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# Paratrisika Vivarana By Abhinavagupta The Secret Of Tantric Mysticism

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Vijnanabhairava, Or Divine Consciousness  
Kaula Tantricism of Abhinavagupta in the Non-  
dual Shaivism of Kashmir  
The Concept of the Word in Selected Hindu  
Tantras  
Subhashitavali  
Parātrīśikā-vivaraṇa  
Tantric Yoga and the Wisdom Goddesses  
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Face to Face with Gulam Rasool Santosh  
A Treasury of 112 Types of Yoga  
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A Lexicon of Fundamental Concepts of the Indian  
Arts  
Desire  
An Analysis of the Doctrines and Practices of  
Kashmir Shaivism  
In Praise of the Goddess  
Triadic Heart of Siva, The  
The Krama Tantricism of Kashmir  
Mantra Yoga and the Primal Sound  
Tantric Wisdom for Today's World - The New Yoga  
of Awareness  
Saptamātrkā Worship and Sculptures  
An Introduction to Tantric Philosophy  
Spanda-Karikas  
The Role of Visarga in Abhinavagupta's  
Paratrisika Vivarana  
Percussions of History  
An Interpretation of His Paratrisika Vivarana  
The Secret of Tantric Mysticism  
The Yoga of Delight, Wonder, and Astonishment  
A Translation of the Pratyabhijnahridayam with an  
Introduction and Notes, by Ksemaraja  
Abhinavagupta's Hermeneutics of the Absolute  
Anuttaraprakriya  
Para-trisika-Vivarana of Abhinavagupta

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**HEIDI FERGUSON**

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*Vijnanabhairava, Or  
Divine Consciousness*  
Brill Archive  
The VijṅĒna Bhairava is

one of the most important Tantras of Kashmir Shaivism as far as the practical aspect of yoga of this school is concerned. It teaches 112 dhāraṇās or ways of centring awareness and entering divine consciousness, which include ordinary and extraordinary experiences, as well as tantric methods of spiritual practice such as kuṇḍalinī, mantra and mudrā. This ancient text is of great relevance for a spirituality of our times which has to integrate all aspects of life. The present edition, translation and commentary is unique since it contains the oral teaching of the last great master of the Kashmir Shaiva tradition, Swami Lakshman Joo. In

his explanation of the dhāraṇās he gives the deep significance and practical application of various methods of yoga which give direct access to states of higher consciousness.

### **Kaula Tantricism of Abhinavagupta in the Non-dual Shaivism of Kashmir**

Abhinavagupta's Hermeneutics of the Absolute  
Anuttaraprakriya An Interpretation of His Paratrisika Vivarana  
Paratrisika-Vivarana of Abhinavagupta  
The Secret of Tantric Mysticism

This book is the first consistent theological treatment of the subject of Hindu thought known to itself as Trika or Triadism and popularly as Kashmir Saivism. Few Indic theologies equal

it in architectonic power and mystical profundity. Its highest category and goal is consciousness or light whose foremost characteristic is Freedom. This goal can be attained through four ways (upayas). The theology of these ways pertains to Gnostic or knowledge oriented Triadism whose prime theologian is Ahhinavagupta the emperor of Indic speculation.

The Concept of the Word in Selected Hindu

Tantras Motilal

Banarsidass Publ.

The Paratrisika (or Paratrimika) is a short Tantra which has been held in the highest esteem by Kashmir Saivism or Trika. After Somananda, Abhinavagupta has written two

commentaries on it, a short one (Laghuvrtti) and an extensive one the present Vivarana which is presented here for the first time in an English translation. The Paratrisika Vivarana is one of the most fascinating but also most difficult texts of the Kashmir Saiva School, and of the mystical philosophical literature of India as a whole. It deals with Ultimate Reality (anuttara or para) and with the methods of realization, centred above all in the theory and practice of the mantra. Abhinavagupta displays here his great exegetical genius and presents a penetrating metaphysics of language, of the Word (vak) and its various stages in relation to consciousness. His

language reflects in a luminous fashion the mystical experience contained in this text. The present translation of Abhinavagupta's masterpiece will not only be a milestone in the study of Kashmir Saivism, but it also makes available one of the major mystical texts of the Indian tradition to readers interested in philosophy and spirituality Contents Preface by Bettina Baumer, List of Abbreviations, PART I: Paratrisika-Vivarana of Abhinavagupta: Translation with notes, Prelimiaries, Verse 1 of Paratrisika, Commentary, Different implications of the Word Devi, The rationale of the past tense in 'said', The final Resting Place of all questions and

answers, Sixteen interpretations of anuttara, Interpretation of Kaulika-siddhidam, Exposition on verse 1 and Commentary, Etad guhyam mahaguhyam.. text and commentary, PART II: Paratrisika-Vivarana: Sanskrit Text, Index of Half-Verses of Paratrisika, Index of Quotations Motilal Banarsidass Publishe The Karma Tantricism of Kashmir is intended as a ground work of the Karma system, an almost neglected area of Kashmir Saivism. The author has very ably reconstructed the history and metaphysics of the system after rummaging through relevant literature, both in print and manuscript form. The krama philosophy,

Sakta esotericism and the Tantric synoptic view are seen. In this first of the two volumes, the author has given a general and historical survey in seven chapters-Karma as a distinct system, mutual exchange from allied system, different traditions and sub-schools, sources and literature and karma's place in Kashmir Saivism. Contains chronological table of Karma author's classified Bibliography and indexes.

*Subhashitavali* Fortress Press

Abhinavagupta's Hermeneutics of the Absolute

AnuttaraprakriyaAn Interpretation of His Paratrisika

VivaranaPara-trisika-Vivarana of

AbhinavaguptaThe Secret of Tantric

MysticismMotilal Banarsidass

*Parātrīśikā-vivaraṇa*

Motilal Banarsidass

The Spandakarikas are a number of verses that serve as a sort of commentary on the Siva-sutras. According to Saivagama, the divine consciousness is not simply cold, inert intellection. It is rather spanda, active, dynamic, throbbing with life, creative pulsation. In Siva-sutras, it is the prakasa aspect of the divine that is emphasized; in Spandakarikas, it is the vimarsa aspect that is emphasized. Together, these two books give us an integral view of Saiva philosophy.

Ksemaraja has written a commentary on Spandakarikas, titled Spanda-nirnaya. He is fond of sesquipedalian compounds, long and

windy sentences, but he is very profound in the comprehension of the subject and so cannot be ignored. The author tried to provide a readable translation of both the karikas and the Spanda-nirnaya commentary. Each karika (verse) is given both in Devanagari and Roman script, followed by its translation in English. This is followed by Ksemaraja's commentary in Sanskrit. Then follows an English translation of the commentary. After this, copious notes are added on important and technical words. Finally, a running exposition of each karika in the author's own words is given. Tantric Yoga and the Wisdom Goddesses Simon and Schuster

Christians have traditionally claimed that humans are created in the image of God (imago Dei), but they have consistently defined that image in ways that exclude people from full humanity. The most well-known definition locates the image in the rational soul, which is constructed in such a way that women, children, and many persons with disabilities are found deficient. Body Parts claims the importance of embodiment, difference, and limitation-not only as descriptions of the human condition but also as part of the imago Dei itself.

*How to Do Comparative Theology*  
Routledge  
The lavara -  
pratyabhijna Karika

(IPK) of Utpaladeva is the foremost work of Pratyabhijna Darsana and contains the core argumentation in support of this important Saiva Philosophy as well as refutations of and disputations with Buddhsit Vedantin and Ritual

*Translation of Paratrisika-vivarana*  
Motilal Banarsidass Publ.

- Explains how the primal energy generated by physical desire can be used to achieve enlightenment
- Reveals the techniques used by Tantric adepts to attain mastery over breath, thought, and all physical processes

Nothing can match the explosive energy created in the body by pure desire. For millennia, Tantric

adepts have harnessed this force as a means of attaining the summits of the mystical life. The energies fueled by passion are used to nourish the inner flame that burns away the egotistical perception of the mind. Desire explores the subtle techniques of Tantra that enable the seeker to attain the triple mastery of the breath, thought, and the natural processes of the body. Tantrics believe that the body is the temple and divinity lies at its heart. In order to arrive at profound awareness, the body needs to be perfectly tuned and working toward a state of perfect fluidity. Desire reveals many of the secret practices intended for this purpose that have

been passed down in the major Tantric treatises such as the Vijnanabhariva Tantra and Ch'an master Chinul's treatise on the Secrets of Cultivating the Mind, including the important techniques of the ritual sexual observances known as Maithuna.

**The Yoga of  
Mālinīvijayottaratantra**

SUNY Press  
Siva Sutras are considered to be a revealed book of the Yoga: supreme identity of the individual self with the Divine. Dr. Jaideva Singh has studied the book with the help of his guru Swami Lakshmana Joo, the sole surviving exponent of this system in Kashmir and has provided an English Translation of the Sutras together with the commentary

of Ksemaraja. Each Sutra is given in Devanagari as well as in Roman Script. Then the meaning of every word of the Sutra is given in English, followed by a translation of the whole Sutra. This is followed by the Vimarsini Commentary in Sanskrit and its English translation, copious notes on important and technical words and a running exposition of the main ideas of the Sutra. A long introduction, together with an abstract of each Sutra, throws a flood of light on the entire system of Saiva Yoga. A Glossary of technical terms and index are appended for the convenience of the reader. Contents Dedicated, Blessing, Preface, Introduction,

Siva Sutras-Text and commentary, Section I-III Sambhavopaya, Conclusion, Glossary of Technical Terms, Subject Index, Index to important Sanskrit Words, Alphabetical Index to the sutras.

**The Aesthetic Experience**

**According to**

**Abhinavagupta**

Motilal Banarsidass

Publishe

Hindu Tantric text.

Paratrisika-Vivarana

AuthorHouse

Vijnanabhairava is a very ancient book on Yoga. It studiously eschews mechanical worship, external rites and ceremonies and goes directly to the heart of the problem of the union of human consciousness with the Divine. There is no theoretical discussion in the book. It describes 112 types of

yoga each of which is a precious gem delineating the mystic approach to the Divine. for this purpose, it makes full use of all the aspects of human life--prana, manas, imagination and intuition. The book has for the first time been translated into English. The translation of each verse is followed by copious expository notes which contain not only all that is of any value in the Sanskrit commentaries but also many practical suggestions made by Svami Lakshmana Joo on the basis of his personal experience of these Yogas. In order to understand the philosophical background of these Yogas, the reader is advised to go through the introductory portion of the author`s

Pratyabhijnahrdayam or the Siva-sutras. Dr. Jaideva singh has an admirable command over both Sanskrit and English and has presented an exposition of this book with remarkable success.

The Doctrine of Vibration SUNY Press  
Modern science and ancient wisdom traditions agree that the universe is a symphony of vibrational frequencies. In this beautiful, comprehensive, and unique work, Dr. Frawley elaborates the essential truths about cosmic sound, and how we can employ important mantras for healing, transformation and inner awakening.

**The Paramarthasara of Abhinavagupta with the Commentary of**

**Yogaraja** Fordham Univ Press  
The Tantric Tradition known as 'Kashmir Shaivism' bore within it the understanding that God is not a being 'with' awareness. Instead God is awareness, pure and unbounded. This pure awareness is like a stainless mirror - invisible in itself - in which all experienced realities are not only reflected but actively and continuously manifested. The New Yoga of Awareness is not merely a commentary on or an explanation of this tradition, but the most comprehensive and original contribution to it since its synthesis by the great 10th century teacher and tantric adept Abhinavagupta. It unites religion, science, philosophy

and theology, psychology and metaphysics in a way that truly makes it not just 'a' new yoga but THE New Yoga - an entirely new school of 'tantra' evolved from and for today's world. Tantra does not separate religion and science. It is yogic religious science. The aim of The New Yoga is to make this new and highly practical religious science known to the world in order that it can begin to work for it. It does so by challenging the foundations of both Western science and the Abrahamic religions (Judaism, Christianity and Islam), along with the "monotheism of money" (Marx) and the godless 'science' that is its religion. Peter Wilberg's wide-ranging

writings on tantra, introduced in this book, constitute a new and highly practical body of theosophical and religious scientific knowledge of the sort that alone can help bring an end to today's rising ocean of religious and scientific ignorance - and to the ecological devastation, economic inequalities and global mayhem that go with it. Above all, they offer a way of accomplishing this world-transforming aim - not through jihad, violence or war but through learning to experience that pure and Divine Awareness ('Shiva') which pervades all things, and the Divine Power ('Shakti') of Awareness that manifests them all.

Face to Face with  
Gulam Rasool Santosh

Nicolas-Hays, Inc.  
This book explores one of the most explicit and sophisticated theoretical formulations of tantric yoga. It explains Abhinavagupta's teaching about the nature of ultimate reality, about the methods for experiencing this ultimate reality, and about the nature of the state of realization, a condition of embodied enlightenment. The author uncovers the conceptual matrix surrounding the practices of the Kaula lineage of Kashmir Shaivism. The primary textual basis for the book is provided by Abhinavagupta's Paratrisika-laghuvrtti, a short meditation manual that centers on the symbolism of the Heart-mantra, SAUH.

*A Treasury of 112 Types of Yoga State*  
University of New York Press  
For a generation and more, the contribution of Christian theology to interreligious understanding has been a subject of debate. Some think of theological perspectives are of themselves inherently too narrow to support interreligious learning, and argue for an approach that is neutral or, on a more popular level, grounded simply open-minded direct experience. In response, comparative theology argues that theology, as faith seeking understanding, offers a vital perspective and a way of advancing interreligious dialogue, aided rather than

hindered by commitments; theological perspectives can both complement and step beyond the study of religions by methods detached and merely neutral. Thus comparative theology has been successful in persuading many that interreligious learning from one faith perspective to another is both possible and worthwhile, and so the work of comparative theology has become more recognized and established globally. With this success there has come to the fore new challenges regarding method: How does one do comparative theological work in a way that is theologically grounded, genuinely open to learning from the

other, sophisticated in pursuing comparisons, and fruitful on both the academic and practical levels? How To Do Comparative Theology therefore contributes to the maturation of method in the field of comparative theological studies, learning across religious borders, by bringing together essays drawing on different Christian traditions of learning, Judaism and Islam, Hinduism and Buddhism, the wisdom of senior scholars, and also insights from a younger generation of scholars who have studied theology and religion in new ways, and are more attuned to the language of the “spiritual but not religious.” The essays in this volume show great diversity in

method, and also—over and again and from many angles—coherence in intent, a commitment to one learning from the other, and a confidence that one's home tradition benefits from fair and unhampered learning from other and very different spiritual and religious traditions. It therefore shows the diversity and coherence of comparative theology as an emerging discipline today.

**Tantric Solution to a Philosophical**

**Problem** Penguin UK Indian poetics and aesthetics; comprises the part of his Abhinavabhāratī which comments on the sutra 'Vibhāvānubhāvavyabhicārisaṃyogādrasaniṣpattiḥ' from the larger work entitled Nāṭya

Śāstra by Bharata; Sanskrit text in roman script with English translation.

**Practice of centring awareness** Motilal Banarsidass Publ.

This book offers 112 dharanas -- 112 meditations or techniques -- for experiencing the extraordinary and paradoxical reality of unbounded consciousness called Bhairava. In her initial question to Bhairava, the Goddess asks him to reveal his own essential nature to her. Bhairava praises her question as pertaining to the very essence of the Tantra, and he praises the transcendent aspect of the Supreme. The Goddess then beseeches Bhairava to teach her the method by which she may gain

an understanding of this blissful, nondual reality. The methods offered here hint at a profound secret: only a subtle shift of attention is required in order to bring this astonishing reality into view. The shift will open a chink in the apparently impregnable smoothness of the ordinary world. Here are 112 secret gestures of attention that will reveal infinity. True to its tantric provenance, the Vijnana-bhairava discovers Supreme Reality in unexpected and bizarre places. As one scans the great variety of methods it offers, one is struck by the contrast in tone between this text and the classical expositions of Yoga. While equally serious, the Vijnana-bhairava

has a playful approach anchored in the confidence that one can really never stray from the reality of Shiva. Because it is grounded in the tantric realization, the text has a freedom to explore meditational domains puritanically disdained by classical Yoga. All things, all experiences, all moments are bathed in the unassailable purity of the absolute consciousness. Only a shift of attention, a subtle refocusing, is required for that extraordinary reality to come into view. The Vijnana-bhairava contains no sustained philosophical position. Rather, it is an instructional guide that continuously invites the practitioner to look more deeply and more subtly at her own

experience. The blissful and shattering realizations that she will undergo as a result of its method serves as the only form of proof or justification. This is an initiatory manual that instructs in the intricacies of the advanced sport of Shiva.

**The Secret Supreme**

Motilal Banarsidass  
Cutting across distinctions of schools and types, the author explains the central feature of Kashmir Saivism: the creative pulse of the all-pervasive Consciousness called Siva. This is also the central theme of the Hindu Tantras, and Dyczkowski provides new insight into the most literate and extensive interpretations of the Tantras. This book is

significant from four points of view. First, it breaks new ground in Indian philosophy. According to the Spanda Doctrine, the self is not simply witnessing consciousness as maintained by Sankhya and Vedanta, but is an active force. Second, the ultimate reality is not simply a logical system of abstract categories, but is living, pulsating energy, the source of all manifestation. Third, the work elaborates the dynamic aspect of consciousness. It supplies an excellent introduction to the texts and scriptures of Kashmir Saivism. Fourth, it suggests a Yoga for the realization of self.

*A Lexicon of  
Fundamental Concepts*

*of the Indian Arts*

Exposure Publishing

"In this world there are some devoted people who are undeveloped in reflection and have not taken pains in studying difficult works, but who nevertheless aspire after the enlightenment that blossoms forth with the descent of Sakti. For their sake the doctrine of recognition is being explained briefly."--  
Ksemaraja The word pratyabhijna means recognition. All individuals are divine, but they have

forgotten their real nature and are identified with their psycho-physical mechanisms. This teaching is meant to enable them to recognize their real nature. It offers the spiritual practice through which they can realize their true Selves. This book occupies the same place in Saiva or Trika literature that Vedantasara does in Vedanta. It avoids all polemics and gives a succinct form for the main tenets of the Pratyabhijna system.