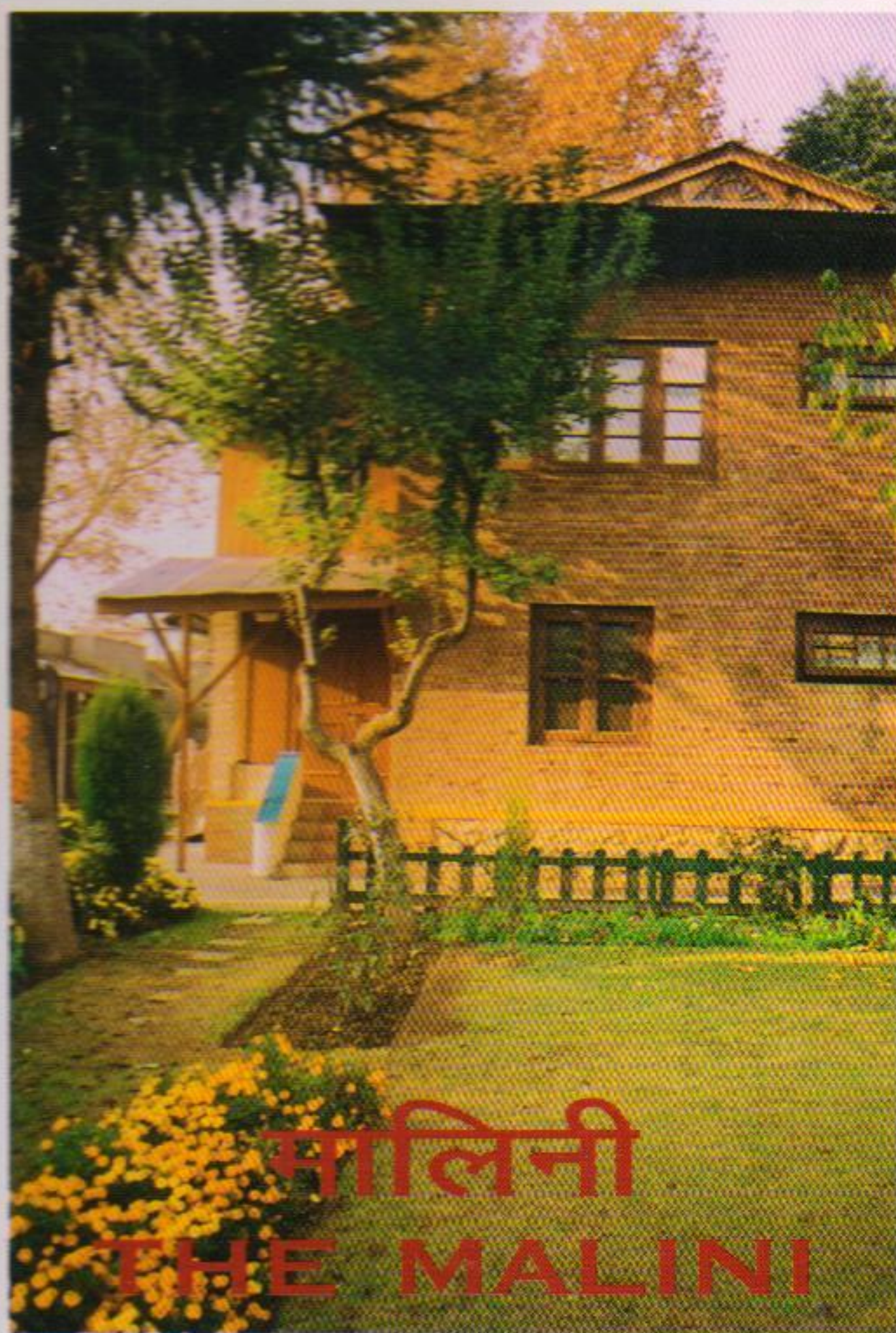


APRIL, 2005



मालिनी
THE MALINI

ISHWAR ASHRAM TRUST

ISHBER (NISHAT), SRINAGAR, KASHMIR

जन्म जयन्ती विशेषांक



मालिनी MALINI

Abhinavagupta about Mālinī

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति।

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T.A.A. XXXVII

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संपादक की लेखनी से



सद्गुरु महाराज की जन्म जयन्ती का यह मालिनी विशेषांक पाठकों, समालोचकों व प्रेमियों के समक्ष प्रस्तुत करते हुए हमारा अन्तस्तल अदम्य उत्साह और भावना से भाव-विभोर हो रहा है। आज का यह महान पर्व सद्गुरुदेव की अहेतुकी कृपा का आगार है। सद्गुरु महाराज वह मार्गदर्शक तथा पथप्रदर्शक हैं जो आत्मारोहण में एक सच्चे संवाहक का कार्य करते हैं तथा जीव के अहंग्रह को शान्त करते हैं।

सद्गुरुदेव ही प्रारब्धकर्मानुसार आवागमन के चक्कर में भ्रमित प्राणियों को आवागमन से छुड़ा देते हैं। सद्गुरु ही जीव की उलझी हुई बुद्धि तथा भ्रान्त मन को उलझन से दूर करके योग के सामर्थ्य से स्वच्छ बनाते हैं। इन्द्रिय रूपी चोरों से विवश बने हुए जीव को इनके चंगुल से छुड़ाने में सद्गुरु ही एकमात्र सहायक हैं। मनसा वाचा कर्मणा अगम्य स्वरूप वाले दयासिन्धु के निर्मल जलकणों से अनादि काल से घनीभूत बने विविध मलों के परतों को छितरने वाले, अनुपाय स्थिति में समाविष्ट रहने वाले, अपने सदुपदेशों से विभ्रम से ऊपर उठाने वाले, समत्व बुद्धि के परिपाक से सदा ब्रह्मानन्द में रमण करने वाले, जन साधारण के जीवन में सकारात्मक धर्म स्थान के अधिकारी और कर्मयोग, ज्ञानयोग या भक्तियोग की त्रिधारा में से किसी एक धारा से निर्वाणपदवी पर प्रतिष्ठित कराने वाले सद्गुरु महाराज ही एकमात्र संबल है।

हे महामहिम ! हमारे हृदय में आपकी छवि तब तक विराजमान रहे जब तक संसार में चांद व तारे हैं। हे योगसागर के कर्णधार ! दिव्य ज्ञान की ज्योति से आपके अनन्य भक्त तथा सत् शिष्य सदा प्रज्वलित रहें, ऐसे आशीर्वाद से आज हमें कृतार्थ कीजिए। आपकी परमानन्दमयी मूर्ति का ध्यान हम रात दिन करते रहें ऐसा मंत्र आज के पर्व दिन पर हमारे कान में फूंकिये। महापुरुषों की जयन्तियां मनाने की परम्परा, आज भी राष्ट्र की अस्मिता को अक्षुण्ण रखने हेतु मार्गदर्शक का काम करती हैं। सारा सभ्य समाज इस पर विश्वास एवं आस्था रखता है, क्योंकि भारतभूमि सन्तों की अभीष्ट भूमि है। यहां की मिट्टी के अणु अणु में विद्यमान संत और विद्वान् अप्रतिम प्रतिभा से सम्पन्न हैं। समाज के

घटक होने के नाते हमारा परम कर्तव्य है कि हम हजारों वर्षों की तन्द्रा तोड़कर जागरूक हों, धर्मरक्षार्थ त्याग के लिए सदा उद्यत हों, हमारी सोच सीमित दायरे तक ही न हो तथा अपनी सांस्कृतिक विरासत को हेय दृष्टि तथा स्वार्थान्धता से न रंगें। अपनी निष्क्रियता व उदासीनता को ढकने के लिए अकेलेपन का बहाना न करें। जैसे एक दिये की बाती लाखों दियें जला सकती है वैसे ही परमार्थ की आग एक सभ्य स्थान से निकल कर हजारों स्थानों को प्रकाशित कर सकती है, जाति, धर्म, देश वर्ण व्यवस्था से निरपेक्ष रहकर। हमें दूसरों का मुंह ताकने के बिना अकेले आगे बढ़ने के लिए तैयार रहना चाहिए, क्योंकि मानवता का इतिहास अकेले आगे बढ़ने वालों की मिसाल से भरा पड़ा है। सहानुभूति का दिखावीकरण के बिना, त्याग का आडंबरिकरण के बिना और सेवा का व्यवसायीकरण के बिना हमें मूलमंत्र की तन-मन धन से सुरक्षा करने की आवश्यकता है।

जय गुरुदेव

हमें पुनः यह सूचित करने में प्रसन्नता हो रही है कि सद्गुरु महाराज ईश्वर स्वरूप की जन्म शताब्दी 9.5.2006 से 8.5.2007 तक धूम-धाम से मनायी जा रही है। ईश्वर आश्रम ट्रस्ट के द्वारा इस एक वर्ष की अवधि में सद्गुरु महाराज के जीवन से सम्बन्धित अनेकानेक कार्यक्रम क्रियान्वित होंगे जिनमें राष्ट्रीय व अन्तर्राष्ट्रीय विद्वान्, व ईश्वर स्वरूप के प्रेमी व भक्तजन निःसंकोच भाग लेकर कार्यक्रमों की समय-समय पर शोभा बढ़ायेंगे। सभी भक्त जनों तथा राज्य के विविध आश्रमों के अध्यक्षों से विनम्र प्रार्थना है कि वे इस महान् उत्सव के लिए अपने बहुमूल्य सुझाव देकर हमें कृतार्थ करें।

सरिता विहार दिल्ली स्थित ईश्वर आश्रम भवन में निर्माण कार्योपरान्त अब साहित्यिक परिचर्चा, शैव दर्शन सम्बन्धित प्रमुख विषयों पर व्याख्यान तथा अन्य धार्मिक कृत्यों की विवेचना सम्बन्धित कार्यक्रम आये दिन होते रहते हैं। इन कार्यक्रमों का कार्यान्वयन ही हमारे आश्रम का परम उद्देश्य है। सद्गुरु महाराज के इस प्रमुख ध्येय को संपूर्ण करने में हम जी जान से जुटें, ऐसा हमारा दृढ़ संकल्प है। यह अतीव हर्ष का विषय है कि सद्गुरु महाराज की जन्म जयन्ती का यह विशेष पर्व आस्था व श्रद्धा के साथ मनाने के पश्चात् सरिता विहार, दिल्ली स्थित अमृतेश्वर-भैरव मन्दिर की यथाविधि लिंगप्रतिष्ठा शुभमुहूर्त पर धूम-धाम से मनाई जायेगी। सभी महानुभावों सन्तों, व ईश्वर स्वरूप के प्रेमियों से

सविनय निवेदन है कि वे इस पर्व में सम्मिलित होकर हमारी शोभा बढ़ायें और सिद्ध हुई मनोकामना के फलस्वरूप प्रसन्नचित्त लौटें।

समस्त ईश्वराश्रम परिवार को सद्गुरु जन्म-जयन्ती की विशेष बधाइयां।

जय गुरुदेव

5 मई 2005
वैशाख कृष्ण द्वादशी
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— प्रो. मखनलाल कुकिल

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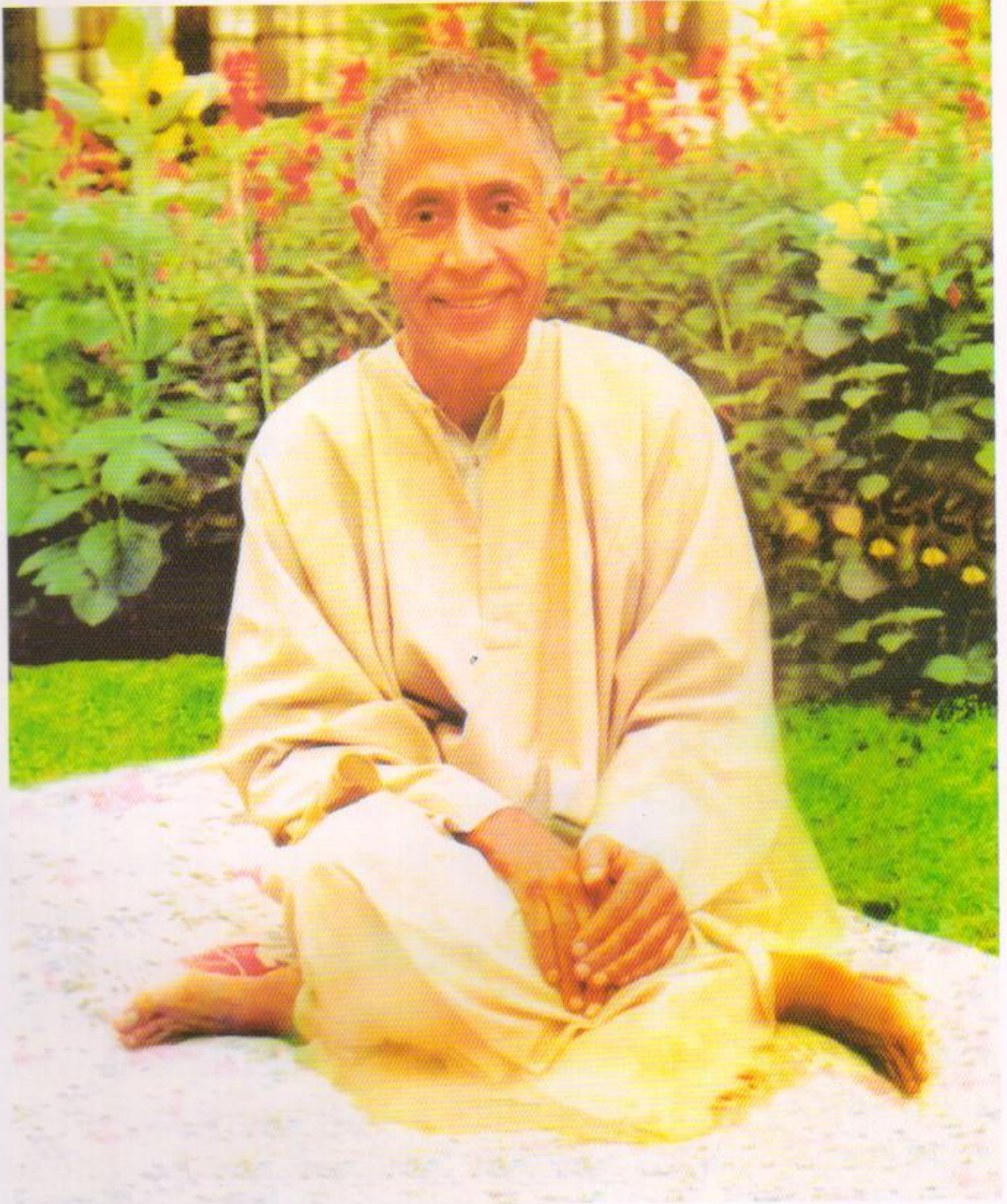
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27-9-1991

ŚIVA SŪTRAS

With Vimarsinī Sanskrit Commentary of Śrī Kṣemarāja

by

Īśvara Svarūpa Svāmī Lakṣmaṇa joo Māharāja

(Continued from last issue)

शिवतुल्यो जायते॥ २५॥

(Śivatulyo jāyate)

Such a yogi becomes one with Śiva.

तुर्य परिशीलन प्रकर्षात् प्राप्त तुर्यातीतपदः परिपूर्ण स्वच्छ-स्वच्छन्द चिदानन्दधनेन शिवेन भगवता तुल्यो, देहकलाया अविगलनात् तत्समो जायते। तत् विगलनेन साक्षात् शिव एव असौ इत्यर्थः। तथा च श्री कालिकाक्रमे-

तस्मात् नित्यं असंदिग्धं बुद्ध्वा योगं गुरोर्मुखात्।

अविकल्पेन भावेन भावयेत् तन्मयत्वतः॥

यावत् तत् समतां याति भगवान् भैरवोऽब्रवीत्॥ इति॥

तुर्य परिशीलन- this yogi meditating on turyā, प्रकर्षात् - due to the intensity of प्राप्ततुर्यातीतपदः - achieved the state of turyātīta, परिपूर्ण - fully filled with स्वच्छ - pure, स्वच्छन्द - independent, चिदानन्द - consciousness and bliss, शिवेन भगवता तुल्यो - becomes like Lord Śiva, देहकलाया अविगलनात् - not casting off his physical frame, तत्समो जायते - he can only be like Śiva तत् विगलनेन - when a yogi casts off his physical frame, साक्षात् शिव एव असौ - then he is one with Śiva.

तथा च कालिकाक्रमे - as is said in Kālikākrame तस्मात् - so, गुरोर्मुखात् - from the mouth of your master असंदिग्ध - without any doubt, योगं नित्यं बुद्ध्वा - you should learn this practical yoga, अविकल्पेन भावेन - considering his every word true and flawless, भावयेत् तन्मयत्वतः - try to experience that state of God-consciousness यावत् तत् समतां याति - until you become one with that state, भगवान् भैरवः अब्रवीत् - Lord śiva has said himself this.

एवमपि च “येनेदं तत् हि भोगतः”

इत्यादि उक्तरीत्या उपनत भोग

अति वाहन मात्र प्रयोजनात् देहस्थितिः

अस्य न अतिक्रमणीया

A yogi after achieving the state of turyātīta, which is filled with pure and independent consciousness and bliss becomes like Lord śiva. It is only after casting off his body he becomes one with Lord Siva. He cannot cast off his body unless प्रारब्ध कर्म (Prārabdha Karma) is enjoyed by him, because प्रारब्ध कर्म must be overcome by being enjoyed not by casting it aside प्रारब्ध कर्म is unavoidable. For such a yogi this body is to be maintained until the time of death.

इत्याह—

This he explains in the following sūtras:-

शरीर वृत्तिर्व्रतम् ॥ २६ ॥

(Śarīra vṛttirvratam)

For him the austerity is nothing than the normal routine of physical life.

प्रोक्त दृशा शिवतुल्यस्य योगिनः शिवाहंभावेन वर्तमानस्य शरीरे वृत्तिः - वर्तनं यत्, तदेव व्रतम् - स्व स्वरूप विमर्शात्मक नित्योदित परपूजा तत्परस्य नियमेन अनुष्ठेयं अस्य। तथा च श्री स्वच्छन्दे—

सुप्रदीप्ते यथा वह्नौ शिखा दृश्येत चाम्बरे।

देह प्राणस्थितोऽप्यात्मा तत्त्वत्लीयेत तत्पदे॥

इति उक्त्या देह प्राणाद्यवस्थितस्यैव शिव- समाविष्टत्वं उक्तम्। न पुनस्तस्य देहस्थिति व्यतिरिक्तं व्रतं उपयुक्तम्। यदुक्तं श्रीत्रिकसारेः

देहोत्थिताभिः मुद्राभिः यः सदा मुद्रितो बुधः।

स तु मुद्राधरः प्रोक्तः शेषा वै अस्थि धारकाः॥

इति। श्री कुलपञ्चाशिकायां अपि—

अव्यक्तलिङ्गिनं दृष्ट्वा संभाषन्ते मरीचियः।

लिङ्गिनं नोपसर्पन्ति अतिगुप्ततरा यतः॥ इति॥

प्रोक्तदृशा - a yogi existing in such a way, शिवतुल्यस्य योगिनः - who is just like Śiva, शिवाहंभावेन वर्तमानस्य whose I-consciousness is just like Śiva consciousness शरीरे वृत्तिर्वर्तनं यत् तदेवव्रतं- existing in his physical frame is his virtuous behavior स्वस्वरूप विमर्शात्मक नित्योदित परपूजा तत्परस्य he is intent only on performing the supreme worship of Lord Śiva नियमेन अनुष्ठेयम् अस्य

- in each and every action of his life although he is acting just like an ordinary human being but he is not, he is somewhere else.

तथा च श्री स्वच्छन्दे - it is said in Svachchanda Tantra:- सुप्रदीप्ते यथा वह्नौ - just a fire is enkindled on the ground, शिखा दृश्येत चाम्बरे - the flames are seen in the sky, तत् वत् - in the same way, देह प्राणस्थितोऽप्यात्मा such a yogi's body though existing in the inferior field of individuality लीयेत तत्पदे- is established in Supreme God - consciousness. इत्युक्त्या - by this saying a yogi देहप्राणाद्यवस्थितस्यैव - though residing in the inferior state of individuality शिवसमाविष्टत्वं उक्तं - has already taken entry into God-consciousness. न पुनस्तस्य देह स्थिति व्यतिरिक्तं व्रतमुपयुक्तं - there are no other virtuous actions for him to adopt except to remain in this physical frame and perform actions

यदुक्तं श्रीत्रिकसारे-

As is said in the Trikasāra Śāstra:-

यः one, सदा who is always, मुद्रितः- stamped by the, देहोत्थिताभिः मुद्राभिः- different poses, attached with his body, स तु मुद्राधरः प्रोक्तः- he is said the real holder of all the मुद्राः (postures) of yoga, शेषा- all other yogis who are not like him are अस्थिधारकाः- holders of bundle of bones only.

श्रीकुल पञ्चाशिकायामपि- in the Kulapañcāsikā also it is said:

अव्यक्तलिङ्गिनं दृष्ट्वा- a yogi who remains absolutely unknown as a yogi, on seeing it, मरीचयः - the supreme 'aghora' energies of God-consciousness संभाषन्ते- always embrace him लिङ्गिनं नोपसर्पन्ति- these 'agohora' energies do not embrace that yogi who is known to every one as an elevated yogi, अपिगुप्ततरा यतः- because this state of God consciousness has come forth from a secret point.

एवंविधस्य अस्य - For this type of yogi:-

कथा जपः ॥ २७॥

(Kathā japah)

And for such a yogi the daily routine talk becomes the recitation of real mantra.

अहं एव परो हंसः शिवः परमकारणम्। इति श्रीस्वच्छन्द निरूपित नीत्या नित्यं एव पराहंभावनामयत्वात्।

अहं एव परो हंसः शिवः I am the supreme energy the real I-consciousness

of Lord Śiva, परमकारणं- I am the cause of a group of thirty six elements इति श्री स्वच्छन्द निरूपित नीत्या- this way as is explained in Svachchanda Tantra नित्यमेव पराहंभावनामयत्वात् - he is always merged in that supreme I consciousness of God.

तस्य देवातिदेवस्य परबोधस्वरूपिणः।

विमर्शः परमा शक्तिः सर्वज्ञा ज्ञानशालिनी॥

इति श्री कालिकाक्रम निरूपित नीत्या महामन्त्रात्मक, अकृतक अहं विमर्शरूढस्य, यत् यत् आलापादि तत् तत् अस्य स्वात्मदेवता विमर्श अनवरत आवर्तनात्मा जपो जायते।

तस्य परबोध स्वरूपिणः देवातिदेवस्य - For him who is one with that cognitive state of Lord, परमा शक्ति- the supreme energy is, विमर्शः- awareness, सर्वज्ञाज्ञानशालिनी - which is filled with all knowledge and shining with all knowledge इति श्री कालिका क्रमनिरूपित नीत्या- as is said in Kālikā Krama, that यत् यत् आलापादि - the daily conversation of the yogi, महामन्त्रात्मक अकृतक अहं विमर्शरूढस्य - who is sentenced in that real awareness which is self generated and spontaneous, तत् तत् - that that conversation अस्य स्वात्मदेवता विमर्श अनवरत आवर्तनात्मा जपो जायते - become- जप continuous recitation जपः of supreme I consciousness of God यदुक्तं विज्ञानभैरवे - as is said in vijñānabhairva

भूयो भूयः परे भावे भावना भाव्यते हि या।

जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः॥

परेभावे - in that supreme state, भावना भाव्यते हि या - contemplation is to be done, भूयो भूयः - in continuity in a chainlike way, there should be no pause. जपः सोऽत्र स्वयं नादो - Real recitation is when you get a flow of नाद - the real I consciousness and जप्य ईदृशः - the deity for whom you are reciting is मन्त्रात्मा - full of universal "I" तथा - again it is said:-

सकारेण बहिर्याति हकारेण विशेत् पुनः।

हंस हंसेत्यमुं मन्त्रं जीवो जपति नित्यशः॥

षट् शतानि दिवारात्रौ सहस्राण्येकविंशतिः।

जपो देव्या विनिर्दिष्टः सुलभो दुर्लभो जडैः॥

सकोरण बहिर्याति - by taking out breath one utters 'स' and by taking in

one utters 'ह' (हकारेण विशेत् पुनः। Thus sacred recitation of हंस-हंस mantra is always existing for him day and night (हंस हंसेत्यमुं मन्त्रं जीवो जपति नित्यशः)।

षट् शतानि दिवा रात्रौ - in one day and night six hundred सहस्राण्येक विशति - twenty one thousand, जपो देव्या समुद्दिष्टः - this जप of the Goddess is said to be available to every body सुलभो दुर्लभो जडैः - when you breathe in a lengthy way then it is दुर्लभ - difficult जपः, otherwise सुलभः - very easy for those who are aware.

ईदृग्जप व्रत वतोऽस्य चर्यामाह-

A yogi who is established in this kind of automatic recitation for him this is the daily routine -

दानमात्मज्ञानम्॥ २८॥

(Dānamātma jñānam)

Such a yogi gives as alms to humanity his own knowledge of the self.

प्रोक्त चैतन्यरूपस्य आत्मनो यत् ज्ञानं साक्षात्कारः, तत् अस्य दानं - दीयते परिपूर्ण स्वरूपं, दीयते - खण्डयते निश्वभेदः, दायते - शोध्यते मायास्वरूपं, दीयते - रक्ष्यते लब्धः शिवात्मा स्वभावश्च अनेन इति कृत्वा।

प्रोक्त चैतन्यरूपस्य - a yogi who has become one with God-consciousness, आत्मनो यत् ज्ञानं - साक्षात्कारः तत् अस्य दानं - whatever he sees in his own self that is दान (dāna) for him. The word दान found in this sūtra, has four meanings (1) दीयते परिपूर्ण स्वरूपं इति दानं - which gives him fullness of consciousness that is दानं here दान is made of 'डुदाजदाने' root of Sanskrit grammar which is दा to give (2) दीयते - खण्डयते विश्वभेदः इति दानं - which means that by destroying the differentiated perception of the universe is दानं here दान is made of 'दो अवखण्डने' root of Sanskrit grammar (3) दायते - शोध्यते मायास्वरूपं इति दानं it means that which remains when illusion ends, here दान is made of 'दैप् शोधने' - root (iv) दीयते रक्ष्यते लब्धः शिवात्मा स्वभावश्च इति दानं - means it is that state where the nature of his God consciousness is fully protected. Here दान is made of 'दीड्रक्षणे' root:

अथ च दीयते इति दानं, आत्मज्ञानमेव अनेन दीयते अन्तेवासिभ्यः। here is another meaning of दान। it is in reference to giving whatever is given to another. So those who are his devoted disciples get the knowledge of the self from him तदुक्तं - the same thing is said in some Tantra

दर्शनात् स्पर्शनात् वापि विततात् भवसागररात्।

तारयिष्यन्ति योगीन्द्राः कुलाचार प्रतिष्ठिताः॥

दर्शनात् - by merely looking, स्पर्शनात् वापि - or by touching, विततात् भवसागरात् तारयिष्यन्ति - all their disciples cross over to the other side of the bondage of repeated births and deaths, योगीन्द्राः - those yogic heroes, कुलाचार - प्रतिष्ठिताः - who are established in the kula system.

Those yogic heroes who are established in the kula system or त्रिकाचार they liberate their disciples by merely looking or by touching and cross over them to the other side of the bondage of repeated births and deaths.

(to be continued)



परात्रिंशिका लघुवृत्तिः

Īśvara Svarūpa Svāmī Lakṣmaṇa joo Māharāja

(Continued from last issue)

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः।

स सिद्धिभागभवेन्नित्यं स योगी स च दीक्षितः॥ १९॥

adṛṣṭamaṇḍlo 'pyevam yaḥ kaściddvetti tattvataḥ /

sa siddhibhāgbhavennityam sa yogī sa ca dīkṣitaḥ //19//

"No matter if he has not seen the Guru mandala, Natha maṇḍala, Yogini mandala or the Yogini melāpa mandala. (The disciple becomes purified when he sees all these supreme mandalas, but here there is no need of that).

Because, adrista mandalo'pyevam, although he has not seen those mandalas, for the one who has realized this universal I-consciousness he siddhibhaghavennityam, automatically becomes powerful, eternally powerful. He is a real yogi, sa yogi sa ca diksitaḥ, and he is really initiated."

अनेन ज्ञातमात्रेण ज्ञायते सर्वशक्तिभिः।

शाकिनीकुलसामान्यो भवेद्योगं विनापि हि ॥ २०॥

anena jñātamātreṇa jñāyate sarvaśaktībhiḥ /

sākinīkulasāmānyo bhavedyogam vināpi hi //20

"By this knowledge all the collection of energies, sarvaśaktībhiḥ jñāyate, come before him one by one and introduce themselves and they reveal to him the nature of their activity and also the boons which they can bestow."

"Sakinikulasamanyo bhavedyagam vinapi hi, even without practising yoga, by being established in this state of universal I-consciousness, this yogi becomes one with Śakinī kula, (the collection of those motherly energies of Lord Siva), and he becomes so acquainted with these Devis and Devatas that this whole collection of energies becomes just like his own family."

अविधिज्ञो विधानज्ञो जायते यजनं प्रति।

avidhijño vidhānajño jāyate yajanam prati /

"And although previously he was not aware of the ways of initiation and the drawing of Mandalas etc. he now become aware of everything by the power of this universal I-consciousness."

कालाग्निमादितः कृत्वा मायान्तं ब्रह्मदेहगम् ॥ २१ ॥

शिवो विश्वाद्यनन्तान्तः परं शक्तित्रयं मतम् ॥

kālaṅnimāditāḥ kṛtvā māyāntam brahmadehagam //21//

śivo viśvādyanantāntaḥ param śaktitrayaṁ matam /

"When you begin from kalagni rudra, the lowest element of prithvi and end in maya, this collection of thirty-one elements is found residing in the form of the letter 'sa', the third brahma, sakara."

"Visvadi sivo yavat, and beginning from visva, the start of pure creation, up to anasrita Siva i.e. suddhavidya, isvara and sadasiva, this param saktitrayaṁ, supreme triple form of energy is found residing in the formation of the letter 'au,' aukara."

"And this triple form of three-fold Siva must be perceived in the form of ananta and that is visarga the letter 'ah'. So both sakara 'sa', and aukara, 'au', must be carried, anantantah matam, with visarga 'ah', and this is the formation of 'sauh' bija."

तदन्तर्वर्ति यत्किञ्चिच्छुद्धमार्गे व्यवस्थितम् ॥ २२ ॥

अणुर्विशुद्धमचिरादैश्वरं ज्ञानमश्नुते ।

tadantarvarti yatkimcit suddhamārge vyavasthitam //22//

anurvisuddhamacirādaishvaram jñanamashnute /

"Yat kimcit tadantarvarti, whatever is carried in this way, in this formation of sauh bija, it become purified, suddhamarge vyasthitam. You must know that it is absolutely pure and full of God consciousness. So this universe beginning from prithvī to mayā, from maya to suddhavidya, isvara and sadasiva and from sadasiva to sakti and Siva, all these thirty six elements become purified and one with God consciousness if they are carried and perceived in sauh bija."

"Aisvaryam jnanam aciradasnute and not by your own efforts but by the grace of Lord Siva, this limited soul, this sadhaka achieves the pure knowledge of God consciousness."

तच्चोदकः शिवो ज्ञेयः सर्वज्ञः परमेश्वरः ॥ २३ ॥

taccodakaḥ śivo jñeyaḥ sarvajñaḥ paramēśvaraḥ //23//

"Lord Siva who is all knowing, who is Lord of Lords, who is all pervading, who is transparent, who is full of satisfaction, who resides in His own nature and who is absolutely pure, that Lord Siva is the carrier of individual being: i.e. he carries this individual being towards the knowledge

of God consciousness by perceiving this whole universe in sauh bija."

सर्वगो निर्मलः स्वच्छस्तृप्तः स्वायतनः शुचिः।

यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ॥ २४॥

तथा हृदयबीजस्थं जगदेतच्चराचरम्।

*sarvago nirmalah svaccha-striptaḥ svāyatanah suciḥ/
yathā nyagrodhabijasthaḥ saktirupo mahādrumah //24//
tathā hridayabījastham jagadetaccarācaram/*

"In this universal heart this whole pure and impure world is existing, just like that huge nyagrodha tree which exists in its seed. In the same way this whole universe exists in this bija of the heart, sauh."

एवं यो वेत्ति तत्त्वेन तस्य निर्वाणगामिनी ॥ २५॥

दीक्षा भवत्यसन्दिग्धा तिलाज्याहुतिवर्जिता।

*evam yo veti tattvena tasya nirvanagamini //25//
dikṣā bhavatyasamdigdhā tilājyāhutirvajitā /*

"Whoever knows this way in reality, nirvanagamini diksa he has taken hold of that initiation that will carry him to moksa, final liberation, without being initiated at all. The one who knows the state of God consciousness, who knows this way of entering in God consciousness is really initiated. Outwardly he may not have been initiated, but internally he is actually initiated, there is no doubt about it."

"So for him there is no need of collecting ghee, tila, and ahuti. Without oblations, without collecting all those things his initiation has become complete, because he has already achieved the formation of that universal heart, sauh."

मूर्ध्नि वक्त्रे च हृदये गुह्ये मूर्तौ तथैव च ॥ २६॥

न्यासं कृत्वा शिखां बद्ध्वा सप्तविंशतिमन्त्रिताम्।

एकैकेन दिशां बन्धं दशानामपि कारयेत् ॥ २७॥

तालत्रयं पुरा दत्त्वा सशब्दं विघ्नशान्तये।

शिखासंख्याभिजप्तेन तोयेनाभ्युक्षयेत्ततः ॥ २८॥

पुष्पादिकं क्रमात्सर्वं लिङ्गं वा स्थण्डिलञ्च वा।

*murdhni vaktre ca hridaye guhye murtau tathaiva ca //26//
nyāsam kritvā śikhām baddhvā saptavimśatimantritām /
ekaikena diśām bandham daśānāmapi kārayet //27//
talatrayam purā dattvā saśabdham vighnasantaye /
sikhāsamkhyābhi japtena toyenābhyukṣayet tatah //28//*

puṣpādikam kramātsarvam lingam vā sthandilam ca vā /

"You must place the nyasa of the five fold Deities i.e. Isana, Tatpuruṣa Aghora, Vamadeva and Sadyojata in *murdhni*, the forehead, *vaktre*, the mouth, *hridaye*, the heart, *guhye*, the sexual organ and *murtau*, the whole body. Outwardly these are the five place of nyasa and inwardly these represent, *cit sakti*, *ananda sakti*, *iccha sakti*, *jnana sakti* and *kriya sakti*. And you must place all the five Devatas in all these five places."

Sikham baddhva saptavimsatimantritam. The topmost hair of the head is *prana*, breath, internal breath, not outward breath. You have to bind that breath in twenty seven ways. The twenty seven ways are, twenty-five, plus the beginning and the end of all these movements. And you have to feel your breath in *cit sakti*, *ananda sakti*, *iccha sakti*, *jnana sakti* and *kriya sakti*; in twenty seven ways so the breath should become all pervading. This is the technique of nyasa."

"Then *dasanamapi disam*, you have to bind all the ten directions using the mantra '*sauh*.' That is to say you must feel that all sides are full of *sa* (the objective state), full of *au* (the cognitive state) and full of *ah* (the subjective state). You have to feel that all the ten directions are nothing other than the reality of Lord Siva's existence, which is found in the mantra '*sauh*.'

"And before that you must adjust the clapping of hands three times. (This is outwardly, but inwardly *talatrayam* means to have awareness of the three sounds, *hata*, *ahata* and *anahata*.) And you must do it with sound, *sasabdham*, for removing all obstacles, *vighnasantaye*."

"*Sikha samkhyane*, and by the *abhyasa* of the twenty seven ways of *prana*, you will get *toya*, *ananda rasa*. And this *ananda rasa* you must sprinkle on *puspa* (flowers or objects), *linga* (the cognitive senses) and *sthandila* (the place where the object and the cognitive sense come into contact). In these three places you must sprinkle *anandarasa*."

चतुर्दशाभिजप्तेन पुष्पेणासनकल्पना ॥ २९ ॥

caturdaśābhijaptena puṣpeṇāsanakalpanā //29//

"*Puspa* means flowers but there all the attractive objective world is *puspa* for this *śādhaka*. And this *puspa* must be sprinkled with *caturdasabhijaptena*, with the fourteenth state of Lord Siva '*au*.'"

(The first state in *puspa* is just to perceive some beautiful sound or beautiful form, you have to just look at it. That is the first state and that is in

iccha sakti. The second state is to get some sensation of that puspa. When you get some sensation or some contact that is the second state and that is in jnana sakti. And the third state of puspa is absolute contact, when you are absolutely given to that sound, or absolutely given to that smell, perfectly completely. That is puspa in contact with kriya sakti. That is caturdasabhijaptena puspa.)

"When you are in action, when you are moving in this objective world, in the kingdom of Lord Siva, that is your seat and that is asana kalpana. In action you have to do puja, you have to adore Lord Siva. You have not to adore Lord Siva when you are away from the active world. You have to adore Lord Siva only in the very activity of this world."

तत्र सृष्टिं यजेद्वीरः पुनरेवासनं ततः।

सृष्टिं तु संपुटीकृत्य पश्चाद्यजनमारभेत् ॥ ३० ॥

tatra sṛṣṭim yajedvīrah punarevāsanam tataḥ /

sṛṣṭim tu sampuṭīkṛitya paścādyajanamārabhet //30//

"Tatra sristim yajedvirah, there, in that place, (in the objective world) you must perceive all the creative movements, all the fifty-fold creative movements; that is from a" to 'ksa'; that is real establishment in you asana."

And who can do that?

"Only that sadhaka who is vira (a her), who is bold enough, who is not afraid of this world of activity. (Because in action you get fear, you get afraid of being deprived of your kingdom of Lord Siva.)

"So, he must establish his puja, his adoration in that objective sphere. And when that worship of all this universal objectivity is over then he must be firmly seated again and he must repeat that process where he feels the existence of all the fifty-fold movements of Lord Siva from top to bottom. This asana kalpana has to be repeated again."

"And after that repetition, sristim tu sampuṭikṛitya, this created universe must be united with the state of the creator and the creator must be united with the state of the created i.e. the created and creator must become one, sristim tu sampuṭikṛitya."

"Then pascadyajanamarabhet, you have to commence the technique of worshipping Lord Siva."

सर्वतत्त्वसुसंपूर्णा सर्वावयवभूषिताम्।

यजेद्देवीं महाभागां सप्तविंशतिमंत्रिताम् ॥ ३१ ॥

*sarvatattvasusamī pūrṇāmī sarvāvayavabhūṣitām /
yajeddevīmī mahābhāgāmī saptaviṃśatimantritām / 31//*

"After connecting the state of the creator with the state of the created you have to adore and worship Lord Siva in his female form, in his energetic form. All categories of the thirty six elements are inside that female form, that is sarva tattva sampurnam. All these limbs of the Devi are attractive, sarva avayava bhusitam she is thinning with all these attractive limbs. And all formations that are good formations, attractive formations; attractive smell, attractive taste, rasa, all attractive contacts; things worth smelling, things worth tasting, things worth seeing, things worth touching, things worth speaking, those are the limbs of this Devi."

"And this Devi is mahabhagam, she has great capacity, she has huge capacity because she is capable of holding this whole universe in her own formation. And she has twentyseven fold movements, she is filled with twentyseven fold movements, and you have to adore Lord Siva in this female form."

ततः सुगन्धिपुष्पैश्च यथाशक्त्या समर्चयेत्।

पूजयेत्परया भक्त्या स्वात्मानं च निवेदयेत् ॥ ३२॥

*tataḥ sugandhipuṣṭaiśca yathāśaktyā samarcayet /
pūjayetparayā bhaktyā svātmānamī ca nivedayet // 32//*

"Sugandhipuṣṭaiśca yathasaktyā samarcayet. Afterwards you have to become bent upon collecting all good things for your whole life; all the best things, all the most attractive things. And you have to offer them to yourself and they will go there. That is the reality of worshipping Lord Siva. This is the technique śaivism."

"Sugandhipuṣṭaiśca, means those flowers which have got intensity of good smell. But you must not go and snatch good things from people, yathasaktyā, just whatever is possible for you. So you must collect all good things for adoration of Lord Siva in his female form."

"Pujaytparaya bhaktyā, you must adore the Devi with great love and devotion. And after adoring her you must surrender your whole being to her svatmanam ca nivedayet."

एवं यजनमाख्यातमग्निकार्येऽप्ययं विधिः।

evamī yajanamākhyāta-magnikārye pyayamī vidhiḥ/

"By this way puja is already explained and homa and havana are also done in the same manner. So the reality of puja is the combination of both,

puja and havana."

By meditating in this way the Supreme Goddess of consciousness (Para Devi) is being adored, being worshipped very well, because as long as the internal mala, impurity, is not gone, the svarupa of consciousness does not get worshipped properly. You can't worship that Goddess of consciousness vividly as long as there is mala, impurity. So here, after removing all these internal thoughts and discarding the outward collection of samagri (oblations) for puja, this kind of worship is being explained."

कृतपूजाविधिः सम्यक् स्मरन् बीजं प्रसिद्धयति ॥ ३३॥

kṛitapūjāvidhiḥ samyak smaran bījāṁ prasiddhyati // 33//

"Bija means sauh, the mantra sauh. That sauh mantra is to be recited in the unification of present and past. The exposition of remembering is the unification of present and past. When present is dissolved in the past, then it is smriti. When there is only present, then it is dhyana. When past and present are united, that is smriti, that is remembering."

"So you must remember Lord Siva, you must not meditate on Him. You have to remember Him. And to remember him means to unite the state of God in the present with the past. Bijam smaran, when that sauh bija is remembered in the unification of present and past then the way of worship is functioned completely and that worshipper becomes glorified with all the glories of yoga."

आद्यन्तरहितं बीजं विकसत्तिथिमध्यगम्।

हृत्पद्मान्तर्गतं ध्यायेत् सोमांशुं नित्यमभ्यसेत् ॥ ३४॥

ādyantarahitaṁ bījāṁ vikasattithimadhyagam/

hṛitpadmāntargataṁ dhyāyet somāṁśuṁ nityamabhyasyet // 34//

Now he explains how to remember that sauh bija.

"This bija is without beginning and without end, adyantarahitam, there is no beginning and there is no end. (Because if there is a beginning and end then that bija would not be eternal and hence it would not be worth worshipping.) So you must worship this bija which has neither beginning nor end.

"And this bija is vikasattithimadhyagam, is exposed in the center field of the fifteen movements of tithis, the fifteen movements of days. And those tithis are respectively from a to m. The sixteenth, ah (visarga) is not included as ah is the svarupa of all the tithis; ah is the all pervading centre of tithis. And this bija must be contemplated in the center of the heart, in

the center of the lotus of heart, hritpadma antargatam."

"This bija must always be contemplated in the form of somamsu. (Soma means the intensity of ecstasy and amsu means the flame of that ecstasy; the intensity of the flame of ecstasy.) Somamsum means that complete light of knowledge which is nothing other than prakasa and ananda."

"In other words when the meditator becomes one with the meditated this is the way you should practise and this is the initiation of Lord Siva."

यान्यान् कामयते कामांस्तान्ताञ्छीघ्रमवाप्नुयात्।

अज्ञः प्रत्यक्षतामेति सर्वज्ञत्वं न संशयः ॥ ३५॥

*yānyān kāmāyate kāmāni stānstāñchīghramavāpnuyāt /
ajñah pratyakṣatāmeti sarvajñatvaṁ na saṁśayaḥ //35//*

"Whatever wishes he has, they are fulfilled; those desires of this kind of sādha are fulfilled. Although he is ajnah, without the least information of this world of Trika system, pratyaksatamet sarvajnatvam na samsahah, all information comes to him vividly. Even though he has not read any book of Trika Philosophy, all books shine before him."

एवं मंत्रफलावाप्तिरित्येतद्गुद्रयामलम्॥

एतदभ्यस्यतः सिद्धिः सर्वज्ञत्वमवाप्नुयात्॥ ३६॥

*evam mantraphalāvāpti rityetad rudrayāmalam /
etadabhyasyataḥ siddhiḥ sarvajñatvamavāpyāte //36//*

"So this is the way of achievement of the fruit of this mantra, the fruit of this mystical word sauh. And this is actually Rudrayamala. From the outward point of view this is the essence of the Rudrayamala Tantra. From the internal point of view this is the Rudrayamala itself." (Rudrayāmala means the compilation of Rudra and Rudrani.)

This is the transcendental language of love between Siva and Parvati. This is the real language of love. One who practices this way, the siddhi, the power he achieves is all knowledge, that is all. He becomes sarvajna, that all knowing personality."

Concluding verses:

यदालूनविशीर्णं सद्गोपितं तंत्रभाषया।

अत्राभिनवगुप्तेन भासितं तदनुत्तरम्॥ १॥

*ydālūnaviśīrṇaṁ sadgopitaṁ tantrabhāṣayā /
atrābhinavaguptena bhāsitam tadanutaram // 1//*

Whatever secret is concealed by the technical words of the Tantras, tantra bhasaya gopita, what ever secret is being concealed, just like cutting

the crops and dropping them in the field scatteredly without any krama, without any order, ālūnavisirna. Because sometime you walk on the spiritual path and you are in a fix on some point, and there is no answer. And at that point you don't get any answer from the Tantras, so where will you go? Naturally you will go to your master and that master won't expose anything to you unless that master is Abhinavagupta himself.

So, atrabhinavaguptena bhasitam tadanuttaram, on those points Abhinavagupta has exposed the secret that is concealed by the technical terms of the Tantras, and that concealed thing is bhasitam, clearly revealed by Abhinavagupta in this book.

एतद्विवेकनिष्ठास्तु मा भूय भ्रमभाजनम्।

सच्छिष्याः प्राप्नुतोद्यैव भैरवीभावसंपदम् ॥ २ ॥

etadvivekaniṣṭāstu mā bhūya bhramabhājanam /

sacchiṣyāḥ prāpnutādyaiḥ bhairavībhāvasampadam // 2 //

"O You, who are situated in discriminating and analysing and who have mastered the way of this process. I have revealed this so that you don't go astray, never go astray, so you will always tread on the right path." (Here Abhinavapugpa is refering to Masters.)

"And those who are my disciples, let them achieve the glory of the state of Bhairava adya, here and now."

संपूर्णानुत्तरानन्दयोगक्षेमादि जानताम्।

त्रिलोकीकवलीकारसमावेशविशारदाः ॥ ३ ॥

sampūrṇānuttarānanda yogakṣemādi jānatām /

trilokikavalīkāra samāveśaviśāradaḥ // 3//

And those visaradah who are proficient or clever in digesting this triple-fold universe in their own self, i.e. those who have digested this triple-fold world of wakefulness, dreaming and dreamless sleep in their own nature; let them janatam, let them be enlightened by yoga and kṣema. Let them understand yoga and ksema."

यस्यां सदात्मना पूर्णमिच्छाज्ञानक्रियात्मना।

विसृज्यते यतश्चैमां वन्देऽनुत्तरसंविदम् ॥ ४ ॥

yasyām sadātmanā pūrṇam icchājñānakriyātmanā /

visṛijyate yataścaimāṁ vande'nuttarasamvidam // 4//

"Iccha jnana kriya atmana, the inferor anuttara state of consciousness means entering in the subjective kingdom of consciousness, and the medium anuttara state of consciousness means entering in the cognitive kingdom

of consciousness, and the supreme anuttara state of consciousness means entering in the objective kingdom of consciousness. And this objective world is purnam, is filled with the cognitive kingdom and filled with the subjective kingdom also."

"Yasyam visriyate, this whole world is created and has been created from the objective kingdom of consciousness. It has come out from the objective kingdom of consciousness and it is situated in the objective kingdom of consciousness. The creator and the created field are one. The creator is this objective kingdom and the field where it is created is this objective kingdom. And I bow to that supreme consciousness of this objective kingdom, vande anuttara samvidam."

अभिनवरूपाशक्तिस्तद्गुप्तो यो महेश्वरो देवः।

तदुभययामलरूपमभिनवगुप्तं शिवं वन्दे॥ ५॥

abhinava rūpā śakti stadgupto yo maheśvaro devaḥ /

tadubhayāmalarūpamabhinavaguptam śivam vande //5//

What is the real meaning of Abhinavagupta? Here Abhinavagupta exposes his name in a superior way; Abhinava and gupta.

"Abhinava is the representation of the energy of Lord Siva, because that energy of Lord Siva is always new, always fresh, beyond the limitation of past, present and future. It is always living in the present."

"And Mahesvara Deva is protected by that energy which is always afresh, always anew. And the union of these two, Lord Siva and his energy is Abhinavagupta. I bow to Abhinavagupta," Abhinavagupta says, 'I bow to Abhinavagupta.'

Here ends the explanation of Paratrimika Laghuvritti.

Om Namah Sivaya



Śivarātri in Kāśmir Śaivism

By George Vander Barselaar

In the Dualist Tradition of Śaiva Siddhānta, Śiva, though supreme, is considered to form a third part of the trinity of divinities consisting of Brahmā the creator, Viṣṇu the preserver and Śiva the destroyer. For the monistic tradition of Kāśmir Śaivism, however, the Śiva of this trinity is known as Rudra. In Kāśmir Śaivism, all three Devas - Brahmā, Viṣṇu and Rudra - are merely offshoots of the innumerable energies (śaktis) of Paramasiva (supreme Siva). The Paramasiva of Kāśmir Śaivism sits neither on Mount Kailash nor in any limited worldly abode. In the monistic tradition of Kāśmir Śaivism, Paramasiva is the one reality, the nature of the whole universe, the supreme light of "I" consciousness.

For all sincere devotees of Siva, the fourteenth day of the dark lunar fortnight, falling in the month of *phalgun* (February), is considered extremely auspicious. Most Śaiva Siddhānta traditions believe that on this "night of Śiva" (Śivarātri), access to deeper levels of consciousness is made easier by the fact that the door to Śivas transcendental abode is open, and therefore Śiva's grace is shining forth for everyone. The centuries-old tradition of observing fasts, performing pūjā, or remaining in meditation throughout this night, is common among Siva worshipers."

The Monistic Tradition of Kāśmir Śaivism has a very different understanding of Śivarātri. In his translation of a verse from the Śivastotrāvalī, composed by the Śaiva sage Utpaladeva (8th century A.D.), Swamiji Lakshmanjoo alludes to the meaning of Śivarātri:

"In the abode of your nectarized residence, where the functioning of the sun has stopped completely, and where the light of the moon has taken its end, that is Śivarātri. And that unique Śivarātri shines by its own glory, it is not perceived by an external light, it is glorified by its own light." (Śivastotrāvalī 4:22)

In his commentary Swami Lakshmanjoo points out the hidden meaning of Utpaladeva's hymn.

"Where the functioning of the sun and moon has taken its end is the external meaning of Śivarātri. When the outgoing breath, ingoing breath and all notions of mind have stopped completely, that is the internal meaning

and that is supreme Śivaratri. With internal Śivaratri, you have the rise of cidananda. And that rise of God Consciousness will never occur when there is breathing in and breathing out, or when there are thoughts in your mind. That unique Śivaratri will take place only when these three, in-going breath, out-coming breath and all thoughts, have ceased completely. That is what is known as the real marriage of Śiva and Pārvati."

The Monistic Tantras and Agamas of Kaśmir Śaivism are based on the eternal flow of knowledge that expresses itself in the form of discussions/dialogue between Śiva and Pārvati. Though inseparable, Pārvati is the state of Śiva which has come down one or two steps to become a disciple.

At the conclusion of each Tantra, Śiva and Pārvati embrace and become one. This marriage or union of Śiva (universal consciousness) and Pārvati (universal bliss), is the rise of God Consciousness –the supreme Śivarātri.

In an impromptu talk given in Nepal in 1990 (about one year before passing), Swami Lakshmanjoo gave the following description of Sivaratri:

"Śivarātri means white night; Siva is white, and ratri means night. So, Śivarātri is that night which is bright, white, brilliant and glittering. It is that night in which all things are visible. Actually, Śivarātri is a bright night for yogis and a dark night for limited beings because limited beings feel only darkness at night."

Swami Lakshmanjoo concluded his talk by saying that Śivarātri means the night when you are filled with the śaktipāta (grace) of Lord Śiva. It is that night on which Siva bestows intense śaktipata to whomever he pleases.

From the point of view of Kāśmir Śaivism, the whole of creation is the expression of Lord Śiva and therefore, Śiva's grace is always present in each and every body. If you want it, it is there, if you don't want it, it is still there. Even to have the thought of God is a clear sign of Grace. This is the divine play of Lord Śiva.

For more information about Swami Lakshmanjoo and Kāśmir Śaivism, please visit : www.ishwarashramtrust.net



Abhinavagupta – A Study

By Moti Lal Pandit

Abhinavagupta appeared at that point of historical time when Shaivism, as a distinctive, philosophical system, had taken deep roots in the soil of Kashmir. Shaivism, at the time of Abhinavagupta (10-11th CE), had become so embedded in the psyche of Kashmiri populace that it had branched itself into various philosophical schools of thought, such as *spanda*, *pratyabhijna*, *krama*, and *kaula* schools. Although sufficient degree of integration among the above schools of Shaivism had been realized, yet there were existing a number of gaps of thought and practice among them. It was left to the genius of Abhinavagupta to fill up these gaps, which he successfully accomplished through his magnum opus—the *Tantraloka*, or "The Light on Tantras." This mission of synthesization derived its inspiration from the basic philosophical principles of Somananda and Utpala as well as from the study of esoteric practices of Krama and Kaula Tantric systems. Insofar as the integration of various philosophical principles is concerned, Abhinavagupta accomplished this goal by writing, in his later life, commentaries on such a fundamental philosophical text as the *Ishvarpratyabhijna*, or "The Stanzas on the Recognition of God," of Utpala. Kashmir Shaivism, moreover, is not only a close ally of Tantrism, but is permeated by the presence of esoteric practices. Prior to Abhinavagupta, these esoteric tantric practices were scattered and in the state of diffusion. There was no comparable text like the *Yogasutras* (cf. *Tantraloka*, 1.14) of Patanjali where one could locate them. To fill up this glaring gap, Abhinavagupta undertook the task of systematically interpreting the meaning and significance of these practices in relation to the Yoga of Kashmir Shaivism. It is in his *Tantraloka* where he gave a systematic treatment to all those esoteric practices which otherwise would have remained buried under the layers of historical oblivion (ibid., 1.19).

Abhinavagupta was not only a prolific writer, but was also a man of letters, of unfathomable wisdom, of deep philosophical insights, an aesthetician, and above all a yogi par excellence. Whatever he wrote or commented upon is permeated by the spirit of learning and experience. He began his writing career when he had gained mastery over the various schools of Indian thought, including those of Buddhism. He had studied

the dualistic school of Shaivism, that is, the school tracing its lineage to Amardaka, from Vamanatha, the son of Ekanatha (ibid., 1.37-60). It was from Bhattenduraja from whom Abhinava had learnt the subtle aspects of mono-dualistic philosophy of Shaivism. It was Lakshmanagupta, the disciple of Utpaladeva (ibid.) and the author of *Ishvarpratyabhijna*, who imparted necessary instructions to Abhinavagupta in the field of monistic philosophy of Shaivism. From Shambhunatha, the great master in tantric lore, he learnt the esoteric practices of Tantricism. The school of Tantrism that Shambhunatha represented owes its origin to Trayambakaditya. It was the daughter of Trayambakaditya who initiated the preceptorial line of this school of Tantrism (ibid.). Abhinava pays the highest tribute to Shambhunatha among his teachers for having initiated him in the esoteric lore of Tantricism (ibid., 1.21).

Upon synthesizing all the schools of Shaivism of Kashmir into a single unit, Abhinavagupta appropriately called it the Trika, "Triadic" Shaivism. Traditionally it is believed that the sources of Trika Shaivism are the sixty-four Bhairava Agamas. These Agamas, considered to be canonical, have been listed in the *Shrikanthi Samhita*, and have been quoted by Jayaratha in his commentary, *Viveka*, on the *Tantraloka* (7, *Tantraloka-viveka*, 1.39-44). Most of the Bhairava Agamas, on account of historical upheavals, are no more extant. What we possess at this time are the two Agamas, namely, the *Svacchanda* and the *Rudrayamala*. Apart from the Bhairava Agamas, there are other Agamic texts that too are thought to be the source of Trika Shaivism—and these texts are the eighteen Rudra Agamas and ten Shaiva Agamas. Among all the Agamic texts Abhinavagupta has relied upon, while writing the *Tantraloka*, are the three main texts, namely, the *Vamaka Tantra*, the *Siddha Tantra*, and the *Malini Tantra*. The last two texts have extensively been quoted in the *Tantraloka*, thereby indicating their importance and significance.

Most of the esoteric practices of Tantricism that we find in the *Tantraloka*, particularly the practice of meditation through the six ways of space and time, seem to have been extracted mainly from the sixty-four Bhairava Agamas. Technically this system of meditation is called *shadadhvan*. The other meditational practice, called Kalinaya, the Method of Kali", too seems to have been extracted from the Bhairava Agamas. This meditational practice is a part and parcel of *shaktopaya*, or the "Way

of Energy." This meditational technique is quite complex and can be understood only by them who have made some advance in the practice of the method. The esoteric aspect of this meditational technique consists of twelve mysterious powers of Kali - Kali being the representation of Ultimate Reality. In the Trika Shaivism Kali, however, is conceived of differently than what occurs in the Shakta school of Tantrism in which the Feminine Principle is identified with Ultimate Reality. The Trika thinkers think of Kali as being the absolute power of Shiva who, as the transcendent principle, is thought to be the embodiment of Reality. It is through this power, that is, of Kali, that Shiva as the philosophic Absolute performs the five cosmic activities of creational emanation, preservation, destruction, concealment, and disclosure (Abhinavagupta, *Tantrasara*, pp 28-30). The doctrines and practices of Kalinaya have their source in the *Kramasutra* of Siddhanatha (*Tantraloka-viveka*, 3.157-58), and Abhinavagupta has discussed them threadbare in his *Tantraloka*. The text of the *Kramasutra* is no more available. Quotations of this text are to be found in the *Viveka* of Jayaratha. As lot of quotations from the lost texts are to be found in the *Tantraloka*, so it has become practically a storehouse of information. In the absence of the *Tantraloka* we would have been deprived of the knowledge of important esoteric practices and doctrines of the various schools of Shaivism of Kashmir. Abhinavagupta, thus, has rendered a great service to humanity by preserving the lost practices in his magnum opus, namely, the *Tantraloka*.

The Topics Discussed in the Tantraloka

The text of the *Tantraloka* is encyclopaedic in range and depth. The published text consists of twelve volumes. The essential features of Trika Shaivism have at length been discussed in the various volumes of the *Tantraloka*. It is in the first chapter of the *Tantraloka* in which the basic characteristics of Trika Shaivism have been dealt with. The second chapter concerns itself with the significance of what technically is called the *anupaya*, or a method that may be termed at the "Null Method". This method or way of liberation is called the Null Method because in it the Shaiva yogin is completely free from both internal and external exertions. On account of the grace of Shaiva the yogi has the spontaneous experience of liberation and in terms of which the fetters of bondage are recognized as no fetters. This method is considered to be the highest on account of it

being totally the result of divine grace. Insofar as the third chapter of the *Tantraloka* is concerned, it concentrates its attention on another important method, which closely resembles the Null Method, namely, the *shambhavaupaya*, or the "Method of Shiva." Although little exertion in terms of meditation is involved in it, yet this method too is the result of divine grace (*anugraha, prasada*). Also the concept of *matrika*, or of "Mothers", is discussed along with the Method of Shiva. The *Matrikas* as Mothers are the embodiment of Sanskrit letters, which symbolically represent the power of divine generation. As letters, the *matrikas* constitute mantras, and mantras are such "forces" that unlock the mystery of existence. The first chapter constitutes the first volume, whereas the second and third chapters constitute the second volume of *Tantraloka*.

As the first two volumes of *Tantraloka* concentrate upon the discussion of the Null Way and the Way of Shiva, so the next two volumes, that is the third and the fourth, take into consideration the lower two Ways of Salvation, namely, the *shaktopaya*, "The Way of Energy," and *anavopaya*, "the Individual Way." The fourth chapter, which constitutes the third volume, not only explains the liberative Way of Energy, but also discusses the tantric concept of twelve Kalis, or the twelve energetic modes of the Goddess. Also in this chapter is taken into consideration the philosophic notion of "reflection" (*pratibimbavada*). The theory of reflection tells us as to how the absolute Shiva as pure Consciousness is present in that that is manifest. The presence of Shiva is reflected in the manifest realm in the same manner as one's reflection is reflected in a mirror. Insofar as the fifth chapter is concerned, it explains and discusses the liberative method of the Individual Way. The chapter begins with a discussion about the unique features of Shaivite techniques of meditation (*dhyana*). The Shaivite techniques of meditation radically differ from the ones that have been enunciated in the *Yogasutras* of Patanjali. The Shaivite meditation is characterized by a pictorial visualization of one's own inner potencies or forces. The meditator, while visualizing pictorially these internal forces, correlates them to the cosmic activities of creational manifestation, preservation, withdrawal, concealment, and revelation of Shiva. The meditator, through the process of visualization, arrives at a point of heightened experience whereby complete identity between the individual consciousness and the Cosmic Consciousness is experienced. Also in the method the meditator is asked

to focus his concentration the *shakticakra*, or "the Wheel of Energy," which also is known as the *kalinaya*, or "the Way of Kali." The concentration upon the Wheel of Energy is so focussed as would result in the emergence of a state in which the so-called various internal forces are integrated in the mouth of Cosmic Energy. This method of meditation is also known as "the Yoga of Intellect" (*buddhiyoga*). Next to the method of *shaktopaya* comes the *anavopaya*, or "the Individual way," which is meant for the beginner, and therefore is considered to be inferior to the above mentioned methods. In this method the meditator is asked to engage in such preliminary practices that are easy to practice. In order to stabilize his concentration the meditator is advised to practice the specific type of *pranayama* or "breath control" that has been devised by the Trika Shaivism. The Trika technique of breath control is quite different from the one prescribed by the *Yogasutras*. Technically, the Trika system speaks of this technique as the *uccarayoga*, or "the Yoga of Emergence." The technique is so devised as would enable the meditator to concentrate on the five functions of breath (*prana*) - and the five functions are the *prana*, *apana*, *samana*, *udana*, and *vyana*. The meditator who gains proficiency in this technique is expected to have six types of blissful experiences, which are the *nijānanda*, *nirānanda*, *prāṇānanda*, *brahmānanda*, *mahānanda*, and *cidānanda*. The highest possible blissful experience from the practice of this meditational technique is termed as *jagadānanda*.

The next four volumes of *Tantraloka*, that is, from volume four to seven, consist of seven chapters, that is from chapter six to twelve. In these volumes one of the most important cosmological doctrines of "Six Ways" (*shadadvan*) of space and time has thoroughly been discussed. The meditational techniques that are used in relation to six ways are jointly termed as belonging to the external aspects of yoga (*bhaya-yoga*). The meditator, while meditating upon the six ways of space and time, concentrates on such meditative objects that are external to consciousness. The sixth and seventh chapters delineate not only such meditative techniques that are used in relation to time, but also the esoteric aspects of mantra. We are informed as to how to correlate mantras to the movement of breath in relation to time. This type of meditation is called *cakrodaya*, or "the Emergence of the Wheel." The eighth chapter of *Tantraloka* explains the Trika cosmology. The basic cosmological structure of Trika Shaivism is

based upon the twenty-five Samkhya categories of existence (*tattva*). It, however, adds eleven more categories, and thereby taking it upto thirty-six. The highest category is that of Paramashiva and the lowest one is the phenomenal world. Apart from our empirical world, Trika also believes in the existence of numerous realms, and these realms are inhabited by beings that are invisible to our naked eyes. It is in the context of Trika cosmology that such tantric deities in this chapter are discussed who are supposed to be ruling over these various realms. The ninth chapter concerns itself with such theological issues as, for example, the problem of creation, the appearance of three types of impurities (*malas*), nature of impure beings and of impure realms. Also the philosophical problem of causation is discussed. The Trika mainly follows the Samkhya concept of causation, which believes in the presence of effect in the cause (*satkaryavada*). Also light is thrown upon the nature of beings of various realms, and thereby is also discussed their respective practices and powers. Also the notion of *kala* in relation to space is discussed. Also the technical detail has been furnished as to how *kala* has to be made use of when meditating upon space.

The chapters thirteen and fourteen of *Tantraloka* discuss the theological concept of grace (*shaktipata*). The Trika Shaivism of Kashmir has been termed as the religion of grace, as it is in and through divine grace that the seeker of salvation is enabled to reach his soteric goal of liberation in terms of realizing his unity with supreme Consciousness, namely, Paramashiva. Grace is said to be of three kinds, namely, intense, medium, and slow. Each kind of grace gives rise to a result that befits it. Insofar as chapters fifteen to twenty seven are concerned, they mainly discuss such tantric rituals that have philosophical significance and meditative function. Also such rituals are discussed that are used in various types of tantric initiation (*diksha*). The twenty-eighth chapter discusses such tantric rites which a *tantrika* adept makes use of in his daily worship. The twenty-ninth chapter takes into consideration the important esoteric practices of Kaulism, which basically follows the left-hand tantric path (*vamacara*).

The last volume of *Tantraloka*, namely, the twelfth one, consists of eight chapters, that is, from thirtieth to thirty-seven. In this volume various kinds of *mantras* and *mandalas* have been discussed. The most esoteric practices have not been openly discussed. They are explained in a language

that is ambiguous. The Trika system of thought is discussed thoroughly and it is pointed out that it is such a system of religious thought that supercedes all other systems.

As the text of *Tantraloka* is abstruse, so it cannot be understood without the help of a good commentary. Fortunately we possess a detailed commentary on the *Tantraloka* by Jayaratha (12th century), which is known as *Viveka*. This commentary of Jayaratha is of immense help in understanding the abstruse topics of both theory and practice. The commentary is also a storehouse of quotations of such tantric texts that are no more available. Jayaratha also wrote another commentary on a tantric text, namely, on the *Vamakeshvarumata*, a text belonging to the Kaula tantric school.

The Nature of Bondage

Fundamental to all schools of Indian thought is the belief that man's empirical existence is characterized by unfreedom. And on account of this unfreedom, he experiences every kind of limitation and suffering. This state of conditioned existence is termed as "bondage." The cause for this human bondage is said to be ignorance (*avidya*) and action (*karman*) (*Tantraloka*, 1.25). It is primordial ignorance concerning the nature of reality that terminates in such actions that bind an individual to the peg of transmigration. The Trika Shaivism differs radically from other schools of thought, particularly from the school of Advaita, with regard to ignorance. The term that the Trika school makes use of for ignorance is that of *ajñāna*, which, when translated, means such knowledge that is finite or limited. Ignorance, thus, does not mean, as it does for Advaita Vedanta school, total absence of knowledge (*na-jnana*). For the Trika ignorance denotes such a form of knowledge that is characterized by finitude. It is a limited knowledge of limited beings. As a result of this finite or insufficient knowledge an individual erroneously identifies himself with the limited or finite. Consequently he equates himself with his physical body or with the products of materiality like the intellect or empirical ego. The limited knowledge we as empirical beings have owes its existence to the erroneous perspective we entertain. It is not thus wrong to say that it is the sense of finitude of self-consciousness that is constitutive of empirical knowledge. In other words, it is the sense of finitude of consciousness that is thought to be the substratum or underlying principle of what the Trika calls ignorance.

It is ignorance, or insufficient knowledge, that is seen as the main cause of human bondage. As a bound being, an individual existent always identifies his self-consciousness with finitude. Ignorance, according to the Trika, is of two kinds: innate (*paurusha*) and intellectual (*bauddha*) (*Tantraloka-viveka*, 1.36). The innate ignorance is characterized by an orientation in terms of which an individual experiences himself as being limited and finite. This sense of limitation debars him from experiencing himself as infinite and unlimited. Finding himself limited, and thereby unfree, the individual subjects himself to the flow of space-time temporality (*Tantriiloka*, 1.37-38). It is the subjection to the flow of temporality that really constitutes human unfreedom or bondage. For the Trika thinkers it is the sense of limited individuality, which is caused by innate ignorance, that really obstructs the awareness of infinitude. This sense of being limited results in the rise of the law of restriction (*niyati*), which is the basic feature of temporal existence. As empirical beings, it is the law of restriction that governs us.

The second type of ignorance, namely, the intellectual one, expresses itself in terms of conceptual limitations. Solely depending on his intellect, an embodied existent thinks of himself as well as of his capacities in terms of space and time bound concepts. The limited conceptual knowledge that an individual has of himself leads him to think that his essential nature is as limited and finite as is of any object of Nature. As a self-reflecting being an individual identifies his consciousness with his empirical ego. This limited self-awareness comes to be on account of the finite conceptual knowledge. This kind of ignorance, in short, consists of mental confusion in relation to one's own true nature.

This dyadic classification of ignorance does not mean that they are independent of each other (*ibid*, 1.40). The intellectual ignorance, for example, cannot find its proper expression unless supported by innate ignorance. This mutual support determines their dependence upon each other. It is their mutuality that really is responsible in subjecting an individual being to such worldly experiences that fundamentally are painful. It is the totality of such experiences that is termed as being samsaric. It is legitimate and proper for an individual to seek such a mode of existence that is completely free from samsaric pain. The Trika system recognizes that the esoteric goal of freedom from pain is possible only upon the elimination of

the above two types of ignorance. There is the possibility that the preceptor may, through his miraculous power, cause the destruction of innate ignorance in the disciple, yet, according to the *Tantraloka*, mental confusion may continue its existence on account of the continuance of intellectual ignorance (ibid., 1.45). Prevalence of ignorance will, however, continue to the extent the seeker continues to entertain erroneous intellectual understanding of Reality. The seeker, according to the Trika, has the possibility of overcoming ignorance per se provided he gets himself initiated in the esoteric path of Trika Shaivism. The destruction of ignorance, however, is dependent to what extent the seeker successfully advances in his spiritual path. It is the inner spiritual development that enables the seeker to gain such spiritual powers whereby ignorance may disappear by itself.

As the function of ignorance is to conceal, so the function of knowledge (*jnana*), as an opposite of ignorance, is to reveal what is hidden or concealed. It is on account of the revelatory function of knowledge that it has been equated with the luminosity of light. It is consciousness that alone has the power of revealing the object of knowledge and accordingly consciousness is termed as being characterized by luminosity (*prakasha*). Like ignorance, knowledge, too, has been classified into two types, namely, knowledge that is innate (*paurusha*) and knowledge that is intellectual (*bauddha*). The form of knowledge that terminates in the elimination of all forms of ignorance is said to be intuitive (*pratibha*). Mere intellectual knowledge has no capacity of giving rise to that transcendent knowledge that is ultimate and final. This is so because intellectual knowledge is dependent upon the subject-object duality and the knowledge that is contingent has no possibility of eliminating ignorance in toto (ibid., 1.47). Insofar as innate knowledge is concerned, it is of intuitive nature. On account of its intuitive character, it arises by itself spontaneously (ibid., 1.41). Free from conceptual duality, innate knowledge thereby has the power of removing all such concealing coverings that conceal Reality. The emergence of this knowledge is actualized the moment the limiting individuality of an individual melts away. Upon the disappearance of individuality, and upon the appearance of intuitive knowledge, the seeker has the experience of Reality as pure and infinite I-Consciousness (*samvid*). "This transcendent experience of Reality as being pure I-consciousness results in what in theological terms is called liberation while alive (*jivanamukti*)

and liberation after death (*videhamukti*) (ibid., 1.17).

While analyzing the nature of ignorance as well as of knowledge, it is but natural for the Trika thinkers to speak of the former as being the cause of bondage and of the latter that of liberation. Since Trika Shaivism adheres to the monistic philosophic viewpoint, it is but natural for it to say that an individual being is basically ontologically non-different from ultimate Reality, which is interpreted as being of the nature of pure Consciousness. It is on account of ignorance that the individual being thinks of himself as limited or takes the limited entities as the basis of his self. This erroneous apprehension of the self as being limited is equated with ignorance. As the nature of ignorance is to conceal, so it gives rise to a form of knowledge that is erroneous. It is this erroneous knowledge concerning the nature of Reality that really is seen as the cause of bondage. Ignorance, thus, does not denote the absence of knowledge. Rather it signifies incomplete or insufficient knowledge about Reality. Were ignorance to mean complete absence of knowledge, then there would be no possibility for knowledge to emerge. Since such a situation has never been experienced, it means that each individual being has some knowledge as to what Reality is.

The question that confronts us at this point is the following. Why is it that some individuals develop keen interest in the ways and means that are supposed to terminate in the realization of perfect knowledge concerning ultimate Reality, whereas in some other individuals suffer from the absence of such an interest? The stock-in-trade answer that the Trika gives concerning this question is to resort to theological principle of grace rather than to rational explanation. They who seek the esoteric knowledge of liberation are led on this path by the grace (*anugraha*) of Shiva (ibid, 13.105). It means that the seeker's search for liberative knowledge is basically the result of divine grace that is free and gratuitous. An individual by itself has no capacity of intensifying his desire for divine knowledge. It is grace alone that saves an individual from the perdition of samsaric bondage (ibid., 13.116). It can be pointed out that this divine determinism in terms of grace robs man of his free will and autonomy, even though it may be a limited one. Just as liberation is seen as the result of divine grace, so bondage too is viewed as the result of divine concealment. Both these processes of revelation (that is, grace) and concealment (that is, ignorance) are termed as the divine play of the Lord. The Lord, while concealing his divine nature,

manifests himself as a bound individual. The individual being breaks up the barriers of his boundness the moment he recognizes (*pratyabhijna*) his essential nature to be non-different from that of Shiva. What it amounts to saying is that an individual being is essentially and ontologically divine.

Insofar as the nature and content of ignorance is concerned, it has been explained and interpreted diversely by different schools of Indian thought. It is the philosophical line of thought of a thinker that really has determined his interpretation. There are two broad views that the Indian thinkers have taken up or followed with regard to the nature and content of ignorance. One school of thinkers think of ignorance as being causeless and beginningless, whereas the other school of thinkers believe that ignorance has a cause as well as a beginning. The former are theologically theistic in orientation, and so locate the cause of ignorance in the divine play of the Lord and ascribing the origin of ignorance to the divine play of the Lord. These thinkers thereby can equally say that removal of ignorance too is the play of the Lord. It is a kind of hide-and-seek game that God seems to be playing with the inhabitants of the world. The latter school, while not ascribing any cause to ignorance, terms it as being inexpressible. Although believing ignorance to be beginningless, it can be negated through the revelation of knowledge.

One of the oldest philosophical schools, namely, that of Nyaya-Vaisheshika, is of the view that ignorance is characterized by the sixteen wrong elements of logical reasoning. In contrast to the Nyaya-Vaisheshika, we have the Samkhya-Yoga school that adheres to the notion that ignorance comes to be on account of the mutual confusion (*aviveka*) between the individual consciousness (*purusha*) and the lifeless matter (*prakriti*) (*Samkhya-karika*, 20). The Advaita Vedanta of Shankara thinks that it is the transcendental illusion (*maya*) that really causes ignorance to be. However, this transcendental illusion is not a real entity. It is as illusory as illusion itself. Were *maya* to be real, then it could never be negated, which would mean that ignorance is eternal. If ignorance is eternal, then liberation is not possible. Since ignorance is negated upon the emergence of knowledge, it means that *maya*, too, is unreal. The orthodox Buddhists have equated ignorance with wrong views, which basically means of adhering to extreme philosophical or religious viewpoint. In contrast to the extreme philosophical or religious views, the Buddha propounded the Middle Way. The Middle Way doctrine is contained in the Four Noble Truths. The Mahayana

Buddhists, however, broadened their interpretation with regard to ignorance. The Madhyamika school of Nagarjuna would say that ignorance neither exists nor does not exist. If we negate or affirm one view, we thereby affirm or negate the other view. The purpose of the Middle Way is to have no view at all. This negative approach did not satisfy the Yogacara school. For the Yogacarins consciousness is momentary. In its momentary flow consciousness manifests itself as an ego in different individuals. This appearance of consciousness as ego is determined by the past impressions that remain stored in what is called the storehouse-consciousness (*alaya-vijnana*). Insofar as these subconscious impressions will remain unexhausted, to that extent consciousness as a momentary flow will transmigrate from one existence to another. These subconscious impressions are said to be the basic constituents of ignorance.

The understanding of Trika Shaivism concerning ignorance is derived from its absolutistic theism.

Although affirming Reality to be non-dual, yet Reality is not equated with philosophic impersonalism. The Absolute is not only pure consciousness, but also as reflecting consciousness, which means that the nature of consciousness is not only luminous, but also dynamic. This philosophic conceptuality concerning Reality is, at the popular level of thought, projected in terms of dyadic Couple, Shiva and Shakti. In theological term this philosophic Absolute as consciousness and reflection is termed as God or Lord. For a Trika Shaivite, the cause of ignorance is none other than the divine play of the Lord itself. The manifest universe is nothing but the self-manifestation of the Lord (*Tantraloka*, 33.64-65). This entire process of self-manifestation of the Lord as the manifest universe constitutes the dharna of divine play. Moreover, it is one of his cosmic activity, and the other cosmic activities of the Lord are preservation, withdrawal, concealment, and revelation (*ibid.*, 3.64). The process of manifestation simultaneously involves also concealment. While manifesting himself as the universe, the Lord thereby also conceals himself by appearing as an atomized and bound being. This process of concealment of the Lord is equated with epistemic ignorance (*ibid.*). As a bound being, the individual experiences himself as being a distinct entity. It is as a distinct entity that the individual may be considered as the creation of God.

(to be continued)



Meditations—Experience of a Shiva Yogi

By Shin Shiva Svayambhu

Sit upright as well as you can, sit in the ray, the pillar, the eternal lingam without end in the heights, without end in the depths and give your body the order not to move. Try to feel the uppermost part of the head as if a beautiful light sun and moon-music and silence-everything and nothing as if a beautiful light would come from the highest. Go with your climbing consciousness through the roof of the house, through the clouds, through the stars upwards and always when you have the impression that you can't go any higher then think there would-be a star, the finest star, directly in the zenith. Climbing higher, think, to the highest point of the highest mountain and this highest point is your head and from this highest mountain you go to the highest star in the zenith and higher and higher. Bind yourself with a diamond silk thread of consciousness to the highest, beyond the highest, beyond the highest. And this diamond silk ray comes directly through the middle of the head-don't move, don't allow the body to move-and this fine silk ray comes into the middle of the head, touching there a beautiful light and breathing centre-think of the finest star you have seen in the sky-and the pillar of light, silver and gold, sun and moon, honey and milk goes in the vertical through the whole body -feel it in the throat coming in the heart, the breast, vertical in the navel and in the seat. Feel Sahasrara, feel Muladhara -sitting in a pillar of light, transparent, beautiful, diamond and blue, yellow and white, white, white, white, brilliant white, indescribable white -, and going through Muladhara into the depths, through the ground, through the continents, down into the fire of the earth, into the heat to the holy land in the middle of the earth. Now feel the tension between the highest and the power in the depths, deeper than the deepest. And in the centre of this vertical axis from the highest to the deepest, where even Vishnu and Brahma couldn't find the end or the beginning -in the very centre you see, you feel, you have, you are this diamond silk thread of consciousness -concentrate; concentrate, concentrate, but be without concentration-will, but not will as you know it. Now in the middle of the head, behind the beginning of the nose, behind the centre between the eyebrows, like in the deepest cave.

Now for a little while movement of the body is allowed, so bow a little

and come up, five times -as if you would bow before the five heads of Lord Shiva. Feel the neck, bring the chin more to the throat and open the neck. Feel the breath. When you feel you are ready, come into the upright position again.

■ You have a beautiful, warm light in the neck, the whole back is open, the neck is open, wide -and then once more you don't allow yourself to move, you give the order to your body, now for a while not to move. There is the ray coming from the highest into the depths and in the middle axis of the ray there is this diamond silk thread of consciousness touching in the middle of your head that star. That finest star is a brilliant lingam, the most perfect elipsoid, bipolar. Having the concentration in this fine breathing centre, you also be aware of your breathing, there is only breathing and your observation and feeling of the breath -I am rhythm -I am pulsation -the sudden appearing, spontaneous vibration, pulsation, emanation -and yet behind, beyond all this.

Think of a centre inside the most brilliant but smallest star, inside there is a wonderful nothing of all that you could ever think. Breathing in and breathing out, feel there is a wind in the nose, I am the wind, I am the breath, I am the rhythm of your breathing -together we are going into your body, together we are going out -I am breathing you feel how the whole body, like a baby's body is breathing in growing and breathing out, relaxing. Don't breathe deeply, don't breathe superficially -be the breathe -everything in the breathe -rhythm of the breathe and the two energy points of the turning, breathing in and breathing out. Try to feel with the inside, with the very centre, with the star, try to feel the short moment after holding back, just before breathing out and be aware of the moment just before you breathe in.

Now for a while you allow the body to move. Bow and come up, stretching the whole body. Now bring the body back into the upright position. Now, so as to have more air and more energy, breathe in and out very quickly -softly, quickly with short breaths as if you were sniffing a wonderful perfume of unknown flowers, flowers around the moon on this head of mine. And now go once more to the middle of your head, exactly behind -between the eyebrows and the beginning of the nose -behind it is the entry where the nerves of the spine enter the head, these two have to be brought onto the same level, opening the neck, bringing the chin gently to the throat.

Feel how you are breathing, smiling, breathing deeply. And now feel the middle of the head -feel the breathing and the star in the middle of your head is without weight, without heaviness, swimming on a mirror. You are sitting in the ocean of endless life -this ocean is called "I am life" and the mirror is the appearing consciousness on the level of the middle of the head. Try to bring your sense of hearing there, don't hear my voice only outside, hear inside and the eyes give their light to that middle point and the breathing is going to that point and the energy which holds you upright is going to that point. You are sitting in that water of life and the mirror and the peaceful, endless mirror is just going through your head tingling very gently, the star, as though you could feel the liquid, the silvery circle of the water refreshing your body where that mirror touches the gliding, swimming, flying point without movement. Now you give all your attention, you don't move. Only the breath goes in and out gently without special intention. And millions of diamond, silk rays concentrate, coming to that point from all sides, from the heights, from the depths, from the widths -in front, behind, from all sides come the diamond, silk rays to this brilliant lingam. Of this lingam you may know that inside of this most little centre there is nothing of whatever you could think, but the spring of all -this I am, here I am -here I am speaking. In reality I am in you, I project myself into this sphere of physical appearance and life -substance -space and dance and material. Now give up being this or that, don't take on a position because you are nothing but a spark of light.

Do you know what is sweet? Do you remember sweetness? Remember sweetness smiling, a little happiness and concentrate all this in that star, this brilliant, tiny lingam. Bring all that you can remember of sweetness to this very centre. Think now to this point in the middle of the mirror of consciousness of life, sitting in that water, you are breathing in and breathing out at the same time -millions of radiations are coming from that centre, uncountable, over that mirror which is only a mirror, yet existing, coming like a first vibration, an emanation, pulsation, radiation, from that very centre. Don't allow the body to move, don't allow the body to move! You can move in your whole life, - have some minutes without physical movement, only breathing. Have the will, have the love..... to the world, to God, and this will allows you not to move for some minutes. I want your highest discipline, I want your strongest concentration -as if life depended

on that-as if life and death depend just now on that concentration-because it's true, it just depends on that. If you only want the appearance of life, if you only want the Maya of the Maya, then you don't need a special concentration, but if you want to have real life" oneness with God, truth and real love and eternal bliss and Moksha then concentrate! -as if your life depends on that, because life depends just and only on that! Feel now your nose and the inside of your nostrils, without too much movement, very gently you breathe more deeply -and you go with the rhythm, you go with your own first rituals, ritual in and out -and in and out -concentrate the light from all sides and breathe out, emanation, very small when you breathe in, endlessly wide when you breathe out.

Feel your eyes and the light of your eyes and direct it to the central point. Do the same with ears, taste, smell, touch (feel the whole body), sense of balance, movement, warmth, sense of life, sense of the word, thought and, "I"- all the 12 senses are brought to this centre and offered to God. And all the time breathing in and out feel the pulsation.

The star on the fine diamond, silk thread moves down to the larynx - again see the mirror -breathe in and out humming and thinking OM so as to find the centre of vibration in the larynx. At this point there is a ruby which goes to orange, yellow and white, like metal heating up as you breathe in light, concentrated and out, emanating in all directions.

The star moves down the diamond, silk thread to the middle of the breast, here is the most beautiful lingam full of light and fire and love - feelings are the messengers of love, love is much deeper.

Smile all the smiles of your life, remembering all the good and beautiful experiences -offer them in this centre to God. God is doing it anyway!

You have to be fearless with God, so fearless that you can say inside, "If this one is really God then I want to open myself completely, if not, I will still open myself completely because God will anyway give me good results and protection against him." I am the one, not the enemy: I am coming, I am very near to you being really your friend. Friend of each person, rich or poor, high or low, well-known or forgotten -I forget nobody. I hold all in my love, giving warmth like a mother and giving clarity like a father. So those who would like to enter this special meditation with me are heartily invited. We sit upright, so that your back doesn't have to hold too much -sit upright without too much tension. You just sit and look to your breathing, you are

only breathing and breathing and all the sounds around, like my voice of thunder (from outside) or lightening are heartily invited to be inside. That's why the thunder is here, directly over the roof.

Feel how you are breathing,. don't correct directly, just be in the breathing -be breathe. I am this life, you win by breathing. If you are breathing in a good way, you invite much more of me, you invite much more of Shakti, you win much more of that Prana which you need for all the organs and for every step of higher and higher development. Don't think, just breathe. Be very interested in what happens. In studying breathing you should first learn to write down what you have learnt and to gain that knowledge which you can awaken in every moment, which you can remember in every moment whenever you want. Then don't think,— not knowledge but experience,— don't think about the thing at that moment as if from a distance, it must be like jumping into the ocean.

Courtesy Mrs. Christene
Killen Berger
(to be continued)



मातृकाचक्र सम्बोध और बन्ध-मोक्ष

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‘व्याकरण की दृष्टि से मातृका = ‘वर्ण’ और ‘चक्र’ = समूह का द्योतक है, अतएव ‘मातृका चक्र’ ‘अ’ से लेकर ‘क्ष’ पर्यन्त ‘वर्ण-समूह’ का परिचायक है और भाषा विज्ञान में ‘ध्वनि समूह’ का। अद्वैत शैव दर्शन में मातृका चक्र मात्र वर्णों अथवा ध्वनियों का ही समूहमात्र नहीं है, अपितु संघट्टरूप में मातृका शक्ति, महामातृका शक्ति, कुण्डलिनी शक्ति, महाकुण्डलिनी शक्ति, परावाक् शक्ति आदि तथा पृथक्-पृथक् वर्णों या ध्वनियों की अपेक्षा से ब्राह्मी आदि शक्तियों का संकेतक (Indicator) है। श्रीतन्त्रसद्भाव में कहा गया है कि शक्ति ही मातृका है और वह शिवात्मिका है। यह मातृका शक्ति परम तेज से समन्वित है तथा इसी से चेतन ब्रह्मा से लेकर स्थूल जड़ भुवनों पर्यन्त समस्त विश्व व्याप्त है। यह परावाक् शक्ति एक होते हुए भी जगत रचना के लिए ज्येष्ठा, रौद्री और अम्बा के विविध रूपों में अभिव्यक्त होकर इनके परस्पर संयोग-वियोग से नव वर्णों में प्रकाशित होती है, इसीलिये तब नवधा कहलाती है।

वर्ण वर्ग	अधिष्ठातृ शक्ति
१. ‘अ’ वर्ग (अ, आ, इ, ई, उ, ऊ, ऋ, लृ, ए, ऐ, ओ, औ, अं, अः)	योगीश्वरी, महालक्ष्मी
२. ‘क’ वर्ग (क, ख, ग, घ, ङ)	ब्राह्मी
३. ‘च’ वर्ग (च, छ, ज, झ, ञ)	माहेश्वरी
४. ‘ट’ वर्ग (ट, ठ, ड, ढ, ण)	कौमारी
५. ‘त’ वर्ग (त, थ, द, ध, न)	वैष्णवी
६. ‘प’ वर्ग (प, फ, ब, भ, म)	वाराही
७. ‘य’ वर्ग (य, र, ल, व)	ऐन्द्री / इन्द्राणी
८. ‘श’ वर्ग (श, ष, स, ह)	शाम्भवी
९. ‘क्ष’ वर्ग (क्ष)	चामुण्डा

सद्योजात, तत्पुरुष, ईशान, वामदेव और अघोर रूप पाँच मन्त्रों में व्याप्त होने से पञ्चविद्या कहलाती है। बारह स्वरों (ऋ, ॠ, लृ, ल के बिना) में व्याप्ति से द्वादशस्था कही जाती है और इस प्रकार ‘अ’ से लेकर ‘क्ष’ पर्यन्त पचास वर्ण भेदों से ‘पञ्चाशतविद्या’ कहलाती है। यह पराशक्ति (परावाक्) अथवा पराकुण्डलिनी शक्ति ही कुण्डलिनी

रूप से चिदात्मिका अवस्था में (unmanifeststate) सभी आभासों (manifestations) का बीज (seed) रूप होती है और विश्वमयी दशा में (manifested state) सभी का जीव (जीवन, life) होती है। यह विसर्ग शक्ति (divine creative energy) भी कही जाती है शिव से अभिन्न यह शक्ति सुप्त सर्पवत् साढ़े तीन (3½) वलयों (लपेटों, circles) में लिपटी (colled) होने से शक्ति कुण्डलिनी कही जाती है। एक लपेट (fold) प्रमेय (objects) दूसरी प्रमाण (knowledge) तीसरी प्रमाता (subjects) तथा आधी (half) प्रमा की द्योतक है, जिसमें प्रमाता और प्रमेय दोनों अभिन्न संघट्ट रूप में (indistinguishable unity) अवस्थित होते हैं। अतः यह इसकी प्रसुप्त-सी दशा मानी जाती है। बाह्य जीवन आभासित करने की अवस्था में प्राण 'कुण्डलिनी' कहलाती है। इस अवस्था में संवित् (consciousness) प्राण अथवा जीवन का रूप धारण करती है। भट्ट श्रीकल्लट भी तत्त्वार्थ चिन्तामणि में ऐसा ही मत प्रकट करते हैं। यह प्राण कुण्डलिनी प्रत्येक प्राणी (जीव) में विद्यमान है। आरोह क्रम में जीवन (प्राण) से चेतना (consciousness), जब वह अपने मूल संविद्रूप को धारण कर लेती है, वह परा कुण्डलिनी कही जाती है। इस अवस्था में 'अहम्' और इदम् (विश्व), आत्मा (self) और अनात्मा (Not-self, विश्व प्रपञ्च) की ऐक्य अनुभूति का आनन्द होता है। प्रत्येक वस्तु आत्मा के रूप में भासित होती है।

हृदय में स्थित हुई शक्ति 'एकाणवा', कण्ठ में प्रकाशित होती हुई 'द्वितीयका' और जिह्वामूल में सदा अवस्थित 'त्रिराणवा' कहलाती है। निःसन्देहरूप में, जिह्वा के अग्रभाग में वर्ण निष्पत्ति होती है। इस प्रकार शब्द की उत्पत्ति होती है और चराचर जगत् शब्द से व्याप्त होता है। यह आभास (manifestation) शब्द और अर्थ, नाम और रूप अथवा वाचक और वाच्य से युक्त होता है। परा दशा में ये एकरूप होते हैं और सृष्टिक्रम में दो रूपों में अभिव्यक्त होते हैं, जहाँ वाचक प्रमाता (subject) और वाच्य प्रमेय (object) के लिए है। सभी मानवीय प्रक्रियायें (आचार-व्यवहार, आदान-प्रदान, बोलचाल आदि) वाचक (शब्दों) द्वारा सम्पन्न होती हैं। वाचक मातृका से समन्वित होता है। अतः मातृका (वर्ण, ध्वनि) द्वारा ही सभी जीवों के कार्य कलाप सम्पन्न होते हैं। उनके ज्ञान का आधार मातृका ही है। वह ही अज्ञात होने से उस प्रकार का सीमित वेद्यानुभवरूप ज्ञान करवाती है - "मैं अपूर्ण हूँ" (आणव मल), "दुबला-मोटा हूँ" (मायीय मल), "अग्रिष्ठोम यज्ञ का कर्त्ता हूँ" (कर्म मल), जिससे उस उस प्रकार के अविकल्पक या सविकल्पक अनुभव परामर्श (प्रतीति) के वाचक शब्द के अनुवेध अर्थात् कर्णरन्ध्र से मन में प्रविष्ट होने से (Penetration of different communicative words in the minds) शोक, स्मय, हर्ष, राग-द्वेषादि उत्पन्न होते हैं और तदनुकूल आचरण होता है। तभी श्रीतिमिरोद्घाट

में कहा गया है कि पीठों (इन्द्रियों) की अधिष्ठातृ शक्तियाँ, जो ब्रह्मपाश लेकर ब्रह्मरन्ध्र में चिति के गिर्द घूमती रहती हैं, जीवों को बार-बार मोह में डालती है।

वह मातृका शक्ति, जो वर्ग (वर्ण श्रेणी), कला (शक्ति का सूक्ष्मतम विश्व प्रमेयरूप) आदि का नियन्त्रण करने वाली ब्राह्मादि शक्तिसमूह के रूप में शोभित होती है, श्री सर्ववीरादि आगमों में प्रसिद्ध है कि वह लिपि के वर्णों के निश्चित क्रम में सन्निवेश द्वारा लोगों में सभी प्रकार की क्रियाओं तथा अनुभूतियों को उत्थापित करने वाली है, अम्बा, ज्येष्ठा, रौद्री और वामा संज्ञक शक्तिसमूह से चुम्बित है, वह सबकी अधिष्ठात्री है। इस मातृका शक्ति के अधिष्ठान से ही जीवों को अन्तः (शिव, परासंवित्, आत्मा) अभेद (ऐक्य) विमर्श (अनुसन्धि, अनुभूति) न होने से सतत विश्रान्तिरहित बहिर्मुख ज्ञान होता है। अतः ऐसे ज्ञान को बन्धन का कारण मानना शिवसूत्रों में उचित ही है। तात्पर्य यह है कि सभी ज्ञानों की विश्रान्ति स्वस्वभाव आत्मा में ही है और यह शिवरूप है - ऐसा अनुभव करना ही मुक्ति है, स्वातन्त्र्य है। इसके विपरीत बाह्य विषयों में भटकना, अशान्ति और सभी प्रकार के अभावों का घर होने से, पारतन्त्र्यरूप होने से बन्धन रूप है। तभी स्पन्दशास्त्र में कहा गया है कि अकारादि क्षकारान्त शब्दजननी मातृका से उत्पन्न ब्राह्मी आदि शक्तियों का वह जीव शिकार हो जाता है, जब कलाओं (ककारादि अक्षरों के कारण अपने वास्तविक स्वरूप को नहीं जानता) क्योंकि परमार्थ स्वरूप के आवरण में ये शक्तियाँ सदा उदित रहती हैं। शब्द संभेद से ही विचार उत्पन्न होते हैं और भांति-भांति की क्रियायें सम्पन्न होती हैं और वे शब्द (वर्ण) शक्तियों द्वारा नियन्त्रित रहते हैं।

राजानक क्षेमराज प्रत्यभिज्ञहृदयम् में कहते हैं कि चित्प्रकाश से अभिन्न नित्योदित, महामन्त्ररूपा, पूर्णाहं विमर्शमयी यह परा वाक् शक्ति आदि-क्षान्तरूपा अशेषशक्ति चक्रगर्भिणी है। यही पश्यन्ती मध्यमा, वैखरी के क्रम से ग्राहक (जीव) दशा को प्रकाशित करती है। वहाँ परारूप को अप्रभिधत कर माया प्रमाता के लिये विशेष पदार्थसमूहों के आभास प्रतिक्षण नव-नव विकल्प एवं क्रियाओं से उल्लासित करती है। यद्यपि स्वात्मा की शुद्ध एवं अविकल्प अवस्था होती है, तथापि उसे अवच्छिन्नरूप में प्रकाशित करती है। वहाँ ब्राह्मी आदि देवताओं द्वारा अधिष्ठित ककारादि विचित्र शक्तियों द्वारा व्यामोहित हुआ परतन्त्रतावश परिमित शरीर, प्राणादि को ही अपनी आत्मा मानने लगता है। यही बन्धन की दशा है। जीवदशा में ब्राह्मी आदि देवियाँ भेद विषयक सृष्टि, स्थिति और अभेद विषय का संहार करती हुई उसमें परिमित विकल्पपात्रता ही आरोपित कर देती है। परन्तु पति (शिव, मुक्ति) की दशा दिलाने हेतु उसके लिये भेद विषय का संहार और अभेद विषय की सृष्टि स्थिति प्रकट कर देती हैं। इस प्रकार क्रम से विकल्प राहित्य से

वह समस्त विश्व को अपना वैभव समझता हुआ विश्वात्मभाव से विकल्पों के होने पर भी 'महेशता' को प्राप्त कर लेता है। भट्टदामोदर के अनुसार वामेश्वरी आदि शक्तियाँ खेचरी के रूप में प्रमाता में अवस्थित होकर, गोचरी के रूप में अन्तःकरण में अवस्थित होकर, दिक्चरी के रूप में बहिष्करणों (बाह्य इन्द्रियों) में अवस्थित होकर, भूचरी के रूप में भावों (पदार्थों) में अवस्थित होकर जीव को परिज्ञान द्वारा पूर्ण बनाकर मुक्ति देती हैं और अज्ञान द्वारा उसे अवच्छिन्न बनाकर बन्धन में डालती हैं।

अतः स्पष्ट है कि मातृका शक्ति का विश्व प्रपञ्च में कितना महत्वपूर्ण योगदान होता है। अद्वैतशैव दर्शन में शिवत्व में जीवत्व प्राप्ति का कारण मलों को माना जाता है। ये आणव, मायीय एवं कर्म संज्ञक मलों का आधार शब्दों में निहित प्रत्यय (विचार, ideas) होते हैं। ये शब्द वर्णरूप होते हैं। ये वर्ण अथवा ध्वनि समूह की जननी ही मातृका कहलाती है। अन्ततः यही मातृका शक्ति जीवों के सीमित ज्ञानरूप बन्धन का कारण बनती है। परन्तु इसका सम्यक् ज्ञान अथवा संबोध होने पर यही मुक्तिदायिनी हो जाती है। तभी शिवसूत्रों में कहा गया है कि मातृका चक्र के संधान से विश्व (भेद, द्वैत, बन्ध) का संहार हो जाता है। अतः जो भी इस रहस्य को समझता है, वह शब्दों अथवा वर्णों को मात्र ध्वनिसंकेत अथवा भाषा का माध्यममात्र नहीं मानता है, अपितु शक्तिरूप में अनुभव करता है, जो शिवत्व की प्राप्ति है। मन्त्र विज्ञान, औषधि विज्ञान, मन्त्र अथवा तन्त्र विज्ञान में सर्वत्र यही ज्ञान का मूल है।



गणेश वन्दना स्तुति

गणानां त्वा गणपतिं हवामहे
कविं कवीनामुपमश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत
आनश्शृण्वन्नूतिभिस्सीद सादनम्॥

गणानां गणपतिं त्वा हवामहे = We worship you the Lord Ganapati who is the Lord of ganas all living beings, including the devas, being their creator and protector. कविः means the one who is far-sighted—one who sees what is going to happen – a vision any.

कविं कवीनाम् = The visionary of all visionaries he is kavi of the kavis
उपमा = simili = that by which something is approximated. Many upamas are given in the श्रुति such as space, to describe the all pervasiveness of the Lord; Sun, to describe the effulgence of the Lord & so on.

उपम-श्रवस्तमम् = who has attained great fame through various similes (He is praised in various upamas, yet can not be compared with anything).

ज्येष्ठ = who is most exalted (the persons to be counted & reckoned in society are ज्येष्ठ)

राजं = The one who shines in the hearts of devotees, ज्येष्ठ ब्रह्मणां = The most exalted of the knowers of ब्रह्मण, ब्रह्मणस्पते = O Lord of the Vedas ! नः श्रणवन् = Listening to our praises, ऊतिभिः = with all your means of protecting us, आसीद = Please sit, सादनम् = at the altar of fire ritual in our hearts.

Through praises we worship you, the Lord of Vedas, the Lord of ganas including the devas, the visionary of all visionaries, the one who has attained great fame through various similies the most exalted of the knowers of Brahman and the one who shines in the hearts of devotees. Listening to our prayers of praise please sit at the altar of fire ritual in our hearts, with all your means of protecting us.

Note : The subject matter of the Vedas is not within the range of human perception and inference. It has to be revealed by the source of all knowledge the Lord. The recipients of this sacred knowledge are ऋषि।



श्री रुद्र स्तुति विवेक

(यजुर्वेद से उद्धृत)

ॐ नमो भगवते रुद्राय॥

Prostrations to Lord Rudra (who is destroyer of sin and sorrow)

१. नमस्ते रुद्र मन्यव उतो त इषवे नमः।

नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः॥

रुद्र = O Lord Rudra !, नमः = Salutations to, ते = your, इषवे = arrow
नमः अस्तु ते = Let salutations be to your, धन्वने = bow, नमः = Salutations
be to, ते = your बाहुभ्याम् = two arms (holding the bow and arrow)

Note : (1) Rudra's anger causes destructions : so to propitiate him, salutations first to him who is anger embodied.

(2) नमः means absolute surrender to God denouncing one's ego.

२. या त इषुः शिवतमा शिवं बभूव ते धनुः।

शिवा शरव्या या तव तया नो रुद्र मृडय॥

रुद्र = O Lord Rudra ! ते = By your, इषुः = arrow, या = which, बभूव = has become, शिवतमा = quietened, benevolent, ते = By your, धनुः = bow, शिवं = (which has become) quietened, benign, तव = by your, शरव्या = quiver (holding the arrows), या = which, शिवं = (has become) peaceful, तया = with these, (quietened bow, arrow & quiver), नः मृडय = make us happy

Note : The arrow of Rudra was primarily aimed at me, a sinner, and had assumed a terrific form. Now with my prostrations, it has become pacified.

३. या ते रुद्र शिवा तनूरघोराऽपापकाशिनी।

तया नस्तनुवा शन्तमया गिरिशंताभिचाकशीहि॥

रुद्र = O Lord Rudra ! गिरिशंत = one who abides in the words of vedas ! अभिचाकशीहि नः = May you reveal the truth to us, तया = through that, तनुवा = form, ते = of yours, या = which is, शन्तमया = blissful, शिवा तनुः = has auspicious body, अघोरा = is non-frightening, अपापकाशिनी = gives ज्ञान resulting in the destruction of पाप or रुद्र = O, Lord Rudra, गिरिशंत = one who abides in the words of Vedas ! (O, one who resides on Kailash mountain

!), ते = your, तनुः = body, form, या = which is, शिवा = auspicious, अघोरा = non-frightening, अपापकाशिनी = gives ज्ञान resulting in the destruction of पाप, तथा = through that, शन्तमया = blissful; तनुवा = form, अभिचाकशीहि नः = (may you) reveal the truth to us.

Note : गिरिशंत = (1) One who is revealed by Vedas, and the one who remains in the Vedas as its very content and blesses the humanity. It also means the one who abides in the Kailasa mountain

(2) शन्तमया = which is in the form of blessing; which is blissful.

४. यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत्ः॥

गिरिशंत = O Lord residing in Kailasa mountain, इषुं = arrow, यां = which, बिभर्षि = you are holding, हस्ते = in the Hand, अस्तवे = to throw, कुरु = make, तां = that (arrow), शिवां = peaceful, गिरित्र = O ! Protector of all, abiding in Mount Kailasa, मा हिंसी = do not hurt, पुरुषं = human beings, जगत् = other beings in the world

Note : त्र means one who saves those who surrender to him.

५. शिवेन वचसा त्वा गिरिशाच्छा वदामास।

यथा नः सर्वमिज्जगदयक्ष्मंसुमना असत्॥

गिरिश = O Lord of Kailasa mountain !, वदामसि = we pray, त्वा = you, शिवेन = with auspicious, and अच्छा = pure, वचसा = words, यथा = in such a manner that, नः = our, सर्वम्-इत्-जगत् = entire world of relations & cattle, असत् = may be, अयक्ष्मं = free of disease, and सुमना = with happy mind

६. अध्यवोचदधिवक्ता प्रथमो दैव्योभिषक्।

अहींश्च सर्वाज्जम्भयन्सर्वाश्च यातुधान्यः॥

That Lord

अधिवक्ता = who stands by his devotees, प्रथमः = one who is the foremost greatest, भिषक् = physician, दैव्यः = who dwells as the inner self of devas, जम्भयन् = who destroys, सर्वान् = all, अहीन् = snakes and wild animals that harm (from the front), च = and, सर्वाः = all, यातुधान्यः = evil spirits, (that harm from behind), अध्यवोचत् = May he espouse my cause

Note : (1) Devotee seeks Rudra's intercession. There are gods who have seen the devotee of Rudra having erred and are authorised to deal

with him. But Rudra being the greatest God has full authority and can intercede and say 'no'.

(2) The word “अधि” indicates पक्ष-पातत्वम्, partiality. For the भक्त, he as though, has पक्ष-पातं He crosses all rules and becomes अधिवक्ता, one who speaks in favour of his devotees. अध्यवोचत् = crossing all the rules let him remove all my difficulties etc.

७. असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः।

ये चे मां रुद्रा अभितो दिक्षु

श्रिताः सहस्रऽवैषाप्रो हेड ईमहे॥

असौ = The one in the form of the sun, यः = who is, ताम्रः = copper red (deep red) in colour, (while rising), अरुणः = light red in colour (later), उत = and then, बभ्रुः = golden hued (in the evening), सुमङ्गलः = highly auspicious, अव ईमहे = we pacify (through praise etc), हेड = the anger of, ऐषां = these, रुद्राः = Rudras, ये = who, सहस्रशः = in thousands, श्रिताः = have resorted to the, दिक्षु = quarters, अभितः = on all sides of इमां = this (earth)

८. असौ योऽवसर्पति नीलग्रीवो विलोहितः।

उतैनं गोपा अदृशन् दृशन्नुदहार्यः

उतैनं विश्वा भूतानि स दृष्टो मृडयाति नः॥

नीलग्रीवः = Lord Rudra having blue neck, and, विलोहितः = having red colour, असौ = is the one in the form of the Sun, यः = who, अवसर्पति = moves in the sky from east to west (i.e. rises & sets), उत = Even, गोपा = shepherds, cowherds, अदृशन् = See, एनं = this Rudra (in the form of Sun), उदहार्यः = women carrying water, उत = also, अदृशन् = see, एनं = this Rudra, विश्वा भूतानि = all being (see him), सः = may that Lord, दृष्टो = who is seen (by us), मृडयाति नः = make us happy

९. नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीदुषे।

अथो ये अस्य सत्त्वानोऽहं तेभ्योऽकरं नमः॥

नमः अस्तु = Let my salutations be, नीलग्रीवाय = to the Lord who is blue-necked, सहस्राक्षाय = who has thousand eyes, मीदुषे = who gives the things prayed for, अथो = also, अहं = I, अकरं = offer, do, नमः = my

salutations, तेभ्यः = to them, ये = who are, सत्त्वानः = the attendants, अस्य = of this Lord

१०. प्रमुञ्च धन्वनस्त्वमुभयोरात्रियोज्याम्।

याश्च ते हस्त इषवः परा ता भगवो वप॥

भगवः = O Lord !, त्वम् = May you, प्रमुञ्च = release, ज्याम् = the string, धन्वनः = of the bow, उभयोः आर्त्तियोः = at both the ends, यः च = whatever, इषवः = arrows are, ते हस्ते = in your hand, ताः परा तप = make them out of sight, (ताः = them, वप = throw)

Note : The six mantras starting from the tenth pray for his withdrawing the weapons.

११. अवतत्य धनुस्त्वप्र सहस्राक्ष शतेषुधे।

निशीर्य शल्यानां मुखा शिवो नः सुमना भव॥

सहस्राक्ष = O Lord, who has thousand eyes !, शतेषुधे = O one who has many quivers !, अवतत्य धनुः = make your bow free of string (अवतत्य = making it free of string), मुखा शल्यानां निशीर्य = make the edges of your arrows blunt, (मुखा = edges; शल्यानां = of the arrows, निशीर्य = blunt), भव = (may you) be, शिवः = of auspicious form, and, सुमना = have a blessing disposition, नः = towards us

१२. विज्यं धनुः कपर्दिनो विशल्यो बाणवानउत।

अनेशनस्येषव आभुरस्य निषङ्गथि॥

May the

धनुः = bow, कपर्दिनः = of the Lord with matted hair, विज्यं = be bereft of string, be rendered stringless, उत = also may the, बाणवाः = quiver, विशल्यो = be devoid of arrows may the, इषवः = arrows (outside the quiver), अस्य = of his, अनेशन = loose their destructive power may the, निषङ्गथि = scabbard, अस्य = of his, आभुः = loose its power (to hold a sword)

१३. या ते हेतिर्मीदुष्टम हस्ते बभूव ते धनुः।

तयास्मान विश्वतस्त्वमयक्ष्मया परिबभूव॥

मीदुष्टम = O Lord who gives the desired objects to devotees !, हेतिः = the weapon (arrow), and, धनुः = bow, यः = which, ते = you, बभूव = have, ते हस्ते = in your hand, अयक्ष्मया = are the cause of health, तया = By that,

त्वम् = May you, परिभुज = protect, अस्मान् = us, विश्वतः = from all worldly troubles.

१४. नमस्ते अस्त्वायुधायानातताय धृष्णवे।

उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने॥

O Lord !

नमः = My Salutations, अस्तु = be, ते = to your, आयुधाय = weapons, अनातताय = that are not targetted, (that are not intended to strike), धृष्णवे = (and) that have the potential power to strike, (that are capable of killing), उत = further, नमः = my salutations, ते = to your, उभाभ्याम् = both, बाहुभ्याम् = arms, and, तव = to your, धन्वने = bow

१५. परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः।

अथो य इषुधिस्तवारे अस्मन्निधेहि तम्॥

O Rudra ! may

हेतिः = the weapon (arrow), ते धन्वनः = from your bow, परि वृणक्तु = avoid, अस्मान् = us (including all our relations i.e. sons grand children etc.), विश्वतः = from all directions, अथो = Furthe, यः तव इषुधिः = The quiver (with arrows in it) which you have, निधेहि तम् = May you place (target) that on, अस्मत् = our, आरे = host of enemies

नमस्ते अस्तु भगवन्विश्वेराय महादेवाय।

त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्निकालाय॥

कालाग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय।

सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः॥

नमः = Let my prostrations, अस्तु = be, ते = onto you, भगवन् = O Lord !, विश्वेश्वराय = who is the master of the universe, महादेवाय = who is the great lord, त्र्यम्बकाय = who has three eyes, त्रिपुरान्तकाय = who burnt the Tripura, the city of the three asuras, त्रिकाग्निकालाय = the extinguisher of the Trika fire, कालाग्निरुद्राय = who is the fire of time (which devours everything), नीलकण्ठाय = who is blue necked, मृत्युञ्जयाय = who wins over death, सर्वेश्वराय = who is Lord of all worlds and all beings, सदाशिवाय = who is always a blessing who is ever peaceful, श्रीमन्महादेवाय = who is endowed with all wealth and who is great Lord.

१. नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः॥

नमः = Salutations to Rudra, हिरण्यबाहवे = whose arms are adorned with golden ornaments, सेनान्ये = who leads the armies, च = and, पतये = who is Lord of, दिशां = the quarters, नमः = salutations to him

२. नमो वृक्षेभ्यो हारिकेशेभ्यः पशूनां पतये नमः॥

नमः = Prostrations to the one, वृक्षेभ्यः = who is in the form of trees, हारिकेशेभ्यः = that have green leaves and who is, पतये = Lord of, पशूनां = all beings, नमः = prostrations to him

३. नमः सस्मिञ्जराय त्विषीमते पथीनां पतये नमः

नमः = Prostrations to the one, सस्मिञ्जराय = who has the colour of tender grass that is a mixture of red and yellow, त्विषीमते = who is self-effulgent, and, पथीनां-पतये = Lord of all paths, नमः = prostrations to him

Note : पथीनां-पतये = master of both vedic and tantric ways or, three paths are – उत्तरायण, दक्षिणायन and third one

४. नमो बभ्रुशाय विव्याधिनेऽन्नानां पतये नमो

नमः = Prostrations to the one, बभ्रुशाय = who is seated on the bull, विव्याधिने = who severely afflicts (the sinners), अन्नानां पतये = who is Lord of all foods, नमः = Prostrations to him

५. नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः

नमः = Prostrations to the one, हरिकेशाय = who has original (black) hair, उपवीतिने = who wears the sacred thread, पुष्टानां पतये = who is Lord of those who have excellent virtues, नमः = Prostrations to him

Note : १. हरिकेशाय implies eternal youth २. पुष्टि are ten

(i) वाक्य पुष्टिः (ii) ज्ञान पुष्टिः (iii) शरीरेन्द्रिय पुष्टिः = good health and keenness of the sense organs (iv) धनधान्य पुष्टिः = abundance of wealth & food grains (v) प्रजा पुष्टिः = virtuous children (vi) पशु पुष्टिः = cattle wealth (vii) ग्राम पुष्टिः = flourishing villages (viii) धर्म पुष्टिः = Preponderance of dharma (ix) अणिमादि पुष्टिः = अष्ट सिद्धि (x) गृहक्षेत्रादि = house & richness of the Lands Rudra is the Lord of all these virtues & he blesses his devotees with these.

६. नमो भवस्य हेत्यै जगतां पतये नमः॥

नमः = Prostrations to the one, भवस्य हेत्यै = who is the weapon that

cuts the bondage of Samsara, जगतां पतये is Lord of the universe, नमः = Prostrations to him.

Note : भव = transmigratory existence = samsara हेति = weapon

७. नमो रुद्रायातताविने क्षेत्राणां पतये नमः॥

नमः = Prostrations to the one, रुद्राय = who removes all the sorrows of Samsar, आतताविने = who protects with his bow that is ready for use lie with this stringed bow, क्षेत्राणां पतये = Lord of all the bodies, नमः = prostrations to him

Note : श्रेत्र = body of the jiva, holy places territories

८. नमः सूतायाहन्त्याय वनानां पतये नमः॥

नमः Prostrations to, सूताय = the charioteer (of the chariot of universe), अहन्त्याय = who cannot be destroyed, वनानां पतये = who is the Lord of forests, नमः = prostrations to him

Note : World is like a chariot. He who controls this is सूत

९. नमो रोहिताय स्थपतये वृक्षाणां पतये नमः

नमः = Prostrations to the, रोहिताय = one having red colour, स्थपतये = one who remaining everywhere is the protector of all, वृक्षाणां पतये = who is Lord of all trees, नमः = Prostrations to him.

१०. नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमः

नमः = Prostrations to the one, मन्त्रिणे = who is Master of Mantras (secret doctrines), वाणिजाय = who is revealed by the words of vedas, कक्षाणां पतये = Lord of inaccessible places, नमः = Prostrations to him

Note : (1) वाणिजः = revealed by the वाणी, speech (2) Seven crores of mantras, upnishads with esoteric meanings and all secret doctrines are included in the word मन्त्र he is master of all these and therefore मन्त्री (3) According to some वाणिजाय chief of tradesmen

११. नमो भुवंतये वारिवस्कृतायौषधीनां पतये नमः

नमः = Prostrations to the one, भुवंतये = who causes the growth of the earth (by adding vegetation), वारिवस्कृताय = who resides in the hearts of his devotees (and blesses them) औषधीनां पतये = who is Lord of all herbs, नमः = Prostrations to him.

१२. नम उच्चैर्घोषायाऽऽक्रन्दयते पत्तीनां पतये नमः

नमः = Prostrations to the one, उच्चैः-घोषाय = who (in the war) shouts forth loud war cries (causing terror to the enemies), आक्रन्दयते = who makes the enemies cry (weep), (in helplessness), पत्तीनां पतये = who is Lord of infantry (foot soldiers), नमः = Prostrations to him.

१३. नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः

नमः = prostrations to the one, कृत्स्नवीताय = who is all pervading, धावते = who is on the run (to protect his devotees), सत्त्वनां पतये = who is Lord of Saintly people who have surrendered themselves to him, नमः = Prostrations to him.

(to be continued)



वाख

रचयिता : डॉ० बदरीनाथ कल्ला

लेखक, कश्मीर विश्वविद्यालय के संस्कृत विभाग के सेवानिवृत्त पदाधिकारी है। अब पुनः सहायक प्राध्यापक के रूप में नियुक्त हुए हैं। संस्कृत भाषा के महान् विद्वान् कश्मीरी भाषा में शैव दर्शन सम्बन्धी अनेक लेखों के लेखक राजकीय कल्चरल अकादमी से सम्बन्धित कश्मीरी साहित्य के मनीषी होने के नाते अब लुप्त प्राय 'वाख' शैली का पुनरुद्धार करने में दत्तचित्त है। प्रस्तुत रचना इनकी इस नवीन शैली का शुभारंभ है॥

१. दयि दयि करान प्रोवुथ नो केंह, दयि दयि करान गोय दोह राथ
मनुच दुयी येलि चय त्रावख, अद हो प्रावख परम् गथ॥
२. मन् मंदरस मंज सोरुय वेपिथ छुय श्रपिथ छय यि साऽरय बुतराथ
यि जानुन छु दुर्वर्लब जीवस जाऽनिथ प्रावख चय परम् गथ॥
३. तन नाऽविथ नो मन जांह शोद गोय मन् मन्दिरस चेय त्रुपरिथ बर
तनस मनस येलि कुन करखय त्यलि हो प्रावख परमय गथ॥
४. ज्ञान सऽदरसस मंज गवत् येलि दिख हो म्वलल्य म्वखत् दान लबख हो
आत्म ज्ञान सृत्यन जहान जोतुनावख वुन्य हो प्रावख परम् गथ॥
५. येलि यि जानख स्वख च प्रावख वति वति पोश चयफोल रावस
खवशबू बू सत्य जर् जर् चमकावख परमानन्दस मंज स्वख च प्रावख॥
६. चयथ सिरियि येलि प्रकाश छटे अज्ञान अनिगट् पानय हटे
मन् कुठिस ताऽर्य मचरनये त्यलि हो प्रावख परमगथ॥



॥ बिल्वाष्टकम् ॥

त्रिदलं त्रिगुणाकारं त्रिनेत्रं च त्रिआधम्।
त्रिजन्म पापसंहारम् एक बिल्वं शिवार्पणम्॥ १॥

त्रिशाखैर्बिल्वपत्रैश्च ह्यच्छिद्रैः कोमलैः शुभैः।
शिवपूजांकरिष्यामि एक बिल्वं शिवार्पणम्॥ २॥

अखंड बिल्वपत्रेण पूजिते नन्दिकेश्वरे।
शुध्यन्ति सर्वपापेभ्यो एक बिल्वं शिवार्पणम्॥ ३॥

शालिग्रामशिलामेकां विप्राणां जातु अर्पयेत्।
सोमयज्ञमहापुण्यम् एक बिल्वं शिवार्पणम्॥ ४॥

दन्तिकोटी सहस्राणि वाजपेयशतानि च।
कोटिकन्या महादानं एक बिल्वं शिवार्पणम्॥ ५॥

लक्ष्म्याः स्तन उत्पन्नं महादेवस्य च प्रियम्।
बिल्ववृक्षं प्रयच्छामि एक बिल्वं शिवार्पणम्॥ ६॥

दर्शनं बिल्व वृक्षस्य स्पर्शनं पाप नाशनं।
अघोर पाप संहारं एक बिल्वं शिवार्पणम्॥ ७॥

मूलतो ब्रह्मरूपाय मध्यतो विष्णुरूपिणे।
अग्रतः शिवरूपाय एक बिल्वं शिवार्पणम्॥ ८॥

बिल्वाष्टकमिदं पुण्यैः यः पठेद् शिवसन्निधौ।
सर्वपापविनिर्मुक्त ! शिवलोकमवाप्नुयात्॥ ९॥

ॐ नमः शिवाय



देवताओं के तेज से देवी का प्रादुर्भाव कथा

ऋषि कहते हैं पूर्वकाल में देवताओं और असुरों में पूरे सौ वर्षों तक घोर संग्राम हुआ था। उसमें असुरों का स्वामी महिषासुर था और देवताओं के नायक इन्द्र थे। उस युद्ध में देवताओं की सेना महाबली असुरों से परास्त हो गयी। सम्पूर्ण देवताओं को जीतकर महिषासुर इन्द्र बन बैठा। तब पराजित देवता प्रजापति ब्रह्माजी को आगे करके उस स्थान पर गये जहाँ शंकर और विष्णु विराजमान थे। देवताओं ने महिषासुर के पराक्रम तथा अपनी पराजय का यथावत् वृत्तान्त उन दोनों देवेश्वरों से विस्तार पूर्वक कह सुनाया। देवगण बोले- भगवन् ! महिषासुर सूर्य, इन्द्र, अग्नि, वायु, चन्द्रमा, यम, वरुण तथा अन्य देवताओं के भी अधिकार छीनकर स्वयं सबका अधिष्ठाता बना बैठा है। उस दुरात्मा महिषा ने समस्त देवताओं को स्वर्ग से निकाल दिया है। अब वे मनुष्यों की भाँति पृथ्वी पर विचरते हैं। दैत्यों की यह सारी करतूत हमने आप लोगों से कह सुनायी। अब हम आपकी ही शरण में आये हैं। उसके वध का कोई उपाय सोचिये।

इस प्रकार देवताओं के वचन सुनकर भगवान् विष्णु और शिव ने दैत्यों पर बड़ा क्रोध किया। उनकी भौंहें तन गयी और दृष्टि टेढ़ी हो गयी। तब अत्यन्त क्रोध में भरे हुए चक्रपाणि श्री विष्णु के मुख से एक महान तेज प्रकट हुआ। इसी प्रकार ब्रह्मा, शंकर तथा इन्द्र आदि अन्य देवताओं के शरीर से भी बड़ा भारी तेज निकला। वह सब मिलकर एक हो गये। महान तेज का वह पुञ्ज जाज्वल्यमान पर्वत सा जान पड़ा। देवताओं ने देखा, वहाँ वह ज्वालायें सम्पूर्ण दिशाओं में व्याप्त हो रही थीं। सम्पूर्ण देवताओं के शरीर से प्रकट हुए उस तेज की कहीं तुलना नहीं थी। एकत्रित होने पर वह एक नारी के रूप में परिणत हो गया और अपने प्रकाश तीनों लोकों में व्याप्त जान पड़ा। भगवान् शंकर का जो तेज था, उससे उस देवी का मुख प्रकट हुआ। यमराज के तेज से सिर में बाल, श्री विष्णु के तेज से भुजाएँ प्रकट हुईं। चन्द्रमा के तेज से दोनों स्तनों का और इन्द्र के तेज से कटि प्रदेश का प्रादुर्भाव हुआ। वरुण के तेज से जंघा और पिण्डली तथा पृथ्वी के तेज से नितम्बभाग प्रकट हुआ। ब्रह्मा के तेज से हाथों की अंगुलियाँ और कुबेर के तेज से नासिका प्रकट हुए थे। इसी प्रकार अन्यान्य देवताओं के तेज से भी उस कल्याणकारी देवी का आविर्भाव हुआ।

तदनन्तर समस्त देवताओं के तेज पुञ्ज से प्रकट हुई देवी को देखकर महिषासुर के सताये हुए देवता बहुत प्रसन्न हुए। भगवान् शंकर ने अपने शूल से एक शूल निकालकर उन्हें दिया, विष्णु ने भी अपने चक्र से चक्र उत्पन्न करके भगवती को अर्पण किया। वरुण ने शंख, अग्नि ने शक्ति, वायु ने धनुष तथा बाण, देवराज इन्द्र ने अपने वज्र से वज्र उत्पन्न करके दिया और ऐरावत हाथी से उतारकर एक घण्टा भी प्रदान किया। यमराज ने

कालदण्ड, वरुण ने पाश, प्रजापति ने स्फटिकाक्षकी माला तथा ब्रह्माजी ने कमण्डलु भेंट किया। सूर्य ने देवी के समस्त रोम-कूपों में अपनी किरणों का तेज भर दिया। काल ने उन्हें चमकती हुई ढाल और तलवार दी। क्षीरसमुद्र ने उज्ज्वल हार तथा कभी जीर्ण न होने वाले दो दिव्य वस्त्र भेंट किये। साथ ही उन्होंने दिव्य चूडामणि, दो कुण्डल, कड़े, उज्ज्वल अर्द्धचन्द्र, सब बाहुओं के लिये केयूर, दोनों चरणों के लिये निर्मल नुपूर, गले की सुन्दर हंसली और सब अँगुलियों में पहनने के लिए रत्नों की बनी अँगुठियां भी दीं। विश्वकर्मा ने उन्हें अत्यन्त निर्मल फरसा भेंट किया। साथ ही अनेक प्रकार के अस्त्र और अमोघ कवच दिये, इसके सिवा मस्तक और वक्षःस्थल पर धारण करने के लिये कभी न कुम्हलाने वाले कमलों की मालाएँ दी। हिमालय ने सवारी के लिए सिंह तथा भाँति-भाँति के रत्न समर्पित किये। धनाध्यक्ष कुबेर ने मधु से भरा पानपात्र दिया तथा सम्पूर्ण नागों के राजा शेष ने बहुमूल्य मणियों से विभूषित नागहार भेंट दिया। इसी प्रकार अन्य देवताओं ने भी आभूषण और अस्त्र-शस्त्र देकर देवी का सम्मान किया। तत्पश्चात् उन्होंने बारंबार अट्टहासपूर्वक उच्चस्वर में गर्जना की। उनके भयंकर नाद से सम्पूर्ण आकाश गूँज उठा। देवी का वह अत्यन्त उच्चस्वर से किया हुआ सिंहनाद कहीं समा न सका, आकाश उसके सामने लघु प्रतीत होने लगा। उससे बड़े जोर की प्रतिध्वनि हुई, जिससे सम्पूर्ण विश्व में हलचल मच गयी और समुद्र काँप उठे। पृथ्वी डोलने लगी और समस्त पर्वत हिलने लगे। उस समय देवताओं ने अत्यन्त प्रसन्नता के साथ सिंहवाहिनी भवानी से कहा- देवी ! तुम्हारी जय हो ! साथ ही महर्षियों ने भक्ति भाव से विनम्र होकर उनका स्तवन किया।

ॐ नमो श्री चण्डी माँ की महिमा तुम्हें सुनाता हूँ।

अष्ट भुजी माँ चण्डी की कथा तुम्हें बतलाता हूँ॥

ऋषि बोले, शुम्भ की आज्ञानुसार चण्ड और मुण्ड चतुरंगिनी सेना तथा सम्पूर्ण हथियारों से सुसज्जित होकर चल दिये और हिमालय पर्वत पर पहुँच कर उन्होंने सिंह पर विराजमान देवी को मन्द-मन्द मुस्कराते हुये देखा। तब वे असुर धनुष और तलवार लेकर देवी की तरफ उन्हें पकड़ने को बड़े। तब उन शत्रुओं को इस प्रकार देख, अम्बिका ने क्रोध किया तो भगवती श्याम रंग की हो गयी। उनकी टेढ़ी भौंहे तथा माथे की सिकुड़न से तत्क्षण ही उसमें से तलवार और पाश लिये चीते की चर्म की साड़ी तथा पर-मुण्डों की माला पहनी विचित्र खड्ग धारण किये हुए भयानक सूखा, शरीर, हड्डियों का ढाँचा तथा अति-लम्बे शरीर वाली, जीभ को मुख से बाहर लप-लपाते हुए भयंकर लाल-लाल आँखें जो भीतर को धँसी हुई थीं, ऐसी भयंकर विकराल मुखी काली प्रकट हुयीं।

उनके भयंकर शब्द से सभी दिशाएँ गूँज उठीं। वह देवी असुरों की सेना पर टूट पड़ी और असुरों का भक्षण करने लगी। पार्श्व रक्षक अंकुश धारी, महावत योद्धा और घण्टा सहित हाथियों को हाथ से पकड़कर मुँह में डाल लेती थीं।

इसी प्रकार घोड़े, रथ तथा युद्ध करने वाले सारथी समेत योद्धाओं को पकड़-पकड़ कर मुख में डालकर दाँतों से चबा रही थी। किसी के केशों को पकड़कर, किसी की गर्दन दबा कर, किसी को पांवों से कुचल कर, किसी को छाती से धक्का देकर मार डालती थी। उन दैत्यों के द्वारा फेंके गये अस्त्र और शस्त्र को अपने मुख से पकड़कर दाँतों से चबा कर चूर्ण कर डालती थी।

इसी प्रकार दुष्टात्मा बड़े शरीर वाले असुरों की समस्त सेना में अनेकों को ही तलवार से अनेकों को खट्वांग से मारा और कुछ दैत्यों को दाँतों के अग्रभाग से मार डाला। देवी के द्वारा क्षण मात्र में ही आसुरी सेना का विनाश होते हुये देख चण्ड उस अति भयंकर नेत्र वाली काली के सम्मुख बड़ी शीघ्रता से आया और उसने मध्य भयंकर वाणों की वर्षा करके तथा मुण्ड ने हजारों चक्र फेंककर भयंकर नेत्र वाली देवी को ढक दिया।

काली देवी के मुख में प्रवेश करते हुये वे चक्र इस प्रकार सुशोभित हो रहे थे मानो बादलों में सूर्य के बहुतेरे मण्डल प्रवेश कर गये हों, देवी ने विकट अट्टहास किया उस समय मुख में दाँतों की प्रभा से अति उज्ज्वलता दिखलायी दी। फिर देवी उठकर “हं” शब्द का उच्चारण करती हुई तलवार लेकर महादैत्य चंड के पीछे दौड़ी और उसके केश पकड़कर खड्ग से सिर काट डाला।

चण्ड को मारा गया देख मुंड भी देवी की तरफ दौड़ा तब देवी ने उसे भी तलवार से मारकर धरती पर सुला दिया। चंड और मुंड को मरा हुआ देखकर शेष बची हुई सेना वहाँ से भाग निकली। तत्पश्चात् चंड और मुंड के सिर को लेकर काली देवी चण्डिका देवी के पास गयी और प्रचण्ड अट्टहास करते हुए बोलीं—महापशु असुर चंड-मुंड को संग्राम में मैंने मार दिया है। अब आप इस युद्ध क्षेत्र में शुम्भ और निशुम्भ को मारना। ऋषि बोले। चंड और मुंड दोनों के सिरों को लाते देख काली देवी से कल्याणकारी देवी, मधुर शब्दों में बोली—हे देवी ! तुम चंड और मुंड दोनों महादैत्यों को मार कर मेरे समीप ले आई हो। इस कारण आप इस संसार में चामुण्डा देवी के नाम से विख्यात हो जाओगी।

ऋषि बोले— देवी के द्वारा महादैत्यपति शुम्भ और निशुम्भ के मारे जाने पर इन्द्रादिक सभी देवता अग्नि को आगे करके अभीष्ट के प्राप्त होने के कारण कात्यायनी देवी की स्तुति करने लगे।

सम्पूर्ण संसार की माता प्रसन्न रहो देवता बोले - हे शरणागत के दुःखों को दूर करने वाली देवी - हे विश्वेश्वरी ! प्रसन्न रहो और जगत की रक्षा करो ! हे देवी ! चराचर जगत की तुम्हीं ईश्वरी कही जाती हो, हे देवी समस्त विद्यायें आप ही में निहित हैं।

संसार की समस्त स्त्रियाँ आप ही की मूर्ति हैं। हे अम्बे ! एक तुम से ही यह समस्त संसार व्याप्त है। तुम्हारी स्तुति किस किस भाँति की जा सकती है। तुम तो स्तुति करने योग्य पदार्थों से परे हो !

हे चामुण्डे, हे नारायणी ! आपको नमस्कार है। हे लक्ष्मी, लज्जा महाविद्या, श्रद्धा, पुष्टि, स्वधा, ध्रुवा, महारात्रि, महाविद्यारूपी नारायणी आपको नमस्कार हो। मेघा, सरस्वती, वराभूति, वाभ्रवी, तापसी, नियता और ईशा स्वरूपी, हे नारायणी तुमको नमस्कार है। हे सर्व स्वरूपा, सर्वेश्वरी, सर्व शक्तिमान, हे दुर्गे ! आप हमारी सब निपतियों से रक्षा कीजिये- जो भक्ति तथा नम्रता सहित आपके सम्मुख नत मस्तक होते हैं, बड़े सम्पूर्ण विश्व के आश्रय होते हैं। हे देवी ! आप प्रसन्न होइये। आपने इस समय जिस तरह असुरों का विनाश करके तत्काल ही हमारी रक्षा की है, उसी तरह हमारी असुरों से सदा रक्षा करती रहना। सम्पूर्ण विश्व के पापों तथा उत्पातों के कारण पैदा होने वाले महामारी आदि बड़े-बड़े उपद्रवों को शीघ्र ही दूर करें। विश्व के समस्त दुःखों को दूर करने वाली हे देवी ! हम चरणों में पड़े हुये हैं। हम पर आप प्रसन्न होइये। त्रैलोक्य निवासियों की पूजनीया परमेश्वरी आप हम पर प्रसन्न होकर वर दें। देवी बोली— हे देवगण ! मैं वरदान देने वाली हूँ। जगत के उपकार करने वाले अभिलाषित वरदान मुझसे मांगो, मैं अवश्य दूँगी, देवता बोले- हे अखिलेश्वरी ! आप इस त्रैलोक्य की समस्त बाधाओं को शमन करती रहिये। देवी बोली— वैवस्वत मन्वन्तर के अट्ठाइसवें युग में शुम्भ और निशुम्भ नामक दोनों महा असुर पैदा होंगे। तब मैं गोप के घर में उनकी स्त्री यशोदा के गर्भ से उत्पन्न हो कर विन्ध्याचल पर्वत पर उन दोनों महाअसुरों का संहार करूँगी। तत्पश्चात् पृथ्वी पर अत्यन्त उग्र स्वरूप से अवतार लेकर वैप्रचित नामक महाअसुर का भक्षण करते समय मेरे दाँत अनार के फल के समान लाल-लाल दिखेंगे। उस समय स्वर्ग से देवता और मृत्युलोक में मनुष्य गण मेरी निरन्तर स्तुति करते हुये मुझे रक्त दन्तिका नाम से पुकारेंगे। फिर पृथ्वी पर सौ वर्ष तक अनावृष्टि के कारण मुनियों के प्रार्थना करने पर मैं बिना गर्भ के पृथ्वी पर उत्पन्न होऊँगी। तदन्तर सौ नेत्रों से मुनियों को देखूँगी। अतः मनुष्य शताक्षी नाम से ही मेरी स्तुति करेंगे। हे देवताओ ! तदन्तर मैं अपने शरीर से उत्पन्न शाकों द्वारा जब तक वर्षा न होगी तब तक सम्पूर्ण विश्व का पालन करूँगी। इस कारण जगत में मेरा नाम शाकम्भरी प्रसिद्ध होगा और उसी समय से दुर्गम नामक असुर को मारूँगी। इस कारण मेरा दुर्गा देवी नाम प्रसिद्ध होगा और फिर मैं भी रूप धारण करके मुनिजनों की रक्षा के लिये हिमालय वासी असुरों का भक्षण करूँगी। इस प्रकार मेरा नाम भीमा देवी प्रसिद्ध होगा, जिस समय अरुण नामक असुर तीनों लोकों में भयंकर उपद्रव करेगा, उस समय मैं असंख्य भौरों का रूप बनाकर उस महाअसुर का वध करूँगी। तब संसार में सभी मनुष्य मेरी भ्रामरी नाम से स्तुति करेंगे। इस प्रकार जब-जब इस विश्व में दानवों द्वारा उपद्रव होंगे तब-तब मैं अवतार लेकर असुरों का संहार करूँगी।



Centenary Celebrations of Ishwar Swaroop Swami Lakshmanjoo Maharaj

This is to inform all devotees of Ishwar Swaroop Swami Lakshman Joo Maharaj and scholars of Kashmir Shaivism, that the Centenary years of the Great Saint of Kashmir, Scholar and exponent of Kashmir Shaivism is being celebrated by Ishwar Ashram Trust during the period April, 2006 to May, 2007 at all its three Centers viz Delhi, Jammu & Srinagar.

The Celebrations shall comprise several programmes. Some of the programmes formulated are as under:

1. Holding an International Seminar on Kashmir Shaivism in Delhi.
2. Holding National Seminar on Kashmir Shaivism in Srinagar & Jammu.
3. "Shiva Drishti", an exhibition on Swamiji's life and his preachings on Kashmir Shaivism.
4. Installation of statues of His Holiness Swamiji Maharaj at all the kendras.
5. Conduct of workshops on the Philosophy of Kashmir Shaivism.
6. Release of Video film, Centenary Souvenir, Special issue of Malini Matrika (Journal) Postal stamp and some books on Kashmir Shaivism.
7. Institution of "Ishwar Swarup Lakshmanjoo Samman", an award for meritorious services rendered in the cause of revival and propagation of Kashmir Shaivism.
8. Planning a Centre for Study of Sanskrit and Kashmir Shaivism.
9. Organizing plays, quizzes and other competitions relating to Swamiji's life and philosophy.
10. Organizing Blood donation and free Medical check-up camps.

A number of Committees drawn from devotees, outstanding scholars and specialists are in the process of being constituted and will be notified in due course. Full details of individual proposals are being worked out alongwith financial implications. The overall requirement of funds for the Centenary Celebrations as per preliminary estimates, are likely to be of the order of over Rs. 60 Lakh and a concerted drive for mobilization of funds has to be started right now. In this drive, material contribution and participation of all the devotees & scholars would be crucial. The aim is to have these celebrations at a highly degnified level and of standard befitting the status of Swami Ishwar Swaroopji. The celebration of 1st birth centenary is a once-in-a-lifetime opportunity for our generation in which we have to participate with full involvement & dedication.

Active & enthusiastic participation in large numbers, from all devotees of Swamiji & Scholars of Kashmir Shaivism is invited by Ishwar Ashram Trust to make the Centenary Celebrations a grand success. Constructive ideas and suggestions to be included in the programme of centenary celebrations are invited and may be communicated to the Delhi Kendra at R-5, Pocket -D, Sarita Vihar, New Delhi - 110 076, marked "CENTENARY CELEBRATIONS". Suggestions can also be sent by email to : sadhurk@yahoo.com.

(R. K. Sadhu)

Gen. Secretary Delhi Kendra

ज्योति-स्वरूपाय-लक्ष्मणाय नमः

रचयिता : जया सिबू रैना

विदुषी लेखिका श्रीमती जया सिबू रैना, तन्त्रविद्याविशारद डा० चमन लाल रैना के आश्रय में कल्पलता की तरह स्वतः सिद्ध प्रस्फुरित हो रही है। इनकी रचनाओं में कश्मीर शैवदर्शन की बारीकियों का अनूठा चित्रण है। इनकी भाषा में प्रसाद गुण ओत-प्रोत है। भावगाम्भीर्य निरर्गल है। “मालिनी” के लिए पहिली बार इनकी छोटी कश्मीरी कविता संग्रह पुस्तिका “मांत्रिक भजन दीपिका” से “ईश्वरस्वरूप स्वामी लक्ष्मणजू” पर लिखी सुन्दर कविता उद्धृत की गई है। आशा है विदुषी लेखिका मालिनी के सुरम्य उद्यान को कश्मीर शैवदर्शन सम्बन्धित वल्लरियों से आगे भी सुशोभित करेगी और इस तरह प्रबुद्ध पाठकों का उत्साह बढ़ायेगी॥

— सम्पादक

ईश्वर स्वरूपा ! भगवान् रूपा ! चानि साधनायि छुय नमस्कार।
अकार रूपा ! इकार रूपा ! संवित् स्वरूपा ! छुखना पानुं अवतार॥
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नारान जुवनि सन्ताना ! माहताब काकनि फरजाना ! छुख शिव आकार॥

साधनायि हुंन्जि कऽहवचि प्यठ द्राव ब्रह्मतीजक श्वजर।
ध्यान दारनायि मंज छु संवित् शब्दस स्यठाह थजर॥
आशि मंज आश आशराऽविथ बोवुथ परम ग्यानुक पजर।
रो ‘न्य दामानस श्रो’ न्य गव तत्य् यऽलि त्राऽवुंथ पनुंन नजर॥

‘अमृतेश्वर’ बीज मंत्रु सूत्य होवुथ मनुक सु आकाश।
पानुं ‘सदाशिवन’ लोल न्येथुरव द्युतनय पनुन प्रेकाश॥
कश्यप र्यश सुन्द अऽमि सन्तातन दिच् पोशवुंनु आश।
ईश्वर स्वरूप पानुं र्योश बऽनिथ आव गऽटि मंज गाश॥

मंत्र प्रोवुथ ‘त्रिक’ व्यछनोवुथ ललनोवुथ सु जित्यन्दर।
अनाहत शब्द सूत्य षठचऽक्रदलुक होवुथ ब्रह्मरन्ध्र॥
मूलादारस मंज चित्त चित्ती चेननोवुथ व्ययि मन मन्दर।
तपवुंनि ग्रेकि मंज शिशरुंनि छटि मंज छु शिव सोन्दर॥

यूग बलुँ परजुनोवुथ नखि डखि छि शक्ति तत्व आसान।
शैलपुत्री शिलायि प्यठ, इच्छा शक्ति सान वो'लसान॥
वो 'थ बा जीवो शिव 'रटुन न्यथुर छि तस ति लोसान।
परम शिव परमेश्वर विजि विजि लक्ष्मण जुवस छु बासान॥

आकाश वाऽन्य मंज पानुँ शक्ती लोल बऽरिथ बोवनय।
छि शयुँत्रुह त्वथ पजर, स्वाऽमी राम सुँज आश पूशनय॥
ऋद्धि सिद्धि तहत थऽविमय, ग्यान भण्डान खूलमय।
ग्वर शब्दुक सिखिम मंत्र हयत्, पानुँ माहताब काक सूजमय॥

'त्रिक' शास्त्रन गाह त्राऽव ज्यनय चाने कश्मीर मण्डलस।
त्रिपुर सुन्दरी पम्पोश फोलराऽव मंज प्वखरिबलस॥
बीज मंत्र प्रणविथ, फुलय लऽज्य भूः भुवः स्वः त्रिभवनस।
त्रिकारणमयी पराशक्ती वास को र यच्छायि सान हृदयस॥

प्रजलोवुथ आत्मदीव 'शिव' कीन्दरिथ कऽरिथ साऽरी त्वथ।
परा प्रावेशिकायि, शिवसूत्र शैव आगमव सूँत्य गऽयि मुरवथ॥
'अहम्' प्राऽविथ अहंकार शो' मरिथ अऽनिथ शैव स्मरथ।
पानुँ विश्वोतीर्ण, विश्वात्मिक नच्येव सम्पूर्ण च्यथ हयथ॥

जीव जगत जनारदन ईकोवुथ, यऽलि ह्यछिनाऽविथ प्राणायाम।
तसुँन्दि लोल फुलयि सुँत्य ईशबऽर प्रखट्यव 'हुम-फ्राम'॥
अष्ट सिद्धियव लोल बोर आश्रमस, को 'रुख तति विश्राम।
अमृतेश्वर भैरवन अमृत रूँफस मंज बाऽगराऽव नऽिव जाम॥

चाऽन्य अख अख वाऽनी छि परम ग्यानुक स्पन्द।
शिव सूत्र उद्यमो भैरवः, ज्ञानं बंधः छुनुँ करान बन्द॥
च्यथ छु आत्मा - ई पाऽरिज्ञान थवतम सदा अन्द वन्द।
'जया' त्रिक शास्त्र बूजिथ छस मानान जीव छु स्वछन्द॥





ISHWAR ASHRAM TRUST

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No : IAT/1273/Cond/05

Jammu
13.02.2005

The news of the sudden and untimely demise of Shri Anupam Ji Kaul, shocked the whole of the Guru-Parivar of Swami Ji Maharaj. He was so young that it was an unbelievable news but one has to bow before the wishes of the almighty. A noble soul, gentle and most loveable person as he was very much loved by Gurudev ever since he entered the Ashram, with his father namely Sh. Jankinath Koul Kamal.

The Parivar, sat in silence for two minutes, and prayed to Gurudev to shower bliss to the departed soul and to lead it to the region of Light to which it has just entered as also to give enough strength to the family to bear this great loss.

Sd/-

(B. N. Kaul)

Trustee

N.B. : *Similar condolence meetings were held on the stipulated dates at Srinagar and Delhi Ashrams also and two minutes silence was observed for the upliftment of departed souls. May Sadguru Maharaj bestow eternal peace and relieve them from the pangs of life and death.*



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