CHAPTER IV

FIELD OF ÂGAMAS AND TANTRAS:

The field of āgamas and tantras, though, very much vast and spread, but these two texts, the Vijnânabhairava and Tantrasāra deal with the most of the subject matter dealt within the āgamas and tantras.

In Vijnânabhairava, however, no theoretical discussion has been made, but it describes one hundred and twelve types of yoga, which delineately describe the mystic approach to the Divine being and for this purpose full use of all the aspects of human life; prāṇa, manas, imagination and intuition has been observed.

Some important spheres of the practices described in the Vijnânabhairava are recommended
for yogis, are as following:

1. Prāṇa:

In Indian philosophy, the word prāṇa has been contemplated variously as the vital force, breath, and biological energy etc. In psychology, it has been a moot point as to how mind, which is psychic in nature affects the body which is physical or material. The Indian philosophy provides that prāṇa is an intermediary link and serves the link purpose between body and the mind. It is insentient, but subtle and not gross like physical energy. It catches the vibrations and transmit them to the nerves and plexuses. One can control the prāṇa by controlling the mind and also in the reverse case.

Saivāgamas, however, explain it in a different way. It is said that prāṇa is not something alien to saṃvīta or consciousness, but the first evolute saṃvīt in the process of

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1. प्राण शक्ति प्राणी परिणामा
creation transformed as prāṇa, therefore, it is a phase of consciousness itself.

The word prāṇa is usually used for the vāyu, prāṇa vāyu. This word is also meant for that force which gives life to breath or life principle. This prāṇa appears itself in breath and can not be contacted directly. But in the Śaivāgamas or in the Vījñānabhairava the word prāṇa is used for that exhaling breath and apāna for inhaling breath. Therefore, it is clear that the word prāṇa in Śaivāgamas used for the three different senses, for life giving energy, a specific sense in biological functions and in the sense of breath.

This prāṇa is explained as associated with exhalation and inhalation. The prāṇa or exhalation and apāna utilises two points, the dvādasāṅta or outer space of the twelve fingure space in the outer sphere from the nose, where prāṇa ends and the apāna end in the point of
hrt (heart), the centre inside the body. If these two ending points are concentrated, after some time, one realizes the state of Bhairava.

The prāṇa of breath is also associated with the two pauses, kumbhāka and recitā, by observing these two pauses, the state of Bhairava can be realized by the aspirant. Similarly this prāṇa is said to be the energy of the Lord Siva in the form of Sakti, which rises when the cessation of prāṇa and apāna occur. It also plays an important role in the rising of the madhyā nādi, the medial channel. In Pratyabhijñā school it

1. जन्मां प्राणां हृदयां जीवां विकाराण्यां परस्परं।
   उत्पत्तिविद्वाय सा नराणां नारिक्षित:।
   [VB;V.24]

2. मात्रां नारीहितारिपि सियमयानिकालानु।
   पैराया पैरविनात्य पैरविनायकि व:।
   [VB;V.25]

3. न जुल्लिनिरिपक्षति पश्चायपि विकारिकी।
   विनिकारित्वया मथे तथा पैरव विपुता।
   [VB;V.26]
is, according to the Vedantins, referred to as ātman.

In postures and mudrās, this prāṇa is said to be essentially observed and as it is associated with all the practices, it should be well contemplated upon.

For the attainment of the spiritual perfection in the prāṇa sakti is used in many

1. प्राण: सव बालन्य हति चुत्त्य निक्षिष्ट:

PH;P.54

2. कृत्यात्मा रूपिता वार्षिका वृष्टिता यदा मन्त्राय।
विन्दौ दिनशुद्धाय शाश्वतीं राज्रवीक्ष: ।
उद्योतसंतो तदनुसयं प्रतिवब्र, क्रम वादशं सम्प्रदय द्राद्धाविचार ब्रह्मविवृधु
खूँ मूक्षपूर्विकताया पुक्तता पुक्तनानात्: तिव: ॥

VB;Vs.27, 28,29,30
dhāranīs, where it awakens in the suṣumṇā and thus kūṭalini rises, in which state one realizes the union of individual consciousness with the Universal consciousness.

It is asserted that the prāna sakti exist in the Madhya nādi, if one meditates on it, the kūṭalini, on account of such meditation rises passing through the suṣumṇā and merges in sahasrāra. It is also held that this is that prāṇic force which resides inside the suṣumṇā and thus reveals the divine being. In the Spanda also this prāṇic energy is quoted as Soma and Sūrya. When this energy merges in suṣumṇā, yogī who is not befuddled under the impressions, awakens the experience of the spiritual

1. यथा नादो मात्रस्वर्ग विकसितमन्नथा।
   अतान्तर्गतं मयं देव तथा देवं प्रकटते ॥

2. व नौर्घाः कपिय इत्यव यया तै स्त्रिकोलिते।

VB;V.35
ST:VII;V.41
bliss.\textsuperscript{1} It is followed by hundred channels of different energies, when realized as an essence of Supreme.\textsuperscript{2}

This praṇa sakti is also described to be in this universe, is the representative of Parāsakti, the sakti of Para Siva. The subtlest bindu or nāda also vibrates in praṇa sakti being in suṣumṇā. It is also related to the Divine sound, Parāsakti or Parāvāk.\textsuperscript{3}

The natural characteristics of praṇa is uccāra. It means the expression in the form of nāda, vibration, unmanifest and moving upward.

\begin{enumerate}
\item चंस्था सौरवक्षेत्रं सौरविन चक्ष्यते जयः
\textsuperscript{1} VB;V.25

\item नादसौरवाद सारण्तमुक्ता
\textsuperscript{2} PH;P.81

\item ब्रह्मण्यमारन श्रवणां श्रविते ।
शब्द श्रुतिज्ञ विष्णु: परं श्रुतमार्गं गंभीरं ॥
\textsuperscript{3} VB;V.38
\end{enumerate}
This unarticulate, unmanifest nāda is known as varpa, which is explained thus:

from the uccāra of the general prāṇa, there vibrate an important, imperceptible and inarticulate sound which is known as varpa.

This act of uccāra is not attributed to individual itself by tantras, but it is an act of divine Lord, who resides in each and every individual body.

In the Svacchanda tantra, however, this will be described as under:

there is none in this world who sounds it voluntarily and nor any one can prevent its being

1. उच्चारातृ य रश उच्चारातृ य रश योभरत सुयर रश योभरत।
   जच्चातात्रु कृति प्रायम यथार्थय: स: कृद्यते ॥

TA:V;V.131
sounded. It is Lord himself abiding in the heart of every living being.\(^1\)

It is that uccara which transforms itself as nada, and which is the source of all vargas, creation and actions. This varga is only one in the form of nada and the abiding power in all the vargas in an individual form. It is ceaseless and called unstruck, natural, spontaneous and uncaused.\(^2\)

This sound which is an inarticulate sound, is in its main form is sruti bija and sahmara bija.\(^3\)

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1. नाथयो चारातिला कांडक्षिप्रितीहन्ता न विधते ।
   स्वयंचरते देव: प्राणिनामुरुसि रिख्त:।
   
   ST:VII;V.58

2. राक्षनातन्माण वर्णी: कविवर्षिकावधावाः ।
   सौनसत्तिक्षा स्वादनात गौरवितः।
   
   TA:VI;V.217

3. प्रपित्यांबाऱववन व तास्य पुत्रं वपुरविधः।
   
   TA:V;V.132
It has been called as pradhānam abhivyaktisthānam, main spot of revelation by Jayaratha. In the prāpnic exercise there are two letters, sa and ha. The letter sa is the svātipīja and the letter ha is the samhārabīja, in mystic sense denoting expiration and denoting inspiration.

This process in which nāda expresses itself in the form of praṇa in every living creature exhaled with sound sa and inhaled with sound ha. The empirical individual thus recites it, as hamsa mantra. This mantra is recited 21,600 times throughout a day and night. This kind of japa of the Goddess is said very easy to accomplish, but only difficult for the ignorants. It has been established in the Pratyabhijñā that if one think that praṇa abides in one’s limited body, he is ignorant, because it is described as the first

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1. तथा देव्या समाविष्टः परं मार्गमापुरानः।
   यहततातिर दिवा रात्रिः शृङ्ग-नाशकविष्टः।।
   तथा देव्या: समुद्भिष्टः, हृत्यमात्र उचिन्ने जलः।।

VB;V.156
This hámśa or I am he, I am Śiva or divine, mantra is known as ajapējapa Śvētrī, a repetition of mantra that remains on spontaniety without anybody's effort. It is ādi prāṇa, which is the first evolute of consciousness. The prāṇic energy of prāṇic mantra can be utilised for the rise of kūḍālinī in the two ways. The first is pertaining to the subject of awareness and in the other way the recitation of mantra is so'ham or simply Om is also applicable.

From the conscious creative pulsation at the divine Śakti known as Parāvāk or vomarśa at that divine place known to Vaikhari or gross speech at the level of the living being, there is a movement downward from the point of reality to the periphery on the successive form of Parāvā-pressure, paśyanti, madhyama and lastly to gross Vaikhari. This descending arc is the process of creation. But in the ordinary

1. ॥ तत्प्राणाविद्यापरिपूर्तिकाल सकाश्व वात्मानं पर्यन्ते मूढ्यम् ॥
japa the process is in reverse, here the sound moves from Vaikharī through madhyamā towards paśyantī and Parāvāk.

In this fourth state of vāk, Vaikharī, the japa ordinarily takes place in the vocal muttering. Here it entirely depends on the will and activity of the person performing it. But the consistent practice results sometime in some extraordinary happenings. The japa, then, does not depend on the will and activity of the reciter and it continues to be performed automatically without any effort on the part of reciter. When this process is maintained in the

1. जपा शाने वरस इ साधन पथ श्रवण
   खलक नामां धारणे ॥ परः शक्ति परापर ॥

   ST:VII;V.53

2. जतिन्दुमिति व वहारं जमतरं मनस्ट ।
   उद्वति दृष्टि सत्स ज्ञानव: परक्षवर: ॥

   VB;V.90
ajapājapa, normally moving in crooked way on īḍā and pīṅgalā become equalibrated. Now as the kūḍālinī awakens and starts to flow upwards in the sugumnā. This is known as uccarāpa, and prāpa and manas are so closely associated. Manas also acquires upward orientation along with prāpa. This experience of the rising of kūḍālinī passing through the various cakras, is automatic and unstruck nāda, finally enters upon Brahmarandhra, and then ceases and then gets converted into jyoti.

Various kinds of ānandas are also felt by fixing the mind in the various prāpa. This process is called uccāra and associated with the various rising of prāpa. When the mind rests on only one pramātā, then one feel the ānanda known as Nījānanda. The ānanda felt by fixing the mind towards in the sugumna. This is known as

1. ॥ वनाहें मानातिष्ठतान मन्त्रन शत्रुः सात्तेल ||

VB;v.38
on the absence of all objects is called Nirānanda. The contemplation on āṭāṇa and apāna jointly upsurges the āṇanda, which is called Parānanda. The resting of the mind on samāṇa, which unifies the various objects of feeling, the āṇanda felt through this contemplation is known as Brahmananda. When one rests his mind on udāna after discarding all knowledge and the object of knowledge, then the delight felt is called Mahānanda. The contemplation on vyāna ends in the feeling of cidānanda, the bliss of consciousness.

After realizing these kinds of āṇandas, when one realize the prāṇic energy in its fullness he feels the Jagadānanda, in which no limitation occurs, as it flashes forth allround feeling the

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1. निरानन्दे मात्र दृष्टि: निरानन्द प्राणाय भद्रनिष्कान्त परानन्दे बलिमुखत्वात वर्ण प्रमाण अः; ब्रह्मानन्दे नीलचुबापि सचिवीज्ञारा-कल्मकृिे ब्रह्मार्पण: महानन्द: प्राणायादि चात्र परिधारण महाविशिष्टः
किशन्द: सर्वविदेशं तदुस्मकविमािोः।
This whole set of various processes for different kinds of ānandas are called uccāra yoga. On development of prāpa, consequently the following characteristics appears: the feeling of ānanda, udbhava, kampa, nidrā and ghāṛpi.

It will be worth mentioning that this prāpa yoga has nothing to do with prāpāyama, which is only an exercise of breath control.

Another process on prāpa vāyu is called sthāna kalpanā. The mind can be fixed on the three sthānas or places, respectively prāpa vāyu, body and somewhere outside the body. There the vital air or prāpic vāyu is used in the different sense than it was in uccāra. In this process the aspirant has to fix his mind on prāpa in the sense of exhalation and inhalation through the nose. The aspirant here has to fix his mind on
bāhyadvādaśānta, a place, twelve finger distance in the outer space from the centre of the body, and dvādaśānta, a place twelve finger space inside the body. By practising thus the vikalpas begin to be diminished and finally one has śāvav samāveśa.

In this context, there is gross body, and the external objects on which the mind is to be fixed on, can be other than the prāṇa, as idol, picture etc., but the real technique is only to fix the mind on the prāṇa vāyu.

2. Japa:

Japa is also prescribed in connection with the sādhanā or śaiva yoga. It has been

1. उच्चारन्वितं यथा तथा सन्न्यासं विकृतं।
   यथावत् समालेखः सन्न्यासं उच्चारे ॥

MVT:II;21
explained at many places in the Vijñānabhairava tantra. It leads to the rising of a torrent of wisdom on account of one's japa onto Anuttara or the highest letter "a"; bindu and visarga in alphabetical order. This is also called trika the triad of three Śiva, Śakti and nara. The japa has great significance as it is closely associated with all kinds of recitations of mantras, including the all highest Om.

Praṇava japa leads to the development of the various Śaktis or manifestations of the spiritual stages; when pītha mantra is recited, arranged in order of the gross letter and subtle forms beginning from bindu and ending in samanā.

1. वचिन्द्रजन्मकिष्ण ब्रह्मां, जपतु महान्।
उदैति देवि सहसा जानो! परमेवः ॥

परं श्रीमद्दुर्धर्षिकं नान्नरवार्तं ज्यापाणा ॥

VB;V.90

TA;IV; V.89
Japa is also referred to as dhyāna by Abhinavagupta as endowed with the power of complete perfection.\(^1\)

Japa is not the muttering of some sacred formulations only, but in the real sense it is bhāvanā or contemplation on one's own essential nature.\(^2\) In the Siva sūtra Vīmaṇsini it has been well observed that japa consists in the repetition of one's essential contemplation on the deity that is one's own self.

\[\text{\textit{\textbf{Transliteration}}}\]

\[\text{\textit{\textbf{Sanskrit}}}\]

\[\text{\textit{\textbf{English}}}\]

\[\text{\textit{\textbf{Translation}}}\]

\[\text{\textit{\textbf{Notes}}}\]

1. विष्णु-नर्तक महावर्ष सृष्टिकर्मणि श्रेयः
   सक्ते दिक्षिता दाही वाण विक्रमिति।

2. \[\text{\textit{\textbf{Sanskrit}}}\]
   \[\text{\textit{\textbf{English}}}\]
   \[\text{\textit{\textbf{Translation}}}\]
   \[\text{\textit{\textbf{Notes}}}\]

\[\text{\textit{\textbf{References}}}\]

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Japa is said to be freed of all ideas of ens and non ens in the constant observation of Siva's nature. Constant mindfulness of the nature of Siva, which is Parāvāk or self is japa; and the reality of which consists in the mindfulness of reality, which flashes forth in between the both bhāva and abhāva.

The real japa consists in the automatic mantra which has to be contemplated on. This japa is recited 21,600 times throughout a day and night and it sounds itself, nobody can stop it, neither the cause of it can be attributed to anyone. It is that deity which resides inside the self of being. Such a japa, though seems to be very easy in its performance, but very difficult in committing.

1. तत्सङ्के जपः प्राक्तः
   "भावाभावपद्वुः।
   तस्मिन स्वेहं- पराप्रभुमान जपः। वत स्व
   "भावाभाव पद्धातिसंगति स्वायत्तरतक्षणेऽपरमार्थाय।"
   हतार्।

TA:I;V.90
it for the ignorants.\footnote{1}

3. Bhāvanā:

Man is said to be with the mind full of vikalpas (alterations), as it is the nature of mind. To get thoughtlessness, one has to seize the \textit{suddha vikalpa} (pure conception) of consciousness realizing as being Siva. For this one has to practise this notion of pure conception.

This is a creative contemplation. Imagination of this notion plays an important role in eliminating all other alterations, when one, with all faith and fervour, at his disposal, imagining himself as one with that being of Siva. Then the \textit{suddha-samkalpa} or pure conceptions, which comes the first, too ceases and finally one lands in the real self having dissolved empirical and psychological self.

\footnote{1: \textit{प्रश्ननि निवारणो सहस्यमयमविशिष्टि।} \\
\textit{जपो देंवा: चुबिद्ध: इसमो दुन्नपो लड़े।}}

\textit{VB;7.156}
The essential nature of bhāvanā is initiated by a sadguru to the aspirant by whom he is directed while stepping into the mysteries of āgamas; into the irrefutable conviction of the realization of being Siva. He trains his disciple’s mind in harmonious consonance with this truth that the essential self is ṣiva. By this way, a spiritual power and attention, complete thrust towards the source of one’s own being are culminated in the bhāvanā. Bhāvanā, in the yoga tantras of Kashmir śaivism has been emphasized very much. At many places in the Vijnānabhairava Tantra, the word bhāvanā has been used to denote real contemplation on the state of Lord Siva. 

This bhāvanā is said to be dissolved while pure conceptions (Suddhacintana) merges in one’s essential self. Bhāvanā is not to be

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taken as mere imagination, but a strong conviction of one's essential self, which is the form of this thought that this empirical being, in fact, is one with that being of Siva, has to be contemplated.

Thus bhāvanā is an important aspect of the yoga tantra in Kashmir Śaivism.

4. Sunya:

Sunya, in general sense means void, or a form of gap in the space constituting nothing byt vacuume only. But in philosophy of Monistic tantras, the word Sunya has a great significance and has been used in various fields. It has been called as abhāva sometime, and that abhāva is not what in Nyāya school establishes, which excludes all vikalpas and is just void, but consisting the pure state of Siva.

1. तृत्यनाथायादिरेत्रैं विचित्रो द्राक्षस्यादिनायपि
   सुमुक्खसंपर्कितेऽय मात्रः 
   पवित्रित्याः
   मनोनयः
   VB;V.56

2. ज्ञात: व सयूक्तिः प्रातिव: यतः द्राक्षिता
   समुद्रिक्षूि: परवत: यतः द्राक्षिता
   ST:IV;V.292
The word सून्यa has been interpreted as unmanā which may be deemed as one of the mystical degrees in the Vijnānabhairava; and used as synonymous with the word madhya, it may also be contemplated as the middle state of the sky-madhya सून्यa. At many places शिवa has been nominated as to be सून्यa or शिवा सून्यa.

क्षेमराज has also contemplated the word सून्यa as माया and सून्यातिसून्यa as महासून्यa.

सून्यa has also been found as indicating आत्मa and शिवa, which is Anuttara, the Highest one, and the Vimala, transparent. In the commentary

1. नारदयासूत्रानौतित्तानौ मध्यमै वन्तरान तद्धनात्म मध्यचौपिती मध्य मूलत्ता उपस्थित तत्त्वात्मान रूपां विशेष वाक्यां ।
तत्त्वा व तद्धनात्मान गुणपूर्व व तत्त्वात्मान वनालाभन परिवृत्त, वैभविक का पदे, तत्तव परं आत्मयाकनृत ।

Comm. on VB;
Vs.42

2. तत्त्वात्मान परं गुणात्मान क्रियकारिकान 

STVII;V.57
of Tantraloka, Jayaratha has observed śūnya as the all inclusive and the essential nature of Śiva.

In the commentary on the Vijnānabhairava the word śūnya has been very well explained by Śiṅkopādhyāya in the philosophical context. He explains śūnya as devoid of all exterior and interior existents and absolutely freed from the constitutive principles of the residual traces of afflictions. In the highest sense it is not śūnya (non existent) as such.

Śūnya is that fundamental ground from which all elements arise and in which they get

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Comm. on the TA:II;P.39
dissolved. Since Śiva is and the fundamental cause of this whole creation and the embodiment of the supreme consciousness, therefore, He is due to being beyond the subject of description, He is called Śūnya.\(^1\)

In the Svacchanda Tantra, an explicit observation has been made to elaborate the word Śūnya. It is asserted that in the tantras the word Śūnya, in real sense is not Śūnya, but this would mean the absence of all the objects, that is known as abhāva, in which all objectives existents disappear. It is an absolute being, that state which abides as transcendent and absolute peace.\(^2\)

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1.  

स्वतः परिचिता व जिवात्मा ज्ञप्रायम तद् 

जत्वानि यत्न नीयते वह्मात्सुधिवन्ना व ॥

Comm. on VB; V.127

2.  

बुद्धेन्द्र न्यायमिल्युक्तम् शून्यं चानात्म उच्चात् ।

वधात: स संविद्वं यम्यायाः द्वांस्तत:॥

ST; II; V.293
The word āśūnya has been explained as Parama Śiva, who is a mass of bliss of consciousness, the ultimate cause of the reality of existent and non-existent objects. The essence of this word āśūnya is that in which there is no objective existent.

The energy of āśūnya has also been explained as the energy of Parāśakti, to become āśūnya for complete freedom from the identification with the gross elements. All objective elements are said to be ultimately dissolved in āśūnya, which is, in fact, the real nature of all the objects, as the vacuity is held by particular notion on account of such contemplation, the aspirant, though still perceiving that object

1. शून्यता परमा शक्ति शून्य तात्पर्यः पौरवौः
शून्यता शून्यात्मां तं शून्याकारः मुनामत्वैः

VB;V.39
is rested in the absolute tranquility (Sānta).

5. Extensive space:
The experience of the existensive space without any object, trees etc. has no definite, concrete object in the support of the construction of thoughts; thus, in such a state the construction of the thoughts comes to an end and super sensuous reality makes its presence felt. In this practice there is no involvement of meditation, japa or anything dhāraṇā etc., therefore, when one confirms himself established in such a state, where all organs have got dissolution in the Šūnya, get entry into the the state of Bhairava

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1. कर्त्तव्यं तैयम्यं शनिस्तुण्यं शन्यता।
   तामेव मनसा ध्यात्वा विदितं प्रकृत्यां प्रकृत्यां।

   VB; V.122

2. देहाभिषेकं ते अपदिवक्ष्यं सति सम ० देवोभाजः अभ्रक्ष्यां नामकरणः
   वर्गानि-हति श्रु-यक्षानमु वित्त्याये।

   IPVV; II; V.311
consciousness, which is the embodiment of complete oneness.

6. Intensity of Experience:

The intensity of experience is an important aspect of the practice in Kashmir Saivism. One can feel the divine experience, even while in the intensity of senuous experience, provided one is aware of the source of joy on such occasion. The joy felt in sexual union is of one’s own self, which does not appear from outside world, or the woman engaged in that act, which in ordinary sense is considered to be the source of that pleasure. From physical union one has to concentrate on that spiritual union where all

1. तन्त्रविस्मिति स्थानिक-मनी विविधं विनिविधिपेतु।

2. क्षारिष्टं परिणामात् तत्सचिदि

VB;V.60

PH;P.86
duality gets dissolved in the complete unity. The sexual joy should not advocated as to be indulgence on the sex only. The illustration made in the Vijnanaabhairava does not mean that the sexual indulgence is recommended. The highest bliss ensues only at the disappearance of duality.

The Sruti also speaks the same thing. It says that when one is in the lock of embrace with a woman, one does not know the external or internal sense, but just oneness, for his mind is dissolved in the divine energy. It, this example, according to the Sruti, is only to illustrate the union with the divine, it is only a fool who takes this illustration as an

1. जायन्ति ैव यात्रेण न ब्रह्म वैद नान्तरे ।
   निष्कामं खितं: प्राहु सुखस्तं मन्यते विधिपुरुषः एव ॥

VB; V.69
enjoyment for carnal pleasures.¹

This experience of intensity of joy can also be felt even in the absence of a woman by simple memory, therefore, one should, in order to realize the bliss of the divine consciousness, meditate on the source of that joy.²

This intensity of experience is not said to be only in the sex, but it can be obtained by meditating on the source of that joy, which is experienced when a friend is seen after a long time or when one feel the expansion of the joy of savour arising from the pleasure of eating

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¹ जाग्या स्मरितकर्ता स वाहु वैद्य नामितः
निर्देशं सुभीतः प्राण भूलितस्य मनः स्वितितास्य ||
शुचिपाठिणा हस्ति वाहु श्रवितःरागः ||

Comm. on VB; V.69

² नैनामन्याकर्षति स्तवसृस्य भरात्सृष्टि हि
कल्याणाशौभृपि नैनेकि माहैदान्वद संधि: ||
स्वकर्षे तय यत् चाति दानादि निधनसंकुला वा च्यातः ||

VB; V.70
and drinking. It is not limited only upto these things, but this intensity is also found in the aesthetic rapture that one feel in the listening to a melodious song. For obtaining this experience one has to be situated in the oneness with the real self. Then, if one identifies himself with

SSVim.III;4

1. ज्ञानन्दे महति प्राप्ते इत्य वातावरणे विख्यातुऽबान्युक्तं तत्ततयत्वनमाति यात्रं।
   ज्ञानन्द्युक्तं भान्तत्व तत्ततयत्वनमदा यात्रं॥
   ज्ञानन्द्युक्तात्मस्य वातावरणज्ञाति किं महात्माः
   तत्र वै भान्तत्वार्थायं महाभावसत्ततो यात्रा॥

VB;Vs.71-72

प्राशास्ति रशास्त्रकेतु विषय स्वर्ण अवधानम्।
ततो तेष भायायादौ सात्वतानु सृष्ट्य अर्थर्पणं सम्पत रां

IPVV;II;P.179
that sound, the delight is established.

7. Mudrās and āsanas;

The term mudrā has been derived from the root 'mud' in the meaning of joy. In the practice various mudrās are said to be very useful. A particular disposition and control over the organs of the body is called mudrā. It is called mudrā because the spiritual consciousness bestows the joy in such concentration. A few types of mudrās are explained in the Śaivite yoga tantras are as following:

In karaṇkī mudrā the world is observed as karaṇka or skelton. This particular

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1. भौमिन्तमयत्वैन मनोक्षेत्रदात्यः

2. करणी भौमिन्तमयिनी स भौरी भौरी भौरी भौरी

Comm. on VB;V.67
disposition of the body is practised by the jñāna siddhas, by which they dissolve their body in the highest ether. The krodhanā mudrā is felt by manrasidhas. It is an experience and extreme expression of anger. It assumes a tight and tense posture. Here, in this posture all the twenty four elements, ranging between pṛthvī and prakṛti gather up into the corpse of mantra. In Bhairavi mudrā the yogin has to fix his gaze towards the interior reality without blinking. In this contemplation, the external objects are united with the internal self, and this union is called Melāpa-siddhi, the union of yoginīs and the siddhas. This dhāraṇā is felt by Melāpa siddhas, and they attain the super natural powers. When a yogin feel the joy of this entire universe in his real consciousness, that dhāraṇā is practised in Lelihānā mudrā. This kind of mudrā is of the sākta siddhas, khecarī, khe carati iti, because it moves in the
empty space and symbolizes the pure consciousness.

In Siva sūtra Vimāraṇī it is observed that khecari is an emergence of spontaneous supreme knowledge. In this practice one has to be seated in the padmāsana and should fix the divinity of the letters in his navel, and be erected like a stick unless his mind is led to three saktis, which reside in the space of the head. Holding himself in this state, one should move forward with the above traid. In this way yogin acquire movement in the head-bodhagagana.

It is also asserted that in this mudrā the tongue should be turned back inside the cranium, and the gaze should be put on the centre of the eyebrows. In the highest khecari, the yogin remains in the state of the highest consciousness.

1. सैं वॉथागामै वर्तन्ति वति तेव: प्रमाध्यय-निश्चन्ताः।
   SS;P.20

2. बद्ववा पद्मावते योगि नामभावकालं लकः।
   दुःखःकारं तु न वक्त-मेह्सा वित्त आयुः ।
   सन्तुष्ट तत्तदुःखरोभोज्य लक्षणं तु।
   एतां बद्ववा महायोगी स्वात्ति प्रश्विनयेत्॥
   SSVim:II;5
Asanas means particular postures. These are very useful in dhāraṇās. Some āsanas have been described in the Vījñānabhairava. The yogin should first get himself seated on a soft seat, placing his only one buttock on the seat leaving the hands and feet without any support. One by this dhāraṇā attain the perfect vigorous intelligence and endowment of plentitude. On seat one should sit comfortably putting his arms in the form of an arch overhead, and then one should fix his gaze in the arm pit, thus by this dhāraṇā, the mind gets absorbed in that respose, yogin attains a great peace.

The āsanas are closely associated with the recitation of mantras. It has been

1.  

 VB;Vs.78,79
contemplated that if one widely opens his mouth, keeps the inverted tongue at the centre and fix the mind in the middle, and voices vowel less 'ha' \textit{mentally}, he will thus be dissolved in peace. The contemplation is recommended on one's own body while seated on some seat. The seat can be moveable or immovable; and in moveable, swaying the body, one's mind becomes calmed and a multitude of joy is attained.\footnote{\textit{Kgobha:} \textit{Kgobha is mental agitation or commotion. It is too of great importance in \textit{āharagās.} This word is also implied in this sense that the mind should be rested at such place where it gets completely satisfied, therefore, it is just a mental turmoil. Any beautiful object should be}}

8. Kgobha:

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\begin{flushright}
\textit{1. शाल्ये यथा रिखत्वा निराघारं तिष्ठावयः।}
\textit{स्वेतः मन्तविगुरी लक्षानु लक्षणाश्रयं चंद्र।}
\textit{क्लायद्वे रिघतिस्य नीलवा दैववाननाद।}
\textit{प्रशालो मानसे स्वादे दैव विषगमनवनाद।}}
\end{flushright}

\textit{VB;Vs.82,83}
perceived or towards that object the attitude of realization of Siva as one's own essential self should take place.\(^1\)

In the spanda it has been contemplated that this state of Paramapada or eminence may be obtained when kgobha is dissolved.\(^2\)

The mental turmoil takes place when the self is identical with the mind body complex and its claimant and clamorous desire. This

\[\begin{align*}
1. \text{(Verse 1)} & \quad \text{तत्त्व तत्त्व परामपदः प्रकटते} \quad \text{॥}
\intertext{Theophrast. (1:44:74) and \text{स्य आर्यानाम जन्त्रि जन्त्रिष्ठते} \quad \text{॥}}
\text{TA:IV;P.100}\n
2. \text{(Verse 2)} & \quad \text{तद्वर्गीयत परम पदः} \quad \text{॥}
\intertext{SK;II;49}\end{align*}\]
agitation of mind disappear when one conceive himself as merged in the divine self, and the mind-body complex is not the self, but the divine presence within the mind-body complex is Siva, then every appealing object is considered to be only the expression of the Lord Siva.

9. Vikalpa:

The external activities of life are mostly the business of vikalpas or thought constructs. Various actions are carried on by the vikalpas, it may be referred to various other things like river, flower, trees, beautiful fancies etc. of the mind. The duality of differentiation is a limitation between the two things, the limit of which is set by the mind, directed according to vikalpas; to a particular point or object. The relation

1. वाळितया वार्तये तु सत्त सिक्षां यतः।
   यत तत यति बाहुः वास्यास्तरधिः वा।
   तत्र तत विषाणस्या त्वाप्रेमत्वायो वै यास्यति।।

Comm. on VB; V.64
between the object and the subject is an important aspect of vikalpas. In fact, no such relation exist outside the reality, thus vikalpas are unable to grasp the reality. At many places, however, the term vikalpa has been used with small addition...in completely changed sense as pure thought. This vikalpa gives this thought that I am Siva, though in this state there is not the complete vanishing of all the thoughts, but by the creativity of this notion all other, simple vikalpas are eliminated. Finally this pure vikalpa merges in one nirvikalpa state, which is no other than the awareness of the reality.

10. Madhyavikāsa:

This is a state between the two prānas or the inhalation or exhalation, the middle state, free from all thought constructs, arises when there is neither inhaling breath nor the exhaling breath. This is, sometimes called -------------

1. निर्विकल्पे निर्विकल्पायूष्णम् निर्विकल्पं स्तंते

VBVs.46,45
Bhairavi mudra, because the state of Bhairava is revealed in this middle state. No variation here remain persisting. This has been defined as the state along with the bliss of cit-kupjalini attained through the development of this state in Pratyabhijñādaya by Kṣemarāja. He describes it as the sole cause of all, whatever exist. This is saṃvit or Universal consciousness, which, despite its being innermost reality and ground for every thing, the first, in empirical world transformed into praṇa² and resides in madhya nāḍī in the form of praṇa śakti, which substantially is Brahman. Though, it remains hidden in its state but the paśu, empirical soul, can not recognise it. By the process of pañca-kṛtya, the praṇa śakti develops or the central brahmanāḍī develops, as in

1. निविकल्पतया कष्ठे त्या परिप्रेक्ष्यता ||

   VB;V.26

2. प्राणं संविद प्राणे परिप्रेक्ष्यता

   PH;P.81
other way the Universal consciousness develops which pursues the attainment of the bliss of cit. The liberation, jīva-mukti, while living in this empirical world, takes place. In this state the individual becomes one with the Universal, therefore, the citti, the highest consciousness, absorbs the empirical citti into itself.

11. Śūnya ṣaṭaka:

There are six Śūnyas or voids recommended in the tantras to be contemplated upon. The final pass over leads one to the Parama Śūnya, whose abode is said to be MahāŚūnya \( \text{or sarvāvastha vivarjitam, excluded by all differentiated states.} \)

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1. मेघविकारीबिज्ञदानिकाया:

PH;S.17

2. खाद् शुङ्क्यानि परित्यय बट्टिल च वद्य बुधू

ST:IX;V.325

3. स्नेहस्यावर्तकाद्वै चीत

ST:IX;V.329
as उर्ध्वा शक्ति and to be higher state, the real state of शक्ति. The second सून्य is called अधा सून्यa in the region of the heart, the third नद्या सून्यa is in the region of eye centre or भ्रमाद्या, throat palate etc. The fourth, the fifth, the sixth are व्यपीनी, समाना and उमना respectively. Finally the aspirant is advised to reject all these voids and automatically, he is led to the state of Parama शिवa, who is the subtlest and the highest void. He is महासून्या, because he transcends to all manifestations and defies all characteristics by mind. There are some other voids which are also meant to be abandoned. The final rest of the mind is only on the महासून्यa or the highest void. The other voids are meant only to lead to that stage where all of them vanishes and only Parama शिवa only remains.

12. Praṇavas and its शाक्तिस: 
Praṇavas are said to be recited in the form of mantra, which means
a sacred formula and which protects one by recitation—'mananāt trāyate it'. There are
three chief praṇavas, the Śakti praṇava-ḥṃ, the Śaiva praṇava-hūṃ and the Vedic praṇava-om.

In the Svachchanda tantra the various energies of Vedic praṇava are described. It
maintains that the mode of reciting the mantra, the upward movement, the function of praṇa and
ascent of the kundalinī. In Vijnānabhairava tantra it has been maintained that the first
letter of om praṇava is to be contemplated on the navel, second in the heart, third in mouth
and bindu in the centre of eyebrows. Ardhacandrā

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1. प्रणवादिक्षुज्ञ राज ख्यातानि कृप्य मायावाद \\
शून्यया पर्यस्त अत्या कृप्यामैति मारवि ॥

ST:IV:288-290

1. प्रणवादिक्षुज्ञ राज ख्यातानि कृप्य मायावाद \\
शून्यया पर्यस्त अत्या कृप्यामैति मारवि ॥

VB;V.39
in the forehead, nāda in the head, nādaṁta in the Brahmarandhra, sakti in the skin, vyāpti in the root of the sikhā, samanā in the sikhā and unmanā in the top of the sikhā. There is, having passed over these, a vast expanse of consciousness identical with Bhairava.¹

In the Saivāgamas, it is further added that the yogī who rises only upto samanā has not achieved the highest goal. The highest goal of sādhaka is to attain Siva vyāpti, who is all inclusive. It is only by rising upto the state of unmanā that one can be identical with the Lord Siva.

Unmanā is that state which is above all thought processes and identical with Svātantrya sakti. It is that mind which is characterized.

¹ ŚRVANŚAYA THREESVARĀVA
vb;v.42
by samkalpas and the jhana, outcome of samkalpa is in successive order being in time, whereas Siva is all transcending and simultaneously knows all things.

Since praṇavas closely associated with uccara, therefore, the Vijnanabhairava defines it how these praṇavas are to be recited. Undoubtedly the empirical being recites the 'sa' and 'ha' always, which is an automatic process in every living being, but there, in the great Goddess, the praṇa lakti, there is a great joy of Consciousness, Vimarṣa, one has to pursue it and rest himself there, one can attain the bliss.

Though this automatic process, in an empirical soul, takes place 21,600 times in a

1. उपनयनार्थं स्वस्वित्रः मनः संकल्पं उच्छवे।
   संकल्पं क्रमाय: ज्ञातन्त्रम् जन्मशतिभक्ष्य।
   तत्पादता श्रव-प्राणी विधिः अवस्थायम् न विना॥

   ST:V;Vs.394,395

2. उपनयनार्थं स्वस्वित्रः मनः संकल्पं उच्छवे।
   तत्यादेव समानिष्ठः परं तैर कामन्ययुये॥

   VB;V.155
day and night, but it is very difficult to maintain awareness. It is very easy for the fortunate but difficult for ignorant beings. The advanced yogis always repose in that prapāhāsa. For him this japa of hāṣa has been provided giving both supernormal powers and liberation.¹

13. Highest Knowledge:

Tantras define the pure knowledge as the cause of liberation, for it vanishes the ignorance, the cause of bondage. This is termed as mala in scriptures. This mala is of two kinds. When one realizes one's own self as the supreme self in consonance with the Śāstras, this ignorance is reduced to nothingness and thus one attains the mokṣa. The important thing is to ascertained here is that the pure

¹. प्रणाहास सदाजीनः साधाँकः परत्वचितपः।
तत्स्याय जपः उद्विक्षः विद्विवक्षि फलप्राप्तः॥

ST:VII;V.56
is the bestower of liberation.¹

This supreme knowledge appears to be the nature of Lord Siva, who is one's own self, self luminous, absolutely independent and conceals his nature with his free will, again appears and bestowes the grace on devotees, thus supreme knowledge is the cause of all formations of Lord Siva, who is krama, kramākrama and akrama².

1.

--- तत्वत्त्वप्रस्ताप शास्त्रेण परिणये।
व्यक्तन्तुः भृगुवंशं गोविकारणाः ॥

TA:IV;V.22

2.

वात्पर प्रकाशवर्धेण शिव: चतुष्ट्यः व्यवत्तप्यन्यमीपर्न निवंस्कम् ॥

TS;P.5

संज्ञाय यत्प्राप्तं प्रत्येकांभो तत्व श्रमाधिकारयं बिन्दुः ॥

TS;P.7
In this context of pure knowledge, one should understand that the state of ignorance is not separated from the Lord, rather, He himself with his sweet will approves it, therefore, one has to think that sadhaka is not a pu or pa, but the prakaśa of the supreme light, which alone is in the form of all objectives in this universe of ignorance. Abhinavagupta maintains that the essence of all the scriptures is trika.

14. The significance of ahaṃ:

When one, with the firmness of meditation, himself again and again thinks over the word of his master, then he, without those upāyas, contained in the Śāstras, such as meditation, worshipping, fast, contemplation etc., enters in the all pervading, Lord Siva.

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1. स्वतंत्रत्वविरिक्तमुद्धर्मं युक्तं हुँकारस्पशिप्तः कारणं

न मौषन्यं नाम वन्याः सङ्गमं गृह्यस्ते॥

मौषन्यं श्रे नाम नेवारज्जः स्वराप्प पृथकं तिष्ठे॥

सङ्गुणं वायुम्: शंकुदं: ....

TA:1;VI31
The intensity thus attained is nominated as "aham!" and the entrance into the nature of all pervading, owing to its non-involvement in any of these upāyas, it is also referred to as Anupāya or no upāya. But if no yogānga or part of ypga is involved, then how it can be accepted as part of Śaiva yoga. To answer this question, the significance of 'aham' is asserted as the real nature of Śiva, as described earlier. Lord Śiva is self-luminous and free, therefore, the objective cycle is incapable of shining the state of Lord. It is strongly maintained that if one convicts this way then, such yogī, at that very moment, enters in the state of Lord Śiva. Also, whatever one perceives in one's own body is but the vibrations of the Lord, and that vibration is in the reality is one's own essential self, if one by that supreme knowledge

1. शेषसूर आमकिलै कथित्तिपाधिक

2. एवत्त्वऽन्न भूल भगविद कथितै ।
   वीजात्त्वे विप्रन्त अस्मितिक्षिद्योगीकुरंपतै ।

TA:II; V.40

TA:II; V.41
knows this, no supreme act is left undone for him, that sadhaka gets entry in the nature of Lord Siva.

So'ham mantra is thus the highest mantra and as no upaya is required in this practice, it is nominated as Anupaya. Worship, mantra, meditation or any other practice is not needed for yogi, who has been intensified with this kind of meditation. No restrictions are applicable to him for doing or undoing the good or bad, virtue and vice. He is above all worldly means.

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1. उपाय जान न शिव प्रकाशे घटै त भावति सक्त-निर्मिति:।
   विनेर्विनेर्वतं उदारस्तम: स्वयं प्रकाशं शिवादिशेल्लात्माः ॥

   TA:II;V.37

2. श्रणां न मन्त्रे नस्यवं न प्रमा नापि कल्पना:।
   न समुदायदिक्षायं परंत: कौशिकविक्रुम: ॥

   TA:II;V.37

3. यज्ञ व क्षुरां सक्तं सक्तति स सक्त: परस्परवरी वाली मदि अमन:।
   सातना स स्व परमानं हति जलवाकः परमारित न ॥

   TS:P.9
15. Upāyas and means:

In the Śaivāgamas, there are three different means which are explained for the yogins of respective stages. These three means are successively meant for advanced, medium and lower sādhakas. Sāmbhavopāya is suggested for the advanced yogins, the second means, the Šāktopāya is meant for the medium class sādhakas, whereas the last one, Anupāya is said to be practised by the newly enjoined sādhakas. Abhinavagupta has dealt with these means exhaustively in the Tantrasāra, text for the present study. Some masters of the Monistic school, however, say that the Anupāya is not something super knowledge, but simply an upāya. In this context Abhinavagupta has maintained that, since no such practice, as internal or external involvement of sādhaka is found, therefore, it is a spontaneous sāktipāta and thus beyond the class of means. It has to be taken as granted by the sweet will of Lord Śiva. In the Śaivāgamas all
the three upāyas have been explained in full length.¹

(a) Sāmbhavopāya:

In the three means, Sāmbhavopāya is said to be the top most upāya and practised by highly elevated sādhakas. To realise the mergence of individuality in the state of Bhairava through the absolute independence is said the nature of this highest upāya.² In this practice no mantra or any physical practice as prāṇāyāma etc. is required. One, in this practice, has to ascertain all the objects as one with His essential self, and that self is one with All pervading Bhairava.³ When this way, one practises, then by acquiring non

1. तैल वाहम तन्तन अन्तरिक्ष विश्व प्रतिभिगृहेत्तथा हृदं विविसास्ति महास्वव परमेयवरः: समावेश निरंपाययं घनं, तत्सम च न मन्त्र द्रुत तयान व्यासिदिन्यमणार्या काविविश्व ।

TS;P.9

2. तता तदा स्वातं शक्तिवाच विधानुर्ववुन प्रविधिक्ष्य भव प्राय समाचारं लब्ध प्रवति। ज्ञातिपूव्यन्त जन्मायिन्याना काविविश्व।

TS;P.10

3. ज्ञातिविचित्तस्वतं गृहणात प्रविधिक्ष्यः। जस्तै व: समावेश शास्त्रस्वातं श्रुद्धांशुः।

MVT:II;V.23
variation of thoughts one gets dissolved in that supreme Lord, thus one becomes liberated in this very life, Īvamukti. The whole creation, to the pādhaka of Śāmbhavopāya is one with Universal Lord as various kinds of creation are perceived as a creation and destruction inside one's own nature, this way, one who thinks, becomes liberated. Also one who thinks that this vimarsa of God consciousness is absolutely pure, of one's own essential self, pervading in all the perceptible and non perceptible objects, becomes pure and parabhairava, and gets liberated for all the lives and attains the highest beatitude of Lord Śiva.

1. क्रेयं साधनपरारम्बिकार्थानितमान्यात्स्माकार्थनिविविधितः सिद्धं भूतं नवद्रात्मानं परस्तो निरितिक्यत्या शांतं समाप्तेन योजन्युक्तताः

TS;P.19

2. शिवताधार्मायमात् नयात्स्वाति ता शांतवः

TA;I;V.178

3. इति चुन्त्या विनंत्यानं विनतानं सम्भव वेद्तमाव ! तात गाव्यतिः स परम्परात् प्रूत्तचे परिनिधित्वं नमते

TS;P.20
All the thirty six elements, in this practice have been said to be taken as divine deities by the sādhaka, representing Lord Śiva, and the bestower of the joy and the liberation. The yogī has to realise them as one with his essential self, then they become energetic or full of vīrya. They should be assimilated in the Parabhārava with absolutely pure consciousness. So, in this practice, the yogī has to be of very high stage and perfect in concentration, as no external or even internal, except spontaneity of Lord, help from the objective side is involved, the absolute nirvikalpa supported by the pure consciousness is needed.

(b) Śāktopāya:

When a yogī practises to get entry in that state which is described as samanā through his concentration adhering to the teachings of āgamas and the command of master, he is said to have

1. कैज्ञं कृष्ण: सौभं
   नेमल्लेत विप्रम: ||

   TA:I;V.183
undertaken the second means, the Sāktopāya. In this practice, one has mainly to accept that vikalpa which is the cause of this whole universe, and this whole universe is the creation of the energy of supreme aham, ranging between the pṛthvī and the Śiva tārta.¹ That aham is both universal and transcendental. This way one, having intensity of merging into the state of Lord Śiva, discarding all vikalpas, becomes one with the Highest.

When one is fully convinced that, he as individual is inert, bound, impure and put into action by other, then, by this conviction, instantly becomes the master, all pervading and pure consciousness.²

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1. उच्चारितं वर्तु सैलोनिं विचिन्तयूः ।
   य सच्चे श्यामानाति शाश्वित् सस्तवापि रितियते ॥

MVT:II;V.22

2. कष्ठ मलिनः कलः पालः अव वाय लक्ष भावप्ये-प्रत्यतितितः ।
   इति क्रृष्ण विश्वय निविदित्युत्सदै स्वेतानिति नाम कं यथ यथ यथ परं तथयम् ॥

TS;P.33
(a) आपोपायः:

In all the three upāyās, this is the last one and is meant for the aspirants of lowest class. In this practice, the body is an important place, and various āsanas, mantras, prāṇa vāyu etc., have significant role. In this practice the knowledge of āyu is āpavājñānam, the buddhi is just the contemplator and the prāṇa is of two kinds, subtle and gross. Gross prāṇa is that the nature of uccāra and subtle is in the form of the letters and the words. Here deha and other organs are said to be karagas and the external and foreign objects, such as pot, liṅga worship etc. dhyāna āme said to be self illuminated and all pervading. One has to consider pramaṇa and prameya as fire, sun and moon respectively. By this kind of contemplation all vikalpas get dissolved and all the three great acts of Parabhairava, the acts of his free will becomes established in that

1. उच्चारकरणायांगारागाह्यानुप्राक्षपति ||
   ते नबस्तास समाधायः सम्प्रत्यव हस्तुवः इति ||

MVT:II;V.21
sādhaka, who, in a very short time attains to the state of Bhairavi, the supreme power.

Uccāra is praṇa resting in the ether of heart, before it was transformed into praṇa. All the six respective stages of praṇa; praṇa, apāna, samāna, udāna, vyāna and vyānanta respectively take place here as it transforms into praṇa from uccāra. These six successive stages of praṇa are nominated as Nijānanda, Nirānanda, Parānanda, Brahmānanda, Mahānanda and Cidānanda. The receptor of all these stages is Jagadānanda, situated and resting in his own highest consciousness. The next stage which comes after cidānanda is Pragānanda, then udbhava, kampa, and then nidrā. All the exterior activities

1. समस्वाध्यात्मां भवायिनः स्वचस्विन्याः एव प्रज्ञात्मां हृद्यर्म्यनित्यति संसार
   प्रवश्न। एव प्रज्ञात्मां स्वात्मायुपार्थादिवा एव सवयंविद्यति निलित्तत।
   हय एव पैसी भावः।
   TS; P.37

2. हय श्च अन्याय प्रवृत्ति च्यानांत ता तस्य विश्वनां ता तस्य
   निलित्तत।। चिदानन्द एव तत्त्वादु तानं युमिः
   उपादित्त!।
   TS; P.38
are ceased to be in function upto these stages. Thus one becomes completely situated in Mahā-
vyāpti, which is nominated as ghūrpi. All these stages in other words are just as from jaṅgrat
to turyātīta. Thus uccāra is established in the
highest and all the objects are dissolved for the
term this liṅgatrayam has been used in the yoga
tantra. The next stage is yoginIñḍaya, in which
the yāmala takes place, thus one is presumed to
have attained the state of Saṅghatā of Bhairava
and Bhairavī.1

The unmanifest and unrecognised sound
prevailing in the uccāra is nominated as varṣa,2
principally the cause in the creation and reabsor-
tption, by practising on it one attains to the
state of glory of Highest consciousness.3

1. पर वात ति यो त्यो विषये मया मुख्यते स्वर ित्रमा ।
तत्र चुक्ति सप्निचनुष्ठाता मात्रेयथा याममेिरता दैवेय तिष्ठतं क्रियाकर्ममि नाचःः ॥
TS;P.41

2. कल्याक्षानुवांशाय प्रखितिः सच्चिदानं
TS;p.42

3. तत् युक्तीति मात्रेयको युक्ति संय ित्रमा प्रखितिः
TS;P.42
Aṇavopāya is said to be very much useful and helpful to those aspirants who wish to enter in the domain of Śaiva yoga.¹

16. Adhvans:

In the uccāra there are three stages; the prāṇa vāyu, body and external world. In prāṇa there is vidhi or adhvan. The successive and non successive movements are called kāla, and that reside in the consciousness of the Lord. According to Śaiva scriptures the following are treated as adhvans:

(a) Kālādhva:

In Kālādhva the first step is pakṣa sandhi, the union of two pakṣas—fortnights, the fortnight is the field of prāpārka or the prāgn-sun, the second half of the month is the āpāna candra. These two pakṣas make one month. By

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¹. इत्येनवादद्यं कृत्यं कामप्रवासार्यः
    देवसन्तः पवित्राय व्रिये विविधतिः

TA:IV;V.147
contemplating on all these dates of pakpas, the desired fruit is attained by the sadhakas. Next is vargodaya. These vargodayas are the years and of different kinds, such as mānuga varga, devatā varga, divya varga etc., then there is brāhma śṛṣṭi, brāhma diva, rudra and their age, and then Sṛkṣṇa and then pralaya. After pralaya there is śṛṣṭi, time and then the transformation of life with various births comes in the life of an individual.\(^1\)

Vargodaya is said of two kinds, ayatanja and yatnaja. Automatic vargodaya is that where there is no devatā-deity to be meditated upon alongwith the recitation of mantra. In yatnaja mantra one had to contemplate on the deity of the mantra that is being recited in the practice.\(^2\) In

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1. स शव स्थानः प्रकत्वतन जतः तत्र विविधः
स्थानः प्राणवः शरीरं वाहै च, ब्रह्मा प्राणिः
कृष्णैं | अवस्थादेवयः अवस्थणिदिः
TS;P.45

2. यज्ञसु मन्त्रिनः वर्षं दृष्टिपथवः वातनः
एकावस्तं विपं मन्त्रिनः विन्दुविनिश्चु बुद्धजयाः
मन्त्रदेक्तथा सह तदात्मायु सतः।
TS;P.59
this whole practice of kālādhva, the contemplation has to be observed on the praṇa, all the creation, reabsorption, innumerable varieties should be attributed to that supreme being. The individual essential self should be united and recognised with that of the supreme Lord, thus one attains the fruit of Jīvanmukti.

(b) Deśādhva;

The field of deśādhva is said to be the consciousness. Whatever is practised or experienced on this path is situated in the supreme consciousness, and what is not there is an imagination, the gaganakusuma.

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1. श्रेय जतते सोहाक यथा क्षेत्र प्रसरं गुणर्वो बाल्यन धारणसिद्धार्थस्य बलपद त्रयो विद्याभावं ज्ञातं ज्ञाति सति |

2. वज्र नामस्ता श्रवण चिन्नवीर लक्ष्यवर्तित: । यद्रो नामितानित तन्मयं नित्यरं: कुमारस्य ॥

TS:P.61

TS:P.63
The aspirant has to observe and assimilate all the external objects in the internal consciousness, successively in the body, prāṇa, intellect and void along with the consciousness voidness. Thus the aspirant becomes complete and the perceptor of all the thirty six elements. But the consciousness should be well ascertained and observed as transcending all physical organs and the external assistances and being assimilated in the nature of all pervading highest consciousness. The practice of knowing essential nature of all the elements should be continued until all the tattvas are dissolved, rather they are just observed. All the elements are conceived as the expression of the nature of Lord Siva. Here in this observation Lord Siva is not to be understood as tattva itself, for it is not known, as it consumes all the tattvas, transcending all objects and pervades in all the states. The master of these bhuvanas, which are

1. कष्टानां ज्ञापये सर्वः ।
   सायनस्य संस्कृतः ।

ST:II;V.311
situated in the gaps of these bhuvanas are situated on the earth. They give the respective stages to those who die on the earth, and successively, according to their respect of dīkṣā make those departed souls go forward towards the higher stages.

One who contemplates on this adhvaṇa, in his body, his prāṇa, his intellect, his great ether and consciousness shines the Lord, and he thus, undoubtedly attains the complete nature of Bhairavi.

These bhuvanas, in all are one hundred and eighteen and should be known in brief not in the detail.

1. याक्रज्ञयांश्चित्न लाभानि क्राणिदतित्वायपि । शिक्षतवः
   पुनाक्रज्ञयां सत्वानिः शिक्षतीयायपकं च । सत्वानिः तत्वानिः
   यानि मुन्नानि तस्मात् स्वः कः शिक्षणां शिक्षा: हृदय । तेषु
   भावनाय इत्यादि तेषां तत् गतिः हैं वितरितः।

2. क्राणिदति उच्चवक्तां प्रायःस्व दिवं वाष्टिकं ।
   सवसानिमिः सकं देव प्रायः शिक्षितः भाषणानि ।
   संविदं वर्तः पयः पुत्राविद्वादिः विवेक: ॥

3. एवं तु सत्वानां शतसमुदाय च चरण ।
   मुन्नाणारं पारिः स दीपान्तु तु विस्ताराद्वृ ॥

TS;P.65

TS;P.68

TS;P.68
(c) Tattvādhva:

Tattvādhva is that adhvan which is all pervading, transcending to the bhuvanas, consisting of innumerable pramātas and prameyas, in that what is substantial, similar to the prakāśa of Lord and equals to the nature of the supreme Lord. The tattvas in this path constitutes the chain of this world, viśvamayatā and viśvottirātā in the form of kārya and kāryatā or the effect and cause. This is observed as twofold; pārmarthika and sraṣṭā।

In this tattvaadhva the multitude of letter is nominated as the highest and omnipresent. He himself is subjective. The lowest tattva is nominated as vyāpya or pervasive. In this sphere the lowest element exists in the highest and the same is in the reverse, just as the succession goes upto the Siva and again descends down to the earth. It is just to show

1. यदिवं विन्दुस्वरूपं भूतम जात्सवकं नमस्ते न्यामकं विचित्रं मातःपूर्वपायं महाप्रकाशं तु महायमानं धर्मं परस्परविचारं। स व बलिंद्रः पारमार्थिकः पुस्तकः।

TS;P.69

2. सवं सतादेशस्य शक्तिभवन्ततचान्तं वद्वार्यति ताइ। निःसुधार: शास्त्रायौ तत्त्वं पूर्वं तु तदनुप्रीति मौपः।।

TA:IX;V.312
that all the elements are one with the supreme element. The gist of this whole tattvādhva is well contained in the verse given in the end of 8th chapter. It explains that the whole universe of tattvas ranging from the five great elements to sakti tattva, including tanmātrās organs of action, organs of knowledge, prakṛti, puruṣa, kaśicukas, antākṣaraṇas, sūdhavidyā, Iśvara and saṁśiva is the expansion of the waves of the ocean of one's own essential consciousness of the Parāhambhāva.

One, who, by this observed way ascertains and contemplates on the tattvādhva, attains the state of Parama Śiva.

(d) Kalādhva:

That most subtle energy dwelling inside the tattvas is said to Kalā, as the solidity in the earth or the coolness in the water. In āthvī there

1. कन्यर्मं तल्वकालशं हृण्यर्माण्यं उपवं गुप्तत्वम् त्व गुप्तम् 
   गुप्तम् उपवं 
   \(\text{पुलारलं} \text{पुलारलं} \text{पुलारलं} \text{पुलारलं} \text{पुलारलं}\)

2. संततिं श्रुतिश्च निदानस्य स्वत: संततिं श्रुतिश्च निदानस्य स्वतः

\(\text{TSFP.90}\)

1. निदानितं श्रुतिश्च निदानस्य स्वतः
is nivṛtti kāla, from jala to prakṛti there is pratiṣṭhākāla from puruṣa to māyā there is vidyākāla, and from suddhavidyā to sākthi there is sānta kāla; because all the kaṃcukas go to the rest or absolute peace therein. This is also known as apūcaciṣṭya. These four eggs are also known as pāṭhiva apāgra, prākyata apāgra, māyīya apāgra and sākta apāgra. This division of apāgas is only to separate one bhuvaṇa from the other. It is only upēśa ākṣtītā tattva that they are nominated under names. Śiva is nominated as sāntāśīta, for no nomination, contemplation and worship etc., are applicable there, he is free, self manifested,

परिपक्वाद व्याप्ताद परमिन्द्रीण स्थाप्त ॥

TS;P.91

1. श्वेतरन्तः ् सुखिःपकम्
   तत्वानि सा कैतुष्टात घुर्णया ् चारिता कथा ॥

TA:XI;V.4

2. पारंभिक प्रारंभं चेत साक्तियं शांतकेर च।
   इति संचापतः प्रारंभतोत्सवद्वयं ॥

MVT:II;V.49
self luminous and kalatita. Thus, there are five kalas and thirty six elements. The elements from prthvi tattva to Vijayannakala are also called as atmakala, the kalas upto Sanata or mantra MaheSvara is nominated as Vidyakala and the remaining tattvas are in the class of Siva kalas. Thus it is threefold kalas vidhi. Sometimes it is ninefold. Prakriti purusa, niyati, kala, maya, vidya, mantra, mantrasvara, sadasiva and shakti happens to be nine fold. It is also explained as eighteenfold, sankhula, suksha and para are threefold for bhuvanas, tattvas and the kaladhvans. While rested in subject it is threefold in the state of pramapa it is padadhva, when the intensity of commotion of prapa is appeased it is mantradhva there, the complete objectivity is nominated as varpadhva. In fact, it is only one and that is what the Lord Siva himself.

1. भविष्यित: पूष्ठिकी तत्वे प्रत्येकपत्त्ववत्तमियाँदि \\
विकालिनिश्चिते शान्तिः व सत्य नौद्धभिदं नधुः। \\
शान्तार्थिता तिथि तत्वे क्षतीकतः परः विकः।

2. भविष्यित: पूष्ठिकीकृतां प्रतिलिख्या प्रकटत्वां परमात्मां \\
विष्णु निश्चिते शान्ति: व \\
सत्यां नौद्धभिदं नधुः। शान्तार्थिता परे तत्त्वे क्षतीकते परे पदूः।
17. Dikṣā:

Initiation is a means for the attainment of knowledge of the highest reality. In the Śaivā-gamas, after upāyas the initiation is explained, so that one can experience one's essential self. Describing the purpose and the aim of the initiation it is asserted that in the absence of pure knowledge, the ignorance arise, which cause the entanglements to an individual in this world.¹ By the dawning of the pure knowledge that ignorance is reduced to nothingness and thus one gets liberated from the bondage. The proper use of such knowledge is to attain the highest reality, and this kind of jñāna is said to be the spontaneous grace or Saktipāta of Lord Śiva. It shine

¹ इत्यद्वितीय सधारणमयज्ञानविविधानं प्राप्तिवृत्तत्वं पुरुषस् ।

TS;P.110

¹ विशिष्टत्वः प्राकृतिकत्वकृती स्वस्वविविधः ।

स एतं शक्तिः पालता रस्यः शास्त्रीयः परिमाणाः ॥

TA:XIII;V.52
only when one is fully freed from the mālas. This Śaktipāta is of two kinds; sāpekṣa and nirapekṣa. The sādhaka who is desirous of enjoyments in this world attains the sāpekṣa Śaktipāta and the sādhaka, in whom the desire for such Śaktipāta is risen by the Lord is nirapekṣa Śaktipāta. Therefore, bhoga is karmāpekṣa whereas the salvation for transcendental fruit is nirapekṣa.

This Śaktipāta is ninefold. Initially it is divided in the three classes; again each class is explained threefold, thus altogether it is ninefold. The first class of the three is tīvra, madhya and manda, the next division of these three is made under these; utkṛṣṭa, madhyastha and nikṛṣṭa. By the endowment of utkṛṣṭa tīvra Śaktipāta the sādhaka attains the state of Lord Siva at the

1. तत्र कः विष्कारी हति निरंपणाय় शक्तिपालि শভীষু | কামাগচ্ছ ঵হয়ামৈ দায়ং উপাযং কামাদি হতি দী লিঙ্গিকঃ | তত্র

2. কামাশক্তিপালি শশষ্য না ক্ষন করিত |

TA: III: v.264
time of death. **Madhya tīvra saktipāta** is that which takes place without studying the scriptures. It is Lord's free will that **ānma** receives in spontaneity. The sādhaka, on whom this kind of grace is showered on, is nominated as Pratibha Guru. He does not require initiation from other worldly master. Among all those who are initiated he is superior to all of them. **Madhyatīvra saktipāta** makes the sādhaka able to look for a master, and also gives him power to search a perfect master, and dislikes the imperfect master. Sādguru will, having perfection in all the Śaiva scriptures and knowledge of all the āgamas, embodiment of the Lord Śiva, initiate this kind of sādhaka, and makes

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**TA:** XII; V.57

1. तीव्र साधनां या तीन जन्म-पानं-पात-देशायं-निर्माणं: पुनरेवंविभागं तव उत्तराणवस्त्रं तदेकि देशायं सर्वप्राप्तेऽप्रकृतसंवेद्यं: अतिशयमः साधनां-कारणप्रकरणं अज्ञातस्य धार्मिकोऽणं: 

**TS:** P.122, **मारारक:** यथा |

**मारारक:** यथा: शिखरातो देशायं वशत्वम् | **TA:** XIII; V.130
him perfect in all the scriptures and thus the sadhaka gets liberation very soon. This kind of initiation is given in the various modes, as by mere look, or giving some sermon or quoting some scripture or by giving sacred piece of wood, used in the sacrificial fire for oblation or giving him some commands. The yogi who has received utkṛṣṭa madhya śaktipāta does not find room in the state of Siva at the time of death, but after that he attains that state. The sadhaka who has been blessed with the madhya madhya grace, though willing to get entry in the state of Siva, is more inclined towards the worldly pleasures. This kind of sadhaka gets the firmness of knowledge by undertaking some yogic practices and after enjoying all the pleasures of this world attains the state of Lord Siva. The sadhaka, who receives nikṛṣṭa madhya śaktipāta enjoys all the pleasures of this world and after leaving the physical shell, he attains the state of Siva.

1. कृति संस्कार श्रवणं भव्यति श्रवणेऽविचारः ।

T squat: XIII; V.132
These means of initiation are for only those sadhakas who have been already blessed with the grace of Lord, but for those who exhibit disrespect to elders and behave like ignorants, the meditation is advised to receive the grace of Lord. They should meditate on their bodies as being abode of Lord discharging the five great acts, which are attributed to Lord Siva. In the following verse the idea has been concluded:

That lord, who with his infinite independence as conceals his abode of nectar-grace, in the same way, with his free will reveals it also. The one who is non elevated being is again blessed with the elevation and thus, he definitely achieves the
highest grace.

In imparting initiation there are some important points, which may be summed up as under;

(a) Importance of bath:

Before imparting the initiation there are some necessary rituals which are performed before the proceedings. Bath is one of those important rituals. In the Saiva terminology, bath is not meant to wash the body only, but also the purity of the mind, which is described as absolute immersion in the state of the Lord Siva. Impurity creates individual ego in the being; therefore, in Saiva-gamas apart from the Lord, who is supreme consciousness, and constitutive element of this whole cosmos, transcending this universe in his own nature, is just limited consciousness, and that is

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1. वेदान्तैः सत्सम्बलितत्वम सत्त्वतन्त्रां स्थापयाते ||
   वाच्याद्वाद्रिठित्वां विकर्तव्यादिरत्िः ||
   करुणादिरि क्षेत्राय महत्त्वाधिकारिः ||
   हृदये जुड़ेदेव बृहद्य श्वेताः सिद्धवेदात् सूचिकः ||

TS;P.128

2. प्रत्येकाये त्वम् बृहद्य यथा प्रदर्शिता!
purity. In some aspirants that impurity vanishes by merging in the state of Bhairava, but some needs means to remove it away. These means are eight, they are earth, water, air, fire, ether, soma, surya and ātman. In these, all eight by inserting the mantra and then contemplating on any of them the samāveśa in the Lord is attained. To some, this glory is bestowed just after getting satisfaction in the bath etc.

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श्रमिता वायुक्तं तु स्तानःग्यायायायनादिदिनः॥

TA: XV; V.40

1. तान्त्रिक साहसुर ज्योतिष्ठेऽ भूतिकरणं।

ततं गुप्तसंस्कार वायुक्तं स्तानमापितं॥

हति स्तानस्पष्टं शुद्धार्थारतरयुः।

MVT: VIII; V.8

TA: XV; V.61

2. दीर्घर रक्ष्यते निक्षिप्ताय प्राहू कर्ष्यं रतनं उपदिः। स्तानं व

ह्वत उच्चते। ह्वत न परिवर्त स्वरूप समाकास्। यह ब्रह्मचर्य हिंसितं

जनवनस्तानमापितं साह दूर गोश्चितन्त्राय पुष्टतिः। --कस्थापि दु

स्तानं वर्तानांक्रियते जनकर्ष्याय परमेश्वरस्वत्मातैः।

TS: P.130
However, this bath vidhi is eightfold is of two kinds; bahya and bāhyāntara. External bath is fivefold; pārthiva, japa, mūrdha, vāyu and ākāśīya snāna. Internal bath is different from the external bath, soma, sūrya and taijas baths are called Siva baths.  

All these things, such as offerings etc, are not required in this bath.

In this one has to convince that the essential self is Lord Siva itself, beyond any performance and just like a vast pond, lake. The entire universe should be united with the universal state of Siva, literally dived into that vast lake of God consciousness. One should then reside in that lake.

By this kind of vidhi one becomes both, purified and the purifier.

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1. बान्त्यं क्रमशाहैन्न्द्र चाराध्यात्मरिप्रूत्वः

कारण्यन्तिमहा वैधार्यमें कार्य संरचिताः

TA: XV; V. 78

2. तत्र बायं खायमालक्कुस्यक्षेप्यमें हत्या स्पर्शं गृहिणि नानं

पदयं गजानदेलिपिकिंतु-- एवं सामान्येन शिव पावन स्वामकुंवले-- यथा

वात्स्यं परमेश्वर निरालर्नवलहुः

किं विभवं निरम्मलं ततो विभूमिदयं शास्त्राः

TS: P. 131
(b) Dīkṣā dhyāya; testifying of Disciple:

The aspirant should at the time of this prescription enter in the yāga place with delighted heart and should seat himself there to such posture so that all the deities may be pleased. Before crossing the threshold, the aspirant or śāmayī should observe the general initiation. There he has to contemplate on both Mālinī and the Mātrīkā mantras. By this observance the incorrect method of establishing the mantra is purified and becomes useful. After placing the body in that circle, as in general rule of initiation prescribed, which has to be repeated there is the place for offering liquid articles to the deity. The aspirant then having worshipped the external family of deities, should enter in the place of initiation as being purified by the ways

1. का खमन्नः। बाग्यान्त पावारु ।

Mālinī mantra: ॠऽ ॠऽ ॠऽ
Mātrīkā mantra: ॠऽ ॠऽ ॠऽ ॠऽ ॠऽ TS:p.134

तिमितितिमितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितितित
of the light of the Lord Siva.¹

Thus after contemplating on the various japas and worships, if one who does not get perfection of being ready for the initiation, should practice brahmaviṣṭavya in his life. By practising on it, one gets perfection and becomes capable for antarayāga by which the individuality is removed. After this the havana for the worship of phthvī, gāmśa, kumbha, kalesa and sthapūlīca etc. is performed. The aspirant here has to recite the Mālinī and the Māṭkā mantras. Once again the deities were worshipped with the recitation of various mantras prescribed in the scriptures. Thus after, contemplating on all these worships, the Guru should eat delicious food with his initiated disciple, established in the state of elevation. In the next morning, if the disciple relates, some inauspicious dream, should be, inspite of being called off, instructed with some

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¹ परमेश्वर किरदार दृष्ट्या अस्मिता मागृह परमेश्वर

TS;P.137
astra vidhi to refrain that imperfection. After completing the fourty eighth saṃskāra, the establishment of Rudra is performed in such disciple. At the end of this prescription, the disciple becomes fit for initiation—aṃmayī. The disciple, afterwards is required to have unscathed devotion in his master, the scriptures, deity and disliking towards other schools. The attitude towards woman should be as to keep them away, not as an object of hate. The name of Guru, devatā and mantra should be recited only at the time of worship. The belongings of master should not be utilised by the disciple. The worldly acts are not to be done before the master. The supremacy should be reserved for the master. In all the worships, the Guru should be worshipped at the first place, and then the name of Guru with Śākinī etc., possessing inferior powers, should not be...

1. तत्त्व पातः जप: साक्षीस्तैं शाश्वतस्वः ब्रह्मधिगतः
   तस्मादन्यत्र तत्रात्मानमौभूमित्तत्रेव प्रवृत्तः ॥

\[ \text{TA: XV; V.447} \]

\[ \text{प्राचिनालीके मानन्यप्रावैलालितम् स्थापने} \]
\[ \text{तपावेश वशात्मवस्तन्मयं प्रयथे ॥} \]  
\[ \text{TA: XV; V.451} \]
The opponents should be treated with the perfection of the Sāstra and left refuted. Guru should be worshipped at his visit to the house of disciple according to the latter's capacity. To disciple, there is left no pilgrimage, but his own body. The essence of mantra along with its deity should be remembered always by the disciple. His master should be pleased with money, woman and other things of need. Finally, the disciple should worship the Lord of devotees, dīnānātha, and the deities of mātṛcakra. Thus, when one is capable of performing the worship and recitation of mantras, for the highest attainment, worship of master should be performed. In the end of all these prescriptions, one becomes as pure and innocent as a child, perfectly diverted towards the

1. शिष्यते विद्या प्राप्ता मन्त्रांम पुरुषवन ||

ST:III;V.142

शिक्षीवाचाकाव्यं व कुदाचित्सुत्स्वरूपं

TA:XV;V.552
the attainment of the highest fruit.¹

c) Putraka initiation:

In this initiation the Guru has to perform various kinds of worships including those of important deities and all the elements from Siva to pṛthvī. The disciple has to identify himself with the Lord. This dīkṣā is said to be the reliever of all kinds of bondages.² This initiation gets perfection only when the disciple feels this whole universe as one with his self, external as well as internal adhvars and the unification of intellect, prāṇa and body. Thus, having achieved the state of śīgya, the disciple should enter in the great ocean of highest consciousness, filled with bliss. The sādhaṇa, having led to this stage,

¹. अध्यात्मिकम् समस्तम्:
   पुरा स्वत्तमाभावभावस्य ।
   पश्चिमात्मानि विष्णुकम् ।
   परंत प्रभृति मयादितरं स्वातः ॥
   नरं भक्ति धर्मार्थस्वप्नात्मानि पदार्थार्थ ॥

   TS: P.155
   ST: IV; V.49

². तत्वेत् भवानिविविधा व तत्वं प्राप्तिविहोऽति
   पुनः च सर्व परं तत्र योजनानुदेशिका ॥

   TA: XV; V.464
becomes one with the nature of Lord Śiva
discarding the state of individual.

(d) Sapratyaya dīkṣā:

This kind of initiation
is meant for, one who is just about to die,
but desirous to be initiated. This situation
appears only when the disciple is seriously ill
and is unable to undertake any physical task, then
in that case the Guru should initiate him with
Samutkramāṇa dīkṣā vidhi. All the bondages
as kāla and others of the disciple are then removed
away through this mantra of initiation. Thus,
the disciple is made conscious. Various
kinds of worships are then performed, so as to
give enough span of life to complete the final
oblation, on account of which the disciple attains
the complete assimilation in the supreme self.

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1. शिष्यश्रीकमान्य फाटिक्षि प्रस्थ तद्विमन्बाणाय बगिब्वाण प्रमेयः
   या कतस विश्रामयति तातैय विश्रामयतां पुनरुक्त्यति।
   कुत: समस्तांकपोः सत्संया किञ्चिदन सुगात विश्रामयतः।
   शिष्यश्रीं धरिष्यं तथावित्ताणु मात्रेकतां सं मत्त्वादः।
   TA;P.159

2. हृदयम शिष्यं जगद्गते खित्तिनां परिपार्थिताः
   उक्तमृत्युतस्तत्संवेधं परततै नियोजयेः।
   TA:XIX;V.8
But to that disciple who wants to enjoy some pleasures, one more offering is made. In this consonance, disciple recites the highest mantra at that very place so that his individuality gets fully merged in the Universal self. The disciple in this stage is also authorize to recite this mantra. At the end of this initiation the Guru has to perceive his disciple as reached to extreme subtlety, by which the disciple gets placement in the highest stage.

(e) Parokṣa dīkṣā:

This kind of initiation is meant for those disciples, which are missing or are dead. It is imparted by such a Guru that has perfection in scriptures. The Saktipāta is brought back to the mouth of the disciple. This initiation is also called as mṛta dīkṣā, therefore, the external

1. सत्यी पुनःविवाहित िन प्रेममात्र तथा ।
   कप्पात िनपूजुक्तता िनमात्रनिमशुक्ते ॥
   TA:XIX;V.31

2. कत परापथानास्ति सत्यं वा वन्धुकर्वे शष्टिसपत्त उपजाति
   तदा वहम् सत्यं बुद्धिकम दीचत भुजाते ।
   मर्क्क्तीत्वा वदवमात्र व्रीज भवलितसः पार्वतं मन्नः।
   त्यादिचित्तपदेन निश्चितस्तग्नायु ग्रीवूँष परमः: TS:P.163

3. गुरानास्ति कान्तस्वत्व लघ्वाश्रवरस्त्व वै ।
   मृतमात्र परं स्वाते दीपामात्रिकी विभवी
   TA:XXI;V.26
performances are not required here. First of all the general worship, as prescribed in other dikṣās is to be performed. Various deities are worshipped. When these worships are completed, for the worship of the Lord, the artificial image of that disciple is placed in front of that place of sacrifice, the master then sits on the seat of grass, kuśāsana, and successively obtains the highest knowledge. After the contemplation of this second session of worship concluded with special offerings, that image is dissolved in the highest consciousness. Thus, the disciple initiated by this way becomes liberated, provided he is situated in the ether or heaven or mṛtyu loka. But if the disciple is alive somewhere, then the same kind of fruit is achieved by him. He receives the knowledge, yoga, initiation and enlightenment inserted in that artificial image. That disciple also gets the fruit of liberation after his death. This kind of initiation brings about the similar enlightenment to that which one receives by attending this initiation in person, at the place
of initiation.

(f) Liṅgādhāra dīkṣā:

In this initiation, the disciple who belongs to other shool is initiated in Śaivite way. When a disciple, initiated formerly in other system, by the grace of Lord, desire to get himself initiated in Śaivite way. To initiate such disciple, the master should place him in the various ways, as first of all in water, then giving him bath should dry his body with number of worships of sacred wood. In this recitation of mantra of Lord, the eyes should be closed. Then the master should purify him in front of yāga gīpha, there this mantra "prayaściita śodhayami", I offer worship on account of my past deeds, in hundred times should be offered. While offering this oblation in the sacrificial fire

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2. 

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1. 

2. 

TA:XXI;V.31 

TA:XXII;V.1
the master offer himself to Lord Śiva with this mantra "ākīncitakara tvamasya bhava". Thus the yāga performed for the purification of the disciple from the other school is completed, and the sacrificial fire is also drawn back. After this purification the disciple becomes capable to be initiated in Śaivite system, and is initiated afterwards.

(g) Abhīṣeka dīkṣā:

This initiation is imparted to a disciple to be installed on the seat of Guru. In this initiation, the disciple should be fully conversed with the Śāstras and possessing the highest knowledge, though not having other qualifications, is still entitled to be initiated as Guru. The perceptor does not offer his seat to that disciple just after the impartation of this

1. वाणवानि वसिष्ठानि ज्ञात-स्तेचु शास्त्रेण च सिखला: कदशीत्वा वै ते ते कथा शास्त्रिल पातैन पारमेव वै ते तेः सः कर्मम् सिखित।

2. सर्वकृत देवतापि यस्य प्राणिस्त डायडूरा वन्धुः।

TS;P.170

TA:XXIII;V.3
kind of initiation, but the preliminary installations are at some higher stage. The disciple, at that stage, has to achieve some powers through practices, such as japas and homa. Then if the required achievement is made and the imposed routines are maintained, then the disciple is considered for this final installation, so as to be placed on the seat of Guru. The master, should, before installing on the seat of Guru, once again testify the disciple, so that the unqualified person is not installed, rather the qualified should not be ignored. The disciple initiated thus, also before imparted the highest knowledge should be testified once more, and should ignore that disciple who received initiation by deceiving the master. In the end, performing all these prescriptions, the worship of Lord Siva is performed.

1. जैन विज्ञान भूष्ठि विज्ञानादपेषण न।
   सन्यासियुं पूर्णि यावै मैं नोइङूल।।

MVT:XVIII;V.67

2. स्वप्न-श्लोकानिन्स नादाकृति दुर्गालैि वा अज्ञानिकृिपे
   तत्र कारियाँि न शोष्णैि, न व याग्यं परिवर्तति। दीर्घितमिपि
   जानिन्स परिीचैि, क्षणु मृत्यु वानमिपि जात्या उपरैि।
   अन्नशरणान्तरा स्वार्थं परायोणभक्ति करति।।

TS:P.173
Sraddhadikṣā:

This initiation is given to such disciple, who, though has received initiation, but died without achieving the desired fruit. This prescription has been described to those disciples, who want their desire to be fulfilled, but died unaccomplished, the desired fruit. In this initiation also the same process of initial worship etc., as told for the last one, is to be performed and with the concluding offering the dead body is cremated. By the power of knowledge to satisfy those who are ignorant, the rites prescribed by the scriptures are performed. Then, in that dead body from toe to top the mantras are established and the life is inserted in that dead body, by which it begins to vibrate. After this ParamaŚiva is worshiped with complete offerings. By worshipping this way, as laid down by Śāstras, the disciple becomes a repository of energy. In the case of a real truth seeker, however, the observances from antegji to the end of Sraddha are not necessarily

1. सृङ्खलकर्क्षातं क्षय स्या कृतायते।
   तथापि तत्मसिद्ध सर्वनिर्धारकै॥

TA;XXV;V.8
required. Everywhere the worship of all deities is said to be the main worship.

(i) Dikṣāntaram vartanam:

These are some ordinances to be carried on by the disciple after the initiation. When one is initiated, the Guru is left to instruct him with the various ordinances, strictly required to be maintained by the disciple in his physical cycle. These are three: the nityam, naimittika and kāmya. There is one more ordinance, but not explained in the scriptures. To be firmly situated on the assimilation, given by the master is nominated as nityam, and to assimilate the ordinance is called as naimittika, as to make firm nityavidhi, there is worship and sandhyā, to offer oblation in the fire, to celebrate all the special days of master, master’s welcome at disciple’s house etc. The disciple

1. कथा व्याख्यानस्तेनां युद्ध मनोकामिनी परिषद्यसन्ता मुनैश्वाररूपित जिते —पालयोग्यत्व बन्यंकरामकार्यं दीर्घं बुद्धि सवर्नं व आदादिवित्यं

TS;P.175

2. तैवेन शत्रुवत्वं निबारणामिति चुढ़े ।

क्रममेऽ यत:—

TA:XXVI;V.11
who has been given the mantra of the highest power, should practise on that mantra at the function so that it bears the highest result. The disciple should then worship the Lord. The worship should be free from doubt and within one's own self. His body then becomes a shrine of divine deities, because he has been identified with the Lord and, therefore, his body does not represent the limbs of mere flesh and bones, but pure divine being, which represent the great energies of Lord. The Āgga and the staḍgilla are also worshipped. The presence of the Lord should be felt everywhere, which has been described as: the Highest worship.¹

However, the Āgga, as there is general conception, as is made of stone or metal as gold etc. should, in all cases, be avoided.² No such Āgga is

1. तत्र ते दीयां संस्कारितमेव जान्येव ज्ञाति, तस्य लक्ष्याय वाजीव श्रवणस्तु दुःं उपवित्र। तत्र नित्यं, नेमित्वम्, कामः शरीर तिरिक्ष श्रद्धावतः। — यदृ भविष्यति हृदय तदवेष्टित परमेश्वरस्य।

TS;P.180

2. वे वास्तवाणि किं लिङ्गस्थितः परिष्कर्षी।

प्राप्ति हि व अस्तित्व है कामयात्रिकर्षी।

न च तथा किं मानादि कालिकपुष्पक्षी।

उवाच।—त्रितिस्मेतः किंतद्वर्गे हितव।

TA:XXVII;V.13
recommended in this worship. The manana of the highest mantra is liṅga, and that should be worshipped by udāravārya, the recipient of highest energy. This kind of worship is said to be fruitful and the highest worship. Paravidhi has been provided by giving perfect fruit and the day for performing the yāga, and pūjā etc. There are six parvas as described in the tattvas, and are nominated as under:

sāmānyā, sāmānyasyāmānya, sāmānyavīṣeṣā, viṣeṣasāmānya, viṣeṣa and viṣeṣavīṣeṣa. The first and the fifth day of each month is called sāmānya parva. Fourth, eighth, ninth, fourteenth and fifteenth day of the both fortnights of the month are included in sāmānyasyāmānya. In the month of mārgaśīrṣa, the first part of night of the ninth day of dark fortnight, middle part of the fifteenth day of bright half of Māgha month, twelfth day of vaiṣākha month in bright half, ninth day of jyeṣṭha month in the dark half, first day of āśāga month, first part of eleventh day in dark

1. स्त्रैं परमेश्वरां मदामिनान्: एव परम्: संक्तः।

TS;P.182
half of śrāvaṇa month, ninth day of bright half of āsuja month and the first day of the bright half of kārtika month are respectively sāmānya viśeṣa, viśeṣā sāmānya and viśeṣa parvas.

In these days the worship of various deities is performed. The desired fruit is achieved, if one worship mūrtaya etc. on these special days. The pavitrika vidhi is said to be performed in the bright half of āśādha and continued until the fifteenth day of the darker half of the kārtika month. The worship of kula cakra is said to be performed in these special days, by which one's ignorance and impure knowledge is eliminated into that supreme being.

1. तत सामान्यासामान्यासामान्यां सामान्यां सामान्यां विशेषः

2. तत सामान्यासामान्यासामान्यां सामान्यां सामान्यां विशेषः

TS;P.183

TS;P.188

TA:XXVIII;V.82
After this yāgavidhi the disciple should approach his master to receive the highest exposition of important mantras. The Guru, then should reveal the most secret of all the ūśtras to that disciple. In this prescription, each section of the ūśtra should be started after due prostration, and the vidyāpīṭha should, in the end of the session be disposed.

When all the sacrifices are over, the disciple had to worship his master. In this worship which is performed in svāstika mandala, installing the three gold pīṭhas, worshipping all the adhvans, should seat himself and the master in the pīṭha and worship him with offerings of all kinds of satisfaction including one’s own self.

18. Authority of Śaivāgamas:

The sovereignty of Śaivāgamas is said to be the sovereignty of ūśstras.

1. सन्तानसन तेषु उपफले यथापरा जयतु गुरोपुराय जयत्ति तत्र सार्वभौमः प्रमाणं कृत्य तत्र सार्वभौमो विद्यते तत्स्थे कृत्य ज्ञेयं माणीं व चात्मानं स्वयं प्रार्थ वन्धुयात् कुलाति।

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The essence of the scriptures is the consciousness of all varieties of the world, including those of all who transcend this world. In Śāstra, though, aimed at only one fruit, with many more fruits as secondary motives, the grace of Lord is present there. The knowledge of Āgamas is the highest knowledge and above all other schools.

Since dharma, arhta, kāma and mokṣa are the main objectives of the soul in this world, in real sense there are not the real objectives of the human life. Sometime they are accomplished and sometimes they are not fulfilled. In Śaivāgamas, however, the consciousness of Bhairava is said to be the bestower of numberless pleasures, liberations and fulfillment. In this situation, the aim of the individual should not be only to get enjoyments but to spread the knowledge of the Āgamas, irrespective of age, sāste, colour and creed. In this way, the Śāstras are spread and the disciple, doing any activity in this world, will attain the state of
Lord, and therfore, the Śāstra is to ascertained to the highest āgama.¹

To attain the mastery over all the other āgamas, excluding Śaiva āgamas, the authority of the Śaiva āgamas should be sought, for it bestows the highest fruit. Lord Siva shines the individual consciousness when his Śāstra is well ascertained by the disciple. Those who desire for the highest fruit, they should, therefore, seek refuge into His Śāstras, which are the embodiment of the Lord Siva.²

19. Kula yāga:

Kula yāga prakriyā is said for those advanced souls, which are already

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1. कुलायागायास्रायेन व्यवहारारुपमुः।
   संस्कृतिक तं भगवानमयमयः।
   TA:XXVIII;V.387

2. कुलायागायास्रायेन व्यवहारारुपमुः मात्वेषः।
   तावेः कालि व्रतिर्वचनिः प्रमाणरिकृता वेदांतव्यम्।
   वेदवैदिकारुपमुः हति स वामस वाङ्कायणिः।
   यत्र उत्तमम् फलयः।
   TS;P.197
situated in the state of complete stability of
senses. Through this yāga the real bliss of
one's self is felt. It is however, strictly
forbidden to those who are not fully dived into the
highest nectar of the self, for it can lead such
sādhakas to the terrible state of hell. By this
practice of yāga the sādhaka crosses over the
terrible and fearful stages and enters into the
domain of everlasting bliss and peace of Bhairava.

Kula yāga is said to sixfold, bāhya, in
śakti, in one's own body, in yāmala, in prāpa
and in saṁvit. These are performed respectively
in consonance with their superiority. The second
yāga can bestow the siddhi in this world, whereas,
the one who wants liberation is advised to adopt
the sixth way of this yāga. The rest four also

1. वध स्वते ग्रहणेऽधितमेष्याश्च तृतीय नृत्यस्य न्वकालितम्।
   तथा भारादितस्य श्रृष्टिः सर्वाभाराय योगिनिः।

2. वानन्दे श्रृंग लाले भक्त्रत्याय न्वकालितम्।
   भक्तुपुन्ताश्च रात्रेय तदानन्ननंदविनिततः।
   वानन्दाशिवाय उज्जय चक्रम् याज्ञवः।
   दृक्कपिन नरके घृते तस्मातेन्द्र विस्मितं भारादितस्।

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TA:XX:2, V.2

TS: P.198
help the sādhaka to attain the desirable fruit on this path.¹

In the bāhya prakriyā yāga all the external elements, bhuvanas are to be unified with the internal consciousness. It is termed as sampūrṇakaraṇa. In sākta yāga the aspirant has to worship and place the various saktis in some mystical diagrams. In a triangular diagram there are three saktis, in the centre there is visarga sakti. The same practice is adopted in the svadeha yāga.²

In yāmala yāga, however, the complete worship of sakti is performed. It is most important yāga, both units of yāmala or Siva and Sakti are understood well and fully worshipped. This is termed as saṃvitvisargaśaktisamghata, the union of consciousness of Siva and Sakti.

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1. तिन्ये धर्मं याते सकलं देवमार्गाते नलो! गृहि खोजता ज्ञेया च त्यागितोंद्विनादिदिनोः।

TA:XXIX;V.7

2. परास्पुर्गता यदी मानुष सम्पुर्णार्पणः

TA:XXIV;V.21
Some sexual practices have also been prescribed for the attainment of the intensity of commotion. The three makāras are said to be practised by the elevated sādhakas. The sound at the time of extreme agitation is said to be one with the Parabhairava's nāda. By being aware of that sound one can feel the supreme state of Bhairava.

To assimilate viṣvamayatā in one's own self by way of offering and worship is nominated as praṇāyāga.

The complete mergence of one's individuality in the supreme consciousness is saṃvit yāga.

The Guru, having observed the accomplishments of the disciple, should, initiate him with the

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1. ताकः सकिन्द्रियं शिवं शिवं
   परं पद्म

Tā:XXIX; V.141

तत्रस्तन्त्रते तिमेत्सङ्गे मैरहै पदे

Tā:XXIX; V.145
Thus the field of tantras and the āgamas is very vast and comprehensive, yet fully contained in the Vijñānabhairava and the Tantrasāra. Many more subjects are also explained in these texts, that have been treated in the preceding pages. It is, therefore, necessary to relate that the tantras are full of human welfare prescriptions as well as spiritual knowledge, which definitely enables one to attain the liberation and eternal peace in the state of Lord Bhairava.

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1. पुराणशास्त्रं ध्यान कुलयानं, कविनिव, संग्रहितं प्रारम्भैऽहि विहिन्दै भवका वात्ष्यति छति रिश्रु

TS;P.207