

STUDIES

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IN

MANTRA SHĀSTRA

PART III

(Maya Tattva, The Kanchukas, Hangsa)

BY

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STUDIES IN THE MANTRA SHĀSTRA.

(MĀYĀ TATTVA).

BY

ARTHUR AVALON.

What Matter is in itself the senses do not tell us. All that can be predicated of it is its effect upon these senses. The experiencer is affected in five different ways giving rise in him to the sensations of hearing (Shabda); feel by which is experienced the thermal quality of things (Sparsha); colour and form (Rûpa); taste (Rasa); and smell (Gandha). The cause of these are the five Bhûtas which, in the general cosmic evolution, are derived from the Tanmâtra or general elements of the particulars of sense perception. These again together with the senses (Indriya) or faculties of mind operating through a particular physical organ as their instrument and Manas the mental faculty of attention, selection and synthesis of the discrete manifold, derive from the still more general aspects of the Cosmic Mind or Antahkarana which are the personal and impersonal forms of limited experience respectively called Ahankâra and Buddhi. These again are evolutes from that form of Shakti which is Prakriti Tattva and which in the 36 Tattva scheme comes into being through the instrumentality of Mâyâ Shakti from the preceding Tattvas of the pure creation extending from Shuddhavidyâ to Shivashakti-Tattva; the Svarûpa of the last being Sachchidânanda or Pure Spirit. Matter is thus a manifestation or aspect of Spirit. The two are ultimately one. They seem to be two because the fundamental Feeling (Chit) is able as Shakti to experience itself as object. As Professor Haeckel says, in conformity with Shâkta Monism, Spirit and matter are not two distinct entities but two forms or aspects of one single fundamental Substance (which is here the Brahman). The one entity with dual aspect is the sole Reality which presents itself to view as the infinitely varied picture of the universe. The two are inseparably combined in every atom which, itself and its forces, possess the elements not only of vitality but of further development in all degrees of consciousness and will. The ultimate substance is Shakti which is of dual aspect as Chit-Shakti which represents the spiritual and Mâyâ-Shakti which represents the

material aspect. These are not separable. In the universe the former is the Spirit-matter and the latter Matter-spirit. The two exist in inseparable connection (Avinabhāva Sambandha) as inseparable (to use a simile of the Shaiva Shāstra) as the winds of the heaven from the ether in which they blow. Manifested Shakti or Māyā is the universe. Unmanifest Shakti is feeling consciousness (Chidrūpā). Māyā-Shakti appears as subtle mind and as gross matter and as the life-force and is in Herself (Svarūpa) consciousness. There is and can be nothing absolutely lifeless or unconscious because Shakti is in itself Being—Feeling—Consciousness—Bliss (Chidrūpinī, ānandamayī) beyond all worlds (Vishvottīrnā); and appears as apparently unconscious or partly conscious and partly unconscious material forms in the universe (Vishvātmaka). The universe is Shakti. Therefore it is commingled Spirit-matter. Shakti beyond all worlds is Consciousness. The one Consciousness exists throughout; when changeless it receives the name of Shiva; when the source of and as all moving objects it is called Shakti.

The universe arises through a negation or Veiling of true Consciousness. As the Spandakārika says "By veiling the own true form its Shaktis ever arise" (Svarūpāvarane chāsya shaktayah satlatotthitā). This is a common doctrine of the three schools here discussed. The difference lies in this that in Sāṅkhya it is a second independent principle (Prakriti) which veils; in Māyāvāda Vedānta it is the non-brahman unexplainable mystery (Māyā) which veils, and in Shākta Advaitavāda it is Consciousness which, without ceasing to be such, yet veils itself. This statement shortly describes the difference in the three concepts which may however be more fully elaborated.

The Mahānirvāna Tantra says that the Vākya "All is verily Brahman" (Sarvam khalvidam Brahma) is the basis of Kulāchāra. But Brahman is Consciousness; and it cannot be denied that there is an element of apparent unconsciousness in things. Sāṅkhya says that this is due to another Principle independent of the Purusha-consciousness namely the unconscious Prakriti, which is real notwithstanding its changes. But according to Advaitavāda Vedānta there is only one Reality. It therefore denies the existence of any second independent principle. Shankara attributes unconsciousness to the unexplainable (Anirvachaniya) Wonder Māyā, which is neither real (Sat) nor unreal (Asat) nor partly real and partly unreal (Sadasat) and which though not forming part of Brahman, and therefore not Brahman, is yet, though not a second reality, unseparately associated and sheltering with Brahman

(Mâyâbrahmâshritâ) in one of its aspects (Īshvara); owing what false appearance of reality it has to the Brahman with which it is so associated. It is an eternal falsity (Mithyabhûttasanâtanî) unthinkable, alogical, unexplainable (Anirvachanîya). The reflection of Purusha on Prakriti gives the appearance of consciousness to the latter. So also the reflection (Chidâbhâsa) of Brahman on unconscious Mâyâ is Īshvara and on unconscious Avidyâ is Jîva. Though Mâyâ is thus not a second reality the fact of positing it at all gives to Shangkara's doctrine a tinge of dualism from which the Shâkta doctrine (which has yet a weakness of its own) is free. The Shâkta doctrine has no need of Chidâbhâsa. It says that Mâyâ is a Shakti of Brahman and being Shakti, which is not different from the possessor of Shakti (Shaktimân), it is in its Svarûpa consciousness. It is then consciousness which veils itself; not unconscious Mâyâ which veils consciousness. According to Shangkara man is the Spirit (Ātmâ) vested in the Mâyik falsities of mind and matter. He accordingly can only establish the unity of Jîva and Īshvara by eliminating from the first Avidyâ and from the second Mâyâ, both being essentially—and from the transcendent standpoint, nothing. Brahman is thus left as common denominator. The Shâkta has need to eliminate nothing; Man's spirit or Ātmâ is Shiva. His mind and body are Shakti. Shiva and Shakti are one. The Jîvâtmâ is Shiva-Shakti, the latter being understood as in its world-aspect. So is the Paramâtmâ; though here Shakti, being uncreating, is in the form of Consciousness (Chidrûpinî). The supreme Shiva-Shakti exists as one. Shiva-Shakti as the world is the Manifold. Man is thus not the Spirit covered by a non-brahman falsity but Spirit covering itself with its own Power or Shakti. As the Kaulâchâryya Sadânanda says in his Commentary (which I am about to publish) on the 4th Mantra of the Isha Upanishad—“The changeless Brahman which is consciousness appears in creation as Mâyâ which is Brahman (Brahmamayî) consciousness (Chidrûpinî) holding in Herself unbeginning (Anâdi) Karmik tendencies (Karmasangskâra) in the form of the three Gunas. Hence She is Gunamayî (Her substance is Guna) despite being Chinmayî (Consciousness). As there is no second principle these Gunas are Chit-Shakti.” Hence, in the words of the Yoginîhridaya Tantra, the Devî is Prakâshavimarshasâmarasyarûpinî. There is thus truly no unconscious Mâyâ and no Chidabhâsa. All which exists is Consciousness as Shakti “Aham strî” as the Advaitabhâva Upanishad exclaims. And so the grand doctrine “All is consciousness” is boldly and vigorously affirmed. Those who worship the Mother worship nothing unconscious but a Supreme Consciousness which

is Love, the body of which love is all forms of consciousness-unconsciousness produced by, and which is, Her as Shiva's Power. In short Shangkara says that there is unconsciousness which appears to be conscious through Chidâbhâsa. Shâkta doctrine says consciousness appears to be unconsciousness or more truly to have an element of unconsciousness in it (for nothing even empirically is absolutely unconscious) owing to the veiling play of consciousness itself as Mâyâ-Shakti. The result is in the end the same. "All is consciousness"---but the method by which this conclusion is attained and the presentment of the matter is reversed.

This presentment again is in conformity with scientific research which has shown that even so called "brute matter" exhibits the elements of that sentiency which, when evolved in man, is the full self-consciousness. It has been well said that sentiency is an integrant constituent of all existence physical as well as metaphysical and its manifestation can be traced throughout the mineral and chemical as well as the vegetable and animal worlds. It essentially comprises the functions of relation to environment, response to stimuli and atomic memory in the lower or inorganic plane whilst in the higher or organic plane it includes all the psychic functions such as consciousness, perception, thought, reason, volition and individual memory. Throughout it is the one Mother who works now veiling Her Bliss in inorganic matter, now more fully revealing Herself by gradual stages as the vivacity (which She is) displays itself in the evolving forms of worldly life. As Haeckel says, sentiency is like movement found in all matter. To reach this conclusion we must assume (as the Shaiva-Shâkta schools do) that Kriyâ with Ichchhâ, its preliminary, are functions of consciousness. Abhinava Gupta in his Commentary on the Pratyabhijnâ Kârikâ says "The characteristic of action is the manifestation of all objects. These objects again characterised by consciousness-unconsciousness are in the nature of a shining forth (A'bhâsa)." The universe is thus described as a "going forth" (Prasara) of Shiva.

The ultimate reality is Sachchidânanda which, as the source of appearances, is called Shakti. The latter in its Sat (Being) aspect is omnipresent-indestructible (eternal) Source and Basis both of the Cosmic Breath or Prâna as also of all vital phenomena displayed as the individual Prâna in separate and concrete bodies. Shakti is Life which, in its phenomenal sense as manifested in individual bodies, issues from and rests upon and at basis is Sat. In this aspect manifested Shakti is vitality which is the one fixed unalterable potential in the universe of which all other forms of

energy are particular effects. Life is the phenomenal aspect of Spirit in which, as its cause, it is on the great dissolution merged. There is no absolute end to life but only to certain structures of life. As it had no end it has no absolute beginning. It appears only in creation from the depths of Being which is its unmanifested ground. The search for the "origin of life" is futile; for it had no origin but in Brahman who, in a supreme sense, is Infinite Life. Life is throughout the universe. Every atom of dust is quivering with it, as are the most sensitive organic structures. In the latter case it is obvious; in the former it is not so, but is yet traced. The existence and functions of life cannot be explained on exclusively mechanical principles. What is called mechanical energy is the effect and not the cause of vitality or vitivity or Shákti as the Mother of all. The purpose of evolution is to take up the living potential from some lower grade, develop it and hand it over to a higher grade of forms.

Shakti as Chidánanda is, as Ichchhá Shakti, -the source of all forms of will-power and, in matter, of mechanical energy; and as Jñána Shakti of all forms of mentality and feeling and as Kriyá of all forms of activity (Kartritva) being in itself all mighty.

The ultimate changeless Reality, in its aspect as Shákti, veils and contracts in various degree its powers of will, knowledge and action. This veiling, negation, limitation, or contraction is seen at its fullest in so called "dead inert brute" matter. This allegation of lifeless inertia is however the result of superficial observation. It is true that in gross matter (Bhúta) the light of consciousness is turned down to its utmost. It is nowhere however even empirically extinguished. Chit is faintly manifested by scientific experiment in gross matter; more clearly in the micro-organisms between such matter and the vegetable world, in which, as in the animal world evolved from it, vitality is so obvious that we have been wont to call these alone "alive." Shákta doctrine starts with the Full (Pūrna) and deals with the creation of things as a cutting down thereof. From a scientific point of view we may commence with the world as it is taking inorganic matter as the starting point. From such a standpoint we may speak (See "Vedas vital molecule" and "Notes on the radical vitality of all concrete matter" by G. Dubern) of a radical vital potential in all matter, universal, omnipresent, indestructible, all powerful; the source as will-power of mechanical energy, and as rudimentary sentiency of all mentality. From the Shâstric standpoint the process is one of veiling and unveiling. Shakti veils itself down to and in Prithivi Tattva of gross matter (Bhúta); and thereafter

gradually unveils Herself up to and in man who in Samādhi realises his Svarūpa as pure, unveiled, Consciousness.

This veiling by Shākti takes place first in Shiva-Shakti Tattva by the complete negation of the "Idam" of experience; and then through the action of the "Idam" on the subjective aspect of the consciousness of the pure creation, in which subject and object exist as part of the One self; and then through that form of Shakti which is Mâyā which effects a severance of subject and object which are then experienced no longer as part of the one Self but as separate. The point of junction between Pure and Impure experience is the Tattva variously called Vidyā, Sadvidyā, or Shuddhavidyā, the first truly realistic stage of the Yogī. Because it is in the intermediate state it is called Parāpara-dashā (Īsh. Prat III 1-5) and as the Svachchhanda Tantra (IV, 95) says the "Experience in the form of Mantra of both difference and non-difference." After this Tattva, Mâyā intervenes.

In the Tattva Sandoha (v. 5) it is said "Mâyā is the sense of difference (Bhedabuddhi) in all Jīvas which are parts of Her. Just as the shore holds in the sea so she ever obstructs the manifestation (Vibhava) of Ātmā which but for Her is otherwise unobstructed" (Mâyā vibheda-buddhir nijamsha-jāteshu nikhilajīveshu, Nityam tasya nirankusha-vibhavam veleva vāridhe rundhe).

So also in the Īshvara Pratyabhijnā it is said "That which is nothing but the notion of difference (Bheda-dhi) in things entertained by the Doer (Karttā) though in Himself of the nature of consciousness is Mâyā-Shakti, whom others, as in the case of Vidyeshvaras, call Vidyā" (Bheda-dhīreva bhāveshu kartur bodhātmano'piyā, Mâyā shaktyeva sâ vidyetyanye vidyeshvarā yathā—III, ii, 6) "She is Vidyā Shakti when She reveals in the Pashu state of the Ātmā whose true nature is Lordship (Ishvaryya) but when She veils (Tirodhānakarī) then She is called Mâyā (Tasyaishvaryasvabhāvasya pashu-bhāve prakāshikā, Vidyā-Shaktīs-tirodhānakarī mâyābhidhā punah—ib. 7). Shiva has two functions namely Tirodhāna that by which He veils Himself to His worshipper and Anugraha where by He, through His grace, reveals Himself by the "descent of Shākti" or grace (Shaktipāta). She is both Madhumati "Honey" and Mâyā (Lalitā sahasranāma, v. 139). She is that saving (Tāraka) knowledge by which the ocean of the Sangsāra is crossed. The Chitkalā or Angsha of "the great Consciousness enveloped by mind and matter is the Shakti which as the Padma Purāna says resides as the core of the "inner working" of all Jīvas and the Ānandakalikā or germ of Bliss therein. She again as the Lalitāsahasranāma says (v142) is basis of the false (in the sense

of impermanent) universe (Mithyā jagadishthānā) created by, and which is, Her Māyā, the power of the Lord (Sāndilya sūtra 86) which obscures and which, as the Shākta Devī Purāna says, is called Māyā, because it is the marvellous instrument whereby unheard of results are produced like those of dreams or Magic. She is in all systems whether as Prakriti, Māyā or Māyā-shakti the *fruiting* principle whereby forms are created in the formless Consciousness. This She effects by causing that duality of feeling of the self and not-self in the grand experience which is Māhāsattā. Under Her influence the Self experiences Itself as object in all the forms of the universe, which when completed is objectively seen as an evolution from Prakriti Tattva, that state of Shakti which is evolved by the action of Māyā and the five Kanchukas developed from Her. These are specific aspects of the great general limiting Power (Shakti) which Māyā is. With this Prakriti is associated Purusha Tattva, the two combined being Hangsa. Purusha Tattva is A'tmā-enveloped by the Kanchukas derived from Māyā and specific aspects of its operation. Shakti as Prakriti, subject to the influence of the Kanchukas, develops on the dis-equilibrium of Her Gunas from Herself as Vikritis the impure Tattvas (Ashuddha Tattva) extending to Prithivī. At this point conscious vital energy materialises forming what has been called by the author cited "the crust of the vital molecule" of all forms of solid matter. Subjectively therefore the Māyā process is the establishment of a dichotomy of subject and object in what would otherwise be an unitary experience; and objectively it is the creation of the various psychical and physical forms into which the universal Substance projects; becoming in the course of such emanation more and more gross. Bindu as the Mantra designation of Ishvara Tattva is Ghanibhūta; that is the first Ghanāvasthā aspect of Shakti becoming (through Māyā) Prakriti Tattva and its evolutes which are more and more gross (Sthūla); until passing the first four states of decreasing subtlety of matter, Substance emerges as the solid atoms of matter which the physical universe is composed. These compounds being the subject of the senses are the material of physical science which seeks to work the process backwards. At a point, search on the path of objectivity is closed. If it would know more the mind must turn in on itself and release itself from all objectivity which Māyā is and fall back into that ground of Consciousness (Māyātītā) whence it has emerged. From the Mantra aspect dealing with the origin of language the undifferentiated Shabda which arises on the differentiation of the Bindu into Purusha-Prakriti or Hangsa develops, with the creation of mind and matter, into the manifested Shabda and Artha which are the Varnas or letters

(springing from the subtle Mâtrikâs) expressed in Vaikhari speech made up of letters (Varna) syllables (Pada) and sentences (Vākya) of the uttered Mantra. Mantra again is the thought (*Man*) which saves (*Tra-Trayate*): Saves from what? From firstly the evil which man, subject to Mâyâ, commits; and then, in the thorough purification of the mind (Chittashuddhi), from Mâyâ Herself who is transformed in the Sâdhaka into Vidyâ Shakti. Mantra is thus a pure thought-form; a pure Vritti or modification of the Antahkarana which is Devatâ. The senses and mind are also Devatâs being operations of the one Divine Shakti. Through Mantra the mind is divinely transformed. Contemplating, filled by, and identified with, Divinity in Mantra form, which is a Sthâla (gross) aspect of Devî, it passes into Her subtle (Sûkshma) Light form (Jyotirmayî Devî) which is the Consciousness beyond the world of Mâyik-forms; the I'shvara and I'shvari who as Shabda-brahman are the source of, and appear as, that Mâyâ which is the Creatrix both of the objective world of Mind and Matter and of the manifested Shabda and Artha; the Word and its Meaning derived from the Mother in Her aspect as Supreme Nâda (Paranâda) and Supreme Speech (Paravâk).

THE KANCHUKAS.

The six Kanchukas including Mâyâ which may be regarded as the root of the other five are Kâla, Niyati, Râga, Vidyâ, Kalâ. The term Kanchuka means sheath or envelope. The same Tattvas are also called contractions (Sangkocho), for creation is the contracted (Sangkuchadrûpi) form of infinite Shakti. It is to be observed that Mâyâ, Niyati and Kâla, occupy in the philosophy of the Pancharâtra Āgama the very place which is held in the Shaiva-Shākta system by the Kanchukas (See as to this Dr. Otto Schraders Ahirbudhnya Samhitâ 63, 64, 90). The author cited opines that the six Kanchukas are only an elaboration of the older doctrine of the three powers of limitation (Sangkocho) of the Pancharâtra which are Mâyâ, Kâla, Niyati. The same idea is expressed by these two terms, namely limitations by which the Ātmâ in its form as the finite experiencer is deprived of the specific attributes which it as the Perfect Experience possessed. Consciousness reaching forth to the World of enjoyment, becomes subject to the Kanchukas and thus becomes the impure finite worldly experience where subject and object are completely different; which experience is as it were, the *inversion* by the contraction and negation of Shakti of the perfect Experience from whose Shiva-Shakti Tattva aspect it proceeds. Infinite consciousness whilst still transcendently

retaining its Svarûpa is, as Shakti, narrowed to the degree which constitutes our experience on the material plane. The process may be represented in Diagram by an inverted triangle representing the Yoni or Shakti in the form of the Pure Tattvas resting on the point of an upright triangle. The point of intersection is Mâyâ from which proceeds the second triangle representing the impure Tattvas, which constitute worldly experience. Seen in the waters of Mâyâ all is reversed. Through the operation of Mâyâ and the Kanchukas, Shakti assumes the gross contracted form of Prakriti Tattva which in association with Purusha Tattva is Hangsa. Shiva and Shakti are the Bird Hangsa. Hangsa is both male (Pung or Purusha) and female (Prakriti). Hang is Shiva and Sah is Shakti. This Hangsa-dvanda are in their gross form the universe (Pung-prakriti-tyâtmako hangastadâtmakam idam jagat). Purusha is the Âtmâ enveloped by the Kanchukas which are the contractions of Consciousness and Its Powers. Mâyâ is the root and cause of all limitations of the powers (Vibhava) of consciousness (Âtmâ); for Mâyâ is the sense of difference (Bhedabuddhi) between all persons and things. Each Purusha, (and they are innumerable) being as the Svachchhanda Tantra says an universe of his own. Each Purusha creates under Mâyâ his or its own universe. The Kanchukas are thus the delimitations of the Supreme in Its form as Shakti. It was Eternity (Nityatâ) but is now orderly delimitation (Parichchheda) productive of appearance and disappearance (that is life and death). This is the operation of the Time-power or Kâla which is defined as follows in the Tattva-Sandoha (V. 7) "That Shakti of His which is Eternity (Nityatâ) descending and producing appearance and disappearance (birth and death); and which ever in regulated manner performs the function of division or delimitation (Parichchheda) should be regarded as in the form of Kâla Tattva."

(Sâ nityatâsya shaktir nikrishya nidhanodaya-pradânaena, niyataparichchhedakari kliptâ syât Kâla-tattva-rûpena).

Kâla is the power which urges on and matures things. It is not in itself subjective or empirical time though it gives rise to it. It is transcendental Time without sections (Akhanda Kâla) giving birth to time as effect (Kâryyakâla). This gross time with parts (Sakâla Kâla) only comes in, with the creation of the gross Tattvas. So it is said "Time leads me in time" (See Ahirbudhnya 64-67. See also the same Author's ueber den stand der Indischen Philosophie zur zeit Mahâvîras und Buddhas 17-30). Consciousness as Shakti is contracted into the mode of temporal thinking. It was freedom and independence (Svatantratâ). This is now contracted

and the Purusha is forcibly subjected to guidance and regulation in what he must or must not do in any moment of time. This is Niyati, which is defined in the Tattva Sandoha (v. 12) as follows :—
 “That which constitutes that Shakti of His which is called Independence or Freedom (Svatantratā); this same Shakti, and none other, becoming contracted and subjecting Him perforce to guidance and regulation (Niyamayantī) in a definitely ordered and restricted manner (Niyatam) as regards what is to be done or not done (that is what he must not do at any given moment of time) is Niyati.”

(Yasya svatantratākhyā-shaktih sangkochashālinī saiva, krityā-krityeshvavashyam niyatam amūm niyamayantyabhūn niyatih).

Niyati is spoken of in the Pancharātra Agama as the subtle regulator of everything (Sūkshma-sarva-niyāmakah.) (Ahirbudhnya VI. 46) and is said by Dr. Schrader (op-at 64, 65) to include in that system the functions of the three Shaiva-Shākta Kanchukas Vidyā, Rāga and Kalā (Ahirbudhnya S. 64-65). It was completely satisfied with Itself for there was then no other. It was the Full (Pūrna), and there was nothing else for it to interest Itself in and thus want. This Shakti, becoming limited, makes the Purusha interested in objects and thus attaches them to enjoyment. This is Rāga which is defined in the Tattva Sandoha (v. 10) as follows :—

“There is another Shakti of His which is eternal complete satisfaction; the same becoming limited and attaching him ever to enjoyment, this Shakti is reduced to the condition of Rāga-tattva.” (Nitya-paripūrna-tripti-shaktir asyaiva parimitā nu satī, bhogeshu ranjayati satatam amūm rāga-tattvatām yā sâ). The Brahman is, as the Īsha Upanishad says, Pūrna the full, the all which wants nothing; for there is nothing to the All which It can want. But when the one Experience becomes dual, and, subject and object are separate, then the self as subject becomes interested in objects that is in things other than itself. Ichchhā in the sense of desire implies a want of the fullness which is that of the Supreme perfect experience. In the supreme creative sense Ichchhā is the direction of Consciousness towards activity. The term Rāga is commonly translated desire. It is however properly that *interest* in objects which precedes desire. Rāga is thus that interest in objects seen as other than the self which ripens into desire (Ichchhā) for them. Such Ichchhā is thus a limitation of the all-satisfied fullness of the Supreme.

The power of the Supreme was to know or experience all things and so it is Sarvajnatā. This is limited and the Purusha

thereby becomes a "little knower." This Kanchuka is called Vidyâ which is defined in the Tattva Sandoha (V. 9) as follows:— "His power of all-knowingness becoming limited and capable of knowing only a few things and producing knowledge (of a limited character) is called Vidyâ by the wise of old" (Sarvajnatâsya shaktih parimita tanur alpa-vedya-mâtra-parâ, jnânânam utpâdayanti vidyete nigadyate budhair âdyaih. *ibid* 9).

The supreme is all powerful, mighty to do all things (Sarva-kartritâ). This power is contracted so that the Purusha can accomplish few things and becomes a "little Doer," This is Kalâ which is defined in the Tattva Sandoha (v. 8) as follows :—

"That which was His power of all-doing-ness, the same being contracted and capable of accomplishing but a few things and reducing him to the state of a little doer is called Kalâ." (Tat-sarva-kârtritâ sâ samkuchitat katipayârtha-mâtra-parâ, Kinchit kartâram amum kalayanti kîrtyate kalâ nâma, *ibid*. 8). Kalâ is thus nothing but Kartritta or infinite activity, agency, and mightiness cut down to the limits of the Jîvas' power ; that is lowered to the possibilities of finite action.

Thus the Shaktis of the Supreme which are many become contracted. Consciousness thus limited in sixfold manner by its own Shakti is the Purusha associated with Prakriti. Kalâ (in its more generic sense) is said in the Shaiva Tantrasâra (Âhnika 8) to be "the cause of the manifestation of Vidyâ and the root when she is operating on that Kartritta which is qualified by the qualifying conditions of littleness; this limited power of agency having been itself the work of Mâyâ. Now the moment that Kalâ separates from herself what constitutes this qualifying aspect spoken of above as Kinchit (little) at that very moment there is the creation of the Prakriti Tattva which is in the nature of a generality (Sâmânya-mâtra) unmarked by any specific form of object of enjoyment, such as happiness, sorrow and delusion ; and of which another name is the equalisation of the Gunas. Thus the creation under the influence of the Kalâ-tattva of the limited experiencer (Bhoktri) that is of the Purusha and of the experienced (Bhogya) or Prakriti is quite simultaneous that is without any succession whatever in the process. Thus being simultaneous they are ever associated."

The eighth Âhnika of the Tantrasâra (the Shaiva and not the Shâkta ritual work of Krishnânanda Âgamavâgîsha) says :—Thus it has been already shown that Kalâ is the cause of manifestation of Vidyâ and the rest (*i.e.*, the other four Kanchukas leaving out Mâyâ) when She (Kalâ) is operating on that agency or doer-ness (Kartritta) which is qualified (Visheshya) by the qualifying (Visheshana)

condition of littleness; this limited power of agency (Kinchit-kartritva as opposed to Sarvva-kartritva) having been itself the work of Mâyâ. Now the moment that Kalâ separates from herself that which constitutes this qualifying aspect (Visheshana-bhâga) spoken of above as Kinchit and is an object of knowledge and action, that very moment there is the creation (Sarga) of the Prakriti-Tattva which is of the nature of a generality only (Sâmânya-mâtra) unmarked by any specific forms of the enjoyable (Bhogya) such as happiness, sorrow, and delusion (which are therefore as yet undifferentiated) and of which another name is the equalisation of their Gunas (*i.e.*, of Sukha, Duhkha and Moha or of the Gunas of Her). Thus the creation under the influence of the Kalâ tattva of the Enjoyer (Bhoktri or limited experiencer) and Enjoyable (Bhogya or experienced) is quite simultaneous (that is without any succession whatever in the process and being simultaneous they are conjoined. (Evam kinchit-kartritvam yan mâyâ-kâryam, tatra kinchitva-vishishtam yat kartritvam visheshyam tatra vyâpriyamânâ kalâ vidyâdiprasava hetur iti nirûpitam. Idânîm visheshanabhâgo yah kinchid ityukto jneyah kâryashcha tam yâvat sâ Kalâ svâtmanah prithak kurute tavad esha eva sukha-duhkha-mohâtmaka-bhogya-visheshânânusyûtasya sâmânya-mâtrasya tad-guna-sâmyaparanâmanah prakriti-tattvasya sargah ;—iti bhoktri-bhogya-yugalasya samam eva kalâ-tattvâyatâ srishtih).

Again in the Tantrâloka (Âhnika 9) it is said "So far it has been shown how Agency (Kartritva) which is always accompanied by the power to enjoy (Bhoktritva) is (to be found) in that qualified aspect (that is Kartritva) of the Tattva called Kalâ which (aspect) is characterised by a limited agency (little doerness)."

Here may be interposed a note of explanation. Kartritva is creative activity, ideation and formation as contrasted with a merely induced and passively accepted experience which is Jnâtritva. Kartritva is the power of modifying the Idam. The Sângkhyas say that the Purusha is Bhoktâ but not Karttâ. But the Shaiva-Shâktas hold that there is no Kartritva without Bhoktritva. In Parâsamvit there is the potential germ of (1) Jnâtritva, (2) Bhoktritva (3) Kartritva held in undistinguishable unity. In Shiva-Shakti Tattva the first exists and the second and third are through Shakti suppressed. In Sadâkhyâ there are the first and the incipiency of the second and third ; and in Îshvara Tattva all three are developed but as yet undifferentiated. The Îshvara consciousness directed to the "Idam" produces equality of attention on "Aham" and "Idam" which is Sadvidyâ Tattva whence arise Mâyâ and the Kanchukas evolving Purusha-Prakriti. Parâsamvit is the pure

changeless aspect of Chit. Īshvara is the fully risen creative consciousness wherein is the undifferentiated Shakti which burgeons as Ichchhā, Jnāna, Kriyā. Jnātrittva or Jnāna Shakti in Īshvara does not involve limited modification for the whole universe as the Self is present to the Self. But in Purusha there is such modification; the Jnātrittva functioning through Buddhi, the Vṛttis of which are expressions of the changing, limited, and partial characteristics of the knowledge had through this instrument and its derivatives.

The citation continues. "But in what constitutes therein the part "Kinchit" as a qualifying aspect, Kalā gives birth to the Pradhāna which arises from that (Kinchit aspect) as a clear but general objectivity which is separate or distinct from (the Purusha).

Evam kalākhyā-tattvasya kinchit-kartrittva-lakshane,
Visheshyabhāge kartrittvam charchitam bhoktri-pūrvakam
Visheshanatayā yo'tra kinchid bhāgas-tadūhitam,
Vedyamātram sphutam bhinnam pradhānam sūyate kalā.

That is Kartrittva is that aspect of Kalā which is characterised by Kinchit Kartrittva. From the qualifying (Visheshana that is Kinchit) aspect Kalā produces Prakriti which is distinct from Kalā as Purusha, which Prakriti exists as a mere general objectivity which become particular when owing to disequilibrium in the Gunas the Vikritis are produced.

Again it is said (*ibid*) "Kalā produces the Bhogya (Prakriti) and the Bhoktā (Purusha) simultaneously by the notion of, or by seeking for, a distinction (that is by seeking to establish a difference between the two aspects in Herself namely Kartrittva and Kinchit; by working on Kartrittva alone), (yet), the Bhoktā and Bhogya are inseparable from one another. And because what is thus the barest objectivity (Sangvedya-mātra) is known (or experienced) later as [or in the form of] happiness (Sukha) Sorrow (Duhkha) and delusion (Vimoha) it is therefore called the equalisation of these (three) in the beginning." (Samam hi bhogyang cha bhoktārang cha prasūyate Kalā bhedābhisandhānād avyaktam parameshvaram, Evam samvedyamātram yat sukha-duhkha-vimohatah, bhotsyate yat tatah proktam tat-sāmyātmakam āditah).

When Māyā Shakti first severs the "Aham" and "Idam" this latter is still experienced as an unlimited whole. The next step is that in which the whole is limited and broken up into parts for our experience is not of an all pervading homogeneous whole but of a heterogeneous universe. Kalā, as a development of Māyā Shakti, belittles the Purusha's hitherto unlimited Agency which thus becomes Kinchit Kartrittva. Agency which exists both as to

the Knowable (Jneya) and object of action (Kāryya) has two aspects, namely the qualified power of action (Visheshya Kartrittva) on the part of the Purusha and the object or "little" in respect of which Kartrittva operates, namely the "little" or universe (Kinchit or Visheshana) which is the "Idam" as viewed by Purusha after the operation of Kalā Shakti. Kalā operates on agency (Kartrittva) and not on the "this" which is by such operation necessarily Kinchit. For if the power and experience of the Self is limited the object is experienced as limited ; for the object is nothing but the Self as object. In other words the production of Purusha is a positive operation of Kalā whereas the production of Prakriti is a negative operation due to the limitation of the Purusha which as so limited experiences the universe as Kinchit. Prakriti is thus nothing but the object of Kartrittva as it exists when the latter has been whittled down by Kalā. Purusha and Prakriti thus both emerge as the result of the action by Kalā on the Purusha. For this reason Purusha and Prakriti are simultaneously produced and are also inseparable.

The following articles deal with Purusha and Prakriti or Hangsa ; the Kāmakalā or three Bindus arising on the differentiation of the Parabindu which differentiation witnesses the birth of the Hangsa ; and lastly with the creation of the impure Tattvas (Ashuddha Tattva) from Prakriti and the Varnamālā the Garland or Rosary of letters, the evolution of which denotes the origin of speech and of Mantra.

HANGSA.

Hangsa is Purusha-Prakriti Tattva. Hang is "male" or Shiva ; Sah is "female" and Shakti. Shiva-Shakti are therefore Hangsa which combined mean the "Bird" Hangsa the material shape of which is variously said to be that of the goose, flamingo, brāhminī duck and by others to be legendary. The universe is made of and informed by this Hangsa Pair (Hangsadvanda) who are Purusha and Prakriti and in all the latter's varied forms (Pungaprakrityātmako hangsa-stadātmakam idam jagat). Of these the Anandalaharī says (39) "In Thy A āhata Lotus I salute the wondrous pair who are Hang and Sah swimming in the mind of the great who ever delight in the honey of the blooming lotus of knowledge." That is they manifest in the mind of the great delighting in the honey of Consciousness. This Hangsa reversed is the Vedantic "So'ham" of which the Sammohana Tantra (Ch. VIII) says "Hakāra is one wing, Sakāra is the other. When stripped

of both wings then Târa is Kâmakalâ." Jîva is Hangsa. The same Tantra says that the Sâdhaka of Târa is the Lord of both Kâdi and Hâdi Mata. The Hangsatâra Mahâvidyâ is the sovereign mistress of Yoga whom the Kâdis call Kâlî, the Hâdis Shrisundarî and the Kâdi-Hâdis Hangsâ.

The Jnânârnavâ Tantra (xxi-vv i-9) speaking of the Chitkunda as the Mandala in the Mûlâdhâra where Homa is done, defines as follows the four Âtmâs, viz., Paramâtmâ; Antarâtmâ, Jnânâtmâ and Âtmâ which form the Chitkunda and by the knowledge whereof there is no rebirth. Âtmâ is Prânarûpî that is the Âtmâ which is in all beings as their Prâna. It is Hangsa Svarûpî or Jivâtmâ manifested by outer and inner breathing (Shvâsa, uchchhvâsa). It is compared to the ether in a pot which the potter's wheel separates from the surrounding Akâsha but from which there is no distinction when the pot is broken. The individual breath is the cosmic breath from which it seems to be different by the forms which the latter vitalises. Jnânâtmâ is Sâkshât-sâkhi-rûpaka. It is that which witnesses all and by which the unity of all is known. It is reflected in Buddhi and the rest and is yet in its own form distinguishable therefrom, just as the rays of the moon are reflected on water and seem to be, and are yet not, one with it. It is thus the substratum of Buddhi and of all the subjective or mental Tattvas derivable therefrom. By "Antar" in the term Antarâtmâ is meant the subtle (Rahasya-sûkshmarûpaka) Âtmâ which pervades all things; the spark of Pâramâtmâ which indwells all bodies (Antargata). It is the Hangsa known only by Yogîs. Its beak is Târa (Pranava or "Om" Mantra). Nigama and Âgama are its two wings. Shiva and Shakti its two feet. The three Bindus are its three eyes. This is the Paramahangsa; that is Hangsa in its supreme aspect as the Consciousness-ground of the manifested Hangsa or Jîva. When this Paramahangsa is spread (Vyâpta) that is displayed, then all forms of matter (Bhûta), viz., Akâsha, Pavana and the rest spring up in their order. Of these five the root is Chitta. This Hangsa disports itself in the world-lotus sprung from the Mud of Delusion (Molîpangka) in the Lake of Ignorance (Avidyâ). When this Hangsa becomes unworldly (Nishprapancha) and in dissolving-form (Sanghârarûpa) then it makes visible the Âtmâ or Self (Âtmânam pradarsayet). Then its "Birdness" (Pakshîtva) disappears and the Soham Âtmâ is established. "Know this" says the Jnânârnavâ "to be the Paramâtmâ."

Purusha is Âtmâ subject to Mâyâ Shakti and the other limiting Shaktis called the Kanchukas. Prakriti is that state of Shakti

which arises as the result of the collective operation of Mâyâ and the Kanchukas ; a transformation of Shakti which is their result existing as a homogeneity and general objectivity which develops of its own power which is the summation of the Shaktis producing it, into the heterogeneous universe. The Purusha-Prakriti Tattvas arise as a bifurcation in consciousness on the differentiation of the Parabindu into the three Bindus which form the Kâmakalâ which again may be pictured as the triangular base of the pyramidal (Shringâtaka) figure in the Shrî Yantra at whose apex is the Baindava Chakra and Parabindu. The three Bindus represent the Shiva aspect and the Shakti aspect of the one Consciousness, and the third the mutual relation or Shiva-Shakti aspect of the two. From this differentiation arises in the Mantra-line of creation Parashabda and manifested Shabda and Artha ; in the Tattva line Buddhi and the rest ; and in the line of the Lords of the Tattvas (Tattvesha) Shambhu and the rest. In its most general and philosophical sense Purusha-Prakriti represent that stage in the evolving consciousness (Shakti) in which after passing from the mere I-experience (Ahampratyayavimarsha) and the "I-this" or "Aham-idam" experience in which the object or Idam is still experienced as part of the self (the completed type of such experiencer being Ishvara), Consciousness emerges as the experience of duality in which the object is seen as outside of, and separate from, the self. This however is a state of mere general objectivity. The final state has yet to be described when undifferentiated objectivity and supreme Sound (Parashabda) evolves, the first into the differentiated objects of the universe (Ashuddha Tattva) and the second into the differentiated word (Shabda) and its meaning (Artha) which is the birth of Mantra consisting of letters (Varna), syllables (Pada) and sentences (Vākya). With the differentiation of Prakriti appear multitudinous Purushas of varying experience each living in an universe of its own.

Purusha is not merely confined to man but is applicable to every Jîva who is the Enjoyer (Bhoktâ) or Purusha of the enjoyable (Bhogya) or Prakriti. Purusha again is not limited to the organic life of animals and plants or the micro-organisms which hover between organic and inorganic matter. The term includes the latter also. For whatever may be the popular signification of the term Jîva as living organic bodies, in its philosophical sense all is Jivâtmâ which is not Paramâtmâ. And in this, modern science bears out the notions here described. The former arbitrary partitions made between the living and non-living are being broken down. We may for practical purposes call that "living" which

obviously displays certain characteristics which we call "life" such as the so-called vital phenomena manifested by plants, animals and men. But the life and consciousness displayed in organic bodies is not something wholly new which had no existence in the inorganic material of which they are composed. All such vital phenomena exist in subdued or potential form in every kind of matter which contains the potentiality of all life. Life as we know it is the phenomenal aspect of Being-Itself (Sat). Feeling-Consciousness as we know it is the limited manifestation (manifestation being limitation) of the undifferentiated Feeling-Consciousness which is Chit, Sat and Ānanda. All which is manifested exists potentially in its ground. Each of such manifestations is such ground (Bhūmi) veiled in varying degrees; now more, now less fully displaying the nature of Spirit, the source of all life, feeling, will, and consciousness. Superficial notions based on appearances have given rise to the notion of "dead" matter. But science has given new instruments for, and extended the range of, our observation and has shown that life and consciousness, though in a subdued or veiled form, exists throughout the universe. Vedānta in its Shākta version says that all forms are the operation of Consciousness as Mâyā-Shakti. As the ancient Upanishad says and modern so-called "New thought" repeats "What one thinks that one becomes." All recognise this principle to a certain point. If man thinks inhuman thoughts he dehumanises himself. Vedānta carries the application of this principle to its logical conclusion and affirms that not only does thought operate modifications in and within the limits of particular types or species, but actually evolves such and all other types through the cosmic or collective Thought of which the universe is a material expression. Thus every unit or atom of matter is a Purusha identifying itself with the solid (Pārthiva) "crust" of matter which is the gross expression on the sensual plane of more subtle forces emanating from that Ground Substance which is the source both of the experiencing subject and the object experienced. If the operation of gross matter gives the appearance of rigid mechanism, this does not imply that such operation is wholly unconscious and lifeless but that life and consciousness are veiled by the Tamas Guna of Prakriti in which Kalā, Niyati and other Kanchukas are operating to their fullest extent. But however intense may be their operation, life and consciousness can never be destroyed, for being Shakti Herself they are indestructible. Thus every molecule of mineral substance is a Purusha or Consciousness identifying itself with matter in its solid and apparently unconscious and inert state. For Consciousness becomes that with which it identifies itself.

When it completely identifies itself with mineral matter it becomes that matter. What we think that we become. Nothing however is absolutely unconscious or inert. Every single atom in the universe is in constant movement and hence the world is called Jagat or that which moves. This scientific doctrine is in India an ancient inheritance. And so the Mantra runs "Hring the Supreme Hangsa dwells in the brilliant Heaven." The word Hangsa is here said to be derived from the word Hanti which means Gati or motion. Sâyana says that it is called Āditya because it is in perpetual motion.

The Tattva Sandoha (vv. 13, 14) says :—

"She is considered to be Prakriti who is the collectivity of all the Shaktis, (Will, Knowledge and Action) who is the peaceful that is quiescent (Shântâ) Shakti of Him in contracted form (Samkuchadrûpâ); who is in the form of the equilibrium of Sattva, Rajas and Tamas Gunas which again are Will, Knowledge and Action gathered together (Samkalita); who is in the nature of general unparticularised feeling (Chitta) which is in the form of the undifferentiated Buddhi (and other Tattvas)."

(Ichchhâdi-shakti-samashtih shaktih shântâsya samkuchadrûpâ, Samkalitechchhâdyâtmaka - sattvâdika - sâmya-rûpinî hi sati, Buddhyâdi-sâmarasya-svarûpâ chittâtmikâ matâ prakritih).

"Hang" or the male (Pumân) or Purusha is again in the same work (V. 6) described as :—

"He who having by Her become of limited form with all His powers contracted is this Male (Pumân or Purusha); like the sun which becoming red at eventide and His power (of shining) contracted can scarce reveal himself (by shining abroad)" (Sa tayâ parimitamûrtih samkuchita-samasta-shaktir esah pumân, Kavîriva sandhyâ-rakta-samhrita-shaktih svabhâsane' pyapatuh. *Ibid.* 6).

Again in the same work (v. 7) it is said :—

"His Shaktis are many consisting of complete Kartrivâ (power of action) and others, but on His becoming contracted (that is limited) they also become contracted in the forms of Kalâ and the rest and make him thus manifest (as Purusha) (Sampûrna-kartrivâdyâ bahvyah santyasya shaktaya stasya, Samkochât samkuchitâh kalâdi rûpena rûdhayantyevam. *Ibid.*, 7.)

Again in the Ishvara Pratyabhijnâ it is said :—

"He who is Experiencer commencing with Shûnya (Shiva) (attva) and the rest, He being clothed by the five Kanchukas, Kâla

and the rest, and becoming object (to himself) is then the Experiencer of objects as separate from him;" (Yashcha pramâtâ shuniyâdih prameye vyatirekhini, Mâtâ sa meyah san kâlâdika-panchakaveshtitah-III-ii 9), that is object-is the Self appearing as such. He retains His own Self-hood and becomes at the same time the object of His own experience. Mâyâ is not something apart from Brahman for it is Brahman who through Mâyâ, an aspect of Brahman, becomes Himself His own object. In the first act of creation He commences to become His own object, but it is only when the subject as Purusha is clothed, that is limited, by the Kanchukas, that the latter sees objects as other than and outside Himself. At this stage duality is established and exfoliates in the Vikritis of Prakritis as the multiple experience of the World of Mind and Matter.

The Gunas of Prakriti are inadequately translated as qualities because the latter word involves some Substance of which they are the qualities. But Prakriti Shakti is as Prakriti the Gunas and nothing else, though Her Svarûpa, as that of all Shaktis, is Sat-Chit-Ananda. The Gunas Sattva, Rajas, Tamas are properly factors or constituents of Prakriti. Of these it is commonly said that Tamas Guna is the veiling principle of Prakriti. This is so. But nevertheless it is to be remembered that all the factors of Prakriti in one way or another veil; the difference being that whereas Sattva to some degree veils (for Sattva guna is not as such the same as absolute Sat) it is in its highest degree of potency that is predominance, the least degree of veiling and therefore it represents the tendency to unveil that is to reveal and manifest Being (Sat) and Consciousness (Chit); whereas Tamas is in its highest potency the greatest degree of veiling and therefore specifically represents the tendency to veil. Rajas is the operative power in both cases. In all bodies there are the three Gunas (for these cannot separately exist though one or other may predominate) and it is because of this and therefore of the presence of Sattva Guna in inorganic matter that it exhibits the rudiments of sentiency and consciousness. But in inorganic matter Tamas Guna prevails. As bodies evolve, the strength of the operation of Tamas gradually diminishes and that of Sattva increases until in man it becomes predominant. The whole object of Sâdhanâ is to increase Sattva Guna until man becoming wholly Sâttvik his body passes from the state of predominant Sattva Guna into Sat Itself. These Gunas represent in the Jîva or Pashu the Ichchhâ, Kriyâ, Jnâna and Mâyâ Shaktis of the Lord. As regards Mâyâ, the Lord (Mâyin), as the Kulârnavâ Tantra says, wields and controls and is free of it; Jîva is

controlled by it. So the Ishvara-Pratyabhijnâ (IV. 1, 4) says "What are Jnâna and Kriyâ (on the part) of the Lord (Pati) in all beings and things (Bhâveshu) (which to Him are really) of the nature of (His) own body (or limbs)—it is these two (that is Jnâna and Kriyâ) and nothing else (eva) which together with Mâyâ as the third are the Sattva, Rajas, and Tamas (Gunas in respect) of the Pashu" (Svânga-rupeshu bhâveshu patyurjnânam kriyâ cha yâ, Mâyâ-tritaye te eva pashoh sattvam rajas tamah)

Shiva-Shakti have threefold aspect as Ichchhâ, Jnâna, Kriyâ which are inseparably associated just as the Gunas are, though as in the latter case one or other may be predominant. Of these again Ichchhâ and Kriyâ may be considered together ; for as resolve is directed to action it is the preliminary of it. Ichchhâ in the Shaiva Shâstra is described as a state of wonder (Sâ chamatkâra-ichchhâ shaktih) in the Purusha. But Kriyâ considered (for the purpose of analysis only) as apart from Jnâna is blind. For this reason Kriyâ has been associated with Tamas. It is very clearly explained by Kshemarâja in his Tattva Sandoha (vv. 13-15) that Ichchhâ or resolve to action becomes at a lower stage Rajas Guna the principle of activity in Prakriti ; Jnâna becomes Sattva or the principle of manifestation in the same ; and Kriyâ becomes Tamas guna or the specific veiling principle of the same form of Shakti. He says "His Will (Ichchhâ) assumed the form of Rajas and became Ahangkâra which produces the notion of "I" (Aham). His knowledge (Jnâna) likewise became Sattvarûpa and Buddhi which is the determining form of experience. His Kriyâ being in the nature of Tamas and productive of Vikalpa (and Sangkalpa) *i.e.*, rejection and selection is called Manas" (Ichchhâsya rajo-rûpâham-kritir âsid aham-pratîlikarî jnanâpi (should be Jnânamapi) sattvarûpâ nirnayabodhasya kâranam buddhii, Tasya kriyâ tamomaya-mûrtir mana uchyate vikalpakarî),

The evolution of these Tattvas (Ashuddha) is the subject of a future article. But before dealing with these it is necessary, in the creative order, to further describe the Kâmakalâ in which the Hangsa arises and the Rosary or Garland of letters (Varnamâlâ) which is the Mantra aspect of the Tattvik evolution.

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