
PARĀSAMVIT AND PRATYABHIJÑĀ: AN ONTO-EPISTEMIC ENQUIRY IN TRIKA PHILOSOPHY

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FOR THE AWARD OF THE DEGREE OF
DOCTOR OF PHILOSOPHY

BY

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DECLARATION BY THE CANDIDATE

I declare that this thesis entitled “**Parāsamvit and Pratyabhijñā: An Onto-Epistemic Enquiry in Trika Philosophy**” submitted for the award of Doctor of Philosophy to THE UNIVERSITY OF TRANS-DISCIPLINARY HEALTH SCIENCES AND TECHNOLOGY, Bengaluru, is my original work, conducted under the supervision of my guide **Prof Sangeetha Menon**. I also wish to inform that no part of the research has been submitted for a degree or examination at any university. References, help and material obtained from other sources have been duly acknowledged

I hereby confirm the originality of the work and that there is no plagiarism in any part of the dissertation.



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CERTIFICATE

This is to certify that the work incorporated in this thesis “**Parāsamvit and Pratyabhijñā: An Onto-Epistemic Enquiry in Trika Philosophy**” submitted by Niharika Sharma student name was carried out under my supervision. No part of this thesis has been submitted for a degree or examination at any university. References, help and material obtained from other sources have been duly acknowledged.

I hereby confirm the originality of the work and that there is no plagiarism in any part of the dissertation.



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Dedication

The thesis is dedicated to my Guru and my parents without whom this research would not have been possible.

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Glossary

Terms

English Translation (Approximate)

A

| | |
|-------------------------|--------------------------------------|
| Ābhāsa | self-projected appearance |
| Ādhāra | medium |
| Āvarana | veil |
| Acaitanya | matter |
| Adhvas | ways or Orders |
| Adhyāya | chapter |
| Adhyāsa | superimposition |
| Advaitabhāvana | universal love, one's unity with all |
| Agni | fire |
| Ahampratiti | ego experience |
| Ahetukī | without cause or motive |
| Aiśvarya | Divinity, glory of Śiva |
| Ākalāvasthā | disembodied condition |
| Ākāśa | ether |
| Akhyāti | non cognition |
| Ālaya-vijñāna | storehouse consciousness |
| Anapekṣa | independent, Absolute |
| Avinābhāvasambandha | inseparable connection |
| Anirvacanīya-khyātivāda | apprehension of the indescribable |
| Anirvachanīyā | indescribable |

| | |
|----------------------|--|
| Aṅu | imperfect or limited being, the limited atom or individual, a complete image of the ultimate, the microcosm of the macrocosm |
| Anubhava | experience |
| Anubhava sampradāya | tradition of experience |
| Anugraha | Divine Grace |
| Anumāṇa | inference |
| Anupalabdhī | non-perception, negative/cognitive proof |
| Anuttara | Transcendent |
| Apara Brahman | denotation of Brahman |
| Aparā śakti | immanence |
| Apavarga | to obtain liberation |
| Arcāḥ | icons |
| Arthāntaram | an entity different from Brahman |
| Arthāpatti | postulation, derivation from circumstances |
| Aśuddha adhva | Impure Order |
| Ātma-khyātivāda | |
| Ātman | Self |
| Ātmārthapūjā | Śiva worship in Śaiva Siddhānta |
| Atyantamasatī | absolutely unreal |
| Avidyā | ignorance, Māyā |
| Avinābhāvasambhandha | a continuous association; the quality or state of being inseparable; inseparability. |
| Avyakta | most germinal of them all |
| Avyaktam | unmanifested |
| Ayaḥśūla | spear |

B

| | |
|------------|--|
| Bhagavān | God |
| Bhāgavatas | devotee |
| Bhakti | devotional, surrender |
| Bhoga | enjoy |
| Bhogavānā | desire for enjoyment |
| Bhogyā | experienced |
| Bhoktā | experient |
| Bhūmi | stadia |
| Bhukti | enjoyment |
| Bīja | seed |
| Bindu | Focal point |
| Bodha | retain knowledge |
| Bodhi | enlightenment |
| Brahman | Ultimate Reality according to Advaita Vedānta, Universal Soul |
| Buddhi | intellect |

C

| | |
|---------------|--------------------------|
| Caitanya | Infinite Consciousness |
| Caitanyātmaka | spiritual plane |
| Cakṣuḥ | eyes |
| Cidānanda | pure knowledge and bliss |
| Cidaṇu | spiritual monads |
| Citi | Consciousness |

D

| | |
|-------|----------------------|
| Deha | body-apparatus |
| Dīkṣā | practical initiation |

G

| | |
|----------|--------------|
| Gandha | smell |
| Ghāṇa | nose |
| Guṇas | constituents |
| Gṛhastha | householder |

I

| | |
|------------|----------------|
| Ichhā | will |
| Īṣat upāya | a little means |
| Ísvara | The Lord |

J

| | |
|-----------|----------------|
| Jaḍātmaka | material plane |
| Jāgrat | waking |
| Jala | water |

| | |
|---------------|--------------------|
| Jīva | Individual soul |
| Jñāna | knowledge |
| Jñāna svarūpa | Pure Consciousness |

K

| | |
|---------------|---|
| Kaivalya | The notion of liberation according to |
| Kaivalyārtham | emancipation |
| Karma | deed, sequence |
| Karaṇa | means of experience, the means of achieving |
| Karmabīja | the seeds of the past actions |
| Kartā | Supreme Agent |
| Kriyā | action |

L

| | |
|------|---------------------------|
| Līla | supportive activity, play |
|------|---------------------------|

M

| | |
|--------------|----------------------|
| Mahāpralava | Cosmic Dissolution |
| Mala | spiritual impurities |
| Mānasaputras | mind born sons |
| Mantra | formula |

| | |
|--------------|---|
| Māyā | a Śakti of Śiva, illusion, illusive force, false appearance |
| Mithyāvbhāsa | False appearance |
| Mokṣa | the concept of liberation |
| Mṛga | quadrupeds |

N

| | |
|----------------|--|
| Nāstika | the Indian philosophical school which do not accept the authority of the Vedās |
| Naṭarāja | dancing Śiva |
| Nimeṣa | submergence |
| Nigraha | concealment |
| Nimitta kāraṇa | efficient cause |
| Nirguna | devoid of all attributes |
| Nirviśesa | categories of the intellect |
| niṣkriya | inactive |

P

| | |
|------------|---------------------------------------|
| Pāda | legs |
| Pakṣī | birds |
| Pañcakṛtya | the five cosmic actions |
| Pāṇi | hands |
| Parā | transcendence |
| Pati | God, Lord, the divine condition, Śiva |

| | |
|---------------------|--|
| Paśu | name used in non-technical sense to denote creatures not covered by any classifications, fettered being, sentient individual souls, imperfect or limited being, beast, individual, the human condition |
| Paśu-pramātās | fettered experiencers |
| Pāśupata vrata | penance |
| Paratantra | dependent |
| Parināma | transformation |
| Pāśa | fetters, bondage |
| Parameśvara | Supreme Lord |
| Parāparā | transcendence and immanence |
| Paraparmātās | highest experiencers |
| Parārthapūjā | ritual in Śaiva Siddhānta |
| Parāsamvit | Infinite Consciousness, Śiva, Pure Consciousness, Supreme Experiencing Principle |
| Paramarthika Satyam | Absolute Truth |
| Parā-Vāk | All-transcending Word |
| Pāyu | elimination |
| Prakāśa | luminosity, Illumination |
| Pṛākṛta | produced from the Prakṛti |
| Prakṛti | The Ultimate Reality in Sāṅkhya philosophy, a tattva in the Trika school |
| Pralyākalas | beings in the state of disembodies existence |
| Prama | the resultant of valid knowledge |
| Pramāṇa | the means of knowledge |
| Pramātā | the subject who knows, subjects, experiences |
| Prameya | the object of knowledge, objects, infinite variety of objects |
| Pratyabhijñāpita | thing recognized |

| | |
|-------------|-------------------|
| Pratyakṣa | perception |
| Prithivi | earth |
| Pūrṇa jñāna | perfect knowledge |
| Pūrṇāhantā | perfect I |

R

| | |
|--------|--------|
| Rasa | taste |
| Rasana | tongue |
| Rūpa | form |

S

| | |
|-------------|---|
| Śabda | sound |
| Śad-darśana | the six āstika schools in Indian philosophy - Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā, Vedānta |
| Sādhaka | spiritual practitioner |
| Sādhana | spiritual practice |
| Saguna | Nature of Brahman |
| Sāksī | spectator |
| Śakti | Power, immanent in creation, the link between the macrocosm and the microcosm |
| Śaktipāta | Divine Garce |
| Sāmarasya | homogeneous bliss |
| Samhṛti | dissolution |

| | |
|------------------|---|
| Sampradāya | denomination |
| Samskara | specific configurations, residual impressions |
| Samvit | Consciousness |
| Samvoga | real contact |
| Samyogābhāsa | contact |
| Samnyāsi | renunciator |
| Sarisṛpa | reptils |
| Sarvajñā | omniscient |
| Sarvakartā | omnipotent |
| Sat | Truth, being, the only Reality |
| Satī | real |
| Sattā | being |
| Satya-draṣṭā | knower of Reality, seer of Reality |
| Saūkoca | limitations |
| Śabda Pramāṇa | Word testimony, testimony of past or present reliable experts |
| Śiva | The Ultimate Reality according to Trika school, Self, Consciousness, The Supreme Transcendent purity and goodness |
| Śivatā | |
| Śivatva | the essential nature of Śiva |
| Spanda | spontaneous activity of Śiva |
| Sparśa | touch |
| Sphurat | Shinning, radiant |
| Śrotra | ear |
| Sṛṣṭi | creation |
| Sthāvara | stationary creations |
| Sthiti | preservation |
| Sthāyī-bhāva | inherent disposition |
| Śuddha Adhva | Pure Order |
| Śuddha Aham | Pure Self |
| Śuddha Ahambodha | Pure Self |

| | |
|-----------------------|--|
| Śuddha Parmātā | Pure experiencers |
| Suṣupti | dreamless sleep |
| Sva-saṅkocita aṅūrūpa | Self-limited atomic nature |
| Svabhāva | characteristic nature |
| Svabhitta | background |
| Svacchanda | unrestricted independence |
| Svapna | dreaming |
| Svarūpa jñāna | Consciousness of Pure Self |
| Svarūpa-gopanam | self-concealment |
| Sva-saṅkocita | self-limiting, self-contracted |
| Svātantrya | a Śakti of Śiva, freedom of act, independent |
| Svayamprakāśa | self-illuminated |
| Svecchayā | absolute freedom |

T

| | |
|---------------|------------------------------------|
| Tattva-draṣṭā | knower of Reality, seer of Reality |
| Trika | triple or threefold |
| Tvak | skin |

U

| | |
|----------------|------------------------|
| Unmeṣa | Emanation, emergence |
| Unmīṣati | opens himself out |
| Upādana kārana | material cause |
| Upamāṇa | comparison and analogy |

Upastha

procreation

Upāyā

means

V

Vāk

speech

Vasanas

previous experiences

Vāyu

air

Vijñānakalas

disembodied beings

Vimarśa

dynamics, Śakti

Vairāgya

detachment

Visarga

brought outside

Vīśva

universe, world

Vivartā

unreal manifestation, apparent creation

Vyavahāra

common sense

Synopsis

The present study attempts to establish the Trika school on the vast map of prominent Indian philosophical schools. *Śaivism*, *Vaiṣṇavasampradāya*, or any other tradition are wrongly identified as religious or Tantric or viewed as a mere Parampara. Thus, the philosophies put forth by *Śaivism*, *Vaiṣṇavasampradāya*, or any other tradition do not hold equal prominence on the vast map of Indian philosophy. The essence of the philosophy put forth by the Trika system resides in Tantric *Śaivism* and the Indian philosophical schools. In the present work, the notion of *Śiva* is not established as the Ultimate Reality in the context of the iconographical or religious form of *Śiva*. However, references to *Śiva* in the *Vedic* and *Purāṇic* literature are mentioned to establish the enormous popularity of *Śiva* as well as the ascetic and esoteric nature of *Śaivism*. The systems within the ambit of *Śaivism* proclaim *Śiva* as the Ultimate Reality per the unique position and understanding of the *Āgamic* literature. *Śiva* is presented as the Ultimate Reality in terms of Self/Consciousness/*Parāsamvit*/the Highest Experiencing Entity in the Trika system. The necessity to study the Trika school as a comprehensible traditional and philosophical system in the scholarly community is increasing rapidly. The reason for the upheaval in the studies of the Trika school is to disprove the false identification of the Trika philosophy as a Tantric tradition with deep religious roots and peculiar practices. This misconception results in negation of the philosophy of the Trika school. The research work is textual and philosophical. The work is not related to the fields of History and Indology.

The study concentrates on a specific research gap, which is two-fold in nature. Firstly, the establishment of the Trika school as a philosophy with a Tantric foundation. Secondly, in doing so, a philosophical comprehension of the practical ways of liberation is prescribed in the Trika philosophy. The Trika school represents a combination of monistic philosophy and tantric practices. Thus, the term 'religio-philosophical' emergence or foundation is apt for the Trika system. A comparative approach is applied in this study to understand the Trika school as a philosophical school originating from the *Āgamic* literature. The four selected Indian philosophical schools are Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika philosophy. The

reasons for selecting the philosophies are explicitly explained in the Introduction of the thesis. The research gap leads to two main research objectives. Firstly, to discuss the various facets that shaped Trika Philosophy which allowed other Philosophical schools to come within its ambit and enrich it. Secondly, to take into account the inclusive nature of Trika Philosophy to provide a comprehensive conceptualization of *Parāsamvit* or Consciousness. The research objectives further give rise to five conjectures for the present research.

Firstly, is it essential to name a school per its philosophy and traditional roots? Secondly, how is the ‘religio-philosophical’ emergence of the Trika school critical in propagating the unique absolutist philosophy? Thirdly, on the vast map of Indian philosophical schools, where does Trika philosophy stand? Furthermore, how did the philosophies postulated by the selected Indian philosophical school fall under the ambit of the 9th Century Trika school? Fourthly, how is *Pratyabhijñā* the means and the end to achieve the Ultimate Reality? Lastly, through the concept of *Pratyabhijñā* how and why is the practical way of liberation provided in the Trika school? The three philosophical and qualitative research methodologies applied are Textual Analysis, Conceptual (Philosophical) Analysis and Critical Enquiry. In the present study, the translations of seven primary Trika texts - *Śiva Sūtras*, *Spanda Kārikās*, *Śivadṛṣṭi*, *Vijñānabhairava*, *Īśvarapratyabhijñākārikā*, *Īśvarapratyabhijñāvimarśini*, and *Pratyabhijñāhṛdayam* are used. The lineage and texts of the Trika school are essentially discussed to understand the religio-philosophical origin of the Trika system. This also sets the basis of the school's denomination as ‘Trika’. The thesis also contributes to establishing the philosophy and importance behind the term ‘Trika’ through the lineage and texts.

The beginning and development of *Śaivism*, along with different arguments from modern scholars regarding the unpopularity of the Tantric schools, are discussed initially. This way, schools' different and distinctive philosophies in the realm of *Śaivism* are reviewed. The emergence of the Trika school as an idealist, monistic, and theistic philosophy from the Tantric foundation of *Śaivism* is examined. Unlike other Indian philosophical schools, the Trika philosophy has developed from the *Śaiva* tradition into an absolutistic Indian philosophy. The school puts forward an extraordinary entanglement of consciousness (*Parāsamvit*), true logic

(*sattarka*), and authoritative texts (*Āgamaśāstra*). The theistic component makes up the formation of the school but also enriches its monistic philosophy. The foundational premise of the school is based on *Śiva* being the Ultimate Reality. The *Āgamic* literature that existed even before the Trika school emerged implied the same. The school suggests blending the essential elements of religion and philosophy within its system, making it a unique philosophy of all time. The Trika system has a defined origin in terms of the theory of *Para Vāk*. The Trika school also deepens its roots in *Śaiva* tradition by accepting the mythological origin implied in the *Śivāgama* for *Śaivism*. The evaluation of the lineage and primary texts of the Trika system enables the research to focus on the development of the entire school instead of focusing on one propounder and the texts he authored.

In the 20th Century, the study of the Trika school revolved around Abhinavagupta. Even today, the prominence of Abhinavagupta and his voluminous work over-shadows the successors and predecessors of the Trika school. However, the textual analysis highlights the underlying and primary contributions of Vasugupta, Kallaṭa, Somānanda, and Utpaladeva in Abhinavagupta's work. The legacy of Abhinavagupta is carried forward in the works by Bhāskara, Kṣemarāja, Yogarāja, and Jayaratha. Through critical analysis, the philosophy of the Trika school is proved to be absolutistic. *Parāsamvit* or *Śiva* is the Supreme Experiencing Principle. In the Trika school, *Śiva* is said to be incomplete without *Śakti*. This philosophy is put forth by the Trika school, which makes the philosophy distinctive and nuanced. The inter-relationship of *Śiva* and *Śakti* is elucidated in terms of *Prakāśa* and *Vimarśa*. *Śakti* is also denoted as *Spanda* or the spontaneous activity of *Śiva*. The denotation of *Śiva* and *Śakti*, *Prakāśa* and *Vimarśa* or *Spanda* is defined in the Trika school by Vasugupta, Kallaṭa, and Somānanda. In Abhinavagupta's work, this premise is applied for the betterment of the Trika philosophy. However, more than Utpaladeva, Somānanda is considered more of an enigma. The introduction to the foundational work achieved by Utpaladeva to establish the Trika school, is prominent in Abhinavagupta's work. The notion of adapting comparative analysis of the Trika school with other *Vedic* or *Non-Vedic* school was started by Somānanda. Utpaladeva carried the legacy in his work. In Utpaladeva's work, the text is presented in the form of *sattarka* from the stand of some Indian philosophical school and the Trika school. The most essential and unique notion of the Trika school,

Pratyabhijñā, was established by Utpaladeva. In the writings of Abhinavagupta, more depth and comprehension were given to the complete philosophy proclaimed by the Trika system.

The focal point is the various ontological Realities according to the selected Indian philosophical schools and the Trika philosophy. The ontological Realities are discussed in terms of various manifestation processes and the theories of causality and error postulated by each school. This form of argumentation (*sattarka*) explains the vague and logically unclear notions propagated by the selected schools. A comparison of Trika schools with the selected schools is attempted to establish that the selected schools fall under the ambit of Trika school. For instance, the manifestation process, i.e., the essence of *Śakti* and the inter-relationship of the thirty-six *tattvas* according to the Trika school, is described in contrast with Sāṅkhya philosophy. The classification applied by Prof Arthur for the Greek philosophy is adapted in the thesis. The portrayal of the Trika school as the perfect definition of monism is achieved through the modified application of Prof Arthur's work.

In literal terms, the manifestation of the universe in the Trika school is the self-manifestation of *Śiva*. The manifestation process is only a self-expansion in the aspect of *Śakti*. In other words, the manifestation process symbolizes the glory and infinite freedom of *Śiva*. In the revelation, *Śakti* plays an essential role. According to the Trika philosophy, *Śiva* is self-aware and self-revealed. The universe is thus a mode of self-manifestation or *ābhāsa* of *Śiva*. The *ābhāsa* of *Śiva* is a direct result of *Śiva*'s resolve to appear as many. The initiation and dissolution process of the self-manifestation process is by *Śiva*'s Free Will or *svecchā*. The concept of *Ābhāsavāda* in the Trika school, as opposed to the various theories of manifestation of the universe, is explained. By the conceptualization of *Ābhāsavāda*, the essential and active role of *Śakti* is presented. The theories of manifestations the selected Indian philosophical schools put forth are logically impaired. The manifestation process in Sāṅkhya philosophy, falls short of explaining and justifying the roles of *Puruṣa* and *Prakṛti*. The debate of matter v/s consciousness, is initiated in the Sāṅkhya philosophy. The Sāṅkhya philosophy aims to establish the prominence of consciousness over matter. But is unable to achieve it. The Sāṅkhya philosophy is also unable to justify the plurality of *Puruṣa* in the manifestation of the universe.

In the Yogācāra school, matter is rejected as there is only the existence of consciousness. But the Trika school points out the fallacy in the of the theory of ‘Consciousness-only’ and the variety of differentiation present in each individual as part of the creation. In Advaita Vedānta, the prominence to *Brahman* as the only Reality is a point of questioning for the Trika philosophers. The problem originates when *Brahman* is described as inactive or the One who does not participate in the manifestation process. The entity of *Māyā*, superimposes on *Brahman* resulting in the false appearance of the world. But how does *Māyā* have that agency. For *Māyā* to superimpose on *Brahman*, it should have equal or at least some potency like *Brahman*. The locus of *Māyā* is not defined in the philosophy of Advaita Vedānta. The *jīva* or individual is considered as one with *Brahman*. The fallacies are described to present the philosophy propounded by the Trika school as absolutistic. Furthermore, the *jīvas* in Trika school are no different from *Śiva*. They are the reduced form of *Śiva* with limited *Śakti*. In the manifestation process of Trika school, this is defined perfectly. The *jīva*, just by remembering *Śiva*, becomes *Śiva* Himself. The postulation of what *jīva* is and what is its role in the universe has been defined in an incomplete and unclear manifestation process by Sāṅkhya, Advaita Vedānta and Yogācāra school. The world does not end after this realization, but it is just one being a part of a play knowing that he is *Śiva* and just playing His role. The propellers of the Trika school also aim to overcome the fallacies of the selected Indian philosophical school to provide a better understanding of the Ultimate Reality and the manifestation process of the universe.

When the Trika system states that *Paśu* or *jīva* or individual being is one with *Śiva*, the requirement to prove and provide a way to attain *Śiva* arises. Thus, the introduction to the most intriguing and significant notion of *Pratyabhijñā* is discussed. In Indian epistemology, the term ‘*Pramāṇa*’ refers to proof or means of knowledge. The *Pramāṇas* lead to knowledge. This leads us to the gist of Indian epistemology. The various accepted *Pramāṇas* and their explanations by the selected Indian philosophical schools is specified. The Trika philosophy has a different approach to the term *Pramāṇa*. The focus in Tantric epistemology, a notion of Consciousness as *Pramāṇa* is explored and explained. In the research work, focuses on not the number of accepted *Pramāṇas* but the essence or underlying factor of *Pramāṇa*. Consciousness or Self or *Śiva* is the

Pramāṇa. This is proved by the textual analysis of *Īśvarapratyabhijñāṅkārikā* and *Īśvarapratyabhijñāvimarśini*, the texts written by Utpaladeva and Abhinavagupta respectively. The connection of knowledge and Consciousness or Self or *Śiva* is established in the Trika school. Furthermore, in the Tantric epistemology, the connection of knowledge and *Pratyabhijñā* is entrenched.

The connection of Caitanya (*Śiva* or *Parāsamvit*), knowledge, and *Pratyabhijñā* makes the distinctive philosophy of the Trika school. The discussion regarding Tantric epistemology and the connection of Consciousness, knowledge, and *Pratyabhijñā* is nuanced. The notion of *Pratyabhijñā* is described in detail. The arguments of how *Pratyabhijñā* is knowledge and how the notion of *Pratyabhijñā* is different from mere cognitive abilities are elaborated in detail. The research proceeds with the conviction that *Pratyabhijñā* is the underlying epistemic tool required by each Indian philosophical school. The concept of *Pratyabhijñā* encompasses the justification of *Paśu* being as one with *Śiva*. The placement of *Paśu* in the creation or universe with role of *Śakti* is explored. The concepts of *mala* and *kañcuka* according to the Trika school is explained in the terms of *Pratyabhijñā*, *Paśu*, *Śiva*, and *Śakti*.

According to the Trika school, *Paśu* misidentifies itself as something different from *Śiva*. *Pratyabhijñā* is the only way for Self-realization. But in the Trika school, identifying the self as *Śiva* is nothing new. The individual self is already *Śiva*. Nothing new or more is gained. The individual self as *Śiva* already exists. *Pratyabhijñā* is not completely remembrance or memory or experience. *Pratyabhijñā* is much more than this. All tantric texts talk about the nature and origin of the world, which is essential to know as we are related to it; we cannot know ourselves without knowing the world. The question is not to know the essence of creation but the Self. The phenomenon of consciousness that appears at the surface level is just the tip of a bigger reality lying deeper in us. *Pratyabhijñā* is not just recognition. *Pratyabhijñā* is not just the knowledge of the Self, but the knowledge of the entire Reality as Self or Consciousness includes all Reality within itself. It is coming to know the true identity of something never seen before but its identity was not known. The notion of *Mala* or impurity is introduced as ignorance or *ajñāna*. It is due to the ignorance or *ajñāna*, the existence of the universe and *Paśu* takes place. Two ignorance or

ajñāna are introduced - *Pauruṣa* ignorance and *Bauddha* ignorance. This is also the reason for bondage according to the Trika philosophy.

The *Māyā* tattva places an essential role in the existence of ignorance or *ajñāna* is presented in the thesis. The differentiating in the existence of *Paśu* as *Vijñānakalas*, *Pralyākalas*, *cidānu*, *Sakala*, among other categories is also due to *Māyā* tattva. The three *malas* according to the Trika school are *Āṇavamala*, *Māyīvamala*, and *Kārmamala*. The combination of *Āṇavamala*, *Māyīvamala*, and *Kārmamala* is reason for the differentiation and various *Paśu* in the universe. The classifications within the different positioning with *Vijñānakalas*, *Pralyākalas*, *Sakala*, among other is due to the three *malas*. Furthermore, the *sapta-pramātā*, namely, *Sakala*, *Pralayākala*, *Vijñānākala*, *Mantra*, *Mantreśvara*, *Mantra-Mantreśvara*, and *Śiva* are mentioned in the Trika school.

The distinctive notion of *Mokṣa* or *Mukti* according to the Trika school is put forth. The notion of *Mokṣa* in the Trika philosophy is different from the other Indian philosophical schools. In the other Indian philosophical schools, *Mukti* from the transmigrations i.e., *Samsāra* is the aim of individual's life. In the Sāṅkhya and Yoga philosophy, *Mukti* is liberation of *Puruṣa* from *Prakṛti*. The eradication of misery is the ultimate goal according to the Sāṅkhya and Yoga philosophy. For Nyāya and Vaiśeṣika, realization of *Ātman* which free from the *Ajñāna*. According to Advaita Vedānta, the realization of unity of *jīva* with *Brahman*. But there is no conception of Universal Self in the Sāṅkhya philosophy, Yoga philosophy, Nyāya philosophy, and Vaiśeṣika philosophy. The concentration for these school is limited to individual self. On the other hand, Advaita Vedānta does propound the unification with the Universal Self, i.e., *Brahman*. But even in that state, the Self is *niṣkriya*. The Universal Self is devoid of *Śakti*. But the conjecture is that much fuller and achievable notion of *Mokṣa* is introduced by the Trika school. The various verses applied in the thesis to prove this conjecture are taken from both the translated and untranslated literature of the Trika school.

In the Trika school, *Mokṣa* or *Mukti* is freedom from the *malas* and achievement of *viveka jñāna* or true knowledge. The ultimate goal is to achieve *Śivatva* which is achievement of *Śiva* or achievement of His nature. The two different realms - *Śuddha Adhva* and *Aśuddha Adhva* are the realms in which any *Paśu* exists. The achievement is to move from *Aśuddha Adhva* to *Śuddha Adhva*. The research focuses on the concept of *sādhana* which is a practical way to achieve *Śivatva*. The misconception of *sādhana* as an idiosyncratic or peculiar Tantric way has been discussed in the thesis. The Trika school proceeds to explain logically and clearly, *sādhana* and the different types of *sādhaka*. The unique and nuanced concepts of *Anugraha*, *Śaktipāta*, *Dīksā*, and *Upāyas* are introduced. In the Trika system, there are different degrees and situation of *Paśu* through *Anugraha*, *Śaktipāta*, *Dīksā* and *upāyas*. All the discussion come together to establish the concept of liberation and a practical way to achieve liberation according to the Trika school. However, the important concept in the Trika school is *Pratyabhijñā* is not one of the means, it is the means underlying all the *upāyas*. *Pratyabhijñā* is really the end. Thus, implicitly *Pratyabhijñā* is present in the means.

The main aim is to establish the Trika school as a complete and new philosophy on the vast map of the prominent Indian philosophical schools. The research enables to view *Śiva* not as a *Vedic* deity but a comprehensible, definable, and achievable Ultimate Reality. The philosophy put forth by the Trika school not only establishes *Śiva* as the Ultimate Reality but also the way to achieve *Śiva*. Thus, *Śiva* is conceptualized as the Ontological Reality and Epistemological Tool or Reality according to the Trika school. The misconception of the Trika philosophy being Tantric in nature is cleared. Also, the term ‘Tantra’ is also defined in the present research work. The understanding of the Trika school in terms of a complete philosophy with a traditional foundation is explored. This is also the main contribution of the present research work. The research contribution is also in the terms of the comprehension of Tantric epistemology. The practical and achievable path of *sādhana* is misinterpreted as peculiar or Tantric in nature. The general misinterpretation from the denomination of the Trika school to the portrayal of the Trika school as Tantric or religious in nature are clarified in the present research. The research also includes a glossary section. The Sanskrit terms are used throughout the research thesis. The aim

is to establish the notions and terms in their essence and not in terms of approximate translations.
The present study can be viewed as plenary textual research primarily which focuses on *Śiva*.

List of Publications

UGC Care Listed Journal Publication:

- Sharma, N. (2021). “**The Trika School - A Religio-Philosophical Emergence**”. *Tattva Journal of Philosophy*, 13(2), 41-58. <https://doi.org/10.12726/tjp.26.3>

Journal Paper Under Review:

- Niharika Sharma, Shankar Rajaraman, Sangeetha Menon, “**Knowing Oneself – Bringing together Trika philosophy and Bhoja’s guṇas-based Aesthetics**”, *Journal of Indian Council of Philosophical Research (JICPR)*, 21st September 2020.

Presentations:

- Niharika, Sharma. “**The Method of Pratyabhijñā: A Śaivite Pursuit of Self**”, *National Seminar on Philosophy and the Method: Phenomenology and Indian Philosophy*, S.R. School of Philosophical Studies, AU and ICPR, 6 December 2021.

Chapter – I

Parāsamvit and Pratyabhijñā: An Introduction

1.1 Introduction:

Śaiva sampradāya or *Śaivism* is one of the largest and most significant Hindu denominations. The eminence of *Śaivism* as a sampradāya in the context of religion is unparalleled. *Śiva* is perceived as the Supreme Being or Ultimate Reality in the faith of *Śaivism*. *Śiva* holds great antiquity and widespread popularity across the globe. *Śiva* is considered a personality in *Vedic*, *Purāṇic* and *Tantric* literature. The enormous popularity and proliferation of *Śaivism* are accounted for in the vast chronicles of the Sanskrit literature regarding the royal affinity toward Lord *Śiva*. The popularity of Lord *Śiva* as a deity for various rulers, their kinsmen, and the population under the rule of these various dynasties has been penned in the *Rājataranṅinī* (The River of Kings), the laborious 12th Century work of Kalhaṇa. According to John Bowker (2000), through the *Śaiva Purāṇas*, the *Śaiva* literature thrived from the 4th Century to the 9th Century. However, the *Śaiva* literature mainly consisted of mythology. The propagation of *Śiva* and *Rudra* as a *Vedic* or *Purāṇic* deity flourished initially. The theistic (religious) devotional worship of Lord *Śiva* dates from the 1st Century BCE to the 13th CE. According to Schomerus (2000) the earliest evidences for the existence of *Śaiva-Āgamas* is found around the 1000 CE. The iconography as described in the *Vedic* or *Purāṇic* literature does hold prominence in the *Śaiva-Āgamas*. Nevertheless, the *Śaiva-Āgamas* are primarily concerned with initiation, ritual, yoga, mantra, among others topics. The conception of *Śaivism* in terms of *Śaiva-Āgamas* flourished from the 6th Century to 13h Century as mentioned in the translation works of well-known Indologists, Historians, and *Śaiva* enthusiasts such as Alexis Sanderson (2009) (2013) and Christopher Wallis (2014).

The ascetic and esoteric nature of *Śaivism* makes it rather challenging to obtain and comprehend the vast philosophical accounts within the realm of *Śaivism*. In the late 18th Century, Sir Marc Aurel Stein (1990) published a translation with notes on *Rājataranṅinī*, mentioning the popularity of *Śaivism*. The Government of India, in the 19th Century, ordered a German Indophile, Georg Bühler, to lead a literary expedition in Kashmir. The vast literature on the indigenous religious philosophy of *Śaivism* was discovered in 1875. The

primary literature was in the homes of various traditional pandits. Before this discovery, the classifications within the realm of *Śaivism* were next to impossible. From the 19th Century to the 20th Century, scholars propagated various categories of schools within *Śaivism*. Over time the synthesis of the prototypical *Śiva* such as *Liṅga* to the connection between *Śiva* and *Rudra* through syncretism of *Vedas* led to *Śiva* or Caitanya being the Ultimate Reality in the *Āgamic* literature.

In the various works of scholars indicate the new and incomplete wisdom of *Śaivism*. Contemporary scholars are currently dedicated to the strenuous task of discovering and translating the *Śaiva* literature. The current work proceeds with a conviction that *Śaivism* has much to offer to human society. But the study of *Śaivism* was in a nuance and crude state till the mid-20th Century. Due to which the knowledge put forth by *Śaivism* remains invisible to humankind. *Śiva* is considered as the Ultimate Reality not purely in the terms of iconography for Lord *Śiva* and *Rudra* mentioned in the Purāṇic literature. *Śiva* is considered as a Guru and also a *yogi* in the Tantras or the *Āgamic* literature. The research highlights one of the significant schools originating from the sixty-four monistic *Tantras*, ‘Trika *Śaivism*’ or ‘Trika school’. It was only after the discovery of the literature of *Śaivism* by Bühler and M A Stein that Trika texts were introduced as a prominent school of *Śaivism*. The discovery of these texts continued in and after the 20th century. “Trika school is relatively unknown and was erroneously considered a tantric or religious ideology till recent times” (Sharma, 2021: 12). Mukhopadhyaya states three reasons for oblivion of the Trika school. Firstly, the scarcity of polemic discussions. Secondly, the lack of direct association with the *Vedas* like other prominent *Āstika* schools in Indian philosophy. Lastly, the teachings of the Trika philosophy are profound and esoteric (Mukhopadhyaya, 1986: 231). Christopher D. Wallis does not fully agree to the reasons given by Mukhopadhyaya. According to Wallis, the Trika school should be studied independent of the pre-existing notions regarding Tantric traditions. According to Wallis, “the major obstacle to this study is the unpublished literature, which is unedited and untranslated” (Sharma, 2021: 12). Also, the unexplored philosophical concepts of the Trika school might seem to be borrowed from other Indian philosophical schools.

According to David Peter Lawrence (1992) (2005) the most important progress in the study of Trika system, is the evolving awareness of the historical diversity and complexity of the system as a philosophical school. Mark S G Dyczkowski (2004) presents an integral historical perspective for the Trika system. The pioneering works and translations completed

by K.C. Pandey and R.K. Kaw have had a lasting impact on the development of the Trika school. However, according to David Peter Lawrence the works of K.C. Pandey and R.K. Kaw lack scholarship approach. This can be the case as both K.C. Pandey and R.K. Kaw focused mostly on Abhinavagupta. But Steven Jeffrey Kupetz (1972) wrongly diverted the works of Abhinavagupta towards Advaita *Vedānta*, thus, leading to misconceptions of the Trika school as a second version of Advaita *Vedānta*. But Harvey P Alper (1979) successfully pointed out the essential roots of the Trika school in Tantra and traditional foundation which is completely different from Advaita *Vedānta*.

However, according to John Bowker (2000), at the beginning of the 20th Century, the study of *Śaivism* was prominently divided into two fields. The first group comprises Indologists and Sanskritists. The second lesser-discussed group is that of researchers (mostly on philosophy). In the 20th Century, both the former fields grew exponentially. In the 20th Century, Indologists and Sanskritists such as Sushil Kumar De (1960), E. Gerow and A. Aklujkar (1972), Raniero Gnoli (1956) (1968), KA Subramania Iyer (1965), Eliot Deutsch, J. L. Masson and M. V. Patwardhan (1970) Gaurinath Bhattacharyya Shastri and Gaurīnātha Śāstrī (1987), L Zgusta (1966), among other gave outstanding contributions towards Abhinavagupta and the theory of aesthetics provided by him. Researchers such as Gopinath Kaviraj (1923) and K C Pandey (1963) worked primarily on Abhinavagupta's work on mystical theology, monistic philosophy, and Tantra. The interesting underlying certitude pointed out in the development in the 20th Century is the primary focus on the discovery of *Śaiva* literature, classifications with *Śaiva* schools, and Abhinavagupta seen as the foremost (primarily the only) philosopher of Trika philosophy. The basis of this certainty is not only the critical work completed by the scholars above. Balajinnatha Pandita (1989) (1991) (1997), a contemporary of K C Pandey, also gave more importance to Abhinavagupta in his work. Navjivan Rastogi (1984) (1986) (1987) (2003), a well-known student of K C Pandey, worked prominently in translations and comprehension of the tremendous work of Abhinavagupta. Raniero Gnoli, a Western Indologist, was among the first to translate the voluminous work *Tantrāloka* and *Parātrimśikātattvavivarana* written by Abhinavagupta.

It is conjectured by followers of Lakshman Joo (famously known as Lal Sahib) that he belonged to the lineage of Abhinavagupta. Lakshman Joo lived in Srinagar. Abhinavagupta existed and lived in the same place roughly nine centuries before him. Lakshman Joo wrote and gave discourses on various primary texts of the Trika school. In the early to mid-20th

Century, Lakshman Joo inspired Indian and western Indologists and Sanskritists. Parallely at the beginning of the 20th Century, J. C. Chatterji (1914), published a concise introduction to the Trika school. The work is presently a little outdated, but it majorly focused on the lineage of the Trika school and defining the Ultimate Reality. However, through The Kashmir Series of Texts and Studies (KSTS), J. C. Chatterji published roughly ninety Trika philosophy texts between 1911 and 1947. The advocacy of the Trika system by Swami Muktananda, a spiritual practitioner and a *Śaiva* enthusiast along with the Sanskrit, Hindi, and English editions of the scriptures by Brajvallabh Dvivedi marked a different trajectory in the study of the Trika system. The analytic historical studies of *Śaivism* by Alexis Sanderson and Mark Dyczkowski was published as translations of the *Śaiva* texts through The SUNY Series. According to Christopher D. Wallis, in the 20th Century, the survey of the Trika texts had “turned into a philological one rather than a philosophical one” (Wallis 2014: 1) (Sharma, 2021: 52).

Nevertheless, due to the combined and independent efforts of both Lakshman Joo and J. C. Chatterji, the Trika philosophy was introduced in Indology and Sanskrit, and the essence of the Trika school as a complete philosophical school emerged. In the translation works of scholars such as KA Subramania Iyer, Mark Dyczkowski, Jaideva Singh, Raffaele Torella, and Isabelle Ratié, the philosophy of the Trika school is also brought about along with the phenomenal translation of complex primary Trika texts. Because of these scholars, various texts and propellers of the Trika school were highlighted. Mark Dyczkowski (1994), KA Subramania Iyer (1998), and Raffaele Torella (2013) (2016) worked primarily on Utpaladeva. Whereas scholars such as Jaideva Singh (2013) (2014) (2017) (2019) primarily worked on translating the significant primary works of well-known propellers of the Trika school. The 20th Century scholars such as Dr Debabrata Sen Sharma (1983) and Kamalakar Misra (1981) (2011) concentrated on establishing various concepts of the Trika school. It is only in the 21st Century that scholars such as Ganesh Vasudeo Tagare (2002), John Nemecek (2011) (2021) and Christopher D. Wallis (2013) (2014), among others, have shifted the approach to study the Trika philosophy in a comprehending way.

1.2 Objectives of the study

The main objective is to evaluate the significance of studying the Trika school as a philosophical school. The study concentrates on a significant research gap, which is two-fold

in nature. Firstly, the establishment of the Trika school as a philosophy with a Tantric foundation. In the field of Indian philosophy, Tantric schools or religious traditions are not included as a philosophy but are rather categorised in religious studies. Secondly, in establishing the former, a philosophical comprehension of the practical ways of liberation is prescribed in the Trika philosophy. According to David Peter Lawrence (1992) and Christopher Wallis (2013), the Trika school originated around 850 CE. The lineage of the Trika school, mainly from Vasugupta to Rajanaka Kṣemarāja, succeeded in the daunting and laborious task of forming the philosophical structure of the school from a Tantric foundation. The term ‘Tantra’ in the context of the Trika school implies the Paramparā and also the experiential knowledge that comes with it. A distinguishable feature of the Trika school is its openness and integration of ideas from prominent Indian philosophical schools, *Śaktism*, the *Vaidikas*, and *Vajrayana Buddhism*. This connection is notably described in the writing of R K Kaw (1967) and K C Pandey (1963). However, the research gap lies in the paradox of the ‘philosophy’ put forth by the Trika school. Raffaele Torella (2021) states that the Trika school as ‘philosophy’ was derived from a very small group of aristocrats but it reached to the level of householders.

The relationship between monistic ideas and tantric practices has not yet been explored. The term ‘religio-philosophical emergence’ is introduced in the thesis. Secondly, the portrayal of *Śiva* as the Ultimate Reality instead of a *Vedic* or *Purāṇic* deity is a nuanced notion. Also, it is interesting to note how the philosophy propagated by the Trika school is a complete one, i.e., the establishment of *Śiva* as the Ultimate Reality and the attainment of *Śiva* is explicitly explained. But the popularity of the Trika school and the philosophy put forth is prominently through Abhinavagupta and his laborious primary work. The successors and predecessors in the lineage of the Trika school remain more or less as an enigma. The Ultimate Reality of the Trika school is attainable via the ‘epistemic tool’ of *Pratyabhijñā*, which is both the means and the end to understanding and attaining *Śiva*. The research thesis also discusses the submerged notions of *Śaktipāta* and *Upāya*. The Trika school, proposes a practical and an attainable approach towards liberation. The term ‘Tantric epistemology’ is alien and intriguing in the scholarly community. The Trika school adapts a Tantric approach to liberation which is also philosophical in nature. The nuanced concept is misunderstood and seems on the periphery of religious or Tantric practice. In the thesis a new contribution has been made in deriving a comprehensive and philosophical approach to the notion of *Sādhanā*.

The present research work has also considered four Indian philosophical schools compared with the Trika school. The four schools are Sāṅkhya, Advaita *Vedānta*, Yogācāra, and Sābdika philosophy. The selection of these schools is logically determined. Sāṅkhya philosophy is the oldest Indian philosophical school. Sāṅkhya school propounds two Ultimate Realities - *Prakṛti* and *Puruṣa*. The writing of Utpaladeva, a prolific philosopher of the Trika school, questions the dualism and atheism of Sāṅkhya philosophy. In philosophy propounded by Advaita *Vedānta*, the locus of *Māyā* is unclear. According to Trika philosophy, *Brahman* is addressed as *Śānta Brahman*. The Trika school also questions the yogic, atheistic and realistic philosophy of the Yogācāra school. The philosophy of the Sābdika school revolves around *Vāk*. The philosophies the selected Indian philosophical schools put forth fall under the Trika school's ambit. According to the Trika school, all these schools have fallacies concerning the nature of their prescribed Ultimate Realities, their respective manifestation processes, and their incomplete attainment of these respective Ultimate Realities.

In the attempt to synthesize the two-fold research gap, there are five imperative objectives questions for the present analysis. Firstly, is it essential to name a school per its philosophy and traditional roots? Secondly, how is the 'religio-philosophical' emergence of the Trika school critical in propagating the unique absolutist philosophy? Thirdly, on the vast map of Indian philosophical schools, where does Trika philosophy stand? Furthermore, how did the philosophies postulated by the selected Indian philosophical school fall under the ambit of the 9th Century Trika school? Fourthly, how is *Pratyabhijñā* the means and the end to achieve the Ultimate Reality? Lastly, through the concept of *Pratyabhijñā* how and why is the practical way of liberation provided in the Trika school? The present research is titled "*Parāsamvit* and *Pratyabhijñā*: An Onto-Epistemic Enquiry in Trika Philosophy". The title is broken into four essential words for analysis: *Parāsamvit*, *Pratyabhijñā*, Onto-Epistemic Enquiry, and Trika Philosophy.

The importance of the term 'Trika Philosophy' is established. Nevertheless, referring to the particular school as Trika philosophy is the question. Further, the terms '*Parāsamvit*' and '*Pratyabhijñā*' are significant in the philosophy propagated by the Trika school. The former term refers to *Śiva/Caitanya/Atman*/Ultimate Reality/*Maheśvara/Citi/samvit*. The latter term is the theory of recognition by the Trika school. The last term highlighted is 'Onto-Epistemic Enquiry'. The term combines two essential branches of philosophy - ontology and epistemology. Ontology studies concepts such as existence, being, becoming,

and reality. Epistemology is the theory of knowledge. Indian epistemology refers to the valid mean of knowledge. The ontological reality is everything that is, as it is. The Ontological Reality in Trika school is *Parāsamvit*. While the epistemic tool, according to the Trika school, is *Pratyabhijñā*. *Pratyabhijñā* can be denoted as the Epistemological Reality as it is the tool to examine the Reality. But why an Onto-Epistemic Enquiry? In Indian philosophy, the Ultimate Reality, its nature, and the manifestation process are established. Then the valid means of knowledge to attain that Ultimate Reality or justify the manifestation process is achieved. If the Trika school is to be considered as an Indian philosophical school, it is essential to study the school in the same pattern as other Indian philosophical schools. The section below explains the research methodologies applied in the present research.

1.3 Research Methodology and Approach:

The philosophical methodology focuses on the methods used to do philosophy. The study of methods used for conducting research and theorizing to acquire philosophical knowledge. In the present work, three philosophical research methodologies are used. Textual Analysis, Conceptual (Philosophical) Analysis and Critical Enquiry are the three methodologies. The selected three methodologies are qualitative in nature. The two methodologies – Textual Analysis and Critical Textual analysis are considered under the category of pragmatic philosophical method. Douglas McDermid (2022) and H. Heath Bawden (1904) state that through pragmatic method one can evaluate the validity of any theory in the process of accepting them. The usage of Textual Analysis and Critical Textual aids in evaluating the ontological and epistemological theories of the selected Indian philosophical schools along with the Trika philosophy. Textual Analysis is also a philosophical methodology. It involves understanding the information available in texts. In the process of comprehension of the information helps to gain perceptive on how people understand life and life experiences. The methodology of textual is applied to describe, interpret and understand texts. On the other hand, Critical Inquiry is the process of gathering and evaluating the available information in the texts to provide a nuanced ideology. Conceptual Analysis is a popular philosophical method. Conceptual Analysis is examination of a concept into its fundamental constituents. According to Michael J. Shaffer (2015) Conceptual Analysis as a method is used to determine the essential conditions for the application of any concept to be true or false. Conceptual Analysis is applied analyse philosophical issues.

In the present study, the translations of seven primary Trika texts - *Śiva Sūtras*, *Spanda Kārikās*, *Śivadr̥ṣṭi*, *Vijñānabhairava*, *Īśvarapratyabhijñākārikā*, *Īśvarapratyabhijñāvimarśini*, and *Pratyabhijñāhṛdayam* are used. The texts are selected keeping in mind the research objectives. The translations of *Śiva Sūtras*, *Spanda Kārikās*, *Vijñānabhairava*, and *Pratyabhijñāhṛdayam* authored by Jaideva Singh are employed in the thesis. Whereas the two-part translation by John Nemeč of *Śivadr̥ṣṭi* are applied. For *Īśvarapratyabhijñākārikās* the translation by Raffaele Torella is used in the thesis. For *Īśvarapratyabhijñāvimarśini* the translation by Kamalakar Mishra is applied. The thesis also contains verses from *Tantrāloka* and *Tantrasāra* translated by Kamalakar Mishra. The two research methodologies - Textual Analysis and Conceptual Analysis, are applied in these selected texts. Through Textual Analysis, the sutras have been selected to describe *Śiva* and His nature, the manifestation process according to the Trika philosophy, the epistemic tool - *Pratyabhijñā* and the four *Upāyas*. The sutras have been distributed in the thesis chapters. Conceptual Analysis is adapted as a research methodology to derive the deep and nuanced concepts from the selected texts. Another research methodology applied is Critical Inquiry. Through Critical Inquiry the researcher's contribution is presented in the thesis. In the present study, translations of the selected texts are used. Then how is the current work contributing to something new in the field of Trika school. In the translations are well-known scholars, the study still remains in the niche area of Indology. The comprehension of *Śiva* as an Ultimate Reality in ontology and epistemology put forth by the Trika school is a new conception through which the *Śiva* is understood as both '*Parāsamvit*' and '*Pratyabhijñā*'. Secondly, the representation of the Trika school as an established philosophical school with a Tantric (and/or religious) foundation is also highlighted. Due to the Tantric foundation of the Trika school, liberation is a practical notion. In the thesis, the way to liberation and the cognizance of the term 'epistemic tool' is analysed in the terms of the Trika school. Also, in the Trika school, there are terminologies and notions which are introduced in Sanskrit texts. In the thesis, the Sanskrit terms and notions are used instead of English translations to provide the essence of the terms and notions. However, there is a glossary included in the thesis which describes the terms and notions in the closest translations available in English vocabulary. The English translations of Sanskrit terms and notion do not represent the most approximate and accurate descriptions. Also, in the thesis, the usage of capital letters is applied to specify the Ultimate Reality of each school in terms to the individual souls. This is essential specially

for the Trika philosophy as the individual soul is the reduced form of *Śiva* which will be further explained in the forthcoming thesis chapters.

1.4 The outline of the study

There are four highlighted terms in the thesis title. The essence of each term is explained in the four thesis chapters. The five imperative conjectures/objectives and research methodologies are aligned with each thesis chapter. The thesis contains six chapters. The research methodologies comprise four main chapters. The second thesis chapter is titled, 'The Traditional and Philosophical Development of Trika School'. In the second thesis chapter, the first and second objectives, namely, is it essential to name a school per its philosophy and traditional roots? Considering the first objective, why is denominating this particular school as Trika philosophy essential? And how is the 'religio-philosophical' emergence of the Trika school critical in propagating the unique absolutist philosophy? are explained. However, before analysing the Trika school, the attention is directed toward some prominent Indian philosophical schools. For instance, according to Sunil Dutt (2016) the Sāṅkhya school is a dualistic school in Indian philosophy. According to Vaman Shivaram Apte (1957), the Sanskrit term Sāṅkhya means related to numbers.

Further, Vaman Shivaram Apte states the denomination of the Sāṅkhya school is to the introduction of the twenty-five Tattvas mentioned in the Sāṅkhya philosophy. The main objective propagated by the Sāṅkhya school is to achieve the *Puruṣa* or soul which is denoted as the twenty-fifth Tattva. The school propounds two Ultimate Realities - *Puruṣa* and *Prakṛti*, relating again to numbers. In the same fashion, why do we denote the philosophy of Ādi Śaṅkarācārya as Advaita *Vedānta*? If we divide the term *Advaita* into 'a' and 'dvaita' means non-dualism or absence of duality. But the school of Ādi Śaṅkarācārya is built up on the essence of non-duality. However, according to Prof Sangeetha Menon (2012), the true meaning of Advaita is non-secondness. David Loy (1988) translated the word *Vedānta* as the essence of the Vedas. The backbone and the main objective of the school is the non-duality. Similarly, the denotation of the Buddhist school as Yogācāra is due to its connection and meaning to a yoga practice or the one whose practice is yoga. Following the same pattern of denominating the selected Indian philosophical schools, an attempt has been made to justify the term 'Trika' for the selected Śaivite school.

The central thesis of this philosophy is that everything is absolute consciousness, termed *Śiva*. ‘Trika’ represents the central ideology of the school. The texts of Trika revolve around three entities/ Realities/ things/ categorisation. The literature of the Trika school is categorised as *Āgama-Śāstra*, *Spanda-Śāstra*, and *Pratyabhijñā-Śāstra*. The three realities propounded by the Trika philosophy are *Śiva*, *Śakti*, and *Aṇu*. The three entities are described as *pati*, *pāśa*, and *paśu* respectively. It can also be categorised as *Parā*, *Parāparā*, and *Aparā Śakti*. Furthermore, any action of any being, including *Śiva*, is subject to these three fundamental energies. The three central powers are *Ichhā*, *Jñāna*, and *Kriyā*. There is a transcendental/metaphysical triad: *prakāśa*, *vimarśa*, and *sāmarasya*. There are also three impurities - *Āṇavamala*, *Māyīvamala*, and *Kārmamala*. Lastly, the threefold spiritual path or upāyas propounded are *Śāmbhavopāya*, *Śāktopāya* and *Āṇavopāya*. This is how the first objective/conjecture is elaborated upon and discussed in the thesis chapter.

The second research objective – how is the ‘religio-philosophical’ emergence of the Trika school critical in propagating the unique absolutist philosophy? is then discussed in the same chapter. The Trika school developed from the foundation of the *Śaiva* tradition to an absolutist philosophy. The school is uniquely constructed on the notion of *Parāsamvit* through *sattarka* and *Āgama* literature. “The religio-philosophical emergence of this school is unique and significant. The religio-philosophical emergence is the very essence of the Trika school” (Sharma, 2021: 12). Thus, an attempt to establish the Trika school as a philosophical school is also undertaken in the second chapter.

The third thesis chapter is titled, ‘An Ontological Comparison of Trika Philosophy with Sāṅkhya, Advaita *Vedānta*, Yogācāra, and Sābdika philosophy’. In the third thesis chapter, two objectives/conjectures are explained and achieved. The third research objective is to explore where Trika philosophy stands on the vast map of Indian philosophical schools. The fourth research objective is how did the philosophies propounded by the selected Indian philosophical school fall under the ambit of the 9th Century Trika school. An attempt to establish the Trika school as the perfect definition of monism has been made in order to achieve the third research objective. The ultimate reality in the Trika system is *Parāsamvit* or *Śiva* (Supreme Experiencing Principle), whose nature is that of *śuddha-cit-svabhāva* (Sharma, 1983: 15). The first director of KSTS, J C Chatterjee (1978) refers to *Śiva* as *Caitanya* and *Ātman*. The nature of the *Parāsamvit* or *Śiva* is eternal, immutable and infinite. The first *Sūtra* in *Śiva-Sūtra* authored by Vasugupta is ‘*Caitanyamātmā*’. It means that He underlies as

the innermost and the true Self. The first *Sūtra* also has implications with the concept of *Pratyabhijñā* in the fourth thesis chapter. According to J C Chatterjee (1978), K C Pandey (1963), and Debabrata Sen Sharma (1990) it is impossible to translate the technical terms of Trika school such as Caitanya or *Śiva* or *Parāsamvit* or *Ātman* as it will be inadequate. However, Sarvepalli Radhakrishnan (2008) and Jadunath Sinha (2016) loosely use the term ‘consciousness’ to refer to *Parāsamvit* or *Śiva*. Lastly, the various Ultimate Realities, their nature, and the manifestation processes propounded by the selected Indian philosophical school in comparison with the Trika school is discussed in the third thesis chapter.

The fourth and fifth thesis chapters are titled, ‘*Pratyabhijñā* as the Means’ ‘*Pratyabhijñā* as a Practice’ respectively. The last research objective/ conjecture is explained and achieved in the last two thesis chapters. The accurate meaning of *Pratyabhijñā* according to the Trika philosophy is discussed in the fourth chapter. *Pratyabhijñā* is also depicted as the ‘epistemic tool’ according to the Trika philosophy in the same chapter. The unique trait of *Pratyabhijñā* as the underlying principle to achieve *Śiva* is elaborate in the last thesis chapter. *Pratyabhijñā* of the Self is the beginning and end of the tantric pursuit by Kamlakar Mishra. However, the tantric pursuit and the particular ‘epistemic tool’ is not specifically understood in any translations or secondary sources. Hence, the establishment of the same is essential. A serious endeavour to comprehend the idiosyncratic Trika philosophy taken in the present research. Throughout the thesis, the significance of the all the propellers up to and after Abhinavagupta is also established. This attempt is made to signify the implication of Tantra as *Paramparā* and also the experiential knowledge put forth by Vasugupta to Kṣemarāja. This also busts the misconception of only Abhinavagupta being the philosopher of the Trika school.

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Chapter - II

The Traditional and Philosophical Development of the Trika School

2.1 Introduction

Philosophy is considered a systematised study of fundamental notions such as existence, Reality, and knowledge, among others. Indian Philosophy is a branch of philosophy existing in the Indian sub-continent. Indian Philosophy is not just an academic subject or field of study; it represents different ways of life. The term ‘Indian philosophy’ instantly directs the comprehension of this branch of philosophy to *śad-darśana*, along with the well-known *nāstika* philosophical schools. The philosophies put forth by *Śaivism*, *Vaiṣṇavasampradāya*, or any other tradition are esoteric. These traditions do not hold equal prominence on the vast map of Indian philosophy. *Śaivism*, *Vaiṣṇavasampradāya*, or any other tradition are considered religious or viewed as a mere *Paramparā*. Modern-day scholars such as C. D. Sharma (1997), G. C. Nayak (1990), K. N. Upadhyaya (1991), and B. N. Pandit (1997) argue that the great revolutions in Indian Philosophy took shape with the philosophers taking refuge in the guidance of the *Upaniṣads*. Some thinkers merged the theistic component with the *Upaniṣadic* doctrines. Thus, theism led to the formation of *Śaivism* and *Vaiṣṇavasampradāya*, among others, that is, *Śiva* and *Viṣṇu* being the Ultimate Reality, respectively. *Śaivism* flourished between sixth to thirteenth centuries of the common era according to Alexis Sanderson (2009) (2013) and Christopher Wallis (2014). The theistic (religious) devotional worship of Lord *Śiva* dates from the 1st Century BCE to the 13th CE. In historical and Indological context, *Śaivism* has developed in fourfold ways: i. the historical establishment of *Śaivism*. ii. the discovery of the vast *Śaiva* literature. iii. then the translations of the *Śaiva* literature. iv. lastly, in terms of the various classifications within *Śaivism*.

The resultant of this laborious attempt has been contemplated in terms of philosophy in the late 19th Century. Vidyāraṇya (Mādhavācārya) in the 14th Century wrote the famous *Sarvadarśanasamgraha*. Mādhavācārya arranged his work in terms of the importance of Indian philosophical schools. *Advaita* Vedānta was mentioned primarily. Nevertheless, in the translation of *Sarvadarśanasamgraha* by M. M. Agrawal (2002), the four *Śaiva* schools are imminent as philosophies. The prominent 20th Century scholar Kamalakar Mishra (2011)

attempts to classify all schools of Indian philosophy in the context of their philosophical inputs. This classification aims to bring out the essence and importance of Tantric traditions. He categorises the *śad-darśana* and the *nāstika* philosophical schools as ‘Vedic tradition’ and ‘non-Vedic tradition’, respectively. The classification is purely based on the acceptance or denial of the authority of the ‘*Vedās*’. Mishra further classifies the traditions that accept the authority of the ‘*Āgama*’ as ‘Tantric tradition’. The underlying central question in this classification is the uniqueness of Reality that both these categories, as mentioned above, put forth and the need for each to prevail. The knowledge of *Vedās* is deductive as the knowledge is derived from revealed premises.

In comparison, the knowledge of *Āgamas* is inductive as it is based on the evidence of the experience of the seers and yogins. Kamalakar Mishra quotes a similar discussion establishing the inductive nature of *Āgamas* being elaborated in the second chapter of the text *Parātrīṃśikāvivarāṇa* where ‘Tantric tradition’ is defined as *anubhava sampradāya*¹. Mishra attempts to establish Tantra as complementary to the *Vedās* in propagating this classification. The *Śivāgama* are considered to have an eternal existence like the *Vedās*. Moti Lal Pandit (2010), another 20th Century scholar, categorises the modes of thought into Vedic and non-Vedic. Here, Vedic is also denoted as ‘the Great Tradition’. The non-Vedic is synonym to ‘the Little Tradition’ in the writings of Pandit. In his work, Pandit (2010: viii) elaborates that ‘the non-Vedic traditions provide the essential wherewithal whereby the theoretical aspect of religion, which is soteriological, becomes a realisable goal.’ The categorisation presented by both Mishra and Pandit seems to highlight that on the exterior, the traditions seem to be dialectically opposed but intertwined at the core. The motto of this classification is to bring forth the significance of the Tantric traditions. Kamalakar Mishra (1981) states in the quest to establish the significance of the ‘Tantric tradition’ that Tantra has a much wider connotation than the general perception of a Tantric practitioner using mystic mantras to invoke deities or spirits to acquire power or to have an uncanny experience. Tantra prescribes a conceptualisation of Reality that is purely based on the experiences of seers and yogins. A long-standing tradition verifies these experiences. These traditions also transform into an approach to leading a life with the essence of self-realisation. This approach strategies four components: *bhoga*, *mokṣa*, *pravṛtti*, and *nirvṛtti* together to indicate the essence of Tantra.

¹ *Anubhava-sampradāyopadeśe-parisīlanena*.... (Misra, 2011: 23)

The discussion, as mentioned above, leads to a tradition that combines the knowledge of the *Vedās* and the *Āgamas* into one, namely, *Śaivism*. *Śaivism* is known as a major and the oldest-living tradition. *Śiva* is seen as a deity, Ultimate Reality, *yogi*, and also a *Guru*. To navigate the philosophy propagated by *Śaivism*, it is essential to trace back the origination as the emergence of any tradition or school leads to a better understanding of the development of a particular mode of thought put forth by that tradition. In *Śaivism*, a *Vedic* and *Purāṇic* deity is the Ultimate Entity in the Tantric tradition. The purport of this claim is the premise for the elaborative work on the history of *Śaivism* and also the categorisations within *Śaivism* by Christopher Wallis (2014). Christopher Wallis works on the foundation developed by Alexis Sanderson. In his work, Wallis (2014) highlights the enormous untranslated literature of *Śaivism*. The community of modern-day scholars are dedicated to the translation and editing process. Thus, the study of *Śaivism* seems to present itself as a philological study rather than a philosophical one. The same conviction is followed to establish the origin of *Śaivism*. The establishment acts as a catalyst in comprehending the mode of thought and the philosophy presented by *Śaivism*. Furthermore, the Ultimate Entity or *Śiva* is situated as the ontological Reality in various branches of *Śaivism*.

2.2 The Textual Evidence for the Existence of *Śaiva* Cult

Gavin Flood (2003) traces the emergence of *Śaivism* from 200 BC to 100 AD. The evidence of its existence can be found in various notable works by Gavin Flood, R. F. Cefalu, R. K. Kaw, Christopher Wallis, among others. Some shreds of evidence are listed below:

1. In the *Svetaśvatara Upaniṣad* dated in the first millennium BC, to denote the Ultimate Reality is denoted as *Rudra* and *Śiva*. The third and fourth *adhyaīya* of this ancient *Upaniṣadic* text contain prayers offered and a description of the nature of both *Rudra* and *Śiva*. *Rudra* is associated with destructive nature. *Śiva* is merciful and benign. The following prayers to indicate the same:

“*ya eko jālavān īśata īśanībhiḥ sarvāṃl lokān īśata īśanībhiḥ /*
ya evaika udbhave sambhave ca ya etad vidur amṛtās te bhavanti // (Svetaśvatara Upaniṣad –

3.1)

*eko hi rudro na dvitīyāya tasthe ya imāṃl lokān īsata īsanībhiḥ /
pratyāṅ janās tiṣṭhati saṃcukocāntakāle saṃsṛjya viśvā bhuvanāni gopāḥ // (Svetaśvatara
Upaniṣad – 3.2)*

*yadātamas tan na divā na rātrir na san na cāsac chiva eva kevalaḥ /
tad akṣaram tat savitur vareṇyam prajñā ca tasmāt prasṛtā purāṇī // (Svetaśvatara Upaniṣad
- 4.18)*

*mā nas toke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ /
vīrān mā no Rudra bhāmito vadhīr haviṣmantāḥ sadam it tvā havāmahe // (Svetaśvatara
Upaniṣad – 4.22)” (Śvetāśvataropaniṣad, 2020)*

2. “In Patañjali’s *Mahābhāṣya* (300 BC), *Śiva* is denoted as *bhagavān* by a group of his followers. Rao (1988), Giuliano (2004), and Wallis (2014) refer to them as *Śiva-bhāgavatas* who carry an *ayaḥśūla*” (Sharma, 2020: 3).

3. “Patañjali also states that in the later Maurya period (300 - 400 BC), there is evidence of small images of arcāḥ of *Śiva*, *Skanda*, and *Viśākha*, made and sold by gold-seeking Mauryas. The sutra attributed to this claim is:

*“apaṇye iti ucyate tatra idam na sidhyati Śivaḥ skandaḥ viśākhaḥ iti kim kāraṇam mauryaiḥ
hiraṇyārthibhiḥ arcāḥ prakalpitāḥ bhavet tāsū na syāt yāḥ tu etāḥ sampratipūjārthāḥ tāsū
bhaviṣyati || (Mahābhāṣya- 5.3.99) (Wallis, 2014: 13)” (Sharma, 2020: 3).*

4. In the writing of Pāṇini (500 BC) in *Aṣṭādhyāyī*, *Rudra* seems to be an established deity who is synonyms with *Mr̥ḍa*, *Bhava*, and *Śarva* throughout his writing (Rao, 1998).

5. In *Rājataranṅinī*, authored by Kalhaṇa, various empires and Kings such as the Maurya, the Gupta, and the *Vākāṭaka*, among others, built temples in the glory of *Śiva*, *Rudra*, and *Bhairava* (Kaul, 2018).

6. “In the *Kūrmapurāṇa* (550 AD - 650 AD), *Śiva* is described as indeterminate, attributeless, pure, eternal consciousness, which appears to be the multiform world and finite souls owing to *Māyā* (Sinha, 2016)” (Sharma, 2020: 3).

7. “In the *Vāyu Purāṇa*, the duality of *Prakṛti* and *Puruṣa* is propounded. The evolution of the world is out of *Prakṛti* but under the guidance of *Śiva* (Sinha, 2016)” (Sharma, 2020: 3).

8. In the *Skanda Purāṇa*, the above dualism is advocated in monism (Sinha, 2016).

9. “In the *Mahabharata*, chapters four and thirteen refer to *Śiva* ascetics (Meister, 1984: pp. 274–276)” (Sharma, 2020: 3).

10. “The epigraphical evidence for the worship of *Śiva* discussed by Wallis (2004) is based on a *Kharoṣṭhī Prākṛt* inscription from Panjtār in the Swāt region dated to 65 AD’ (Sharma, 2020: 3).

11. “According to R K Kaw (1967: 5) and Christopher Wallis (2014:14), the earliest numismatic evidence for the prevalence of the *Śiva* cult comes from the *Kuṣāṇa* coins beginning either with the reign of Wima II Kadphises (100 AD) or that of Kaniṣka (125-150 AD). However, this evidence cannot be taken into account as the *Kuṣāṇas* worshipped the Iranian deities of their homeland” (Sharma, 2020: 3).

12. “The reference to the terms *Śiva*, *Rudra*, *Ātman*, *Bhaivara*, among are mentioned in the fourteen *Śaiva Upaniṣads* and other *Upaniṣads*.” (Long, Sherma, Jain, Khanna, 2022) (Deussen, 1997) (Ayyangar, 1953).

The shreds of evidence mentioned above reflect *Śaivism* in terms of one of the four traditions of Hindu denominations² where *Śiva* is denoted as a religious deity. Over time the synthesis of the prototypical *Śiva* led to as the Ultimate Reality in the *Āgamic* literature. The two accessible and updated introductions on the historical development of *Śaivism* are by David Lorenzen (1987) and Gavin Flood (2003). The earliest work by R. G. Bhandarkar (2016) is still prevalent but an outdated one. The work by Jan Gonda (1977) is an extensive

² The four denominations are *Vaiṣṇavism*, *Śaivism*, *Śaktism*, and *Smartism* (Nelson, 2007) (Flood, 1996) (Flood, 1996).

survey of Śaiva literature. The study by Alexis Sanderson (2009) is a crucial work on Śaivism. A study containing a collection of such records is found in V. S. Pathak's work (1960). Surendranath Dasgupta (1955) work focused on some Śaiva philosophical schools. However, there is no thorough conclusive work on different Śaiva schools. The categorises used by Gavin Flood (1997) is utilised in the discussion regarding four prominent schools within the ambit of Śaivism below.

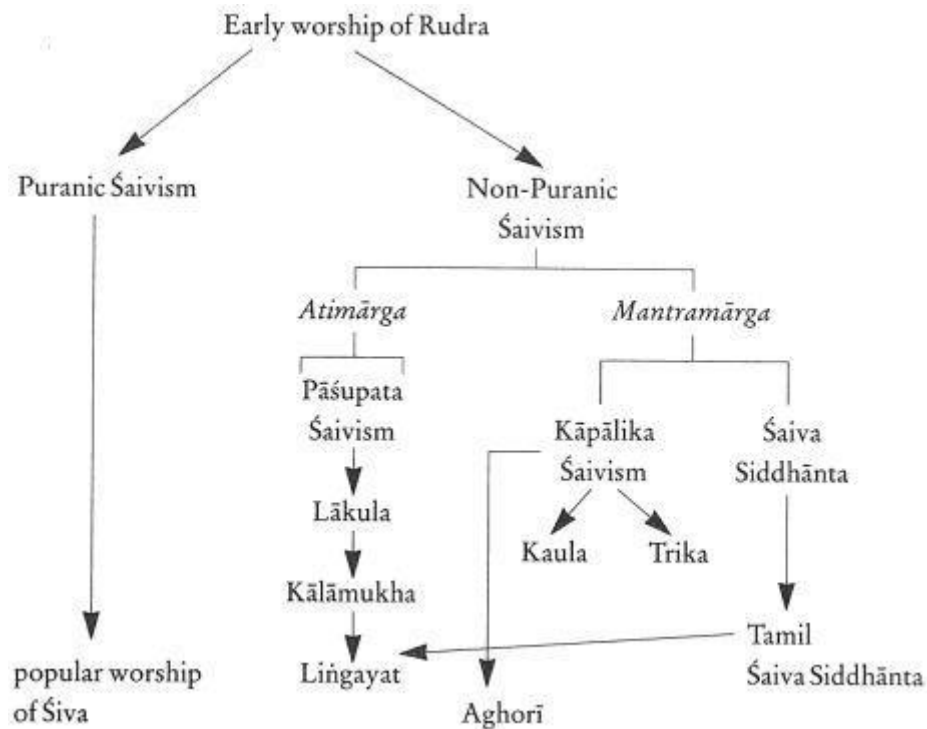


Figure -1 – Classifications in Śaivism (Flood, 1996: 152)

The development of various schools within Śaivism presented by Gavin Flood is considered accurate by modern-day scholars not just from a historical viewpoint but also vis a vis the philosophies put forth by Śaivite schools. Apart from the evidences of mentioned above, there is also the existence of Āgamic literature. Āgama texts include meditation techniques, philosophical doctrines, mantras, temple construction, among others. There are 28 Śaiva Āgamas. The following four Śaiva schools i.e., Pāśupata Śaivism, Śaiva Siddhānta, Kaula tradition, and the Trika school represent the very essence of Āgamas.

2.3 An overview of the schools of Śaivism

2.3.1 Pāśupata Śaivism

The teachings of Śaivism are “derived from *Tantras* or *Āgamas*” (Teachings, 2022). Alexis Sanderson and Jan Gonda adopt Gavin Flood's classification of the different schools of Śaivism. Śaiva literature can be categorised as *Atimārga* and *Mantramārga*. Śaiva monks follow the former way, and the latter is followed by both the Saṃnyāsi and Gr̥hastha in Śaivism. Pāśupata Śaivism is the oldest school of Śaivism, according to Gavin Flood (2003). Pāśupata Śaivism is also the oldest school in the *Atimārga* category and also a sub-tradition in Śaivism. The primary texts of Pāśupata Śaivism were discovered in the 12th century, which are: *Pāśupata Sūtra* of Kauṇḍinya, *Pañcārthabhāṣya* and *Gaṇakārikā* of Bhāsarvajña, and *Ratnaṭīkā*. The information regarding the Pāśupata school was gathered from Vidyāraṇya's *Sarvadarśanasamgraha* prior to the discovery of the central texts of the school. The period of the formation of the Pāśupata school is unclear. However, Axel Michaels (2004) assumes that Pāśupata Śaivism could be dated somewhere between the 2nd century CE to the 4th century CE. David N. Lorenzen (2005) states that the popularisation of the mode of thought propagated by the Pāśupata school emerged as a movement in South India around the 7th and 14th centuries. Nevertheless, David N. Lorenzen (2005) and Axel Michaels (2004) postulate that Pāśupata Śaivism is more of a bhakti and ascetic movement.

Pāśupata school is popularly known as Nakulīśa-pāśupata-darśana in the *Sarvadarśanasamgraha*. At the same time, Alexis Sanderson states that the presence of this school is in Gujarat, Rajasthan, Kashmir and Nepal (Sanderson, 2004). Jadunath Sinha calls it the Gujrat school of Śaivism (Sinha, 2016: 733). Pāśupata etymologically means *pāti* and the *paśu*. The Pāśupata school acknowledges *pāti*, *paśu*, and the world. Here God has the power of knowledge and activity. In the translation of *Sarvadarśanasamgraha* in 2001 by E. B. Cowell, the three main functions corresponding to the means of earning daily food are beggary, sustaining on alms, and the product received by chance supplies. The 112 *Pāśupata-Sūtras* are the earliest monotheistic documented *Sūtras* attributed to the knowledge propounded by the Pāśupata school. Liberation is achievable only with *Pāśupata vrata*. The objective of the *vrata* is attaining God through buddhi. Hence, the school is under the *Atimārga* category. The achievement of this union is in a two-fold manner. Firstly, through

action and secondly, through the cessation of action. Formerly, meditation and other practices are applied. In the latter, consciousness is the only way. Lākula school is a school under the *Atimārga* branch. This school does not regard the Vedic customs as the Pāśupata school does.

2.3.2 Śaiva Siddhānta

The common thread linking Pāśupata school, an *Atimārga* school, with *Śaiva* Siddhānta, a *Mantramārga* school, is the period and place of their popularity. *Śaiva*-siddhānta is primarily based on the devotional hymns dated from the 5th to the 9th century. The devotional hymns are in Tamil language. *Śaiva* Siddhānta and Pāśupata school are both realistic and theistic schools. *Śaiva* Siddhānta is referred to as the South Indian school of *Śaivism* or Caiva cittāntam. Gavin Flood (2006) factually details the restriction of *Śaiva* Siddhānta in South India due to the Mughal subjugation. The scriptural canon of *Śaiva* Siddhānta consists of *Tirumurai* (Tamil compendium of devotional songs), the *Śaiva Āgamas*, and/or *Siddhānta Śastras* by *Meykanda*. There is no evident reason why and where this school originated. The school is based on twenty-eight *Āgamas*. There are many known and available texts specific to this school. The tradition includes both *Śiva* and *Śakti*. *Śaiva* Siddhānta tradition is primarily a Tamil bhakti movement. Interestingly, the first systematic philosopher of *Śaiva* Siddhānta is Meykandadevar (13th century). The school put forth three entities - *Pati*, *pāśa*, and *paśu*. This echoes the Pāśupata doctrine. This dualist school also propounds salvation by the Grace of *Śiva*. The dualist philosophy of this school was developed later than the schools of the Kāpālika tradition within the *Mantramārga* category. *Śaiva* Siddhānta is summed up in three words - *Pati-pāśa-paśu*. However, the school concentrates on four terms which are finally reduced to two, i.e., *Śiva*, *Śakti*, *paśu*, and *Māyā*. The school describes *Śiva*, *Śakti* and *paśu* as one - *Śiva*. *Māyā* is the second essential term after *Śiva*. From the 12th to the 14th centuries, doctrinal works were written in the Tamil and Sanskrit languages.

2.3.3 Kaula tradition

Kaula tradition and Trika school are sister schools under the Kāpālika tradition. Kaula school and Trika school are both monistic schools. Kaula is ritualistic. John R. Dupuche

(2020) states that Kaulācāra or the Kaula Tradition flourished in ancient India as a religious tradition. Kaula tradition can be placed in the intersection of *Śaktism* and *Śaivism*. It is characterised by distinctive rituals and symbolism connected with the worship of both *Śiva* and *Śakti*. Kaula is an esoteric system adhering to the utilization of transgressive practices (Sauthoff, 2018). Kula is the basis of all creation and destruction. *Kula* or *Kālasaṃkarṣiṇī* is the Ultimate Reality. The way to achieve self-realisation is through five *Makāras* - fish, meat, wine, symbolic hand gestures, and sexual union. Kula is an all-transcending light that is absolutely free. Kula is not *Śiva* or *Śakti*. The texts of Trika and Kaula tradition are closely related. Somānanda, the author of *Śiva-dṛṣṭi*, does not mention *Kālasaṃkarṣiṇī*, the unmanifested deity of Kaula. Nevertheless, the theology Somānanda developed after Vasugupta, including the sequences of powers, is a crucial feature of Kaula.

2.4 The Trika School – Its lineage and foundational Texts

Unlike the ritualistic school of the Kaula tradition, the Trika school is a systematic and analytic tradition. Trika school originates from the sixty-four monistic *Tantras*. The Trika school texts were introduced around the 19th Century. The discovery of these texts continued in the 20th century. However, the knowledge of the Trika school remains largely unknown as the school is misunderstood as an oral tradition. However, J. C. Chatterji published roughly ninety of these texts between 1911 and 1947. J. C. Chatterji also published a concise introduction to Trika school in 1914. The Trika school was popularly known as ‘Kashmir Shaivism’ as J. C. Chatterji used this name for his published work. Chatterji argued that the propounders such as Somānanda and Utpalācharya of this school were born in Kashmir. Thus, the name ‘Kashmir Shaivism’. The name is merely a geographical reference made by Chatterji. “Trika school is referred to as Pratyabhijñā Darśana in *Sarvadarśanasamgraha* by Mādhavācārya because the main text of Trika school, *Īśvarapratyabhijñākārikā*. The school is also known as *Śaiva Darśana*, alluding to another fundamental text of the Trika school, *Śivadṛṣṭi*. David Peter Lawrence (2005) refers to the school as Kashmiri Shaiva Philosophy in his popular article. However, with the progress of seventy years in translated literature and comprehension of the school's philosophy, scholars such as K. C. Pandey and Christopher D. Wallis argue that this system should be known as the Trika Philosophy. K. C. Pandey argues that denoting this school as Pratyabhijñā Darśana is similar to situating India as Calcutta or

Bombay (Pandey, 1867: 169)” (Sharma, 2021: 47) Pratyabhijñā is an important part of this school but is not the complete philosophy. According to Christopher D. Wallis (2014), ‘Kashmir Śaivism’ is a misnomer still much used by scholars. Modern-day scholars such as Mudasir Tantray (2018), N. V. Isaeva (1995), Joshua Stoll (2019), Paul E. Muller-Ortega (2010), among many other refer to the school as Kashmir Śaivism. The question of interest is why the name ‘Trika’ philosophy? In the writing of various propellers and learnt scholars of the Trika school, some connections are made to denominate the philosophy as ‘Trika’.

The literature of the Trika school is categorised as *Āgama-Śāstra*, *Spanda-Śāstra*, and *Pratyabhijñā-Śāstra*. The three realities propounded by the Trika philosophy are *Śiva*, *Śakti*, and *Aṇu*. The three entities are described as *pati*, *pāśa*, and *paśu* respectively. It can also be categorised as *Parā*, *Parāparā*, and *Aparā Śakti*. Furthermore, any action of any being, including *Śiva*, is subject to these three fundamental energies. The three central powers are *Ichhā*, *Jñāna*, and *Kriyā*. There is a transcendental/metaphysical triad: *prakāśa*, *vimarśa*, and *sāmarasya*. There are also three impurities - *Āṇavamala*, *Māyīvamala*, and *Kārmamala*. Lastly, the threefold spiritual path or upāyas propounded are *Śāmbhavopāya*, *Śāktopāya* and *Āṇavopāya*. The three impurities: *Āṇavamala*, *Māyīvamala*, and *Kārmamala*.

However, to understand the above-mentioned three-fold categories, it is essential to understand the lineage of Gurus and philosophers in the Trika school. They lead to this school's fundamentals and unique components through original texts. The foundation of Trika philosophy as we know it today may have appeared in Kashmir in early 9th century. The beginning of Trika school, or in turn the beginning of *Śivāgama*, is a mixture of mythology, traditional inputs and philosophy. It starts with a motive to think about the moment before the manifestation of *Āgamas* (*Śāstras*) that are present as thoughts which are further expressed as speech (*Vāk*). The manifestation of the universe is presented in the same dialect. The objects in the universe or the universe itself exist as an unuttered thought and experience of the Supreme as *Parā-Vāk*. The *Parā-Vāk* is beyond all objective thought and speech in every form imaginable. In this state, the expectancy of *Avyakta* is non-existence. The manifestation of the universe begins with the *Parā-Vāk* appearing in the form of that thought and experience, which is held as a mighty Vision. In this process, what the whole universe would be is still in the most germinal state, undifferentiated as it cannot be completely put in thought, i.e., ‘this’ or ‘that’. Now, *Parā-Vāk* is transformed into the mighty Vision. This

Vision is called *Pashyantī*. The manifestation of the universe progresses further with its contents from the objects of discursive thought and experience. The distinction of ‘this’ and ‘that’ comes alive in the field of Vision. This is where *Pashyantī* transforms into the *Madhyamā* state. The *Madhyamā* state or the Middle is the link between *Pashyantī* (just thought and experience) and *Vaikharī Vāk* (thought and experience expressed through speech).

This traditional formation of the universe theory is combined with mythology. The *Śivāgama* or all *Śāstras* are described as the Divine *Madhyamā Vāk*, assuming the various forms and flowing out as *Vaikharī Vāk* or the spoken word in five streams or the five faces of the Divine. The five faces represent the five aspects of the Divine power - *cit*, *ānanda*, *Ichchā*, *jñāna*, and *Kriyā*. These powers are respectively called *Īshāna*, *Tat-Puruṣha*, *Sadyojāta*, *Aghora*, and *Vāma*. The *Śivāgama* are assumed to have streamed forth from the Divine faces, further represented in the sixty-four schools (systems) of *Śaivism*. These systems are divisible under three classes: *Advaita* or *Abheda*, *Dvaita* or *Bheda*, and *Dvaitādvaita* or *Bhedābheda*. Chatterji (1978) and R K Kaw (1967: 4) state that all the knowledge of the *Śivāgama* was lost in the Kali age. “However, the mythological origin put forth by R. K. Kaw of *Śaivism* consists of a tale of Lord *Śiva* showing compassion for humans who were devoid of knowledge and directed the great Sage Durvāsa (known as ‘Krodha Bhaṭṭāraka’ in *Āgamic* literature) to propagate the Truth. Sage Durvāsa directed his three *mānasaputras*, Tryambaka, Āmardaka, and Śrīnātha to this task. This could also be the basis for categorising the *Āgamic* literature of *Śaivism* into three streams: *Advaita* or *Abheda*, *Dvaita* or *Bheda*, and *Dvaitādvaita* or *Bhedābheda*. Tryambaka, one of the *mānasaputras* of Durvāsa, propounded the *Advaita* perspective” (Sharma, 2021: 45). Āmardaka propagated the *Dvaita* or *Bheda* category, and Śrīnātha taught the *Dvaitādvaita* or *Bhedābheda*. Another conjecture which comes to light is that *Śiva* in the form Śrīkaṇṭha imparted the knowledge to Sage Durvāsa. This conflicts with the claim made in Jayaratha’s work in the 12th century and Śivopādhyāya’s 18th-century work that the beginning of the guru–shishya *Paramparā* for the Trika school began with Śrīkaṇṭha. Nevertheless, in *Śābaratantra*, the knowledge of the Kāpālika tradition was revealed to Śrīkaṇṭha. The information about the lineage of the Trika school is scattered in the writings of several scholars such as J. C. Chatterji (1978), D. R. Brooks (1994), Mark Dyczkowski (1994), R. K. Kaw (1967), K. C. Pandey (1967), S. Radhakrishnan (2008), Jadunath Sinha (2013), Jaideva Singh (2017), John Nemeč (2011), I. Ratie, R. Torella, C. Wallis (2014), Kamalakar Mishra, Deba Brata SenSharma (1983), L N

Sharma, Moti Lal Pandit, B N Pandit, Swami Laksham Joo, David Peter Lawrence, among many others.

The above-mentioned conjectures made by various scholars make it difficult to state if Śrīkaṇṭha was a form of Śiva or if he was the founder of the Kāpālika tradition. The earliest and foundational text of the Trika school, namely, *Śiva Sūtras*, is authored by Vasugupta. So, Vasugupta can be regarded as the founder of the Trika school. According to Mark Dyczkowski (1994), not much is known about Vasugupta. Kallaṭa came after Vasugupta in the lineage of the Trika system. The exact year of the birth and death of Vasugupta is unknown according to Dyczkowski and Chatterji. This is an inference made on the bases of the period of the reign of Avantivarman (855 to 883 A.D.), in which the known pupil of Vasugupta, Kallaṭa (850 to 900 A.D.) and Somānanda (850 to 900 A.D.) lived. This inference is further built upon the description of Kallaṭa as a ‘perfected yogi’ in Kalhaṇa’s *Rājatarāṅginī* in the reign of Avantivarman (Dyczkowski, 1994). Vasugupta might have lived on the slopes of the Mahādeva mountains or in the Harwan river's valley. Dyczkowski quotes these conjectures from the records of KSTS. Vasugupta established the Trika school with inspiration from the nearly eighty aphorisms of *Śiva Sūtras*. It is unclear whether Lord Śiva himself inspired Vasugupta in a dream or by Śrīkaṇṭha, the founder of the Kāpālika tradition. Nevertheless, Vasugupta propounded the ancient knowledge of *upāyas* in the *Āgamas* in an absolutistic and advaitic light, which in turn set the foundation of Trika philosophy. The other two texts written by Vasugupta are *Spandāmṛita* and *Vāsavī-Tīkā*. The former is a part of *Spanda Kārikās* written by Kallaṭa. The latter is a commentary on *Bhagavad Gita*, which is incorporated in another *Tīkā* by Rājnaka Lasakālaka.

Kallaṭa spread the teachings of his guru Vasugupta chiefly as a religion via a text, *Spanda Kārikās*, which is, in turn, a commentary on *Śiva Sūtras*. A total of four commentaries were written on the *Spanda Kārikās* by Kallaṭa - Rāma-Kaṇṭha (*Spanda-Vivṛiti*), Utpala Vaiṣṇava (*Spanda Pradīpikā*), Bhāskara (*Śiva Sūtra Vāika*), and Kṣemarāja (*Śiva Sūtras Vīmarśinī*). The commentators - Rāma-Kaṇṭha, Utpala Vaiṣṇava, and Bhāskara credit Kallaṭa to have had written the *Spanda Kārikās* (Chatterji, 1978). Dyczkowski (2014), on the other hand, states that Kṣemarāja states that *Spanda Kārikās* was written by Vasugupta instead. Kallaṭa, according to Dyczkowski, wrote a commentary on the text. Jaideva Singh (2014) clarifies the claim made by Mark Dyczkowski by stating that Kallaṭa concludes the commentary on *Spanda Kārikās* by giving credit to Vasugupta, who

taught him the *Kārikās*³. After Kallaṭa, his cousin and pupil Pradyumna Bhaṭṭa carried on the tradition. Further in the lineage, after Pradyumna Bhaṭṭa was his son and pupil, Prajñārjuna succeeded. After Prajñārjuna, his pupil Mahādeva Bhaṭṭa carried on the spiritual succession. Śrīkaṇṭha Bhaṭṭa was son and pupil of Mahādeva Bhaṭṭa. Bhāskara was the pupil of Mahādeva Bhaṭṭa and son of Divākara. Bhāskara lived probably around the 11th century.

Another pupil of Vasugupta is Somānanda. *Śivadr̥ṣṭi*, is authored by Somānanda. Unlike Kallaṭa, Somānanda worked on defending the tradition of Trika and systematising the Trika school. The successors of Kallaṭa focused on the Tantra teachings and practices. The division in the lineage after Kallaṭa is not included in the philosophical development of the school. Somānanda supplied the philosophical reasonings in support of Vasugupta's teachings. Trika was established as a system of philosophy. The work by Somānanda remains something of an enigma as the modern scholar, in their endeavour to understand the Trika philosophy, have focused on his successors rather than him. The eclipse of *Śivadr̥ṣṭi* was recorded by Chatterji (1978). Gnoli cited the same claim from Chatterji. John Nemeč (2011) argues that *Śivadr̥ṣṭi* is the first influential and important text of Trika philosophy. The text offered a novel philosophical vision of a non-dualistic tantric philosophical school. The text largely focuses on dialogues with the opponents, such as Buddhists and Sābdika philosophy, to establish and build Trika philosophy. John Nemeč (2011) (2021) has contributed to the Trika philosophy by providing a translation of *Śivadr̥ṣṭi*, which has not been achieved completely by any other scholar. Raffaele Torella (2013) criticised Nemeč's work and called it merely a collection of secondary literature. Nevertheless, it is incorrect on Torella's part to perceive Nemeč's work as erroneous. Torella fails to comment on the translation part by John Nemeč but has only focused on the introduction of the translation.

Utpaladeva, a student of Somānanda, built upon the legacy of his guru. His most significant work of his is *Īśvarapratyabhijñākārikā*. Utpaladeva also wrote a *Vṛitti* on *Śivadr̥ṣṭi*, along with other works such as *Tīkā/Vivṛiti*, *Stotrāvalī*, *Īshvara-Siddhi*, and *Ajaḍapramātri-Siddhi*. These texts are being translated and explained by scholars such as R. Toralla, Mark Dyczkowski, and I. Ratie. The texts written by Utpaladeva are known as the foundational works of the Trika philosophy. Utpaladeva combined the works of Kallaṭa and Somānanda to develop the crucial concept of *Pratyabhijñā* in Trika philosophy.

³ "Yat Spandāmṛtaṁ Vasuguptapādaiḥ dṛbḍham" (Singh, 2014: xiv)

Abhinavagupta, widely recognised and a great philosopher was a disciple of Lakṣhmaṇa, who in turn was a disciple of Utpaladeva. Abhinavagupta provided an elaborated and comprehensible arguments to the laborious works achieved by Utpaladeva. One such example is the *Īśvarapratyabhijñāvimarśini* and the *Īśvarapratyabhijñāvivritivimarśinī*. In the writings of Abhinavagupta the argumentation for the notion of Pratyabhijñā takes shape. *Tantrāloka*, a prominent work of Abhinavagupta is treated as a voluminous work on the Trika philosophy. Abhinavagupta is well-known for his work in the field of Indian aesthetics apart from Trika school” (Lawrence, 1992) (Lawrence, 2005). Kṣemarāja was a disciple of Abhinavagupta. Kṣemarāja’s work can be considered as a comprehensive manual for the Trika philosophy. Yogarāja, a disciple of Kṣemarāja, wrote a commentary on *Paramārthasāra*. Both Kṣemarāja and Yogarāja worked on the foundation laid by their predecessors. They expanded the knowledge of this school and made it simple for the common man to comprehend.

The vast literature of the Trika written by a long succession of *guru-śishya Paramparā* can be categorised as: *Āgama-Śāstra*, *Spanda-Śāstra*, and *Pratyabhijñā-Śāstra*. The *Āgama-Śāstra* is regarded as the one with superhuman authorship. It lays both the *jñāna* and the *Kriyā* of the system as revelations propagated through the ages with the *guru-śishya Paramparā*. The two well-known texts, *Vijñānabhairava* and *Mālinīvijayottara* fall under the *Āgama-Śāstra*. Some other *Śāstra* such as *Svachchhanda*, *Uchchhuṣhma Bhairava*, *Ānanda Bhairava* (lost), and *Netra* also fall under the *Āgama-Śāstra* category. Most of these texts existed long before the emergence of the Trika system. These texts taught mainly the dualistic doctrine or even in a pluralistic sense. Vasugupta’s *Śiva Sūtras* not only stopped the dualistic teachings but also presented the Supreme entity referred to in the *Śivāgama* as pure *Advaita*. Trika emerged as an idealistic monism.

The *Spanda-Śāstra* lays down the main doctrine of the system in greater detail and in a more amplified form. However, they do not enter into philosophical reasoning in their support. The *Spanda Kārikās* fall under this category. The last category is *Pratyabhijñā-Śāstra*. It deals with the doctrines, tries to support them by reasoning and refutes opponents’ views. It is also referred to as *Manana* or *Vichāra Śāstra*. *Śivadṛṣṭi*, authored by Somānanda, is considered the first text within this category. The texts after *Śivadṛṣṭi* built up the system further. For a better comprehension of the lineage of Trika

school (Figure 1) and lists of texts (Figure 2) specific to the school, are indicated in the two figures below:

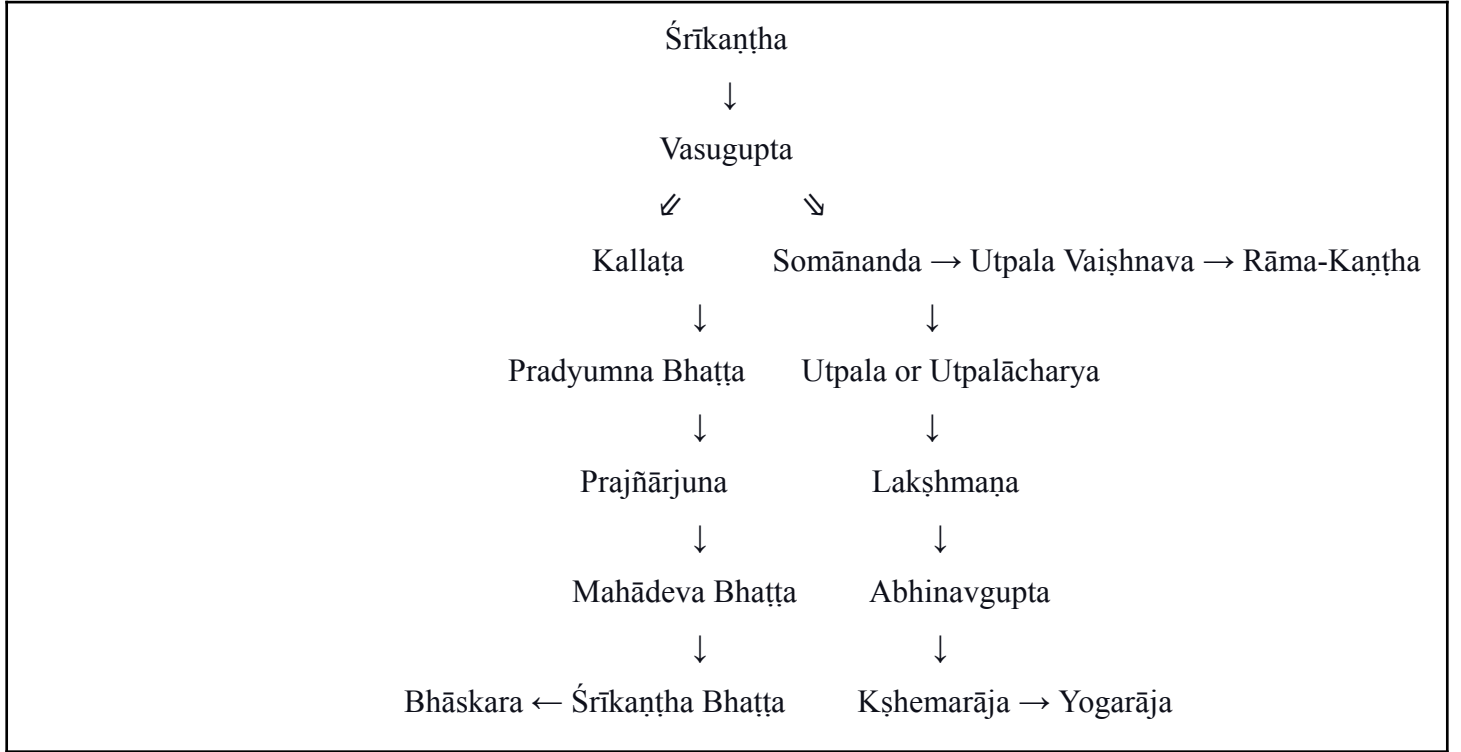


Figure - 2 - The lineage of Trika school

| Author | Text/s |
|-----------------|---|
| Vasugupta | <i>Śiva Sūtras, Spandāmṛita, and Vāsavī-Tīkā</i> |
| Kallaṭa | <i>Spanda Kārikās, Spanda Vṛitti/Spanda Saryasva, Tattvārtha-Chintāmaṇi, and Madhuvāhinī</i> |
| Somānanda | <i>Śivadṛṣṭi and Vṛitti</i> |
| Utpalācharya | <i>Īśvarapratyabhijñākārikā, Vṛitti, Tīkā/Vivṛiti, Stotrāvalī, Īśvarasiddhi, and Ajaḍapramātri-Siddhi</i> |
| Rāma-Kaṇṭha | <i>Spanda-Vivṛiti</i> |
| Utpala Vaiṣṇava | <i>Spanda Pradīpikā</i> |
| Abhinavgupta | <i>Mālinīvijayavārttika, Parātrimśikāvivarāṇa, Śivadṛṣṭyālochana, Īśvarapratyabhijñāvimarśini, Īśvarapratyabhijñāvivṛitivismarśini, Tantrāloka, Tantrasāra, Paramārthasāra, among others.</i> |
| Bhāskara | <i>Śiva Sūtra Vāika</i> |
| Kṣemarāja | <i>Śiva Sūtras Vimarśinī, Pratyabhijñāhṛdayam, Spanda Sandoha, Spanda Nirṇaya, and numerous commentaries on Śiva-Āgama</i> |
| Yogarāja | Commentary on <i>Paramārthasāra</i> |
| Jayaratha | Commentary on <i>Tantrāloka</i> |
| Śivopādhyāya | Commentary on <i>Vijñānabhairava Tantra</i> |

Table - 1 - The list of texts (not exhaustive)

2.5 Śiva as conceptualised in Trika School

The ultimate reality⁴ in the Trika system is *Parāsamvit* or *Śiva* whose nature is described as of *śuddha-cit-svabhāva* (Sharma, 1983: 15). The first director of KSTS, J C Chatterjee (1978) refers to *Śiva* as *Caitanya* and *Ātman*. The nature of the *Parāsamvit* or *Śiva* is eternal, immutable and infinite. The first *Sūtra* in *Śiva-Sūtra* authored by Vasugupta is ‘*Caitanyamātmā*’. It means that He underlies as the innermost and the true Self. “*Parāsamvit* is also one, indivisible, infinite, and surveys itself. It is not limited by - *deśa*, *kāla* or *rūpa*. It is also described as *viśvottīrṇa*, *viśvamaya*, all-pervading, Absolute, *Tattvāīta*, and *Anuttara*” (Sharma, 2021: 47). Hence, in *Pratyabhijñāhṛdayam*, *Parāsamvit* or *Caitanya* is described to have two-fold nature i.e., it is the all-pervading and inclusive Universal Consciousness and also the all-transcending Supreme Reality. According to J C Chatterjee (1978), K C Pandey (1963), and Debabrata Sen Sharma (1990) it is impossible to translate the technical terms of Trika school such as *Caitanya* or *Śiva* or *Parāsamvit* or *Ātman* as it will be inadequate. However, Sarvepalli Radhakrishnan (2008), Kamalakar Mishra (2011), and Jadunath Sinha (2016) loosely translate *Parāsamvit* or *Śiva* as Consciousness.

Caitanya or *Śiva* being the sole Reality is both logically and factually true (Chatterjee, 1978). The Trika school propounds *Caitanya* having the nature of *śuddha prakāśa* that is *sphurat* and *svyamprakāśita*. In *Īśvarapratyabhijñāḥkārikās*, it is elucidated that *śuddha prakāśa* is the substratum of all that has a *sattā* as the existence of being is capable of *prakāśya*. SenSharma explains this statement as *sattā* is coterminous with manifestness (SenSharma, 1983: 16). To understand this further, we cannot conceive of anything which has *sattā* and is incapable of being revealed that does not lie in the realm of *prakāśa*. Thus, the Trika school holds that everything which has *sattā* must be of the nature of *prakāśa*. “*Prakāśa* is the Eternal Light or Pure Illumination through which everything appears” (Sharma, 2021: 47). It is therefore postulated by Kṣemarāja in *Pratyabhijñāhṛdayam* that *Caitanya* or *Śiva* is of the nature of *śuddha prakāśa* which always shines, illumines, and illuminates (process of *prakāśati*) itself in the absence of a second. In the text *Īśvarapratyabhijñāvimarśini*, *Caitanya* is the only Ultimate Reality. Therefore, the aspect of *Caitanya* as the illuminator is one and identical to the illumination. In a similar way,

⁴ The ultimate reality according to the Trika system is *Śiva* which is also referred to as *Parāsamvit* or *Caitanya* or *Ātman*.

prakaśita which is revealed from the illuminations, can actually not be different from the *prakāśa*. This line of thought points out that nothing exists outside of *Caitanya*.

The unique capability of self-revelation of the *Caitanya* is called *Āmarśana Śakti* or *Vimarśa Śakti*. “*Vimarśa* is the very nature or power or energy of *Śiva*. *Śiva* is the possessor of *Śakti*, in its multiple forms. *Vimarśa* is also known as *Kartṛtva Śakti*. *Vimarśa* is defined as *akṛtrimāham iti visphuraṇam* and as *yadi nirvimarśaḥ syāt anīśvaro jaḍaśca prasajyeta*. The Ultimate Reality is incomplete without *Śakti* or *Vimarśa*” (Sharma, 2021: 48). For instance, *Agni* and its *dāhikā Śakti* are not independent entities. Thus, the Trika school is monistic in nature where *Śiva* and *Śakti* are inseparable. The essence of *Prakāśa* and *Vimarśa Śakti* are one and identical. *Prakāśa* and *Vimarśa Śakti* are biune in nature. *Parama Śiva* is denoted as *Śiva* and *Śakti* are held in perfect equilibrium. The *Parmeśvara* or *Maheśvara* in the Trika school is defined as *Parama Śiva* endowed with *Śakti* who is also identical with His Essence. *Parama Śiva* in this state has *svāntarya*. According to *Īśvarapratyabhijñāvimarśini* (I.V.13), the *Śakti* in this state is also free. It is not restricted or limited. Hence, denoted as *Svāntarya Śakti* (SenSharma, 1983: 19). The possession of *Svāntarya Śakti* is *Śiva*’s integral nature which is indicative of *Śiva*’s fulness. *Parama Śiva* through his *Svāntarya Śakti* forms *Sankalpa* which is transformed in actuality through *Kriyā Śakti*. *Parama Śiva* has absolute freedom of will and action. During the creative activity, *Parama Śiva* reveals Himself to Himself as the *viśva*. *Parama Śiva* with his *svecchā* reveals Himself and is also in the *svabhitta*. He is the *kartā*, *iñātā*, and *bhoktā*.

In *Spanda Kārikās*, the essence of the Trika school emerges. The Ultimate Reality or “Infinite Perfect Divine Consciousness” (Singh, 2014) is *Śiva*, and *Spanda* is his very essence. Throughout the text, the nature and relationship of *Śiva* (I-consciousness or *prakāśa*) and *Śakti* (*Spanda* or *vimarśa*) are elaborated upon⁵. Through the aphorisms of the *Spanda Kārikās*, the essential component of Trika philosophy, ‘*Spanda*’ is established. *Spanda*, in terms of Trika philosophy, means a throb. *Spanda* means throb. But it is not a mere movement. *Spanda* in the Trika school is *Śakti*. *Spanda* can be seen as a component of the Divine. Therefore, the essence of *Spanda* is “a spiritual dynamism without any movement in itself but serving as the *causa sine qua non* of all movements” (Singh, 2014: xvii). The first

⁵ The terms I-consciousness, *prakāśa*, and *vimarśa* will be discussed below.

section of *Spanda Kārikās* is referred to as *Svarūpa Spandaḥ*. The following verse below explains the relationship between *Śiva* and *Śakti*:

“*Yasyonmeṣanimeṣābhyām jagataḥ pralayodayau |*
Tam Śakticakravibhavaprabhavaṃ śaṅkaraṃ stumaḥ || (Spanda Kārikā - Sūtra - 1)” (Singh,
2014: 5)

Spanda or *Śakti* acts in the form of unmeṣa and nimeṣa *Śakti* of *Śiva*. *Śiva* and the individual are of this nature⁶. Figuratively, unmeṣa and nimeṣa occur one after another. But they literally occur simultaneously. The inferences made by this verse are indicated in the texts written by the successors of Kallaṭa. The inferences are:

- *Śiva* is the Divine or consciousness⁷.
- The essential nature of *Śiva* is *Śakti*.
- The appearance and dissolution process of reality is a simultaneous nature of *Śakti*⁸.
- There are three components on which the philosophy revolves *Śiva*, *Śakti* and Aṇu.

The further aphorisms in the three sections of *Spanda Kārikās* are more aligned with the concept of mala and samādhi, which will be discussed in detail in further chapters.

The first section of the *Śivadṛṣṭi* authored by Somānanda further focuses on *Śiva* and his nature. The following verses describe the absolutistic and advaitic philosophy of Trika via establishing the essential nature of *Śiva*:

“*ātmaiva sarvabhāveṣu sphuran nirvṛtacid vibhuḥ |*
aniruddhecchāprasaraḥ prasaraddṛkkriyah śivaḥ || (Śivadṛṣṭi 1.2)” (Nemec, 2014: 104)

John Nemec in his translation of *Śivadṛṣṭi*, states that “*Śiva* is the very self-appearing in all entities, whose consciousness is delighted, the all-encompassing one, whose will expand

⁶ *sphurattāsāra-spandaśaktimaya-svasvabhāva* (Singh, 2014: xviii)

⁷ The term consciousness will be elaborated upon below and in Chapter three of the thesis.

⁸ This inference will be elaborated upon in Chapter three of the thesis.

unchecked, (and) whose cognition and action are expanding. Śiva is the very self in all entities is the proposition. The series of adjectives beginning with whose consciousness is delighted is the reason. Appearing indicates that the self-awareness form of direct perception proves the reason and that in which the reason appears. Moreover, whose consciousness is delighted- is Śiva's nature and is characteristic of Śiva. He reveals Himself by bestowing to unlimited souls. The entire process of concealment and revelation is the result of the autonomy (svātantrya) of the Lord.” (Nemec, 2014: 104-106)

*“anantaram hi takāryajñānadavśanaśaktitā |
jñānaśaktis tadarthaṃ hi yo sau sthūlah samudyamaḥ |
sā kriyāśktir uditā tataḥ sarvaṃ jagat sthitam || (Śivadr̥ṣṭi 1.20)”* (Nemec, 2014: 123)

“Following that is the power of cognition, the fact of having the power to perceive the cognition of the object in question. Following that is a course arising called the power of action. From that, the entire world is established” (Nemec, 2011: 123). “When the cognition of the object, i.e., of the universe, which is Śiva's very existence in the form of the power of illumination, unbeknown to the mundane perceiver, appears as an object in mind, as it were, since it is the agent of cognition. After the power of action, an arising, directly related to will, result in the birth of the appearance of the coarse objects that any agent can know of cognition. The end of manifestation comes from that alone because the worldly objects are obtained from it” (Torella, 2014: 559). Somānanda states this with the phrase, “from that the entire world is established.”

*“itthaṃ śivo bodhamayaḥ sa eva paranirvṛtiḥ |
saiva conmukhatāṃ yāti secchājñānakriyātmatām || (Śivadr̥ṣṭi 1.39.)”* (Nemec, 2014: 138)

*“saiva śaktaśarirādinārakāntaṃ hi bhūtātā |
prasūyate svacidrūpapramukhaṃ pārthivāntakam || (Śivadr̥ṣṭi 1.40.)”* (Nemec, 2014: 138)

“padārthatvena bhagavān sarvatraiva tadātmatā || (Śivadr̥ṣṭi 1.41.)” (Nemec, 2014: 138)

John Nemeč in his writings, elaborates that “Śiva is made up of consciousness; he alone is a supreme delight, and that alone becomes eagerness, which becomes will, cognition, and action. Most assuredly, that is itself the state of existing as a living being, which he produces as those (beings) beginning with bodies that are made of power and down to those dwelling in hell. The Lord (also) produces, as things, that which begins with the one in the form of his consciousness and ends with the earth tattva. His nature is truly omnipresent. Lord Śiva is always one whose form is pure consciousness, complete, autonomous, and blissful. Then, by dint of the power of *Māyā*, i.e., by not perceiving himself, he, as if separated from bliss, becomes the tattvas to be established in the form of a desire to create the world. This is so because that is in action, it becomes eagerness, the first portion of desire, and that becomes, in order, will, cognition, and action. Having so much agency, he produces, i.e., he is born in the form beginning with bodies made out of power and down to the ones dwelling in hell, and that is the state of existing as a living being, i.e., the manifestation of beings. The Lord also produces a form, referred to by various others as a thing, that begins with the Śiva-tattva in the form of his pure consciousness, and ends with the earth-tattva” (Nemeč, 2014: 138-139) (Nemeč, 2011: 243).

Utpaladeva combined the works of Kallaṭa and Somānanda to develop the crucial concept of Pratyabhijñā in Trika philosophy. The influence of his two predecessors is seen at the beginning of *Īśvarapratyabhijñākārikā* as the maṅgalācaraṇa:

*“nirāśamsātpūrṇādahamiti purā bhāsayati yad
dviśākhāmāśāste tadanu ca vibhaktuṃ nijakalām |
svarūpādunmeṣaprasaraṇanimeṣasthitijuṣas
tadadvaitam vande paramaśivaśaktyātma nikhilam || (Īśvarapratyabhijñākārikā – 1.1.1)”*
(Mishra, 2011: 20)

Mishra (2011: 20) translates it as “I bow to the all-pervading, nondual Absolute that is the ultimate Śiva-Śakti that, from its desireless and perfect state, first of all, illumines itself as the pure ‘I am [the pure subject] and then in order to divide its active power, branches off into two [the subject and the object] and that, from its nature, keeps on emanating and extending itself [as creation] and again dissolving it in itself.” It is impossible to find one particular text or propounder who has specifically stated about the Ultimate Reality - Śiva and its nature in the Trika school.

2.6 Conclusion

In the chapter, an attempt is being made to signify the popularity of *Śaivism* as discussed in the *Vedic* or *Purāṇic* literature. The establishment of the Trika school from the tradition or *Āgamic* literature is highlighted to propagate *Śiva* or *Caitanya* as the Ultimate Reality. In the 20th and 21st Century scholars have further expanded on explaining the nature of the Ultimate Reality in the Trika philosophy. The synthesis and comprehension of *Śiva-Śakti* according to the Trika philosophy cannot be established by one propeller or one primary text. For instance, *Śiva* is denoted as *Caitanya* in *Śiva Sūtras*. *Śakti* is denoted as *Śakti*. Whereas, in *Spanda Kārikās* *Śakti* is denoted as Spanda. On the other hand, in the writing of each propeller and primary texts, the Ultimate Reality is viewed as one which is *Śiva*. This indivisible Reality is Pure and Perfect Consciousness (*cit*). Fundamentally, Reality is biune by nature. *Śiva* or *prakāśa* is in eternal coalescence with *Śakti* or *vimarśa*. *Śiva* is called *Śakti* when it becomes intent to create rather than feel the heaven of delight within itself. Consciousness or *prakāśa*, which is not aware of itself, amounts to conscience; *Śiva* who is bereft of *Śakti* is nothing but a corpse or Sava. The *avinābhāvasambandha* between the two is also conceived as subsisting between *Vāk* and *artha*.

In the chapter, the three-fold primary literature of the Trika school, i.e., *Āgama-Śāstra*, *Spanda-Śāstra*, and *Pratyabhijñā-Śāstra*, is discussed. Two of the three essential Realities - *Śiva* and *Śakti* are established. The role and nature of Aṇu will be discussed in the further chapters. The three foundational powers at play in the universe which are *icchā*, *jñāna*, and *kriyā*, will be elaborated upon in the next chapter. The notion of *Śakti*, *upāya* and the *malas* will be discussed in the further chapters. *Śiva* is absolute consciousness. It is thus extremely interesting to note how the propellers of the Trika school have established *Śiva* as the Ultimate Reality from the foundation of *Āgamic* literature. It is incorrect to state with the above-mentioned discussions that the Ultimate Reality described here differs from the various Ultimate Realities comprehended by various Indian philosophical schools. With the description of the lineage, texts and the Ultimate Reality in the Trika philosophy, we near the conjecture that the Trika school can be placed on the map of Indian philosophy. Now the question arises: How can the Ultimate Reality in the Trika philosophy be perceived as an ontological Reality? How is *Śiva* involved in the manifestation process? These questions are essential because the conjecture made from these questions is that the selected Indian philosophical schools fall under the ambit of the Trika philosophy. The conjecture is derived

from R K Kaw's (1967) work. He states that the Trika philosophy is one of the sixty-four schools of the *Śaiva* cult that appears to have enriched itself by extensively borrowing philosophical ideas from other Indian philosophical schools.

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Chapter - III

An Ontological Comparison of Trika Philosophy with Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika philosophy

3.1 Introduction

The term ontology refers to a branch of philosophy. In the context of Western philosophy, the branch is a study of concepts such as existence, being, becoming, and Reality. Ontology is also referred to as the science of being. This branch of the philosophy gained popularity through the work of Aristotle. Ontology was categorized under the branch of metaphysics in philosophy. In the present work, ontology is synonymously used for the theory of existence and Reality. The earliest and most prominent work of Frank Thilly (1914) in the domain of Greek philosophy elaborated on the question of the universe's existence. While teaching about Greek philosophy, Prof Arthur F. Holmes (1992) gave a distinct categorization to the question of the universe's existence discussed in Greek philosophy. He uses two terms, 'qualitative monism/pluralism' and 'quantitative monism/pluralism'. The former terminology (qualitative monism/pluralism) explains if there is one basic element or many basic elements in the universe's formation. The latter terminology (quantitative monism/pluralism) elaborates if the universe is numerically one solid sphere or its numerically many distinct things. But if we state that there numerically many distinct things, i.e., one person is different from another. One's sense experience also states the same conclusion. In the process of categorization in the path of quantitative monism, there arises a clash with one's sense of experience. This idea of categorization and argumentation can be further adapted in Indian philosophical schools.

The origin of all Indian philosophical schools is to answer the question of existence and Reality. The different epistemologies of the Indian philosophical schools explain these distinct ontological foundations. If we take the term 'qualitative monism/pluralism' for the selected Indian philosophical schools, they can be categorized as Prof Arthur suggested but slightly changed. Here, the schools under qualitative monism, i.e., the primary entity or the Ultimate Reality, is one. That one Ultimate Reality is also qualitative, the one through which

the world and world view exist. In this category of qualitative monism, Advaita Vedānta is the most prominent school. In his work, Malkovsky (2000) highlights that monism in Advaita Vedānta is propagated as non-dualism and acosmic illusionism.

Furthermore, Yogācāra philosophy can also be categorized under the qualitative monism classification as the philosophy promotes the notion of 'Consciousness-only'. The Sābdika philosophy founded by Bhartrhari also propagates '*Vāk*' as the only Ultimate entity. Thus, Sābdika philosophy can also be classified under the ambit of qualitative monism. At a glance, Sāṅkhya philosophy, on the other hand, would be under the category of qualitative 'dualism' as the school claims that there are two Ultimate Realities. But at a deeper comprehension of the Sāṅkhya school, the philosophy can also be categorized under quantitative pluralism. The aforementioned superficial classifications are elaborated upon in the sections below. The main argument in the sections is the very definition of Ultimate Reality in qualitative terms and its role in the manifestation process, which is viewed in quantitative terms.

Furthermore, three essential questions are discussed in the sections below. Firstly, how is the placement of Trika philosophy in the vast map of prominent Indian philosophical schools justified? Secondly, how can the Ultimate Reality in the Trika philosophy be perceived as an ontological Reality? Lastly, how is *Śiva* involved in the manifestation process? These questions are essential because the conjecture made from these questions is that the selected Indian philosophical schools fall under the ambit of the Trika philosophy.

3.2 Advaita Vedānta, Yogācāra, and Sābdika philosophy: The differences in the ontological theories of monistic philosophical schools:

The term monism posits that only one supreme being exists. The doctrine of monism attributes oneness or singleness to the concept of existence. The monistic ontological theories being discussed in the present work are in accord with the selected schools, i.e., Advaita Vedānta, Yogācāra, and Sābdika philosophy, advocating one Ultimate Reality. The

meaning and the Ultimate Reality in itself propagated are different for each of these schools. The very word monism is popularly synonym for the advaitic school of Vedānta taught by *Ādi Śaṅkarācārya* (Ādi Śaṅkarācārya). The Ultimate Reality in Advaita Vedānta is *Brahman*. Whereas, in Yogācāra philosophy, there exists nothing apart from ‘Consciousness-only’. In Sābdika philosophy, Bhartrhari only gave importance to ‘*Vāk*’. Each of these three schools has a different monistic Reality and therefore the difference in world views i.e., the manifestation of the world and an individual. The aforementioned Ultimate Realities and the notion of world view for each school is explained below.

3.2.1 *Brahman: The Advaitic Reality:*

The schools under the ambit of Vedānta are based on *Brahman* and the *jīva*. Advaita Vedānta propagates that the two are absolutely identical i.e., the word Advaita (monism). *Ādi Śaṅkarācārya* is given the credit in establishing Advaita Vedānta as a sound philosophy on the foundation laid by Gauḍapādācārya and Govindapādācārya. Scholars such as Satischandra Chatterjee (2014), Dhirendramohan Datta (2014), A. S. Gupta (1962), and F. Max Muller (1879) cite verses from *Upaniṣads* such as the *Aitareya*, the *Bṛhadāraṇyaka*, the *Chāndogya*, the *Muṇḍaka* among others in which the Ultimate Reality is referred to as *Ātman* or *Brahman* or Sat. For *Ādi Śaṅkarācārya*, the argument is not naming the Ultimate Reality as *Brahman* but to establish the correct teaching presented in the *Upaniṣads* that *Brahman* is not only the pure ground for all Reality or Consciousness but also the Ultimate source of joy. Another concept famously propounded by this school is that of *Māyā*. S. Kuppaswami (1984) and Fernando Tola (1989), use the term ‘loci’ to define the three main entities in argument for monism in Advaita Vedānta are *Brahman*, *Māyā*, and *jīva* and also the inter-relationship of the three. *Ātman* or *Brahman* according to *Ādi Śaṅkarācārya* is *jñāna svarūpa* or *svaṛūpa jñāna*. *Brahman* is *nirguna* and *nirviśesa*. In this philosophy, *Brahman* is the all-pervasive life principle or consciousness. This pure consciousness is also infinite. Prominent scholar such as Mandana Misra and a modern-day scholar like Chandradhar Sharma believes that *Brahman* is not some conditioned consciousness which manifests at the level of the brain but is the consciousness principle in itself.

Chandradhar Sharma (2013) translated the voluminous work of Mandana Misra and stated the locus of this *avidyā* or *Māyā* is individual *jīva*. According to Advaita Vedānta, only *jīva* is described as tasting the fruits of action; the *Brahman* is simply described as the on-looker. But if one states this, that means *avidyā* has to be classified in the consistent category because only then is the *jīva* in the consistent category. However, putting *avidyā* in the consistent category makes it real, which it is not. Thus, it is better to say that *avidyā* and *jīva* are in a dependent beginningless cycle. *Brahman* is the locus *avidyā*. For instance, the moon's reflection is seen in the water ripples everywhere as many moons. The most crucial question which is unanswered in Advaita Vedānta is the appearance of *avidyā* in *Brahman*. Scholars such as Stephen Kaplan (2007), Martha Doherty (2005), and Sengaku Mayeda (1992) have proceeded to analyze this question. This discussion will be elaborated upon in section 3.6 of the chapter.

Despite a crucial aspect of *avidyā* or *Māyā* in Advaita Vedānta not having a logical placement, the discussion of what *Māyāvāda* is and how is the manifestation coming into the picture is explained by *Ādi Śaṅkarācārya*. Karl H. Potter (2008) defines the *Brahman* as the only Ultimate Reality. However, defining *Brahman* is not possible in Advaita Vedānta. Through the association of *Brahman* with *Māyā* the false appearance of the world occurs. Thus, originating the concept of *Māyāvāda*. However, the concept of *Māyā* is not present in the *Upaniṣads* but seems to be borrowed from the Buddhists. The notion of *Māyā* is traced back to Gauḍapāda's *Kārikā*. *Ādi Śaṅkarācārya* developed this concept into a theory.

Brahman is the *Nimitta kāraṇa* and the *Upādāna kāraṇa* (Mishra, 1999). Advaita Vedānta falls under the ambit of *satkāryavāda*. However, the theory of causation postulated by Advaita Vedānta is *Vivartavāda* which regards the universe as only a phenomenal appearance of *Brahman* or an illusory transformation of *Brahman*. But what does this mean? *Vivartavāda* propagates that all manifestation is *vivarta* of *Brahman*. The transformation occurs in *Brahman* during the process of *Vivartavāda*. However, no change occurs in *Brahman*. But *Brahman* is described as devoid of all assignable marks and becomes unintelligible if the creatorship is real. The argument of an illusory world or the disappearance of all multiplicity in the realization of *Brahman* cannot be understood. If the

world is real, then how can it disappear? The famous example of snake and rope is used to explain the concept.

In an ordinary moment in life, a rope is false perceived as a snake due to ignorance. In the Brahma-sutra (sutra 2.1.9.), *Ādi Śaṅkarācārya* states that the appearance of this world is mistaken to be real by the ignorant. Still, only the wise can genuinely see the only Reality (*Brahman*) behind the illusory show. *Māyā* referred to as ‘illusion-producing ignorance’, is *avidyā* or *ajñāna*. *Māyā* has a twofold function. Firstly, to conceal the fundamental nature of *Brahman*. Secondly, to make *Brahman* appear as something as, i.e., the world. The popular example of rope and snake is used to describe this. the theory of *Adhyāsa* is used to describe the twofold function of *Māyā* and the involvement of *Brahman*.

In Advaita Vedānta, *Māyā* is the reason for the error theory. But this concept of *Māyā* is unclear and not logically explained. The extent to which the notion of *Adhyāsa* is used to explain the world's creation in the form of *vivarta* of *Brahman* is not logically clear. The role of *Brahman*, which can't be defined and is the only Truth, the indeterminate Real, leads to spiritual absolutism and not nihilism because it negates only the determinations of *Brahman* and not *Brahman* itself. Thus, the distinguished philosophy of *Ādi Śaṅkarācārya* falls under the ambit of ‘transcendental idealism’ (Sharma, 2007: 167). Advaita Vedānta is the most famous monistic philosophy in Indian philosophy. We can conclude that Advaita Vedānta falls under the category of ‘qualitative monism’ as the Ultimate Reality is one. However, the false appearances of the world are because of *Māyā*. This can mean that the world seems to be many as each *jīva* under the influence of *Māyā* envisions it differently. Thus, it falls under the ambit of ‘quantitative pluralism’. Now, one can turn to the question arises what kind of monistic philosophy is put forth by the Yogācāra school.

3.2.2 Vijñapti-mātra: The way of Yogācāra school

Yogācāra means the practice of yoga (union). Yogācāra is famously referred to as Vijñānavāda. The Buddhist Sautrāntikas argue from an atheistical position regarding the

reality of momentary external objects. On the other hand, Yogācāras (Vijñānavādins) propound those momentary cognitions are real but external objects are unreal. The philosophy of this school is entirely based on the practice of yoga. This philosophy is much more prominent in Tantric Buddhist philosophy, which developed in India around the 1st Century millennium (Gray, 2016). According to Smith (2005), Tantra flourished in India, China, Tibet, among others from the 8th to the 14th century. The argument for Reality ceases as, according to Vijñānavādins, it is only consciousness. Furthermore, the world is unreal. Only a product of consciousness, knowledge exists. The aforementioned discussion regarding the Reality and the world places the classification of ‘qualitative monism’ as Reality is Consciousness-only and ‘quantitative pluralism’ as the universe exists because of the infinite possible ideas in that Consciousness. Advaita Vedānta and Yogācāra can be classified under the same categories but still regard reality differently. Does Sābdika philosophy lie in the same category or different from the aforementioned schools? This is elaborated upon below.

3.2.3 *Śabda Brahman* – The only Reality in Sābdika philosophy

Vyākaraṇa is a study of grammar and linguistic analysis in the Sanskrit language. The two most prominent scholars of Vyākaraṇa are Pāṇini and Yāska. George Cardona (1997) regards Pāṇini’s work as a perfect example of supreme human intelligence. Bhartṛhari developed Sābdika philosophy from Vyākaraṇa. The Sābdika philosophy, according to Coward (1990), seems to be championed by Vedāntins. The non-dualistic Sābdika philosophy was propounded by Bhartṛhari. The Ultimate Reality is *śabda-Brahman*. According to Bhartṛhari, the world is a *vivarta* of *śabda-Brahman*. Sābdika philosophy states that *parapaśyantī* is the matrix of everything. This philosophy's development is based on monism, and the world's development is only due to *Vāk*. Everything is created through *Vāk* and merges back into *Vāk* itself. The position of *śabda-Brahman* and *Vāk* is the same here. The essence of *śabda-Brahman* and *Vāk* is in each other. The philosophy is not developed similarly to the prominent schools mentioned above, i.e., Advaita Vedānta and Yogācāra philosophy. The discussion of *khyātivāda* is not attained to an elaborate degree. If we follow the categorization above, Sābdika philosophy falls under the realm of ‘quantitative monism’ and also under ‘quantitative monism’ as The Reality and everything which is existing is the same. These are the theories of Reality and manifestation provided by three monistic Indian

philosophical schools. But how is the earliest known school of Indian Philosophy, Sāṅkhya philosophy, which propagates dual Realities is different from the monistic Indian philosophical schools?

3.3 Puruṣa and Prakṛti – The Dual Realities of Sāṅkhya philosophy

According to Raffaele Torella (1999), Sāṅkhya is the only one darśana among other darsanas, generally criticized. Sāṅkhya philosophy has idiosyncratic nature. It is not considered a philosophy of *vyavahāra*. The philosophical school has had a profound effect on other Indian philosophical schools. Even Ādi Śaṅkarācārya in the second section of Brahmasutrabhasya (translated by (Gambhirananda, 2020)) proposes to demolish particularly one of its main doctrines, that of *pradhāna*⁹. The impression given by Ādi Śaṅkarācārya is that he does not want to deny the importance and coherence of Sāṅkhya philosophy as a whole. He aims at better defining the philosophy of Advaita Vedānta through criticism of Sāṅkhya philosophy. The Vedāntin, Mādhava (1853) in the text, Sarvadarśanasamgraha, has regarded Sāṅkhya philosophy as one of the absolutely highest ranks in the hierarchy of philosophical systems. The *Upaniṣads* the name of Sage Kapila¹⁰ has been mentioned in various sutras. Larson (2001) states that Gaudapada, the grand-teacher of Ādi Śaṅkarācārya, had written the earliest important commentary on *Sāṅkhya Kārikā*. The influential essence of Sāṅkhya philosophy is visible when the school propounds the two Ultimate Realities i.e., *Puruṣa* and *Prakṛti*.

In Sāṅkhya Kārikā, *Prakṛti* is defined as the Primordial Matter. *Prakṛti* is not produced as it is the root for all. It is *avyaktam*. The existence of *Prakṛti* is established in a five-fold argument. Although for this argumentation, ‘effect exists in the cause’, is taken as an axiom. Firstly, individual things are limited in magnitude. Secondly, all these individual things have pervasive characteristic, i.e., they have a common source of occurrence. Thirdly, the existence of an active principle that simultaneously manifests itself while developing things. Fourthly, the cause and effect are same. Therefore, the cause of this finite world is

⁹ According to Sāṅkhya school the concept of *pradhāna* refers to the matter from which the world has been created.

¹⁰ The founder of Sāṅkhya philosophy.

itself. The final argument implies only one cause for the universe (Śarmā, Haradatta, and Madhukar Mangesh Patkar, 1965) (Radhakrishnan, 2008) (Dasgupta, 2018). *Prakṛti* operates through three *guṇas* - *sattva*, *rajas* and *tamas*. *Sattva* is characterized by brightness, lightness, transparency, joy, peace, and goodness, *Rajas* by activity, craving, passion, ambition and avarice, and *Tamas* by darkness, inertness, dullness, delusion, dejection, degradation and debasement. *Prakṛti* is known, unconscious, *jada*, and *bhogyā*. Whereas *Puruṣa* is knower, conscious, self, and *bhoktā*. *Prakṛti* evolves into two-three evolutes¹¹.

Sāṅkhya school believes that the consciousness remains ever aloof. Sāṅkhya school posed a five-fold argument to establish the existence of *Puruṣa* in the Sāṅkhya Kārikā (Śarmā, Haradatta, and Madhukar Mangesh Patkar, 1965). The first argument states that an amass of things must exist for the sake of another. Gauḍapāda elaborates this with an example of a bed which is an assemblage of parts but is used for a man to sleep on. Secondly, according to Sāṅkhya philosophy three *guṇas* constitute everything. The objects presuppose a self, which is seer devoid of the three *guṇas*. Thirdly, there must be a presiding power which coordinates all experiences. Fourthly, if Sāṅkhya school states that *Prakṛti* is unconscious. Therefore, there must be conscious entity to experience *Prakṛti*. Lastly, Sāṅkhya philosophy like other Indian philosophical schools, strives for kaivalya. Thus, the existence of *Puruṣa* is essential as its qualities are opposed to the qualities of *Prakṛti*. Hence the existence of two Ultimate Realities is established in Sāṅkhya philosophy. Dualism is fundamental to the Sāṅkhya school.

According to Chandradhar Sharma (2013) Sāṅkhya philosophy is wrong in stating *Prakṛti* and *Puruṣa* as two Ultimate Reality. “The subject and the object are two aspects of the same reality, holding them together yet transcending them. All realistic pluralism, of whatever brand it may be, has failed to answer this question satisfactorily. If *Prakṛti* and *Puruṣa* are separate and independent entities, then they can never unite, nor can there be any tertium quid to unite them. And if they cannot unite, evolution cannot take place. Sāṅkhya says that the disturbance of the equilibrium of the *guṇas* which starts evolution is made possible by the contact of *Puruṣa* and *Prakṛti*. *Puruṣa* without *Prakṛti* is lame, and *Prakṛti*

¹¹ The evolutes are intellect *buddhi* or *mahat*, *ahamkara*, *manas*, *cakṣuḥ*, *śrotra*, *ghāṇa*, *tvak*, *rasana*, *pāṇi*, *pāda*, *vāk*, *pāyu*, *upastha*, *rūpa*, *śabda*, *gandha*, *rasa*, *sparśa*, *prithivi*, *jala*, *Agni*, *Vāyu*, *Ākāśa*.

without *Puruṣa* is blind. Theory without practice is empty, and practice without theory is blind. Concepts without precepts are empty, and precepts without concepts are blind. *Prakṛti* needs *Puruṣa* to be known, to be seen, to be enjoyed (*darshanārtham*); and *Puruṣa* needs *Prakṛti* to *bhoga* and also to obtain *apavarga*, to discriminate between himself and *Prakṛti* and thereby obtain *kaivalyam*. If *Prakṛti* and *Puruṣa* remain separate, there is dissolution. For creation, they must unite. Just as a lame man and a blind man can co-operate, the lame may sit on the shoulders of the blind and point to him the way. In contrast, the blind may walk, and thus both can reach the destination. However, neither of them could have done that separately; similarly, the inactive *Puruṣa* and the non-intelligent *Prakṛti* co-operate to serve the end. This union disturbs the equilibrium of the *guṇas* and leads to evolution. But how can the two opposed and independent entities come into contact? Sāṅkhya realises this difficulty and, to avoid it, says that there is no real contact between *Puruṣa* and *Prakṛti* and that only the proximity of the *Puruṣa*, only the fact that *Puruṣa* is near to *Prakṛti* (*Puruṣa-sannidhi-mātra*), is sufficient to disturb the equilibrium of the *guṇas* and thus lead to evolution. But here, Sāṅkhya falls into another difficulty. The *Puruṣa* is always near to *Prakṛti* (for the inactive *Puruṣa* cannot move), evolution should never stop, and dissolution would become impossible. Evolution, then, would be beginningless, and the very conception of *Prakṛti* as the state of equilibrium of the three *guṇas* would be impossible. Sāṅkhya finds itself between these two horns of a dilemma - either no contact and hence no evolution or else no equilibrium and hence no *Prakṛti* and no dissolution. To avoid these difficulties, Sāṅkhya now posits the theory of the semblance of a *samyogābhāsa*. Of course, there is no real *samvoga* between *Puruṣa* and *Prakṛti*; there is the semblance of contact that leads to evolution. *Puruṣa* is reflected in the intellect (*buddhi*) and wrongly identifies himself with his reflection in the *buddhi*. This reflection of the *Puruṣa* comes into contact with *Prakṛti* and not the *Puruṣa* himself. But *buddhi* or *Mahat* is regarded as the first evolute of *Prakṛti*, and how can it arise before evolution to receive the reflection of the *Puruṣa*? To avoid this difficulty, it is said that the *Puruṣa* is reflected in the *Prakṛti* itself. If so, liberation and dissolution would become impossible because *Prakṛti* is always there, and it is the essential nature of the *Puruṣa* to identify himself with his reflection in the *Prakṛti*, he would never get liberation the very purpose for which evolution starts would get defeated. Moreover, the reflection being always there, there would be no dissolution and no equilibrium of the *guṇas* and hence no *Prakṛti*. Again, if a semblance of a contract is sufficient to disturb the equilibrium, then evolution becomes a semblance of evolution, a *vivarta* and no real *parināma* of *Prakṛti*. Thus, to defend the initial blunder of regarding *Puruṣa* and *Prakṛti* as absolute and

independent entities, Sāṅkhya commits blunders after blunders” (Sharma, 1962: 139-156) (Pandit, 1969: 43-51). Sāṅkhya philosophy also falls short in explaining the dual realities and is unclear in positioning them in the manifestation process. The theory of *Sadasatkhyātivāda*, which means that the united perception of reality is seen as unreal, is also not logically sound. The school is therefore placed in the realm of ‘qualitative dualism’ and ‘quantitative pluralism’. The essential question is how these philosophies become a part of the Trika school. Are the theories thus postulated by the Trika school inclusive and logical?

3.4 Parāsamvit or Śiva – The only Reality

In the Trika philosophy, *Parāsamvit* or *Śiva* is the Ultimate Reality, as established in the previous chapter. *Śakti* is inseparable from *Śiva*. In the Trika school, the Ultimate Reality is perceived in first person perspective, i.e., we cannot say *Śiva* is out there, but *Śiva* is within oneself as one’s own higher self. The most significant question in the Trika philosophy thus is ‘Who am I?’. ‘I’ or the individual self is no different from *Śiva*. Both the Trika philosophy and Advaita Vedānta are an *Ātma-śāstra*, i.e., both are an inquiry into the Self. On this basis, the Trika philosophy is a discipline of *Pratyabhijñā* or *Ātma-pratyabhijñā*, which will be discussed in further chapters. In *Īśvarapratyabhijñākārikā*, Utpaladeva affirms that *Śiva* is the individual self by stating:

“*kartari jñātari svātmanyādisiddhe maheśvare | ajaḍātmā niṣedham vā siddhim vā vidadhīta
kaḥ || (Īśvarapratyabhijñākārikā - 1.2)*” (Mishra, 2011: 127)

Maheśvara or *Śiva* lies as *svātmā* or oneself. This is provided in the very beginning as oneself, who is attributed as the doer and knower. The location of *Śiva* is oneself. The entity called *Śiva* is really *Citi* or *saṁvit*. But one’s nature is two-fold. The first aspect is the surface self which is *Aṇu* or *paśu* bounded by mala. The second aspect is the higher Self which is perfect, infinite and pure. But the higher Self includes the *paśu* because it is essentially one with *Śiva*. Abhinavagupta states the same in *Īśvarapratyabhijñāvimarśini*:

“*sa tu viśuddhasvabhāvaḥ śivātmā, māyāpade tu saṅkucitasvabhvaḥ paśuḥ*” (Mishra, 2011: 128)

This is further proved by using two analogies. Firstly, the wave is water, and the ocean is also water. So, the wave and ocean are the same. At the same time, the wave is limited, but the ocean is the underlying expansion of water. The water here is the individual self, and the ocean represents Śīva. The second analogy is the title of a primary text - *Vijñānabhairava*. *Vijñāna* means consciousness, and *bhairava* indicates Śīva, thus, proving the positions of Utpaladeva and Abhinavagupta. In the verses below, Abhinavagupta defines Śīva or the Self further.

“*tasyadevātidevasya parāpekṣā na vidyate | parasyabtadapekṣatvātsvatantro’ yamataḥ
sthitaḥ || (Tantrāloka - 1.59)*” (Mishra, 2011: 130)

“*param parastham gahanād anĀdim ekam viśiṣṭam bahudhā guhāsu | sarvālayam
sarvacarācarastham tvāmeva śambhum śaraṇam prapadye || (Paramārthasāra - 1)*” (Mishra, 2011: 130)

Śīva or the Self exists by itself without any support. Thus, Śīva is *anapekṣa* or *nirapekṣa*. Since Śīva is Absolute, one can say that Śīva is unborn and beginningless. According to the Trika philosophy, the world depends on its existence and sustenance on Śīva. Thus, Śīva is *svātantrya*, and the world is *paratantra*. Śīva is self-existent and self-illuminated (Pandit, 2017). Everything in existence can be called Śīva as everything in the universe is the self-manifestation of Śīva. But one can question that the universe also consists of insentient matter. Is that also Śīva? The notion of *Ābhāsavāda* is introduced here. The insentient matter is separate from Śīva or Consciousness. It is the self-projected appearance also known as *Ābhāsa* or *unmeṣa* of Śīva. This is explained in two verses of *Tantrāloka* and *Paramārthasāra* by Abhinavagupta mentioned below:

“*tasya pratyavamarśo yaḥ paripūrṇo ’hamātmakaḥ | sa svĀtmani
svatantratvādvibhāgamavabhāsayet || (Tantrāloka - 3.2)*” (Mishra, 2011: 130)

*“mayyeva bhāti viśvaṃ darpaṇa iva nirmale ghaṭādīni | mattaḥ prasaratī sarvaṃ
svapnavicitratvamiva suptāt || (Paramārthasāra)”* (Mishra, 2011: 130)

The objective behind stating these verses is to prove the non-duality in the Trika philosophy. To remain independent, Śiva has to be non-dual. Thus, Śiva is a perfectly independent and non-dual reality. There is no Reality apart from Śiva. Now the question arises if Śiva is independent, why is there a need for Him to create the universe? Again, Abhinavagupta answers on behalf of the Trika school by providing the following verses:

*“sadā sṛṣṭi vinodāya sadā sthitisukhāsine | sadā tribhuvanāhārāṭṭāya svāmine
namaḥ || (Śiva-stotrāvalī)”* (Mishra, 2011: 132)

*“nijaśakti vaibhavabharād aṇḍacatuṣṭayamidam vibhāgena | śaktirmāyā pratṛtiḥ
pṛthvī ceti prabhāvitam prabhūnā || (Paramārthasāra)”* (Mishra, 2011: 132)

*“tasmādeko mahādevaḥ svāntryopahitasthiḥ | dvitvenabhātyasau
bimbapratibimbodayātmanā || (Tanrāloka - 3.11)”* (Mishra, 2011: 132)

The verses above refer to the universe as a free expression or free manifestation of Śiva. The non-dual Reality, Śiva out of His *līla*, freely manifests itself in and as the world. Śiva in Himself is devoid of all forms or determinations, yet all forms come out of Him. For instance, when one looks at a peacock’s egg, it is colorless, i.e., devoid of all variety. Yet a beautiful and colorful peacock comes emerges from it. Another example used by Abhinavagupta in his writings is that of a *bīja*. A tree emerges out of *bīja*. However, when one sees a *bīja*, the form of the tree cannot be seen or imagined perfectly. But one should not make the mistake of thinking that the *bīja* is similar to Śiva. In the perfect evolution environment, *bīja* does not have the freedom to not become a tree. Śiva, on the other hand, is free to manifest or not to manifest at His own will. A similar analogy is provided in Advaita Vedānta, which is that of rope and snake. But in this analogy, the rope lies neutral and passive. The snake only comes into existence because of someone’s perception. By this explanation, there is a reality apart from the rope. So, technically there is duality in Advaita Vedānta?

3.5 The response from Trika philosophy to Advaita Vedānta

In literal terms, the manifestation of the universe in the Trika school is the self-manifestation of Śīva. The manifestation process is only a self-expansion in the aspect of Śakti (*sva-śakti -shpārau*). In other words, the manifestation process symbolizes the *aiśvarya* of Śīva. In the revelation, Śakti plays an essential role. This is further proved by the aforementioned reasoning of *Prakāśa* and *Vimarśa*. Śakti is identical to Śīva. Śakti is ever-active, ever-functioning, and always revealing Śīva's *aiśvarya*. This outlines the difference between Advaita Vedānta and Trika philosophy. The Supreme Reality described in both the schools is essential to the nature of pure *Caitanya*. But they differ in the conception of nature of *Caitanya*. In Trika school, pure *Caitanya* is endowed with Śakti, which is identical to it. At the same time, *Caitanya* is self-aware and self-revealed. On the other hand, the discussion mentioned regarding the notion of pure *Caitanya* in Advaita Vedānta is only relation-less inactive pure Supreme Entity. Advaita Vedānta does not accept Śakti in *Caitanya*. Śīva endowed with Śakti is *Parāsamvit*. Śīva is also described as Supreme Lord or *Maheśvara* and the *Svātantrya Kartā*. Śīva possesses absolute freedom (*svātantrya*), which he exercises and appears as the universe in Śīva himself. In other words, Śīva projects Himself as a picture on the wall and Śīva himself is the wall.

The universe, as Śīva himself, has its *prameya*, *karaṇa*, and *pramātā*. The universe is an immanent aspect of Śīva. The universe is thus a mode of self-manifestation (*Ābhāsa*) of Śīva. The *Ābhāsa* of Śīva is a direct result of Śīva's *Saṅkalpa* of appearing as many¹². The initiation and dissolution process of self-manifestation process is by Śīva's *svēcchā*. *Brahman* according to Advaita Vedānta, is the Transcendent Pure Being (*śuddha sat*) but it is inactive in itself. *Brahman* is the underlying Reality but does not play a role in the appearance. *Brahman* is one and indivisible Pure Reality. *Brahman* is said to be the locus or substratum of *Māyā* but is in no way connected to the appearance as it is essentially inactive. Here, the universe's appearance is because of the function of *Māyā*. *Māyā* is described to have the nature of neither this (*asti*) nor that (*nāsti*). Therefore, *Māyā* is indescribable. *Māyā* functions ceaselessly in *Brahman* as the false appearance appears. *Brahman* is reduced to an inactive

¹² Eko ham bahu syām.

locus (*āśraya*) where *Māyā* operates from a beginningless point. Hence, it is logically unclear as the existence of *Māyā* in *Brahman* is denied by Advaita Vedāntins, but they do not deny the existence of *Māyā* either. *Brahman* can be defined as *sannyasa-mūlaka-pravṛtti*, meaning that *Brahman* appears narrow and exclusive based on a renunciatory outlook. Trika school adapts the ontological Reality of Advaita Vedānta that *Caitanya* is the sole Pure Reality. But Trika philosophy can situate the *Māyā* of Advaita Vedānta as *Śakti* of *Śiva*. *Śiva* is the locus of *Śakti* but also different from it. *Śakti* is the very essence of *Śiva*. The Ultimate Reality propounded by the Trika school is both Transcendental Absolute Reality (*viśvottīrṇa*) and Immanent existence (*viśvātmakasattā*) in the form of the universe.

Lastly, coming back to the analogy of the rope and snake. Rope in the example is neutral and passive, like *Brahman*. Snake is superimposed on *Brahman* due to avidya of the *jīva*. So, *Brahman* is not active in creating the world like an illusion but at the same time passively allowing Itself to be the foundation on which the super-imposition takes place. According to Advaita Vedānta, *Brahman* is *niṣkriya*. So, if a superimposition takes place on *Brahman*, there is another agency other than *Brahman*. That agency is responsible for the world-like illusion and the superimposition on *Brahman*. Thus, there are two Ultimate Realities. The backbone of Advaita Vedānta is the non-duality of Reality. But with the above-mentioned argument, *Brahman* is not the only agency. On the other hand, how is the Trika school maintaining its stand on absolutism?

3.6 Ābhāsavāda - *Śiva*'s self-manifestation

The Trika school falls under the giant umbrella of *satkāryavāda*. *Śiva* is that material and efficient cause. Trika school believes that the world (matter) comes out of *Śiva* (consciousness). Trika philosophy and Advaita Vedānta describe the Supreme Reality as essentially having the nature of pure *Caitanya*. They have different views regarding its nature. Trika school propounds pure *Caitanya* endowed with *Śakti*, which is identical to itself. Hence, *Caitanya* is always self-aware and self-revealing. On the other hand, Advaita Vedānta holds that pure *Caitanya* is a relentless inactive pure existence only (SenSharma, 1983: 21). Advaita Vedānta propounds the non-existence of *Śakti* in the *Caitanya*.

According to the Trika school, the universe manifests ultimate reality itself, but in Advaita Vedanta, it is but an illusion. In Pratyabhijñā and Advaita Vedanta, the becoming of the Supreme Soul as the *Jīva* or the objective universe is explained using two different terms, ‘*Ābhāsa*’ and ‘*Vivarta*’ respectively. (M. Rajini, 2013: 86) *Ābhāsavāda* is professed as the illusion being the self-projection of *Śiva* himself is real, unlike the superimposition in Advaita Vedanta, which is unreal. Here, it becomes counterintuitive to purport appearance and illusory existence as real. But, this very characteristic is the specialty of the Trika philosophy framework. *Ābhāsa* means mere or fallacious appearance, reflection or looking like. And, if it is suspected whether the superimposition taking place over *Brahman* takes place out of his will or without his will, then only Trika philosophy can supplement a consistent answer for the non-dualistic reality. It explains the absolute freedom and autonomy of the Lord to manifest, seemingly as external to Himself, as well as different from Himself, the world of names and forms, which always exists within Him.

The causation theory in Advaita Vedānta posits that the individual soul (*jīva*), conceived in mundane experiences, is a seeming or illusory appearance of the Absolute (*Brahman*). Whereas *Jīva* taken out of its worldly experience is none but the *Brahman*, in Sanskrit, *jīvo brahmaiva na paraḥ*, a widely heard dictum to summarise Śāṅkara Vedānta, which was formulated excerpting from Śāṅkara’s own *Viveka-cūḍāmaṇi*. This is called *Adhyāsa* in Śāṅkara Vedānta. The technical definition of *Adhyāsa* is “*atasmin tad buddhi.*” It is elaborated like this: [mis-]taking a-*vastu* (unreal thing) to be *vastu* (the real thing), [mis-]taking *anātma* to be *ātma*, and so forth. It is a variation of the reflection theory (Grimes, 1996: 1). The theory of appearance can also be called *Svātantryavāda* or theory of freedom, as appearing in the form of the world is the free expression of *Śiva*. Freedom is the very nature of consciousness, just as cognition and *Prakāśa* are. Knowledge distinguishes consciousness from matter (*jaḍa*).

According to Kamalakar Mishra (2011) *Ābhāsavāda* can be considered to have both ontological and epistemological backgrounds. Logically and epistemologically, the theory of world-as-appearance cannot be disproved. Of course, it cannot be proved either, but the point is that the logical possibility of the theory exists. Consciousness is the only reality, and what

appears as matter is the projection or appearance (*Ābhāsa*) of consciousness as its reflection in a mirror or as things in a dream. Abhinavagupta argues that the knowledge of the object, that is, the things of the world, depends on knowledge itself. The object is *jñāna-sāpekṣa* (dependent on knowledge). Whenever the object comes to be known by the mind, it is known as knowledge, not as a material thing. We know it as it appears, not as it is in itself. *Ābhāsavāda* cannot be proved on the ground of ordinary knowledge. But it is accepted based on āgamic knowledge. Āgamic knowledge is the higher experience of the seers and yogins. It is they who have experienced the world as *Ābhāsa*. The tantra, which is the record of such experience, declares that *Śiva* appears (*Ābhāsate*) in the form of the world. Those who attain self-realisation and reach the level of *Śiva* know that the world is a free appearance of *Śiva* (the Self).

Moreover, the yogic phenomena bespeak the validity of *Ābhāsavāda*. Tantrism believes in yogin phenomena, as tantrism is a yogic tradition. An advanced yogin has the power to materialise things— to create them out of nothing. *Ābhāsavāda* is not only a logically possible theory but is even a probable theory. Āgamic knowledge supports it, and yogic experience is heavily tilted in its favour. The proof of a theory can be twofold. First, it should be logically and rationally explained and shown to be possible. Second, it should be corroborated by experience; yogic experience strongly supports it, if not fully proving its validity (Mishra, 2011: 195-202). All philosophical schools initiate with the worldview embedded in some ontological setup. Ontologically, cause and effect, as portrayed in Trika philosophy, can be seen in the realm of experience, both internal and external objects transformed by the *Śakti* of *Parama Śiva*. Utpaladeva indicates an action which has orderly existence both inside and outside. He states that it just belongs to the one being capable of two forms.

Abhinavagupta clarifies Utpaladeva's view in his *Īśvarapratyabhijñāvimarśini*. Ontologically, *Śiva* is the cause and the effectuated objects within him due to svātantrya. The higher consciousness (internal to *Śiva*) is projected into outside objects, which, indirectly, are the nature of consciousness itself. *Ābhāsa* is dependent on immediate sense perception, but in exceptions, like in the case of a blind man or someone standing in the darkness, it does not. According to Utpaladeva, no difference exists in the manifestation process about time or figuring objects in determinate cognitions. In *Ābhāsas*, the externality is just an attribute.

Externality does not constitute the vital nature of being and non-being. Thus, their existence remains internal. *Śiva* externalises the internal being through *svātantrya*. He can be seen as a Yogi and independent of manifesting.

Ābhāsavāda is an exclusive theory which has an onto-epistemic outlook. In Advaita Vedanta, *Brahman* is the material cause which makes the illusory universe. Advaita Vedanta shares the idea of effect pre-existing in cause with Sāṅkhya and Trika school but advocates that only the cause is real, whereas the effect is hard to tell whether is real or unreal. In one interpretation of Advaita Vedanta, the world is illusory. But this seems logically impossible, for it is a contradiction to acclaim that something is at the same time of opposite nature. Some interpreters suggest that there is no contradiction involved here in saying real and unreal both of the world because it is not being claimed to be at the same time, and this will mean then that they are talking about the contingency of the world. For the expositors of Advaitic contentions, *mithyātva* is not merely the contingency of the world but a peculiar ineffable indescribable nature of the manifestations. As the superimposition of silver on a shell is due to ignorance alone, so is the world effectuated from ignorance alone and reality in its uncorrupted nature always exists at that very same place of ignorance. Thus, one cannot say that it is real, nor can it be unreal. *Vivarta* means transforming or changing. This theory is also put forth ontologically not to describe the illusory world but to establish the non-duality of *Brahman*, which remains unchanged even in the middle of changes.

In the absolutist philosophy of Trika philosophy, *Śiva* and consciousness are identical. Everything happens within the consciousness. Thus, the cause is *Śiva* projecting the world we see within the realm of consciousness. Thus, the causal process takes place in the consciousness. *Śiva*, being pure consciousness and non-dual reality, pervades everything and all the universe's processes. These tenets are also found in the Advaita Vedanta: here, too, the non-dual reality, called *Brahman*, is real, conscious and blissful. These three characteristics are *Brahman*'s essential or, so to speak, primary *lakṣaṇas*. Thus, *Brahman* is identical to consciousness and everything else also being identical with *Brahman* is, with the same force, identical to consciousness. This identity is also established in the Trika school with differently named non-dual reality, particularly in non-dualistic strands of Trika philosophy, namely, *Śiva*. And the trouble for both of these schools is this notion of "identity." Advaitins

call it “*tādātmya*.” If the identity of *Brahmana* and the world or of *Śiva* and the world is granted, then it is not so easy to avoid the reality of relation per se. The idea of relation, to recall, requires at least two relata. And, one can ask, can the identity, is the rejection of two, be in any way a relation? It is not surprising that the Advaitins are called *kāraṇavādins*, for they hold that only the cause is real if one likes to talk about cause and effect pressingly, and effects all seem to be effectuated only. Therefore, although Advaita Vedanta is not a solid framework for causal explanations, the Trika school’s non-dualism proves to be. According to Trika school, the cause is *Śiva*, as well as the effect, the effectuated world, both are real, only their realities are different in degrees, and the world having the lower degree reality is itself the way to reach the higher degree of reality. The effect, here, is seen to be instrumental in helping one to reach the cause. Trika school establishes the need for theistic and monistic philosophy. *Śiva* is the cause and consciousness. Now the question is shifted to Sāṅkhya Philosophy. How is Trika philosophy able to question its two Ultimate Reality?

3.7 Trika school’s reply to Sāṅkhya Philosophy?

The comparison of Trika philosophy and Sāṅkhya is not only limited to the dualistic and non-dualistic perspectives but the manifestation process. Another category within the ambit of *satkāryavāda* is *pariṇāmavāda*. According to the Sāṅkhya school, the world is *pariṇāma*. Here the *pariṇāma* is of the material cause - *Prakṛti*. Trika school believes that the world (matter) comes out of *Śiva* (consciousness). Whereas the Sāṅkhya school propounds that *Prakṛti* is modified into the world for the realisation of the individual souls. The three *guṇas* are the material cause. *Puruṣa* is neither a cause nor an effect. *Prakṛti* is only the cause and not the effect. Only the evolutes which are intellect *buddhi* or *mahat*, *aḥamkara*, *manas*, *caḥṣuḥ*, *śrotra*, *ghāṇa*, *tvak*, *rasana*, *pāṇi*, *pāda*, *vāk*, *pāyu*, *upastha*, *rūpa*, *śabda*, *gandha*, *rasa*, *sparśa*, *prithivi*, *jala*, *agni*, *vāyu*, *ākāśa* are affected. In Sāṅkhya philosophy, *Prakṛti* is defined as one and universal for all the *Puruṣa*-s. “In Trika philosophy, there is perfect non-dualism and not the dualism of *Prakṛti* and *Puruṣa*. The tattvas that follow are similar to those described in Sāṅkhya philosophy. In Trika philosophy, there is perfect non-dualism, not a dualism of *Prakṛti* and *Puruṣa*, as seen in *Sāṅkhya* philosophy, where *Puruṣa* is *bhoktā*, and *Prakṛti* is *bhogyā*. Sāṅkhya believes consciousness remains ever aloof. Creation is the evolution of Nature. This Nature is one, but conscious *Puruṣa*-s are many. However, in Trika

philosophy, *Śiva* is consciousness and manifests within that consciousness through *Śakti*-s. According to Trika philosophy, *Puruṣa* has limited knowledge and experience, manifested from *Śiva* caused by the fifth tattva of *Māyā* and the five sheaths” (Sharma, 2021: 49). Trika school shares similar but different theories of manifestation and the nature of *Śiva* (consciousness) with regards to Sāṅkhya and Advaita Vedānta.

Sāṅkhya philosophy accepts the authority of the Veda. According to Sāṅkhya philosophy, *Prakṛti* and *Puruṣas* are sufficient Ultimate Realities. Therefore, a third entity, i.e., God is not needed. “In opposing Sāṅkhya philosophy, Utpaladeva offers criticism regarding Sāṅkhya atheism. The word atheism is referred to in the argument here because Sāṅkhya does not agree that a God is essential for any manifestations. God is not the material cause and the efficient cause. Utpaladeva states the following premises: i) if *Prakṛti* is the material cause, ii) if the effects are objects of the individual soul’s joys and sorrows, iii) if their ends are their efficient causes, and iv) if the world does not require God as its material cause and efficient - then a potter is not essential for the making of a pot” (Sinha, 2016). One can argue that even if the earth (mud) has the ability to become a pot for the individual’s need, according to Sāṅkhya philosophy, a potter is not needed. Here Sāṅkhya philosophy argues that *Prakṛti* is the material cause. Trika school steps in to facilitate the theory of Sāṅkhya philosophy. According to Utpaladeva, God is essential for the world's creation as the potter is essential for producing the pot. The argument simply put forward is that any particular arrangement of parts, such as earth (mud) used to produce a pot, is impossible without an intelligent agent. This is because the different arrangements of different parts in various ways cannot be produced randomly or accidentally as it is intelligently adapted to the definite ends of individual souls.

Moreover, according to Sāṅkhya philosophy, *Prakṛti* is insentient, cannot know, and cannot realise the end of the individual souls. Sāṅkhya philosophy propagates that buddhi of individual souls have knowledge and volition but are ignorant of *Prakṛti*. This means that they cannot adapt *Prakṛti* to the ends of individual souls. If all the individual souls are omniscient, then the individual soul’s volitions will come in conflict with another soul’s volition. Utpaladeva gives a solution to such a problem by stating that one God who knows *Prakṛti* and all the individual souls as non-different. The insentient *Prakṛti* or individual souls

cannot be the efficient cause. The unpopular matter and consciousness argument produced in Indian philosophy. Trika school not only explains the thirty-six tattvas to overcome the incomplete manifestation of Sāṅkhya philosophy but also prevails the prominence of consciousness over matter. Further, the course of discussion moves to the ontological Realities discussed by Yogācāra and Sābdika philosophy.

3.8 Do Yogācāra and Sābdika philosophy postulate incomplete ontological theories?

Somānanda claims that Sautrāntikas cannot trace the difference between God's volition or accord because they are atheists. It is essential to highlight the view of the Trika philosophy that the world is the self-projection of *Śiva*. Somānanda critiques the view of Vijñānavādins by posing a question - how a real cognition can produce unreal external objects? Vijñānavādins state that a lustful person creates the false hallucination of an unreal woman. In this way, real internal cognition produces an unreal external object. (Sinha, 2016) The propounder of Trika philosophy points out that even if the lustful person hallucinates an unreal woman he perceived as real (on a former occasion). Cognition is only possible because of a knower. But Vijñānavādins do not accept the existence of a permanent knower. Even if Vijñānavādins regard it as a mere act of knowing as a knower, it must have a means of knowledge. Here cognition is both the knower and the means of knowing, according to the argument given by Vijñānavādins, which is self-contradictory. Vijñānavādins state that cognition is nontemporal, devoid of sequence, and a knower, then they agree that *Śiva* is the Supreme Knower. In that case, the cognition is permanent. Thus, leading thereby to abandon the doctrine of momentariness.

The theory of Para *Vāk* introduced in the light of the Trika school in the previous chapter and the light of Sābdika philosophy in the present chapter are parallel theories. In Trika school, the treatment of *Śakti* is *Vāk* (speech) and the process of creation is described as the manifestation of *Vāk*. *Vāk* has four hierarchical stages - *parā*, *paśyantī*, *madhyamā*, and *vaikharī*. These four stages represent different levels of creation. *Parā*, the first stage in the hierarchy, is the transcendent level which is beyond all creation. The other three stages are natural stages of creation. Here the contradiction starts with Somānanda wrongly stating that

Sābdika philosophy starts with the level of *paśyantī* and does not propound *parā* as the transcendental level of creation, which is a logical necessity. According to Abhinavagupta, Somānanda misquoted the Sābdika philosophy. Sābdika philosophy, if not explicitly, accepts that *śabda* is not different from consciousness (*Śiva*). (Nemec, 2011) The creation process in both Sābdika philosophy and Trika philosophy starts with *paśyantī*. (Mishra, 2011) Abhinavagupta states that the Trika school has borrowed the metaphysical version of the Sābdika philosophy, and the Sābdika philosophy may have taken the linguistic version from Trika School. It is essential to note that just by stating that *Śakti* is the inalienable nature of *Śiva*, the Trika school can question the theories put forth by Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika philosophy. In the section below the notions of *Śiva*, *Śakti* and the process of manifestation are elaborated below.

3.9 The inter-relationship of Śakti and the thirty-six manifestation Tattvas of Trika school

Śakti has innumerable forms and aspects. “The five facets of *Śiva* are cit, ānanda, icchā, jñāna, and kriyā are the five principal heads in which *Śakti* is subsumed. The self-awareness of Cit or Consciousness is ānanda, i.e., bliss or delight. After ānanda arises icchā or desire to know the hidden infinite wealth within oneself. Icchā leads to jñāna, or knowledge of the manifestations around. And finally, kriyā or action starts to actualise what was ideal in the state of jñāna. By posting these five aspects of Reality, the Trika system endeavours to show that the creation or manifestation is nothing but the self-projection of Cit or consciousness. That what was within, compressed within oneself as one bindu, is bifurcated and visarga. Consciousness is eternally free by nature, and this freedom lies in its *Śakti*. It is free to limit itself, show itself as the 'other' and again free to draw into itself the other which it had projected outside wilfully (Mukhopadhyaya, 1967: 233)” (Sharma, 2021: 48). When *Śiva* manifests Himself with his *svecchā* as *paśus* or anything with a *sattā* in the world, he conceals his nature of *cidānanda*. The *svātantrya* and cit *Śakti* are diminished in this process, leading to limited and ignorant *sattā*. This in the Trika philosophy is beautifully described as His *līlā*. The individuals or anything with the *sattā* cannot see *Śiva* or his real nature as he has concealed His nature. This process is unique to Trika philosophy, where this concealment (or bondage) is denoted as *nigraha*. But *Śiva* also bestows *anugraha* on the souls

creating an opportunity for them towards liberating or freeing them from the impurity. The pañcakṛtya of Śīva are *sṛṣṭi*, *sthiti*, *samhṛti*, *nigraha*, and *anugraha*. Is the creation by Śīva “an effortful voluntary act?” The Trika school propounds that creation is the *spanda* of Śīva. The process of creation can be explained as ānanda freely flows in *spanda* leading to it as an activity. Kamalakar Mishra describes it as a spontaneous and blissful dance of *Naṭarāja* (Mishra, 2011: 197). By exteriorizing the universe through the act of creation, Universal Consciousness hides from the subjects created by it the fact that they are in reality not different from it. This ability to hide reality is its *Māyā-Śakti*. Trika school states that the only reality of the universe is Śīva, who is *Parāsamvit* or *Caitanya* and *svacchanda*. According to SenSharma (1983) and Mishra (2011) “the school does not believe in a material or prompt cause. It diverts itself from illusion to be the cause of manifestation being a result of the *svātantrya Śakti* of the Śīva himself. It is because of Śīva’s will that the world comes into being, like projection appears on the wall, in and out of Śīva’s own consciousness. On His *svātantrya*, thirty-six tattvas come into existence. According to the text *Vijñānabhairava*, Śīva’s essential characteristic is his *svātantrya* which is uncovered in *icchā*, *jñāna* and *kriyā*. The process by which Śīva manifests as the world is explained through the thirty-six tattvas in Trika metaphysics” (Sharma, 2021: 49).

The beginning of the manifestation process of the universe is through *Parā-Vāk*¹³. When *Parāsamvit* manifests Himself as the universe, Śīva plays dual roles. As *Parameśvara* he remains in the background. He is also the *Sāksī*. But at the same time, he is the *karta* who controls and governs the universe. Śīva also takes on the roles of the *pramātā* and *prameya*. He is the *kaṛaṇa* i.e., the means of achieving them. He appears on different levels of the creation and actively participates in the *līlā* of his *Śakti*. Śīva in the process of *unmīṣati* through *Śakti* as universe comes into the creation aspect via thirty-six tattvas. K C Pandey (1954) defines tattva as ‘thatness or whatness namely of everything that exists’. In Trika school, the term tattva is used to refer to an evolved form of *Śakti*. The whole universe is the

¹³ This process and theory of Vāk proposed by Trika school is discussed in the previous chapter.

evolution of *Śakti*. The first five tattva are the five principles of the universal subject and object. The first five tattvas are *Śiva*¹⁴, *Śakti*¹⁵, *Sadāśiva*¹⁶, *Īśvara*¹⁷, and *Śuddhavidyā*¹⁸.

The next six tattvas are *Māyā*¹⁹, *Kalā*²⁰, *Vidyā*²¹, *Rāga*²², *Kāla*²³ and *Niyati*²⁴. The two tattvas that follow coincide with the *Puruṣa* and *Prakṛti* of Sāṅkhya metaphysics. In Chandradhar Sharma “the first tattva after *Prakṛti* is called *Mahat*. “It is cosmic in its nature. But it has a psychological aspect also in which it is called *buddhi* or intellect. *Buddhi* is distinguished from consciousness. *Puruṣa* alone is pure consciousness. *Buddhi* or intellect, being the evolute of *Prakṛti*, is material. The senses, the mind and the ego function for *buddhi* or intellect which functions directly for the *Puruṣa*. Its functions are said to be ascertainment and decision. It arises when *sattva* predominates. Its original attributes are *dharma*, *jñāna*, *vairagya*, and *aiśvarya*. When it gets vitiated by *tamas*, these attributes are replaced by their opposites. Memories and recollections are stored in *buddhi*. *Mahat* produces *Ahankāra*. It is the principle of individuation. Its function is to generate self-sense (*abhimāna*). It produces the notion of the I and the mine. It is the individual ego-sense. *Puruṣa* wrongly identifies himself with this ego and knows himself as the agent of actions, desirer of desires and strives for ends, and possessor and enjoyer of ideas, emotions and volitions and also of material objects. The other evolute are the sensory organs, motor organs, *tan-mātrās*, and *mahābhūtas*” (Sharma, 2013: 160-162).

¹⁴ immanent or creative aspect of Parama Śiva.

¹⁵ Śiva’s intentness to manifest who sharply divides the Consciousness into Subject (Aham or I) and Object (Idam or This).

¹⁶ Will to manifest (I am This).

¹⁷ The experience of “This” is defined and deep.

¹⁸ Balance between I and This. The Divine’s real nature is veiled.

¹⁹ Differentiation and limitation of I from This and vice-versa.

²⁰ Reduction of Universal authorship.

²¹ Reduction of omniscience.

²² Reduction of all-satisfaction.

²³ Reduction of eternity.

²⁴ Reduction of freedom and ubiquity.

3.10 Conclusion

In the present chapter, the three essential Realities *Śiva*, *Śakti*, and *Aṇu* are defined. There are three foundational powers at play in the universe which are *Icchā*, *Jñāna*, and *Kriyā* is also discussed. In the chapter the perfect definition of monism derived from Prof Arthur's work is attained by Trika school. Trika school falls in the ambit of both 'qualitative monism' and 'quantitative monism'. *Parāsamvit* or *Śiva* is the Ultimate Reality. *Śakti* is the very essence of *Śiva*. The fallacy of not being able to define the role of *Māyā* with *Brahman* is logically answered here. The *jīvas* are identical to *Brahman* but are in a beginningless cycle with *Māyā* according to Advaita Vedānta. But the *jīvas* in Trika school, are no different than *Śiva*. They are actually the reduced form of *Śiva* with limited *Śakti*. In the manifestation process of Trika school this is defined perfectly. The *jīva* just by remembering *Śiva*, becomes *Śiva* Himself. The postulation of what *jīva* is and what is its role in the universe has been achieved by Sāṅkhya, Advaita Vedānta and Yogācāra school. But how can these schools provide definition of the *jīva* with their incomplete and unclear manifestation process? The world does not end after this realization, but it is just one being a part of a play knowing that he is *Śiva* and just playing His role. But what is this remembering process? This larger question along with the illogical ways prescribed by the selected Indian Philosophical schools will be discussed in the next chapter. The argumentations and discussions to establish *Parāsamvit* or *Śiva* is the Ultimate Reality according to the Trika philosophy are presented through *sattarka*, i.e., logically presenting the fallacies in other selected Indian philosophical schools for establishing the Ultimate Reality of the Trika philosophy. In the process, *Parāsamvit* or *Śiva* can also be denoted as the Ontological Reality in the Trika school as nothing exists outside *Parāsamvit* or *Śiva*. Everything is considered as *Parāsamvit* or *Śiva* in the Trika system.

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Chapter - III

An Ontological Comparison of Trika Philosophy with Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika 9

3.1 Introduction

The term ontology refers to a branch of philosophy. In the context of Western philosophy, the branch is a study of concepts such as existence, being, becoming, and Reality. Ontology is also referred to as the science of being. This branch of the philosophy gained popularity through the work of Aristotle. Ontology was categorized under the branch of metaphysics in philosophy. In the present work, ontology is synonymously used for the theory of existence and Reality. The earliest and most prominent work of Frank Thilly (1914) in the domain of Greek philosophy elaborated on the question of the universe's existence. While teaching about Greek philosophy, Prof Arthur F. Holmes (1992) gave a distinct categorization to the question of the universe's existence discussed in Greek philosophy. He uses two terms, 'qualitative monism/pluralism' and 'quantitative monism/pluralism'. The former terminology (qualitative monism/pluralism) explains if there is one basic element or many basic elements in the universe's formation. The latter terminology (quantitative monism/pluralism) elaborates if the universe is numerically one solid sphere or its numerically many distinct things. But if we state that there numerically many distinct things, i.e., one person is different from another. One's sense experience also states the same conclusion. In the process of categorization in the path of quantitative monism, there arises a clash with one's sense of experience. This idea of categorization and argumentation can be further adapted in Indian philosophical schools.

The origin of all Indian philosophical schools is to answer the question of existence and Reality. The different epistemologies of the Indian philosophical schools explain these distinct ontological foundations. If we take the term 'qualitative monism/pluralism' for the selected Indian philosophical schools, they can be categorized as Prof Arthur suggested but slightly changed. Here, the schools under qualitative monism, i.e., the primary entity or the Ultimate Reality, is one. That one Ultimate Reality is also qualitative, the one through which

the world and world view exist. In this category of qualitative monism, Advaita Vedānta is the most prominent school. In his work, Malkovsky (2000) highlights that monism in Advaita Vedānta is propagated as non-dualism and acosmic illusionism.

Furthermore, Yogācāra philosophy can also be categorized under the qualitative monism classification as the philosophy promotes the notion of ‘Consciousness-only’. The Sābdika philosophy founded by Bhartrhari also propagates ‘*Vāk*’ as the only Ultimate entity. Thus, Sābdika philosophy can also be classified under the ambit of qualitative monism. At a glance, Sāṅkhya philosophy, on the other hand, would be under the category of qualitative ‘dualism’ as the school claims that there are two Ultimate Realities. But at a deeper comprehension of the Sāṅkhya school, the philosophy can also be categorized under quantitative pluralism. The aforementioned superficial classifications are elaborated upon in the sections below. The main argument in the sections is the very definition of Ultimate Reality in qualitative terms and its role in the manifestation process, which is viewed in quantitative terms.

Furthermore, three essential questions are discussed in the sections below. Firstly, how is the placement of Trika philosophy in the vast map of prominent Indian philosophical schools justified? Secondly, how can the Ultimate Reality in the Trika philosophy be perceived as an ontological Reality? Lastly, how is *Śiva* involved in the manifestation process? These questions are essential because the conjecture made from these questions is that the selected Indian philosophical schools fall under the ambit of the Trika philosophy.

3.2 Advaita Vedānta, Yogācāra, and Sābdika philosophy: The differences in the ontological theories of monistic philosophical schools:

The term monism posits that only one supreme being exists. The doctrine of monism attributes oneness or singleness to the concept of existence. The monistic ontological theories being discussed in the present work are in accord with the selected schools, i.e., Advaita Vedānta, Yogācāra, and Sābdika philosophy, advocating one Ultimate Reality. The

meaning and the Ultimate Reality in itself propagated are different for each of these schools. The very word monism is popularly synonym for the advaitic school of Vedānta taught by *Ādi Śaṅkarācārya* (Ādi Śaṅkarācārya). The Ultimate Reality in Advaita Vedānta is *Brahman*. Whereas, in Yogācāra philosophy, there exists nothing apart from ‘Consciousness-only’. In Sābdika philosophy, Bhartrhari only gave importance to ‘*Vāk*’. Each of these three schools has a different monistic Reality and therefore the difference in world views i.e., the manifestation of the world and an individual. The aforementioned Ultimate Realities and the notion of world view for each school is explained below.

3.2.1 *Brahman*: The Advaitic Reality:

The schools under the ambit of Vedānta are based on *Brahman* and the *jīva*. Advaita Vedānta propagates that the two are absolutely identical i.e., the word Advaita (monism). *Ādi Śaṅkarācārya* is given the credit in establishing Advaita Vedānta as a sound philosophy on the foundation laid by Gauḍapādācārya and Govindapādācārya. Scholars such as Satischandra Chatterjee (2014), Dhirendramohan Datta (2014), A. S. Gupta (1962), and F. Max Muller (1879) cite verses from *Upaniṣads* such as the *Aitareya*, the *Bṛhadāraṇyaka*, the *Chāndogya*, the *Muṇḍaka* among others in which the Ultimate Reality is referred to as *Ātman* or *Brahman* or Sat. For *Ādi Śaṅkarācārya*, the argument is not naming the Ultimate Reality as *Brahman* but to establish the correct teaching presented in the *Upaniṣads* that *Brahman* is not only the pure ground for all Reality or Consciousness but also the Ultimate source of joy. Another concept famously propounded by this school is that of *Māyā*. S. Kuppaswami (1984) and Fernando Tola (1989), use the term ‘loci’ to define the three main entities in argument for monism in Advaita Vedānta are *Brahman*, *Māyā*, and *jīva* and also the inter-relationship of the three. *Ātman* or *Brahman* according to *Ādi Śaṅkarācārya* is *jñāna svarūpa* or *svarūpa jñāna*. *Brahman* is *nirguna* and *nirviśesa*. In this philosophy, *Brahman* is the all-pervasive life principle or consciousness. This pure consciousness is also infinite. Prominent scholar such as Mandana Misra and a modern-day scholar like Chandradhar Sharma believes that *Brahman* is not some conditioned consciousness which manifests at the level of the brain but is the consciousness principle in itself.

Chandradhar Sharma (2013) translated the voluminous work of Mandana Misra and stated the locus of this *avidyā* or *Māyā* is individual *jīva*. According to Advaita Vedānta, only *jīva* is described as tasting the fruits of action; the *Brahman* is simply described as the on-looker. But if one states this, that means *avidyā* has to be classified in the consistent category because only then is the *jīva* in the consistent category. However, putting *avidyā* in the consistent category makes it real, which it is not. Thus, it is better to say that *avidyā* and *jīva* are in a dependent beginningless cycle. *Brahman* is the locus *avidyā*. For instance, the moon's reflection is seen in the water ripples everywhere as many moons. The most crucial question which is unanswered in Advaita Vedānta is the appearance of *avidyā* in *Brahman*. Scholars such as Stephen Kaplan (2007), Martha Doherty (2005), and Sengaku Mayeda (1992) have proceeded to analyze this question. This discussion will be elaborated upon in section 3.6 of the chapter.

Despite a crucial aspect of *avidyā* or *Māyā* in Advaita Vedānta not having a logical placement, the discussion of what *Māyāvāda* is and how is the manifestation coming into the picture is explained by *Ādi Śaṅkarācārya*. Karl H. Potter (2008) defines the *Brahman* as the only Ultimate Reality. However, defining *Brahman* is not possible in Advaita Vedānta. Through the association of *Brahman* with *Māyā* the false appearance of the world occurs. Thus, originating the concept of *Māyāvāda*. However, the concept of *Māyā* is not present in the *Upaniṣads* but seems to be borrowed from the Buddhists. The notion of *Māyā* is traced back to Gauḍapāda's *Kārikā*. *Ādi Śaṅkarācārya* developed this concept into a theory.

Brahman is the *Nimitta kāraṇa* and the *Upādāna kāraṇa* (Mishra, 1999). Advaita Vedānta falls under the ambit of *satkāryavāda*. However, the theory of causation postulated by Advaita Vedānta is *Vivartavāda* which regards the universe as only a phenomenal appearance of *Brahman* or an illusory transformation of *Brahman*. But what does this mean? *Vivartavāda* propagates that all manifestation is *vivarta* of *Brahman*. The transformation occurs in *Brahman* during the process of *Vivartavāda*. However, no change occurs in *Brahman*. But *Brahman* is described as devoid of all assignable marks and becomes unintelligible if the creatorship is real. The argument of an illusory world or the disappearance of all multiplicity in the realization of *Brahman* cannot be understood. If the

world is real, then how can it disappear? The famous example of snake and rope is used to explain the concept.

In an ordinary moment in life, a rope is false perceived as a snake due to ignorance. In the Brahma-sutra (sutra 2.1.9.), *Ādi Śaṅkarācārya* states that the appearance of this world is mistaken to be real by the ignorant. Still, only the wise can genuinely see the only Reality (*Brahman*) behind the illusory show. *Māyā* referred to as ‘illusion-producing ignorance’, is *avidyā* or *ajñāna*. *Māyā* has a twofold function. Firstly, to conceal the fundamental nature of *Brahman*. Secondly, to make *Brahman* appear as something as, i.e., the world. The popular example of rope and snake is used to describe this. the theory of *Adhyāsa* is used to describe the twofold function of *Māyā* and the involvement of *Brahman*.

In Advaita Vedānta, *Māyā* is the reason for the error theory. But this concept of *Māyā* is unclear and not logically explained. The extent to which the notion of *Adhyāsa* is used to explain the world's creation in the form of *vivarta* of *Brahman* is not logically clear. The role of *Brahman*, which can't be defined and is the only Truth, the indeterminate Real, leads to spiritual absolutism and not nihilism because it negates only the determinations of *Brahman* and not *Brahman* itself. Thus, the distinguished philosophy of *Ādi Śaṅkarācārya* falls under the ambit of ‘transcendental idealism’ (Sharma, 2007: 167). Advaita Vedānta is the most famous monistic philosophy in Indian philosophy. We can conclude that Advaita Vedānta falls under the category of ‘qualitative monism’ as the Ultimate Reality is one. However, the false appearances of the world are because of *Māyā*. This can mean that the world seems to be many as each *jīva* under the influence of *Māyā* envisions it differently. Thus, it falls under the ambit of ‘quantitative pluralism’. Now, one can turn to the question arises what kind of monistic philosophy is put forth by the Yogācāra school.

3.2.2 Vijñapti-mātra: The way of Yogācāra school

Yogācāra means the practice of yoga (union). Yogācāra is famously referred to as Vijñānavāda. The Buddhist Sautrāntikas argue from an atheistical position regarding the

reality of momentary external objects. On the other hand, Yogācāras (Vijñānavādins) propound those momentary cognitions are real but external objects are unreal. The philosophy of this school is entirely based on the practice of yoga. This philosophy is much more prominent in Tantric Buddhist philosophy, which developed in India around the 1st Century millennium (Gray, 2016). According to Smith (2005), Tantra flourished in India, China, Tibet, among others from the 8th to the 14th century. The argument for Reality ceases as, according to Vijñānavādins, it is only consciousness. Furthermore, the world is unreal. Only a product of consciousness, knowledge exists. The aforementioned discussion regarding the Reality and the world places the classification of ‘qualitative monism’ as Reality is Consciousness-only and ‘quantitative pluralism’ as the universe exists because of the infinite possible ideas in that Consciousness. Advaita Vedānta and Yogācāra can be classified under the same categories but still regard reality differently. Does Sābdika philosophy lie in the same category or different from the aforementioned schools? This is elaborated upon below.

3.2.3 *Śabda Brahman* – The only Reality in Sābdika philosophy

Vyākaraṇa is a study of grammar and linguistic analysis in the Sanskrit language. The two most prominent scholars of Vyākaraṇa are Pāṇini and Yāska. George Cardona (1997) regards Pāṇini’s work as a perfect example of supreme human intelligence. Bhartṛhari developed Sābdika philosophy from Vyākaraṇa. The Sābdika philosophy, according to Coward (1990), seems to be championed by Vedāntins. The non-dualistic Sābdika philosophy was propounded by Bhartṛhari. The Ultimate Reality is *śabda-Brahman*. According to Bhartṛhari, the world is a *vivarta* of *śabda-Brahman*. Sābdika philosophy states that *parapaśyantī* is the matrix of everything. This philosophy's development is based on monism, and the world's development is only due to *Vāk*. Everything is created through *Vāk* and merges back into *Vāk* itself. The position of *śabda-Brahman* and *Vāk* is the same here. The essence of *śabda-Brahman* and *Vāk* is in each other. The philosophy is not developed similarly to the prominent schools mentioned above, i.e., Advaita Vedānta and Yogācāra philosophy. The discussion of *khyātivāda* is not attained to an elaborate degree. If we follow the categorization above, Sābdika philosophy falls under the realm of ‘quantitative monism’ and also under ‘quantitative monism’ as The Reality and everything which is existing is the same. These are the theories of Reality and manifestation provided by three monistic Indian

philosophical schools. But how is the earliest known school of Indian Philosophy, Sāṅkhya philosophy, which propagates dual Realities is different from the monistic Indian philosophical schools?

3.3 Puruṣa and Prakṛti – The Dual Realities of Sāṅkhya philosophy

According to Raffaele Torella (1999), Sāṅkhya is the only one darśana among other darsanas, generally criticized. Sāṅkhya philosophy has idiosyncratic nature. It is not considered a philosophy of *vyavahāra*. The philosophical school has had a profound effect on other Indian philosophical schools. Even Ādi Śaṅkarācārya in the second section of Brahmasutrabhasya (translated by (Gambhirananda, 2020)) proposes to demolish particularly one of its main doctrines, that of pradhāna²⁵. The impression given by Ādi Śaṅkarācārya is that he does not want to deny the importance and coherence of Sāṅkhya philosophy as a whole. He aims at better defining the philosophy of Advaita Vedānta through criticism of Sāṅkhya philosophy. The Vedāntin, Mādhava (1853) in the text, Sarvadarśanasamgraha, has regarded Sāṅkhya philosophy as one of the absolutely highest ranks in the hierarchy of philosophical systems. The *Upaniṣads* the name of Sage Kapila²⁶ has been mentioned in various sutras. Larson (2001) states that Gaudapada, the grand-teacher of Ādi Śaṅkarācārya, had written the earliest important commentary on *Sāṅkhya Kārikā*. The influential essence of Sāṅkhya philosophy is visible when the school propounds the two Ultimate Realities i.e., *Puruṣa* and *Prakṛti*.

In Sāṅkhya Kārikā, *Prakṛti* is defined as the Primordial Matter. *Prakṛti* is not produced as it is the root for all. It is *avyaktam*. The existence of *Prakṛti* is established in a five-fold argument. Although for this argumentation, ‘effect exists in the cause’, is taken as an axiom. Firstly, individual things are limited in magnitude. Secondly, all these individual things have pervasive characteristic, i.e., they have a common source of occurrence. Thirdly, the existence of an active principle that simultaneously manifests itself while developing things. Fourthly, the cause and effect are same. Therefore, the cause of this finite world is

²⁵ According to Sāṅkhya school the concept of pradhāna refers to the matter from which the world has been created.

²⁶ The founder of Sāṅkhya philosophy.

itself. The final argument implies only one cause for the universe (Śarmā, Haradatta, and Madhukar Mangesh Patkar, 1965) (Radhakrishnan, 2008) (Dasgupta, 2018). *Prakṛti* operates through three *guṇas* - *sattva*, *rajas* and *tamas*. *Sattva* is characterized by brightness, lightness, transparency, joy, peace, and goodness, *Rajas* by activity, craving, passion, ambition and avarice, and *Tamas* by darkness, inertness, dullness, delusion, dejection, degradation and debasement. *Prakṛti* is known, unconscious, *jada*, and *bhogyā*. Whereas *Puruṣa* is knower, conscious, self, and *bhoktā*. *Prakṛti* evolves into two-three evolutes²⁷.

Sāṅkhya school believes that the consciousness remains ever aloof. Sāṅkhya school posed a five-fold argument to establish the existence of *Puruṣa* in the Sāṅkhya Kārikā (Śarmā, Haradatta, and Madhukar Mangesh Patkar, 1965). The first argument states that an amass of things must exist for the sake of another. Gauḍapāda elaborates this with an example of a bed which is an assemblage of parts but is used for a man to sleep on. Secondly, according to Sāṅkhya philosophy three *guṇas* constitute everything. The objects presuppose a self, which is seer devoid of the three *guṇas*. Thirdly, there must be a presiding power which coordinates all experiences. Fourthly, if Sāṅkhya school states that *Prakṛti* is unconscious. Therefore, there must be conscious entity to experience *Prakṛti*. Lastly, Sāṅkhya philosophy like other Indian philosophical schools, strives for kaivalya. Thus, the existence of *Puruṣa* is essential as its qualities are opposed to the qualities of *Prakṛti*. Hence the existence of two Ultimate Realities is established in Sāṅkhya philosophy. Dualism is fundamental to the Sāṅkhya school.

According to Chandradhar Sharma (2013) Sāṅkhya philosophy is wrong in stating *Prakṛti* and *Puruṣa* as two Ultimate Reality. “The subject and the object are two aspects of the same reality, holding them together yet transcending them. All realistic pluralism, of whatever brand it may be, has failed to answer this question satisfactorily. If *Prakṛti* and *Puruṣa* are separate and independent entities, then they can never unite, nor can there be any tertium quid to unite them. And if they cannot unite, evolution cannot take place. Sāṅkhya says that the disturbance of the equilibrium of the *guṇas* which starts evolution is made possible by the contact of *Puruṣa* and *Prakṛti*. *Puruṣa* without *Prakṛti* is lame, and *Prakṛti*

²⁷ The evolutes are intellect buddhi or *mahat*, *ahamkara*, *manas*, *cakṣuḥ*, *śrotra*, *ghāṇa*, *tvak*, *rasana*, *pāṇi*, *pāda*, *vāk*, *pāyu*, *upastha*, *rūpa*, *śabda*, *gandha*, *rasa*, *sparśa*, *prithivi*, *jala*, *Agni*, *Vāyu*, *Ākāśa*.

without *Puruṣa* is blind. Theory without practice is empty, and practice without theory is blind. Concepts without precepts are empty, and precepts without concepts are blind. *Prakṛti* needs *Puruṣa* to be known, to be seen, to be enjoyed (*darshanārtham*); and *Puruṣa* needs *Prakṛti* to *bhoga* and also to obtain *apavarga*, to discriminate between himself and *Prakṛti* and thereby obtain *kaivalyam*. If *Prakṛti* and *Puruṣa* remain separate, there is dissolution. For creation, they must unite. Just as a lame man and a blind man can co-operate, the lame may sit on the shoulders of the blind and point to him the way. In contrast, the blind may walk, and thus both can reach the destination. However, neither of them could have done that separately; similarly, the inactive *Puruṣa* and the non-intelligent *Prakṛti* co-operate to serve the end. This union disturbs the equilibrium of the *guṇas* and leads to evolution. But how can the two opposed and independent entities come into contact? Sāṅkhya realises this difficulty and, to avoid it, says that there is no real contact between *Puruṣa* and *Prakṛti* and that only the proximity of the *Puruṣa*, only the fact that *Puruṣa* is near to *Prakṛti* (*Puruṣa-sannidhi-mātra*), is sufficient to disturb the equilibrium of the *guṇas* and thus lead to evolution. But here, Sāṅkhya falls into another difficulty. The *Puruṣa* is always near to *Prakṛti* (for the inactive *Puruṣa* cannot move), evolution should never stop, and dissolution would become impossible. Evolution, then, would be beginningless, and the very conception of *Prakṛti* as the state of equilibrium of the three *guṇas* would be impossible. Sāṅkhya finds itself between these two horns of a dilemma - either no contact and hence no evolution or else no equilibrium and hence no *Prakṛti* and no dissolution. To avoid these difficulties, Sāṅkhya now posits the theory of the semblance of a *samyogābhāsa*. Of course, there is no real *samvoga* between *Puruṣa* and *Prakṛti*; there is the semblance of contact that leads to evolution. *Puruṣa* is reflected in the intellect (*buddhi*) and wrongly identifies himself with his reflection in the *buddhi*. This reflection of the *Puruṣa* comes into contact with *Prakṛti* and not the *Puruṣa* himself. But *buddhi* or *Mahat* is regarded as the first evolute of *Prakṛti*, and how can it arise before evolution to receive the reflection of the *Puruṣa*? To avoid this difficulty, it is said that the *Puruṣa* is reflected in the *Prakṛti* itself. If so, liberation and dissolution would become impossible because *Prakṛti* is always there, and it is the essential nature of the *Puruṣa* to identify himself with his reflection in the *Prakṛti*, he would never get liberation the very purpose for which evolution starts would get defeated. Moreover, the reflection being always there, there would be no dissolution and no equilibrium of the *guṇas* and hence no *Prakṛti*. Again, if a semblance of a contract is sufficient to disturb the equilibrium, then evolution becomes a semblance of evolution, a *vivarta* and no real *parināma* of *Prakṛti*. Thus, to defend the initial blunder of regarding *Puruṣa* and *Prakṛti* as absolute and

independent entities, Sāṅkhya commits blunders after blunders” (Sharma, 1962: 139-156) (Pandit, 1969: 43-51). Sāṅkhya philosophy also falls short in explaining the dual realities and is unclear in positioning them in the manifestation process. The theory of *Sadasatkhyātivāda*, which means that the united perception of reality is seen as unreal, is also not logically sound. The school is therefore placed in the realm of ‘qualitative dualism’ and ‘quantitative pluralism’. The essential question is how these philosophies become a part of the Trika school. Are the theories thus postulated by the Trika school inclusive and logical?

3.4 Parāsamvit or Śiva – The only Reality

In the Trika philosophy, *Parāsamvit* or *Śiva* is the Ultimate Reality, as established in the previous chapter. *Śakti* is inseparable from *Śiva*. In the Trika school, the Ultimate Reality is perceived in first person perspective, i.e., we cannot say *Śiva* is out there, but *Śiva* is within oneself as one’s own higher self. The most significant question in the Trika philosophy thus is ‘Who am I?’. ‘I’ or the individual self is no different from *Śiva*. Both the Trika philosophy and Advaita Vedānta are an *Ātma-śāstra*, i.e., both are an inquiry into the Self. On this basis, the Trika philosophy is a discipline of *Pratyabhijñā* or *Ātma-pratyabhijñā*, which will be discussed in further chapters. In *Īśvarapratyabhijñākārikā*, Utpaladeva affirms that *Śiva* is the individual self by stating:

“*kartari jñātari svātmanyādisiddhe maheśvare | ajaḍātmā niṣedham vā siddhim vā vidadhīta
kaḥ || (Īśvarapratyabhijñākārikā - 1.2)*” (Mishra, 2011: 127)

Maheśvara or *Śiva* lies as *svātmā* or oneself. This is provided in the very beginning as oneself, who is attributed as the doer and knower. The location of *Śiva* is oneself. The entity called *Śiva* is really *Citi* or *saṁvit*. But one’s nature is two-fold. The first aspect is the surface self which is *Aṇu* or *paśu* bounded by mala. The second aspect is the higher Self which is perfect, infinite and pure. But the higher Self includes the *paśu* because it is essentially one with *Śiva*. Abhinavagupta states the same in *Īśvarapratyabhijñāvimarśini*:

“*sa tu viśuddhasvabhāvaḥ śivātmā, māyāpade tu saṅkucitasvabhvaḥ paśuḥ*” (Mishra, 2011: 128)

This is further proved by using two analogies. Firstly, the wave is water, and the ocean is also water. So, the wave and ocean are the same. At the same time, the wave is limited, but the ocean is the underlying expansion of water. The water here is the individual self, and the ocean represents Śīva. The second analogy is the title of a primary text - *Vijñānabhairava*. *Vijñāna* means consciousness, and *bhairava* indicates Śīva, thus, proving the positions of Utpaladeva and Abhinavagupta. In the verses below, Abhinavagupta defines Śīva or the Self further.

“*tasyadevātidevasya parāpekṣā na vidyate | parasyabtadapekṣatvātsvatantro’ yamataḥ
sthitaḥ || (Tantrāloka - 1.59)*” (Mishra, 2011: 130)

“*param parastham gahanād anĀdim ekaṁ viśiṣṭam bahudhā guhāsu | sarvālayam
sarvacarācarastham tvāmeva śambhum śaraṇam prapadye || (Paramārthasāra - 1)*” (Mishra, 2011: 130)

Śīva or the Self exists by itself without any support. Thus, Śīva is *anapekṣa* or *nirapekṣa*. Since Śīva is Absolute, one can say that Śīva is unborn and beginningless. According to the Trika philosophy, the world depends on its existence and sustenance on Śīva. Thus, Śīva is *svātantrya*, and the world is *paratantra*. Śīva is self-existent and self-illuminated (Pandit, 2017). Everything in existence can be called Śīva as everything in the universe is the self-manifestation of Śīva. But one can question that the universe also consists of insentient matter. Is that also Śīva? The notion of *Ābhāsavāda* is introduced here. The insentient matter is separate from Śīva or Consciousness. It is the self-projected appearance also known as *Ābhāsa* or *unmeṣa* of Śīva. This is explained in two verses of *Tantrāloka* and *Paramārthasāra* by Abhinavagupta mentioned below:

“*tasya pratyavamarśo yaḥ paripūrṇo ’hamātmakaḥ | sa svĀtmani
svatantratvādvibhāgamavabhāsayet || (Tantrāloka - 3.2)*” (Mishra, 2011: 130)

*“mayyeva bhāti viśvaṃ darpaṇa iva nirmale ghaṭādīni | mattaḥ prasaratī sarvaṃ
svapnavicitratvamiva suptāt || (Paramārthasāra)”* (Mishra, 2011: 130)

The objective behind stating these verses is to prove the non-duality in the Trika philosophy. To remain independent, Śiva has to be non-dual. Thus, Śiva is a perfectly independent and non-dual reality. There is no Reality apart from Śiva. Now the question arises if Śiva is independent, why is there a need for Him to create the universe? Again, Abhinavagupta answers on behalf of the Trika school by providing the following verses:

*“sadā sṛṣṭi vinodāya sadā sthitisukhāsine | sadā tribhuvanāhārātrptāya svāmine
namaḥ || (Śiva-stotrāvalī)”* (Mishra, 2011: 132)

*“nijaśakti vaibhavabharād aṅḍacatuṣṭayamidam vibhāgena | śaktirmāyā pratṛtiḥ
pṛthvī ceti prabhāvitam prabhūnā || (Paramārthasāra)”* (Mishra, 2011: 132)

*“tasmādeko mahādevaḥ svāntryopahitasthitih | dvitvenabhātyasau
bimbapratibimbodayātmanā || (Tantrāloka - 3.11)”* (Mishra, 2011: 132)

The verses above refer to the universe as a free expression or free manifestation of Śiva. The non-dual Reality, Śiva out of His *līla*, freely manifests itself in and as the world. Śiva in Himself is devoid of all forms or determinations, yet all forms come out of Him. For instance, when one looks at a peacock’s egg, it is colorless, i.e., devoid of all variety. Yet a beautiful and colorful peacock comes emerges from it. Another example used by Abhinavagupta in his writings is that of a *bīja*. A tree emerges out of *bīja*. However, when one sees a *bīja*, the form of the tree cannot be seen or imagined perfectly. But one should not make the mistake of thinking that the *bīja* is similar to Śiva. In the perfect evolution environment, *bīja* does not have the freedom to not become a tree. Śiva, on the other hand, is free to manifest or not to manifest at His own will. A similar analogy is provided in Advaita Vedānta, which is that of rope and snake. But in this analogy, the rope lies neutral and passive. The snake only comes into existence because of someone’s perception. By this explanation, there is a reality apart from the rope. So, technically there is duality in Advaita Vedānta?

3.5 The response from Trika philosophy to Advaita Vedānta

In literal terms, the manifestation of the universe in the Trika school is the self-manifestation of Śīva. The manifestation process is only a self-expansion in the aspect of Śakti (*sva-śakti -shpārau*). In other words, the manifestation process symbolizes the *aiśvarya* of Śīva. In the revelation, Śakti plays an essential role. This is further proved by the aforementioned reasoning of *Prakāśa* and *Vimarśa*. Śakti is identical to Śīva. Śakti is ever-active, ever-functioning, and always revealing Śīva's *aiśvarya*. This outlines the difference between Advaita Vedānta and Trika philosophy. The Supreme Reality described in both the schools is essential to the nature of pure *Caitanya*. But they differ in the conception of nature of *Caitanya*. In Trika school, pure *Caitanya* is endowed with Śakti, which is identical to it. At the same time, *Caitanya* is self-aware and self-revealed. On the other hand, the discussion mentioned regarding the notion of pure *Caitanya* in Advaita Vedānta is only relation-less inactive pure Supreme Entity. Advaita Vedānta does not accept Śakti in *Caitanya*. Śīva endowed with Śakti is *Parāsamvit*. Śīva is also described as Supreme Lord or *Maheśvara* and the *Svātantrya Kartā*. Śīva possesses absolute freedom (*svātantrya*), which he exercises and appears as the universe in Śīva himself. In other words, Śīva projects Himself as a picture on the wall and Śīva himself is the wall.

The universe, as Śīva himself, has its *prameya*, *karaṇa*, and *pramātā*. The universe is an immanent aspect of Śīva. The universe is thus a mode of self-manifestation (*Ābhāsa*) of Śīva. The *Ābhāsa* of Śīva is a direct result of Śīva's *Sankalpa* of appearing as many²⁸. The initiation and dissolution process of self-manifestation process is by Śīva's *svēcchā*. *Brahman* according to Advaita Vedānta, is the Transcendent Pure Being (*śuddha sat*) but it is inactive in itself. *Brahman* is the underlying Reality but does not play a role in the appearance. *Brahman* is one and indivisible Pure Reality. *Brahman* is said to be the locus or substratum of *Māyā* but is in no way connected to the appearance as it is essentially inactive. Here, the universe's appearance is because of the function of *Māyā*. *Māyā* is described to have the nature of neither this (*asti*) nor that (*nāsti*). Therefore, *Māyā* is indescribable. *Māyā* functions ceaselessly in *Brahman* as the false appearance appears. *Brahman* is reduced to an inactive

²⁸ Eko ham bahu syām.

locus (*āśraya*) where *Māyā* operates from a beginningless point. Hence, it is logically unclear as the existence of *Māyā* in *Brahman* is denied by Advaita Vedāntins, but they do not deny the existence of *Māyā* either. *Brahman* can be defined as *sannyasa-mulaka-pravṛtti*, meaning that *Brahman* appears narrow and exclusive based on a renunciatory outlook. Trika school adapts the ontological Reality of Advaita Vedānta that *Caitanya* is the sole Pure Reality. But Trika philosophy can situate the *Māyā* of Advaita Vedānta as *Śakti* of *Śiva*. *Śiva* is the locus of *Śakti* but also different from it. *Śakti* is the very essence of *Śiva*. The Ultimate Reality propounded by the Trika school is both Transcendental Absolute Reality (*viśvottīrṇa*) and Immanent existence (*viśvātmakasattā*) in the form of the universe.

Lastly, coming back to the analogy of the rope and snake. Rope in the example is neutral and passive, like *Brahman*. Snake is superimposed on *Brahman* due to avidya of the *jīva*. So, *Brahman* is not active in creating the world like an illusion but at the same time passively allowing Itself to be the foundation on which the super-imposition takes place. According to Advaita Vedānta, *Brahman* is *niṣkriya*. So, if a superimposition takes place on *Brahman*, there is another agency other than *Brahman*. That agency is responsible for the world-like illusion and the superimposition on *Brahman*. Thus, there are two Ultimate Realities. The backbone of Advaita Vedānta is the non-duality of Reality. But with the above-mentioned argument, *Brahman* is not the only agency. On the other hand, how is the Trika school maintaining its stand on absolutism?

3.6 Ābhāsavāda - Śiva's self-manifestation

The Trika school falls under the giant umbrella of *satkāryavāda*. *Śiva* is that material and efficient cause. Trika school believes that the world (matter) comes out of *Śiva* (consciousness). Trika philosophy and Advaita Vedānta describe the Supreme Reality as essentially having the nature of pure *Caitanya*. They have different views regarding its nature. Trika school propounds pure *Caitanya* endowed with *Śakti*, which is identical to itself. Hence, *Caitanya* is always self-aware and self-revealing. On the other hand, Advaita Vedānta holds that pure *Caitanya* is a relentless inactive pure existence only (SenSharma, 1983: 21). Advaita Vedānta propounds the non-existence of *Śakti* in the *Caitanya*.

According to the Trika school, the universe manifests ultimate reality itself, but in Advaita Vedanta, it is but an illusion. In Pratyabhijñā and Advaita Vedanta, the becoming of the Supreme Soul as the *Jīva* or the objective universe is explained using two different terms, ‘*Ābhāsa*’ and ‘*Vivarta*’ respectively. (M. Rajini, 2013: 86) *Ābhāsavāda* is professed as the illusion being the self-projection of *Śiva* himself is real, unlike the superimposition in Advaita Vedanta, which is unreal. Here, it becomes counterintuitive to purport appearance and illusory existence as real. But, this very characteristic is the specialty of the Trika philosophy framework. *Ābhāsa* means mere or fallacious appearance, reflection or looking like. And, if it is suspected whether the superimposition taking place over *Brahman* takes place out of his will or without his will, then only Trika philosophy can supplement a consistent answer for the non-dualistic reality. It explains the absolute freedom and autonomy of the Lord to manifest, seemingly as external to Himself, as well as different from Himself, the world of names and forms, which always exists within Him.

The causation theory in Advaita Vedānta posits that the individual soul (*jīva*), conceived in mundane experiences, is a seeming or illusory appearance of the Absolute (*Brahman*). Whereas *Jīva* taken out of its worldly experience is none but the *Brahman*, in Sanskrit, *jīvo brahmaiva na paraḥ*, a widely heard dictum to summarise Śāṅkara Vedānta, which was formulated excerpting from Śāṅkara’s own *Viveka-cūḍāmaṇi*. This is called *Adhyāsa* in Śāṅkara Vedānta. The technical definition of *Adhyāsa* is “*atasmin tad buddhi.*” It is elaborated like this: [mis-]taking a-*vastu* (unreal thing) to be *vastu* (the real thing), [mis-]taking *anātma* to be *ātma*, and so forth. It is a variation of the reflection theory (Grimes, 1996: 1). The theory of appearance can also be called *Svātantryavāda* or theory of freedom, as appearing in the form of the world is the free expression of *Śiva*. Freedom is the very nature of consciousness, just as cognition and *Prakāśa* are. Knowledge distinguishes consciousness from matter (*jaḍa*).

According to Kamalakar Mishra (2011) *Ābhāsavāda* can be considered to have both ontological and epistemological backgrounds. Logically and epistemologically, the theory of world-as-appearance cannot be disproved. Of course, it cannot be proved either, but the point is that the logical possibility of the theory exists. Consciousness is the only reality, and what

appears as matter is the projection or appearance (*Ābhāsa*) of consciousness as its reflection in a mirror or as things in a dream. Abhinavagupta argues that the knowledge of the object, that is, the things of the world, depends on knowledge itself. The object is *jñāna-sāpekṣa* (dependent on knowledge). Whenever the object comes to be known by the mind, it is known as knowledge, not as a material thing. We know it as it appears, not as it is in itself. *Ābhāsavāda* cannot be proved on the ground of ordinary knowledge. But it is accepted based on āgamic knowledge. Āgamic knowledge is the higher experience of the seers and yogins. It is they who have experienced the world as *Ābhāsa*. The tantra, which is the record of such experience, declares that *Śiva* appears (*Ābhāsate*) in the form of the world. Those who attain self-realisation and reach the level of *Śiva* know that the world is a free appearance of *Śiva* (the Self).

Moreover, the yogic phenomena bespeak the validity of *Ābhāsavāda*. Tantrism believes in yogin phenomena, as tantrism is a yogic tradition. An advanced yogin has the power to materialise things— to create them out of nothing. *Ābhāsavāda* is not only a logically possible theory but is even a probable theory. Āgamic knowledge supports it, and yogic experience is heavily tilted in its favour. The proof of a theory can be twofold. First, it should be logically and rationally explained and shown to be possible. Second, it should be corroborated by experience; yogic experience strongly supports it, if not fully proving its validity (Mishra, 2011: 195-202). All philosophical schools initiate with the worldview embedded in some ontological setup. Ontologically, cause and effect, as portrayed in Trika philosophy, can be seen in the realm of experience, both internal and external objects transformed by the *Śakti* of *Parama Śiva*. Utpaladeva indicates an action which has orderly existence both inside and outside. He states that it just belongs to the one being capable of two forms.

Abhinavagupta clarifies Utpaladeva's view in his *Īśvarapratyabhijñāvimarśini*. Ontologically, *Śiva* is the cause and the effectuated objects within him due to svātantrya. The higher consciousness (internal to *Śiva*) is projected into outside objects, which, indirectly, are the nature of consciousness itself. *Ābhāsa* is dependent on immediate sense perception, but in exceptions, like in the case of a blind man or someone standing in the darkness, it does not. According to Utpaladeva, no difference exists in the manifestation process about time or figuring objects in determinate cognitions. In *Ābhāsas*, the externality is just an attribute.

Externality does not constitute the vital nature of being and non-being. Thus, their existence remains internal. *Śiva* externalises the internal being through *svātantrya*. He can be seen as a Yogi and independent of manifesting.

Ābhāsavāda is an exclusive theory which has an onto-epistemic outlook. In Advaita Vedanta, *Brahman* is the material cause which makes the illusory universe. Advaita Vedanta shares the idea of effect pre-existing in cause with Sāṅkhya and Trika school but advocates that only the cause is real, whereas the effect is hard to tell whether is real or unreal. In one interpretation of Advaita Vedanta, the world is illusory. But this seems logically impossible, for it is a contradiction to acclaim that something is at the same time of opposite nature. Some interpreters suggest that there is no contradiction involved here in saying real and unreal both of the world because it is not being claimed to be at the same time, and this will mean then that they are talking about the contingency of the world. For the expositors of Advaitic contentions, *mithyātva* is not merely the contingency of the world but a peculiar ineffable indescribable nature of the manifestations. As the superimposition of silver on a shell is due to ignorance alone, so is the world effectuated from ignorance alone and reality in its uncorrupted nature always exists at that very same place of ignorance. Thus, one cannot say that it is real, nor can it be unreal. *Vivarta* means transforming or changing. This theory is also put forth ontologically not to describe the illusory world but to establish the non-duality of *Brahman*, which remains unchanged even in the middle of changes.

In the absolutist philosophy of Trika philosophy, *Śiva* and consciousness are identical. Everything happens within the consciousness. Thus, the cause is *Śiva* projecting the world we see within the realm of consciousness. Thus, the causal process takes place in the consciousness. *Śiva*, being pure consciousness and non-dual reality, pervades everything and all the universe's processes. These tenets are also found in the Advaita Vedanta: here, too, the non-dual reality, called *Brahman*, is real, conscious and blissful. These three characteristics are *Brahman*'s essential or, so to speak, primary *lakṣaṇas*. Thus, *Brahman* is identical to consciousness and everything else also being identical with *Brahman* is, with the same force, identical to consciousness. This identity is also established in the Trika school with differently named non-dual reality, particularly in non-dualistic strands of Trika philosophy, namely, *Śiva*. And the trouble for both of these schools is this notion of "identity." Advaitins

call it “*tādātmya*.” If the identity of *Brahmana* and the world or of *Śiva* and the world is granted, then it is not so easy to avoid the reality of relation per se. The idea of relation, to recall, requires at least two relata. And, one can ask, can the identity, is the rejection of two, be in any way a relation? It is not surprising that the Advaitins are called *kāraṇavādins*, for they hold that only the cause is real if one likes to talk about cause and effect pressingly, and effects all seem to be effectuated only. Therefore, although Advaita Vedanta is not a solid framework for causal explanations, the Trika school’s non-dualism proves to be. According to Trika school, the cause is *Śiva*, as well as the effect, the effectuated world, both are real, only their realities are different in degrees, and the world having the lower degree reality is itself the way to reach the higher degree of reality. The effect, here, is seen to be instrumental in helping one to reach the cause. Trika school establishes the need for theistic and monistic philosophy. *Śiva* is the cause and consciousness. Now the question is shifted to Sāṅkhya Philosophy. How is Trika philosophy able to question its two Ultimate Reality?

3.7 Trika school’s reply to Sāṅkhya Philosophy?

The comparison of Trika philosophy and Sāṅkhya is not only limited to the dualistic and non-dualistic perspectives but the manifestation process. Another category within the ambit of *satkāryavāda* is *pariṇāmavāda*. According to the Sāṅkhya school, the world is *pariṇāma*. Here the *pariṇāma* is of the material cause - *Prakṛti*. Trika school believes that the world (matter) comes out of *Śiva* (consciousness). Whereas the Sāṅkhya school propounds that *Prakṛti* is modified into the world for the realisation of the individual souls. The three *guṇas* are the material cause. *Puruṣa* is neither a cause nor an effect. *Prakṛti* is only the cause and not the effect. Only the evolutes which are intellect *buddhi* or *mahat*, *aḥamkara*, *manas*, *caḥṣuḥ*, *śrotra*, *ghāṇa*, *tvak*, *rasana*, *pāṇi*, *pāda*, *vāk*, *pāyu*, *upastha*, *rūpa*, *śabda*, *gandha*, *rasa*, *sparśa*, *prithivi*, *jala*, *agni*, *vāyu*, *ākāśa* are affected. In Sāṅkhya philosophy, *Prakṛti* is defined as one and universal for all the *Puruṣa*-s. “In Trika philosophy, there is perfect non-dualism and not the dualism of *Prakṛti* and *Puruṣa*. The tattvas that follow are similar to those described in Sāṅkhya philosophy. In Trika philosophy, there is perfect non-dualism, not a dualism of *Prakṛti* and *Puruṣa*, as seen in *Sāṅkhya* philosophy, where *Puruṣa* is *bhoktā*, and *Prakṛti* is *bhogyā*. Sāṅkhya believes consciousness remains ever aloof. Creation is the evolution of Nature. This Nature is one, but conscious *Puruṣa*-s are many. However, in Trika

philosophy, *Śiva* is consciousness and manifests within that consciousness through *Śakti*-s. According to Trika philosophy, *Puruṣa* has limited knowledge and experience, manifested from *Śiva* caused by the fifth tattva of *Māyā* and the five sheaths” (Sharma, 2021: 49). Trika school shares similar but different theories of manifestation and the nature of *Śiva* (consciousness) with regards to Sāṅkhya and Advaita Vedānta.

Sāṅkhya philosophy accepts the authority of the Veda. According to Sāṅkhya philosophy, *Prakṛti* and *Puruṣas* are sufficient Ultimate Realities. Therefore, a third entity, i.e., God is not needed. “In opposing Sāṅkhya philosophy, Utpaladeva offers criticism regarding Sāṅkhya atheism. The word atheism is referred to in the argument here because Sāṅkhya does not agree that a God is essential for any manifestations. God is not the material cause and the efficient cause. Utpaladeva states the following premises: i) if *Prakṛti* is the material cause, ii) if the effects are objects of the individual soul’s joys and sorrows, iii) if their ends are their efficient causes, and iv) if the world does not require God as its material cause and efficient - then a potter is not essential for the making of a pot” (Sinha, 2016). One can argue that even if the earth (mud) has the ability to become a pot for the individual’s need, according to Sāṅkhya philosophy, a potter is not needed. Here Sāṅkhya philosophy argues that *Prakṛti* is the material cause. Trika school steps in to facilitate the theory of Sāṅkhya philosophy. According to Utpaladeva, God is essential for the world's creation as the potter is essential for producing the pot. The argument simply put forward is that any particular arrangement of parts, such as earth (mud) used to produce a pot, is impossible without an intelligent agent. This is because the different arrangements of different parts in various ways cannot be produced randomly or accidentally as it is intelligently adapted to the definite ends of individual souls.

Moreover, according to Sāṅkhya philosophy, *Prakṛti* is insentient, cannot know, and cannot realise the end of the individual souls. Sāṅkhya philosophy propagates that buddhi of individual souls have knowledge and volition but are ignorant of *Prakṛti*. This means that they cannot adapt *Prakṛti* to the ends of individual souls. If all the individual souls are omniscient, then the individual soul’s volitions will come in conflict with another soul’s volition. Utpaladeva gives a solution to such a problem by stating that one God who knows *Prakṛti* and all the individual souls as non-different. The insentient *Prakṛti* or individual souls

cannot be the efficient cause. The unpopular matter and consciousness argument produced in Indian philosophy. Trika school not only explains the thirty-six tattvas to overcome the incomplete manifestation of Sāṅkhya philosophy but also prevails the prominence of consciousness over matter. Further, the course of discussion moves to the ontological Realities discussed by Yogācāra and Sābdika philosophy.

3.8 Do Yogācāra and Sābdika philosophy postulate incomplete ontological theories?

Somānanda claims that Sautrāntikas cannot trace the difference between God's volition or accord because they are atheists. It is essential to highlight the view of the Trika philosophy that the world is the self-projection of *Śiva*. Somānanda critiques the view of Vijñānavādins by posing a question - how a real cognition can produce unreal external objects? Vijñānavādins state that a lustful person creates the false hallucination of an unreal woman. In this way, real internal cognition produces an unreal external object. (Sinha, 2016) The propounder of Trika philosophy points out that even if the lustful person hallucinates an unreal woman he perceived as real (on a former occasion). Cognition is only possible because of a knower. But Vijñānavādins do not accept the existence of a permanent knower. Even if Vijñānavādins regard it as a mere act of knowing as a knower, it must have a means of knowledge. Here cognition is both the knower and the means of knowing, according to the argument given by Vijñānavādins, which is self-contradictory. Vijñānavādins state that cognition is nontemporal, devoid of sequence, and a knower, then they agree that *Śiva* is the Supreme Knower. In that case, the cognition is permanent. Thus, leading thereby to abandons the doctrine of momentariness.

The theory of Para *Vāk* introduced in the light of the Trika school in the previous chapter and the light of Sābdika philosophy in the present chapter are parallel theories. In Trika school, the treatment of *Śakti* is *Vāk* (speech) and the process of creation is described as the manifestation of *Vāk*. *Vāk* has four hierarchical stages - *parā*, *paśyantī*, *madhyamā*, and *vaikharī*. These four stages represent different levels of creation. *Parā*, the first stage in the hierarchy, is the transcendent level which is beyond all creation. The other three stages are natural stages of creation. Here the contradiction starts with Somānanda wrongly stating that

Sābdika philosophy starts with the level of *paśyantī* and does not propound *parā* as the transcendental level of creation, which is a logical necessity. According to Abhinavagupta, Somānanda misquoted the Sābdika philosophy. Sābdika philosophy, if not explicitly, accepts that *śabda* is not different from consciousness (*Śiva*). (Nemec, 2011) The creation process in both Sābdika philosophy and Trika philosophy starts with *paśyantī*. (Mishra, 2011) Abhinavagupta states that the Trika school has borrowed the metaphysical version of the Sābdika philosophy, and the Sābdika philosophy may have taken the linguistic version from Trika School. It is essential to note that just by stating that *Śakti* is the inalienable nature of *Śiva*, the Trika school can question the theories put forth by Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika philosophy. In the section below the notions of *Śiva*, *Śakti* and the process of manifestation are elaborated below.

3.9 The inter-relationship of Śakti and the thirty-six manifestation Tattvas of Trika school

Śakti has innumerable forms and aspects. “The five facets of *Śiva* are cit, ānanda, icchā, jñāna, and kriyā are the five principal heads in which *Śakti* is subsumed. The self-awareness of Cit or Consciousness is ānanda, i.e., bliss or delight. After ānanda arises icchā or desire to know the hidden infinite wealth within oneself. Icchā leads to jñāna, or knowledge of the manifestations around. And finally, kriyā or action starts to actualise what was ideal in the state of jñāna. By posting these five aspects of Reality, the Trika system endeavours to show that the creation or manifestation is nothing but the self-projection of Cit or consciousness. That what was within, compressed within oneself as one bindu, is bifurcated and visarga. Consciousness is eternally free by nature, and this freedom lies in its *Śakti*. It is free to limit itself, show itself as the 'other' and again free to draw into itself the other which it had projected outside wilfully (Mukhopadhyaya, 1967: 233)” (Sharma, 2021: 48). When *Śiva* manifests Himself with his *svecchā* as *paśus* or anything with a *sattā* in the world, he conceals his nature of *cidānanda*. The *svātantrya* and cit *Śakti* are diminished in this process, leading to limited and ignorant *sattā*. This in the Trika philosophy is beautifully described as His *līlā*. The individuals or anything with the *sattā* cannot see *Śiva* or his real nature as he has concealed His nature. This process is unique to Trika philosophy, where this concealment (or bondage) is denoted as *nigraha*. But *Śiva* also bestows *anugraha* on the souls

creating an opportunity for them towards liberating or freeing them from the impurity. The pañcakṛtya of Śiva are *sṛṣṭi*, *sthiti*, *samhṛti*, *nigraha*, and *anugraha*. Is the creation by Śiva “an effortful voluntary act?” The Trika school propounds that creation is the *spanda* of Śiva. The process of creation can be explained as ānanda freely flows in *spanda* leading to it as an activity. Kamalakar Mishra describes it as a spontaneous and blissful dance of *Naṭarāja* (Mishra, 2011: 197). By exteriorizing the universe through the act of creation, Universal Consciousness hides from the subjects created by it the fact that they are in reality not different from it. This ability to hide reality is its *Māyā-Śakti*. Trika school states that the only reality of the universe is Śiva, who is *Parāsamvit* or *Caitanya* and *svacchanda*. According to SenSharma (1983) and Mishra (2011) “the school does not believe in a material or prompt cause. It diverts itself from illusion to be the cause of manifestation being a result of the *svātantrya Śakti* of the Śiva himself. It is because of Śiva’s will that the world comes into being, like projection appears on the wall, in and out of Śiva’s own consciousness. On His *svātantrya*, thirty-six tattvas come into existence. According to the text *Vijñānabhairava*, Śiva’s essential characteristic is his *svātantrya* which is uncovered in *icchā*, *jñāna* and *kriyā*. The process by which Śiva manifests as the world is explained through the thirty-six tattvas in Trika metaphysics” (Sharma, 2021: 49).

The beginning of the manifestation process of the universe is through *Parā-Vāk*²⁹. When *Parāsamvit* manifests Himself as the universe, Śiva plays dual roles. As *Parameśvara* he remains in the background. He is also the *Sāksī*. But at the same time, he is the *karta* who controls and governs the universe. Śiva also takes on the roles of the *pramātā* and *prameya*. He is the *kaṛaṇa* i.e., the means of achieving them. He appears on different levels of the creation and actively participates in the *līlā* of his *Śakti*. Śiva in the process of *unmīṣati* through *Śakti* as universe comes into the creation aspect via thirty-six tattvas. K C Pandey (1954) defines tattva as ‘thatness or whatness namely of everything that exists’. In Trika school, the term tattva is used to refer to an evolved form of *Śakti*. The whole universe is the

²⁹ This process and theory of Vāk proposed by Trika school is discussed in the previous chapter.

evolution of *Śakti*. The first five tattva are the five principles of the universal subject and object. The first five tattvas are *Śiva*³⁰, *Śakti*³¹, *Sadāśiva*³², *Īśvara*³³, and *Śuddhavidyā*³⁴.

The next six tattvas are *Māyā*³⁵, *Kalā*³⁶, *Vidyā*³⁷, *Rāga*³⁸, *Kāla*³⁹ and *Niyati*⁴⁰. The two tattvas that follow coincide with the *Puruṣa* and *Prakṛti* of Sāṅkhya metaphysics. In Chandradhar Sharma “the first tattva after *Prakṛti* is called *Mahat*. “It is cosmic in its nature. But it has a psychological aspect also in which it is called *buddhi* or intellect. *Buddhi* is distinguished from consciousness. *Puruṣa* alone is pure consciousness. *Buddhi* or intellect, being the evolute of *Prakṛti*, is material. The senses, the mind and the ego function for *buddhi* or intellect which functions directly for the *Puruṣa*. Its functions are said to be ascertainment and decision. It arises when *sattva* predominates. Its original attributes are *dharma*, *jñāna*, *vairagya*, and *aiśvarya*. When it gets vitiated by *tamas*, these attributes are replaced by their opposites. Memories and recollections are stored in *buddhi*. *Mahat* produces *Ahankāra*. It is the principle of individuation. Its function is to generate self-sense (*abhimāna*). It produces the notion of the I and the mine. It is the individual ego-sense. *Puruṣa* wrongly identifies himself with this ego and knows himself as the agent of actions, desirer of desires and strives for ends, and possessor and enjoyer of ideas, emotions and volitions and also of material objects. The other evolutes are the sensory organs, motor organs, *tan-mātrās*, and *mahābhūtas*” (Sharma, 2013: 160-162).

³⁰ immanent or creative aspect of Parama Śiva.

³¹ Śiva’s intentness to manifest who sharply divides the Consciousness into Subject (Aham or I) and Object (Idam or This).

³² Will to manifest (I am This).

³³ The experience of “This” is defined and deep.

³⁴ Balance between I and This. The Divine’s real nature is veiled.

³⁵ Differentiation and limitation of I from This and vice-versa.

³⁶ Reduction of Universal authorship.

³⁷ Reduction of omniscience.

³⁸ Reduction of all-satisfaction.

³⁹ Reduction of eternity.

⁴⁰ Reduction of freedom and ubiquity.

3.10 Conclusion

In the present chapter, the three essential Realities *Śiva*, *Śakti*, and *Aṇu* are defined. There are three foundational powers at play in the universe which are *Icchā*, *Jñāna*, and *Kriyā* is also discussed. In the chapter the perfect definition of monism derived from Prof Arthur's work is attained by Trika school. Trika school falls in the ambit of both 'qualitative monism' and 'quantitative monism'. *Parāsamvit* or *Śiva* is the Ultimate Reality. *Śakti* is the very essence of *Śiva*. The fallacy of not being able to define the role of *Māyā* with *Brahman* is logically answered here. The *jīvas* are identical to *Brahman* but are in a beginningless cycle with *Māyā* according to Advaita Vedānta. But the *jīvas* in Trika school, are no different than *Śiva*. They are actually the reduced form of *Śiva* with limited *Śakti*. In the manifestation process of Trika school this is defined perfectly. The *jīva* just by remembering *Śiva*, becomes *Śiva* Himself. The postulation of what *jīva* is and what is its role in the universe has been achieved by Sāṅkhya, Advaita Vedānta and Yogācāra school. But how can these schools provide definition of the *jīva* with their incomplete and unclear manifestation process? The world does not end after this realization, but it is just one being a part of a play knowing that he is *Śiva* and just playing His role. But what is this remembering process? This larger question along with the illogical ways prescribed by the selected Indian Philosophical schools will be discussed in the next chapter. The argumentations and discussions to establish *Parāsamvit* or *Śiva* is the Ultimate Reality according to the Trika philosophy are presented through *sattarka*, i.e., logically presenting the fallacies in other selected Indian philosophical schools for establishing the Ultimate Reality of the Trika philosophy. In the process, *Parāsamvit* or *Śiva* can also be denoted as the Ontological Reality in the Trika school as nothing exists outside *Parāsamvit* or *Śiva*. Everything is considered as *Parāsamvit* or *Śiva* in the Trika system.

3.11 References

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Chapter - IV

Pratyabhijñā as the Means

4.1 Introduction:

Epistemology is a prominent branch of philosophy. The word epistemology means knowledge. Epistemology is concerned with the nature, scope, and origin of knowledge and its justification. The essential line of questioning in Western epistemology adheres to knowing. The question which follows this is regarding the justification of the knowledge. Many western philosophers are popularly known for their exceptional work in the field of epistemology which brought theories of empiricism, rationalism, transcendental idealism, and others. In Indian philosophy, *Pramāṇa* indicates means of knowledge. The *Pramāṇas* lead to knowledge, leading us to the gist of Indian epistemology. James G. Lochtefeld (2002) defines *Pramāṇa* as the theory of knowledge that encompasses one reliable and valid means through which humans experience or know true knowledge.

The focus of Karl Potter's (2002) work on *Pramāṇas* is on four levels, i.e., firstly, how can the true (correct) knowledge can be obtained, secondly, how does one know, thirdly, how can one not know, and lastly, to what extent knowledge about anything or anyone can be obtained. On the other hand, the notion of knowledge is questioned in the famous works of Dharendra Mohan Datta (1927) (1997). According to Dharendra Mohan Datta, it is wrong to categorise knowledge as true knowledge or false knowledge. If one states the term 'knowledge', that indicates so-called true knowledge as knowledge cannot be false. His view came from an Advaitic standpoint. The questions in Indian epistemology include the origin of knowledge, the place and reasoning of its experience, and its changing forms. In Indian philosophy, the term *Prama* means valid knowledge. However, contrary to Dharendra Mohan Datta's opinion, a word for non-valid knowledge – *Aprama* exists in Indian philosophy. All Indian philosophical schools accept the fourfold factors involved in knowledge, i.e., *Pramāta*, *Prameya*, *Pramāṇa*, and *Prama*. But each school postulates the reasons for upholding different *Pramāṇas* to suit its metaphysical tenets.

4.2 The Different Pramāṇas as per Sāṅkhya school, Advaita Vedānta and Yogācāra school:

In Indian philosophy, according to Eliott Deutsche (2000), John A. Grimes (1996), and Gavin Flood (1996)) the six *Pramāṇas* postulated are *Pratyakṣa*, *Anumāṇa*, *Upamāṇa*, *Arthāpatti*, *Anupalabdhi*, and *Śabda*. Different schools of Indian thought accept or reject these methods. Mīmāṃsā accepts all methods; only perception, inference and testimony are accepted by Yoga; only perception and inference are accepted by *Buddhism* and *Vaiśeṣika*; and only perception is accepted by *Carvāka*. Sāṅkhya philosophy is one of the ancient Indian philosophical systems. Raffaele Torella (1999) regards the Sāṅkhya school as the most accurate system of philosophy. Íśvarakṛṣṇa authored the oldest existing primary text of Sāṅkhya philosophy, *Sāṅkhyakārikā*. In the contemporary work of Gerald James Larson (2011), Íśvarakṛṣṇa belongs to the *guru-paramparā* of Sage Kapila. The text *Sāṅkhyakārikā* written by Íśvarakṛṣṇa consists of 72 *ślokas* written in the *Ārya* metre. However, Íśvarakṛṣṇa mentions that the original *Sāṅkhyakārikā* had only 70 verses. In his work, the word *Pramāṇa* is mentioned but not defined. The Sāṅkhya concept of *Pramāṇa* differs from all other schools. However, Mikel Burley (2007) argues that Íśvarakṛṣṇa and Vācaspati Miśra define the term *Pramāṇa* as the “determination of an object which is not previously cognise”. *Pramāṇa* is the means of valid knowledge and describes it as a modification of *buddhi* or *buddhivritti*, the object of which is not doubtful, contradictory and the like. Here, *prama* is a form of the operation of *buddhi*. It is the apprehension of *Puruṣa* and is *prama* in the form of the knowledge of an object. Jeaneane D. Fowler (2002) states that in the 15th or 16th Century, Vijnānabhikṣu defined *Pramāṇa* as the *vritti* or *buddhi* and *prama* as the reflection of *buddhi* having the form of the object absorbed in *Puruṣa*. He argues that the knowledge located in *Puruṣa* is correct because, in Sāṅkhya philosophy, the operation of organs is to serve the purpose of *Puruṣa*.

Sāṅkhya philosophy accepts three valid means of knowledge, namely *Pratyakṣa*, *Anumāṇa*, and *Śabda*. In verses, four to eight of *Sāṅkhyakārikā*, the valid means of knowledge or *Pramāṇa* are stated. In the works of S Radhakrishnan and CA Moore (1967), Henry Colebrooke (1837), John Davies (2013), K Kapila (1868), Phulgenda Sinha (2000) and Swami Virupakshananda (1869) referring to the *Sāṅkhyakārikā*, the three *Pramāṇas* are: *Pratyakṣa* is the immediate knowledge one gains by the interaction of sense organ with

anything. *Anumāna* is the knowledge one gains based on meditation on one's perception. *Śabda* is the knowledge one gain from the efforts of those one considers reliable sources. According to Sāṅkhya philosophy, *Pratyakṣa* alone is insufficient to know the objects and principles behind observed reality; certain existent things are not perceived. *Pratyakṣa* alone is proof of existence for Prakṛti, but its subtle principles are non-perceptible. An example of the subtle principles stated in Sāṅkhya philosophy is the human mind which is not perceptive but inferred. Lastly, *Śabda Pramāṇa* or the Vedic testimony, is self-evident and self-produced. Vedas are intrinsic in revealing the Truth. The authority of this testimony does not depend on anyone (Sinha, 2016). Advaita Vedānta takes an entirely different approach than Sāṅkhya philosophy.

Sengaku Mayeda (2006), in his outstanding work on Śaṅkara, states that in the essential text of Advaita Vedānta, the *Brahma Sūtras*, the discussion regarding *Pramāṇas* does not occur. But the terms *sruti* and *smṛiti* are used for *Pratyakṣa* and *Anumāna*, respectively. Nevertheless, Śaṅkara worked extensively on the metaphysical and soteriological aspects of Advaitic knowledge present in the Vedas. J. G. Suthren Hirst (2005) states that Śaṅkara focused on *Śabda Pramāṇa* the most. However, in Advaita Vedānta philosophy six *Pramāṇas* namely, *Śabda*, *Pratyakṣa*, *Anumāna*, *Upamāna*, *Arthāpatti*, and *anupalabdi* or *abhāvapramāṇa* are accepted.'

According to Friedrich Max Müller (1919), the focus of the Advaita Vedānta philosophy is to get rid of *avidyā* (nascence or ignorance), which causes a *jīva* to misinterpret himself. Brahman, the Ultimate Reality of Advaita Vedānta has to be actualised. In the process of doing so, six *Pramāṇas* are accepted. Firstly, *Pratyakṣa* is the direct consciousness of objects obtained through the exercise of senses. Here, the sense-organs constitute the *karana* or the unique cause of perceptual cognition. *Pratyakṣa* is the immediate knowledge in which the mental modification is identical to the object and is grasped by the self's light. Secondly, *Anumāna* is made by the notion of *vyapti* between two things, acting through past impressions (*samskara*).

Vyapti or Universal proposition is the result of induction by simple enumeration. It rests on the uncontradicted experience of agreement in the presence of two things. If one

finds two inseparable things with no exception to their relation, one may take them as universally related. Thirdly, *Upamāṇa* is the means of knowledge based on similarity. When one is aware of the similarity between a wild cow and a village cow, the knowledge born from awareness need not stretch to the subjective cow tied in the cowshed. Here, there is no scope for inference. While sustaining in the viewer's cow, the similarity comes into existence only through the knowledge of *Upamāṇa* or comparison. Fourthly, *Arthāpatti* is a means of knowledge accepted by Mīmāṃsā and the Advaita school of Vedānta. It is the presumption of something from the explanation of a known fact. According to Vedāntins, *Arthāpatti* is the presumption of the ground of justification through the knowledge of what is to be explained. It happens when a perceived fact cannot be explained without some other fact. In such cases, one can presuppose or postulate the existence of this other fact even though it is not perceived. Fifthly, *Anupalabdhi* or *abhāvapramāṇa* for Vedāntins is the particular cause i.e., the instrument of the cognition of non-existence which is not generated by any knowledge. For instance, there is no pot on the floor as it is not cognised. It is a means of knowledge through the cognition of non-existence. Here negation becomes a means of valid knowledge. However, it is a contended issue as several scholars do not consider negative on a valid means. Hence, while some accept it as a separate source of valid means of knowledge, others do not. Lastly, but most importantly, *Śabda* for Vedāntins envelops sentences or propositions which assert a relation between things free from conundrums.

Daniel Perdue (1976) (1992) points out that only two *Pramāṇas* are accepted in Buddhism. The two *Pramāṇas* are also mentioned in *Pramāṇa-samuccaya* authored by Dignāga. D Sharma (1966) and John A. Grimes (1996) state that apart from *Pratyakṣa* and *Anumāṇa*, any other means of knowledge or cognition is invalid. *Pratyakṣa* is pre-verbal, pre-conceptual, and unstructured sense data. Whereas, *Anumāṇa* only helps to cognise awareness of general attributes. *Anumāṇa* is constructed out of more superficial sensations. Yogācāra school accepts the two *Pramāṇas* as mentioned above. Trika school propounds a very different approach to the notion of *Pramāṇa*. In the Trika philosophy, the essence of Tantric epistemology is accepted, which is explained below.

4.3 The essence of Tantric epistemology:

4.3.1 What is Knowledge? What is its connection with Consciousness?

Kamalakar Mishra (2011) (1981) splendidly explains the critical role of epistemology in ontology (or metaphysics). If one aims to explain or comprehend Reality, the valid means of knowledge used as tools (or means) for knowing Reality becomes extremely important. Epistemology should be the basis of any ontological (or metaphysical) enquiry. The general understanding derived from the placement of epistemology with ontology is that epistemology is not free from ontological presuppositions. For instance, in Advaita Vedānta, the focus is directly on the Vedās. The description of Brahman is so-called derived from Vedās. Therefore, for Śaṅkara *Śabda Pramāṇa* has the most prominence among the six *Pramāṇas*. The issue raised here is what position Tantra has to offer in epistemology, i.e., what is Tantric epistemology? And is it free from its ontological presuppositions? The concept of Tantric epistemology begins with the refers to Śiva as Caitanya and Ātman. This premise is introduced in the first Sūtra of Śiva-Sūtra, ‘Caitanyamātmā’. In the work of Kamalakar Mishra (2011), the terms ‘Caitanya’ and ‘Ātman’ are loosely translated as ‘Consciousness’ and ‘Self’. The notion of ‘Self’ or ‘Consciousness’ and its relation with knowledge, according to Tantra, is taken below to further dwell on the two questions mentioned above.

If we denote the thinking principle or aspect in us as ‘Self’ or ‘Consciousness’ to be different from the body or merely defined as the biological theory stating consciousness is a cerebral activity, the notion would be falsified even in terms of Indian philosophical schools. Advaita Vedānta defines Self in *Śārīraka Bhāṣya* – ‘*ya eva hi nirākartā tasyaivātmavāt*’, meaning the one who denies the Self, the denier Himself is the Self. Similarly, Abhinavagupta in *Īśvarapratyabhijñāvimarśini* states ‘*kartari jñātari svātamanyādisiddhe maheśvare*’ implying that at the beginning of any behaviour, the Self is the knower and the doer. Mishra (2011) proposes a hypothesis. For electricity to flow, two conditions should be met. Firstly, there should be a wire or some other medium for electricity to flow. Secondly, the unbroken presence of a negative-positive circuit is necessary, i.e., the wire or medium should be in good condition.

The cutting off and on of the circuit causes the cease in electricity or its flow. Any change in the condition of the wire may cause a difference in the flow of electricity. But this does not make the electricity a product of the wire or any other medium. Electricity is an independent entity which operates via wire or any other medium. If we follow the same argumentation, Consciousness is more than a cerebral activity. Consciousness is an independent entity expressing itself through the human body's nervous system. Tantric epistemology takes the aforementioned logically valid hypothesis that Consciousness is an independent entity as a presupposition. Consciousness in Tantric epistemology is a *tattva* (nonmaterial entity) in the body with a knowing function. Also, in Tantric epistemology, knowledge is considered the nature of Consciousness.

Tantra maintains commonality with Sāṅkhya philosophy and Advaita Vedānta. Knowledge is the very nature of Self or Consciousness according to Sāṅkhya philosophy and Advaita Vedānta. For instance, illumination is not a *guṇa* of light but a *svarūpa* of the light. So, the denotation of light as illumination is correct. The uniqueness of Tantra is that they propose that even in a deep sleep, the Self or Consciousness is present even in the state of deep sleep. Self or Consciousness is covered and does not illuminate anything but is still present. Somānanda further explains this in *Śivadṛṣṭi*. Somānanda explains that on a cloudy day, the sun still exists. The sun has not lost the ability to illuminate because of the clouds. The sun is merely covered. The verse written by Somānanda is:

“*tasmin hi nirasite sarvamidam meghāveraṇavigamaneva svaprakā
śabhānukiraṇavrndamatyantavasaccham bhāsate nānyathā (Śivadṛṣṭi - 2.1)*” (Mishra, 2011:

77)

In the same way, in the state of deep sleep, knowledge is still the very nature of the Self or Consciousness. Tantra further states that knowledge and Consciousness are substantially and denotatively one. But knowledge can be understood in the same way as the very nature of light comprehends illumination. According to Tantra, knowledge is both *jñāna* and an effortless *kriyā*. Advaita Vedānta opposes this view of Tantra. According to Advaita Vedānta, knowledge is always received in a passive state. For instance, the awareness of the

sweetness of fruit comes on its own accord. We might do the activity of eating the fruit, but the awareness of the sweetness is passively received. No activity is involved in that process. In counter-argument from the Tantric viewpoint, if in a bucket of water, the reflection of any object ‘X’ is seen. Here, the bucket of water is an analogy for the mind. The bucket of water is not ‘grasping’ (becoming aware or understanding) the object X. The case is purely a physical reflection. However, this example is used as an analogy for the mind, understanding or becoming aware of the object. The knower is actively involved in knowing the process of reflection. The point put forth by Tantric is that in the process of becoming aware of object X, sensations are working. The sensations further become perception only when the knower or Consciousness are perceiving the object. If the knower does not pay attention to object X, no perception or awareness of the object is completed. The activity of knowledge or knowing anything is involuntary. It happens automatically and effortlessly. The knowledge is also *svayamprakāśa*, i.e., “knowledge becomes aware of itself not by making itself its object but through self-illumination” (Mishra, 2011: 81).

4.3.2 The Pramāṇa in Tantric epistemology:

In Tantric epistemology, the accepted number of *Pramāṇas* is not highlighted. The essential question addressed in Tantric epistemology is a deeper insight into the problem of the valid means of knowledge. Consciousness is considered the underlying principle of all means of knowledge, and thus Consciousness is the ‘*Pramāṇa*’ in Tantra and Trika philosophy. Abhinavagupta in *Īśvarapratyabhijñāvimarśini* (verse 2.3.1) proves the same:

“*pramāṇāni pramāveśe svabalākramaṇakramāt, yasya vaktrāvalokīni prameye taṁ stumaḥ śivam | pramāṇānyapi vastūnām jīvitam yāni tanvate, teṣāmapī paro jīvaḥ sa eva parameśvaraḥ || (Īśvarapratyabhijñāvimarśini - 2.3.1)*” (Mishra, 2011: 82)

Consciousness is thus the means of knowledge; any other means are merely its extension. But the focus shifts towards the validity of the means of knowledge. Here also Consciousness plays a huge role. *Pratyakṣa* can only be treated as a *Pramāṇa* when Consciousness is involved. The data from the sense organs does not generate knowledge, according to the Trika school. When Consciousness operates through the sense organs, only

then *Pratyakṣa* takes place. All remaining *Pramāṇas*, such as *Anumāṇa*, *Upamāṇa*, *Arthāpatti*, *Anupalabdhi*, and *Śabda*, operate only through Consciousness. In the Trika philosophy, *Śabda Pramāṇa* is termed *Āgama Pramāṇa*. Abhinavagupta in *Īśvarapratyabhijñāvimarśini* makes the following connection between *Āgama Pramāṇa* and Consciousness:

“āgamastu nāmāntaraḥ śabdanarūpo draḍhīyastamavimarśātmā citsvabhāvasya īśvarasya antaraṅga eva vyāpāraḥ pratyakṣāderapi jīvitakalpah || (*Īśvarapratyabhijñāvimarśini* - 2.3.2)” (Mishra, 2011: 82)

Āgama is considered a linguistic expression in the process of knowing *Śiva*. *Śiva* is Consciousness, and *Āgama* is the life of *Pratyakṣa*. So, the Trika philosophy concludes that Consciousness is the only *Pramāṇa* and the other *Pramāṇas* are its means. In Tantric epistemology, a clear distinction is made between *buddhi* and Consciousness. In Sāṅkhya philosophy, *buddhi* is not *Puruṣa* or Consciousness. It is the *buddhi* which perceives through the sense organs. But in Tantric epistemology, *buddhi* and the *indriyas* are mere means of knowing. But they themselves do not see or know. It is the Consciousness which uses them to see or know. In Tantric epistemology, according to Utpaladeva, Consciousness is self-proved. He denotes the Self or Consciousness, termed *ādi-siddha*.

In the previous chapter, the manifestation of the world is explained. The Self or Consciousness is directly connected with the manifestation process. But the main concern in Tantric philosophy is knowing the self. The actuality of existence is *svātantrya* and perfection. But the self is unaware of perfection. Thus, the real problem in Tantric epistemology is the unawareness of the self's real identity. The notion of *Pratyabhijñā* begins at this point in the Trika philosophy. But where did the term and notion of *Pratyabhijñā* arise in the Trika system? Utpaladeva, a pupil of Somānanda, introduced the term *Pratyabhijñā* in the Trika school. The notion of *Pratyabhijñā*, however, was based on the teachings and writings of Somānanda. Mark Dyczkowski worked extensively on the translation of *Īśvarapratyabhijñākārikā* of Utpaladeva. Dyczkowski (1992) points out that the Trika school's visibility and the notion of *Pratyabhijñā* became famous because of Abhinavagupta. In the prominent texts such as *Īśvarapratyabhijñāvimarśini*, *Tantrāloka*, *Tantrasāra*, *Paramārthasāra*, Abhinavagupta explain the concept of *Pratyabhijñā*. However, Kṣemarāja

wrote the lucid digest of the Trika school, namely, *Pratyabhijñāhṛdayam*. The life of Kṣemarāja remains a mystery, but *Pratyabhijñāhṛdayam* holds the same prominence as *Vedāntasāra* does in Vedānta (Singh: 2013). Kṣemarāja regards *Īśvarapratyabhijñākārikā* of Utpaladeva as a significant work of the Trika school. Kṣemarāja, at the onset of *Pratyabhijñāhṛdayam*, states that his work is a straightforward manual of *Īśvarapratyabhijñākārikā*, particularly for those who, through Divine Grace, have become inclined to understand the principles of the Trika system. Kṣemarāja himself composed the verses and commentary of the verses in *Pratyabhijñāhṛdayam*. The role of *Paśu*, which has a deep connection with the notion of *Pratyabhijñā* in the Trika system, is understood through *Pratyabhijñāhṛdayam*. Firstly, the meaning of *Pratyabhijñā* is explained below in the context of both Utpaladeva's and Abhinavagupta's work.

4.4 What is Pratyabhijñā?

In Tantra, the real nature of self is *Śiva*. *Śiva* is *śuddha samvit*, the state of *svāntarya* and perfection. Being *Śiva*, one perceives oneself as *Paśu*, i.e., poor and limited being. The mere realisation that one is *Śiva* leads to freedom. This is the main and novel argument provided by the Trika school. Utpaladeva introduces *Pratyabhijñā* or *abhijñā* in his writings. The English translation of the term *Pratyabhijñā* is recognition. But the translation does not capture the essence of *Pratyabhijñā*. *Pratyabhijñā* is not the remembrance of someone or something known. This is the common usage of the term *Pratyabhijñā*. Utpaladeva explains this in *Īśvarapratyabhijñākārikā* below:

*antato 'pi sāmānyātmanā vā jñātasya punarabhimukhībhāvāvasare
pratisandhitaprāṇitameva jñānam pratyabhijñā.....|| (Īśvarapratyabhijñākārikā - 1.1.1)*
(Mishra, 2011: 306)

Pratyabhijñā is recognising the true identity of someone or something which one might have seen before or not seen, but its identity was unknown. *Pratyabhijñā* is knowledge of identity. However, *Pratyabhijñā* is not perception. *Pratyabhijñā* is the knowledge of the real identity of the person or thing perceived. *Pratyabhijñā* is also different from memory which is a mere cognition ability. Memory is a mental reproduction of something

experienced in some past experience. *Pratyabhijñā* is seeing a person or thing and also recognising the real identity of that person or thing. However, the notion of *Ātma-Pratyabhijñā* or recognition of the Self can sometimes be described as a remembrance as one remembers one's self.

Remembrance can only happen when one forgets at some point. But when we take the notion of *Pratyabhijñā*, one is ignorant from the beginning of time. It is not that the event of forgetting or becoming ignorant is a part of the history of existence. So, if we say *Ātma-Pratyabhijñā* is described as a remembrance as one remembers one's self, then the actual meaning is becoming aware or awakening of our real nature and not the recollection of some past thing. Abhinavagupta further explains this in *Īśvarapratyabhijñāvimarśini*.

“*nṛpatim prati pratyabhijñāpito 'yam ityādau.....|| (Īśvarapratyabhijñāvimarśini - 1.1.1)*” (Mishra, 2011, 307)

Abhinavagupta states that the King didn't know Pandit A. Pandit B, a member of his court, brought Pandit A to meet the King. The king was informed about his and his qualifications. Now the King knows the full identity of Pandit A. This is the scenario of *Pratyabhijñā*. To further explain *Pratyabhijñā*, Abhinavagupta gives an example of a love-laden-hearted lady. The lady is engaged to a man. She, without knowing or seeing the man, has fallen in love. When the man appears before her, she sees him as any other man. But when the man's real identity is revealed, she becomes overjoyed. This is *Pratyabhijñā*, i.e., recognition of the true identity of some person. Abhinavagupta further states the following:

“*...pūrṇaśaktisvabhāve īśvare sati svātmanyabhimukhībhūte tatpratisandhānena jñānam udeti, nūnam sa eva īśvaro 'hum – iti... (Īśvarapratyabhijñāvimarśini - 1.1.1)*”
(Mishra, 2011, 308)

According to Abhinavagupta, we do not recognise our real identity. Our real identity is *Śiva*. It is through the scriptures or a Guru we realise our real identity. *Pratyabhijñā* of the Self is awareness of one's real identity. *Pratyabhijñā* is defined in *Īśvarapratyabhijñākārikā* as ‘something new in the history of *Paśu*. The same is indicated in the verse below:

“śaktyāviṣkaraṇeneyam pratyabhijñāpradarśyate | (Īśvarapratyabhijñākārikā -
1.1.3)” (Mishra, 2011: 308)

The connection made by the researcher here is the inter-relationship of knowledge, Consciousness, and *Pratyabhijñā*. Knowledge is the very nature of Consciousness, as stated earlier. *Pratyabhijñā* is also the knowledge of one’s own real identity. The question which arises here is how is *Pratyabhijñā* knowledge? But before establishing the same, the two kinds of *mala* and knowledge are discussed. Despite having the knowledge through the scriptures and Guru that one is *Śiva*; *Śiva* realisation does not occur. One remains *Paśu*. Is *Pratyabhijñā* verbal or intellectual knowledge? Does this knowledge bring *Śiva* realisation? Abhinavagupta first describes two types of *mala* before describing the two types of knowledge according to the Trika philosophy. The first *mala* pertains to *buddhi* and is thus known as *bauddha mala*. The second about *Puruṣa* (here, *Puruṣa* is a person and not the Ultimate Reality of is Sāṅkhya school) is called *Pauruṣa mala*. Abhinavagupta states the two malas and knowledge in *Tantrāloka*.

“malamajñānamichhanti saṃsārāṅkurakāraṇam ...
na hi bauddhājñānamātranivṛttau mokṣa bhavet |
pauruṣe paurajñāne dīkṣādinā nivṛtte sati jīvamuktim pratyapi kāraṇam bhavet |
ajñānasya Pauruṣabauddhātmakatvena dvaividhye ’ pi iha Pauruṣameva vivakṣtam
syānānyat ...
... kevalena punastena na kiñcit setsyati ityuktaprāyam |
Pauruṣam punarjñānamuditam sat anyanirapekṣameva mokṣakāraṇam |” (Mishra,
2011: 309)

Bauddha mala is defined as intellectual ignorance, which can be removed by acquiring intellectual knowledge from the scriptures. In *Pauruṣa mala*, the entire being of a person is gripped. Spiritual impurity is the *Pauruṣa mala*. The only way to get rid of *Pauruṣa mala* is *dīkṣā* for sincerely following the path of *sāadhanā*. The removal of *Bauddha mala* is through *Bauddha* knowledge or intellectual knowledge. *Pauruṣa mala* is removed through *Pauruṣa* knowledge or existential knowledge. The scriptures declare that *mokṣa* can be attained by knowledge. But it is only possible through *Pauruṣa* knowledge, not merely *Bauddha* knowledge. This does not make *Bauddha* knowledge irrelevant. It is considered a prerequisite for a *sādhaka* in *sāadhanā*. *Bauddha* knowledge removes doubts regarding the

philosophical positions, i.e., the *sādhaka* primarily and intellectually understands that he is *Śiva*. *Bauddha* knowledge is the removal of impurity. It clears the misunderstanding that Self-knowledge is merely verbal or intellectual knowledge. The verses in *Tantrāloka* written by Abhinavagupta explain that *Pratyabhijñā* is not verbal knowledge but an actual experience. The first premise was adapted through ‘*Caitanyamātmā*’. It was established that *Caitanya* and *Ātman* are identical. Also, *Caitanya* or *Ātman* (Consciousness or Self) is the main *Pramāṇa* in the Tantric epistemology. Other *Pramāṇas* are mere extension of, *Caitanya* or *Ātman* (Consciousness or Self). Knowledge is the nature of *Caitanya* or *Ātman* (Consciousness or Self). Furthermore, *Pratyabhijñā* is also defined as knowledge in the Trika school. Therefore, *Caitanya* or *Ātman* (Consciousness or Self) is *Pratyabhijñā*. Thus, highlighting the nuanced notion of *Caitanya* or *Śiva* as not just the Ontological Reality in the Trika school but also the Epistemological Reality or Tool to achieve *Caitanya* or *Śiva*. This interlinkage and argumentation are depicted in the figure below:

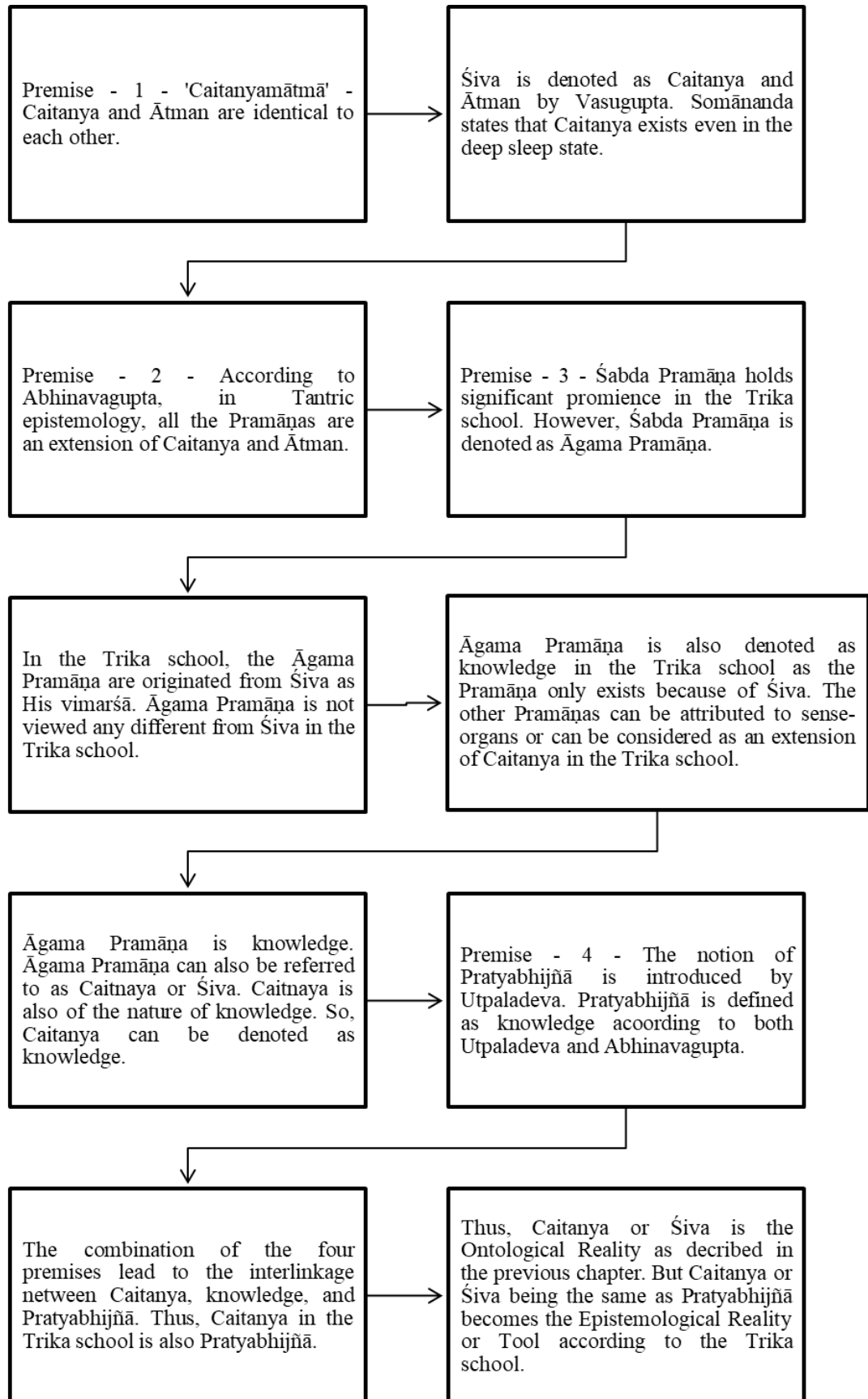


Figure – 3 – The interlinkage of Caitanya, knowledge, and Pratyabhijñā

Pratyabhijñā can also be perceived as the removal of *mala* or even spiritual transformation. As mentioned above, *mala* is not physical dirt but is the nature of *ajñāna*, which is only removed by *jñāna*. In the Trika philosophy, the example of a dream is taken to explain this. In a dream, one can be extremely tortured due to *ajñāna* that this is a dream. This *ajñāna* can also bring practical change in the person. That is why Abhinavagupta connects this *ajñāna* to *Pauruṣa mala*. But when the person wakes up, the illusion breaks. This is the case of *jñāna*. This *jñāna* brings a practical change in the person, opposite to the physical change experienced during the dream. That is why Abhinavagupta defines it as *Pauruṣa* knowledge. *Pratyabhijñā* is called *jñāna*, which is enlightenment or awakening of the higher levels of consciousness. Scholars such as Kamalakar Mishra and Jaideva Singh do not translate the term *jñāna* as used in the Trika philosophy as knowledge as *jñāna* as comprehended from the above discussion is not ordinary knowledge. The highest *jñāna* in Tantric literature is the awareness that one is all. This state is known as *pūrṇāhantā*.

The Trika school is an idealistic school which does not propound a material Reality. *Śiva* or Consciousness is the only Ultimate Reality. The reality of the world is *ābhāsa* or epistemic. Therefore, according to the Trika school, there is no material transformation. The transformations are always epistemic. Quoting here the dream state example again, the change from the dream state to the waking state is always epistemic. *Paśu* has forgotten its identity, similar to what is observed in the dream state. *Ājñāna* is primordial forgetfulness of one's real identity and nature. Thus, *Pratyabhijñā* is a kind of remembrance of the same. Both *ajñāna* and *jñāna* bring transformation in a person or rather in one's personality. In a dream state, one's personality transforms. In the awake state, one's previous and real personality is restored. *Pratyabhijñā* is an intuitive mode of knowledge. The knowledge is immediate. This is due to the unity of knower and known in the Trika philosophy.

In the Trika philosophy, the knowledge of the Self is *svayamprakāśa*. It cannot be compared to knowing objects such as a floor or chair. The analogy of light illuminating the object and itself in the process is apt for better understanding. The Self is also the content of *Pratyabhijñā*. *Pratyabhijñā* is thus Self-realisation. It is an intuitive experience of the Self. Trika philosophy stands out from the other prominent Indian philosophical schools. This is so

because Self or Consciousness is the only Reality, and *Pratyabhijñā* can also be denoted as knowledge of Reality. The world is a self-projection of Self or *Śiva* or Consciousness. When one owns the Self through *Pratyabhijñā*, the understanding of the world as *ābhāsa* or *pratibimba* of oneself occurs. Reality is the entirety of the Self. Knowledge of the Self thus is the knowledge of the entire Reality.

In conclusion, *Pratyabhijñā* is not just the knowledge of the Self, but the knowledge of the entire Reality as Self or Consciousness includes all Reality within itself. *Pratyabhijñā* also lies on the ground of unity of *Śiva* and *Paśu* or *Aṇu*. According to Navjivan Rastogi (1977), the idea of *Pratyabhijñā* is introduced in the Trika school to establish the permanent Self or Knower. Now the question arises of how the Trika school defines *Paśu* or *Aṇu*.

4.5 How does the Trika philosophy define Paśu?

In the Trika system, *Paśu* or *Aṇu* is known as the *sva-saṅkocita* form of *Śiva*. This term is used for *Paśu* to highlight that *Paśu* is not different from *Śiva* but is a self-reduced or self-limited form of *Śiva*⁴¹. *Śiva* or Parama *Śiva* or *Parasamvit* is *svātantrya*. He reveals Himself to Himself out of his *svātantrya* as the *vīśva*. *Śiva*, by concealing His nature, appears as countless *prameya* and *pramātā*. But Trika's philosophy states that *Śiva*, by reducing Himself as countless limited subjects and objects, does not forget His own nature. The process of *svarūpa-gopanam* is not temporal but relatively intuitive. *Śiva* or *Parasamvit* uses His *Śakti* for *nigraha*. This is the first step in the process of *svarūpa-gopanam*. *Śiva* is using his *Svātantrya Śakti* for self-limitation. By doing this, *Śiva* takes a finite form which is called *cidaṇu*. *Cidaṇu* is the principal form of *Paśu*. In the self-limitation by and of *Śiva*, His real Nature is hidden. This gives rise to *Āṇavamala*.

Paśu, in the state of *cidaṇu*, is devoid of body apparatus. Thus, he is incapable of participating in the creation. *Cidaṇu* is immersed in *ajñāna* and is insentient. But then, how to

⁴¹ ...śiva eva grhītapaśubhāvaḥ | (Paramārthasāra) (Mishra, 2011: 325)

justify the scenario of countless individual beings in the universe? To perform any *karma*, *cidaṇu* needs a *deha*. SenSharma (1983) explains that an individual can only obtain a *deha* when *bhogavāsanā* is fulfilled through *karma* occurs. *Bhogavāsanā* only arises because of *Karmabīja*. In the Trika philosophy, the “imposition of *Āṇavamala* on the individual being is followed by his veiling by *Māyā*, before he is ready to be associated to *Karmabīja*” (SenSharma, 1983: 45). Through *Śiva*, the *Māyā tattva* or *Māyā Śakti* attaches itself with *cidaṇu* and awakes the *bhogavāsanā* through *karma*. This forces the individual to assume a suitable *deha*. *Karmabīja*, with the help of *Prakṛti tattva*, further conceal *Śiva*’s nature. This is termed *kārmamala*.

In the state of *kārmamala*, the *deha* of the individual completes the entire task of self-concealment and from *cidaṇu*, then evolving to *Sakala*. This is almost the final stage of the individual’s involvement in the creation. In this stage, the identification with the body apparatus is wholly achieved. This false identification is essential for *ahampratiti* to occur. The vicious cycle starts from the individual being in *ajñāna*, he performs *karmas* to sustain the embodied form than to achieve and fulfil *bhogavāsanā*. He is thus further bound in the cycle of *karma*. In simple terms, like dominos, one *karma* leads to consequences that need to be met with and which additionally give rise to more and more *karmas*. According to the Trika philosophy, every embodied individual is covered by three self-imposed *malas*. The three *malas* are *Āṇavamala*, *Māyīvamala*⁴², and *Kārmamala*. However, each embodied individual is either covered by one *mala* or two or three in different combinations. This is unique, too, in the Trika philosophy.

It is through the *Nigraha Śakti* that *Śiva* self-conceals Himself. *Āṇavamala* is, however, considered the fundamental *mala*. The remaining two *malas* only exist because of *Āṇavamala*. If *Śakti* destroys the *Āṇavamala*, the remaining two *malas* cease to exist. *Āṇavamala* is associated with each *sattā*. The self-concealment of *cidaṇu* by *Āṇavamala* causes *ajñāna*. Due to *ajñāna*, *akhyāti* occurs, resulting in the experience of the so-called ‘Not-Self’. This is also denoted as *Pauruṣa ajñāna*. *Pauruṣa ajñāna* is called the fundamental *ajñāna* as it is caused by the fundamental *mala*, i.e., *Āṇavamala*. *Pauruṣa ajñāna* has an

⁴² The notion of *Māyīvamala* is explained in the same section below.

almost permanent impact on the individual being. To get rid of *Pauruṣa ajñāna*, Divine Grace or anugraha is essential. However, all the three *malas* - *Āṇavamala*, *Māyīvamala*, and *Kārmamala* are considered beginningless. Nevertheless, they are also destructible by intense personal efforts.

Pauruṣa ajñāna is *ajñāna* associated with the being of an individual. The *Pauruṣa ajñāna* is even present in the states of *Vijñānakalas* and *Pralyākalas*. On the other hand, *Bauddha ajñāna* is temporary. *Pauruṣa ajñāna* is considered ‘permanent’ as it exists till the time the individual’s self-limitation exists. The idea which needs to be cleared is how *Śiva* remains free from *Āṇavamala*. In the Trika system, *Śiva* is *sarvajñā* and *sarvakartā*. So *pūrṇa jñāna* and *svātantrya* become prominent aspects of His very nature. These two aspects remain coalesced. Thus, these aspects remain indistinguishable from *Śiva*. But when *Śiva*, through His *svātantrya*, covers Himself with *Āṇavamala*, *Śiva*’s nature appears to get differentiated and affected by *sañkoca* in to *cidanu*. *Cidanu* starts to appear in two different classes of *jñāna* and *Kriyā* because of *Āṇavamala*. In the first class, *Āṇavamala* affects only the *Kriyā* aspect of *cidanu*. This deprives the *cidanu* of *svātantrya*. But in this case, *cidanu* retains *bodha*. This is why in the Trika philosophy, such *cidanu* is referred to as *Vijñānakalas* or *Vijñanakevalis*. *Vijñānakalas* or *Vijñanakevalis* are not that different from *Śiva* as they retain the knowledge of true nature. They are just deprived of *svātantrya*. *Vijñānakalas* or *Vijñanakevalis* are thus included in the category of *Paśu-pramātās*. Also, *Vijñānakalas* are unique as they are above the level of *Māyā* as they know their true nature. But despite being free from *Māyā* and *Kārmamala*, *Vijñānakalas* are still immersed in *ajñāna* as they are in the *akalāvasthā* state.

In the second class, *Āṇavamala* obscures the *jñāna* aspect of *cidanu*. The individual *cidanu* completely gets devoid of *bodha*. But here, the *Kriyā* aspect remains completely unaffected. This makes such individual *cidanu* undergo further involvement in the creation, and they come under the influence of *Māyā*. The individual *cidanu* enwrapped in the *Māyā tattva* is covered up by a veil. Here, *Māyīvamala* is introduced from an individual *cidanu*’s perceptive. But *Māyā tattva* is not alone in this process; five *Kañcukas* accompany it. *Kañcukas* and *Māyīvamala* further limit and hide the true nature of *cidanu*. In this way, the individual *cidanu* gets in the cycle of *karma* because of *malas* with his *jñānendriyas* following his *karmavāsana*.

The gross body is temporary and exists till the exhaustion of particular *vāsavā*. In the process of exhausting the *vāsanās*, fresh *vāsanās* are accumulated. So, a fresh gross body is acquired in the next birth to exhaust the accumulated *vāsanās*. This can be ad infinitum till the exhaustion of *vāsanās* happens. This is possible by sincere personal efforts. But what does Trika school mean by stating sincere individual efforts? This question will be answered in the next chapter. This section establishes the connection of *Paśu* or *Aṇu* with *Śiva*. This *vīśva* is a self-projection of *Śiva*. *Śiva* with His *Śakti* manifests the *vīśva* and reduces Himself into *Paśu*. But the term *Paśu* is not established. And how does *Paśu* get involved in the thirty-six *tattvas* put forth by the Trika school in the manifestation process? Now the question is the placement of *Paśu* or *Aṇu* in the creation.

4.6 The placement of *Paśu* in *vīśva*

The immanent aspect of *Śiva* manifestation logically begins with *Sadāśiva tattva* leading towards the evolution of the lowest and grossest *tattva* - *Prṥthvi tattva*. The *śṛṣṭi* is said to have two *bhūmi*, which are called *Adhyās*. The two *Adhyās* are *Śuddha Adhyā* and *Aśuddha adhva*. The *Śuddha Adhyā* consists of five *tattvas*, namely, the *Śiva tattva*, the *Śakti tattva*, the *Sadāśiva tattva*, the *Īśvara tattva*, and the *Śuddhavidyā tattva*. The manifestation in *Śuddha adhva* is started by *Parmeśvara* or *Parāsaṃvit*. The *pramātā* present in this order is the diverse forms of *Parāsaṃvit* Himself. Hence, they are referred to as *Śuddha Pramātās*. Kṣemarāja wrote a *Nirṇaya* on the *Spanda Kārikās* provides two-fold reason to refer to *Pramātā* as Pure *Pramātās*. Firstly, *Śuddha Pramātās* are present with the *Parapramātās*. Pure *Pramātās* are free from *saṅkoca* and remain in *Śuddha Aham* and *aiśvarya*. They experience the *vīśva* as *Idam*. Secondly, they exist in complete unity as in the first five *tattva* no duality exists. Jaideva Singh (2013: 130) further classifies within *Śuddha Adhyā* - the *Śiva*, the *Mantramaheśa*, the *Mantrareśa*, and the *Mantra*. These four classes belong to the *Śiva-Śakti tattva*⁴³, the *Sadāśiva tattva*, the *Īśvara tattva*, and the *Śuddhavidyā tattva*. These *Śuddha Pramātās* can be countless in numbers. But the Pure *Pramātā* at the *Śiva tattva* is

⁴³ J C Chatterjee (1978) considered *Śiva tattva* and *Śakti tattva* as one in accordance with Kṣhemarāja *Pratyabhijñāhṛdayam*.

singular as *Śiva Pramātā* is the Highest *Pramātā*. However, Jaideva Singh (2013) argues that *Śiva tattva* and the *Śakti tattva* are above the manifestation. The *Śuddha Adhyā* consist of the *Sadāśiva tattva*, the *Īśvara tattva*, and the *Śuddhavidyā tattva*. These *tattvas* are referred to as Supramundane manifestation.

The *Śuddha Pramātās* do not have a body apparatus as *Prākṛta* elements are absent. It is interesting to note that not all *Śuddha Pramātās* are considered to be equal despite being pure and universal in nature. In the Trika system, Kamalakar Mishra (2011: 180) explains that the distinction within the four classes of *Śuddha Pramātās* is due to the predominance of either *Cidānanda Śakti* or *icchā Śakti* or *Jñāna Śakti* or *Kriyā Śakti*. *Cid Śakti* and *Ānanda Śakti* are predominant in *Śiva tattva* and *Śakti tattva* respectively. The predominance of *icchā Śakti* appears in *Sadāśiva tattva* or the *Aham Idam* or ‘I am this’ state. *Sadāśiva tattva* is also called *Sādākhya tattva* as the first notion of world-experience begins. However, in this *tattva* the world is in an indistinct state and perfect identity. *icchā Śakti* primarily works in this state. In the *Īśvara tattva*, the *Jñāna Śakti* is predominant. The I-consciousness and world-consciousness are equal. The states change to *Idam Aham* or ‘This is I’ state. ‘I’ becomes the *vīśva*. But in this state, the *vīśva* is still identical with the Divine Self. This state is the state of *abheda*, i.e., there is still no difference between ‘I’ and ‘This’. The predominance of *Kriyā Śakti* is in *Śuddhavidyā tattva*. The state now becomes *Aham Idam ca* or ‘I am I and also This (universe)’. This aspect still is in the state of identity in difference. The *Śuddha Adhyā* represent the universal aspect of Consciousness. The objects or *vīśva* are still perceived as part of the subject or *Parmeśvara* or *Parāsamvit*.

The creation now dwells down to the *Asuddha Adhyā*, which begins from *Māyā tattva* to *Prithvi tattva*. Here, the *cidaṇus* by the *icchā* of *Śiva* gets an opportunity of satiating their *bhogavāsanā* which are on the verge of fulfilment. The *Asuddha Adhyā* are referred to as mundane manifestation. The chief reason for *Asuddha Adhyā* is *Māyā Śakti* which is also the *upādāna kāraṇa*. The *Māyā Śakti* imposes limitations which prevalence of duality and discreteness in every level of creation begins. The experiencers characterised by limitation because of *Māyā Śakti* become impure by nature and are referred to as *Paśus*. *Paśus* are further categorised into three - *Vijñānakala*, the *Pralayākala*, and the *Sakala*.

As discussed earlier, the *Vijñānakalas* constitute of *Paśu-pramātās* which are bound by *Āṇavamala* just like all *Paśus*. But *Paśu-pramātās* unlike the other *Paśus* are *Śuddha Ahambodha*. *Paśu-pramātās* are not affected by *Māyīvamala*, and *Kārmamala*. Nevertheless, *Paśu-pramātās* are not the creatures of *Asuddha Adhya* and exist outside the realm of *Māyā tattva*. But we cannot imply that *Paśu-pramātās* exist in *Śuddha adhyā* as the *Vijñānakalas* are limited and impure by nature, so there is no room in the realm of pure creation. It is wrong to assume that there is some position between the *Śuddhavidyā tattva* and the *Māyā tattva*. But the positioning of the *Vijñānakalas* exist in the intermediate level somewhere between the *Śuddhavidyā tattva* and the *Māyā tattva*. But in the Trika philosophy, no such state is propounded. It is easier to denote that all the *pramātās* in the *Śuddha Adhyā* and *Asuddha adhya* rest in the *Parapramātā* state. But this also does not provide the justification

of the position for the *Vijñānakalas*. The *Vijñānakalas* just affected by *Āṇavamala* are devoid of *deha*. Therefore, the *Vijñānakalas* are incapable of performing any *karmas*. So, it is right to assume that without a *deha* the *Vijñānakalas* are only submerged in *ajñāna*. For emancipation they solely depend on the anugraha of *Śiva*.

The *Vijñānakala* are confined to their state of *Śuddha Aham* and cannot have objective experience. The *Vijñānakala* are infinite in number but remain unconsciousness of their mutual differences as they are not bound by spatial or temporal limitations. Abhinavagupta states that they remain infinite on number purely because of the Will of *Śiva*. The remaining two categories of *Paśu* namely, the *Pralayākala* and the *Sakala* fall under the ambit of *Asuddha Adhyā*. The *deha* of *Pralayākala* remains dissolved in *Māyā tattva*. Therefore, the *Pralayākala* are devoid of ego-consciousness. They remain in the state of *śūnya*. That is why the *Pralayākala* are also known as *śūnya pramātā*. The *Pralayākala* do not have any experience so they are devoid of *Jñāna*. The *Pralayākala* without ego-consciousness or the power of *Jñāna* and *Kriyā* remain insentient in *ajñāna*. The *Pralayākala* are fettered by two *malas* *Āṇavamala* and *Kārmamala*. Due to the *malas*, the being remains in the form of *samskara*. The *Pralayākala* are not associated with *Māyīvamala* as their *deha* is in a state of dissolution. But this state of dissolution only lasts for a certain period of time.

When the state of dissolution is over, their *deha* is attained according to *Kārmamala*, then they are known as *Sakala*. The *Sakala* are embodied creatures of *Aśuddha Adhyā*. The *Sakala* are associated with all three *malas* - *Āṇavamala*, *Māyīvamala*, and *Kārmamala*. All the *Sakalas* have *dehas* but they have different *dehas* because of the different associations with *Karmabīja*. The *Sakalas* are categorised into two types of possession of *dehas*, namely, *karmadeha* and *bhogadeha*. The *deha* of *karmadeha Sakala* serves as instrument in performance of *karma*. The *Sakala* possessing such a *deha* have limited *Ichhā* and *Kriyā*. They are however endowed with unique privilege to exercise *Ichhā* and *Kriyā* though in a limited way. Due to this privilege, the being suffer the consequences of their own *Karmās*. On the other hand, *bhogadeha Sakalas* lack a distinct personality of their own. The *bhogadeha* are merely a vehicle of enjoyment. They do not possess the privilege of *Kriyā*. Their activities are blind responses to either internal or external stimuli.

There is a three-fold categorisation in *bhogadeha Sakalas* - superhuman *Sakalas*, human *Sakalas*, and sub-human *Sakalas*. The superhuman *Sakalas* are called *devatās*. The human *Sakalas* are referred to as *mānuṣa*. Whereas, the sub-human *Sakalas* are known as *tiryag/tiryak Sakalas*. The *bhogadeha Sakalas* follow a hierarchy. The *devatās* are tools of Supreme Will that *Śiva* possesses. The *devatās* stay in the same state till the *bhogavāsanā* is not exhausted. At the exhaustion of *bhogavāsanā*, they get equipped with *deha* of *mānuṣa Sakalas*, i.e., *karmadeha*. On the other hand, *tiryag/tiryak Sakalas* are classified into five varieties - *Paśu*, *mṛga*, *sarīṣpa*, *pakṣī*, and *sthāvara*. The *tiryag/tiryak Sakalas* do not possess *Ichhā* and *Kriyā*. But *tiryag/tiryak Sakalas* do not get stuck at one stage as *devatās Sakalas*, they evolve.

Only *mānuṣa Sakalas* with their *karmadeha* possess the unique ability to perform actions and bear its consequences. They have ego-consciousness with limited *Ichhā* and *Kriyā*. In the Trika system, this agency with limited *Ichhā* and *Kriyā* is unique as *mānuṣa Sakalas* have the privilege to direct their *karmas* in any direction. They also have the power to elevate their *karmas* and rise above the *Māyā tattva*. Nevertheless, they also have the power to further degrade themselves. The *mānuṣa Sakalas* can exist beginning from *Mahat* to *Prthvi tattva*. The above discussion of *Paśu* in *vīśva* has been primarily comprehended from

Kṣemarāja's *Pratyabhijñāhṛdayam* (Jaideva, 2013). The discussion of *Paśu* in *vīśva* also ends with the freedom provides to *Paśu* to perform any form of *karmas* to free and have *Pratyabhijñā* of the True Self. This notion is elaborated upon in the next chapter.

4.7 Conclusion

The Trika school uses Tantric epistemology to establish *Pratyabhijñā* as an epistemic tool. In the chapter, a new connection between *Śiva* (or Consciousness), knowledge, and *Pratyabhijñā* has been made. But the connection of *Pratyabhijñā* with Consciousness and knowledge can only be understood through textual analysis as the verses regarding the notion of *Pratyabhijñā* are scattered in various primary texts of the Trika school. It is essential to note that *Pratyabhijñā* is an epistemic concept which stands for the unity of the ontological Reality and *Paśu*. *Śiva* is discussed as an ontological Reality in the previous chapter. However, with *Pratyabhijñā* as an epistemic tool, *Śiva* is also established as an epistemological Reality in this chapter. The *Pramāṇas* prescribed by other selected Indian philosophical schools are proved to be incomplete without the presence of *Pratyabhijñā* and an Absolutistic Ultimate Reality. The notion of *jīva*, as discussed by the selected Indian philosophical schools, is projected to be illogical. The Trika school introduces *Paśu* and its nature which is coherently linked with *Śiva*. The question which arises now is how is the epistemic tool - *Pratyabhijñā* used to liberate the *Paśu* from the *malas* and *ajñāna*? To answer the question, different levels in *Pratyabhijñā* need to be achieved. The role of *Pratyabhijñā* in the four *upāyās* and *Śaktipāta* is a new concept put forth by the Trika school.

4.8 References

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Chapter - V

Pratyabhijñā as the End

5.1 Introduction:

The Trika school accepts the Tantric outlook and emphasises that the *Paśu* is nothing but *Śiva*. *Paśu* is the reduced form of *Śiva*. In the Trika system, it is propounded that nothing exists apart from *Śiva*. Kamalakar Mishra (2011) describes this using the analogy of wave and ocean. The wave gets submerged in the ocean as it is nothing but water, as is the ocean. But when a boat made of wood and iron sinks into an ocean, it does not become one with the ocean. Therefore, *Paśu* is completely one with *Śiva* or Consciousness. *Śiva* performs *pañcakṛtya* (Chatterjee, 2014) with His *svātantrya* which are - *sṛṣṭi*, *sthiti*, *saṁhṛti*, *nigraha*, and *anugraha*. The *Paśu* being limited *Śiva* also performs the *pañcakṛtya* in their worlds. Kṣemarāja defines this in *Pratyabhijñāhṛdayam* (Singh, 2013). This is explained in the context of a dream. In the dream state, the *Paśu* creates an imaginary state, sustains it for some time and destroys it once awake. In the dream state, the *Paśu* covers himself as something other than himself. Then while waking up, he uncovers himself and gets restored in his form. In *Tantra*, the limited *svātantrya* of the *Paśu* is bestowed so that he can also imitate *Śiva* and exercise the *svātantrya* that *Śiva* has. This limited *svātantrya* also acts as a constant reminder of *Śiva*'s real nature. In the Trika philosophy, Self-realisation, i.e., knowing that one is *Śiva* has no degrees or levels. One has either experienced the *Pratyabhijñā* of Self or is ignorant. But to comprehend the journey of Self-realisation, an imagination of hierarchy is suggested. The hierarchy is based on the individual's ability to break free from ego-consciousness or misidentification. In the Trika system, according to Chatterjee (2014), seven grades or *sapta-pramātā*, namely, *Sakala*, *Pralayākala*, *Vijñānākala*, *Mantra*, *Mantrēśvara*, *Mantra-Mantrēśvara*, and *Śiva* are mentioned.

The evolution from the *Sakala* towards *Śiva* can be understood as moving from a restricted to a fuller identity of Self. The *Śiva-pramātā* is considered the highest stage. The hierarchy can also be understood as the removal of *mala*. As the *mala* decreases, the Consciousness shines brighter. *Pratyabhijñā*, as discussed in the previous chapter, is a way to

know the Self. *Pratyabhijñā* can be considered as the means, i.e., *Pratyabhijñopāya*. In Tantric epistemology, by convention, *Pratyabhijñā* is considered a *upāya*. *Pratyabhijñā* is also considered as the end of all the *sādhana*s. *Pratyabhijñā* is the highest reach. *Pratyabhijñā* is thus not a means to anything else, but it is an end in itself. *Pratyabhijñā* is denoted as the *upāya* in the sense of being the ground or underlying factor of all the *upāyas*. In the Trika philosophy, virtually the means and the end are united or becomes one (Pandey, 1967 (Kaul, 2020). The end becomes the means for its achievement. For instance, *Śiva* or the Self is the state of *Śivatā*. Through the means to attain *Śiva*, one becomes *Śivatā*. The Trika philosophy propounds that *Pratyabhijñā*, or Self-realisation is the ground for all *upāyas*. This means Self-realisation is present implicitly in all *upāyas*. But what are these *upāyas*? In the Trika school, *upāyas* are the means for *Mokṣa*. Now the question arises what is the concept of *Mokṣa* according to the Trika philosophy?

5.2 The conceptualisation of Mokṣa in the Trika philosophy

5.2.1 Defining Mokṣa

The term *Mokṣa* or *Mukti* mean freedom or release. In the Trika school, according to M. L. Pandit (2015) *Mokṣa* or *Mukti* refers to the freedom from *Ajñāna* or *Māyā*. In other terms, *Mokṣa* also means freedom from the bondage of *Ajñāna* or *Māyā*. *Mokṣa* is defined as absolute freedom and attainment of the obstructed real nature according to Abhinavagupta as mentioned in the verse below:

“*Mokṣo hi nāma naivānyaḥ svarūpaprathanam hi saḥ | (Tantrāloka - 1.156)*” (Mishra, 2011: 348)

“*tasmānmukto ’pyavacchedādavacchedāntarasthiteḥ | amukta eva, muktastu sarvāvacchedavarjitaḥ || (Tantrāloka - 1.34)*” (Mishra, 2011: 348)

The notion of *Mokṣa* should not be perceived in a negative way. *Mokṣa* is negation of *Ajñāna* but the Self is neither lessened or nothing is added to the Self. The real nature of the

Self is pure. *Mokṣa* is just removal of *Ajñāna* or dirt⁴⁴ from the Self. Through *Mokṣa*, *Paśu* realises oneself as *Śiva* (Chatterji, 1978). Utpaladeva in *Īśvarapratyabhijñārikā* states that the real nature is achieved through *Mokṣa*.

apravartitapūrvo 'tra kevalam mūḍhatāvaśāt | Śaktiprakāśeneśādivyavahāraḥ pravartate ||
(*Īśvarapratyabhijñārikā* - 2.3.17) (Mishra, 2011: 348)

It is essential to note that the Self achieved in *Mokṣa* is not a new entity but already exists. But when we use the term ‘achieve’, it does not mean physical attainment but rather an experience of the Self. Therefore, in the Trika school, *Mokṣa* refers to *Ātmānubhūti*. In Sāṅkhya philosophy, *Mokṣa* is denoted as *Kaivalya*. According to Sāṅkhya philosophy in the state of *Kaivalya*, the *Puruṣa* is in the state of knowledge. But *Puruṣa* is devoid of *sukha* or *ānanda* and activity. In Sāṅkhya philosophy, *ānanda* is associated with *Prakṛti*. In the state of *Kaivalya*, the *Puruṣa* is completely dissociated from *Prakṛti*. In Advaita Vedānta, the Self is of the nature of *sat-cit-ānanda*. One becomes *sat-cit-ānanda* in the state of *Mukti*, according to Advaita Vedānta. But in *Mokṣa*, *Māyā* is transcended, i.e., the activity is relegated from the Self. The Self, therefore, is *niṣkriya*. However, in the Trika philosophy, according to M. L. Pandit (2017) (2015) the nature of Self as *sat-cit-ānanda* is accepted with *Śakti* in various forms such as *kriyā*, *vimarśa*, *spanda*, *Māyā*, *svātantrya*, among many others. *Svātantrya* is the essential nature of the Self; therefore, in the state of *Mokṣa*, the individual is vibrant with blissful activities. Abhinavagupta in *Anuttarāśṭikā* and *Īśvarapratyabhijñāvimarśini* explains the fourfold characteristics of *Mokṣa*. *Mokṣa* is a re-apprehension of the forgotten real nature. *Mokṣa* is the state of joy. This joy is not material. *Mokṣa* is the joy of freedom from duality. Thus, *Mokṣa* is a realisation or remembrance of the Self. *Mokṣa* is not an achievement of a new entity or thing. What is attained in the state of *Mokṣa* already exists.

“sarvādvaitapadasya vismṛtanidheḥ prāptiḥ prakāśodayaḥ || (Anuttarāśṭikā)

ānando na hi vittamadyamadavan naivāṅganāsaṅgavat | (Anuttarāśṭikā)

harṣah sambhṛtabhedamuktisukhabhūr bhārāvātāropamaḥ | (Anuttarāśṭikā)

⁴⁴ The term dirt is used as an analogy. *Ajñāna* literally or in the Trika school does not mean dirt.

tadaparsaraṇameva hi parameśvaratālābho muktiḥ | (Īśvarapratyabhijñāvimarśini - 2.3.17)

(Mishra, 2011, 351)

The Trika school accepts the notion of *Mokṣa* as described in *Kulārṇava Tantra*. *Mokṣa* is not a rejection of the *vīśva* or *bhoga*. The Trika school is complete and total not from the viewpoint of *Śiva* but also the *vīśva*. A Self-realised person enjoys the bliss of the Self, not of any object. The Self-realised individual is not bound by *bhoga*. The *jīvanmukta* enjoys the *vīśva* completely and unattached out of *ānanda* and *svātantrya*. Abhinavagupta paints a beautiful picture of *Mukti* in the Trika system. On the path of attainment of Self-realisation, *kriyā* serves as a means for Self-realisation. When *Mokṣa* is attained, *kriyā* follows naturally in a spontaneous way as *kriyā* or *spanda* is the nature of *Śiva*. *Kriyā* in the Trika philosophy does not arise due to *Ajñāna* but out of *Svātantrya*. Abhinavagupta in *Tantrāloka* says:

“kriyā ca kartṛtārūpāt svātantryānna punarmalāt | (Tantrāloka - 9.99)” (Mishra:

2011, 355)

5.2.2 The notions of Anugraha, Śaktipāta, and Dīksā

The achievement of Self-realisation does not mean renouncing the *vīśva* but participating in the *vīśva* with infinite *Śakti*-s. In *Mokṣa*, Self-realisation is attained through the removal of *Ajñāna* and *Mala*. The removal of *Mala* is possible because *Mala* is not the nature of the Self or *Śiva*. The means of removing the *Mala* are called *Upāya*. *Upāya* or *sādhana* is the means, and as a result, *upeya* or *sādhya* is achieved. However, before comprehending the notion of *Upāyas*, it is essential to question whether the *Mokṣa* is attained by performing self-effort or by the *anugraha* of *Śiva*. In the Vedic traditions, *Śaivism* and *Vaiṣṇavasampradāya*, the significance of *anugraha* (*puṣṭi*, *kripā*, or *Śaktipāta*) along with relevant self-efforts are highlighted. *Anugraha* plays a crucial role in both *bhukti* and *Mukti*. In the Trika system, *Anugraha* leads to immediate *Śaktipāta*. *Anugraha* is a *Śakti* of *Śiva* which unveils the real Self of *Śiva* to *Paśu*. *Śaktipāta* is the Divine Grace bestowed by *Śiva* which results in *Mukti*. In *Tantrāloka*, Abhinavagupta states that *Śiva* or the Self is the source of all *Śakti*-s. Nothing is possible without *Śiva*. When the *mala* is removed, the Self is

illuminated and fulfilled. This state is referred to as *Anugraha* or *Śaktipāta*. The *Anugraha* emerges out of *Śiva*. It is not caused by anything. *Śiva* or Consciousness is free. Therefore, there cannot be a defined krama for the onset of *anugraha*. *Anugraha* and *Śaktipāta* manifest in accordance with *svātantrya* of *Śiva*. This is not arbitrary. *Śiva* bestows *anugraha* on to those who are deserving. *Anugraha* or *kripā* of *Śiva* is also denoted as *ahetukī*. When *Śiva* decides to bestow *Anugraha*, He does not consider the gender, caste, profession, or anything else apart from the *bhakti* that the individual showcases. This is put forth in the verses below:

“*tasmānna manmahe ko 'yaṁ śaktipātavidheḥ kramah | (Tantrāloka - 13.101)*”
(Mishra, 2011: 389)

“*viśuddhasvarprakāśātmaśivarūpatayā vinā | na kiñcid yujyate tena heturatra maheśvaraḥ || (Tantrāloka - 13.113)*” (Mishra, 2011: 389)

“*kulajātivapuṣkarmabayonuṣṭhānasampadaḥ | anapekṣya śive bhaktiḥ śaktipāto ' phalārthinām || (Tantrāloka - 13.117)*” (Mishra, 2011: 390)

Thus, *anugraha* or *Śaktipāta* is completely motiveless and free act of *Śiva*. In the Trika philosophy, the path of Self-realisation has three factors, i.e., *Sādhanā* leading to *Mokṣa*, the *upeya* or *sādhyā*, and the *upāya* or *sāadhanā*. These three factors coincide. In the Trika system, one is *Śiva*. The *Śivahood* is obstructed due to *nigraha*. To realize that the individual is *Śiva*, the qualities of *Śiva* need to be cultivated, such as goodness, truth, egoless, and so on. The *saṁkāras* of the *Paśu* lead to *malas* again and again. Due to the *malas*, non-goodness exists in *paśus*. The Trika philosophy propounds *advaitabhāvana*. In *paśus*, love is present in individual consciousness as *sthāyī-bhāva*. The qualities of *Śiva*, such as goodness, love, truth, egolessness, and *ānanda*, among others, are the means and the end.

Karma plays a crucial role for an individual existing as *Pralayākala*. *Karma* is also the reason for transmigratory entities in creation. In the Trika philosophy, *Karma* is classified as *Sāmsārika Karma* and *Ātma Karma*. *Sāmsārika Karma* is intimately connected with the *Prithivi tattva*. Therefore, these *Karmas* are responsible for the ceaseless transmigration of *Paśu* at different levels of the creation. *Ātma Karma* is the *Karma* performed, brings the release from *mala*, i.e., *sāadhanā*. *Sāmsārika Karma* is essential to sustain the *deha*, which

further entangles the *Paśu* with more *Samsāra* and prolonged suffering. *Ātma Karma*, on the other hand, brings the destruction of *Ajñāna* and release from *Samsāra*. According to the Trika philosophy, *Karmas* are not considered fruitless acts, which are products of *Ajñāna*, incapable of serving a part in Self-realisation. *Karma* is responsible for bondage but is also the way to get rid of *Samsāras* caused by *malas*. According to the Trika school, *Śiva* reduces and self-limits Himself by the *Tirodhāna* aspect of *Svātantrya Śakti*. *Śiva* also restores Himself through *anugraha*.

The obstacles in the way to Self-realisation are the association of *Paśu* with *Kārma-mala* and *Paśu* being covered by *mūla-mala* or *Āṇavmala*. The *Paśu* is in the state of *Sakala* is because of the association with *Kārma-mala*. *Kārma-mala* is grounded in *Ajñāna*. The *Ajñāna* is a result of *Ātma-sañkoca*, which is due to *Āṇavmala*. *Kārma-mala* is also instrumental in the existence of *Samsāra* as it is the only outlet for the exhaustion of *sañcita Karma* through enjoyment. Due to the *Samsāra*, the *Paśu* passes through two *avasthās* which are *vikṣepa avasthā* and *laya avasthā*. In the *vikṣepa avasthā*, an appropriate *deha* is provided to *Paśu* to enjoy the creation and perform *Karmas*. In this process, *samskara* are accumulated, which impacts the next birth. In the *laya avasthā*, the *Paśu* exists without a *deha*. Therefore, they are denoted as *Akala*. So, *Kārma-mala* is the first obstacle. The freedom from *Kārma-mala* can stop the transmigratory cycle breaks. Only after the freedom from the transmigratory cycles, any progress can occur in the path of *sādhanā*. According to the Trika system, there is a defined and rigid course of *sādhanā*. But the path and effect are different for each *Paśu*. Every *Paśu* is enveloped with three *malas*, so the pattern of destruction of the *malas* will be different. For instance, the destruction of *Kārma-mala*, the individual proceeds towards the destruction of *Āṇavmala*. The destruction of the *Āṇavmala* is independent of the destruction of the other two *malas*. For the destruction of *Āṇavmala*, does not dampened on the annihilation of the remaining *Kārma Mala* and *Māyīya Mala*. In the Trika philosophy, the destruction of *Āṇavmala* is only possible with *Śiva*'s *Anugraha*.

Sen Sharma (1983) describes a hypothetical case of a *sādhanā* aspirant. In this case Dr. Debabrata Sen Sharma specifies that the aspirant has not received *anugraha*. In this case the *anugraha* has not descended so the *Āṇavmala* is undisturbed. The first step is to emancipate from the transmigratory cycle i.e., from the state from *vikṣepa avasthā* to *laya*

avasthā. The escape from *Samsāraṇa* which exists because of *Kārma Mala* is *viveka jñāna*. The *viveka jñāna* makes one remember oneself as *Caitanya* distinct from the *deha*. The *viveka jñāna*, destroys the *Ajñāna* in the form of *Kārma Mala*. In this process, liberation from *Karma* and *Samsāra* is possible. The freedom from *Karma-bandhana* also brings liberation from *Māyīya Mala* as both *Māyīya Mala* and *Kārma Mala* are the products of *anyathā-khyāti*. But this liberation is not the true goal of the aspirant. The ultimate goal is achieving *Śivatva*.

In achieving the ultimate goal is regaining the knowledge of Self as *Caitanya* which is distinct from *acaitanya*. In the Trika system, the state in which there is complete separation of the Self from the unreal self is denoted as *vijñāna kaivalya*. Nevertheless, in this state there is a liberation from *Māyīya Mala* and *Kārma Mala* but the veiling by *Āṇavmala* persists. To achieve *Śivatva*, which is beyond all limitations, the nihilation from *Āṇavmala* is required. The interesting theory put forth by the Trika school is that *Āṇavmala* is a self-imposed by *Śiva*. The removal of *Āṇavmala* is only possible when *Śiva* exercises His *Anugraha Śakti*. Therefore, the personal efforts of the aspirant do not play a role here. Here, the Trika philosophy is different from the other Indian philosophical schools. In the other Indian philosophical schools, the *Mukti* from the transmigrations i.e., *Samsāra* is the aim of individual's life. In the commentary of *Tantrāloka* by Jayaratha, this aspect of incomplete aspect of liberation provided by other Indian philosophical school (Kaul, 2018). The verse and translation is provided by Dr. Shankar Rajaraman⁴⁵ below:

“*rāgādyakaluṣo:'smyantaḥ-śūnyo'haṃ karṭṛtojjhitaḥ |*
itthaṃ samāsavyāsābhyyām jñānaṃ muñcati tāvataḥ || (Tantrāloka - 1.33)”

Translation by Dr Shankar Rajaram - “I am untainted by desire etc.; I am void within; I am free of doerhood” - thus, knowledge frees an individual in a limited way through the processes of inclusion and exclusion. The partial knowledge (attained by those that subscribe to philosophical schools other than the Trika philosophy) leads to partial freedom (which is bondage from the viewpoint of the Trika school).

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In the Sāṅkhya and Yoga philosophy, *Mukti* is liberation of *Puruṣa* from *Prakṛti*. The eradication of misery is the ultimate goal according to the Sāṅkhya and Yoga philosophy. For Nyāya and Vaiśeṣika, realisation of *Ātman* free from the *Ajñāna*. According to Advaita Vedānta, the realisation of unity of *jīva* with Brahman. But there is no conception of Universal Self in the Sāṅkhya philosophy, Yoga philosophy, Nyāya philosophy, and Vaiśeṣika philosophy. The concentration for these school is limited to individual self. On the other hand, Advaita Vedānta does propound the unification with the Universal Self, i.e., Brahman. But even in that state, the Self is *niṣkriya*. The Universal Self is devoid of *Śakti*. In the discussion above regarding the first step of liberation in the Trika school, when *Pralayākala* is free of *Māyīya Mala* and *Kārma Mala* through *viveka jñāna*. For the rise in *viveka jñāna*, four conditions are required. Firstly, the ability to differentiate between temporary and eternal, which is referred as *Nityantyavastuviveka*. Secondly, the absence of desire for joy or sadness, which is denoted as *Ihāmutrārthabhogaviraga*. Thirdly, the six-fold qualities - *Śama*, *Dama*, *Uparati*, *Titikṣā*, *Samādhāna*, and *Śraddhā* which aid spiritual elevation, which is known as *Śamādi-sadhanasampad*. Lastly, the desire for self-realisation, which is called *Mumukṣatvam*.

When the *Anugraha Śakti* to descent, irrespective of the state of *Paśu*, i.e., *Pralayākala*, *Pralayakala*, or *Vijñānakala*, the *Śaktipāta* moves the *Paśu* to *Śuddha Adhyā*. Thi state in the Trika school is called *Śuddhavidyodaya*. In the realm of *Śuddhavidyā* or *Śuddhavidyodaya*, the restoration of *Śuddha Ahamta* is achieved. This leads to *Śivatva*. The prerequisite for *Mukti* in the Trika school is *anugraha* or *Śaktipāta*. This notion is updated from the Āgamas. The *ṣṛṣṭi* or *viśvā* is made up of two *bhūmi* of existence which are called *Adhyās*. The two *Adhyās* are *Aśuddha Adhyā* and *Śuddha Adhyā*. The *Aśuddha Adhyā* corresponds to *Jaḍātmake* whereas *Śuddha Adhyā* corresponds to *Caitanyātmaka*. The *Paśu* exists in *Aśuddha Adhyā*, where the *deha* is imperable from material entities. *Śivatva*, which is the ultimate goal lies in *Caitanyātmaka*. So, the cultivation of *vairāgya* for *Paśu* is required primarily. The incessant efforts of *Paśu* can free him from the *Prakṛti tattva* and *Māyā tattva*. The personal efforts make it possible to move above from *Prakṛti tattva*. But the ocean of *Ajñāna* caused by *Māyā tattva*, the *Paśu* is completely submerged in *līna*. The misidentification of the Self as Not-self is caused essentially by *Māyā tattva*. But the liberation from this state and identification of *Śuddha Aham* is awakened, thus entering in the realm of *Śuddha Adhyā*.

The Trika school points out two types of *Āvarana* of self-ignorance which are the primary veil and secondary veil. The primary veil is the inner most veil of self-ignorance. The primary veil arises from *sva-sañkocita añūrupa*. In the primary veil, the *Pauruṣa Ajñāna* is connected. In the secondary veil, the *Bauddha Ajñāna* is connected with the *Paśu*. By merely destroying the false identification in his *buddhi* with personal effort, one can get rid of *Bauddha Ajñāna*. But the destruction of *Pauruṣa Ajñāna* is only through the descent of *anugraha*. *Pauruṣa jñāna* is defined as the knowledge of *Śuddha Aham* which arises from the destruction of *Pauruṣa Ajñāna*. There can be three phases of *Śaktipāta* if we analyse closely in terms of *Āvarana*. The first one is the destruction of *malas* which is *Pāśaksaya* phrase. Secondly, the awakening of *Prātibhajñāna* which is *Śivatva-vojana* or *Prātibhajñānodaya*. Lastly, the integral realisation of the essence which is *Śivatva-prāpti*. But Abhinavagupta describes nine types of *Śaktipāta* (Ferrario, 2015) in *Tantrāloka - Tīvra-utkrṣṭa Śaktipāta, Tīvra-madhyasta Śaktipāta, Tīvra-nikrṣṭa Śaktipāta, Madhya-utkrṣṭa Śaktipāta, Madhya-madhyasta Śaktipāta, Madhya-utkrṣṭa Śaktipāta, Manda-utkrṣṭa Śaktipāta, Manda-madhyasta Śaktipāta, and Manda-nikrṣṭa Śaktipāta*. The classification in *Śaktipāta* are made to indicate the intensity of *Śaktipāta* depending on different aspirants. But *Śaktipāta* cannot be strained as it a product of *Svātantryaya* of *Śiva*.

Śaktipāta comes through an *ādhāra*. The *ādhāra* acts as both the way of *Śiva* bestowing *Śaktipāta* and also as an agent of *Śiva*'s *Īchā* to impart the knowledge in the lower realm of existence. The agents are known as *Ācāryas* or *Gurus*. In the Āgamic literature (Takashima, 1992), three categories of *Ācāryas* are *Daiva*, *Siddha*, and the *Puruṣa*. *Daiva Ācāryas* are *Ādhikārika devatva* such as *Rudra, Viṣṇu, Brahmā, Mantra, Manterśvara*, among some others. The *Daiva Ācāryas* suspend their *Īchā Śakti*. They are the tools of *Śiva*. In this category the aspirant do not have a *deha* and they achieve *Śaktipāta* unconsciously. The aspirants with a *deha* are ranked lower than the aspirants mentioned above. For the aspirants with a *deha*, *Śaktipāta* comes through *Siddha* who are perfect embodied beings. The *Siddha Ācāryas* work according to *Śiva*'s *Īchā* but are considered lower to *Daiva Ācāryas* as they have faint traces of *mala* in their *ādhāra*. Majority of aspirants who are trapped in the impure material entities fall under the third category who receive *Śaktipāta* through *Puruṣa*.

However, due to the closeness of *Puruṣa* with *Śiva*'s *Īcchā*, they are hierarchically higher than the second kind of aspirants.

The *sādhakas* can also be classified into two states. The first are the ones who with the infusion of *Śaktipāta* instantly results in knowledge of *Śiva*. Thus, the transformation is complete and integral self-realisation in a moment. They are called as *Akalpita Gurus* as they do not need an external *Guru* for the intuitive experience of the Self. The second *sādhakas* are the ones who need a *Guru* for awakening the knowledge of *Śiva* for the removal of *ādhāra* and *malas*. They are called *Akalpita Kalpa* who need means such as *japa*, *dhyāna*, *prānyama*, and others. So, *Śaktipāta* is transmitted to the aspirant by a *Guru*. The veil of *mala* and *Ajñāna* concealing the real *svarūpa* is lifted. According to Abhinavagupta, the *Guru* infuses *Śuddha-jñāna* by *dīksā* and the limited nature of the aspirant is also destroyed. In the Āgamic literature, *Samayi dīksā* is provided at prepare the *sādhaka* for *sādhanā* and *Putraka dīksā* is provided to actualise the ultimate goal. *Samayi dīksā* consists of forty-eight Āgamic purifications. Through these purification the desire for self-realisation is aroused in a *sādhaka*. The *Putraka dīksā* is given by a *Guru* when he has already entered the *Śuddha Adhyā*. But according to the Āgamic literature, before the *Guru* gives the *Putraka dīksā*, the inclination of a disciple needs to be considered. Not all aspirants primarily desire to reach *Śivatva*. There are two kind of inclinations and thus two types of *sādhakas*. The first inclination in some aspirant is *bhogavāsanā* and the other kind of inclination is personal salvation. Therefore, the first *sādhakas* are *bubhukṣus* who desire enjoyment and second are *mumukṣus* who desire salvation.

The *bubhukṣu sādhakas* are further classified as *Śivadhamī bubhukṣu sādhakas* and *Lokadhamī bubhukṣu sādhakas* according to different *bhogavāsanā*. The *Śivadhamī bubhukṣu sādhakas* aspire to attain *ādhikārika-pada* such as *Mantra* or *Manterśvara*, where they can enjoy and govern. Before the *Śivadhamī bubhukṣu sādhakas* attain *Śivatva*, the fruits of their *Karmas* are destroyed and either by satiation of *bhogavāsanā* or *mahāpralava* the Supreme Goal is achieved. For the *Lokadhamī bubhukṣu sādhakas*, the aspiration is to hold the position of *jñānins*. The fruits of their *Karmas* are destroyed but the *Karmabīja* continues to live to perform meritorious deeds. In time, the *deha* is naturally destroyed and they achieve *Śivatva*. The *mumukṣu sādhakas* are also classified into two - *Sabīja mumukṣu sādhakas* and

Nirbīja mumukṣu sādhakas. The *Sabīja mumukṣu sādhakas* have a *deha* and they perform essential *Karma* but not because of *bhogavāsanā*. In natural course of time, their *dehas* are destroyed and they achieve *Śivatva*. In the case of *Nirbīja mumukṣu sādhakas*, the *Karmabjas* are destroyed and *Śivatva* is achieved simultaneously. But the aspect of *dīksā* discussed seems to have an external aspect only. But in the Trika philosophy, *dīksā* also has an intensive form which are classified as four - *Anupāya dīksā*, *Śambhavi dīksā*, *Śakti dīksā*, and *Āṇavī dīksā*. *Anupāya dīksā* leads to instant *Śivatva*. When the *Śaktipāta* is a little less powerful, *Śambhavi dīksā* is performed. In descending of power in *Śaktipāta*, *Śakti dīksā* and *Āṇavī dīksā* are given. Both *Śakti dīksā* and *Āṇavī dīksā* require external *kṛtyas*. In accordance to the *Śaktipāta* in ascending order - Manda, Madhya, and Tīvra, the way of *sāadhanā* is prescribed. All spiritual practices are classified under *Āṇavopāya*, *Śāktopāya*, and *Śambhavopāya*. These three *upāyas* strengthen the qualities of *Śiva* in *paśus*. According to Rastogi (1977) *Upāya* becomes the means as it leads an individual to realisation of his real nature. *Pratyabhijñopāya* is not a real *upāya*. *Pratyabhijñā* is not one of the means, it is the means underlying all the *upāyas*. *Pratyabhijñā* is really the end. Thus, implicitly *Pratyabhijñā* is present in the means. In the section below, the three *upāyas* and also the so-called unreal *upāya* - *Anupāya* is discussed.

5.3 *Upāyas* in the Trika philosophy

5.3.1 *Anupāya*

According to the translations by Gautam Chatterjee (2008) (2011) (2012) (2013) (2014) Rastogi (1987) of *Tantrāloka*, a primary text authored Abhinavagupta, *upāyas* are explicitly described. Abhinavagupta in *Tantrāloka*, divides the *upāyas* into two categories, i.e., the *upāya* par excellence and ordinary *upāyas*. However, in *Śiva Sūtras*, the known founder of the Trika school, divides the text into three specifying the three *upāyas* - *Śambhavopāya*, *Śāktopāya*, and *Āṇavopāya*. Somānanda, Utpaladeva, and Kṣemarāja follow the suit of Vasugupta. In the *Vijñānabhairava Tantra*, the three *upāyas* are discussed with *dhāraṇas*. *Anupāya* is not considered a real *upāya*. The literal meaning of *Anupāya* is ‘no-means’. *Anupāya* is considered as the pathless path. As compared to other *upāyas*, the realisation by the *sādhaka* is perfectly accomplished. The realisation is so immediate that just at the utterance of the scared words, the *sādhaka* achieves *Śivatva*. *Anupāya*, according to

Abhinavagupta, is interpreted in two ways. The achievement of Self is the ultimate goal in the Trika system. But the Self already exists. It does not have to be created afresh. The analogy of sun is applied here. The sun always shines but clouds seem to cover it. There is really no question of acquiring the Self or doing any practice to attain it. The realm of *Anupāya* falls under the ambit of *Anuttara*, which is beyond everything. In the state of *Anuttara*, doing or achieving anything is relevant. It is already complete in Itself. This is explained by Abhinavagupta in *Anuttarāṣṭikā*:

“pūja-pūjaka pūjya-bhedasaraṇiḥ keyaṁ kathānuttare |
 saṁkrāmaḥ kila kasya kena vidadhe ko vā praveśakramaḥ ||
 māyeyaṁ na cidadvayātparatayā bhinnāpyaho vartate |
 sarvaṁ svānubhavasvabhāvavimalaṁ cintāṁ vṛthā mā krithāḥ ||

saṁkrāmotra na *bhāvanā* na ca kathā yuktirna carcā na ca |
*dhyāna*ṁ vā na ca dhāraṇā na ca japābhyāsaprayāso na ca ||
 tatkiṁ nāma suniścitaṁ vada paraṁ satyaṁ ca tacchrūyatām |
 na tyāgī na parigrahī baja sukhaṁ sarvaṁ yathāvasthitaḥ ||” (Mishra, 2011: 396)

Anupāya is behaving in a completely natural way. In *Tantrāloka*, Abhinavagupta states that there is no attainment of the Self as it is present eternally. Self is known as it is Self-illuminated. It cannot be covered or discovered by anything. No one is separate from the Self, so there is no conjecture of entering the Self. The awareness of the Self is already attained as Self-realisation is in a totally relaxed state. A totally relaxed state is a state without *malas*. When the individual is ready for Self-realisation, then there is a need for a little *upāya* can be used. *Anupāya* is also known as *īśat upāya*. In the state of *Anupāya*, just by hearing about the all-pervasive Self, one attains the Self. *Anupāya* is the highest point in the hierarchy of *upāyas*. It is the culmination of *Āṇavopāya*, *Śāktopāya*, and *Śambhavopāya*. Thus, *Anupāya* is not merely the negation of *upāyas*. In *Tantrāloka* and *Tantrasāra*, Abhinavagupta explains the details mentioned above about *Anupāya* mentioned in the verses below:

“na svarūpalābho nityatvā | (*Tantrasāra*)” (Mishra, 2011: 398)

“na jñāptiḥ svayamprakāśamānatvāt | (*Tantrasāra*)” (Mishra, 2011: 398)

“*na āvaraṇavigamaḥ āvaraṇasya kasyacidapi asambhavāt | (Tantrasāra)*” (Mishra, 2011: 398)

“*na tadanupravesaḥ anupravaṣṭuḥ vyatiriktasya abhāvāt | (Tantrasāra)*” (Mishra, 2011: 398)

“*upāyajālairna Śivaḥ pratāṣṭe ghaṭena kiṃ bhāti sahasradīdhitīḥ |
vivecayannitthamudāradarśanaḥ svayamprakāśm śivamāviśetkṣaṇāt || (Tantrasāra)*”
(Mishra, 2011: 398)

“*tatra ye nirmalātmāno ... (Tantrāloka)*” (Mishra, 2011: 398)

“*... ityAnupāyatvam ... alpōpāyatvamityarthaḥ | (Tantrāloka)*” (Mishra, 2011: 399)

“*sakṛjjñāte suvarṇe kiṃ bhāvanā karaṇamvrajet |
ekavāraṃ pramāṇena śāstrādvā Guruvākyataḥ ||
jñāte Śivatve sarvasthe pratipattyā drdhĀtmanā |
karaṇena nāsti kṛtyam kvāpi bhāvanayāpi vā || (Tantrāloka)*” (Mishra, 2011: 399) (Śivadṛṣṭi)
(Nemce, 2021)

“*sākṣādupāyena iti sambhavana ... sa eva parām |
kāṣṭhām prāptaścānupāya ityucyate || (Tantrāloka)*” (Mishra, 2011: 399)

“*ata eva Anupāyaḥ iti nopāyaniṣedhamātram ... (Tantrāloka)*” (Mishra, 2011: 399)

5.3.2 Śambhavopāya

The foundational text, *Śiva Sūtras* (Singh, 2017) (Joo and Hughes, 2010) describes the three *upāyas* - *Śambhavopāya*, *Śāktopāya*, and *Āṇavopāya*. In the first section of the text is dedicated to *Śambhavopāya* with twenty-two *Sūtras*. The starts with *Ātman* is Consciousness. The *Ātman* is characterized with *svātantrya* of *jñāna* and *kriyā*. The reason for bondage in *Aṇu* is due to *Āṇavamala*. *Māyīya mala* and *Kārma mala* also contribute to the

bondage of *Aṇu*. The *malas* are rooted in words. These words consisting of letters known as *Mātrkā*. The *Mātrkā*, forms the basis of all limited knowledge. *Śambhavopāya* is the emergence of *Śiva* or Transcendental Consciousness. *Śambhavopāya* sets the *Aṇu* free by the destruction of *Ajñāna*. When the Transcendental Consciousness arises, the *viśva* appears as the expression of *Śiva*'s *Śakti*. The aspirant's mind is united with *Śakti*. In this state there is intense awareness where the *viśva* is not separate from Consciousness disappears. The effect of *Śambhava* Consciousness and re-enforcement of the Consciousness by *Śāktopāya*. When through *Śaktipāta*, in *Śambhavopāya* the Transcendental Consciousness emerges, which constantly exists in the waking, dream, and profound sleep. In the waking state, knowledge is gained by external senses and common to all. In the dream state, experience generated by unique to the dreamer. The state of deep state is of unawareness. The unawareness exists because of *Māyā*. When the *ānanda* of the Supreme Consciousness is experienced in all states of one's consciousness, the individual is the master of the senses. The individual is called a *yogī*. The *Īcchā* of the *yogī* who has attained *Śivatva*. The *yogī* can use the *Svātantrya Śakti* to manifest or withdraw from the *viśva*. All the objects externally or internally are seen as the manifestation of Consciousness by the *yogī*. In the *Śambhavopāya*, *Śiva* is realised as the centre and foundation of all reality. The state of *Śambhavopāya* is the state of *SadāŚiva tattva*. The true identification of a *Paśu* with *Śiva* is also the true knowledge of Self. The *yogī* constantly experiences *ānanda*. The *yogī* can create any *deha* with *Īcchā Śakti*. Also, with *Īcchā Śakti*, the *yogī* is established *Śuddha Vidyā* and *Unmanā Śakti*. The verses below are used to describe *Śambhavopāya* by Vasugupta below:

“*Caitanyamātmā* | (*Śiva Sūtras* - 1.1)” (Singh, 2017: 6)

“*Jñānam Bandhaḥ* | (*Śiva Sūtras* - 1.2)” (Singh, 2017: 16)

“*Yonivargaḥ kalāśarīram* | (*Śiva Sūtras* - 1.3)” (Singh, 2017: 21)

“*Jñānādhiṣṭhānam Mātrkā* | (*Śiva Sūtras* - 1.4)” (Singh, 2017: 25)

“*Udyamao Bhairavaḥ* | (*Śiva Sūtras* - 1.5)” (Singh, 2017: 29)

“*Śakticakrasandhāne viśvasamhāraḥ* | (*Śiva Sūtras* - 1.6)” (Singh, 2017: 32)

“*Jāgratsvapnasusptabhede turyābhogasambhavaḥ* | (*Śiva Sūtras* - 1.7)” (Singh, 2017: 36)

“*Jñānam Jāgrat* | (*Śiva Sūtras* - 1.8)” (Singh, 2017: 41)

“*Svapno vikalpāḥ* | (*Śiva Sūtras* - 1.9)” (Singh, 2017: 41)

“*Tritayabhoktā vīreśaḥ* | (*Śiva Sūtras* - 1.10)” (Singh, 2017: 48)

“*Vismayo Yogabhūmikāḥ* | (*Śiva Sūtras* - 1.11)” (Singh, 2017: 51)

“*Icchā śaktir umā kumārī* | (*Śiva Sūtras* - 1.12)” (Singh, 2017: 53)

“*Drśyam śarīram* | (*Śiva Sūtras* - 1.13)” (Singh, 2017: 56)

“*Hṛdaye cittasamghaṭṭād drśyasvāpadarśanam* | (*Śiva Sūtras* - 1.14)” (Singh, 2017: 58)

“*Śuddha-tattva-sandhānād vā apaśuśaktiḥ* | (*Śiva Sūtras* - 1.15)” (Singh, 2017: 61)

“*Vitarka ātmajñānam* | (*Śiva Sūtras* - 1.16)” (Singh, 2017: 63)

“*Lokānandaḥ samādhisukham* | (*Śiva Sūtras* - 1.17)” (Singh, 2017: 65)

“*Śaktisandhāne śarīrotpattiḥ* | (*Śiva Sūtras* - 1.18)” (Singh, 2017: 69)

“*Bhūtasandhāna-bhūtapṛthaktva-viśvasamghaṭṭāḥ* | (*Śiva Sūtras* - 1.19)” (Singh, 2017: 72)

“*Śuddhavidyodayāccakreśatva-siddhiḥ* | (*Śiva Sūtras* - 1.20)” (Singh, 2017: 75)

“*Mahāhradānusandhānānmantravṛyānubhavaḥ* | (*Śiva Sūtras* - 1.21)” (Singh, 2017: 77)

Śāmbhavopāya is considered the best in the category of the ordinary *upāyas* by Abhinavagupta. However, the ultimate goal of all the *upāyas* is attaining *Śivatva*. But the prescription of *upāyas* is different in accordance to the *sādhaka*'s evolution. As discussed earlier, the *Śaktipāta* is according to the spiritual elevation of the aspirant. The

Śāmbhavopāya is the best and highest *upāya*. The *Śāmbhavopāya* does not require any external *krityas*. But one must not consider *Anupāya* and *Śāmbhavopāya* as one. The Self-realisation in *Anupāya* is immediate, it does not depend on any external factor. But in *Śāmbhavopāya*, the *Śaktipāta* descended in a slightly milder intensity. The aspirant in *Śāmbhavopāya* are forced to seek *Śakti*. The difference between *Anupāya* and *Śāmbhavopāya* is not in the form of the *sāadhanā* but in the approach. In *Śāmbhavopāya*, the *mala* due to *Ātma-sañkoca* and *Ajñāna* does not exist on the *citta*. But this is not sufficient to achieve *Śivatva*. In the glimpses of *Śivatva*, where every trace of *Ajñāna* fades, his false ego-consciousness is dispelled, *Pauruṣa jñāna* is enabled. The adhikārins of *Śāmbhavopāya*, receive less intensity *Śaktipāta*, where the aiśvarya of *Śiva* is not revealed instantaneously, so they do not realise the nature of *Śiva* immediately. In *Śāmbhavopāya*, the *sāadhanā* of unity is practiced, i.e., seeing the *vīśva* within oneself as the projection of one's own Consciousness or Self. The practice is thus of identification of oneself with *Śiva*. In *Tantrasāra* and *Tantrāloka*, the verses which describes this is:

“*tenāvikalpā samvrittirbhāvanādyanapekṣiṇī |*

Śivatādātmyamāpannā, samāveśo 'tra śāmbhavaḥ || (Tantrasāra - 1.178)” (Mishra, 2011: 399)

“*samvidātmani viśvoyaṁ bhāvavargaḥ prapañcavān |*

pratibimbatayā bhāti yasya viśveśvaro hi saḥ || (Tantrāloka - 3.268)” (Mishra, 2011: 400)

When the *dīksā* of *Śāmbhavopāya* is given to an aspirant, his pure *citta* reflects the experience of *Śakti* as *mahāprākasa*. This occurs in an intuitive flash. In the next moment, the *mahāprākasa*, self-expresses as infinite variety merging into the *Śakti*. In the *Śāmbhavopāya*, one's unity with the universe is defined in three ways - *Mattaevoditamidam*, *mayyeva pratibimbitam*, and *madabhinnamidam*. The process starts from everything springing from oneself to everything is reflected in me to nothing is different from me. Such knowledge is *nirvikalpa* in nature. The *Śāmbhavopāya* belongs to *Īchā* stage i.e., the stage of *SadāŚiva tattva*, where the *viśva* exists in the Consciousness⁴. This is the state of unity. *Śāmbhavopāya* is also denoted as *Iccopāya* as one enters the state of complete oneness with *Śiva* by *Īchā*. This state is called *Śiva-samāveśa* or *Śiva-samādhi*. This is highlighted in the verse below:

“*tatrādye svaparāmarśe nirvikalpaikadhāmani |*

yatsphuret prakāṣaṁ sākṣāt tadicchākyam prakīrtitam || (*Tantrāloka* - 1.149)” (Mishra, 2011: 401)

5.3.3 Śāktopāya

In the second section of *Śiva Sūtras*, ten *Sūtras* for the *Śāktopāya* are discussed by Vasugupta. The identification of a *Paśu* with *Śiva* is when the mind continuously broods a *Mantra*. The aspirant makes a spontaneous effort for the communion with the deity of the *Mantra*. A multitude of *Mantra* is through a *Vidyāśarīra*, a compound word which means *śabda-rāśi*. The *sattā* of the multitude of *Mantra* consists of Consciousness which is non-different from the *viśva*. The aspirant acquires *Khecarī Mudrā* when the emergence of spontaneous Supreme knowledge. *Khecarī Mudrā* is the state of *Śiva*. A *Guru* helps to attain the potency of a *Mantra* and *mudrā* as He expounds the very means of the ultimate goal. The *Śaktipāta* can also act as a *Guru*. *Śiva* is the secret of *Māṭṛkā-cakra*. The knowledge of the real nature of *Śiva*, the aspirant is liberated. The false identification are now obliterated. The *Svarūpa jñāna* acts as the highest satisfaction. When the *Śuddha vidyā* submerged, all the *viKalpas*, the sense of difference arise in the mind. The following *Sūtras* by Vasugupta discuss the *Śāktopāya*:

“*Cittam Mantraḥ* | (*Śiva Sūtras* - 2.1)” (Singh, 2017: 83)

“*Prayatnaḥ sādhaḥ* | (*Śiva Sūtras* - 2.2)” (Singh, 2017: 86)

“*Vidyāśarīra-sattā mantrarahasyam* | (*Śiva Sūtras* - 2.3)” (Singh, 2017: 88)

“*Garbhe cittavikāso 'viśiṣṭavidyāsvapnaḥ* | (*Śiva Sūtras* - 2.4)” (Singh, 2017: 97)

“*Vidyāsamutthāne śvābhāvike khecarī śivāvasthā* | (*Śiva Sūtras* - 2.5)” (Singh, 2017: 99)

“*Gururupāyaḥ* | (*Śiva Sūtras* - 2.6)” (Singh, 2017: 102)

“*Māṭṛkācakrasambodhaḥ* | (*Śiva Sūtras* - 2.7)” (Singh, 2017: 104)

“*Śariram haviḥ* | (*Śiva Sūtras* - 2.8)” (Singh, 2017: 118)

“*Jñānam annam* | (*Śiva Sūtras* - 2.9)” (Singh, 2017: 120)

“*Vidyāsamhāre taduttha-svapna-darśanam* | (*Śiva Sūtras* - 2.10)” (Singh, 2017: 122)

In *Śāmbhavopāya* one becomes egoless and feels one’s unity with all. This lead to universal love which is characteristic of *Śiva*. In *Śāmbhavopāya* one’s ego is dissolved and universal love prevails. *Śāktopāya* on the other hand is on a mental state that involves deliberate contemplation and other mental activities. The process of contemplating one some truth again and again is undertaken in *Śāktopāya*. But there is no need to articulate the uccāra or *Mantra* which is repeated in the mind. The term *Śākta* is derived from *Śakti* which is *vimarśa*. As the *upāya* needs thinking it is called *Śāktopāya*. But the thinking is *vikalpātmaka*. In the process one deliberately exerst one’s will to make this effort. But the efforts become effortless in the end. *Śāktopāya* belongs to *Jñāna Śakti*. *Śāktopāya* is also denoted as *Jñānopāya*. *Jñāna Śakti* consists of thinking. The thoughts are held in the unity of Consciousness. So *Śāktopāya* is at the stage of *bhedābheda*. Whereas *Śāmbhavopāya* is the state of *abheda*. Due the state of deliberate thinking in *Śāktopāya*, *abhimāna* or the sense of doing exists. Unless in *Śāmbhavopāya* where all activities are spontaneous. *Śāktopāya* is the most powerful and also the most necessary *upāya*. *Śāktopāya* is mental yoga in which *japa*, *dhyāna*, *bhāvanā*, *ekāgratā*, among other mental repetition exists. *Śāmbhavopāya* is spiritual yoga. *Śāktopāya* on the other hand is mental yoga. The verses below indicate the discussion regarding *Śāktopāya*:

“*bhūyobhūyo vikalpāṁśaniścayakramacaranāt* |
yatparāmarśamabhyeti jñānopayam tu tadviduḥ || (*Tantrāloka* - 1.148)” (Mishra, 2011: 402)

“*uccārarahitam vastu cetasaiva vicintayan* |
yam samāveśamāpnoti śaktaḥ sotrābhidhīyate || (*Malinīya Tantra*)” (Mishra, 2011: 402)

“*abhimānena saṅkalpādhyavasāyakrameṇa yaḥ* |
śaktaḥ sa māyopāyo ’pi tadante nirviKalpakah || (*Tantrāloka* - 1.215)” (Mishra, 2011: 402)

5.3.4 *Āṇavopāya*

The third section of *Śiva Sūtras*, consists of forty-five *Sūtras* on *Āṇavopāya*. The entity which is deeply affected by the sense experience of objects is *citta*. The constituents of *citta* are *buddhi* (*mahat*), *ahamkāra*, and *manas*. The *citta* or the *ātmā* moves from one level of existence to another because of the three *guṇas* - *sattva*, *rajas*, and *tamas*. The knowledge in this kind of *Aṇu* is confined to the *deha* and sense experience. The bondage is essentially because of *Māyā*. The false ego-consciousness in a *Aṇu* is caused by *Māyā*. Meditation is the key to move from the lowest *tattva* to the *Śiva*. By the means of *dhāraṇās* mentioned in *Vijñānabhairava* (Singh, 2019) one acquires the *Śakti* to dissolve *prāṇa* and *apāna*. The *dhāraṇās* give realisation of *Śakti* which draws veils on the *svarūpa* of *Śiva*. But the *dhāraṇās* cannot lead to *Śivatva*. *Māyā* gives rises to *Sahaja Vidyā* which identifies itself with *Śiva*. The unity of one with *unmanā*, the *viśva* appears as a ray of light. Dualism does not exist at this stage. The inner self can be viewed as the stage containing all the actors of the *viśva* drama. A *yogī* can give the expression of *sattva* through the intelligence of the Consciousness. The *yogī* thus has the *svātantrya* and control of the *viśva*. The *yogī* can manifest *svātantrya* in his own *deha* and also the *viśva* as he directs his attention to *Parā Śakti*. The *yogī* without meditation, concentration, or any other practice can easily reach the higher Self when firmly established with *Parā Śakti*. This state is the state of *Śuddha Vidyā*, can create forms with the creative *Śakti* of his consciousness. The emergent of *Śuddha Vidyā*, the *yogī* is no longer a part of the transmigration cycle. But at this stage, without alertness the deities can delude the *yogī*. It is essential for the *yogī* to permeate the state of *Śuddha Vidyā* in all four stages of Consciousness. One should plunge into the *Turiya* state without any thought-construct. When the *yogī's* *prāṇa* is united with the *Turiya* state, the experience of *cidānanda* emerges. In the *Turiya* state, the *yogī* becomes similar to *Śiva*. Till the exhaustion of *prārabdha Karma*, the *yogī* retains his *deha*. The discussion regarding the dislocation and achievement of the *Śiva* is discussed in *Śiva Sūtras*. The following verses are used by Vasugupta in the third section of *Śiva Sūtras*:

“*Ātmā Cittam* | (*Śiva Sūtras* - 3.1)” (Singh, 2017: 126)

“*Jñānam bandhaḥ* | (*Śiva Sūtras* - 3.2)” (Singh, 2017: 128)

“*Kalādinām tattvānām aviveko māyā* | (*Śiva Sūtras* - 3.3)” (Singh, 2017: 132)

“*Śarīre samhāraḥ kalānām* | (*Śiva Sūtras* - 3.4)” (Singh, 2017: 134)

“*Nāḍī-samhāra-bhūtajaya-bhūtaikaivalya-bhūtapṛthaktvāni* | (*Śiva Sūtras* - 3.5)” (Singh, 2017: 138)

“*Mohāvaraṇāt siddhiḥ* | (*Śiva Sūtras* - 3.6)” (Singh, 2017: 143)

“*Mohajayād anantābhogāt sahajavidyājayaḥ* | (*Śiva Sūtras* - 3.7)” (Singh, 2017: 147)

“*Jāgrat-dvīṭya-karaḥ* | (*Śiva Sūtras* - 3.8)” (Singh, 2017: 150)

“*Nartaka ātmā* | (*Śiva Sūtras* - 3.9)” (Singh, 2017: 152)

“*Raṅgo ’ntarātmā* | (*Śiva Sūtras* - 3.10)” (Singh, 2017: 155)

“*Prekṣakāṇi indriyāṇi* | (*Śiva Sūtras* - 3.11)” (Singh, 2017: 156)

“*Dhīvaśāt sattva-siddhiḥ* | (*Śiva Sūtras* - 3.12)” (Singh, 2017: 157)

“*Siddhaḥ svatantrabhāvah* | (*Śiva Sūtras* - 3.13)” (Singh, 2017: 158)

“*Yathā tatra tathā anyatra* | (*Śiva Sūtras* - 3.14)” (Singh, 2017: 160)

“*Bijāvadhānam | (Śiva Sūtras - 3.15)*” (Singh, 2017: 161)

“*Āsanasthaḥ sukham grade nimajjati | (Śiva Sūtras - 3.16)*” (Singh, 2017: 163)

“*Svamātrānirmāṇam āpādayati | (Śiva Sūtras - 3.17)*” (Singh, 2017: 165)

“*Vidyā-avināśe janma-vināśaḥ | (Śiva Sūtras - 3.18)*” (Singh, 2017: 168)

“*Karvargādiṣu māheśvaryādyāḥ paśu-mātarāḥ | (Śiva Sūtras - 3.19)*” (Singh, 2017: 170)

“*Triṣu caturtham tailavad āsecyam | (Śiva Sūtras - 3.20)*” (Singh, 2017: 174)

“*Magnaḥ svacittena praviśet | (Śiva Sūtras - 3.21)*” (Singh, 2017: 176)

“*Prāṇa-samācāre samadarśanam | (Śiva Sūtras - 3.22)*” (Singh, 2017: 1179)

“*Madhye ’vara-prasavaḥ | (Śiva Sūtras - 3.23)*” (Singh, 2017: 182)

“*Mātrā-svapratata-sandhāne naṣṭasya punaruthānam | (Śiva Sūtras - 3.24)*” (Singh, 2017: 183)

“*Śiva-tulyo jāyate | (Śiva Sūtras - 3.25)*” (Singh, 2017: 185)

“*Śarīravṛttir vratam | (Śiva Sūtras - 3.26)*” (Singh, 2017: 187)

“*Kathā japaḥ | (Śiva Sūtras - 3.27)*” (Singh, 2017: 189)

“*Dānam ātmajñānam | (Śiva Sūtras - 3.28)*” (Singh, 2017: 191)

“*Yo ’vipastho jñāhetuśca | (Śiva Sūtras - 3.29)*” (Singh, 2017: 193)

“*Svaśakti-pracayo ’sya viśvam | (Śiva Sūtras - 3.30)*” (Singh, 2017: 196)

“*Sthiti-layau | (Śiva Sūtras - 3.31)*” (Singh, 2017: 198)

“*Tat pravṛttau api anirāsaḥ saṁvetṛ-bhāvāt | (Śiva Sūtras - 3.32)*” (Singh, 2017: 200)

“*Sukha-duḥkhayor bahirmananam | (Śiva Sūtras - 3.33)*” (Singh, 2017: 202)

“*Tadvimuktastu kevalī | (Śiva Sūtras - 3.34)*” (Singh, 2017: 205)

“*Mohapratīsamhataḥ tu karmātmā | (Śiva Sūtras - 3.35)*” (Singh, 2017: 206)

“*Bheda-tiraskāre sargāntara-karmatvam | (Śiva Sūtras - 3.36)*” (Singh, 2017: 207)

“*Karaṇaśaktiḥ svato ’nubhavāt | (Śiva Sūtras - 3.37)*” (Singh, 2017: 210)

“*Tripad āya anuprāṇanam | (Śiva Sūtras - 3.38)*” (Singh, 2017: 211)

“*Cittasthitivat śarīra-karaṇa-bāhyeṣu | (Śiva Sūtras - 3.39)*” (Singh, 2017: 215)

“*Abhilāṣāt bahirgatiḥ saṁvāhyasya | (Śiva Sūtras - 3.40)*” (Singh, 2017: 217)

“*Tadārūḍhāpramites tatksayāj jīvasamkṣayaḥ | (Śiva Sūtras - 3.41)*” (Singh, 2017: 219)

“*Bhūta-kañcukī tadā vimukta bhūyaḥ patisamaḥ paraḥ | (Śiva Sūtras - 3.42)*” (Singh, 2017: 221)

“*Naisargikāḥ prāṇasambandhaḥ | (Śiva Sūtras - 3.43)*” (Singh, 2017: 224)

“*Nāsikā-antarmadhya-samīyamāt, kimatra, savyāpasavya-sauṣumneṣu | (Śiva Sūtras - 3.44)*” (Singh, 2017: 228)

“*Bhūyaḥ syāt pratimīlanam | (Śiva Sūtras - 3.45)*” (Singh, 2017: 230)

Āṇavopāya is physical yoga or has external physical means. The term *Āṇava* is derived from the term *Aṇu* which means an individual. As the *Aṇu* operates in an external state of differences and duality so does *Āṇavopāya*. All external yoga and worship falls under the ambit of *Āṇavopāya*. In the Āgamic literature, the external worship means worship of *Śiva* in any form. *Āṇavopāya* is also known as *naropāya* or *kriyoāya*. The reference of *Āṇavopāya* is because the term *nara* is synonymous to *Aṇu*. Secondly, the *upāya* consists of *kriyā*. In the *Āṇavopāya*, due to the usage of external means which involves difference. So, the *Āṇavopāya* is also called *bhedopāya*. The verses elaborating on *Āṇavopāya* are below:

“*Aṇurnāma sphuṭo bhedastadupāya ihāṇavaḥ ... uccāraḥ karanādhyāna varṇasthānaprakalpanaiḥ | (Tantrāloka - 1.221)*” (Mishra, 2011: 404)

“*yo bhavet sa samāveśḥ samyagāṇava ucyate || (Mālinīvijaya Tantra)*” (Mishra, 2011: 404)

“*Śāktopāya naropāyaḥ kālopāyo 'tha saptamaḥ ... (Tantrāloka 1.279)*” (Mishra, 2011: 404)

“*yattu tatkalpanāklrpta-bahirbhūtārthasādhanam | kriyopāyam tadāmnātam bhedo nātrāpavargagaḥ || (Tantrāloka 1.149)*” (Mishra, 2011: 404)

“*kriyopāye ’bhyUpāyanām grāhya-bāhya-vibhedinām |
bhedopabhedavaividhyānniḥsamkhyatvamavāntarāt || (Tantrāloka 1.164)*” (Mishra, 2011:

404)

5.4 Conclusion

In the chapter, the concept of *Pratyabhijñā* is describes as the end as well the means. *Pratyabhijñā* is the underlying factor for the *Anugraha*, *Śaktipāta*, and *Dīksā* as *Pratyabhijñā* according to the Trika school, is Self-realisation and also the way for Self-realisation. The essence of the chapter is representing the Trika system as a complete philosophical school. The Trika philosophy has a Tantric foundation. Due to the underlying foundation of the Trika literature in the Āgamic literature, the path of liberation is practical and achievable. The concept of *Mukti*, is completely different from all the other Indian philosophical schools as in the Trika school, there is rigid and defined path. The ontology of the Trika school is stating *Śiva* as the Ultimate Reality. The epistemic tool of the Trika school, *Pratyabhijñā* acts as the most appropriate means and the end. Liberation as understood in the Trika school, comprises not just the freedom the *Ajñāna* and *Mala* but also receiving *Anugraha*. When the *sāadhanā* is complete, the practitioner or the aspirant, now replete with *Śakti* and achieves *Śivatva*.

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Chapter - VI

Conclusion

The universality and acclaim attached to Śaivism owes in Śiva being a deity, Guru, yogi, and Ultimate Reality in Āgamic, Vedic, and Purāṇic literature. The cynosural of Śiva has resulted in the adaptation of Śaivism as a study in the fields of Sanskrit, Indology, History, Religion, and Philosophy field. The present research is focused only on the field of Indian philosophy. However, the shreds of evidence from various Vedic and Purāṇic literature have been mentioned in the study only to elaborate upon the popularity of Śaivism. In the thesis, various attempts at classifications of the schools within the ambit of Śaivism that have been made by scholars from the 19th Century and onwards have been discussed. The multiple categories of Śaiva schools were being postulated as the Āgamic literature and texts pertaining to different Śaiva schools were being discovered. The three Śaiva schools discussed in the present work are Pāśupata Śaivism, Śaiva Siddhānta, and Kaula tradition. These Śaiva schools are discussed in the present study to showcase the differences in perceiving Śiva as the Ultimate Reality, similar to the differences in the philosophies of Āstika and Nāstika schools. The prevalent notion of is that the knowledge given by Śaivism or any other Paramparā is religious or traditional.

This notion continues to prevails due to the veil of misinterpretation and incomprehension surrounding the vast Āgamic literature. There also exists a notion of viewing Tantric schools or traditions as alien, unrealistic, or absurd. Thus, the experiential knowledge of the Tantric traditions remains an enigma. The term ‘Tantra’ in the context of the Trika school implies the Paramparā and also the experiential knowledge that comes with it. The research proposes the need to study the Trika school as a philosophical school with a Tantric foundation. This also leads to the study of Tantric epistemology provided by the Trika school, as a nuanced concept. The study aims to place the Trika philosophy within the larger realm of Indian philosophy and study it as a philosophical school with a Tantric foundation. The present work broadly studies the research gap under some objectives or conjectures. There are two main objectives of the study. Firstly, to discuss the various facets that shaped Trika Philosophy which allowed other Philosophical schools to come within its ambit and enrich it. Secondly, to take into account the inclusive nature of Trika Philosophy to provide a

comprehensive conceptualization of Parāsamvit or Consciousness. The research objectives further give rise to five research questions.

Firstly, is it essential to name a school per its philosophy and traditional roots? Secondly, how is the 'religio-philosophical' emergence of the Trika school critical in propagating the unique absolutist philosophy? Thirdly, on the vast map of Indian philosophical schools, where does Trika philosophy stand? Furthermore, how did the philosophies postulated by the selected Indian philosophical school fall under the ambit of the 9th Century Trika school? Fourthly, how is *Pratyabhijñā* the means and the end to achieve the Ultimate Reality? Lastly, through the concept of *Pratyabhijñā* how and why is the practical way of liberation provided in the Trika school? The present research combines three research methodologies, i.e., Textual Analysis, Conceptual (Philosophical) Analysis and Critical Enquiry, to establish the Trika school as a religio-philosophical school.

The objectives and research questions are tackled to varying degrees in each chapter of the thesis. The nomenclature of the school was adapted for the study. The appropriateness of using the word 'Trika' to describe the school, and the textual reasoning for the same are addresses and presented throughout the thesis. Establishing the accurate denomination of a philosophical school or system is essential in signifying the vast literature and philosophy that each school propounds. The second research question is establishment of the Trika school as a philosophy with Tantric influence is distinct. Scholars have attempted to explain some concepts or terms put forth by the school. A nuanced attempt has been made here to establish it as a philosophical school that is comparable to other prominent and selected Indian philosophical schools. Abhinavagupta is a prominent name in the lineage of propellers in the Trika school. Scholars in the early and mid-20th Century mainly focused on Abhinavagupta and his unparalleled extensive work in aesthetics and Śaiva philosophy. However, the contributions of his predecessors and successors have not been similarly explored. Furthermore, the understanding of *Pratyabhijñā* as an epistemic tool in Tantric epistemology remains largely unexplored. All the above-mentioned research objectives and questions that follow from them are interlinked. The interlinkage is explained below.

The nomenclature ‘Trika’ has been evaluated for its appropriateness by exploring the textual corpse of the Trika philosophy which in this study Śiva Sūtras, Spanda Kārikās, Śivadṛṣṭi, Vijñānabhairava, Īśvarapratyabhijñākārikā, Īśvarapratyabhijñāvimarśini, and Pratyabhijñāhṛdayam. The term ‘Trika’ means three-fold. Primarily the foundation of the school lies in Śiva, Śakti, and Aṇu (or paśu). The establishment of Śiva as the Ultimate Reality in the Trika school began with Vasugupta, who wrote the foundational text, Śiva-Sūtra. *Śiva-Sūtra* elaborates on the three upāyas which are Śāmbhavopāya, Śāktopāya and Āṇavopāya. The text mentions Śiva, the unity of Śiva and Śakti, and the various stages of existence in the Trika philosophy for the paśu. The text is based on the pre-existing Āgamic literature. Kallaṭa in his writings describes the Śiva-principle and its nature. The unity of Śiva with Śakti in terms of Spanda is elaborated in Spanda Kārikā of Kallaṭa. Somānanda, a pupil of Kallaṭa, was the first propeller of the Trika school who tried to establish the school as a philosophy. It is in the last two decades that scholars have attempted to translate Śivadṛṣṭi, authored by Somānanda. The fragments of Śivadṛṣṭi have been lost. Somānanda provided philosophical aids to the writings of both Vasugupta and Kallaṭa. The concept of Parā-Vāk is established in Somānanda’s work. Somānanda compared the Trika philosophy mainly with Yogācāra and Sābdika philosophies.

Utpaladeva was a prolific writer. He can be considered the first philosopher of the Trika school. Utpaladeva’s endeavour to establish the Trika system as a philosophy is seen in his writings which introduce the concept of Pratyabhijñā for the first time. Utpaladeva also propounded the philosophy of the Trika school as inclusive. Abhinavagupta, however, systematised the knowledge of his predecessors in his writings. Abhinavagupta established the Trika school as a distinctive and comprehensible philosophy. Kṣemarāja and other successors mostly wrote commentaries on Abhinavagupta’s work. In the present study, the contributions of each of the above-mentioned propeller in the lineage of the Trika system, along with the primary texts, are explicitly discussed. The three-fold categorisation which emerges from the discussion of the lineage and primary texts are the Āgama-Śāstra, the Spanda-Śāstra, and the Pratyabhijñā-Śāstra.

But the question which arises from the discussion of the lineage and primary texts is how Trika philosophy is distinctive. The Trika school establishes Śiva as the Ultimate

Reality. Śiva is also defined and referred to as Parāsaṃvit, Maheśvara, Caitanya, Ātman, Citi and saṃvit. Śiva is also Prakāśa. Śiva is absolute but is incomplete without His Śaktis. Śiva is the cause of the universe. The universe is the self-manifestation or self-projection of Śiva through His Śaktis. In the present work, verses from Tantrāloka, Paramārthasāra, Īśvarapratyabhijñānakārikā, Spanda Kārikā, and Śivadṛṣṭi are used to define Śiva, His nature, and Śakti. Śiva is viewed as the ontological Reality. The Ultimate Realities and manifestation processes of the four selected Indian philosophical schools are explained. This attempt has been made in accordance with the method of sattarka. Also, it has been proposed that the selected Indian philosophical school are incomplete to varying degrees, thus falling under the ambit of the Trika school is made.

In the Sāṅkhya Philosophy, the debate of consciousness and matter is introduced. According to Sāṅkhya Philosophy, consciousness prevails over matter. Puruṣa or consciousness is not considered the universe's cause or effect. Prakṛti, or the primordial matter, is the material cause and effect. Puruṣa does not cause the evolution of the Prakṛti as it is conscious and does not get involved in the evolution. But in Sāṅkhya Philosophy, the evolution of Prakṛti is due to Puruṣa. This gives rise to a fallacy. Sāṅkhya Philosophy tries to overcome this fallacy by introducing the notion of multiple Puruṣas to forgo the fallacy. But according to the Trika school more and more blunders are made. In the writings of Utpaladeva, the atheism put forth by the Sāṅkhya Philosophy is criticised. The process by which the twenty-five tattvas of Sāṅkhya philosophy evolve is not regarded as faulty, but merely incomplete by the Trika philosophy. In its ontological scheme of the thirty-six tattvas, the Trika school includes the twenty-five tattvas of the Sāṅkhya philosophy. According to the Trika school, Śiva is Consciousness which is involved in the manifestation of the universe through his Śaktis. The Trika school also establishes that Consciousness prevails over the matter. Sāṅkhya Philosophy was unable to establish this.

The Advaitic ideology put forth by Ādi Śaṅkarācārya is that Brahman and jīva are identical. Brahman is an all-pervasive life principle or consciousness. Brahman cannot be defined. The fallacy that the Trika school points towards Advaita Vedānta concerning the locus of Māyā. Brahman is an on-looker and does not bear the fruits of any action. At the same time, jīva bears the fruits of actions. The Māyā is not a consistent category in Advaita

Vedānta. Jīva, however, is a consistent category. But stating that jīva is the locus of Māyā, Māyā is also becomes a consistent category. Advaita Vedānta retorts backs by stating that Māyā or avidyā appears in Brahman. But the fallacy remains. Advaita Vedānta then introduces the concept of Māyāvāda or the theory of super-imposition. The Trika school questions how Māyā is super-imposing on Brahman since according to Advaita Vedānta the manifestation process is due to the super-imposition. If a superimposition occurs on Brahman, there is another agency other than Brahman. That agency is responsible for the world-like illusion and the superimposition on Brahman. Thus, there are two Ultimate Realities. These challenges the very foundation of Advaita Vedānta which is the non-duality of Reality. The Trika school points out the two fallacies in Advaita Vedānta. According to the Trika system, Śiva and Śakti are not different. The universe is the self-projection of Śiva through His Free Will and Māyā Śakti. Unlike the Brahman of Advaita Vedānta, Śiva is active and not passive in the manifestation process. These debates and discussions are primarily adapted from the writings of Utpaladeva and then from the works of Abhinavagupta.

Discussed next is the the Yogācāra school. The Yogācāra school or Vijñānavādins prescribe the Ultimate Reality as consciousness-only. Vijñānavādins state that momentary cognitions are real but external objects are unreal. Somānanda, in his writings objects the position of Vijñānavādins. Cognition is a means of knowledge which depends on a knower. But Vijñānavādins do not accept the existence of a permanent knowing self. In Yogācāra philosophy, cognition is described as both the knower and the means of knowing. This is self-contradictory. Vijñānavādins define cognition as nontemporal, devoid of sequence, and being a knower. But by stating this, they in fact seem to agree that Śiva is the Supreme Knower. The doctrine of momentariness has to be abandoned as cognition is permanent. In the writings of Somānanda, Sābdika philosophy is considered an opponent philosophy. Somānanda misunderstood the placement of Paśyantī and Para Vāk. Abhinavagupta in Īśvarapratyabhijñāvimarśini clarifies that the Trika school has borrowed the metaphysical version of the Sābdika philosophy. At the same time, the Sābdika philosophy may have taken the linguistic version from Trika School.

The agenda of discussing the manifestation processes of Sāṅkhya, Advaita Vedānta, Yogācāra, and Sābdika philosophy is to understand and comprehend in comparison the Ultimate Reality and the inclusive manifestation process propounded by the Trika system. However, the end for every Indian philosophy school is liberation from bondage. Through their respective ontological Realities, each Indian philosophical school propounds a manifestation process and the role of an individual in the universe. Following the same suit, the thesis discusses about the Ontological Reality in the Trika system. This brings to focus the role of an The individual in the universe and the bondage connected with the individual. This also leads to the discussion of liberation according to the Trika school. The introduction and comprehension of Tantric epistemology is essential before defining the main tenet of the Trika school, which is Pratyabhijñā.

Epistemology plays an important role in ontology. If the objective is to explain or comprehend Reality, the valid means of knowledge used to know reality becomes extremely important. The research dwells upon the valid means of knowledge accepted by the selected Indian philosophical schools. In doing so it reiterates the popular notion of epistemic tools or Pramāṇas. The Trika school takes a different approach to epistemology than the other philosophical schools. The Trika system adapts the Tantric way to epistemology. Consciousness or Self in Tantric epistemology is a tattva or nonmaterial entity in the body with a knowing function. Also, in Tantric epistemology, knowledge is considered the nature of Consciousness or Self. Knowledge is a quality of Consciousness or Self. However, the uniqueness of the Trika school is in stating that the Self or Consciousness is present even in the state of deep sleep. Knowledge continues to be the very nature of the Self or Consciousness, even in the deep sleep state. The point of distinction in the Trika system is because of Tantric epistemology. In Tantric epistemology, knowledge and Consciousness are substantially and denotatively one. Knowledge is both jñāna and an effortless kriyā. This viewpoint of the Trika philosophy opposes the viewpoint of Advaita Vedānta.

In Tantric epistemology, the accepted number of Pramāṇas is not discussed. Abhinavagupta in *Īśvarapratyabhijñāvimarśini*, Consciousness or the Self is considered the underlying principle of all means of knowledge, and thus Consciousness is the Pramāṇa in the Trika philosophy. The other means of knowledge are merely an extension of

Consciousness. In Tantric epistemology, according to Utpaladeva, Consciousness is self-proved. As discussed earlier, Śiva or Consciousness is directly involved in the manifestation process. So, through inference, Śiva or Consciousness is proved to be the Ontological and Epistemological Reality in the Trika school. Now, the discussion shifts towards liberation or knowing oneself in the Trika school. Utpaladeva introduces the most distinctive notion of the Trika school, Pratyabhijñā. However, the visibility and the notion of Pratyabhijñā became famous because of the texts such as Īśvarapratyabhijñāvimarśini, Tantrāloka, Tantrasāra, and Paramārthasāra written by Abhinavagupta. The concept of Pratyabhijñā is based on the ontological premise of the Trika school, which is the real nature of self is Śiva. If one realises oneself as Śiva, liberation is possible. But is the notion so easy to attain?

The realisation of oneself as Śiva is through Pratyabhijñā. Pratyabhijñā is also denoted as Ātma-Pratyabhijñā or recognition of the Self. But understanding Pratyabhijñā as recognition or remembrance or as any other cognition capacity is wrong. The literal meaning of Pratyabhijñā is not the same as the loose translation of the term. According to Abhinavagupta, one does not recognise the real identity. Pratyabhijñā of the Self is awareness of one's real identity. Pratyabhijñā can also be defined as the knowledge of the Self. Thus, there is an interlinkage between Self (Consciousness), Knowledge, and Pratyabhijñā. In the Trika philosophy, Pratyabhijñā is also defined as removing mala or impurity, which leads to spiritual transformation. The mala or impurity is not physical dirt but is the nature of ajñāna or ignorance. Knowledge or jñāna can remove mala or impurity. The two types of mala discussed in the research are Pauruṣa mala and Bauddha mala. Corresponding to this, the two types of knowledge described are Pauruṣa knowledge and Bauddha knowledge. According to the Trika philosophy, Ājñāna or ignorance is the primordial forgetfulness of one's real identity. Pratyabhijñā, on the other hand, is the remembrance of one's real identity. But defining Pratyabhijñā is not the aim of the Trika school. Liberation is the main objective.

Paśu or Aṇu are not considered different from Śiva. Paśu is the reduced or limited form of Śiva. However, the Trika philosophy mentions clearly that Śiva is absolutely free. Śiva, out of His Free Will, reduced Himself to become Paśu. This is also described as His sportive activity. The various states of Paśu, i.e., Pralayākala, Pralayākala, Vijñānākala,

Mantra, Mantreśvara, Mantra-Mantreśvara, and Śiva are mentioned in the Trika philosophy. The reason for the various states is the three malas which are Āṇavamala, Māvīvamala, and Kārmamala. Āṇavamala is described as a fundamental impurity. The different combinations of malas are responsible for the various categorisation in Paśu. These malas exist because of Māyā tattva or Māyā Śakti, which is also the Will of Śiva. The transmigration cycles of an individual are explained in terms of vāsavās originating from Bhogavānā, which arises because of Karmabīja. The Trika philosophy also propounds two realms of existence, i.e., Śuddha adhva and Aśuddha adhva. The first realm, Śuddha adhva, consists of Śiva tattva, Śakti tattva, Sadāśiva tattva, Īśvara tattva, and Śuddhavidyā tattva. However, the Śiva tattva and Śakti tattva are considered as one as there is no distinction between Śiva and Śakti. The remaining tattvas from Māyā tattva to Prithivi tattva fall under the Aśuddha adhva.

The bondage in the Trika school is due to the malas. The presence of malas is also due to Śiva. In the Trika school, the universe is the self-projection of Śiva, the theory is not just constrained to Paśu as the reduced or limited form of Śiva but also the existence of Paśu is due to Śiva. So, Śiva self-projects the universe, reduces Himself to different types of Paśu, and Śiva provides Divine Grace for liberation. In the Trika school, Mokṣa or Mukti refers to the freedom from Ajñāna or Māyā. But Mokṣa is not the elimination of the universe or enjoyment. But the realisation of the Self is not just the realisation of Śiva but also to become Śiva, endowed with infinite Śaktis. The type of liberation prescribed in the Trika school is considered the highest level of liberation possible. The level of liberation propounded by other Indian philosophical schools is incomplete, according to the Trika school. But to achieve this, the concepts of Anugraha (Śaktipāta) and Dīksā are explained in the Trika school. The different types and classifications within Anugraha (Śaktipāta) and Dīksā are also highlighted in the thesis.

The path of liberation is called sādhanā in the Trika school. All the types of sādhanā are categorised into three upāyas - Āṇavopāya, Śāktopāya, and Śambhavopāya. Upāya becomes the means as it leads an individual to realise the real nature. Pratyabhijñopāya is not a real upāya. Pratyabhijñā is not one of the means, it is the means underlying all the upāyas. Pratyabhijñā is also the end. Thus, implicitly Pratyabhijñā is present in the means. However, Anupāya is also a upāya mentioned in Abhinavagupta's work. Anupāya is defined as

behaving in a completely natural way. However, the three upāyas require personal efforts. The three realms and Śaktis are at play in the three upāyas. The three realms are Sadāśiva tattva, Īśvara tattva, and Śuddhavidyā tattva. The three main or fundamental Śaktis are Icchā, Jñāna, and Kriyā. The realms and Śaktis are essential in defining the three upāyas.

The importance of this research work is in establishing the Trika school as a distinctive philosophy. The researcher attempts to achieve this objective by describing the Trika school in terms of Ontology and Epistemology. Śiva is the Ontological Reality as he is the cause of the universe which is His own self-manifestation. Śiva or Consciousness is also the Epistemological Reality in Trika school. Through textual analysis, a distinctive and unique feature of the Trika system has been brought out, Śiva is the Ultimate Reality, and the achievement of Śiva which is liberation is also through Śiva. The misinterpretation of Tantric sādhanā has also been addressed and cleared in the research work. The underlying factors in the way of sādhanā are personal efforts and awareness. Liberation is achievable only through personal efforts, which leads to the Divine Grace of Śiva.

The research also underscores the importance of addressing the non-dual the Śaiva philosophy as Trika philosophy. The same is achieved through textual analysis and philosophical analysis. The three-fold described in the thesis are i. the primary literature of the Trika school is categorised as the Āgama-Śāstra, the Spanda-Śāstra, and the Pratyabhijñā-Śāstra; ii. the three essential Realities discussed in the literature are Śiva, Śakti, and Aṇu or Paśu; iii. there are three foundational powers at play in the universe which are Icchā, Jñāna, and Kriyā; iv. the three entities around whom the philosophy revolves are pati, pāśa, and paśu; v. the notion of Śakti is also explained in a triad form, i.e., Parā, Parāparā, and Aparā Śakti; vi. the transcendental triad in the Trika school, i.e., prakāśa, vimarśa, and sāmarasya; vii. the three-fold spiritual path is Śāmbhavopāya, Śāktopāya, and Āṇavopāya; viii. the three impurities: Āṇavamala, Māvīvamala, and Kārmamala. The three-fold categories discussed above help in correctly understanding the nomenclature establishing the Trika school. The three-fold categories make up the ontology and epistemology of the Trika school. Secondly, the importance of the lineage and primary texts is highlighted and described. The important contributions made by the propellers of the Trika system present the development of the Trika school as a philosophy with a Tantric or Āgamic foundation. The interlinkage of Consciousness, knowledge, and Pratyabhijñā constitutes Tantric epistemology has been

discussed. The research contributes to establishing the Trika philosophy in terms of Ontological Reality and Tantric epistemology through textual analysis, conceptual analysis, and critical enquiry.

The research work attempts to clear the misconception of the Trika philosophy as merely a Tantric and religious system. The scope of the study is to represent the niche domain of the Trika school as a religio-philosophical school. On the vast map of Indian philosophy, it is difficult to comprehend or place a Tantric school as a philosophy. The present research enables scholars to perceive the Trika philosophy as a nuanced Indian philosophy school which has borrowed premises from Āgamas and other Indian philosophies but has also improved upon the premises. In the field of Indian philosophy, *sattarka* is applied to logically present the fallacies in other Indian philosophical schools in order to place the selected school as a perfect philosophy in comparison to them. In this study, the Trika system has been established as a philosophy by employing *sattarka*. In the endeavour to establish and attain the Ultimate Reality according to Indian philosophy, the Trika school essentially places Śiva or Caitanya both as the Ontological Reality and the Epistemological tool. The present study depends on the limited translations available of the primary texts. The study is constrained by the access to the translations of available (complete) primary Sanskrit texts. Apart from the availability of the texts, the translations work in terms of Indology, History, and Linguistics is also comparatively new. Furthermore, the application of untranslated and translated primary texts in the field of Indian philosophy is still in the nascent stage. Thus, the discussions carried out in this thesis regarding the Trika school is driven by incomplete translated and untranslated primary texts, unlike in the case of the other philosophies. The primary texts selected for the study are themselves vast enough to completely evaluate and comprehend in all their details. However, an understanding of the interlinkage of each text and the philosophical theories propounded by them can be achieved only through a select number of texts as done in the present study. The present study is nuanced as well as restrictive. It is nuanced because it addresses a significant research gap in the field of Tantric philosophy. It is also restrictive because of the paucity of translated literature and the access to untranslated primary texts.

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