more objectively than knowledge. 96

The Essential Nature of Jñānaśakti

To define simply, Jñānaśakti is nothing but the Prakāśa. It is otherwise remarked as: “अहं ज्ञानामि मया ज्ञातं ज्ञातो च इत्यत्व विद्यमानं स्वप्रकाशांपरामर्श्चपरिनिघितमेव ज्ञानम्।” 97 Jñānaśakti is that power by which the knowable (kārya) to every preceptor and illuminate like antaḥkaraṇa are made. 98 The power of knowledge is indeed hinges on upon the knower (pramātṛ). Perception occurs only when the object of perception underlies completely in the preceptor. The externalized illumination (such as this) of the cognizable objects with the help of veils and self-differentiation is called Jñānaśakti- the power of knowledge. Abhinavagupta appends,

The shining of objects, - which are directly, clearly cognized as ‘this’, as separated from individual subject, because of their having been separated from the individual subjects, beginning with Śūnya

97 Bhāṣ., Vol. 1, p.64.
98 Utpaladeva describes ŚDr I. 20-21 as: “परतत्तत्त्विन्निवश्चलक्षणे कार्य यज्ञानं, तत्तवकाशांशकितस्फुत्तं विद्वातां: सवर्गप्रतिपत्त्वतूर्णवेद्यमानत्तेश्च करण इत्य प्रकाशानं तत्तकार्य यतं सा ज्ञानशकित। अनन्तरं सवर्गप्रामाण्यवेद्यस्तलकार्यकार संपसिद्धतं समुद्रमं इत्वाशिष्यय एव क्रियाशकितं।”
Following the power of knowledge aroused as a result of this eagerness to the external manifestation, the power of action arises from that the entire world is established.” John Nemec, The Ubiquitous Śiva, p.202.
and ending with body, which are creations of māyā is logically possible only if they be admitted to be within the true subject, who is essentially self-luminocity; that is if they still retain their essential identity with the universal subject.99

The finite world can only be classified into two; jaḍa and ajaḍa (sentient and insentient). These two represent unreal and real entities respectively. In general the sentient (ajaḍa) is pramātṛ- the knower. But here in monistic Śaivism, there is no difference between ajaḍapramātṛ and jaḍapramātṛ.100 There is nothing called jaḍa according to this philosophical system. Equality of the knower is conceptualized because it is consisted of jñāna and kriyā: “ततस्वच भगवान् सदािशवो जानाित इत्यतः प्रभृित िक्रिमर िप जानाित’ 101 However, in the absolute sense paramārthapramātṛ (the true cognizer) is the supreme consciousness. An object that is external to the consciousness does not exist at all, since it would be jaḍa, and jaḍa cannot shine in knowledge.102 So both the subject and object are termed as power of knowledge. This thought shares the elements of Buddhist Vijñānavāda doctrine. Ucchuṣmabhairavatantra observes,

यावज वेदका एते तावद्वेद्या : कथं प्रिषे ।

100 APS, I. 13: “एवामात्मन्यसत्कल्प्य: प्रकाशस्यापि सन्त्यमी। जडा प्रकाश एवािति स्वात्मन: स्वपरात्मिभः।” Also refer to ibid., I. 15.
101 Ibid., p. 77. cf. प्रभृति ज्ञानक्रियाशाखापथयोगादिश्वरः। Aiśvarya is commonly found to be referred to as the freedom of the supreme lord. IPK, I. 5. 13: स्वात्मन:स्यातात्मत्वसंशुद्धं तदवश्य रमणिज्ञ:।
102 ŚDr., IV. 29;- V. 12.
Still the problem remains there, and rather increases by the aforementioned assertion on the nature of object as to why some of the objects are cognized only by somebody and not by others? The object, with light as its essence, is being illuminated by the light of the subject. The conscious light, indifferent from itself cannot be the cause of multiform manifestation. Though all these variegated manifestations (lacking any specific cause) persuade to the inference of an external object as the cause, it is not accepted in the present doctrine. There is no need of any apparent cause for the supreme self to create this manifold universe. As the yogin originates distinct arthajāta even in the absence of instigation, the supreme manifests himself without any reason.¹⁰⁴

Knowledge is divided mainly into two categories: svalakṣaṇa and vikalpa. The power of knowledge appears in different forms in different time like the illumination, determinacy, recognition, memory, inference etc. All these constructed knowledge are rooted on the indeterminate ultimate knowledge.

¹⁰³ Quoted in Śivasūtravārtika (ŚSV); cf. Sp.Pra, I. 12.
¹⁰⁴ ĪPK, I. 5. 7.
The Theory of Erroneous Cognition

The discussion about the problem of error in cognition is common in Indian philosophical tradition. It is Abhinavagupta who put forward the doctrine of error in the arena of monistic Śaivism. According to Navjivan Rastogi, he, with a claim that his theory of error can accommodate that of the entire contemporaneous philosophical schools,

\[\text{105} \quad \text{John Nemec describes that the theory of erroneous cognition in the monistic system of Śaivism was developed through three phases. First is the theory of misperception (anyathākhyāti) proposed by Somānanda, and Utpaladeva (in his works ĪPK and ĪPVṛ). For Śaivites, all the manifestations are real and indifferent from the supreme; hence their cognitions including outwardly erroneous ones are also real. To be specific, error is also a mode of Jñānaśakti. Somānanda clarifies this theory as: there is no need to consider any distinct cognition which is erroneous; because all the cognitions are real since they arise in consciousness. This distinction really serves the everyday world where the reality absolutely exists in differentiation:}

\[\text{“सविभावेषु विद्यवतेः: स्थतस्त परमार्थता।}
\text{मिथ्याज्ञानविकल्पानं सत्तव विद्यवक्तस्यक्तता।}
\text{विद्यवतें तत्तवत्तीर्थवत्वं केन वार्तमाणं।}
\text{इति चेतं सत्तवं स्थित एव विद्यवक्तस्य।}
\text{तथा निवृद्धियोगेश्व स्वविद्यादिकः कथम्।}
\text{व्यवहाराय सत्तवं न च वायवस्थवहस्तम्।}
\]

(Vikalpas, which are erroneous cognitions, are found to be capable of appearing in consciousness. That itself is what it is to be real, which is also the nature of Śiva here (in our philosophy). If you object by asking by what (this Śiva-nature) is averted, (we reply :) reality absolutely exists in these (vikalpas), because they arise in consciousness. Thus, since they simply arise as Śiva, how could a distinction exist that is associated with that which is erroneous, and the like? That (distinction) serves the everyday world, and it is not the case that reality does not reach the everyday world.) Knowing the incorrect is also knowledge, and the knower and known are Śiva himself.

\[\text{Utpaladeva argues that the perception of duality is due to the absence of cognition of non-duality: “यदा त्वेन शिवतः बलवत तत्तवं तत्तथस्य तत्सत्तव्य स्वद्विन्द्रवत्सू बन्ध इति तात्तत्त्वस्य तत्तव्यत्तानोरस्तु बन्ध न च वस्तुत्वच्यामत्ते}
\text{वन्दभोज्योपवेष्ठलोकितात।" (When on the other hand, only the nature of unitary Śiva is reality, then that is, this being our view, no stability exists for the distinction but rather liberation is the pure cognition of Śiva’s non-duality, while bondage is the non-cognition of the same.)}
\]

\[\text{idem. The nature of bondage and liberation exists to the extent that one perceives them, not because bondage and liberation are mutually different things). Second theory of error accentuates on the non-cognition of the non-duality (abhedākhyāti), and it was formulated by Utpaladeva through ŚDVṛ. Finally Abhinavagupta espoused the theory of incomplete perception (apūrṇakhyāti) by synthesizing all the prior models.}\]
simultaneously took up two distinct conceptions viz., incomplete cognition (apūrnakhyāti) and non-cognition (akhyāti). The appearance of multiple universes and the individual agent’s cognition of its diversity are being labeled by him as the ‘great error’ (mahābhrānti). If one perceives an object in an erroneous form as distinct from another perceiver, it is the error (bhrānti) according to Abhinavagupta.

In fact, Abhinavagupta pursues a unique and novel way—i.e., categorization of the existing formulations of error theories into three types—through which he makes his suggestion of new synthesized theory of error possible. Such an innovative attempt to elucidate the theory of error cannot be examined without mentioning the famous passage in which he interprets the example of silver and mother of pearl given by Utpaladeva as:

इदं रजतं स्थरं सर्वस्मातुसाधारणम् अर्थक्रियायोग्यमिति इशंशे रजाधासः तत्समेलनांशे च आभासविमर्शनबलात् न तावत् किचिदव्यतिमिथ्यात्मम्। किन्तु उत्तरकालं यो भविष्यति विमर्शं नेंदं वस्तु स्थिरं प्रमात्रंतरगम्यमितं तत्कालिकायिकायि इति तद्विमर्शविमर्शनीयम् यत् तत्पूर्वविमर्शनकालसमुचितमेव सुपं तत् तस्मान पूर्वविमर्शकाले नेंव आपृशयते, भाव्यं च तेनामात्रनीवेन। तत्रत्रे काले ‘नेंदं रजतं अभूत्’ इति हि उत्तरं: परामस्थां न नु उदितप्रत्यस्तमात्रायं शत्तहदच्योजनेव इदानीमेव ‘इदं’ इति चिर्मर्शः। ततो यावतं पृष्ठे नु प्रख्याति प्रभृतियस्तमेव विमर्शितकालं तत्तवत् न प्रख्याती, इत्यपूर्णितातुपरिपṛक्तथा अख्यातिरिपुर्या भाष्नित्तत्त्वम्। ...

Smṛti and Apohana: The Sub-variants of Jñānaśakti

Utpaladeva introduced the Apohana and Smṛti (exclusion and memory) along with Jñānaśakti which altogether abide as the basis of the knowledge process in human mind. Nevertheless the present study allocates Jñānaśakti as substratum, inclusive of all minor cognitive processes. Smṛti is the māyic form of vikalpa, constituted of memory and ascertainment. The difference created by Apohanaśakti abides only on the level of pure subjectivity.

Smṛti is the common topic discussed by all the philosophical systems. In monistic Śaivism it is exposed in the context of the cognitive process. The entire Śaivite doctrine of memory is based on the general perspective that the cognition is self-luminous and cannot be the object of any another cognition. Utpaladeva provides a definition to memory, which is a manipulated version of definition given by Yogasūtra as

108 cf.Bhagavadgītā: "... मत: सत्सत्स्यानि निमोहनं च।" Raffaele Torella observes in this respect that these act as the proof of the coinciding of the individual self with universal consciousness.
“Memory is the non-extinction of the object formerly perceived” (अनुभूतिविषयासंप्रमोष:).

Smṛti is admitted as originating from the residual trace (sammāskāra). Abhinavagupta clarifies that neither a residual trace which do not modify the self, nor a self that is not modified by the residual trace is able to explain the process of memory.

Memory, because of its nature, takes place in an imaginative plane and so is found to be connected with the Śaktyāṇḍa. “Śaktyāṇḍa represents the state of consciousness in which difference appears as a very dim presence, a first outline of what will actually take place in Māyā.” As this is belonging to the category of vikalpa, fails to assure the ontological requirement of objectivity as directed by the Śaivite thought. According to Pratyabhijñā, the reflection of the shining objects is possible. Memory has already shone in the past and there for it doesn’t have its object. But this problem could be solved with the ever illuminative and all-inclusive nature of supreme reality itself.

Apoha is basically a Buddhist concept which has been accepted by Śaivas (firstly by Utpaladeva in his IPK) and carried it as a type of power.

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109 This indirectly suggests the dissatisfaction with the Buddhist definition. According to them, memory is an independent event which would be simply an effect of the impression of the former perception. Abhinavagupta summarises this position as “अनुभूतिविषयासंप्रमोषः स्मृतिः संस्कारः स्मृतिरितिः तु ज्ञानमालेव उपादानोपादेयभावेन भविष्यति”
112 IPK, I. 4. 7-8
enclosed- with the Jñānaśakti- called Apohanaśakti. The term firstly was coined by Ratnakīrti, a Naiyāyika of Kashmir. Since related to vikalpana, it is called Vikalpanaśakti also. “यत एष एव परितश्छेदनादुच्यते, तदवभासनसामथर्यमपोहनशिततः”113 This particular Śakti can then be called as differentiation, which cuts off the differentiated from all the rest i. e., “the lord’s essential of negating the essential plenitude”114

The initial discussions on Apohanaśakti are found to be in ĪPVV:

“We have the power of exclusion (Apohanaśakti) when a cognition in the form of conceptual elaboration is generated exclusively by the latent impression left by a particular manifestation, [a latent impression which is] awakened by the wonderful (vicitra) will [of the Lord] as devoid of any specific spatio-temporal delimitation. For these (i.e., “this kind of”) conceptual elaborations have as their [specific] function that the reply regarding this question by Dharmakīrti was denied by Abhinavagupta and started to explain Śaiva theory of exclusion.”115

The essence of Śaivite theory of Apohana situates in the openness of object and subject, which is the very ground of the doubt about it. Buddhist theory is accepted in this respect and Śaivites figure this Śakti as the variant of Jñānaśakti.

113 ĪPV, I, 3. 7.
115 Raffaele Torella, Studies on Utpaladeva’s lost Vivṛti: “According to Abhinavagupta ĪPVV, I, p.291,13ff, the peculiarity of apohanaśakti with respect to the mere jñānaśakti lies precisely in this figuring out of possible alternatives and then excluding them. In Dharmakīrti’s formulation of the apoha theory, the alternatives to be rejected are in fact various erroneous superimpositions (adhyāropa). However, Abhinavagupta replies (ibid., p.292,15-17), the object of the superimposition is already a mental construct, which in turn had to be established by way of the exclusion of other superimpositions, and so on; this entails that the simple ascertainment of a patch of blue colour could not be arrived at even in thousands of cosmic eras (विकल्पसमासीपपरेर्यस्त्यस्त्यस्नानत् युपकोटिमिर्थि न नीलिनिर्यथिः).”
**Kriyāśakti: The Power of Action**

Kriyāśakti, is the stage in which the desired and cognized objects are realised through action. The supreme lord with the power of action appears as the multiform manifested universe. Śaivite theory of omnipotence is the response to the Buddhist disputes based on their own theory of causality. They assert that the ultimate doer is an unsubstantiated conception and the action itself is a definite mental construct. Śaivites are ardently concerned to establish the omnipotent doer, and define Kriyā as action in the form of sequence. So the power of action is present behind every cognition. The very concept is clarified by Abhinavagupta as:

उपूर्वं विचारवेतस्य संस्कारमेतस्य रोपणां विप्रस्वतिकर्मक्षेित क्रियाशिततभिवित।

As Jñāna is Prakāśa, Kriyā can be viewed as Vimarśa, and hence the nature of supreme consciousness can be attributed to the very powers as pūrvajñātavastu and ādisiddhavastu.

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117 See, ĪPV. तस्य विचारवेतस्य संस्कारमेतस्य रोपणां पूर्ववेतस्य संस्कारमेतस्य रोपणां महासतत्त्वेऽस्य प्रकाशयेित।
118 For limited beings, these powers are knowledge and action, but for the supreme everything is already known and attained.
Śiva- the Supreme has the power of Kartṛtva with which he performs the five actions (pañcakṛtya) of manifestation viz. creation, maintenance, destruction, concealing, and revealing. (srṣṭi, sthiti, samhāra, tirobhāva and anugraha).

The Powers of Time and Creation: Bifurcation of Kriyāśakti

The power of action of the supreme self is manifested as both the Kālaśakti and Nirmāṇaśakti. Every action is grounded on some sort of sequenc. Discussions of the Kriyāśakti, firstly introduce its sequential nature which directly leads to the concept of Kālaśakti: “The worldly action can be maintained to be successive, due to the power of time.” Further it is defined by Utpala as:

कालः सूर्यादिस्वारस्तत्तत्पुषादिजितम वा ।
शीतोष्णे वातध तत्त्वः क्रम एव स तत्त्वत: ॥

Some more examples are as follows:

The consciousness of length and shortness is also of the nature of succession, because there is difference of manifestation, due to extendedness (vaitatya of succession) or absence thereof. Similarly the ideas of propinquity and remoteness refer to the same, because there is clearness in one case and absence thereof in the other. Thus the variety of manifestations of an individual, such as

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119 These forms are only for the worldly action, and in his ultimate status, Śiva is having the eternal activity. “तदैव संयोजाविबलितमात्रम विभीशितवकितवकितवकि क्रया भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकारषत्कमटुकरणतं कालः भाविवकार�...
Devadatta etc., being measured with the movement of sun etc., as
gold is measured with (weighed against) weights, is spoken of as
“Devadatta goes the whole day.”

Kāla is caused by differentiation; the very difference in
nature is called Kālaśakti. The Kriyāśakti of Śiva reflects many
actions, in a specific order. That order is nothing but the time-
must be denoted as Kālaśakti. Kāla is caused by bheda, the very
tvabhāvabheda is called kālaśakti. In all things the diversity of
manifestation is the source of succession which has a
vicchinnābhāsa (discontinuous illumination). This bheda
(difference) originates from the ābhāsadasatva (existence and
non-existence of ābhāsa). This has been termed as Citrābhāsa.

ĪPK says;

क्रमो भेदारृयो भेदोऽप्याभाससतसत्त्वतः
आभाससतसत्त्वे तु िचत्राभासकृतः प्रभोः।

Citrābhāsa, discussed here can be considered or as bhāvanā (the
imaginations of the knower). If so, then Śiva the one who is full of
consciousness and uninterrupted by the movement of time, should also
have this wrong imagination, since he is also a pramātṛ. Then the

122 Ibid., p.121.
123 Abhinavagupta says, “एवं भावानां स्वभाव एवं काल: इत्यस्तु। ततश्च कालशक्तिः नाम का
अन्यायोनैवक्तं, सक्रमत्वं च जीविक्त: क्रियाय: कालशक्तिः इति” । IPVV, Vol. 3, p.10.
124 IPK, II. 1. 4. It is of two kinds: deśakrama and kālakrama, which are conceived on the basis of
dēsavaiṣṭya and kriyā vaiṣṭya respectively:
मूर्तियोर्विन्यासात्कालक्रममपीववरः।
क्रियायैवविन्यासार्वात्कालक्रममपीववरः। II, IPK, II.1.5.
question arises that what happens if he is a non-cognizor (apramātr). If he is not a pramātr, then there won't be the order of time, then it leads to kramāśrayānavasthānam and finally will reach the conclusion that there is no Kriyā in Paramāśiva. So in past, present and future Śiva is the pramātr.

The lord has two types of Kriyāśakti viz., 1. Kramarūpa kriyānirmāṇa-sāmarthya, and 2. Kramarūpakriyoparāgayogatva. The power of creation is the second major division of Kriyāśakti, which is known alternatively through the terms like nirmānaśakti, visargaśakti, etc.¹²⁵ The creation of everything by the power of creation of the lord is nothing but his manifestation itself. Lord's will is the real cause of all the actions, because he is the universal doer.¹²⁶ The supreme consciousness creates everything anew in every moment:

¹²⁵ The mental construction is also a type of creation according to Śaivite theories: "यद्विदं यथाभीष्टस्य बिहरस्त्वाद् अनन्तुपत्ति-कर्माचरणं अत्मानं च विकल्पस्य प्रस्तुतात्मकात्मकम् अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा अस्मादेव हेतुविधा

¹²⁶ He reflects all the manifestations in the mirror-self.
If imagination is identified with Kriyā it could lead to the conclusion that it is nothing but the Icchā itself. In ascertaining so, the eternal occurrence of Kriyā is confirmed. Thus the will itself of the supreme who wishes to appear as multifarious universe is the action, agent and the cause of it.

Besides these, several other minor forms of Śakti (eg. Māyā), having specific contextual functions and identities are also current in the Kashmir Śaivism. These minor forms would come under the major models discussed here.

The discussions on Śakti in the first part of the present chapter provide a vivid picture that the very principle is of an undeniable nature having a central position in the domain of Tantrism. But, the elucidation of different types and functions of Śakti in Kashmir Śaivism dealt with in the second part of the chapter makes it clear that in the later phase of the doctrine there has been a an enormous decrease it its prominence as a feminine or as a central principle. So, the demeaned identity of Śakti in the fully developed school of monistic Śaivism popularly known as Kashmir Śaivism should be viewed as the aftereffect of certain changes taken place within its milieu.