Fourth chapter
Precognition in Dreams: Philosophical Discourse

The *Tantrāloka* is a text of the tradition of Kashmir Saivism, composed by Abhinavagupta. The *Tantrāloka* is valued as a core teaching and exemplification of Trika Saivism, founded by Vasugupta in the eighth century. Abhinavagupta is claimed to have been the most influential figure in the tradition. This is due to his unique conception of the tradition, expressed in his collection of writings, the exact number of which is unknown. One identified text is *Tantrāloka*. The *Tantrāloka* is comprised of 37 chapters. The first half discusses philosophy while the second half explains rituals. Abhinavagupta is stated to have composed this text at the request of his disciples, so they may have a complete understanding of the Tantrās and practices. As it has been written for an audience of which he had taught, the *Tantrāloka* is cryptic and difficult to comprehend to those inexperienced in the Trika tradition. Three main concepts are found throughout the text; the Absolute, the Emanation of the Absolute, and the Reabsorption of the Absolute. These concepts are intertwined and buried within multiple symbols, practices, and prose. This is a complex work, representative of Abinavagupta's philosophy of Trika Saivism. Abhinavagupta held a unique conception of non-dual Kashmir Saivism, largely in part of his extensive background in theology. Due to an extensive appetite for learning and fascination with spirituality, Abhinavagupta possessed an uncommon knowledge of multiple religions and schools of thought. This blending of education is displayed in the *Tantrāloka*, with his unique view of Trika and
means of achieving enlightenment. As has been made clear in chapter 2, Trika Saivism, as the name suggests, focuses on the “triplet”, and utilizes this through multiple concepts within the tradition. Trika Saivism is said to have derived its name from the synthesis of the three ideologies of Kāśmīra Śaivism; Āgama, Spanda, and Pratyabhijñā. There is also the worship of three goddesses; Para, Parapara, and Apara. These goddesses are each related to one of the three modes which comprise the universe; nara, Śakti, and Śiva, respectively. Following the use of the number three, there is also the triad of knower, knowing, and known. These are symbolized in the Tantrāloka with meditation rituals using the sun, moon, and fire, respectively.

These three symbols are intertwined and held within the most famous of Abinavagupta’s symbols, the Heart. The Heart symbol, a main facet within Tantrāloka, has received much attention by scholars, and is an example of the unique twist Abinavagupta incorporated into Trika Śaivism. Simplistically, the Heart is the considered the Ultimate. It is referred to throughout as both an object and a symbol with multiple meanings. Abinavagupta refers to the Heart as the main energy center. Ultimate awareness stems from the divine energy of the Heart. Metaphorically, the heart is a symbol of many things. It represents Śiva. It is the keeper of higher consciousness and is ultimate Pure Consciousness. All that is ‘felt’, be it emotions, sensory awareness, or touch are functional due to energy, coming from the heart, the locus of Pure Consciousness. The commentary Viveka explains the passages contained within Tantrāloka, allowing for a deeper insight into it. Abinavagupta wrote the summary text of the Tantrāloka, the Tantrasāra.
In order to understand the precognitive dreams, we have to understand the concept of Consciousness and the stages of Consciousness which have been deeply described in Tantraloka. As it has been made clear in previous chapters that Kāśmīra Śaivism accepts Parama Śiva as Pure Consciousness; Tantraloka stands the same. As well as Tantraloka explains the stages of consciousness and categorises them into two-

1. Primary Stages
2. Secondary stages

So let us begin with the understanding of these stages of Consciousness in order to understand the precognitive dreams which are itself a subcategory among these stages.

- **Stages of Consciousness:**

  *Tantraloka (10th Chapter)* Starting from the 227 verse up to the verse 309, describes the stages of Consciousness. It states that the same experience resides in all these stages of expression whether they are primary or secondary. Among the primary stages of manifestation, Jāgrata and Svapna States are known as “Aparā”, Suṣupti is known as “Parāparā” and Turīya is known as “Parā”. Each stage consists of many other sub stages. There are many joining phases among these categories and sub categories because there is no clear demarcation boundary between any of the two stages. The same consciousness or energy flows in all of them. The continuation of consciousness in all the stages gives rise to joining phases of any two stages and creates the differentiation knowledge of many kinds. Each gross state is present in its nearby subtle state of manifestation; thus making a quad of states. It shows that the same Pure
Consciousness or "the fourth" (turiya & turīyātīta) remains intact in each of them.

**Fig. 4.1**

**Fig 4.2**
Primary Stages of Consciousness:

Jāgrata, Svapna, Suṣupti, Turiya and Turiyāṭīta are five primary stages which reside in the same single Experiencer. These five primary stages are not of uniform constant nature for all the levels of experiencers. The experience of each of these stages changes with the change in the level of experiencer. Each stage provides different kind of knowledge at three levels. The consciousness which is generally called as the worldly consciousness or “laukika” experiences them differently in comparison to the state of consciousness at yogic practice (yaugiki) and sensient consciousness (jñāniya). Yaugiki consciousness is a yogi who is practicing the yogika techniques regularly in order to attain Śivahood. Sensient consciousness is a yogi who has attained the spiritual highest and stays as jivanmukta in the world. These stages carry different names according to the levels of experiences. These names are denoted compactly in the table under.

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>States</th>
<th>Laukiki</th>
<th>Yaugiki</th>
<th>Jñāniya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jāgrat</td>
<td>Jāgrat</td>
<td>Piṇḍastha</td>
<td>Sarvatobhadra</td>
</tr>
<tr>
<td>2.</td>
<td>Svapna</td>
<td>Svapna</td>
<td>Padastha</td>
<td>Vyāpti</td>
</tr>
<tr>
<td>3.</td>
<td>Susupti</td>
<td>Susupti</td>
<td>Rūpastha</td>
<td>Mahavyāpti</td>
</tr>
<tr>
<td>4.</td>
<td>Turiya</td>
<td>Turiya</td>
<td>Rūpāṭītāṃ</td>
<td>Pracaya</td>
</tr>
<tr>
<td>5.</td>
<td>Turiyāṭīta</td>
<td>Turīyāṭīta</td>
<td>Vibhūḥ</td>
<td>Mahāpracaya</td>
</tr>
</tbody>
</table>

Fig 43
a. Description of “Jāgratāvasthā”

The five\(^1\) primary stages (avastha\(^2\)) represent the five types of cognition processes because in these stages consciousness experiences the reality. This experience is different for each level. The first stage is termed as Jāgrata or waking stage. The process of manifestation and the process of cognition require triad. This triad consists of substratum, substance and presiding principle. The substratum or adhisthāna is the base on which a phenomenon progresses. The substance is the material which is used in the phenomenon as an object. The presiding principle or adhisthatr is the doer who performs the generation of phenomenon. This triad can be understood as object, means and doer in the context of cognition. The object is the material or substance to be cognised, the means is an instrument through which object is cognized and the cognisor the doer of the phenomenon of cognition. In general opinion of other systems this triad can be justified in this way but in the context of Śaivism this triad should be understood somewhat differently. The complete substance which is used for the phenomenon of manifestation is reflection of consciousness. Thus it is reflected consciousness. The substratum at which manifestation has to be accomplished is the wall of Pure Consciousness. This wall is also Consciousness. The doer or manifestor is Pure Consciousness himself. In the same way during cognition the object of cognition is the reflection of pure consciousness, the means of cognition is the psychic apparatus which is also reflection of pure consciousness and the cognisor is the person who is also a reflected consciousness. So in the context of Śaivism there are
three kinds of consciousness- Objective Consciousness (perceived as an object), Subjective Consciousness (perceived as doer) and Instrumental Consciousness (perceived as the means or substratum of cognition or manifestation respectively).

**The Concept of Adhiṣṭhātr, Adhiṣṭhāna & Adhiṣṭheyā**

- **Presiding principle**
- **Manifestation**
  - **substratum**
  - **wakened state**
- **Cognizer**
  - **superpose**
- **Cognition**
  - **Means of cognition**
  - **Object of cognition**

**Fig. 4.4**
When Pure consciousness descends to take the form of objective Consciousness i.e. when it becomes *adhistheya* (*Reflected Consciousness*) means it becomes an object to be known and forgets the real form of being the manifestor (*adhisthātṛ*), the stage of manifestation is known as “Jāgratāvasthā”.

*Yasyayadyatsphuṭaṁrūpaṁtajjāgratadīśmṛtaṁ.* 233

At this stage the cognition contains triad of *Pramāṇa, Pramātā and Prameya*. This cognition is termed as *Pramāṇa* which has been expressed by direct meaning of language conisations denoted as *Abhidhā* (*direct meaning*) which resides in the *adhistheya* (Objective Consciousness). So this stage is understood as “*meya*” dominant. In waking state the objective consciousness shines and everything becomes an external objective reality to be known. The three level of consciousness differentiate this waking state into three stages. This waking state is also known by the name of “*Pṛṇadasthā*³” at the level of *yogika* practices. It is described in *Malinīvijayottaratantram*, and is a synonymous term of waking state used for the yogis to attain the heights in yoga while yogi synchronizes with *dharādītattvas*. The waking state is termed as “*Sarvatobhadra*⁴” at the level of
scient Consciousness when it becomes situated in Samādhi and recognizes the Saṃvidatattva or the luminosity of Pure Consciousness. These states are also described in the context of saptavidha pramātās. The cognisors of different stages change with the change in the stage of pramātās. At turyāṭa state, kriyāśaktiḥ is known as jāgratiḥ. (“jñānaśaktihsvapnauktah, kriyāśaktiśtujaţgratiḥ”) This is going to be discussed in chapter 5 in detail.

“The Bhūttattvābhidhānānāmyo ॐṣo ॐhiţtheyauctate, 
Pindasthamititapraţhurīrismālinīmāte.” 241

“Laukikijāgradityeṣāsaṇjñāpindasthamiṇyāpi, 
yogināmyogasidhyarthanāṃjñēyaparibhāṣyate.” 242

“Adhişṭheyasamūpttimadhyāsīnasayogināḥ, 
tādāmyānḳilapiṇḍasthaṃntimitaṃpiṇḍaṃ hi pīṭditaṃ.” 243

“Prasāṃkhyānaikarūḍhānāṃjñānināţtutaducyate, 
sarvatobhadramāpūrṇaṃsarvatovedasattaya.” 244

“Sarvasattāsamāpūrṇaṃśvampaśyedatoyataḥ, 
Jñāṇītaṭastatahaśsavittavamasyapraķāśate.” 245

The waking stage is classified into four sub stages. These stages are termed as Abuddham, Buddham, Prabuddham and Suprabuddham (“caturvidhaṃ tu pindasthamabuddhaṃ buddhameva ca. Prabuddhaṃ suprabuddhaṃ ca padasthaṃ ca caturvidhaṃ.” - Malinīvijayottartantram, 2/43)
“cāturvidhyam hi pindasthanāmānijāgratikārttanaḥ.” 237

“jāgradādicaṭṭuṣkaṃ hi pratyekamīhvidyate,
jāgrajāgradabuddhaṃtajjāgratsvapnastubuddhata.” 238

“Ityādīturyāśītāṃturavagatvātpṛthakkutaḥ,
Uktāṇcapiṇḍagāṃjāgradabuddhaṃbuddhameva ca.” 239

“Prabuddham suprabuddham caturvidhamāṃsṛtanaḥ,” 1-st of 240

i. Abuddha: The state of abuddha consciousness denotes the stage when a person is entangled in the objective reality of wakened state and considers all the objective reality as something different from consciousness.

ii. Buddha: When a person accepts the objective reality of wakened state as a consciousness entity i.e. realization of objectification of consciousness occurs, the state is known as buddha consciousness.

iii. Prabuddha: The state of prabuddha consciousness denotes the stage when a person has realization of both internal and external levels of consciousness. In this stage, one understands the objective & subjective reality of wakened state and considers all the objective reality same as one’s own consciousness.

iv. Suprabuddha: The stage of consciousness when all manifestation appears as from within oneself and a person attains
Śivahood is termed as Suprabuddha. In this stage a person has knowledge about the subjective and objective nature of consciousness.

b. Description of Svapnāvasthā

The second stage of Consciousness is dreaming or Svapnāvasthā. The adhiṣṭheya or substratum is Pure Consciousness in the process of manifestation. The means of cognition is said as Instrumental Consciousness. It is also known as Karana which consists of manas, buddhi and ahamkāra. The power of knowledge (jñāna) and the power of action (Kriyā) are also called as the means of cognition. When the substratum of manifestation (Adhiṣṭhāna) and the means of cognition (Karana) superpose (adhyāsa), which means that the instrumental consciousness becomes the substratum for cognition, the stage is known as “Svapnāvasthā”. In this stage due to the continuation of the consciousness of same experiencer, the flow of same language conisations expressed through abhidhā, occurs. These conisations reside as samskāras of jāgrat avasthā. These samskāras reside in puryastaka for many births.
PRECOGNITION IN DREAMS

“Yattvadhiṣṭāṅnakaraṇabhāvamadhīṣyavartate, vedyāṃsatpūrvakathitambhūtatattvābhidhāmīyaṁ.” 247

Dream represents a state of construction of self determinant knowledge. It is juxtra of the state of waking because in wakened state consciousness progresses towards extroversion while in dreaming consciousness recedes towards introversion or involution. The Experincer of the state of dreaming is “Pralayākala Pramātā”. The experience of dreaming state is unstable because of the absence of māyīya mala. (“Asya hyāṇavakārmaṇaladvayagājīto 'pi bhogo māyīyamābhāvaṇa prarohamīyacchārīvāderārārayasyāśampateḥ.”- Tantrāloka, pg. 2080)

“Ātmasaṃkalpanānāṃsvapnojagrataviparyayah, layākalasyabhogo saumalakarmavaśāṇatu.” 290

> Vikalpa:

Vikalpa means to differentiation one from another (“Viśeṣena vividhena kalpanam.”). This means to differ one thing from other, one knowledge from other or one thought from other. It is the process of citta through which one object is seen or understood as different from the other. This is the universal process of citta and goes on continuously in the process of cognition. Vaikalpika-arthaś (subjects of differential knowledge) can be of two types:

i. Viśpaṭa10 (Perspicuous)

ii. Avispaṭa11 (Vague)

The first category of subjects of differential knowledge (vikalpas) is easy to understand, perceive or interpret. So they are called as perspicuous or Viśpaṭa.
In the state of *Vispaṭṭa vikalpas*, Reflected Consciousness visualizes clear reflections because of the dominancy of *wakened state*. If someone has watched a movie or has seen somebody as killing others or torturing people, he/she will watch out the same things due to fear in wakened state also. (*“Bhāvñabalataḥ spaṭaṁ bhayādaṁ bhūsate. yajñānamavisānāvādi tatpratyakṣamkalpakam”*1) The second category of subjects of differential knowledge (*vikalpas*) is unclear, so they are not easy to understand, perceive or interpret and called as vague or *Avispaṭṭa*.

![Graph of Vikalpa]

Dreaming is popularly known as a state of *vikalpas* because the experience of perceiving the *vikalpas* is same as that of dreaming.
PRECOGNITION IN DREAMS

(“Tatsvapnomukhyatojneyantaccavaikalpikepathi, vaikalpikapatharudha-vedyasamyavabhasanat.” 248) and both contain the similarity of containing the externality of wakened state (Bāhyarūpatā), especially in the joining phase of wakened and dream state which is known as Svapna-Jāgarah in which avispastā vikalpas (Kāma, Śoka, Bhaya, Unmāda, Chaura) (Kāmaśokabhayonmādacavaspānādyupaplutāh, abhūtānapi paśyānti purato’vasthitāniva.”) and the external feelings of wakened state (Bāhyābhimat Bhāvāni) create differential subjects of dreaming phase.

“Lokaruddho ṣpyasausvapnaḥsāmyapancaḥbhāyarupatā, utpreksāsvapnasamkalpasmṛtyunmādādiddṛṣṭiṣu.” 249

“Vispaṣṭaṁvyayadvedyajātāṃjāgrannukhyatayāiva tat, yat trasāpyavispaṣṭaṁapaśṭadhīṣṭhaḥbhāsate.” 250

“Vikalpantaragamvedyamtatsvapnapadamucyate, Tadaivatasyaveteyevasvayamevabhṛbhāhyatāḥ.” 251

The state, when internal perspicuous vikalpas are perceived by consciousness without admixture of traces of wakened state, is known as Svapna. This dream is called as “Svapna-Svapna” or “Real Svapna” due to the dominancy of Svapna stage. The internal perspicuous vikalpas always reside in consciousness in the form of samskāras of many past lives in the psychic apparatus. So any external vikalpa is not a necessary condition of perceiving the dreams.

“yadevāsthiramābhūtisapūrvanuḍrśaḥ.” 295
This state is dominant of **Pramāṇa**; and a showcase of reflections of objects. (‘Meyacchāyvbhāsinī mānapradhānā svapnāvsthā’- tantraloka, commentary of Jayarath, pg. 2052, śloka 247)

“This state is **Pramāṇa** dominant because of the dominant functioning of **manas**. This state also characterises as **“Amarśanātma**”.

“The dreaming state is **Pramāṇa** dominant because of the dominant functioning of **manas**. This state also characterises as **“Amarśanātma”**.

**Dreaming (Svapna)** state is also known by the names of **Padastha** and **Vyāptiḥ**.

**“Padasthaṃparaṃviduḥ.”** 284

Dreams carry **Prāṇa** which are **samkalpa-avagamātma** means dreams carry the vital force which pursues the determinant knowledge in the dream state cognition.

**“Atrapipurvavannāmalaukikāṃsvapnaityaḥ.”** 253

**“Vāhyabhimanībhāvāṃsavapohṛgraḥāṇāṃmataḥ, sarvāghanahpadaṃprāṇahāṃsaṃkalpo svagamātmaḥ.”** 254

**“Padaṃcatatsamāpattih padasthāṃyoginoviduḥ, vedyasattāṃbahirbhūtāmanapekṣaivasarvataḥ.”** 255

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The dream is a state where everything becomes known determinately to yogis, so the state of dream at the level of Samādhi or samāpatti is known as Padasthanā. This state is also termed as “Vyaptiḥ” for the yogis who has attained Śivahood and scient level of cognition through yogic practices. At turyātita state, jñānaśaktih is known as svapnaḥ.

“jñānaśaktiḥsvapnauktāḥ, kriyāśaktistuḥjāgratiḥ.” 300

Tantrāloka says that Consciousness creates dreaming content through its power of action and cognizes the distant places, things and events etc of distant states of time through its power of knowledge in dreams. Thus Dreams can be classified among four categories on the basis of four characteristics. These four types of dreams are:

i. Gatagataṃ

ii. Suvikṣiptaṃ

iii. Saṃgataṃ

iv. Susamāhitaṃ

“Tatrāpicāturvidhyam tat prāgdiśaivaṇaprakalpayet.

Gatagataṃsuvikṣiptaṃsaṃgataṃsusamāhitaṃ. 252. Tantrāloka”

“satatrinśadaṅgulaprañcāropajāyamāṇanagamāgamasaṃbandhāḥdūtarataraḥ akāllollikhyamānapadārtasaṃsparsātsaṃkalpanaikavṛttimanomātrasaṃsarg ātvaikalpikārthaikatānātvātcteyavanvarthānmaṇānaśca-tvārobbhedāḥ.”

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“Dvisṣṭiṣṭāmsvapnamicchāntipadasthaṁvyāptirītyaḥ. —
Mālānivijayottaratantraṁ 2/37”

“................................. padasthaṁcaturvidhaṁ.

Gatāgataṁsvuṇiskaṁtamsaṁgataṁsaṁsaṁhitā. Mālānivijayottaratantra 2/44.”

a) Gatāgataṁ:

“ṣaṭaṭritiṁṣadaṅgulaprāṇacārāropājaṁānāgamāgamāmasaṁbandhat”

Due to the movement of Prāṇa upto 36 angula in Suṣumnānādi, the central nerve, Reflected Consciousness visualizes those persons, things etc., which are related to him/her by Gamāgamasamānbandha, means it can visualize those reflections which are related to it in form of those who have taken birth or have died. This kind of dream is known as “Gatāgataṁ”17. This is the reason why many persons see those who have died among their family, friends or relatives etc., as well as, they can see those who are going to take birth among their family, friends, relatives and colleagues etc. which are strongly bind with them emotionally or through blood relations etc.

b) Suvikṣiptaṁ:

(Precognitive Dreams)

“Dūrataraḍeśakālolikhyamānapadārthasaṁsparśat”

When Reflected Consciousness visualizes the reflections present in a distant state of time and space etc., this kind of dreams are known as “Suvikṣiptaṁ”18. This is the category of
Precognitive Dreams. In the state of *vikṣipta cītta*, cītta is filled with excess of *Sattva*, yet it becomes attracted towards external objects due to hindrances produced by Rajas. So in dreaming, reflections of objects are caught by Reflected Consciousness which are present in a distant forward co-ordinates of time and space. Thus Consciousness can achieve the vision of distant objects, events and things etc. in their dreams. This Precognitive Capability is a normal and natural capability of Consciousness.

c) **Samgatam:**

"Saṃkalpanaikavṛttimanomātrasaṃsargāt"

Where Consciousness achieves the visions of desired objects and gets determinant knowledge of them in dreams, this is called as *Saṃgatāṃ* Svapna. This kind of vision maximally occurs to *yogīs* and to those persons who practice the meditation etc in any form. Here only ‘*manas*’ is functional and *Saṃkalpanā* is the only ‘*vṛtti*’ present. This kind of dream, therefore characterises by the vision of reflections at own will. Here will power is the dominant factor responsible for determinant knowledge.

d) **Susamāhitam:**

"Vaikalpikārthaikatānātvāt"

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Where there is continuance of Vaikalpika ideas in dreams, they are termed as Susamāhitāni. When external ideas or prayayas are deeply incarnated on citta, they form saṃskāras. The same saṃskāras appear as Vaikalpika ideas in dreams. Here is maximum fluency of wakened state ideas, so it is called as Susamāhitām. In these kinds of dreams Reflected Consciousness visualizes the deeply rooted fulfilled or unfulfilled desires, experiences, fears, pains, sorrows, happiness, achievements etc. in dreams.

Fig. 4.7

c. Description of Suṣuptyāvasthā:
The experiencer who experiences different vikalpas in dreaming state is the experiencer of Suṣupti also and icchā sakti is the root cause of appearance of this state. This stage is like the remnant seeds of creation.

“Bijaṃ viṣvasya tattābhūtaṃ sauṣupamucyate.

Anubhūtān vikalpe ca yo’sau draṣṭā sa eva hi.” 258

“......icchāiva bijabhūmiḥ suṣuptatā.” 299
At this stage no external awareness remains. Thus this stage is devoid of objects to be known, nothing external remains to be cognised.

“.........jñeyaśunyata” — Ishvar Pratyabhijna, 3/2/13

The stage of *susupti* is compared with that of deep sleep of gross level of manifested forms because both the stages accompany complete silence and devoid of the cognitive objects.

“na bhāvagrahaṇaṁ tena suṣṭhu suptatvamucyate,
Tatsāmyāllaukikīṁ nīdrāṁ suṣuptaṁ manvate budhāḥ.” 259

This *susupti* stage occupies only the Cognisor (*Pramātr*), no object of cognition, no means of cognition and no knowledge process. Thus this state is *Pramātr* dominant.

“bijabhāvo’thāgrahaṇaṁ sāmyaṁ tūṣṇīṁsvabhāvataṁ,
Mukhyā mātrdaśā seyaṁ suṣuptaḥkhyā nigadyate.” 260

This state is also known by the names *Rupastham*22 and *Mahāvyāptih*23. (“Rupastham tu mahāvyātiḥ susuptasyāpi taddvayaṁ.” -- mālinivījayottaratantram, 2/37)

“Rūpakatvātca rūpaṁ tattādātmyaṁ yogiāḥ punaḥ,
Rūpastham tatsamāpataudāsīnyaṁ rupīṇāṁ vidūḥ.”261

“Prasaṃkhyānvataḥ kāpi vedyasaṃkocanātra yat,
Nāsti tena mahāvyāptirīyaṁ tadanusārataḥ.” 262
When yogi practices yoga, this state of *susupti* is felt as of residing in own form, so it is termed as *Rūpastham*. When yogi resides at the level of scient stage of Śivahood, the feeling of omniscience fills the consciousness and the state of *susupti* is termed as *Mahāvyāptih*. This state is also of four types (*Uditam vipulam sāntam suprasannamathāparam.* “mālinivijayottaratatantram, 2/44):

"Udāsīnasya tasyāpi vedyam yena caturvidham, Bhūtādi tadupādhyutthmatra bhedacatuṣṭayaṃ." 263

"Uditam vipulam šāntam suprasannamathāparam." - 1-st of 264

"Caturdhā rūpasanōsthamā tu jñātavyam yogacintakaiḥ.

i. *Uditam*:

"uditamiti samskāramātratmanāvasthānāt." 9

When consciousness resides as itself accompanying all *samskaras*, the stage of *susupti* is known as *Uditam*24.

ii. *Vipulam*:

"vipulamiti tathaiva prarohārāt." 25

When consciousness resides with excess flow of *samskaras*, the stage of *susupti* is known as *Vipulam*.

iii. *Śāntam*:

"śāntamiti pralīnasamskāratvāt." 26

When consciousness resides with diminished or dissolved *samskaras*, the stage of *susupti* is known as *Śāntam*.

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iv. **Suprasannam:**

"suprasannmiti udbhavadhaṁbhāvarasaunmukhyāt"

When conscious resides occupying pure *omatṛ* state or I-ness realization, the stage of *suṣupti* is known as *Suprasannam*.

At *suṣupti* stage, Consciousness resides in non awareness of the external objects due to the absence of *Māyīya mala* and it is the "*Pralayākala*" Stage of cognisors.

"....Saṃṣuṣṭyamaḥ Pralayopamaḥ" --- Iśvar Pratyabhijñā , 3/2/15

"Asya... sampatteḥ"— pg. 2080, tantrāloka 10 th Chapter.
## Experiencer of Different Stages of Consciousness

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d. Description of Turiyāvasthā:

Tantrāloka states that the stage of Consciousness which is itself a pure knowledge, whose omniscience is responsible for the realization of reflected consciousness to come out of the bonds and to submerge itself into pure consciousness (i.e. Samāveśa), is called Turiya.

“yattu pramātmakarūpaḥ pramāturupari sthitaḥ.” 264

“Pūrṇatāgamanānumukhyamaudāsīnātparicyutih,
Tatturyamucyate śakti samāveśau hṛsau mataḥ.” 265

The fourth ‘Turiya’ stage resides in all the three stages i.e. jāgrata, Svapna and Suśupti.

“triṣu chaturtham tailvadāsēcyam.” – Śivasūtra 3/20

“Trayasyāṣyāṇusāmhitstu yadvashadupajāyate.
Sraksutrakalpam tatturyam sarvabhedeṣu gṛhyatāṁ”. 296

If the triad of meya, māna and mātā is considered, Consciousness at this stage is known as “Samvidaprakāśa” because it engulfs them all and is the root cause of enlightenment of all of these stages.

“Sā saṃvitsvaprakāśā tu kaiściduktaā prameyataḥ,
Mānāṁmātusca bhinneva tadartham tritayaṁ yataḥ.” 266

“Tatsamāveśatādāmye mātrtvāṁ bhavati sphutaṁ,
Tatsamāveśoparāgamanāntvāṁ meyatā punah.” 270

These three states of cognition (meya, māna and mātā) are always enlightened due to the self luminous Pure Consciousness (Turiya).
PRECOGNITION IN DREAMS

"meyeṁ māne mātari tat so'pi tasyāṁ mitau sphutaṁ. 
Viṣrāmyaśītī saivaisā devī viśvaikajīvitam." 267

"tatsamāveśanaikaṭāyā trayāṁ tattadanugrahāt. 
Vedyādibhedagalanādūktā seyamanāmayā." 271

At the realization of Turiya stage, the only realized fact becomes the nature of I-Consciousness and the consciousness resides in I-ness. ("Rūpaṁ dṛṣṭahamityaṁśatrayamuttīrya vartate, Dvārmātraśritopāyā paśyāṁśitayanupāyikā." 268)

1. **Rūpamiti prameyam** (whatever form I have that is the only object to cognize)
2. **Drṣetipramanam** (I am cognizing that object, this is the evidence)
3. **Ahamiti pramātā** (I am the cognisor.)

"Pramārūṭā svatantratvarūpā seyamā prakāśate, 
Saṃvitturyarūpaivaṁ prakāśātmā svayaṁ ca sā." 269

"seyam viśvaikajīvitamsuddhā parāśmvidevanāśatrayottīrṇā paśyāṁśityevamākāram bahisprasaranānāntaram pratyāvṛtya svātmaviśrāntau yadvāraṁ tāvatyevāṣritau meyādityālayakṣaṇa upāyo yayā sā, svarūpe punaramupayujyāmāṇānapadyamānopāyā, svātāntarayāj parapramārūṭā. 30"

This state is also known as **Rūpātitaṁ**31 and **Pracaya**32.

"Daśā tasyāṁ samā patri rūpātitaṁ tu yogināḥ, 
Pūrṇataunmukhyagytvādvisṁa paśyati tanmāyaḥ." 274

"Prasaṅkhyātā pracayatasteneyam pracayo matā,
Naitasyāmaparā turyadaśā sambhāvyate kila." 275

Yogi at the realization of this state goes beyond the realization of turiya, so this state is termed as Rūpātīrama ("Rūpakatvādudāsinācchuyutetapūrṇatonmukhī." 273.) Reflected consciousness has dissolved in pure consciousness at this stage so, this state is termed as Pracaya.

"Ekatrāpi prabhau purṇe citturyāttamucyate.
Ānandasturyam icchāiva bijabhūmiḥ suṣuptatā." 299

e. Description of Turiyāttāvasthā

The state of Consciousness which is pure, non delimited, blissful and basis of all is known as Turiyāttāī33.

"Yattu pūrṇānavacchinnnavapūrṇanandairbharam,
Turyāttam tu tatprāhustdeva paramāṃ padam." 278

It is called as “ultimate” (parama padam). Yogīs call it “Vibhuh34”. Acc. to the knowledge level, due to the realization of Anuttara, the state is known as “Mahāpracaya35:

“yogādyabhāvatastena māmāsminnādiśadvibhuh,
Prasaṁkhyanabalāttvetadrupāṃ pūrṇatvayogataḥ.” 280

“Anuttarādiha proktāṃ mahāpracyasajñītāṃ,
Pūrṇatvādeva bhedānāmsyāṃ saṃbhāvanā na hi.” 281
This state of consciousness is devoid of all the *prapañca*, without any *abhāsa*. It is Pure, residing in its pure form, exempted of all, state of Śivahood and a pure form of knowledge, after knowing whom nothing remains to be known.

"*Nisprapañço nirābhasaḥ śuddhaḥ svātmānyavasthitāḥ*,

*Sarvātītiḥ śivo jñeyo yaṃ viditvā vimucyate." 286

This Pure Consciousness descends down and is present in all the joining phases of all the corresponding four stages, thus it is the pure form of consciousness present in all the four stages.

"*Yattvadvaitabharollāsadṛvītāśesabhedakam*  
*Turyātītam tu tatprāhurittham sarvatra yojayet." 297

*Kāśmīra Śaiva* Philosophy establishes that consciousness is everything, it underlies all creation. It was there in the beginning, it is there in the middle and it will be there in the end. It is the fundamental of the universe. It states consciousness as being and energy. Consciousness itself is completely and eternally free. As being and energy, or Śiva-Śakti, consciousness has the ultimate power of will (*icchā*), the ability to wish anything. Consciousness also has the ultimate power of knowledge (*jñāna*), the ability to know anything. And, consciousness has the ultimate power of action (*kriyā*), the ability to create anything. At the human level, we too have powers of will, knowledge and action. Like consciousness, we have enormous capabilities for creation, just on a different scale because we are limited in our capabilities.

From the above description it has been clear that *Tantrāloka* has described the five primary states of consciousness deeply and elaborately and precognitive dreams are one of the stages of consciousness which has been defined. The
concept of the fluency of same consciousness establishes the fact that precognition is also one of the normal states of consciousness not as something impossible or unnatural.

References:

1. Tntk, pg. 2040
2. Tntk, pg. 2041
3. Tntk, 10/300, pg. 2086
4. Mā. Vi., 2/36, pg. 11
5. Ibid.
6. Tntk, pg. 2048
7. Ibid.
8. Ibid.
9. Ibid.
10. Tntk, 10/249, pg. 2053
11. Tntk, 10/250, pg. 2054
12. Tntk, pg. 2054
13. Tntk, pg. 2055-2056
14. Tntk, pg. 2059
15. Tntk, pg. 2057
16. Tntk, pg. 2051

17. Ibid.

18. Tntk, pg. 2056

19. Ibid.

20. Ibid.

21. Ibid.

22. Tntk, pg. 2085

23. Mä. Vi., 2/37, pg. 11

24. Ibid.

25. Mä. Vi., 2/44, 2/45, pg. 11, 12, Tntk, pg. 2063

26. Ibid.

27. Ibid.

28. Ibid.

29. Tntk, 10/265, pg. 2064

30. Tntk, 10/267, pg. 2065

31. Tntk, pg. 2067

32. Mä. Vi., 2/38, pg. 11, Tntk, pg. 2069

33. Ibid.
34. Tntk, pg. 2072
35. Tntk, pg. 2073
36. Tntk, pg. 2074
37. Tntk, pg. 2076