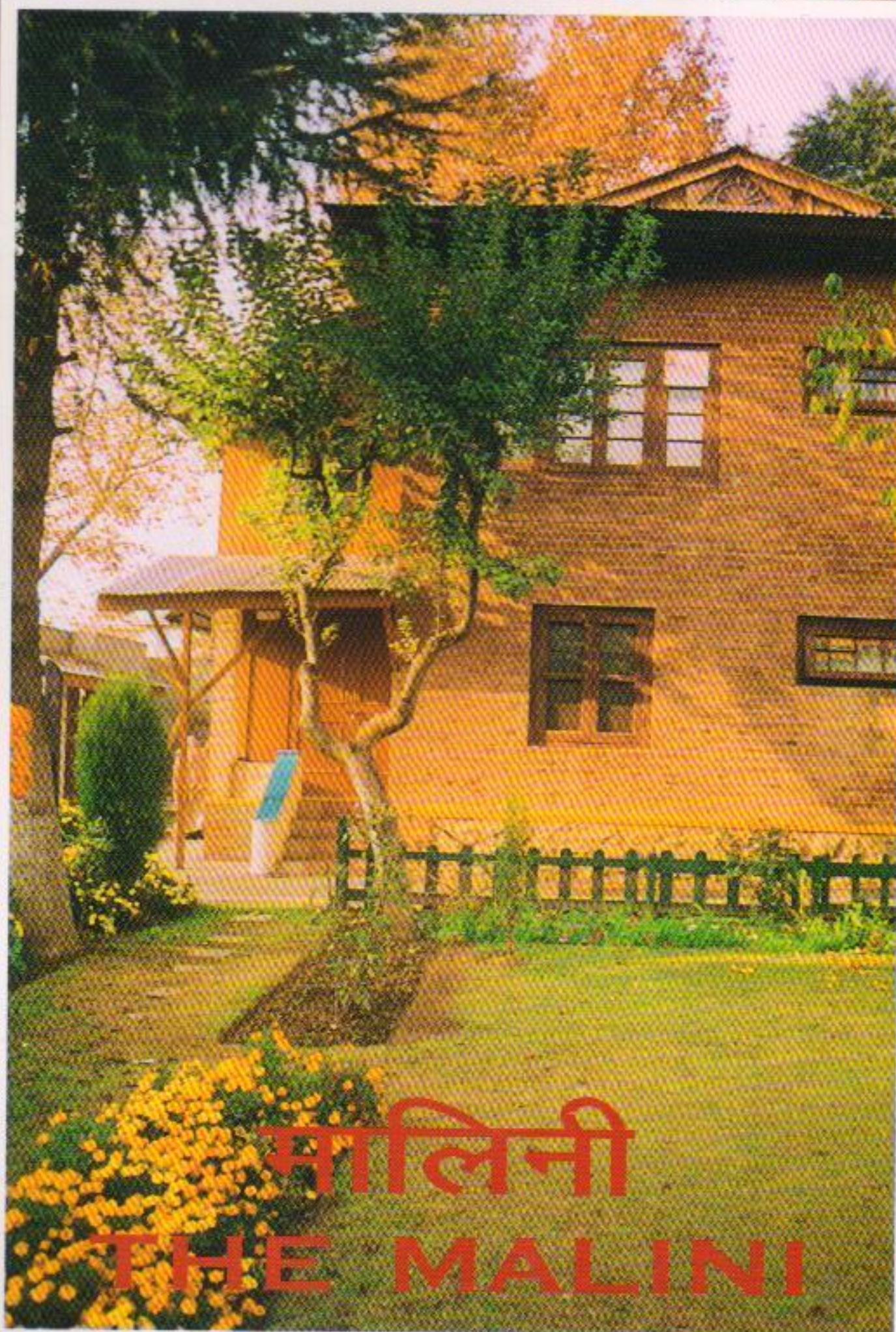


JANUARY, 2004



ISHWAR ASHRAM TRUST

ISHBER (NISHAT), SRINAGAR, KASHMIR



मालिनी THE MALINI

Abhinavagupta about Mālinī

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति।

भवभेदास्त्रं शास्त्रं, जयति श्रीमालिनी देवी॥

*Śrī Mālinī 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 (NISHAT), SRINAGAR, KASHMIR

Board of Trustees :

Sri Inderkrishan Raina

(Secretary/Trustee)

Sri Samvit Prakash Dhar

Sri Brijnath Kaul

Sri Mohankrishan Wattal

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

Tel.:0194-2461657

Head Office :

Ishwar Ashram

Ishber (Nishat), Srinagar, Kashmir

Tel.:0194-2461657

Administrative Office :

Ishwar Ashram Bhawan

2-Mohinder Nagar

Canal Road

Jammu Tawi-180 016

Tel.:2501199, 2555755

Delhi Office :

Ishwar Ashram Bhawan

R-5/D Pocket, Sarita Vihar, New Delhi - 110 044

Tel.:26958308, 26974977

Telefax:26943307

January, 2004

Price :Rs. 25.00

Yearly subscription :Rs. 100.00

© Ishwar Ashram Trust

Produced on behalf of Ishwar Ashram Trust

by Paramount Printographics, Daryaganj, New Delhi-2. Tel 2328-1568, 2327-1568

ॐ नमः परमसंविद्चिद्वपुषे
विषय सूची : Contents

संपादक की लेखनी से		4
01. Śiva Sūtras	Īśvara Svarūpa Svāmī Lakṣmaṇa joo Mahārāja	7
02. Un-noticed Impact of Saivism on Indian Philosophical Thought	Dr. B. N. Pandita	12
03. Truth is a Pathless Land	Shri J. Krishnamurti	15
04. Acharya - Abhinavagupta	Dr. B. N. Kalla	20
05. A birds eye view of the Tantravaṭadhānikā	Mrinal Kaul "Martand"	24
06. अतीतमंथन	ईश्वरस्वरूप स्वामी लक्ष्मण जू महाराज का वचनामृत	28
07. अथ षट्त्रिंशत्तत्त्वसंदोह	सुश्रीप्रभादेवी	32
08. शैवदर्शन के वातायन से	प्रो० नीलकंठ गुटू	37
09. श्री बटुक भैरव का महत्त्व और उपासना पद्धति	प्रो० मखनलाल कुकिलू	39
10. From Ashram Desk	Administrative Office	46

संपादक की लेखनी से

मालिनी का प्रस्तुत अंक नव वर्ष के प्रारंभ में पाठकों के सामने प्रस्तुत करते हुए हमें अत्यन्त प्रसन्नता हो रही है। नव वर्ष का आगमन महत्वपूर्ण है। याद आती है सद्गुरु महाराज की वह भविष्य वाणी जो उन्होंने चौदह वर्ष पूर्व श्रीनगर आश्रम में उस समय की थी जब राजनीतिक वातावरण की अस्वस्थता के कारण हमारे समाज में उथल पुथल मची थी। परस्पर प्रेम भावना प्रतिहत हुई थी, अपने जीवन की सुरक्षा ही सबों का एक मात्र ध्येय था। आतंकवादियों की व्यथा-कथा की सर्वत्र चर्चा हो रही थी। नैतिक मूल्यों की अवहेलना हो रही थी। सन्त समाज में भी त्रास का अंकुर पनप रहा था। बहुचर्चित प्रतिष्ठित लोगों के साथ साथ निर्दोष जनता का गला भी घोंटा जा रहा था। सैकड़ों वर्षों से सुदृढ़ बनी हुई भ्रातृभावना की जड़ें हिलने लगी थीं। परिश्रम से सालों से अर्जित चल-अचल सम्पत्ति आंखों के सामने स्वाहा होने लगी थी। अभीष्ट देवी-देवताओं का नाम स्मरण भी विस्मृति के गर्त में पड़ा था। स्वात्म सम्मान के भव्य भवन की नींव भी डगमगाने लगी थी। उपासना, कर्म और ज्ञाननिष्ठ योगियों की समस्त सिद्धियां भी दांव पर लगी सी दिख रही थी। प्रकृति के अणु अणु से संक्रामक रोग के कीटाणुओं ने अपना स्थान नियत कर रखा था और अतृप्त लालसा के काले भंवरो की भिनभिनाहट ने जीना हराम कर दिया था। ऐसी अकथनीय व दयनीय परिस्थिति में सर्वश्रीमण्डित हमारे सद्गुरु ईश्वरस्वरूप स्वामी लक्ष्मण जी महाराज की कश्मीर घाटी में उपस्थिति मरुभूमि में अमृत ताल सी स्फूर्ति वर्धक बनी थी। हजारों वर्षों से इस देव-भूमि में वास कर रहे अनन्त देवी देवताओं ने मानो अपना प्रतिनिधि चुनकर सारी संतुष्ट कश्यप भूमि का रक्षा-भार इन्हें सौंपा था। इनके सौम्य स्वभाव में अकस्मात् बदलाव को देखकर ऐसा प्रतीत होता था कि पर-भैरव अवस्था में रहकर न जाने किन किन अनूठे कर्मों को संपूर्ण करने की इन्होंने ठानी थी। ये अपना दिव्य ज्ञान सर्व व्यापक बनाने को आतुर थे तथा सर्व जन उद्धारक बनना चाहते थे। कहा है कि यदि दिव्य ज्ञान अन्धेरे में प्रकाश नहीं बनता असमर्थों की लाठी नहीं बनता, मूक की भाषा नहीं बनता। लंगड़ों का सहारा नहीं बनता, तो दिव्य ज्ञान एकांगी बनकर रह जाता है। अतः सद्गुरु महाराज ने परभैरव अवस्था में उस समय आर्त प्राणियों के कल्याण के लिए अपने दिव्य ज्ञान का उपयोग करना प्रमुख कर्तव्य माना। क्योंकि ज्ञान तो कर्म का पूरक है और कर्म ज्ञान का पूरक है। दोनों मिलकर ही पूर्ण हैं। इस अचिन्तनीय परावस्था में सद्गुरु महाराज ने भविष्य वाणी के रूप में सचेत किया था कि पन्द्रह वर्षों के पश्चात्

जो जीवित रहेगा वह अपनी इस कश्यप भूमि को फिर से लहलहाता देखेगा, फिर से यहां रामराज्य का सा आनन्द लूटेगा। अनियन्त्रित भीड़ को सद्गुरु जन्ममहोत्सव पर काबू करने में विवश होना पड़ेगा। इस दिव्य कथन की सार्थकता का महत्त्व बदलती राजनीतिक परिस्थितियों में इस समय धीरे-धीरे समझ में आ रहा है और आशा है कि सद्गुरु महाराज के आशीर्वाद के फलस्वरूप विस्थापित कश्मीरी पण्डित समुदाय आदर सहित अपनी जन्म भूमि की मिट्टी से धूलि-धूसरित होगा। तथास्तु जय गुरुदेव।

यह लिखकर हमें हार्दिक प्रसन्नता हो रही है कि सरिता विहार, दिल्ली स्थित ईश्वरआश्रम भवन धीरे धीरे अपने निर्धारित लक्ष्य की ओर अग्रसर हो रहा है। चौमंजिला यह आश्रम भवन निर्माण कला का एक सुन्दर नमूना बन पड़ा है। अमृतेश्वर-भैरव मन्दिर का आकार श्रीनगर, आश्रम के मन्दिर के आकार पर बनाया जा रहा है। मन्दिर के प्रवेश द्वार के साथ-साथ अन्दर का पूजा स्थल भी संपूर्ण होने लगा है। नवनिर्मित भव्य हाल में ईश्वरस्वरूप की मूर्तिस्थापना के साथ-साथ मन्दिर की प्रतिष्ठा का काम भी आप सब भक्तों-प्रेमियों और सत्शिष्यों की सहानुभूतिपूर्ण आर्थिक सहयोग से शीघ्र ही सम्पन्न होगा। सत्कार्य में हजारों बाधाएँ रोड़ा अटकाती हैं। इस आसवाक्य का अनुभव हमें इस महान् प्रशंसनीय कार्य में कदम कदम पर हुआ। पर इस सत्य को सगर्व कहने में हम झिझकते नहीं कि श्री अवतार कृष्ण गंजू (संयोजक दिल्ली ईश्वरआश्रम भवन) और श्री देव जी मुन्शी (युवा-ईंजीनियर) के अदम्य उत्साह, लगन, कर्तव्य परायणता और सद्गुरुभक्ति के फलस्वरूप ही दिल्ली का यह ईश्वर-आश्रमभवन अपने वर्तमान रूप को प्राप्त करने में सफल हुआ। सद्गुरु महाराज की असीम कृपा के पात्र ये दोनों महानुभाव प्रशंसनीय हैं।

हम उन दानवीरों की सराहना करना तथा उनके प्रति कृतज्ञता का आभार व्यक्त करना अपना परम कर्तव्य समझते हैं जिन्होंने समय समय पर मुक्त-हस्त से मुंहमागी आर्थिक-सहायता करके हमारा उत्साह बढ़ाया है। सद्गुरु महाराज उन दानी सन्तों के इहलोक और परलोक का उद्धार करें।

हम ईश्वर आश्रम ट्रस्ट के आभारी हैं कि उनके अनुरोध पर आगामी शिवरात्रि महोत्सव के उपलक्ष्य में इस अंक में हमने वटुक-भैरव का महत्त्व और उसकी उपासना पद्धति पर एक रहस्यात्मक लेख लिखा। आशा है कि सारे भक्तजन शिवरात्रि पूजा पर वटुक भैरव की पूजा में यथोक्त विधिपूर्ण मन्त्र जाप और अष्टोत्तरशतनामावलि को अपना कर वटुक-भैरव की असीम कृपा के पात्र बन जायेंगे। यदि ऐसा होगा तो ईश्वर-आश्रम ट्रस्ट आपका आभारी रहेगा।

समस्त ईश्वर-आश्रम परिवार की ओर से नव वर्ष की मंगलमय शुभकामनायें
तथा महाशिवरात्रि पर्व की हार्दिक बधाईयां।

जय गुरुदेव

बसन्त पंचमी

26 जनवरी 2004

— प्रो. मखनलाल कुकिलू

MALINI - 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. : 2501199, 2555755

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

F-115, Sarita Vihar, New Delhi - 110 044
Phone : 26943307

श्री ईश्वरस्वरूप लक्ष्मण जू महाराज



आविर्भावदिवस
9-5-1907

महासमाधिदिवस
27-9-1991

ŚIVA SŪTRAS

Vimarśinī Sanskrit Commentary of Śrī Kṣemarāja

Īśvara Svarūpa Svāmī Lakṣmaṇa joo Māharāja

(Continued from last issue)

एवं हि सति असौ योगी-

To such a yogi when he does this kind of process:-

आसनस्थः सुखं हृदि निमज्जति॥ १६॥

(Āsanasthaḥ sukhaṁ hṛde nimajjati)

So by being established in such state one sinks into the ocean of God-Consciousness - joyously.

आस्यते—नित्यं ऐकात्म्येन स्थीयते अस्मिन् इति आसनं—परं शाक्तं बलं, यस्तत्र तिष्ठति, परिहृत परापर ध्यान धारणादि सर्व क्रिया प्रयासो नित्यं अन्तर्मुखतया तदेव परामृशति यः, स सुखं अनायासतया, हृदे—विश्वप्रवाहप्रसरहेतौ स्वच्छोच्छलत्ताद योगिनि परामृतसमुदे, निमज्जति-देहादि संकोच संस्कार ब्रुडनेन तन्मयीभवति।

नित्यं—always, ऐकात्म्येन - with absolute consciousness, स्थीयति - sits on real posture of yoga, इति आसनं— that is आसन—the posture, परं शाक्तबलं—is supreme energy of awareness, यस्तत्रतिष्ठति—who resides in that for him परिहृत—there is no need of परापर— gross or subtle प्राणायाम, ध्यान—contemplation, धारणा- concentration आदि- etc. सर्वक्रियाप्रियासो- all these actions are of no use for him, नित्यं- everytime, अन्तर्मुखतया-being seated in that posture introvertedly, तदेव परामृशति- he can always contemplate that supreme energy of awareness, स-he सुखं- easily, अनायासतया- without any effort, हृदे - ocean of nectar.

विश्वप्रवाह प्रसर हेतो - wherefrom universe rises and expands, स्वच्छोच्छलत्ताद योगिनि- having characteristic of springing up, परामृत समुद्रे - ocean filled with nectar, निमज्जति - he dives in that, what is diving? देहादि संकोच संस्कार ब्रुडनेन - he leaves the impression of देह, प्राण पुर्यष्टक and शून्य in that nectar and तन्मयीभवति - becomes one with that.

यदुक्तं श्री मृत्युजित् भट्टारके एव- as is said in नेत्रतत्र-

नोर्ध्वे ध्यानं प्रयुञ्जीत नाधस्तात् न च मध्यतः।

नाग्रतः पृष्ठतः किञ्चित् न पार्श्वे नोभयोरपि॥

ऊर्ध्वे ध्यानं न प्रयुञ्जीत- you have not to put concentration upwards i.e. on सहस्रार चक्र, न अधस्तात्—nor below on मूलाधार चक्र, न च मध्यतः—nor on the middle नाग्रतः—nor in front on the tip of the nose, न पृष्ठतः—nor at the backside, न पार्श्वे उभयोरपि—nor at both the sides of the nostrils.

नान्तः शरीरसंस्थं तु न बाह्ये भावयेत् क्वचित्॥

नाकाशे बन्धयेत् लक्ष्यं नाधो दृष्टिं निवेशयेत्॥

you have not to put concentration within your body, न बाह्ये भावयेत् क्वचित्—nor concentrate in a universal way, नाकाशे बन्धयेत् लक्ष्यं—you do not have to put your concentration on ether, नाधो दृष्टिं—निवेशयेत्—nor you have to put your concentration downward.

न चक्षुर्मीलनं किञ्चित् न किञ्चित् दृष्टिबन्धनम्।

अवलम्बं निरालम्बं सालम्बं नैव भावयेत्॥

न चक्षुर्मीलनं किञ्चित्— you have not to open your eyes, न किञ्चित् दृष्टिबन्धनं—nor you have to put your eyes wide open, अवलम्बं— you have not to take support in meditation निरालम्बं—nor you have to act without any support सालम्बं नैव भावयेत्—nor you have to hold the support over and over again (after its slipping away from the mind).

नेन्द्रियाणि न भूतानि शब्द स्पर्शरसादयः।

एवं त्यक्त्वा समाधिस्थः केवलं तन्मयी भवेत्॥

you do not have to put your concentration on organic support, न भूतानि—nor universal elements शब्दस्पर्श रसादयः—or on sensations of five senses namely sound, touch, sight, taste and smell एवं त्यक्त्वा—thus leaving aside all this समाधिस्थः—be in supreme energy of awareness, केवलं तन्मयी भवेत्—becomes one with that.

सावस्था परमा प्रोक्ता शिवस्य परमात्मनः।

निराभासं पदं तत्तु तत्प्राप्य विनिवर्तते॥

शिवस्य परमात्मनः—of the Shaivite yogi, सा—that अवस्था—stage is, परमा प्रोक्ता—said the real one, तत्तु पदं—that state is निराभासं—not revealed to others, तत्प्राप्य—after attaining that विनिवर्तते—he does not return again.

तदेवं नाडीसंहाराद्याणवोपाय क्रमासादित मोह-जयोन्मज्जत् शुद्ध विद्यात्मक शाक्त बल आसादन प्रकर्षात् आत्मीकृत परामृत हृदात्मक शाम्भवपदो योगी- तदेवं नाडी संहाराद्याणवोपाय - by adopting the means of आणवोपाय, the breathing movement of this yogi is over क्रमासादित- acquires systematically, मोहजय- conquest of delusion, उन्मज्जत शुद्ध विद्यात्मक शाक्त बल- through that emerges शुद्ध विद्या- Śudha the vidyā-the power of Śakti, शाक्त बल आसादन् प्रकर्षति when a yogis power reaches a high degree he आत्मीकृत- acquires, शाम्भवपदः - Śambhava state, परामृत हृदात्मक- of being immersed in the ocean of supreme nectar then-

स्वमात्रा निर्माणमापादयति॥ १७॥

Svamātrānirmānamāpadayati

Such a yogi can create or destroy any thing by his supreme will.

The real posture for Shaivite yogi is that he sits always in supreme energy of awareness. A Shaivite yogi who sits in that, for him there is no need of subtle or gross yogic activities as Praṇāyāma, contemplatin (Dhyāna) concentration (Dhāraṇā) etc. because all these actions are of no use for him, being seated in that posture introvertedly, he can always contemplate on that supreme energy of awareness. Without any effort he easily dives in that ocean of nectar wherefrom universe rises and expands having characteristic of springing up. What is diving? He leaves the impression of देह (deha) प्राण (Prāna) पुर्यष्टक (Puryaṣṭaka) and शून्य (Śūnya) in that nectar and becomes one with that.

As is said in 'Netra Tantra - Neither you have to put concentration upwards on sahasrara cakra nor below on mulādhāra cakra, nor on the middle nor in front on the tip of the nose, nor at the back side, nor at both the sides of the nostrils. You have to put concentration within your body or concentrate in a universal way. You do not have to put your concentration on ether, nor you have to put your concentration down ward. You have not to open your eyes and keep wide open, you have not to take any support in meditation nor you have to act without any support nor you have to hold the support over and over again (after its slipping away from the mind). You do not have to put your concentration on organic support, nor on universal elements or on sensations of five senses namely sound touch sight taste and smell. Thus leaving aside all this be in supreme energy of

awareness and become one with that. This state is said the real one for a Shaivite yogi. That state is not revealed to others. After attaining that he does not return again

By adopting the means of आणवोपाय (Āṇavopāya) when the breathing movements of the yogi are over he enters in madhyamādhām and wins 'moha' (illusion) and through that energy the power of Śaktopāya comes to him, when a yogi's power reaches a high degree or he acquires Śāmbhava state becoming one with the ocean of supreme nectar. Then such a yogi can create or destroy any thing by his supreme will. संबन्धिनी-related मात्रा-चिद्रसाशयानतात्मा अंशः is coagulated in the form of time and space, तद्रूप- that is the measure of creativity of consciousness यथेष्ट वेद्य वेदक अवभासात्मकं निर्माण आपादयति निर्मितत्वन दर्शयति- he can create (objects and creatures (वेद्यवेदक) that universe what ever he desires. He shows that by creating it. यदुक्तं श्री स्वच्छन्दे- As is said in S'ri Svachhand Tantra&

तदेवं भवति स्थूलं स्थूलोपाधिवशात्प्रिये।

स्थूलसूक्ष्मविभेदेन तदेकं संव्यवस्थितम्॥ इति॥

प्रिये- O dear one ! तदेवं स्थूलोपाधिवशात्- by taking the deception of grossness स्थूलं भवति- he (yogi) becomes gross or by taking the deception of subtleness he becomes subtle. स्थूलसूक्ष्म विभेदेन- तदेकं सुव्यवस्थितम्- then he shows to the world that by residing in these two unseparated, he is one with that.

प्रत्यभिज्ञायामपि- It is said in Pratyabhiññāgva also

आत्मनं अत एवायं ज्ञेयीकुर्यात् पृथक् स्थिति।

ज्ञेयं न तु तदौन्मुख्यात् खण्डेतास्य स्वतन्त्रता॥

Because of his independent freedom of consciousness he creates this whole universe just direct from his own nature, it is not separate from his body. He is not separate from this whole universe. Subjective consciousness has created this objective world. This objective world is not created by the power of objectivity of his own nature.

आगमेऽपि- in Tantra, also it is said-

जलं हिमं च यो वेद गुरुवक्त्रागमात्प्रिये।

नास्त्येव तस्य कर्तव्यं तस्यापश्चिमजन्मता॥

प्रिये- O dear one ! जलं हिमं च यो वेद - the one who undertands what

reality lies in water or snow, the substance is the same but the formation is different, गुरुवक्त्रागमात् - one who realizes by the grace of master, the difference between water and snow, नास्त्येव तस्यकर्तव्यं- for him nothing is undone in this world तस्यापश्चिमजन्मता- he becomes immune from this cycle of birth and death.

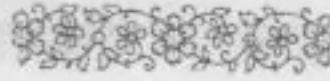
इति अनेनैव आशयेन उक्तं - this has been said keeping in view the above said explanation. एतदेव इति अनेन स्पन्दे प्रतिपादितम्- The Spanda Kārika, holding this way of explanation also says-

इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत्।

स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः॥

One who observes there is no difference between universe and its creator, the creator has become universe and universe has become creator, one who realizes it, he is always attached to his reality of self. He is liberated in this life. There is no doubt.

(to be continued)



Once a path is opened, those who follow can travel with composure and ease, Swami Lakshman Joo, as the ISHWAR SWAROOP, possessing the virtues of enlightenment for all people, irrespective of caste, creed and colour. For this we owe him our eternal gratitude. To extend and expand the path that the mentor has graciously opened, is the disciple's mission.

UN-NOTICED IMPACT OF SAIVISM ON INDIAN PHILOSOPHICAL THOUGHT

– Dr. B. N. Pandita

Continued from last issue

As mentioned in Mahabharata, Lord Sri Krishma was initiated in the highest type of yoga of Saiva monism by sage Durvasas, the traditional originator of the monistic school of Kashmir Saivism. The Lord is said to have been requested by Yudhisthira to explain the method of yoga as was obtained by him from sage Durvasas—

दुर्वाससः प्रसादात्ते यत्तदा मधुसूदन !
अवाप्तमिह विज्ञानं तन्मे व्याख्यातुमर्हसि॥

It is on such account that many elements of the Śāmbhava type of the Trika yoga crept into Bhagavadgita, especially in its sixth chapter. Mahabharata describes Lord Sri Krishna as the most prominent devotee of Lord Siva in whose speech has been put the statement given below :

सत्यशौचार्जवत्यागैस्तपसा नियमेन च।
क्षान्त्या भक्त्या च धृत्या च बुद्ध्या च वचसा तथा॥
यथावदहमाराद्धः कृष्णेनाक्लिष्ट-कर्मणा।
तस्मादिष्टतमः कृष्णादन्यो मम न विद्यते॥

It is as such account of the impact of monistic Saivism on the traditional speaker of Bhagavadgita that there are still several such contradictions and academic riddles as well as some knots in the interpretation of some passages of the work which have not been satisfactorily solved by any traditional commentators, but which can be easily solved on the basis of the principles of the monistic Śaivism of Kashmir, especially on the basis of its practical path of Trika system. Some of such problems are:

- (i) Mention of a yogin as being superior to jñānin
तपोस्तेम्योऽधिको योगी ज्ञानिभ्यश्चाधिको मतः।
- (ii) Very frequent mention of the term bāvesu meaning samāveśa of Trika yoga.
- (iii) A grouping together of three divine activities of ज्ञान, स्मृतिः and अपोहन discussed clearly in monistic śaiva philosophy alone.

(iv) More or less perfect description of Śāmbhavopāya in a posture of Śāmbhavī mudrā, along with its other elements discussed in detail in the chapter No. 6 of Bhagavadgita.

All this may have been due to a very powerful impact of Saiva monism on the basic author of Gītā, Sri Krishna. Such description of Śāmbhava yoga does not throw light on the element of the position of tongue in its practice, because, as said above, such secret practices are not to be clarified in their totality in one and the same context. That has been the policy of the teachers of such Saiva monism from the earliest ages.

Kalidasa, the great Saiva poet of India, describes such Śāmbhavī mudrā in a highly beautiful and charming poetic style in the third canto of Kumara sambhava. But he also is silent about the position of tongue, though he is frank in describing the light emanating from the fourhead of Lord Siva, setting family in Śāmbhavī mudrā.

The emanation of such sweet light is rather a result of the practice in such and is not an element of practice in it. The method of practice is a special type of *nāḍī-śodhana-prāṇāyāma*, which is a preliminary aid to the practice of such Śāmbhava yoga, has not been discussed in any of the specific works on it, though it has been described in detail in a conversation between Gargi and Yājñavalkya, as quoted by Śankaracarya in his commentary on Svetasvatara *Upanisad*, without mentioning the source of such quotation. Such description of Śāmbhavi mudrā, along with aids, like *nāḍī śodhana pranayama*, agrees to great extension with that given in *Svacchanda-tantra* of Kashmir Saivism.

A time may come when scholars and yogins may find the seeds of Buddhist *Yogācara* in some traditions of Śaiva yoga. Why should have, otherwise, such sub-school of Buddhism got the name *yogācāra*? Ancient Ajivakas also have had their origin in some such traditions of Saivite moules, and so may have all other non arthrodex and non Brahmanic orders of Indian saints. All such things require an eagerly and efficiently conducted impartial research, based on trust worthy and authentic grounds and pursued with an open mind free from any partism interest. For instance—Saraha (Rahulabhaiha) may have picked up now Tantric methods of Savāyoga from some point the line of some master of Tantric sādhanā, probably belonging to the line of Matsyendranatha. Having affectionate Devotion for Buddha, he can have put such teachings of Tantric origin in the mouth

of Tathagata is his works and pictures and may have thus given a start of complex system of religious tradition under the name *Vajrāyana* Buddhism. How have the simple teachings of Buddha developed otherwise in to such complete theological system as known at present as *Śaivism*? Śaivite methods of *śādhana* were in the same way adapted to *Vaiṣṇavism* by the masters of *Pāñcaratra* system. *Spandaprādīpikā* of Utpalā vaiṣṇava provides a prominent proof of such effort on adaptation of saivite *śādhana* to Vaiṣṇavite faith. Impact of Saivite *yoga-sadhana* as some modern sects in India is clearly visible. Some of such mushroom sects are—(i) Rādhāswamin sect. (ii) The tradition of thought and practice given a start by Sir J.S. Kṛṣṇamurthy. (iii) The order of the practitioners of Transcendental meditation. (iv) the order of *Brahmakumaris*. Many more such sects of lesser prominence can be located at several places in India.

Some inferior and imperfect types of *yoga Śādhana* of Śaivite origin, taught and propagated by the sects of Vaiṣṇavism, Buddhism, Jainism and Vīra Śaivism of Karnataka, Siddhanta Śaiva of Tamilnadu and all the above mentioned mushroom types of sects of the modern age can carry a practitioner of the most to a psychophysical state of dreamlessness or thoughtlessness. Psycho-physical rest, attainable by the practice in such dreamless state of life can carry a practitioner into such a thoughtless state which can provide sufficient rest to his mental apparatus and perfect freedom from all tensions and anxieties in which modern life remains generally involved. Besides, such rest in perfect calmness of body and mind can enhance one's energy for much more work, needed by people of the present age. Thus the practitioners of such types of Yoga attain partial freedom from anxieties and some enhancement in their energy to work. Therefore many a few people are at present attracted to such practices. But, in spite, of such merits of the practice in such sects, it remains a fact that the correct realization of the perfect and final about one's self cannot be attained through such paths. The only and the supermost path to the perfect realization of the real nature and character of one's self and his is *Śāmbhavopāya* of the Trika system of *śādhana*, the highest practical path of the Śaivism of Kashmir. The still higher variety of *Trika*, termed as *Anupāyā*, is just the state of the perfection of *Śāmbhavopāya* and the psycho-physical posture best suited to its practice is termed as *Śāmbhavī mudrā*, described in so sweet an expression in Kumāra sambhava and explained in detail in the sixth chapter of *Bhagavadgita*.

Truth is a Pathless Land

— by Shri J. Krishnamurti

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said: "Truth is a pathless land." Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, nor through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security - religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationship and his daily life. These images are the causes of our problems for they divided man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual.

Freedom is not a reaction; freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive, freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

Thought is time, thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle. There is no psychological evolution.

When man becomes aware of the movement of his own thoughts he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight

without any shadow of the past or the time. This timeless insight brings about a deep radical mutation in the mind.

Total negation is the essence of the positive. When there is negation of all those things which are not love, desire, pleasure—then love is, with its compassion and intelligence.

In the space which thought creates around itself there is no love. This space divides man from man, and in it is all the becoming, the battle of life, the agony and fear. Meditation is the ending of this space, the ending of the me. Then relationship has quite a different meaning, for in that space which is not made by thought, the other does not exist, for you do not exist. Meditation then is not the pursuit of some vision, however sanctified by tradition. Rather it is the endless space where thought cannot enter to us, the little space made by thought around itself, which is the me, is extremely important, for this is all the mind knows, identifying itself with everything that is in that space. And the fear of not being is born in that space. But in meditation, when this is understood, the mind can enter into a dimension of space where action is inaction. We do not know what love is, for in the space made by thought around itself as the me, love is the conflict of the me and the not me. This conflict, this torture, is not love. Thought is the very denial of love, and it cannot enter into that space where the me is not. In that space is the benediction which man seeks and cannot find. He seeks it within the frontiers of thought, and thought destroys the ecstasy of this benediction.

II

Perception without the world, which is without thought is one of the strangest phenomena. Then the perception is much more acute, not only with the brain, but also with all the senses. Such perception is not the fragmentary perception of the intellect nor the affair of the emotions. It can be called a total perception, and it is part of meditation. Perception without the perceiver in meditation is to commune with the height and depth of the immense. This perception is entirely different from seeing an object without an observer, because in the perception of meditation there is no object and therefore, no experience. Meditation, can however, take place when the eyes are open and one is surrounded by objects of every kind. But then these objects have no importance at all. One sees them but there is no process of recognition, which means there is no experiencing.

What meaning has such meditation? There is no meaning, there is no utility. But in that meditation there is a movement of great ecstasy which is not to be confounded with pleasure. It is this ecstasy which gives to the eye, to the brain and to the heart, the quality of innocence. Without seeing life as something totally new, it is a routine, a boredom, a meaningless affair. So meditation is of the greatest importance. It opens the door to the incalculable, to the measureless.

III

When you turn your head from horizon to horizon your eyes see a vast space in which all the things of the earth and of the sky appear. But this space is always limited where the earth meets the sky. The space in the mind is so small. In this little space all our activities seem to take place, the daily living and the hidden struggles with contradictory desires and motives. In this little space the mind seeks freedom, and so it is always a prisoner of itself. Meditation is the ending of this little space. Thus action is bringing about order in this little space of the mind. But there is another action which is not putting order in this little space. Meditation is action which comes when the mind has lost its little space. This vast space which the mind, the I, cannot reach, is silence, the mind can never be silent within itself it is silent only within the vast space which thought cannot touch. Out of this silence there is action which is not of thought. Meditation is this silence.

IV

Meditation is one of the most extraordinary things, and if you do not know that it is you are like the blind man in a world of bright colour, shadows and moving light. It is not an intellectual affair, but when the heart enters into the mind, the mind has quite a different quality. It is really then limitless, not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything. Meditation is the movement of love. It is not the love of the one or of the many. It is like water that anyone can drink out of any jar, whether golden or earthenware, it is inexhaustible. And a peculiar thing takes place which no drug or self-hypnosis can bring about: it is as though the mind enters into innerself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases. In this state there is complete peace - not contentment which has come about through gratification

but a peace that has order, beauty and intensity. It can all be destroyed, as you can destroy a flower, and yet because of its very vulnerability it is indestructible. This meditation cannot be learned from another. You must begin without knowing anything about it and move from innocence to innocence.

The soil in which the meditative mind can begin is the soil of everyday life, the strife, the pain and the fleeting joy. It must begin there, and bring order, and from there move endlessly. But if you are concerned only with making order then that order will bring about its own limitation, and the mind will be its prisoner, in all this movement you must somehow begin from the other shore, and not always be concerned with this shore or how to cross the river. You must take a plunge into the water, not knowing how to swim. And the beauty of meditation is that you never know to swim. And the beauty of meditation is that you never know where you are, where you are going, where the end is.

V

Is there a new experience in meditation? The desire for experience, the higher experience which is beyond and above the daily or the commonplace, is what keeps the well spring empty. The craving for more experience, for visions, for higher perception, for some realisation or other makes the mind look outward, which is no different from its dependence on environment and people. The curious part of meditation is that an event is not made into an experience. It is there, like a new star in the heavens, without memory taking it over and holding it, without the habitual process of recognition and response in terms of like and dislike, our search is always outgoing, the mind seeking any experience is outgoing. Inward-going is not a search at all, it is perceiving. Response is always repetitive, for it comes always from the same bank of memory.

VI

After the rains the hills were splendid. They were still brown from the summer sun, and now all the green things would come out. It had rained quite heavily, and the beauty of those hills was indescribable. The sky was still clouded and in the air there was the smell of sumac, sage and eucalyptus. It was splendid to be among it them, and a strange stillness possessed you. Unlike the sea which lay far down below you, those hills were completely

still. As you watched and looked about you and had left everything down below in that little house - your clothes, your thoughts and the odd ways of life. Here you were travelling very lightly, without any thoughts, without any burden, and with a feeling of complete emptiness and beauty. The little green bushes would soon be still greener, and in a few weeks time, they would have a stronger smell, the quails were calling and a few of them flew over without knowing it, the mind was in a state of meditation in which love was flowering. After all, only in the soil of meditation can this flower bloom. It was really quite marvellous, and strangely, all through the night it pursued you, and when you woke, long before the sun was up, it was still there in your heart with its incredible joy, for no reason whatsoever. It was there, causeless, and was quite intoxicating. It would be there all through the day without your ever asking or inviting it to stay with you.

VII

It had rained heavily during the night and the day, and down the gullies the muddy stream poured into the sea, making it chocolate brown. As you walked on the beach the waves were enormous and they were breaking with magnificent curve and force. You walked against the wind, and suddenly you felt there was nothing between you and the sky, and this openness was heaven. To be so completely open, vulnerable-to the hills to the sea and to man is the very essence of meditation. To have no resistance, to have no barriers inwardly towards anything, to be really free, completely, from all the minor urges, compulsions and demands, with all their little conflicts and hypocrisies, is to walk in life with open arms. And that evening walking there on that wet sand, with the sea-gulls around you, felt the extraordinary sense of open freedom and the great beauty of love which was not in you or outside you but everywhere. We don't realise how important it is to be free of the nagging pleasures and their pains, so that the mind remains alone. It is only the mind that is wholly alone that is open. You felt all this suddenly, like a great wind that swept over the land and through you. There you were denuded of everything, empty and therefore utterly open. The beauty of it was not in the word or in the feeling, but seemed to be everywhere about you, inside you, over the waters and in the hills. Meditation is this.

to be continued...



Acharya - Abhinavagupta

— Dr. B. N. Kalla

Abhinavagupta is not altogether silent like Kalidasa in giving his personal account. Kalidasa does not mention even his name in his Mahakavyas. Abhinavagupta, however, notes some facts of his life as well as about his ancestors in two of his works, *Tantraloka* and *Paratrimśikavivaraṇa*. At times, in his various commentaries he mentions names of his teachers as well as the subjects he studied under them. Putting all these pieces of information together and arranging them in chronological order wherever possible, we are in a position to draw a broad sketch of his personal life, which appears to be as follows :

Abhinavagupta mentions one Atrigupta of Agastyagotra as his earliest ancestor. Atrigupta lived in Madhyadesa or Antarvedi (modern U.P.) and enjoyed the patronage of Yasovarman, king of Kanoj.

Atrigupta was a very learned Brahmin. He had attained scholarship in all the branches of knowledge in general and in the field of Śaiva Śāstra in particular. King Lalitaditya of Kashmir was very much impressed by Atrigupta's erudition and requested the scholar to go with him to Kashmir. The victory of Lalitaditya over Yaśovarman has been dated at about A.D. 740. We may, therefore, say that the family in which the Saiva Abhinavagupta was born some two centuries later, migrated from Madhyadesa to Kashmir in the middle of the eighth century.

The king Lalitaditya ordered a good house to be built on the bank of river vitasta (jhelum) on a plot opposite the temple of Śitāmsumaūlin (Śiva) for Atrigupta to settle there permanently and a big Jagir was granted to him for maintenance.

Besides Atrigupta, Abhinavagupta mentions his grandfather Varahagupta. The scholastic tradition was maintained in the family from generation to generation. This Varahagupta was also a great scholar and a devotee of Lord Śiva.

Abhinavagupta's father was Narasimhagupta alias Cukhulaka. Cukhulaka also was a great scholar and had equal proficiency in all the Śāstras. He also was a great devotee of Śiva. The name of Abhinava's mother was Vimalakalā. She was a pious and religious lady. Narasimhagupta and Vimalakalā made a happy couple and carry on household duties not for any worldly attachment as they were ordained by the Śāstras. The family atmosphere was thoroughly religious and scholarly. Abhinavagupta was born to this couple between A.D. 950 and 960 (Abhi., p.9)

It is traditionally believed in Kashmir that Abhinavagupta was Yoginibhu, i.e. born of a Yogini. The parents of Abhinavagupta were sincere devotees of Lord Śiva. Abhinavagupta in later life rose to the position of Acārya of the Śaiva sects in Kashmir by his exposition of Śaiva philosophy and practice of the life of a Śaiva Yogin. It is a belief amongst Śaivas that it is only a Yoginibhu, who can properly understand and intelligently propound the tenets of Śaiva monism. Hence, he is believed to be a Yoginibhu. According to Śaiva tenets the parents desirous of a son of the status of Yoginibhu, should rise above all worldly desires at the time of meeting. The mother should identify herself with Śakti and the father with Śiva. According to Jayaratha, the commentator of Abhinava's *Tantrāloka*, the popular idea of Abhinava's being a Yoginibhu is based on his (Abhinava's) own authority, for, the opening verse of *Tantrāloka*, as Jayaratha interprets it, refers to this fact.

Abhinavagupta has been mentioned by later writers as 'Abhinavaguptapāda'. The word 'pāda' is used here to indicate honour. However, the whole word points out to a hidden implication. 'Abhinavaguptapada' would mean 'a new incarnation of Śeṣa' like. Patanjali, the author of *Vyākaraṇa Mahābhāṣya* who is said to be an incarnation of Śeṣa. Abhinavagupta was well versed in grammar. He studied *Mahabhasya* under his father Cukhulaka. In his writings also his proficiency in grammar is evident at every point. So to indicate his mastery in the science, he was termed as Abhinavaguptapāda.

Pandit Vamanacharya Jhalkikar refers to another story in this respect. Abhinava was sent to a Pathasala, when he was just a boy. His teachers were highly impressed by his versatile intelligence and keen memory. His fellow students were very much afraid of him as if they would be at the sight of a serpent. Hence the teachers called him Abhinavaguptapāda. Whether we take the first or the second legend as true, they lead us to hold that the name Abhinavagupta was probably not his original name, but it was given to him by his teachers. This may be true and appears to have been hinted at by Abhinavagupta himself when he says in *Tantrāloka* (1.50) :

*This is the work written by Abhinavagupta,
who was so named by Gurus (elders, teachers).*

It is necessary for us at this stage to remember that the Śaiva Abhinavagupta about whom we read in the following pages is a different person from his namesake referred to by Mādhavacārya in his *Śankaradigvijaya*. He refers there to an incident in the life of Śrī Śankarācārya, that Abhinavagupta was a resident of Kamarupa (Assam). He was a Śakta

and had written Sakta Bhasya on the Vedānta sūtras. Sankarācārya in the course of his Digvijaya went to Kamarupa and defeated him in Śastrārtha (Philosophic discourse). It is evident from this that Abhinavagupta spoken of therein is a different person from the one whom we are studying. In the first place Abhinavagupta mentioned in Madhavacārya's work was a Śākta and lived in Assam. While this Abhinavagupta~ was a contemporary of Śankarācārya who flourished between A.D. 780 and 820, Śaiva Abhinavagupta of Kashmir flourished between A.D. 960 and 1020. So, there is an interval of two centuries between them. It will be a mistake to take them as one person simply on the basis of the name which is common to both.

Abhinavagupta was born in a family which had a long tradition of scholarship and devoutness for Lord Śiva. He spent every day of his life in an atmosphere which was surcharged with scholarly and devotional spirit. Besides his parents, his family consists of uncle, younger brother Manoratha and five cousins. His uncle Vāmanagupta was a scholar and master in poetics. Abhinava studied under him for some time and he quotes one of the verses of Vāmanagupta in his famous commentary of Nāṭyaśāstra. Later on Abhinavagupta's brother also because of his extraordinary qualities became his disciple. The whole family was interested in learning and devotion. About the atmosphere in his family, Abhinava says, all the members of the family regarded material wealth as a straw and they set their hearts on the contemplation on Śiva.

Thus the whole family atmosphere was congenial for the development of a healthy brain and spirit so vital for the great work that he was to do in his later days.

Abhinavagupta had an insatiable desire for learning. He studied different Śāstras under different teachers and went even out of Kashmir to do so. In his Tantrāloka (VIII. 205, 206) he says that even though one may be lucky enough to get a teacher who has attained perfection himself and can easily lead his pupil to it, yet that does not mean that one should not approach other teachers for obtaining knowledge of other śāstras and other path ways. He preached this, both by precept and example, for "even though he was fully satisfied with the tenets and teaching of Śaiva..Śāstras, he, because of his boundless curiosity and unquenchable thirst for knowledge, studied under teachers of other sects, such as Buddhism and Jainism.

We get from his writings the following information about his teachers and the subjects he studied under them :

1. Narasimhagupta (his father) – Grammar

2. Vāmanātha – Dvaita Tantra
3. Bhutirāja – Brahmaṇḍa
4. Bhutirajatanaya – Dvaitadvaita Śaivagama
5. Lakṣmaṇagupta – Krama and Trika Darśana
6. Bhatta Indurāja – Dhavani
7. Bhatta tauta – Dramatorogy
8. Śambhunātha of Jalandhara) : Kaulāgama.

Abhinavagupta was greatly attached to his mother it was she alone who made home Sweet for him. But while he was still a boy, the cruel hands of death snatched his mother away from him. It was, no doubt, an unfortunate event in his life but he took it to be the will of God, who prepares men for the future work to be accomplished through them. To quote him :

माता व्ययूयुजदमुं किल बाल्य एव
दैवं हि भाविपरिकर्मणि संस्करोति॥

Mātā Vyayūyujadamum kila bālya eva

Daivam hi bhāviparikarmani sanskaroti (T. A., XII. 412-413)

After his mother's death the only centre of attachment for him was his father. But his father also, soon afterwards, renounced his worldly life and took to the order of a Sannyāsin. These events turned away Abhinava's mind from all worldly attachment and he took to the path of devotion for Lord śiva. This change was so firm that he made up his mind never to marry (Dara-suta-prabhrti-bandhakathamaptah). This was a turning point in his life and it put an end to his interest in studying secular literature at home. Thenceforth, he went from teacher to teacher in quest of Agamic knowledge which would advance his spiritual leanings. His great work Tantrāloka bears testimony to the great zeal with which he pursued the study of Agamic literature and the proficiency he attained in it.

His study of Agamas appears to have begun under Lakṣmaṇagupta who introduced him to the Krama system. Abhinava might have tried his experiments in spiritual realisation in accordance with the Krama system. The experiment met with great amount of success no doubt, but he was not satisfied with that alone. He, therefore, turned to the Trika system and then to the Kula system. It was from the Kula system alone that he got full satisfaction in his spiritual quest, his teacher of Kula system was Śambhunātha from Jalandhara Pitha. At more than one place in Tantrāloka, Abhinava speaks very highly of his teacher Śambhunātha and at one place he states that "the lotus of his heart got fully bloomed by the rays of light coming from the sun in the form of śrī Śambhunātha".

Abhinavagupta had attained spiritual greatness before he started writing his works like *Tantrāloka* and *Pratyabhijñā Vimarśini* as is described by Yogaraja in his commentary on Abhinava's *Paramārtha Sāra*. Yogaraja says that Abhinavagupta had attained the state of oneness with Maheśvara, i.e. the state of 'Bhairava' which is the same as a 'Jivanmukta' in Vedantic lore. The traditional Pandits in Kashmir believe that Abhinavagupta was Bhairava incarnate.

Thus equipped, Abhinavagupta wrote his major works on philosophy, which have been a contribution of great value to the philosophical wisdom and literature of India. The students of Sanskrit literature take him to be an authority on Poetics; but that is only a small portion of his total writings. His main contribution has been to the Śaiva Monism of Kashmir (Sivadvaya-Darsana) of which he was declared to be an Ācārya.



A bird's eyeview of the Tantravaṭadhānikā

— Mrinal Kaul "Martand"

We are proud of Sh. Mrinal Koul, a budding scholar of Sanskrit literature. He belongs to a family of scholars. He is grandson of Sh. J.N. Koul, Kamal one of the ex-editors of Malini Journal and writer of many literary and Tantric books. A student of prestigious St. Stephens College of Delhi University. Mrinal is taking keen interest in studying Kashmir Saivism. He used to visit with his grandfather to my Master's Ashram, and was blessed by my master many a times. For the first time he has contributed to Malini journal and his critical paper on Abhinavagupta's treatise namely Tantravatadhanika is commendable, because it is from the pen of a young boy who in course of time will shine and will propagate the holy philosophy of his motherland to each and every nook and corner of the world. Mrinal Koul is a sober, sweet and gentle like Mrinal (lotusroot). He will shine in his studies and will add a feather to his grandfather's erudition. I bless him from my core of heart.
(Editor)

Abhinavagupta's magnum opus Tantric encyclopaedia the *Tantrāloka* is both an inspiration and a challenge for the students of the tantric lore. His *Tantrāloka* (TA) throws enough light not only on many unknown and little known matters based on the authority of Śaivāgamas, but discusses the philosophy and practices of them and interprets them traditionally on the basis of his experience. This monumental work is mainly concerned with the teaching of Kula, Tantra and Krama systems. His TA is not merely a philosophical treatise but a guide for the seekers of truth. He boldly states that the wise person who studies the entire work of T.A. consisting of thirty seven chapters achieves Bhairavahood.

After TA Abhinavagupta wrote *Tantrasāra* which is a brief version

of the former and contains its essence. For proper understanding of the text and the theories expanded therein one has to depend on the commentary of Jayaratha and the Tantrāloka proper. It is easily assumed that in writing Tantrasāra also he followed the same method as that of the TA when it was deemed necessary. He not only depended on information given by different Agamas in support of his view, but corroborated them significantly for the purpose of adding light to them.

The Tantrocaya is another summary of the great work Tantrāloka, smaller than the Tantrasāra but bigger than the Tantravāṭadhanikā.

The importance of the TA as the greatest text on the Tantric philosophy so far available is evident out of the fact that Abhinavagupta himself wrote its three summaries those being the Tantrasāra the Tantrocaya and the Tantravāṭadhanika. Otherwise what could have been a need for him to write three more texts after TA expounding the same teachings in nutshell.

In the TA Abhinavagupta clearly writes that the nature of bondage and liberation has variously been described in different systems but after receiving permission from Śiva who has assumed the form of Guru he will set forth in detail the nature of bondage and liberation, in accordance with his insight (svasamvit) pure reasoning (sattarka), dualistic Śaiva Siddhānta and finally Trika.

By virtue of his absolute freedom Śiva shines without any means (anupāya) and sometimes with means (upāyas). These upāyas may be icchā, jñāna or kriyā, the way of absorption of the individual consciousness into the Divine. These icchā, jñāna and kriyā are Śaktis of Śiva. When a yogi is able to grasp any of them, it is easy for him to attain Śivahood. As the ways are three so absorption (samāveśa) also is told and is known as Śāmbhava, Śākta and Āṇava Samāveśas. Samāveśa means samādhi in which there is unity experience, i.e., in which the entire universe appears as self in which the consciousness of the empirical self is completely subordinated and it becomes identified with the consciousness of Śiva.

After briefly analysing the idea of upāyas according to Kashmir Śaivism, let me now evaluate some fragments of the text the Tantravāṭadhanikā. The first verse of the first chapter is a benedictive verse in which Abhinavagupta prostrates before Śiva in the form of his preceptor and saying that this Tantravāṭadhanikā (TVD) is composed by him. He prefixes the word 'sat' before the name of the text by writing “सत्तन्त्र-वटधानिका” The word 'sat' here signifies that the Tantra referred to

in the text deals with pure philosophy as distinguished from vicious and violent practices. Among many people there still is a common misconception about Tantras. It is believed that in performing Tantric practices one uses mystic formulas or mantras, invokes spirits and mystic deities and as a result, acquires weird powers and uncanny experiences. But this understanding of Tantras is obviously naive, for Tantra has a much wider connotation. More over, Abhinavagupta here makes it clear in the very first verse that deals purely with philosophy. In the second line of the same verse he says that he has composed the TVD probably for the upliftment of the self (स्वशक्त्युद्दीप्तये) It may also be noted that most of the works composed by Abhinava were written at the request of either his pupil or devotees but it seems as he states himself that TVD he has written on his own.

Maintaining his laconic style in the second verse after the Mangalā carāṇa Abhinava has given in brief the essence of Śaiva philosophy which seeks to liberate man from bondage. In this verse the author touches upon the nature of bondage and liberation. According to him bondage means re-birth which in turn serves as the beginningless cycle of future bondage. This is a cyclic process and upāyas are the only means of getting out of it. For further clarification we may as per to the Śiva Sūtra of Vasugūpta in which he says that the limited knowledge is ignorance. Ignorance of one's real nature which is a kind of limited knowledge is the cause of bondage. Kṣemarāja in his commentary on the aphorism quotes a text saying people are bound by ignorance and on account of this (ajñāna) they undergo birth and death.

The immediate next verse of the TVD provides further clarification saying "I am a closer of righteous deeds and I should enjoy heavenly pleasures etc. Because of this identification with the body the self goes to heaven and hell.

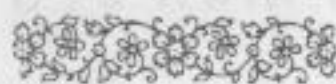
Abhinava says that the Upāyas are not executable of their own. They are made executable only by Śiva's will when he wills Upāyas can be executed and then there remains no ignorance and one comes to realize. I am that the eternal light. In his Tantrasara Abhinava himself supports his views saying Mokṣa or liberation is nothing else but the awareness of one's true nature. Further in Parmarthasara Abhinava says, the state of liberation is not confined to any special abode, nor does it necessitate any ascension. Liberation is the illumining of one's divine potency attained by

means of resolving the knots of ignorance. Elsewhere also Abhinava says, "Even innumerable means cannot reveal Śiva. Can a jar reveal the sun? Pondering thus, one with a lofty vision gets absorbed immediately in Śiva who is self luminous." This is said in TA that one can think of one's unity with the universe in three ways (a) all this has come forth from me (b) All this is reflected in me (c) It is not different from me. This is really the state where one feels one's unity with all and this is known as Śāmbhavopāya. And when one gets liberated when one visualises the whole world within oneself as the appearance of one's own consciousness, he is said to be Jīvanamukta.

The next verse emphasises that the śādhaka should reflect constantly on what his teacher says. Effortlessly he gets rid of all his doubts and attains the supreme (Samvit).

After Śāmbhavopāya Abhinava puts light on the Śāktopāya, the empowered means to liberation. In the next verse in the TVD. Abhinava says that listening gradually to the words of the preceptor and pondering over them again and again may lead one to the attainment of Śivahood. In Śāktopāya, a sādhaika is supposed to contemplate some idea or assimilate some truth by thinking it over again and again.

In the TVD Abhinavagupta further says "Neither I (Sādhaika) reside in this body nor am I subordinate to actions nor I possess any impurity. Neither am I inspired by others but should ponder over the statements or thinking or views opposite to these". Bondage is a form of wrong thinking and means of liberation consists of thinking in the right direction. It consists of bringing certainty to the mind that one is really not bound. As Abhinavagupta himself says in his Tañtrasāra "The paśu thinks, I am ignorant, I am bound by Karma, I am impure, I am determined by others and so on. In T.V.D. Abhinava says that pondering thus effectively on the words of one's master anyone can attain pure self knowledge. Self luminous ātamatatva and three mātras (Pramata, Prameya and pramāṇa) etc. are to be internalized and meditated upon which leads one to the house of bliss. As Kashmir Śaivism maintains that Śiva is the whole and sole reality and there is no second principle than Śiva so he appears both as the world or the field of experience and the experient as the knower, (Pramātā) knowledge (pramāṇa) and the knowable (Prameya).



अतीत मन्थन

ईश्वरस्वरूप स्वामी लक्ष्मणजी का वचनामृत

सद्गुरवे नमः

ब्रह्मेन्द्रविष्णुनिर्व्यूढजगत्संहार केलये।

आश्चर्यकरणीयाय नमस्ते सर्वशक्तये॥ २९॥

(प्रभो)	= हे भगवन्!	(अतएव)	= अत एव
ब्रह्मा	= ब्रह्मा	आश्चर्य	= अद्भुत कर्मों को
इन्द्र	= इन्द्र	करणीयाय	= करने वाले
विष्णु	= और नारायण के द्वारा	ते	= आप
निर्व्यूढ	= भलीभांति सुरचित	सर्वशक्तये	= सर्वशक्तिमान्
जगत्	= इस संसार का	प्रभु को	
संहार	= नाश करने की	नमः	= नमस्कार हो
केलये	= क्रीड़ा करने में		॥ २९ ॥
	रसिक बने हुए		

अत एव सारे ब्रह्मा आदि देवता जगत का निर्माण करने के अनन्तर इसी भय से कि 'अब प्रभु इस समस्त संसार का नाश करेंगे' भगवान् शङ्करजी की ओर ही नम्रभाव से देखते रहते हैं। सारे विश्व का संहार करने से प्रभु को निर्दय नहीं समझना चाहिए, बल्कि यह जानना चाहिये कि महादेवजी इस अपनी संहार-लीला से सारे जगत को यही उपदेश देते हैं कि इस संसार में जो कुछ भी उत्पन्न होता है उसका नाश अवश्यम्भावी है, इत्यतः मेरे परमार्थिक स्वरूप को छोड़कर अन्य सभी सांसारिक घटपटादि पदार्थ असत्य हैं और इन पर तनिक मात्र भी आस्था नहीं।

नमस्तेभ्योऽपि ये सोमकलाकलितशेखरम्।

नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम् ॥ ३० ॥

ये	= जो भक्त-जन	नाथं	= प्रभु शङ्कर जी को
सोमकला	= चन्द्रमा की कला से	स्वप्नेऽपि	= स्वप्न में भी
कलितशेखरम्	= सुसज्जित सिर वाले	पश्यन्ति	= देखते हैं
परमानन्द	= परम आनन्द	तेभ्यः	= उनको
दायिनम्	= दिलाने वाले	अपि	= भी
		नमः	= नमस्कार
		(अस्तु)	= हो ॥ ३० ॥

क्रमेण कर्मणा केन कया वा प्रज्ञया प्रभो।

ज्ञेयोऽसीत्युपदेशेन प्रसादः क्रियतां मयि॥ ३१ ॥

प्रभो	= हे स्वामी !	प्रज्ञया	= बुद्धि द्वारा
(त्वं)	= आप	ज्ञेयःअसि	= जाने जा सकते हैं
केन	= किस	इति	= इस बात का
कर्मणा	= कर्म से	उपदेशेन	= उपदेश करने का
वा	= तथा	मयि	= मुझ पर
कया	= कैसी	प्रसादः	= अनुग्रह
क्रमेण	= निर्बाध रूप में	क्रियताम्	= कीजिए ॥ ३१ ॥

किमशक्तः करोमीति सर्वत्रानध्यवस्यतः।

सर्वानुग्राहिका शक्तिः शाङ्करी शरणं मम ॥ ३२ ॥

(अहं)	= मैं	सर्व	= सब प्राणियों पर
अशक्तः	= निर्बल तथा	अनुग्राहिका	= दया करने वाली
	सामर्थ्यहीन	शाङ्करी	= शिवजी महाराज की
किं करोमि	= क्या कर सकूँ ?	शक्तिः	= शक्ति ही
इति	= इस प्रकार	शरणं	= रक्षाकारिणी
सर्वत्र	= हर एक बात में	(भवतु)	= बने ॥ ३२ ॥
अनध्यवस्यतः	= विश्वास न रखने वाले		
मम	= मेरे लिये		

क्षमः कां नापदं हन्तुं कां दातुं संपदं न वा।

योऽसौ स दयितोऽस्माकं देवदेवो वृषध्वजः ॥ ३३ ॥

यः	= जो	सः	= वही
वृषध्वजः	= (जिसकी ध्वजा बैल है) शिवजी	कां आपदं	= किस आपत्ति को
कां	= किस	हन्तुं	= दूर करने में
संपदं	= संपत्ति को	क्षमः न	= समर्थ नहीं है।
दातुं	= देने में	असौ	= यह प्रत्यक्षस्वरूप
क्षमः न	= समर्थ नहीं हैं	देवदेवः	= देवताओं के प्रभु
वा	= और	अस्माकं	= हमारे
		दयितः	= प्रियतम हैं ॥ ३३ ॥

संग्रहेण सुखदुःखलक्षणं मां प्रति स्थितमिदं शृणु प्रभो।

सौख्यमेव भवता समागमः स्वामिना विरह एव दुःखिता ॥ ३४ ॥

प्रभो	= हे स्वामी !
शृणु	= सुनिये
संग्रहेण	= संक्षेप से
मां प्रति	= मेरे विषय में
स्थितम्	= ठहरा हुआ

प्रभो	= हे स्वामी !
(त्वं)	= आप
केन	= किस
कर्मणा	= कर्म से
वा	= तथा
कया	= कैसी
क्रमेण	= निर्बाध रूप में

प्रज्ञया	= बुद्धि द्वारा
ज्ञेयःअसि	= जाने जा सकते हैं
इति	= इस बात का
उपदेशेन	= उपदेश करने का
मयि	= मुझ पर
प्रसादः	= अनुग्रह
क्रियताम्	= कीजिए ॥ ३१ ॥

किमशक्तः करोमीति सर्वत्रानध्यवस्यतः।

सर्वानुग्राहिका शक्तिः शाङ्करी शरणं मम ॥ ३२ ॥

(अहं)	= मैं
अशक्तः	= निर्बल तथा सामर्थ्यहीन
किं करोमि	= क्या कर सकूँ ?
इति	= इस प्रकार
सर्वत्र	= हर एक बात में
अनध्यवस्यतः	= विश्वास न रखने वाले
मम	= मेरे लिये

सर्व	= सब प्राणियों पर
अनुग्राहिका	= दया करने वाली
शाङ्करी	= शिवजी महाराज की
शक्तिः	= शक्ति ही
शरणं	= रक्षाकारिणी
(भवतु)	= बने ॥ ३२ ॥

क्षमः कां नापदं हन्तुं कां दातुं संपदं न वा।

योऽसौ स दयितोऽस्माकं देवदेवो वृषध्वजः ॥ ३३ ॥

यः	= जो
वृषध्वजः	= (जिसकी ध्वजा बैल है) शिवजी
कां	= किस
संपदं	= संपत्ति को
दातुं	= देने में
क्षमः न	= समर्थ नहीं हैं
वा	= और

सः	= वही
कां आपदं	= किस आपत्ति को
हन्तुं	= दूर करने में
क्षमः न	= समर्थ नहीं है।
असौ	= यह प्रत्यक्षस्वरूप
देवदेवः	= देवताओं के प्रभु
अस्माकं	= हमारे
दयितः	= प्रियतम हैं ॥ ३३ ॥

संग्रहेण सुखदुःखलक्षणं मां प्रति स्थितमिदं शृणु प्रभो।

सौख्यमेव भवता समागमः स्वामिना विरह एव दुःखिता ॥ ३४ ॥

प्रभो	= हे स्वामी !
शृणु	= सुनिये
संग्रहेण	= संक्षेप से
मां प्रति	= मेरे विषय में
स्थितम्	= ठहरा हुआ

सुखदुःख लक्षणम्	=	सुख और	(मम)	=	मेरा
		दुख का लक्षण	सौख्यम्	=	सुख है
इदम्	=	यह है	(च भवता)	=	और आप
भवता	=	आपके साथ	स्वामिना	=	स्वामी का
समागमः	=	सहवास	विरहः एव	=	वियोग ही
एव	=	ही	(मम)	=	मेरा
			दुःखिता	=	दुःख है ॥ ३४ ॥

वास्तव में प्रभु का सवावेश ही उसका पारमार्थिक समागम कहलाता है। अब जो सांसारिक विषयों में किंचित् सुखाभास सा होता है, वह क्षण भंगुर और नाशवान होने के कारण वास्तव में असुख ही है। यथार्थ सुख रूपता तो केवल उसी प्रभु के समावेशात्मक समागम में है। इसी सुख को वेदादि सभी शास्त्रों में “भूमा” नाम से आदरपूर्वक वर्णन किया गया है। इसी समावेशात्मक समागम की ओर यहाँ संकेत है।

सततमेव भवच्चरणाम्बुजा-करचरस्य हि हंसवरस्य मे।

उपरि मूलतलादपि चान्तरा-दुपनमत्वज भक्तिमृणालिका ॥ ३५ ॥

अज	=	हे जन्म रहित प्रभो !	मृणालिका	=	मृणालिका
भवत्	=	आपके	उपरि	=	ऊपर से
चरणाम्बुज	=	चरण कमलों के	मूलतलाद	=	लता की जड़ के
आकर	=	सरोवर में		=	स्थान से
चरस्य	=	विहार करने वाले	च	=	और
मे	=	मेरे आत्मा रूपी	अन्तरादपि	=	बीच में से भी
हंसवरस्य	=	उत्तम हंस को	सततम् एव	=	सदा ही
(भवत्)	=	आपकी	उपनमतु	=	उठकर उपलब्ध
भक्ति	=	भक्तिरूपिणी		=	हो जाय ॥ ३५ ॥

त्वद्वपुःस्मृतिसुधारसपूर्णे मानसे तव पदाम्बुजयुग्मम्।

मामके विकसदस्तु सदैव प्रस्रवन्मधु किमप्यतिलोकम् ॥ ३६ ॥

त्वत्	=	आपके	मधु	=	आनन्दरूपी
वपुः	=	स्वरूप की		=	पुष्परस
स्मृति	=	स्मृति रूपी	पूर्णे	=	भरे हुए
सुधारस	=	अमृत के रस से	मामके	=	मेरे
पदाम्बुज	=	चरण कमलों का	मानसे	=	मन में
युग्मम्	=	जोड़ा	प्रस्रवन्	=	बहाता हुआ
किमपि	=	किसी अकथनीय	सदैव	=	सदा के लिए
अतिलोकं	=	अलौकिक	विकसत्	=	खिला
तव	=	आपका	अस्तु	=	रहे ॥ ३६ ॥

अप्युपार्जितमहं त्रिषु लोकेष्वाधिपत्यममरेश्वर मन्ये।

नीरसं तदखिलं भवदङ्घ्रिस्पर्शनामृतरसेन विहीनम् ॥ ३७ ॥

हे अमरेश्वर	=	देवेश	आधिपत्यं	=	स्वामित्व को
भवत्	=	आपके	अपि	=	भी
अङ्घ्रि	=	चरणों के	अखिलं	=	सम्पूर्ण
स्पर्शन	=	स्पर्श से उत्पन्न हुए	त्रिषुलोकेषु	=	तीनों लोकों में
अमृतरसेन	=	अमृत के रस से	नीरसं मन्ये	=	नीरस समझता
विहीनम्	=	रहित		=	हूँ ॥ ३७ ॥

परमात्मा की ज्ञानशक्ति और क्रियाशक्ति ही उनके चरणयुगल कहलाते हैं। स्वरूप साक्षात्कार के समय उनकी इन दो शक्तियों के विकास का अनुभव होता है, एवं चिदानन्दरूपी अमृतरस की प्राप्ति होती है। भक्तजन ही इस अलौकिक अमृतरस का आस्वादन करते हैं जिससे उनको समस्त सांसारिक उपभोग नीरस और तुच्छ दिखाई देते हैं।

विकसतु स्ववपुर्भवदात्मकं समुपयान्तु जगन्ति ममाङ्गताम्।

व्रजतु सर्वमिदं द्वयवलिगतं स्मृतिपथोपगमेऽप्यनुपाख्यताम् ॥ ३८ ॥

स्ववपुः	=	मेरी आत्मा	इदं	=	यह
भवदात्मकं	=	आपका स्वरूप	सर्वं	=	समस्त
(भूत्वा)	=	बन कर	द्वय	=	भेद प्रथा का
विकसतु	=	खिल उठे	वलिगतं	=	विकास
जगन्ति	=	यह सारा जगत्	स्मृति-पथ	=	स्मृति पथ में
मम	=	मेरा	उपगमे अपि	=	जाकर भी
अङ्गताम्	=	अंग	अनुपाख्यतां	=	उपाख्याराहित्य को ही
समुपयान्तु	=	बन जाये	व्रजतु	=	प्राप्त हो ॥ ३८ ॥

यद्यपि शैव-योगियों को समस्त द्वैत-प्रथा नष्टप्राय भी हुई है, तथापि संस्काररूपतया उस द्वैत-प्रथा का अस्तित्व बना ही रहता है। ऐसी दशा को समक्ष रख कर भक्त अपने प्रभु से यह प्रार्थना करता है कि आप के अनुग्रह से मुझे यह द्वैत का विकास स्मृति-पथ पर भी अंकित न होने पाये।

जय देव नमो नमोऽस्तु ते सकलं विश्वमिदं तवाश्रितम्।

जगतां परमेश्वरो भवान् परमेकः शरणागतोऽस्मि ते ॥ ३९ ॥

देव	=	हे द्योतनात्मक प्रभो !	भवान्	=	आप
ते	=	आपको	जगताम्	=	सारे जगत के
नमो नमः	=	बार बार नमस्कार	परमेश्वरः	=	स्वामी हैं
अस्तु	=	हो	(इत्यतः)	=	इसलिए
इदं	=	यह	(अहं)	=	मैं
सकलं	=	सारा	परम्	=	केवल
विश्वं	=	संसार	एकः	=	एक ही
तव	=	आपके	ते	=	आपकी
आश्रितं	=	सहारे ठहरा है	शरणागतोऽस्मि	=	शरण में आया हूँ ॥ ३९ ॥

गुरवे नमः

इस षट्त्रिंशत्तत्त्वसन्दोह नामक पुस्तिका के रचयिता के विषय में प्रामाणिक प्रमाण उपलब्ध नहीं है। श्रीनगर कश्मीर के राजकीय रिसर्च विभाग से कश्मीर ग्रन्थावलि के अन्तर्गत इस पुस्तिका का प्रकाशन सन् १९१८ ई० में हुआ था। जिसमें लेखक का नाम नहीं है पर राजानक आनन्द का नाम है जिसने शैव शास्त्रनुगत व्याख्या शैली को ही अपनाया है। यह 'विवरण' के नाम से दी गई व्याख्या राजानक आनन्द ने अपनी रचना को ही स्पष्ट करने के लिए दी गई या इसका रचयिता कोई अन्य है जिसका उल्लेख यहां नहीं है। श्री के.सी. पाण्डे ने भी अभिनवगुप्त या अन्य शैव-शास्त्र के रचनाकारों की रचनाओं की सूची में इस पुस्तिका का अंकन नहीं किया है। आदरणीय डा० बी.एन. पण्डित ने अपनी "History of Kashmir Śaivism" नामक पुस्तक में आनन्द राजानक को इसका रचयिता माना है। पर साथ ही विवरण में लिखा है कि यह पुस्तक मूलतः सौभाग्य सुभगोदय का ही एक भाग है जिसका लेखक अमृतानन्द है। माननीय सुश्री प्रभा देवी जिसने मालिनी के प्रस्तुत अंक के लिए इस पुस्तिका के सारे श्लोकों का हिन्दी में रूपान्तरण दिया है के अनुसार इस पुस्तिका के रचयिता आचार्य अभिनवगुप्त हैं। इन्होंने इसका आधार ईश्वरस्वरूप सद्गुरु का निर्देश माना है। जिन्होंने इस पुस्तिका का व्याख्यान करते समय समझाया है कि यह आचार्य अभिनवगुप्त पाद की रचना है। सद्गुरु ने भी किसी ठोस अनुभव के आधार पर ही इस कृति को अभिनवगुप्त की रचना माना होगा। अब जिज्ञासु शोध विद्यार्थियों के लिए यह आवश्यक है कि वे इसकी छानबीन करें कि कौन इस पुस्तिका का रचयिता है आचार्य अभिनवगुप्त या राजानक आनन्द या अमृतानन्द ?

(संपादक)

अथ षट्त्रिंशत्तत्त्वसंदोह

अब वर्णन करेंगे छत्तीस तत्त्वों के समूह का

—सुश्री प्रभा देवी

षट्त्रिंशत्तत्त्व संदोह नामक पुस्तिका शैवदर्शन की प्रमुख पुस्तिका है। इस पुस्तिका में गागर में सागर मानों भर दिया गया है। शैवमतानुसार जिन छत्तीस तत्त्वों का वर्णन किया गया है उन्हीं का क्रमानुसार वर्णन सुन्दर सरल तथा स्पष्ट रूप से श्लोकों में किया है। श्री क्षेमराज जी ने भी 'परा-प्रावेशिका नामक पुस्तिका में इन तत्त्वों का संक्षिप्त रूप से वर्णन गद्य में किया है। उन्हीं तत्त्वों का रचनाकार ने सुन्दर श्लोकों में लक्षण देकर, नपे-तुले रूप से तनिक विश्लेषण भी किया है। त्रिकानुयायी पाठकों के लिए यह पुस्तिका शैव-शास्त्र रूपी महान सागर में पार होने के लिए अलौकिक नौका का काम देगी, ऐसा विश्वास है। इसी प्रयोजन से 'मालिनी' में इन श्लोकों को हिन्दी में उल्था करके पाठकों के हितार्थ लिख रहे हैं।

यह भी लिखना उचित है कि मैंने इन श्लोकों का अर्थ १९७२ ई० में श्रीमान्गुरुदेव जी की छत्र-छाया में रहकर ही किया था। अतः महाराज का आशीर्वाद भी इसमें निहित है।

यदयमनुत्तरमूर्ति-निजेच्छयाखिलमिदं जगत्स्त्रष्टम्।

पस्पन्दे स स्पन्दः प्रथमः शिवतत्त्वमुच्यते तज्ज्ञैः॥ १॥

जो यह सर्वश्रेष्ठ शिव अपनी ही इच्छा से इस समस्त विश्व को उत्पन्न करने के लिए वेग-पूर्वक उन्मिषित हैं, इसी प्रथम स्पन्द उत्कट चाह को ज्ञानीजन शिव तत्त्व कहते हैं॥

इच्छा सैव स्वच्छा संततसमवायिनी सती शक्तिः।

सचराचरस्य जगतो बीजं निखिलस्य निजनिनीनस्य॥ २॥

वही निर्विकल्प पवित्र इच्छा नित्य ही प्रभु में 'समवाय' संबन्ध से रहने वाली शक्ति

तत्त्व कहलाती है। वही शक्ति अपने ही स्वरूप में छिपे हुए जड़-चेतन जगत् को बनाने का मूल कारण मानी जाती है॥

स्वेच्छाशक्त्युद्गीर्णं जगदात्मतया समाच्छाद्य।

निवसन्स एव निखिला-नुग्रहनिरतः सदाशिवोऽभिहितः॥ ३॥

अपनी इच्छा शक्ति में उगलते हुए जगत् को अपना ही रूप मानता हुआ वही संपूर्ण विश्व का अनुग्रह करता हुआ सदाशिव तत्त्व कहा जाता है॥

विश्वं पश्चात्पश्यन् इदन्तया निखिलमीश्वरोजातः।

सा भवति शुद्धविद्या येदन्तयाहन्तयोरभेदमतिः॥ ४॥

पूर्व कथित अवस्था के बाद संसार को इदन्ता रूप से देखता हुआ - यह वस्तु मैं ही आत्मा रूप हूं, ईश्वर-तत्त्व कहलाता है। तब फिर वही इच्छा शक्ति इदन्ता और अहन्ता में अभेद बुद्धि रखती हुई शुद्ध-विद्या तत्त्व कहलाती है॥

माया विभेदबुद्धि-निजांशजातेषु निखिलजीवेषु।

नित्यं तस्य निरङ्कुश-विभवं वेलेव वारिधे रुन्धे॥ ५॥

माया शक्ति, भेद-बुद्धि का आश्रय लेकर अपने ही स्वरूप से निर्मित सभी जीवों को उस परम-शिव के निर्गल (रोक-टोक से रहित) स्वातन्त्र्य रूपी ऐश्वर्य को संकुचित बनाने में ठीक उस वेला समुद्र तट-तीर की भांति है जो समुद्र के प्रवाह को रोकती है। उसे सीमित बनाने का प्रयास करती है॥

स तथा परिमितमूर्तिः संकुचितसमस्तशक्तिरेष पुमान्।

रविरिव संध्यारक्तः संहतशक्तिः स्वभासनेऽप्यपटुः॥ ६॥

वही सभी ऐश्वर्य शक्ति से युक्त शिव (अपनी इच्छा से) सीमित बना हुआ तथा समेटी हुई शक्तियों से युक्त जीव बना। इसकी दशा ठीक उस सूर्य की भांति होती है जो संध्या के समय अपनी फैली हुई तेजस्वी किरणों को स्वयं समेट कर अपनी प्रभा से युक्त प्रकृति को भी दिखाने में असमर्थ होता है॥

संपूर्णकर्तृताद्या बह्वयः सन्त्यस्य शक्तयस्तस्य।

संकोचात्संकुचिताः कलादिरूपेण रूढयन्त्येवम्॥ ७॥

उस परमशिव की कर्तृता यानी करने जानने आदि की पूर्ण बहुत सी शक्तियां हैं। उन्हीं को (जीव-दशा में) संकुचित बना कर वे शक्तियां कला, विद्या, राग काल और नियति रूपसे जगत् में सत्ता को प्राप्त करती हैं॥

तत्सर्वकर्तृता सा संकुचिता कतिपयार्थमात्रपरा।

किञ्चित्कर्तारममुं कलयन्तीं कीर्त्यते कला नाम॥ ८॥

उस परमशिव की वही सब कुछ जानने की शक्ति जब (जीव दशा में) सीमित बनी

तो इने -गिने पदार्थों को ही जानने लगी तब इस जीव को अंश रूप में कर्ता बनाती है। इस रीति में यही सर्वकर्तृता 'कला' के नाम से वर्णित की गई है॥

सर्वज्ञतास्य शक्तिः परिमित तनुरल्पवेद्यमात्रपरा।

ज्ञानमुत्पादयन्ती विद्येति निगद्यते बुधैराद्यैः॥ ९॥

इस परमशिव की सर्वज्ञता - सब कुछ जानने की शक्ति जब जीव दशा में सीमित स्वरूप वाली बनती है तो कुछ ही पदार्थों का ज्ञान रखती हुई अल्प ज्ञान को उत्पन्न करती है। इसी को आद्य गुरुओं ने 'विद्या यानी अपूर्ण ज्ञान कहा है॥

नित्यपरिपूर्णतृप्तिः शक्तिस्तस्यैव परिमिता तु सती।

भोगेषु रञ्जयन्ती सततममुं रागतत्त्वतां याता ॥ १०॥

उसी प्रभु की सदा पूर्ण तृप्तिः नाम वाली शक्ति जब संकुचित रूप को धारण करती है तो जीव को सदा विषय भोगों को भोगने में लगा देती है। वही पूर्णतृप्ति रूपा शक्ति अतृप्त बन कर विषयों में लगाव प्रीति उत्पन्न करके राग-तत्त्व को प्राप्त करती है॥

सा नित्यतास्य शक्तिर्निकृष्य निधनोदयप्रदानेन।

नियतपरिच्छेदकरी क्लृप्ता स्यात्कालतत्त्वरूपेण॥ ११॥

इस प्रभु की वह 'नित्यता' शक्ति, अपना सार्थक नाम को एक ओर रखकर जब जीव दशा में पनपी तो जन्म-मरण के चक्र में आकर नियत यानी संयत पच्चास, साठ आदि वर्षों की काल-परिधि में आकर काल तत्त्व बन गई॥

यस्य स्वतन्त्राख्या शक्तिः संकोचशालिनी सैव।

कृत्याकृत्येष्ववशं नियतममुं नियमयन्त्यभून्नियतिः॥ १२॥

जिस प्रभु की स्वातंत्र्य नामक शक्ति जब जीव दशा में संकोच को धारण करती है तो इस जीव को योग्य या अयोग्य कार्यों में फंसा कर नियमित कर देती है। अतः सीमा में बान्धकर नियति शक्ति कहलाती है॥

इच्छादित्रिसमष्टिः शक्तिः शान्तास्य संकुचिद्रूपा।

संकलितेच्छाद्यात्मक सत्त्वादिक साम्यरूपिणी तु सती॥ १३॥

इच्छा, ज्ञान और क्रिया - तीनों शक्तियां जब एकाकार होकर सीमित शान्तावस्था को प्राप्त हुई तो वही क्रमानुसार इच्छा-सत्तोगुण बुद्धिरूप ज्ञान रजोगुण अहंकार रूप तथा क्रिया तमोगुण मन रूप से साम्यता को प्राप्त हुई॥

बुद्ध्यादिसामरस्य-स्वरूप चित्तत्मिका मता प्रकृतिः।

इच्छास्य रजोरूपा-हंकृतिरासीदहंप्रतीतिकरी॥ १४॥

बुद्धि, अहंकार और मन जब एकमेक हो जाते हैं तो प्रकृति कहलाती है। यही प्रभु की इच्छा शक्ति रजोगुण रूप अहंकार को धारण करने में अहंकार कहलाई गई॥

ज्ञानापि सत्त्वरूपा निर्णयबोधस्य कारणं बुद्धिः।

तस्य क्रिया तमोमय मूर्तिमन उच्यते विकल्पकरी॥ १५॥

सत्तो गुण से युक्त ज्ञान-शक्ति जब निर्णयात्मक बोध का कारण बनती है तो बुद्धि कहलाती है। वही बोध जब तमोगुण से युक्त बन कर क्रियात्मक रूप को धारण करने लगा तो विकल्पों को उपजाने वाला मन कहलाया॥

वामादिपञ्चभेदः स एव संकुचितविग्रहो देवः।

ज्ञानक्रियोपराग-प्राधान्याद्विविधविषयरूपोऽभूत्॥ १६॥

(ईशान, तत्पुरुष, सद्योजात, वामदेव और अघोर नामक पांच भागों से शोभित - दीप्तिमान शिव ने जब संकुचित शरीर को धारण किया तो जीव कहलाया गया। इसके साथ ही सीमित ज्ञान तथा क्रिया से रज्जित बनकर अनेकानेक विषयों से युक्त बना॥

श्रोत्रं चक्षुः स्पर्शन- जिह्वाघ्राणानि बोधकरणानि।

शब्द स्पर्श रूपं रस गन्धौ चेति भूतसूक्ष्माणि॥ १७॥

कान, नेत्र, स्पर्श जिह्वा तथा नाक तो ज्ञानेन्द्रियां कहलाई गईं और (इन इन्द्रियों का विषय) शब्द, स्पर्श, रूप, रस तथा गन्ध सूक्ष्म महाभूत (जिन्हें तन्मात्र भी कहते हैं) कहलाये गये॥

अयमेवातिनिकृष्टो जातो भूतात्मनापि भूतेशः।

गगनमनिलश्च तेजः सलिलं भूमिश्च पञ्चभूतानि॥ १८॥

शिव यही जो सूक्ष्म महाभूत के रूप में प्रकट हुआ वही स्थूल रूप में निम्न कोटि का बनकर आकाश, वायु, अग्नि, जल तथा पृथिवी के रूप में पांच महाभूत बन गया।

श्रोत्रादिकरणवेद्याः शब्दाद्यास्तानि वेदकान्येषाम्।

वचनकरी वागासीत् पाणिः स्यात्करणभूत आदाने॥ १९॥

कान आदि इन्द्रियों के विषय शब्द आदि पांच तन्मात्राएं हैं और कान आदि इनके वेदक-ग्रहण करने के साधन बने हैं। इसी भांति बोलने के लिए वाणी बनी और हाथ पदार्थों को ग्रहण करने का साधन बना॥

गमनविसर्गानन्द-त्रितये पादादिकं करणम्।

गन्धवती भूमिः स्या-दापः संसिद्धिक द्रवास्तेजः॥ २०॥

चलने, मूत्रादि के त्यागने तथा आनन्द का उपयोग करने के लिए पैर पायु, उपस्थ तीन इन्द्रियां बनीं। पृथिवी गन्ध से युक्त बनी और जल वेगपूर्ण शक्ति से युक्त बना॥

उष्णस्पर्शनरूप स्पर्शो वायुरम्बरं सशब्दम्।

षट्त्रिंशत्तत्त्वमयं वन्दे कौलं कुलातिगं शंभुम्॥ २१॥

अग्नि को गरमी प्रदान करने का गुण, वायु को शीतलता का गुण और आकाश को

शब्द प्रदान करने के गुण से युक्त निर्माण किया। इस प्रकार छत्तीस तत्त्वों का रूप बने हुए जगत् में मूर्तिमान तथा जगत् से परे विश्वोत्तीर्ण शिव को मैं वन्दना करता हूं। जगत् रूप में साकार स्वरूप बने हुए शिव का प्रत्यक्ष अनुभव करता हूं। ।

ओं शम्

चिदानन्दाम्बोधेरुदयति परा कामलहरी
प्रसृतं भावौघं झटिति हरति मातृवपुषा।
प्रयाता देवक्यां निजरत जनं पातुमनिशं
महाशक्तिः सैषा जगति जयतात् कृष्णवपुषा ॥

सौजन्य से—श्री दामोदर नेहरू

ॐ नमः शिवाय
शैवदर्शन के वातायन से

—प्रो० नीलकण्ठ गुट्टे

पर्यनुयोग— शास्त्रीय वाद-विवाद करते समय प्रति-पक्षी की सारी मान्यताओं का पूरा खण्डन करने की इच्छा से उसके साथ गहरा प्रश्न प्रतिवचन।

व्यवस्थापन— किसी भी प्रमेय विषय को उसके असली स्वरूप के अनुसार स्थिति प्रदान करना।

शिवा— कोई आयुर्वेद संबंधी औषधि जो आयु का वर्धन करती है। कश्मीर के शैवपण्डितों के अनुसार आँवले के मुर्बा को शिवा कहते हैं। इसके अतिरिक्त 'शिवा' पराभट्टारिका का एक नाम भी है।

विषाद— विषभक्षण कर सकने वाले वीर-पुङ्गव को "विषाद" अर्थात् विष का 'अदन' भक्षण करने वाला कहते हैं— विषम् अतीति = विषादः - भगवान् परमशिव। इसके अतिरिक्त पूरे विषाद शब्द का अर्थ मानसिक संताप भी है।

वरिवस्या— किसी मनोनीत देवता की भक्तिपूर्वक पूजा करने या सेवाटहल करने की क्रिया को वरिवस्या कहते हैं।

कापिल— सांख्यदर्शन के रचेता कपिल मुनि के मतानुयायियों को कपिल कहते हैं।

आक्षेप— शास्त्रीय वाद विवाद में अपने प्रतिद्वन्द्वी के मंतव्य को तिरस्कारपूर्वक अस्वीकृत करना।

शब्द गडु— जब कोई पण्डितमन्य वादी अपनी झूठी मान्यताओं को दूसरों पर जबर्दस्ती ठूसने की इच्छा से अपने वक्तव्य में कठिन शब्दों का प्रयोग करने लगता है तो मात्र शब्दगडु कहलाता है।

अध्यवसाय— स्वलक्षण ज्ञातृता का अपने अभिमान प्रमेय पर विश्रान्त होने को अध्यवसाय कहते हैं।

दुर्घटकारिता— विश्वभर की नील-सुख रूपिणी प्रमेय संपदा को ही मुक्ति का पक्का साधन बनाने की क्रिया तो अपने स्थान पर दुर्घटकारिता ही होती है।

परामर्शन— चिद्भाव की भूमिका पर विमर्श के द्वारा समूची प्रमेय-संपदा को अहंरूप में व्यवस्थित करने को परामर्शन कहते हैं।

क्रोडीकरण— किसी भी आध्यात्मिक अनुभूति को निजी सहजबल से अपने अंतः में पूर्णतया बिठाना।

अयुतसिद्ध— प्रमाणा एवं प्रमेय दोनों में कभी या किसी भी प्रकार से अलग न हो सकने वाले सम्बन्ध को 'अयुतसिद्ध' संबन्ध कहते हैं। वैशेषिक दर्शन में ऐसे संबन्धों को अच्छी प्रकार समझाया गया है।

न्यक्भाव— उच्चकोटि पर पहुंचे हुए व्यक्ति विशेष को ईर्ष्यावश नीचा दिखाने की प्रवृत्ति।

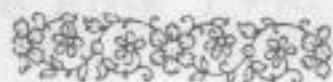
आपातदृष्टि— इन्द्रिय बोध से गम्य स्थूल रूप में किसी भी पदार्थ का विवेचन या विमर्श करना।

अनुभाव्य— पूर्वकाल में अनुभव ज्ञान के विषय बनाए गए नील -सुख आदि प्रमेय पदार्थ।

दर्शन— किसी भी प्रमेय-पदार्थ को विकल्पों से रहित, प्रथमाभासिक ज्ञान को दर्शन कहते हैं।

पारमार्थिकदृष्टि— सूक्ष्मातिसूक्ष्म ईश्वरीय प्रकाशमानता की दृष्टि से पदार्थों की विवेचना।

अहम्-अवमर्श— अहम् अवमर्श दो प्रकार का होता है। शुद्ध एवं अशुद्ध अथवा मायी। निर्मल आत्म अवभासमानता पर परिनिष्ठित रहने वाला शुद्ध अहम् अवमर्श और देह प्राण इत्यादि मायीय वेद्य विषयों पर परिनिष्ठित रहने वाला मायीय अथवा अशुद्ध अहम्-अवभास माना जाता है।



श्री इन्द्रकृष्णरैना सचिव / ट्रस्टी ईश्वर आश्रम
ट्रस्ट, श्रीनगर कश्मीर तथा ट्रस्ट के अन्य माननीय
सदस्यों की ओर से समस्त गुरु परिवार को शिवरात्रि
महापर्व की हार्दिक शुभकामनाएँ।

श्री बटुक भैरव का महत्त्व और उपासना पद्धति

—प्रो० मखनलाल कुकिलू

भैरव साधना की परंपरा सदियों से चली आ रही है। नाथ सम्प्रदाय में भैरव पूजा अतीव महत्त्वपूर्ण है। स्कन्द-पुराण में लिखा है कि एक बार महर्षि अगस्त्य को भैरव के अवतार और उसके प्रयोजन की जिज्ञासा हुई तो वह षडानन (शिव पुत्र कुमार) के पास पहुंचे और उनसे भगवान् शंकर के भैरव रूप में रुद्रावतार के प्रयोजन का कारण जानने को उत्सुक हुए। महर्षि की जिज्ञासा को शान्त करते हुए षडानन ने लिज कथा का उल्लेख किया वह उस विवादको हल करने से सम्बद्ध थी जो परमतत्त्व व विश्व को धारण करनेवाला कौन है ? इस प्रश्न के साथ जुड़ी थी। ब्रह्मा अहंकार से आक्रान्त होकर अपने से बढ़कर किसी दूसरी शक्ति को मानने को लिए तैयार नहीं होते हैं। भाग्यवश त्रिलोक पालक सृष्टि संचालक भगवान् विष्णु के अंश रूप ऋतुदेव वहां उपस्थित होके क्रोध के आवेश में आकर अपने को ब्रह्मा जी से महान् मानने लगे। एवं इन दोनों में विवाद उठा। उपस्थित ऋषि मुनियों ने इन्हें समझाने की चेष्टा की पर वे दोनों अपनी बात पर अड़े रहे। जब विवाद शान्त नहीं हुआ। तब देवताओं और ऋषियों ने उन्हें समझाया कि आपस में उलझने से कोई प्रयोजन सिद्ध नहीं होगा। हमें संसार के प्राचीनतम ग्रन्थ चारों वेदों से इस समस्या का समाधान करना पड़ेगा। इन चार वेदों में से ऋग्वेद ने कहा परम शिव ही एकमात्र परम तत्त्व हैं यजुर्वेद ने ऋग्वेद का ही समर्थन करते हुए कहा कि परमशिव ही महान देव हैं। सामवेद ने कहा कि सारा संसार जिसमें व्याप्त है और जो सारी सृष्टि में व्याप्त है वह परम शिव ही सर्वश्रेष्ठ है। अथर्ववेद ने भी आनन्दमयी कैवल्यरूप परमशिव को ही सर्वश्रेष्ठ माना।

अतः इस मतैक्य निर्णय से सभी देवता और ऋषि मुनि संतुष्ट तो हुए पर ब्रह्माजी का भ्रम नहीं हटा। वे परमशिव के चर्माम्बर शवभस्म विलेपन भिक्षाटन्, श्मशान भूमि नर्तन आदि विशेषताओं को निन्दनीय चेष्टा में मानकर उन्हें महान होने का विरोध करने लगे। फिर अहंभाव से आक्रान्त बने हुए ब्रह्माजी के समीप सनातन प्रणव आये और उन्हें समझाया कि परमशिव ही ज्योति स्वरूप है। उनसे बढ़कर कोई दूसरा नहीं है। वे ही सनातन सत्य है। प्रणव के द्वारा समझाने पर भी ब्रह्माजी को संतोष नहीं हुआ। अहं के आवेग में यथार्थ ज्ञान से वह वंचित हुआ था। अतः अपने को सर्वश्रेष्ठ बताते हुए परमशिव की बार-बार आलोचना करने लगे और जो मुंह में आ रहा था, कहे जा रहे थे। इतने में ब्रह्मा जी और ऋतुदेव के बीच एक ज्योर्तिलिंग प्रकटा जिसके अप्रतिहत प्रकाश ने सभी को अपनी ज्योति में लीन कर दिया। देवगण और अन्य जीव जातियां पास ही विद्यमान भाव वर्ग में धान्य आदि सप्तसस्य में सिमट गई। कुछ समय के अन्दर ही उस

ज्योतिपुंज से एक सुन्दर बालक प्रकट हुआ। जिसे ब्रह्माजी ने “तू कौन” है यह कहकर बीच में उपस्थित होने के लिए टोका। प्रश्न का उत्तर दिये बिना वह बालक रोने लगा। पर ब्रह्माजी इस ज्योतिर्लिंग के प्रकाश से इतने अभिभूत थे कि वे इसे अपने ही पांचवे मुख से उत्पन्न हुआ समझने लगे और उसे रोने से निषेध कर कहने लगे कि वह उसकी पूरी रक्षा करेगा- “रो मत”। मेरे मुख से उत्पन्न होने से सारे विश्व का भरण पोषण करने में तू समर्थ होगा। मैं तुम्हारा नाम “भैरव” रखता हूँ” महाकाल भी तुमसे भयभीत होगा। सारे संसार के दुष्टों को तू मर्दन करेगा। अल्प पूजा से ही संतुष्ट होकर भक्तों के पापों क्लेशों को समाप्त कर देगा। काशी वासियों के पुण्य पाप का लेखा जोखा भी तू ही रखेगा। पर ये सब बातें सुनकर ज्योतिर्लिंग से उत्पन्न बालक ब्रह्मा जी द्वारा ऐसा कहना शिव का अपमान ही समझ बैठा अतः क्रोध के आवेग में उन्होंने अपने तीक्ष्ण नाखूनों से ब्रह्मा जी का वह मुख की काट गिराया जिससे वह परमशिव के विषय में इधर-उधर की बातें करता रहा था और कहा कि इस अंग को शिव द्रोही जानकर ही मैंने ऐसा दण्ड दिया। अपनी यह दुर्दशा देखकर ब्रह्माजी को अपने इस कृत्य का आभास हुआ और सभी देवों सहित शिव की आराधना करने लगा और भगवान् विष्णु भी ऋषि मुनियों के साथ उनके साथ वंदना करने लगे।

इस प्रकार हम देखते हैं कि भैरव के रूप में उत्पन्न होने वाला यह दिव्य बालक रुद्र अवतार ही था। भय से छिपे हुए सारे देवता प्रकट होकर अपने अपने लोकों की ओर प्रस्थान करले लगे।

बटुक भैरव यही दिव्य बालक है। इसे बालक भैरव भी कहते हैं। यह भैरव का सौम्यरूप है। सारे गृहस्थी लोग भैरव के बटुक रूप की ही पूजा करते हैं। किसी लोक से विशेष सम्बन्ध न रखता हुआ भी यह बटुक भैरव सर्व व्यापी है। इस बटुक का रूप पन्द्रह सोलह वर्ष के किशोर जैसा होता है। शिव का ही अंशावतार होने से प्रायः शिवरात्रि महोत्सव पर भगवान् शिव के साथ साथ इसकी पूजा का विधान है। शास्त्रों का कथन है कि शिव पूजा या दुर्गा पूजा पर भैरव पूजा के समय भैरव किसी न किसी रूप में वहां अवश्य उपस्थित होते हैं। साधक की साधना से भैरव शीघ्र ही प्रसन्न हो जाते हैं तथा उसकी मनेकामना पूर्ण करते हैं और अंत में उसकी शिव लोक प्राप्ति होती है। ऐसा भैरव पूजा का वरदान है।

भैरव का ध्यान गणेश वंदना के बाद ही किया जाता है। फिर मानसिक दशोप चार पूजा (पाध्य, अर्घ्य, आचमन, स्नान, वस्त्र पहनाना, चन्दन लेप, अक्षत चढ़ाना, पुष्प माला अर्पण, धूप-दीप जलान और भोग लगाना) की कल्पना करके बटुक मन्त्र जाप और बटुक अष्टोत्तर शतनाम का पाठ करने का भी विधान है। ये सभी कर्म भक्ति मार्ग में अग्रसर होने के साधन मात्र हैं और इन रास्तों पर चलकर ही उपासना के शिखर पर

पहुंचने में सफलता प्राप्त होता है।

जटिल कर्मों की सिद्धि के लिए भैरव की कृपा प्राप्त करना अत्यन्त आवश्यक है अन्यथा अनेक विघ्न आते रहते हैं। बटुक भैरव के जप व पाठ से सभी सिद्धियां प्राप्त होती हैं और समस्त कष्टों का निवारण होता है। बटुक भैरव का तंत्र-साधना में सर्वाधिक महत्त्व है। शिवरात्रि महोत्सव पर बटुक भैरव की पूजा का तंत्रों में विशेष निर्देश है। कश्मीर प्रदेश तांत्रिक पूजा का प्रसिद्ध शक्तिस्थल होने से शिवरात्रि पूजा का केन्द्र बिन्दु था। फाल्गुन कृष्णपक्ष प्रतिपदा (हयुर अकदोह) से लेकर फाल्गुन शुक्ल पक्ष दशमी तक २५ दिनों का यह शिवरात्रि उत्सव इस समय भी कई कश्मीरी पण्डित घरानों में मनाया जाता है। अपने अपने घरों की लिपाई-पुताई फाल्गुन कृष्ण पक्ष प्रतिपदा से आरंभ होती है जो दशमी को बटुक भैरव के पूजास्थल की लिपाई-पुताई के साथ समाप्त होती है। कृष्ण एकादशी से अमावस तक पंचरात्रिपूजाका तंत्रों में विशेष संकेत है। इस पूजा में बटुक भैरव की पूजा का विशेष नियम है। बटुक भैरव के साथ साथ भैरव के अन्य स्वरूप की भी पूजा होती है। जिनमें से कुछेक राजस रूप है और कुछ सौम्य रूप है। जैसे असिंताग भैरवरु भैरव, चण्ड भैरव, क्रोध भैरव, उन्मत्त भैरव, कपालेश भैरव, भीषण भैरव, संहार भैरव आदि प्रधान है। कश्मीर देश के साथ सम्बन्धित कई प्रमुख भैरवों का भी इस बटुक पूजा में निर्देश है। जैसे मंगलेश्वर भैरव, आनन्देश्वर भैरव, बहुखातकेश्वर भैरव, लोष्ट्रक भैरव, वेताल भैरव, हाटकेश्वर भैरव, नन्दिकेश्वर भैरव और राजराजेश्वर भैरव आदि। इन भैरवों में बटुक भैरव ही प्रधान भैरव होने से विशेष पूजा का अधिकारी है। पूजा प्रसाद परिवार के सभी सदस्यों में बांटा जाता है। प्रसाद प्रायः अखरोट फल का ही होता है जो बटुक भैरव के प्रतीक पात्र में जल सहित रखकर अपने अपने कुलाचार के अनुसार तीन, पांच या तेरह दिनों के पश्चात् विधिपूर्वक पूजा के अनन्तर बांटा जाता है। अखरोट का प्रसाद सबसे उत्तम माना जाता है। क्योंकि चतुर्वेदों ने ही (जैसा आरंभ में लिखा गया है) इस बटुक भैरव की महिमा का वर्णन किया। अतः चार भागों में बंटा अखरोट फल ही इस बटुक भैरव का विशेष प्रसाद माना जाता है। दूसरी प्रधानता यह है कि अखरोट फल शिव शक्ति यामल रूप है। इसका एक भाग शिवरूप और दूसरा शक्तिरूप है। इस अभिप्राय से भी इस प्रसाद की महत्ता है।

शैवदर्शन केसरी आचार्य अभिनव गुप्त ने स्वरचित देहस्थ देवताचक्रस्तोत्र में बटुक भैरव की साधक के शरीर में स्थिति अपान नामक प्राण वायु के रूप में मानी है। उन्होंने कहा है कि—

वरवीर योगिनीगण सिद्धावलि पूजितांध्रि युगलम्।

अपहत विनयिजनार्ति बटुकं अपानाभिधं वन्दे।

अर्थात् श्रेष्ठ वीरों योगिनी समुदाय और सिद्ध जनों से जिसके चरण युगल पूजे जाते

हैं, उस भक्त जनों की पीड़ा को दूर करने वाले अपान प्राण वायुरूप (in coming breath) बटुक भैरव को मैं वन्दना करता हूँ।

बटुक भैरव उपासना विधि— अब यहां इस बटुक भैरव की उपासना विधि का संक्षेप में उल्लेख किया जा रहा है जिसका श्रीगणेश शिवरात्रि महोत्सव पर अवश्य करना चाहिए।

संकल्प— हाथ में पुष्प चावल सहित जल लेकर ॐ अस्य श्री आपद उद्धारण बटुक भैरव मन्त्रस्य बृहद् आरण्यक ऋषिः, त्रिष्टुप् छन्दः श्री बटुक भैरव, देवता ह्रीं बीजं, स्वाहा शक्तिः भैरवः कीलकं श्री बटुक भैरवनाथ प्रीत्यर्थं जपे पाठे विनियोगः

मंत्र— ऋषि न्यास—

बृहद् आरण्यक ऋषये नमः शिरसि, त्रिष्टुप् छन्दसे नमः मुखे,

श्री बटुक भैरव देवतायै नमः हृदि,

ह्रीं बीजाय नमः गुह्ये,

स्वाहा शक्तये नमः पादयोः,

भैरव कीलकाय नमः नाभौ,

विनियोगाय नमः सर्वाङ्गेषु।

करन्यास—

ॐ ह्रीं वां अङ्गुष्ठाभ्यां नमः,

ॐ ह्रीं वीं तर्जनीभ्यां नमः,

ॐ हूं वूं मध्यमाभ्यां नमः,

ॐ हैं वैं अनामिकाभ्यां नमः,

ॐ हौं वौं कनिष्ठिकाभ्यां नमः,

ॐ हः वः करतलकरपृष्ठाभ्यां नमः।

अङ्गन्यास—

ॐ हां वां हृदयाय नमः,

ॐ ह्रीं वीं शिरसे स्वाहा,

ॐ हूं वूं शिखयै वषट्,

ॐ हैं वैं कवचाय हुम्,

ॐ हौं वौं नेत्रत्रयाय वौषट्,

ॐ हः वः अस्त्राय फट्,

मंत्र न्यास—

ॐ हां हीं अगुष्ठाभ्यां नमः,

ॐ हीं वटुकाय तर्जनीभ्यां नमः,

ॐ हं आपदुद्धारणाय मध्यमाभ्यां नमः,

ॐ हे कुरु कुरु अनामिकाभ्यां नमः,

ॐ हों वटुकाय कनिष्ठिकाभ्यां नमः,

ॐ हः हीं करतल कर पृष्ठाभ्यां नमः,

ॐ हां हीं हृदयाय नमः,

ॐ हीं वटुकाय शिरसे स्वाहा,

ॐ हं आपद् उद्धारणाय शिखायै वषट्,

ॐ हें कुरु कुरु कवचाय हुम्,

ॐ हों वटुकाय नेत्र त्रयाय वौषट्,

ॐ हः हीं अस्त्राय फट्

(प्राणायाम वटुक मन्त्र से ही करना)

ध्यान कर कलित कपालः कुण्डली दंडपाणिः

तरुण तिमिरनीलो व्याल यज्ञोपवीती।

ऋतु समय सपर्या विघ्न विच्छित्ति हेतुः

जयति वटुकनाथः सिद्धिदः साधकानाम्॥

वन्दे बालं स्फपिक सदृशं कुन्तलाभासिवक्त्रं

दिव्याकल्पैः नवमणिमयैः किकिंनी नूपुराद्यैः।

दीप्ताकारं त्रिभुवननुतं रक्तवस्त्रं त्रिनेत्रं

हस्ताब्जाभ्यां वटुकं अनिशं शूलदण्डौ दधानम्।

माला प्रार्थना—

महामाले महामाये सर्वशक्ति स्वरूपिणी।

चतुर्वगस्त्वयि न्यस्तस्तस्मान्मे सिद्धिदाभव।

अविघ्नं कुरु माले त्वं गृहाण दक्षिणे करे।

जपकाले च सिद्धयर्थं प्रसीद ममसिद्धये॥

भैरवाय विद्महे आपद् उद्धारणाय धीमहि

तन्नो वटुकः प्रचोदयात् ॥ ३॥

जप मंत्र—

ॐ हीं वटुकाय आपद् उद्धारणाय कुरु कुरु वटुकाय हीं॥ १०८॥

जप के अन्त में माला प्रार्थना

त्वं माले सर्वदेवानां प्रीतिदाशुभदाभव।

शिवं कुरुणव मे भद्रे यशोवीर्यच देहिमे॥

जपसमर्पण—

अनेन श्री बटुक भैरव मन्त्र जपाख्येन कर्मणा

अस्मिन् शिवरात्रि महोत्सवे।

श्री बटुक भैरवनाथः प्रीयताम् प्रीतोऽस्तु॥

अथश्रीबटुक अष्टोत्तरशतनामावलि:

श्री रुद्रयामल तन्त्र में बटुक भैरव अष्टोत्तर शतनाम स्तोत्र का न्यास ध्यान विधियां दी गई है जो मालिनी के इस अंक में इच्छुक साधकों के लिए दी जा रही है। आशा है कि साधक इससे लाभान्वित होंगे। कर न्यास अंगन्यास तथा ध्यान मन्त्र जाप विधि में दिया गया है, यहां भी स्तोत्र कर पाठ आरंभ करने से पूर्व उस न्यासका प्रयोग कर के इस अष्टोत्तर शत नाम स्तोत्र का पाठ सदा करना चाहिए। इसकी रचना बृहद आरण्यक ऋषि ने की है। १०८ बटुक भैरव के नामों का जप करने से सारे विघ्न नष्ट होते हैं।

स्मरण रहे कि संकल्प के बाद ही करन्यास अंगन्यास ध्यान आदि करें।

संकल्प अथवा विनियोग—

अस्य श्री बटुक भैरव अष्टोत्तर शतनाम-स्तोत्रस्य बृहदारण्यक ऋषिः, अनुष्टुप् छन्दः बटुक भैरवो देवता, ह्रीं बीजं वां शक्तिः ऊं कीलकं शिवरात्रिपूजापर्वे बटुक भैरव प्रीत्यर्थ पाठे जपे / होमे विनियोगः

नामावलि:

ऊं भैरवाय नमः, ऊं भूतनाथाय नमः, ऊं भूतात्मने नमः, ऊं भूतभावनाय नमः, ऊं क्षेत्रदाय नमः, ऊं क्षेत्रपालाय नमः, ऊं क्षेत्रज्ञाय नमः, ऊं क्षत्रियाय नमः, ऊं विराजे नमः, ऊं श्मशानवासिने नमः (१०)

ऊं मांसाशिने नमः, ऊं खर्पराशिने नमः, ऊं मरवान्तकृ ते नमः, ऊं रक्तपाय नमः, ऊं पानपाय नमः, ऊं सिद्धाय नमः, ऊं सिद्धिदाय नमः, ऊं सिद्ध सेविताय नमः, ऊं कंकालाय नमः, ऊं कालशमनाय नमः। (१०)

ऊं कलाकाष्ठाय तन्वेनमः, ऊं कवये नमः, ऊं त्रिनेत्राय नमः, ऊं बहु नेत्राय नमः, ऊं पिंगललोचनाय नमः, ऊं शूल पाणये नमः, ऊं खड्गपाणये नमः, ऊं कपालिने नमः, ऊं धूम्रलोचनाय नमः। ऊं अभीरवे नमः (१०)

भैरवी नाथाय नमः, ऊं भूतपाय नमः, ऊं योगिनीपतये नमः,

ऊं धनदाय नमः, ऊं धन हारिणे नमः

ऊं वरदाय नमः

ॐ प्रतिभानवते नमः, ॐ नागहाराय नमः,
 ॐ नागपाशाय नमः ॐ व्योम केशाय नमः (१०)
 ॐ कपालभृते नमः,
 ॐ कालाय नमः, ॐ कपाल मालिने नमः
 ॐ कमनीयाय नमः, ॐ कलनिधये नमः
 ॐ त्रिलेचनाय नमः, ॐ ज्वलत् नेत्राय नमः
 ॐ त्रिशिखिने नमः, ॐ त्रिलोकपदे नमः ॐ त्रिनेत्रतनयाय नमः (१०)
 ॐ डिम्भाय नमः, ॐ शान्ताय नमः, ॐ शान्त जनप्रियाय नमः, ॐ बटुकाय
 नमः, ॐ बहुवेषाय नमः, ॐ खट्वांगिने नमः, ॐ वरदायकाय नमः
 ॐ भूताध्यक्षाय नमः, ॐ पशुपतये नमः, ॐ भिक्षुकाय नमः। (१०)
 ॐ परिचारकाय नमः, ॐ धूर्ताय नमः, ॐ दिगम्बराय नमः, ॐ शौरये नमः, ॐ
 हरिणाय नमः, ॐ पांडुलोचनाय नमः, ॐ प्रसन्नाय नमः, ॐ शान्तिदाय नमः, ॐ
 शुद्धाय नमः, ॐ शङ्करप्रिय बान्धवाय नमः। (१०)
 ॐ अष्टमूर्तये नमः, ॐ निधीशाय नमः, ॐ ज्ञानचक्षुषे नमः, ॐ तपोमयाय
 नमः, ॐ अष्टाधाराय नमः, ॐ षडाधाराय नमः, ॐ सर्पयुक्ताय नमः, ॐ शिरवी
 सरवाय नमः, ॐ भूधराय नमः, ॐ भूधराधीशाय नमः। (१०)
 ॐ भूपतये नमः, ॐ भूधरात्मजाय नमः, ॐ कंकाल धारिणे नमः, ॐ मुंडिने
 नमः, ॐ आन्त्रयज्ञोपवीतवते नमः, ॐ जृम्भणाय नमः, ॐ मोहनाय नमः, ॐ
 स्तम्भिने नमः, ॐ मारणाय नमः, ॐ क्षोभणाय नमः। (१०)
 ॐ शुद्धनीलांजन प्रख्याय नमः, ॐ दैत्यमुंडभूषिताय नमः, ॐ बलिभुजे नमः,
 ॐ बलिभुङ्नाथाय नमः, ॐ बालाय नमः, ॐ अबालपराक्रमाय नमः, ॐ सर्वापत्
 तारणाय नमः, ॐ दुर्गाय नमः, ॐ दुष्टभूत निषेविताय नमः। ॐ कान्ताय नमः (१०)
 ॐ कामिने नमः, ॐ कलानिधये नमः, ॐ कामिनीवशकृते नमः ॐ वशिने
 नमः, ॐ सर्वसिद्धिप्रदाय नमः, ॐ वैद्याय नमः, ॐ प्रभविष्णवे नमः, ॐ
 प्रतापवते नमः। (८)

आपन्नोऽस्मि शरण्योऽसि सर्वावस्थासु सर्वदा।

भगवन् त्वां प्रपन्नोऽस्मि रक्ष मां शरणागतम्॥

अष्टोत्तर शतनाम बटुक भैरव का जो नित्य पाठ पढे। अष्टसिद्धि नवनिधि सुख
 सम्पत्ति सदा सर्वदा वह पावे। मुझ दुःखित पर प्रमुदित होके कृपा कीजिये दुःखहारी, श्री
 बटुक नाथ भक्त दुःखभंजन भव भंजनशुभ सुखकारी॥

॥ इतिशम्॥

त्रिक सर्वधर्मसमन्वय न्यास
Trika inter-religious trust

ॐ नमः शिवाय

A Workshop on Kashmir Saivism

Place : Jnana Pravaha, Varanasi, on the Ganga

Dates : 10-19 March 2003

We are glad to invite you to our second

Workshop on Kashmir Shaivism

- 1) **Text Study :** Pratyabhijnahrdayam by Ksemaraja
Teacher: Professor M. L. Kokiloo
(Pandit in the Kashmir Shaiva Tradition; direct disciple of Swami Lakshman Joo)
- 2) Lectures by different scholars (like Pandit H.N. Chakravarty, Dr. Mark Dyczkowski, Dr. Kamalesh Jha, Dr. Bettina Baeumer) on central concepts of Kashmir Shaivism
- 3) Meditation; recitation of hymns
- 4) **Special programmes:** Concert with devotional music (texts of Lal Ded), boating on Ganga

Fees: Euro 270 for participants from abroad, Indian Rupees 2000.00 for participants in India (reduction for Indian students Rs. 1000.00).

The workshop will start on Wednesday, 10th March at 10.00 a.m. and will end on Friday, 19th March 2004, 6.00 p.m. at Jnana Pravaha, Centre for Cultural Studies on the bank of Ganga. Other details will be announced later. You are cordially invited !

Since the number of participants will be limited, please send your subscription at the earliest to :

Dr. Bettina Baeumer

B-1/ 159, Assi Ghat, Varanasi - 221 005, India

Tel.: (0091) 542-2311 360 E-mail : shilpavns@satyam.net.in

Registered Office :

Guptaganga N1/66-F-12 Samne Ghat Nagawa, Varanasi - 221 005 Tel. : 366518



ISHWAR ASHRAM TRUST

(FOUNDED BY SRI ISHWAR SWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

Srinagar Ashram:

Ishber Nishat.

P.O. Brain,

Srinagar (Kashmir)-190 021

Tel. : 0194-2461657

Jammu Ashram:

2, Mohinder Nagar,

Canal Road,

Jammu (Tawi)-180 016

Tel. : 0191-2501199, 2555755

Delhi Ashram:

R-5, Pocket 'D',

Sarita Vihar,

New Delhi-110 044

Tel. : 011-26958308, 26974977

(1)

Jammu

6th July, 2003

No.:IAT/1096/C/cont./03 A

Jai Gurudev,

25th of June 03 was a day of deep sorrow for whole of the Guru-Parivar, who were shocked to learn about the untimely demise of Dr. Ajay Kedalbajoo Son of Mrs. Raj Daulari & Mr. Makhan Lal and son-in-law of Mrs. Raj Kumari & Mr. Rattan Lal Dhar at Sri Ramana Maharshi Ashram at Tiruvanmalai Chennai. The deceased was a very noble soul with least attachments at his young age. The loss of the bright upcoming doctor is a loss to the Community as well.

The Guru Parivar prayed to Gurdev Ishwar Swaroop Jee Maharaj to bestow peace to the departed Soul and lead it to the region of Light & Salvation into which it has just entered and also give courage to Mrs. & Mr. M.L.Kadalbajoo, Mr. Sujay and wife Dr. Padma Jee to bear this great loss.

(2)

Delhi

1st February, 2004

The whole Guru Parivar was shocked to learn the sad demise of Smt. Padmini Sopori wife of Late Sh. Mohan Lal Sopori, resident of C-407, Sarita Vihar, New Delhi on 28.01.04. Smt. Padmini Sopori was ardent disciple and devotee of Ishwar Swarup ji Maharaj for the last 50 years and she served her Gurudeva whole heartedly alongwith her husband.

(47)

The Guru Parivar prayed to Gurdev Ishwar Swaroop Jee Maharaj to bestow peace to the departed Soul and lead it to the region of Light & Salvation into which it has just entered.

(3)

Delhi
28.12.2003

On December 28th 2003, Mrs. J. Ambujam, mother of Dr. J.V. Rao breathed her last at Chennai. She was a faithful devotee and disciple of Swamiji Maharaj. The whole Guru Parivar was shocked to learn her sad demise and prayed to Guru Maharaj to bestow peace to the departed soul.

(B. N. Koul)
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.*

(3)