

# Paratrisika Vivarana By Abhinavagupta The Secret Of Tantric Mysticism

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## LIZETH FAULKNER

*Tantric Wisdom for Today's World - The New Yoga of Awareness* Penguin UK  
 The Paramārthasāra, or 'Essence of Ultimate Reality', is a work of the Kashmirian polymath Abhinavagupta (tenth–eleventh centuries). It is a brief treatise in which the author outlines the doctrine of which he is a notable exponent, namely nondualistic Śaivism, which he designates in his works as the Trika, or 'Triad' of three principles: Śiva, Śakti and the embodied soul (nara). The main interest of the Paramārthasāra is not only that it serves as an introduction to the established doctrine of a tradition, but also advances the notion of jīvanmukti, 'liberation in this life', as its core theme. Further, it does not confine itself to an exposition of the doctrine as such but at times hints at a second sense lying beneath the evident sense, namely esoteric techniques and practices that are at the heart of the philosophical discourse. Its commentator, Yogarāja (eleventh century), excels in detecting and clarifying those various levels of meaning. An Introduction to Tantric Philosophy presents, along with a critically revised Sanskrit text, the first annotated English translation of both Abhinavagupta's Paramārthasāra and Yogarāja's commentary. This book will be of interest to Indologists, as well as to specialists and students of Religion, Tantric studies and Philosophy. [A Translation of the Pratyabhijnahridayam with an Introduction and Notes, by Ksemaraja](#) SUNY Press  
 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.  
[The Secret Supreme](#) Motilal Banarsidass Publ.  
 The Paratrisika (or Paratrisika) is a short Tantra that 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  
[An Analysis of the Doctrines and Practices of Kashmir Shaivism](#) Fordham Univ Press  
 The subhashita verse is a popular feature of Sanskrit literature. Composed in isolation or as part of a larger work, it is essentially a miniature poem which encapsulates a complete thought, mood or image in a single stanza. These verse epigrams have a wide range of themes. This selection from the Subhashitavali, a celebrated verse anthology compiled by Vallabhadeva in c. fifteenth-century Kashmir, offers a rich variety of erotic poetry and a wealth of lyrical and gnomic verse. One section is given to earthy humour and cynical satire seldom available in English renditions. Also included are invocations and allegories, panegyrics and pen-pictures, sage observations and stark musings. The sweep of these verses is matched by the eclectic array of contributors from illustrious poets like

Vyasa and Valmiki, Kalidasa and Bana to others now mostly forgotten. These verses of jollity and wit, ribaldry and bawdiness, snide sarcasm and wry comment showcase the fact that Sanskrit literature, generally perceived as staid and serious, can also be flippant and fun.

**The Role of Visarga in Abhinavagupta's Paratrisika Vivarana** Fortress Press

The Paratrisika (or Paratrisika) 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.

[Historical and General Sources](#) Motilal Banarsidass

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.

**The Paramarthasara of Abhinavagupta with the Commentary of Yogaraja** Simon and Schuster

This Volume Is A Birth Centenary Tribute To Swami Lakshman Joo Raina (1907-1991), One Of The Greatest Saints Of 20Th Century India, Living A Secluded Life In His Ashram In Kashmir. The Articles By Scholar-Disciples, Devotees And Relatives Throw Light On The Extraordinary Life Of This Saint In Reviving Kashmir Shaivism.

*Practice of centring awareness* Motilal Banarsidass Publishe

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 Pratyabhijnahridayam 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.

*Abhinavagupta's Commentary on the Bhagavad Gita* SUNY Press

Abhinavagupta, Probably The Greatest Genius Of India In The Fields Of Philosophy, Aesthetics, Poetics, Dramaturgy, Tantra And Mysticism, Is Being Rediscovered Only In The Last Few Decades. Although Several Scholars, In India And Abroad, Are Engaged In Studying His Works, It Is Surprising That There Are Still Few Translations Available. The Great Merit Of The Present Translation Of Abhinavagupta'S Summary Of The (Real And Secret) Meaning Of The Bhagavad Gita Lies In The Following: First, It Includes The Text And Translation Of The Kashmiri Version Of The Bhagavad Gita,

Which In Places Differs From The One Commented Upon By Shankara. Besides, It Brings Out The Specific Meanings In The Context Of Kashmir Shaiva Philosophy And Yoga, Without Being Influenced By Samkhya Or Vedanta.

**In Praise of the Goddess** Brill Archive

This book is about the power of the Word conceived as the main and most effective aspect of divine energy. It is the only systematic study in English of notions concerning the Word (Vac) as these are expounded in the shaiva tantras of Kashmir and in related texts. Padoux first describes the Vedic origins of these notions, then their development in texts of different tantric traditions. He shows how different levels of the Word abide in humans, how these levels are linked to the kun, and how they develop into articulate speech and discursive thought. He also describes how the universe is created out of the letters of the alphabet. The last two chapters explain the powers of mantras as sacred ritual utterances. These powers are described as magical as well as religious, because they can achieve supernatural results as well as lead to salvation. Their uses are linked to yogic mental and bodily practices.

**The Mystical Theology of the Śaivism of Kashmir** Abhinavagupta's Hermeneutics of the Absolute AnuttaraprakriyaAn Interpretation of His Paratrisika VivaranaPara-trisika-Vivarana of AbhinavaguptaThe Secret of Tantric Mysticism

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.

**The Aesthetic Experience According to Abhinavagupta** Motilal Banarsidass Publ.

The Book Employs The Multi-Disciplinary Methodologies Of Art Historical Interpretation To Contextualise Nearly The Whole Range Of Saptamatrka Icons Within The Larger Historical Evolution Of Accultured Brahmanical Religion, Mythology, Theology And Cultic Developments.

**Siva Sutras** Motilal Banarsidass Publ.

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.

*Vāc* SUNY Press

"I have prepared a trident of Wisdom in order to cut asunder their bondage." -- Abhinavagupta This is a long commentary on a short Tantra. One of the most authoritative and venerated texts in Kashmir Shaivism, it deals with the nature of Ultimate Reality and with methods of realization focusing on the theory and practice of Mantra. Abhinavagupta presents his metaphysics of language, of the Word (Vak), and its relation to consciousness. He calls it, "trikasastra-rahasya-upadesa: The teaching of the secret of the Trika doctrine."

*Samvidullāśah* SUNY Press

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.

**A Lexicon of Fundamental Concepts of the Indian Arts** Nicolas-Hays, Inc.

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 Concept of the Word in Selected Hindu Tantras** Routledge

Abhinavagupta's Hermeneutics of the Absolute AnuttaraprakriyaAn Interpretation of His Paratrisika VivaranaPara-trisika-Vivarana of AbhinavaguptaThe Secret of Tantric MysticismMotilal Banarsidass **The Doctrine of Vibration** AuthorHouse

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.

*Body Parts* Motilal Banarsidass Publ.

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