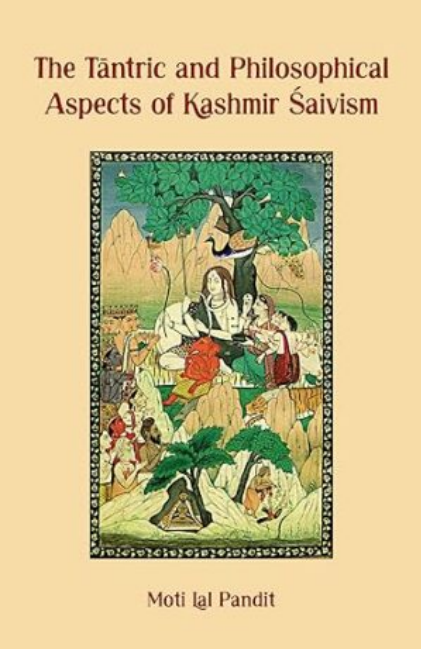
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The Tantric and Philosophical Aspects of Kashmir Saivism



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About the Book

An attempt has been made, while composing the book, to find out as to how the proto-Siva of Mohenjodaro, through the inner space of Vedic texts, evolved itself into the ‘God of terror’ as bhairava and as an auspicious deity as Siva. The spiritual environment was so developed as would transform, in the Svetasvatara, the conceptuality of Siva into such spiritual heights that would assume, with the passage of time, such a role which would be both philosophical and religious. As a philosophical reality, Siva would be assigned the role of transcendence, which would mean that it would be representing such a principle that would be transcendent through and through. As a religious reality, Siva would be conceived as representing the principle of immanence, which would mean that the presence of transcendent principle would be experienced, as the principle of immanence, within the realm of manifestation. In the proto-Siva of Mohenjodaro would be expressed, on the one hand, the concept of the transcendent principle as being the creator of the world, and thereby it is master and ruler, and, on the other hand, would explain the nature of reality as being identical with cosmic consciousness. Initially the concept of Isa or Siva expresses itself theistically and in terms of which the immanence of the creator-God would be established logically. Such a theistic conception of Siva and Isa leads directly to the emergence of such a sentiment which is clothed in the garments of bhakti, whereas, on the other hand, God as a metaphysical entity expresses itself as consciousness. It is in and through consciousness that the transcendent nature of Siva is affirmed. In the post-Upanisadic period there emerges such a philosophical fragrance that blooms in the form of joyous spirituality, and which ultimately expresses itself in the emergence of a spirituality that exudes the fragrant spirituality of bhoga and moksa. And this fragrance of spirituality culminates in the affirmative metaphysical spirituality of Kashmir Saivism. It would be a spirituality in which every kind of differentiation would be made to disappear in the nondual unity of Being.

About the Author

Moti Lal Pandit, trained as a theologian and linguist, has been engaged in the Indological research nearly for last fifty years. He has published books and articles on a vast range of subjects. Initially he began his research in Vedic religion and philosophy. Gradually he shifted his attention towards Buddhism, and, as a result of this shift, he has been successful in publishing a number of books on Buddhist philosophy and religion. For last several years, however, he has been fully engaged in the study of Trika Shaivism of Kashmir.

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