



# Abhinavagupta's Sri Tantraloka and Other Works (9 vols)

*Satya Prakash Singh*

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## **Abhinavagupta's Sri Tantraloka and Other Works (9 vols)** Satya Prakash Singh

Tantraloka means light on Tantra - the magnum opus of Abhinavagupta (950-1050 A.D.). Literally Tantra means thread and happens to have been used in one of the earliest usage in the Rgveda (X.53.6) itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. This Volume consists of three Chapters, namely, 1,2, and 3. The first Chapter deals with the idea of the Reality as such known as vijñana satta. Ignorance is the cause worldliness while knowledge is that of liberation; it is not absence of knowledge but absence of it in its integrality. The ultimate object of knowledge is Siva who is of the nature of luminosity and the individual known as jiva is essentially Siva. Consciousness is autonomous in its nature. Luminosity is the basic feature of consciousness. There is the possibility of becoming one with Siva by moving from the earth to Sadasiva by way of assimilation, samavesa. The second Chapter is concerned with deliberation on the way to Siva-hood via the pathless path. Its pathlessness lies in only the initial step suggested by the teacher with the rest of it to follow automatically. It is the kriya yoga which does not require any path to traverse along and is the path of pure consciousness where any action serves as the means of knowledge. The third Chapter deals with Sambhavopaya. The objects get reflected clearly in a clean mirror so does the world becomes reflected in the consciousness provided it has become one with Siva. The force of consciousness is considered as inseparably connected with Siva. The relationship of inseparability between Siva and Sakti produces delight which is the cause of appearance of the world.

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