

## INTRODUCTION TO SIX-FOLD PATHWAY

– Extract from Tantrāloka 11, on *Sadadhvans* –

Now you already know that there are six *adhvans*, i.e., ‘six pathways’ of the world. And these are two *adhvans*; *vācyādhva* and *vācakādhva*.

### VĀCYADHVA – Path of Objective World –

*Vācyādhva* is the three-fold i.e., these *bhuvanādhva*, *tattvādhva* and *kalādhva*. *Bhuvanādhva* is consisting of one hundred and eighteen worlds, *tattvādhva*, thirty-six elements, and *kalādhva* five circles. And *bhuvanādhva* is one hundred and eighteen worlds, and it possesses the field of gross objectivity. And *tattvādhva* of thirty-six elements possesses the subtle field of objectivity. And *kalādhva* of five circles possesses the subtlest field of objectivity.

**JOHN:** This was objective field.

**SWAMIJI:** This was objective field.

These three reside in objective field – *vācyādhva*. *Vācyādhva* is one hundred and eighteen worlds, thirty-six elements and five circles.

So, this three-fold world of His nature was in objective field created

### VĀCAKĀDHVA – Path of Subjective World –

Now go to the other three – these are subjective – these are residing in subjective field. And in subjective field *vācakādhva*, you find first appearance of sentences.

**JOHN:** That’s gross.

**SWAMIJI:** That is gross.

And another is in the field of subtle subjective field; that is words, *mantras* – *mantrādhva*. And in subtlest field reside the subjective scale of letters – *varṇādhva*.

So, in this way, right from the element of earth there are subjective letters residing in each element. In each element there is subjective consciousness in letters.

**JOHN:** Subjective is transcendental subjective.

**SWAMIJI:** Letters . . . transcendental, yes.

And this way you must feel this whole universe as digested in subjective consciousness.

**JOHN:** Is this the same relationship that you find in Mātrikā *cakram*, in the consonants, where *ka-kha-ga-gha-ṇa* etc., they apply to these whole thirty-six elements.

**SWAMIJI:** Yes.

**JOHN:** Is this what he is referring to here?

**SWAMIJI:** Yes.

*tatra śaktiparispandas-tāvān prāk ca nirūpitah // 11.50 //*

And this, the world of letters (*varṇa*), the world of words (*mantra*), and world of sentences (*pada*) is only the expansion of his energy, it is only the manifestation of his energy in various ways.

But in fact, all these three reside in subjective field, and the previous three reside in objective field, in predominance.

So, there are only six pathways of *adhvans*, there are not extra. One is that of subjectivity and the other is of objectivity.

**JOHN:** So three of subjectivity and three of objectivity.

**SWAMIJI:** Yes.

*Varnādhva, mantrādhva, and padādhva* is subjective; subjective pathways.

**JOHN:** That is the pathway of letters (*varṇa*), words (*mantra*), and sentences (*pada*).

**SWAMIJI:** That is subjective. And objective is . . .

**JOHN:** The space *bhuvanādhva* (118 worlds), *kalādhva* (5 circles) and *tattvādhva* (36 elements).

**SWAMIJI:** Yes, you have become master of Śaivism.

So, *śādādhva* remains, there is no other *adhvan* beyond this six pathways.

But in fact, all these six *adhvāns* – three in objective field and the other three in subjective field – are one with Lord Śiva.

[ END OF EXTRACT ]