



**PHILOSOPHICAL EXPLORATION OF THE NATURE OF SPANDA IN SPANDA**  
**KARIKA**

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'*Spanda Kārikā*' is composed by Vasugupta. It is a commentary on *Śiva Sutra*. *Śiva Sutra* is considered as revelation to Vasugupta. The reason for particularly taking '*Spanda Kārikā*' instead of *Śiva Sutra* is that in *Sutra*, there is an emphasis on the *Prakāśa* aspect of the Divine, whereas in the '*Spanda Kārikā*', the emphasis remains on the *Vimarśa* aspect of the Divine. So, the text appropriate for the study is '*Spanda Kārikā*,' which presents active, dynamic, throbbing with life, creative pulsation. It must be noted that different words are used for the word *Spanda* depending on the context in which it is being used. Few words are *Spanda Śakti*, *Svātantrya Śakti*, *Samvit Śakti*, *Vimarśa*. To understand it correctly, let us discuss different definitions of *Spanda* in different texts.

According to Swami Lakshmanjoo, "*The word Spanda means "movement". The Spanda School recognises that nothing can exist without movement where there is movement, there is life, and where there is no movement, that is lifelessness.*" (Lakshmanjoo, *Shiva Sūtras: The Supreme Awakening*, 2015, p. 134)

### ***Spanda in Spanda Kārikā***

During the study of various texts and *Spanda Śāstra*, various meanings emerged out and unfolded at different epistemic levels. Various scholars in the tradition have tried to define '*Spanda*'. Jaideva Singh considers *Spanda* as a very technical word (Singh J. , 1991, p. xxviii) in the system. First, there is an effort to consider a few definitions from these texts and then move forward for the detailed exploration of *Spanda*.

### **Nature of *Spanda***

#### **Definitions of *Spanda***

According to Dr. B.N. Pandit, "*Spanda... is the blissful and spiritual conative stir of the absolute and divine consciousness and is vibratory in its character.*" He continues, "*Spanda is a double-edged stir, throbbing outwardly and inwardly at one and the same moment. It is purely a spiritual stir and not any physical movement or mental restlessness.*" (Pandit D. B., 1990, p. 22) Through the pulsating of His *Spanda*, which is both extrovert and introvert, He manifests the divine play of creation and disintegration, bondage and liberation, etc. in magnificently distinct ways. He shines as the only absolute and pure consciousness through the most inward element of such pulsing. Its external pulsing is the cause of His inclination toward the outer manifestation of His heavenly powers of being Absolute. *Śakti* is the significant character and outcome of *Śiva*.

"*Since Śakti or Godhead is the essential nature of God, He cannot be visualized as being devoid of Spanda, but can be realized as the perfect embodiment of Spanda in its two aspects of extroversion and introversion, resulting in the manifestation of creation and dissolution.*" (Pandit D. B., 1990, p. 23)



Since God manifests Himself in the form of each soul, *Spanda* is the fundamental nature of all living things. Due to the internal vibration of *Spanda* within each manifested being, every individual is always conscious of himself as 'I.' It is because of *Spanda*'s outward flutter that all living things are constantly inclined to know and accomplish something. If a being uses his finer and sharper attention to try and uncover the inner source of all of his psychic and physical actions, which are all phenomenal expressions of *Spanda* but are rarely realized in that way, he can readily experience it in its pure spiritual aspect. When an emotion, like joy or dread, is expressed at a higher pitch, it is much easier to explore the subtle aspects of *Spanda*. "The purer and the divine aspect of *Spanda* shines for a moment in such situations; but its duration is so short that one cannot catch hold of it. Our power of attentive awareness is not generally so quick as to catch it" (Pandit D. B., 1990, p. 23)

According to Bhāskara in *Setubandh* "Spanda is of the nature of the world made up of 36 elements and it is corresponding to Śakti (*Spandaḥ Ṣaṭtriṃśattatvāmakam Viśvam. Tadrupiṇī tadabhinnām.*)" Anand explains *Spanda* as the extension of the *Parāśakti* in the form of elements. According to Swami Lakshmanjoo; "The word *Spanda* means "movement". The *Spanda* School recognises that nothing can exist without movement where there is movement, there is life, and where there is no movement that is lifelessness." (Lakshmanjoo, Shiva Sūtras: The Supreme Awakening, 2015, p. 134)

"The universe which is the world of consciousness is filled with and is one with the supreme state of God consciousness. God consciousness is *Spanda*, a unique reality of supreme movement filled with nectar and an outpouring of the Supreme bliss of independence". (Lakshmanjoo, 2016, p. 271)

The word *Spanda* means a throb, a life-pulsating rhythm of creation. The theory of *Spanda* is an explanation of that motion which, while maintaining the unity of the Supreme Being, presents its multiplicity. Navjiwan Rastogi says *Spanda* is often interpreted as a subtle motion<sup>1</sup> 'Kinchit Calanam'. Ācārya Kṣemarāja says

"kimcicalattābhāsarūpatayā Spandaḥ iti, sphurattā iti, ūrmih iti, balam iti, udyogaḥ iti, hṛdayam iti, sāram iti, mālinī iti, parā - ityādyanantasamjñābhīh āgameṣu udgho ṣyate | sā ca ekāpi yugapadeva unmeṣanimeṣamayī"<sup>2</sup>

It just seems that it is moving. It is not moving. There is no movement. It is just self-awareness. *Spanda* is named *sphurattā* (flow), *ūrmih* (tide), *balam* (strength), *udyoga* (upward rising force), *hṛdayam* (heart), *sāram* (essence), and *mālinī* (Supreme energy). It is the same *Spanda* that is named in a versatile way.

In his view, *Spanda* is the concept of such a timeless movement in which there is only the impression of movement. As a result, despite being motionless, it appears to be moving. It is a miraculous

<sup>1</sup> (रस्तोगी, २००२, पृ. 59) "स्पन्द की व्याख्या प्रायः किञ्चिच्चलन रूप से की जाती है।"

<sup>2</sup> किञ्चिच्चलताभासरूपतया स्पन्दः इति, स्फुरता इति, ऊर्मिः इति, बलम् इति, उद्योगः इति, हृदयम् इति, सारम् इति, मालिनी इति, परा - इत्याद्यनन्तसंज्ञाभिः आगमेषु उद्घोष्यते । सा च एकपि युगुपदेव उन्मेषनिमेषमयी (क्षेमराज, स्पन्द संदोह, १९१७, p. 5)



leap that happened in the form itself. The word *Spanda* can be seen in the form of *Ísata Vibration*, *Ísata Sphuran*, and *Ísata Calan*. In a philosophical context, it means a very subtle movement.

*“Movement or motion occurs only in a spatiotemporal framework. The Supreme transcends all notions of space and time. Spanda, therefore, in the case of the Supreme is neither physical motion, nor psychological activity like pain and pleasure, nor pranic activity like hunger or thirst. It is the throb of the ecstasy of the Divine I-consciousness (Vimarśa). The Divine I-consciousness is spiritual dynamism. It is the Divine creative pulsation. It is the throb of Śiva’s Svātantrya or absolute Freedom.”* (Singh J. , 2012, p. xvii)

Swami Lakshmanjoo explains *Spanda* with reference to ‘*Parātrisika Vivarana*’ as

*“The element of Spanda is that being of God Consciousness in which this whole universe exists and from which this whole universe comes out. And God consciousness is not only the resting place of the universe this is the prasara sthāna also the flowing energy. This universe comes out from That. It has to exist in God consciousness and it is coming out from God Consciousness in God Consciousness because there is no other space for the universe to exist.”* (Lakshmanjoo, 2016, p. 272)

This quote not only defines the nature of *Spanda* but also the nature of ‘God in God’ itself. *Spanda* is also referred to as Śiva’s energy. Śiva created the external world for his realization. It is His own *Svātantrya Śakti* that is the manifestation of the external world. For recognizing His nature, He first separates Himself from Himself through his Śakti. He becomes ignorant of His self, His nature. In being ignorant lies the scope for knowing oneself. It is this *Svātantrya Śakti* through which separation and union are possible.

Śiva’s great powers actively carry out the processes of creating, preserving, and removing the world of manifestations. In a sense, Śiva is acting through them as He is Himself in this eternal cosmic rhythm. The sensation of pulsating, vivid consciousness is therefore described in the Tantras as the ultimate state of spiritual awareness that the proficient can attain. The Tantras referred to this throbbing consciousness that is free of thinking structures as *ūrmi*, which translates to wave. *Ūrmi* indicates to this consciousness rhythmic dynamism, which, despite its apparent bustle, is peaceful and tranquil within, like the sea. Mark Dyczkowski explains, (Dyczkowski, 1989)

*“The self-awareness (svavimarśa) in the Heart from which all things have fallen away, present in the first and last moment of perception is called, according to the (Spanda) teachings, the universal vibration of consciousness (sāmānyaSpanda) and is the outpouring of consciousness (ucchalana) within one’s own nature. (This vibration is that) subtle movement (kimcicalana) which is the pulsing radiance (sphurana) or self-luminous consciousness that shines as all things) independent of all else. It is the wave (ūrmi) of the ocean of consciousness and consciousness is (never) without it. Indeed, it is but natural that the sea be (at times tranquil) without waves and (at others agitated and) full of waves etc. This (awareness) is the essence (sāra) of all things for consciousness is the essence of the lifeless (jada) universe because its*



very foundation (*pratiṣṭhā*) depends upon it. Again the essence of that is the Heart.” (Dyczkowski, The Stanzas on Vibration, 1994, p. 15)<sup>3</sup>

According to Kṣemarāja ,<sup>4</sup> the concepts ‘radiance’ (*sphurattā*), ‘wave’ (*ūrmi*), ‘strength’ (*bala*), ‘essence’ (*sāra*), and ‘Heart’ (*hr̥daya*) are all used in the Tantras as synonyms for the term ‘*Spanda*’ *Ghurni*, which translates to ‘rolling around.’ It refers to the act of rolling one’s eyes while intoxicated, and thus, the condition of intoxication. *Ghurni* is the pleasant vibration of consciousness that emanates from within and is intoxicated by the wonder of its limitless nature. Utpaladeva praises Śiva by saying,

“*Making Yourself radiantly manifest, You make all things unfold and contemplating (Your own) form, You contemplate the universe. As You pulsate blissfully (ghurnase), inebriating Yourself with the juice of the aesthetic delight of Your own nature (nijarasa), the phenomenal world emerges into manifestation.*”<sup>5</sup>

### Two States of *Spanda* or Two-Fold Nature

There are two states of *Spanda* in Kāśmir Śaivism, i.e. *kāryatā* and *kartṛtva* as explained by Ācārya Vasugupta<sup>6</sup> “*avasthāyugalaṃ cātra kāryakartṛtvaśabditaṃ | kāryatā kṣayinī tatra kartṛtvaṃ punarakṣayam ||14 ||*”. These two states are the play of the Divine, the play of manifesting, and the creator. These are two interconnected concepts that relate to the nature of reality and the individual’s relationship to it.

*Kāryatā* is anything that one does and it refers to the manifested world, the world of objects and actions, which is characterized by constant change and transformation. It is the effect of the divine creative energy or *Śakti*. The individual self-experiences the world of *kāryatā* through the senses and perceives itself as a doer or performer of actions (*kartṛtva*). Swami Lakshmanjoo explains this as a hero, the real hero, the one who has done all this. At one point in time, the whole cycle of *kāryata* will vanish altogether, but the doer will remain. The hero won’t get vanished. When all the efforts and fruits of efforts are finished or vanished, the state in which the ignorant person thinks that everything is finished, even in that state the *Śiva*, the doer remains. “*kāryonmukhaḥ prayatno yaḥ kevalaṃso’tra lupyate | tasmimlluptevilupṭo ’smītyabuddhaḥ pratipadyate ||15||*”<sup>7</sup> Śiva is both the cause and effect of the manifested

<sup>3</sup> English translation is by Mark Dyczkowski as referred above. The original verse is :

चितिः प्रत्यवमर्शात्मा परा वाक्स्वरसोदिता ॥ स्वातन्त्र्यन्मुख्यं तदैश्वर्यं परमात्मनः ॥ १३ ॥

सा स्फुरता महासत्ता देशकालविशेषिणी ॥ सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः ॥ १४ ॥ (अभिनवगुप्त, १९८१, pp. १०४-१०६)

<sup>4</sup> (क्षेमराज, स्पन्द संदोह, १९१७, p. ५) “इह परमेश्वरस्य महाप्रकाशत्मनो विमलस्यापि एकैव परामर्शशक्तिः

किञ्चिच्चलताभासरूपतया स्पन्दः इति, स्फुरता इति, ऊर्मिः इति, बलम् इति, उद्योगः इति, हृदयम् इति, सारम् इति, मालिनी इति, परा - इत्याद्यनन्तसंज्ञाभिः आगमेषु उद्घोष्यते । सा च एकापि युगुपदेव उन्मेषनिमेषमयी” ।

<sup>5</sup> (सोमानन्दनाथ, १९३४, p. १०) “स्फारयस्यखिलमात्मना स्फुरन् विश्वमामृशसि रूपमामृशन् ।

यत्स्वयं निजरसेन घूर्णसे तत्समुल्लसति भावमण्डलम् ॥

<sup>6</sup> अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् । कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ॥१४॥ (Singh J. , 2012, pp. 79-80)

<sup>7</sup> कार्योन्मुखः प्रयत्नो यः केवलं सोऽत्र लुप्यते । तस्मिन्लुप्यते विलुप्तोऽस्मीत्यबुधः प्रतिपद्यते ॥१५॥ (Singh J. , 2012, pp. 79-80)



world of *kāryatā*, and the individual self's sense of doership (*kartrtva*) is also a manifestation of this ultimate reality.

*“the state of introverted God consciousness, which is sarva-jñatva-guṇā-spadam<sup>8</sup>, which is the basis of all knowledge and all action, tasya lopaḥ kadācitsyāt, It (doer) cannot be vanished, It will never vanish if Its function, Its action, has vanished. [When] Its action has vanished, It cannot vanish along with Its action, along with Its force, Its creative force. That [Self] remains eternally one-pointed and just in one shape, one form.”* (Lakshmanjoo, 2016, p. 25)

### Three Moments<sup>9</sup> in Spanda (The Vibration of Consciousness)

Jaideva Singh while discussing the nature of Śakti says, *“He (i.e., Śiva) Himself full of joy enhanced by the honey of the three corners of his heart, viz., Icchā or Will, Jñāna or Knowledge, Kriyā or action, rising up His face to gaze at (His own splendour) is called Śakti”* (Singh J. , 2006, p. 9)

There are three moments of *Spanda* as understood from *Spanda Kārikā*. These are;

1. Will (*Icchā*): It is the conative power of consciousness. In *Spanda Śāstra*, *Icchā* refers to the spontaneous desire of consciousness to experience itself. It is the innate desire of the self to know and realize its true nature. It is the *Icchā Śakti* of Śiva Himself to experience Himself, Out of this *Icchā Śakti*, Śiva with His *Svātantrya Śakti* manifested the world to know himself back. *Icchā* in individual beings is the driving force that motivates them to pursue spiritual practices and seek recognition of the real self.
2. Knowledge (*Jñāna*): *Jñāna* in *Spanda Śāstra* refers to the direct experience of the pulsation or vibration of consciousness. It is the realization of the true nature of the self as an embodiment of the divine *Spanda*. *Jñāna* is acquired through the study of sacred texts, contemplation, and meditation, and is essential for the realization of the ultimate truth. *“The Cognitive Power of consciousness operates both as an immediate, intuitive awareness consciousness has of its own nature and as mediated perception of objectively manifest particulars... The vibrating power of knowledge is thus the pure cognitive awareness of consciousness which both links perception together and accounts for their individual emergence within the field of awareness”* (Dyczkowski, 1989, p. 96) New perceptions are created and the world of experience is thus continuously regenerated as the pulse of awareness alternates between the expanded, undivided state and the contracted, limited condition. Hence, this energy is essentially Śiva's creative power (*Svātantrya*), which is the vibration of consciousness by which He creates everything. It is similar to the energies of will and action.
3. Action (*Kriyā*): When consciousness activity manifests on the phenomenal plane, Śiva's conative energy is fully expressed in all its fullness. The ability to act (*kriyā Śakti*), as well as the ability to create the various forms of the cosmos (*nirmānaśakti*), are both examples of the creative will i.e. *Icchā* of Śiva. It is the Absolute's freedom, i.e. *Svātantrya Śakti*. The only fully autonomous and self-existent entity is the agent. He can only be Śiva Himself because he is one and absolute and has unrestricted free will. He Himself fashions the jar through the potter and weaves a fabric

<sup>8</sup> न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम् । तस्य लोपः कदाचित्स्यादन्यस्यानुपलम्भनात् ॥१६॥ (Singh J. , 2012, p. 80)

<sup>9</sup> Mark Dyczkowski in his book (Dyczkowski, 1989) mentions *Icchā*, *Jñāna* and *Kriyā* as three moments in *Spanda*.



through the weaver. The potter is an agent, he is free to construct his pot because he shares in Śiva's nature as the agent. The flux of cosmic energies and the capacities of consciousness is directed and accelerated by Him. He, as the agent, constantly stays loyal to His fundamental, autonomous character; the cosmos is the result of His agency (*kartrprathā*).

The *Kriyā Śakti* is the highest among these. It is the best, "*Jñāna is lower and Icchā Śakti is lowest...for Shaivites, Kriyā Śakti is just the real element to rise.*" (Lakshmanjoo, 2016) Mark Dyczkowski has considered these three Śakti as 'moments' in *Spanda*. The moment of these three stages could be best understood with the understanding of the three aspects of the universal power of the Śiva's consciousness. "*All things come into being through an act of will, with action as an immediate instrumental cause and knowledge of its application as the intermediary between the will to create and act itself. Insofar as the emergence of an object within the field of awareness through the act of perception, and its subsequent subsidence when it has been perceived are part of the radiant pulse (sphurana) of awareness<sup>10</sup>, this three-fold vibration constitutes the essential nature of all things as elements of experience*" (Dyczkowski, 1989, p. 89)

In *Pratyabhijñāhrdayam*, Kṣemarāja explains "*those which constitutes the cognition, the action and the māyā of the Lord with reference to things existing as His own body, forms goodness, activity and inertia of the fettered.*" (Kaul, 2006, pp. 63-64) Through this, the completely enlightened realize that reality is always ruling over the entire cosmos and that it is identical to the manifestation of his conscious powers. He also feels fused with the *Spanda* principle and never contradicts any of the specific *Spanda* forms.

This whole process of manifestation and cordial working of these Śakti's is explained by Ācārya Somānandanāth in *Śiva Dṛṣṭi* in verses no.19-22 of section 1<sup>11</sup>. He says that the milk is not different from the cow likewise the world, the manifestation is not different from Śiva. Śiva has the will to be known as His nature through His manifestation. The word *ichhati* indicates the *Kriyā* of the character of *Icchā*(will). Will is also an action which is why the root of the manifestation is the will of Lord Śiva. Śiva has the will to know His nature, which further resulted in the entire manifestation. It is only after will that knowledge and action follow. He has the power to be known to all the knowers, while his knowledge is the power. He gives form to this power of Knowledge (*Jñāna Śakti*) and this process of manifesting in concrete form is the power of action (*Kriyā Śakti*). It is the result of this *Kriyā Śakti* that the objective world is manifested. These three moments, powers or Śakti result in the manifestation of the world. In this way all three powers are involved in the creation of the world, these powers don't vanish after manifestation but remain intrinsic in the creation. In the absence of *Ichhā* and *Jñāna*, no *Kriyā* (action) can exist.

<sup>10</sup> सा स्फुरता महासत्ता देशकालाविशेषिणी ॥ सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः ॥ १४ ॥ (अभिनवगुप्त, १९८१, p. १०६)

<sup>11</sup> यत इच्छति तज्जातुं कर्तुं वा सेच्छया क्रिया । तस्याः पूर्वापरौ भागौ कल्पनीयौ पुरा हि या ॥ १९ ॥

तत्कर्मनिर्वृतिप्राप्तिरौन्मुख्यं तद्विकासिता । अनन्तरं हि तत्कार्यज्ञानदर्शनशक्तिता ॥ २० ॥

ज्ञानशक्तिस्तदर्थं हि योऽसौ स्थूलः समुद्यमः । सा क्रियाशक्तिरुदिता ततः सर्वं जगत्स्थितम् ॥ २१ ॥

एवं सर्वसमुत्पत्तिकाले शक्तित्रयात्मता । न निवृत्ता, नचौन्मुख्यं निवृत्तं, नापि निर्वृतिः ॥ २२ ॥ (उत्पलदेव & श्री सोमनन्दनाथ, १९३४, pp. १७-१८)



## Types of Spanda

“*guṇādiSpandanīsyandāḥ sāmānyaSpandasamśrayāt |*

*labdhātmalābhāḥ satatam syurjñasyāparipanthinaḥ||19||”<sup>12</sup>*

“Particular emanations of Spanda, which begin with qualities and whose existence is due to and based on generic Spanda, never oppose the knower.” (Kaul, 2006, p. 62) Vasugupta in this *Kārikā* says that the *Suprabuddha yogi* does not get trapped in the differentiated perceptions that are being offered by the senses. He always takes recourse in the *Sāmānya Spanda*. The term ‘*Jñasya*’ refers to a *yogi* who is completely elevated. He is *Jñasya* if he truly understands the nature of Lord Śiva. For him, *Sāmānya Spanda* takes hold of all the activities of all organs (organs of action and organs of knowledge), in that elevated soul.

This *Spanda Śāstra* explains two sections of *Spanda*. These two *Spanda* are *Viśeṣa Spanda* and *Sāmānya Spanda*.

1. *Viśeṣa Spanda* is the ‘particular pulsations’ (Dyczkowski, 1989, p. 112) of energy. The particular character (*Viśeṣa*) of the being is expressed in a contracted form. *Viśeṣa Spanda* is an identifiable motion. The daily activities of life are comprised of distinctive movements. Going here and there, conversing, eating, sleeping, joking, laughing, and watching movies are all distinct pursuits that are kept apart from one another. One can discover *Spanda* in this differentiation. There is *Spanda*, but it is present there in a unique way that is characteristic of *Viśeṣa bhāva*. It is a manifestation of *Spanda* in certain facets like *Sattva*, *Rajas*, and *Tamas*, or concrete, enjoyable events. *Māyā* is the source of *Prakriti*, or matter, which, when it manifests as objects in the universe, possesses the attributes of *Sattva*, *Rajas*, and *Tamas*. *Spanda* makes all things in the world, including the soul, senses, body, and earthly materials, apparent. All of these have their beginnings in *Spanda*, are sustained by *Spanda*, and finally return to *Spanda*. Man is His finite incarnation with *Sattva*, *Rajas*, and *Tamas*; this realm of objective things is His limbs.
2. *Sāmānya Spanda* is ‘Universal Vibration of energy’ (Dyczkowski, 1989, p. 112). The universal character (*Sāmānya*) of Being is expressed in the radiant form (*sphuratta*) of each phenomenon. *Sāmānya Spanda* is present everywhere, yet it only appears in one formation and is immutable. In contrast to the numerous, hundreds, and thousands of *Viśeṣa Spanda(s)*, *Sāmānya Spanda* is one.

“But that elevated soul takes hold of that *Sāmānya Spanda*, not *Viśeṣa Spanda*. In the activity of *Viśeṣa Spanda*, he takes hold of *Sāmānya Spanda*. So he is fine, he does not go down, he is not trodden down from the kingdom of God consciousness. His kingdom of God consciousness is still prevailing there, in *Viśeṣa Spanda* also.”

*Karma yoga* (yoga in action) is the practise of acting while holding a *Sāmānya Spanda*. This type of yoga is known as *Jñāna yoga*. *Yoga* is passive when one remains in *samādhi*, which is a state of constant meditation. As a result, for those souls who have attained a higher level of

<sup>12</sup> गुणादिस्पन्दनिष्पन्दाः सामान्यस्पन्दसंश्रयात्। लब्धात्मलाभाः सततं स्युर्जस्यापरिपन्थिनः ॥१९॥ (Singh J. , Spanda-Karikas: The Divine Creative Pulsation; the Karikas and the Spanda-Nirnaya, 2012, p. 92)



consciousness, this *guṇādi Spanda nisyandah*, or classes of sense organs, turn into *labdhatmalabhah* and simply propel the subject into the centre of God consciousness. The higher *yogi(s)* are simply pushed inside God consciousness by the organs of action and the organs of knowledge. Those who are not exalted do not possess it because these sensations bring them down. And in this way, they become friends rather than opponents for a soul that has attained *jasya aparipanthinah*.

## Conclusion

The Kāśmir Śaivism believes in the non-dualism of Śiva and Śakti. The system is Sāmarasya of Śiva-Śakti. This term, non-dual or Advaita, explains the union of two aspects, poles, or reality. The understanding of the concept of Śiva-Śakti makes this clear. The ultimate reality is simultaneously completely unchangeable and continuously pulsating. According to Spanda Kārikā, Spanda is the ultimate universal force that contains all manifestations. In this case, the cause and effect are identical. The play of the universe's perpetual expansion and contraction manifests Śiva's divine essence. This subtle movement is defined as Spanda activity that throbs, another word for manifestation's pulsating vibratory activity. As a result, this divine essence has been referred to as the supreme existence. As a result, it seems indifferent to movement or inactivity.

The Supreme Śakti manifests herself in two poles; 'I' and creation. It presents the contrast and union between the two opposites. One is a subjective reality, the I consciousness, and the other is the creation, the objective world. They are always immediately bound together like fire and heat, and ice and coldness. Like heat can never be separate from fire; similarly, Śiva and Śakti can never be separate. Efforts to define Śiva can only be made in terms of his Śakti, and Śakti can always be defined with Śiva. There is no duality. Reality is both transcendental and immanent. Śiva is transcendental, and Śakti is an immanent form. These are not two separate realities but two phases or conceptual aspects of the same reality.

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