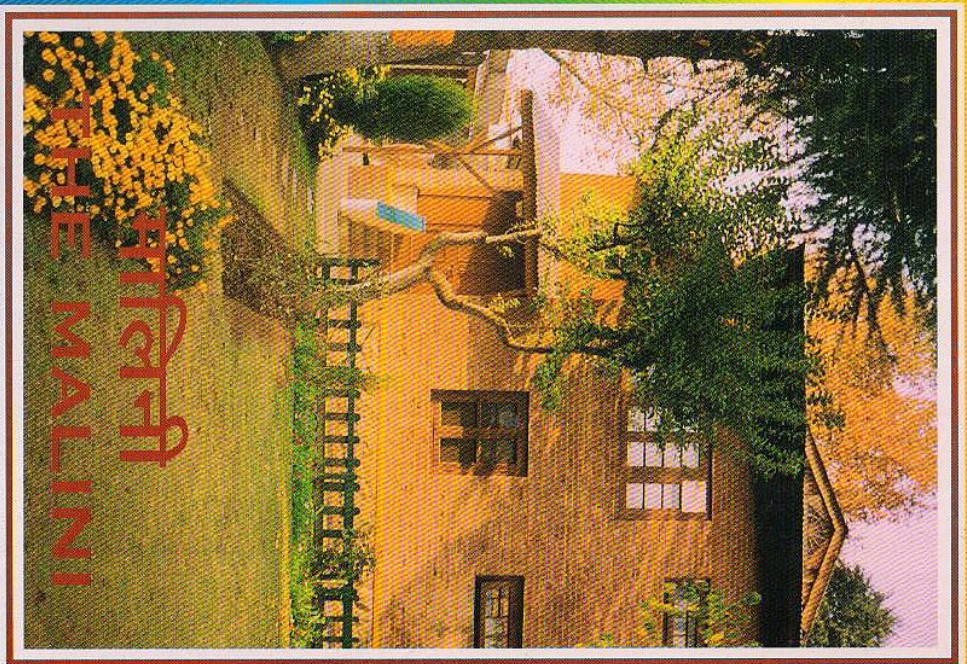


JANUARY, 2003



ISHWAR ASHRAM TRUST
ISHBER (NISHAT), SRINAGAR, KASHMIR

શ્રી રૂંચવરસ્વરૂપ લક્ષ્મણ જૂ મહારાજ



આવિર્ભાવદિવસ

9-5-1907

મહાસમાધિદિવસ

27-9-1991

VOL. VIII

NO. IV

ISSUE XXXI

JANUARY, 2003



मालिनी THE MALINI

Abhinavagupta about Malinī

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति ।
भवभेदास्त्रं शास्त्रं, जयति श्रीमालिनी देवी ॥

*Śrī Malinī Devī is ever victorious. In union
with her all the treatises of non-dualistic
order achieve the nature of divine potency.*

T.A.A. XXXVII

ISHWAR ASHRAM TRUST
ISHBER (NISHAI). SRINAGAR, KASHMIR

Board of Trustees :

Sri Inderkrishan Raina
(Secretary/Trustee)
Sri Samvit Prakash Dhar
Sri Brijnath Kaul
Sri Mohankrishan Wailal

Editorial Board :

Sushri Prabhadevi
Prof. Nilakanth Gurtoo
Prof. Makhanlal Kukiloo
Sri Somnath Saproo

Sri Brijmohan
(I.A.S. Retd.) Co-ordination

Publishers :

Ishwar Ashram Trust
Ishber (Nishat), Srinagar
Kashmir.

Administrative Office :

Ishwar Ashram Bhawan
2-Mohinder Nagar
Canal Road
Jammu Tawi - 180 002.
Tel. : 553179, 555755

Branch Office :

R-5/D Pocket, Sarita Vihar, New Delhi - 110 044
Tel. : 26958308, 26974977
Telefax : 26943307

January, 2003

Price : Rs. 25.00

Yearly subscription : Rs. 100.00

© Ishwar Ashram Trust

Produced on behalf of Ishwar Ashram Trust
by Paramount Printoglyphics, Daryaganj, New Delhi-2. Tel 2328-1568, 2327-1568

ॐ नमः परमसंविद् चिद्वपुषे

विषय सूची : Contents

संपादक की लेखनी से		4
01. Śiva Sūtras	<i>Īśvara Svart̥pa Svāmī</i> <i>Lakṣmanajoo Mahārāja</i>	6
02. Some Important Points to achieve Success in Meditation	<i>Text by Svāmī</i> <i>Lakṣmanajoo Mahārāja</i> <i>Edited by Prof. M.L. Kukiloo</i>	12
03. Kailash Mansarovar Pilgrimage	<i>Rajinder Raina</i>	15
04. Kundalini Sadhana	<i>Sh. C.L. Tickoo</i>	17
05. A Talk on Kashmir Shaivism	<i>Svāmī Lakṣman joo Mahārāja</i>	25
06. मालिनी और हीं का सामान्य अर्थ	<i>तन्त्राचार्य डा० परमहंस मिश्र</i>	28
07. श्री गुरवे नमः	<i>सुश्री प्रभादेवी</i>	31
08. सच्चे ज्ञान का स्वरूप	<i>योगवासिष्ठसार से</i>	34
09. आत्मोन्नति के साधन		37
10. From Ashram Desk	<i>Administrative Office</i>	39

संपादक की लेखनी से

नववर्ष के आरम्भ में मालिनी का प्रस्तुत अंक प्रकाशित करते हुए हमें अत्यन्त प्रसन्नता हो रही है। सद्गुरु महाराज की अपार कृपा से इस नववर्ष का सौभाग्य हम सभी सद्गुरु प्रेमियों के लिए नई प्रभूर्ति का मंगलक हो। भोगरूपी संश्लेष में निमग्न यह मनरूपी मातंग भीषण इच्छा वेलाओं से टकराया जा रहा है। कामरूपी अत्यन्त बलिष्ठ ग्राह (मगरमच्छ) अकस्मात् आकर इसे निर्दयता से ग्रस रहा है। अपनी संपूर्ण शक्ति लगाकर भी इससे विमुक्त होना उसके लिए टेढ़ी खीर है क्योंकि मानव शरीर में हो निरन्तर बास करने वाले काम, क्रोध, लोभ, मोह, मद, मात्सर्यरूपी विषैले जन्तु इस मन मातंग को परास्त और विचलित करने में लगे हुए हैं। इस संव्रन्त तथा आर्त परिस्थिति में इधर-उधर व्याकुल और विह्वल होकर अपने कृत कर्मों का चिन्तन करने के अनन्तर उसे यह अनुभव हो रहा है कि छल कपट, अन्याय और असत्य से उपार्जित सम्पत्ति के भागीदार इस समय मेरे नाम को छाया से भी दूर भागना चाहते हैं। इस दुविधा में सद्गुरु नाम स्मृति का सहारा हो एक मात्र सहारा रहता है जो करुणामिन्धु कृपालु और दयालु विशेषणों को सफल करते हैं। सद्गुरु महाराज ही स्थावर और जंगम संसार के रक्षक हैं। अपने भक्त का उद्धार करने के लिए वे सदा कटिबद्ध रहते हैं। सद्गुरु महाराज साक्षात् शिवावतार हैं। शुभ संकल्पों के तुरन्त संपूरक हैं। भवभूत समन्वित है। संपूर्ण शास्त्र निर्दिष्ट मुक्ति लक्षणों के प्रपूरक हैं। सुसंस्कृत शुद्ध बुद्धि द्वारा भी अज्ञेय स्वरूप वाले हैं। शास्त्र ज्ञानरूपी कमलाकर के भास्कर हैं। योगमायारूपी सागर से उपजे कल्पतरु के समान सर्वकामना साधक है। हे सद्गुरु! सोम, सूर्य और तारे आपको शक्ति के व्यापकत्व के निरन्तर साक्षी हैं। आप हंसवत् निर्मल और निष्कलंक हैं तथा नीरक्षीर विवेचन में व्यापृत हैं। चरणारविन्दों के आश्रय में शरणार्थी प्राप्त कराने की कृपा से कार्यकार्य विवेक शालिनी मनीषा प्रदान करने को आतुर हैं। चित्शक्तिरूप अमृत से उद्भूत चैतन्य रूपी चन्द्रमा की चन्द्रिका हैं। सत् और असत् से परे अनिर्वचनीय निर्विकल्प समाधि से ज्ञेय होकर भी सविकल्पक समाधि ज्ञेय है। अपने भक्तों व प्रेमियों के सुन्दर व मधुर मूक्तों का श्रवण करने के लिए, उनकी बाणी को निजगुणगान से पवित्र करने के लिए तथा नेत्रों को अपनी मनमोहिनी छवि से तृप्त करने के लिए ही चरमचक्षुगोचर परम सुन्दर स्वरूप को आपने धारण किया है। हे सद्गुरु महाराज ! आपके इस दिव्य विराट् स्वरूप को हम बारम्बार प्रणाम करके अपनी मनोकामनाओं को निरन्तर प्राप्त करते रहते हैं। हे योगीन्द्र ! हम आपके सेवक हैं हमने

अपना सब कुछ आपको समर्पित किया है अतः इस नववर्ष में हमारी चिरकालिक माधको पूर्ण करके शीघ्रातिशीघ्र कल्याण तथा योग क्षेम करने की दया कीजिए।

जय गुरुदेव !

गतांक में हमने यह सूचित किया था कि दिल्ली स्थित सगिता विहार के ईश्वर आश्रम का रुका पड़ा कार्य अब तेजी से सम्पन्न हो रहा है। हमें आशा है कि हमारी मानसिक इच्छा के अनुसार इस ईश्वर आश्रम भवन में एक बड़ा 'हाल' जिसमें सद्गुरु महाराज की वधाविधि दैनिक पूजा का अनुष्ठान होगा, सद्गुरु जन्म जयन्ती अर्थात् २८ अप्रैल २००३ तक संपूर्ण होगा। सद्गुरु महाराज की कृपा यदि होगी तो इस वर्ष की जन्म जयन्ती का कार्यक्रम इसी नवनिर्मित विशाल कमरे में आयोजित करने का संकल्प हमने किया है। आप सभी महानुभावों से निवेदन है कि इस दिव्य कार्य में समिलित होकर कार्यक्रम की शोभा बढ़ाइये और पारलौकिक तथा इहलौकिक सुख से समृद्ध होवें। ईश्वर परिवार तथा ईश्वर आश्रम ट्रस्ट के सदस्य उन सभी सद्गुरु भक्तों तथा प्रेमियों के आभारी हैं जिन्होंने इस ईश्वर आश्रम भवन के निर्माण कार्य में तन मन धन से सहयोग दिया और दे रहे हैं। विशेषतया दिल्ली केन्द्र के अध्यक्ष श्री अवतारकृष्ण गंजू धन्यवाद के पात्र हैं जो अपने कार्य में अति व्यस्त तथा दिल्ली के दूर सोमावर्ती प्रदेश के वासी होने पर भी निर्माणकार्य को देखने के लिए समय समय पर उपस्थित होकर अपनी अटूट गुरुभक्ति का परिचय देते हैं।

सभी दानी महानुभावों से निवेदन है कि हमारी न्यूनताओं की ओर दृष्टि न डालकर अपनी दानवीरता का यथावत् परिचय देकर हमें कृतार्थ करें। स्मरण रहे कि उनकी यह आर्थिक सहायता केन्द्रीय आयकर विभाग की धारा ८० के अन्तर्गत आयकर से विमुक्त होगी। स्मरण रहे कि जिन दानवीरों की दस हजार रुपये की राशि अमृतेश्वर भैरव मन्दिर के निर्माण के लिए प्राप्त होगी उनका पूर्ण परिचयात्मक विवरण उनके रंगीन फोटो के साथ मालिनी में प्रकाशित होगा।

समस्त ईश्वर आश्रम परिवार की ओर से नववर्ष की हार्दिक शुभकामनायें।

जय गुरुदेव !

— प्रो. मखनलाल कुकितू

ŚIVA SŪTRAS

Vimarśinī Sanskrit Commentary of Śrī Kṣemarāja

Īśvara Svartūpa Svāmī Lakṣmanajōo Māharāja

(Continued from last issue)

कलादीनां तत्त्वानामविवेको माया ॥ ३ ॥

(*Kalādhīnāṃ tattvānām avivēko māyā*)

Ignorance of the essence of universal Action and universal Knowledge is illusion - the Māyā.

किंचित् कर्तृतादिरूप कलादिक्षित्यन्तानां तत्त्वानां कञ्चुक-पूर्यष्टक-स्थूलदेहत्वेन अवस्थितानां योऽयमविवेकः—पृथक्त्वाभिमतानामेव अपृथगात्मत्वेन प्रतिपत्तिः, सा माया-तत्त्वाख्यातिमयः प्रपञ्चः। तदुक्तं श्रीतन्त्र-सङ्घावे—

कलोद्बलित चैतन्यो विद्यादर्शितगोचरः।

रागेण रञ्जितात्मासौ बुद्ध्यादि करणैर्युतः॥

एवं मायात्मको बन्धः प्रोक्तस्तस्य दरात्मकः।

तदाश्रयगुणे धर्मोऽधर्मश्चैव समासतः॥

तत्रासौ संस्थितः पाश्यः पाशितस्तैस्तु तिष्ठति।

इति। स्पन्दे तु

अप्रबुद्धधियस्त्वेते स्वस्थिति स्थगनोद्यताः।

इत्यनेन एतत् भङ्ग्या उक्तम्॥ ३ ॥

Then all these thirtione elements starting from Kalā element to Prithvi (earth) element are filled with ignorance in the state of illusion. Kalā is beginning of संसार, and पृथिवी is the end. In the world of enlightenment there are five elements from शुद्धविद्या to शिव namely शुद्धविद्या, ईश्वर, सदाशिव, शक्ति and शिव। These are filled with enlightenment so these are pure elements. When you are not aware in this way that everything is filled with knower and knowledge in divinity, by this way you find that knower is inside knowledge and knowledge is inside knower. If you are not aware of it or if you do not understand it then these thirtione elements are there. You move in these thirtione elements and you cannot possess the undifferentiated knowledge of these thirtione elements. If you possess the knowledge of these thirtione elements then you have to perceive that

these are one with five pure elements. When you do not know then there is kingdom of Māyā (individual Śakti) not of Svātantrya Śakti.

When coming down from your real nature kalā is the first element, किञ्चित् कर्तृतादिरूप — limited doership, this checks you by possessing the power of all doing but possesses the power of some doing कर्तादक्षित्यन्तर्ता — from Kalā tativa to the earth, you come down by this process in the world of limitation where you finally move to the पृथ्वी element the grossest state of संसार। कञ्चुक — six coverings (Māyā, Kalā, Vidyā, Rāga, Kāla, Niyati, māya, kṛtā, vidyā, rāga, kāla, niyati) cover our true nature पुरुषक — city of eight elements i.e. शब्द, स्पर्श, रूप, रस, गन्ध — five subtle elements and मन, बुद्धि, अहंकार। स्थूल देहत्वेन अवस्थितानां — five organs of cognition, five organs of action and five gross elements and प्रकृति and पुरुष are arranged in the form of thirtyone elements, योज्यमविवेकः — this non-discrimination, पृथक्त्वाभिमतानामेव — which are considered to be separate. अपृथगात्मत्वेन प्रतिपत्तिः— knowing that you are one with that, सामाग — that is माया, तत्त्वाख्यातिमयः प्रपञ्चः — absolutely depriving of your nature of awareness. When you do not know these thirtyone elements undifferentiatedly then you know that you are not one with that thus you are one with your body. God is not one with your body. When you know that all bodies are universal bodies then you are elevated and no question of getting down in the world of ignorance. That is Māyā. Māyā is coming down in such a way that you are absolutely deprived of your true nature. तदुक्तं श्री तन्त्रमद्भावे — as is said in Tantra sadbhāva :-

कलौद्वलित चैतन्यः — when your God consciousness (चैतन्य) is fenced by कला etc. five coverings (knowing in limited way) and these five coverings and the function of विद्या (limited knowledge is to guide you in a limited way) रता gets you attached to that part. Sometimes of some great soul meets you and wants you to come out of that part but you do not accept it because you are attached to रता with organs and intellect etc. Hence मायात्मकोबन्धः— this limited way of mind of illusion is bondage to you who is filled with fearfulness in brief doing right or wrong he does not know that because he is deprived of that divinity of joy. That joy is vanished when we take refuge to these limited ways of life and our God

consciousness is thinned and is not found any more. So being entangled in that fence you become just like a beast स्पन्दे तु — in Spanda also इत्यनेन एतत् भङ्ग्या उक्तं — the same idea has been expressed in another way in the following verse :—

अप्रबुद्धभियस्त्वेते— that whose intellect has not risen are not favoured by engries of action knowledge, intellect mind and ego. For not being awake they are deprived of that God consciousness. Those who are fully awake of God consciousness these very organs lead him to God-consciousness अतश्च एतत् प्रशमनाय— so to subside the limitation of being of life :—

शरीरे संहारः कलानाम् ॥ ४॥

(*Śaṅṛe samhārah Kālānam*)

So one has to absorb the individuality of principles (tattvas) in one's own body successively i.e. absorb the five elements into five Tammātras those in turn into the five organs and finally integrate them in the Supreme -consciousness.

महाभूतात्मकं पुर्यष्टकरूपं, समनान्तं यत् स्थूलं, सूक्ष्मं, परं शरीरं तत्र याः पृथिव्यादि शिवान्त तत्त्वरूपाः कला भागाः, तासां संहारः— स्वकारणे लयभावनाया दाहादि चिन्तनयुक्त्या वा ध्यातव्यः, इतिशेषः।

महाभूतात्मकं — of the five gross elements, पुर्यष्टक रूपं - the subtle body having five Tammātras, mind intellect and ego (in all eight) समनान्तं यत् स्थूलं, सूक्ष्म परं शरीरं — the highest body of Prāṇa, subtle मन upto समान्त and gross body. तत्र there. याः— those, पृथिव्यादि शिवान्त तत्त्वरूपा — from the earth etc. to Śiva all tattvas, कलाभागाः— all the constitutive parts, तासां— of them संहारः— dissolution, स्वकारणे — into the preceding causes लयभावनाया — by concentrating in a particular way. दाहादि चिन्तनयुक्त्या — by way of burning etc वा or, ध्यातव्यः contemplated upon इतिशेषः to be taken part of the sūtra. यदुक्तं श्रीविज्ञानभैरवे as is said in Vijnānabhairava:

भुवनाध्वारिरूपेण चिन्तयेत् क्रमशोऽखिलम्।

स्थूल सूक्ष्म परस्थित्या यावदन्ते मनोलयः॥

इति।

The gross formation of the world is भुवनाद्वा the subtle formation of the world is तन्माद्वा the subtlest formation of the world is कल्पाद्वा। Make भुवनाद्वा to enter into the world of तन्माद्वा through imagination. Take the gross formation of the objective world in its subtle formation and that subtle formation in the subtlest formation. By making journey successively from gross to subtle and from subtle to subtlest and in the end he becomes unminded.

तथा — and

कालाग्निना कालपटात् उत्थितेन स्वकं पुरम्।

प्लुष्टं विचिन्तयेत् अन्ते शान्ताभासः प्रजायते॥

Imagining that fire of God-consciousness has risen from the big toe your right foot and your whole body has been put to ashes, is burnt. Then the peaceful state of Lord Śiva is attained. इति।

एवमादि च सर्वागमेष्वस्ति — These kinds of meditation are found not only in this Tantra but in all तन्त्र श्रीपूर्वशास्त्रे ध्यानादि एव आणवत्त्वेन उक्तं-मालिनीविजयतंत्रे। it is why

उच्चारकरणाध्यान वर्षा स्थान प्रकल्पनैः।

यो भवेत्स समावेशः सम्यगाणव उच्यते॥

ways of meditation and imagination are described in the inferior world of आणवोपाय (inferior उपाय) not शाक्तोपाय or शाम्भोपाय। एतत् च स्थूलत्वात् शाक्तोपाय प्रकाशात्मनि स्पन्दशास्त्रे न संगृहीतम् — this आणवोपाय (Āṇavopāya) has not been explained in Spanda because in Spanda only शाक्तोपाय and शाम्भोपाय are described, Āṇavopāya being the inferior way of meditation.

The full Samāveśa (समावेश) which occurs by means of Uccāra (उच्चार holding the mind at rest on Prāṇa) Karana (करण—mystic practice) Dhyaṇa (वर्ण—concentration नाद sound of a letter, Sthānaprakalpana (स्थानप्रकल्पन—place of concentration mainly on three—the body, the breath and outside the body) is known as Āṇava Samāveśa.

यत्तु अत्र पर्यावसान भङ्गाद्या शाक्तादि अस्ति तत् अस्माभिः अत्रापि स्पन्द ग्रन्थात् संवादितं संवादयिष्यते च किञ्चित् — in this chapter of Āṇavopāya, on the various points of termination you find the touch of Śāktopāya there. In explaining Śāktopāya you find the touch of Śāmbhavopāya on the various points of

termination (where all the activities end that is termination just to say that bus route terminates at Harvan (a place near Shalimar Garden) it is termination). स्रष्टु Śāstra explains Śākta and Śāmbhava by पर्यवसान भङ्गत्वा by ending points. Termination is not only ending point but it is beginning point also that will be narrated in Spanda also and shall be supported further also.

What you have to do? In your own body of wakefulness, dreaming state and dreamless state, you have to make all these Kalās to enter in each other. To express clearly we have to remember that from the element earth to Śivatattva, there are five enclosures namely Nivṛttikalā (निवृत्ति कला) Pratiṣṭha kalā (प्रतिष्ठाकला) Vidyākālā (विद्या कला) Śāntākālā (शान्ताकला) and Śāntāntakālā (शान्तान्ताकला)।

1. Nivṛttikalā (निवृत्तिकला) is situated in the grossest element earth (पृथिवी तत्त्व)
2. Pratiṣṭhākālā (प्रतिष्ठाकला) possesses the twentyfour elements from Water (जल तत्त्व) to प्रकृति Prakṛti tattva
3. Vidyākālā (विद्याकला) possesses six elements of covering including माया (Kālā, Vidyā, Rāgā, Kālā, Niyati and Māyā the illusive energy of God.
4. Śāntākālā (शान्ताकला) possesses four elements from शुद्धविद्या to शक्ति तत्त्व
5. Śāntāntākālā (शान्तान्ताकला) possesses the first subtlest element Śiva.

You have to practice going from gross to subtle. You must meditate and imagine that the gross state of निवृत्तिकला (Nivṛttikalā) has entered into Pratiṣṭhākālā (प्रतिष्ठाकला) and soon. In wakefulness state जागृत शरीर is made of gross five elements. In brief words it is upto circle of this gross thought of consciousness this स्थूल, सूक्ष्म or परा स्थूल body you have to make enter is subtle body and subtle body you have to make enter in subtlest body. Till that this gross body is only imagination of your mind. Be situated in your mind and body. When you are situated in dreaming state, although you are situated in wakefulness you are in dreaming state. Let the dreaming state also get entry to dreamless state (that thoughtless state). You must do this kind of practice for subsiding the power of ignorance or power of individuality. There are five classes beginning from पृथिवी to शिव। There पृथिवी being possessed by निवृत्ति

कल and शिव is possessed by शास्त्रातीताकल the fifth kala. You have to make them to enter each other from gross to subtle. You must put that effect in its cause that cause also in its cause and so on this in the end you will find only Śiva residing everywhere allround. When Śiva is there you are one with शिव । You can not be observer of शिव: । You have to be observed. The observer and observed become one or there is another way. Let your gross body be burnt by your imagination of thought, that is another way of meditation namely दाहचिन्तन ।

One way is to make it enter into each other, from gross to subtle, subtle of subtler and from subtler to subtlest, Another way is just to imagine that your body is burnt to ashes. First meditate that this whole universe beginning from कालाग्निरुद्र and ending in शास्त्रातीताकल i.e. from the grossest point of the world to the subtlest point of the world this body pervades in this whole universe and then you put your mind on the left toe of your feet and see that कालाग्निरुद्र rises with fire, possessing fire absolutely vigorously and then whole body should be burnt by imagination. This is the imaginary way of meditation and this meditation also becomes successful in the end. These two ways have been explained in विज्ञान भैरव also. You have to meditate that grossest orbit of the world has entered in its subtle circle and subtle recession of the orbit of the world has entered in subtlest thus स्थूल has entered into सूक्ष्म: (This is called तथचिन्तन or तस्य भावना) This is three movements of enteries. At the end you feel that mind becomes unmined. When that unminedness pervades your mind you are one with God. There is no difference between God and you. Second way of meditation is when कालाग्निरुद्र (the place of कालाग्निरुद्र is the left toe of your left foot from कालाग्निरुद्र produces fire and gets your body burn to ashes with that fire. (This is all imagination). You must imagine that whole body of yours has become ashes and you will find that piece of highest God-consciousness will shine in your knowledge.

(Continued)



(as revealed by S'ami Lakṣmaṇa Joo Mahārāḥ)

—*Edited by Prof. Mahan Lal Kukitoo*

Some Important Points to achieve Success in meditation

For achieving one pointedness in meditation, an absolutely clean mind is the first requirement. A mind, which is in possession of 'Sawabhava' i.e. the feeling of sameness for everyone, knows no duality and does not over or under express love or affection for a particular person. All our efforts will go waste if we do not have animosity. There is no room for coarse feelings in meditation.

When we are going to meditation room the first of all we should decide about the seat, the place selected for meditation. Here on this seat you have to sit motionless and firm like a rock, you should look like a frozen body. It is very important that you should not belch or yawn while in meditation. When you have taken the seat, the numberless thoughts will haunt you in the beginning. You should not get disturbed as the wandering mind will never remain on one point but you must be ever vigilant. Whenever it strays bring it under control and fix it again towards God consciousness. You need not struggle to fix your mind upon that point from which it has started to waiver. You need only to sit calm with one-pointed effort in the beginning stage. Through this one-pointed effort very soon you will experience something new and gradually you will cross the impediments.

It is very important that you must sit erect for meditation with enough strength to maintain that position and at the same time you must fix your gaze in the direction of the tip of your nose in order to restrain your eyes from going here and there. By that posture you can concentrate on the word of your respected "Gurudeva" keeping your mind free from all domestic worries. Be cautious that while sitting in meditation your mind must be absolutely free from all preoccupations then alone you will be able to meditate without deviation. You must meditate continuously and increase the time of meditation day by day in order to direct your mind

towards God-consciousness, you must have had your full dose of sleep otherwise you will fall asleep while being in the process of meditation. You must have burning desire to discover God-consciousness and you should not feel boring like while meditating. You should meditate with vigour and devotion you should be subdued in mind. There should be no outside pressure for you to meditate. Full of devotedness and engrossment in thought is necessary. For meditation it is not obligatory that you have to embellish yourself with a coloured costume or keep a long hair or "choi" on your head and a large "Tilak" on your forehead or wear a garland and cover your body with attractive things. Only thing you have to cultivate is to the "Svarupa anusandhanaparyan" means to have full devotion in the act of meditation leading to one-pointedness and ultimate awareness. This is only the physical posture for meditation. Now I will throw some light on internal posture, which my respected master and great Śivayogi Svāmī Lakṣmaṇa Joo Mahārāj of Nishat, Srinagar, Kashmir has been kind enough to reveal.

Internal posture enables the mind to be one-pointed towards and to be in awareness on the path way of your breath and in the centre of breathing in and breathing out maintain continuously refreshed and full awareness. This is called internal posture. The concentration has to be on the tip of the nose, the centre. You must concentrate on your master's words in the centre with full devotedness. You should be aware of the centre at the points of inhaling and exhaling of the breath, which also refer to day and night. That is you should not practice meditation in the day or during the night but in the centre of the two in the morning when the goddess of the dawn meets the day and in the evening when the dusk meets the night when the sun seems to kiss and sink into the horizon, practice of meditation at this centre points will definitely bear fruit. If you will not meditate like this you will achieve nothing even if you remain conscious. The Lord of Gods must be worshipped where day and night meet. That is called "Sandhi", the junction. You have to learn it properly. To be fully aware in meditation is not an ordinary affair. You have to be away at the door of the centre of the two. As has been said by Lord Krishna in his holy book

Bhagavadgita-

Yuñjanevām sadātmānam
mad bhakto ananyāna mānasah
Śāntim nirvāna paramām

matsamsthām adhigacchari

"If you meditate upon yourself ceaselessly, remaining always attached to me thinking of me, you will gain peace which is residing in my own nature and which effortlessly carry you to liberation".

You must have full and complete attachment to meditation. It must not be routine-like. When you are about to meditate you must feel excitement and be thankful to God that you have received this opportunity of beginning meditation unless you fall in love with meditation with total attachment and longing you cannot really enter into the reality of awareness.

You must take out all the knots which exist in your mind. You must concentrate on your Gurudeva and not be jealous of other Guru brothers.

According to Kashmir Śaivism breath holds important place in meditation particularly the central breath, it is the centre of Prana and Apana, i.e. inhaling and exhaling breath. This centre point can not be held by any physical means as a material object can be held by hand. It can be held by knowledge by awareness and by Guru's grace. A person filled with negative qualities cannot concentrate. The purification of your internal energy is a must when breathing in and breathing out you continue to maintain your awareness in continuity on and in the centre between the two breaths your breath will automatically and progressively become more and more refined at that time you are driven to another world where you take the glimpse of that jewel which lies on the highest peak of the mountain. Your awareness during this climb must be strong and fresh. You must maintain undisturbed movement of the breath. It should be slow inaudible without pause continuously refreshed and fixed in the centre of the the slowly and silently moving breaths. If you undergo the practice in this way you are sure to get success otherwise it is sheer wastage of time. The spiritual aspirant who waivers and becomes disturbed gets nothing. The grace of Guru helps all those who are simple and who have awareness and consciousness. When your consciousness is fixed in your own awareness then your soul becomes visible.

Jai Gurudev



KAILASH MANSAROVAR PILGRIMAGE

(A JOURNEY INTO INFINITY)

— *By Rajinder Raina*

“It was a miracle of rare device, a sunny dome with caves of ice” -
Sumuel Taylor Coleridge 'Kubla-Khan'.

Rising in jagged splendour from the surrounding raw, rugged and stark granite mountains, Mt. Kailash, the abode of Lord Shiva, circumambulation of which delivers one from the circle of life cycles, and Mansarovar, the holy lake, a dip in whose waters, are believed to wash away the sins of a life time, run through the mid-west of western Tibet. The 22,028ft. high Kailash is the holiest of holy places, laden with eternal beauty, serenity, spirituality and immense natural power. The entire Kailash - Mansarovar region is suffused with significance, undefined.

Situated in the lap of Himalayas and overlooked by Holy Kailash, Mansarovar at an altitude of about 15000 ft. is a lake of purity and pristinity with a depth of 300 ft, encompassing an area of about 200 sq. miles.

Mansarovar is laden with infinite moods which are reflected in its waters which change colours with breathtaking speed. During moon-lit night, the reflection of snow capped mountains and millions of stars in pin-drop silence transports one to an unseen and unheard world of ecstasy. A dip in its waters is soul-satisfying.

For thousands of years, pilgrims have journeyed to Kailash - Mansarovar, bearing immense hardships to pay obeisance to the mystery and eternal force embodied in the aura of this mystifying mountain. It is also as much an inward journey. The trail continues today.

As Shelly says, “A thing of beauty is a joy forever, its loveliness always increases. It never passes into nothingness”. The beauty and grandeur of Kailash Mansarovar linger on for ever.

From the lofty Kailash range around the holy lake of Mansarovar, spring four celebrated rivers, the Indus, the Satluj, the Gagra and the Brahmaputra. According to Hindu mythology, the classical Ganges is fabled to flow from a cow's mouth, the Indus from lion's mouth (Singge-Kha-Bab), the Satluj from an elephant's mouth, (Langchen-Kha-Bab), the Gagra, from peacock's mouth and the Brahmaputra from the holy horses mouth (Ta-chhog-Khabab).

For Hindus, Buddhists and Jains, Kailash-Mansarovar Parikrama, is the ultimate journey of faith.

As one progresses through the rugged, unfettered and awesome vastness of Kailash Mansarovar circumambulation, it looks as if time is suspended between heaven and earth. The pilgrims, tired and drained of strength, by rarified air, blistering sun and biting cold at the same time, lag on unmindful of the hardships. As the eyes wander across the Kailash Parvat, one feels spiritual vibes and a sense of profound contentment. "There was nowhere on earth where I would have preferred to be".

No wonder, Munis and Rishis from the yore have sung its praises and great seers from the past have circumambulated the holy mountain. The earliest reference to Kailash - Mansarovar is in Ramayana : "Mansarovar was formed from the mind of Brahma; There dwell also Mahadev and the Gods".

The pilgrimage to Kailash - Mansarovar is truly cathartic and therapeutic. As one treads along the path to Kora, one sheds a lot of negativity and confusion. The pilgrimage is an amalgamation and fusion of the physical, the aesthetic and the spiritual worlds. The majestic beauty of Holy Kailash and Mansarovar from every angle during the parikrama manifests in plain reverence. 'Viewed through the right eyes, it gives a glimpse of infinity'.

Every step to the sacred route of Kora of Kailash - Mansarovar is suffused with sacredness, emanating from every rock and blade of grass. The pilgrimage blends the worldly and the divine and you are forever changed. One is at eternal peace with himself and the surroundings. The immensity of the pilgrimage cannot be defined in words. It evokes mystical emotions which often lie too deep for human thoughts.



KUNDALINI SADHANA & ITS AWAKENING

(from the book "Mother Divine" (under print)

— *By C.L. Tickoo*

The system of Tantrik or Agama character, Kundalini Yoga or Bhuta Suddhi refers to the Kundalini the form of the Goddess Shakti as the dormant form of creative energy or force or power in human body around which all energies including prana as creative powers revolve. The word Kundalini is derived from three Sanskrit words – Kunda, which means pit, cavity, ditch or hole, Kundal, which means coil and Kundali, which means serpent. Hence Kundalini also called dormant Shakti, is coiled like a sleeping serpent (symbol of efficient consciousness) and called serpent power, nestles deep in the body at the root of the spinal column known as Muladhara or Adharchakra.

The Kundalini yoga as affected by a process known as Shatchakra Bhedha or Piercing of Chakra or regions of energy centers. There are six chakras, which together are called Shatchakras. The chakras are so called because they are circular in shape or depression or wheels or disc or vortex or whirlpool, which mean - 10 to revolve. Actually they are psychic centers of consciousness and power situated in the subtle body. These chakras are linked to lotuses and certain alphabets as mantras are inscribed on petals. The petals are the nadis, which function through each of the chakras. Reference is given to only six chief chakras since Sahasrara is the supreme of all the chakras and is situated above all the chakras. This chakra is not included among the Shatchakras. The general description of the six chakras is:-

Muladhara Chakra or earth center or root or foundation center of the six chakras is located in the masculine body two fingers above the anus and two fingers below the urinary organ. In the female body it is located at the root of the uterus. In shape it is like the bird's egg or small gland. It is deep red lotus of four petals. Kundalini Shakti lies three and half times coiled here and represent the three mantras of OM which relate to past, present and future, to the three gunas - tamas, rajas and sattava, the three states of consciousness, waking, sleeping and dreaming and three types of experiences, subjective experience, sensual experience and absence of experience. The half coil

represent state of transcendence where there is neither awaking, sleeping nor dreaming. Earth is the element of this Chakra and rules the sense organs of smell and organs of reproduction. In both the male and female bodies there is a knot like gland known as Bhramaganth - the knot of Bhrama. The moment this knot is opened Shakti awakens. By meditating on Kundalini at Muladhara one becomes free of ailments, remains cheerful and is lord of learning and speech. He gets power to rise from the ground. The presiding Deity is Bhrama and Shakti Dakini resides here. Muladhara is also known as Cidagnikunda, from which animates pure consciousness.

Svādhishthana Chakra is six petalled vermilion lotus situated at the base of the spinal column at the root of the genital where kundalini Shakti resides in a coiled form. The element of organ of taste. By meditating Kundalini in the Svādhishthana Chakra one becomes free of emotional elements like anger, lust, greed, moha, pride and envy; and has no fear of water.

Manipura Chakra is also known as the site of jewels and is located at the root of the navel on the inner wall of the spinal column. It is a bright yellow lotus of ten petals. The element of this chakra is fire. The deity Dakini governs this chakra and the presiding Deity is Rudra. It controls the entire process of digestion and assimilation and corresponds to the solar plexus. Meditation on this chakra leads to disease-free life and ability to create, destroy and also control over fire.

Anahata Chakra is a blue lotus of twelve petals and is situated in the vertiberal column behind the base of the heart or in other words behind the center of the chest. The element of this Chakra is air. Kākini Shakti dwells here and the presiding Deity is Iswara. This Chakra controls the function of mind and emotions and corresponds to cardiac plexus. Meditating on this chakra leads one to be wise, sense under control and full of noble deeds. One becomes a Yogi when one attains power of consciousness and love for all beings.

Vishuddha Chakra is violet colored lotus with sixteen petals and is located in the cervical plexus near the throat pit or base of the throat. This is the region of ether. The Shakini Shakti resides here and the presiding Deity is Sadāsiva. This chakra controls the thyroid complex and epiglottis. By meditating on this chakra one becomes eloquent, wise enjoys peace of mind, full of bliss and knows the past, present and the future.

Ajna Chakra is also known as the third eye, guru chakra, eye of intuition, eye of command or Trikuti. It is a silver-grey lotus with two petals and located behind the eyebrows midway between the two eyes. The Deity Hakini Shakti resides here and Paramasiva is the presiding Deity. Om is the symbol and beej mantra of this chakra and it controls the region of cerebrum and medullongata. By mediating on this chakra with discipline and persistent effort one becomes the excellent amongst the sadhus and also very well versed in sastra as he acquires extra-sensory perception with the result siddhis manifest. This chakra is essentially of a mind representing higher level of awareness of attachment, which is the cause of ignorance vanishes away. The whole philosophical attitude and approach to life changes. This is the region of Pranava, the command center or life force and has direct contact with the Divine Creator.

Sahasrara Chakra or crown Chakra, the abode of Lord Shiva, is a thousand petalled lotus of red or multicoloured, is located at the crown of the head and is the destination of Kundalini. It is formless as well as with form, it transcends all concepts and yet the source of all concepts. It is the merging of consciousness and prana. When Kundalini Shakti reaches, Sahasrara it is known as union between Shiva and Shakti Tripursundari. When union takes place the samadhi begins. The experienced and the experience are one, the seer seeing and seen are merged and are one. In other words it is also called Nirvana, self-realization or awakening of Kundalini. The seed mantra is OM. It is the center of cerebrum, functions through the pineal gland and is the highest divine consciousness.

In the human body seventy two thousand channel system exists. All the Nadis spring from kanda situated in the junction where Susumna nadi is connected to the Muladhara. Out of these, the most important and main are Ida, Pingala and Susumna, which play a very important role in the awakening of Kundalini. The other nadis are placed on either sides of these nadis and place certain functions. On the right and left of Meru Danda or the backbone or the spinal column are the nadis or canals Ida and Pingala that go upwards alternating from the right to left and left to right. They go around the chakras and make a plaited knot of three (Triveni) along with the Susumna at the space between eyebrows (Trikuti) and then run to the nostrils. The one, which comes from the right scrotum, proceeds to the left nostril.

and the other which comes from the left scrotum goes to the right nostril. Ida, the kendra nadi is white in colour, cool, feminine, watery in nature and controls all the mental processes. Pingala is the surya nadi, red in colour, hot, masculine, pitta in nature and controls the vital processes. Ida and Pingala function in the body alternately and not simultaneously. When the right nostril is flowing, the left hemisphere of the brain is activated. When the left nostril is flowing, the right hemisphere of the brain is activated. This is how the nadis control the brain and the consciousness in other words life. These two nadis (energies) - life and consciousness - prana and chitta can function simultaneously when Susumna is awakened and energy makes headway enlightenment takes place and Kundalini awakens. Ida and Pingala must be disciplined according to the law of nature. Best practice for this is nadi purifying pranayama. When there is harmony between these two nadis Susumna can be awakened. Susumna runs through the astral spine and corresponds to spinal canal, flows inside the canal directly upwards. The different chakras are strung like lotuses to it. It has the nature of fire and is the channel for the awakening of spiritual consciousness. In mythology, the three nadis, are represented by the three rivers - Ganga (Ida), Yamuna (Pingala) and Saraswati (subterranean). They converge at Muladhara Chakra known as Mukta. This place of confluence symbolically corresponds to Ajna Chakra and known as Bhramagranthi. When Susumna awakens Kundalini ascends straight to Sahasrara, the thousand petaled lotus, one attains samadhi and becomes jivanmukta, a liberated soul. One has reached the goal. Glory to Mother Tripursundari.

There are three obstacles, granthis or psychic knots in the body on the path of awakening of Kundalini. They represent levels of awareness while the power of Maya, ignorance and attachments are strong. One has to pass through these obstacles while awakening Kundalini. Bhramagranthi, the first granthi, is in the Muladhara area, implies attachment to physical pleasures, material objects, selfishness and ignorance. Vishnugranthi, the second one, in the Anahata area, implies bondage to emotional attachment and also to people. Rudragranthi, is in the Ajna area and implies attachment to siddhis and psychic phenomena of individuality.

The mind, Prana, Jiva and Kundalini move together in the upward ascent. The yogic practitioner will get help from within as he moves from

Chakra to Chakra. A mysterious power, in the form of a mysterious voice, will guide him at every step. He should have perfect, unshakeable faith in the Divine Mother. It is she who guides the sadaka. It is she who takes her child from Chakra to Chakra. She invisibly renders him all assistance. She pushes him up. Feel her wide embrace. Feel her Grace at every step. Speak to her like a child. Open your heart freely to her. Be simple and candid. Say unto her "Mother Divine ! I am Thine. Thou art my sole refuge and support. Protect me. Guide me. Have mercy for me." She will do everything for you. Without her grace you cannot move an inch in the spiritual path.

If the devotee pierces the Muladhara, he has conquered the element, earth. Earth cannot affect him. If he has crossed the Svadisthana, he has conquered the element, water, and he is in touch with Bhuvuloka. If he has crossed the Manipura, he has conquered the element, fire. Fire cannot affect him. He is in touch with Svargaloka. If he has crossed the Anahat Chakra, he has conquered the element air. Air cannot affect him. He is in touch with Janahloka. If he has crossed the Ajna Chakra, he is in touch with Tapoloka. Then he enters the Satyaloka.

The aspirant who does vigorous sadhana for a long time with patience, perseverance and zeal, who sticks to his spiritual practices tenaciously, despite various sorts of obstacles in the path, who admits his faults and weaknesses and tries to remove them by suitable methods, will be able to awaken his Kundalini and will become a perfect Yogi.

Kundalini does not stay for a long in the Sahasrara. The duration of stay depends upon the purity, degree of sadhana, and inner spiritual strength of the yogic practitioner. Many students stay in the lower chakras only. They are carried away by the happiness they get in the lower chakras and so they do not attempt further to reach the Sahasrara on account of false satisfaction and contentment. The happiness at the lower chakras is an obstacle in their way of attaining the highest bliss of Sahasrara. After reaching the Sahasrara, the yogic student should try his level best to prolong the stay there. Kundalini holds the abundant flow of ambrosia caused by Her union with Lord Shiva in the Sahasrara lotus. When She comes down she bathes the chakras with the nectar and gives them radiance.

Fearlessness, unclouded state of mind, dispassion, constant inner spiritual strength, discrimination, self-restraint, one pointedness of mind, strong faith

in the existence of Iswar, and devotion, are the signs that indicate that the Kundalini is awakened and that it has entered the Susumna after piercing the Muladhara Chakra. Steadiness of mind, steadiness of Asan, purity, strong yearning for liberation charming personality are marks of one whose Kundalini is awakened. The more the ascent in the Susumna and the more the spiritual experience the more do these qualities and signs become marked and well pronounced.

Ultimately, Kundalini unites with her Lord Parama Shiva at Sahasrara. Now Nirvikalpa Samadhi takes place. The devotee attains liberation and gets the highest knowledge and bliss. One should try to reach final or permanent abode, the Sahasrara. One should shun all Siddhis. Then only will one be able to proceed upwards to the goal.

Awakening of Kundalini transfers the person into another plane of being. Ordinary consciousness and transcendental stage cannot be maintained at the same time. The complete process of awakening takes a person through different stages. The indications of Kundalini awakening are :-

- * During meditation one beholds Divine vision and hears God always.

- * There is a throbbing sound in Muladhara; hairs stand on their roots.

- * The breath stops without any effort and one feels currents of Prana rising to Sahasrara.

- * When one always repeats Goddess's name automatically, experience bliss, no thoughts of

- * When one's eyes are fixed during meditation on Trikuti and feel vibration of prana inside One's body and electrical like currents flow from bottom of the spinal cord and burning sensation in the Muladhara.

- * When one's mind is balanced one has an inexhaustible energy for work and the body feels light.

When one develops power of oration, compose sublime hymns, and poetry flows like a torrent and artistic perceptions occur.

The appetite for food and sleep gradually decreases and mind becomes quieter.

When Ida and Pingla flow simultaneously for a long time and Susumna begins to flow then the time for spiritual event has come. Both the nostrils start functioning for some period and it is a sure sign of Kundalini

awakening.

- * One feels detachment from normal emotions of life and feels nervous depression or even vairagya. Sometimes terrible headache, high fever or baffling illness occur which of course remain for shorter periods.

- * Sometimes, one experiences insomnia and does not feel the state of awaking, sleeping and dreaming. One is happy about it and enjoys the same.

- * Many aspirants have psychic experiences, usually of fantastic nature-like, hallucination. Fear and terror do not necessarily refer to awakening of Kundalini.

Every experience has a tangible proof. If one becomes a philosopher, is able to give interesting lectures on philosophy and its effects on human life. Sometimes changes in one's physical body take place. Eyes become radiant because of the wisdom one gets. These various experiences which the devotee will pass through.

The worshipper should consult his Guru first and with the blessing and inspiration attempt awakening of Kundalini. Cherish utmost regard and confidence in the Guru. One should receive all the instruction on the day fixed by the Guru. He will be pleased to initiate one in the mantra and method as to how the Kundalini can be awakened. This form of yoga in particular is associated with the tantras. It generally takes years from the commencement of the practice to lead the Shakti to the Sahasrara though in exceptional cases it may be done in a short time. At first She can only be led to a certain point and then gradually higher. One who has come to a particular centre can reach the same center more easily at the next attempt. But to go higher requires further effort. At each center a particular kind of bliss is experienced. Further it is very essential to have good health, will power and morality. It is said sometimes considerable pain, physical disorder or even disease is likely to follow while practising this yoga. The physical body of the aspirant should be able to withstand all the affects of these processes. One must control senses to be successful in his attempt.

In fact Kundalini is the static form of the creative energy in bodies, which is the source of all energies including Prana. Complete Yoga is the union of her and him in the body of the sadhaka.

In other words Kundalini Shakti is that which when it moves to manifest itself appears as the universe. When it is at rest is in the form of static

potential energy. This Shakti coiled round the Supreme Shiva is called Maha-kundali (The great coiled power). When it is accomplished the individual Shakti (Kundalini) is united with the great cosmic Shakti and She with Shiva with whom she is essentially one.

Just as the atom consists of a static center round which moving forces revolve so in the human body Kundalini in the "Earth Chakra" is the static center (Kendra) round which she is the kinetic aspect as the forces of the body work. The whole body as Shakti is in ceaseless movement. Kundalini Shakti is the immobile support of all these operations. When she is aroused and she moves upward this process is evolution. The process of downward movement of Kundalini is involution.

In fact the body is a vast store of power (Shakti). The object of Kundalini is to raise these various forms of power to their full expression. The center and root of all powers as Jiva is Kundalini Shakti. The center in which the quiescent consciousness is realized is the upper brain or Sahasrara wherefrom at the time of death of devotee the prana escapes through the effuse called Brahmaraandhra.

Kundalini Yoga is the physical and psychological method or practice by which ecstasy is obtained or in other words man's inner essence is discovered.



Give up fear and live in bliss. Involvement in worldly life engenders a sense of fear in you and you forget your spiritual way of living. The bliss that is experienced when you are with God is beyond words, it is unimaginable, words and thoughts return in utter futility, unable to describe this experience. It is this type of divinity bliss in which you should lead your life. That is how a human being should live.

A TALK ON KASHMIR SHAIVISM

— By Swami Lakshman Joo Mahārāj

What is the nature of man and the Universe and what is the relation between the individual *जीव* (Jeeva) and the Universal *शिव* (Shiva) ? These are questions man has tried to answer from times immemorial. A great many philosophies which attempted an answer to these questions failed to satisfy. A unique universal philosophy which transcends limitations of caste, creed, colour and religion was evolved in the beautiful land of Kashmir.

This philosophy is commonly known as Trika and answer the three questions posed in the beginning. The philosophies concerned with the three-fold existence of the universe, Shiva (the Universal Being), Shakti (the Universal Energy) and Nars or Purusha (the Individual). Like Vedanta this system endeavours to remove the innate ignorance that separates the individual from the Universal. But whereas the Vedanta holds that the Universe is unreal, Trika explains that creation is just like its creator, very real. Shaivism also holds that the universe is manifestation of God himself brought about by his (Svatantra Shakti) motivating power. The existence of Shaivism has therefore to be understood in the manifestation of the universe and not in its negation.

Shaivism recognises no restrictions of caste and creed and has no place for discrimination on this basis. In fact the philosophy is meant for all who have a desire and yearning to attain true knowledge and liberation from the bondage of repeated births and deaths. This philosophy is traced to the teachings of sage Durvasa who taught the monistic, monodualist, and dualistic thought of Shaivism to his 'will-born' disciple Trambaknatha, Amardhkanatha and Shreenatha. Another system of this thought called Kula system was taught by the Reshi to the will-born daughter of Trambakanatha. The system is known as Ardatabakaka School of monistic Shaivism.

From this it is clear that the monistic school of Shaivism has originated from the Trambaka and Ardatabakaka. The former School is explained in the Pratihijñā. The systems of philosophy annunciated in the Ardatabakaka are called the Kula, Krama and Spanda system.

It may be borne in mind that these four systems Pratihijñā, Kula,

Krama and Spanda are not different from the Trika system. In fact these are called close off-shoots of the Shaiva philosophy.

Pratibhijñā system was first presented systematically by Shri Somanandana in the 8th Century in his Shivadristhi and is reflected in the Ishwara Pratibhijñā by his disciple Utpala Devācharya. Pratibhijñā means recognising oneself once again. This represents an act by which one recalls and reunites with the original state of consciousness. According to this thought Nara or purusha and Supreme Consciousness are identical entities, and purusha in part of the consciousness but is in a state of self forgetfulness. To explain take the example of a bride who has heard all about her bridegroom, his qualities and beauty, and even has seen him many a time but without knowing who he is. She does not recognise him unless he is shown to her. Similar is the case with the individual, although he has read and heard that he is nothing but Shiva the universal. Unless guided by the Guru to recognise himself as one with the Lord who is omniscient and omnipresent he is unable to do so.

Kula system was reintroduced in Kashmir towards the close of 4th century A.D. and is the highest state of Shiva from which and in which the entire universe arises and into which it merges. This state is neither of Shiva nor of Shakti. It is Paramasiva.

Krama system is connected with the Rajayoga and Kundalini yoga. It stresses that the vital air, prana and mind are interdependent and that perfect control over the mind means perfect control over the prana. If a person concentrates his mind on self the prana and apana automatically cease to function by the force of concentration and rush into the Sushumna the madhyana (Control vein). It goes downwards through the Sushumna and after touching the Mūlādhara Chakra near the rectum, it rises in the form of Kundalini (Svatantra Shakti) upwards towards the Sahasrara Chakra where it creates chit consciousness and enters into the state of universal consciousness (jagadananda); and thus does realisation of one's true nature takes place.

The Spanda system positively speaking is the power of consciousness which gives life to the senses. Negatively it is a State wherein no pain or pleasure negation of these exists. There are 112 ways laid down in vijñāna Bhairava tantra through which an aspirant can achieve the Spanda state by

meditating on the centre of any two movements, mental or physical. This system originated from the Ardattambaka school was reintroduced in Kashmir by Vasuguptanatha in the 8th century. A tradition relates that Vesugupta invoked Shiva Himself to help him in the disputations with the Buddhists who believed in the negation of the Suprem self, vasugupta was guided to read Shivasutras engraved on a rock at the foot of Mahadev Mountain. Vasugupta copied and published the sutras and by arguments based on the teaching of these sutras defeated the Buddhist thinkers in religious discussions.

The Trika system prescribes three distinct means of realisation, Shombhavopaya, Shaktopaya and Anavopaya. Shambhavopaya is the yogic practise connected with the subject शक्त शक्तोपाय is the experiment connected with the knowledge शक्त and Anvopaya is the practise in connection with the objective process शक्त Beginning with the last named practice Anavopaya is the means concerned with शक्त a limited soul, residing in objective sphere of the universe. The discipline prescribed for this is (Dhyana) contemplation, Pranayama) regulation of breath and Rajayaga. In Shaktopaya it is a endeavour to rise from duality to unity. This is done by adjusting the mind with uninterrupted impressions of the one thought, "The self alone is all". This state is united with Nirvikalpa thought which results in Samadhi.

Shambhavopāya is a path in which the knowledge of Ultimate reality comes through the Vehicle of will power.

The main understandings being that one lives in the awareness that all universe is reflected in the mirror of one's own consciousness, that the state of mind is of (Purana Ahanta) the universal I, and lastly that one lives in the first move of every action.

OM

TAT

SAT



‘मालिनी’ और ‘हीं’ का सामान्य अर्थ

— तन्त्रविद् चिद् आचार्य
डा० परमहंस मिश्र, वाराणसी

● मालिनी

1. अ से क्रमशः अः तक के १६ स्वर (अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः) बीज वर्ण हैं। इसी तरह कवर्ग, चवर्ग, टवर्ग, तवर्ग, पवर्ग, यवर्ग, शवर्ग मिलकर ३३ वर्ण होते हैं। ‘क्ष’ को मिलाकर ३४ व्यंजन वर्ण माने जाते हैं। $१६ + ३४ = ५०$ वर्णों में स्वर बीज वर्ण और ३४ व्यंजन योनि वर्ण माने जाते हैं। यह सभी क्रमिक रूप से मातृका कहलाते हैं।

बीज और योनि का यह क्रमिक रूप ही प्रचलित है। ध्यान देने पर यह बात सामने आती है कि जब पश्यन्ती अवस्था में वर्णों का श्रेष्ठ हुआ होगा, उस अवस्था में कोई क्रम नहीं रहा होगा। जब वर्णों का आदिम उल्लास हुआ होगा जिससे अक्रम भाव से ही वैसर्गिक उल्लास के सामर्थ्य से यह रूप सामने आया, जिसे हम सभी मालिनी कहते हैं। यह ‘न’ अक्षर से ‘फ’ अक्षर पर्यन्त शास्त्र में कही गई है।

2. बीज और योनि वर्णों के सांकर्य अनेक प्रकार के होते हैं। उनमें मालिनी विद्या सर्वोत्तम है। यह विशिष्ट क्रम है।
3. यह परा परमेश्वरी संचित शक्ति की प्रतीक है। बीज और योनि वर्णों के संयोग से जो विद्युत् शक्ति स्फुरित होती है, उसी का चमत्कार इसके प्रयोग से चेतना को प्रभावित करता है।
4. माल्यते (धार्यते) रुद्रैः इति मालिनी। इस विग्रह के अनुसार रुद्रों के द्वारा आत्मरूप से धारण की जाती है। इसीलिये इसे मालिनी कहते हैं। ‘मल’ धारण अर्थ में संस्कृत का धातु है।
5. यह सिद्धि और योग दोनों को धारण करती है। इसीलिये इसे मालिनी कहते हैं।
6. मलते धत्ते इति मालिनी के अनुसार यह विश्व के धारण करने की शक्ति से सम्पन्न है।
7. माला का अर्थ फूलों की, रुद्राक्ष की और रत्नों की माला का अर्थ आता है। तीनों अर्थों की गुणवत्ता से यह भरी हुई है। अतः इसे मालिनी कहते हैं।
8. ‘अल’ धातु का अर्थ अलंकृत करना होता है। मा का अर्थ लक्ष्मी अथवा वाराण

- करना होता है। इस दृष्टि से लक्ष्मी से अलंकृत करने वाली अथवा अलंकृत न कर संहार अर्थ की और संकेत करने वाली भी इसका अर्थ होता है। दोनों अर्थों से यह विभूषित है।
9. मा का अर्थ निषेध और ला का अर्थ लेना होता है। इस अर्थ में यह विश्व में रहते हुए अपने संहार अर्थात् विनाश के प्रति सावधान करने के कारण भी मालिनी विद्या है।
10. इसके एक एक वर्ण स्वतन्त्र शब्द है। इसीलिए इसे शब्द राशि रूप स्वतन्त्र शक्ति मानते हैं।
11. भिन्न का अर्थ मिला हुआ होता है। इसीलिए इसे भिन्नयोनि मालिनी कहते हैं, क्योंकि इसके योनि वर्ण बीज वर्णों से मिले हुए हैं।
12. मातृका के सारे वर्ण एक दूसरे पर आश्रित हैं, जबकि मालिनी के सभी वर्ण स्वतन्त्र हैं। यह पूर्णतया शाक्त शरीरा शिवा है।
13. अपने शरीर में भी शाक्त भाव के उन्मेष के लिए मालिनी विद्या का न्यास करना चाहिये। इस विद्या का बीज मन्त्र ' ह्रीं ' न फ ' ह्रीं ' है।

‘ह्रीं’ बीज का अर्थ

1. बिन्दु का अर्थ है - सर्व वेति इति बिन्दुः ब्रह्म। अर्थात् बिन्दु ब्रह्म का सबसे छोटा रूप है। उपनिषद् इसी रूप को अणीयान् कहते हैं।
2. बिन्दु रूपी ब्रह्म में 'एकोऽहं बहुस्याम्' के विमर्श के प्रभाव से विक्षेप हो जाने पर (.) (:) विसर्ग हो जाता है।
3. (:) विसर्ग जब अनुस्वर परमशिव रूप आकार से मिलता है, तो : + अ = 'ह' हो जाता है। यह 'ह' अक्षर स्वर रूप ही होता है। इसके विपरीत जब अ + : का संयोग होता है, तो भी 'ह' का उच्चारण होता है। इसका रूप अह बनता है। 'अ' लुप्त हो जाता है और 'ह' पूरा हो जाता है। यह 'ह' व्यंजन होता है।
4. 'ह' हा पहला अर्थ प्राण है। इसका दूसरा अर्थ है, अनुस्वर परमशिव से विस्मर्ग रूपी सृष्टि का साकार रूप। ये दोनों अर्थ 'प्राक संवित् प्राणे परिणता' की उक्ति में चरितार्थ हैं। अतः 'ह' को प्राण अक्षर कहते हैं।
5. 'र' अग्नि बीज है। अग्नि प्रमाता है। सूर्य प्राण है। इसलिए इसे प्रमाण कहते हैं। "ह" + "र" का अर्थ होता है। प्रमाता और प्रमाण का मेलापक। इससे प्राण आग्नेय हो जाता है। साधना पक्ष में 'ह' रूपी प्राण प्रमाता शिव में मिलता है। यह

मोक्ष लक्ष्मी का विलक्षण रूप है।

6. इच्छा शक्ति का बीज अक्षर ह्रस्व 'इ' है। दीर्घ 'ई' होने पर यह ईश की ईशिव्री शक्ति का बीज बन जाती है।
7. ह्र + ई मिलकर 'ह्री' बनता है। तीनों का मिलकर बड़ा व्यापक अर्थ बनता है। आप कह सकते हैं कि जब बिन्दु रूपी ब्रह्म विसर्ग रूपी सारी सृष्टि को आत्मसात् कर प्राण रूपी सूर्य के प्रकाश से विश्व को प्रकाश मानकर देता है तो उसमें अग्नि रूप प्रमाता परमेशिव का उल्लास सारी सृष्टि को उल्लासित करता है। उसी समय ईश की ईशिव्री शक्ति का इसमें आधान हो जाता है।
8. उसी समय ईशिव्री शक्ति के स्कन्ध पर ब्रह्मरूपी बिन्दु इसमें ब्रह्म का वर्चस्व भर देता है। इन समस्त अर्थों को 'ह्री' बीजमन्त्र व्यक्त करता है। इसमें और भी बड़े व्यापक अर्थ हैं।



श्री गुरवे नमः

— सुश्री प्रभा देवी

विगलति भव दौर्गत्यं मोक्षश्री श्रयति हृत् कजं कचति।

प्रसरति परमानन्दो यत्र तत् ईशार्चनं जयति॥

भगवान् के प्रति की गई उस पूजा की जय हो, जिसके करने से संसार की दुर्गति (आवागमन का चक्र) काफूर की भांति समाप्त हो जाता है। मोक्ष रूपी लक्ष्मी अपनाती है- भगवान् के साथ मिलाप करवाती है। हृदय-कमल विकसित होता है तथा परम-आनन्द का अधिक्य स्वतः हो जाता है।

मानव के लिए भगवान की आराधना करनी उतनी ही उपयोगी है जितना शरीर की रक्षा के हेतु भोजन करना है। भगवान के प्रति यही अनन्य उपासना प्रारम्भ में तो भजन, पूजा, ध्यान, जप आदि पर अवलम्बित होती है बाद में इस कल्प-वृक्ष के अनेकानेक अवयव दीखने में आते हैं। शाखों में इस का विस्तार मुक्त-कंठ से किया गया है। त्रिक शाख में शिवस्तोत्रावलि का एक एक श्लोक भगवद् कीर्तन का प्रतीक है। अभिनव जी का तन्त्रालोक भगवान की आराधना के अनुभव का सजीव चित्र खड़ा कर देता है। तन्त्रालोक का पांचवां आणवोपाय आह्निक तो साधना का आकर ही है। उसमें वर्णित किन्हीं श्लोकों का दिग्दर्शन करिये :-

ईसवी सन् १९७१ में गुरुदेव सामूहिक रूप से इस आह्निक को पढ़ाते पढ़ाते आनन्दमग्न हो जाया करते थे। इस आह्निक का ७८वां श्लोक देखिये :-

तत्र संवेदनोदार बिन्दुसत्तासुनिर्वृतः।

संहारबीजविश्रान्तो योगी परमयो भवेत् ॥ ७८॥

यदि जीव ने आत्यन्तिक विश्राम लेना हो तो उसे इसी संहार बीज (अं) रूप बिन्दु में ही लेना चाहिये - संहार बीज मंत्र जिसे पिंडनाथ भी कहते हैं (रक्षर्वे) बीजाक्षर है। गुरुदेव ने समझाते हुए कहा - इसी बिन्दु-सत्ता में ठहर कर गणेश जी ने क्षीर-सागर पिया था। किसी विशेष-ऋषि ने भगवान् शंकर की जटाओं में अवस्थित गंगा के प्रवाह को निगल लिया था। उसके ऐसे आत्म बल को देखकर भगवान् शंकर भी उस पर मोहित हो गये थे।

प्रसंगवश गुरुदेव ने कहा - ऋषि याज्ञवल्क्य को भला क्या आवश्यकता थी संन्यास लेने की। रहस्य यही था - वह जीवन्मुक्ति के मुख का अनुभव करें।

अन्तर्बाह्ये द्वये वापि सामान्येतर सुन्दरः।

संविदस्त्वन्दिस्त्रिशक्त्यात्मा संकोचप्रविकासवान् ॥ ७६ ॥

ऊपरवर्णित श्रुतिक का अर्थ करने से पहिले यह प्रश्न उठता है:- प्रकाश की अपेक्षा विमर्श की प्रधानता क्यों कही है? इसका समाधान करते हुए कहते हैं - जो प्रकाश अर्थात् पदार्थ का विमर्श यानी जानना है वह आन्तर, बाह्य और आन्तर बाह्य रूपता से सामान्य तथा विशेष रूप से सुन्दर होने के कारण तीन शक्तियों से युक्त होकर ही संकोच रूप जगत् में विकसित होता है। भाव यह है केवल प्रकाश में उतनी व्यापक सत्ता नहीं जितनी विमर्श की मानी गई है। सच मानो तो विमर्श की सत्ता से ही प्रकाश की प्रकाशता अवस्थित है। इसी विमर्श में अन्तरिस्थित दशा इच्छा शक्ति, अन्तर्बाह्य में ज्ञान-शक्ति तथा बाह्य में क्रिया-शक्ति का स्फुर ठहरा है। इसी विमर्श के आन्तरिक स्वरूप को परप्रमाता रूप शिव-तत्त्व अहम् अन्तर्बाह्य को शुद्धविद्या तत्त्व अहमिदम् तथा बाह्य जिसमें सभी भेद वर्ग का विकास होता है-जिसे माया भी कहते हैं- उसी का परामर्श इदम् है। इन तीनों का विश्रान्ति स्थान विमर्श ही है।

अब प्रश्न उपस्थित होता है - जब संविद में भी आन्तरता, बाह्यता तथा अन्तर-बाह्यता का भेद हुआ तो इसको जड़ता प्राप्त होगी क्योंकि संकोच-विकास धर्म का होना संविद में भी लागू हुआ तो यह धाम विश्रान्ति का स्थान कैसे रहा।

इस शंका का निवारण करते हुए अभिनव जी कहते हैं-संविद के संकोच विकास का होना भी उसके अपने स्वातन्त्र्य पर ही निर्भर है। संविद के संकुचित होने पर वह जड़ रूप पृथिवी आदि भी तो बन जाती है।

इसको व्याख्या करते हुए गुरुवर ने कहा - वेदान्त प्रक्रिया में भी कहा है- “तत् सृष्ट्वा तदैव अनुप्राणनम्” यानि जिस भी पदार्थ को रचना हुई उसमें स्वयं प्रभु अवतरित हुए और वही रूप बनकर प्रकाशित हुए। इसीलिए अणु अणु में संविद-विमर्श का विकास हुआ है।

असंकोचविकासोऽपि तदाभासनतस्तथा।

अन्तर्लक्ष्यो बहिर्दृष्टिः परमं पदमश्नुति ॥ ८० ॥

प्रश्न उठता है-यदि तथ्य रूप से संकोच विकास का कोई विशेष प्रयोजन ही नहीं है तो फिर इसके प्रदर्शन से क्या अभिप्राय है ?

आचार्य अभिनवपाद शंका को सुलझाते हुए कहते हैं-इस बाह्यता को दिखाने से ही आन्तरता का वैभव प्रकट होता है। यह न केवल व्यापक रूप में शिव के लिए ही बात लागू होती है अपितु साधना पक्ष से योगी भी जब इस धारणा का अभ्यास करता है या पूं कहें जब बाह्य-दृष्टि रखता हुआ योगी आन्तरिक संविद की ओर ही लक्ष्य देखता

रहता है तो परम पद को प्राप्त कर लेता है।

गुरुदेव ने इसकी व्याख्या करते हुए समझाया—सच तो यह है—शरीर की उपाधि¹ के कारण ही बाहर तथा अन्दर का आभास होता है। किसी अवस्था विशेष में बाहर निकलना ही प्रवेश है और अन्दर जाना ही विकास है। तब तो यही कहेंगे—बाहर अन्दर की कलना कल्पना माय है। वेदान्त में भी कहा है—अस्तित्व, भातिता और प्रियता तो शिव भाव में हैं—नाम और रूप माया में है।

दूसरी बात यह भी है—यदि संवित् संकोच-विकास से युक्त न होकर एकवत् रहती तो उसे जड़ता प्राप्त होती। इसीलिए स्वरूपनिष्ठ बनने के लिए मुमुक्षु साधक को भी ज्ञान बूझकर माया में प्रवेश करना पड़ता है उस संवित् धाम की तह को देखने के लिए।

महाराज जी ने बातों बातों में यह भी कहा—हमारे परमगुरु श्री राम जी ने एक बार अपने शिष्यों से प्रश्न किया—बताओ इच्छोपाय-शांभव, ज्ञानोपाय-शाक्त तथा क्रियापाय-आणव इन तीनों में से किस उपाय का अभ्यास करने से साधक संवित् धाम में पूर्ण रूप से टिक जाता है। सभी शिष्यों ने मिलकर कहा—शांभवोपाय का अभ्यास ही परम सिद्धि को दे सकता है। श्री राम जी ने उन्हें समझाते हुए कहा—“तात्त्विक सिद्धि तो क्रियापाय-क्रिया-शक्ति, जिसे निरंजन-धाम औकार कहते हैं, उसमें प्रविष्ट होने से होती है। जो मोक्ष को चाहने वाला साधक इस धाम में प्रविष्ट होने की योग्यता रखता है, उसे फिर गिरने की संभावना नहीं रहती। किन्तु स्मरण रहे क्रिया-शक्ति पर ठहरना प्रबुद्ध योगी का ही काम है तुम्हारे गुरुदेव ने जो अभ्यास करने के लिए कहा है उसी को अहर्निश श्रद्धा, भक्ति तथा लगन से करते रहो। कभी न कभी निर्विकल्प-आत्म सुख का अनुभव होगा ही।” कहा भी है—‘प्रयत्नः साधकः’।



सच्चे ज्ञान का स्वरूप

(महर्षि वाल्मीकि कृत योगवासिष्ठ से उद्धृत)

मुनि वरिष्ठ सत्य ज्ञान के — स्वरूप के विषय में श्री राम से कहते हैं कि-
अनाद्यन्तावभासात्मा परमात्मेह विद्यते।

इत्येको निश्चयः स्फारः सम्यग्ज्ञानं विदुर्बुधाः ॥ १ ॥

हे राम जी ! अनादि, अनन्त और प्रकाश स्वरूप परमात्मा ही इस जगत् में है। इसी एक महान (स्फार) निश्चय को विद्वान् लोग सच्चा ज्ञान कहते हैं।

इमा घटपटाकाराः पदार्थशतपङ्क्तयः।

आत्मैव नाप्यदस्तीति निश्चयः सम्यगीक्षणम् ॥ २ ॥

ये घटपट आदि आकारों वाली पदार्थों को सैकड़ों पंक्तियाँ आत्म रूप ही हैं, अन्य कुछ नहीं। इस प्रकार का निश्चय ही सच्चा ज्ञान है।

ज्ञानस्य ज्ञेयता नास्ति केवलं ज्ञानमव्ययम्।

अवाच्यामिति बोधोऽन्तः सम्यग्ज्ञानमिति स्मृतम् ॥ ३ ॥

हे राम जी ! ज्ञान को (चित्-स्वरूप आत्मा को) ज्ञेयता नहीं है, किन्तु यह भासमान, भ्रान्ति रूप, अनिर्वचनीय जगत् केवल अविनाशी ज्ञान (चित्-रूप) है। इस प्रकार का अन्तःकरण में जो पक्का निश्चय है, उसी को सम्यक्-ज्ञान (सच्चा ज्ञान) कहते हैं।

स्वपौरुषप्रयत्नेन विवेकेन विकसिना।

स देवो ज्ञायते राम न तपः स्नानकर्मभिः ॥ ४ ॥

हे राम जी ! मनुष्य के अपने प्रयत्न और विकसित (विस्तृत) विवेक से आत्म देव को जाना जाता है, न कि तप, स्नान आदि क्रियाओं से।

दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया।

सर्वदा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतितः ॥ ५ ॥

अहंकार और ममता रहित पवित्र बुद्धि से अपनी आत्मा द्वारा ही आत्मा दीख पड़ती है। सर्वरूप आत्मा सदा सर्वथा (बिलकूल) सीधे अनुभव से ही प्रत्यक्ष है।

सुन्दर्या निजया बुद्ध्या प्रज्ञयेव वयस्यया।

पदमासाद्यते राम न नाम क्रिययाऽन्यया ॥ ६ ॥

हे राम जी ! वह परम-पद (मोक्ष-पद) अपनी पवित्र बुद्धि और प्रिय सखी के ममान विवेक-बुद्धि से प्राप्त होता है, अन्य किसी क्रिया से नहीं।

स्वयमेव विचारेण विचार्यात्मानमात्मना।

यावन्नाधिगतं ज्ञेयं न तावदधिगम्यते ॥ ७ ॥

अपने ही विचार से अपनी आत्मा से आत्मा का विचार करके जब तक ज्ञेय (जानने योग्य) वस्तु को नहीं जाना जाता, तब तक वह वस्तु प्राप्त नहीं होती।

स्वयमालोक्य प्राज्ञ संसारारम्भदृष्टिषु।

किं सत्यं किमसत्यं वा भव संत्यपरायणः ॥ ८ ॥

हे बुद्धिमान् राम जी ! संसार के कार्यों के प्रारम्भ की विचारणाओं (दृष्टियों) में आप स्वयं देखें कि क्या सत्य है और क्या असत्य है। और तब सत्य में लग जाओ।

विचारेणावदातेन पश्यत्यात्मानमात्मना।

संसारमननं चित्रं विचारेण विलीयते ॥ ९ ॥

शुद्ध विचार द्वारा जीव आप ही अपनी आत्मा को देखता है। संसार का यह विचित्र मनन (चिन्तन) विचार से विलीन होता है।

शास्त्रसज्जनसत्कार्यसङ्गेनोपहतैनसाम्।

सारावलोकिकनी बुद्धिर्जायते दीपिकोपमा ॥ १० ॥

शास्त्र, सज्जन और अच्छे कार्यों से जिनके पाप नष्ट हो गये हैं, उनकी दीपक के समान बुद्धि सार पदार्थ (सत्य) को देखने वाली हो जाती है।

पूर्वं राघव ! शास्त्रेण वैराग्येण परेण च।

तथा सज्जनसङ्गेन नीयतां पुण्यतां मनः ॥ ११ ॥

हे राम जी ! पहले शास्त्र से, उत्तम वैराग्य-भावना से और सज्जनों के मेल से मन को शुद्ध करना चाहिए।

वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि।

यत्नेनापद्धिघातार्थं स्वयमेवोन्नयेन्मनः ॥ १२ ॥

वैराग्य से, शास्त्र से या महत्ता आदि गुणों से प्रयत्न पूर्वक आपत्तियों को दूर करने के लिए स्वयं ही मन को उन्नत करना चाहिए।

कोऽहं कथमिदं किंवा कथं मरण जन्मनी।

विचारयान्तरेवं त्वं महतामलमेष्यसि ॥ १३ ॥

अपने अन्तःकरण में यह विचारो कि “मैं कौन हूँ? यह संसार कैसे है? और जन्म-मरण कैसे होते हैं?” तब तुम पूर्ण महत्ता (बढ़प्पन) को प्राप्त हो जाओगे।

येषु येषु पदार्थेषु धृतिं बध्नाति मानवः।

तेषु तेष्वेवतस्यायं दृष्टो नाशोदयो भृशम् ॥ १४ ॥

जिन पदार्थों में मनुष्य अपनी आस्था बाँधता है, उन-२ पदार्थों में उस के दुःख की उत्पत्ति (विनाश की उत्पत्ति) बार-२ देखी गई है।

आगमापायि विरसं दशावैषम्यदूषितम्।

असारसारं संसारं किं तत्पश्यति दुर्मतिः ॥ १५ ॥

आदि अन्त में असत्, भोगकाल में भी विरस (चिन्ता रस के), गरीबी, रोग तथा बुढ़ापा आदि विषमताओं (असमानताओं) से दूषित इस असत् संसार को मूर्ख मनुष्य सार-बुद्धि से क्यों देख रहा है?

सुखदुःखानुभावित्वमात्मनीत्यवबुध्यते।

असत्यमेव गगने बिन्दुताम्सानते यथा ॥ १६ ॥

विषयों के सुख-दुःख का अनुभव आत्मा में जो प्रतीत होता है, वह ऐसे असत्य है, जैसे आकाश में छोटी-२ बूंदों का अस्तित्व और मलिनता की प्रतीति।

सुखदुःखे न देहस्य सर्वातीतस्य नात्मनः।

एतेह्यज्ञानकस्यैव तस्मिन्ने न कस्यचित् ॥ १७ ॥

सुख और दुःख न तो देह के हैं और न सर्वातीत (सबसे परे) आत्मा के हैं। ये अज्ञान से उत्पन्न हैं। अज्ञान का नाश होने पर वे किसी के भी नहीं हैं।

मिश्रीभूतमिवानेन देहेनोपहृतात्मना।

व्यक्तीकृत्य स्वमात्मानं स्वस्थ भवत मा चिरम् ॥ १८ ॥

आत्मा को अपवित्र करने वाले इस शरीर से, मिश्रित के समान अपनी आत्मा का पञ्च कोशों के विवेक से साक्षात्कार कर, आप लोग शीघ्र स्वस्थ हो जाएँ।



FROM BHAKTI TO MUKTI

God can do anything and everything. He can transform earth into sky and sky into earth. But man lacks devotion and faith in God. He has faith in worldly matters not in spirituality. There is nothing superior to Bhakti in the word Bhakti "The letter Bhu stands for lustre and luminosity and kti stands by that which attracts. From Bhakti you get Shakti for this body, mind and spirit. Through this Bhakti and Shakti you get inversed in Rakti (attachment) towards God and develop Virakti (detachment) from the world. Then God confers on you Bhukti and Mukti.

आत्मोन्नति के साधन

यह सर्वो को विदित है कि भगवान् शिव ही ब्रह्मस्वरूप होने के कारण निष्कल या निराकार कहे गये हैं और रूपवान होने के कारण सकल या साकार कहे गये हैं। अतः भगवान् शिव सकल निष्कल दोनों हैं। निराकार होने के कारण उनकी पूजा का आधारभूत लिंग भी निराकार ही प्राप्त हुआ है अर्थात् शिवलिंग शिव के निराकार स्वरूप या प्रतीक है। इसी तरह शिव के सकल या साकार होने के कारण उनकी मूर्ति उनके साकार स्वरूप का प्रतीक है। सकल और अकल दोनों से ही वे ब्रह्म रूप से पुकारे जाते हैं। शिव से भिन्न जो अनेक देवता हैं वे साक्षात् ब्रह्म नहीं हैं। अतः कहीं भी उनके लिए निराकार लिंग उपलब्ध नहीं होता। केवल शिव की पूजा में ही लिंग और मूर्ति दोनों का उपयोग देखने में आता है। मूर्ति की अपेक्षा लिंग का स्थान ऊँचा है पर स्मरण रहे कि लिंग का प्रणव मात्र से और मूर्ति का पंचाक्षर मंत्र से पूजन होता है। प्रणव का तात्पर्य है प्र-संसार रूपी सागर से पार होने के लिए 'णव' जो दूसरी नौका है वह अथवा प्र-प्रपंच, न-नहीं है, व-तुमलोगों के लिए वह प्रणव है।

यह शिव लिंग बिन्दु नादस्वरूप है। अतः इसे जगत का कारण बताया जाता है। बिन्दु शक्ति है नाद शिव है। इस तरह यह सारा जगत शिव शक्ति स्वरूप ही है। नाद बिन्दु का आधार है और बिन्दु इस जगत का आधार है। अतः ये संपूर्ण जगत के आधार रूप से स्थित है। बिन्दु और नाद का संयुक्त रूप ही शिवलिंग कहलाता है अतः संसार के मृत्यु पाशों से छुटकारा पाने के लिए इस लिंग की पूजा करनी चाहिए। जिस प्रकार वृक्ष के मूलों को सोंचने से उसकी शाखाएँ पुष्पित हो जाती है। उसी तरह शिवका पूजन करने से शिवस्वरूप विश्व परिपुष्ट होता है।

अतः यदि कोई किसी भी देहधारी को कष्ट देता है तो निःसंदेह मानो उसने अष्टमूर्ति शिव का ही अनिष्ट किया है। इस प्रकार आत्मोन्नति के लिए यह उल्लेखनीय है कि साधक समस्त चराचर में प्रभु को देखे।

स्मरण रहे एक साधक को सच्चे हृदय से सदा आत्म निरीक्षण करते रहना चाहिये। मन में अशुद्ध और बुरे विचारों का अभाव और विषय चिन्तन की अस्ति होनी चाहिए। निष्कामभाव, शान्ति, एकाग्रता, आनन्द, संतोष समता प्रेम आदि भावों की उत्पत्ति हो तो समझना साधना पथ पर साधक अग्रसर हो रहा है। स्मरण रहे कि सत् विचार पारमार्थिक उन्नति का मुख्य कारण है और अमत् विचार पारमार्थिक अवनीति का। सावधानता के साथ अमत्संगति का सर्वप्रकार से त्याग करना आवश्यक है। सत्संग, सदाचार पालन,

सत्शान्त मनन, शुभ कर्म आदि उपाय आत्मिक उन्नति के सोपान है। सद्गुरु चिन्तन मन को निर्मलता पर निर्भर है। मन को निर्मल बनाने के लिए प्रतिदिन नियम से ईश्वर-स्मरण करना, चित्त निरोध और स्वेच्छानुसार ध्येयस्वरूप का ध्यान करना चाहिए। ध्येयस्वरूप सभी एक ही परमात्मा के हैं। एक ही परमात्मा के अनेकों लीला स्वरूप हैं। इनमें छोटे-बड़े की या पवित्र अपवित्र की कल्पना करना अपराध है। वह परमात्मा चित् आनन्द, इच्छा, ज्ञान और क्रिया स्वरूप है। इस बात को समझो कि सारा संसार परमात्मा से व्याप्त है। यहां जो कुछ भी दीखता है सब परमेशिव का ही विस्तार है। श्रीमद्भागवत में कहा है -

खं वायुं अग्निं सलिलं महीं च

ज्योतीषि सत्त्वानि दिशो द्रुमादीन्।

सरित्समुद्रांश्च हरेः शरीरं

यत्किञ्च भूतं प्रणमेदनन्यः॥

अर्थात् प्रेमी साधक आकाश, वायु, अग्नि, पृथ्वी, नक्षत्र, चराचर जीव, दिशायेँ, वृक्ष लातादि, नदियाँ, सागर, यहां तक कि प्राणीमात्र को श्री हरि का शरीर समझ कर प्रणाम करते हैं। वे श्री हरि से भिन्न कुछ भी नहीं देखते।

इस प्रकार आत्मोर्वात के लिए यह उल्लेखनीय है कि साधक समस्त चराचर में प्रभु को देखे।



MAJINI - Quarterly Magazine

Annual Subscription : Rs. 100.00

Price Per Copy : Rs. 25.00

Overseas Subscription : US\$25.00

All correspondence & subscription must be sent to the Administrative Office :

Ishwar Ashram Bhawan

2-Mohinder Nagar

Canal Road

Jammu Tawi - 180 002

Tel. : 2553179, 2555755

Information regarding printing & publishing, etc. can be had from Branch Office:

F-115, Sarita Vihar, New Delhi - 110 044

Phone : 26943307



ISHWAR ASHRAM TRUST

(FOUNDED BY SRI ISHWAR SWAROOP SWAMI, AKSHMAN JOOMAHARAJ)

Srinagar Ashram:	Jammu Ashram:	Delhi Ashram:
Ishter Nishat,	2, Mehinder Nagar,	R-5, Pocket 'D',
P.O. Baram,	Canal Road,	Sarita Vihar,
Srinagar (Kashmir) - 190 021	Jammu (Tawi) - 180 002	New Delhi - 110 004
Tel. : 0194-2461657	Tel. : 0191-2553179, 2555755	Tel. : 011 26958308, 26974977

(1)

No.:IAT/Cond/1062/03

Jammu
19th January, 2003

Whole of the Guru-Parivar was shocked to learn about the untimely demise of Shri Arjan Nath Thusu, who was an ardent disciple of our Gurudev. All prayed to Gurudev, Swami Lakshman Joo Maharaja, to shower blessings to the departed soul and lead it to the region of light to which it is just to enter and also bestow patience and courage to Smt. Kshema Ji Thusu, also an ardent disciple of Gurudev in particular and other family members to bear this loss.

Sd/

(B. N. Koul)
Trustee

Ishwar Ashram Trust

(2)

No. : IAT/Cond./1065/03

Jammu
2nd February 2003

Whole of the Guru-Parivar including the Trustees were shocked to learn about the death of Shrinath Gunwant Kaul, W/o Late Sri Janki Nath Ji Kaul Kamal, at Delhi on the 28th of January 03.

It was prayed to Gurudev to bestow bliss to the departed soul leading

it to the region of light it has just entered and also give enough strength and courage to the berieved family to bear this shock and loss.

Sd/..
(B. N. Kaul)
Trustee
Ishwar Ashram Trust

(3)

No.: IAT/Cond./1064/03
Jammu
2nd February, 2003

All the devotees of Shri Gurudev were shocked to learn about the demise of Shri Prem Nath Pandia, father of Smt. Lalita Ji Kaul and father-in-law of Sri Shibani Ji Kaul, ardent devotees of Gurudev and prayed to Guru Maharaj to bestow peace to the departed soul and lead it to the region of light, also give strength to Lalita Ji and the berieved family to bear this loss. It was desired that these sentiments may be conveyed to them.

(B.N. Kaul)
Trustee

(4)

Jammu
January, 2003

Whole of the Guru Pariwar including the Trustees were shocked to learn the sad demise of Sh. Jankinath Sharabi father of Smt. Asha Dhar at Delhi. It was prayed to Gurudev to bestow eternal peace to the departed soul and it to the region of light and also give strength to Smt. Ashaji and the berieved family to bear this loss.

(B.N. Kaul)
Trustee

N.B. : *Similar condolence meetings were held on all 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 on them eternal peace and relieve them from the pangs of life and death.*

(40)