

## Day 1

**Somānada 875-925**

**Śivadṛṣṭi**

**Utpaladeva 900-950**

**Īśvara-pratyabhijñā-kārikā**

**Abhinavagupta 950-1025**

**Tantrāloka**

**Tantrasāra**

**Īśvarapratyabhijñā-vimarśinī**

**Kṣemarāja 975-940**

**Śivasūtra of Vasugupta with the Commentary by Kṣemarāja**

**Svacchanda Tantra with the Commentary by Kṣemarāja**

**Netra Tantra with the Commentary by Kṣemarāja**

**Yogarāja 1025-1090**

**Paramārthasāra of Abhinavagupta with Yogarāja's Commentary**

### **The Nature of Consciousness.**

**Hard problem of Consciousness: how physical processes in the brain give rise to Subjective Experience.**

**Vijñānavāda School of Buddhism:**

- Everything is in your mind.**
- Everything we are aware of occurs in Consciousness.**
- Objects don't exist external to Consciousness.**

- If there was a real difference between C. and objects the knowledge couldn't take place.
- Relationship between objects couldn't be established if they don't share the same principle.

#### Bhartṛhari's influence:

न सो 'स्ति प्रत्ययो लोके य शब्दानुगमातृते ।  
 अनुविद्धमिव ज्ञानं सर्व शब्देन भासते ॥  
 वाग्रूपता चेदुत्क्रमेदवबोधस्य शाश्वती ।  
 न प्रकाश प्रकशते सा हि प्रत्यवमर्शिनी ॥

There is no cognition in the world in which the word does not figure. All knowledge is, as it were, intertwined with the word.

If this eternal identity of knowledge and the word were to disappear, knowledge would cease to be knowledge; it is this identity which makes identification possible. V.P. 123-124.

#### Reality in Kashmir Shaivism

Śiva	Śakti
Prakāśa	Vimarśa
Light of Consciousness	Reflective Awareness
Manifestation	Knowledge of manifestation
Presentation	Representation

स्वपदा स्वशिरश्छायां यद्वल्लङ्घितुमीहते ।  
 पादोद्देशे शिरो न स्यात्तथेयं बैन्दवी कला ॥

Just as (when) one tries to jump over the shadow of one's head with one's own feet, the head will never be at the place of one's feet, so also is it with Baindavi kalā.

This is 2-in-1 Reality; a single reality with 2 aspects. Postulating such Reality was possible by development of the concept of *śakti*.

Samkarācārya didn't have this concept.

### Creation (*sṛṣṭi*)

Sṛṣṭi or creation takes place in two aspects:

*Prakāśa* = shines as all things = is everything denoted by language (*vācya*) = object (*artha*)

*Vimarśa* = is the language that denotes (*vācaka*) = word (*śabda*)

वेदकं वेद्यमेकम् तु तत्त्वं नास्त्यशुचिस्ततः ॥

The knower and the known are really the same principle. Therefore, there is nothing which is inherently impure.

### Īśvarapratyabijñā Kārikā 1:5:10 - 1:5:15

स्वभावमवभासस्य विमर्शं विदुरन्यथा ।

प्रकाशो 'र्थोपरक्तो 'पि स्फाटिकादिजडोपमः ॥ ११

**11. The essential nature of light is reflective awareness (*vimarśam*); otherwise light, though 'colored' by objects, would be similar to an insentient reality, such as crystal and so on.**

आत्मात एव चैतन्यं चिक्रियाचितिकर्तृता ।

तात्पर्येणोदितस्तेन जडात् स हि विलक्षणः ॥ १२

**12. Precisely for this reason the self has been defined as 'sentience' (*caitanya*) meaning by this the activity of consciousness in the sense of being the subject of this activity. It is thanks to sentiency, in fact, that the self differs from insentient reality.**

भाव प्रत्ययेन तद्धर्मप्रधान्यं दर्शितम् ॥

चित्तिः प्रत्यवमर्शात्मा परावाक् स्वरसोदिता ।

स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं पर्मात्मिनः ॥ १३

13. Consciousness has as its essential nature reflective awareness (*pratyavamarśa*); it is the supreme Word (*parāvāk*) that arises freely. It is freedom in the absolute sense, the sovereignty (*aiśvaryam*) of the supreme Self.

सा स्फुरत्ता महासत्ता देशकालाविशेषिणी ।  
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः ॥ १४

14. It is the luminous vibrating (*sphuratta*), the absolute being (*mahāsatta*), unmodified by space and time; it is that which is said to be the heart (*hṛdayam*) of the supreme Lord, insofar as it is his essence.

Now, the question about the nature of insentience arises at it is a *prakāśa* and *avimarśa*. The answer is that there is no distinction, as this stir, the power of creative thought assumes the nature of object.

आत्मानमत एवायं ज्ञेयीकुर्यात् पृथक्स्थिति ।  
ज्ञेयं न तु तदौन्मुख्यात् खण्ड्येतास्य स्वतन्त्रता ॥ १५

15. Precisely by virtue of this he transforms himself into the reality which is the object of cognition (*jñeyīkuryāt*); but this object does not subsist independently [of the subject]. If he were to tend towards it his freedom would cease.

Generally speaking in Indian Philosophy we find two types of perceptual awareness:

*Nirvikala* = the first moments of perception, not connected with words

*Vikalpa* = This is a fully developed concept: this is a book (and not a jar) and is always connected with words.

*Vikalpa* is the final product of cognition and it allows us to have a daily life. The problem is that it hides more subtle and more basic aspects of Reality.

The problem is that gross *vikalpa* conceals that Highest Reality which becomes less evident.

How, do we know Highest Reality?

By purifying *vikalpas*, through a process called *bhāvanā*, which makes that reality more evident, so that thought constructs better reflect reality.

अतश्च भैरवियं यत्-  
तेजः संवित्स्वभावकम्।  
भूयो भूयो विमृशतां  
जायते तत्स्फुटात्मता ॥

अहंप्रत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः ।  
नासौ विकल्पः स ह्युक्तो द्वयाक्षेपी विनिश्चयः ॥ १:६:१

The reflective awareness "I" which is the very essence of light, is not a mental construct (*'vikalpaḥ*), although it is informed by the word (*vāgvapuḥ*). For a *vikalpa* is an act of ascertainment (*viniścayaḥ*) presenting a duality (*dvayaakṣepī*).

विमलकलाश्रयाभिनवसृष्टिमहा जननी  
भरिततनुस्च पञ्चमुखगुप्तरुचिर्जनकः ।  
तदुभययामलस्पुरितभावविसर्गमयं  
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥१॥

May my heart (*hṛdaya*) pulsate in the form of emission (*visarga*) embodying the nectar of supreme transcendence by the close union of the pair: Śiva and Śakti (*yāmala*). One of the pair is Vimalakalā, the mother who has taken within herself a new creation (Abhinava) in the form of light, and the other is the father, Pañcamukha Simhagupta, who is the embodiment of perfection and is intent on expressing himself in the fivefold activity. TĀ 1:1

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