Abstract

This paper examines the concept of manifestation process in Kashmir Shaivism from Shiva tattva to Prithvi tattva and their transcendental and immanent predicates (Prakrti and Purusa). This paper also shows that the ultimate reality, Paramshiva, manifests itself into various forms which likely represent the theory of causation. This research paper also provides answer to two questions; First, how ultimate reality with its thirty-six principles or elements manifest in various forms and what types of forms ‘Descent’ attains from the ‘universal self’? Second, how manifestation process takes place from the ‘cosmic self’ (universal consciousness) to a ‘limited self’ (Jiva)? Since, this paper is based on philosophical exploration of manifestation process and contains interpretation and argumentation of Pratyabhijna philosophy only; it excludes manifestation due to Yogas (Upayas) and Karmas. Moreover, it explains the Trika form of reality (Shiva/God, Shakti/World, and Nara/Man) and also the identity between ‘ascent’ and ‘descent’. Manifestation further investigates the union of Shiva and Shakti with Maya and displays its character (Prakashvimarshmaya). This work further tries to describe the contribution of Abhinavagupta in the concept of manifestation.

Key terms: Kashmir Shaivism, Manifestation Process, Shiva, Shakti, Abhinavagupta, Tattvas, Pratyabhijna Philosophy, Self.

Introduction

Kashmir Shaivism is also known as Pratyabhijna philosophy or Trika philosophy. It lays emphasis on three constitutes of reality i.e. Shiva (God), Shakti (world), and Nara (man). It is a
philosophy of argumentation and discussion. Manifestation process is a mechanism of appearance (effect) from ultimate reality (cause) which is the seed or embryo of the causation. Kashmir *Shaivism* is divided into three parts; Agama Shastra, Spanda Shastra and Pratyabhijna Shastra and only Pratyabhijna Shastra have philosophical significance. It is the nature of ultimate reality (*Paramashiva*) to manifest or to appear in various forms. ‘Creatures have the essence of divinity. It would neither be the highest power nor consciousness but something like a jar. Creation is nothing but the Lord’s manifestation’ (B. Boudon, 2011). In the process of manifestation, the supreme Lord (*Paramashiva*) creates limited beings by concealing His own Self (*tirobhda*) through *kancuka tattvas*, and the *malas*. He reveals Himself by bestowing to unlimited souls. The entire process of concealment and revelation is the result of the autonomy (*svatantrya*) of the Lord. (Abhinavagupta, 2012). Ultimate reality in Kashmir *Shaivism* is a non-relational consciousness where there is no distinction of subject and object, ‘I and this’ i.e. *Aham* and *Idam*. Kashmir *Shaivism* gives an account of category of thirty-six elements which are prominent to describe the cycle of manifestation process in the world. It is both immanent (creative) and transcendental (*vishvottirna*) in its nature. Manifestation or ‘world process’ has been discussed and simplified in the philosophy of Sri Aurbindo’s concept of ‘ascent’ (lower to higher) i.e. from matter to higher mind. Vedanta philosophy gives an account of twenty-five elements or *tattvas* which works efficiently in the process of manifestation. In addition to this, Sankhya accepts twenty-five elements or *tattvas*. However, Tantrism is non-dualistic as it holds the existence of only one reality, the ‘Consciousness’. This one reality, the consciousness is manifesting itself in various forms of ‘knower’ and ‘known’. According to Tantrism, the whole world of manifestation is manifesting out of itself (consciousness) and is manifesting in itself. The whole process of creation and dissolution occurs within the nature of universal consciousness. In Tantric metaphysics, *Shiva tattva* manifests itself in the form of other *tattvas*, as the one *rasa*, the *Santa rasa*; it assumes the form of other *rasas* and finally dissolves in itself.

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1. The word *Tattva* derived from the root ‘ta’, which means ‘to spread, extend, or expand’. *Shiva Sutra* of Jaidev Singh has defined *tattva* as the inherent principle or the source of subtle structural forms.

Since Shaivism is a part of Kashmiri mysticism so it is a spiritual process but could be understood with physical reflection. ‘Descent’ in Kashmir Shaivism can be represented as:

Descent → Godhood (higher) → Manhood (lower)

However, manifestation in Sri Aurobindo’s philosophy is an ‘ascent process’ which starts from lower to higher reality.

Ascent → Manhood (higher) → Godhood (lower)

‘Matter’ and ‘form’ are immanent and transcendent; immanent in the sense that ‘matter’ is the cause of ‘form’ and transcendent in the context that ‘form’ can transcend ‘matter’. In Kashmir Shaivism, manifestation is the causational process and Shiva is the aspect of potential energy of consciousness and Shakti is the kinetic one. Paramashiva is Spanda in which Shiva-Shakti are the points of its oscillations. The vibration (Spanda) is nothing but the manifestation of consciousness, which appears in the form of the appearance of time. Therefore, this diversity that occurs in dreams and imagination does not create any contradiction with the time.\(^3\)

If we concentrate on the manifestation in Pratyabhijna philosophy, it seems that Shiva and Shakti are like the ‘form’ and ‘matter’ of Aristotle. While as, Pratyabhijna philosophy treats ‘matter’ (Shakti) as an active aspect which is dynamic in nature and ‘form’ (Shiva) as passive aspect of consciousness i.e. static in nature. Shiva and Shakti are the ‘cosmic mates’. Shiva is the chit aspect of the universal condition of sat-chit-ananda. Shakti is the ananda aspect. Universe exists in Shiva but only in potential form. Therefore, it presupposes that from Shiva to earth, every tattva has the form of the thirty-six tattvas. The theory of causality espoused in Pratyabhijna philosophy is satkaryavada, according to which, this effect pre-exists potentially in the cause. Therefore, every tattva is present in the other, either as in potency/matter (Prithvi) or in actuality (form). The last tattva of manifestation process, Prithvi (earth) is concealed in Shiva,

\(^3\)See Abhinavagupta, Tantrasara, ed. by B. Marjanovic, p. 96.
the first tattva is present in actuality/form. Prithvi is nothing but the ‘form’ of Shiva. Kashmir Shaivism implies that ‘matter’ (Shakti), which is potentiality in activity and ‘form’ (Shiva) is actuality in prototype, develop universal predicates in human beings in the ‘world processes’.

Kashmir Shaivism developed the distinct yogic method of Pratyabhijna, impulsive recognition, based on Shakti to find out one’s identity with God. In the beginning of creation, Shiva, who is the ‘universal consciousness’, manifests Himself through a special power as the first cause of creation. Then, he manifests through his second power as the countless individual souls who, because of a veil of impurity, disregard that they are the embodiment of Shiva. (Lakshmanjoo, 2011)

Lawrence believed that it is a trend in South Asian religious and philosophical traditions that they explained the correspondence of ultimate reality of God or ‘Self’ to the multiplicity of limited subjects and the objects of their experience that make up the world.

Fritzman (2016) articulated that Shiva’s manifestation is that the universe can be copied as a sine wave. Shiva’s manifestation is an everlasting cycle. It is functional to begin, for a descriptive reason, with the supreme (Anuttara), Shiva who is an un-manifest singularity. Anuttara encompasses Shiva, his power of manifestation Shakti, and his manifestation of the universe.

J. C. Chatterji wrote in his work Kashmir Shaivism that manifestation process in Trika system is the expression of the Paramashiva, the highest reality, who is nothing but consciousness, pure and simple. This process of manifestation may be called a process of experiencing out i.e. looking to our daily life of thinking and experiencing out, or what may be called ‘psychical reproduction’ or ‘mental reproduction’, exercising the word ‘mental’ in the widest sense. Strictly, this process of manifestation is ‘shining out’ which is Abhasana or Abhasa and this is in reality only a form of what is the Vedanta known as ,Vivarta which further appears in diverse forms.

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5Paul Eduardo, & Muller Ortega. (1989), p.97
6 Lawrence, D. P. (2005), pp. 583-584
One of the great exponents of Kashmir Shaivism was Lal Ded. Her Vākhās express the manifestation process and these Vākhās denote the relation between ‘man’ (Nara), God (Shiva) and ‘world’ (Shakti). She described manifestation process as ‘the indivisible consciousness which pervades everything.’ Here, I will quote her Vākhās, expressing the realm of manifestation process.

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Thou wert absorbed in Thine Own Self
    Hidden from me;
I passed whole days in seeking Thee out
    But when I saw Thee in mine own self
    O joy! Then Thou and I
    Disported ourselves in ecstasy
I traversed the vastness of the void alone,
    Leaving behind me reason and sense,
    Then came upon the secret of the self;
    And, all of a sudden, unexpectedly,
    In mud the lotus bloomed for me.
Like a tenuous web Shiva spreads Himself,
    Penetrating all frames of all things,
    If while alive, you cannot see Him,
    How can you see Him after death?
    Think deep and sift the true Self from the self.7
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In the above Vākhās, Lal Ded tries to say that one has to apprehend the flourishing of the flower upon the unclean ground covered with litter, mud and dirt i.e. something worthless, which signifies human body. One has to start with brute matter, the lower prakṛti, the manifested universe in order to recognize the higher ‘Self’ within the flower and then to submerge in the lake of immortality that is inclusion into the ‘Divine’. However, it is necessary to recognize that

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one is essentially the vibrating light of consciousness. This light (prakash) is eternally recreating and rejuvenating itself through the eternal processes of manifestation.

The Chitta (the mind), is ever new
The ever changing moon is new
And ever new the shore less expanse of waters that I have seen
Since I, Lalla, have secoured my body and mind,
(emptied it of dead yesterdays and tomorrows unborn),
I live in the ever-present now
(and all things always are to me)
For ever new and new

In the above Vākh, Lal dedh wants to say that vibration is not a physical process or in the sense of movement, a creative power of universal consciousness which is beyond all human perceptions.

According to Advaita Vedanta, chit or Brahman is only prakash (light) or Jnana (knowledge). It is nishkriya which means inactive. Here, in this system, the activity belongs to Maya and Ishvara assumes activity only when He is affected by Maya. Maya is anirvichaniya (indescribable). However, Avidya is removed by vidya, and when this happens, there is mukhti or liberation. Vidya is the consequence of shravana, manana, and nididhyasana.

In Kashmir Shaivism, Chit is both Prakash and Vimarsha (light and activity). Therefore, it has both the knowledge (Jnätṛta) and doership (Kartrtva). Maheshvara has Svatantrya. Therefore, activity belongs to Him. Maya is not something which affects Maheshvara or Shiva. Maya is His own Shakti by which He brings about multiplicity and difference. Even in case of Jiva, the five-fold activity of Shiva never ends which is the emanation or projection (Srśti), maintenance (Śtihita), withdrawal (Sanihara), concealment of the real nature (Vidya), and grace (Anugraha).

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8 Ibid., p. 133-134.
Nomenclature of thirty-six Tattvas in World Process

*Shuddha Tattva (Tattvas of universal experience 1-6)*

1. *Shiva Tattva*: In this tattva, chit or consciousness is predominant.
2. *Shakti Tattva*: In this tattva, ananda or bliss is predominant.
3. *Sadashiva Tattva*: In this tattva, ichha or will (I-consciousness) is predominant.
4. *Ishvara Tattva*: In this tattva, jnana or knowledge is predominant.
5. *Vidya or Suddhavidya (Sadvidya) Tattva*: In this tattva, kriya or action is predominant.

*Shuddha Tattva (Tattvas of limited individual experience 6-12)*

6. *Maya Tattva*: In this tattva, consciousness of relativity, difference and plurality is predominant.
7. *Kalā Tattva*: In this tattva, reduction of universal authorship of universal consciousness occurs and it brings limitation with respect to the authorship or efficacy.
8. *Vidya Tattva*: In this tattva, reduction of the omniscience of universal consciousness occurs and brings about the limitation in knowledge.
9. *Rāga*: In this tattva, reduction of all the satisfaction of the universal consciousness occurs and it brings desire for particular things.
10. *Kāla*: This tattva reduces the eternality of the universal consciousness and leads to limitation of time i.e. division of past, present and future.
11. *Niyati*: In this tattva, reduces the freedom of the universal consciousness and leads to bring the limitation in cause, effect, space and form.
12. *Purusa Tattva*: In this tattva, reduces the subjective power and knowledge of the universal consciousness and brings limitation in divine perfection.

*Ashuddha Tattvas (Tattvas of mental operation, sensation and materiality 13-36)*

13. *Prakṛti*: In this tattva, reduces the objectivity of the universal consciousness and brings limitation in the Divine matter.
14. **Buddhi Tattva** → *Buddhi tattva* helps in determining intelligence and brings reflection in internal and external objects.

15. **Ahankara Tattva** (product of *Buddhi*) → it is the I-making principle and the power of self-appropriation.

16. **Manas Tattva** (product of *Ahankara*) → it cooperates with the senses and builds perception, images and concepts.

**Tattvas of Sensation (Jnanaindriyas)**

17. **Ghranindriya Tattva** → it develops the power of smelling.

18. **Rasanindriya Tattva** → it develops the power of tasting.

19. **Caksurindriya Tattva** → it develops the power of seeing.

20. **Saparshindriya Tattva** → it develops the power of feeling.

21. **Shravanindriya Tattva** → it develops the power of hearing.

**Tattvas of Action (Karmindriyas)**

22. **Vakindriya Tattva** → it develops the power of speaking.

23. **Hastindriya Tattva** → it develops the power of handling.

24. **Padindriya Tattva** → it develops the power of locomotion.

25. **Payvindriya Tattva** → it develops the power of excretion.

26. **Upasthindriya Tattva** → it develops the power of sexual action.

**Tattvas of Perception or Reflection (Tanmatras)**

27. **Shabdh-Tanmatra Tattva** → it develops primary element of sound.

28. **Sparsh-Tanmatra Tattva** → it develops primary element of touch.

29. **Rupa-Tanmatra Tattva** → it develops primary element of color.

30. **Rasa-Tanmatra Tattva** → it develops primary element of flavor.

31. **Ganda-Tanmatra Tattva** → it develops primary element of smell.

**Tattvas of Materiality (Puncha-Mahabhutas)**

32. **Akash Tattva** → it is produced from the material of space.

33. **Vayu Tattva** → it is produced from the material of motion.
34. *Teja Tattva* → it is produced from the material of heat.
35. *Apas Tattva* → it is produced from the material of fluids.
36. *Prithvi Tattva* → it is produced from the material of solidity.

**Manifestation Process Mechanism**

Abhinavagupta regarding manifestation says: “If the highest reality did not manifest in infinite variety, but remained cooped up with its solid, singleness. It would neither be the highest power nor consciousness but something like a jar”.

Manifestation (*Abhasvada*) includes thirty-six *tattvas* or elements starting from *Shiva tattva* and ends in earth (*Prithvi*). This manifestation is the process of ‘descent’, which means that higher descents into lower i.e. the higher reality manifests into the infinite variety. It manifests into different essences: omnipotent, omniscient and omnipresent. Not only this, it is the nature of ultimate reality to manifest in various attributes or universals. *Paramshiva* manifests itself into this world. The manifestation of beauty manifests into beautiful things, ultimate knowledge, bliss, power, mercy, action and all other attributes and essences. Ultimate reality manifests into the world of objects.

Ultimate reality = *Paramashiva* = *Prakashvimarshmaya*

So far as *Pratyabhijna* philosophy is concerned, ultimate reality manifests into three of its categories, i.e. ‘man’, ‘world’, and ‘God’. Knowledge manifests into ‘man’, action manifests into the ‘world’ and bliss resides in the ‘God’. According to Abhinavagupta, “ultimate reality manifests into diverse realities like beauty, wisdom, truth, blessing and so on.” Even liberation is the manifestation of one’s own energies realized by cutting the knot of ignorance but in this paper we are not dealing with it. We are dealing only with the metaphysics and epistemology of Kashmir *Shaivism*⁹. Manifestation is the conglomerate of ‘matter’ and ‘form’, the principle of materiality is the’ prime matter’ and principle of formality is the ‘substantial form’. The ‘prime

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⁹ L. B. Boudon, *An Introduction to Tantric Philosophy*, p. 15.
matter’ is material and indeterminate and the ‘substantial form’ is formal and determining, while Shakti is ‘matter’ and Shiva is its ‘form’. Manifestation lies in potentiality and its ‘form’ is activity. Potentiality is the capacity of act, like Hydrogen has the act of Hydrogen. Oxygen has the act of Oxygen, but both have the potency for water. They are actually Hydrogen and Oxygen but their potentiality is water. Nuts are actually plants but in potentiality they are seeds. Manifestation is the process of expression of ultimate reality into its ultimate form. Kashmir Shaivism accepts thirty-six tattvas or elements in the manifestation but it is finally reduced to only two, Shiva (form) and Shakti (energy) where Shiva is prakash aspect and Shakti is the vimarsha aspect. Vimarsha is the power of doership of Shiva. Mere Prakash cannot be the nature of reality. However, even diamond is prakash but the diamond does not know itself as prakash. Vimarsha is that aspect of prakash by which it knows itself. It is this I-consciousness of ultimate reality that is responsible for the manifestation, maintenance and re-absorption of the world.

For Sankara, Brahman is the only prakash or jnana (light or illumination), without any vimarsha or activity that it has to invoke the help of maya for the manifestation of the universe. Nonetheless, brahman is devoid of any activity, it is only Ishvara that can manifest into the universe. Samkhya and Vedanta mentioned that purusa or atma is nishkriya (inactive). Shiva expresses itself into Ichha (will) which immediately transforms itself into jnana (knowledge) and kriya (action).

Pratyabhijna philosophy is spiritualistic and materialistic in its thirty-six elements or tattvas which universally combine together to give rise to evolution or manifestation. So far as Pratyabhijna philosophy is concerned, it lays emphasis only on two causes that are ‘matter’ and ‘form’. Causation is necessary in manifestation. A thing would not manifest without cause. To manifest means to appear or evolve when something manifests, it manifests from something logically. When we say that ‘S is P’ or ‘P is S’, P is the object which manifest from S. While S is the Shakti element and P is the Shiva tattva. Manifestation process of Kashmir Shaivism depends on thirty-six tattvas or categories which are classified into Shudha tattvas (tattvas of universal

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10 Shankaracharya’s Philosophy is known as Santa-Brahmavada or Kevala-dvaitavada or mostly known as Maya-Vedantavada. However, Pratyabhijna philosophy is known as Ishvaradvayavada.
experience 1-6, which are Shiva, Shakti, Ishavra, Sadashiva, Shudha-vidya), Shudhashuddha tattvas (tattvas of limited individual experience 6-12, which includes Maya, Kāla, Vidya, Raga, Kalā, Niyati), Ashudha tattvas 13-36 includes Praktri, Purusa, tattvas of mental operation (Buddhi, Ahankara, Manas), (Jnanainriyas; hearing, feeling, seeing, tasting, smelling), (Karmiendriyas; voicing or expression, handling, locomotion, discharge, resting in rapture), (Tanmatras; sound, feel, color, flavour/taste and odour) and Tattvas of materiality/Panchmahabhutas which includes earth, water, fire, air and ether.

The magnificent Lord of Gauri manifests into the unlimited and mirror image of his own self. The ‘supreme river of creative action’ (kriya) which is splendorous with the fluid-relish (rasa) of his own Shakti and the locus of numerous, ever occurring waves between the two banks of the subjective aspects cognizers (limited), and the objects of cognition reveal to us the supreme truth.(Abhinavagupta, Ishvarapratyabhijnavimarshini)!

Manifestation starts with the Sadashiva which is the first manifestation (Abhasa), in this universal experience, both the subject and object are consciousness and consciousness becomes perceptible to itself. The experience of Sadashiva, in which Iccha or will is predominant, is “I am this” or “I am Shiva”. ‘Divine Will’ is the expression of ‘self-consciousness’. This ‘Divine Will’ in pratyabhijnā philosophy is known as ‘absolute sovereignty’. The manifestation of this ‘absolute sovereignty’ or ‘freedom of Divine Will’ has been defined by Abhinavagupta as ‘the Lord Paramshiva’, ‘the absolute reality’ whose own being is consciousness of the nature of prakasha and vimarsha, who is undeniable over present reality. It appears as a subject from rudra down to immovable entities like blue, pleasure etc. which appear as separate but in reality they are not separate and this is because of the glory might of Svaatantrya (free will) which is inseparable from Samvit (universal consciousness) and does not conceal in any way the real nature of the ‘Supreme’.

This is the exposition of Svatantryavada (the doctrine of Svaatantrya). To explain the theory of appearance in Kashmir Shaivism, Abhinavagupta classified it with both the transcendental and immanent aspect of ultimate reality which is both prakasha (light) and vimarsh (activity), while prakasha is Shiva and vimasha is Shakti. Likewise, in West, Aristotle identified light with ‘matter’
(‘matter’ possess passivity but contains the world), vimarsh with ‘form’ (‘form’ is active and works). Shakti (nature) is active; Shiva (light) is inactive. So, Shakti is the unconscious and Shiva is the conscious.\(^\text{11}\)

We could understand this process well with Aristotle’s ‘matter’ which is only the capacity to make things possible in manifestation and ‘form’. It is the function or projection which manifests in infinite varieties. In nature, the egg is a bird in capacity; the bird is its activity. ‘Supreme Being’ is pure ‘form’ without ‘matter’. ‘Potentiality and activity’, ‘matter and form’, ‘capacity and function’, are terms that are synonymous to the terms of Shaivism like Prakash, Vimarsh, Shiva and Shakti.

According to Spinoza, God is not the ‘author of nature’ but the nature itself. There is indeed reason in nature but it is unconscious. The spider weaves its web without having the slightest notion of geometry. The animal develops without having the faintest concept of physiology and anatomy, is unconscious. God is in the world and the world is in Him. Spinoza explained manifestation process in two categories i.e. Nature Naturans (active principle) which implies, ‘Nature doing what nature does’. Nature Naturata (passive principle) implies that the nature already created God in both body and mind. Shiva tattva without Shakti tattva is empty, Shakti tattva without Shiva tattva is blind.

Pratyabhijna philosophy is the recognition of the ‘individual self’ and he who has identified one’s own self will recognize God. It is this ‘I-consciousnesses or ‘I-awareness’ which is responsible for the universe. I-consciousness is a phenomenon of the Shiva element and the Shakti element. All the thirty-six tattvas in manifestation process are absolutely reduced to the ultimate reality of Shiva and Shakti (Prakash and Vimarsha or universal consciousness). Abhinavagupta rightly says that “as the great banyan tree lies only in the form of potency in the seed even so the entire universe with the entire mobile and immobile beings lie in potency of the heart of the Supreme”. Shakti is Shiva’s aham-vimarsha, i.e. intentness to create. Just as the peacock lies in the potency of plasma of its egg even so the entire universe lies in the Shakti of

\(^{11}\)Paul Eduardo, & Muller Ortega, Heart of Siva, p.95.
the Supreme. The Shakti of the Supreme is called Citi or Para-Shakti or Para-vak. All manifestation is therefore only a process of experiencing out creative ideation of Shiva abhasa, the germination of all the manifestation. The beauty, majesty, power, knowledge and will lies in the plasma of the Shakti which works for the nature of Shiva tattva. Everything is inside the field of Shakti which is in the form of infinite variety. In the Big Bang theory; everything was present in the mass of undifferentiated and undetermined gases or inside the atom. This everything includes plants, sun, moon, earth, structure, energy, geometry etc, in high energy and pressure, this undifferentiated and undetermined world process transformed into differentiated and determined. When the egg or being of the evolution is in infinite form, this is Shakti and when Shakti transforms this ‘infinite form’ into finite beings it is known as Shiva. Even though, it seems that the growth, shape, size and fate of the universe lied in the egg of the Nebula (mass of gases) or inside the atom, where as in Kashmir Shaivism, the growth, shape, size and fate of the universe lies in the atoms of this universe, named as Shakti which is the egg of Shiva. It is the joy, bless or ananda of the Shakti to manifest or create. Essence is the principle of determination which makes a thing what it fundamentally is. Same is the case with Shiva, which is the ‘essence’ and ‘essence’ is also called as ‘form’.

‘Prime matter’ is material and indeterminate and ‘substantial’ is act and potency. There is a good example by which we can understand manifestation process. Suppose we have iron and we want to make spade, axe, clipper, bow, knife and so on from it. For these things, we will go to the blacksmith who puts our indeterminate mass of iron into fire and then makes spade, axe, clipper, knife, etc. He will change the indeterminate into determinate or ‘matter’ into ‘form’. So, from this example, we can understand that ‘form’ resides in ‘matter’ but this process is incomplete without the intervention of agent and that agent in Kashmir Shaivism is the Svatantrya of Paramashi. In Aristotle’s philosophy, it is the ‘unmoved mover’ or ‘the efficient cause’. Thus, there are seven components in manifestation process of Kashmir Shaivism that are necessary for the ultimate reality (universality) to manifest into various forms (particulars) and these are:

i) The subject of manifestation process (Shiva).
ii) The object of manifestation process (Shakti).

iii) The conjunctional element of manifestation process (Pasu/Nara).

iv) The svabhav (nature) of pure actuality or paramshiva.

v) The harmony between Shiva and Shakti (‘matter’ and ‘form’), sometimes we call it the equilibrium between three gunas viz., satvas, rajas, and tamas.

vi) The stability and sequence during concealment and projection.

vii) Continuity in what is manifested.

Therefore, all essence of Shiva resides in Shakti and due to manifestation of the one’s real self, moksha, virtues, knowledge, power appears in Shakti.\(^ {12}\) Supreme speech also manifests though the conjunction of Shiva and Shakti.\(^ {13}\) Moreover, Abhinavagupta in Tantrasara said that the four states of life or stages of consciousness with their Shakti are walking, dreaming, deep sleep and turiya. These are also the manifestations of the consciousness which are the product of knowledge.\(^ {14}\)

Abhinavagupta says about manifestation process in Tantrasara as:

_Paramshiva_ is perfect and full with his five Shaktis. These Shaktis are inseparably united with their Lord and are manifested in five aspects by His free will. These five are: _cit, ananda, iccha, jnana, and kriya_. The five principles, namely Shiva, Shakti, Sadasiva, Isvara, and Suddhavidya are the manifestations of the Shaktis mentioned above. It should also be noted that Shakti is one and is affluent with all the Shaktis but due to dominance of one over the other, distinctions are also observed among them. For example, in Siva tattva, consciousness (_cit_) is predominant; when _ananda_ becomes dominant, it is called Shakti tattva. The lords of the five pure principles are Shiva, Shakti, Sadasiva, Isvara, and Ananda. These five, beginning with Shiva and ending in _ananda_ have their respective gatias or hosts (Abhinavagupta, 2012, p. 20).

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\(^ {13}\) Ibid., p. 6.

\(^ {14}\) Ibid., p. 27.
Manifestation process of Kashmir Shaivism is rich in their metaphysics. Shaivism recognized thirty-six categories for the manifestation. The tattvas of Shaivism are also termed as ‘categories’ or ‘principles’ which constitute the manifestation process. Tattvas are the metaphysical constitutive of the manifestation.\textsuperscript{15} It is the absolute reality (ultimate reality) in itself which manifest in the form of phenomena through its power of beauty, courage, energy, knowledge, truth, and justice. The Sabda-Brahmavada is a monism of the bhedabheda category. The process of the Lord’s manifestation is nothing but the progressive display and differentiation of His supreme energy (Shakti).\textsuperscript{16} Abhinavagupta has rightly said about manifestation process as:

The light is one, and it cannot ever be divided, and for this reason there is no possible division capable of sundering the non-duality, the Lord, beautiful with light and bliss. But (someone might object) space, time, forms, knowledge, qualities, attributes, distance, and so on are usually considered to be diversifying elements. Not so (we reply), because that which so appears is nothing but the light. If the light were not such, then non-duality would be useless. Difference then is only a word devoid of reality. But even if we admit a portion of reality to differences, then according to what we have said, it will have its basis only in non-duality. This is a pot, this is a cloth, and the two are different one from the other. The two are different from other cognizing subjects; the two are different even from me. All these notions are nothing but ‘the one light’, which by its own intrinsic nature displays itself in this way.\textsuperscript{17}

From the ninth to twelfth century, in Kashmir, interrelated roots were dedicated to Shiva. The monistic roots consider that everything is Shiva and that the universe is His manifestation. Although these roots are theistic, maintaining that Shiva is similar to a


\textsuperscript{16} Cf., L. B. Boudon, An Introduction to Tantric Philosophy, p. 15.

\textsuperscript{17} Paul Eduardo, & Muller Ortega, Heart of Siva, p. 97
person with agency, they also claim that Shiva necessarily manifests Himself, and that He has no consciousness of His manifestation. Somananda, Utpaladeva and Abhinavagupta are the major philosophers of the Pratyabhijna root in Kashmir. Starting with Utpaladeva, the pratyabhijna espouses the Satkaryavada’s theory of causation, according to which an effect pre-exists within its cause; as a consequence, the Pratyabhijna maintains that the universe, as the effect that pre-exists in Shiva itself, has no ability to produce effects. (Sari L. Berger, 2018, p. 1)

The Pratyabhijna reveals that persons can attain moksha through a series of meditative rituals that conclude in the recognition of their being the Shiva Himself. This recognition is moksha, viewed from the Shiva’s perspective of ultimacy, the person is Shiva. At the moment of recognition, individuals perceive that they are the ‘cosmic Self’, Shiva, and their individual selves are facets of Shiva’s manifestation as the universe is. In the Shivadrsti, Somananda compares Shiva’s manifestation of the universe to a king who plays the role of an infantryman, performing a foot soldiers duty.

From this experience of manifestation process, there is a flash of ‘attention’ from ‘this’ to ‘I’. This ‘this’ is to be understood as ‘all-this’. This is all very dissimilar from the absolute hush and motionlessness of the ‘divine water’ which is in the Ishavara tattva. Despite the fact that in these tattvas there is this motionlessness, in the Shuddha Vidya state, there is a movement and action or what is in a lower stage of manifestation, correspond to these. In the Shuddha Vidya, therefore, the kriya aspect of the Divine Shakti is the most manifesting one.

Even language and words are the manifestation of the Divine. According to Hughes, in his introduction of Self-Realization in Kashmir Shaivism: The Oral Teachings of Swami Lakshmanjoo; the very essence of manifestation is just ‘for the fun of it’. He states, ‘it (the cosmic universe) is a world created by the Lord in play, for the fun of it.’ In creating this world
God loses Himself in it just for the joy and excitement of finding Himself. In actuality, the Lord and the path is therefore, a journey of rediscovery filled with joy and excitement.\textsuperscript{18}

Conclusion

Manifestation has a significant role in Kashmir Shaivism or Pratyabhijna philosophy. In Kashmir Shaivism, all the thirty-six tattvas are reduced to matter/Shakti (naturally destined to produce) and form/Shiva (naturally predestined to figure or prototype of elements). Each tattva of the thirty-six tattvas is the archetype of one another.\textsuperscript{19} Kashmir Shaivism emphasized the doctrine that God manifests Himself in various forms. ‘All is God and God is all’ or we can interpret it like ‘God is everywhere and in all things, there is God’. God manifests in universe with its infinite variety. He is omnipresent and omniscient. Nevertheless, Kashmir Shaivism believes that God (Shiva) and nature (Shakti) are the one. They have same attributes and the existence of God is derived from the existence of the Nature/World.\textsuperscript{20} This doctrine is called Pantheism which was accepted in West by the rationalist philosopher Spinoza and in the Arabs by Ibn-Arabia who called this belief (Wahadat-al-wajud/Unity in existence).\textsuperscript{21} There are some differences in the doctrines of manifestation process in Shaivism, Pantheism and Wahad-ul-wajud but here we will not elaborate it as the topic will extend. Moreover, it is a belief of the people that God is omnipresent, omniscient, omnipotent, and is qualified with many attributes or essences but as we know in Shaivism, God and his attributes are identical.\textsuperscript{22}

\textsuperscript{19} Ibid., p. 86.
\textsuperscript{20} Paul Eduardo, & Muller Ortega, Heart of Siva, p.31.
\textsuperscript{21} Spinoza (1632-1677) accepts pantheism which maintains that God and Nature are one. Spinoza accepts only one substance that possesses two attribute’ on the physical side it is nature and on spiritual side, it is God. There is genuine difference between the Shaivism’s concept of ‘God and nature’ and Spinoza’s concept of ‘God and nature; Spinoza’s God and nature is only substance (Causa-sui) not the God whom People worship but the God and Nature of shaivism is the Shiva and Shakti who by universal mating form the Paramshiva. So, in Shaivism God and nature can be worship but in Spinozism, God can’t be worshiped.
\textsuperscript{22}Ibn-Arabi (1165-1240) can be considered the founder of Wahadat-al-Wajud; the oneness of being or the oneness of God. It also meant (unity of existence). He highlights tawhid as his guiding principle and gives wajud a special
To know the existence of one’s Self is to know God that is why followers of Shaivism are concentrating on self-realization. Shiva and Shakti are the one and identical and manifests in infinite variety i.e. God’s beauty into human’s beauty, God’s majesty into human’s majesty, God’s cognition into man’s knowledge, God’s wisdom into man’s wisdom, God’s purity in human purity, God’s chastity in individuals chastity, and so on. Hence, God’s essences ultimately descents into human’s character in worship which is the fundamental truth about Shaivism. Hence, Shaivism followers are worshiping Shiva-linga which is a symbol to illuminate and manifest God’s grace. Thus, Shiva (consciousness) and Shakti (kinetic energy) with its cosmic principles manifest into infinite variety. Manifestation from the last tattva Prakrti up to first tattva Shiva results in the ‘Descent of the universe’. Therefore, in Trika system; Shiva, Shakti and Nara can be represented as:

\[
\begin{align*}
\text{Shiva} & \rightarrow \text{absolute Unity} \\
\text{Shakti} & \rightarrow \text{link between unity and duality} \\
\text{Nara} & \rightarrow \text{extreme duality}
\end{align*}
\]

Pratyabhijna philosophy maintains that everything is the manifestation of Shiva-Shakti, the absolute consciousness which plays the part of the material cause in Sankhya-Yoga also permitting the universe as a relative autonomy from Shiva. The Pratyabhijna would touch the thought of such manifestation process thinkers such as Heraclitus, Aristotle, Hegel, Whitehead, Charles Hartshorna, and John B. Cobb.

Therefore, in the manifestation process, the Shiva tattva and Shakti tattva stay united to each other. The one as the pure light of the experiencing principle, as only the Chit, realizing itself as the pure ‘I’ without the experience of even ‘am’, much less of a universe whose light can shine upon and reveal the real glory of the highest reality. Thus, the term ‘Abhasa’ is used for prominence in his philosophy. It was utterly obvious to him that there is no real Being but God and that everything other than God is unreal Being. Wajud is the unknowable and inaccessible ground of everything that exists.

23 God here meant Paramshiva, (merge of Shiva and Shakti with other tattvas).
manifestation or appearance. But this manifestation is in a limited way. Each type of manifestation has some kind of limitation i.e. everything in existence is an arrangement of \textit{abhasas}. Just as in a mirror, different images of a city, village or street appear distinct from one another and in the mirror, though they are non-distinct from the purest consciousness of \textit{Paramashiva}, it appears different both in respect of its multiple objects and that of the universal consciousness.

Manifestation or appearance of the ‘world process’ is explained with the analogy of perception in a mirror. Manifestation is not distinct from \textit{Shiva} and yet seems to be different. Like in a mirror, a tree, a village, a city, or a river appear diverse from the mirror, but are honestly speaking, nothing diverse from it. So, the world reflected in the universal consciousness is nothing different from it. Manifestation is the ideation of the universal consciousness appearing external to the empirical subject.

Manifestation process occurs like the waves rising in the sea of the ‘universal consciousnesses. Just as there is neither loss nor gain to the sea with the occurrence and non-occurrence of the waves, likewise, there is neither down nor up to the ‘universal consciousnesses because of the occurrence and non-occurrence of the appearance. However, the ‘universal consciousness’ unchanging from the occurrence or non-occurrence of the \textit{abhasas} is nothing but the external projection of the Divine.

Consequently, the divine Being whose reality is \textit{chit} (universal consciousness) makes compilation of things, that are internally limited, to appear as external by His will without any external material. Even as a \textit{Yogi} makes his mental objects appear outside by his mere will. \textit{Srsti} only connotes manifesting the outside, which is contained within the Divine, that does not require any external material for it. This is carried out by His mere ‘will power’. Thus, it is the ‘universal consciousness’ that transforms itself in the form of subjects and objects.

Hence, the followers of \textit{Shaivism} are worshiping \textit{Paramashiva} only to develop manifestation of God’s beauty, power, justice, knowledge, courage and so on, into their individual self \textit{Jiva}.
Works Cited


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