

## chap. 13 The Birth of the Tantras

In the beginning of Satyuga Lord Śiva appeared in the form of **Svacchandanātha** with 5 heads and 18 arms. By the grace *anugrahaḥ* of Lord Śiva manifested in His 5 acts, and through His 5 energies, the 5 heads emanated from his 5 mouths the Tantras to illuminate the universe.

**5 acts**  
creation · protection · destruction · concealing · revealing

**5 energies**  
consciousness · bliss · will · knowledge · action  
*cit ānanda icchā jñāna kriyā*

**5 mouths**  
Īśāna · Tatpuruṣa · Sadyojāta · Vāmadeva · Aghora

Initially each of these mouths created one Tantra. Then each combination of 2 mouths created one Tantra, another from each combination of 3 mouths, another from each combination of 4 mouths, and finally from the 5 mouths. These combinations of mouths produced all the Tantras of our Śaivism, manifested in three ways:

- . 10 Śiva Tantras dualistic thought (*dvaita*), *aparā* inferior
- . 18 Rudra Tantras monistic dualistic thought (*bhedābheda*), *parāparā* middle
- . 64 Bhairava Tantras monistic thought (*abheda*), *parā* supreme

Finally the 5 mouths came into existence in such a way that each and every mouth was simultaneously filled with the other four mouths, and each mouth became full with all five energies. Simultaneously, from these mouths, came out Bhairava Tantras, which are the Tantras connected with Kashmir Śaivism. In them Śiva is shown in Fullness, omnipresent in everything and everywhere.

The 92 Tantras are revealed scriptures *āgamas*, from which 64 are monistic.

Initially the manifestation of these monistic Tantras, in the form of *Cit-Ānanda*, Supreme Consciousness and Bliss, resided in Lord Śiva's innermost speech *parāvāk* supreme speech. In this form the creation *vācya* and *vācaka*, master and disciple was undifferentiated. In the next movement of illuminating energy, the manifestation of the Tantras were held in his 2th form of speech *paśyanti vāk*, at this state also, these Tantras were still undifferentiated, being one with His Supreme Will. In the next movement, these Tantras were held in His 3th speech *madhyamā vāk*, here they became differentiated and were manifested internally only in thought but not in words. And the finally movement of illuminating energy, these Tantras came out through His 5 mouths in His 4th form of speech *vaikhari vāk*, being differentiated words, sentences and verses.

In the 3 *yugas*: *satyuga*, *treiāyuga* y *dvāparayuga*, Masters and disciples were initiated verbally. The power of memory in them was so great that they remembered everything instantaneously. There was no need for them to write or to refer the books and papers. When **Kaliyuga** occurred these Masters and disciples were so disappointed that they hid themselves in unknown places in order to avoid the touch of the worldly people living at that time. Because of this, the theory of Bhairava Tantras and Kashmir Śaivism was lost. So Lord Śiva reappeared in this world at Kailāśa mountain in the form of **Śrikanṭhanātha**, and in this form again taught the theory of Bhairava Tantras to the sage **Durvāsā Rṣi** to expand this thought in all the universe, without restriction to caste, colour or creed.

## chap. 12 The five Fold Contacts of Master and Disciples



The real initiation Master-Disciple takes place when the Master becomes one with the disciple and the disciple becomes one with the Master. This kind of initiation can take place in any state of these 5 contacts. It is the **suprem contact** or *parasambandhaḥ*, even above the great contact or *mahānsambandhaḥ*. It is that contact by which all contacts become divine.

# Śrīkaṇṭhanātha

Master in the latest movement of the 5th contact

**Durvāsā Rṣi**

He was ūrdhvaretaḥ, a brahmācārī (celibate), from the school of thought of Sanatkumāra Rṣi. His initiation was practical, initiating simultaneously in the thought and in the practice of Bhairava Tantras. This initiation manifested itself immediately without any practice or yoga, one would become instantaneously enlightened. As he could not find a fit disciple, he created Tryambakanātha out of his mental power.

**Śrīnātha**

3th mind born son, initiated in the **Rudra Tantras** (monodualistic)

**Āmardakanātha**

2th mind born son, initiated in the **Śiva Tantras** (dualistic)

**Tryambakanātha**

1th mind born\* son, initiated in the **Bhairava Tantras**, Founder of the monistic school.

**Ardhatryambakā**

4th, a mind born daughter, initiated in the monistic thought of **Bhairava Tantras**, Founder of the **Ardhatryambaka school**, because the teaching manifested itself secretly in this Kāliyuga from one woman to another woman, there is no history of this school.

↓ He was also celibate and also created one mind born son, after initiating him in Bh. T. entered in a cave, Tryambaka Guhā, and disappeared.

Mind born son\*, also created one mind born son, and after initiating him disappeared into the ether.

**Tryambakāditya** "the expansion of Tryambakanātha"

\* These sages were not born with sex, they were 'mind born'. As they were siddhas, spiritual beings without any experience of physical limitation, they did not die, they simply disappeared. In this manner 15 siddhas were created by mind.

↓ When, however, the 15th siddha attempted to create a mind born son he was not successful, it is said, he was not fully introverted, that side by side he was also give to worldly pleasures. Because of this subtle impurity (āṇava mala) was not successful in creating a mind born. After sitting in long meditation he found in this world a girl with all good qualities to marry, and created one son. It is the beginning of the relation and lineage father-son.

**Samgamāditya**

Son of siddha and woman, initiated in Bhairava Tantras. By his will, came to the valley of Kashmir and found Kailāsa mountain. Like his father, married and produced one son.

**Varṣāditya**

also married and produced one son

**Aruṇāditya**

also married and produced one son

**Ānanda** father of

end of 8th century **Somānandanātha**

Founder of the **Pratyabhijñā School**.

Up to this time the initiation took place from father to son, from Somānanda onwards is from Master to Disciple.

9th century **Utpaladeva**

**Lakṣmanagupta**

10th century **Abhinavagupta**

his chief disciple was

10th-11th centuries **kṣemarāja**

his chief disciple was

11th century **Yogarāja**

After many centuries in the Kashmir Valley came into this physical body **Svāmī Ram**

his chief disciple was

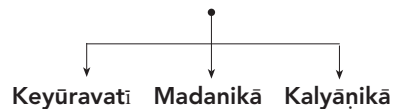
**Svāmī Mahatābakak**

20th century **Svāmī Lakṣmanjoo**

# Trika's Systems

## Krama

This System does not recognize either the ways of the Pratyabhijñā System or the Kula System. This System teaches that step by step realization makes you firm, this successive realization is concerned with space and time, and it is in the end, not in its process, that you are beyond time and space because it also carries you to that timeless and spacelss state. The Krama System is primarily attributed to śāktopāya and to the 12 Kālis or the 12 movements of any one cognition. The rise of *prāṇa kuṇḍalinī* is the rise from one *cakra* to another *cakra*, from one state to another state. Although the Krama System existed in the beginning of Kāliyuga, it was reintroduced at the **end of the 7th century A.D.** in Kashmir by the sage **Erakanātha**, also know as **Śivānandanātha**.



His 3 chief disciples were females, because in this System the predominance is given to śakti. In this System there are Tantras where Pārvati teaches Śiva.

## Pratyabhijñā

The word *Pratyabhijñā* means "to recognize, to realize your Self spontaneously once again". There are no *upāyas* (means), no practices, no concentration, no meditation. By the grace of your Master you realize it and you are there. This System was flourishing in the beginning of Kāliyuga, as the time passed, it became veiled due to misunderstanding. At the **end of the 8th century A.D.** the great sage **Somānanda** reintroduced this System in Kashmir.

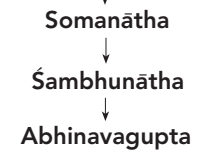
end 7th C.

end 8th C.

beginning 5th C.

## Kula

The Kula System teaches you how you can to live in *caitanya* (Universal Consciousness), the real nature of yourself, in both the ascending and descending act; how you can live in totality, nothing is excluded, in fact, the word 'Kula' means "totality". In the practice of the Kula one have to realize the totality of the universe in one particle. <ekaikatrāpi tattve'pi ṣaṭtrimśattattvarūpatā> "In any one element you will find all the 36 elements". Whereas the Pratyabhijñā System teaches you how to realize your own nature in one place and exist there, the Kula System teaches you how you can rise from the lowest degree to the highest degree. Śiva realized in *prthvi tattva* is the same reality that realized in *Śiva tattva*. There is complete realization in every act of the world. The Kula System was introduced in Kashmir in the **beginning of the 5th century A.D.** by **Śrīmacchandanaṭha** and later, because its teachings had become distorted, was reintroduced by **Sumatinātha**.



beginning 8th C.

## Spanda

'Spanda' means "movement", this System recognizes that nothing can exist without movement. Where there is movement there is life. They realize that there is movement in wakefulness, dreaming, deep sleep and *turya*. The teachings of this System, are found embodied in the *Vijñāna Bhairava Tantra*, the *Svacchanda Tantra* and the 6th chapter of *the Tantrāloka*. The spanda System was introduced in Kashmir in the **beginning of the 8th century A.D.** by the great sage **Vasuguptanātha**, author of the *Śiva Sūtras* and the *Spanda Kārikās*.

↓  
Kallaṭa

9th C.