



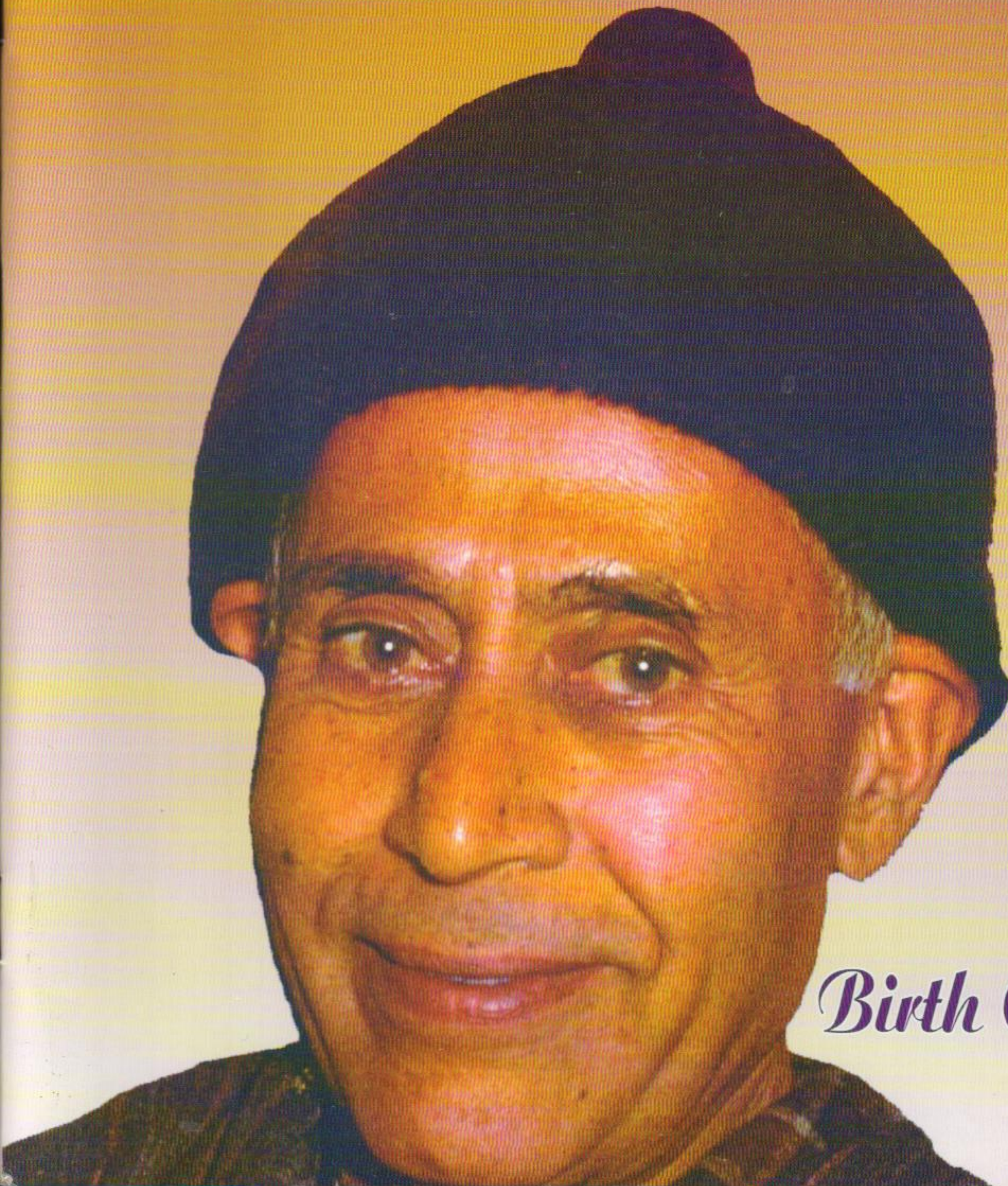
A quarterly publication of
Ishwar Ashram Trust

Malini

मालिनी

Vol. I No. 1

January- March 2007



*Birth Centenary
Issue*



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Printed & Published on behalf of:

Ishwar Ashram Trust by Shri R.K. Sadhu

and printed at: Print Art, A-29/2

Naraina Industrial Area, Phase- I,

New Delhi.

Subscription:

Per Copy : Rs. 40.00

Yearly : Rs. 150.00

Ishwar Ashram

Ishber (Nishat), Srinagar, Kashmir,

Tel. 0194-2461657

2-Mohinder Nagar, Canal Road,

Jammu Tawi-180 016, Tel. 2501199, 2555755.

R-5/D Pocket, Sarita Vihar,

New Delhi - 110 044, Tel. 26958308

Advertisement Tariff

Back Cover (Colour) : Rs. 10,000/-

Inside Cover (Colour) : Rs. 7,000/-

Back Inside Cover (Colour) : Rs. 7,000/-

Full Page (B&W) : Rs. 3500/-

Half Page (B&W) : Rs. 2500/-

CONTENTS

Editorial	2
संपादकीय	3
Shiva Sūtras	
Commentary by Ishwarswaroop Swami Lakshmanjoo	4
Conversations with Swami Lakshmanjoo	
Alice Christensen	18
Rituals and the Role of a Teacher in	
Enlivening of Mantravirya	
Boris Marjanovic	24
International Seminars on Kashmir Shaivism:	
A Photo Feature	Centre Spread
A Brief Historical Sketch of Trika Shaivism	
Moti Lal Pandit	39
Self-recognition Dominates Kashmir Philosophy	
H.H. Swami Amritanand Dev Tirath ji	44
Shaiva Basis of Abhinavagupta's Doctine of Pratibha	
Prof. Dharmanad Sharma	46
Guru's Grace	
Manmohan Ambardar	50
श्री शिवस्तोत्रावली	
व्याख्या: ईश्वरस्वरूप स्वामी लक्ष्मणजू	51
कश्मीर अद्वैत शैव दर्शन में 'परा पूजा'	
डॉ. जागीर सिंह	59
गुरुदेव की सेवा और सान्निध्य के वे क्षण	
(गतांक से आगे) राजदुलारी कौल	61
आध्यात्मिक अनुशासन -दोयुम व्याख्यान (कश्मीरी प्रवचन)	
स्वामी लक्ष्मणजू	63

Editorial

In a little over one month two international seminars were organised by the Ishwar Ashram Trust to celebrate the birth centenary of the 20th century's greatest exponent of Kashmir Shaivism, Ishwarswaroop Swami Lakshmanjoo. The successful conclusion of the two seminars, one held in Srinagar on September 23-24 and the other in New Delhi on October 28-29, provided all the reasons for the adrenalin to go high among the devotees and disciples of the great Shaiva master with their commitment to creating a greater awareness across the world about his spiritual vision and thought. It was Swamiji's firm belief that as a philosophy Kashmir Shaivism is going to be the focal point of a universal movement of spiritual resurgence in the future, whatever be the personal religious persuasions of the people. For one, it is bereft of dogma and holds that the world is a sacred place, being a manifestation of the supreme consciousness or Lord Shiva.

What is most significant about both the international seminars is that some of the topmost scholars of Kashmir Shaivism from the country and abroad made their insightful presentations, offering new perspectives on different aspects of the philosophy. And equally encouraging was the fact that a distinguished audience comprising academics, intellectuals, devotees and spiritually and culturally aware individuals actively involved themselves in the proceedings by responding to what was being presented by the participating scholars. Nobody seemed to be wanting to miss on any new points being made or any new areas of inquiry brought to the fore. And this found expression in the discussions that made the atmosphere lively. More than anything else it was an indication that Kashmir Shaivism formed a subject of growing interest not only in the groves of academe but also among the general sections of the society.

The seminar at Srinagar was held in the Centaur Hotel located on the shore of the famous Dal Lake, a stone's throw away from the Ishwar Ashram at Ishber, a place where Swamiji's vibrating presence can still be felt, giving it a special ambience. Once again the land where the non-dualist Shaiva system took its birth and flourished resonated with echoes of the ancient seers who propounded it. What was great is that this took place in an atmosphere polluted by terrorist violence. It is a wonderful feeling that eventually Kashmiris, whatever be their number, are beginning to realize that Trika Shaivism is their unique legacy and their greatest contribution to world thought.

At the Delhi Seminar held in the main auditorium of the Sai International Centre at Lodi Road, the atmosphere was equally vibrant. The presentations made by the scholars were of a nature that seemed to provide an intellectual stimulus to the opening up of new vistas for intensive and meaningful exploration in the field.

As a third seminar proposed to be held at Jammu before the centenary celebrations of Ishwarswaroop Swami Lakshmanjoo's birth come to a close, is in the offing, the main task before the Ishwar Ashram Trust would be to take further steps to carry forward the mission so cherished by Swamiji throughout his life — spreading Kashmir Shaiva thought across the world. One such step, and a significant one at that, has already been announced at the international seminar at Delhi — setting up of a centre for the study of Kashmir Shaivism. How this can be given a concrete shape is the thing that has to be seriously considered now.

Jai Gurudev!

संपादकीय

एक महीने से कुछ ही अधिक समय में ईश्वर आश्रम ट्रस्ट ने बीसवीं शताब्दी में कश्मीर शैव दर्शन के महानतम व्याख्याता ईश्वरस्वरूप स्वामी लक्ष्मणजू की जन्म शतवार्षिकी मनाने के उपलक्ष्य में दो-दो अंतर्राष्ट्रीय संगोष्ठियां आयोजित कीं। श्रीनगर में २३-२४ सितम्बर और नई दिल्ली में २८-२९ अक्टूबर को आयोजित इन दोनों संगोष्ठियों की सफलता में स्वामी जी के शिष्यों और अनुयायियों में विशेष उत्साह का संचार किया, जो सारे विश्व में उनकी आध्यात्मिक दृष्टि और चिंतन के प्रसार के लिए कटिबद्ध हैं। स्वामी जी का यह दृढ़ विश्वास था कि एक दर्शन के रूप में कश्मीर शैवमत भविष्य में आध्यात्मिक नवोत्कर्ष के एक नये आंदोलन का केन्द्र बिन्दु बनेगा, व्यक्तिगत रूप से चाहे लोग किसी भी धार्मिक विश्वास से क्यों न जुड़े हों। इसका एक कारण यह भी है कि किसी भी हठवादी सिद्धान्त से मुक्त यह दर्शन विश्व को परम चेतना अथवा शिव का ही एक रूप होने के नाते पवित्र मानता है।

इन दोनों अंतर्राष्ट्रीय संगोष्ठियों के बारे में सबसे महत्वपूर्ण बात यह है कि भारत और पश्चिम के कुछ शीर्षस्थ विद्वानों ने इसमें भाग लिया और अपने अंतर्दृष्टिपूर्ण आलेख पढ़कर सुनाए जो शैव दर्शन के विभिन्न पक्षों के बारे में नए परिप्रेक्ष्य प्रस्तुत करते थे। इतनी ही उत्साहजनक यह बात थी कि विद्वानों, बुद्धिवादियों, स्वामी जी के अनुयायियों और आध्यात्मिक और सांस्कृतिक दृष्टि से जागरूक श्रोताओं ने इनकी गतिविधियों में सक्रिय भाग लिया और प्रतिभागी विद्वानों द्वारा जो कुछ कहा गया उसके प्रति अपनी गहन प्रतिक्रिया दिखाई। उनमें से कोई भी इन आलेखों में प्रस्तुत विचार और अनुसंधान के नये धरातलों को समझने से वंचित नहीं रहना चाहता था। इस बात की अभिव्यक्ति उस बहस में दिखाई पड़ी जिसने वातावरण को जीवंत बनाया। इससे भी महत्वपूर्ण बात यह है कि इन संगोष्ठियों में न केवल विद्वत्त्वर्ग में बल्कि समाज के समस्त वर्गों में भी बढ़ती हुई रुचि का परिचय मिला।

श्रीनगर में होने वाली संगोष्ठी सुप्रसिद्ध डल झील के किनारे पर स्थित सेंटुअर होटल में आयोजित की गई जो ईश्वर आश्रम, इशबर से थोड़ी ही दूरी पर है। यह स्थान अब भी स्वामी जी की पवित्र उपस्थिति से स्पंदित है। फिर एक बार उस भूमि पर उन प्राचीन ऋषियों के विचार-सूत्र अनुगुंजित हुए जो इस चिंतन पद्धति के प्रणेता थे। बड़ी बात तो यह है कि ये सब एक ऐसे स्थान पर हुआ जो आतंकवादी हिंसा से प्रदूषित है। यह अनुभव सचमुच अद्भुत था कि कश्मीरी, चाहे किसी भी संख्या में, अब इस बात को समझने लगे हैं कि त्रिक शैव दर्शन उनकी अद्वितीय थाती है और विश्व विचारदर्शन को उनकी सबसे बड़ी देन भी।

दिल्ली में साईं अंतर्राष्ट्रीय केन्द्र के सभागार में हुई संगोष्ठी में भी वातावरण उतना ही उत्साहपूर्ण था। यहां प्रतिभागी विद्वानों ने जो आलेख प्रस्तुत किए वे इस क्षेत्र में अर्थपूर्ण और गहन अनुसंधान के नये क्षितिजों के खुलने की प्रेरणा देते हैं। एक तीसरी संगोष्ठी भी ईश्वरस्वरूप स्वामी लक्ष्मणजू जन्मशतवार्षिकी समारोह की समाप्ति से पूर्व जम्मू में आयोजित की जाने वाली है। अब ईश्वर आश्रम ट्रस्ट के सामने सबसे महत्वपूर्ण कार्य यह है कि विश्व भर में कश्मीर शैव चिंतन का प्रसार करने की स्वामी जी की हार्दिक इच्छा को पूरा करने के लिए आगे क्या कदम उठाए जाए। इस संबंध में भविष्य में उठाए जाने वाले एक महत्वपूर्ण कदम की तो दिल्ली संगोष्ठी में घोषणा भी कर दी गई, और यह है कश्मीर शैव दर्शन के अध्ययन के लिए एक संस्थान की स्थापना। अब इस बात पर गंभीरता से विचार किया जाना चाहिए कि इसे साकार रूप कैसे दिया जाए।

जय गुरुदेव!

Shiva Sūtras

with commentary by

Ishwarswaroop Swami Lakshmanjoo



Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

First Awakening

Sūtras 1.11 — 1-20

1.11. Tritayabhoktā vireśah

The one who enjoys in the oneness of awareness all of the three states—waking, dreaming, and deep sleep—becomes the master of all organic energies.

When this yogi, through meditating on the wheel of energies (*śakticakra*), apprehends the threefold state of waking, dreaming and deep sleep as absolutely free from all dualistic thoughts, filled with the nectar of bliss (*ānanda rasa*) and completely

mixed with *turya*, then this yogi has truly relished these three states in the oneness of awareness. He is one who, enjoying the oneness of these three states in *turya*, becomes *vireśah*, the master of all active organic energies.¹

This heroic yogi is simultaneously aware of where objectivity and where subjectivity exist in the three states of waking, dreaming and deep sleep and is never stained by them.² This kind of yogi enjoys the unrivaled kingdom of the universal self. He is

filled with supreme bliss and becomes master of heroes (*vīras*) who are dedicated to digesting the sense of difference in the universe. He is said to be one with Manthana Bhairava, which is Bhairava who churns everything, all objectivity, all cognition and all subjectivity, into one consciousness, producing a supreme undifferentiated mixture of universal consciousness. This is how it is explained in very rare Tantras.

On the other hand, the ordinary worldly man, who is not like this heroic yogi, is played by the three states, waking, dreaming and deep sleep. He is just like a beast. And so also that yogi who has not attained this supreme state of consciousness, he too is not the master of all active organic energies. He is also just like in sacred texts such as the a beast. This is very well explained *Svacchanda Tantra*:

The yogi, who has adopted independent yoga and because of that independent yoga is moving in an independent way and is situated in an independent state, gets entry in an independent being.

(*Svacchanda Tantra* 7.260)

In *Spanda Kārikā*, the explanation is given in the following verse:

The knowledge of that *spanda* is held by him in the same way in waking, dreaming and deep sleep.

(*Spanda Kārikā* 1.17)

In the waking state, the knowledge of that *spanda* is not less than it is in the dreaming state or in the state of deep sleep and vice versa. This yogi experiences that the state of *turya* is identical in all three states.

Now the author asks this question. Does such a yogi have any characteristics that would lead one to surmise that he is established in the state of *paramaśiva*? The answer to this question is yes, there are signs. The author now explains in this *sūtra* the signs by which we can determine that a yogi is established in that supreme state of Lord Śiva.

1.12. Vismayo yogabhūmīkah //

The predominant sign of such a yogi is joy-filled amazement.

This yogi is filled with joy and amazement. The

This yogi, upon entering into that limitless state of bliss (*ānanda*), is never satiated with the experience. On the contrary, he feels bathed with the amazement of joy. This is the predominant state of yoga of a yogi who has become one with the supreme Lord, the supreme tattva, Śiva tattva.

Sanskrit word *vismaya* means "amazement completely filled with joy." Just as a person seeing some wonderful object is amazed, in the same way, this yogi is filled with amazement who, in the objective world of senses, experiences entry in his own self filled with consciousness, which is unique, intense, always fresh and uncommonly charming, and by which entry all his varieties of organs are filled with blooming, ever smiling, one-pointed joy.

What kind of amazement is this? This yogi, upon entering into that limitless state of bliss (*ānanda*), is never satiated with the experience. On the contrary,

he feels bathed with the amazement of joy. This is the predominant state of yoga of a yogi who has become one with the supreme Lord, the supreme tattva, Śiva tattva. And by this, you can surmise that he has ascended to the state of Śiva.

On the other hand, to perceive at the place of rectum (*mūlādhāra*) a joyful state of consciousness or to perceive effulgent light between the two eyebrows

are not the states of such a yogi. These are to be discarded. There is only one sign of such a yogi and that is that he is filled with amazement overflowing with joy. It is said in *Kulayukta Śāstra*:

When yogis perceive the state of the self by their own effort, then in their own self they perceive the fullness of wonder filled with joy.

(*Kulayukta Śāstra*)

Here in this verse is the conclusion reached in *Spanda Kārikā*:

When he perceives his own nature through subjective perception, then he perceives that he is one with this reality. For him, being wonderstruck and filled with wonderful joy, there is no possibility of traveling the path of repeated births and deaths.

(*Spanda Kārikā* 1.11)

Such a yogi, established in this kind of yoga, filled with the wonderful state of joy.

1.13. icchā śaktirumā kumārī //

His will is the energy of Lord Śiva and it is called umā and it is called kumārī.

or,

For such a yogi, his will is one with the energy of Lord Śiva, unobstructable, completely independent, always given to play.

His will is the energy (śakti) of Lord Śiva. And, his will is not only energy it is also called umā and kumārī. The author has provided these three names for the will of such a yogi.

The will of the yogi, who has attained complete

The will of the yogi, who has attained complete entry into the state of Bhairava and become one with supreme Bhairava, is the energy of Lord Śiva. It is one with Umā. Here the word Umā refers to the independent energy of the supreme Lord (svātantrya).

entry into the state of Bhairava and become one with supreme Bhairava, is the energy of Lord Śiva. It is one with umā. Here, in this sūtra, the word umā does not refer to the wife of Lord Śiva. Here the word umā refers to the independent energy of the supreme Lord (svātantrya).

The will of this yogi is also called kumārī. The Sanskrit word kumārī can be translated and understood in a number of ways. It could be that kumārī refers to that energy that plays in the universe, creating, protecting, and destroying it. But why use this definition? Because in Sanskrit grammar, the word kumāra is

contained in the meaning of krīdā, which means “to play.” Kumārī, therefore, means that energy that is always given to play.

There is another meaning of kumārī. Kumārī can be understood as kum mārayati. Here kum means the differentiated perception in this world and mārayati is the energy that destroys differentiated perception and directs it into one's own nature. That is kumārī. Also, kumārī can be understood to mean “virgin.” In this context, what do we mean by the word “virgin”? Here “virgin” is to be understood as referring to that girl that has never been enjoyed by any other agency. She is one who has established her own nature in the state of enjoyer. She is enjoying her own nature in her own way. She does not require any other vehicle for enjoyment. This is kumārī and this is the state of being virgin. This kind of girl is always one with her own nature. She is not looking to the opposite sex for satisfaction. There is still another way to understand the meaning of umākumārī. At the time when Umā was virgin, she was completely detached from the world of

enjoyment. When she had given herself to perform penance in order to receive the blessing of Lord Śiva, her mind was one-pointedly focused only on Lord Śiva. She was always one with that being of Śiva. In the same way, the desire of such a yogi is completely one-pointed. He always wills entry in his own nature and nothing else. This is how our masters have explained the meaning of this *sūtra*.³

So this kind of yogi, established in yoga in all three states and filled with joyous amazement, does not, like ordinary people, possess gross desire in his mind. On the contrary, his energy of will is always one with the supreme energy of Lord Śiva and, therefore, there is no power that can obstruct it. This verse in the *Svacchanda Śastra* is saying the same thing:

Lord Śiva's energy of will (*svātantrya śakti*) is one with *devī* (goddess) who, as His energy, is known by many different names. This energy of will is concealed with the magic of yoga and, named *kumārī*, is desired by every being.

(*Svacchanda Tantra* 10.727)

Everyone wants to have this kind of will so that whatever he desires, he gets. In the *Netra Tantra*, the same thing is explained:

Oh Pārvati! His will is one with my will, my supreme energy. It is one with myself and rises from my own nature.⁴

The energy of the will of this yogi has become the cause of the entire universe because the energy of this yogi is one with the energy of Lord Śiva, just as heat is one with fire and rays are one with the sun. In the same way, his energy is one with the self of Śiva. (*Netra Tantra* 1.25-26)

This is concluded in *Spanda Kārikā* in this *śloka*: He does not infuse the power of will in his senses but when he wills, it is done. He does not crave for any desire but, because he possesses the strength of supreme I, when

he desires, he wills, and it is accomplished.

(*Spanda Kārikā* 1.8)

To such a great yogi who has such a great will, desire...

1.14. Dṛśyaṁ śarīraṁ //

This entire perceived world is his own self.

Or

His own body is just like an object to him.

In this *sūtra*, the Sanskrit word *dṛśyaṁ* means "perceived objective world." So in this case, the *sūtra* would be translated: "This entire perceived world is his own self." It can also be translated in a different and opposite way. The alternative translation would be: "He perceives his own body just like an object." He does not perceive his body with the oneness of I-consciousness. Why? Because he has no ego for that body.

These are two ways this *sūtra* is to be translated. One, this whole objective world is his own self and two, his own body is an object. In the first way of translating this *sūtra*, emphasis is on the reality that because he is one with every being, he perceives the perceived world of objects, the objective world, as his own self.

In the second way of translating this *sūtra*, the yogi's perception of his body as an object is stressed. But here the perception of his body as an object is not perceiving his body in a subjective way, as we do. Our perception of our body is suggested in such statements as, "I am strong, I am very weak." But who is weak? The self is not weak. Because the body is weak, you say I am weak. You perceive your body as one with your own I-consciousness. But this yogi does not. He perceives his own body, and not only this body, but the gross body of wakefulness, the body of the dreaming state, the body of sound sleep and body of voidness,⁵ as an external object.

The question might be asked, "How it is that he experiences his body as an external object not one with I-consciousness and yet, on the other hand, he perceives the entire world as his own self?" If he perceives this entire universe collectively, as one with I-consciousness, that is correct, that is the reality of perceiving. He must not perceive individually, thinking, "this body is only mine," and then insert I-consciousness in this body which he has owned. He must insert that I-consciousness in everyone. That is the correct way of perceiving. It is erroneous to put I-consciousness into only a portion of the world and preserve the remaining world as the objective world. This yogi does not make this mistake. He perceives the objective world as one with his own self and his own body as an object.

Because of the thought (*aham idam*) "I am this whole universe," whatever object he perceives in the objective world, whether it is existing internally or externally, he perceives as one with the limbs of his own body of I conscious being. So, by this great achievement of supreme I-consciousness, just like *Sadāśiva*, he experiences this whole universe, in an undifferentiated way, as the limbs of his own body of I-consciousness.

Hence, whether in his body or in the external world, such a yogi has the perception of oneness everywhere. He perceives this whole universe in oneness, just like the yolk of the egg of the peacock. For just as the yolk of the egg of the peacock has only one color and yet gives rise to the peacock, which has so many colors, so, in the same way, he perceives that this whole universe is made of that liquid of

Our perception of our body is suggested in such statements as, "I am strong, I am very weak." But who is weak? The self is not weak. Because the body is weak, you say I am weak. You perceive your body as one with your own I-consciousness. But this yogi does not.

consciousness and bliss (*cidānanda*). For him, there is no difference between one being and another being. He perceives the whole universe as one with that *ānanda*.

It is also said in *Vijñāna Bhairava*:

Just as waves are not separate from water, just as the flames are not separate from fire, just as rays are not separate from the sun, in the same way, all the currents and flows of the universe have come into manifestation from Me, that I consciousness which is Bhairava.

(*Vijñāna Bhairava* 110)

This is concluded in a verse from *Spanda Kārikā*:

Subjective energy is established in objective energy. Objective energy is no other than subjective energy. This objective world is one with the subjective world. Therefore, this is the kingdom of the subjective world, not the objective world.

(*Spanda Kārikā* 2.4)

It has already been explained that such a yogi perceives that, this whole objective world is his own self and he perceives his personal body to be just like an object. This kind of achievement is not difficult for such a yogi because,

1.15. *hṛdaye cittasaṁghaṭṭād dṛśyasapadarśanam //*

When his thoughts are diverted to the center of God-consciousness, then he feels the existence of God-consciousness in oneness in the objective world and in the world of negation.

The literal reading is "When all one's thoughts are diverted to the heart." Here the word heart (*hṛdaye*) does not mean our own physical heart. Rather, here the word "heart" means the light of consciousness (*cit prakāśā*) which is the background,

the basis, of the existence of the whole universe. On that basis, everything in this universe is moving, being born, dying, suffering, enjoying, smiling, laughing, marrying, etc. Everything has that center of God-consciousness as its basis.

This yogi experiences the oneness of the existence of God-consciousness in the objective world and in the world of negation. When does the experience of the negation of the objective world occur? The experience of the negation of the objective world takes place at the time of death and at the time of deep sleep. And, in these states also, the yogi effortlessly experiences the existence of God-consciousness. How? The yogi accomplishes this by collecting his mind and putting it on that point. Although the mind is always flickering and does not exist in one point, through the practice (*sādhana*) of one-pointedness, it becomes easy for the yogi to maintain one point. He then discards the differentiation of objectivity and subjectivity and perceives the objective world, which consists not only of external objects but also of his body of wakefulness, his body of the dreaming state, and his body of the dreamless state (*nīla-deha-prāṇa-buddhyātmanah*), and the negation of these, which is the void state (*śūnya*), in its real way as the limbs of his universal body. When you make your mind enter into the light of consciousness then your mind feels this whole universe as one with that universal being.

This is said in *Vijñāna Bhairava*:

O Parvati!, the one who, with one-pointedness, directs all his organs including his mind in the voidness of that heart, which is the light of consciousness, and remains in between the two lotuses of this-ness and I-ness, becomes

We may meditate for one hour, two hours or three hours and during this time, we are always aiming, aiming, aiming. We are only aiming. But we have to aim once and for all. Aim and attain it. That is what is called *saṁdhāna* (aiming).

glorified with God consciousness.

(*Vijñāna Bhairava* 49)

By using the word "glory," this verse indicates that he becomes the ruler of everything that exists. In *Svacchanda Tantra*, such a yogi is defined as follows:

Such a yogi, situated as one with this whole universe, pervades it. Because he pervades everything which exists, all classes of beings in elements, in the organic world, in animate and inanimate objects, his consciousness is not called God-consciousness but rather his God-consciousness is transformed into Universal consciousness.

(*Svacchanda Tantra* 4.310)

In the *Spanda Kārikā*, it is concluded in this verse:

Do not try to dwell in each and every being. Reside in your own self. When you reside in your self, you will reside in this whole universe because your real self is one with the universe.

(*Spanda Kārikā* 3.7)

If you reside and are established in the existence of self, you will already be established in the universal self.

Now the author furnishes another means to attain such a state of yoga.

1.16. Śuddha-tattva-saṁdhānādvā' paśuśaktiḥ //

Or, by aiming at the pure element of Śiva, he possesses Śiva's unlimited energy.

In the sutra, "the pure element" (*śuddha tattva*)

refers only to supreme Śiva. Now, what do we have to do with that? We have to make this universal objectivity enter in that supreme consciousness of pure Śiva. You must see that this universe is residing in that pure element. There you will never find any impure object. Everything will appear to you as divine.

When you target, which means “aim at,” and then perceive that this whole universe is existing in the pure state of Śiva, in this way you will discard and be separated from the entangling energy that binds you with the wheel of differentiated perception. Instantly, you will become one with this universal state that is just like the pure element of Śiva (*sadāśiva*) and you will become master of the universe.

This is also said in *Laksmīkaulārñava Tantra*:

The yogic powers which are attained with the perfection of an initiation from a great master, when compared with this supreme universal consciousness, are not equal to its sixteenth part. These yogic powers are nothing in comparison. They are all to be discarded. You have only to own and maintain this universal-I (*mantra vīrya*).

That is called *saṁdhāna*. The Sanskrit word *saṁdhāna* means “aiming.” Aiming and entry, aiming and enjoying, aiming and feeling, aiming and attaining. And it is not only aiming, for this is just what we do when we meditate. We may meditate for one hour, two hours or three hours and during this time, we are always aiming, aiming, aiming. We are only aiming. But we have to aim once and for all. Aim and attain it. That is what is called *saṁdhāna* (aiming).

The *Vijñāna Bhairava* also speaks in the same way:

With one-pointed attention, you must feel and perceive that this universe and your body are simultaneously one with God-consciousness. Then the rise of that supreme

God consciousness takes place.

(*Vijñāna Bhairava* 36)

This is also explained in *Spanda Kārikā* in this verse:

For such a yogi who has this kind of perception, this world is a playground. Always filled with joy, he is never sad. Doubtlessly, he is liberated while living (*jīvan mukta*).

(*Spanda Kārikā* 2.5)

For such a yogi who possesses such exalted knowledge,

1.17. vitarka ātmajñānam //

Any inference of such a yogi is knowledge of his own real self.

Whatever this yogi thinks, whatever he confirms, is one with the knowledge of his own self. It is his constant perception, “I am Lord Śiva, one with the universe.” This kind of perception⁶ is his personal knowledge.

This is also quoted in *Vijñāna Bhairava*:

The supreme Lord (*Parameśvara*) is all knowing, all doing and all pervading. The yogi thinks, “My self is one with the Lord because the aspects of Śiva are my aspects.” By attentive meditation on this, one becomes one with Śiva.

(*Vijñāna Bhairava* 102)

In *Spanda* it is also said:

... this is said to be the real one-pointedness of thought.

(*Spanda Kārikā* 2.7)

In this verse of *Spanda Kārikā*, we are told that the individual-I becoming one with the universal-I is knowledge of one's self.

For such a yogi, it also happens that,

1.18. lokānandah samādhisukham //

The joy of his samādhi is bliss for the whole universe.

Whatever joy he feels while he is in *samādhi* is said to be the insertion of bliss for the whole universe. This yogi doesn't have to do anything. He only has to remain in *samādhi* and he will carry the whole universe into that supreme bliss.

In the sutra, the Sanskrit word *loka* is to be explained in two ways. Whatever is perceived is *loka* and the perceiver is also *loka*. The one who is the perceiver of everybody is *loka* and the object that is perceived is *loka*. When the objective world and the subjective world are simultaneously in movement together, what happens is :

All individual beings perceive the objective world as separate from the subjective world and the subjective world as separate from the objective world. In this regard, there is a special exception for yogis. When yogis perceive the objective world, they perceive the subjective world in the objective world and the objective world in the subjective world. For these yogis, the objective world and the subjective world is not different in their consciousness because their subjective God-consciousness is held everywhere.

(*Vijñāna Bhairava* 106)

According to such teachings found in the *Vijñāna Bhairava*, when a yogi resides with full awareness in the state of subjectivity, with the full joy of experiencing his own nature (*camatkāra*), this is said to be the joy of his *samādhi* (mystical rapture).

The same is quoted in *Vijñāna Bhairava*:

When a yogi meditates that the entire universe or his body is simultaneously filled with the supreme bliss of the joy of the self, then through the flow of that joy, he becomes one with supreme joy.

(*Vijñāna Bhairava* 65)

When you see a cobra and it bites you, you will be filled with the poison of that cobra. In the same way, when you observe a yogi who is established in the joy of *samādhi* and you understand that he is experiencing the joy of this *samādhi*, you will at once also relish the joy of this *samādhi*.

This is narrated in *Spanda Kārikā* in this verse:

This is said to be the achievement of supreme *amṛta*.

(*Spanda Kārikā* 2.7)

There is another explanation of this sutra given by masters and that is, "Whenever this yogi, who is always residing in his own self (*svātmārāma*), is introverted and established in his own self, then he naturally enjoys the bliss of *samādhi*. Anyone who sees this and thinks that this yogi is enjoying the bliss of *samādhi* will, at that very moment, also enter into *samādhi*. This is just like seeing a cobra not from distance, but face to face."

When you see a cobra and it bites you, you will be filled with the poison of that cobra. In the same way, when you observe a yogi who is established in the joy of *samādhi* and you understand that he is experiencing the joy of this *samādhi*, you will at once also relish the joy of this *samādhi*. This reveals how this bliss is bestowed on the whole world. But how does this observer enter in that state?

The bliss of that yogi penetrates the nature of that observer who sees and feels that he is in

bliss. Then he also abruptly becomes one with that bliss.

From this quote taken from the *Candrajnānagrantha*, quoted earlier in the commentary of sutra 7, you can see that he has given the same kind of explanation of this statement: “the whole world is enjoying the bliss of *samādhi*” (*lokānanda samādhi sukham*).

What yogic glory has this yogi achieved?

1.19. śaktisandhāne śarīrotpattiḥ //

By infusing his energy of will, the embodiment of that which is willed occurs at once.

He does not have to pray to Lord Śiva to bestow a boon on his devotees or on those who have come to take his refuge. He just has to infuse his energy of will thinking, “let this man achieve this,” and it becomes true. That is the meaning of *sākti sandhāna*. Here, with his supreme energy of will, he aims at the object that is desired by his devotee and the manifestation of that object takes place immediately without any encumbrance. This has already been explained in the sutra 13 of the First Awakening,

For such a yogi, his will is one with the energy of Lord Śiva, unobstructable, completely independent, always given to play.

Whenever he aims the energy of will completely, not as an afterthought or superfluously but willing from the core of his heart, then what he wills must happen. Because of that force of will, whatever is desired comes true.

This is also quoted in *Mṛtyunjayabhattachāraka* (the *Netra Tantra*):

The very moment he has willed something to happen, the power of that will begins to move for its accomplishment. The will of this yogi is faultless and beyond the imagination of a human being. And it is not only will, it is

also knowledge and action. The energy of will of such a yogi is said to be the energies-of all gods and goddesses. Whenever he wills wholeheartedly, his will is unstoppable. This is the cause of everything with fire because it works abruptly and moon because it shines in supreme peace. Everything exists in the will of this yogi.

(*Netra Tantra* 7.36-40)

In *Lakṣmīkaulārṇava Tantra*, the glory of targeting his will is explained in this verse:

Initiation cannot be successful, powers will not really shine, the mantra received from his master will be useless, its proper recitation⁷ will not be understood and yoga will not be achieved unless the will of such a yogi is focused.

(*Lakṣmīkaulārṇava Tantra*)

This is expressed in *Spanda* in this verse.

A yogi with attachment to the world attains the objects of his desire, which are necessarily manifest by the Universal Lord, just by inhaling and exhaling along with focusing his will.

(*Spanda Kārikā* 3.1)

He has to focus his will along with inhaling once and exhaling once and the desired object is attained. There is no time, no space, no waiting. He only inhales and exhales along with focusing his will and it is realized and he has achieved it.

But this kind of achievement is only attained by those yogis who have attachment for the body, attachment for disciples, attachment for the public. It is for these yogis, who have slightly come down from God-consciousness, that this kind of power takes place. For elevated yogis, these powers do not arise. Elevated yogis are always focused in their own supreme way of God-consciousness. They do not care for these powers or for matters of the world.

But for those yogis, who have not erased the

impression of body consciousness from their minds, and whose internal consciousness is diverted to external consciousness⁸ whatever they want to create, whatever they want to occur, takes place because Lord Śiva manifests their desired objects simply by their breathing in and breathing out once. Whatever they want to create, whatever they want to occur, those things take place because *prakāśā* and *ānanda*⁹ give rise to these two breaths as *soma* (moon) and *sūrya* (sun) and the energy of *prāṇa śakti*, which is residing in the center of these two.

This is the meaning of this verse of *Spanda*:

In the same way, in dreaming state he can dream any dream he wishes.

(*Spanda Kārikā* 3.2)

This is not exactly like the concept of *māyā* for Śaivites or *prakṛti* for the Vedantins. For Vedantins, *prakṛti* controls the dreaming state and for Śaivites, *māyā* is the controller of this state. Such a yogi, however, can dream any dream the wishes. He is not concerned with the consciousness of *māyā* or *prakṛti*. So also in the dreaming state, he can dream whatever he wishes to dream. This is called the independent world of the dreaming state (*svapnasvātantrya*). So, this yogi's waking state is not the only independent state. For this kind of yogi, both the waking state and the dreaming state are independent.

This yogi is fully conscious everywhere. Even when he dies, he is fully conscious. He knows where and when to die in God consciousness. The one who is not aware of that God consciousness, he is unaware everywhere, in each and every aspect of his movements from waking to dreaming to deep sleep. Whenever he goes to the dreaming state, he doesn't

For Vedantins, *prakṛti* controls the dreaming state and for Śaivites, *māyā* is the controller of this state. Such a yogi, however, can dream any dream he wishes. He is not concerned with the consciousness of *māyā* or *prakṛti*.

know from which point he has entered the dreaming state. When he comes out from the dreaming state, he does not know when he came out from the dreaming state and entered the waking state. And, when he enters the dreamless

state, he doesn't remember the point when he entered. Naturally, therefore, he doesn't remember the point of death. On the contrary, the one who remembers these three points will also remember the point of death. He will also be conscious and aware there. The point here is awareness, awareness must be developed. The more you develop awareness, the more you are near to God-consciousness. Ksemaraja tells us that he has explained this idea thoroughly in his commentary on *spanda*.

By the glory of the supreme energy of will of such a yogi, other powers also come into existence.

1.20. Bhūtasamdhāna-bhūtapṛthaktva-viśvasamghaṭṭāḥ //

By the greatness of this achievement of the energy of will, the yogi can focus his awareness and heal the sick and suffering, separate elements from his body and be free from the limitations of space and time.

By the greatness of this achievement of the energy of will (*icchāśakti*), this yogi can concentrate on some particular person who is sick, who is suffering from pain or from sadness, and cause this sadness and suffering to leave him. That is the meaning of *bhūta samdhāna*. This is one power that this yogi attains.

When it is destined that this yogi has to suffer constantly for three years in his bed, he can temporarily separate that affliction from his body and keep it separately locked away. Once he separates this trouble from his body, he can continue with his daily routine without any hindrance. He has separated his trouble and kept it locked away. Let his body be painful, his consciousness is never painful. And whenever he returns from his daily routine and sleeps, he opens this box of trouble and that trouble enters his body again, causing him suffering. This is the meaning of *bhūta prthaktva*. This is the second power this yogi attains.

There is also a third power this yogi achieves. This power gives him the ability to be free from the limitations of time and space. With this power, he can enter a past or future world and see what has happened or what is to come. This power is called *viśva samghatta*.

The Sanskrit word *bhūta* means "that which exists." So, the body is *bhūta*, breath is *bhūta*, objects are *bhūta*. Simply by focusing on some object with his energy of will, this yogi's desired results are obtained. Whenever this yogi focuses his will on a person to cause that person, who can be either living or dead, to recover either here or in heaven or hell, that person will recover. He can lift that person from sadness in all the three worlds. Or to get rid of the pain in his own body, he can separate that pain from his body, enabling him to continue to do his work. Or he can enter that world and that universe which is far away in time and space. He can focus his mind on a distant city and see its past, present or future. This is explained in each and every Tantra in the chapters on practices (*sādhana*), not in the chapters on attainments (*siddhis*). It is said in *Spanda*:

By taking hold of *spanda*, the energy of will, even a feeble person becomes capable and fit to do whatever work he intends doing. The one who is filled with extreme and intense hunger can subside his hunger by focusing the force of the energy of will (*icchāśakti*).

(*Spanda Kārikā* 3.6)

And,

The absence of awareness robs your body of the wealth of spirituality. This absence of awareness is created by your own ignorance. If you wash off that ignorance existing in you with *spanda*, the energy of will, then where does the possibility of the absence of awareness exist?

(*Spanda Kārikā* 3.8)

And,

Just as when an object is initially not clearly seen by ordinary people and then, when they put their attention on that object, they see it clearly and know what it is now and in any subsequent perception.¹⁰ So, in the same way wherever and whenever any object is existing, you have only to focus your energy of will there and you can perceive that object in an instant.

(*Spanda Kārikā* 3.5)

In the previous sūtra, limited yogic powers were explained. Now in the twenty-first sūtra, the author will explain unlimited yogic powers. When this yogi does not desire limited powers and is eager to attain the knowledge of universal being, then for such a yogī,

21. śuddhavidyodyāccakreśatva-siddhiḥ

...pure knowledge rises and by that knowledge he becomes the master of the universal wheel.

For this yogī, pure knowledge rises and by that pure knowledge, he becomes (*cakreśvara*) lord of the universal wheel. This was just like Lord Kṛṣṇa. Lord Kṛṣṇa utilized his powers in a universal way, not a limited way. For example, Lord Kṛṣṇa appeared in his universal form. That was the greatest yogic power. And furthermore, because he was master of the universal wheel, he displayed many additional powers. His powers were not limited. On the other hand, some yogīs will tell you that when you take

your school examination, you will achieve a good grade, or they will tell you that you will be successful tomorrow in your business dealings. These powers are called limited powers.

If, however, you want rainfall to come and rainfall comes, the power that caused that rainfall is an unlimited power, a universal power. If you want an earthquake to happen, that is universal power. If you want the destruction of the whole universe, that is universal power. If you want the rise of happiness for the universe, that is universal power. When in the background there is no individuality, that is universal power. That is becoming master of the wheel of energies, śakticakra. By the rise of pure knowledge (śuddha vidyā), the yogi exhibits universal power and becomes the master of śakticakra, the universal wheel..

When he concentrates his energy of will for attaining the universal state of being, he finds this pure knowledge arises in him, whereby he realizes, "I am the whole universe. I am not only my body, I am one with the universe." This yogi then attains the glory of the Lord, by which glory he becomes master of the universal wheel.

It is also quoted in the Svachchanda Tantra:

The knowledge that he attains is unequalled supreme knowledge because he simultaneously attains the supreme glories of all knowledge and all action.

(Svacchanda Tantra)

This is said to be the supreme knowledge of this yogi. But what is this knowledge? In the next verse from the Svachchanda Tantra, more is revealed about supreme knowledge.

When the eternal aspect of Lord Śiva, the energy of svātantrya, is known, and supreme I consciousness is also in his knowledge, then the absence of supreme consciousness is kept away. This is why it is called pure knowledge, śuddhavidyā.

(Svacchanda Tantra 6.396)

You should be established in that supreme knowledge and reveal in your own nature the supreme light of supreme being. When that supreme light is revealed, you become one with Lord Śiva.

(Svacchanda Tantra 6.397) .

This is narrated in Spanda in this verse:

When he pervades the whole universe including his individual being, then what is to be explained or spoken to him? He understands his state by himself.

(Spanda Kārikā 3.11)

On the other hand, there are some yogis who have no desire to create these universal yogic powers. In this regard, they are justlike Rāma, the son of Dashratha. He did not possess or utilize any universal powers. He was above that. Because his mind was focused in his own nature, he didn't desire to have universal powers. Instead, he utilized his weapons, his strength and his energy.

In the next sūtra, the author explains what happens to this yogī when he desires to reside in his own state of God consciousness, peacefully, without creating universal agitation outside or inside. 42

22. Mahāhṛidānusaṁdhānān mantravīryānubhavaḥ //

By the attentive continuity of meditation on the great ocean of consciousness, the power of supreme I is attained.

Then, when this yogī meditates on the great ocean of consciousness with attentive continuity, the power of supreme I (mantra vīryā) is attained. In fact, this universe is created by this supreme energy of consciousness right from his internal energy of will to his energy of action.

Because there are so many currents rising in that universal consciousness, currents of sound, currents

of touch, currents of smell, and so on, that supreme consciousness is said to be like a great ocean. All these currents are rising from that universal consciousness, which is absolutely pure and transparent. No one can stop this flow of supreme God consciousness, the depth of which is unlimited.

When he meditates on that supreme God consciousness by diverting all the flows of his organs to the introverted, not the extroverted, state, he obtains the state of supreme I (mantra vīryā) because the state of mantra vīryā is the power of all the letters of the Sanskrit alphabet beginning from the letter a and ending with the letter kṣa. Why? Because all sounds rise from those letters. That sound is called śabdarāśi, the collective appearance of all letters. And the power and the essence of all those sounds is one sound, the soundless sound, the sound of I being, ahaṁ, the supreme I and that is mantra vīryā. The yogī attains mantra vīryā not in an objective way but in a subjective way. Thinking and saying "this is mantra vīryā" is realizing it in an objective way. "I am mantra vīryā" is realizing it in a subjective way. This is said in the *Mālinīvijaya Tantra*:

That supreme (svātantrya) independent energy of Lord Śiva is said to be one with Lord Śiva.

(*Mālinīvijaya Tantra* 3.5)

In the *Mālinīvijaya Tantra*, the author has begun from this point where "the supreme independent energy of Lord Śiva is said to be one with Lord Śiva." From svātantrya śakti arise the energy of will, the energy of knowledge, and the energy of action. And then all universal energies flow outward. The center, therefore, from which all these energies flow, is svātantrya śakti.

So the author has explained that this energy of independence (svātantrvva śakti) of Lord Śiva creates universal energies. It not only creates will, knowledge and action, but all universal energies are created by that one energy of Lord Śiva.

This is why the rise of supreme I is explained as

being held everywhere by yogīs. It is held in "this," in "I," and also in "that." It is the universal first person held in the first person, in the second person and in the third person. It is the universal. First person, not individual first person. As long as persons are concerned, these are all individual persons. The first person is "I," the second person is "you" and the third person is "he." When there is a universal person, then that is "I," that is "I" in "I," "I" in "you" and "I" in "him."

So that supreme energy of Lord Śiva (svātantrya śakti) is said to be just like the supreme ocean of consciousness. When the yogi concentrates on that supreme energy of Lord Śiva, he attains and experiences the state of mantra vīrya in the world of mātṛikācakra and in the world of mālīnīcakra.

Mātṛikācakra is the successive destructive way of I consciousness. Mālīnī is the successive destructive way of I consciousness. The successive creative way of consciousness is synonymous with ahaṁ and the successive destructive way of I consciousness is synonymous with mahaa (pronounced ma ha a). The yogī experiences the state of I consciousness in both ways as creative and as destructive. It is well said in Spanda that:

All mantras live in and get life from that one mantra of I consciousness.

(Spanda Kārikā 2.1)

Thus, in this first awakening of Śiva Sūtras, the first sutra is caitanyam ātmā, "God consciousness is your self."

So first, he has accepted the fact that this self is, in its real sense, consciousness. Consciousness is the self, not the body, not the mind, not the organs. What is the self? Consciousness is the self and when the state of consciousness is absent, or lessened, or becomes weakened, then you must know that the rise of (malas) impurities has begun. These impurities are three and they are explained in the second and following sūtras of the first awakening-jñānam

bandha, yonivargah kālā śarīram, and so on. And that bondage is subsided by udyamo Bhairava, "The Bhairava which is the supreme flow of super effort." And then this entire universe is filled with divinity and all yogic powers, limited yogic powers, unlimited yogic powers or the internal residence of your own nature, are bestowed by that being.

Thus, this first awakening of the Śiva Sūtras, which is one with śāmbhavopāya, is explained.

Though there are, many places, hints of śāktopāya, that śāktopāya is described only to make a distinction between śāktopāya and śāmbhavopāya and, therefore, to direct you towards śāmbhavopāya.

This is the end of the First Awakening.

(Courtesy: Universal Shaiva Fellowship, USA.)

[To be continued...]

- 1 He is a master of organic energies, not organic organs. Why is this distinction being made? Because there are two classes of organs, one is organic organs (*indriya vrittis*) and the other is organic energies (*indriya śaktis*). Organic organs are organs found everywhere in every individual being. Organic energy, on the other hand, is found only in yogis because yogis are always aware. They are aware when they see, when they touch, when they smell, when they hear, when they taste; when they produce sounds, and when they talk. Yogis who are the masters of the active organic energies are called heroes (*vīras*).
- 2 For example, you see an object such as a chair. When you see this object, the chair is the object but in this experience there is a subject, an experiencer who experiences, who sees, this chair. The one who experiences internally that this is a chair, that is the subject and this chair is the object. These two, subject and object, are found in all the three states, waking, dreaming and deep sleep. In ordinary life, when someone experiences an object, such as a chair, he is aware of the object and unaware of the experiencer, the subject. Here, in this same experience, the yogi experiences the objective world and the subjective world simultaneously. When he is experiencing the object, he is concurrently experiencing the subject, the experiencer. And, at the same time, he is above these and so he is never stained by them.
- 3 On the other hand, some other commentators of the Śiva Sūtras have argued that in place of *śaktiruma*, the word *śaktitama* should be used. If you accept this substitution, then in explaining the word *śaktitama*, you can conclude that the meaning of this sutra is "the will of this yogi is filled with knowledge and action."
- 4 His will doesn't rise from the senses. His will rises from the nature of the being of Lord Śiva.
- 5 Voidness comes at the time of death, because voidness is the link from this birth to another birth. The deceased enters voidness for some time and then entry takes place in another birth. According to our Vedic tradition, that voidness remains for ten days after death. On the other hand, there is no birth and no death for the one who has entered in that supreme I consciousness.
- 6 In this *sūtra*, the word *vitarka* not only means inference, it also means perception.
- 7 When aspirants first recite their mantra, they cannot understand how to recite it. But eventually a time comes when, after reciting it blindly, they learn the reality of its recitation. That is *mantrayukti*. *Mantrayukti* comes by itself after a constant period of recitation. And this *mantrayukti* will not take place unless there is focusing of the will of such a yogi.
- 8 Unless external consciousness is maintained, no power can be achieved. Powers come only by maintaining external consciousness. Otherwise, what is the use of power when there is always internal consciousness? In internal consciousness, you are always powerful, always blissful. In internal consciousness, there is no need of anything. In internal consciousness you are full and complete. Incompletion rises in the external world, not the internal world.
- 9 Here, inhaling is *prakāśa* and exhaling is *ānanda*.
- 10 For instance, there is a rope lying on the ground. At first, the experiencer perceives that it is a snake. Then after perceiving it clearly, with awareness, he sees and understands that it is not a snake, it is a rope. So, at that time, he has clearly understood the object.
11. Universal agitation is that agitation in which everyone is upset such as when an earthquake or other such disaster occurs.



CONVERSATIONS WITH SWAMI LAKSHMANJOO

■ Alice Christensen

Alice Christensen came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarwaroop Swami Lakshmanjoo's feet. The Conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.

ALICE: Swamiji, in the chapter in your book *The Secret Supreme* that compares Kashmir Shaivism and Advaita Vedanta, it says that, although Shaivism and Vedanta are both based in monism (which means believing in one God), they aren't exactly the same. And I know from my experience in the United States that most people think, regarding Karma Yoga, for instance — which Vedantists follow—that all work is Karma Yoga. This isn't exactly the principle, is it?

LAKSHMANJOO: No, no. You have to realize the reality of God first, in silence, without doing any karma, except just riding in bus in silence, or working without conversation with anybody, and eating without talking.

ALICE: You don't talk to anybody about God either?

LAKSHMANJOO: No. What does it have to do with God? If God is situated in our own — [smiles and gestures toward self]

ALICE: Yes, that's what I want to hear! So you don't have to talk to anybody to find God.

LAKSHMANJOO: No, no. You have to observe it. You have to observe it between two breaths, between two steps — and yet you observe that there is only one God; there is only God, nothing else.

ALICE: But you're trying to observe something that doesn't

show, aren't you?

LAKSHMANJOO: It doesn't show but it can be felt.

ALICE: And so, as you go on, you begin to feel it?

LAKSHMANJOO: Yes, you begin to feel it—not that glamour in the beginning, but in the end you get that glamour.

ALICE: How do you feel in the beginning, Swamiji?

LAKSHMANJOO: Just traces, traces. Traces of that being.

ALICE: How?

LAKSHMANJOO: In the case of breath, it is neither ingoing breath nor outcoming breath. It is a life of both, by which power that comes in and goes out.

ALICE: Remember one time you told me that it was based on the turning point of the breath, that that's where you began to see.

LAKSHMANJOO: The junction. The center. We call it universal center. That is Karma Yoga: to reside, to fix your mind on the universal center. The universal center is in the universe—in all the activities of the world. But first you have not to do any activity, just silent activity. For instance walking, stepping, or rowing a

boat ...

ALICE: Swimming...

LAKSHMANJOO: Swimming, yes.

ALICE: But not talking...

LAKSHMANJOO: Talking cannot get to other side.

ALICE: And all the time you are doing your activities, your mind is trying to find this center of God, within you.

LAKSHMANJOO: Center of God, yes. That is Karma Yoga.

ALICE: Now, the Shaivite philosophy follows that all the time?

LAKSHMANJOO: Not all the time. As long as the Yogi is well established in this Karma Yoga, then he can talk also, and remain in that.

ALICE: When you began to practice, were you in silence a long time, Swamiji?

LAKSHMANJOO: Yes, I was. But not continuous silence, just two or three hours practice a day; you can turn mad if you are silent altogether, for the whole period.

ALICE: Yes, it's very difficult.

LAKSHMANJOO: Yes. So you have to do it in parts.

ALICE: And while you're doing it, then what do you think about? Tell me, what does a good student think?

LAKSHMANJOO: That this is neither ingoing breath nor outcoming breath. He feels the life of breath.

ALICE: He doesn't think, he feels.

LAKSHMANJOO: He meditates, he feels. It bursts after wards; afterwards that bursts into Lord, glamour, the feeling—actually an expanse of glamour.

ALICE: So when it bursts open, this glamour of feeling, then you begin to love it.

LAKSHMANJOO: Yes, yes. Then you begin to love it, and then you begin to try it by talking also. It is automatic.

ALICE: The difference between Vedanta and Shaivism in Karma Yoga, here in your book, is very clear, Swamiji. It says here that the difference is that the Vedantins believe that Karma Yoga means doing all actions without asking for their reward and Kashmir Shaivism teaches that Yoga and action means doing all actions while maintaining a breakless contemplation of God. In our country, if somebody comes and

paints a door on the ashram, that's called Karma Yoga.

LAKSHMANJOO: No, you can paint the door silently, and do it.

ALICE: The secret is contemplation...

LAKSHMANJOO: Yes, the secret is contemplation. Without contemplation it is just meaningless. From that viewpoint, there is no meaning. When I observed silence for three months, four months at a stretch, in town, I used to cook food. I was alone, I used to cook food myself, and while cooking I was doing my practice.

ALICE: That's what it says in the Gita: while eating, sleeping, carrying food, everything. Was that when you were living in that hut near your family's house there? Your father had built you that small house?

LAKSHMANJOO: Yes, he had built a small house for me, separate, afterwards.

ALICE: And then you went into silence for three months?

LAKSHMANJOO: Silence, for three months, four months, at a stretch.

ALICE: You didn't go crazy?

LAKSHMANJOO: No, no. I

think, I loved it. And I was young. In those days I was in my thirties.

ALICE: Your teacher, Mahatabkak. Did he come and see you?

LAKSHMANJOO: He was living just in the ashram, near my house. But I used to go there.

ALICE: In silence? And sit with him?

LAKSHMANJOO: No, just to pay respects. I would just sit for a while and then leave. He didn't talk to me.

ALICE: But he knew you were doing that.

LAKSHMANJOO: Yes.

ALICE: He was helping you.

LAKSHMANJOO: Yes. I wanted to collect force from him.

ALICE: Do Vedantic philosophers and teachers come to Kashmir and talk with you about Shaivism?

LAKSHMANJOO: But they can't understand Shaivism. Because that kind of Vedanta is actually digested in each and every part of their veins. So they cannot follow.

ALICE: Do you think it's because Shaivism is mostly feeling?

LAKSHMANJOO: It is feeling, yes.

ALICE: And Vedantists try to get rid of feeling?

LAKSHMANJOO: No, Vedanta is just talk. They talk. They talk too much and don't collect their thought.

ALICE: Wasn't the great man, Shankaracharya, wasn't he one of the great Vedantists?

LAKSHMANJOO: No, he talked this Vedanta, but he didn't tell them what the teaching meant.

ALICE: What happened when he came here to teach Vedanta?

LAKSHMANJOO: Oh, he was a real Vedantist also. But still there was a difference between the world and God. He left this kind of impression that the world is unreal. Only God is real.

ALICE: The world and us too? We are unreal too? Does the Vedantist feel that?

LAKSHMANJOO: Yes. But Shaivism does not hold that way. Shaivism feels that this whole world is the commentary of God. It's clear in its position of God. This world is just the commentary of nature. The world explains his nature.

ALICE: We are born to understand it?

LAKSHMANJOO: We are born to understand it, but we don't understand, we understand only just God. We don't understand his commentary. So, if we don't believe in this, we call it unreal, we discard it; we say, "This world is unreal. It is *maya*. It is illusion."

ALICE: That's very hard to think of when you have a child dying or when you are in pain or something like that.

LAKSHMANJOO: But when you reach that top state of realization, you will feel, in each and every way, everything is divine. Dying divine, birth divine, sleeping divine, sleeplessness divine, pain divine, pleasure divine. Everything divine.

ALICE: So, Swamiji, then great souls like you are-

LAKSHMANJOO: Not me ...

ALICE: You are, Swamiji, you really are a great teacher in this world. Without that, the rest of us, I'm afraid, would think that pain and this terror and suffering is everything, that there was no hope for us. We need people like you to say these things. We need teachers.

LAKSHMANJOO: But if you believe that, I am here. You can use me.

ALICE: Yes, I do believe that! Swamiji, your teacher helped you a lot, didn't he?

LAKSHMANJOO: Yes, yes.

ALICE: When Shankaracharya came here, did he come to lecture? Were there great Shaivite teachers here then?

LAKSHMANJOO: Yes.

ALICE: What did they say?

LAKSHMANJOO: But if that great Shaivite teacher would have been Abhinavagupta, then he [Shankaracharya] would not have conquered. He conquered that Shaivite teacher.

ALICE: You mean Shankaracharya won the fight?

LAKSHMANJOO: Yes.

ALICE: In lecture?

LAKSHMANJOO: Yes, in lecture. The Shaivite teacher was named Mandanmishra. He was made *sanyasi* - he had become *sanyasin* afterwards. He failed in discussion with Shankaracharya. However, his wife was there, and his wife conquered

Shankaracharya through politics. She said, "If you are God, do you know what happens when two opposites are combined in sexual act? Do you know that? If you don't know that, you are not God."

ALICE: And he couldn't answer?

LAKSHMANJOO: He couldn't answer. Because he was *brahmacharya*, he didn't know. Then Shankaracharya said afterwards that he was conquered by that woman, the man's wife. He said, "All right, I am Yogi, we wait for three months." Then he decided to leave his body, through Yogic exercises. He called his worthy disciples, great disciples who were worth something, and who were real Yogis. He got them together and told them they should look after his dead body. "I am leaving this body for three months, then I will return again into this body. There is a king who is going to die today; I have felt that in my meditation. He will die and I'll enter into that king's body and enjoy with his queens there."

ALICE: So then did he come back to his body after three months?

LAKSHMANJOO: He didn't like to leave that pleasure of king and queens. He was king and all the people there thought that their king, who had already died, had got life again but now is very wise,

very wise!

And then, everything happened that way, and he announced in his kingdom that no *sanyasin* should be allowed in his kingdom. Because he thought those disciples would come and insist that he throw off this body and come back in his own body.

ALICE: They would recognize him.

LAKSHMANJOO: Yes. They recognized through meditation that he was not willing to leave that pleasure. He was caught in that pleasure.

Then some *sanyasins* came, in disguise—they didn't come in this dress of *sanyasin*. They came into his kingdom as special musicians. They wanted to give pleasure to the king. So they requested and they were admitted in his palace. So he told them, "Go on singing, play with your instruments." So they sang all the sutras before him, and told him, "It is not right, because we have been maintaining your dead body; so you must come and enter into it—she is waiting for you, the lady, for discussion." He said, "All right, I'll come. I'll come." Then he died there and entered into his own body, and talked to that lady, and that lady was also made *sanyasin* afterwards.

ALICE: But she really won, didn't

she? She proved a point.

LAKSHMANJOO: At first.

ALICE: At first ...but then he came back. I see, that's a wonderful story. So was he living up on the top of the hill then [Shankaracharya hill, in Srinagar, Kashmir]?

LAKSHMANJOO: Some say. It is not known, actually, it is just a saying. Not in books.

ALICE: This was about the sixth century, wasn't it, that he visited here?

LAKSHMANJOO: Yes, yes. Abhinavagupta came afterwards.

ALICE: Abhinavagupta came about the twelfth century.

LAKSHMANJOO: Yes. twelfth century.

ALICE: But you don't think that Shankaracharya would have held against Abhinavagupta?

LAKSHMANJOO: No, no. He couldn't stand against him.

LAKSHMANJOO: I am giving a talk on the subject of Karma Yoga. This Karma Yoga is misunderstood by many thinkers. Some thinkers believe that founding schools and establishing meditation centers throughout the whole world and

propagating their mission is Karma Yoga. That is absolutely incorrect. From the Shaivite point of view Karma Yoga is just to meditate in the very activity of the world. In other words, this Karma Yoga would be called Yoga in action.

Whatever you do—you eat, you drink, you play, you go here and there for a walk, anything what you do—just watch your breath at the same time. Because there is only one important subject in connection with Yoga, that is watching your breath. Just watch your breath in each and every activity of your daily life. When you talk, when you go to the movies, when you eat, when you drink, when you play—just watch your breath.

When you breathe in, just watch, watch it with awareness. When you breathe out, watch it with awareness. And at the turning point of each and every breath also you should watch. But this watching your breath in a secluded corner or in your meditation room won't be so effective as watching your breath in each and every action of your life. When you walk, you watch your breath. When you talk, you watch your breath. Whatever you do in the world, just watch your breath, and you'll become divine.

Without doing this Yoga in action, only meditation on Yoga won't have any effect. For

instance, if you meditate in a secluded corner in your puja room, you will meditate for hours and hours. And if you watch your breath in each and every second in daily life, just watching your breath only for five minutes will give you a lot of fruit, and you'll become divine in days—not in months or years or centuries. So this watching your breath in each and every action of daily life is called Karma Yoga.

Karma Yoga is not to do things regarding opening schools and centers and meditation centers, and like that. That's not Karma Yoga. This Karma Yoga is defined clearly in our Shaivism. It is called Yoga in action.

There were so many saints in our Kashmir Valley who were adopting this way of meditation, of Yoga in action. They would do everything in their daily lives, but internally they were centered

in God-consciousness.

So, only propagating Yoga or opening meditation centers is not called Karma Yoga from the Shaivite point of view. From the Shaivite point of view, Karma Yoga is to: just watch your breath in each and every way of your daily life. ■

[To be continued...]

APPEAL FOR DONATIONS

For setting up Ishwar Ashram Kendra at Mumbai

The Kashmiri Pandit Association, Mumbai has been allotted a plot of land for setting up of a cultural and social center to be known as Sharda Sadan.

It is proposed to set up a center of the Ishwar Ashram at the 'Sharda Sadan'. This will enable the devotees of Ishwarswaroop Swami Lakshmanjoo Maharaj to perform Sunday *pujas*, Swamiji's birthday, *jag (yagnya)* and other functions. This in turn will help spread the message of Kashmir Shaivism as transmitted by Gurudev in his exalted teachings. The IAT will have a library and facilities for regular audio-video presentation of Swamiji's discourses also.

Setting up of a center of IAT at Mumbai will be yet another major step towards implementation of the directive contained in Swamiji's Will "to create, establish, run, and maintain places as centers of meditation, discourses, meetings, *satsangs* etc."

The matter has been under discussion with the President of the KPA who has kindly agreed to earmark an area equal to two rooms (over 200 sq. ft.) for which the IAT will be required to make a donation of Rs. 4 lakhs to be paid in installments.

This is a golden opportunity which the IAT would like to fully avail of. We call upon our guru brothers and sisters, and all devotees, at all Kendras to mobilize whatever financial help they can for this sacred venture. The first instalment of the donations needs to be arranged in January 2007 itself.

R.K. Sadhu

General Secretary, Ishwar Ashram, Delhi Kendra.

Rituals and the Role of a Teacher in Enlivening of Mantravirya

-BORIS MARJANOVIC-

This paper was presented by the author at the International Seminar on Kashmir Shaivism held in Srinagar on September 23-24, 2006.

Mantra and its potency

The consciousness, whose innermost nature is autonomy (*svātantrya*) externalizes itself and assumes different forms. During that process, by gradual condensation, consciousness assumes the form of limited self (*aṇu*). The *aṇu* is limited by five *kañcukas* in terms of action, knowledge, attachment to only something, limitation by time space and causality. Therefore, the consciousness that freely externalizes limits itself when it becomes intent on the externally

projected objectivity. In this process, *cit* become *citta*, which consists of *buddhi*, mind and *ahamkāra*, (Furthermore, in addition to these, *citta* must also necessarily be a seat) and of the impressions accumulated through activity. Kṣemarāja describes *citta* of which *māyāpramātā* consists in the following way:

Citta is predominant in the sphere of *prāṇa* and body. The sphere of the void also consists of the *samskāras* (impressions, dispositions) of the *citta*, otherwise one who awakes (from the experience of the void) would not be able to follow one's duties¹.

This is also expressed in the first *sūtra* of the third chapter of *Śivasūtra* which reads, 'the individual self (*ātma*) is *citta*'. In *Pratyabhijñāhṛdayam*, Kṣemarāja clarifies the nature of *citta*:

Citi (universal consciousness) itself descending from (the stage of) *cetanā* (the uncontracted conscious stage) becomes *citta* (individual consciousness) inasmuch as it

becomes contracted (*samkocinī*) in conformity with the objects of consciousness (*cetya*)².

Thus, it is the same consciousness that limits itself to form *citta* when intent on reflecting the objectivity. Kṣemarāja writes, "Citta or mind is that which colored by the desire for sense objects is always engaged in their ascertainment, appropriation to the self and thought-construct"³. When this *citta*, however, desirous of contemplating its own nature, turns inward it becomes Mantra. *Cittam mantrah* reads Sivasūtra 2:1. Kṣemarāja explains:

Citta is that which ponders over the highest reality. In other words, it is consciousness that ponders over *prasāda*, *praṇava* and other Mantras which constitute the essential characteristic of the perfect I-consciousness. That by which one deliberates secretly, i.e. ponders inwardly as being non-different from the highest Lord is Mantra. Thus, that *citta* itself becomes Mantra⁴.

Therefore, Mantra cannot be

The procedure of śaktopāya of which Mantra is the main means, is to purify thought-constructs and then by creating a series of pure vikalpas, by the contact with śuddhavidyā, they finally become transformed into śakti, which manifest the knowledge related to śakti.

separated from a yogin who repeats it. This is because the yogin is a knower who is ultimately identical with the highest knower and Mantra is consciousness which in this system is identical with the Word. Thus apprehension of the Self constitutes the real potency and essence of the Mantra. This apprehension is possible because Mantra is that which expresses (*vācaka*) and that which is expressed or aimed at (*vācya*) by the Mantra is the highest reality. Citta reflects on the nature of the highest reality (*cetyate vimṛśyate anena param tattvam iti cittam*). As a result of that process, citta identifies with the Mantra so that it becomes one with it. The procedure of śaktopāya of which Mantra is the main means, is to purify thought-constructs and then by creating a series of pure *vikalpas*, by the contact with *śuddhavidyā*, they finally become transformed into *śakti*, which manifest the knowledge related to *śakti*.

According to Abhinavagupta the highest limb of yoga, which is the only direct means, is *sattarka* or right reasoning. The right reasoning is the result of either spontaneous knowledge that develops in a person in which case one is considered to be initiated by the goddess of his own consciousness or through the instruction of a teacher and study of *śāstras*. Abhinavagupta describes this process in the following way:

The role of the teacher is to select

an appropriate āgama text for a disciple to study. The role of the āgama, on the other hand, is to give rise to the proper type of *vikalpa* (*śuddha vikalpa*) which is instrumental in generating the series of homogenous thoughts free from doubt. This series of homogeneous determinate thought is called right reasoning (*sattarka*). And this right reasoning is called creative contemplation (*bhāvanā*)⁵.

As the new more purified type of *vikalpa* arises it neutralizes the impure *vikalpa* which is the cause of bondage. This new *vikalpa* then becomes the cause of the ascent (*abhyudaya*) which leads one to attain one's own nature. The very nature of consciousness is *nirvikalpa* state, which is also said to be one's own or innermost nature (*svabhāva*). Now, the impression or imposition on that *svabhāva* of various pure properties such as Mantra is called purification. Continuous listening of the nature of the Self, contemplating its nature and meditating on it helps create layers of pure thought constructs, which in the beginning is indistinct but as the practice continues it becomes more and more distinct. In *Tantrāloka*, Abhinavagupta describes this process:

One desirous of entering the *nirvikala* nature of (*Parameśvara*), which we have described in the preceding chapter, should first of all purify thought constructs. The differentiated thought, once

In the beginning of the mantric utterance, mantra appears as if separate from consciousness. When a yogin is able to lay hold of its power (*mantravīrya*), the *vācaka* becomes identical with the highest reality.

purified, generates in effect another differentiated thought purified by itself, this another similar to itself, this yet another one, and this another one of the same kind. The purity which is met in these four forms of differentiated thinking is of an ever greater clarity, i.e., not manifest, more manifest, in the process of becoming manifest and manifest. In the next stage (fifth), it then becomes even more manifest in order to become finally very manifest. In all these moments, from the first on, are noted then various intermediate gradations. Thus, the result of this purification is that finally consciousness, nourished by the above mentioned pure *vikalpas*, attains the purity whose essential nature is freedom from differentiated thought. Therefore, the light of *Bhairava*, innate with consciousness, becomes finally manifested in all its evidence in those who over

and over reflect its nature⁶.

This pure thought-construct is contrary in nature to the impure one, which is in the form of conviction, such as 'I am limited,' 'I am ignorant' or 'I am in bondage'. *Śuddha vikalpa*, on the other hand, is a firm conviction of one's identity with Śiva. "The highest reality is unlimited by nature and is composed of undivided singleness of consciousness. It transcends all the principles of limited nature and terminates in Śiva. This renders stability to all, and is the vitality of universe. The universe throbs with life by it and that is 'I' (*aham*). Therefore, I am both transcendent and immanent"⁷, writes Abhinavagupta.

In the beginning of the *mantric* utterance, *mantra* appears as if separate from consciousness. When a *yogin* is able to lay hold of its power (*mantravīrya*), the *vācaka* becomes identical with the highest reality. Once when this takes place *mantras* transcend limited awareness and become free from impurities imposed upon them by their object of denotation. They dissolve together with the mind of a *yogin*, which at that point also becomes free from limitation of thought-construct (*vikalpa*). All that remains after this is accomplished is consciousness alone. Abhinavagupta explains that although *vikalpa* is of the nature of discursive thought

(*sañjalpamaya*) it also possesses the nature of *vimarśa*. Now, this *vikalpa* in the form of *vimarśa* is also *mantra* occurring as a result of the purification of thought. It is pure, eternal, and free from bondage, formed by beginningless Śiva in perfect identity with Himself. In this way even *vikalpa* attains the state of Śiva when united with *mantra*⁸. Maheśvarānanda in his *Mahārthamanjarī*, presents the same idea. He points out the necessity of the mind and *mantra* merging together in absolute consciousness. In his commentary on verse 50, he quotes a following verse:

As long as *mantra* and a meditator remain separate the meditation can never bear any fruit. One has to know that all of this is rooted in consciousness otherwise one can never attain perfection⁹.

Kṣemarāja who also quotes this verse in his commentary on *Stavacintāmaṇi* points out that *mantra*, which is perfect fullness of I-consciousness and the instrument for reflection and salvation (*mananatrānadharmā*), is ultimately Śiva Himself. This is because all the three *mantra*, *yogin* and the object of meditation ultimately dissolve into Śiva, where any distinction among the three also disappears¹⁰. Both *mantra* and the mind of a *yogin* emerge from and dissolve back into Śiva. Therefore, they are both powers of Śiva, which from

one angle manifest externally as the letters of *mantra* and internally as intention to reflect on its own nature.

The purpose of Rituals and the role of a teacher

According to dualist Śaiva Siddhānta doctrine the rituals are of paramount importance for attaining *mokṣa*. This is because according to them the *mala* is a substance and therefore can only be removed by action, i.e., performance of the rituals. According to non-dual Kāśmīr Śaiva School on the other hand, although rituals retain an important role, yet they are understood to be for those who have not become sufficiently blessed by the *śakti*. Abhinavagupta explains:

Thus, only by the inner form of oblation the attainment of the purpose is really fulfilled but in truth it is accomplished in one in whom the absorption has occurred, even then external sacrifices/rituals should be performed for the purpose of the removal of limitations. The person who has not attained absorption of that nature, for him external form of ritual is the main form. By the practice of it he attains absorption. However, even for him the inner form of ritual is essential for the removal of the state of the bonded soul (*paśu*). When the external form of ritual is not firmly established in his essence then it is because of the strength of his desire that it becomes the giver of purity¹¹.

Furthermore, being non-dualist they have reinterpreted the rituals of the dualist Śaiva School and its orthodox division of the things into those that are ritually pure and those that are impure. *Kaula* rituals, for example, involve contact with persons normally perceived as impure. From the metaphysical point of view, there are two types of ignorance, i.e., *bauddha* and *paurśa ajñāna*. The former is essentially conceptual ignorance while the latter is caused by *āṇavamala*, that is, ignorance inherent in the limited self which is the result of the contraction of consciousness. Therefore the only means of attaining liberation is knowledge which removes ignorance by enabling limited mind to recognize its identity with Śiva. Abhinavagupta writes, "According to this system knowledge is the cause of liberation because it stands to oppose the ignorance which is the cause of bondage¹²".

From the above discussion we have seen that for the *mantra* to be efficient, a *yogin* must penetrate that *śabdarāśi* or *aham* into which the *mantra* and his mind dissolve. The importance of enlivening of this highest aspect of the Word is also emphasized in the importance given to a teacher in the process of initiation. For successful initiation the right teacher is absolutely necessary. The right teacher is one who has himself tapped into the potency of *mantra*, i.e., *aham* and in whom

For successful initiation the right teacher is absolutely necessary. The right teacher is one who has himself tapped into the potency of mantra, i.e. *aham* and in whom the perfect I-consciousness is fully awakened, as it is only then that the mantra becomes soteriologically meaningful.

the perfect I-consciousness is fully awakened, as it is only then that the *mantra* becomes soteriologically meaningful.

Furthermore, it is said that the highest type of a teacher is one who has attained initiation from the goddess of his own consciousness. Therefore, the emphasis is naturally placed on knowledge, which in this context means the direct experience of the Divine. Thus rituals are not bound by the prohibition and injunction in regard to what is pure and impure. The important element is that they help the consciousness develop and rise to the level that guarantees one absolute freedom from bondage. In regard to the materials used in rituals, Abhinavagupta declares, "The substance proper for the performance of the rituals is that one which brings forth the submerged consciousness into prominence¹³". Furthermore, in the context of rituals, ritual act is perceived as a means which enables mind to experience the source of thought free from *vikalpa*. The deity is conceived as being identified

with this non-dual consciousness while the act of worship is seen as the process of contemplation. The result of this is the purification of dualistic thought (*vikalpa*) which eventually culminates in liberation.

Thus, the important point for our discussion is that even during ritual, such as initiation, the main pre-requisite for its success is the ability of a teacher to take repose in his own Self by enlivening the potency of *mantra*. Rāmakaṇṭha explains:

This same consciousness that attends to the instant the intention to utter *mantra* (wells up within it, just before its actual recitation) corresponds to the act of laying hold of the Self, i.e., the individual soul (*jīva*). It is taught in the scriptures that (the master) lays hold of his own Self or that of his disciple in the course of certain prescribed rites (*vidhi*) such as those of initiation. Thus (a passage of scripture quoted) in the *Spandavṛtti* declares:

"During the initiation, the master must lay hold of the Self (*ātman*) with the mind¹⁴".

We have already seen in *Śivasūtra* 2:1 that the mind of a yogin becomes *mantra*. This mind attains its full potential by enlivening the potency of *mantra*, which is identical with Śiva. The realization of *iṣṭadevatā* through *mantra* is the realization that the countless creations and dissolutions of the universe are simply the waves of one's own consciousness. This knowledge, which is the result of a teacher's ability to identify with one's own Self is a gift of a teacher to a disciple. Kṣemarāja writes:

On the occasion of initiation for the purpose of uniting (the Self of the disciple with the universal consciousness), the impartation of this knowledge is the favor conferred on the disciple. The ācārya or teacher having knowledge of this attainment justifies his title of ācārya by uniting the Self of the disciple to Śiva. This is the initiation for liberation confirmed by one's personal realization which gives to *putraka* etc. the knowledge of the highest nature of Śiva¹⁵.

In the following pages we will examine the nature of the rituals and the application of mantras in non-dual Kashmir Shaivism. We will accomplish this by giving three examples which vividly illustrate Śaiva's internalization of the rituals, the importance of mantric utterance and role of a teacher in enlivening of Mantravirya. These examples are primarily taken from

Abhinavagupta's *Tantrasāra* and *Tantrāloka*. In chapter twelve of *Tantrasāra*, Abhinavagupta explains the significance of bathing, which are preliminary rites that precede the performance of the rituals. In the very beginning, he defines impurity as wrong conception by means of which one conceives oneself as different from consciousness. Purity, on the other hand, is the absorption in the pure nature of the great Lord (*Maheśvara*). The removal of that impurity, in the form of limited knowledge, is purification and it is achieved only by means of the absorption into *Maheśvara*. Some attain that absorption instantaneously, while others require means to attain it. Therefore, these means in regard to some are bathing and other rituals.

The bathing is of two types, i.e. external and internal. The internal bathing is done by means of concentration of the mind through the process of application of various types of *dhāraṇās* in the center of the earth, etc. in order to become identical with that wheel of deities. The external bathing is purification accomplished by the attainment of the identity with *mantra* upon which one merges into Śiva. Abhinavagupta describes the procedure of external bathing as keeping one's mind steadily concentrated on the *mantra*, given to him by the *guru*, upon

which one should follow the track of the cows while dust is still present in the air. One is supposed to enter and should make three strides in the dust created by the cows. This is known as *pārthiva* bath. In the same way, one should purify whole body, beginning with head and ending with feet, by uttering the *mantra* of Śiva with its five limbs (*Isāna* is the head, *Tatpuruṣa* is the face, *Aghora* is the heart, *Vāmadeva* is the hidden parts of the body and *Sadyojāta* is the whole body). Then having cleansed the body with the *mantra* one should plunge into the water repeating the *mantra* of Śiva with its auxiliary parts. This is known as bathing with water. Taking ashes from the sacrificial fire, one should burn impurities present on the head, face, heart, genitals and the feet with it while uttering the *mantra* 'phaṭ'. When this is done one should throw a handful of these ashes on the head while repeating the *mantra* of Śiva with its five limbs¹⁶. This is known as bathing with the ashes. One should move back and forth in the pleasing air remembering the *mantra*, given to him by his *guru*, in his heart. This is known as the bathing with the air. One should bring *mantra* into one's mind and should remain concentrated there fixing it (his concentration) on the void (*ākāśa*). This is known as bathing in the void. One, who immerses oneself in the light of the sun and the moon, identifying

International Seminar on Kashmir Shaivism

Srinagar

(Sept. 23-24, 2006)



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1. Floral offerings to Ishwarsoop.
2. H.H. Jagatguru Shankracharya of Sarvagya Shardapeeth Swami Amritanand Dev Tirathji lighting the ceremonial lamp.
3. Trustee Secretary, Ishwar Ashram Trust, Shri I.K. Raina welcoming the Chief Guest Shri. Vijay Bakaya and Jagatguru Shankracharya of Sarvagya Shardapeeth.
4. Jagatguru Shankracharya of Sarvagya Shardapeeth addressing the seminar.
5. A view of the audience on the inaugural day.
6. Shri Vijay Kumar Kaul, Convener of the Seminar, delivering the welcome address.
7. Sushri Prabha Devi ji addressing the Seminar
8. The Chief Guest Shri Vijay Bakaya inaugurating the Seminar.
9. Shri M.K. Wattal, Trustee Ishwar Ashram Trust, presenting the Vote of Thanks.
10. Trustee Secretary, Shri I.K. Raina, presenting a bouquet to Shri Vijay Bakaya.
11. Shri V.K. Dhar compering the deliberations. He also read out Shri S.P. Dhar's paper on Swamiji's life and teachings.

International Seminar on Kashmir Shaivism

Srinagar

(Sept. 23-24, 2006)



12



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12. Prof. S.M. Mishra presenting a paper on Upayas - Praxis of Ritual in Kashmir Shaivism.
 13. Shri Moris Marjanovic making a presentation on Rituals and the Role of a Teacher in Enlivening of Mantravirya'.
 14. Prof. Dharmanand Sharma receiving a bouquet from Trustee Secretary Shri I.K. Raina. Prof. Sharma also read out a paper on Abhinavagupta's Aesthetics and Kashmir Shaiva Philosophy with special reference to Pratibha.
 15. Prof. M.H. Zaffar presenting a paper on Spiritual Evolution of Lal Ded.
 16. Dr. S.S. Toshkhani making a presentation on Kashmir Shaivism and Modern Science.
 17. Shri Pran Nath Kaul on his way to present a paper on Acharya Utpaldevji and the Definition of Bhakti in the Shivashtotram.
 18. Shri Moti Lal Qazi proceeding to present his paper on Vijnana Bhairava.
 19. A view of the audience attending the Seminar.
 20. Dr. B.N. Kalla reading out a paper on Kashmir Shaivism and its Echoes in Kashmiri Poetry.
 21. Shri R.K. Sadhu delivering the Valedictory Address.
 22. Smt. Anjana Dhar anchoring the Seminar.
 23. A view of the audience taking lunch at the Ashram.



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International Seminar on Kashmir Shaivism

New Delhi

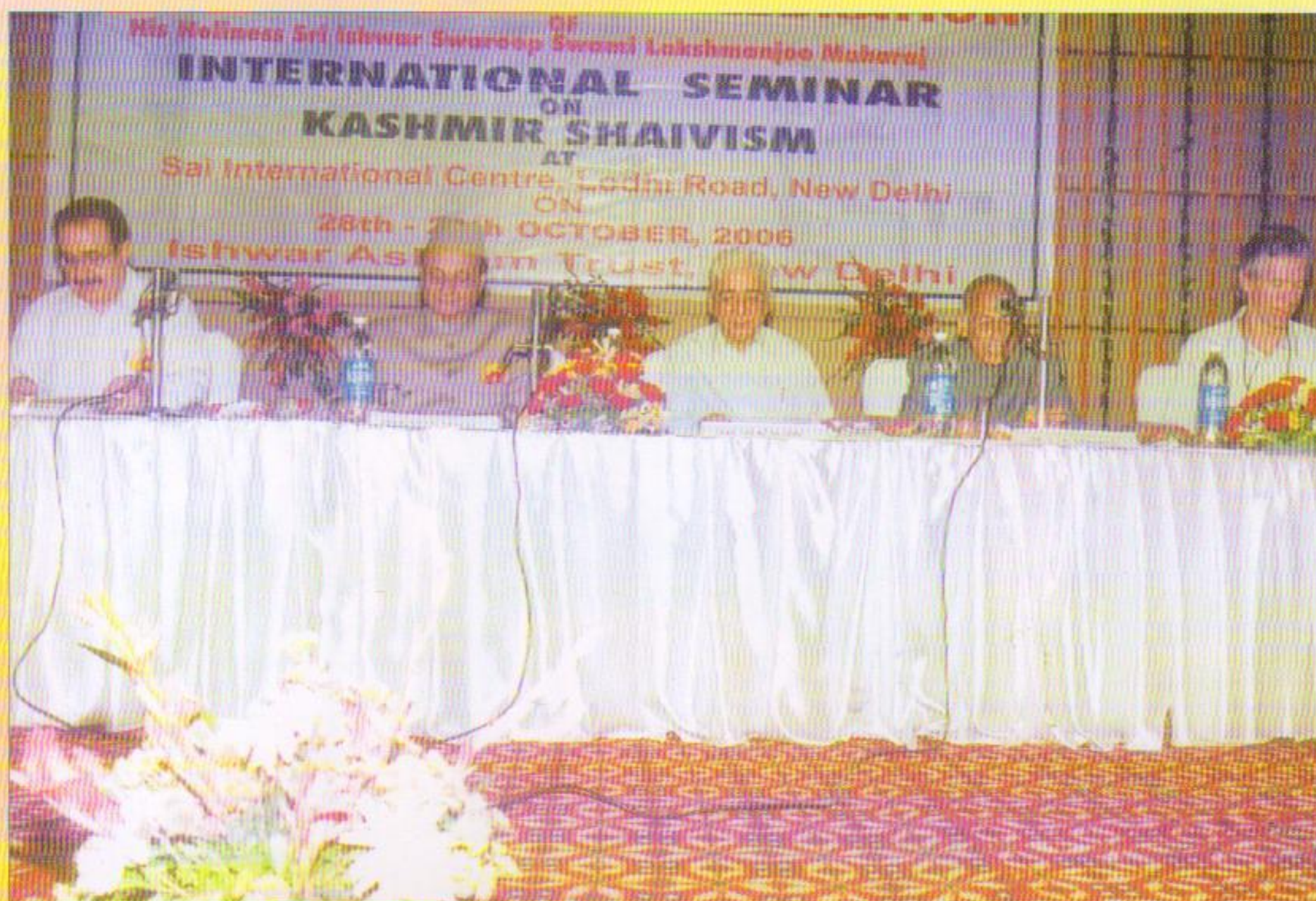
(Oct. 28-29, 2006)



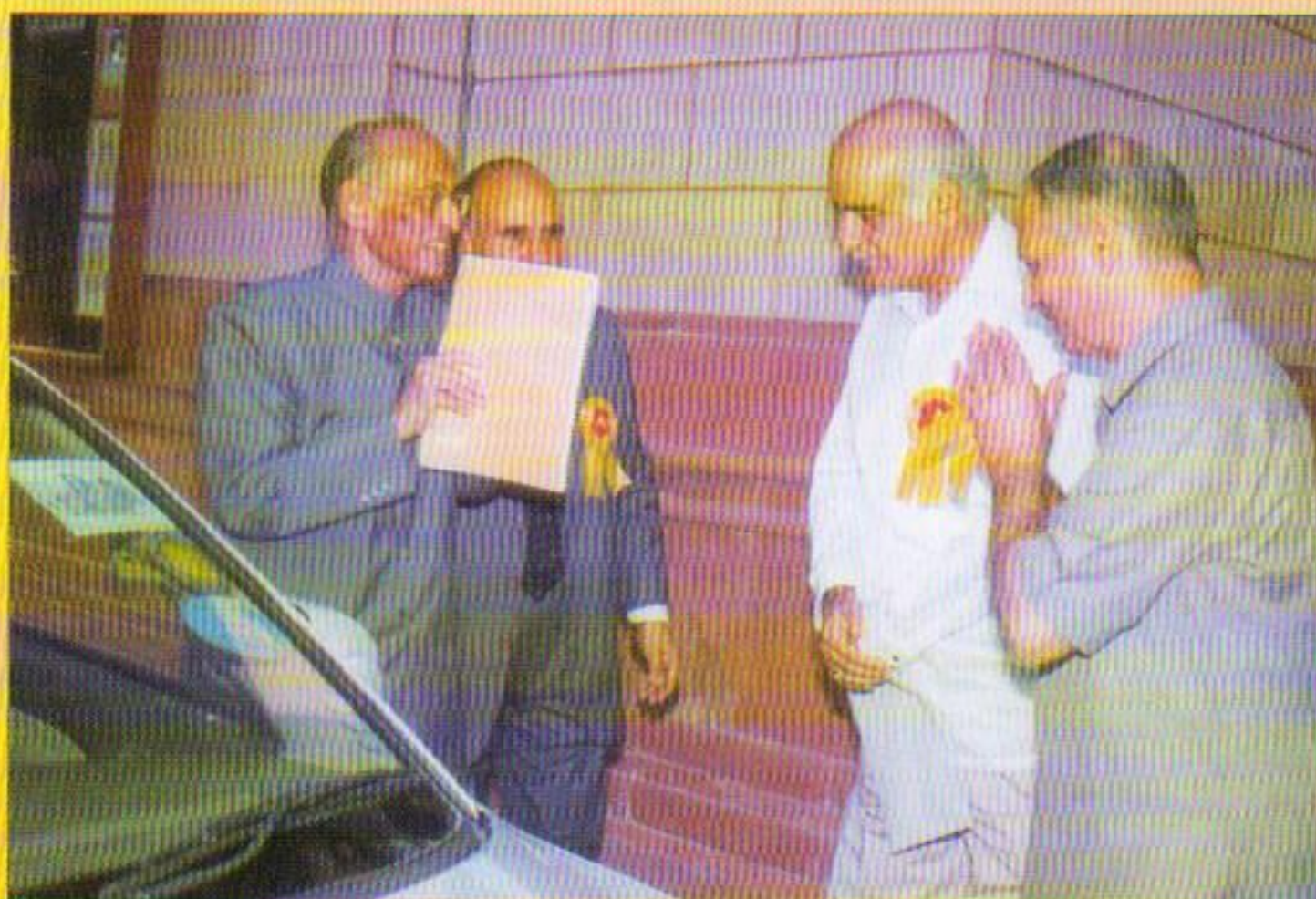
Dr. L.M. Singhvi and Dr. Karan Singh lighting the ceremonial lamp



Floral offerings to Ishwarswaroop Swami Lakshmanjoo



Commencement of the inaugural session



Shri I.K. Raina, Shri V.K. Kaul and Shri A.K. Ganju receiving Dr. L.M. Singhvi, Guest of Honour



Welcoming the Chief Guest, Dr. Karan Singh

International Seminar on Kashmir Shaivism

New Delhi

(Oct. 28-29, 2006)



Dr. Karan Singh releasing the book
'The Teachings of Kashmir Shaivism' by Swami Lakshmanjoo



Dr. L.M. Singhvi releasing the book '*Trika-shastra Rahasya Prakriya*'

Shri M.K. Kaw releasing
the transcript
of Swamiji's
discourses on
'Bodhapancadashika'
along with CD



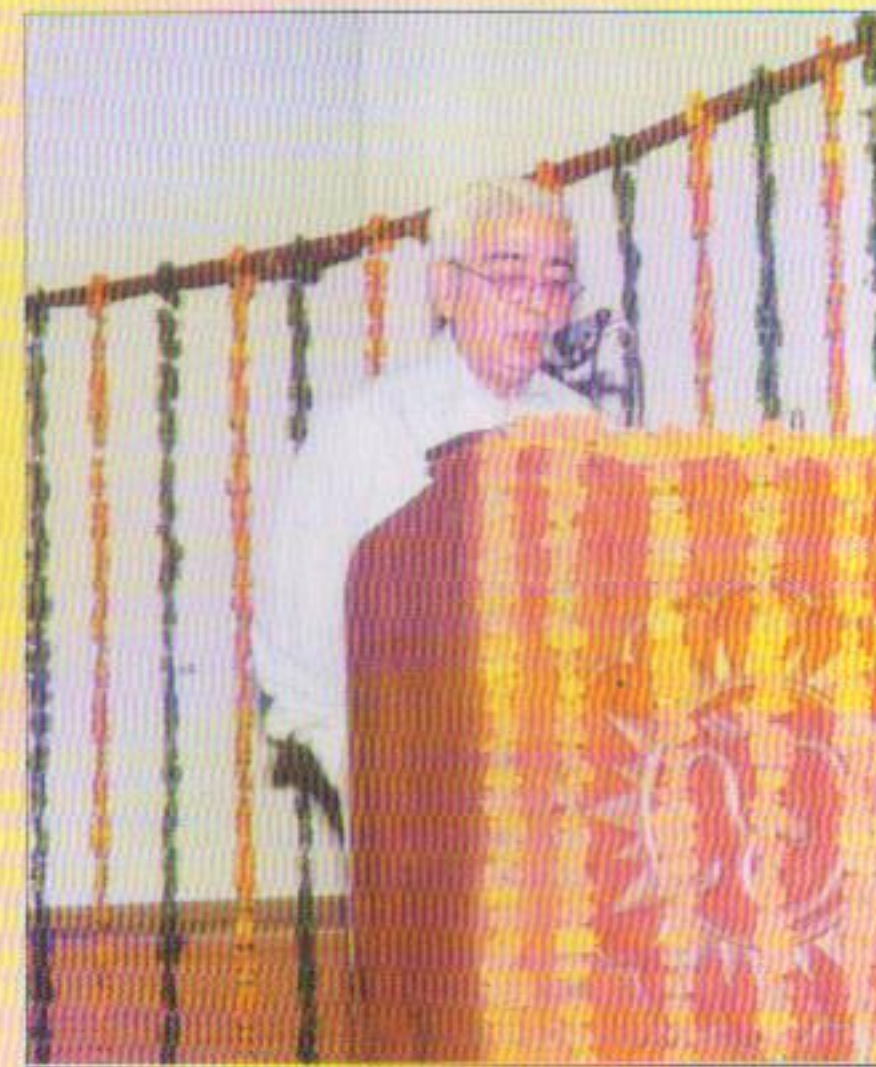
Shri George v. Barselaar
releasing
transcript of
Swamiji's discourses on
'Parapraveshika'
along with CD



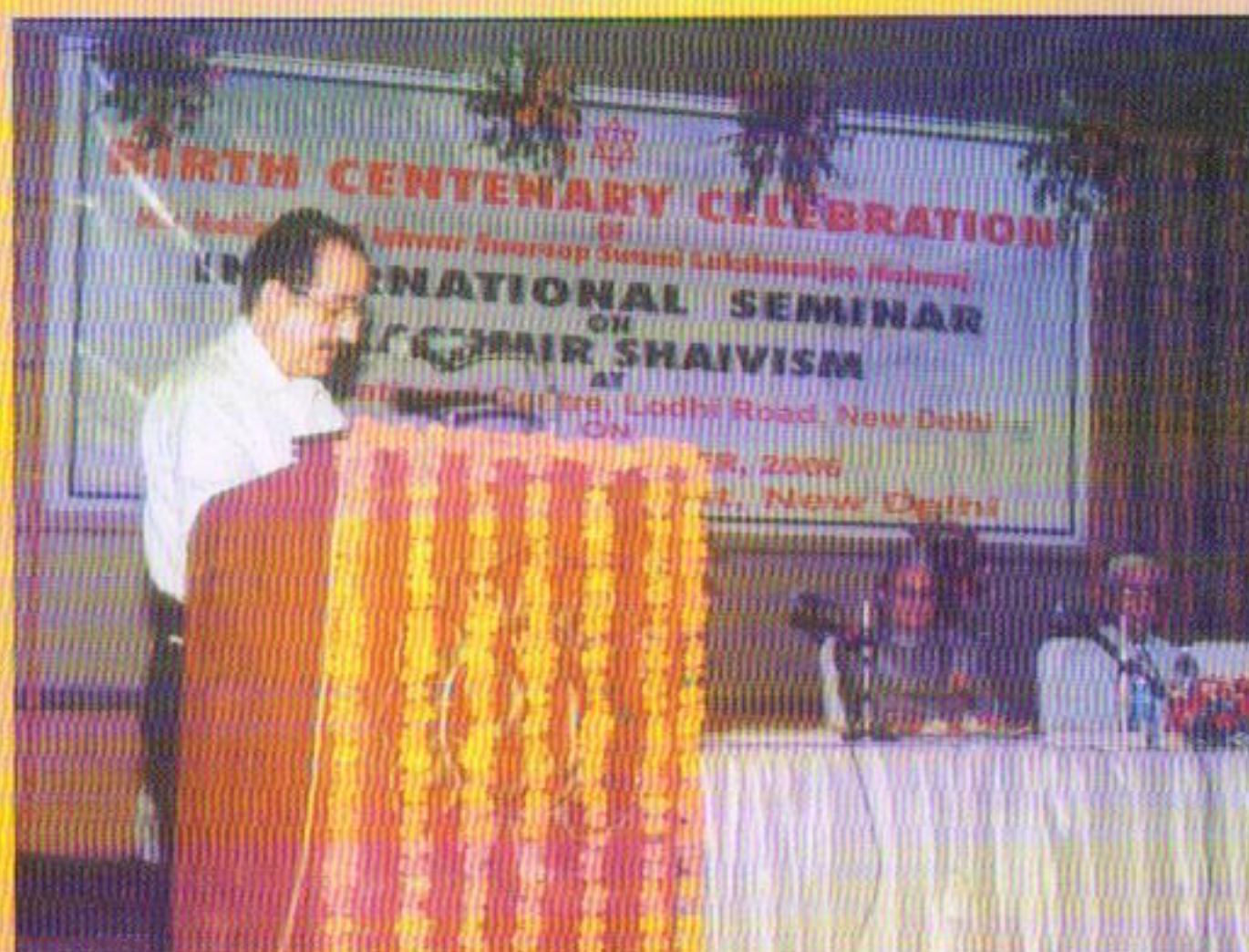
Dr. Karan Singh delivering the Inaugural Address



Dr. L.M. Singhvi addressing the Inaugural Session



Shri M.K. Kaw making his presentation at the Inaugural Session



Convener, Central Celebration Committee, Shri R.K. Sadhu introducing the
key programmes of Ishwar Ashram at the Inaugural Session.



The audience listening to the speakers with rapt attention

International Seminar on Kashmir Shaivism

New Delhi

(Oct. 28-29, 2006)



Dr. Navjeevan Rastogi speaking on the role of Shakti in Kashmir Shaivism



Dr. Madhu Khanna making an audio/ visual presentation on the Sri Vidya Cult of the Tripurasundari



Prof. Deb Brata Sensharma presenting his paper on 'Shaktipata in Advaita Shaiva Thought'



Dr. Shitala Prasad Upadhyay reading out a paper on the *Vijnana Bhairva*



Shri Moti Lal Pandit making his presentation on 'The Essential Features of Trika Absolutism'



Dr. Rama Ghose presenting a paper on *Paramarthasara* of Abhinavagupta



Prof. Fredric Smith speaking on Avesha as practiced in India with particular reference to the Malinvijaya Tantra

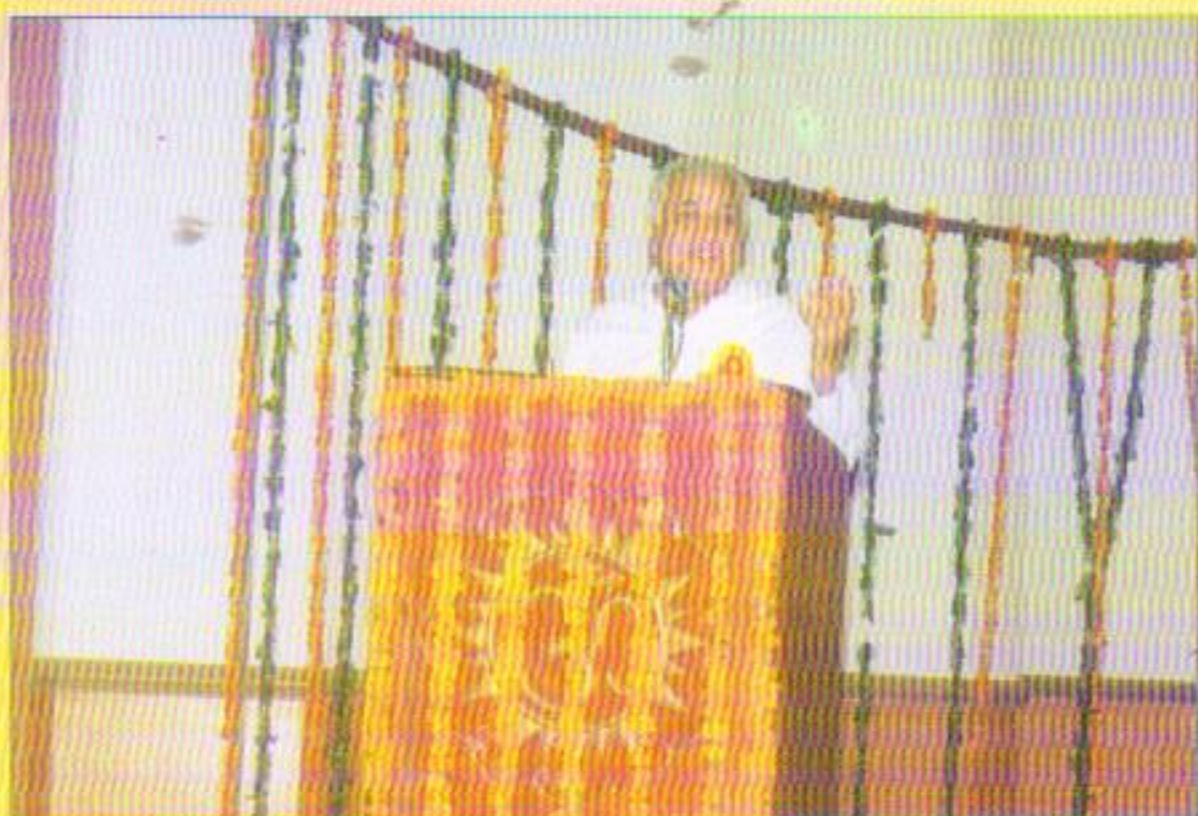


Union Minister Prof. Saif-ud-Din Soz, addressing the audience

International Seminar on Kashmir Shaivism

New Delhi

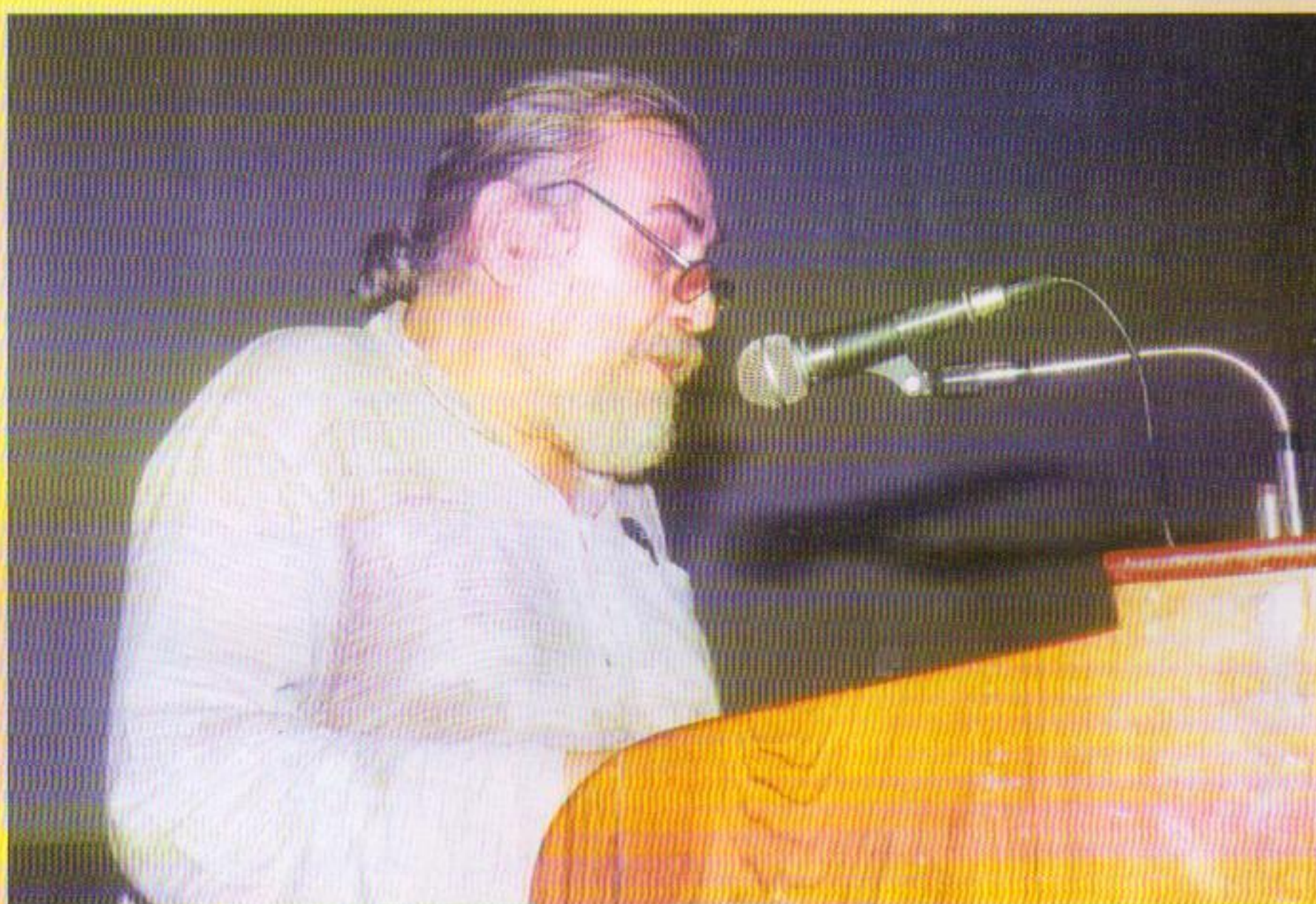
(Oct. 28-29, 2006)



Former Union Minister Shri Arif Mohammad Khan speaking at the Seminar



Dr. S.S. Toskhani paying a poetic tribute to Swami Lakshmanjoo



Dr. Mark Dyczkowski making a presentation on *Khacakrapanchakastotra* of Jnananetra, and the *Mahanayayprakashya* by Arnasimha



Shri George v. Barselaar speaking on the Relationship between Matrika Chakra and practice in Kashmir Shaivism



Prof. C.L. Saproo reading out a paper on 'Relevance of Kashmir Shaivism in the Modern Times'



Shri Motilal Quazi presenting his paper entitled 'Vijnana Bhairava—Its relevance: A synoptic View'



Shri A.K. Ganju speaking on 'Divine Contact and Guru Mahima'

International Seminar on Kashmir Shaivism

New Delhi

(Oct. 28-29, 2006)



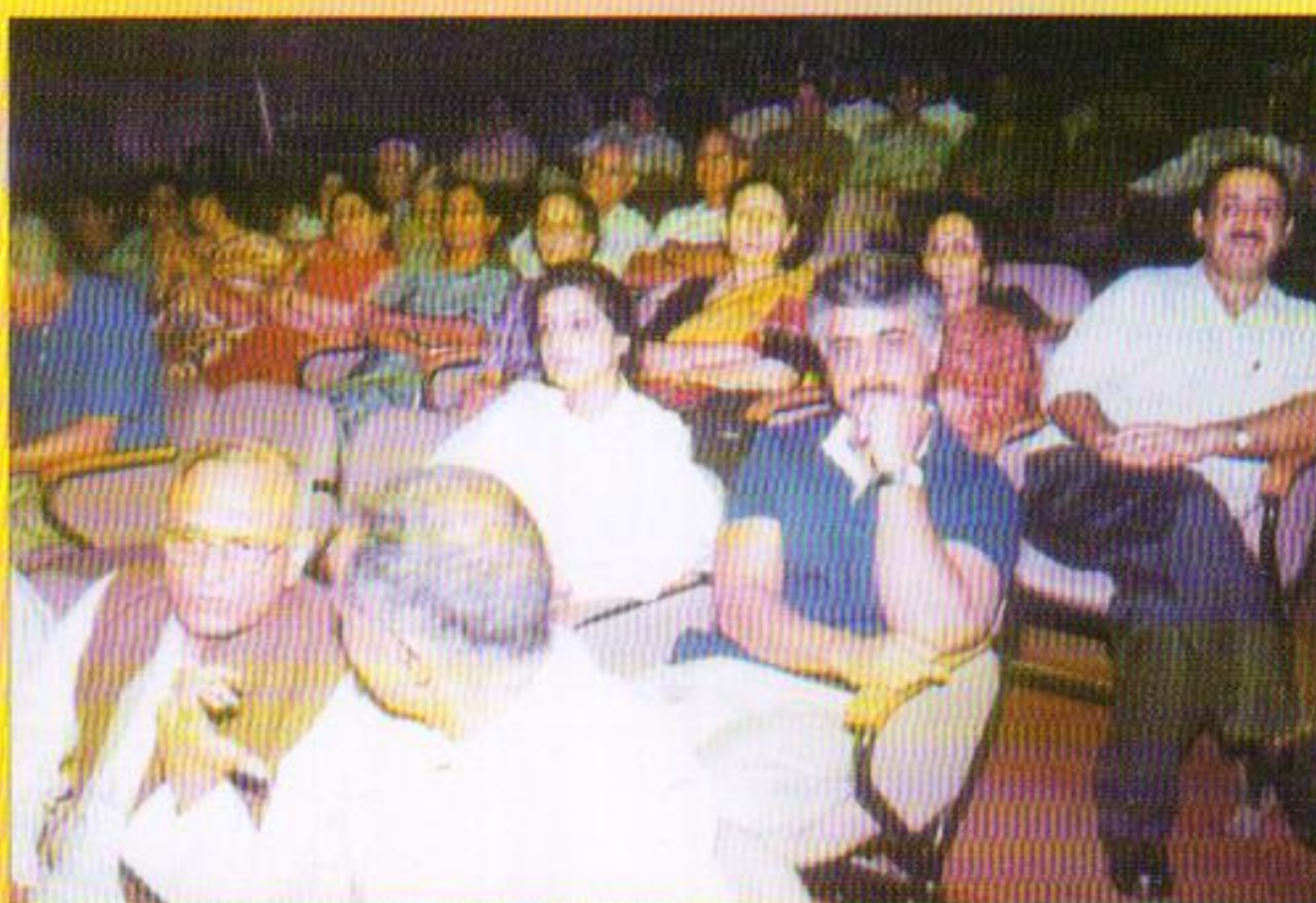
Shri M.K. Wattal, Trustee, presenting shawls to Dr. Navjeevan Rastogi, Prof. Deba Brata Sensharma and Dr. Shitala Prasad Upadhyay



Prof. Saif-ud-Din Soz presenting a memento to Shri M.K. Kaw



Shri A.K. Ganju presenting a shawl to Shri Zafar Meraj, Publicity Co-ordinator, Centenary Celebrations



An actively involved audience on the second day of the Seminar

International Seminar on Kashmir Shaivism

New Delhi

(Oct. 28-29, 2006)



Convener of the Seminar, Smt. Anjana Dhar anchoring the programme



Convener Central Celebration Committee,
Shri R.K. Sadhu delivering the Valedictory Address



Panel of speakers during various sessions of the Seminar



Shri Harish Gangani and his group presenting a Kathak Dance recital of 'Shiva Stuti' and 'Bhairava Stotra'

himself with Śiva, is cleansed of all impurities. This type of bathing is called *soma* and *arka*. The last type of bath is bathing in the Self (*ātma*). In *Tantrāloka*, Abhinavagupta describes it in the following way:

The very Self is the supreme Lord Himself; He is free from disciplines established in spiritual texts. He is like great lake in extension and depth, the universe should dissolve therein upon which one becomes pure and the cause of purification for others. Thus, these eight baths provide gradually an ever superior purity. In all of them it is necessary to propitiate the *mantra* in every regard that has been made identical with our own Self.¹⁷

Similarly, in the chapter thirteen of the same text, Abhinavagupta describes *sāmayikas* type of initiation. If a disciple is desirous of receiving initiation he is first given consecration (*adhivāsanā*). During that rite in order to reveal to the disciple his *mantra*, the teacher brings him blind-folded in a front of *maṇḍala* where ritual is performed. Then he makes him sit on his knees and throw flowers into it. After this, the teacher, by removing the veil from his eyes, discloses *mantra* to him. The teacher and disciple spend a night at the place of performance of *adhivāsanā*. If a disciple has any inauspicious dream during that night he narrates it to teacher. However, the teacher does not tell him the meaning of it but performs certain ritual of purifica-

tion if he deems a dream inauspicious. After this the teacher should penetrate into the disciple and by touching various *cakras* should make him have the partial experience of the divine. Abhinavagupta describes:

Then worshipping the Lord in the former manner and placing the disciple before the Lord, the teacher

Abhinavagupta describes the procedure of the purification of the six paths, which takes place after the completion of the *paśuhoma*. After this a teacher brings a disciple in front of him and places all of six paths into his body by performance of *adhvanyāsa*. By doing this he purifies auspicious and inauspicious deeds of a disciple who

In chapter fourteen of Tantrasāra, Abhinavagupta describes the procedure of the purification of the six paths, which takes place after the completion of the *paśuhoma*. After this a teacher brings a disciple in front of him and places all of six paths into his body by performance of *adhvanyāsa*.

enters the body of the disciple through the channel of the vital energy and should touch the disciple's six cardinal spots, i.e. the heart, the throat, the palate, the forehead, the aperture above the head and the end of twelve; thus touching the six superintending deities he should conceive eight purificatory rites in each of the superintending deities and making the vital energy of the disciple rest for a moment in each spot he should come back again. In this way when forty-eight purificatory rites are performed on a person attainment of the portion of Rudra occurs in him with the result that he becomes *sāmayin*. Then he should worship the *mantra* with flowers, and so on.²⁰

In chapter fourteen of *Tantrasāra*,

desires *mokṣa* and only inauspicious ones of a disciple who desires *bhoga*. This is because, 'the distinction in attainment lies in the nature of one's latent impressions (*vāsanā*), for *mantras* grant different result according to one's latent desires²¹'. Thus asserting the nature of the latent desires of the disciple, the teacher reflects on the principal *mantra* internally and then meditates on his identity with Śiva. This purifies all the six paths of the disciple's body. Furthermore, the teacher should identify his consciousness with a disciple. Abhinavagupta writes:

In this way, the body, from the small toe to the end of the twelve *dvādaśānta* as well as his conscious-

ness should be made one with the body and the consciousness of the disciple. Having accomplished this he should rest in the immense lake of bliss, the essence of which is autonomy and Lordship, perfectly full with the will, knowledge and activity, in the Lord of the host of deities, full of all paths, the entirety of the sphere of the entities terminating in consciousness. By means of this kind of initiation with the self of the disciple, the disciple becomes identical with

supreme Lord²².

We can see, from the above examples, how are the rituals reinterpreted by Abhinavagupta. In the first example, impurity is described as ignorance, while purity is said to be the knowledge in the form of identification with Śiva. The external bathing is the purification attained by gaining the identity with *mantravīrya*. This is a gradual procedure that

begins with the *parthiva* type of bathing and culminates in the bathing in one's own Self (*ātma*). In the second and third examples, we can see that the teacher's intent to impart the knowledge and in particular his realization of the potency of *mantra* is that which enables a disciple to have a glimpse of the innermost reality which is his own Self. ■

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- 1 IPHr. p.62.
- 2 Ibid., Sū. 5.
- 3 SSū. p.126.
- 4 Ibid., p.83.
- 5 Ibid., p.23.
- 6 *anantarāhnikokte'sminsvabhāve parameśvare /praviksuhurvikalpasya kuryātsamskāramafijasā \vikalpah samskṛtah sute vikalpam svatmasamskrtam \svatulyam so 'pi so' pyanyam \ caturveva vikalpeṣu yah samskārah kramadasau \ asphuṭah sphuṭātabhāvi prasphuṭansphuṭitatmakah \ tatah sphuṭaṭaro yāvadante sphuṭātamobhavet \ asphuṭāda vikalpe ca bhedo pyastyāntaralikah \ tatah*

sphuṭatāmodāratārupyaparibrmhitā \ samvidabhyeti vimalāmvikalpasvarāpatam \ ataśca bhairavīyam yattejah samvitsvabhavakam \ bhūyo bhūyo vimrśatam jāyate tatsphuṭātmata \ TA 4:2-7.

- 7 TS p.21.
- 8 *vikalpah kila sanjalpamayo yatsa vimarśakah \ mantrātmāsau vimarśasca śuddho pāsavātata makah \ nityaścānadivaradaśivābhedopakalpita \ tadyogāddaisikasyapi vikalpah śivatam vrajet \ TA 16: 250-251.*
- 9 *prthāñmantrah prthāñmantri na sidhyati kadācana \ jñānamūlamidam sarvamanyathā na prasidhyati \ MM comm. p.122.*
- 10 *St cin comm. v. 84.*
- 11 TS p.143
- 12 TS p.2
- 13 *Unmajjayati nirmagnām samvidam yattu suṣṭhu tat/ TA 15: 167b.*
- 14 *The Stanzas on Vibration, p. 110-1.*
- 15 *Ibid., p.124.*
- 16 *The five limbs of Śiva's Mantra refers to the five faces of Śiva, i.e. Īśana, Tatpuruṣa, etc. One is to first identify with these five faces of Śiva upon which one attains full absorption into Siva.*
- 17 *ātmaiva parameśāno nirācāramahāhradah \ visvam nimajjya tatraiva tisthecchuddhasca sodhakah \ iti snānāstakam śuddhavttarottaramuttamam \ sarvatra pascāttam mantramekibhūtamupaharet \ TA 15: 60-1.*
- 18 *Sa'mayika type of initiation is the one in which a teacher introduces a disciple into the rules of conduct of the tradition.*
- 19 *As there are eight purificatory rites and six deities, the number therefore becomes forty eight.*
- 20 *See TS ch. 13.*
- 21 *Ibid., ch. 14.*
- 22 *Ibid., Ch. 14.*

A BRIEF HISTORICAL SKETCH OF TRIKA SHAIVISM

Moti Lal Pandit

As to when historically Śaivism was introduced into the Valley of Kashmir is quite uncertain. Tradition has it that it was sage Durvāsā who revived the Śaivite lore through his mind-born sons. Insofar as the Trika branch of Śaivism is concerned, its origin is ascribed to the mind-born son of Durvāsā namely, Traiyambakāditya. One of the descendants of Traiyambakāditya, namely, Sangamaditya, is said to have introduced the Trika system in the Valley of Kashmir during the eighth century AD. He is believed to have been the sixteenth teacher in the line of Traiyambakāditya. This account is mainly based upon the Śivadṛṣṭi of Somananda, as Somananda himself claims to be

the twentieth descendent of the line of Traiyambakāditya.

It is during 700 and 800 AD that the basic texts of the Trika were composed. The trinity of texts that were composed during this period is the *Siddha-tantra*, *Malinī-tantra* and the *Vāmaka-Tantra*. It is from this trinity of texts from which the term *trika*, meaning "three," is derived. In addition to these three texts, the revelator texts that were composed during this period are the *Svacchanda-tantra*, *Netra-tantra* as well as the *Rudrayāmala-tantra*. All these texts, being revelatory in character, contain certain theological rather than philosophical lines of thought and exposition of the Trika. The first attempt at explaining systematically the Trika is made by Vasugupta in his *Śivasūtra*. Vasugupta's disciple, namely, Kallaṭabhaṭṭa, further elaborated the contents of the *Śivasūtra* in his *Spandakārikā* and *Spandavṛtti*, which together are known as the *Spandasarvasva*. In addition to these two compositions, Kallaṭabhaṭṭa also is said to have written the *Svasvabhāva-sambodhana* and *Tattvavicāra*, which however are no more available. He also composed a commentary, called the *Madhuvāhinī*, on the *Śivasūtra*, which too has been lost. He is the only Śaivite thinker of this period who has been praised as an accomplished person

(*siddha*) by Kalhana in his *Rajatarangini* (see 5.66).

During the reign of Avantivarman (8th century) many great Śaivite thinkers appeared in the Valley of Kashmir. One such thinker was Pradyumnabhaṭṭa, the cousin of Kallaṭabhaṭṭa, who composed a hymn, namely, the *Tattvagarbha-stotra*. In this hymn the basic principles of the Trika are explained from the standpoint of Śāktism. Somananda also appeared during this period who, as the presiding teacher of the Trika lineage, composed the first philosophical treatise, namely, the *Śivadṛṣṭi*. In this text the basic principles of the Philosophy of Recognition have been adumbrated. He is also said to have written a commentary on the *Parātriśikā*, which is only known to us through references and quotations.

The philosophical principles of cognitive philosophy that Somananda expounded was further developed by his main disciple, namely, Utpaladeva. Utpaladeva gave a firm logical grounding to the basic principles of cognitive philosophy in his *Īśvarapratyabhijñā*. In addition to it, he also composed three small texts as a supplement to the *Īśvarapratyabhijñā*. These small texts are jointly known as the *Siddhitrayī*. He also wrote

It was in the middle of the tenth century that Abhinavagupta appeared on the philosophical horizon of Kashmir. He so synthesized the diffused religious practices and the philosophical thought of Kashmir Śaivism as to bring them into the symbiotic union of the Trika. He wrote extensively and composed commentaries on the seminal philosophical texts of both Somānanda and Utpaladeva.

commentaries on his *Īśvarapratyabhijñā* as well as on the *Śivadr̥ṣṭi* of Somānanda, which however are available only in fragments. Utpaladeva was not only a great philosopher, but was a poet par excellence. His poetical composition, namely, the *Śivastotrāvalī*, expresses his religious and philosophical thinking in such a direct manner as to penetrate every mood of the heart. One of the disciples of Utpaladeva as well as the younger brother of the poet Muktakana, namely, Ramakaṇṭha, wrote two seminal works; the *Spandavṛtti*, which is a detailed commentary on the *Spandakārikā*, and the other is a commentary on the *Bhagvadgītā* from a Śaivite perspective. Also during this period appeared a philosophical hymn—the *Stavacintāmaṇi*—in praise of Śiva from the pen of Nārāyaṇabhaṭṭa.

Bhāskarācārya (9th century), while belonging to the lineage of Vasugupta, wrote the most important commentary on the *Śivasūtra*, namely, the *Vārtikā*. This commentary does

not suffer from the prolixity that one finds in the *Vimarśinī* of Ksemarāja. Most probably he is the same Bhaskara who has been mentioned by Abhinavagupta as one of his teachers. It is to this period to which another great thinker belonged, namely, Utpala Vaiṣṇava. Although belonging to the Vaiṣṇavite *Pancarātra* tradition, he composed a scholarly commentary on the *Spandakārikā*, which is known by the name of *Spandapradīpikā*. It was in the middle of the tenth century that Abhinavagupta appeared on the philosophical horizon of Kashmir. He so synthesized the diffused religious practices and the philosophical thought of Kashmir Śaivism as to bring them into the symbiotic union of the Trika. He wrote extensively and composed commentaries on the seminal philosophical texts of both Somānanda and Utpaladeva. One such philosophical commentary is his *vimarśinī* on the *Īśvarapratyabhijñā* of Utpaladeva. The other philosophical commentary is the

Īśvarapratyabhijñā -vivṛti-vimarśinī on the now lost *ṭikā* of Utpaladeva on his own composition the *Īśvarapratyabhijñā*. Insofar as Abhinavagupta's commentaries on the *Śivadr̥ṣṭi* of Somananda and the *Siddhitrayī* of Utpaladeva are concerned they are no more available and seem to have been lost for ever.

One of the greatest works that Abhinavagupta wrote is his voluminous and encyclopedic work: the *Tantrāloka*. In this voluminous work Abhinavagupta has interpreted comprehensively the Trika philosophical thought, rituals and contemplative practices of Śaiva yoga. Since this work is so voluminous that it is practically impossible for any one to master it, so he wrote a gist of it in his another valuable work, namely, the *Tantrasāra*. He also wrote a commentary, called *Vivaraṇa*, on the *Parātriśikā*, which is a scriptural work containing highly esoteric material about the Trika yoga. He also wrote a commentary, called the *Vārtikā*, on the *Mālinī-tantra*. In addition to these important works, he composed a commentary—*Kramakeli*—on the *Kramastotra* of Siddhanātha. He also wrote a text for the beginners, namely, the *Paramārthasāra*. Another similar work of his is the *Bodhapancadaśikā*. He was not only a prolific writer, but also

was a poet of great merit. His hymns are still being sung by Kashmiri Pandits. K.C. Pandey has published most of his hymns as appendices to his book: *Abhinavagupta — An Historical and Philosophical Study*. The philosophical and religious treatises as well as lyrical compositions of Abhinavagupta represent the culmination of the doctrinal development of the *Trika*. He is, thus, the ultimate authority insofar as the doctrinal and practical aspects of the non-dualist *Trika* is concerned.

Kṣemarāja, as a disciple of Abhinavagupta, was not only a prolific writer, but was also a great communicator. He composed two small but important texts for the beginners, namely, the *Pratyabhijñā-hṛdaya* and the *Parāpraveśikā*. In addition to these texts, he wrote detailed commentaries on such ancient texts as the *Śivasūtra* and the *Spandakārikā*. His commentaries on the *Śivasūtra-Vimarśinī* and on the *Spandakārikā-Spandanirṇaya* are scholarly and popular. He also wrote commentaries on such lyrical and devotional compositions as the *Śivastotrāvalī* of Utpaladeva and the *Stavacintamani* of Narāyaṇabhaṭṭa. He also composed commentaries on such Tantric texts as the *Svacchanda-tantra* and the *Netra-tantra*. The most important writer of post-Abhinavagupta period is un-

doubtedly Jayaratha of the twelfth century. He has rendered a yeoman's service to Kashmir Shaivism by writing a detailed commentary on the *Tantraloka* of Abhinavagupta. Had he not written this commentary, it would have been an impossible task for scholars to understand the depth of thought that is contained in the *Tantraloka*.

From thirteenth century onwards there occurred such historical upheavals in the Valley that led almost to the disappearance of the rich religious and philosophical traditions that had developed in the Valley. Due to these historical upheavals many valuable philosophical works have been lost forever. There appeared, in the midst of gloom, a ray of hope now and then. One such ray of hope emerged with *Bhāskara* in the sixteenth century. He wrote a commentary, called *Bhāskari*, on the *Īśvarapratyabhijñā-vimarśinī* of Abhinavagupta. Another great writer appeared in the seventeenth century in the person of Śivopādhyāya. He wrote a commentary on the *Vijñāna-bhairava*, which sheds light on such esoteric and contemplative practices which, in the absence of this commentary, would have remained opaque.

There were many *Trika* thinkers who were deeply influenced by the Śākta philosophy

of Pradyumnabhaṭṭa. Such teachers as Puṇyā-nanda were deeply influenced by Śaktism. The former wrote an excellent work on Śaktism, and the work is known as the *Kāma-kalā-vilāsa*, whereas the latter composed a commentary on it. Amṛtānanda also wrote a commentary, called *Cidvilāsa*, on the *Yoginīhṛdaya-tantra*. The Śākta tradition was also enriched by such teachers as Śitikantha of thirteenth century and Sāhib Kaula alias Anandanātha of the seventeenth century. The former wrote in old Kashmirian language the *Mahānayaprākāśa*, whereas the latter composed *Devināma-vilāsa* as well as the

From thirteenth century onwards there occurred such historical upheavals in the Valley that led almost to the disappearance of the rich religious and philosophical traditions that had developed in the Valley. Due to these historical upheavals many valuable philosophical works have been lost forever.

Śivajivadaśaka.

Certain Śivānandanātha initiated a parallel tradition of Śāktism, which is known as *Kalinaya*, in the eighth century. Śivānandanātha passed the secret lore of the *Kalinaya* to his three female disciples, namely, Keyūravatī, Madanikā and Kalyāṇikā. The Apabramśa passages that appear in the *Tantrasāra* and the *Vivaraṇa* on the *Parātrīśikā* of Abhinavagupta seem to have been composed by Madanikā, which Abhinava most probably received from such of his teachers as Ujjaṭa and Udbhaṭa. This female disciple of Śivānandanātha had three main disciples, who are known as Govindarāja, Bhanukācārya and Erakanātha. The preceptorial line of teachers of Govindarāja and Bhanukācārya seem to have become quite influential in the Valley of Kashmir. The teachings of Govindarāja through his disciple Somananda reached Jayaratha through a long line of teachers. The knowledge that Abhinavagupta received of this Śākta school is through the lineage of Bhānukācārya. In addition to these Śākta teachers, there appeared in the Cola country of the South a scholar-saint called Maheśvarānanda alias Gorakṣanātha. He was deeply influenced by Abhinavagupta, and it becomes quite obvious

from such compositions of his as the *Māharthamanjarī*. He also wrote a commentary, called *Parimala*, on this work. This commentary is a storehouse of information concerning the history of Kashmir Shaivism.

These two traditions – Śaiva and Śākta – must not be treated as separate and distinct from each other. They, rather, should be seen as the two aspects of one and the same spiritual tradition, which is that of the Trika. For the Trika the Absolute, when looked at or seen from a theological perspective, is both Śiva and Śakti, which is to say that the Absolute is not only God, but also Godhead. Although reality is single and one, it is understood or interpreted from two perspectives. When God is looked at in terms of transcendence, then he is spoken of as being identical with pure I-consciousness, which is to say that he is transcendent to every physical and mental phenomenon. As transcendent, God shines as the light of the consciousness. God is not only light, but also is awareness. And awareness denotes activity. In relation of God this awareness inclines him towards the exterior manifestation, which results in the display of the cosmic activities of God as Godhead. It is this aspect of the Absolute that is represented by Śakti, whereas Śiva aspect constitutes the transcen-

dent aspect. In this manner are synthesized both Śaivism and Śāktism within the over-all philosophical framework of the Trika.

When an individual, through the descent of grace and through one's own effort, comes to realize within himself that he is one other than the Absolute, then the knowledge that emerges is called cognitive knowledge (*pratyabhijñā-jñāna*). Most of the methods that the Trika makes use for the purpose of realizing the essential nature of the Self belong to the Śākta tradition. The Trika is Śaiva insofar as theoretical knowledge is concerned, but is Śākta when it comes to the practical aspect of *sādhana*. In such saint-philosophers as Kallaṭabhaṭṭa, Somānanda and Abhinavagupta both the Śaiva and Śākta aspects of the Trika are so synchronized as to form a single whole.

The genius of Abhinavagupta has so synthesized the Śaiva and Śākta aspects of the Trika as to give rise to a philosophy that is both non-dualistic as well as theistic. He has so constructed his philosophy as to establish the non-dual Absolute the sole reality. This non-dual Absolute as consciousness has Godhead as its essential nature. The Absolute as non-dual and transcendent is beyond mind, intellect and speech. It is

as Godhead that the Absolute, through its cosmic powers, manifests itself as this universe, and therefore assumes the role of God as almighty. As pure I-consciousness the Absolute is not equated to ego, but is identical with self-awareness. The Absolute, thus, is not simply light, but also awareness.

The static aspect of the Absolute as pure I-consciousness is known as Śiva. The dynamic aspect through which the Absolute manifests itself as the universe is known as Śakti or Godhead. Śiva is the Absolute as consciousness and Śakti is its nature. The manifest universe is not due to the influence of *māyā* or *avidya*. Both *maya* and *avidya*, instead, are the result of Divine Energy. The phenomenal manifestation is not so false as to be equated with the horns of a hare or with the barren woman's son. It is the Absolute itself that appears as the manifest universe. The manifest universe is true when considered from the phenomenal perspective. The manifest universe, when viewed from the absolute viewpoint, is to be understood as being non-different from the Absolute. It is this perspective of the *Trika* concerning the status of the universe that differentiates it from the Vedantic and Buddhist absolutism.

Further the *Trika* asserts that the Absolute as conscious-

ness is of the nature of bliss, which means that it displays continuously its blissful nature. It is this blissful nature that creates an urge within the Absolute to manifest itself outwardly as the universe. The Absolute, while manifesting as the universe, does not undergo any kind of change, transformation or division. The process of manifestation occurs like that of reflection in a mirror. The powers of the Absolute are reflected within its own self-consciousness, and consequently these reflections get reflected as the manifest universe. Accordingly the Absolute appears as that is constitutive of the universe, which means that it is God himself who appears as a limited and finite individual. This appearance of the Absolute as the universe as well as entities therein is actualized due to the theistic nature of God. In this manner God reduces himself to the category of finitude. It is in the context of this play of the Lord that both bondage and liberation have to be understood. Bondage is that activity of God whereby he obscures his essential nature. In contrast to bondage, we have liberation. And liberation may be seen as constituting the obscuring and revealing activities of the Lord.

The *Trika* system of thought differs radically both from Advaita Vedanta and Bud-

dhism. The *Trika* differs from Advaita Vedanta in that it does not consider God as being the result of *māyā*. For the *Trika* the universe is real, and is non-different from the Absolute. In contrast to it, Advaita considers *māyā*, which is an external element, as the cause of the universe. Since *māyā* can be negated, it means the product of *māyā*, which is the universe, can also be negated. And we can negate only that is not real. It boils down to the assertion that the world is unreal. The Buddhist conception of consciousness as being momentary is not acceptable to the *Trika*. The Buddhist fail to go beyond the dreamless state of animation, which prevents them from penetrating the Fourth State, viz, the state in which is revealed the nature of the Self. It is the lacuna in Buddhist thinking that is responsible in making them to think of consciousness as momentary. In contrast to the Vedantic and Buddhist views, the *Trika* thinks of God and his Śakti as being two aspects of one and the same reality. The God of the *Trika* is not a lifeless category, but is a God who is full of blissful activity. It is this blissful nature of God that makes him creative and active. And the world of manifestation is nothing but an outflow of this creative urge, which is but bliss.

Self-recognition Dominates Kashmir Philosophy

Jagadguru Shankaracharya of Sarvagya Sharada Peeth

Swami Amritanand Dev Tirathji

[English translation by Sh. M.L. Koul of the address delivered by H.H. Swami Amritanand Dev Tirathji at the Inaugural Session International Seminar on Kashmir Shaivism held in Srinagar on September 23, 2006]

On the sacred occasion of the birth centenary of Ishwarswarup Lakshman Ji Maharaj (b. Vaishakh Krishna Dwadashi, 1907) we, on behalf of Kashmir based Sharda Peeth, heartily welcome the learned audience to a seminar on various aspects of Kashmir Shaivism and earnestly pray to the mother Sharada to invest you all with her *Shaktipat* (grace) for your higher ascension. As corroborated by history of Kashmir, Lord Krishna visited the sacred land of Kashmir to enthrone the child-bearing widow of King Damodar and proclaimed resonantly that Kashmir is the incarnation of goddess Parvati, the spouse of Shiva. As is well-known Kashmir has been a renowned seat of Sanskrit learning and literature and has made unparalleled contributions to the mosaic of Indian culture and civilization. No other part of the country can claim such a role for itself. But, during the post-Shankara period in India a sort of vacuum developed in the realms of philosophical thought processes and the *acharyas* from Kashmir rose to the occasion to fill the vacuum with

their life-affirming philosophical thesis of Shaiva non-dualism.

As delineated in the Ishvasya Upanishad those in pursuit of 'avidya' are sure to get immersed in the recesses of darkness. Inferior to them are those who are absorbed in the acquisition of so-called knowledge. The upanishadic mantra, *andham tamaha pravishanti*'-provides a comparison between 'Avidya' and 'Vidya'. 'Avidya' is certainly fatal, but 'Vidya' is more fatal if it is wayward and directionless. The six systems of our philosophy evolved a world view which by and large led 'vidya' away from the objectivity of life and world and what goes to the credit of Kashmiri scholar is that they after a careful revaluation of the entire corpus of philosophical thought developed a new thought system that lent a new approach to the philosophical issues, thus putting the entire genre of Indian thought on a new and of continuity and development. Parallel to the Indian culture with its Vedic roots was the *Tantric* world-view that had evolved its own meditative and yogic praxis. Its approach in essence was transcending theological frames and

we believe that the *Tantric* approach in modern-day history of our country was responsible for our all embracing secularism which is now our national identity and signature. The genesis and ultimate flowering of Kashmir philosophy of unblemished non-dualism had its own motivations and scholars worldwide have evinced keen interest to study it with thoroughness.

The Kashmir philosophy contains a new appraisal of man, world and God where they are closely knit together like the beads in a string, one supplementing the other. Shiva is held as absolutely free; Shakti is the 'heart' of Shiva and Jiva is the blossoming forth of Shakti. But, Shiva as the central subject of this thought-process holds the universe of multiplicity in a close bond like the thread running through the beads of a necklace. Such a thought heralded a new declaration of a minute understanding of human mind and psychology and final self-recognition as a redemptive process.

In the context of Shankara Vedanta, Kashmir Shaiva philosophy makes it explicit that

Shankara's illusionist theory makes Brahman inactive and insensate as it has no freedom in absolute to manifest the whole creation as Paramshiva has and such, salience of the philosophy makes it distinctive from Shankara Vedanta. Another point of departure is that it gives no acceptance to the discrimination based on caste and gender. In contrast to Vedanta, Kashmir Shaivism is egalitarian as it does not deny any caste initiation and participation in matters spiritual. It rejects status, caste station, age and gender as entitlement factors and components for attainment of social and spiritual gains.

The Kashmir philosophy has been frequently presented as '*Pratibhijna Shastra*' or '*Pratibhijna Darshan*'. It will never be inept to emphasise that it holds *Pratibhijna* as liberation which through its meditative praxis awakens the potential in a seeker of limited potentialities to recognize his inherent position as Shiva, shorn of all imperfections in doing and knowing and willing. Prior to the state of self-cognition a limited Jiva is not aware of his perfections and that is what is known as 'imperfect knowledge' in the Shaiva parlance. To cognise one's all-pervasiveness is recognition which in the system is coded as self-realisation. Liberation is not an attainment of an un-reachable destination. It signifies recognition of one's original and real position

of being Shiva which till attainment of such a state of awareness remains hidden under layers of 'limited knowledge'.

Self-recognition is the liberation and unlike other systems of thought Kashmir philosophy does not prescribe elaborate methodologies. The exercise and utility of which it considers nearly useless. If compared with other systems, the non-dual philosophy of Kashmir is broadminded and catholic and does not put a seeker to a fare of 'dos and dont's' and its main thrust is to know the world as an emanation of Shiva. Rejecting the caste-based entitlement theory it grants entitlement to any seeker keen to crossover the sea of world for ultimate liberation.

The supreme purpose of Indian philosophy is 'know thyself-atmanam Videhi for which all branches of philosophy do make a mention of '*Pratibhijna*' in one way or the other. Their methodologies are different but destination is the same. In Kashmir Shaivism the motivational force is the Agamic "thought determining its destination and methodologies, not the Nigamic approach and premise. In Agamic approach the method and destination, both are recognition-oriented and Kashmir non-dual philosophy is a part of Agamic ideology with recognition as its teleology. Self-recognition dominates Kashmir philosophy as its main theme while in other systems its men-

tion is a mere formality to stabilize a seeker in his psycho-physical frame. In Vedanta we find delineation of self-recognition in an indirect manner. In fact, 'I am Brahman', 'This *atma* is Brahman', 'Thous Art That', 'Be Brahman to attain Brahmanhood' and 'This whole universe is Brahman' do create an impeccable identity between Brahman and Jiva and an identity founded on recognition. There is not much of variation between recognition in Shaivism of Kashmir and recognition as delineated in Vedanta. In the former recognition is comprehensively all-inclusive accepting everything as one's own expansion or manifestation and in the latter recognition is the outcome of rejection of everything what can be called negationist approach. '*Pratibhigya*' in essence is awareness of attributes of 'Chita' and 'Anand', Chidanand, but in Vedanta it is insensate as Brahman is bereft of self-sciring potency.

This assembly of the learned' can pay its best tributes to Lakshman Ji Maharaja as a great son of the soil if we all earnestly endeavour to mobilise the scattered Indian society on the unity plank of Kashmir Shaivite model. With the Success of our honest efforts Kashmir as the crown of India, will get ushered into a new phase of history. ■

(Courtesy: The Kashmir Sentinel)

Shaiva Basis of Abhinavagupta's Doctrine of Pratibha

-Prof. Dharmanand Sharma-

This paper was presented by the author at the International Seminar on Kashmir Shaivism held in Srinagar on September 23-24, 2006

The present paper is devoted to a discussion of Shaiva basis of Abhinavagupta's doctrine of *pratibha*.

Specialized in three branches of learning--philosophy, *tantra* and poetics--Abhinavagupta is a rare combination of gifts of both poet and philosopher. Though mainly a commentator on earlier works, he has shown a great originality and founded new schools of metaphysics and aesthetics.

Aesthetics is but a branch of philosophy; and it has been clearly shown that important theories of Indian aesthetics especially those which explain the realization of *rasa*, follow closely distinct schools of Indian philosophy. Abhinavagupta's aesthetic theory is based on the Shaiva metaphysics and epistemology with which he was able to appreciate better and to follow the new points of view to attempt the aesthetic problem and ultimately to formulate a new aesthetic theory from phenomenological point of

view of the Shaiva philosophy. For the proper understanding of Abhinavagupta's aesthetic theory it is necessary to have an adequate understanding about his philosophical background.

Among the number of doctrines, in the works of Abhinavagupta, *pratibha* is the novel one. Although Abhinavagupta is not an originator of the doctrine, it has been, acknowledged by classical theoreticians of aesthetics. But in his hands the doctrine acquires mystical and spiritual overtones which cannot be ignored if we want to fully grasp its meaning.

The term *pratibha* etymologically belongs "to shine upon come into sight, present oneself to" but also "to appear to the mind, to flash upon the thought, occur to, become clear or manifest". It might be called the super sensuous and supranational apperception, grasping truth directly.

From the general survey of the literature concerned and careful analysis of its contents it

would appear that the word is used in two distinct but allied senses¹:

1. To indicate any kind of knowledge which is not sense-born nor of the nature of inference. But as such knowledge may range over a wide variety of subjects, it is possible to distinguish it again as lower and higher. The phenomena of ordinary clairvoyance and telepathy are instances of the former, while the latter kind is represented in the Supreme wisdom of the saint.
2. In latter sense, however, the use of term is restricted to the agamic literature, where it stands for the Highest Divinity, understood as principle of intelligence and conceived as female. In other words, *pratibha*, otherwise known as *para-samvit* (or *chiti-shakti*) means in the *agama*, especially in the Tripura and Trika sections of it, the power of self revelation or self-illumination of the Supreme

Spirit, with which it is essentially and eternally identical.

Many systems of Indian philosophy have developed doctrine of *pratibha* to explain the transcendental knowledge gained by immediate vision without resorting to the laborious and inadequate exercise of the intellect. In *Nyaya*, *Vaisheshika* and occasionally in *Vedanta* the term *pratibha* (and sometime *arshajnana*) is employed to express this supreme knowledge. The term *pranjna* too is used in yoga work as a synonym of *pratibha*. In *vyakarana* both *pranjna* and *pratibha* are to be found and declared identical in sense with the *pashyanti* stage of the fourfold *vak*.

Some ancient theorists of aesthetics marked the realm of *prajna* and *pratibha* separately. Establishing the autonomy of arts they maintained that the art could not be made the medium of philosophical, religious or scientific concepts, and insisted upon a clear distinction between *Shastra* and *Kavya*, between intellectual and imaginative work. According to him the words and index of the *Kavya* differ from the word and ideas of the *Shastra*. Bhatta Tauta, a guru of Abhinavagupta said²:

*Dve varmani giram devyah
shastram cha kavi-karma cha /*

*Prajñopetam tayoradyam
pratibhodbhavamantaram //*

"There are two ways of the goddess of speech: the authoritative books (*shastra* or science) and the work of poets (art or poetry). The former is born of intellect and the latter of imagination."

Pratibha is not a product of mere effort, it did not arise simply due to prior preparation. Bhamah, the author of the most ancient treatise on poetics, maintained³: "even stupid minded men are able to learn the scientific rules-and-precepts from the teacher's instruction; literary art however comes spontaneously into being in the mind of a man who has *pratibha* a poetic vision".

The concept of *vak* plays a very important part in understanding the Abhinavagupta's doctrine of *pratibha*. The study of *pratibha* is really the study of this *vak* so far as its metaphysical base is concerned. The *paravak* in Shaivism occupies a subordinate position being conceived as the power of supreme reality or Parama Shiva. It is the power whereby the divine self knows itself and enjoys itself eternally, without restraints and without limitations. It is the will of the Absolute and the personality of the impersonal. Shaiva literature speaks of it under various aspects,

viz. *Vimarsha*, *sphurata*, *aishvarya*, *svatantrya* and *parahanta*. For this very purpose Abhinavagupta also recognizes Bhatrhari, the author of *Vakyapadiya*, a very authoritative work on the philosophy of grammar and frequently quotes from this work to support his own views.

Chamatkara, *bhoga* and *spanda* are another kindred concepts in Abhinavagupta's philosophy. In the course of his presentation of the essential nature of aesthetic experience, Abhinavagupta said, that it is nothing but the basic mental state (*sthayin*) which figures in the consciousness, which is free from all impediments (*vitavighna pratitigrahyo bhava eva rasah*)⁴. And while explaining the implication of consciousness, free from impediments, he added that it is nothing but *chamatkara*. He explained *chamatkara* as an activity of subject which has got merged into *spanda* which is essentially a wonderful *bhoga*. *Chamatkara* in the Shaiva philosophy, in fact, is nothing but perfect self-consciousness, consciousness of the self free from all limitations. It is nothing but *vimarsha* in its universal implication, which is the most essential aspect of *prakasha* and which distinguishes it from self-luminous substances like gem. As such it is also called

ananda. Aesthetic experience involves complete elimination of objective consciousness and characterised by predominance of *vimarsha*, the continuous realisation of universalised "consciousness" which is called *rasana*, *charvana*, *pramatrvishranti*.

All creation in Shaivism emanates from one single transcendental consciousness which reflects itself in terms of multiplicity of objects and subjects. Just as the objects reflected in a mirror are dependent on it for this reflection, the whole creation is dependent on this transcendent being. It identified *pratibha* with the supreme Subject *anantachidrupa* the infinite intelligence, indivisible and *akrama* void of time limitation. It is unalterably and everywhere one, being the one light whose reflection shines through every state of consciousness. That is why the poet is entitled to the appellation of creator *Prajapati* who creates the poetry without any materials. Abhinavagupta also identified it with that of consciousness as *visarga* the creative emission or emanation⁶. Summarizing the three degrees of grace he put his views on the first degree that the individual who receives the middle most grace, immediately loses his ignorance and assumes the nature of a Parama Shiva. His earthly life however

continues, but he becomes an eminent spiritual guide. His gnosis is called *mahajñana* great knowledge or *pratibha*, because it manifests itself spontaneously. These *pratibhajñaninah* are *jivanmukta*, emancipated in life. The highest knowledge is that of the heart, the initiation of the heart *pratibhā*. It is granted by the Bhairava, Shiva who resides in the heart and whose vibrating and very subtle activity consists in causing the interior essence to expand. The *pratibha*, the perfect illumination and spontaneous, the best method of realizing the identify with God⁷. Abhinavagupta furnished us the same authority in the formulation about aesthetics doctrine of *pratibha*. In Abhinavabharati he said: "like Prajapati (the creator) the poet creates' himself a world according to his wish because he is amply furnished with the special power of creating manifold extraordinary things, a power originating in the favour of the deity, viz para vak which is called *pratibha* and which continually proceeds from its place, the poet's own heart"⁸.

Rasa, the aesthetic state of consciousness fills the poet entirely with itself and is spontaneously "translated" into poetic expression. Like a liquid which overflows from a vase or like the natural manifestation of a state of

mind⁹. In other words, artistic creation is the direct expression of a feeling "generalized", that is, free from all distinctions in time and space and therefore from all individual relationships and practical interests by an inner force within the poet himself, the creative and artistic intuition *pratibhā*. This state of consciousness, expressed in the poem, is transferred to the reciter, actor and spectator, aesthetic sensibility, *sahridayatva*, being the capacity to identify oneself with the heart of poet. Born in the heart of the poet, it flowers, as it were, in the actor and bears fruit in the spectator. All three, poet, performer, auditor fuse together by the same sensation *nayakasya kaveh shrotuh samano' nubhavas tatah*¹⁰. The creative invitation *pratibha* is the force which makes the conversion of the feeling into *rasa* possible, freeing them from the limitations of space and time.

Commenting upon the verse *parisphurantam pratibhā vishesham* Abhinavagupta explicates that *pratibhā* is intuitive knowledge which is suited to creating things which did not exist before; a particular form of it is the ability to produce poetry *kavyam*¹¹. The poetic attitude for him is entirely spiritual, but the idealized artistic creation affords only a temporary release from the

ills of life by enabling one to transcend, for the moment, his personal relations and restores equanimity of mind by leading him away, for the time being, from the natural world and offering him another in its place. For the poet it is also a release in the sense that he passes in his poetic creation from the tyranny of personal emotion to the delight of impersonal realization. It is an attitude of pure bliss, detached spiritual contemplation, it is very similar to, but not the same as, the state of true enlightenment, which comes only to the knower who transcends completely the sphere of pleasure and pain.

The following stanza of Abhinavagupta may be taken to describe the supreme power of Shiva revealing the entire cre-

ation in the process of self-revelation as well as the poet's imaginative vision to which the whole universe becomes manifest¹²:

*Yad unmilanashaktyaiva vishvam
unmilati kṣhanat
Svatmayatanavishrantam tam
vande pratibham Shivam.*

Like Shiva by his third eye one perceives by virtue of *pratibha* independently of discursive knowledge, every form of existence, past, present and future. The difference between poetical and ordinary language, as Abhinavagupta holds, consists in this that the former, like mantras on the religious plane is devoid of the logical and practical categories of language and therefore attains reality before its solidifica-

tion into the modes of discursive thought.

Abhinavagupta is quite clear that in the spiritual realm the emergence of *pratibha* is intimately linked with *viveka*¹³. The only way to know the reality is through *viveka*, this alone destroys the negativity in the aspirant and provides him with *pratibhajñana*. When the aspirant is endowed with *pratibha*, he is liberated. The use of the term *pratibha* for both poetic creativity and spiritual enlightenment clearly shows the free flow from spirituality to art in the thought of Abhinavagupta. *Pratibha* of a poet is nothing but a flash in which glimmers the light of transcendental consciousness. ■

Notes and References:

1. Gopinath Kavi Raj, The Doctrine of Pratibhā in Indian Philosophy, OC, p.2.
2. Quoted by Kāvya prakāśa, I, p. 14.
3. Gurūpadeśādadhietu Śāstram mandadhiyopyalam
Kāvyaṁ tu jāyate jātu kasyacitpratibhāvateḥ
—Kavyātamikāra 1.5
4. Abhinavabhārati, Vol. I. 281.
5. Tantrāloka 1.66
In the pratyabhijñāhṛdya (p. 52), Kṣemeraja a pupil of Abhinavagupta quoted a verse:
Sā caisā pratibhā tattatpadārthatramrūṣita.
Akramānantcidrūpaḥ pramāta sa Maheśvaraḥ
6. Visargānandadhārayā siktam tadeva sadviśvam
Śaśvannavanavāyet.
—Tantrāloka 5.432
7. Tantrāloka 1.233.
8. Kaverapi sahrdayāyatan satatodit pratibhābhidhāna
parāvāgdevatānugrahātiyat vicitrāpūr va
nirmāṇasaktiśālinaḥ prajāpateriva kāmajanīt jagataḥ.
— Abhinavabhārati on Bharata Natyaśāstrā, G.O.S. P.4
This phrase gives a nutshell much of what Indian theory has to say about *pratibhā*.
9. Rasaparipūrṇa kumbhocchalanavaccittavṛtti
niṣyanadasvabhāva vāgvi kalpādi
—Dhvanyaloka locana, p. 86.
10. Bhatta Tauta, quoted by Abhinavagupta on Dhvanyāloka Locana, p. 92.
11. Dhvanyāloka Locana, p.2.
12. Dhvanyāloka Locana, p. 60.
13. Upāyotra vivekāikaḥ sa hi heyam vihāpayaṁ
Dadāpyasya tu suśroni prātibhamjñānamuttamaṁ
Yayā pratibhayā yuhtastadāmuhtaśca mocayet
Parāśaktinipātea dhvastamāyāmalāḥ puman
—Tantrāloka XIII, 185.

Guru's Grace

-Manmohan Ambardar-

God and Guru are really one and identical. He that has earned the grace of the Guru shall undoubtedly be saved and never forsaken, just as the prey that has fallen into the jaws of a tiger will never be allowed to escape. Never the less, the disciple, for his part, must unswervingly follow the path shown by the Guru.

The highest and greatest gratitude one can pay to a Guru is to put into ones own life the practice of his teachings. The word "Guru" in Sanskrit means the dispeller of darkness. The darkness one finds outside one self is not the densest. The darkness that is within one self is the most dense, insurmountably thick. Such inward darkness is ignorance.

The very thing, which appears impossible, becomes very easy when one goes to a teacher (Guru), a true master. In his presence, the impossible becomes the easiest.

Guru is not a status-position. It is not even a state. It is the Truth itself. Guru is the Self, the Truth. That is, ones own self is the

real Guru. When one goes to an outer Guru, the only teaching he will give is to awaken the "Inner Guru" in ones heart. The "Guru" being the Truth for him, there exists no untruth.

The "Guru within", too there exists no ignorance at all. Arduously following his teaching (invoking the "Guru within") in ones daily life, enables one experientially to realize that there is no ignorance at all, no darkness at all. Whatever exists, exists only as Fullness. And one is never away from this wholeness. Only one has to wake up to this Truth.

The Guru is said to be external for the seeker. The in-turn of the mind is brought about by the Guru. Since the seeker is out ward bent, he is advised to learn from a Guru whom he will in due course find to be the Self.

Gurus grace is like a hand extended to help you out of water or it makes your way easier for the removal of ignorance. Lord Krishna had Sandipini for his Guru and so Lord Rama had Vasishta.

It is said in Bhagvad Gita (IV-34): "Realize the Self with

your intellect and also by service to Guru and by enquiry. So long as you seek self-realisation, the Guru is necessary. Guru is the self. So long as duality persists, the Guru is necessary.

Bhagwan Sri Ramana Maharshi says, "So long as you think you are the individual you believe in God. On worshipping God, God appears to you as Guru. On serving Guru He manifests as the self. This is the rationale; hence there is no difference between God, Guru and Self".

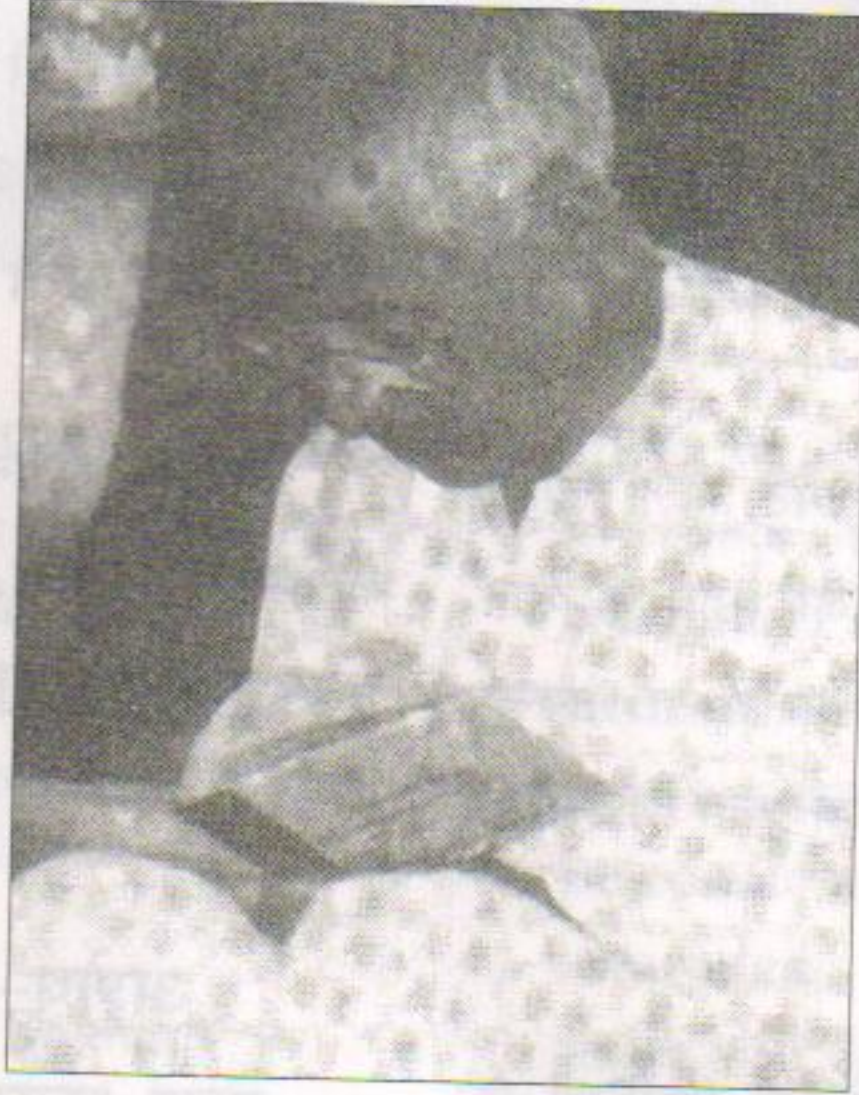
Ishvaro gururatmeti murti
bheda vibhagine / Vyomarad
vyapta dehaya Dakshinamurtaye
namah"

In India all through the ages there has never been a dearth of genuine teachings, or for that matter any lack of compassionate teachers. We are thus proud to possess the most authentic collections of teachings in the form of Vedas, Upanishads and Epics. Especially, the Bhagvad Gita is recognised as the spiritual treatise par excellence, all over the world.

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



समावेशात्मक भक्ति का रस-स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ “शिवस्तोत्रावली”। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तात्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तात्रों को गा-गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव-विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम शृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतर्दृष्टिपूर्ण व्याख्या।

भक्तिविलास नामक तीसरा स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम ‘प्रणयप्रसाद’ भी है। भक्ति योग में एकाग्र भक्ति की अत्यन्त गहरी एवं अन्तर्लीन समावेशमयी अवस्था को प्रणय कहा जाता है। ‘प्रसाद’ शब्द ईश्वरीय अनुग्रह को द्योतित करता है। फलतः प्रणयभक्ति के द्वारा परमेश्वर अति अल्पकाल में ही संतुष्ट होकर भक्तजनों पर अनुकम्पा की वर्षा करते हैं। उसी अवस्था को प्रणय-प्रसाद कहते हैं।

सदसत्त्वेन भावानां युक्ता या द्वितीय गतिः।

तामुल्लङ्घ्य तृतीयस्मै नमः श्रचत्रय शम्भवे॥१॥

अन्वयः सदसत्त्वेन भावानां या द्वितीय गतिः युक्ता ताम् उल्लङ्घ्य तृतीयस्मै चित्रय शम्भवे नमः।

सदसत्त्वेन- सत् और असत्, इस दृष्टि से, भावानां-(सांसारिक) वस्तुओं की, या-जो, द्वितीय-दो प्रकार की, गतिः-गति (अर्थात् स्थिति), युक्ता-उचित रूप से देखी जाती है, ताम्-उस (द्विविधा गति) को, उल्लङ्घ्य-छोड़कर (जो), तृतीयस्मै-तीसरी (गति) है, उस, चित्रय-आश्चर्य स्वरूप (अथवा जगत् के चित्र-स्वरूप), शम्भवे-शिव जी महाराज को, नमः-नमस्कार हो।

(हे मुग्धाकारी शिव!) सांसारिक पदार्थों की जो यह ‘सत्’-अर्थात् भावरूप और ‘असत्’ अर्थात् अभावरूप दो

अवस्थाएँ देखने में आती हैं वे युक्तियुक्त हैं, परन्तु आप तो इन दोनों की अवस्थाओं का उल्लंघन करके किसी तीसरी अवर्णनीय गति पर विराजमान हैं, अतः आप अतिविचित्र रूपवाले शम्भू महाराज को प्रणाम हो।

भाव-संसार के सारे जड़चेतनमय पदार्थों को भाव इसलिए कहते हैं कि वे 'भावनीय'-अर्थात् चेतन प्रमाताओं के द्वारा अपने विचारानुसार अलग-अलग रूपों में व्यवस्थित किए जाने के योग्य होते हैं। भाव दो प्रकार के होते हैं-

1. ऐसे पदार्थ जिनका कोई ठोस रूप हो जैसे घट, पट, नील इत्यादि, और 2. जिनका कोई ठोस आकार-प्रकार न हो जैसे साँप के कान, आकाश के फूल इत्यादि। इन्हीं को क्रमशः सत्-पदार्थ या भावरूप पदार्थ, और असत्-पदार्थ या अभाव रूप पदार्थ कहा जाता है। इसलिए भावों का यह वर्गीकरण युक्तियुक्त ही है।

तृतीयस्मै-सत् एवं असत् इन दोनों लोकोचित स्थितियों को लांघकर 'तीसरी'-अर्थात् अवर्णनीय एवं 'तीसरी' इस संख्या से ही वाच्य लोकोत्तर स्थिति। इसको परमात्म-स्थिति भी कहते हैं जो कि उच्चकोटि के भक्तजनों के द्वारा समावेशदशा में ही स्वसंवेदन वेद्य है।

विचित्र-अनाख्य होने के कारण आश्चर्यमय अथवा जगत्-चित्र के स्वरूप वाले शम्भू महाराज। आश्चर्यकारी इसलिए कि भगवान् शिव एक साथ ही-1. अलग अलग सत् एवं असत्, 2. इकट्ठे दोनों सदसत्, 3. दोनों के तटस्थ, न सत् और न असत्, और 4. दोनों को अतिक्रमण करके अवर्णनीय-इन रूपों में रममाण रहने के कारण विचित्र शिव को प्रणाम हो।

आसुरर्षिजनपादस्मिन्नस्वतन्त्रे तगत्रये।

स्वतन्त्रास्ते स्वतन्त्रस्य ये तवैवानुजीविनः॥२॥

अन्वयः (प्रभो) अस्मिन् अस्वतन्त्रे जगत्रये आसुरर्षिजनात् ते एवं स्वतन्त्राः ये स्वतन्त्रस्य तव अनुजीविनः (स्युः)।

(प्रभो-हे स्वामी!), अस्मिन्-इस, अस्वतन्त्रे-परातन्त्र, जगत्रये-त्रिलोकी में, आसुरर्षिजनात्-(मरीचि अथवा नारद आदि) देवर्षि-जनों से लेकर, ते-वे (लोग), एव-ही, स्वतन्त्रताः-स्वतन्त्र

होते हैं, ये-जो, स्वतन्त्रस्य-(पूर्ण रूप में) स्वतन्त्र, तव-आप के, अनुजीविनः-सेवक अर्थात् भक्त, (स्युः-हों)।

(हे स्वतन्त्र स्वामी!) निजी (स्वाभाविक) स्वातन्त्र्य से रहित तीनों लोकों में, (नारद) इत्यादि देवर्षियों से लेकर समूचे मानव समाज में से केवल वे ही (भक्तजन) यथार्थरूप में स्वतन्त्र हैं जो केवल आप पूर्वस्वतन्त्र परमेश्वर की सेवा-टहल (दासभाव) करने में जुटे रहते हैं।

संकेत-प्राचीन लोकपरंपरा के अनुसार सनक, सनन्दन, सनातन, सनत्कुमार, कपिल, आसुरी, वोढा, पञ्चशिख, मरीचि, अत्रि, अङ्गिरा, पुलह, पुलस्त्य, भृगु, क्रतु, प्रचेता, वसिष्ठ और नारद-ये देवर्षि माने जाते हैं।

अशेष- विश्वखचित-भवद्वपुःस्मृतिः।

येषां भवरुजामेकं भेषजं ते सुखासिनः॥३॥

अन्वयः-अशेषविश्वखचितभवद्वपुःस्मृतिःभवरुजाम् एकम् भेषजं येषां ते सुखासिनः।

अशेषः-(इस) सारे, विश्व-जगत् से, खचित-परिपूर्ण बने हुए, भवद्-आपके, वपुः-चित्स्वरूप को, अनुस्मृतिः-बार बार होने वाला (स्वात्मतावेश रूपी) स्मरण, भव-संसार के, रुजाम्-रोगों की, एकम्-अद्वितीय, भेषजं-औषधि (है), येषां-(यह) जिनको (प्राप्त होती है), ते-वे (लोग ही), सुखासिनः-स्वात्म-सुख में रमते हैं॥

(हे सदासुखी प्रभु!) जिन लोगों को, सारे विश्व की विचित्रताओं से जड़े हुए आपके स्वरूप का एकतान अनुसंधान करते रहने के रूपवाली, सांसारिक दुःख-दर्दों को मिटाने की एक ही औषधि उपलब्ध हुई है, केवल वे ही (भक्तजन) सदासुखी हैं।

सितातपत्रं यस्येन्दुः स्वप्रभपरिपूरितः।

चामरं स्वर्धुनीस्रोतः स एकः परमेश्वरः॥४॥

अन्वयः-स्वप्रभापरिपूरितःइन्दुःयस्य सितआतपत्रं (च) स्वर्धुनीस्रोतः (यस्य) चामरं से एकः परमेश्वरः।



स्वप्रभा-अपने चित्रकाश से, परिपूरित:-परिपूर्ण बनाया गया, इन्दु:- (प्रेमय रूपी) चन्द्रमा, यस्य-जिस (प्रभु) का, सित-शुभ्र, आतपत्रं-छाता है, (च-और), स्वर्धुनी-स्रोत:- (मध्य-शक्ति रूपिणी) गंगा जी का प्रवाह, (यस्य-जिस का), चामरं-चामर है, स एक:-वही एक (अर्थात् अद्वितीय), परमेश्वर:-महान् ईश्वर है।

(हे महिमामय ईश्वर!) निजी चित्-प्रकाश की छटा से परिपूर्ण कलाओं से बनाया गया 'इन्दु:-' अर्थात् प्रमेय-प्रप श्ररूपी चन्द्रमा जिसका श्वेत छत्र है, और 'स्वर्धुनीस्रोत:-' अर्थात् मध्यनाडी में संचार करने वाली शक्तिरूपिणी गंगा का प्रवाह जिसका चामर है, केवल वही अतिशयशाली परमेश्वर है।

प्रकाशां शीतलामेकां शुद्धां

शशिकलामिव।

दृशं वितर मे नाथ

कामप्यमृतवाहिनीम्॥५॥

अन्वयः नाथ! शशिकलामिव प्रकाशां शीतलां शुद्धाम् अमृतवाहिनीम् कामपि एकां दृशं मे वितर।

नाथ-हे स्वामी!, शशि-चन्द्रमा की, कलामिव-(अमृत-वर्षिणी) कला जैसी, प्रकाशां-अति प्रकट, शीतलां-शीतल (अर्थात् सन्तापों को हरने वाली), शुद्धाम्-अत्यन्त निर्मल, अमृत-परम-अमृत को, वाहिनीम्-धारण करने वाली, कामपि-एक अनूठी (तथा), एकां-अद्वितीय, दृशं-(अनुग्रह-प्रदा) दृष्टि, मे-मुझ पर, वितर-डाल दीजिए॥

हे नाथ! ईश्वरीय प्रकाशमयी (चन्द्रपक्ष में

रात में प्रकाश बिखेरने वाली), संताप का शमन करने वाली (चन्द्रपक्ष में शीतल), दुविधारहित (चन्द्रपक्ष में निर्मल), और शक्तिपातरूपी अमृत की वर्षा करने वाली (चन्द्रपक्ष में अमृतबिन्दुओं के समान ओस के बिन्दुओं को बरसाने वाली)-इस प्रकार चन्द्रमा की कला जैसी कोई अपूर्व दृष्टि मुझ पर एक ही बार डालिए।

त्वच्चिदानन्दजलधेश्च्युताः संवित्तिविप्रुषः।

इमाः कथं मे भगवन्नामृतास्वादसुन्दराः॥६॥

अन्वयः-भगवन् त्वत् चिदानन्द जलधेः च्युताः इमाः संवित्ति विप्रुषः मे अमृत आस्वाद-सुन्दराः कथं न (भवन्ति)।

भगवन्-हे भगवान्!, त्वत्-आप, चिदानन्द-चिदानन्द रूपी, जलधेः-समुद्र से, च्युताः-निकली हुई, इमाः-ये, संवित्ति-(नील सुखादि रूपी) ज्ञान की, विप्रुषः-बूंदें, मे-मेरे लिए, अमृत-परमानन्द-अमृत के, आस्वाद-चमत्कार से, सुन्दराः-सुशोभित, कथं न (भवन्ति)-क्या नहीं होती हैं?(अर्थात् अवश्य होती हैं)।

हे भगवान्! आप चिदानन्दमय सागर से उठे हुए 'ये'-अर्थात् पग-पग पर प्रमाताओं के अनुभव का विषय बनने वाले, 'संवित्तियों'-अर्थात् घट, पट, नील, सुख इत्यादि प्रमेयज्ञानों की छींटे मेरे लिए अमृत के ही स्वादवाले और रुचिकर क्यों न बनें?अर्थात् अवश्य बन ही जाते हैं।

तात्पर्य-सब लोग जानते हैं कि अमृत का उद्भव सागर से ही हुआ है, अतः परमात्मरूपी चिदानन्दसागर का अमृतमय होना स्वाभाविक है। नील-सुख आदि प्रमेयज्ञान उसी अमृतसागर की छींटे हैं। सागर में जैसा आस्वाद हो बूंद में भी वैसा ही होना आवश्यक है। फलतः सच्चे भक्तजनों के लिए सारे प्रमेयपदार्थ दुःखमय नहीं, प्रत्युत सुखमय ही होते हैं। सच्चे भक्तों को उनसे चिदानन्द भाव की ही उपलब्धि हो जाती है। उनके लिए कोई भी विषय हेय नहीं होता है। उनकी अन्तर्दृष्टि में शिवभाव और संसारभाव में रंचमात्र भी अन्तर नहीं रह जाता है।

त्वयि रागरसे नाथ न मग्नं हृदयं प्रभो।

येषामहृदया एव तेऽवज्ञास्पदमीदृशाः॥७॥

अन्वयः-नाथ! प्रभो! येषां हृदयं त्वयि रागरसे न मग्नं ईदृशाः अहृदयाः ते अवज्ञा आस्पदम् एव (भवन्ति)।

नाथ-हे स्वामी!, प्रभो-हे प्रभु!, येषां-जिनका, हृदयं-हृदय, त्वयि-आप के, राग-रसे-भक्ति-रस में, न-नहीं, मग्नं-डूबा, ईदृशाः-ऐसे, अहृदयाः-(प्रेम-रस-रहित कच्चे), ते-वे लोग, अवज्ञा-अवहेलना (अर्थात् अपमान के), आस्पदम्-स्थान (अर्थात् पात्र), एव-ही, (भवन्ति-होते हैं)।

हे प्रभु! जिन लोगों का हृदय आपके प्रति सच्चे अनुरागपूर्ण रसप्रवाह (भक्तिरस) में न डूबा हो, वे निस्संशय रसिक हृदय से हीन जन ही होते हैं और ऐसी अवस्था में डूबते-उतराते हुए केवल तिरस्कार के पात्र बने रहते हैं।

प्रभुणा भवता यस्य जातं हृदयमेलनम्।

प्राभवीणां विभूतीनां परमेकः स भाजनम्॥८॥

अन्वयः-भवता प्रभुणा यस्य हृदयमेलनं जातं परम् सः एकः प्राभवीणां विभूतीनां भाजनं (अस्ति)।

भवता-आप, प्रभुणा-प्रभु के साथ, यस्य-जिस (जीव) के, हृदय-हृदय का, मेलनं-मेल, जातं-हुआ हो, परम्-केवल, सः-वह, एकः-एक (ही), प्राभवीणां-प्रभु की, विभूतीनां-विभूतियों का, भाजनं-पात्र, (अस्ति-होता है)।

(हे सौन्दर्य के सागर!) जिस पुरुष का हृदय आप (अति उत्कृष्ट) प्रभु के साथ मिल गया हो, केवल वही (भक्तवर) आपकी ईश्वरीय विभूतियों का पात्र बना होता है।

हर्षाणामथ शोकानां सर्वेषां प्लावकः समम्।

भवद्भ्यानामृतापूरो निम्नानिम्नभुवामिव॥९॥

अन्वयः-(प्रभो)भवद्भ्यानामृतापूरः सर्वेषां हर्षाणाम् अथ शोकानां निम्नानिम्नभुवामिव समं प्लावकः (भवति)।

(प्रभो-हे प्रभु!), भवद्-आपके, ध्यानामृत-ध्यान रूपी अमृत का, आपूर:-प्रवाह, सर्वेषां-सभी, हर्षाणाम्-हर्षों, अथ-तथा, शोकानां-शोकों का, निम्न-नीची, अनिम्न-ऊँची, भुवामिव-भूमियों की तरह, समं-एक साथ, प्लावक:-बहाने वाला (अर्थात् नष्ट करने वाला), (भवति-होता है)।

(हे अमृतेश्वर!) जिसप्रकार 'आ-पूर'-अर्थात् चारों ओर से उमड़ती हुई बाढ़ ऊबड़-खाबड़ स्थलों को जल में डुबोकर सपाट रूप देती है, उसी प्रकार आपके ध्यानरूपी अमृतप्रवाह की बाढ़ सारे हर्षों और शोकों को अपने में डुबोकर समरस (पूर्ण चिदानन्दमय) बना देती है।

केव न स्यादशा तेषां सुखसम्भारनिर्भरा।

येषामात्माधिकेनेश न क्वापि विरहस्त्वया॥१०॥

अन्वय:-ईश तेषां का इव दशा सुख-संभार निर्भरा न स्यात् येषाम् आत्मधिकेन त्वया (सह) क्वापि विरहः न (भवति)।

ईश-हे ईश्वर!, तेषां-उन (भक्तजनों) की, का इव-भला कौन सी, दशा-दशा, सुख-संभार-सुख के भंडार से, निर्भरा-परिपूर्ण, न-नहीं, स्यात्-होती, येषाम्-जिन का, आत्म-(अपनी) आत्मा से, अधिकेन-अधिक (अर्थात् प्रिय), त्वया-आपके, (सह-साथ), क्वापि-किसी अवस्था में भी, विरहः-वियोग, न (भवति)-नहीं होता।

हे ईश्वर! जिन (भक्तवरो) को, अपनी आत्मा से भी बढ़कर प्रिय लगने वाले, आप (परम-आत्मा) के साथ किसी भी अवस्था में विछोह नहीं होने पाता है, उनको भला 'सुख-संभार'-अर्थात् सर्वतोमुखी आनन्दमयता से भरित, कौन सी दशा (भोगरूपिणी या मोक्षरूपिणी) उपलब्ध नहीं होता है?(तात्पर्य यह है कि सारा सुखसंभार उनके तलवे चाटता रहता है)।

गर्जामि बत नृत्यामि पूर्णा मम मनोरथाः।

स्वामी ममैष घटितो यत्त्वमत्यन्तरोचनः॥११॥

अन्वय:-यत् एषः त्वं मम अत्यन्तरोचनः स्वामी घटितः (तर्हि) मम मनोरथाः पूर्णाः (इत्येवमहं) गर्जामि बत नृत्यामि।

(हे मेरे प्रिय स्वामी!) यह जो (अनूठी) घटना घटी कि (समावेश की अवस्था में) मुझे आप अत्यन्त मनभावन स्वामी के साथ अवर्णनीय मिलन हो गया, उसी से मेरी सारी मनोकामनाएँ पूरी हो गई और मैं उस मस्ती में झूमता हुआ चिल्ला रहा हूँ और नाच रहा हूँ।

नान्यद्वेद्यं क्रिया यत्र नान्यो योगो विदा च यत्।

ज्ञानं स्यात् किन्तु विश्वैकपूर्णा चित्त्वं विजृम्भते॥१२॥

अन्वय:-यत्र अन्यत् वेद्यं न अन्या क्रिया न अन्यः योग न (अन्या) विदा च न किन्तु यत् ज्ञानं स्यात् (तत्) विश्वैक-पूर्णा (तदेव) चित्त्वं विजृम्भते।

यत्र-जिस (आप जैसे स्वामी के होने की) दशा में, अन्यत्-और कोई, वेद्यं-जानने योग्य (तत्त्व), न-नहीं, अन्या-और कोई, क्रिया-(करने योग्य) क्रिया, न-नहीं, अन्यः-और कोई, योगः-योग-साधना, न-नहीं, (अन्या-और कोई), विदा च-संवित् भी, न-नहीं, किन्तु-किन्तु (केवल), यत्-जो, ज्ञानं-(पारमार्थिक) ज्ञान, स्यात्-हो सकता है, (तत्-वही), वि श्व-भेदप्रथा को (जलाने के लिए), एक-पूर्णा-एक पूर्णाहुति है, (तदेव-और वहीं), चित्त्वं-चित्-तत्त्व, विजृम्भते-विकसित होता है।

(आप जैसे मनचाहे स्वामी के साथ मिलन होने पर) अब मेरे लिए और कुछ जानने के योग्य न रहा, कोई इतिकर्तव्यता शेष न रही, कोई दूसरा योगसाधन अपनाने की मजबूरी न रही, और तो और कोई संवित् न रही जिसको पूर्णज्ञान का नाम दूँ, चारों ओर केवल समूची विश्वमयता की एक ही पूर्णाहुति के रूपवाली चित्ता (चित्-प्रकाश) हुलस रही है।

दुर्जयानामनन्तानां दुःखानां सहसैव ते।

हस्तात्पलायिता येषां वाचि शश्वच्छिवध्वनिः॥१३॥

अन्वय:- (प्रभो) दुर्जयानाम् अनन्तानां दुःखानां हस्तात् ते सहसैव

पलायिताः येषां वाचि शब्धध्वनिः (वर्तते)।

(प्रभो-हे प्रभ! दुर्जयानाम्-जिनको जीतना कठिन है, ऐसे, अनन्तानां-अनन्त, दुःखानां-दुःखों के, हस्तात्-हाथ से, ते-वे (जन), सहसैव-एकाएक ही, पलायिताः-भाग निकले हैं, येषां-जिनकी, वाचि-वाणी में, शाश्वत निरन्तर ही, शिव-शिव की, ध्वनिः-गूंज, वर्तते-रहती है)।

(हे त्रिनयन देव!) जिन भक्तजनों की जीभ पर निरन्तर शिवनाम की धुन लगी रहती है, वे लोग अनगिणत और अतिकष्ट से जीते जीने के योग्य दुःखों के चंगुल से एकदम छूट जाते हैं।

उत्तमः पुरुषोऽन्योऽस्ति युष्मच्छेषविशेषितः।

त्वं महापुरुषस्त्वेको निःशेषपुरुषाश्रयः॥१४॥

अन्वयः- (प्रभो) युष्मदशेषविशेषितः उत्तमः पुरुषः अन्यः अस्ति त्वं तु निःशेषपुरुषाश्रयः एकः महापुरुष।

(प्रभो-हे स्वामी!), युष्मद्-युष्मद् (शब्द) से (और), शेष-शेष (अर्थात् तद् शब्द) से, विशेषितः-विशेष रूपवाला, उत्तमः पुरुषः-उत्तम पुरुष (अस्मद् शब्द), अन्यः-(कोई) विरला ही, अस्ति-है, त्वं तु-(पर) आप तो, निःशेष-सभी (अर्थात् तीनों), पुरुषों के, आश्रयः-आधार, एकः-एक ही (अर्थात् अद्वितीय), महापुरुषः-महापुरुष (हैं)।

(हे महापुरुष!) 'युष्मत्'-अर्थात् मध्यमपुरुष और 'शेष'-अर्थात् प्रथम पुरुष-दोनों से अतिशयशाली उत्तम पुरुष कोई विरला ही होता है, परन्तु इसके भी प्रतिकूल आप तीनों ही पुरुषों के मूलाधार होने के कारण सब से अतिशयशाली और 'एकले'-अद्वितीय महापुरुष कहलाए जाते हैं।

संकेत-व्याकरण प्रक्रिया के अनुसार उत्तमपुरुष, मध्यम-पुरुष और प्रथम पुरुष ये तीन प्ररूष हैं। शैवी त्रिकप्रक्रिया में ये क्रमशः शिव, शक्ति और नर इस त्रिक के प्रतीक माने जाते हैं। साथ ही व्याकरण प्रक्रिया के एकवचन, द्विवचन और बहुवचन ये तीन भी शैवी

त्रिकप्रक्रिया में क्रमशः शिव, शक्ति और नर इस त्रिक का प्रतिनिधित्व करते हैं-जैसा कि निम्नलिखित तालिका में दिखाया जा रहा है:-

त्रिक तालिका

	शिव	शक्ति	नर	
शिव	अहम्	आवाम्	वयम्	उत्तम पुरुष
शक्ति	त्वम्	युवाम्	यूयम्	मध्यम पुरुष
नर	सः	तौ	ते	प्रथम पुरुष

तालिका में दर्शाया गया सारा विस्तार शिव का बहिर्मुखीन प्रसार या सृष्टिक्रम है।

संहारक्रम में यह सारा विस्तार धीरे-धीरे 'अहम्' इस उत्तम पुरुष एकवचनात्मक परिपूर्ण शिवभाव में ही सिमट जाता है क्योंकि यहीं सारे प्रसार-संहार का उद्गमस्थान एवं विश्रान्ति स्थान है। संहार के पहले स्तर पर बहुवचनात्मक नरभाव अर्थात् 'वयम् यूयम्, ते' इनमें क्रमशः संहत हो जाते हैं। दूसरे चरण पर ये नरभावों को गर्भ में लिए हुए शक्तिभाव अर्थात् 'आवाम्, युवाम्, तौ'-इनमें क्रमशः संहत हो जाते हैं। शेष बचे हुए 'अहम्, त्वम्, सः' में से भी 'सः' यह नरभाव पहले 'त्वम्' इस शक्तिभाव में और उपरान्त दोनों मिलकर 'अहम्'-इस सबके आधारभूत शिवभाव में ही संहत हो जाते हैं। इस प्रकार समूची विश्वमयता को स्वरूप में निहित रखकर नित्य वर्तमान रहने वाला 'अहम्'-यह स्वयंसिद्ध सद्भाव उत्तम पुरुष कहलाता है। इस उत्तम पुरुष का भी आश्रय बना हुआ तो मौलिक एवं सर्वोत्तीर्ण चिन्मय रूप है वही उत्पलदेव का प्रस्तुत मुक्तक में वर्णित महापुरुष है।

अधिक जानकारी के लिए प्रो. नीलकण्ठ गुर्दू के श्रीपरात्रिशिका भाषानुवाद के 119 से 125 तक के पृष्ठों का अध्ययन करें। यदि संभव हो सके तो निम्नलिखित शास्त्रवाक्य का भी परीक्षण करें-

'सर्वसंहारसंहारसंहारमपि संहरेत्।

सा शक्तिर्देवदेवस्याभिन्नरूपा शिवात्मिका॥' (तन्त्रालोक)

जयन्ति ते जगद्वन्द्या दासास्ते जगतां विभो।

संसारार्णव एवैष येषां क्रीडामहासरः॥१५॥

अन्वयः- जगतां विभो ते जगद्वन्द्याः ते दासाः जयन्ति येषा एषः संसार अर्णवः एव क्रीडामहासरः।

जगतां विभो-हे (सभी) भुवनों के स्वामी!, ते-वे, जगद्-जगत् में, वन्द्याः-पूजनीय, ते-आप के, दासाः-सेवक (अर्थात् भक्त), जयन्ति-धन्य हैं, येषां-जिनके लिए, एषः-यह (भयप्रद), संसार-संसार रूपी, अर्णवः एव-समुद्र ही, क्रीडा-क्रीडा अर्थात् मनोरंजन का (काम देने वाला), महा-एक बड़ा, सरः-सरोवर (है)।

हे जगत के स्वामी! सारा संसार जिनकी चरणवन्दना करता रहता है उन आपके दासजनों की जय-जयकार हो, उनके लिए तो यह सारा संसार की क्रीड़ा करने का महान् सरोवर है।

तात्पर्य-(क) सच्चे भक्तों के लिए यह दुःखमय समझा जाने वाला संसार भी सुखमय ही होता है क्योंकि उनको यह भी चिदानन्द का ही विस्तार दिखाई देता है।

(ख) -‘दीयते सर्वम् अस्मै इति दासः’-इस शास्त्रीय निर्वचन के अनुसार सच्चा दास वही कहलाता है जिसको स्वामी प्रसन्न होने पर आना सब कुछ देता है। भगवान् अपने दासों को अपना सब कुछ अर्थात् ईश्वरता ही सौंप देते हैं। स्मरण रहे शैवी पराभक्ति में दासभाव को विशेष महत्व दिया जाता है। उत्पलदेव जैसा कोई विरला ही व्यक्ति ‘दास’ नाम से अलंकृत किया जा सकता है।

आसतां तावदन्यानि दैन्यानीह भवज्जुषाम्।

त्वमेव प्रकटीभूया इत्यनेनैव लज्ज्यते॥१६॥

अन्वयः-इह भवज्जुषाम् तावत् अन्यानि दैन्यानि आसताम् त्वमेव प्रकटीभूयाः इति अनेनैव तैः लज्ज्यते।

इह-इस (भक्ति-मार्ग) में, भवत्-आप की, जुषाम्-भक्ति करने वालों की, तावत्-अभी, अन्यानि-और और, दैन्यानि-दीनताएं (अर्थात् अणिमा आदि संबन्धी प्रार्थनाएं), आसताम्-तो दूर रहें, त्वमेव-‘आप ही, प्रकटी-भूयाः-प्रकट हो जायें’, इति-इस प्रकार की, अनेनैव-इस (प्रार्थना) से ही, (तैः-वे)-लज्ज्यते-लजाते हैं (अर्थात् दूसरी दीनताओं की संभावना ही नहीं है)।

(हे देवाधिदेव!) आपके दासजनों की ‘दूसरी’-अर्थात् अणिमा आदि सिद्धियों का अधिगत करने की ‘दीनताएं’-अर्थात्

दीनता से भरी प्रार्थनाएं तो रहने ही दीजिए, वे तो आपसे-‘हे प्रभु आप स्वयं ही दर्शन दीजिए’-इतनी छोटी सी याचना करने पर भी लज्जित हो जाते हैं।

तात्पर्य-प्रस्तुत मुक्तक में स्तोत्रकार व्यंग्यरूप में परमात्मा के स्वरूपतः प्रकट होने की याचना कर रहे हैं। भगवान् का दर्शन मिलने की अवस्था में अणिमा आदि अवर सिद्धियां स्वयं ही उपलब्ध हो जाती हैं। उनको अधिगत करने के लिए अलग से दी प्रार्थनाएं करने की तनिक भी संभावना शेष नहीं रहती है।

मत्परं नास्ति तत्रापि जापकोऽस्मि तदैक्यतः।

तत्त्वेन जप इत्यक्षमालया दिशासि क्वचित्॥१७॥

अन्वयः-(शिव) मत्परं (अन्यद् उत्कृष्टं दैवतं) न अस्ति तत्रापि (अहं) जापकः अस्मि तत् ऐक्यतः तत्त्वेन जपः इति (त्वम्) क्वचित् अक्षमालया दिशासि।

(शिव-हे मंगल-स्वरूप ईश्वर!), मत्परं-‘मुझ से बढ़कर, (अन्यद्-और कोई) उत्कृष्ट (दैवत-देवता), न अस्ति-नहीं है, तत्रापि-फिर भी, (अहं-मैं), जापकः-अस्मि-जप करता हूँ, तत्-इसलिए, ऐक्यतः-एकीकरण द्वारा (साक्षात्कार करना ही), तत्त्वेन-तत्त्व-दृष्टि से, जपः-जप (है), इति (त्वम्-यही आप), क्वचित्-कहीं (अर्थात् किसी अपने चित्र में), अक्षमालया-रुद्राक्षमाला धारण करने से, दिशासि-उपदेश करते हैं।

(हे सौम्यमूर्ति शिव!) आप ‘किसी स्थान पर’-अर्थात् गौरीश्वर इत्यादि नामवाली अपनी किसी प्रतिकृति में, हाथ में जपमाला धारण किए रूप से (वस्तुतः) यह उपदेश देते हैं कि-‘यद्यपि मुझसे बढ़कर और कोई जप्य देवता नहीं है तो भी मैं जप करता रहता हूँ, तात्त्विक जप तो वहीं होता है जिसमें जप्य देवता और जपिया दोनों का (नीरक्षीरमय) ऐक्य हो जाए।

सतोऽवश्यं परमसत्सच्च तस्मात्परं प्रभो।

त्वं चासतस्सत श्रान्यस्तेनासि सदसन्मयः॥१८॥

अन्वयः-प्रभो असत् अवश्यं सतः परम् सत् च अस्मात् परम् (अस्ति)

त्वं च असतः सत्तश्च अन्यः तेन सदसन्मयः असि।

प्रभो-हे प्रभु!, असत्-असत् (अव्यक्त), अवश्यं-अवश्य ही, सतः-सत् (व्यक्त)से, परम्-भिन्न है, सत् च-और सत्, अस्मात्-उस से (अर्थात् असत् से), परम्(अस्ति)-भिन्न है, त्वं च-आप तो, असतः-असत्, सतश्च-और सत् (दोनों) से, अन्यः-न्यारे हैं, तेन-इसीलिए (आप), सदसन्मयः असि-सत्-स्वरूप और असत्-स्वरूप दोनों हैं।

हे प्रभु! अवश्य ही 'असत्'-अर्थात् आकाशपुष्प इत्यादि प्रकार का अभावरूप पदार्थवर्ग, 'सत्'-अर्थात् नील, घट, पट इत्यादि प्रकार के भावरूप पदार्थवर्ग से भिन्न है, और सत् पदार्थ से असत् पदार्थ नितरां भिन्न है, परन्तु आप सत् एवं असत् दोनों से न्यारे हैं, अतः आप 'सदसत्'-अर्थात् युगपत् ही सत् भी और असत् भी हैं।

संकेत-भगवान की सदसत्-रूपता का अभिप्राय इसी स्तोत्र से पहले मुक्तक की पादटिप्पणी में समझाया गया है।

सहस्रसूर्यकिरणाधिकशुद्धप्रकाशवान्।

अपि त्वं सर्वभुवनव्यापकोऽपि न दृश्यसे॥१६॥

अन्वयः-(प्रभो)सहस्र सूर्य किरण अधिक शुद्ध प्रकाशवान् अपि (च) सर्वभुवन-व्यापकः अपि त्वं न दृश्यसे।

(प्रभो-हे ईश्वर!), सहस्र-हजारों, सूर्य-सूर्यों की, किरण-किरणों से, अधिक-अधिक, शुद्ध-उज्ज्वल, प्रकाशवान्-प्रकाश वाले, अपि-होत हुए भी, (च-और), सर्व-सभी, भुवन-लोकों में, व्यापकः-व्यापक, अपि-होने पर भी, त्वं-आप, न दृश्यसे-दिखाई नहीं देते।

(हे निरंजन देव!) आप हजारों सूर्यों की किरणों से भी अधिक निर्मल आभावाले, और सारे भुवनों में व्यापक होने पर भी किसी को दिखाई नहीं दे रहे हैं।

जडे जगति चिद्रूपः किल वेद्येऽपि वेदकः।

विभुर्मित च येनासि तेन सर्वोत्तमो भवान्॥२०॥

अन्वयः-येन(त्वं) किल जडे जगति चिद्रूपः (असि) वेद्ये-अपि वेदकः (असि) मिते च विभुः असि तेन भवान् सर्वोत्तमः।

येन-चूँकि, (त्वं-आप), किल-सचमुच, जडे-जड, जगति-जगत् में, चिद्रूपः-चेतन-स्वरूप, (असि-हैं), वेद्ये-अपि-और जानने योग्य (तत्त्व के विषय) में, वेदकः-ज्ञान कराने वाले, (असि-हैं), मिते च-तथा ससीम में, विभुः-व्यापक, असि-हैं, तेन-इसलिए, भवान्-आप, सर्वोत्तमः-सबसे उत्तम हैं॥

(हे पुरुषोत्तम!) आप तो, निश्चय से, जड जगत् में भी चैतन्यमय प्रमाता, ज्ञेय विषयों के प्रपञ्च में भी ज्ञाता, और ससीमता में भी असीम व्यापकता के रूप में विराजमान हैं, अतः आप सबसे उत्तम पुरुष हैं।

अलमाक्रन्दितैरन्यैरियदेव पुरः प्रभोः।

तीव्र विरौमि यन्नाथ मुह्याम्येवं विदन्नपि॥२१॥

अन्वयः-नाथ! अन्यैः आक्रन्दितैः अलम् (अहं) इयत् एव प्रभोः पुरः तीव्रं विरौमि यत् एवं विदन् अपि मुह्यामि।

नाथ-हे स्वामी!, अन्यैः-और बातों के, आक्रन्दितैः-चिल्लाने से, अलम्-कोई लाभ नहीं, (अहं-मैं), इयत्-इतना, एव-ही, प्रभोः-प्रभु के, पुरः-सामने, तीव्रं-जोर से, विरौमि-चिल्ला कर कहता हूँ, यत्-कि, एवं-ऐसा, विदन्-जानते हुए, अपि-भी, मुह्यामि-मैं मोह में पड़ता हूँ।

हे नाथ! दूसरी बातों के विषय में जोर जोर से चिल्लाने-कलपने का कोई प्रयोजन नहीं है, मैं तो गला फाड़-फाड़कर आपसे केवल इतनी प्रार्थना कर रहा हूँ कि मैं यह सब कुछ जानते हुए भी मोह के दलदल में धंसता ही जा रहा हूँ।

संकेत-श्री क्षेमराजाचार्य के अनुसार इस मुक्तक के अंतिम चरण का तात्पर्य यह है कि-'मैं सर्वावेश अवस्था के तत्त्व से परिचित होने पर भी, व्युत्थानदशा की वशिता के कारण, सहसा समावेश की अवस्था में बेरोकटोक प्रवेश नहीं पा रहा हूँ।

काश्मीर अद्वैत शैव दर्शन में 'परा पूजा'

-डॉ. जागीर सिंह-

प्रत्येक जीव सुख चाहता है और तत्प्राप्ति के लिये तत्-तत् कार्य अथवा उपाय करता है। कोई भस्म रमाता है, तो कोई कष्टसाध्य योग साधना करता है, योगी ध्यान लगाता है, तो कोई दान, पुण्य, हवन, यज्ञादि शुभ कार्य करता है। विद्यार्थी का पढ़ना, व्यापारी का व्यापार करना, कृषक का खेतीबाड़ी करना, राजा का शासन करना अथवा शूरवीर का युद्ध करना आदि आदि अन्ततोगत्वा सुख प्राप्ति के लक्ष्य को ही दर्शाते हैं। परन्तु यह अभिलाषा मरुभूमि में मृगतृष्णा में जल के भ्रम की भाँति दुःख की उपलब्धि ही करवाती है। सन्त कबीर अनुसार “कस्तूरी मृग सुगन्धि की खोज में वन-वन भटकता हुआ कष्ट पाता है, जबकि वह उसकी नाभि में विद्यमान होती है। इसी प्रकार भगवान् सभी प्राणियों में आत्म रूप से अवस्थित हैं, परन्तु वे उसे अज्ञानवश जान नहीं पाते।” यही उनके दुःख का कारण बनता है। काश्मीर शैव दर्शन अनुसार “वास्तव में जीव परमानन्दधन शिवरूप ही होता है, परन्तु अज्ञान के कारण अपने यथार्थ रूप एवं सामर्थ्य को भूल जाता है। जैसे सिंह शावक भेड़ों के झुंड में रहकर और अपने को भेड़ समझ कर कष्ट कर पाता है, वैसे ही जीव मायावश अपने को तुच्छ, हीन और सीमित सामर्थ्य वाला समझकर सुख दुःख अनुभव करता है। शुभ-अशुभ कर्मों को करता है और उनके प्रभाववश शुभ-अशुभ योनियों एवं लोकों को प्राप्त करता है।” इस प्रकार आवागमन के भवचक्र में फंसा रहता है। सभी शास्त्रों, धर्मों एवं मतों

का लक्ष्य अपने-अपने दृष्टिकोण शिक्षा एवं उपायों के माध्यम से दुःखमय भवचक्र से छुटकारा दिलाना ही है। परमहंस रामकृष्ण अनुसार “सभी मत उस परमानन्द स्वरूप परमात्मा की प्राप्ति एवं दुःख की निवृत्ति के भिन्न-भिन्न मार्गमात्र हैं।” परन्तु उनमें उपदिष्ट तत्, तत्साधन, प्राणायाम, धारणा, ध्यान, समाधि, विविध पूजा-पाठ क्रम, तपादि कष्टसाध्य हैं।

अद्वैत शैव शास्त्रों में शाम्भव इत्यादि उपायों का महत्वपूर्ण वर्णन मिलता है, जो सहज साध्य माने जाते हैं। “वास्तव में समस्त उपायजाल माया क्षेत्रवर्ती होने से स्वयंप्रकाश शिव को प्रकाशित नहीं कर सकते, जैसे घटादि जड़ प्रकाश सूर्य को प्रकाशित नहीं कर सकते। श्रीविज्ञानभैरव अनुसार “आत्ममहेश्वर चैतन्य, स्वयंज्योतिरूप होने से सभी प्राणियों में लिंग, जाति, धर्म, देश, आकारादि के भेद से रहित समान रूप से विद्यमान है, इसलिए तन्मयरूप से सभी को भावित करने से सहज की भवचक्र पार किया जा सकता है। श्री स्वच्छन्द तन्त्र अनुसार “जो जीव स्वात्मा को भैरव (शिव) रूप से अनुभूत करता है, वह नित्य योगस्थ होता है और उसका कथन सत्य होता है। अतः “अपने स्वयंप्रकाश शिव स्वरूप का आवेश (समावेश) होने से तत्क्षण शिवरूपता की प्राप्ति हो जाती है। महामाहेश्वराचार्य शिरोमणि अभिवनगुप्त अनुसार प्राणयामादि कष्टसाध्य यौगिक क्रियाओं की अपेक्षा सहजसाध्य ‘परा पूजा’ द्वैतपरक पूज्य-पूजक भाव से सर्वथा सर्वोत्कृष्ट है एवं विधि विधान

के बोझ से रहित होने से सर्वजन सुलभ है। उनका मानना है कि भेदमयी पूजा में प्रायः ईश्वर के नामोच्चारण पर बल दिया जाता है, परन्तु परमेश्वर के तो अनन्त नाम हैं, जिन सभी का उच्चारण करने में जिह्वा पूर्णतः असमर्थ होती है। इसी प्रकार “भगवान् के अनेक रूप, रंग, आकार माने जाते हैं।” अतः स्पष्टतया मन भी उन सभी का स्मरण करने में श्रान्त हो जाता है। आत्मा परमेश्वर रूप होने से अरूप है, अतः उसका ध्यान कैसे सम्भव हो सकता है एवं उसके निर्गुण होने से उसका नाम भी क्या हो सकता है।”

इसी प्रकार उनके पूर्णरूप होने से उनका कहां आवाहन किया जा सकता है तथा सर्वाधार होने से उनको क्या आसन दिया जा सकता है? सर्वथा स्वच्छ होने से उन्हें क्या पाद्य व अर्घ्य दिया जा सकता है। शुद्धरूप उनको आचमन की क्या आवश्यकता है। “स्नान तो मलयुक्त का कराया जाता है, परन्तु वे निर्मलरूप हैं, अतः उनका स्नान कैसा? तथा विश्वोदर को कैसे वस्त्र-परिधान समर्पण? इसी प्रकार निर्लेप के लिये कैसी सुगन्धि एवं सौन्दर्यमूर्ति के लिये कैसे आभूषण?” “निरालम्ब के लिये उपवीत की क्या आवश्यकता तथा वासनारहित के लिये पुष्पों का क्या प्रयोजन? अप्राण के लिये कैसा छूप तथा चक्षुरहित को दीपक दर्शन कराने का प्रयोजन?” “नित्यतृप्त एवं व्यापक के लिये कैसा नैवेद्य तथा ताम्बूल?” इसी प्रकार “स्वयंप्रकाशमान् व्यापक के लिये नीराजन प्रक्रिया तथा वेदवाणी से भी सर्वथा अवेद्य के लिये स्तोत्र का विधान कैसा?” “अन्तः

बाह्य सर्वत्र सर्वथा परिपूर्ण के लिये उद्वासन कैसे सम्भव हो सकता है तथा भेदहीन विश्वत्र के लिये हवन कैसे सम्भव है? पूर्ण को दक्षिणा क्या दी जा सकती है और नित्यतृप्त का तर्पण कैसे हो सकता है? इसी प्रकार व्यपाक का विसर्जन कहाँ तथा अप्रत्यक्ष से क्षमा प्रार्थना कैसे हो सकती है?" इस प्रकार अभिनवगुप्त ने द्वैतपरक पूजा विधान को आत्म परमेश्वर की अभिव्यक्ति में पूर्णतः असमर्थ बतलाकर 'परा पूजा' की महत्ता का प्रतिपादन किया है, जिसमें किसी ब्राह्म्य पुष्पादि सामग्री व साधना-प्रक्रिया की "सभी अवस्थाओं में सर्वेश आत्मपरमेश्वर में ऐक्य बुद्धि से मन का निवेश करने से दुःख निवृत्ति होकर शिवत्व की प्राप्ति हो जाती है। आत्मस्वरूप का यथार्थ स्मरण होने लगता है।" उत्पलदेवाचार्य ने भी शिवस्तोत्रावली में कहा है कि "ईश्वर ही सब की आत्मा है और सभी प्राणी अपनी आत्मा से प्रेम करते हैं। इस

प्रकार जो प्राणी ऐसी स्वभावसिद्ध अद्वैत पूजा (परा भक्ति) को जानता है, वह भवचक्र विजयी हो जाता है।" उनका कहना है कि "बिना किसी ध्यान, जपादि के तथा बिना किसी विधि विधान के स्वयमेव जिस साधक को आत्मशिव स्वरूप की अनुभूति हो जाती है, वह सर्वथा वन्दनीय एवं सर्वोत्कृष्ट होता है।" इसी प्रकार भगवान् भैरव ने भगवती भैरवी से परमपद की प्राप्ति के लिये इस अनुपायरूप 'परा पूजा' का उपदेश दिया है, जिसके अनुसार "न ऊर्ध्व, न अधः और न ही मध्य में ध्यान लगाने की आवश्यकता है और नही अग्र, पृष्ठ अथवा उभय भागों में ही। न तो शरीर के अन्तर्गत और न ही बाह्य कहीं भावना करने की ज़रूरत है। न आकाश में लक्ष्य बांधने अथवा न ही अधः (पृथिवी आदि में) दृष्टि निविष्ट करनी चाहिए। न ही चक्षुओं के उन्मीलन अथवा निमीलन या दृष्टि बन्धन की आवश्यकता है। इसी प्रकार न ही अवलम्ब, निरालम्ब, सालम्ब भावना की

ज़रूरत है। न ही इन्द्रिय पृथिवी आदि भूत अथवा शब्दादि तन्मात्रों में भावना की आवश्यकता है, अपितु सब छोड़कर केवल तन्मय (शिवमय) होने की आवश्यकता है।"

श्री विज्ञानभैरव में भी यही तथ्य सत्यापित किया गया है कि "समस्त विश्व अथवा देह को चिन्मय भाविक करने से निर्विकल्प भाव (मन) एकदम परमोद्भव अर्थात् परमार्थसत्ता का अनुभव होने लगता है।" महेश्वरानन्द भी महार्थमञ्जरी में "निजबल निमीलन को ही परा पूजा बतलाते हैं।" इसीलिए विज्ञान भैरव में शिव द्वारा शक्ति से पूजा का रहस्य अथवा सारतत्त्व अभिव्यक्त करते हुए कहा गया है कि "महाकाशरूपी परचित्प्रकाश में श्रद्धापूर्वक जो विश्रान्ति होती है, वही यथार्थ (परा) पूजा है, बाह्य सामग्री पुष्पादि द्वारा सम्पन्न की जाने वाली नहीं।"

1. "कस्तूरी कुण्डलि बसे, मृग ढूँढ़े वन माहि।
तैसे घटि घटि राम है, बन्दा सूझे नाहि॥"
- कबीर ग्रन्थावली
2. "यदविद्यावृत्ततया विकल्पविधियोगतः।
शिवादीनैव झटिति समुद्भावयतेऽखिलान्॥"
ततः शुभाशुभा भावा लक्ष्यन्ते तद्वशत्त्वतः।
अशुभेभ्यश्च भावेभ्यः परं दुःखं प्रजायते॥"
- श्री कालिकाक्रमे
3. "नाना मत, नाना पथ।"
- श्री रामकृष्ण परमहंस लीला प्रसंग
4. "उपायजाले न शिव प्रकाशयेद, घटेन कि भाति
सहस्रदीधितिः। विवेचयन्ति तन्मुदरदर्शनः, स्वयंप्रकाशं
शिवमाविशेक्षणात्॥"
-तं.आ.वि. आह. 2, पृ. 3
5. "चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्।
प्रवश्च तन्मयं यवं भावयव भनजिज्जय॥"
वि.भै.श्लो. 100
6. "आत्मनो भैरवं रूपं भावयेद्यस्तु पुरुषः।
तस्य मन्त्राः प्रसिद्धयन्ति नित्ययुक्तस्य सुन्दरि॥"
-स्व.तं.
- 7.(क) "उपायैर्न शिवो भाति भान्ति तै तत्प्रसादतः।"
-तं.आ., पृ. 9
(ख) विवेचयन्ति तन्मुदरदर्शनः स्वयंप्रकाशं शिवमाविशेक्षणात्"
-त.भा.वि.आह. 2, पृ. 3
8. "प्रपञ्चीतीर्णरूपाय नमस्ते विश्वमूर्तये।

- सदानन्दप्रकाशाय स्वात्मनेऽनन्तशक्तये॥"
-महा.उप.वि., 1
9. "जिह्वा श्रान्ता भवन्नामि मनः श्रान्तं भवत्समृतौ।
अरूपस्य कुतोऽध्यानं निर्गुणस्य च नाम किम्॥"
-तदेव, 12
10. "पूर्णस्यावाहनं कत्र सर्वाधारस्य चासनम्।
स्वच्छस्य पाद्यमर्घ्यञ्च शुद्धस्याचमनं कुतः॥"
-महा.उप.वि., 13
11. "निर्मलस्य कुतः स्नानं वस्त्रं विश्वोदरस्य च।
निलेपस्य कुतो गन्धो रम्यस्याभरणं कुतः॥"
तदेव, 14
12. "निरालम्बस्योपवीतं पुष्पं निर्वासनस्य च।
अप्राणस्य कुतो धूपश्चक्षुहीनस्य दीपकः॥"
-तदेव, 15
13. "नित्यतृप्तस्य नैवेद्य ताम्बूलं च कुतो विभोः।
प्रदक्षिणमनन्तस्याऽद्वितीयस्य कुतो नतिः॥"
-तदेव, 16
14. "स्वयंप्रकाशमानस्य कुतो नीराजनं विभोः।
वेदवाचामवेद्यस्य कुतः स्तोत्रं विधीयते॥"
-तदेव, 17
15. अन्तर्धर्हिश्च पूर्णस्य कथमुदायतं भवेत्।
भेदहीनस्य विश्वत्र कथं च हवनं भवेत्॥"
-तदेव, 18
16. "पूर्णस्य दक्षिणा कुत्र नित्यतृप्तस्य तर्पणम्।
विसर्जनं व्यापकस्याऽप्रत्यक्षस्य क्षमापणम्॥"

17. "एवमेव परा पूजा सर्वोवस्थासु सर्वदा।
ऐक्यबुद्ध्या तु सर्वेशे मनो देवे नियोजयेत्॥"
-महा.उप.वि., 20
18. "त्वमेवात्मेश सर्वस्य सर्वेशचात्मनि समवान्।
इति स्वभावसिद्धां त्वद्भक्तिं जानञ्जयेज्जनः॥"
-शि.स्तो., 1/7
19. "मध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम्।
एवमेव शिवाभसस्तं नमो भक्तिशालिनम्॥"
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गुरुदेव की सेवा और सान्निध्य के वै क्षण

-राजदुलारी कोल-

गतांक से आगे.....

गुरुदेव ईश्वर स्वरूप स्वामी लक्ष्मणजू के पठानकोट में हमारे नव-निर्मित घर में पधारने के प्रसंग की गतांक में प्रस्तुत कड़ी से आगे का वर्णन प्रस्तुत है। हम उनका स्मरण प्रक्षालन करके चरणामृत ले चुके थे। अगले दिन वे यज्ञस्थली पर आए और अपना आसन ग्रहण किया। ज्योतिषी प्रेमनाथ जी शास्त्री ने उनका स्वागत गुरुवंदना के श्लोकों से किया। शिवस्वरूप गुरुदेव ने शिव स्वाहाकार का उच्चार आरंभ किया। प्रज्वलित यज्ञाग्नि की लपटें ऊंची उठी और वातावरण दिव्य हो उठा। शिवमहिमा स्तोत्र के श्लोकों का पाठ होने लगा। शास्त्री जी ने 'रथाक्षोणीयन्ता शत द्यूतिरगेन्द्रो धनुरथो' से आरम्भ होने वाले श्लोक की व्याख्या की तो गुरुदेव ने साधुवाद दिया। शक्ति स्वाहाकार से पहले दूधवाली की मीठी चाय और शक्करपारे लिए गए। स्वाहाकार के प्रारंभ के समय मैं रसोईघर में थी। मुझे चवस्तवी की प्रति लेकर आने और उसके श्लोकों का सस्वर पाठ करने का आदेश हुआ। मेरे लिए यह अग्नि परीक्षा के समान था, जिसमें शायद मैं खरी उतरी। गुरुदेव मुस्करा दिए और मुझे प्रोत्साहित करते रहे।

पूर्णाहुति का समय आया तो सभी भक्तगण स्वामी जी के सामने उपस्थित हुए। मधुर मंत्रोच्चार के साथ यज्ञाग्नि की उठती लपटों में अंतिम आहुति दी गई, शांति पाठ हुआ। फिर स्वामी जी को परोसने के बाद सभी ने भोजन ग्रहण किया। ईश्वरस्वरूप गुरुदेव प्रसन्न हुए और जब मैं भोजन कर रही थी तो अपने कमरे में जाते हुए मेरी पीठ थपथपाई, आशीर्ष दिया। न जाने पूर्वजन्मों के मेरे किन पुण्य कर्मों का यह फल था।

अगले दिन नित्यचर्या के बाद स्वामी जी ने चायपान करते समय अपनी प्रसन्नता व्यक्त की और वे शास्त्री जी से बातचीत करने लगे। इस बीच उन्होंने मुझसे भक्ति की अपनी कोई नयी रचना सुनाने को कहा मैंने गुरु के प्रति नमन के एक गीत को कुछ पंक्तियां सुनाई:

गुरुवे नमः गुरुवे नमः गुरुवे नमः गुरुवे नमः

प्रारान ब ओसस यथ दोहस, सारि वरिय मंज मागस-चोहस

गुरु मि पिय मे गरकरि अनुग्रहा, गुरुवे नमः गुरुवे नमः

अज सानि गरि शिवरात्री, अज सानि शिव चतुर्दशी

अज सानि नालि हुंद प्रवाह, गुरुवे नमः गुरुवे नमः

अब स्वामी जी के आदेश से सभी उपस्थित भक्तजनों में एक-एक रुपया और प्रसाद के रूप में शक्करपारों का उनके कर-कमलों द्वारा वितरण हुआ। फिर आई उनके प्रस्थान की घड़ी। वे वापस जम्मू जाने की तैयारी करने लगे तो मैंने अश्रुपूर्ण आंखों से उनसे तनिक और ठहरने का अनुरोध किया। "इस संसार में कुछ भी स्थाई नहीं है", उन्होंने मेरे सिर पर हाथ रखकर मुझे समझाया। "मानसिक रूप से मैं तुम्हारे साथ हूँ।" फिर जाते-जाते आदेश दिया, "मेरे वाले कमरे में सायंकाल को भजन-गान करते रहना, घूप-दीप जलाते रहना।" गुरुदेव के कार से जम्मू लौटने की व्यवस्था थी, विजय कौल, क्षमा मोजा और अब स्वर्गीय सुभाषिणी आदि भक्त ट्रेन द्वारा जा रहे थे। कार में गिरिधारी गोवर्धन जी के साथ आगे बैठे और स्वामी जी पिछली सीट पर लेट गए। मैं उनके सामने एक स्टूल पर बैठकर उनके चरणों को अपने हाथों में लिए बैठी। उनके चरण स्पर्श से मुझे अपना आप कुछ-कुछ अहिल्या जैसा लगा।

कटुआ के पास पहुंचने पर कार के इंजन में कुछ खराबी आ गई। हम कटुआ जाकर कार के किसी मिस्त्री को लाने की सोच रहे थे कि जम्मू से एक कार आती दिखाई दी जिसमें से हमारा एक परिचित मिस्त्री उतरा। वह कई बार इस कार की सर्विस कर चुका था, इसलिए उसे इंजन की खराबी को ठीक करने में देर नहीं लगी। हम जम्मू पहुंचे तो मेहरचंद महाजन के बगीचे से हमने कुछ मालटे लिए और स्वामी जी के भाई स्व. भगवानदास जी के घर में उस कमरे में रखवा दिए जहां स्वामी जी जम्मू आने पर ठहरा करते थे। फिर हम लोग

पठानकोट लौट गए।

1970 में स्वामी जी के जन्मदिवस पर हमें एक सुंदर टेबल लैम्प मिला था। उसे हमने अपने पठानकोट के स्थित मकान में उनके वाले कमरे में रख दिया, जहां वह आज भी रात को प्रकाश देता है।

गृह प्रवेश के समय हमने स्वामी जी के कहने पर उनके चित्र के साथ अपनी स्मृति-शेष बिटिया का चित्र भी लगाया था। मई 1971 में उनका आशीर्वाद प्रतिफलित हुआ और उनके जन्म दिवस के बाद मेरी गोद में एक और बिटिया आ गई। बच्ची चालीस दिन की हुई तो मैं उसे लेकर पूज्य स्वामी जी के आश्रम पहुंची। स्वामी जी हमें द्वार पर ही खड़े मिले, और हमने उस नवजात बच्ची को उनके चरणों पर रखा। उन्हें पहले ही इस बच्ची के जन्म के बारे में ज्ञात था। कितने करुणामय थे वे, उन्होंने उसे शुभाशीष देकर हमारे संतप्त हृदयों को शांत किया। नवजात बच्ची ने भी रोकर अपने होने का आभास दिया। मैंने गुरुदेव से फिर एक बार जाड़ों में हमारे यहां पठानकोट आने के लिए प्रार्थना की। उन्होंने आश्चर्य किया कि वे अवश्य आएंगे, पर इस शर्त पर कि वहां उनके आने का किसी और को पता नहीं चलना चाहिए।

निश्चित तिथि पर स्वामी जी ने गिरिधारी के साथ उनके दिए गए नाम के अनुसार 'गॉडस हाउस' में पधार का हमें फिर धन्य किया। कहवा पीकर वे छाता लेकर सैर को निकले क्योंकि इंद्रदेव उनके स्वागत में सड़कों को वर्षा से धो रहे थे। उन्होंने स्वयं जाकर जहां जिस भक्त के घर-दुकान का पता चला, वहां से उसे बुला लिया। इनमें मेरी ननद का बेटा भी शामिल था। शाम को सभी हमारे घर आए और वहां भजन आदि गाने का कार्यक्रम हुआ। जिसे सबको बड़ा आनंद का अनुभव हुआ। फिर सबने एक साथ वहां भोजन भी किया। न जाने स्वामी जी की एक अनुयायी दुलारी कदलबुजू को कहां से भनक पड़ी, वह कटुआ से आकर सीधे हमारे घर चली आई उसने स्वामी जी को प्रणाम करने के लिए उनके कमरे में पांव रखा ही था कि वे बिना पूर्वानुमति के आने के लिए उस पर बुरी तरह से बरस पड़े। वह उलटे पांव भागी, पर मैंने उसे रात के अंधेरे में कटुआ वापस जाने से रोक लिया। क्रोध के समय स्वामी जी रुद्र का रूप धारण करते थे, पर मन ही मन इतने दयालु थे कि करुणामय शिव का रूप धारण करने में उन्हें समय नहीं लगता था। उन्होंने फिर अपने पास बुलाकर उस पर

कृपा की।

दूसरे दिन उनकी छोटी बहन लच्छा के बेटे संदीप धर चमनलाल मट्टू के साथ उन्हें वापस ले जाने के लिए आए। स्वामी जी विश्राम कर रहे थे कि वे मालटे लाने के लिए महाजन के बगीचे में गए। उन्हें आने में देर हो गई तो स्वामी जी आग हो गए कि बिना पूछे क्यों गए। हट करने लगे कि जम्मू मेल का टिकट लाओ मैं उसी में जम्मू चला जाऊंगा फिर पता चला कि उनकी कार वहीं दलदल में फंस गई थी, तो चिंतित हो गए। क्रेन की सहायता से कार को बाहर निकाला गया। संदीप जी ने स्वामी जी से क्षमा मांगी, पर उनका क्रोध अब कहां रहा था। प्यार से उन्होंने उनके गाल पर एक हलकी सी चपत मारी और पूछा "क्यों भई, मालटे लाए या खाली हाथ ही आ गए।"

कुछ समय मेरी वयोवृद्ध सास जी ने इच्छा प्रकट की कि वे अपने पोतों अर्थात् मेरे बेटों रमण और पवन को यज्ञोपवीत होते देखना चाहती हैं। हमने पूज्य गुरुदेव से प्रार्थना की कि वे अपने हाथों से उन्हें यज्ञोपवीत पहनाएं। उन्होंने हमारी प्रार्थना स्वीकार कर ली, पर निश्चित की गई तिथि के दिन वे जम्मू में अस्वस्थ थे। सबने समझा कि वे नहीं आ सकेंगे, पर गुरु महाराज ने हमारे भक्ति भाव को देखकर हमारा मान रख लिया और माघ शुक्लपक्ष द्वादशी को आ ही गए जनेऊ डालने के लिए। पठानकोट आकर बच्चों को यज्ञोपवीत पहनाया और गुरुशब्द दिया। फिर उसी दिन जम्मू लौट गए। कार में बैठते-बैठते मेरी वयोवृद्ध सास को उनही इच्छापूर्ण होने की बधाई देना न भूले। उन्होंने उत्तर में स्वामी जी को करबद्ध प्रणाम करके अपनी कृतज्ञता जतलाई।

गुरुदेव अपने भक्तों की छोटी से छोटी बात का भी ध्यान रखते थे। सब पर उनका अनुग्रह बना रहता था। मेरी पोलिटिकल साइंस में एम. ए. की परीक्षा चल रही थी कि उनका जन्मदिन भी उसी समय मनाया जा रहा था। मैं गुरुपूजा के लिए आश्रम पहुंची तो उन्होंने स्व. अर्जुननाथ ठुसू से मुझे कार में परीक्षा केंद्र तक पहुंचाने के लिए कहा। ऐसे ही वे शिष्यों की हर बात से जुड़े रहते थे। गुरु महाराज की अनुकम्पा के बारे में और क्या कहूं, मैं उनके जन्मदिन पर अर्पित की गई अपनी स्तुति में भी यदि अपनी किसी समस्या की ओर संकेत करती थी, तो वे उसका भी समाधान करके मुझे आश्चर्य में डाल देते थे। ऐसे परम कृपालु गुरु महाराज के श्रीचरणों में मेरा बारंबार प्रणाम।

आध्यात्मिक अनुशासन

दोयुम व्याख्यान

(मई 4, 1980)

मन साफ थवुन

ईश्वरस्वरूप स्वामी लक्ष्मण जुवन ओस्य 1980 से मंज आध्यात्मिक अनुशासनस प्यठ व्याख्यान कोशिर्य पाठ्य दित्यमत्य। तिहिदंय भक्त त ज्ञान्यमत्य त मान्यमत्य व्यदवान स्व. जानकीनाथ कौल कमलन आस्य यिम व्याख्यान लीखिथ थव्यमत्य। यिहंदी सुपुत्र स्व. अनुपम कौल कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन। 1993 स मंज किताबि रूपस मंज छपोव। यिम व्याख्यान छि अस्य यछान वारि-वारि मालिनी हंदयन परनवालयन ति वातनावन्य।



त यपार्य त्रावुन, अतिय यपार्य या हुपार्य शरीरस वाशाह कडुन, जामन करन्य या कशुन। यि गछि न अभ्यास वक्त किहिय करुन। स्योद त डो कि कराय गछि अभ्यास करनि ब्युहुन। अथ छि बनान 'आसन-जय'। आसन-जय करन सत्य छु अभ्यास दोर त सहल बनान। तोह्य वुछिव, अभ्यास करन बगार ति अगर अकिस घण्टस कांह हरकथ करन रोस बेहि लगातार, तमिस छु मन थ्यर बनान। मगर ब्युहुन गछि योहय रॉक (चटटान) हयू। त्यलि छेन गीतायि मंज वनिमति येमि लोकच ति आवश्यकता प्यवान-

यतो यतो निश्चरति मनश्चन्यचलमस्थिरं।

ततस्ततो नियम्यैतदात्मन्येव बशं नयेत्॥

यपार्य यपार्य मन गछि तपार्य तपार्य वापस अनिथ गछि यि आत्मदेवस कुनुय लागुन।

अभ्युक्त छुन जरूरथ प्यवान। आसन-जय करन सत्य छु मन पान्य पानय स्थिर सपदान। गीता जी मंजय छुना वोनमुत जि-

'समं काय शिरोग्रीवं धारयन्'- ति गव जि शरीर, कल त गर्दन गछन स्योद कमान-तीर हिव्य आसन्य अभ्यास वख्त। योहय गव आसन। सु क्युथ गछि आसुन- 'अचल' हरकच बगार। ब्ययि गछि मन आसुन 'स्थिर' वन-पोइन्टिड (one pointed), अकिसय ध्येयस कुन लोगमुत। सारय काम गछि आसन्य खत्म करमच। न्यन्दर ति गछि

मनच सफाई योत ताम न बनि तोत ताम ह्यकि न अभ्यास सफल बनिथ। मन गछि गोडन्यथ साफ आसुन बन्योमुत। ति क्याह गव? ति गव जि न गछि कांसि सूत्य रजिय आसन्य न गछि रागय आसुन। सारिनय सत्य गछि समभाव थवुन। त्येलिय गछि अभ्यास सफल। न तु छु क्रांजिलिस पोन्त्य गछान। किहिय छुन लारान।

अभ्यास करन खातर छे गुडनिच कथ यिय जि शरीर गछि न कुनि कसम हिलुन। अतिय करत्र कलस कशनहना, अतिय अथ तुलुन

करमच आसन्य। स्युन, ज्युन, हाख वगैरह गछि ओनमुत आसुन। कांह ति पोत कल गछि न आसन्य रूजमच। पत गछि अभ्यास करनि ब्युहुन। कति?

‘संशयनासिकाग्रं स्वं’ - द्वादशान्त स्थानस प्यठ। गुरुक्त धारणा देशस प्यठ। यिथ पाठय गुरु महाराजन आसि धारणा करन्य वनिमच, तिथय पाठ्य त तमिय चालि गाछि चक-मक धारणादेशस प्यठ ध्यान करुन। ब्यायि क्याह?

‘दिशाश्चानवलोकयन्- दाद्य-कांगर गछि न केह हेन्य।

‘प्रशानतातमा’- यि गछि न आसुन जि हय दफ्तर गछयम चे। जलजल कर अभ्यास त नेर। यि सोरुय मशिरिथ गछि अभ्यउस करुन।

विगतभी:-यि गछि न मनस मंज आसुन जि हु काम त्रावम अडय त नोक्सान गछयम। लेहजा छि यि जरूरी काम त अभ्यास त्राव ओडुय या पत कर।

ब्रह्मचारिव्रतेस्थित:- ब्रह्म सुन्द स्वरूप यि छु तमिकिस अनुसन्धानस परायणय गछि रोजुन सुय गव ब्रह्मचारी ब्रत। ब्रह्मचारी गव न बोड टयोकाह गछयस आसुन या छोगाह आस्यस अलोन्द या ब्ययि केह माला आस्यस नाल्य। बस स्वरूपकिस अनुसन्धानस मजय रोजुन गव ब्रह्मचर्य।

यि गव ओत ताम आसन जयिम।

वन्य वनव आन्तरिक आसन जय। सु गव सिरिफ संज प्यठ रोजुन। दोन हंज संध। तथ छि वनान पॉज (pause) ति।

‘मध्यमं प्राणमाश्रित्य

प्राणापानपथान्तरम्।

आलम्ब्य ज्ञानशक्ति च

तत्स्थं चैवासनं लभेत्॥’

‘मध्यमं प्राणमाश्रित्य’- गव सन्धि प्यठ ह्यस थवुन। मध्य धामस प्यठय गाछि ब्युहुन। ह्यस थवुन आहखसान त वसान। आहखारनस त वालनस मंज ति गछि सन्धि प्यठय ध्यान आसुन। आहखारान ति गछि सेन्टरस (सन्धि) प्यठ ध्यान आसुन, आहवासन ति गछि अथ्य सेंटरस प्यठय ध्यान आसुन।

‘नि दिवा पूजयेद् देवं रात्रौ नैव च नैव च।

अर्चयेद् देवदेवेशं दिनरात्रि परिक्षये॥’

दोह गव प्राण यमि विजि शह न्यबर नेर। राथ गयि अपान यमि विजि शह अन्दर अचि। ‘परिक्षये’ गव न न टनछनस प्यठ। ति गव सन्धि प्यठ। दोन प्राणन हंजि सज प्यठ गछि प्रथ विजि रोजुन। ब छुसव कसम हावान जि हरगाके यिथ पाठ्य सज प्यठ रोजुन तगि त्यलि छे सफलता जरुर।

यलि म्य स्वामी जियन अभ्यास करुन हेछिनोव त म्य आव न केह समझ। समझन वरायिय वोथुस त ह्योतुम अभ्यास करुन। यिथ पाठ्य मखनलाल मुझूहस छुस ब काम वनान त यि छु पूर पाठ्य सोरुय बोजन वरायिय वोथान त नेरान सु करनि। तिथय पाठ्य ओस न म्य अभ्यास करुन समझमुतुय त ओसुस शह खारान त वालान। किहिन्य छुम न बनान। मंज गयम जिफ त अति ति छुस स्वप्नस मंज शह खारान त वालान। अन्दानय छुम न केह। म्य दोप यि छु वेस्ट आफ टाइम (waste of time)। स्वप्नस मंजय गोस ब आश्रमस प्यठ। तति बुछिम स्वामी जी माइ ग्रेन्ड मास्टर (my grand master) आसनस प्यठ बिहिथ। म्य वन्य मियमन पनन्य डिफिकल्टी (difficulty)। म्य वोनमख स्वामी जियन वोन म्य यिथ पाठ्य अभ्यास करुन त म्य छुन किहिन्य बनान। तिमव वोनहम जि संध गछि करन्य। त ब गोस हुशयार। पत वोन म्य स्वामी जियस माइ मास्टर (my master) कि यिथ पाठ्य महाराज सपुद म्य। तिमव दोपहम च छुख जल्दी करान। समझन वरायिय वोथुख अभ्यास करनि। गोड गछि ना वार पाठ्य समझुन त अद गछि अभ्यास करुन। Awareness is not an easy thing. ह्यसस मंज रूजिथ अभ्यास करुन छ्य न मामूली कथा। ह्यस छु ततिथय ब्रह्मपुरी हन्दिस द्वारस प्यठय थवुन। ‘न दिवा पूजयेद् देव’ वोनमव ना।

‘युन्यजन्नेवं सदात्मानं योगी नियत मानसः।

शान्तिं निर्वाण परमां मत्संस्थामाधिगच्छति॥’

-गीता (6/15)

रुटीन पाठ्य गछि न अभ्यास करुन। यि गछि शोक सन करुन। सारय परेशानी त्राविथ गछि अभ्यास करनि बिहुन।

मदभक्त:-अटैचड टु (attached to) अभ्यास। अभ्यास गछि खोश करुन। यि गछि न भोर प्योन या भासुन त्युथ।

शान्ति:- स्वरूशान्ति गछि वनन्य। किछ?

निर्वाण परमां:- योस मोक्षस कुन दक दियि, सोय।

मत्संस्थाम:-इन माइ किंगडम (in my kingdom), म्यानिस स्वरूपस मंज।

मनक्य गंड खोलनच गछि स्यठा कूशिश करन्य त अवश्य गछि करन्य। नत छि सारय दरबदरी। नत छु नि फल्यसोरुय।

गुरुहस कुन गछि वुछुन। गुरु-भायिस कुन गछि न वुछुन। विघनव निश बचन खातर गछि सिरिफ गुरुहंस कुनुय ओत वुछुन। यिथ पाठ्य गछि मन साफ।

बस बाकय वनोव नेक्स्ट सन्डे (next Sunday) दोह।



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