

KASHMIR SHAIIVISM

- Model of Manifestation of the Universe
- A map of Consciousness
transcendent & immanent
with 34 created principles
- Tattvas- principles of creation
- 34 tattvas – levels of vibrational transformation
which comprise the model

1
00:00:07,789 --> 00:00:05,539
today I'm presenting a comparative

2
00:00:09,740 --> 00:00:07,799
perspective on the exploration for

3
00:00:11,870 --> 00:00:09,750
universal truths from both an East

4
00:00:12,860 --> 00:00:11,880
Indian philosophical tradition known as

5
00:00:15,410 --> 00:00:12,870
Kashmir Shaivism

6
00:00:17,510 --> 00:00:15,420
and from contemporary Western science

7
00:00:19,849 --> 00:00:17,520
and as we go along I'll give a brief

8
00:00:22,279 --> 00:00:19,859
outline of relevant aspects of Kashmir

9
00:00:24,620 --> 00:00:22,289
Shaivism whose roots actually are lost

10
00:00:26,929 --> 00:00:24,630
in antiquity and which came to its

11
00:00:31,250 --> 00:00:26,939
flowering in the 9th to 11th centuries

12
00:00:32,620 --> 00:00:31,260
CE II an urge to know the secrets of

13
00:00:36,110 --> 00:00:32,630

life consciously or unconsciously

14

00:00:38,119 --> 00:00:36,120

motivates much of humankind the origins

15

00:00:40,299 --> 00:00:38,129

of the universe the Big Bang the four

16

00:00:43,100 --> 00:00:40,309

forces of physics the Unified Field

17

00:00:45,200 --> 00:00:43,110

singularities virtual particles all

18

00:00:47,750 --> 00:00:45,210

these major discoveries and theoretical

19

00:00:50,450 --> 00:00:47,760

formulations are important achievements

20

00:00:52,790 --> 00:00:50,460

of contemporary science these ideas and

21

00:00:54,520 --> 00:00:52,800

phenomena have analogs in Kashmir

22

00:00:57,319 --> 00:00:54,530

Shaivism although the specific

23

00:00:59,029 --> 00:00:57,329

nomenclature is not identical the

24

00:01:03,080 --> 00:00:59,039

concepts described are remarkably

25

00:01:04,969 --> 00:01:03,090

similar charting a comparison between

26
00:01:07,899 --> 00:01:04,979
concepts of contemporary science and

27
00:01:10,250 --> 00:01:07,909
Kashmir Shaivism we find that

28
00:01:12,289 --> 00:01:10,260
contemporary science talking about the

29
00:01:15,230 --> 00:01:12,299
ultimate cosmic singularity that gave

30
00:01:17,870 --> 00:01:15,240
rise to the Big Bang here matter is of

31
00:01:19,999 --> 00:01:17,880
infinite density all forces are infinite

32
00:01:22,789 --> 00:01:20,009
and unified the Unified Field of course

33
00:01:28,100 --> 00:01:22,799
time space and natural laws do not exist

34
00:01:29,870 --> 00:01:28,110
here from Kashmir Shaivism they say the

35
00:01:31,910 --> 00:01:29,880
first eminent principle above the

36
00:01:34,880 --> 00:01:31,920
created levels of vibration which we'll

37
00:01:37,130 --> 00:01:34,890
get into in a minute or shiva-shakti

38
00:01:38,990 --> 00:01:37,140

which is their term for it is formless

39

00:01:42,020 --> 00:01:39,000

and all pervasive but at the same time

40

00:01:43,999 --> 00:01:42,030

constitutes a small extremely compact

41

00:01:46,039 --> 00:01:44,009

mass that serves as the various seed of

42

00:01:47,780 --> 00:01:46,049

creation it is the most subtle

43

00:01:50,389 --> 00:01:47,790

expression of the power through which

44

00:01:52,550 --> 00:01:50,399

creation comes into being and it has the

45

00:01:55,520 --> 00:01:52,560

capacity to contain within itself the

46

00:01:57,770 --> 00:01:55,530

entire cosmos as an embodiment of

47

00:02:00,109 --> 00:01:57,780

ultimate realities unlimited powers

48

00:02:02,450 --> 00:02:00,119

analogous to the Unified Field of all

49

00:02:05,410 --> 00:02:02,460

forces or the powers necessary to create

50

00:02:07,789 --> 00:02:05,420

the universe it can take on any form and

51
00:02:09,889 --> 00:02:07,799
like the ultimate cosmic singularity

52
00:02:11,100 --> 00:02:09,899
that gave rise to the Big Bang it can

53
00:02:13,860 --> 00:02:11,110
produce or create

54
00:02:16,100 --> 00:02:13,870
in all possible forms out of itself at

55
00:02:18,750 --> 00:02:16,110
this level of universal manifestation

56
00:02:26,130 --> 00:02:18,760
space-time and natural laws do not exist

57
00:02:28,140 --> 00:02:26,140
in this model either the Big Bang itself

58
00:02:30,090 --> 00:02:28,150
obviously marked the beginning of the

59
00:02:32,550 --> 00:02:30,100
universe in contemporary first

60
00:02:33,120 --> 00:02:32,560
contemporary science and from Kashmir

61
00:02:35,700 --> 00:02:33,130
Shaivism

62
00:02:37,590 --> 00:02:35,710
we come to the universe manifesting

63
00:02:41,460 --> 00:02:37,600

first on the levels of vibration and

64

00:02:44,010 --> 00:02:41,470

sound as the universe developed the

65

00:02:46,350 --> 00:02:44,020

forces from the Unified Field separated

66

00:02:48,630 --> 00:02:46,360

and became the four physical forces that

67

00:02:51,900 --> 00:02:48,640

we know in physics today the nuclear

68

00:02:55,410 --> 00:02:51,910

electromagnetic weak and gravity quoting

69

00:02:57,870 --> 00:02:55,420

a contemporary nuclear physicist one or

70

00:02:59,699 --> 00:02:57,880

more of them of these forces acts at

71

00:03:02,640 --> 00:02:59,709

every level from the microscopic to the

72

00:03:05,100 --> 00:03:02,650

cosmological things together and yet

73

00:03:07,530 --> 00:03:05,110

keep them separated in just such a way

74

00:03:10,140 --> 00:03:07,540

that we in the universe are here and

75

00:03:13,650 --> 00:03:10,150

from Kashmir Shaivism quoting from a

76
00:03:15,660 --> 00:03:13,660
monastic scholar of Kashmir Shaivism one

77
00:03:17,910 --> 00:03:15,670
of the primary powers of universal

78
00:03:20,449 --> 00:03:17,920
reality is the power of action and they

79
00:03:23,250 --> 00:03:20,459
call it the term is Kriya Shakti Kriya

80
00:03:26,430 --> 00:03:23,260
translating to action Shakti translating

81
00:03:28,560 --> 00:03:26,440
to power as manifestation ensues Kriya

82
00:03:31,289 --> 00:03:28,570
Shakti both keeps things separate and

83
00:03:33,120 --> 00:03:31,299
unites them it maintains the world is

84
00:03:34,979 --> 00:03:33,130
separate from us and also keeps the

85
00:03:37,289 --> 00:03:34,989
objects in the world separate from each

86
00:03:39,620 --> 00:03:37,299
other so that the world does not become

87
00:03:42,270 --> 00:03:39,630
an amorphous conglomerate of matter

88
00:03:44,460 --> 00:03:42,280

Krrish Shakti also acts as an ordering

89

00:03:49,410 --> 00:03:44,470

force and it establishes how forms

90

00:03:51,449 --> 00:03:49,420

interact with each other in space the

91

00:03:53,970 --> 00:03:51,459

writings of the Eastern traditions in

92

00:03:56,160 --> 00:03:53,980

general use an economy of words they

93

00:03:58,440 --> 00:03:56,170

often a single concept has multiple

94

00:04:01,380 --> 00:03:58,450

meanings or multiple purposes for

95

00:04:03,240 --> 00:04:01,390

example the model here on the flip chart

96

00:04:04,770 --> 00:04:03,250

and I don't expect you to be able to

97

00:04:06,720 --> 00:04:04,780

read it it's just for effect

98

00:04:10,259 --> 00:04:06,730

mostly I'm going to use the bottom and

99

00:04:12,360 --> 00:04:10,269

the top here for illustration it's at

100

00:04:15,509 --> 00:04:12,370

once the manifestation of the universe

101
00:04:17,819 --> 00:04:15,519
and the manifestation of a human being

102
00:04:20,360 --> 00:04:17,829
so we have the concept of us as a

103
00:04:22,560 --> 00:04:20,370
hologram coming from the 10th century

104
00:04:23,910 --> 00:04:22,570
furthermore the model can be understood

105
00:04:25,650 --> 00:04:23,920
vertically as a

106
00:04:29,310 --> 00:04:25,660
movement from ultimate reality or

107
00:04:31,440 --> 00:04:29,320
consciousness with a capital C down to

108
00:04:34,440 --> 00:04:31,450
the physical manifestation in matter at

109
00:04:38,850 --> 00:04:34,450
the bottommost level here and back again

110
00:04:41,010 --> 00:04:38,860
or if I could flip this 90 degrees it

111
00:04:43,650 --> 00:04:41,020
could be seen horizontally as the

112
00:04:45,930 --> 00:04:43,660
movement of awareness towards and away

113
00:04:50,010 --> 00:04:45,940

from an object during the act of

114

00:04:52,800 --> 00:04:50,020

perception to quote a Kashmir Shaivism

115

00:04:55,320 --> 00:04:52,810

scholar perception serves in this way as

116

00:04:57,210 --> 00:04:55,330

a paradigm for Kozma Genesis and as a

117

00:05:01,410 --> 00:04:57,220

means of realizing the oneness and

118

00:05:03,300 --> 00:05:01,420

creativity of ultimate reality according

119

00:05:05,040 --> 00:05:03,310

to Kashmir Shaivism creation or

120

00:05:07,440 --> 00:05:05,050

manifestation is a subject object

121

00:05:09,450 --> 00:05:07,450

relationship the only way we know that

122

00:05:11,370 --> 00:05:09,460

the universe exists is because we

123

00:05:14,790 --> 00:05:11,380

perceive it therefore the universe

124

00:05:16,680 --> 00:05:14,800

exists as a relationship that and that

125

00:05:18,420 --> 00:05:16,690

between the perceiver and that which is

126
00:05:21,480 --> 00:05:18,430
perceived and between the subject and

127
00:05:24,120 --> 00:05:21,490
the object at the top of the model of

128
00:05:26,820 --> 00:05:24,130
universal manifestation is ultimate

129
00:05:29,070 --> 00:05:26,830
reality oops right here which is both

130
00:05:31,950 --> 00:05:29,080
transcendent and imminent and it's of

131
00:05:35,580 --> 00:05:31,960
two inseparable aspects they're often

132
00:05:38,700 --> 00:05:35,590
referred to as AI or Shiva and am as

133
00:05:40,290 --> 00:05:38,710
Shakti taken together in this model they

134
00:05:43,050 --> 00:05:40,300
constitute what's called the supreme

135
00:05:45,150 --> 00:05:43,060
subject the Shiva Shakti principle that

136
00:05:48,900 --> 00:05:45,160
we just talked about in that parallel

137
00:05:57,540 --> 00:05:48,910
with singularity and creation a moment

138
00:06:00,990 --> 00:05:57,550

ago ultimate reality or consciousness

139

00:06:03,900 --> 00:06:01,000

then becomes it's not an inventive

140

00:06:06,420 --> 00:06:03,910

creation but a becoming it becomes the

141

00:06:08,730 --> 00:06:06,430

universe and all that's manifested in it

142

00:06:11,040 --> 00:06:08,740

through a process of thirty four stages

143

00:06:12,690 --> 00:06:11,050

of vibrational transformation known as

144

00:06:16,290 --> 00:06:12,700

the taught foes or principles of

145

00:06:19,560 --> 00:06:16,300

creation it becomes what it needs to be

146

00:06:21,630 --> 00:06:19,570

here and here and here in order for the

147

00:06:23,970 --> 00:06:21,640

universe to manifest while at the same

148

00:06:25,560 --> 00:06:23,980

time existing beyond creation as the

149

00:06:27,660 --> 00:06:25,570

changeless principle according to

150

00:06:30,950 --> 00:06:27,670

Kashmir Shaivism of all changing

151

00:06:35,870 --> 00:06:33,260

the shiva-shakti principle in the first

152

00:06:37,820 --> 00:06:35,880

three created principles are included in

153

00:06:40,400 --> 00:06:37,830

what's known as the realm of pure

154

00:06:42,140 --> 00:06:40,410

creation in their words from this

155

00:06:44,270 --> 00:06:42,150

perspective of kashmir shaivism

156

00:06:47,719 --> 00:06:44,280

all that is separated from consciousness

157

00:06:49,670 --> 00:06:47,729

is considered impure term and all that

158

00:06:52,580 --> 00:06:49,680

is in a state of unity or identity with

159

00:06:55,249 --> 00:06:52,590

it is considered pure in this realm the

160

00:06:57,170 --> 00:06:55,259

idea of the object or this is just

161

00:06:59,409 --> 00:06:57,180

beginning to develop so it's perceived

162

00:07:02,420 --> 00:06:59,419

as being identical with consciousness

163

00:07:05,360 --> 00:07:02,430

also in this realm neither space-time in

164

00:07:07,219 --> 00:07:05,370

our natural law exists for this reason

165

00:07:09,290 --> 00:07:07,229

Kashmir Shaivism does not consider

166

00:07:12,200 --> 00:07:09,300

creation of the universe as a historic

167

00:07:13,969 --> 00:07:12,210

event in the realm of pure creation what

168

00:07:18,050 --> 00:07:13,979

we experience is that the universe is

169

00:07:20,089 --> 00:07:18,060

created anew in every instant below the

170

00:07:22,550 --> 00:07:20,099

realm of pure creation are the

171

00:07:25,249 --> 00:07:22,560

vibrational levels of the impure

172

00:07:27,230 --> 00:07:25,259

creation here due to certain vibrational

173

00:07:29,719 --> 00:07:27,240

processes that are absolutely necessary

174

00:07:32,270 --> 00:07:29,729

to create the world as we know it the

175

00:07:35,089 --> 00:07:32,280

true nature of consciousness is veiled

176

00:07:38,870 --> 00:07:35,099

as it congeals itself into ultimately

177

00:07:42,200 --> 00:07:38,880

here at the bottom material existence in

178

00:07:44,510 --> 00:07:42,210

this process it is said consciousness

179

00:07:46,939 --> 00:07:44,520

wills itself into a contracted state of

180

00:07:49,700 --> 00:07:46,949

separation from its own expansive state

181

00:07:52,580 --> 00:07:49,710

and free will it becomes a limited

182

00:07:54,800 --> 00:07:52,590

individual perceiver feeling cut off

183

00:08:00,290 --> 00:07:54,810

from the flow of consciousness imperfect

184

00:08:02,300 --> 00:08:00,300

impure incomplete duality appears as a

185

00:08:05,629 --> 00:08:02,310

sense of identity with universally

186

00:08:08,029 --> 00:08:05,639

reality disappears and becomes instead

187

00:08:10,960 --> 00:08:08,039

an identity of being separate from it

188

00:08:13,760 --> 00:08:10,970

here also the individual perceiver is

189

00:08:15,529 --> 00:08:13,770

subject to the limitations of time space

190

00:08:17,719 --> 00:08:15,539

and natural laws so that's where it

191

00:08:19,460 --> 00:08:17,729

comes in down here in this ordinary

192

00:08:22,640 --> 00:08:19,470

state of consciousness we may perceive

193

00:08:25,070 --> 00:08:22,650

who we are as the physical body down

194

00:08:26,960 --> 00:08:25,080

here we may perceive ourselves perhaps

195

00:08:29,180 --> 00:08:26,970

more of the level of the mind which

196

00:08:31,279 --> 00:08:29,190

comes in about right here actually

197

00:08:33,649 --> 00:08:31,289

what's considered the principle of the

198

00:08:36,199 --> 00:08:33,659

individual experiencer is just a little

199

00:08:40,730 --> 00:08:36,209

bit above the mind at a level notice

200

00:08:42,409 --> 00:08:40,740

Purusha yet another important fact is

201
00:08:44,280 --> 00:08:42,419
hidden from us at the level of impure

202
00:08:46,590 --> 00:08:44,290
creation that is that our bill

203
00:08:48,629 --> 00:08:46,600
to perceive external objects derives

204
00:08:51,439 --> 00:08:48,639
from the presence of identical

205
00:08:54,960 --> 00:08:51,449
principles residing within us as

206
00:08:56,790 --> 00:08:54,970
consciousness is universe bodied so the

207
00:08:59,519 --> 00:08:56,800
individual perceiver because

208
00:09:01,259 --> 00:08:59,529
consciousness becomes contracted has the

209
00:09:04,170 --> 00:09:01,269
body of the entire universe in a

210
00:09:06,600 --> 00:09:04,180
contracted form at this level we're

211
00:09:09,900 --> 00:09:06,610
unaware or unconscious of our status as

212
00:09:12,689 --> 00:09:09,910
a hologram of the absolute everything in

213
00:09:15,300 --> 00:09:12,699

each creative level or tattva is a

214

00:09:17,100 --> 00:09:15,310

hologram of ultimate reality this is

215

00:09:19,379 --> 00:09:17,110

true for both the perceiver and the

216

00:09:20,910 --> 00:09:19,389

perceived so when a scientist studies

217

00:09:23,280 --> 00:09:20,920

the universe it's essentially the

218

00:09:24,629 --> 00:09:23,290

universe studying the universe colored

219

00:09:26,340 --> 00:09:24,639

by the particular attribute

220

00:09:28,800 --> 00:09:26,350

psychological and other of the

221

00:09:31,350 --> 00:09:28,810

individual perceivers as well as their

222

00:09:33,540 --> 00:09:31,360

state of consciousness this state as we

223

00:09:35,309 --> 00:09:33,550

all well know can fluctuate in most of

224

00:09:37,800 --> 00:09:35,319

us from one moment to the next and of

225

00:09:40,290 --> 00:09:37,810

course can vary significantly from one

226

00:09:42,389 --> 00:09:40,300

person to another due to each individual

227

00:09:44,999 --> 00:09:42,399

perceivers unique attributes it's just

228

00:09:47,129 --> 00:09:45,009

the way it is with humans a beam of a

229

00:09:49,290 --> 00:09:47,139

Gupta an intellectual sage of Kashmir

230

00:09:51,930 --> 00:09:49,300

Shaivism in the 10th century states as

231

00:09:54,240 --> 00:09:51,940

is the state of consciousness so is the

232

00:09:56,009 --> 00:09:54,250

experience this could be one of the

233

00:09:57,960 --> 00:09:56,019

reasons that replicability of some