

A Reflection on Consciousness and Realization as Found in the Centuries – Old Tradition of Kāśmir Śaivism

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Abstract

The practitioners of non-dualistic Kāśmir Śaivism came to view the world as absolute consciousness, which they called Śiva. This consciousness, being both one and free, creative and self-reflective, was revealed as the fundamental I, or Divine self. Thus, Kāśmir Śaivism emphasizes the inner self. The systematic growth of Kāśmir Śaivism unfolded as practitioners reflected on the nature of the highest reality, describing it as pure consciousness. The fundamental philosophical assertion of Kāśmir Śaivism is that our existence is nothing but the boundless energy of consciousness. It is a celebration of the creative power in every individual and the recognition of every person's power of free choice.

This pure consciousness is conceived of as not inert, but dynamic, with its dynamism being a quality that is not separate from that consciousness. This is because life is not only stillness, but also motion and vitality. The Absolute is a paradox – both stillness and a dynamic vitality. From the standpoint of Kāśmir Śaivism, God is a dynamic stillness.

KEYWORDS: Pratyabhijñā, Pure Consciousness, Self-Reflection, Ultimate Reality, Vijñān Bhairav Tantra.

Introduction.

Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā and Vedānta are the six systems of Hindu philosophy. There are also many other schools of thought in India, but all are the variations of these six systems, termed the Hindu philosophy. To understand this clearly, we have to realize that the basis of all the schools of Indian thought is the same which we call the Ultimate Reality, Supreme Consciousness, Brahman, Śiva, Allah or God.

All the school of thought are, thus but the fundamental interpretations of the Ultimate Reality. They are so inter related that the hypothesis and the method of each is dependent upon that of the other. They are, in no way contradictory to one another, as they all lead to the same practical end, the knowledge of reality and liberation of soul.

Vedas, which are considered revealed knowledge through the medium of Indian Seers (rishis), are revered as mother of all religions in India. They form the matrix of all the theistic philosophies of Indian religions including Kāśmir Śaivism

Kāśmir Śaivism also known as Śaiva Adaita or non-dual Śaivism occupies a distinguished position among the various schools of thought focusing on the relation between God, nature and man. It is a philosophy of wholeness (non-duality) using Śiva as its primary symbol for the reality of the wholeness of original awareness. Its practice leads to the highest level of self-realization, revealing the inner most secrets of the nature of self.

All the aspects of life are integrated and taken in totality. Thus, rather than negation and denial, it celebrates life. KāŚmir Śaivism is the school of Indian philosophy which can inspire us for both material and spiritual progress. Rather, the approach is from theory to practice. Indeed, it leads us to the real : ‘Art of living’. It is transcendental and immanent and can be realized through Yoga.

KāŚmir Śaivism is intensely monistic. It does not deny the existence of a personal God or of the Gods. But much more emphasis is put upon the personal meditation and reflection of the devotee and his guidance by a Guru. It advocates how a human being engrossed in the inferior objective world of Lord Siva can be taken upwards i.e. towards the supreme energy of Lord Siva through his cognac energy (Śakti). It was in KāŚmir Śaivism that the concept of dynamic energy playing an important role in the evolution of cosmos, was introduced.

Origin of KāŚmir Śaivism according to the Hindu Mythology.

As the philosophy of KāŚmir Śaivism is deeply rooted in the Tantras, the lineage of KāŚmir Saivism begins with Śiva himself. According to tradition, as the knowledge of the Tantras were lost by the time of Kali Yugu, Śiva took the form of Śrīkāntānāth at Mt. KailāŚa, where he fully initiated Durvasa Ṛṣi, into all forms of the Tantrika knowledge, including abheda (without differentiated), as described in the Bhairava Tantras respectively. Durvasa Ṛṣi intensely meditated in the hop of finding an adequate pupil to initiate, but failed to do so. Instead, he created three “mind-born” sons, and initiated the first son, Tṛyambaka fully into the monistic abheda philosophy of the Bhairava Tantras; this is known as KāŚmir Saivism.

The most important symbol of the tradition is the diagram (mandala) of a trident with three lotuses on its prongs emanating from a fourth lotus. This central lotus represents the Goddess Kala Saṁkarshini, and the three lotuses of the trident represent the goddesses Para, Parapara and Aparā emanating from her.

Why KāŚmir Śaivism is so powerful ?

Śaivism is one of the major traditions within Hinduism the reveres Śiva as the supreme Being or its metaphysical concept of Brahman. The followers of Śaivism are called “Śaivites” or “Saivites”. Like much of Hinduism, the Śaiva have many sub-traditions, ranging from devotional dualistic theism such as Śaiva siddhānta to yoga oriented monistic non-theism such as KāŚmir Śaivism. It considers both the vedas and the A gama texts as important sources of theology.

According to the KāŚmir Śaivism, consciousness is the essence of life. It is the most intimate experience of life, which has been explored completely in KāŚmir Śaivism. It explains that reality is understood to be just one and that reality is Śiva. He is the pure conscious nature that manifests as all things. Like a light that shines and illumines everything, the light of consciousness shines, illuminating its own infinite manifestations. This shining of Śiva is eternal, unending, undivided and in all ways unconditioned. What we live and experience in our daily lives, in every moment, is part of that immense consciousness. He shines, manifests and is everything and everybody – all that happens in our lives, as well as the means by which we perceive it all.

The essence of the entire teaching of Kāśmir Śaivism is that, anything we do for our spiritual development is ultimately to achieve the recognition that there is only one reality and it is who we are : we are that Śiva who is shining and manifesting as all things.

It can be said that Kāśmir Śaivism itself can be seen as a science-one of human transformation and evolution, as well as one of multitude of subjects necessary to treat the gamut of phenomena that comprise reality. In essence, Kāśmir Śaivism may be seen as a super science, a science of sciences.....or fundamentally, the science of Ultimate Reality.

Trikā Philosophy.

The teachings of Kaśmir Śaivism are derived from the ninety-two Tantras, also known as Agamas, revealed by Lord Śiva in the form of a discourse between himself and the Divine Mother. It deals specifically with the sixty-four monistic Tantras, known as the Bhairava Tantras, the essence of which is called ‘Trika Śaivism’

The tradition of monistic Śaivism is called Trikā or Trika-Sāsana or Trikā-Sāstra. Since Śaivism treats Absolute Truth under the three broad principles of God, Soul and Matter, the system is known as Trikā sāstra or simply Trikā. It is a highest philosophy of triad based on three energies are called-Śiva or Parā (Highest), Śakti or Parāpara (Identity in difference) and Nara or Aparā (difference).

It is a universal spiritual in which all aspects of life are integrated and taken in totality. The soul is said to be of the same nature as consciousness and there is no difference either between individual soul, technically called the Pasu and the universal self called Pati, or between the world of consciousness and that of senses. Trikā system represents a positive and a theistic out look in contrast to the absolute monism of Vedānta. Śaiva is the Ultimate Reality endowed with sovereignty of will, omniscience and omnipotence. He is beyond everything. He is both immanent and transcendent. Time, form and space do not limit him, for He is above all mutation and change.

Four Schools of Kaśmir Śaivism.

The literature of the Trikā System of Kāśmir is classified in four schools: 1) Krama, 2) Kula, 3) Spanda, 4) Pratyābhijñā.

- Krama : The term ‘Krama’ means ‘progression’, ‘gradation’, or succession respectively meaning ‘spiritual progression’ or gradual refinement of the mental processes (Vikalpa), or ‘successive unfoldment taking place at the ultimate level’, in the supreme consciousness (cit).

The most distinctive feature of Krama in its monistic-dualistic (bhedabhe dopāya) discipline in the stages precursory to spiritual realization. Krama has a positive epistemic bias, aimed at forming a synthesis of enjoyment (bhoga) and illumination (Mokṣa).

- Kula : ‘Kula’ in Samskr̥t, means ‘family’ or totality, the science of totality that Shives in each and every part of the universe. It teaches how one can live in universal consciousness, the real nature of one-self in both ascending and

descending acts. The purpose of this doctrine is to rise above individual energy and assimilate the blissful energy of totality.

- Spanda : The philosophical school of Spanda literally means ‘pulsation’. It projects Śiva as “all-inclusive reality, a single, unified consciousness, which manifests itself in all subjects and objects of experience by virtue of an inherent and infinite dynamism.
- Pratyābhijñā : The Pratyābhijñā school, which in Saṁskṛt literally means ‘spontaneous recognition’ is a unique school, as it does not have any upāyas (means), that is, there is nothing to practice, the only thing to do is recognize who you are. Pratyābhijñā means recognizing one’s own self once again, is a form of sādhanā that leads the Ātman to recognize its identity with the supreme.

The Legacy of Abhinavagupta the greatest KaŚmir tantric of India.

KāŚmir has been a hub of Buddhism and Śaivism. The philosophies of these two faiths flourished here to produce multifarious sages and philosophers. While as Buddhism produced laborious missionaries who crossed perilous terrains to preach this faith to the far off region of the east, Śaivism produced great aestheticians like Abhinavagupta who became the ideologue of Advaita Monism.

He was credited for putting together all the four branches of KaŚmir Śaivism by smoothing out all the differences and disparities among the different branches. He offered a coherent and complete vision of KāŚmir Śaivism. The most important work of Abhinavagupta is the Tantraloka which is a work that synthesizes the whole tradition of monistic Śaivism.

• Background.

Around 800 C.E the Siva Sutra, a set of aphorism explaining the essential nature of consciousness and how one can experience it for oneself, was revealed to a North Indian sage named Vasugupta. Expanding on the Śiva Śūtra, Vasugupta composed the Spanda karika, which describes the limitless power of awareness and what happens when one matter it. These two classics deal respectively with Śiva, the “male” or passive element of reality, and Śakti, the “female” or active component of the universe. To understand these teachings one need to keep in mind that while western religions tend to picture the Supreme Being exclusively as male, in India it is seen as both male and female. Eternal pure awareness is called God in this system, while the ability of consciousness to know itself and to manifest the cosmos out of itself is described as Goddess.

Vasugupta taught his disciple how to achieve two important goals : to become fully divine and to become fully human. To him these were not mutually exclusive. Infact, to become a truly successful and fulfilled human being meant to connect at the deepest level possible with the full range of power innate in consciousness itself, unfolding the divine potential hidden in every human soul. Abhinavagupta’s contribution was to explain and illustrate these principles in his numerous books, among them Tantraloka is one of the great classic on yoga.

• Abhinavagupta’s perspective on consciousness and its special power.

The goal of KāŚmir Śaivism is to become divine. Advaita Vedantin Śaṅkarācārya explains supreme being as pure consciousness without an object, undisturbed awareness that rests eternally in its own perfect nature.

Patanjali would respond that the cosmos we experience around us exists entirely outside our consciousness. It's just external matter /energy that our higher self observes, but never actually interacts with. Liberation means turning our awareness away from the external world, including our own body (which after all is also made of matter/ energy) and remaining totally focused on pure, passive awareness alone.

In contrary to Śaṅkarācārya's views Abhinavagupta points out – If reality is nothing but pure awareness, it's hard to explain how the universe came into existence somehow we've got to account for the fact that we're not experiencing just the rapture of consciousness itself; we're also experiencing all the things that clutter it. It is our innermost nature to be creative and active, to will and to desire, to know and to enjoy.

Again Abhinavagupta rejects the Patanjali's view on consciousness. He does not believe two separate absolutes-consciousness (puruṣaa) and matter / energy (prakṛti) – exist apart from each other. He says there is only one supreme reality, and it includes our bodies and our world. There is a fundamental unity connecting everything, he tells us, that is both the source and final end of everything in the cosmos. Consciousness and matter / energy are not separate, but two ends of one undivided spectrum, like two poles of a single magnet. Abhinavagupta says, consciousness is inherently creative; it basks in its own radiance, constantly filling itself with every kind of content and taking genuine delight in its own endless productions.

● **Abhinavagupta's view on individual soul and Supreme Soul.**

According to Abhinavagupta, if we want to understand the nature of the Supreme Being we need only to look into our own nature. Jiva, the individual soul, is a smaller version of Śiva, the Supreme Soul, because we, like our maker, are conscious, creative beings. And just as it is our innermost nature to be creative and active, to will and to desire, to know and to enjoy, so it is the nature of Divine Being to freely and consciously manifest the universe through an act of Supreme will.

Abhinavagupta wrote the Supreme Being, though it is intrinsically unitary, is able to split itself into subject, object and the process of the subject knowing the object just as we do when we dream. And it does this from outside of time and space and without ever ceasing to be omniscient, omnipotent and omnipresent.

Study and Practice of the four paths of KaŚmir Śaivism – the Upāyas.

An esoteric and contemplative path, KāŚmir Śaivism embraces both knowledge and devotion. Sādhāna leads to the assimilation of the object (world) in the subject (I) until the self (Śiva) stands revealed as one with the universe. The goal-liberation – is sustained recognition (Pratyābhijñā) of one's self as nothing but Śiva. There is no merge of soul in God, as they are eternally non-different. Trika philosophy of KāŚmir Śaivism has laid down three means, upāyas or stages of attainment of God consciousness. The first and supreme expedient is called Sambhavopāya. The intermediate expedient is known as Śaktopāya and the third expedient is called Anvopāya.

Anvopāya, corresponds to the usual system of worship, yogic effort and purification through breath control.

Śaktopāya, maintains a constant awareness of Śiva through discrimination in one's thoughts.

Śambhavopāya is the stage in which one attains instantly to God consciousness simply upon being told by the guru that the essential self is Śiva.

According to Kaśmir Śaivism there is another higher method than Śambhavopāya, which is known as anupāya. It is a mature soul's recognition that there is nothing to be done, reached for or accomplished except to reside in one's own being, which is already of the nature of Śiva. Anupāya Yoga is the highest, the final and the direct means to liberation. A mere touch or a mere glance of the one who is in the state of Anupāya makes one's entrance pure to the kingdom of Transcendental Bliss.

Discovering Myself : Enlightenment through Vijñana Bhairav Tantra.

The Vijñana Bhairav Tantra is a key text of the Trika school of Kaśmir Śaivism. The text is a chapter from Rudrayamālā Tantra, a Bhairava Agama. Devi, the goddess, asks Śiva to reveal the essence of the way to realization of the highest reality. In his answer Śiva describes 112 ways to enter into the universal and transcendental state of consciousness.

The text begins with Śakti asking a question.

O Shiva, what is your reality ? what is this wonder-filled universe? What constitutes seed ? Who centers the universal wheel ? What is this life beyond form pervading forms ? How may we enter it fully, above space and time', names and descriptions ? Let my doubts be cleared !

Śiva in the remaining text answer to her beautiful questions telling that, the ultimate reality is unknowable because it is the finder. Siva says " It is you, my Śakti. You are the path to me." We can only enter the core of reality through the Śakti, she is the revealer. When you enter into the state of Śakti, when you become completely immersed in this full experience of Śakti as the pulsation of energy, you will melt the barriers that keep you limited. To experience life fully and directly aware of all that we are experiencing in an immediate and sensuous way. Due to lack of awareness however, many people do not actually experiencing life as directly and intensely as they could.

Every treatise starts with Devi asking a question and Siva replying to it (Devi is Śiva's consort, his feminine part). Śiva revealed that you can first find me in the mudhya, the space in between. In between one breath and another, one thought and another, one movement and another etc.

When, with a one-pointed and thought free mind, a seeker contemplates his whole body or the entire universe all at once as being of the nature of consciousness, he experiences the supreme awakening. Whenever the mind goes, whether turned inward or toward the outside world, everywhere there is the divine. Since the divine is everywhere, where can the mind go to avoid it ?

When the mind of a yogī is one with the unparalleled joy of music, he is identified with it by virtue of the expansion of the mind that has merged into it.

In Vijñā Bhairav Tantra there are 112 meditations, by means of which one can discover oneself.

1. Radiant one, the experience may dawn between two breaths. After breath comes in (down) and just before turning up (out) the beneficence.
2. As breath turns down from down to up, and again as breath curves from up to down—through both these turns, realize.
3. Or, whenever in-breath and out-breath fuse, at this instant touch the energy-less, energy-filled center.
4. Or, when breath in all out (up) and stopped of itself, or all in (down) and stopped-in such universal pause, one's small self vanishes. This is difficult only for the impure.
5. Consider your essence as light rays from center to center up the vertebrae, and so rises livingness in you.
6. Or in the spaces between, feel this as lightning.
7. Devi, imagine the Sanskrit letters in these honey-filled foci of awareness, first as letters, then more subtly as sounds, then as most subtle feeling. Then, leaving them aside, be free.
8. Attention between eyebrows, let mind be before thought. Let form fill with breath essence to the top of the head and there shower as light.
9. Or, imagine the five-colored circles of the peacock tail to be your five senses in illimitable space. Now let their beauty melt within. Similarly, at any point in space or on a wall—until the point dissolves. Then your wish for another comes true.
10. Eyes closed, see your inner being in detail. Thus see your true nature.
11. Place your whole attention in the nerve, delicate as the lotus thread, in the center of your spinal column. In such be transformed.
12. Closing the seven openings of the head with your hands, a space between your eyes becomes all-inclusive.
13. Touching eyeballs as a feather, lightness between them opens into heart and there permeates the cosmos.
14. Bathe in the center of sound, as in the continuous sound of a waterfall. Or by putting the fingers in the ears, hear the sound of sounds.
15. Intone a sound, as a-u-m, slowly. As sound enters soundfulness, so do you.
16. In the beginning and gradual refinement of the sound of any letter, awake.
17. While listening to stringed instruments, hear their composite central sound; thus omnipresence.
18. Intone a sound audibly, then less and less audibly as feeling deepens into this silent harmony.
19. Image spirit simultaneously within and around you until the entire universe spiritualizes.
20. Kind Devi, enter etheric presence pervading far above and below your form.
21. Put mindstuff in such inexpressible fineness above, below and in your heart.

22. Consider any area of your present form as limitlessly spacious.
23. Feel your substance, bones, flesh, bold, saturated with the cosmic essence.
24. Suppose your passive form to be an empty room with walls of skin—empty.
25. Blessed one, as senses are absorbed in the heart, reach the center of the lotus.
26. Unminding mind, keep in the middle—until.
27. When in worldly activity, keep attention between two breaths, and so practicing, in a few days be born anew.
28. Focus on fire rising through your form from the toes up until the body burns to ashes but not you.
29. Meditate on the make-believe world as burning to ashes and become being above human.
30. Feel the fine qualities of creativity permeating your breasts and assuming delicate configurations.
31. With an intangible breath in center of forehead, as this reaches heart at the moment of sleep, have direction over dreams and over death itself.
32. As subjectively, letters flow into words and words into sentences, and as, objectively, circles flow into worlds and worlds into principles, find at last these converging in our being.
33. Gracious One, play. The universe is an empty shell wherein your mind frolics infinitely.
34. Look upon a bowl without seeing the sides or the material. In a few moments become aware.
35. Abide in some place endlessly spacious, clear of trees, hills, habitations. Thence comes the end of mind pressures.
36. Sweet hearted one, meditate on knowing and not-knowing, existing and not-existing. Then leave both aside that you may be.
37. Look lovingly at some object. Do not go to another object. Here in the middle of the object—the blessing.
38. Feel the cosmos as a translucent ever-living presence.
39. With utmost devotion, center on the two junctions of breath and know the knower.
40. Consider the plenum to be your own body of bliss.
41. While being caressed, sweet princess, enter the caressing as everlasting life.
42. Stop the doors of the senses when feeling the creeping of an ant. Then.
43. At the start of sexual union keep attentive on the fire in the beginning, and so continuing, avoid the embers in the end.
44. When in such embrace your senses are shaken, enter this shaking.
45. Even remembering union, without the embrace, the transformation.
46. On joyously seeing a long absent friend, permeate this joy.
47. When eating or drinking, become the taste of food or drink, and be filled.
48. Oh lotus-eyed one, sweet of touch, when singing, seeing, tasting, be aware you are and discover the ever-living.
49. Wherever satisfaction is found, in whatever act, actualize this.

50. At the point of sleep, when the sleep has not yet come and the external wakefulness vanishes, at this point is revealed.
51. In summer when you see the entire sky endlessly clear enter such clarity.
52. Lie down as dead. Enraged in wrath, stay so. Or stare without moving an eyelash. Or suck something and become the sucking.
53. Without support for feet or hands, sit only on the buttocks. Suddenly, the centering.
54. In an easy position gradually pervade an area between the armpits into great peace.
55. See as if for the first time a beautiful person or an ordinary object.
56. With mouth slightly open, keep mind in the middle of the tongue. Or, as breath comes silently in, feel the sound HH.
57. When on a bed or a seat, let yourself become weightless, beyond mind.
58. In a moving vehicle, by rhythmically swaying, experience. Or in a still vehicle, by letting yourself swing in slowing invisible circles.
59. Simply by looking into the blue sky beyond clouds, the serenity.
60. Shakti, see all space as if already absorbed in your own head in the brilliance.
61. Waking, sleeping, dreaming, knowing you as light.
62. In rain during a black night enter that blackness as the form of forms.
63. When a moonless raining night is not present, close eyes and find blackness before you. Opening eyes see blackness. So faults disappear forever.
64. Just as you have the impulse to do something, stop.
65. Center on the sound a-u-m without any a or m.
66. Silently intone a word ending in AH. Then in the HH, effortlessly, the spontaneity.
67. Feel yourself as pervading all directions, far, near.
68. Pierce some part of your nectar-filled form with a pin, and gently enter the piercing.
69. Feel: my thought, I-ness, internal organs – me.
70. Illusions deceive, colors circumscribe, even divisible are indivisible.
71. When some desire comes, consider it. Then suddenly, quit it.
72. Before desire and before knowing, how can I say I am? Consider. Dissolve in the beauty.
73. With your entire consciousness in the very start of desire, of knowing, know.
74. O Shakti, each particular perception is limited, disappearing in omnipotence.
75. In truth forms are inseparable. Inseparable are omnipresent being and your own form. Realize each as made of this consciousness.
76. In moods of extreme desire, be undisturbed.
77. This so-called universe appears as a juggling, a picture show. To be happy, look upon it so.
78. Oh beloved, put attention neither on pleasure nor on pain, but between these.

79. Toss attachment for body aside, realizing I am everywhere. One who is everywhere is joyous.
80. Objects and desires exist in me as in others. So accepting, let them be transformed.
81. The appreciation of objects and subjects is the same for an enlightened as for an unenlightened person. The former has one greatness: he remains in the subjective mood, not lost in things.
82. Feel the consciousness of each person as your own consciousness. So, leaving aside concern for self, become each being.
83. Thinking no thing, will limited-self unlimit.
84. Believe omniscient, omnipotent, pervading.
85. As waves come with water and flames with fire, so the universal waves with us.
86. Roam about until exhausted and then, dropping to the ground, in this dropping be whole.
87. Suppose you are gradually being deprived of strength or of knowledge. At the instant of deprivation, transcend.
88. Listen while the ultimate mystical teaching is imparted. Eyes still, without blinking, at once become absolutely free.
89. Stopping ears by pressing and the rectum by contracting, enter the sound of sound.
90. At the edge of a deep well look steadily into its depths until – the wondrousness.
91. Wherever your mind is wandering, internally or externally, at this very place, this.
92. When vividly aware through some particular sense, keep in the awareness.
93. At the start of sneezing, during fright, in anxiety, above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware.
94. Let attention be at a place where you are seeing some past happening, and even your form, having lost its present characteristics, is transformed.
95. Look upon some object, then slowly withdraw your sight from it, then slowly withdraw your thought from it. Then.
96. Devotion frees.
97. Feel an object before you. Feel the absence of all other objects but this one. Then leaving aside the object-feeling and the absence-feeling, realize.
98. The purity of other teachings is an impurity to us. In reality, know nothing as pure or impure.
99. This consciousness exists as each being, and nothing else exists.
100. Be the unsame same to friend as to stranger, in honor and dishonor.
101. When a mood against someone or for someone arises, do not place it on the person in question, but remain centered.
102. Suppose you contemplate something beyond perception, beyond grasping, beyond not being. – you.
103. Enter space, supportless, eternal, still.
104. Wherever your attention alights, at this very point, experience.
105. Enter the sound of your name and, through this sound, all sounds.

106. I am existing. This is mine. This is this. Oh beloved, even in such know illimitably.
107. This consciousness is the spirit of guidance of each one. Be this one.
108. Here is the sphere of change, change, change, change. Through change consume change.
109. As a hen mothers her chicks, mother particular knowings, particular doings, in reality.
110. Since, in truth, bondage and freedom are relative, these words are only for those terrified with the universe. This universe is a reflection of minds. As you see many suns in water from one sun, so see bondage and liberation.
111. Each thing is perceived through knowing. The self shines in space through knowing. Perceive one being as knower and known.
112. Beloved, at this moment let, mind, knowing, breath, form, be included.

In this comprehensive and practical guide, the secrets of the ancient science of Tantra become available to a contemporary audience. Confined to small, hidden mystery schools for centuries, and often misunderstood and misinterpreted today. But Tantra is not just a collection of techniques, it is a complete science of self-realization, based on the cumulative wisdom of centuries of exploration into the meaning of life and consciousness. Tantra—the very word means “technique”—is a set of powerful, transformative tools that can be used to bring new meaning and joy to every aspect of our daily lives.

These 112 methods are for the whole of humanity—for all the ages that have passed, and for all the ages that have yet to come. And concerning this, some introductory point must be noted that the world of Vijñān Bhairav Tantra is not intellectual, it is not philosophical. Doctrine is meaningless to it. It is concerned with method, with technique – not with principles at all. The word “Tantra” means technique, the method, the path. It is not concerned with intellectual problems and inquiries. It is not concerned with the “why” of things, it is concerned with “how”; not with what is truth, but how the truth can be attained.

Man and woman are not only physically different, they are psychologically different, A feminine mind means receptivity – total receptivity, surrender, love. To know the mystery of oneself/myself, one disciple needs a feminine psychology; otherwise he will not be able to learn.

A feminine receptivity means a womb like receptivity in the inner-depth, so that one can receive. And not only that- much more is implied. A woman is not only receiving something, the moment she receives it, it becomes a part of her body. A child is received. A woman conceives; the moment there is conception, the child has become a part of the feminine body. It is not alien, it is not foreign. It has been absorbed. Now the child will live not as something added to the mother, but just as a part, just as the mother. And the child is not only received, the feminine body becomes creative; the child begins to grow.

Likewise a disciple needs a womb-like receptivity. Whatsoever is received is not to be gathered as dead knowledge. It must grow in you; it must become blood and bones in you. It must become a part now. This growth will change you, will transform you.

Osho rightly pointed out –

“Life is a miracle. If you have not known its mystery, that only shows that you do not know the technique for how to approach it.”

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