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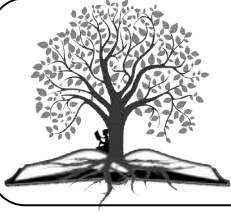
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RESEARCH ARTICLE

SAKTIPAT IN THE SAIVA KASHMIR'S TRADITION

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ABSTRACT

Saktipat in a spiritual academy is something significant, in which a teacher gives energy to disciples in order to expand the disciples' spiritual awareness. At all time, the teacher will pay attention to the spiritual development of the disciples. When the disciples are ready, the teacher's *saktipat* will flow to them. In the Trika Saiva tradition in Kashmir this is called *anugraha* or a grace, bestowed by Shiva himself. This article descriptively conveys the *saktipat* of Śiva bestowed to disciples who are ready. The *saktipat* form varies depending on the level of the disciple itself. There are disciples who receive a full *saktipat* (Tivra), or a medium *saktipat* (madya) and a little *saktipat* (manda), all of which are adjusted to the quality of each of the disciples. Those who receive full *saktipat* will immediately attain liberation, whereas those who receive medium *saktipat* must experience more *sadhana*, disciplined and dedicated practice or learning, so that they are finally able to obtain liberation. While those who accept a little *saktipat* must remain trapped in life's *samsara*. The Saktipat was obtained in various ways whether it be through touch, a look in the eye, mantras and etc. The impact of *saktipat* for the disciples is that they are automatically helped to develop spiritually so that they reach final deliverance.

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INTRODUCTION

Literally the meaning of *Shaktipat* is "the power or energy to build in the actual place. This fluctuates in energy levels, which are responsible for various physical and mental states. The body's energy core is called the *Chakra*. There are seven main *Chakras* that are placed along the spine up to the head, they are *Mooladhara*, *Swadishtan*, *Manipura*, *Anahata*, *Vishuddh*, *Ajna* and *Shahasrara*. Energy flows from the bottom up through inter-mediating *Chakra*. Because of the Earth's gravitational pull, the flow of energy in most humans is downward. Spiritual teachers help to change the flow of energy, from the bottom up, (with deep breathing techniques) that brings positive cognitive and affective changes in the personality of the meditator.

Shaktipat or *Śaktipāta* (Sanskrit, from *Shakti* - "(psychic energy)" - and *Pata*, "fall") refers to the Hindu religion of transferring spiritual 'energy' to a person from others. *Saktipat* is considered as a grace (*Anugraha*) from the Guru or divine. This grace cannot be imposed with strength, nor can it be realized by the recipient. The God's or *Guru's* consciousness is shared into the pupil, which is an initiation into a spiritual academy or family (*kula*) of the Master. It can be said that *Shaktipat* can be

transmitted directly or remotely, through objects such as flowers or fruit or by telephone or letter (Saraswati, 1984: 46).

In every human being there is a source of divine energy in which the yogis call *kundalini*. In the spiritual development effort, whatever path is taken by somebody, *kundalini* must be active. For most people, their *kundalini* falls asleep at the bottom of the spine in the base *chakra* known as *Muladhar*. When it has been risen, it will ride up through the other *chakras* until it reaches the highest *chakra*, *Sahasrar*. When that happens, someone become a part of the True Self and reaches realization. *Shaktipat* is the transfer of spiritual energy from the Teacher to disciples in order to rise the *Kundalini*. Anandi Ma compares the process as well as lighting a candle with another candle that has been lit. When the Teacher has fully experienced the realization and the energy has been completely under his control, *shaktipat* initiation ensures that the disciple's energy will remain active and stable. Dhyanyogi explains, "Electricity exist everywhere, but the light will only exist when the switch is turned on. Similarly, the true Master manifests consciousness in disciples through *shaktipat*" (<http://dyc.org>).

Kashmiri Shaivism is an exegetical tradition of Shaiva non-dualist Tantra from Kashmir existing since 850 AD (Lawrence, 2005). This tradition developed in *Oḍiśā* and *Mahārāṣṭra*. Kashmir

Shaivism is called the philosophy of *Trika*, the science of three forms. Science of these three forms is based on Shiva's three energies, namely *Para*, *Parapara*, and *Apara* (Highest, Intermediate, and Inferior). '*Para*' means Shiva's highest energy, also known as his subjective energy. '*Parapara*' is a medium, intermediate energy from Shiva. This is called cognitive energy. The third, '*Apara*', is Shiva's inferior energy and also called its objective energy.

Many Shaivite followers believed that Shiva also had the five actions he performed, namely creation, preservation, destroyer, concealment and revelation. The first three acts of creation, preservation and destroyer were carried out by different Shiva avatars, namely *Sadyojata*, *Vamadeva* and *Aghora*. These three Shiva avatars are said to perform the same function as the god Brahma, Wisnu and Rudra, other gods from the famous Hindu Trimurti. So according to Shaivite religion, Brahma, Wisnu and Rudra are just another manifestation of Almighty Shiva. As Brahma avatar, Shiva is the creator. As avatar of Vishnu, Shiva maintains all entities. As avatar of Rudra, Shiva is seen as a fighter who put an end to all evil in this world and other worlds. As a creator or Brahma, according to Shaivism, Shiva creates space both internally and externally regarding new ways, ideas and actions. He opens a chance where individuals who follow his footsteps have the opportunity to change themselves so that they can live happier lives.

As a preserver or Vishnu, Shiva is seen as the one who protects all the saints in this world and all other worlds. While he does not hesitate to destroy unworthy people, he wanted to purify all the sins they had committed. In this way, Shiva is the keeper. As a destroyer or Rudra, Shiva is the most famous avatar. He is known as God who destroys ego and all evil as well as negative things in the world. Moreover, as a destroyer, it is he who opens the space for the creation of positive actions, ideas and new paths.

While Shivas is stated to have actions to create, protect and destroy, his other task is as a teacher. As a teacher, Shiva must teach his disciples what is right and wrong. When he conveys his teachings, the action is known as grace or *saktipat*. As for Shiva, it has been regarded as mortal when an entity was touched by the grace (anugraha) from an almighty god. Everything he taught, from the importance of the destruction and extermination of the ego to find a balance in oneself and learn about the very difficult art of non-attachment was part of the grace of Shiva. But this grace is not for everyone. Shiva bestows a blessing on those who have earned his teaching. By bestowing this blessing, he created a teacher or master and *shisya* or disciple. This great grace of God is not able to be understood by everyone. Only those who do it directly are able to express his original form.

In accordance to Śiva's actions to express mercy, he also hid his grace. Regarding to the Shaivism, Shiva's action does not only reveal all His teaching to certain people, but also hide what they may not understand or that they may consider it as something wrong. There are many things from Shiva that are not revealed to his worshipers nor the teacher. Many people believe that Shiva works in a mysterious way, giving graces to those who are interested, listening to them and being there when they are in need. However, he never gives any

explanation of why he did the things he did or why things happened in a certain order. The fifth and very important part of Shiva's task is known as hidden grace (Thompson, 2014).

This research attempts to look deeper at the grace or *Saktipat* of Shiva. In addition to the mysteries of Śiva giving his *Saktipat*, some texts of *Trika Tantra* such as *Śiva Sutra*, *Śiva Samhita* and several other Tantra texts also describe that his grace is unlimited, depending on the ability of the *Sadhaka* to accept it. If the container carried by *sadhaka* is small, then that is the only limitation to the mercy he can get, and vice versa, the larger the container which is carried, the same amount as it will be obtained. If the *sadhaka* is able to carry an infinite container, then Śiva will also give his grace infinitely. This certainly becomes interesting, because by finding and describing this in detail, people will know why they can fail during their prayer while the others succeed.

Even more unique, the reason why this Śiva's *Saktipat* is interesting to study is because the three categories of Śiva's grace distribution. Swami Lakshmanjoo described this very well, saying that grace is intended for teachers, disciples and ordinary people. There is no one who has no mercy from Śiva, no matter how bad they are. What determines is only the matter of concentration or quantity. However, no matter how bad, Śiva's grace will always be there. Even the punishment of Śiva is part of his mysterious Grace.

DISCUSSION

Saktipat is considered as an act of grace (anugraha) from the teacher or God (Abhinavagupta, tt: 155). This action cannot be done by force, nor can the recipient just make it happen. High consciousness from God or teacher is bestowed into the disciple, which is the initiation into the academy or spiritual family (kula) of the teacher. *Shaktipat* can be transmitted directly or at a certain distance, through objects such as flowers or fruit (Satyananda Saraswati, 1984: 46). Swami Muktananda, in his *Play of Consciousness*, describes thoroughly his experience on how to receive *shaktipat* initiation of his teacher Bhagavan Nityananda and his spiritual development that was unfolded after this event (Muktananda, 1978).

Paul Zweig wrote about his experience receiving *shaktipat* from Muktananda. In the same book Itzhak Bentov describes his laboratory measurements from generating resurrection through *shaktipat*, a study that was highly appreciated by the late Satyananda Saraswati, founder of the Bihar Yoga School, and by Hiroshi Motoyama, author of Theory of Chakra. Barbara Brennan describes *shaktipat* as the projection of the teacher's "aura" to the disciple so that they have the same mental state, and this reminds how important the high spiritual level of the teacher is. The physiological phenomenon of the rise of the kundalini then naturally manifests (Muktananda, 1978). Meanwhile, Osho stated that *saktipat* is not an easy matter because it coendures the disciple's condition. Osho in his book *The Sword and the Lotus* states:

I have not used the method of *shaktipat* for six years because I felt there were some flaws in it. First, the disciple has to be in a lower state than the master - which I don't like. Nobody is lower here; nobody is higher. The disciple has to be just a receiver. He cannot contribute anything to it. He becomes dependent also,

because only when the master touches him does he feel full of energy, full of joy, but not otherwise.

Secondly, the very idea of surrender is basically difficult, and to ask for total surrender is to ask for the impossible. We should think in human terms. We are dealing with human beings, we should not ask something which they cannot do. And when they cannot do something and are condemned, they start feeling guilty that they are not open, that they are not totally surrendered, that there are doubts in their mind.

What is emphasized by Osho is the quality of a disciple. In order to be able to accept *saktipat*, a disciple must be open and in a spiritual mood. Only those whose minds are related to the divine. Even just a small crack of an open heart, the person has been able to accept that *saktipat*, yet the *saktipat* amount received adjust to the ability of disciples to obtain it. This is where the Kashmiri Shaivism divides the types of disciples who are able to accept the *saktipat* according to their intensity. Meanwhile In his book, *Building a Noble World*, Shiv R. Jhavar Shaktipat describe his experience at Lake Point Tower in Chicago on September 16, 1974 as follows:

"Baba [Swami Muktananda] had just begun delivering his discourse with his opening statement: 'Today's subject is meditation. The crux of the question is: What do we meditate upon?' Continuing his talk, Baba said: 'Kundalini starts dancing when one repeats Om Namah Shivaya.' Hearing this, I mentally repeated the mantra, I noticed that my breathing was getting heavier. Suddenly, I felt a great impact of a rising force within me. The intensity of this rising kundalini force was so tremendous that my body lifted up a little and fell flat into the aisle; my eyeglasses flew off. As I lay there with my eyes closed, I could see a continuous fountain of dazzling white lights erupting within me. In brilliance, these lights were brighter than the sun but possessed no heat at all. I was experiencing the thought-free state of "I am," realizing that "I" have always been, and will continue to be, eternal.

I was fully conscious and completely aware while I was experiencing the pure "I am," a state of supreme bliss. Outwardly, at that precise moment, Baba delightfully shouted from his platform... 'mene kuch nahi kiya; kisiko shakti ne pakda (I didn't do anything. The Energy has caught someone.)' Baba noticed that the dramatic awakening of kundalini in me frightened some people in the audience. Therefore, he said, 'Do not be frightened. Sometimes kundalini gets awakened in this way, depending upon a person's type.

What happened to Shiv R. Jhavar was a form of *saktipat* transformation from his teacher through mantras. The teacher's energy touches the consciousness of a disciple who is in open state. Teacher and disciple consciousness is on the same frequency, so whatever the teacher says will happen to the disciple. It is like, for instance, a radio carrying its frequency on a particular wave, the radio sounds exactly like what is voiced in the radio studio itself. When the teacher instructs his disciple to chant a particular mantra, the power that accompanies the mantra directly penetrates the disciple whose frequency is in the same state. Although the power is spread evenly in all places, but not everyone is able to capture the emitted energy. Radial waves emit in the air with the same density, but only those with the same frequency as the source

can capture it clearly. Thus, when Shiv R. Jhavar heard his teacher's instructions, the instructions immediately worked on him. Even though there were hundreds of people who heard the instructions, the strength of the teacher's *saktipat* only worked on the disciple.

Therefore, the more precise the frequency of a person with Siwa's *saktipat*, the more the grace is obtained. Even though a teacher instructs the same thing and gives the same energy, however, what is captured by disciples who hear it will vary according to the quality that is in them. This is what distinguishes a person's spiritual qualities. The more open a person to cosmic energy, the more likely one is able to capture Shiva's cosmic graces. In the Kashmir Shaivism tradition, *Śaktipāt* can be classified depending on its intensity. In this chapter it will be explained in detail on the *saktipat*'s classification.

Tīvra-tīvra-śaktipāta

Tīvra-tīvra-śaktipāta is translated to "the highest of highest grace", meaning that among the three highest types of grace, this is the highest of all the highest. This grace produces a direct personality with Śiva and liberation. The person who gets such a grace will become a siddha master and bestow the grace of his place of residence (*Siddhaloka*), directly to his worthy disciples (Lakshman Joo, 2003: 66). When Śiva bestows His highest grace on anyone, then that person becomes fully self-realization. This person oneself knows one's true nature fully and in perfection. At the same time, however, this kind of strong grace cannot be resisted by his body, so he abandons his body and dies. This person become a master. He completed his master's activities secretly in the hearts of the worthy disciples. He is not physically visible in this world. Only those who are worthy can see and experience their invisible presence. The person who gets this grace will become a cosmic teacher. The nature of this cosmic teacher is well described in the *guru gita* or teacher's song as follows:

*Brahmanandam parama sukhadam kevalam jnaanamurtim
Dvandvaateetam gaganasadrusham tatvamasyadi lakshyam
Ekam nityam vimalamachalam sarvadheesaakshibhuutam
Bhaavaateetam triguna rahitam sadgurum tam namaami.*

I bow before Master, which is the happiness of Brahman's, which becomes the highest happiness, which is the absolute knowledge, beyond the opposing side, broad as the sky, the goal indicated by *mahawakya* such as "tat tvam asi", which is eternal, pure, unchanging, witness from the intellect function, which is above all *Bhava* (mental condition) and three uses (*Sattva*, *Rajas* and *Tamas*). Respect is addressed to such Holy Master presented (www.devshope.com).

A person who acquire *Tīvra-tīvra-śaktipāta* from Śiva is a teacher who owns qualities such as Brahman happiness (*Brahmanandam*), highest pleasure (*paramasukhadam*), absolute knowledge (*jnana murtim*), overcoming duality (*dvandvatitam*), overcoming three traits (*trigunatitam*), and others. Anyone who is able to define who a teacher is, or what the teacher is, is someone who can become a teacher, because the word "guru" or teacher means somebody or someone who removes doubts. 'Gu' means darkness. 'Ru' or 'Rudra' is the remover. The person who removes the darkness of someone's doubt, the darkness of ignorance, and finally tell someone how to find, or experience,

that the teacher is in, and see the same teacher everywhere. In Hindu, everyone must find a teacher, the teacher of teachers, namely *Dattatreya*. He is the Tri Murti; Brahma, Wisnu, and Rudra that becomes one.

Dattatreya said that he had a dozen late teachers. One of them is a fisherman. The other is a housewife who lives in the countryside whose job is pounding grain. They did not come to teach people. But he was treated as a teacher. How can someone become a teacher, if he does not go up to the pulpit giving a long lecture, quotes of a scripture or without doing anything? It proves that it is not the lecture that makes someone be a teacher, or words that make someone be a teacher. If people call somebody a teacher, it means they learn something from that person. Those people who make the teacher itself. No one considers one own self as a teacher. Even if the person is really a teacher, if there is no one learning something from that person, what is good from the teacher like that? Thus, it is the disciple who makes somebody become a teacher. If people are eager to learn, then they can learn from anything and anyone.

Hence, the cosmic teacher means everything in the cosmos is a teacher. People who get this grace will be able to become anything in the cosmos, so that a disciple can learn from anywhere and anything, because the teacher exists everywhere. This cosmic teacher can be found anywhere and at any time. Therefore, in life, it is not a teacher who is difficult to find but disciples who are ready to learn are hard to find. It is hard to find good disciples. Being the true disciple is the most important. People who can really become disciples are called *Mumukshu*. *Mumukshu* is a person who is very keen on learning how to get freedom, how to be free from all this chaos (Swami Satchidananda, lightinnerlight.com) .

Tivra-madhya-śaktipāta

Tivra-Madhya-śaktipāta is defined as "the medium of highest grace" - the person who gets this grace is spiritually illuminated and he is freed directly from Śiva, and does not require initiation or instructions from other exterior teachers. This is facilitated by the emergence of intense spiritual intuition (*pratibhā*) which immediately eliminates ignorance (Lakshman Joo , 2003: 66). The effect of Śiva's grace is that the recipient becomes perfectly illuminated, but does not leave the body. The person is said to be the teacher of *Pratibha*, a master who is not initiated by another master but by himself, by his own mercy. He got spontaneous enlightenment. Such extraordinary masters live in this world with their physical bodies to lift humanity.

Guru gita, teacher's song, describes it very beautifully on how the qualifications of a teacher have been fully in Shiva's consciousness. *Guru gita* is part of a larger text, the Skanda Purana, which was composed between the 6th and 15th centuries. This text takes the form of a dialogue between Śiva, the ruler of the universe and his empress, Dewi Parvati. The explanation commences with Parvati observing Śiva when explaining the Highest Truth to the sages or yogis. Parvati was astonished when she saw the sages bowing to her husband, but in turn Śiva respected others.

"O, my lord, you are the teacher of the whole world, the Almighty. You are above all in accepting prostration. Who are you bowing to? I am surprised at this. Please, explain it to me!"

Śiva as the Highest Reality immediately respond the question with a simple answer. This is really shocking Devi Parvati. The answers are as follows:

"To the teacher I bow down"

Hearing this, Parvati asked Śiva to explain the nature of a teacher. This answer is very important for the advantage of all humanity that is to reveal the way in which seekers can unite with the absolute. Responding to his request, Lord Śiva sang *Guru Gita* or the teacher's song.

Tivra-manda-śaktipāta

Tivra-manda-śaktipāta is translated as "the lowest of highest grace ". The person who receives this grace is eager to find the right teacher, but he does not need instruction. A simple touch or view or just being in front of his teacher is enough to trigger himself towards a state of illumination (Lakshman Joo, 2003: 66).

A person who receives this mercy has a strong desire to bow down at the feet of a spiritual teacher. The teacher he found had at least received the grace of the second great intensity, *tivra Madhya Saktipat*. This master is perfect. He knows everything. There is no difference between this master and Śiva. The teacher did not initiate him, but rather, the teacher only needed to touch his body with His divine hand, or by looking at him, or hugging him, and at that moment this disciple also received a grace. Perfectly this is able to change his individuality and reach the highest transcendental state without the need to practice *japa* (recitation) or *dhyana* (contemplation), and others. Even though he still experienced pleasure and pain in his physical body, all of which did not affect him, because his existence had become the highest.

The master who has received the intensity of this special grace, known as *Rudra sakti- samavesah*, is called *Rudra sakti-samavistah* because he has fully encounter the existence of Rudra sakti, the energy of Śiva. He shows five signs that can be observed by others. The first sign is intense love for Śiva. The second sign is that every time he chants any mantra, the *devata* (deity) of the mantra appears to him at once without having to wait. This is called *mantrasiddhih*. The third sign that can be observed is that he has control over five elements. The fourth sign is that any work he starts, he finishes the job flawlessly. And the fifth sign is that he is a master of all the scriptures or he is a great poet. Śiva, through these three great intensities of grace, created masters in the world of spirituality. With a lower intensity of grace, Śiva creates worthydisciples.

Madhya-tivra-śaktipāta

Madhya-tivra-śaktipāta translated into "the highest of medium grace ". A disciple who receives this grace intends to obtain instruction and initiation from a perfect teacher. In time, he will attain enlightenment. However, he is not fully absorbed into this state during his lifetime and accepts the state of permanent union with Śiva after the end of his life (Lakshman Joo, 2003: 67).

Through the influence of this grace, a disciple prostrates at the feet of a truly perfect person. However, because the foundation existing in the mind of this disciple is not completely perfect, the mere touch or point of view of the perfect teacher will not lead this disciple to enlightenment. Therefore, the teacher guides this disciple in the right way by giving him a mantra and teaching him

the right way to union with the Divine. Through this initiation, the disciple becomes enlightened, but as long as being in his physical body, he is not fully satisfied with this enlightenment. When he leave the physical body at the time of his death, only then he feels fully satisfied with the initiation he had received before and unite with Śiva.

Madhya-madhya-śaktipāta

Madhya-Madhya-śaktipāta, translated to "the middle of medium grace". This kind of disciple will receive initiation from his teacher and have a strong desire to achieve liberation, but at the same time he still has the desire to enjoy the mortal pleasures. After the end of his life, he went to heaven where he fulfilled all his wishes and after that he received another initiation from his teacher and realized the permanent union with Śiva (Lakshman Joo, 2003:68).

When Śiva bestows upon the intensity of this special grace to someone, a strong desire to attain Śiva's existence arises in this person's mind. However, at the same time, he did not want to ignore the pleasures of the world. He wants to enjoy mortal pleasures and wants to be aware of Śiva's existence. However the intensity of his desire is only to reach the state of Śiva. So, even though he was guided by a master and realized his true nature as Śiva, which is his true self and enjoyed the happiness of that state, simultaneously he also enjoyed the pleasures of the world. However, because the mortal pleasures that occur in this mortal world are not the real pleasure, when he leaves his physical body, he comes into heaven (*svargaloka*) and enjoys all mortal pleasures in order to obtain the true pleasure. After he satisfies his desire for mortal pleasures, he does not reincarnate anymore into this world, but is reinitiated by his master who has encircled everything, while he remain in heaven. Through this initiation, he become complete and realize the reality of his highest nature and he attain the Śivaloka and fully integrated into Śiva itself.

Madhya-manda-śaktipāta

Madhya-manda-śaktipāta means "the lowest of medium grace" and is similar to "the medium of medium grace". However, in this case the disciple wants mortal pleasures more than his desire to unite with Śiva; he needs to be reincarnated again as a spiritual seeker to achieve liberation (Lakshman Joo , 2003: 68). The medium of medium grace's effect is that in the mind of the disciple arises the desire to reach the state of Śiva and the desire to experience mortal pleasures. The main desire is to reach the state of Śiva. Whereas, the lowest medium grace's effect in the mind of this disciple also arises both the desire to reach Śiva and the desire to enjoy mortal pleasures. However, the main desire here is to enjoy mortal pleasures.

Even though he achieve self-realization but it is incomplete because of the agitation he experienced from the mortal pleasures consequences. Therefore, when he leaves his physical body, this grace brought him from this mortal world to heaven, where he enjoyed the pleasures of the world. However, while in heaven he does not get the skills to practice achieving realization from himself. Hence, he must be born once more into this mortal world. Since the birth, he unites his mind towards fulfilling his realization. Even though his life in the mortal world is very short because Śiva wants to take him to Śivaloka, he

become truly complete in a short span of time. As the result, he obtains the transcendental state of Śiva.

Manda

Manda means "the low grace" - for those who accept this level of grace, the aspiration to unite with Śiva only exists during the times of trouble and suffering; Śiva's mercy needs to work in this case for many lifetimes before spiritual liberation can be attain (Lakshman Joo, 2003: 69).

There are three types of this low intensity grace, that is *manda tivra* (the highest low), *manda madhya* (the medium low), and *manda manda* (the lowest low). The aspirants who are under this grace live in the *lokadharmā*, the kingdom of mortal life. These aspirants have the desire to achieve self-realization, the state of Śiva, only when they are in a suffering state, despair and does not find happiness in their life. At that time, they want to leave everything behind and achieve self-realization, but they can't. Even though they want to leave this mortal life, they can't. These disciples have more preference for mortal pleasures and a lack of tendency to realize their self-realization. However, because Śiva's grace shines in them, in the end, which may require many births, they eventually become united with the almighty god. This is the greatness of Śiva's grace, no matter what the intensity of his grace, it will bring people to their true nature in the end.

CONCLUSION

The wisdom of *Saktipat* contained in the Shaiva Kashmir tradition consists of three forms, namely high, medium and low. The high one is called *Tivra saktipat*, the medium one is called *madya saktipat* and the lowest one is called *manda*. *Tivra's* form expresses that Śiva's grace can directly set a person free in the present life with three types of categories. First *Tivra tivra saktipat* makes the recipient of the grace passes away immediately, because the physical body is no longer able to receive the greater grace and immediately makes the soul of that person become united with Śiva. Secondly, *Triva madya saktipat* makes someone directly unite with Śiva without needing any initiation at the time of one's life. The third is *Tivra manda saktipat*, which is a person needs to get *diksa* from a teacher and after undergoing the process of *sadhana*, he finally reunite with Śiva. The middle level of *saktipat* is also divided into three, namely: first *madya tivra saktipat*, which is one of Śiva's grace where someone has a great intention to achieve liberation but still wants to enjoy the pleasures of mortal world, hence, when he dies he must enjoy all the pleasures in heaven, and after obtaining the wisdom, he reunites with Śiva. Second, *middle madya saktipat*, in which a person has a great intention to achieve liberation and also enjoy the amusement of the world in a balanced manner, thus, this person must be born again into the world to complete his duties. *Madya manda saktipat* is a grace when someone has a strong desire to live a spiritual life because of various obstacles. This person must be born again in order to get the higher level. Meanwhile the level of the *manda* is those who intend to achieve small and temporary freedom and are still pleased more with mortal life.

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