

but thought and experience expressed by means of the vocal organ. And what are called the Shaiva Shāstras—indeed all Shāstras—are nothing but this Divine Madhyamā Vāk assuming these forms and ‘flowing out,’ as the Vaikharī or spoken words, in five ‘streams,’ from what may be regarded as the ‘Five Faces’ of the Deity,—the Faces which represent the five aspects of His five-fold power and glory—namely, of Chit, Ānanda, Ichchhā, Jñāna and Kriyā<sup>1</sup>, and which are respectively called Īshāna, Tat-Puruṣa Sadyojāta, Aghora and Vāma. The Shaiva Shāstras, which thus streamed forth from the five Divine Mouths in these the five-fold faces of the Deity, consisted originally and in their entirety of no less than sixty-four ‘systems’ representing as many aspects of thought and suited to the diverse needs of the people but were all divisible under the three classes of what taught

“a. the essential unity and identity of all that appears as the many; ( Advaita or Abhedā );

“b. the diversity of principles which, in this way only *i. e.* as a diversity, could be comprehended by some as the essence of things ( Bheda ); and

“c. the unity, from one point of view, and diversity from another, of these principles according to the comprehension of others ( Bhedābheda ).<sup>2</sup>

“But of these sixty four systems, which, as such, at first appeared in the form of the Madhyamā Vāk of the Deity and afterwards ‘streamed forth’ from his five Divine Mouths, as Vaikharī the Spoken words, but which had all along existed, first as the Parā and then in the Pashyantī form—of these sixty-four Shaiva Shāstras most disappeared with the growing influence of the Kali age and with the gradual disappearance of the Rishis who, having learnt the Shāstras, were the repositories of their knowledge. As, thus, with the disappearance of the Shāstras the world

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1. For the meanings of these technical terms, which are left purposely untranslated here, see below Part II.

2. See my *Hindu Realism*, Introduction, Section on the meaning of Prasthāna-bheda, pp. 5-10.

became engrossed in spiritual darkness, Shiva,—as the Deity is called,—took pity on men and, appearing on the Kailāsa mountain in the form of Shrikanṭha, commanded the Sage Durvāsa to spread in the world the knowledge of these Shāstras again. Durvāsa, thus commanded, created, by the power of his mind, three sons,—Tryambaka, Āmardaka and Shrinātha by names—whom he charged with the mission of establishing spiritual order and of teaching men again the ancient and eternal Shaiva faith and doctrine in their three aspects of Abheda, Bheda and Bhedābheda—of Unity, Diversity and Diversity-in-unity,—Tryambaka was to teach the first, Āmardaka the second, while Shrinātha was to have the charge of the last. It is this Abheda or Advaya Shaiva teaching, thus retaught to the world by Tryambaka, which is spoken of as the Trika.”<sup>1</sup>

1. The above is freely translated from the following account summarised from the *Tantrāloka* and its *Commentary*.

इह खलु परपरामर्शसारबोधात्मिकायां परस्यां वाचि सर्वभावनिर्भरत्वात् सर्वं शास्त्रं परबोधात्मकतयैव उज्जृम्भमाणं सत्, पश्यन्तीदृशायां वाच्यवाचिकाविभागस्वभावत्वेन असाधारणतया अहंप्रत्यवमर्शात्मकमन्तरुदेति अत एव हि तत्र प्रत्यवमर्शकेन प्रमात्रा परामृश्यमानो वाच्योऽर्थोऽहस्ताच्छादित एव स्फुरति; तदनु तदेव मध्यमाभूमिकायामन्तरेव वेद्यवेदकप्रपञ्चो दयात् भिन्नभिन्नुवाच्यवाचकस्वभावतया उल्लसति । तत्र हि परमेश्वर एव चिद्-आनन्द-इच्छा-ज्ञान-क्रियात्मकवक्त्रपञ्चकासूत्रेण सदाशिवेश्वरदशमधिशयानः तद्वक्त्रपञ्चकमेलनया पञ्चस्रोतोमयम् अभेद-भेदाभेद-भेददशोद्भूतेन तत्तद्भेद-प्रभेदवैचित्र्यात्म निखिलं शास्त्रमवतारयति यत् बहिः वैखरीदशायां स्फुटतामियात् ।

तथा हि प्रथममेव ईशान-तत्पुरुष-सद्योजात-अघोर-वामाख्यं वक्त्रपञ्चकमाविरभूत्; तेभ्य एव प्रत्येकं मुखेभ्यः चतुष्पष्टितन्त्राणि शैवदर्शनानि जह्विरे । तानि कठिकालुष्यात् उपदेष्टृजन-परम्परान्तर्धानवशात् विच्छिन्नसंचाराणि व्यनश्यन् । इत्थं व्युच्छिन्ने शिवशासने कदाचित् कैलासगिरौ परिभ्रमन् श्रीकण्ठमूर्तिः शिवो विच्छिन्नस्य निखिलशैवशास्त्रोपनिषत्सारभूतस्य षड्वर्धकम-(त्रिकमत-) विज्ञानस्य प्रचारार्थं दुर्वाससं मुनिमाजिज्ञपत् । स मुनिः मानसान् सिद्धान् (त्र्यम्बक-आमर्दक-श्रीनाथाख्यान्) अद्वय-द्वय-द्वयाद्वयमतव्याख्यातृन् मठिकासु सत्संप्रदायमार्गे प्रचारयितुं न्ययुक्तम् । तेषु मतेषु प्रशस्तम् अद्वयार्थविषयकं त्रिकाख्यमतं त्रैयम्बकसंप्रदायकं सर्वश्रेष्ठं प्रशस्यते; यदुक्तम्

वेदाच्छैवं ततो वामं ततो दक्षं ततः कुलम् ।

ततो मतं ततश्चापि त्रिकं सर्वोत्तमं परम् ॥ [ तन्त्रालो० टी० ३३ पृ० ]

इति; अनेन सर्वस्रोतोमुखेभ्यः समुत्पन्नानां शैवतन्त्राणां मध्ये ऊर्ध्वस्रोतःप्रसृतस्य अस्यैव सर्वोत्तमत्वात् ।

A portion of this account is given in brief in the extract made from the now lost *Shiva Drishṭi Vritti*; see below page 24.