

Essay

Shiva & Nothingness

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Abstract

Shiva means nothing; nothing from which everything was created; created and manifested to be adorned and respected. Observers cannot exist when the whole world is in non-duality because all is one; no distinction between observers and observed would be possible. Therefore to satisfy the urge for an observer, Shakti or energy manifests itself as consciousness. Consciousness, the manifested gives us the ability to perceive and experience. Religion originates from our perception as a medium to bring in morality and humanity and helps us experience reality. We emerge from nothingness and go back to nothingness.

Keywords: Shiva, Shakti, nothingness, energy.

*Shiva is Shakti
Shakti is Shiva
Nothing is Everything
And
Everything is Nothing
Shivambika*

Shiva literally means “that which is not” (Vasudeva 2003); Shiva means “nothing”; Shiva is the nothingness from which everything has come. Shiva creates and Shiva destroys; Shiva is neither good nor bad; Shiva is that which makes everything and that which gives meaning to everything. Nothing means nothing but in a sense means everything; for its mystery lies in its beauty, from dark to light and from light to dark. Shiva has no form, but Shiva takes form of everything that we perceive and that which all perceive. Shakti or energy is what brings the mind out of the body. It stores the information of the mind. It is the source of all knowledge, the source of both delusion and release from delusion. Shiva, call him Atma, Purusha, Universal soul, Ultimate reality, God, etc., Shiva is the one, the absolute, the one without a second, the embodiment of pure consciousness; true reality (Sadhguru 2014). All duality exists in the manifested universe and Shiva is beyond all that. Shiva is formless, which means Shiva can assume all forms at will and is the pivot on which the entire universe turns (Felming 2009). Shiva connects the forms to no form; he is the fulcrum, the tangent between infinity and zero.

Shiva is the absolute, connected to "energy or Shakti" that manifests for all possibility and that which projects relativity. In our current reality "nothingness" does not exist but in true reality "nothingness" exists. Therefore it is the divine but not in its religious sense but in a sense that it has no existence. Shiva Shakti creates patterns within chaos; creates complexity from simplicity

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beyond the perception of dimensions. Depend not on the kingdom of God, for the kingdom of God resides in you; Shiva resides in you. Symbolism is a derivative of the scriptures; but a symbol has no meaning unless it is a part of you. What we seek is what exists and that what does not exist, is all that exists; that which nothing is. Nothingness is not an excuse to run away from reality, but should be an excuse to experience reality. Physical reality is mathematically difficult to understand because of the chaos within it, but the non-physical reality is simple, non-mathematical and a construct of nothing from which we emerge.

The form Shiva is a metaphor to describe the absolute reality, but in current reality it has lost its importance to texts. Shiva is always connected with Shakti; energy, which is to irritate, prod, and awaken Shiva. Shakti is dynamic, it emanates spontaneously and is then controlled, if not controlled it is worthless or dangerous, like uncontrolled electricity (Svoboda 1986). Once Shiva is emanated, Shiva becomes quiescent. Shakti incites him to action, so that they can dance together and by their dance create the play of existence, but when Shiva and Shakti unite all duality like polarity and charge are finished and the manifestation is dissolved (Ferguson 2013). That is why the Absolute reality is attributless and non-dual; a potential form; for duality is created with manifestation. If a physicist is asked why this happens he can only answer that it is nature of matter to manifest and redissolve like this; it is simply in the nature of the universe to manifest and redissolve periodically. When you aim for the absolute you can't expect to carry form along with you.

Nothingness is the play of Shiva and Shakti or energy that can be perceived through its working; we are nothing without them; we are the manifested forms of this energy. Energy or Shakti is without beginning and without end; may exist in either the manifested or the unmanifested state. When manifested energy acts as the source of the universe in its kinetic form, while when the universe dissolves energy becomes quiescent. Energy is equally energetic whether it is kinetic or potential; only its form differs. The energy value of nothing cannot be zero, because nothing has no energy value; it's the manifestation that makes the value appear to derive the word nothing. When we see nothing, we call it nothing, but in that nothing there is everything. Imagination establishes the dimensions of consciousness that we perceive with our desires to understand the nature of desire (Pereira and Reddy 2016). Sartre states that the object of desire is posited either as absent, non-existent or as existing elsewhere: "The object as imaged is a definite lack; it stands out as a cavity" (Sartre 1956). Seeking nothingness from within makes imaginations grow, where the fantasy world of desire is carried into the everyday rational world.

Desire constructs an object by de-realizing the world and transgresses the principles of reality, distorting time and place with alternatives to existence which in a sense may be the actuality of reality but goes unconvinced. Thus the ontological experience of nothingness means to turn nothing into something which goes on as part of the world. The emergence of something does not wipe out nothingness but segregates nothingness to local spaces. The philosophy of nothingness has a transformative power to transform nothingness to somethingness through the

understanding of ultimate reality over the perspective of their existence. Nothingness if adopted by all could lead to the negation of everything and therefore religion brings in the morality that holds the roots of sins that would emerge because of this negation. The original pure impulse of experiencing must pass through the causal, subtle and gross physical bodies, which are like sheaths surrounding the indwelling soul. As the impulse passes through each sheath on its way to our waking consciousness, it is slightly refracted or perverted by our limitations.

The ubiquitous and fundamental nature of consciousness makes it subtle and of central importance where the manifestation takes place within the sea of its existence to shapes and forms that brings out the beauty of consciousness (Pereira and Reddy 2017). If perception has to evolve, energy has to evolve. The nothingness within has to transform to everything to seek the Shiva and enjoy the Shakti in oneself. The physical has to be understood as an emergence from the non-physical; that which exists beyond the limits of perception and manifestation. Shiva Shakti is neither good nor bad; nothingness is neither good nor bad, our perceptions create good and bad, our greed creates good and bad, our selfishness creates good and bad. Shiva as nothingness holds the energy or Shakti that creates and destroys where from this chaos we emerge from this one source. We therefore need to use our imaginations to explore the unmanifested; the true reality of our very own existence that resides in each one of us. We need to think within the void to understand what emerges from the void. That is the reason we are gifted with consciousness, a manifestation from the void, where we get an opportunity to look into the void; the Shiva in us.

All phenomena around us that we observe and perceive depend on the level and the extent of perception we are given access to (Reddy and Pereira 2016). We exist because of the manifestation of nothingness, we perceive because of consciousness that arises from nothingness and we live because of the matter that grows and transforms from consciousness; manifested from nothingness. Shiva is that nothingness; God is that nothingness and everything is nothingness. Good and bad are products of the conscious mind which is created governing the laws that manage nature. This void helps us understand the background in which our world is embedded and is that place from where energy manifests itself. To disregard the void is to disregard the very existence of oneself and everything. The experience of nothingness brings a fear of marvel in oneself especially when one observes and experiences it from one's manifested conscious self between the physical and non-physical reality, but the experience becomes blissful when curiosity changes to admiration driving oneself to true reality; Shiva, the void.

Conclusion

Shiva means nothing; nothing from which everything was created; created and manifested to be adorned and respected. Observers cannot exist when the whole world is in non-duality because all is one; no distinction between observers and observed would be possible. Therefore to satisfy the urge for an observer, Shakti or energy manifests itself as consciousness. Consciousness the manifested gives us the ability to perceive and experience. Religion originated from our perception as a medium to bring in morality and humanity and helps us experience reality.

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