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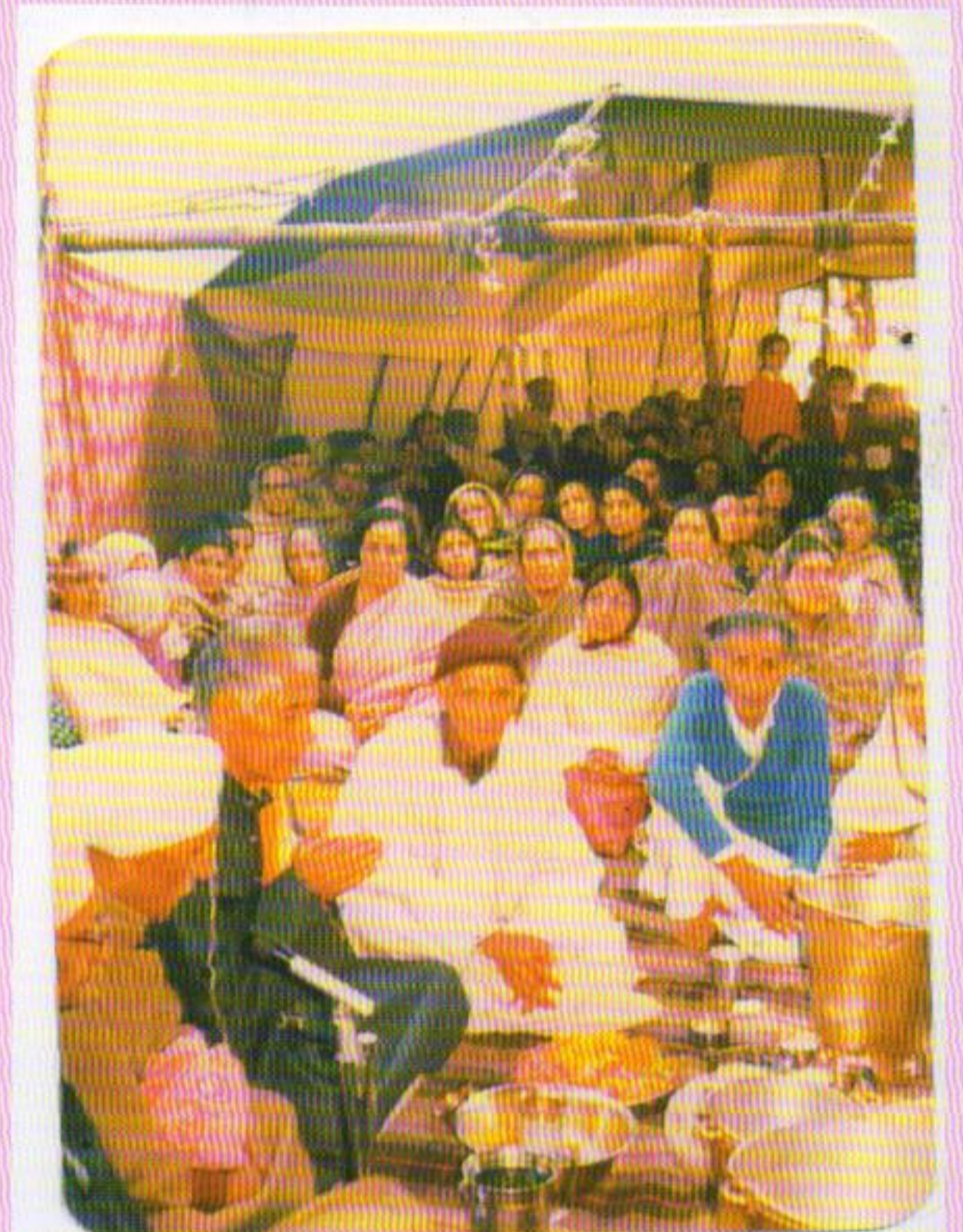
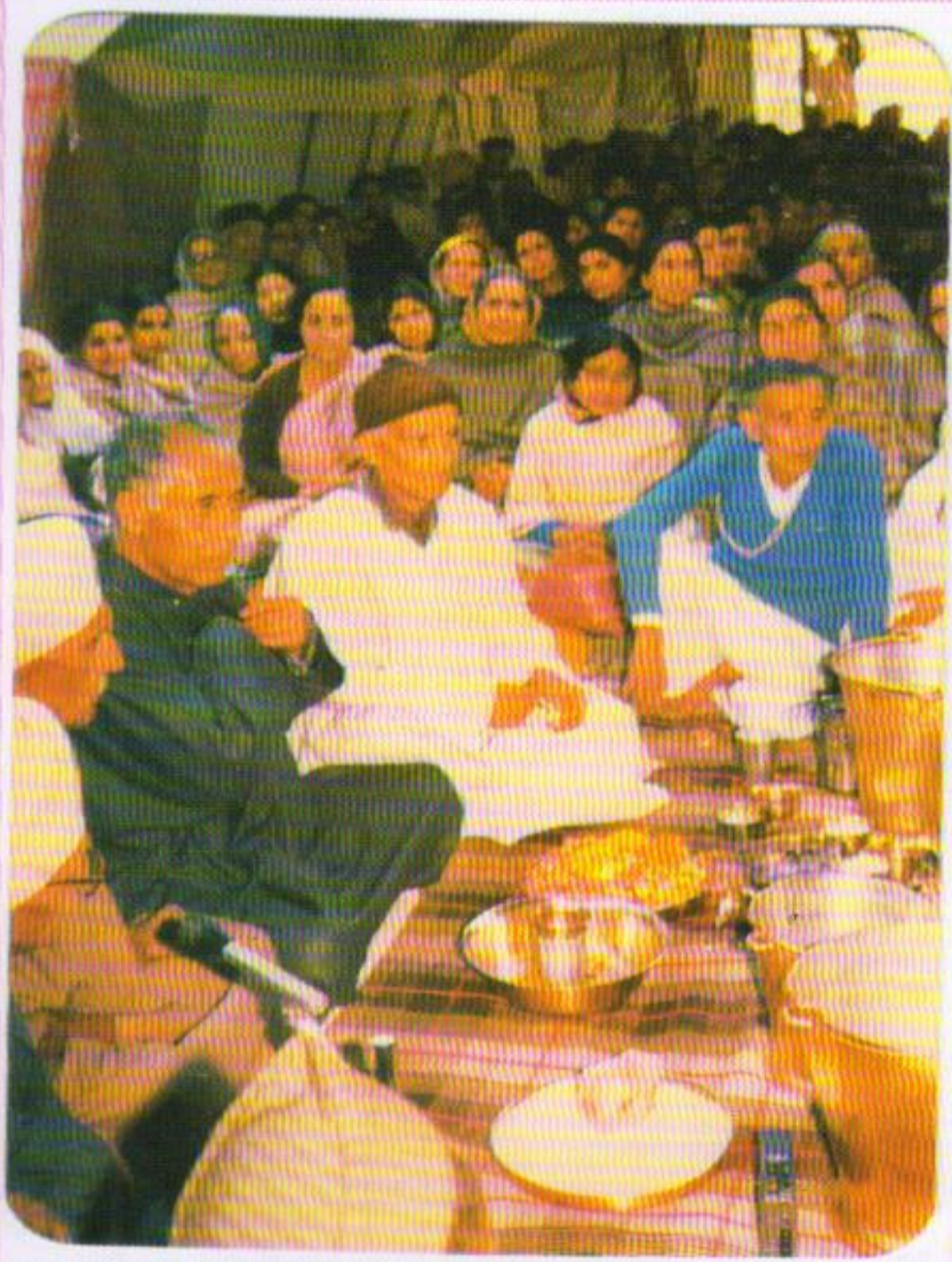
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Birthday Puja

At Ishwar Ashram, Srinagar in the Early Eighties





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CONTENTS

Editorial

2

संपादकीय

3

Śiva Sūtras

4

Commentary by Ishwarswaroop Swami Lakshmanjoo

Śaktipāta in Advaita Kashmir Shaiva Thoughts

12

Prof. Debabrata Sensharma

Dehastha Devatā Cakra Stotram—

18

Hymn to the circle of deities
residing in the body

Acharya Abhinavagupta

Self Awareness and Egoity—I

21

Mark S.G. Dyczkowski

श्री शिवस्तोत्रावली

30

व्याख्या: ईश्वरस्वरूप स्वामी लक्ष्मणजू

देहस्थ देवताचक्र स्तोत्रम्

40

आचार्य अभिनवगुप्त

स्पन्दकारिका

43

प्र० नीलकंठ गुरुदू

उत्पलदेवाचार्य कृत शिवस्तोत्रावली : कश्मीरी पद्यानुवाद

53

दूसरा स्तोत्र

दीनानाथ गंजू

Ashram News

56

Calendar of Events

57

The views expressed in the articles published herein do not necessarily represent the views of Malini



FROM THE EDITOR

With the present issue Malini enters yet another year of its publication as the sole magazine devoted to promotion and propagation of Kashmir Shaivism. During this period we concentrated our efforts on letting it develop a character and identity specifically suited to the objectives and ideals set for it by Ishwarswaroop Swami Lakshmanjoo himself when he founded it. Our priorities have, therefore, been simple and clear — to spread the fragrance of the exalted thoughts of Swamiji and to expound on different aspects of the theory and practice of the non-dual Shaiva system of Kashmir as interpreted by him, its greatest exponent in modern times. It is with this purpose, and not just randomly, that we have been serializing some of his translations and interpretations of some of the seminal texts of Kashmir Shaivism even though these already exist in book form or in the form of transcripts of audio / video cassettes of his discourses. The idea is to make Swamiji's unique insights into the core concepts and thoughts of the system accessible to general readers who may not necessarily be the devotees and disciples attending the various centres of the Ishwar Ashram alone.

During the coming months we promise our readers a more rich and varied as well as more intellectually and spiritually stimulating fare presented in a language that gels well with the modern idiom. In this regard we have received a very valuable suggestion from one of the eminent members of our editorial advisory board, viz. to focus on one specific aspect of Kashmir Shaivism in each issue of Malini so that it becomes a valuable source of reference. We are very seriously thinking of giving this suggestion a practical shape as soon as possible, though we are aware that this would require strenuous efforts on our part. In this regard we would like to approach distinguished scholars in the field with the request to help us in this endeavour and contribute towards further enriching the contents of Malini and thereby enhance its value for serious readers. Though Malini is not a commercial venture, we have decided to pay token honorarium to scholars and writers for really high-standard and well researched articles and write-ups to achieve this end. We would highly appreciate if our readers too would come forward and involve themselves in this process by keeping us posted with their valuable views and suggestions.

Talking of scholars, we at Malini cannot but join members of the Ishwar Ashram in expressing our deeply felt sorrow and shock at the passing away sometime back of Prof. Nilakanth Gurutoo, a scholar of Sanskrit and Kashmir Shaiva philosophy of the highest order. Prof. Gurutoo was inspired, guided and initiated by none else than Ishwarswaroop Swami Lakshmanjoo himself who always admired him for his in-depth study and profound understanding of different aspects of the system. His sad departure from this world of impermanence has left a void in Kashmir Shaiva studies which it will be indeed very difficult to fill. In this issue we are reproducing parts of his introductory note to his Hindi translation of the Spandakarika for our readers so that they have an idea of the depth of his thinking expressed in a language that has a flavour of its own.

The readers will also be illuminated by the insights offered by the eminent Shaivism and Tantra scholar Mark S. G. Dyczkowski into the concepts of "Self Awareness, Own Being and Egoity" in non-dual Kashmir Shaiva philosophy. They will also find Prof. Debabrata Sen Sharma throwing valuable light on shaktipata and its role in the theory and praxis of Kashmir Shaivism. We are also reproducing English and Hindi translations of Abhinavagupta's famous hymn Dehastha Devata Chakra Stotram from an earlier issue of Malini on the demand of some readers.

Jai Gurudev!



संपादक की ओर से

प्रस्तुत अंक के साथ मालिनी कश्मीर शैव दर्शन के प्रचार-प्रसार को समर्पित एकमात्र पत्रिका के रूप में अपने प्रकाशन के एक और वर्ष में प्रवेश कर रही है। इस अवधि में हमारा ध्यान इस पत्रिका के एक ऐसे विशिष्ट स्वरूप और व्यक्तित्व के विकास पर केंद्रित रहा है जो उन उद्देश्यों और आदर्शों के अनुरूप हो जिनकी परिकल्पना स्वयं स्वामी लक्ष्मणजू ने इसकी स्थापना के समय की थी। इस दृष्टि से हमारे सामने हमारी प्राथमिकताएं बिल्कुल सीधी और सुस्पष्ट रही हैं, और ये हैं स्वामी जी के उदात्त विचारों के सौरभ-कणों को फैलाना और शैवाद्वयवाद के सिद्धांतों और साधना पद्धति के विभिन्न पक्षों का उद्घाटन-निरूपण करना। स्वामी जी इस दर्शन पद्धति के आधुनिक युग में शीर्ष व्याख्याता थे। इसी बात को ध्यान में रखते हुए, न कि यादृच्छिक रूप से, हम कश्मीर शैव दर्शन के प्रमुख ग्रंथों की उनके द्वारा की गई व्याख्याओं-टीकाओं को मालिनी में धारावाहिक रूप से प्रकाशित करते आए हैं, भले ही ये व्याख्याएं और टीकाएं पुस्तक रूप में अथवा प्रवचनों के टेपांकनों के रूप में विद्यमान क्यों न हों। उद्देश्य यह है कि कश्मीर शैव दर्शन की मूल अवधारणाओं और विचारों के संबंध में स्वामी जी के अंतर्दृष्टिपूर्ण चिंतन को उन सामान्य पाठकों के लिए सुलभ कराया जा सके जिनके लिए यह आवश्यक नहीं कि वे ईश्वर आक्षम के विभिन्न केंद्रों में उपस्थित अनुयायी ही हों।

आगामी मासों में हम मालिनी में पाठकों के लिए अधिक आकर्षक और वैविध्यपूर्ण तथा बौद्धिक व आध्यात्मिक दृष्टि से अधिक उत्प्रेरक सामग्री प्रस्तुत करने के लिए वचनबद्ध हैं। हमारा प्रयास हम समग्री को ऐसी भाषा में प्रस्तुत करने का रहेगा जो आधुनिक मनुष्य के मुहावरे के साथ यथासंभव मेल खाती हो। इस संबंध में हमें एक सुप्रतिष्ठित विद्वान का यह सुझाव प्राप्त हुआ है कि मालिनी के हर अंक को कश्मीर के अद्वयवादी शैव दर्शन के किसी न किसी पक्ष पर केंद्रित एक विशेषांक का रूप दिया जाए ताकि वह इस दर्शन के गंभीर अध्येताओं के लिए मूल्यवान संदर्भ सामग्री का स्रोत बन सके। इस सुझाव पर हम गंभीरता से विचार कर रहे हैं, यद्यपि उसे कार्यरूप देने में हमें काफी कठिन प्रयास करना पड़ सकता है। अतः विद्वानों से हमारा अनुरोध है कि वे मालिनी को विषय-वस्तु की दृष्टि से अधिक समृद्ध बनाने में हमारी सहायता करें। यद्यपि मालिनी किसी भी प्रकार से एक व्यवसायिक पत्रिका नहीं है, हमने निर्णय किया है कि ऐसे विद्वानों और लेखकों को हम पत्रपुष्प के रूप में मानदेय भी देंगे जो पत्रिका के लिए स्तरीय और मौलिक सामग्री भेजकर हमें कृतार्थ करते रहेंगे। पाठकों से हम यह अपेक्षा करना चाहेंगे कि वे पत्रिका के बारे में अपने मूल्यवान विचारों और सुझावों से हमें अवगत कराते रहेंगे।

विद्वानों की बात करते हुए हम संस्कृत और शैवाद्वयवाद के उच्चकोटि के कश्मीरी विद्वान प्रो० नीलकण्ठ गुरुटू के कुछ समय पूर्व हुए देहावसान के कारण हुए दुःख और शोक में ईश्वर आश्रम के सदस्यों के सहभागी हुए बिना नहीं रह सकते। कहना न होगा कि प्रो० गुरुटू ने किसी अन्य से नहीं स्वयं ईश्वरस्वरूप स्वामी लक्ष्मणजू से अनुप्रेरणा और मार्ग-दर्शन प्राप्त किया था जो शैव दर्शन के गहन अध्ययन और विद्वत्त्व के लिए उनकी विशेष रूप से सराहना करते थे। इस असार संसार से प्रो० गुरुटू के विदा होने से शैव विद्वत् समाज में एक ऐसा शून्य उत्पन्न हुआ है जिसका भर जाना अत्यंत कठिन है। प्रस्तुत अंक में हम स्पंदकारिका के अपने हिन्दी अनुवाद की उनके द्वारा लिखित भूमिका को पाठकों के लिए पुनर्मुद्रित कर रहे हैं ताकि उन्हें उनके विचारों और विद्वत्ता का कुछ आभास मिले। इस अनुवाद की भाषा का अपना एक विशिष्ट आस्वाद है।

प्रस्तुत अंक में हम पाठकों के लिए "आत्मबोध और अहंता" शीर्षक से कश्मीर शैवमत और तंत्र के सुप्रसिद्ध विद्वान मार्क एस.जी. डिचकोव्स्की द्वारा लिखित प्रबोधात्मक आलेख भी प्रस्तुत कर रहे हैं। इसी अंक में वे शक्तिपात की कश्मीर शैवदर्शन के सैद्धांतिक और साधना पक्षों में भूमिका को लेकर प्रो० देवव्रत सेनशर्मा के महत्वपूर्ण आलेख को भी पढ़ सकते हैं। इसके साथ ही पाठकों के अनुरोध पर हम मालिनी के एक पूर्वांक में प्रकाशित अभिवनगुप्त के सुप्रसिद्ध देहस्थ देवता चक्र स्तोत्र के हिन्दी तथा अंग्रेजी अनुवाद भी पुनर्मुद्रित कर रहे हैं।

जय गुरुदेव!

Śiva 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.

THIRD AWAKENING

Sūtras 3.36 - 3.41

3.36

So, although such a yogī has become dependent on his past actions, as ignorant persons are when by the means of the absolutely independent grace of Lord ěiva, his state of perfect independence again shines, then,

bhedatiraskāre sargāntarakarmatvam //

He drives away the field of differentiated perceptions and enters into a new world of God-consciousness.

In this verse we are told, "He drives away the field of differentiated perception." This means the differentiated perceptions of that subjective being are kept apart from his self. This subjective being is that individual who is

residing in the *sakala* and *pralayākala* states because he has defined his ego in relation to the body (*śarīra*), the vital breath (*prāṇa*), the self of the dreaming state (*puryaṣṭaka*), and the self of deep sleep (*śūnya*), and not in relation to his own real nature of God-consciousness.

The Sanskrit word *tiraskāre*, which I am rendering as "drives away," does not mean he totally ignores this differentiated perception. Here, "drives away" indicates that he ignores it through the mind. Although internally he does everything that other individuals do, he is not attached to those differentiated perceptions. So, although he lives in these differentiated perceptions, the nature of his God-consciousness shines forth and these perceptions subside.

Then, successively, he enters into the world of *mantra pramātā*, *mantrēśvara pramātā* and *mantramaheśvara pramātā*, which are, consecutively, the states of *śuddha vidyā*, *īśvara*, and *sadāśiva*.¹ Here he attains his own real glory of God-consciousness.

1. In any experience, there is the known, the object of perception, the means of experiencing, and the experiences. The Sanskrit word for the object of perception is *prameya*. The word for the means of experience is *pramāṇa*, and the word for the subject of the experience is *pramātṛ* or *pramātā*. To further clarify, the *pramātṛ* is the state of the knower where the knower is attached to the known—to the object. In *śuddhavidyā tattva*, you find the state of *mantra pramātā*, which is also called *śuddhavidyā pramātṛ*. In *īśvara tattva*, you find the state of *mantrēśvara pramātā*, which is also called *īśvara pramātṛ*. And in *sadaśiva tattva*, you experience the state of *mantra maheśvara pramātā*. In the above three states, you find that both the state and the state holder—the state and the experiencer of that state—exist together simultaneously.

karaṇa śaktiḥ svato'nubhavāt //

The power of creation is the experience of every individual.

Then, ignoring the previous state of degraded individual consciousness, he (*sargāntara karmatvaṁ*) enters into a new world of God-consciousness wherein whatever he thinks, whatever he desires, comes true. This is already illustrated in *Svacchanda Tantra*:

When you fix your awareness not only in two, but in three, you are carried to God-consciousness and you become one with *Svacchanda*.² (*Svacchanda Tantra*)

What is the meaning of "triple awareness"? The verse tells us there must be triple awareness, not just awareness of two. Awareness of two is the awareness of two actions, such as in-haling and exhaling. Triple awareness includes the junction, the gap, between any two actions, between inhaling and exhaling and between exhaling and inhaling. It is the junction between one step and another step, between one thought and another thought, between one sensation and another sensation, etc. When you are aware of the three centers, then you are carried to *Svacchanda*, to God-consciousness.

And so it is explained in this verse in the *Svacchanda Tantra*, as he becomes one with *Svacchanda* (with *Bhairavanātha*), then differentiated perceptions do not exist. In another verse in the same Tantra, we are told:

He becomes so great he terrifies *Brahma*, *Viṣṇu*, and *Indra*, the *Siddhas*, *Daityas*, and those who rule the great deities, *garuḍa*, etc. He causes them to be fearful, or if he is satisfied with them, drives fear away from them. He is the bestower of boons and curses. Even the Lord of Death cannot stand before him. By the power of his will, he can level great mountains.

(*Svacchanda Tantra* 6.54-55)

This is not difficult for him to attain, because:

It is the experience of each and every individual being that while they are in the dreaming state or using their imagination, they have the power to create and destroy as they will (*karaṇa śakti*). When you are intoxicated with alcohol, you can think that you are the Lord and that no power can weaken you. That is your conception in that state. Or, when you enter the dreaming state, you can create a motorcar to drive, the road to drive on and the fields and vegetation to drive through. In this dream, the road is created by you, the motorcar is created by you, the trees on the sides of the road are created by you, and it is you who are seated in the car and you are you. Everything in this dream is you. If somebody comes in front of you and stops your car, that is also you. In this dream, you create the entire universe your-self because in dreams no one else is created except your own glory. So in this way, the power of creation is experienced by every individual, and in the same way, the power of creation of this yogī is universal.

It is your own experience that in the world of imagination or in the world of dreaming, you have the power of doing and un-doing, enabling you to create a world by your own power of thinking, a world you are unable to create in the waking state.

In this respect, it is said in the *Pratibhijñā Kārikā*:

So according to the thoughts he chooses, every individual being has the power of knowing and acting. (*Īśvarapratyabhijñā Kārikā* 1.6.11)

2. *Svacchanda* is that *Bhairava* who is absolutely filled with free will.

So, when it is proven that the power (*karaṇa śakti*) to create and destroy already exists, then when he desires with an in-tense force of awareness, that desire will come true not only in the dreaming state or world of imagination, but also in the waking state. He can also create worlds of his own in the wak-ing state. In fact, he can create whatever he desires in the out-side world and these worlds which he has created can also be perceived by others.

It is also said in *Tattvagarbha*:

When those individuals, who are masters of the dreaming state and the world of imagination, discard the absence of the establishment of awareness and secure and strengthen the power of their awareness, then their desire becomes just like the heav-enly wish-fulfilling tree (*kalpataru*)³

They become just like Lord Śiva and being just like Lord Śiva, whatever they desire, whatever they think, that becomes true.

And so, it is proved that the essence of this power of doing and undoing is *svātantrya śakti*, which is the essence of *pramāṇā*, the subject, and which is one with *turya*. It is only the power of absolute independence that carries you to that supreme summit. Now the author tells us what we must do to regain that power which has been diminished by the power of illusion.

3.38

tripadādyanuprāṇanam //

Emerging from the state of turya, insert the absolute bliss of that state into the waking, dreaming, and deep sleep states, and they will become one with that state of turya.

Just as soon as you emerge from *samādhi*, coming out from the state of *turya*, insert the

absolute bliss of that state into the other three states of consciousness—waking, dreaming and deep sleep—and in time, these four states will become one without distinction.

There are three states of creation (*sṛiṣṭi*), protection (*sthiti*), and reabsorption (*layaḥ*). The state of creation exists when you are just about to direct your consciousness towards an object (*bhāvaunmukhya*). In the creative state, you have not yet directed your consciousness, but you are going to direct it. When your consciousness is positively directed towards that object (*bhāvābhiśvaraṅga*), that is the protective state. And, when your consciousness is carried away from that object and is going to be inserted into another object, that is the state of reabsorption. In this state of reabsorption, your consciousness is being withdrawn from the object you are presently perceiving and is about to be inserted into a new object. Being inserted into another object is the creative state for that new object you are about to perceive. But at this moment, in the state of reabsorption, your attention is not on either object. It has entered internal consciousness (*āntarmukhabhāvā*).

Take the example of the perception of a pair of reading glasses. When you are going to perceive these glasses, that is the first state, the creative state. Next, when you are perceiving these glasses, that is the protective state. And when you have perceived these glasses, what happens next? You lose curiosity to perceive these glasses. When you lose curiosity to perceive them then you become curious to perceive another object, such as a book. In relation to your perception of the glasses, this is the third state, the state of reabsorption. But in your relation to your perception of the book, it is the first state, the creative state. In the third state,

³ The kalpataru tree is one of the five trees of heaven, fabled to fulfill all desires.

the state of reabsorption, your consciousness has entered into your God-consciousness in the state of absolute voidness (*śūnya*). This is the way of perception in this world. First, you are about to perceive an object. Then you perceive that object. Then after some time, you tire of perceiving that object and redirect your consciousness to perceive another object, and so on. In this world, perception continues in this chainlike fashion. This is why we agree with the Buddhists in this regard. They also recognize that perception is the flux of knowledge moving from one state to another state.

That which is residing in each and every point of these three states is the state of *turya*. This *turya* is filled with bliss and enjoys the ecstasy of all these three states. Although it is covered by the energy of illusion still when you are relishing these enjoyments of the senses in the beginning of enjoyment, in the center of enjoyment and in the end of enjoyment, when the curiosity has ended, that *turya* is felt for just one moment like a flash of lightning. It is revealed there for one instant. How is that point, that instantaneous flash, to be held, to be maintained? The technique of holding this point is only the trick of the master.

For example, when you take an ear of corn, which is well cooked and you taste that corn, at the time of tasting, even though this tasting is covered by the energy of illusion—just like lightning—God-consciousness is found. If, by the grace of your Master, you have the power and the capacity to hold that moment, then you will gain entry into God-consciousness. That God-consciousness is found in the beginning of that tasting. How to hold it is just a trick. You do not have to move here and there with breath. That will not accomplish it. It is a trick to hold that awareness. You cannot hold God-consciousness with prayer, weeping, or worship, or by any other means. It can only be

held by the trick of awareness which can be taught to you by your master.

So, even if your sense perceptions are covered by the energy of illusion, at the time when you enjoy any sensation, God-consciousness is momentarily shining like a flash of lightning. What must be done in these moments where God-consciousness shines is to be absolutely aware. If you do not maintain awareness, then you are finished; you are just like an ordinary human being.

Although this God-consciousness rises for only one moment, you have to give life to it and sustain it with awareness. To accomplish this, just hold it internally by keeping your consciousness introverted, not extroverted. It is with introverted consciousness that you will be successful. With introverted successive unbroken consciousness, you must give life to that God-consciousness which is held only momentarily. In these moments, you must give rise to that God-consciousness again and again. It is said in *Vijñānabhairava Tantra*:

You must perceive the reality of that state which is filled with your own bliss of God-consciousness, which is without differentiated thought and which is always full of the *śakti* of *Bhairava*. This state, which is absolutely pure and filled with universal consciousness, fills the whole universe with bliss. (*Vijñānabhairava Tantra* 15)

The experience of joy which rises at the moment you are united with and are absolutely embracing your life partner is actually the joy of *brahman*. This joy can only be known by a trick. If, however, you do not know this trick, then it is just the union of two beasts. (*Vijñānabhairava Tantra* 69)

O Devi, it is not only in the union of two partners where you will get entry in God-consciousness but, if you possess the trick, then also at the time of remembering that sexual union you will gain entry into God-consciousness. (*Vijñānabhairava Tantra* 70)

It is not only in the matter of sex. Appearance will also carry you to that God-consciousness.

By employing the trick of awareness, you will enter God-consciousness at the very moment the joy, from seeing a desired thing after a long time, arises in your mind.
(*Vijñānabhairava Tantra* 71)

For instance, your son, who has lived in a foreign country for twenty years, returns unexpectedly and you see him with great surprise. You didn't know he was coming. You had not received any communication from him informing you of his coming. He just arrives. So you were not prepared to see him, and then, suddenly, you see him. If you know the trick of awareness for gaining entry into God-consciousness, then, at that very moment, when the joy of seeing your son arises in your mind and fills your being, you will enter God-consciousness. That is meaning of this verse.

If you know the trick, you can also enter God-consciousness through taste.

If at the time you experience the joy that arises in your consciousness when *you* eat a nicely prepared feast or taste a delicious drink you have the trick to attain the awareness of Bhairava, then you will enter in that bliss of God-consciousness while eating or drinking.
(*Vijñānabhairava Tantra* 72)

If, upon hearing a melodious song, he inserts his awareness into the sound of that song, he will, at that very moment in one flash, enter into and become one with Bhairava.
(*Vijñānabhairava Tantra* 73)

This whole universe has come into existence just to carry you to God-consciousness. It is not meant to push you down. This universe is meant for your upliftment.

In these verses in the *Spanda Kārikā*, it is said:

If, in those moments when you are completely overcome with rage, overwhelmed with happiness, filled with indecision or wracked with fear caused by being pursued by a fierce lion, you adopt the trick of awareness, you will, in those very moments, attain entry into God-consciousness. (*Spanda Kārikā* 1.22)

So, it is not only in the experience of joy that you can play this trick. It can also be utilized in the experience of grief and sadness.

It is only the player of "tricks" who is always without any covering. There is nothing that can conceal his God-consciousness. He is always present. (*Spanda Kārikā* 1.25)

Kṣemarāja now tells us that in *Spanda Nirṇaya* he has, with great authority, explained this and we would be well advised to examine that clarification.

In the Third Awakening, verse 20 it is said, "The fourth state (*turya*) must be expanded so that it pervades the other three— waking (*jāgrat*), dreaming (*svapna*) and deep sleep (*suṣupti*)"— just as oil falling on a sheet expands and spreads.

What is the difference between this sūtra 20 and our present sūtra 38? There must be a difference even though Lord Śiva has given us two sūtras that seem to have the same meaning. In sūtra 38, we are told that in three states, you must give life to that fourth state and in sūtra 20, we are told that in three states, you must insert the fourth state. This seems to give essentially the same meaning to both of these verses.

But there is a difference of understanding in these two sūtras. In sūtra 20, we are to understand that ultimately we have to insert the state of *turya* into the waking state, the dreaming state and the dreamless state, so that these three states become one with the fourth state *turya*. In the present sūtra 38, we are told that by using the trick of awareness, we have to

insert *turya* into each and every act of our daily life. This is the difference between these two sūtras.

A yogī should not only be satisfied to infuse the awareness of God-consciousness into these three states—waking, dreaming, and deep sleep but also:

3.39

citta sthitivaccharā karaṇabāhyeṣu //

The awareness of God-consciousness should not only be infused in that state where one's mind is established in one-pointedness, but it should also be infused in the establishment of his body, in his organic actions, and in the external objective world.

He should also find the state of *turya* in the objective world. You must infuse *turya*—which gives life to the three states, waking, dreaming and deep sleep—in each and every action of the universe. When one is introverted and his mind is established in one-pointedness, that is the state of *turya*. In the same way, when his consciousness is directed towards the objective world, when he is extroverted and not introverted, then in the action of the body, in the action of the organs, and in the action of the external objective world, he should hold the awareness of internal consciousness. Then in time, he should also infuse the life of *turya* into that state. It is said in *Vijñāna Bhairava*:

You must infuse your consciousness with the awareness that this whole universe or your own body has been simultaneously filled with your own state of bliss. Through this bliss, you will become melted in supreme bliss.
(*Vijñāna Bhairava* 65)

Infuse consciousness in the beginning and also in the center of these three states and you will become one with that blissful state. There will be no difference between you and that blissful state.

In this way, in each and every state of life, the energy of absolute independence (*svatantrya śakti*), which is filled with supreme bliss, gives you whatever you desire.

And conversely, when this internal state of *turya* is not constantly maintained with awareness, then I-consciousness on body, I-consciousness on *puryaṣṭaka*, and I-consciousness on *prāṇa* and *sūnya* exists and he feels he is absolutely incomplete. Then desire appears in him.

3.40

abhilāṣādbahirgatiḥ sambāhyasya //

Due to the insatiable and insistent desire to fill that gap (in his nature), his flow and movement are toward the objective world, not subjective consciousness, and so he is carried from one birth to another.

This yogī feels there is a gap in his nature of being. Because of this feeling of incompleteness, a desire arises within him to fill his nature of being. And so to accomplish the fulfillment of this desire, he directs his attention toward the objective world and not subjective consciousness. And so, just like a beast, he is carried from one birth to another birth, from one death to another.

By whom is he carried? He is carried by those energies governed by the supreme wheel of the energies of God (*śakticakra*). And those energies are the six coverings (*kañcuka*): *kalā*, *vidyā*, *rāga*, *kāla*, *niyati*, along with *māyā*; the internal organs (*antaḥkaraṇa*), mind, intellect, and ego; the five organs of actions, the five organs of the senses, and the five *tanmātras*: sound (*śabda*), touch (*sparsa*), form (*rūpa*), taste (*rasa*), and smell (*gandha*). By these energies, he is carried from one state to another state, from one life to another life, from one womb to another womb.

And so he is not a carrier; he is being carried. In brief, he is just like a beast (*paśu*), dependent upon his past and future actions. And this insatiable and insistent desire is dirt, impurity (*mala*).

In this quote from the *Svacchanda Tantra*, we are told:

Āṇava mala, which has appeared by perceiving one's own self as incomplete, is ignorance (*avidyā*). Because of this *āṇavamala*, desire (*abhilāṣā*) arises and one is carried outside to the external world and not to the internal world of spirituality. (*Svacchanda Tantra*)

Thus his consciousness is diverted toward worldly pleasures. He does not maintain awareness to become established internally in his own nature (*antarmukharūpā*). That internal awareness is lost.

It is said in *Kālikākrama Śāstra*:

When, by means of differentiated thought (*vikalpa*), that self is covered by ignorance, then he is unable to perceive this whole universe, beginning from earth and ending in Śiva, as one with God-consciousness.

And so he becomes the object of the two states, good and bad, and this causes him to experience only pain in his own nature. Thus even pleasure is experienced as that pain. When his consciousness is established on that which is not real, then he becomes the object of hells, not heaven.

So, just like bamboo trees, which are burned by their own internal fire,⁴ he destroys himself by his own impurities and limitations.

Those who integrate into their nature those objects which are not beyond illusion, take the form of *māyā* and cherish the nature of ignorance, not the nature of spirituality. In the end, they experience only pain (*kleśās*) and sadness. On the contrary, when the grace of Lord Śiva is infused into his consciousness, this causes him to contemplate and realize his own nature in its true sense. He then destroys all desires in himself, refrains from moving toward the outside world, and is constantly centered in his own God-consciousness. That is what is explained in this next sūtra.

3.41

*tadārūḍhapramitestatkṣayājjīva
saṁkṣayaḥ //*

All desire vanishes in that fortunate person whose consciousness is established in his own real nature. For him, the state of being a limited individual has ended.

In this sūtra, the Sanskrit word *tat* means "real nature." In previous sūtras, it was explained that this real nature, which is the state of *turya*, is only the state of the knower, not knowledge or the known. When his consciousness is established, which means his consciousness is fully aware in the state of supreme God-consciousness, then desire, which seemed to be existing there, vanishes and individuality ends.

What is the meaning of the Sanskrit word *jīva* (individuality) used in this sūtra? The word *jīva* refers to the state of being wherein the awareness exists that "I am the body," "I am the sense organs and organs of action," "I am the mind, the intellect, and the ego." This state of individuality (*jīva*) comes to an end and is alleviated when the yogi's consciousness shines in his own nature.

4. This fire is produced by the bamboo trees themselves when they are subjected to strong winds. The bamboo canes rub against one another and the resulting friction ignites a fire..

It is said in the *Kālikākrama*:

When one is experiencing in the dreaming state, he perceives many different dreams. And yet when he awakens, these dreams completely vanish and are not existing at all. In the same way, when a fortunate yogī puts his awareness on this objective world, thinking in this way, "This universe is not the objective world, it is only subjective consciousness," then, the more he puts his awareness in continuity on subjective consciousness, the more he becomes one with that subjective consciousness. (*Kālikākrama*)

Here, for this yogī, this imagination has become true. If you, with continuous awareness, imagine this universe is nothing but your own self, your own nature, then by continuing to meditate in this way, a time will come when you will become one with God-consciousness.

Avoid those states which are existing and those states which are not existing and by the oneness of God-consciousness, eliminate all the classes of imagination and hold that state which is established internally in your own nature.

That yogī, who is always established in his own nature and who is determined to destroy the sphere of time (*kāla*)⁴ by fixing his consciousness on the timeless point, will in the near future find that time has ceased to exist. He is established in the final beatification of God-consciousness and has achieved the state of final liberation. (*Kālikākrama*)

When your consciousness is resolute in finding the timeless point, then you are said to be *kālagrāsaikatatparaḥ*, "determined to destroy the sphere of time." Where is this timeless point to be found? It is found between two breaths, between one step and another step, between one word and another word. In this verse, what is the meaning of *kaivalyapadabhāga*? It means "final liberation." This yogī does not become the object of "being carried." He is not carried by anybody. He becomes the carrier. He carries everyone from one state to another state. The question can now be asked, when this yogī's individuality vanishes, will he not have to immediately leave his physical body? But actually, we don't experience his leaving his physical body. Even after realization of God-consciousness, he still maintains the body. But if he is still living in his physical body, which is filled entirely with individuality, how can it be said that he is established in God-consciousness? This yogī, who is said to be established in God-consciousness, continues to suffer from the limitations of the body. Sometimes he has to spit and sometimes he has to blow his nose. He may experience headaches, toothaches, or stomach aches. In short, he experiences all of the physical problems associated with a body. But, these physical problems are the concerns of the individual, not of God, so how can you say he is established in God-consciousness? Therefore, this theory of yours is incorrect.



4. Here, the Sanskrit word *kāla* does not mean "death," but "the sphere of time."

ŚAKTIPĀTA in Advaita Kashmir Shaiva Thought

– Prof. Debabrata Sensharma

The Sanskrit term *Śaktipāta* literally signifies the descent of *Śakti* i.e. *anugraha Śakti* (divine Grace). As conceptualized in the Advaita Śaiva School of Kashmir, popularly known as Kashmir Śaivism, in its spiritual thought-projections, the doctrine of *Śaktipāta* constitutes the cardinal doctrine in the field of spiritual discipline (*sādhana*) laid down by Śaiva writers (*Śaivācāryas*). It is said to play crucial role in the spiritual life of spiritual practioners, leading them to the realization of their true Śiva nature (*Śivatva*), the ultimate goal in their life. The Advaita Śaivites hold that the spiritual practioners can make limited progress in the spiritual path through their personal efforts in the form of performance of spiritual practices, remaining confined within the sphere of matter, technically called the *aśuddha adhva* or *prakṛtyānda*. They

cannot enter into the sphere of spirit or consciousness (*caitanya*), technically called *śuddha adhva* or *Śaktyaṇḍa* on their own. The descent of divine grace on them is essential to enable them to cross the barrier of material power (*jaḍaśakti prakṛti-śakti*).

The indispensability of *Śaktipāta* in the spiritual life of spiritual practioners and its justification in the metaphysical thought of Advaita Śaiva school can be understood in a better way in the background of the process of world manifestation described in the texts of this school.

It is said that the Supreme Being or the Supreme Lord is endowd with divine *śakti*, unrestricted in nature, technically called *Svātantrya Śakti* (power of divine freedom). The divine freedom is not an adjunct or attribute of

the Supreme Lord, she is His integral aspect, inseparable from His nature. It is due to the functioning of the ever-pulsating divine freedom in Him that the Supreme Lord is said to manifest Himself in two different forms. During the period of creative activity, He manifests Himself as the Universe (*viśva*) with infinite variety of limited subjects (*grāhaka* or *mita-pramātā*), the objects of experience and enjoyment (*grāhya*) and the instruments for seizing them or enjoying them (*grahaṇa*). The divine *Śakti* then functions somewhat differently from Him to reveal His nature as the immanent Reality (*viśvāitmaka svarūpa*). The divine *śakti* also simultaneously functions fused with Him when she reveals His transcendent form (*visottīrṇa svarūpa*). These two modes of His self-manifestation taking place simultaneously testify eloquently to His divine glory (*aśvarya*).

Being endowed with the divine freedom the Supreme Lord is said to perform five functions (*kṛtyas*) (*pañcakṛtyas*) on His own volition (*svēchayā*). The five functions or *kṛtyas* which the Supreme Lord is said to perform eternally are the *nigraha* (the act of self-limitation) *sṛṣṭi* (creation), *sthiti* (act of preservation or sustenance) *samhāra* (the act of absorption) and *anugraha* (act of showering His grace) As these functions are said to take place in cyclic order, it is not possible to specify their starting point, but looking from the point of view of creation, *nigraha* or the act of self-limitation may be regarded as the starting point of the functions (*kṛtyas*). The act of *nigraha* or self-limitation consists of imposition of limitation by the Supreme Lord on Himself out of His free will (*svēchayā*). As a result of this voluntary act of self-limitation or contraction (*samkoca*), His absolute nature as the Supreme Experiencing Principle (*parāśarīvid*) goes into background, as it were, and He appears in monadic form (*cidāṇu*). This also results in the unfoldment (*unmeṣa*) in His self-experience (*svānubhava*) of the different *tattvas* or levels of creation constituting the entire cosmos. This constitutes the second function (*kṛtya*) called

the act of creation or *sṛṣṭi*. In the beginning, the universe thus unfolded exists only in His self experience, therefore "ideal" in form, but then it assumes concrete or gross form due to the functioning of *Māyā* and *Prakṛti Śaktis*. The act of preservation or sustenance and absorption, technically called *sthiti* and *samhāra* represents two functions (*kṛtyas*) through which the universe manifested by the Supreme Lord is sustained in Him, and thereafter reabsorbed during the cosmic dissolution (*pralaya*). But this does not bring about the end of the Supreme Lord's voluntary self-imposed limitation or the cessation of His existence in the form of spiritual monads. His act of showering grace, technically called *anugraha*, is essential for "negating" His act of self-limitation or self-contraction (*samkoca*). It is therefore looked upon as unique function (*kṛtya*) on the part of the Supreme Lord, lying on a different plane, as it were. Looking from the point of view of self-contracted beings, it is the more important function through which the Supreme Lord restores his contracted form as *cidāṇus* to their original divine form i.e. Śiva form, thereby enabling them to recognize their true nature i.e. Śiva nature (*Śivatva*).

The acts of *nigraha* (voluntary self-contraction) and *anugraha* (act of infusing divine grace) can be described as naturally complimentary in as much as the latter "undoes" the former. The divine act of *anugraha* (grace) or *śaktipāta* opens the doorway to spiritual aspirants for moving on the spiritual path to reach the ultimate goal in their mundane life i.e. *Śivatva*.

The Advaita Śaivites speak of three kinds of defilements or *malas*, created and assumed by the Supreme Lord to manifest himself as multiplicity of limited subjects, objects and means for their grasping and enjoyment. The three defilements covering him, one over the other, are the *āṇavamala*, the *māyāyamala* and the *kārmamala*. The *āṇavamala* is the primary *mala* (defilement) created as a consequence of the Supreme Lord's assuming contraction out of his free will in the beginning of His self-manifestation as the world. The covering *āṇavamala* can be compared to hard shell covering a walnut which reduces His infinite, all encompassing nature (*vyāpaka svarūpa*) to finite one, also making him to forget his true nature. The dichotomy is created in His nature as universal consciousness, in His

self-experience as *pūrṇāhantā* (pure I-experience reflecting His fullness nature) on the level of *Śiva-Śakti tattvas*, as a result of which His self-experience (*svātma parāmarśa*) is reduced to the self-experience as pure subject and pure object (*aham-idam*) on the level below *Śiva-Sakti tattvas* which are regarded as eternal *tattvas*. Sometimes *aham* shines prominently in his self-experience as is the case on the level of the *Sadāśivatattva*, sometimes both *aham* and *idam* appear in His self-experience as equipoised as it happens on the level of the *Īśvaratattva*; at other times the *idam* gains prominence in his self-experience as is the case on the level of the *śuddhavidyā*. The multiplicity of subjects appearing on these levels of pure creation are known by the names of *mantramaheśvara*, *mantrēśa* and *mantra* respectively on the three levels, and they all are covered by *āṇavamala* in some form or the other which is reflected in the dichotomy of subject and object appearing in his self-experience as well as ability on all levels mentioned above. The dichotomy however is not absolute but is grounded on non-dualism (*advaita*) that prevails in the pure realm of spirit, technically called the *śuddha adhva*.

In course of the process of involution (*avaroha*), the Supreme Lord further conceals His true divine nature by operating His divine Śakti as the power of obscuration (*tirodhāna śakti*), technically called *Māyā*. As a result of this, the limited subjects (*cidaṇus*) are enveloped by defilement called the *mayāya mala*. The covering by this defilement causes eclipse of His divine powers such as omnipotence, omniscience, omnipresence, fullness nature etc. by the five sheaths (*kañcukas*) operating within the domain of *Māyā*, ensnaring Him further. In course of His further descent from the of pure Spirit (*caitanya*) into the domain of matter, the residual impressions of collective *karma* (*marmasamskāras*) performed by all embodied beings in the preceding cycle of creation (*kalpa*), remaining unexhausted and continuing to float in seed form in the domain of *prakṛti*, the divine *śakti* in gross material form, cling to each one of the spiritual monads (*cidaṇus*). These karmic seeds are called the *kārmamala* which are held responsible for equipping them with the appropriate kind of physical bodies. As a result of this covering, the self-contracted Supreme Lord is enshrouded by the three kinds of

defilements; He is thus reduced to transmigratory fettered being, bereft of all vestiges of divinity (*śaktidaridraḥ śamsārī*). The act of self limitation (*nigraha*) on the part of the Supreme Lord to make Himself as universe reaches its climax this way.

Let us now examine the Advaita Śaiva concept of *Śaktipata* or *anugraha* in the background of *pañcakṛtyas*, which can be viewed from the two stand points viz. that of the Supreme Lord and that of the fettered beings. Looking from the stand-point of the Supreme Lord, if *nigraha* (the voluntary act of self-contraction) marks the beginning of His involution (*avaroha*) in the world of gross matter, *anugraha* or *Śaktipata* represents the opposite, namely beginning of His evolution (*āroha*) from the level of gross matter to the level of spirit (*caitanya*) culminating in His regaining His divine status. The *Śaktipāta*, being the result of His act of infusing grace in His form as fettered beings, is perennial and unconditional (*ahetukī*) act on His part from His point of view.

Also, looking from the Supreme Lord's point of view, *Śaktipāta* as it comes down from him is the same both

qualitatively and quantitatively, but when it actually is received by fettered beings individually qualitatively it is same in nature, but quantitatively i.e. in intensity it differs from one fettered individual to the other. One might be tempted to ask the reason for variation in the *Śaktipāta* received by them, the reply given by the Advaita *Śaivites* is that the diversity in the intensity of *Śaktipāta* received by the fettered beings is due to the difference in their capacity to hold the divine Grace, nothing else.

The *Śaiva Siddhāntins* postulate the theory of maturation of *malas*, technically called *malaparipāka* especially of the *āṇavamala* covering the true nature of fettered beings to explain the difference in the intensity of grace. According to *Śaiva siddhāntins* the maturation of *malas* takes place in them individually in course of time (*kāla*) in the same way as the process of ripening in fruits. Abhinavagupta in his *Tantrāloka* and *Tantrasāra* has criticized this view, saying that it is not acceptable to him because it militates against the doctrine of *svātantryavāda*, a cardinal doctrine of the school. He does not offer any other explanation for the variation in the degree

of intensity of Divine Grace, simply because it does not exist looking in the point of view of the Supreme Lord. He links the variation in the intensity of Divine Grace or *Śaktipāta* with the difference in the individual capacity of the fettered beings (*paśus*). My revered teacher, late Mahamahopādhyāya Gopinath Kaivraj used a metaphor for describing the fact of *Śaktipāta* and also explaining the difference in its intensity as it reaches the fettered beings. He told me that the *anugraha* or *Śaktipāta* comes down on the fettered beings (*paśus*) naturally and in uniform measure from the Supreme Lord like the rain water from the clouds in the rainy season. But, when the Divine Grace is "collected" by the individual fettered beings who are like receptacles for holding the rain water, the amount of Grace actually received by them differs in the same proportion as their capacity to hold the Grace like the size of the receptacle to hold the rain water. This analogy explains notionally the variation in the amount of Divine Grace received by different individual fettered beings. This analogy has another implication too. Just as the rainwater falling from above can be collected only when the receptacle for

collecting has its "face" turned upward, and not downwards, in the same way the divine grace flowing perennially from its source i.e. the Supreme Lord on the fettered beings can be collected if they have their psycho-physical body receptacle turned upward. Otherwise the Grace falling on them would fall away.

Looking from the point of view of spiritual aspirants (*sādhakas*), Abhinavagupta talks about nine kinds of *Śaktipāta* in his *Tantrāloka* (Ah. xiii) and *Tantrasāra* (Ah. xi). He first divides *Śaktipāta* under three heads—*tīvra* (very intense), *madhya* (intense) and *manda* (mild), then subdivides further each of the above mentioned three kinds of *Śaktipāta* under three heads viz. *tīvra* (very intense), *madhya* (intense) and *manda* (mild), making the total of nine kinds of *Śaktipāta*. This idea was first mooted in the *Mālinīvijayottara Tantra* (IX, 37), later elucidated by Abhinavagupta. It must be remembered that the *Śaktipāta* as it comes down from Supreme Lord, through a medium, *Guru*, (Spiritual Teacher) is both qualitatively and quantitatively is the same and uniform in intensity, but as it is received by the spiritual aspirant (*sādhaka*) it differs

from one embodied individual to the other. The reason for this as we have already mentioned before, is the varying capacity in recipient *sādhakas*. As a matter of fact, the intensity of *śaktipāta* (Divine Grace), as it is received by the *sādhakas* is the index of their capacity which determines a particular mode of spiritual discipline (*upāya*) They would be adopting. It may be said that *sādhakas* have no free choice in selecting a particular path of spiritual discipline to follow, it is determined by the intensity of *śaktipāta* received by them. There is a ratio, as it were existing between the intensity of *Śaktipāta* and the quantum of efforts in the form of spiritual discipline (*upāya*) that the *sādhakas* are required to put in for reaching their ultimate destiny, *Śivatva*. This is other, words means, the more intense is the *Śaktipāta* received by a *sādhaka*, the less arduous is the path he would have follow for achieving his goal. Likewise, if the *Śaktipāta* received by him is milder in intensity, he would have to compensate this deficiency by performing arduous spiritual discipline, putting in more efforts.

The Śaiva texts like *Śivasūtra*, *Tantrāloka* and *Tantrasāra* prescribe only three *upāyas* (modes of spiritual discipline)

viz. the *Śāmbhava Upāya*, *Śākta Upāya* and the *Āṇava Upāya* for the *sādhakas* to follow for reaching the ultimate goal. Now the question arising that how to link up three-fold *upāyas* with the nine kinds of *Śaktipāta* can be answered this way. Only those *sādhakas* who are recipients of the Divine Grace (*Śaktipāta*) in most intense form i.e. of (*tīvra* variety) can follow the *Śāmbhava upāya* which entails absence of any effort on the part of spiritual practioners. Everything is achieved by the *Śaktipāta* in very intense form received by them, leaving no room for any effort on the part of *sādhakas*. This particular path of spiritual discipline is therefore called *icchopāya*, an *upāya* in which Supreme Lord's power of Will (*icchā*) prevails. The *sādhakas* infused with the Divine Grace (*Śaktipāta*) of *madhya tīvra* kind i.e. less intense form are eligible for following the *Śāktopāya* i.e. in which Supreme Lord's power which is called *jñānopāya* as knowledge plays a dominant role.

Only they have to focus their attention on the higher or pure knowledge called *sattarka* which removes the experience of duality replacing it with the experience of Oneness or undertake the study of

scriptures which reveals its true import (*sadāgama*) or listen to the instructions of spiritual Guru which reveals the true knowledge. *Bhāvana* or constant reflection plays important role in accomplishing all this and behavior involves power of knowledge, *jñāna śakti*. The spiritual path, technically called the *ānavopāya*, is open to all other recipients of Divine Grace in milder form. Such *sādhakas* are required to adopt different kinds of supports (*ālambanas*) most subtle. Subtle, gross etc. for their conducting spiritual practices laid down under this *upāya* (mode of spiritual discipline) for their elevation to higher levels of existence. In sum, the intensity of Divine Grace received by the *sādhakas* determines the particular mode of spiritual discipline they would have to adopt to reach the supreme goal.

The Advaita Śaiva texts describe the Supreme Lord not only as the ultimate source for His Grace (*Śaktipāta*) for flowing of grace towards spiritual aspirants (*sādhakas*) existing on the mundane plane, but is regarded as the Supreme Agent. It is said that the Supreme Lord dispenses His Grace from the level of *Sadāśiva tattva*. Since he cannot

descend down on the levels which the spiritual aspirants (*sādhakas*) are said to occupy to infuse this Grace personally to them, He chooses his agent for executing this function. The agent or the medium chosen by Him for transmission of His Grace (*sāktipāta*) is technically called the *Guru* (Spiritual Teacher). The Śaiva texts enjoin on the *sādhakas* to look upon the *Guru*, not merely as embodied being staying on the same level as the recipient *sādhakas* but as the embodiment of the Supreme Lord. The *Gurugītā* constituting a part of the *Skanda Purāna* extols the *Guru* as the Supreme Lord incarnate. Abhinavagupta has, broadly speaking, mentioned three types of *Gurus* – the *Daiva Guru* (Celestial *Guru*), *Siddha Guru* (perfect spiritual teacher) and the *Mānuṣa Guru*. (Human Spiritual Teacher). The *Malinīvijayottara Tantra* refers to its presiding deities e.g. Rudra, Brahmā, *Mantramaheśvara*, *Mantrēśa*, *mantra* etc. as the *daiva guru*. The choice of *Guru* is left to the free will of the Supreme Lord who selects His agent for the transmission of His Grace, and it is not left

to spiritual aspirants (*sādhakas*) who are merely the recipients. The *Siddhagurus* are spiritual teachers who are denizens of both the *śuddha* and *aśuddha adhva* eg. *Durvāsā*. Abhinavagupta mentions two types of *gurus*: *sadguru* and *asadguru*. Only *sadguru* is capable of leading the spiritual aspirants to the attainment of *Śivatva*, *asadguru* does not possess that capacity. The *asadguru* are those who have failed to achieve the supreme knowledge (*sattarka*) (T.S. IV, P. 21-23). It may be mentioned here that the divine Grace however mild in intensity it might be, is able to accomplish to crack the shell or outer covering of the primary defilement, the *āṇavamala* responsible for contraction (*saṅkoca*) of individual beings. Once this happens, the gateway to elevation through performance of appropriate kind of *sādhana* is opened to them as it were. The fettered individual then has to make intense efforts to break the hard shell of *āṇavamala* to pieces so that it might eventually fall off.

If the Divine Grace coming to

fettered beings is very mild in intensity, they are every often not aware of the infusion of Grace in them. The *Mālinī Vijayottara Tantra* mentions certain signs appearing in the fettered beings, indicating the presence of divine grace within. These are as follows— sudden development of devotion towards the goal within the spiritual aspirants, or attraction towards spiritual matters, development of power of fruition of mantra uttered by them (*mantrasiddhi*), development of insight within them to know the true meaning of words of scripture, sudden development of the poetic talent (*kavitva*) or musical talent etc.

In such cases of spiritual aspirants receiving the *sāktipāta* of milder kind, these might receive it a number of times for pushing them up in the spiritual path or for removing obstructions from their spiritual path. There is no hard and fast rule in such cases. There is no guarantee that *sāktipāta* would happen repeatedly because the will of the Supreme Lord prevails in the field of *sādhana*.



DEHASTHA DEVATĀ CAKRA STOTRAM of Abhinavagupta

"HYMN TO THE CIRCLE OF DEITIES RESIDING IN THE BODY"

In this unique *stotra*, Abhinavagupta portrays the physical body not as something bad but as an abode of divinity. The hymn describes the presiding goddesses of the senses in worship of Ananda Bhairava, seated in the middle of the Lotus of the Heart. The English rendering of this hymn by George Vanden Barselaar based on lectures and notes by Ishwarswaroop Swami Lakshman joo is reproduced here from an earlier issue of Malini at the request of the readers — Ed.

asura-sura-vṛnda-vanditam
abhimata-vara-vitarāṇa/niratam/
darśana-śatāgrya-pūtyam
prāṇa-tanuṃ gaṇapatim vande//1//

Salutations to Gaṇeśa, the first to be worshipped in all hymns and rituals. As the embodiment of *prāṇa* (outward breath) he is adored by gods, goddesses and demons alike. I pray to Gaṇeśa who is soft in bestowing boons, that he may allow me to enter in the temple of my own body.

vara-vīra-yoginī-gaṇa-
siddhāvali-pūjitāmghri-yugalam/
apahrta-vina-ýijanārtim
vaṭukam apānābhidham vande//2//

I pay homage to Vaṭukanātha, who also resides at the door of this temple of my body in the form of *āpanā*, the ingoing breath. Whose divine feet are worshipped by *vīras*, *siddhas* and *yoginīs*,¹ who is capable of removing all knots

and doubts in the minds of disciples who have taken refuge at the master's feet, to Vaṭukanātha, I offer salutations.

ātmīya-viśaya-bhogair-
Indriya-devyāḥ sadā hṛdam bhoje/
Abhi- pūjayanti yaṃ tam
Cinmayam ānanda-bhairavam vande//3//

I bow to that ever-blissful Bhairavanātha (Lord Śiva) residing in the center of the lotus of my heart. The goddesses of the *indriyas*² are constantly in search of pleasant sounds, soft touch, beautiful forms, delicious tastes, and fragrant smells, which they offer at the feet of their master Bhairavanātha.

yad-dhībalena viśvam
bhaktānām śiva-patham bhāti/
tamaham-avadhāna-rūpam
sadgurum-amalam sadā vande//4//

I bow to that absolutely pure and clean master residing in the temple of my body. Through

constant devotion my master has bestowed upon me the strength of intellectual understanding by which I experience this whole universe consisting of pain, pleasure and sorrow as a pathway towards Śiva. Salutations to that master, the embodiment of awareness — *vimarśa*, the real means of perceiving Lord Śiva in the lotus of my heart.

udayāvabhāsa-carvaṇa
līlaṁ viśvasya yā karoty-anīśam/
ānanda-bhairavīm tām
vimarśa-rūpām-aham vande//5//

I bow to Goddess Pārvatī who creates, maintains and destroys this universe in her own Self. Inseparable from Śiva, she is the blissful Ānanda Bhairavi. Being filled with the energy of awareness — *vimarśa*, she resides near the seat of her master in the lotus of my heart.

Arcayati bhairavam yā
niścaya-kusumaiḥ sureśa-patrasthā/
praṇamāmi buddhi-rūpām
brahmāṇīm tām aham satatam//6//

Salutations to the goddess of intellect — *Brahmāṇī*. Residing in the eastern direction, she confirms all perceptions of the outside world, and offers them like flowers to Lord Śiva seated in the lotus of my heart.

kurute bhairava-pūjām-
aṇala ḍalasthāhimāna-kusumairyā/
nityam-aham-kṛti-rūpām
vandetām śāmbhavīm-ambām//7//

I bow to goddess *Śāmbhavī*, the embodiment of *ahamkāra* – (ego), who eternally worships

Lord Śiva by offering flowers of I-ness to his lotus feet.

vidadhāti bhairavārcām
dakṣiṇa-dalagāvakalpa-kusumairyā/
nityam manaḥ savarūpām
kaumārīm tām-aham vande//8//

Homage to Goddess *Kaumārī*, the embodiment of mind. Situated in the south, it is she who offers the flowers of ideas and notions (*vikalpas*) to Lord Śiva.

nairṛta-dalagā bhairavam
arcayete-śabda-kusumairyā/
praṇamāmi śruti-rūpām
nityam tām vaiṣṇavīm śaktīm//9//

I bow to that eternal and all-pervading Goddess *Vaiṣṇavī*, situated on the point of *nairṛti* (southwest). Collecting a garland of beautiful sounds, she worships Bhairavanātha on the lotus of my heart.

paścima-digdala-saṁsthā
hṛdaya-haraiḥ sparśa-kusumairyā/
toṣayati bhairavam tām
tvag-rūpa-dharām namāmi vārāhīm//10//

Salutations to Goddess *Vārāhi*. Situated in the west she collects all good sensations of touch to satisfy Lord Bhairava residing in the lotus of my heart.

varatara-rūpa-viśeṣair
māruta-digdala-niṣaṇṇa-dehā yā/
pūjayati bhairavam tām
indrāṇī dṛk-tanum vande//11//

I bow to Goddess *Indrāṇī* who is established in

the northwest, the abode of the *māruts* (wind gods — *vāyu*). As the embodiment of the vibrating force of sight, she worships Bhairava with all forms which are pleasing to the eye.

**dhanapati-kisalaya-nilayā
yā nityam vividha-ṣaḍ-rasā-hāraiḥ/
pūjayati bhairavam tām
jihvābhikhyām namāmi cāmuṇḍām//12//**

Salutations to **Cāmuṇḍā** established in the northern abode of the Lord of Treasure (Kubera). I bow to goddess **Cāmuṇḍā** whose tongue is always protruding because she is fond of tasting the six-fold *rasas* (tastes) and offering them to Bhairava in my heart.

**īśa-dalasthā bhairavam-
Arcayate parimalair-vicitrairyā/
praṇamāmi sarvadā tām
ghrāṇābhikhyām mahālakṣmīm//13//**

I bow to **Lakṣmī**, Goddess of Wealth, who is fond of perfume and all good scents, and who is situated in the abode of *Isāna* (northeast). To Mahālakṣmī, who embodies the sense of smell,

and who worships Bhairavanatha with various perfumes and scents I eternally bow.

**ṣaḍ-darśaneṣu pūjyam
ṣaṭ-trimśat-tattva-samvalitam/
ātmābhikhyām satatam
kṣetrapatim siddhidam vande//14//**

Salutations to **Kṣetrapāla** who is situated in the aura of my body, abored in the six systems of philosophy, the embodiment of the thirty-six elements. To **Kṣetrapāla**, the *ātmā* or individual being, whose duty it is to protect me on all sides I bow down.

**samsphurad-anubhava-sāram
sarvāntaḥ satataśan-nihitam/
naumi sadoditam-ittham
nija-dehaga-devatā cakram//15//**

Finally I bow collectively to all the divine goddesses who are always there, always present, always shining in the temple of my own body.

(Courtesy: Universal Shaiva Fellowship)

1. *Vīras* are heros and heroines on the spiritual path. *Sidhas* and *yoginīs* are divine beings, who residing in their subtle bodies, give boons to worthy aspirants on the path.
2. *Indriyas* are the five organs of knowledge and the five organs of actions.



Self Awareness and Egoity-I

—Mark S.G. Dyczkowski

The thesis proposed in this paper can be simply stated in a few words. One of the most distinctive features of the monistic Śaivism that developed in Kashmir from about the middle of the ninth century with the revelation of the *Śivasūtra* to Vasugupta was introduced some three generations later by Utpaladeva, one of the major exponents of the Pratyabhijñā school. This was the concept of what, for convenience, I will term the 'absolute ego'. It is a concept of the one absolute reality which is at once. Śiva, the Self and pure consciousness understood as a self-reflective pure egoity (*aḥambhāva*). It is the transcendental ground within which and through which the entire range of cosmic and individual principles in the sphere of the subject, object and means of knowledge are generated, sustained and destroyed through a process in which its transcendental nature immanentises itself even as it reverts back to transcendence.

The concern of this paper is to establish that it is with Utpaladeva that this subtle and complex intuition of the absolute first appears in the history of Indian philosophical thought. In order to support this conclusion and explain how I came to it, I will deal with a number of basic concepts, most historically prior to Utpaladeva, others new, that have led to its formulation.

Our point of departure are the earliest works that can be defined as Kashmir Śaiva in the sense that they represent themselves as systematic treatises (*śāstra*) of avowedly purely human authorship rather than revealed scripture. These are the *Spandakārikā* (written

either by Vasugupta or his direct disciple Kallaṭabhaṭṭa) and the *vṛtti* on the same that is universally attributed to the latter. The metaphysical, theological and soteriological views they present, are relatively simple compared to the complex systems worked out in the treatises that followed Śaivism's development from the middle of the ninth to the middle of the eleventh centuries. Even so, they provide us with a fairly complete formulation of the nature of ultimate reality.

The first thing to notice here from the point of view of our present discussion is that neither the *Spandakārikā* nor *vṛtti* take the ego to be in any way absolute. They thus fall in line with all the other schools of thought that developed in India up to then which unanimously agree that the ego- the "I"-is relative.¹ From one point of view, the ego is understood as the *aḥamkra* which is a part of the inner mental organ that processes, coordinates and identifies the sensory data supplied by the senses. From a different point of view it is the 'notion of self'—*aḥampratyaya*. As such it is the conceptualized counterpart of the notion formed of the object in such a way that when we say "I see and know this particular X" both "I" and "X" are part of a proposition formed at the conceptual, discursive level (*vikalpa*). It is also the 'feeling' one has of oneself as reacting subjectively to the object as pleasant or painful, that is, as involved in the play of the *guṇas* and so appears in the notions the perceiver forms of himself as happy, sad or dull. Although related to one's own deeper authentic nature in that this is the essential ground of such egoic

1. For an extensive account of the concept of the ego according to the major schools of Indian Philosophy see. M. Hulin 'I.e Principe de l' Ego dans la Pensée Indienne Classique, La Notion D Aḥamkāra, Paris, 1978.

notions, they are distinct from it. Thus in the *Spandakārikā* we read:

"No notions such as "I am happy". "I am miserable" or "I am attached" (exist independently). They all clearly reside elsewhere, namely, in that which threads through (all) the states of pleasures and rest."

Kallaṭa comments:

"The (subject) threads through all the states (of consciousness). He connects them together (in the continuity of the experience that): "I am the same (person) who is happy and sad, or who later becomes attached." (They all reside) 'elsewhere' in that state independent (of all transitory perceptions). As scripture (declares): '(this) one's own nature is considered to be the highest reality'."²

This view does not posit a pure "Iness" outside and apart from relational, conceptual propositions referring to cognitive acts. The ego-notion (*ahampratyaya*) is the condition of the disturbed or disrupted (*kṣubdha*) state of personal existence which is that of the individual soul subject to the innate impurity of ignorance and hence transmigratory existence. Thus the *Spandakārikā* declares:

"An individual who thought desirous of doing various things but incapable of doing them due to his innate impurity, (experiences) the supreme state (*param padam*) when disruption (*kṣobha*) ceases."

Kallaṭa comments:

"(The individual soul) pervaded by this innate impurity may desire to act, but even so cannot make contact with his inherent power. However, if the disturbances of his conceived notion of his own identity as "I" (*aham iti pratyayabhāvarūpa*) were to cease, he would be established in the supreme state."³

This disturbed condition which is the egoic notion of the fettered should (*paśu*) prevents it from abiding in the state of permanent repose within itself which is its basic condition (*svātmasthiti*) considered, according to this monistic view, to be that of Śiva Himself. Freedom from bondage is thus understood as 'the attainment of one's own nature' (*svātmalābha*). This attainment (*lābha*) or 'laying hold of one's own nature' (*svātmagraha*) is a direct experience of one's own nature (*svabhāva*) which, thought egoless, is not entirely impersonal as the avoidance of the term '*ātman*' in preference to the term '*svasvabhāva*' in the *Spandakārikā* indicates.

Thus the word '*ātman*' almost invariably figures in the text in compounds where it functions as a reflective pronoun in the sense of 'one's own' rather than meaning the 'Self'. Thus, for example, in the eighth *kārikā* we are told that the senses operate by virtue of the power inherent in one's own essential nature. The expression for this is '*ānnabala*' that one could, it seems at first sight, translate as 'the strength or power of the Self. This, however, is not right as the use of the analogous form '*svabala*' in *kārikā* 36 indicates. There the author says that objects become progressively more evident to the subject as 'his own strength' i.e. the inherent power of his subjective consciousness, is applied to their perception.⁴ Similarly, objects, perceptions, emotions, mental images and all else that manifests objectively acquire a nature of their own (*ātmalābha*) because they are grounded in the universal vibration of consciousness – *spanda* – with which one's own nature is identified. For the same reasons it would be wrong to translate the expression '*ātmalābha*' as 'attainment of Self'. In *kārikā* 39 the yogi is instructed to be established within

2. Sp. Ka., 4 and *vṛtti* on the same.

3. Sp. Ka., 9 and *vṛtti* on the same.

4. यथा ह्यर्थोऽस्फुटो दृष्ट सावधानेऽपि चेतसि।

भूपः स्फूटतरो भाति स्वबलोद्योगभावितः॥ Sp. Ka., 36

himself. Here too the expression 'svtmani' should not be translated to mean "in his own Self."⁵

In the *vṛtti* the terms 'svabhāva', meaning 'own nature' or 'own own nature', are recurrent. We also come across the synonyms 'ātmavarūpa'⁶ and 'ātmavabhāva'⁷. In one place, however, Kallaṭa writes: "The self referred to here is the individual living being (*jīva*). Here Kallaṭa seems to be making use of a standard expression drawn from the Upaniṣads well known to his literate readers generally to state that the individual soul himself, just as he is, is complete and perfect.

The 'own nature' of an entity is that which makes it what it is and accounts for all its inherent properties and causal efficacy. Siva as one's own 'own nature' thus tends to personalize this inner identity as compared to the concept of Self worked out in other types of monism that tends towards a pure transcendentalism ground of the person and, as such, it has no inherent phenomenal properties or powers. Its causality or agency are adventitious qualities, they are secondary and non-essential, just as a jar can be blue or red without it being essentially affected thereby.

The distinctive terminology points to a more personal view of the Self that is not just a passive perceiver but also the subject that is never known as an object but only through an act of self-awareness (*svasaṃvedanasaṃvedya*). It seems that once the individual Self which, as pure consciousness, is known through an act of self-awareness, is identified with Śiva Who is one's own 'own nature' and this self-awareness is understood as basic non-discursive,

individualized and individuating mental representations (*vikalpa*), we come very close to the intuitive insight of an absolute self-identity experienced as a pure "I" consciousness. But this need not necessarily be the case for virtually all Indian schools of thought accept that the distinctive feature of the subject is this capacity for self-awareness contrasted with the phenomenological status of the object which is never an object of its own awareness but always that of a subject. There is no need even to posit the existence of an absolute Self for this to be the case. Thus, the Buddhist Dinnāga, for example, also refers to the distinction between subject and object and their relation in these terms. The individual soul can be self-conscious without this implying any inherent egoity, even as this self-consciousness is the basis of an adventitious notion of "I". This is the view of the earlier Saivasiddhānta texts. Thus, Sadyojyoti in his *Nareśvaraparīkṣa* in the course of his proof for the existence of the individual soul advances the argument that the individual Self exists because it is "the field of the notion of I" (*ahaṃpratyayagocara*). Rāmakaṇṭha comments:

"(Although) the notion of self (*ahaṃpratyaya*) is (distinct from the Self) which is the object of ascertainment, it is perceived concomitantly with it because it is a reflective awareness of the persisting perceiving subject and has the Self as its object (*viśaya*). Thus both are true as they are established to exist by their (common nature) as consciousness. Thus there is not non-existence of the Self."⁸

Rāmakaṇṭha continues, saying that both the Self and the notion of Self are invariably found together although the Self transcends thought

5. अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।

तथा स्नात्मन्यधिष्ठानात्सर्वत्रैव भविष्यति ।।

"When the body is sustained by this, one knows everything that happens within it. Similarly, (this same omniscience) will prevail everywhere (when the yogi) finds his support in his own nature". Sp. Ka., 39.

6. *Vṛtti* on Sp. Ka. 6

7. Sp. Ka., 11 and 19.

8. N.P., p. 38.

constructs. Thus, even though the notion of Self as a thought construct, it cannot be said to be false in the sense that it can indicate something unreal. All reflective determination (*adhyavasāya*) of one's Self is invariably accompanied by this notion and thus, being an act of consciousness, it is as veridical as the Self which is consciousness. He goes on to add that the notion of Self may appear to be a projection of conceived egoic arrogation onto an object, namely, the body etc. and not the Self, in such a way that one thinks. "I am fat" or "I am thin". Countering this possible objection he says that the ego notion relating to the self is non-specific i.e. it is not specified by objective qualities. This unspecified (*aviśiṣṭa*) notion is primary and as such applied to the Self.⁹

Kallāṭa and the *Spandakārikā*, teach an idealism according to which the individual soul as the enjoyer (*bhoktr*) is one with the object of enjoyment because the perceptive awareness (*saṃvedana*) which links them as subject and object and is the common reality of both is possessed by the former as its essential nature. This perceptive awareness focused open itself is the conscious state of the subject who contains and is all things.¹⁰ The proximity of this notion to that of the Self or 'own nature' as a pure ego-consciousness is so close that it seems natural for the later commentators, who all quote Utpaladeva and so post-date him, to interpret the *Kārikā*'s view in this way. Thus Rājānaka Rāma insists that there are two egos which he contrasts, the one a notion and hence 'created' or 'artificial' (*kṛtrima*), and the other uncreated and hence one's own nature itself. Similarly,

Abhinavagupta says:

"From the intellect arises the product of the ego which consists of the notion that this light generated by the individual soul reflected (in the intellect) and sullied by objectivity is (the true) ego..... Thus as indicated by the word 'product', this (created ego) is different from the essential nature of the ego which is uncreated and perfectly pure freedom".¹¹

The artificial ego seemingly limits and binds the uncreated ego.¹² In this state of bondage the individual perceiver believes himself conditioned by the countless forms of diversity related to the divided field in which he operates, namely, the egoity (*ahaṃpratīti*) established on the basis of mutual exclusion between differing egos.¹³ It is egoity falsely projected onto the body which is the way in which, according to Utpaladeva also, we perceive the unfolding of the power of Māyā.¹⁴ Conversely, as Rājānaka Rāma explains, the pure 'I' consciousness encompasses the series of pure principles from Śiva to Śuddhavidyā. It is one's own essential nature (*svasvabhāva*) as Paramaśiva who is free of all contact with duality.¹⁵ Thus, an uninterrupted awareness of the egoity (*ahaṃkāra*) which is that of one's own essential nature (*svasvabhāva*) is liberating. The egoity (*ahaṃpratyaya*) which takes its support from the body is destroyed when it is irradiated by the authentic ego.¹⁶ 'It melts', to use Rājānaka Rāma's expression, 'like a heap of snow, by coming in contact with the light of the sun of the authentic ego (*svābhāvikaṃpratyaya*) that transcends all fictitious supports.'¹⁷ At the same time, however, as Rājānaka Rāma says, the egoity (*ahaṃpratyaya*) projected onto the body

9. Ibid., p. 38-9.

10. Sp. Ka., 28-29.

11. T.A., 9/230-2.

12. Sp. Ka., Vi, p. 113 and 137.

13. Ibid., p. 132.

14. I.P., 3/1/8

15. Sp. Ka., vi., p. 128.

16. Ibid., p. 86 and 113

17. Ibid., p. 49.

is not false (*upapanna*) it that it ultimately abides in a reality which is not transitory.¹⁸ Thus, according to him, whatever the Self sustains thorough the medum of the ego (*aham iti pratipatti*) is its body. The fettered state is the projection of this notion onto a reality which is other than the Self, while the liberated state is that in which his ego notion is realized to be that of one's own authentic nature (*svasvabhāva*).¹⁹ Thus, Rājānaka Rāma says of the awakened yogi:

"When his ego-sense (*ahampratipatti*) is firmly established in the essential nature of his authentic identity (*ātmasvabhāva*) which is distinct from the body etc. and manifests in brilliant evidence to the clear vision that unfolds by the enlightened awareness generated (in him) by the rays of energy which, emitted by Siva, the Sun (of consciousness), fall (upon him), it is then made manifest by the powers of the reflective awareness (*parāmarśaśakti*) of the cognitive consciousness of things just as they are in reality. Then he realizes Śiva Who is the Wheel of Energies consisting of the manifestations of the wonderfully diverse universe sketched out (in this way) by (His own) will alone."²⁰

Rājānaka Rāma was Utpaldeva's direct disciple and the profound influence that the Pratyabhijñā had on him is evident throughout his commentary. This is so not only in his presentation of the realization of Spanda and its activity as an act of recognition but in his views on the two types of egoity. That this is his personal interpretation of Spanda doctrine and not originally to be found in it finds confirmation, partially at least, in the absence of this distinction in Bhagavadupala's commentary which, apparently more consistent with the *Kārikā* and *vṛtti*, invariably relegates

all ego-consciousness to the level of a notion. He does this, it seems to me, not so much as a conscious attempt to keep Spanda doctrine 'pure', i.e. not to overlay it with higher hermeneutical interpretations, but because the view which particularly inspired him was not that of the Pratyabhijñā, although he quotes it several times, but the monistic Vaiṣṇava idealism of Vāmanadatta's *Samvitprakāśa*. In this work, the sense of 'I' is consistently relegated to the level of a thought construct: it is the notion of 'I' (*asmadvikalpa*) and nothing more.²¹

Kṣemarāja, the remaining major commentator, takes the 'I' sense to be absolute, adding to it further interpretations, which as we shall see, are a continuation of the views his teacher, Abhinavagupta, developed. Here absolute 'I' consciousness is Śakti which Kṣemarāja identifies with Spanda, the power of Śiva, one's own authentic nature, that infuses its energy into the body and mind. Thus he writes:

"Even that which is insentient attains sentience because it is consecrated with drops of the juice (of the aesthetic delight – *rasa*) of Iness. Thus that principle not only renders the senses fit to operate once it has made them sentient but does the same also to the subject that one presumes is their impeller even though he is (merely) conceived to exist (*kalpita*), thus he presumes that it is he that impels the senses. But he also is nothing if he is not penetrated by the Spanda principle."²²

But let's get back to Utpaladeva. It is well known to students of Kashmiri Śaivism that Somānanda was his teacher and the first exponent of the philosophy which was to draw its name form Utpaldeva's work, the *Īśvarapratyabhijñā*. Somānanda wishes to trace the geneology of his views to personalities associated with the propagation of Śaivism in

18. Ibid.,

19. Ibid., p. 112

20. Ibid., p. 112.

21. See the introduction to my edition of this text.

22. Sp, Nir., p. 22.

the Tantras.²³ In this way he not only tries to stamp his views with the seal of scriptural authority but also affirms that they are ultimately drawn from the Tantras. Now, it is in fact true that a number of basic concepts he presents are already taught in Tantric traditions which precede him. But even though he draws from this fund of ideas he nowhere posits the existence of an absolute ego and in this he is consistent with the Tantras.

When we get to Utpaldeva, even though he declares that the 'new end easy path' he expounds in his *Īśvarapratyabhijñākārikā* is that shown to him by his teacher Somānanda in the *Śivadr̥ṣṭi*.²⁴

"The idea that, that which manifests as the 'I' is perfect, omnipresent, omnipotent and eternal beings, that is, the idea that one.....was not in vogue before because of (man's state of innate) ignorance. This *śāstra* makes people fit to live this idea in practice by bringing to light (Śiva's) powers of knowledge, will and action, this happens by virtue of this treatise on the *pratyabhijñā* which essentially consists of a series of proofs to justify this idea in practice."²⁵

Utpaldeva develops the notions of the Self and absolute being that were already worked out

before him to what he must have thought were their ultimate conclusions. Thus he writes that: "repose in one's own essential nature (*svasvarūpa*) is the reflective awareness (*vimarśa*) that 'I am'".²⁶ One might say that Utpaldeva is here explaining in his own *Pratyabhijñā* terms that the Spanda doctrine adopted from the Tantras of 'establishment in one's own essential nature' (*svasvarūpasthiti*) implies that this, the liberated condition, is that of the pure ego-identity.

Now in order to make this transition, Utpaldeva must introduce a concept which finds a precedent in Bhartṛhari but is unknown, it seems, to the Tantras. Thus Bhartṛhari declares that the universal light of consciousness which shines as all things, must be full of the power of speech, otherwise it would not be the one light but the darkness (*aprakāśa*) of its negation as the Māyic world of multiplicity. This power he defines as 'self-reflective awareness' (*pratyavamarśinī*).²⁷ But while Bhartṛhari does not explain the notion fully to reach the ultimate conclusion that absolute being, as self-reflective consciousness, is absolute egoity, Utpaldeva makes full use of it to indicate this. Thus according to him, *vimarśa* operates as the

23. S. Dr. 7/107-122

24. I.O., 4/1/46

25. Commentary on I, P., 2/3/17.

26. A.P.S., 15.

27. V.P., I.124. It is a notable fact that this term, so important in the technical vocabulary of the *Pratyabhijñā*, is not at all common in the Śaivāgama. It does not belong to the common terminology of the Tantric systems syncretised into Kashmiri Śaivism, at least as far as we can gather from the sources quoted by the Kashmiri authors themselves. As an example of the uncommon occurrence of the term *vimarśa* we can cite the *Kālvala*: "The supreme power of the lord of the gods whose nature is supreme consciousness is reflective awareness (*vimarśa*) endowed with omniscient knowledge' (Quoted in N.T. u., I p. 21) Abhinavagupta refers to the *Gamatantra* which says. "The deity of Mantra is considered to be reflective awareness (*vimarśa*) co-extensive in being with Great Consciousness." (T.A., 16/2860. A passage quoted from the *Triśirobhairavatantra* reads: "The Supreme Sky (*parākāśa*) is said to be the well formed space (*suśira*), the lord of the principles of existence, the fourth state which pervades from above and the centre. It is the abode of contemplation (*vimarśadhāman*)." (T.A. Comm. 5/91), while in the third reference '*vimarśa*' clearly has a broad generic sense denoting the contemplative consciousness that the fully developed yogi has of the supreme principle, the two former references equate *vimarśa* directly with Śakti. They do certainly refer quite clearly to a concept of consciousness in which it reflects upon itself. But these are the only passages out of several hundreds quoted in Kashmiri also has a broader less specific sense than in the *Pratyabhijñā*. Thus, what appears to be the meaning here is that the yogi who contemplates the one absolute consciousness does so by virtue of the power of contemplation inherent in consciousness itself which is, as the *Triśirobhairavatantra* says, the 'abode of contemplation'.

reflective awareness which is both its universal creative and cognitive power through which it forms itself into the All and through which the All is resolved back into it, on the one hand, and, on the other is the ground of all possible judgement or representation, conceptual (*savikalpa*) and intuitive (*nirvikalpa*) of the contents of consciousness in and through each cognitive act, even the most common, as the self-awareness of a pure non-discursive egoic consciousness. It is this inherent attribute which makes consciousness ultimate. Thus echoing Bhartṛhari, Utpaladeva says:

"If one were to consider the reflective awareness (*vimarśa*) of the light of consciousness (*prakāśa*) or be other than its own essential nature (*svabhāva*), it would be as insentient as crystal even when the light is coloured by (seemingly external) phenomena (*artha*)."²⁸

This reflective awareness (*vimarśa*) is explicitly identified by Utpaladeva with the reflective awareness of "I" (*ahampratyavamarśa*), a term which we can contrast with the earlier "notion of I" (*ahampratyaya*). It is the 'I' consciousness (*aham iti vimarśa*) which manifests as the subjectivity (*pramāṇitva*) in the psycho-physical complex, as the notion (*vikalpa*) both of self and its opposite.²⁹ But as the reflective awareness of "I" is in itself the very nature of the light of consciousness (*prakāśātman*), it is free of all thought constructs (*vikalpa*) for these depend upon the duality of relative distinctions.³⁰

An important aspect of the concept of *vimara* which, as we shall see, Abhinavagupta developed into a wide ranging hermeneutical key to interpret, or better to reinterpret, an important part of Tantric doctrine, is its

identification with the supreme level of speech. Now, somānanda had already done this before, but his concept of *vimarśa* was much more limited than that which Utpaladeva developed. Thus, in his refutation of what he took to be the grammarian's view that *paśyantī* is the supreme level of speech, he advances as one of his many arguments that *paśyanti*—the speech which "sees" cannot view either itself as such or the supreme principle without this involving both in a subject-object relationship which degrades it and the ultimate principle to the level of an object which would then require another *paśyantī* to see that and that another leading to an unacceptable infinite regress.³¹ Thus, the perceiver's subjective status as the seer (*drṣṭva*) precedes *paśyantī* as the supreme level of speech. Although Somānanda calls this subjective state '*vimarśa*'. It is not, as it is for Utpaladeva, the awareness the light of consciousness has of itself as all things and as beyond them, for that would involve an unacceptable split into an internal subject-object relationship. Thus, Somānanda explains it as follows:

"Just as the product an agent like a potter (intends to generate) as, for example, a jar, abides as reflective awareness (*vimarśa*) in the form of an intention (*icchā*), such is the case here also (with Supreme Speech). This (supreme level of speech) abides prior (to all things) for otherwise if consciousness were not to possess a subtle (inner) outpouring (*ullāsa*) which abides intent upon its task (*kāryonmukha*) how could that desire unfold (and reach fulfillment). Śiva abides as the one who is endowed with the state of this (supreme level of speech) when in a condition of oneness (*sāmarasya*)....."³²

28 I.P., 1/5/11

29 Ibid., 1/6/495.

30 Ibid., 1/6/1

31 S. Dr., 2/56-6

32 S. Dr. 2/84-fca

This concept of absolute consciousness as charged inwardly with a power that flows through it even as it rests in itself and expresses itself as a tension towards its externalization into the form of the phenomenal world in and through the act of perception, is known to the preceding Tantric traditions, particularly those of the Kaula Tantras and similar traditions transmitted in some of the Bhairava Tantras. But what Utpaladeva says in the following passage in which a set of terms already known to these earlier views are brought together in the concept of *vimarśa*, identified with the supreme level of speech, presents it in a new more complex formulation. He writes:

"The nature of the power of consciousness (*citi*) is reflective awareness (*pratyavamarśa*) and is Supreme Speech which, spontaneously emergent, is the lordship of the Supreme Self, the freedom which is the intent (*aunmukhya* towards both immanence and transcendence). That pulsing radiance (*sphurattā*), the Great Being, unspecified by time and space, is the essence of the Supreme Lord and so is said to be His Heart."³³

We might notice incidentally before moving on that this important passage leaves the way clear for Abhinavagupta in his subsequent detailed hermeneutics of the Tantras to expound the symbolism of the Heart as the dynamics of pure I-consciousness which he develops in particular in his commentaries on the *Parātrīśikā*. We shall return to this point latter.

Now we must briefly attempt to tackle the vast sprawling mass of Tantric sources prior to Utpaladeva. Although I cannot claim, of course, to have read all the Tantras that predate Utpaladeva, in none of what little I have managed to study in print and manuscript is there any mention of an absolute ego. While all the other notions we have dealt with concerning

the Self and its relation to the ego and ultimate reality are attested in the Tantras, this is not the case with the absolute ego. Barring one important exception which I shall deal with later, which is anyway very ambiguous, our Kashmiri Śaivites do not quote a single Āgamic source in which the concept appears. One could argue, perhaps, that they did not choose to do so, but this seems hardly likely if we consider the key role it assumes from Utpaladeva's time onwards. On the other hand, a host of other notions that are woven together in the fully developed notion of the absolute ego which we find in Abhinavagupta are found there, so much so that it seems hard to resist the conclusion that what has taken place is a higher hermeneutic in which there has not only been interpretation and presentation of single notions but a grand synthesis of various concepts of the absolute already found in the Tantras in this one.

There is no point in examining every detail of this process here; that would require an extensive study. All that can be done here is to point to a few key examples which can serve as representative illustrations of this hermeneutic method. As I said before, there is only one reference in all those quoted by Kashmiri Śaivite authors from earlier Tantras that can be construed to be a reference to an absolute ego. This is a verse which Abhinava quotes that is also quoted by Maheśvarānanda in his *Mahārthamanjarī* who attributes it to the *Śrīkaṇṭhīyanāṃhitā*.³⁴ In the original Sanskrit it reads;

आदिमान्त्यविहीनास्तु मन्त्राः स्युः शरदभ्रवत् ।
नुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत् ।³⁵

33. I.P., 1/5/13-14

34. M.M., p. 68

35. T.A., 3/223, 4th

Translated this means:

"Mantras devoid of the first letter and the last (are barren) like autumn clouds. Know that this consciousness of the first and last letters is the characteristics of the master."

This passage, although seemingly of little significance, is extremely important for it is the only one Kashmiri exegetes quote as being a reference to the absolute ego in the Tantras. One may however, understand this, admittedly cryptic verse, to mean simply that the adept must recite his Mantra mindful of each part, including its beginning and end. Once the adept can maintain an abiding, undistracted state of mindful concentration on the entire Mantra from the first to the last letters, he attains a level of spiritually mindful concentration that makes him fit to be a teacher of others. But which is explained as follows by Jayaratha in his commentary on this passage:

"The first (letter) is A (symbolic of the absolute (*anuttara*) and the last is H (which symbolizes the completion of its emission), thus even Mantras if devoid of the reflective awareness of "I" which is (encompassed by these) the first and last letters (of the alphabet) and are not known to be of that nature are like autumn clouds, that is to say, they do nothing While if, on the contrary, they are known to be the supreme vitality of Mantra (*paramantravīrya*) which is the reflective awareness of "I", they perform their respective functions."³⁶

What Jayaratha is saying becomes clear when we examine the context in which this reference appears. Abhinavagupta dedicates the third chapter of his *Tantrāloka* to a detailed exposition of *Māṭṛkācakra*. Simply, this is the series of the fifty letters of the alphabet which, in the Tantras, is understood to exist as fifty energies or aspects of the universal potency of the supreme level of speech connected with which Mantras are spiritually effective. In the *Śrītantrasadbhāva*, Śiva says to his consort:

"O dear one, all Mantras consist of letters and energy is the soul of these (letters) while energy is *Māṭṛkā* and one should know her to be Śiva's nature."³⁷

The Tantras deal with this concept extensively. According to one purely Tantric³⁸, *Māṭṛkā* as Mantric energy is the source of the higher liberating knowledge of non-duality as the power of *Aghorā* which makes inner and outer manifestation one with Her own nature in the all embracing experience of liberated consciousness.³⁹ *Māṭṛkā* is also the basis of the lower binding knowledge associated with discursive thought when her true nature is unknown and functions as the power *Ghorā* which deprives man of the awareness of unity and obscures Śiva's universal activity. Thus, in this sense too, Mantras devoid of the first and last letter, and all those between them in *Māṭṛkācakra* are fruitless.

(Courtesy: Mark S.G. Dyczkowski)

To be continued...



36. T.A., II, p. 212.

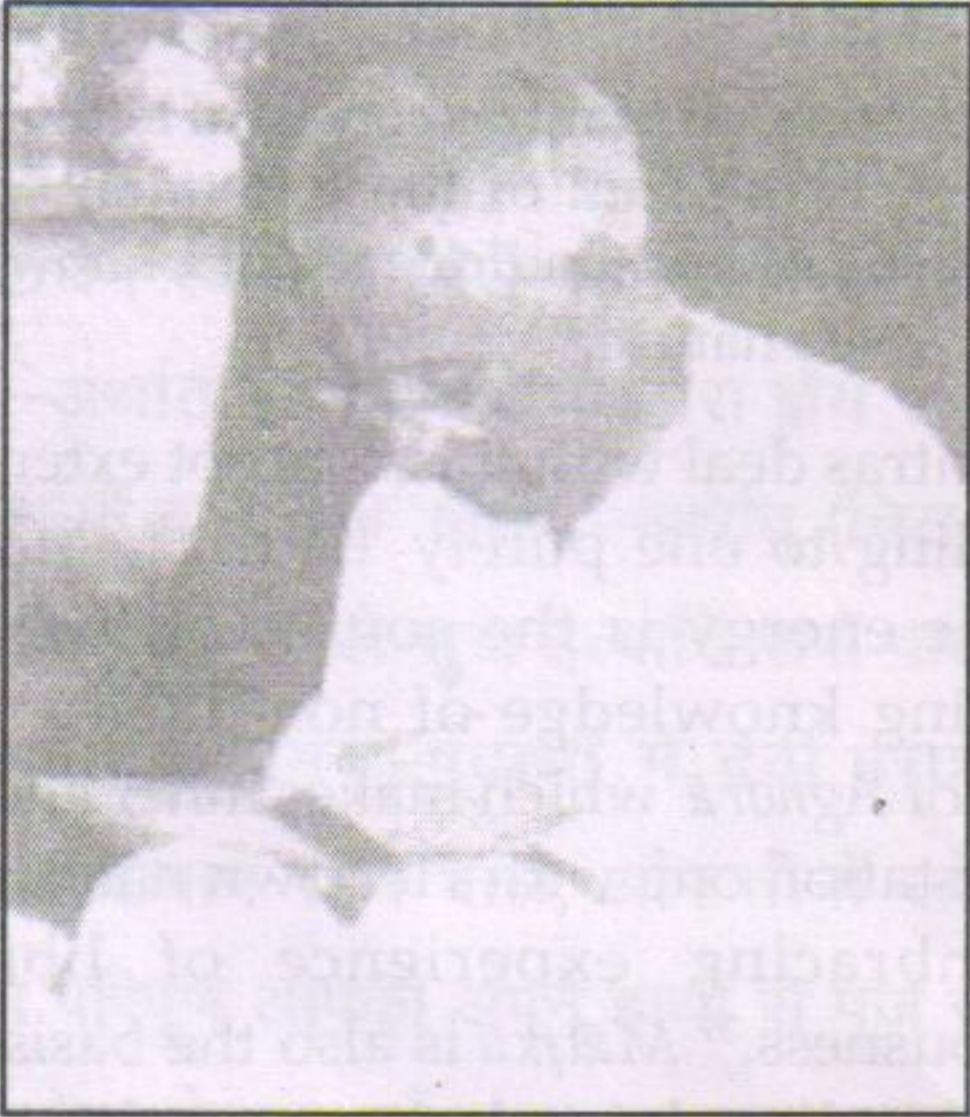
37. S. Sū, vi., p. 89

is the way something is explained in the Tantras. Similarly, by 'Tantric symbols', I mean those symbols which are found in the Tantras.

39. S. Sū. vi, appendix p. 9, n. 82, K.S.T.S. edition.

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 कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों 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 तेरहवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम ‘संग्रहस्तोत्र’ भी है। प्रस्तुत प्रसंग में ‘संग्रह’ शब्द के दो अभिप्राय द्योतित हो रहे हैं। 1. समावेशदशा में अनुभव में आई हुई बहुत सी आध्यात्मिक अनुभूतियों का संकलन, 2. संक्षेप में उनकी अभिव्यंजना। इस स्तोत्र में भगवान् उत्पलदेव समावेश-अवस्था में परमात्मसाक्षात्कार पाने से बटोरे हुए संस्कारों के बल से व्युत्थान अवस्था में भी उन्हीं समावेशकालीन आध्यात्मिक अनुभूतियों की संक्षिप्त, अभिव्यंजना कर रहे हैं, अतः इसको ‘संग्रहस्तोत्र’ कहते हैं। इसके अतिरिक्त क्षेमराज के मतानुसार प्रस्तुत स्तोत्र अति सुन्दर स्तोत्र रचना होने के कारण उत्पलदेव के समूचे स्तोत्रभंडार का संग्रहरूप ही है।

आचार्य उत्पलदेव ने इस स्तोत्र का नामकरण “संग्रहस्तोत्र” स्वयं किया है।

संग्रहेण सुखदुःखलक्षणं

मां प्रति स्थितमिदं शृणु प्रभो।

सौख्यमेष भवता समागमः

स्वामिना विरह एव दुःखिता ॥१॥

अन्वयः— प्रभो शृणु संग्रहेण मां प्रति स्थितं सुखदुःखलक्षणम् इदम् (अस्ति) भवता एषः समागमः (एव) (मम) सौख्यम् (च भवता) स्वामिना विरहः एव (मम) दुःखिता (अस्ति)।

प्रभो—हे स्वामी!, शृणु—सुनिये, संग्रहेण—संक्षेप में, मां प्रति—मेरे विषय में, स्थितं—होने वाला, सुख—सुख, दुःख—

और दुःख का, लक्षणम्—लक्षण (अर्थात् रूप या सच्चा वर्णन), इदम्—यह, (अस्ति—है), भवता—आप (चिद्रूप) के साथ, एषः—यह (अर्थात् समावेश में साक्षात्कार द्वारा), समागमः—(एकात्मभाव रूपी), (एव—ही), (मम—मेरा), सौख्यम्—सुख (है), (च भवता—और आप), स्वामिना—स्वामी का, विरहः—वियोग, एव—ही (अर्थात् आप के स्वरूप का अज्ञान ही), (मम) दुःखिता—(मेरा) दुःख, (अस्ति—है)।

हे प्रभु! यह मेरे सुख और दुःख की परिभाषा (पहचान), जैसे मेरे अंतस् में स्फुरित हो रही है, आप जरा सुनिए— 'मेरे लिए (समावेश दशा में) आपके स्वरूप के साथ मिलन की आवस्था (सर्वतोमुखी) सुख, और (व्युत्थान दशा में) आप स्वामी से बिछड़ जाना ही (सर्वतोमुखी) दुःख है।

अन्तरप्यतितरामणीयसी

**या त्वदप्रथनकालिकास्ति मे
तामपीश परिमृज्य सर्वतः**

स्वं स्वरूपमममलं प्रकाशय ॥ 12 ॥

अन्वयः— ईश त्वद् अप्रथनकालिका अतितराम् अणीयसी अपि या मे अन्तर् अस्ति ताम् अपि सर्वतः परिमृज्य स्वम् अमलं स्वरूपं प्रकाशय।

ईश—हे प्रभु!, त्वद्—आप (चित्—स्वरूप) को, अप्रथन—अप्रकट (अर्थात् छुपा) रखने वाली, कालिका—मलिनता (अर्थात् अज्ञान), अतितराम्—चाहे वह अत्यन्त, अणीयसी अपि—सूक्ष्म भी (अर्थात् जरा सी क्यों न हो), या—जो, मे—मेरे, अन्तर् अस्ति—चित्त में (आप के स्वरूप—साक्षात्कार के समय) होती है, ताम्—उस को, अपि—भी, सर्वतः—पूर्ण रूप में, परिमृज्य—दूर करके, स्वम्—अपने (चिदानन्द—मय), अमलं—निर्मल, स्वरूपं—स्वरूप को, प्रकाशय—प्रकट कीजिए।

हे ईश्वर! जो आपके (ज्योतिर्मय) स्वरूप को ढकने वाली कलौंस (अख्याति की कालिख) की बहुत पतली परत मेरे अन्तर्हृदय में छाई हुई है, उसको भी, संस्कार के सहित, पूरी तरह मिटा कर अपने निर्मल स्वरूप को प्रकाशित कीजिए।

तावके वपुषि विश्वनिर्भरे

चित्सुधारसमये निरत्यये।

तिष्ठतः सततमर्चतः प्रभुं

जीवितं मृतमथान्यदस्तु मे ॥ 13 ॥

अन्वयः— (नाथ) तवके निरत्ययेविश्वनिर्भरेचित् सुधारसमये वपुषि तिष्ठतः (एव) सततं प्रभुम् अर्चतः मे जीवितं मृतम् अथ अन्यत् अस्तु।

(नाथ—हे स्वामी!), तवके—(मेरी यही अभिलाषा है कि मैं) आप के, निरत्यये—अविनाशी, विश्व—जगद्रूपता से, निर्भरे—पूर्ण, चित्सुधा—चिदानन्द रूपी, रस—अमृत—रस से, मये—भरे हुए, वपुषि—स्वरूप में, तिष्ठतः—लीन होकर, (एव—ही), सततं—निरन्तर, प्रभुम्—(आप) स्वामी की, अर्चतः—पूजा करने में लगा रहूँ, मे—(चाहे फिर) मैं, जीवितं—जीवित रहूँ, मृतम्—(या) मर जाऊँ, अथ—अथवा (मुझे), अन्यत् अस्तु—कुछ और हो जाय (अर्थात् मैं मोक्ष को प्राप्त करूँ)।

(हे परमदेव!) (मेरी यह कामना है कि—) समूची विश्वमयता को प्रकाशित करने से परिपूर्ण (अथवा जगदानन्द भाव से परिपूर्ण), चित्—भाव के अमृत की रसमयता से सराबोर और अविनाशी आपके स्वरूप में लवलीन होकर, निरन्तर, आप प्रभु की अर्चना करने में व्यस्त रहता हुआ ही मैं जीवित रहूँ, मर जाऊँ अथवा और किसी अवस्था का भागी बनूँ—(अर्थात् मुक्त हो जाऊँ)।

ईश्वरोऽहमहमेव रूपवान्

पण्डितोऽस्मि सुभगोऽस्मि कोऽपरः ।

मत्समोऽस्ति जगतीति शोभते

मानिता त्वदनुरागिणः परम् ।। 4 ।।

अन्वयः—(अहं—विमर्श—कारिन्) अहम् ईश्वरः (अस्मि) अहम् एव रूपवान् (अस्मि) (अहं) पण्डितः अस्मि (अहम् एव) सुभगः अस्मि (किं बहुना) जगति मत् समः अपरः कः अस्ति, इति मानिता त्वद् अनुरागिणः परं शोभते ।

(अहं—विमर्श—कारिन्—हे पूर्णाहन्तारस्वरूप स्वामी!), अहम्—“मैं, ईश्वरः—ईश्वर (अर्थात् पूर्ण रूप में स्वतंत्र), (अस्मि—हूँ), अहम्—मैं, एव—ही, रूपवान्—सुन्दर (अर्थात् चिदात्मा के प्रकाश से उज्ज्वल), (अस्मि—हूँ), (अहं—मैं), पण्डितः अस्मि—ज्ञानवान् (अर्थात् तत्त्वदर्शी) हूँ, (अहम् एव—मैं ही), सुभगः—सौभाग्यवान् (अर्थात् परमानन्द—रस—पूर्ण होने के कारण सब के लिए स्पृहणीय), अस्मि—हूँ, (किं बहुना—ज़्यादा क्या कहूँ?), जगति—(इस) जगत् में, मत्—समः—मेरे समान, अपरः—दूसरा, कः—कौन, अस्ति—है, इति—इस प्रकार के, मानिता—स्वात्माभिमान की भावना, त्वद्—आप के, अनुरागिणः परं शोभते—उस भक्त को अत्यन्त शोभा देती है, (जो समावेश में आप के साथ एकात्मता का अनुभव करता है) ।

(हे परमेश्वर!) “मैं ही ईश्वर (स्वतन्त्र स्वामी) हूँ, मैं ही रूपवाला (सुन्दर चित्—रूप) हूँ, मैं ही पण्डित (प्रतिभाशाली तत्त्ववेत्ता) हूँ, मैं ही (सबका) मनचीता हूँ, मेरे समान और दूसरा कौन है?”— इस प्रकार की (स्वाभिमान की) बातें करना केवल उन्हीं पुरुषों को सजता है जो आपके सच्चे अनुरागी हों—(अर्थात् अन्तः—बहिः परमात्मस्वरूप बन गए हों) ।

संकेत—सद्गुरु महाराज ने प्रस्तुत मुक्तक का भावार्थ इस प्रकार स्पष्ट किया है—

भावार्थ— हे भगवान्! जो भक्त आपके स्वरूप में लीन होता है अर्थात् समावेश में आपके साक्षात्कार का आनन्द उठाता है, उसका अभिमान भी अलौकिक चमत्कार से युक्त होने के कारण उसका भूषण ही होता है, किन्तु सांसारिक लोगों का अभिमान उस चमत्कार से रहित होने के कारण दूषण ही होता है ।

देवदेव भवदद्वयामृता—

ख्यातिसंहरणलब्धजन्मना ।

तद्यथास्थितपदार्थसंविदा

मां कुरुष्व चरणार्चनोचितम् ।। 5 ।।

अन्वयः—तद् देवदेव भवत् अद्वय—अमृत अख्यातिसंहरणलब्ध—जन्मना यथास्थित—पदार्थसंविदा मां चरण अर्चन उचितं कुरुष्व ।

तद्—इसलिए, देवदेव—हे देवताओं के प्रभु!, भवत्—आप के, अद्वय—अमृत—(चित्—आनन्द रूपी) अभेद—अमृत की, अख्याति—अप्रथा (अर्थात् अज्ञान) के, संहरण—नष्ट होने पर, लब्ध जन्मना—जो (स्वरूप—साक्षात्कार रूपी ज्ञान) जन्म लेता है, अर्थात् उत्पन्न होता है, ऐसे, यथास्थिति—अपने स्वाभाविक रूप में होने वाले (अर्थात् आप चिद्रूप से अभिन्न होने वाले), पदार्थ—(सभी) पदार्थों के, संविदा—ज्ञान से, मां—मुझे, चरण—(अपने) चरणों की, अर्चन—पूजा करने के, उचितं—योग्य, कुरुष्व—बना दीजिए ।

हे देवाधिदेव! इसलिए आपके (चिदानन्दमय) अभेदभाव के रूपवाले अमृत की जानकारी न होने की दशा (अख्याति) को समेटने से उदित होने वाली ‘संवित्’—अर्थात् सारे पदार्थों को चिन्मात्रस्वरूप अनुभव करने के रूपवाले यथार्थज्ञान का उन्मेष करने से मुझे आपके चरणों की अर्चना करने के योग्य बना दीजिए ।

ध्यायते तदनु दृश्यते ततः

स्पृश्यते च परमेश्वरः स्वयम् ।

यत्र पूजनमहोत्सवः स मे

सर्वदास्तु भवतोऽनुभावतः ॥ 6 ॥

अन्वयः—(प्रभो) यत्र (महोत्सवे) परमेश्वरः स्वयं ध्यायते तदनु दृश्यते ततः च स्पृश्यते सः पूजन महाउत्सवः भवतः अनुभावतः मे सर्वदा अस्तु ।

(प्रभो—हे स्वामी!), यत्र—जिस, (महोत्सवे—बड़े उत्सव में), परमेश्वर—परमेश्वर का, स्वयं—आप से आप (अर्थात् अनायास ही), ध्यायते—ध्यान किया जाता है, तदनु—उसके बाद, दृश्यते—(समावेश में) दिखाई देता है, ततः च—और फिर, स्पृश्यते—(आप से आप ही) स्पर्श किया जाता है, सः—वही, पूजन—(आप की) पूजा का, महा—बड़ा, उत्सवः—उत्सव, भवतः—आपके, अनुभावतः—प्रभाव से, मे—मुझे, सर्वदा—सदैव, अस्तु—प्राप्त होता रहे ।

(हे प्रभु!) आपके अनुग्रह से मुझे उस (अवर्णनीय) आपकी परा—पूजारूपी उत्सव को हमेशा मनाते रहने की प्रेरणा (समावेशमयी प्रेरणा) मिलती रहे जिसमें—1. आपका ध्यान किया जाता है, 2. उपरान्त आपका (समावेशमय) साक्षात्कार प्राप्त होता है और 3. आप परमेश्वर का स्पर्श किया जाता है—(अर्थात् आपके स्वरूप में परिपूर्ण लयीभाव हो जाता है ।

संकेत— प्रस्तुत पद्य में ध्यान, दर्शन (साक्षात्कार) और स्पर्श—इन तीन शास्त्रीय शब्दों से क्रमशः आणव, शाक्त एवं शांभव इन तीन भूमिकाओं पर आरोह करने का अभिप्राय लिया जाता है ।

यद्यथास्थितपदार्थदर्शनं

युष्मदर्वचनमहोत्सवश्च यः ।

युग्ममेतदितरेतराश्रयं

भक्तिशालिषु सदा विजृम्भते ॥ 7 ॥

अन्वयः— (उमेश) यत् यथास्थितपदार्थदर्शनम् (अस्ति) यः च युष्मद् अर्वचन महा उत्सवः (अस्ति) एतत् युग्मम् इतर—इतर आश्रयम् (अस्ति) (इदं च) भक्ति शालिषु सदा विजृम्भते ।

(उमेश—हे पार्वती—नाथ!), यत् यथा—स्थित—पदार्थ—दर्शनम्—अपने स्वाभाविक स्वरूप में ठहरी हुई (अर्थात् आप चिद्रूप से अभिन्न होने वाली) सभी सांसारिक वस्तुओं का जो दर्शन (अर्थात् ज्ञान), (अस्ति—है), यः च युष्मद् अर्वचनमहाउत्सवः—और (अद्वय—आनन्द—रूपिणी) आप की पूजा का जो बड़ा उत्सव, (अस्ति—है), एतत्—ये, युग्मम्—दोनों बातें, इतर—इतर—एक दूसरे पर, आश्रयम् (अस्ति)—आश्रित रहती हैं । (अर्थात् वस्तुओं की वास्तविक स्थिति आप से अभिन्नता के ज्ञान के विना अद्वयानन्दरूपिणी आप की पूजा का बड़ा उत्सव संभव नहीं होता । ऐसे ही उस उत्सव के बिना वस्तुओं की स्थिति का यथार्थ ज्ञान नहीं होता । इसलिए ये दोनों बातें एक साथ होती हैं ।), (इदं च—और इन दोनों बातों का), भक्ति—शालिषु—(आप के) अनन्यभक्तों में, सदा—हमेशा, विजृम्भते—विकास होता है ।।

(हे पार्वतीनाथ!) 1. जो यह (शब्द, स्पर्श आदि) प्रमेय पदार्थों की स्वाभाविक स्थिति—जिसमें वे चित्—स्वरूप ही दिखाई देते हैं— की जानकारी है, और 2. जो यह आपकी अद्वय—आनन्दरूपिणी परा—पूजा के महान् उत्सव का (समावेश रूप में) मनाया जाना है, ये दोनों बातें आपस में एक दूसरे पर आश्रित हैं, और पराभक्ति से शोभायमान भक्तजनों के हृदय में सदा उसी रूप में विकासमान रहती हैं ।

संकेतः—

प्रस्तुत पद्य पर सद्गुरु की टिप्पणी इस प्रकार है—

(क) आपके अनुग्रह से भक्तजन समावेश में इन दोनों बातों का एक साथ ही अनुभव करते हैं ।

(ख) दर्शन और अर्चन इन दोनों का आपस में अन्योन्याश्रित होने का तात्पर्य यह है कि जब तक पदार्थों की असली चिन्मय स्थिति भासमान न हो तब तक परा-पूजा रूपी महान् उत्सव की अनुभूति नहीं हो सकती, और जब तक परा-पूजा रूपी उत्सव की अनुभूति न हो तब तक पदार्थों के असली रूप का साक्षात्कार नहीं हो सकता है। पहुंचे हुए भक्तजनों में ये दोनों बातें युगपत् ही विकासमान होती हैं।

तत्तदिन्द्रियमुखेन सन्ततं

युष्मदर्चनरसायनासवम्।

सर्वभाववचषकेषु पूरिते—

आपिबन्नपि भवेयमुन्मदः ॥८॥

अन्वयः— (प्रभो) पूरितेषु सर्वभाववचषकेषु तत् तत् इन्द्रियमुखेन युष्मद् अर्चन-रसायन आसवं सन्ततम् आपिबन् अपि (अहम्) उन्मदः भवेयम्।

(प्रभो—हे ईश्वर!), पूरितेषु—(मेरी यही लालसा है कि) लबालब भरे हुए, सर्व—समस्त, भाव—पदार्थों रूपी, वचषकेषु—प्यालों में, तत्—तत्—सभी, इन्द्रिय—इन्द्रियों रूपी, मुखेन—अर्थात् द्वारों से, युष्मद्—आप की, अर्चन—(स्वरूप-परामर्श रूपिणी) पूजा के, रसायन—रसायन रूपी, आसवं—मदिरा को, सन्ततम्—लगातार (और) पूर्ण रूप में, आपिबन्—पीते हुए, अपि—ही, (अहम्—मैं), उन्मदः—मतवाला (अर्थात् मस्त या आनन्द-मग्न), भवेयम्—बना रहूँ।

(हे परमेश्वर!) क्या ऐसा लगता होगा कि मैं (आनन्दमयी) हाला (शराब) से छलकते हुए सारे पदार्थों के प्यालों में, सारे (आंख, कान इत्यादि) इन्द्रियरूपी मुखों से आपकी (स्वरूपविमर्शमयी) परापूजा के रूपवाली रसायनमयी हाला का छक कर पान करता हुआ सारी (लौकिक)

सुध-बुध खो जावूँ?—अर्थात् चिदानन्दभाव में ही लीन हो जाऊँ?)।

अन्यवेद्यमणुमात्रमस्ति न

स्वप्रकाशमखिलं विजृम्भते।

यत्र नाथ भवतः पुरे स्थिति

तत्र मे कुरु सदा तवर्चितुः ॥९॥

अन्वयः— नाथ यत्र अन्यवेद्यम् अणु मात्रम् (अपि) न अस्ति (यत्र च) अखिलं स्वप्रकाशम् (एव) विजृम्भते तत्र भवतः पुरे तव अर्चितुः मे सदा स्थितिं कुरु।

नाथ—हे स्वामी!, यत्र—जिस (चिदानन्दरूपी नगर) में, अन्य—(आप से भिन्न कोई) दूसरी, वेद्यम्—जानने योग्य वस्तु, अणु—मात्रम्—जरा सी, (अपि—भी), न अस्ति—नहीं रहती, (यत्र च—और जहां), अखिलं—(यह) सारा जगत्, स्वप्रकाशम्—स्वप्रकाश-रूप हो कर, (एव—ही), विजृम्भते—विकसित होता है, तत्र—उसी, भवतः—आपके (चिदानन्द रूपी), पुरे—नगर में, तव—आप की, अर्चितुः—पूजा करने में लगे हुए, मे—मुझ को, सदा—सदा के लिए, स्थितिं—स्थान, कुरु—दीजिए।

हे रक्षक भगवान्! जहां आपके स्वरूप से अलग दूसरा कोई पदार्थ नाम के लिए भी नहीं है, जहां यह सारा विश्वप्रपञ्च एकदम स्वरूप में ही विलसमान है, आपकी अर्चना करने पर कटिबद्ध रहने वाले मुझको उसी अपने (चिदानन्दमय) नगर का स्थायी निवासी बना दीजिए—(अर्थात् मुझे निर्व्युत्थान समावेश का भागी बना दीजिए)।

दासधाम्नि विनियोजितोऽप्यहं

स्वेच्छयैव परमेश्वर त्वया।

दर्शनेन न किमस्मि पात्रितः

पादसंवहनकर्मणापि वा ॥१०॥

अन्वयः— परमेश्वर त्वया स्वेच्छया एव अहं दास धाम्नि विनियोजितः अपि किं दर्शनेन वा पादसंवहनकर्मणा अपि पात्रितः न अस्मि।

परमेश्वर—हे सर्वेश्वर्यवान् प्रभु!, **त्वया**—आप, **स्वेच्छया**—अपनी इच्छा (अर्थात् अनुग्रहशक्ति) से, **एव**—ही, **अहं**—मुझे, **दासधाम्नि**—(अपने) दास की पदवी पर, **विनियोजितः**—लगा चुके हैं, **अपि**—तो भी, **किं**—क्या बात है कि (आप), **दर्शनेन**—(अपने) दर्शन, **वा**—और, **पाद**—(अपने ज्ञान—क्रिया रूपी) चरण, **संवहन**—दबाने के (विमर्श करने के), **कर्मणा**—काम के लिए, **अपि**—भी, **पात्रितः**—(मुझे) पात्र, न अस्मि—नहीं बनाते (अर्थात् दर्शन दे कर और अपने चरणों की सेवा का काम सौंप कर मुझे कृतार्थ क्यों नहीं करते?)

हे परमेश्वर! आपने अपनी (ईश्वरीय) इच्छा से ही मुझे अपने दासभाव की पदवी पर नियुक्त किया है, तो किस कारण से मुझे अपना दर्शन देने, या आपके चरणों को दबाने के काम को सौंपने के लिए हिचकिचाते हैं?

शक्तिपातसमये विचारणं

प्राप्तमीश न करोषि कर्हिचित्।

अद्य मां प्रति किमागतं यतः

स्वप्रकाशनविधौ विलम्बसे ॥११॥

अन्वयः— ईश (त्वया) शक्तिपातसमये विचारणं प्राप्तं (किन्तु त्वं तथा) कर्हिचित् न करोषि अद्य मां प्रति किम् आगतं यतः (त्वं) स्वप्रकाशनविधौ विलम्बसे।

ईश—हे स्वेच्छाचारी प्रभु!, **(त्वया)**—आप को तो), **शक्तिपात**—(मुझ पर) शक्तिपात अर्थात् अनुग्रह करने के, **समये**—समय, **विचारणं**—विचार करना, **प्राप्तं**—चाहिए था (कि मैं आप के अनुग्रह का पात्र हूँ या नहीं), **(किन्तु त्वं तथा)**—किन्तु आप ऐसा), **कर्हिचित्**—कभी, **न करोषि**—करते

ही नहीं, **अद्य**—आज, **मां प्रति**—मुझ पर, **किम्**—क्या, **आगतं**—आ पड़ी है, **यतः**—जो, **(त्वं)**—आप), **स्वप्रकाशन**—अपने चित्-प्रकाश की, **विधौ**—झलक दिखाने में, **विलम्बसे**—देर लगाते हैं ॥

हे सर्वस्वतन्त्र ईश्वर! मुझ पर शक्तिपात करने की वेला पर आपको (मेरी योग्यता या अयोग्यता का) विचार करना चाहिए था, परन्तु वैसा तो आप किसी भी हालत में करते ही नहीं हैं, तो आज मुझ पर क्या आन पड़ी है कि आप अपने स्वरूप को प्रकाशित करने की दिशा में देर लग रहे हैं?

संकेत— प्रस्तुत पद्य पर श्री सदगुरु की टिप्पणी इस प्रकार है—

अयं श्लोकः आचार्याभिनवगुप्तपादैरेवं श्रीतन्त्रालोके विवृतः— श्रीमानुत्पलदेवश्चाप्यस्माकं परमो गुरुः।

‘शक्तिपातसमये विचारणं प्राप्तमीश न करोषि कर्हिचित्।

अद्य मां प्रति किमागतं यतः स्वप्रकाशविधौ विलम्बसे ॥’

कर्हिचित्प्राप्तशब्दाभ्यामनपेक्षित्वमूचिवान्

दुर्लभत्वमरागित्वं शक्तिपातविधौ विभोः ॥ (तं० लो० 13

आ०, श्लो० 291)

अपराधेन तस्यैव शक्तिपातस्य चित्रताम् ॥

व्यवधानचिरक्षिज्ञप्रभेदाद्यैरुपवर्णितैः ॥ (तं० लो० 192)

इति। अस्य श्लोकसंदर्भस्यार्थो श्रुतन्त्रालोकविवेके द्रष्टव्यः।

तत्र तत्र विषये बहिर्विभा—

त्यन्तरे च परमेश्वरीयुतम्।

त्वां जगत्त्रितयनिर्भरं सदा

लोकयेय निजपाणिपूजितम् ॥१२॥

अन्वयः—(प्रभो) बहिः अन्तरे च विभाति तत्र तत्र विषये परमेश्वरी युतं (च) जगत् त्रितयनिर्भरं त्वाम् (अहं) निजपाणिपूजितं सदा लोकयेय।

(प्रभो—हे स्वामी!), बहिः— बाहर (अर्थात् इस जगत् में), अन्तरे च—तथा भीतर (अर्थात् चित् में), विभाति—भासमान, तत्र तत्र—सभी, विषये—विषयों में, परमेश्वरी—परा—शक्ति देवी से, युतं—युक्त, (च—और), जगत्—त्रितय—तीनों लोकों से, निर्भरं—परिपूर्ण, त्वाम्—आप को, (अहं—मैं), निज—अपने, पाणि—हाथ से, पूजितं—(आप की) पूजा करते हुए ही, सदा—सदा (अर्थात् समाधि और व्युत्थान दोनों दशाओं में), लोकयेय—देखता रहूँ।

(हे शक्तिघन स्वामी!) (मेरी कामना यह है कि—) मैं 'बाहरी'—अर्थात् इन्द्रियबोध के द्वारा ज्ञेय स्थूल नील इत्यादि रूपों वाले, और 'भीतरी'—अर्थात् (चित्त के द्वारा अनुभव किए जाने वाले सुख इत्यादि रूपों वाले) भिन्न भिन्न प्रकार के प्रमेय—पदार्थों में देवी पराशक्ति के समेत प्रकाशमान रहने वाले, और तीनों लोकों की प्रभुता से परिपूर्ण आपको अपने हाथों से पूजे जाते हुए रूप में हमेशा देखता रहूँ।

बहिः अन्तरे= नीलहर्षादिभेदेन यद् बाह्याभ्यन्तरं जगत्।

स्वामिसौधमभिसन्धिमात्रतो

निर्विबन्धमधिरुह्य सर्वदा।

स्यां प्रसादपरमामृतासवा—

पानकेलिपरिलब्धनिर्वृतिः ॥13॥

अन्वयः— (परमेश्वर) (अहम्) अभिसन्धि मात्रतः स्वामिसौधं निर्विबन्धम् अधिरुह्य (भवत्—) प्रसाद परम अमृत—आसव आपान केलिसर्वदा परिलब्ध निर्वृतिः स्याम्।

(परमेश्वर—हे परमेश्वर!), (अहम्—मैं), अभिसन्धि मात्रतः—(अपनी) इच्छा से ही, स्वामि—(आप) प्रभु के, सौधं—(अत्यन्त ऊँचे शाक्त पद रूपी) महल पर, निर्विबन्धम्—बिना रोक टोक के, अधिरुह्य—चढ़ कर,

(भवत्—आप के), प्रसाद—अनुग्रह से, परम—(समावेश में साक्षात्कार रूपी) अत्युत्कृष्ट, अमृत—आसव—अमृत—मधु का, आपान—केलि—पान करने की क्रीड़ा से, सर्वदा—सदैव, परिलब्ध—निर्वृति—आनन्द—परिपूर्ण, स्याम्—बना रहूँ।

(हे परमेश्वर!) मैं केवल इच्छा होने के तत्काल ही आप स्वामी के महल (शाक्त भूमिका) में, बिना किसी रुकावट के संरुढ़ होकर आपके अनुग्रहरूपी अमृत के रूपवाली लोकोत्तर मदिरा का पान करते रहने की केलि (लीला, क्रीडा) करने में हमेशा आनन्दमग्न रहूँ।

यत्समस्तसुभगार्थवस्तुषु

स्पर्शमात्रविधिना चमत्कृतिम्।

तां समर्पयति तेन ते वपुः

पूजयन्त्यचलभक्तिशालिनः ॥14॥

अन्वयः— (सदाशिव) यत् समस्त सुभग अर्थ वस्तुषु स्पर्शमात्र—विधिना तां चमत्कृतिं समर्पयति तेन अचल भक्तिशालिनः (त्वद्—भक्ताः) ते वपुः पूजयन्ति।

(सदाशिव—हे सदाशिव!), यत्—जो बात (अर्थात् पारमार्थिक युक्ति), समस्त—सुभग—अर्थ—वस्तुषु—(आप चिद्रूप से अभिन्न होने के कारण) सुन्दर प्रयोजन वाली सभी वस्तुओं के विषय में, स्पर्श—मात्र—विधिना—(उनके रूप आदि विषयों के) केवल स्पर्श से ही (अर्थात् प्राथमिक आलोचन से ही), तां—एक अलौकिक, चमत्कृतिं—स्वात्म—चमत्कार, समर्पयति—प्रदान करती है, तेन—उसी युक्ति से, अचल—भक्ति—(नित नये समावेश रूपिणी) आप की अटल भक्ति से, शालिनः—सुशोभित, (त्वद्—भक्ताः—आप के भक्त—जन), ते—आप के, वपुः—(चिन्मय) स्वरूप की, पूजयन्ति—पूजा करते हैं (अर्थात् आप सच्चिदानन्द—स्वरूप में समाविष्ट होकर आनन्दमग्न रह जाते हैं)।

(हे भगवन्!) जो (अतर्क्य ईश्वरीय जगत्) सारे (चित्-स्वरूप होने के कारण) मनोरम प्रयोजनों वाले पदार्थों में, इन्द्रियवर्ग के साथ स्पर्श मात्र होते ही, किसी अलौकिक चमत्कारिता (आनन्दमय आस्वाद) को वितरित कर देती है, उसी (जगत्) से आपकी अविचल (समावेशमयी) भक्ति करने से शोभायमान बने हुए भक्तवर आपके स्वरूप की अर्चना करते रहते हैं।

(तात्पर्य—वे भक्तजन सर्वाङ्गोण रूप में सच्चिदानन्द भाव में ही विश्रान्ति प्राप्त करते हैं।)

**स्फारयस्यखिलमात्मना स्फरन्
विश्वमामृशसि रूपमामृशन्।
यत्स्वयं निजरसेन घूर्णसे
तत्समुल्लसति भावमण्डलम् ॥15॥**

अन्वयः— (जगत्प्रभो) (त्वम्) आत्मना स्फरन् अखिलं विश्व स्फारयसि रूपम् आमृशन् (अखिलं विश्वम्) आमृशसि (च) यद् स्वयं निज रसेन घूर्णसे तद्भाव मण्डलं समुल्लसति।

(जगत्प्रभो—हे जगत्-प्रभु!), (त्वम्—आप), आत्मना—अपने (चिद्रूप) में, स्फरन्—भासमान होते (ही), अखिलं विश्व—सारे जगत् को, स्फारयसि—विकसित करते हैं (अर्थात् खिलाते हैं), रूपम्—(अपने) चिन्मय स्वरूप का, आमृशन्—चमत्कार करते (ही), (अखिलं विश्वम्—सारे संसार को), आमृशसि—आमृष्ट करते हैं (अर्थात् आस्वादन करके आनन्द-घन बनाते हैं), (च—और), यद्—जब (आप), स्वयं—स्वयं (अर्थात् अपनी इच्छा से), निज—रसेन—अपने चिदानन्द-रस में लीन होकर, घूर्णसे—घूमने लगते हैं, तद्—तभी तो, भाव—मण्डलं—सभी पदार्थों का समूह (अर्थात् यह सारा जगत्), समुल्लसति—आनन्द से नाच उठता है।

(हे चिन्मय परमेश्वर!) आप अपने चित्-स्वरूप में स्पन्दायमान रहते हुए समूचे विश्व को स्पन्दायमान बना देते हैं, आप अपने स्वरूप को चमत्कृतिमय बनाने से सारे विश्व को आनन्दमयता से सराबोर कर देते हैं, और आप जो अपने चिदानन्द भाव की रसमयता से झूमते रहते हैं (अर्थात् उच्छलित होते रहते हैं) उसी से (चित्-भूमिका पर) सारा पदार्थवर्ग विकसित होता रहता है।

तात्पर्यार्थ—

(हे प्रभु!) आपका चित्-स्पन्दन ही विश्व की स्फुरणा है, आपका स्वरूपविमर्श ही विश्वमय विमर्श है, और आपके स्वरूप-आनन्द में झूमते रहने (उच्छलित होते रहने) से सारे जड़-चेतन पदार्थों का अटाला (बहिरंग रूप में) विकसित होता रहता है।

**योऽविकल्पमिदमर्थमण्डलं
पश्यतीश निखिलं भवद्वपुः।
स्वात्मपक्षपरिपूरिते जग—
त्यस्य नित्यसुखिनः कुतो भयम् ॥16॥**

अन्वयः— ईश यः इदं निखिलम् अर्थ मण्डलम् अविकल्पं भवद्वपुः पश्यति इति स्वात्म-पक्षपरिपूरिते जगति अस्य नित्य सुखिनः भयं कुतः।

ईश—हे स्वतंत्र प्रभु!, यः—जो (आपका भक्त), इदं—इस, निखिलम्—समस्त, अर्थ—मण्डलम्—वस्तु-समूह (अर्थात् सारे जगत्) को, अविकल्पं—निर्विकल्पता से (अर्थात् शाक्त-समावेश-क्रम से), भवत्—आप का, वपुः—स्वरूप ही, पश्यति—देखता है (अर्थात् जिसे प्रत्येक वस्तु में आप चिद्रूप की ही झलक दिखाई देती है), (इति—इस प्रकार), स्वात्म-पक्ष—स्वात्म-स्वरूप से (अर्थात् चिदेकता से), परिपूरिते—परिपूर्ण बने हुए, जगति—संसार में, अस्य—उस, नित्य-सुखिनः—सदा सुखी (अर्थात् परमानन्द-घन भक्त)

को, भयं कुतः—भयं (किस से अथवा कहाँ हो सकता है?)

(हे चित्—स्फारमय देव!) जो कोई (विरला) भक्तजन निर्विकल्प भाव से इस सारे (जागतिक) पदार्थवर्ग को आपके चिन्मय स्वरूप से अभिन्न रूप में देखता रहता है, तो सारे जगत को, चारों ओर से, चित्—भाव की एकता के कारण आत्मरूप में ही अनुभव करने वाले उस भक्तप्रवर को कहां से और किस भय की आशंका हो सकती है?।

तन्त्रालोक में कहा है—एककोऽहमिति काऽस्ति मत्परः
त्रास साहसरसेन चिद्येत। एककोऽहमिति संसृतौ जनः।

कण्ठकोणविनिविष्टमीश ते

कालकूटमपि मे महामृतम्

अप्युपात्तममृतं भवद्वपुः—

भेदवृत्ति यदि रोचते न मे ॥17॥

अन्वयः— ईश ते कण्ठकोणविनिविष्टं कालकूटम् अपि मे महामृतम् (अस्ति) उपात्तम् अमृतम् अपि यदि भवत् वपुः भेद वृत्तिः (तर्हि तत्) मे न रोचते।

ईश—हे स्वामी!, ते—आपके, कण्ठ—गले के, कोण—कोने में, विनिविष्टं—पड़ा हुआ, कालकूटम्—कालकूट विष, अपि—भी, मे—(आप से अभिन्न होने के कारण), मेरे लिए, महामृतम्—बहुत बड़ा अमृत, (अस्ति—है), उपात्तम्—अनायास प्राप्त हुआ, अमृतम्—अमृत, अपि—भी, यदि—यदि, भवत् वपुः—आप के स्वरूप से, भेद वृत्तिः—भिन्न हो, (तर्हि तत्—तो वह), मे—मुझे, न रोचते—अच्छा नहीं लगता।

हे ईश्वर! आपके गले के किसी कोने में रखा हुआ

कालकूट विष भी (आपके अंग के साथ चिपका हुआ होने के कारण) मेरे लिए अति उत्कृष्ट अमृत ही है, इसके प्रतिकूल यदि आपके स्वरूप से भिन्न अमृत भी मुझे अनायास ही मिल जाए, वह मेरे लिए कतई रोचक नहीं है।

त्वत्प्रलापमयरक्तगीतिका—

नित्ययुक्तवदनोपशोभितः

स्यामथापि भवदर्चनक्रिया—

प्रेयसीपरिगताशयः सदा ॥18॥

अन्वयः— (प्रभो) (अहं) त्वत् प्रलापमयरक्तगीतिका नित्ययुक्तवदन उपशोभितः अथापि भवत् अर्चन क्रियाप्रेयसीपरिगत आशयः सदा स्याम्।

(प्रभो—हे स्वामी!), (अहं—मैं), त्वत्—आप (चित्—स्वरूप) की, प्रलाप—कथाओं (के अमृत) से, मय—पूर्ण, रक्त—(और भक्ति के कारण), मधुर तथा सुन्दर, गीतिका—गीतों (के गाने), नित्य—सदा, युक्त—लगे हुए, वदन—मुख से, उपशोभितः—सुशोभित, अथापि—और, भवत्—आपकी, अर्चन—क्रिया—पूजा—क्रिया रूपिणी, प्रेयसी—परम—प्रिया से, परिगत—स्वीकृत किये गए, आशयः—(अपने) हृदय वाला अथवा आप की पूजा—क्रिया रूपिणी परमप्रिया के स्वरूप (अर्थात् मर्म) को पूर्ण रूप में जानने वाला, सदा—सदैव, स्याम्—बना रहूँ।

(हे प्रभु!) मैं सदा आप स्वामी के दिव्य चरितों की चर्चाओं से भरपूर, और मनभावन एवं सुन्दर गीतमाला को नित गुनगनाते रहने वाले मुख से अतिरमणीय, और आपकी अर्चनामयी प्रियतमा के द्वारा स्वीकारी गई भावनावाला भी बना रहूँ।

संकेत—

श्री सद्गुरु महाराज ने इस पद्य के अन्तिम दो चरणों

का तात्पर्य इस प्रकार समझाया है—“आपकी पूजारूपिणी परमप्रिया के स्वरूप (अर्थात् मर्म को) पूर्ण रूप में जानने वाला सदैव बना रहूँ।”

ईहितं न बत पारमेश्वरं

शक्यते गणयितुं तथा च मे ।

दत्तमप्यमृतनिर्भरं वपुः

स्वं न पातुमनुमन्यते तथा ॥19॥

अन्वयः— बत पारमेश्वरम् ईहितं गणयितुम् न शक्यते तथा च मे अमृतनिर्भरं स्वं वपुः पातुं दत्तम् अपि तथा (पातुं) न अनुमन्यते ।

बत—ओह, कितना आश्चर्य!, पारमेरम्—परमेश्वर की, ईहितं—करनी, गणयितुम्—समझी, न शक्यते—नहीं जा सकती, तथा च—क्योंकि, मे—मुझे, अमृत—(चिदानन्दरूपी) अमृतरस से, निर्भरं—भरा हुआ, स्वं—अपना, वपुः—(आनन्द—मय) स्वरूप, पातुं—पीने (अर्थात् आस्वाद लेने) के लिए, दत्तम्—प्रदान करके, अपि—भी, तथा—वैसे ही (अर्थात् इच्छापूर्वक), (पातुं)—(उस अमृत—रस को) लगातार पीना अर्थात् आस्वाद लेना, न अनुमन्यते—नहीं मानते, (अर्थात् समावेश का आनन्द प्रदान करके भी मुझे फिर व्युत्थान—भूमि में ही भेजते हैं) ।

(हे भगवान!) आश्चर्य है कि आप ईश्वरों के भी ईश्वर की अभीष्ट करनी का तौर—तरीका तनिक भी समझा नहीं जा सकता है, जैसा कि मुझे ही अपना चिदानन्दरूपी अमृतरस से सना हुआ स्वरूप—अमृत पान करने के लिए देकर भी, निरंतर रूप में, उसका पान करते रहने की अनुमति प्रदान नहीं करते हैं ।

संकेत—

कहने का तात्पर्य यह है कि समावेश की अवस्था में उस स्वरूप—आनन्द का रसपान करते रहने पर भी, बीच ही

में अकस्मात्, मुझे व्युत्थान अवस्था में धकेल कर, बेरोकटोक, रसपान करते रहने की अनुमति प्रदान नहीं करते हैं ।

त्वामगाधमविकल्पमद्वयं

स्वं स्वरूपमखिलार्थघस्मरम् ।

आविशन्नहमुमेश सर्वदा

पूजयेयमभिसंस्तुवीय च ॥20॥

अन्वयः— उमेश अगाधम्, अविकल्पम् अद्वयं, स्वं स्वरूपम् अखिल अर्थघस्मरं त्वाम् आविशन् अहं सर्वदा पूजयेयं च अभिसंस्तुवीय ।

उमेश—हे उमापति!, अगाधम्—अथाह (अपार), अविकल्पम्—निर्विकल्प, अद्वयं—अभेद—रूप, स्वं स्वरूपम्—स्वात्म—स्वरूप, अखिल—(और) सभी, अर्थ—(भेदात्मक) पदार्थों को, घस्मरं—निगल डालने वाले, त्वाम्—आप (चिद्रूप) में, आविशन्—समावेश करते हुए, अहं—मैं, सर्वदा—सदैव, पूजयेयं—(आप की) पूजा करता रहूँ, च—और, अभिसंस्तुवीय—पूर्ण रूप में स्तुति (अर्थात् परामर्श) करता रहूँ ।

हे उमापति! (मेरी कामना यह है कि) मैं अथाह, विकल्पों से परे, द्वैतभाव से रहित, (हरेक पदार्थ के) आत्मस्वरूप और सारे भेदप्रपञ्च का भक्षण करने वाले आप चिदानन्दस्वरूप में पूरी तरह प्रवेश करता हुआ, आपकी अर्चना और सर्वाङ्गोणभाव से स्तुति करता रहूँ—(तात्पर्य यह है कि सर्वतोमुखी अभेदभाव का विमर्श करता रहूँ) ।

शाङ्करीच्छा परादेवी यत्किञ्चित्करणेक्षमा ।

भवताद्वरदाजस्रं भक्तेभ्यः सर्वमङ्गला ॥

परहित निरताः भवन्तुभूतगणाः ।

तेरहवां स्तोत्र समाप्त



श्री अभिनवगुप्त कृत देहस्थ देवताचक्र स्तोत्रम्

मनुष्य देह को पाप के आगार नहीं देवताओं के अधिवास के रूप में वर्णित किया है 'देहस्थ-देवताचक्र-स्तोत्रम्' में महामाहेश्वराचार्य अभिनवगुप्त ने और इन्द्रियों को दर्शाया है उन्होंने हृदय-कमल के मध्य में स्थित आनंद भैरव (शिव) को सुखद संवेदनों से तुष्ट करने में रत दिव्य शक्तियों के रूप में। अभिनवगुप्त के इस अद्भुत स्तोत्र का हिन्दी रूपांतर प्रस्तुत कर रही है ईश्वरस्वरूप स्वामी लक्ष्मणजू की व्याख्या के आधार पर श्रीमती शीला मुशी।

असुर-सुरवृंद वन्दितम्
अभिमत वर-वितरणे निरतम्।
दर्शनशताग्र्य पूज्यं
प्राणतनुं गणपतिं वन्दे ॥1॥

सिद्धपुरुषों द्वारा पूजित हैं, जो उन शिष्यजनों के मन की ग्रंथियों और संशयों को दूर करने में समर्थ हैं जिन्होंने गुरु-चरणों में शरण ली है, उन बटुकनाथ की मैं वन्दना करता हूँ।

मैं वंदना करता हूँ श्रीगणेश की जो सैकड़ों स्तोत्रों में प्रथम पूज्य हैं। प्राण (बाह्य श्वास) के रूप में वे सभी सुरों-असुरों द्वारा वंदित हैं। मैं श्री गणेश, जो मनोवांछित वरों को प्रदान करने वाले हैं, से प्रार्थना करता हूँ कि वे मुझे अपने इस देह-मंदिर में प्रवेश करने की अनुमति दें।

वर-वीर-योगिणी-गण
सिद्धावलिपूजितांघ्रि युगलम्।
अपहृत विनयिजिनार्ति
वटुकं अपानाभिधं वन्दे ॥2॥

मैं वटुकनाथ की वंदना करता हूँ जो मेरे इस देह-देवालय के द्वारा पर अपान (भीतर जानेवाली श्वास) के रूप में स्थित हैं। जिनके चरण-युगल वीरों, योगिनियों और

आत्मीय विषय भोगै-
रिन्द्रिय-देव्यः सदा हृदम्भोजे।
अभिपूजियन्ति यं तं
चिन्मयं आनंदभैरवं वन्दे ॥3॥

मैं चिद्रूप आनंद-भैरव (भगवान शिव) की वंदना करता हूँ जो मेरे हृदय-कमल में स्थित हैं। इंद्रिय-देवियाँ नित्य सुमधुर शब्दों, सुखद-स्पर्शों, सुंदर रूपों, सुस्वादु रसों तथा सुवासित गंधों का अन्वेषण करती हुई उन्हें अपने स्वामी भैरवनाथ को अर्पित करती हैं।

यद्-धीबलेन विश्वं
भक्तानां शिवपथं भाति।
तमहम्-अवधान-रूपं
सद्गुरुम् अमलं सदा वन्दे ॥4॥

उन शुद्ध—निर्मल **सद्गुरु** को मैं नमन करता हूँ जो मेरे देह—देवालय में निवास करते हैं। अपने सद्गुरु के प्रति अडिग भक्ति होने के कारण उन्होंने मुझे वह बोध शक्ति प्रदान की है जिसके द्वारा मुझे यह सुख—दुःखमय विश्व भक्तों को शिव की ओर ले जाने वाले मार्ग के रूप में दिखाई देता है। अपने सद्गुरु की मैं वंदना करता हूँ जो विमर्श—रूप हैं और मेरे लिए अपने हृदय—कमल में स्थित शिव के दर्शन करने के वास्तविक साधन हैं।

**उदयावभास चर्वण—
लीलां विश्वस्य या करोत्यनिशम् ।
आनन्द भैरवीं तां
विमर्श रूपाम् अहं वन्दे ।।5।।**

मैं देवती पार्वती की वंदना करता हूँ जो अपने ही भीतर विश्व की सृष्टि, स्थिति और अवसान की लीला रचती रहती हैं। वे शिव से अभिन्न विमर्शरूपा आनन्द—भैरवी हैं। मेरे हृदय—कमल में शिव के समीप वे आसनस्थ हैं।

**अर्चयति भैरवं या
निश्चय कुसुमैः सुरेश पत्रस्था ।
प्रणमामि बुद्धिरूपां
ब्रह्माणीं तामहं सततम् ।।6।।**

मैं बुद्धिरूपी ब्रह्माणी को सतत् प्रणाम करता हूँ। पूर्व दिशा में स्थित वे निश्चय—कुसुमों से मेरे हृदय—कमल में आसनस्थ शिव का अर्चन करती हैं।

**कुरुते भैरव—पूजां—
अनल दलस्था—अभिमान कुसुमैर्या ।
नित्यं अहंकृति रूपां
वन्दे तां शाम्भवीं—अम्बाम् ।।7।।**

मैं अहंकार रूपिणी देवी **शाम्भवी** को प्रणाम करता हूँ जो भगवान शिव के चरण—कमलों में नित्य अहंकृति के पुष्प अर्पित करती हैं।

**विद्धाति भैरवार्चा
दक्षिण दलगा विकल्प कुसुमैर्या ।
नित्यं मनः स्वरूपां
कौमारीं तामहं वन्दे ।।8।।**

मनः स्वरूपा **कौमारी** नाम की देवी की मैं नित्य वंदना करता हूँ। दक्षिण दिशा में स्थित वे विकल्प—कुसुमों से भैरव (भगवान शिव) की अर्चना करती हैं।

**नैर्ऋत दलगा भैरवं
अर्चयते शब्द कुसुमैर्या ।
प्रणमामि श्रुतिरूपां
नित्यं तां वैष्णवीं शक्तिम् ।।9।।**

मैं नित्यरूपा, सर्वव्यापी वैष्णवी देवी को प्रणाम करता हूँ जो दक्षिण—पश्चिमी कोण (नैर्ऋत) में ठहरी हुई हैं। वे सुंदर शब्दों (ध्वनियों) की माला द्वारा मेरे हृदय—कमल में आसीन भैरवनाथ की अर्चना करती हैं।

**पश्चिम—दिग्दल — संस्था
हृदय— हरैः स्पर्श—कुसुमैर्या ।
तोषयति भैरवं तां
त्वग्रूपधरां नमामि वाराहीम् ।।10।।**

मैं त्वचारूपी **वाराही** देवी को नमन करता हूँ जो पश्चिम दिशा में स्थित हैं। वे स्पर्श के समस्त सुखद संवेदनों द्वारा मेरे हृदय—कमल में वास कर रहे भैरव देव को संतुष्ट करती हैं।

वरतर — रूप विशैषै —
मरुत दिग्दल — निषण्ण — देहा या ।
पूजयति भैरवं तां
इंद्राणीं दृक्तनुं वन्दे ।।11।।

मैं इंद्राणी देवी की वंदना करता हूँ जो मरुत (वायु) देवताओं के निवास पश्चिमोत्तर कोण में स्थित हैं। वे नयनस्वरूपा हैं और नयनाभिराम रूपों द्वारा भैरवदेव की पूजा करती हैं।

धनपति किसलय — निलया
या नित्यं विविध षड्रसाहारैः ।
पूजयति भैरवं तां
जिह्वाभिख्याम् नमामि चामुण्डाम् ।।12।।

मैं चामुण्डा देवी को नमन करता हूँ जिनका धन के स्वामी कुबेर के निलय में निवास है। देवी चामुण्डा की जीभ सदा ही षड्रसों का आस्वाद करने के लिए बाहर को निकली रहती है। इस षड्रस आहार को वे मेरे हृदय में निवास करने वाले भैरवदेव को अर्पित करती हैं।

ईशदलस्था भैरवं —
अर्चयते परिमलैर्विचित्रैर्या ।
प्रणमामि सर्वदा तां
प्राणाभिख्यां महालक्ष्मीम् ।।13।।

मैं महालक्ष्मी को प्रणाम करता हूँ जिनको विभिन्न प्रकार के परिमल भाते हैं और जो ईशान (उत्तरपूर्वी) कोण में स्थित हैं। जो घ्राणशक्ति — स्वरूपा हैं और जो विविध सुगंधित पदार्थों से भैरवनाथ की पूजा करती हैं, उन लक्ष्मी की मैं सदा वंदना करता हूँ।

षड्दर्शनेषु पूज्यं
षट्त्रिंशत् तत्त्व संवलितम् ।
आत्माभिख्यं सततं
क्षेत्रपतिं सिद्धिदं वन्दे ।।14।।

मैं षड्दर्शनों द्वारा पूज्य माने जाने वाले क्षेत्रपति को प्रणाम करता हूँ जो छत्तीस तत्त्वों से संकलित हैं। जीवात्मा-रूपी सिद्धिदाता क्षेत्रपति सभी ओर से मेरी रक्षा करें।

संस्फुरत् अनुभव सारं
सर्वान्तः सतत सन्निहितम् ।।
नौमि सदोदितम् इत्थं
निज देहस्थ देवता-चक्रम् ।।15।।

अंत में मैं सामूहिक रूप से सभी देवी-देवताओं को प्रणाम करता हूँ जो सदा मेरी देह के अंग-प्रत्यंग में उपस्थित हैं। जड़-चेतन सब में विद्यमान स्वानुभवगम्य वे सदा मेरे देह-मंदिर में भासमान हैं।

(हिंदी अनुवाद: शीला मुंशी)



स्पन्दकारिका

— प्रो० नीलकंठ गुरुटू

(संस्कृत तथा कश्मीर शैव दर्शन के शीर्षस्थ विद्वान प्रो. नीलकंठ गुरुटू का कुछ समय पूर्व देहावसान हो गया। प्रस्तुत हैं “स्पन्दकारिका” के उनके हिंदी अनुवाद की अंतर्दृष्टिपूर्ण भूमिका के प्रमुख अंश)

देवि प्रपन्नवरदे गुणगौरि गौरि
यद्गौरियं परिमितं स्रवतीह किञ्चत् ।
तत्स्वामिने समुचिते समये सुपाक—
माकूतवेदिनि निवेदयितुं प्रसीद ।।

(कश्मीरिक श्रीजगद्धर भट्ट)

कई वर्ष पहले एक दिन अकस्मात् भगवत्पाद के द्वारा, ईश्वराश्रम (‘ईशबर’ श्रीनगर—कश्मीर) में नियमित रूप से चलेवाली रविवासरीय बैठकों में श्री भट्टकल्लट की वृत्ति के सहित सपन्द—सूत्र को पढ़ाने का आदेश मिला। आदेश सुनते ही अन्तर्हृदय में किसी अननुभूतपर्व धड़कन का आभास होने लगा। ऐसी बात नहीं थी कि इन बैठकों में कोई शैव ग्रन्थ पढ़ाने का यह पहले अवसर था, परन्तु भगवत्पाद के सामने सपन्दसूत्र जैसे गम्भीर एवं अनुभूतिपरक विषय पर कुछ कहना मुझ जैसे अनाड़ी के लिए हृत्कम्प का कारण बन जाना स्वाभाविक ही था। अस्तु, आदेश तो आदेश ही था। इसमें अपनी स्वीकृति या अस्वीकृति को कोई प्रश्न ही नहीं उठता था। बिल्कुल आदेशानुसार कार्य आरम्भ करना पड़ा। कुछेक शैवग्रन्थों का स्पन्द के परिपेक्ष्य में फिर से अध्ययन करना पड़ा, परन्तु यथार्थ तो यह है कि इन सारे प्रयत्नों को आगे बढ़ाने में, भगवत्पाद की दयादृष्टि का सबल संबल ही मूल प्रेरणा—दायक तत्व

था। यह संबल भी किसी अलक्षित रूप में स्वयं ही प्राप्त होता रहा।

मन में, इसी बीच अकस्मात् एक दिन यह संकल्प उठा कि संस्कृत भाषा से अनभिज्ञ परन्तु सत्शास्त्रों में रुचि रखने वाले पाठकों के लिए, मूलसूत्रों और वृत्ति का हिन्दी अनुवाद प्रस्तुत किया जाये। अपने कई हितैषी मित्रों के समक्ष इस संकल्प को अभिव्यक्त किया। प्रत्युत्तर में उन्होंने इस दिशा में तुरन्त आगे बढ़ने के लिए प्रोत्साहित किया और साथ ही यह सुझाव भी दिया कि मूलग्रन्थ के भाषानुवाद के साथ—साथ हर एक सूत्र पर अलग—अलग विवरण भी लिखा जाये ताकि रुचिसम्पन्न पाठकों को सूत्रों के साथ सम्बन्ध रखनेवाली शैव मान्यताओं को समझने में सहायता मिले। मित्रवर्ग के इस सहानुभूतिपूर्ण आग्रह को भी टालते न बना।

सम्भवतः इतनी सी पूर्वपीठिका से यह बात स्वयं स्पष्ट हो जाती है कि प्रस्तुत प्रयास शैवशास्त्र के धुरन्धर एवं उद्भट विद्वानों के लिये कोई अर्थ नहीं रखता है। एक लघु दीपक मध्याह्न के प्रखर सहस्रकिरण को क्या प्रकाश दे सकता है? तथापि मन में इस बात का पूर्ण विश्वास है कि इसको देखकर कम से कम उनके मन

में निराशा के भाव का उदय नहीं होगा क्योंकि वर्तमान युग के चतुर्दिक क्षुब्ध वातावरण में मानवमात्र को हार्दिक शान्ति प्रदान करनेवाली इस भारतीय पूर्वजों की थाती को आगे बढ़ाने की दिशा में जितना भी और जो कुछ भी किया जाये बहुत कम है। फलतः यदि उल्लिखित बन्धुवर्ग को प्रस्तुत प्रयास के द्वारा अल्पमात्रा में भी हार्दिक संतोष प्राप्त होगा तो वह पारमेश्वर शक्तिपात का ही अलौकिक चमत्कार समझा जायेगा।

स्पन्द-सूत्रों का वर्ण्य विषय सततस्पन्दमयी पारमेश्वरी विमर्श शक्ति होने के कारण, प्रस्तुत अनुवाद-कार्य ईश्वराश्रम में रहनेवाली तपस्विनी भगवती शारिकादेवी के ही एक जन्म-दिवस पर आरम्भ करके, दो वर्षों के पश्चात् आनेवाले दूसरे जन्मदिवस के अवसर पर, समाप्त भी किया गया। इस पुनीत दिवस पर जहां आश्रम में आनेवाले भक्तजन, भगवती के सामने स्वादिष्ट मिष्ठानों के ढेरों के ढेर एकत्रित कर लेते हैं, वहाँ किसी रिक्त कोने में अकिञ्चन की यह तुच्छ भेंट भी शायद अपना स्थान बनाने से सफल होगी।

स्पन्द-सम्प्रदाय

कश्मीर के सभी शैवक्षेत्रों में, प्राचीनकाल से ही चली आ रही एक जनश्रुति के अनुसार, नवीं शताब्दी ईस्वी से पहले की कई शताब्दियाँ, यहाँ के दार्शनिक संसार का अंधकारयुग माना जाता है। इस समय में नागबोधि जैसे प्रचण्ड बौद्ध आचार्यों और अन्य मतावलम्बियों ने यहाँ के दार्शनिक क्षेत्र में द्वैत-मूलक सिद्धान्तों की स्थापना करके सर्वसाधारण जनता को वास्तविकता से बहुत दूर ले जाकर, भ्रान्ति के गड्ढे में ढकेल दिया था। ऐसी अवस्था में पड़े हुए लोगों का उद्धार करने की इच्छा से, अनुग्रहैकमूर्ति भगवान् भूतनाथ ने वसुगुप्त नामक सिद्ध को स्वप्नदशा में स्वयं दीक्षित करके महादेव पर्वत की तलहटी (वर्तमान दाछीगाम) में

विद्यमान एक उपल (वर्तमान शंकर-पल) पर उत्कीर्ण, अद्वैत शैव-सिद्धान्त के सूत्रों का पता बता दिया और उनमें अन्तर्निहित रहस्य को भी समझा दिया। साथ ही यह आदेश भी दिया कि वह वहाँ से उन सूत्रों का संग्रह करके, उनमें निहित रहस्य को अन्धकारावृत लोगों को समझा कर, उनका उद्धार करें। सिद्ध वसुगुप्त ने भगवान् के आदेशानुसार वहाँ से उन सूत्रों का संग्रह किया और श्री भट्टकल्लट आदि सत्-शिष्यों को उनका यथावत् अध्ययन भी कराया। साथ ही स्वयं उन सूत्रों में वर्तमान, शक्तिमान् और शक्ति के पूर्ण अभेद सिद्धान्त का सार, इकावन कारिकाओं में संग्रहीत भी किया। आगे चलकर उन्हीं इकावन कारिकाओं को स्पन्दकारिका, स्पन्दसूत्र या शक्तिसूत्र की संज्ञा दी गई।

श्री भट्ट कल्लट ने परतत्त्व की विमर्शप्रधानता के सिद्धान्त को अपनाकर इन स्पन्दसूत्रों पर अपनी वृत्ति लिखी और स्पन्द-सम्प्रदाय का शिलान्यास किया। ऊपर उल्लेख किया गया है कि सिद्ध वसुगुप्त के द्वारा अद्वैत शैवदर्शन का पुनरुद्धार हुआ। वास्तव में उस समय इस दर्शन का दूसरी बार पुनरुद्धार हुआ। सिद्ध वसुगुप्त से पहले बहुत प्राचीनकाल में भी प्रतिकूल विचारधाराओं के प्रचण्ड प्रहारों से इसका उच्छेद हो चुका था। इस काल में भी भगवान् आशुतोष ने अंधकार में पड़े हुए लोगों का उद्धार करने की इच्छा से श्रीकण्ठ की मूर्ति धारण करके, भगवान् दुर्वासा के द्वारा इसका पुनरुद्धार करवाया था। इस घटना का उल्लेख भगवान् अभिनवगुप्त ने अपने तंत्रालोक के प्रथम आह्निक में विस्तारपूर्वक किया है।

स्पन्द-सम्प्रदाय का उपलब्ध साहित्य

जिस प्रकार सिद्ध वसुगुप्त के अनन्तर श्रीसोमानन्द और उसकी शिष्य-परम्परा ने एक से बढ़कर एक

स्वतन्त्र ग्रन्थों की रचना करके विशाल प्रत्यभिज्ञा-साहित्य की सर्जना की, उस प्रकार स्पन्द-सम्प्रदाय में ऐसे किसी मौलिक लेखक का नाम नहीं मिलता है जो इस विषय पर स्पन्दकारिका के अतिरिक्त अन्य किसी स्वतन्त्र ग्रन्थ की रचना करता। इसका कारण क्या है, यह कुछ समझ में नहीं आता है। यह सोचना भी गलत है कि ऐसे ग्रन्थ लिखे तो गये होंगे परन्तु बाद में राजनैतिक विषमताओं के कारण काल-कवलित हो गये। यदि ऐसा ही हुआ होता तो प्रत्यभिज्ञा-साहित्य या शैवदर्शन के दूसरे प्राचीन आगम-ग्रन्थ या स्वयं स्पन्दसूत्र ही उन विषमताओं के कठोर प्रहारों से कैसे बच सकते? अतः स्पष्ट है कि स्पन्द विषय पर सिद्ध वसुगुप्त के अनन्तर, स्पन्द-कारिकाओं के अतिरिक्त, कोई मौलिक ग्रन्थ नहीं लिखा गया। इस विचार में भी कोई सार नहीं दिखता कि कश्मीर में अधिकतर संख्या शैवों की ही रही है, शाक्तों की नहीं। आजकल भी यहाँ शाक्त-क्रम पर चलनेवाले लोगों की कमी नहीं है। फिर इसमें क्या कारण हो सकता है, यह स्वयं शिवभट्टारक ही जानते हैं।

स्पन्द-सूत्रों पर बहुत सी वृत्तियाँ या टीकायें अवश्य लिखी गई। इनमें से कई आज भी उपलब्ध हैं और कइयों का केवल उल्लेख मिलता है। अभिनवगुप्तपाद के प्रधान शिष्य श्रीक्षेमराजाचार्य ने अपने स्पन्द-निर्णय में अनेकों विवृतियों का उल्लेख किया है:-

‘यद्यप्यस्मिन् विवृतिगणना विद्यते नैव शास्त्रे’ ॥

उन्होंने विशेषतः सूत्राङ्क 17 और 18 की व्याख्या में भट्टलोल्लट की वृत्ति और अन्य टीकाकारों की टीकाओं का उल्लेख किया है। ये वृत्तियाँ या टीकायें उनके समय में उपलब्ध रही होंगी, परन्तु दुर्भाग्य से आजकल उपलब्ध नहीं हैं। आजकल जो वृत्तियाँ या टीकायें उपलब्ध हैं उनका ब्यौरा निम्नलिखित प्रकार से है:-

1. श्री भट्ट कल्लट की **स्पन्दकारिकावृत्ति**। पाठकों के हाथों में इसी वृत्ति का भाषानुवाद हैं।
2. श्री क्षेमराज का **स्पन्द-सन्दोह**। यह केवल पहले ही स्पन्द-सूत्र पर लिखी गई एक विस्तृत टीका है और इसी में अन्य सारे सूत्रों का सार संगृहीत किया गया है।
3. श्री क्षेमराज का ही **स्पन्द-निर्णय**। इसमें सारे स्पन्द-सूत्रों पर अलग-अलग टीका लिखी गई है।
4. श्री रामकंठ की **स्पन्दकारिका-विवृति**। यह विवृति श्री भट्ट कल्लट की वृत्ति का आशय पूर्णतया प्रकाश में डाने के अभिप्राय से लिखी गई है।
5. श्री उत्पल (वैष्णव) की **स्पन्द-प्रदीपिका**। यह भी सारे स्पन्द-सूत्रों पर लिखी गई विस्तृत टीका है। श्री उत्पल (वैष्णव) के विषय में यह ध्यान में रखना आवश्यक है कि यह व्यक्ति ईश्वरप्रत्यभिज्ञा के लेखक भगवान् उत्पलदेव से भिन्न कोई दूसरा व्यक्ति था।

इस उपलब्ध साहित्य का तुलनात्मक अध्ययन करने से यह तथ्य भली-भाँति समझ में आता है कि इन टीकाकारों में बहुधा पारस्परिक मतभेद और दृष्टिकोणों की भिन्नता रही है। प्रत्येक लेखक ने किसी विशेष आध्यात्मिक दृष्टिकोण को अपनाकर ही सूत्रों की व्याख्या की है।

सिद्ध वसुगुप्त और श्री भट्ट कल्लट का समय

इसमें न तो किसी प्रकार का खेद है और न कोई आश्चर्य कि इन दोनों सिद्ध पुरुषों ने अपने जीवनवृत्त या वंशावली के विषय में कहीं कुछ भी नहीं लिखा है, क्योंकि ऐसा करने में इन्होंने विशुद्ध भारतीय मर्यादा का ही पालन किया है। परवर्ती लेखकों ने भी इनके विषय में जितना उल्लेख किया है उससे केवल इतना ज्ञात होता है कि अर्वाचीन शैवक्षेत्र इन सिद्ध गुरुओं के

रूप में स्मरण करते आये हैं। क्षेमराजाचार्य ने स्पन्द-निर्णय के उपोद्घात में उल्लिखित जनश्रुति का उल्लेख करने के अवसर पर, जहाँ सिद्ध वसुगुप्त का मात्र नामनिर्देश किया है वहाँ श्री भट्ट कल्लट की प्रासांगिक चर्चा भी नहीं की है। आचार्यजी ने केवल शिवसूत्र विमर्शिनी के उपोद्घातमें सिद्ध वसुगुप्त को महामाहेश्वर सिद्धगुरु और श्री भट्ट कल्लट को उनके अन्यतम शिष्य के रूप में स्वीकार किया है। इसके प्रतिकूल कश्मीर के प्रसिद्ध इतिहासकार कल्हण ने अपनी राजतरंगिणी में, मुख्यरूप में, श्री भट्ट कल्लट का ही नाम लेकर, उसके समकालीन अन्य सिद्धों का 'आदि' शब्द से गौणरूप में ही निर्देश किया है।

अनुग्रहाय लोकानां भट्टश्रीकल्लटादयः।

अवन्तिवर्मणः काले सिद्धा भुवमवातरन्॥

(राजतरंगिणी: 5,66)

इन दोनों के अतिरिक्त दूसरे शैव लेखकों ने भी अपनी कृतियों में इन दोनों का, गुरु और शिष्य के रूप में, केवल नामोल्लेख किया है। अतः इस विषय में तब तक मौन का आश्रय लेना ही श्रेयस्कर है जबतक इसपर अलग शोध न किया जाये।

जहाँ तक इन दोनों के समय का सम्बन्ध है, हमें श्री कल्हण का परम आभार स्वीकार करना चाहिये, क्योंकि उन्होंने इस समस्या का समाधान करके रखा है। कभी ऊपर जो राजतरंगिणी का पद्य उद्धृत किया गया है उसके अनुसार श्री भट्ट कल्लट और अन्य कई सिद्धों ने, लोगों पर अनुग्रह करने के लिए, कश्मीर के प्रसिद्ध राजा अवन्तिवर्मन् के शासनकाल में पृथिवी पर अवतार लिया था। श्री कल्हण ने राजतरंगिणी के ही एक अन्य पद्य में अवन्तिवर्मन् के राज्याधिरोहण का काल लौकिक संवत् 2900 बताया है। श्लोक इस प्रकार है:-

एकोनत्रिंशे वर्षेऽथ प्रजाविप्लवशान्तये।

विनिवार्योत्पलापीडं तमेव नृपतिं व्यधात्॥

यह संवत् श्री स्टैन महोदय की गणना के अनुसार ईस्वी 855/56 बैठता है। अवन्तिवर्मन् का राज्यकाल 39 वर्ष का रहा है अतः ईस्वी सन् 886/87 अवन्तिवर्मन् के समय की अपर सीमा है। सिद्ध वसुगुप्त और श्री भट्ट कल्लट आपस में गुरु और शिष्य रहे हैं। अतः उनके समकालीन होने में तनिक भी संशय नहीं। दूसरी ओर कल्हण ने श्री भट्ट कल्लट को सिद्ध के रूप में स्मरण किया है। उसको सिद्धावस्था प्राप्त करने में कम से कम पचास वर्ष तो लगे होंगे। अतः यदि उनके प्रादुर्भाव का समय नवीं शताब्दी का आरम्भ माना जाये तो सिद्ध वसुगुप्त के प्रादुर्भाव का समय बीस वर्ष प्रति पीढ़ी के हिसाब से पीछे लेकर आठवीं शताब्दी का उत्तरार्ध मानना युक्तियुक्त होगा।

स्पन्द-सूत्रों का वास्तविक लेखक

इस सम्बन्ध में भी प्राचीनकाल से ही यहां के शैव आचार्यों में पारस्परिक मत-भेद चलता आ रहा है। आजतक भी यह प्रश्न विवादग्रस्त ही है और इसका कोई निश्चित एवं संतोषजनक समाधान प्राप्त नहीं हो सका है। कई आचार्यों के विचार में मूल सूत्रों की रचना स्वयं सिद्ध वसुगुप्त ने ही की है और भट्ट कल्लट ने गुरु की सूत्रात्मक भाषा का आशय समझाने के लिए इनपर वृत्ति लिखी है। आजकल भी यहाँ के शैव क्षेत्रों में बहुमत इसी मान्यता का समर्थन कर रहा है। इसके प्रतिकूल कई आचार्यों का मत यह है कि मूलसूत्रों की रचना श्री भट्ट कल्लट ने की है और अपनी ही भाषा का अभिप्राय स्पष्ट करने के लिये इन पर स्वयं ही वृत्ति भी लिखी है।

इस दूसरी मान्यता के समर्थकों में स्पन्दप्रदीपिका के लेखक श्री उत्पल (वैष्णव) और शिवसूत्रवार्तिक के

लेखक श्री भास्कराचार्य प्रमुख हैं। श्री उत्पल का कथन है कि श्री भट्ट कल्लट को तत्त्वदर्शी गुरु वसुगुप्त से यह रहस्य मिला और उसने इसको श्लोकबद्ध किया—

वसुगुप्तादवाप्येदं गुरोस्तत्त्वार्थदर्शिनः।

रहस्यं श्लोकयामास सम्यक् री भट्टकल्लटः॥

श्री भास्कराचार्य ने, अपने शिवसूत्रवार्त्तिक के उपोद्घात में पूर्वोक्त जनश्रुति का उल्लेख करते हुए, अपनी यह मान्यता प्रस्तुत की है कि प्राचीन समय में गुरु वसुगुप्त को किसी सिद्ध के आदेश से महादेव पर्वत पर शिवसूत्र मिले थे। उसने वे सूत्र और उनका रहस्य श्री भट्ट कल्लट को दे दिया। सूत्र चार खण्डों में विभक्त थे। श्री भट्ट ने इनमें से पहले तीन खण्डों की व्याख्या अपने स्पन्द-सूत्रों में और अन्तिम खण्ड की व्याख्या अपनी 'तत्त्वार्थचिन्तामणि' नामक टीका में की। श्री भास्कराचार्य के शब्द इस प्रकार हैं—

श्रीमन्महादेवगिरौ वसुगुप्तगुरोः पुरा।

सिद्धादेशात्प्रादुरासन् शिवसूत्राणि तस्य हि॥

सरहस्यान्यतः सोऽपि प्रदाद्भट्टाय सूरये।

श्री कल्लटाय सोऽप्येवं चतुःखण्डानि तान्यथ॥

व्याकरोत्त्रिकमेतेभ्यः स्पन्दसूत्रैः स्वकैस्ततः।

तत्त्वार्थचिन्तामण्याख्यटीकया खण्डमन्तिमम्

(शिवसूत्रवार्त्तिक उपोद्घात)

श्री उत्पल (वैष्णव) और श्रीभास्कर की इस मान्यता का आधार क्या है, इसका कहीं उल्लेख नहीं मिलता है और न इन्होंने स्वयं ही इस विषय में कुछ कहा है।

श्री क्षेमराजाचार्य का मत है कि सूत्रों की रचना स्वयं सिद्ध वसुगुप्त ने ही की है। उन्होंने स्वयं ही इस विषय में कुछ कहा है।

श्री क्षेमराजाचार्य का मत है कि सूत्रों की रचना स्वयं सिद्ध वसुगुप्त ने ही की है। उन्होंने अपनी इस मान्यता

को स्पन्दनिर्णय के अन्त में अपनी ओर से जोड़े हुए एक पद्य में अभिव्यक्त किया है। वह पद्य इस प्रकार है—

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहितेः।

वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य॥

(स्पन्दनिर्णय 4,2)

जहाँ तक श्री रामकण्ठाचार्य की विवृति का सम्बन्ध है उससे भी, पाठक को, किसी अन्तिम एवं निश्चित निर्णय पर पहुँचने में कोई सहायता नहीं मिलती है। यहाँ के रिसर्च कार्यालय द्वारा प्रकाशित विवृति (संवत् 1969 संस्करण) के पृष्ठांक 3 पर उल्लिखित 'केनापि ग्रथितां प्रसारणधिया' इत्यादि उपोद्घातात्मक पद्य में श्रीरामकण्ठाचार्य ने सूत्रावली का ग्रंथन करनेवाले किसी निश्चित व्यक्ति का नाम नहीं लिया है। इसी पद्य पर लिखी हुई टिप्पणी में स्पष्ट शब्दों में लिखा हुआ है कि श्री वसुगुप्तपाद ने ही सर्वप्रथम सूत्रावली की रचना की है—'प्रथमं वसुगुप्तपादैः सूत्रावलिः दृष्ट्वा'। यह टिप्पणी चाहे किसी ने भी लिखी हो, परन्तु किस आधार पर लिखी है इसका सूत्र कहीं भी प्राप्त नहीं है। दूसरी और आचार्य जी ने 'अगाधसंशया' इत्यादि अन्तिम पद्य की विवृति में गुरु वसुगुप्त का नाम तो लिया है परन्तु स्पष्ट शब्दों में उसको सूत्रकार उद्घोषित नहीं किया है। यदि यह माना भी जाये कि आचार्य जी श्री भट्ट कल्लट को ही मूल सूत्रकार मानने के पक्ष में थे, तो भी इस शंका का समाधान नहीं होने पाता कि उन्होंने फिर यह बात किसी स्थान पर स्पष्ट शब्दों में क्यों नहीं लिखी? साथ ही आचार्य जी के इन शब्दों से यह स्थिति भी पूर्णतया स्पष्ट नहीं हो जाती है कि क्या गुरु वसुगुप्त ने अपने शिष्य को अद्वैत-सिद्धान्त का रहस्य सूत्ररूप में दिया था या मौखिक उपदेश के रूप में? आज से कुछ दिन पहले प्रस्तुत लेखक के परम आदरणीय

गुरुवर्य डॉ० बलजिन्नाथ पण्डित शिमला से यहाँ पधारे थे। ईश्वर आश्रम में श्री सद्गुरु ईश्वरस्वरूप जी महाराज के समक्ष ही सौभाग्यवश उनसे भेंट हुई और प्रस्तुत विषय की चर्चा भी छिड़ गई। डॉ० महोदय श्रीभट्ट को ही मूल सूत्रकार मानने के पक्ष में हैं। इस विषय में वे उल्लिखित श्री भास्कराचार्य की मान्यता को ही श्री क्षेमराजाचार्य की मान्यता की अपेक्षा अधिक प्रामाणिक मानते हैं। साथ ही उनका कथन है कि उनके गुरुमहाराज प्रातःस्मरणीय श्री अमृतवाग्भवाचार्य महाराज का मत भी यही है। इसके प्रतिकूल श्री सद्गुरु ईश्वरस्वरूप जी महाराज अपने गुरुक्रम से चली आ रही परम्परा के आधार पर सिद्ध वसुगुप्त को मूलसूत्रकार मानते हैं। अस्तु, परमेश्वरस्वरूप गुरुओं की बातें गुरु ही जानें। प्रस्तुत लेखक को उनकी मान्यताओं को उचित या अनुचित ठहराने का न तो कोई अधिकार है और न उसमें ऐसा साहस है। केवल अपनी ओर से इतना नम्र निवेदन है कि यदि श्रीभट्ट कल्लट के अपने ही पद्य—

अगाधसंशयाम्बोधिसमुत्तरणतारिणीम्।

वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीयम्॥

(स्पन्दकारिकावृत्ति 52 वाँ पद्य)

के अर्थ पर निष्पक्षता से विचार किया जाये, तो सहज ही में यह निष्कर्ष निकाला जा सकता है कि वास्तव में सूत्रकार होने का श्रेय सिद्ध वसुगुप्त को प्राप्त है। मूल स्पन्दसूत्रों की संख्या 49 है। श्रीक्षेमराजाचार्य ने भी स्पन्दनिर्णय के उपोद्घात में मूलसूत्रों की यही संख्या बताई है। इससे यह बात स्वयं सिद्ध हो जाती है कि उल्लिखित कारिका श्रीभट्ट कल्लट ने मूलसूत्रों पर वृत्ति लिखने के अनन्तर, गुरुभारती की वन्दना करने के लिये, अपनी ओर से जोड़ दी है। यदि मूल सूत्र भी उनके अपने ही शब्द होते तो सम्भवतः उनको यह कारिका लिखने की आवश्यकता नहीं पड़ती। कोई भी

विवेकशाली व्यक्ति अपने ही शब्दों को 'गुरुभारती' का नाम देकर और कारिका में वर्णित विशेषणों से सजाकर, स्वयं ही उनकी वन्दना करता हुआ देखा नहीं जाता है। अतः सिद्ध वसुगुप्त के ही मूल सूत्रकार होने की मान्यता स्वयं वृत्तिकार के ही शब्दों से प्रमाणित होती है।

इसके अतिरिक्त प्रस्तुत अनुवाद की ही मूल पुस्तक, यहाँ के रिसर्च कार्यालय द्वारा प्रकाशित **स्पन्दकारिका** (श्री कल्लटाचार्य वृत्ति—संवत् 1870 संस्करण) के अन्त में, तीन श्लोकों का एक अलग परिशिष्ट जैसा छपाया गया है। ये तीन श्लोक श्री भट्ट कल्लट ने लिखे हैं अथवा किसी और ने, कुछ पता नहीं है। इनमें से दूसरा श्लोक इस प्रकार है—

दृढं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः।

स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार॥

उल्लिखित श्लोकों की रचना चाहे जिस किसी व्यक्ति ने की हो परन्तु यहाँ पर उद्धृत श्लोक, स्पष्ट शब्दों में, वसुगुप्तपाद को ही सूत्रकार और श्री भट्टकल्लट को वृत्तिकार उद्धोषित करता है।

स्पन्दकारिका

अस्तु, यद्यपि बहुमत इसी मान्यता के पक्ष में है, तथापि इस सम्बन्ध में किसी निश्चित निष्कर्ष पर पहुँचने के लिए निष्पक्ष शोधकार्य की आवश्यकता है।

स्पन्द क्या है?

शिव—शक्ति सामरस्य ही, सदाशिव तत्त्व से लेकर पृथिवी तत्त्व तक, सारे जड़—चेतनात्मक विश्व का आधारभूत एवं शाश्वत यथार्थ है। स्पन्दशास्त्र के पारिभाषिक शब्दों में इसी को चिन्मात्ररूप आत्मसत्ता भी कहते हैं। इस सामरस्य में शिव प्रकाश है और शक्ति उसका विमर्श है। शिव और शक्ति अथवा प्रकाश और विमर्श यह

केवल कहने-सुनने के लिये मात्र औपचारिक द्वित्व है। वास्तव में यह नीरक्षीरात्मक सामरस्य है। अस्तु, विमर्श प्रकाश की स्पन्दना है और स्पन्दना होने के कारण प्रकाश का प्राण है। यदि प्रकाश में प्राणभूत स्पन्दना न हो तो प्रकाश की सत्ता ही क्या? शक्तिहीन शिव की कल्पना शव की कल्पना से कुछ अधिक नहीं। फलतः प्रकाशरूप शिव की, निजी अभिन्न, अहंविमर्शरूपा शक्ति ही स्पन्द है और स्पन्दना ही शिव का स्वातन्त्र्य है।

स्पन्दशक्ति में ज्ञातृता और कर्तृता रूप स्वातन्त्र्य

शक्ति के पाँच मुख हैं— 'चित्, निर्वृत्ति (आनन्द), इच्छा, ज्ञान और क्रिया'। इनमें से चित्ता और आनन्दता शिव के साथ इस रूप में घुली-मिली हैं कि इनका मात्र कल्पनात्मक पार्थक्य भी सम्भव नहीं। मौलिक शिवभाव खण्डित रूप में 'चित्' और 'आनन्द' नहीं, अपितु अखण्डबोध से ग्राह्य 'चिदानन्द' है। इच्छा यद्यपि इनका ही स्थूलरूप है, तथापि शिवभूमिका पर उसका वैसा रूप नहीं जैसा कि पशुभूमिका पर है। शिव पशु के समान, स्थूल रूप में, न कभी आम खाना चाहता है और न कभी पेड़ ही गिनना चाहता है। शैव मान्यता के अनुसार, उस भूमिका पर इच्छा का रूप चित्ता और आनन्दता का सूक्ष्मातिसूक्ष्म अभ्युपगममात्र (शिवत्व में इन दोनों की वर्तमानता का स्वीकार) है। इस अभ्युपगम में भी बहिर्मुखीन उन्मुखता न होने के कारण इच्छा भी शिवत्व में ही विश्रान्त अवस्था में वर्तमान है। शेष रह जाते हैं ज्ञान और क्रिया। इन्हीं दो रूपों में शाश्वत शक्ति-स्पन्दना, पतिभूमिका और पशुभूमिका पर युगपत् ही, स्पन्दायमान है। फलतः ज्ञातृता और तदनुकूल कर्तृता (सब कुछ जानने और करने का स्वातन्त्र्य =

पूर्णकर्तृत्व) यही स्पन्दशक्ति का स्वरूप है और यही उसमें स्वातन्त्र्य है। इसी स्वातन्त्र्य के द्वारा वह ग्रहीता-भूमिका, ग्रहण-भूमिका और ग्राह्य-भूमिका पर युगपत् ही स्पन्दायमान है।

शक्ति के पाँच मुखों का यह अभिप्राय नहीं कि ये पाँच प्रकार की भिन्न-भिन्न शक्तियाँ हैं। वास्तव में शक्ति एक ही है। इसका मूलरूप स्वतन्त्र चित्ता (चिन्मात्ररूपता) है। यह शक्तिमान् से अभिन्न है। चित्ता का ही स्थूल रूप आनन्द, आनन्द का ही स्थूलरूप इच्छा, इच्छा का ही स्थूलरूप ज्ञान और ज्ञान का ही स्थूलरूप क्रिया है। शिव, सृष्टि संहार आदि पाँच कृत्य करता है क्योंकि उसमें ज्ञान है; वह जानता है क्योंकि इसमें इच्छा है, वह चाहता है क्योंकि उसमें आनन्द है, वह आनन्दमय है क्योंकि वह पूर्णचैतन्य है। फलतः चित्ता ही शिव और शिव ही चित्ता है। केवल 'शिवशक्तिसामरस्य' है।

स्वस्वभाव या स्वभाव

संसार-भूमिका पर किसी भी प्राणिविशेष या वस्तुविशेष में, उत्पत्ति से लेकर अन्त तक प्रायः एक ही रूप में रहनेवाले, किसी विशिष्ट गुण या प्रकृति को स्वभाव कहा जाता है। इस भूमिका पर प्रत्येक पदार्थ के विशिष्ट एवं अन्य पदार्थों से भिन्न होने के कारण यह स्वभाव भी विशिष्ट एवं भिन्नि प्रकार का होता है, अतः इसको समष्टिरूप नहीं अपितु व्यष्टिरूप ही कहा जा सकता है। इसके प्रतिकूल अध्यात्म-भूमिका पर स्वभाव या स्वस्वभाव शब्द से उस सामान्यरूप मौलिक स्पन्द तत्त्व का अभिप्राय है जो विश्व के प्रत्येक जड़ अथवा चेतन पदार्थ में एक ही मौलिक सत्ता के रूप में अनुस्यूत होकर अवस्थित है। वह तत्त्व उन विभिन्न वेद्य

1. स्पन्दशास्त्र में स्वस्वभाव या स्वस्वरूप जैसे शब्दों में 'स्व' शब्द की पुनरुक्ति का दोष नगण्य है क्योंकि इस दर्शन में इस पुनरुक्ति के द्वारा आत्मतत्त्व की मौलिकता, मलहीनता और शाश्वतिक वर्तमानता अभिव्यक्त की गई है।

पदार्थों के प्रकाशन, स्थिति और संहार का मूल कारण होने से कर्तृभूत सत्ता है और स्वयं कार्यभूत प्रमेयता के स्पर्शमात्र से भी बहुत दूर है। वह निरवच्छिन्न, अकालकलित और स्वतन्त्र होने के कारण विशुद्ध चिन्मात्ररूप है। वही तत्त्व प्रस्तुत स्पन्दसूत्रों में वर्णित आत्मसत्ता है और स्वरूप अथवा स्वस्वरूप जैसे अन्य पारिभाषिक शब्द भी उसी को अभिव्यक्त करते हैं।

स्पन्दशास्त्र में अवस्थायुगल

यदि शैवदर्शन के मूलमन्त्र पूर्ण-अभेद के परिप्रेक्ष्य में विचार किया जाये तो यही तथ्य समझ में आता है कि विश्व के कण-कण में अथवा विश्वोत्तीर्ण रूप में मात्र स्पन्दमयी आत्मसत्ता की विद्यमानता है। उसको अवस्था विशेषों की सीमाओं में बन्द करना महती भ्रान्ति है। अस्तु, इसके बिना कोई चारा भी नहीं क्योंकि संसारभूमिका का निर्वाह भेददृष्टि को अपनाये बिना नहीं हो सकता है। भेद तो अभेद का ही बहिर्मुखीन विकास है, अतः इसको झुठलाया भी कैसे जा सकता है?

परतत्त्व शक्तिमान् होने के कारण, अपनी निर्बाध एवं स्वतन्त्र शाक्तविजृम्भणा के द्वारा स्वयं ही कर्तृता-अवस्था और कार्यता-अवस्था में अवभासमान होकर, विश्व के उत्थान एवं पतन की क्रीडा करता रहता है। इन दो अवस्थाओं में से कार्यता-अवस्था स्वरूप-विकास और कर्तृता-अवस्था स्वरूप-विश्रान्ति है। कार्यता केवल उपाधि है, क्योंकि वह कर्तृता के प्रकाश पर उपजीवित है और बोध-प्राप्ति के बाद तत्काल ही विलीन हो जाती है। इससे प्रतिकूल कर्तृता-अवस्था, नित्योदित-बोधरूपा होने के कारण, शाश्वत वास्तविकता है। आत्मकल्याण चाहनेवाले व्यक्तियों के लिये कर्तृता उपादेय और कार्यता हेय है। भारत के लगभग समूचे दार्शनिक संसार में स्वतन्त्र कर्तृता को 'अहंता' और परतन्त्र

कार्यता को 'इदन्ता' शब्दों से अभिव्यक्त किया जाता है।

स्पन्दशास्त्र में प्रमाता के भेद

स्पन्दशास्त्र की मान्यता के अनुसार मूलतः पूर्णचेतन स्वस्वभाव ऊपर से नीचे तक एक ही प्रमाता है। स्वतन्त्र एवं आनन्दमय होने के कारण वह दो रूपों में अवस्थित है। पहला पतिप्रमाता और दूसरा पशुप्रमाता। पतिप्रमाता के रूप में वह विश्वमय विकास का विश्वोत्तीर्ण रूप है, अतः इस रूप में उसके अवान्तर भेदों की कल्पना भी नहीं की जा सकती है। पशुप्रमाता के रूप में वह विश्वोत्तीर्ण का विश्वमय विकास है। इस रूप में वह व्यष्टिरूप और विशिष्ट है। अतः उसके भेद, उपभेद और आकार-प्रकारात्मक वैचित्र्य इतने हैं कि उनकी गणना मानव की संकुचित कल्पना में नहीं आ सकती है। पंचभौतिक काया को धारण करनेवाला प्रत्येक जंमरूप या स्वावररूप प्राणी 'पशुप्रमाता' है। प्रत्यभिक्षा के आचार्यों ने अहंता और इदन्ता के उतार-चढ़ाव के आधार पर, वि,व को शुद्ध-मार्ग में और अशुद्ध-मार्ग में बाँटकर, इन पर अवस्थित प्रमाताओं के विभिन्न एवं विविध स्तरों का गम्भीर विवेचन प्रस्तुत किया है, परन्तु स्पन्द-शास्त्रियों के मतानुसार शिवप्रमाता के अतिरिक्त अन्य सारे पशुप्रमाता हैं चाहे वे सदाशिव-कोटि या पृथिवीकोटि पर अवस्थित हों। हाँ, उन्होंने केवल इनमें पाये जानेवाले बोधात्मक संकोच या विस्तार के आधार पर अबुद्ध, बुद्ध, प्रबुद्ध और सुप्रबुद्ध इन चार श्रेणियों में बाँटकर रखा है। आगे सूत्रांक 17 के विवरण में इन चारों श्रेणियों पर यथसम्भव प्रकाश डाला गया है।

प्रमाताओं के ग्राह्यविषय

पतिप्रमाता के लिये समूचा जड़-चेतनात्मक विश्व अभिन्न अहं-रूप में ही ग्राह्य है। पशुप्रमाताओं के ग्राह्यविषय दो प्रकार के हैं—1. आभ्यन्तर और 2. बाह्य। आभ्यन्तर

ग्राह्यविषयों में सुखिता, दुःखिता और मूढ़ता इन तीनों अन्तःकरण—धर्मों के साथ सम्बन्धित भावनात्मक और बाह्य ग्राह्यविषयों में शब्दात्मक, स्पर्शात्मक, रूपात्मक, रसात्मक और गन्धात्मक स्थूल पदार्थ अन्तर्भूत हो जाते हैं। आभ्यन्तर विषय मानसिक अनुभूति के द्वारा और बाह्य—विषय पाँच ज्ञानेन्द्रियों के द्वारा ग्राहा हैं। इन बाह्य ग्राह्यविषयों और आभ्यन्तर ग्राह्यविषयों का बोध क्रमशः नील और सुख इन दो पारिभाषिक शब्दों से हो जाता है। इस सम्बन्ध में यह तथ्य ध्यान में रखना आवश्यक है कि पतिप्रमाता की अपेक्षा पशुप्रमाता स्वयं भी ग्राह्यकोटि में ही पड़ जाता है।

पाश कौन सा है?

प्रत्येक पशु के हृन्मंडल में, निगूढ़ रूप में अवस्थित ज्ञान—क्रियात्मक स्पन्दशक्ति के वास्तविक स्वतन्त्र एवं सामान्य रूप का अपरिचय ही, उसके लिये पाश है। संसार की भूमिका पर अवस्थित सारे जड़ या चेतन पदार्थ सामान्य शक्ति के ही विषिष्ट रूप हैं। विशिष्ट होने के कारण आपस में भिन्न और पारस्परिक भिन्नता के कारण परस्पर सापेक्ष हैं। यह पारस्परिक सापेक्षता ही भौतिक द्वन्द्वात्मकता है। द्वन्द्वों की चक्की के दो पाटों में फँसा हुआ जीव लगातार पिसा जा रहा है। और युग—युगों तक (जबतक उसको पारमेश्वर शक्तिपात का स्पर्श न हो जाय) आवागमन के चक्कर में पड़ा ही रहता है। साधारण शब्दों में इस प्रकार भी कहा जा सकता है कि विश्वात्मक एकत्व को भूलकर वैयक्तिक अनेकत्व की गहराइयों में खो जाना ही एक ऐसा बन्धन है जो जीवात्मा के साथ जोंक की तरह चिपका रहता है। इस जोंक से पिंड छुड़ाना केवल वीर और धीर पुरुषों का काम है।

मुक्ति क्या है?

साधारण रूप में यदि मुक्ति जैसे किसी पृथक् पदार्थ

की कल्पना की जाये तो वह सापेक्ष बन जाती है। आखिर मुक्ति किससे? ऐसी परिस्थिति में इसके लिये किसी पूर्ववर्ती बन्धन जैसे पृथक् पदार्थ के सद्भाव की अपेक्षा है। जहाँ तक स्वस्वभाव का संबन्ध है, वह तो निरपेक्ष है। फलतः उस भूमिका पर न कोई बन्धन है और न किसी से मुक्ति होना है। स्वभाव स्वभाव ही है; न कम और न ज्यादा।

पशुभूमिका पर सब कुछ सापेक्ष है। अतः बन्धन और मुक्ति जैसी कल्पनायें भी विद्यमान हैं। अभी ऊपर कहा गया कि आत्मशक्ति से वास्तविक स्वरूप की विस्मृति ही बन्धन है, अतः यह स्पष्ट बात है कि उसकी पूर्ण और सच्ची स्मृति (ढोंग—धूतरा छोड़कर) ही मुक्ति है। इस स्मृति को ही शास्त्रीय शब्दों में तुरीयारूप शाक्तभूमिका का साक्षात्कार होना कहते हैं।

स्पन्द के उपदेश का अधिकारी कौन?

स्पन्द—सम्प्रदाय के गुरुओं की मान्यता के अनुसार, पशुभूमिका पर अवस्थित पूर्वोक्त चार प्रकार के प्रमाताओं में से केवल प्रबुद्ध प्रमाता ही स्पन्शास्त्र के उपदेश के लिये उपयुक्त पात्र है। जहाँ तक अबुद्ध और बुद्ध प्रमाताओं का सम्बन्ध है, उनको उपदेश देना मरुभूमि में बीज बोने के समान निष्फल है। जहाँ तक सुप्रबुद्ध प्रमाता का सम्बन्ध है, उसको उपदेश दिये जाने की कोई आवश्यकता नहीं क्योंकि उसने प्राप्य वस्तु प्राप्त की होती है। शेष रह जाता है प्रबुद्ध प्रमाता। वह आध्यात्मिक दृष्टि से शाक्तभूमिका के प्रवेश द्वारा के बिल्कुल निकट पहुँचा हुआ तो होता है, परन्तु सद्गुरु की दया के बिना इस क्षेत्र में प्रविष्ट होने के लिये सक्षम नहीं होता है। अतः उसको स्पन्द वाक्यों की सुधा पिलाकर अगाध संशयसागर से पार उतारना सिद्ध गुरुओं का आवश्यक एवं मनानीत कर्तव्य है और यही सारे स्पन्दशास्त्र का मुख्य उद्देश्य भी है।

श्री भट्टकल्लट की वृत्ति का ही अनुवाद क्यों?

श्री भट्टकल्लट की वृत्ति को ही हिन्दी अनुवाद के लिये चुनने में पहला और विशेष कारण यह है कि सद्गुरु ईश्वरस्वरूप जी महाराज ने, स्पष्ट शब्दों में, इसी पुस्तक को पढ़ाने का आदेश दिया था।

दूसरा कारण अपनी यह दृढ़ धारणा है कि श्री भट्टकल्लट ने जिस दृष्टिकोण को अपनाकर स्पन्द-सूत्रों की व्याख्या की है वह, स्वभाविक रूप में, सिद्ध वसुगुप्त के वास्तविक अभिप्राय का प्रतिनिधित्व करती होगी। इसका स्पष्ट कारण यह है कि श्री भट्टकल्लट सूत्रकार के साक्षात् शिष्य हैं, अतः उनको गुरु ने अपना अभिप्राय स्वयं मौखिक रूप में बहुत बार अवश्य समझाया होगा। दूसरी ओर इसमें भी कोई संशय नहीं कि यदि श्री भट्टकल्लट के जीवन काल में ही यह वृत्ति लिखी होगी तो अवश्य उनकी स्वीकृति प्राप्त करने के लिये, उनको दिखाई होगी। निःसंदेह श्री भट्टकल्लट को जो उपदेश मिला वह साक्षात् सूत्रकार से ही मिला। इसके प्रतिकूल अन्य टीकाकारों के पास जो कुछ पहुँचा वह उन्हीं के माध्यम से पहुँचा। कई परिस्थितियों में उसके पहुँचने में कई पीढ़ियों का समय लग गया और इतने समय में वह कितनी मात्रा तक बासी हो गया इसका अनुमान लगाना कठिन नहीं है।

तीसरा कारण यह है कि यदि श्री क्षेमराजाचार्य की निर्णय नामक टीका और श्री भट्टकल्लट की प्रस्तुत वृत्ति का तुलनात्मक अध्ययन किया जाये तो यह समझने में देर नहीं लगती कि जहाँ पहली दुरुह, अस्पष्ट एवं अपेक्षा से अधिक अन्तर्मुखीन प्रवृत्तियों को लिये हुए है, दूसरी सरल, स्पष्ट, व्यावहारिक एवं साधारण से साधारण और आध्यात्मिक दांव-पेचों से बिल्कुल अनभिज्ञ व्यक्तियों को भी किसी न किसी रूप में लाभ पहुँचानेवाली है।

विवरणों के विषय में

प्रत्येक विवरण स्पन्द-सूत्रों के अन्तर्निहित अभिप्राय तक ही सीमित न रखकर, समूचे शैवदर्शन के परिप्रेक्ष्य में लिखा गया है। इस बात का पहले ही उल्लेख किया गया है कि शैवदर्शन की मौलिक मान्यताओं की, जितनी विशद एवं विस्तृत व्याख्या प्रत्यभिज्ञाग्रन्थों में उतनी स्पन्दग्रन्थों में नहीं की गई है। फलतः किसी भी स्पन्द-ग्रन्थ या प्रत्यभिज्ञा-ग्रन्थ का अध्ययन करने के इच्छुक पाठक को जब तक इस दर्शन के मौलिक सिद्धान्तों की विस्तृत रूप में जानकारी न हो तब तक उसके लिये प्रतिपाद्य विषय को पूर्णतया हृदयंगम बनाना या उसके रस का आस्वादन करना कठिन ही है। यही कारण है कि विवरणों का क्षेत्र स्पन्द सूत्रों तक ही सीमित न रखकर प्रत्यभिज्ञा-ग्रन्थों और आगम-ग्रन्थों तक भी विस्तृत किया गया है। क्षेत्र को विस्तृत करने के साथ साथ, इनको यथास्भव संक्षिप्त बनाने का प्रयत्न तो किया गया, परन्तु इतना संक्षिप्त भी नहीं कि मुख्य सैद्धान्तिक बातें ही अपूर्ण रह गई हों।

इस सम्बन्ध में सज्जन पाठकों का ध्यान इस तथ्य की ओर आकर्षित करना आवश्यक है कि किसी भी विवरण को शैव आचार्यों के पारस्परिक मत-भेदों या बौद्धिक घात-प्रतिघातों का अखाड़ा नहीं बनने दिया है और न इनमें भारत के अन्य दर्शनों के साथ शैव दर्शन की तुलनात्मक समीक्षा को ही प्रस्तुत किया गया है। इसका कारण यह कि प्रस्तुत प्रयास का लक्ष्य शैव दर्शन के मुख्य-सिद्धान्तों को अपने यथावत् रूप में प्रस्तुत करने के अतिरिक्त और कुछ भी नहीं रहा है। सारे विवरण केवल इस दृष्टिकोण को अपनाकर लिखे गये हैं कि शैव दर्शन के विचार संस्कृत भाषा को न जाननेवाले पाठकों तक भी पहुँच जायें।



श्री उत्पलदेवाचार्य कृत शिवस्तोत्रावली

कश्मीरी पद्यानुवाद

दूसरा स्तोत्र

दीनानाथ गंजू

सर्वात्मपरिभावनाख्यं द्वितीयं स्तोत्रम्

दूसरे स्तोत्र के आधार पर "दीन" के भाव

अग्नीषोमरविब्रह्मविष्णुस्थावरजङ्गम—

स्वरूप बहुरूपाय नमः संविन्मयाय ते ॥1॥

अग्नी चन्द्रमा सिरी छुख चुई
ब्रह्मा विष्णू ति चुई महीश्वर ।
थावर जङ्गम रूप ति छि चा'नी
सम्बिद्रूप चु विश्वोतीर्ण ।
विश्वमय बहुरूप नाना रूप चुई
वार बोज लोल ह'त्य् म्या'न्य नमस्कार ॥1॥

विश्वन्धनमहाक्षारानुलेपशुचिवर्चसे ।

महानलाय भवते विश्वकहविषे नमः ॥2॥

जगत ज्युन जालिय परामर्श अग्नस
अद्वैत तीज छुई, मलिथ सुई सूर
सोरुई संसार कुनी आहुत छुई
परप्रमातृ अग्नस चे नमस्कार ॥2॥

परामामृतसान्द्राय शीतलाय शिवाग्नये

कस्मैचिद्विश्वसंप्लोषविषमाय नमोऽस्तु ते ॥3॥

चिदानन्द अमृत रस छुख कोमल
संसार सन्ताप हर घुन शीतल
जगतुक द्वैतुय जालवुन चु भयंकर
अलौक्यक कल्याण अग्नस नमस्कार ॥3॥

महादेवाय रुद्राय शङ्कराय शिवाय ते ।

महेश्वरायापि नमः कस्मैचिन्मन्त्रभूर्तये ॥4॥

ही प्रभु परम दिवता रुद्र भगवान
कल्याण करवुन सुख रूप शिवनाथ
ईश्वरन हुन्द महेश अहं विमर्शात्मा
अलौक्यक मन्त्र स्वरूपस जयकार ॥4॥

नमो निकृत्तनिः शेषत्रैलोक्यविगलद्वसा—

वसेकविषमायापि मङ्गलाय शिवाग्नये ॥5॥

त्रयिलूकी हुंज पिगलेमच वस
सा'रइ चेइय आहुति यस
यूताह भयङ्कर असि ति मंगल
कल्याणमय शिव अग्नस नमस्कार ॥5॥

समस्तलक्षणायोऽग एवं यस्योपलक्षणम्

तस्मै नमोऽस्तु देवाय कस्मैचिदपि शम्भवे ॥6॥

इमौ उपायौ सूत्य बनान स्यद्धी
तिमन सूत्य न तस केह लेन देन
इहोय छु तम्य सुन्द असली लक्षण
कल्याणमय प्रकाश रूपस नमस्कार ॥6॥

वेदागमविरुद्धाय वेदागमविधायिने ।

वेदागमसतत्त्वाय गुह्याय स्वामिने नमः ॥7॥

वीदन शास्त्रन हुन्द वैरी युस

तींहुजुई वथ हाववुन ति युस
सार रूप तिहुन्द ति पान युस
ख'टिथ म'टिथ मा' लिकस, जयजयकार ।।7।।

संसारैकनिमित्ताय संसारैकविरोधिने ।
नमः संसाररूपाय निःसंसारय शम्भवे ।।8।।

संसार बनावनुक कारण छु
संहार करवुन संसारन छु ।
विश्वोतीर्ण संसार थोद सुई छु
विश्वमय त'स्य कल्याणस नमस्कार ।।8।।

मूलाय मध्यायाग्राय मूलमध्याग्रमूर्तये ।
क्षीणाग्रमध्यमूलाय नमः पूर्णाय शम्भवे ।।9।।

मूल मंज अन्द क्रम क्रमति सुइ छु
मूलमंज अन्द इकवट अक्रम छु
मूल मंज अन्दहीन ति सुई छु
परिपूर्ण त'स्य, शिवस जयजयकार ।।9।।

नमः सुकृतसंभारविपाकः सकृदप्यसौ ।
यस्य नामग्रहः तस्मै दुर्लभाय शिवाय ते ।।10।।

अकि लटि ति नाव ह्यनय ईश्वर सुन्द
फल पुन्य कर्मन बड्यन डेरन हुन्द
दयि अनुग्रह बनान जन्म जन्मन हुन्द
दुर्लभ तस्य शिवनाथस नमस्कार ।।10।।

नमश्चराचराकारपरेतनिचयैः सदा ।
क्रीडते तुभ्यमेकस्मै चिन्मयाय कपालिने ।।11।।

थावर-जंगम चराचर शरीर छुइ
लछि ब'ध् प्रीत गिन्दनस कित यार छी
ना'ल्य कलखपर्यन् हँन्ध भार छी
कुनिस चै चिदानन्द स्वरूपस नमस्कार ।।11।।

मायाविने विशुद्धाय गुह्याय प्रकटात्मने ।
सूक्ष्माय विश्वरूपाय नमश्चित्राय शम्भवे ।।12।।

छलर आ'सिथ शुद्ध स्वरूप सुइ
खटिथुइ रुजिथ प्रकट रूप पान सुइ
सूक्ष्म आ'सिथ विश्वरूप महान सुइ
नानारूप शिवनाथस नमस्कार ।।12।।

ब्रह्मेन्द्रविष्णुनिर्व्यूढजगत्संहारकेलये ।
आश्चर्यकरणीयाय नमस्ते सर्वशक्तये ।।13।।

ब्रह्मा इन्द्र विष्णु रूप किन वार पा'द्य
बना'विथ जगत संहार खेलि सुइ रा'द्य
अलौक्यक कर्म करान सु इथय पा'द्य
सर्वशक्तिमान भगवानस नमस्कार ।।13।।

तटेष्वेव परिभ्रान्तैः लब्धास्तास्ता विभूतयः ।
यस्य तस्मै नमस्तुभ्यमगाधहरसिन्धवे ।।14।।

येमिक्थन बठिनुई प्यठ फेरन सूत्य
सार्यै सम्पदायि पा'न्य पानय सूत्य
अष्ट स्यद्धी पूर तस पान सूत्य सूत्य
ओन्त विहीन, हर सदरस नमस्कार ।।14।।

मायामयजगत्सान्द्रपङ्कमध्यावासिने ।
अलेपाय नमः शम्भुशतपत्राय शोभिने ।।15।।

मायामय जगत बोड लेम्बि सदरा
तत् मंज रुजिथ साफ पोशि गन्दरा
न्यरलीप तति ति युस शूभिदारा
शम्भू हथपत्र कमलस नमस्कार ।।15।।

मङ्गलाय पवित्राय निधये भूषणात्मने ।
प्रियाय परमार्थाय सर्वोत्कृष्टाय ते नमः ।।16।।

मङ्गल स्वरूप श्रद्धापूर्ण खजाना
गहनन हुन्द गहन टाठि ख्वतु टोट
त्रेन कालन मंज युस सत्स्वरूप
सारिवुई खोतु श्रेष्ठ दीवस नमस्कार ।।16।।

नमः सततबद्धाय नित्यनिर्मुक्तिभागिने
बन्धमोक्षविहीनाय कसमेचिदपि शम्भवे ।।17।।

बन्धनन मंज गोंडमुत ति सुइ छु
सर्वदा मुक्ती हुन्द पात्र छु
बन्धन या मुक्ती अपारि सुइ छु
तस्य अलौक्यक शम्भुअस, जयजयकार ।।17।।

उपहासैकसारेऽस्मिन्नेतावति जगत्त्रये ।
तुभ्यमेवाद्वितीयाय नमो नित्यसुखासिने ।।18।।

ब'ड ज़न त्रेलूकी तोति छ्यन केंह ति
असुना योतुई सार छु अथ ति
तथ मंज न्यथ छु आनन्दघन ति
ही नाथ चे अद्वयतस नमस्कार ।।18।।

दक्षिणाचारसाराय वामाचारामिलाषिणे ।
सर्वाचाराय शर्वाय निराचाराय ते नमः ।।19।।

दक्षिणाचारुक सार स्वरूप छुख
वामाचार ति चुइ काञ्छवुन छुख ।
सा'री आचार पालवुन चुइ छुख
आचार थ'दिसुइ शरवस नमस्कार ।।19।।

यथा तथापि यः पूज्यो यत्रतत्रापि योऽर्चितः ।
योऽपि वा सोऽपि वा योऽसौ देवस्तस्मै नमोस्तु ते ।।20।।

येमि रूपे तमि रूपे यस पूजनी
येति तति सरी त'स्य पूजनी

दिवता सोन युस त'स्य पूजनी
स्वात्मस परमात्मस तस नमस्कार ।।20।।

मुमुक्षुजनसेव्याय सर्वसन्तापहारिणे ।
नमो विततलावण्यवाराय वरदाय ते ।।21।।

मूक्ष काञ्छवुन्य ति छिय सीवान (पूजान)
सारिनुइ दुखनुइ युस छु गालान
बेअन्त आनन्द स्वन्दर शूभान
तस्य साधकस वरदातस नमस्कार ।।21।।

सदा निरन्तरानन्तरसनिर्भरिताखिल—
त्रिलोकाय नमस्तुभ्यं स्वामिने नित्यपर्वणे ।।22।।

धाराधार चिदानन्द रस सूत्य ब'रिथइ
सोरुई त्रिजगत, थो'व ईश्वरनुई
प्रथ विजि तस बोड दोह आ'सिथई
सारिनुई अंदिसतस समियस नमस्कार ।।22।।

सुखप्रधानसंवेद्यसम्भोगैर्भजते च यत् ।
त्वामेव तस्मै घोराय शक्तिवृन्दाय ते नमः ।।23।।

मजदार ख्यन—च्यनकि आनन्द सूत्य
स्वात्म दीव पूजान चेइ यिम् लोल सूत्य
भीदनाशक तिमन, येन्द्रियदीवयन सूत्य
रोजह बु सर्वदा, करिथ जयजयकार ।।23।।

मुनीनामप्यविज्ञेयं भक्तिसम्बन्धचेष्टिताः ।
आलिङ्गन्त्यपि यं तस्मै कस्मैचिद्वते नमः ।।24।।

मुनीज़न ति यि छि न जा'निथ ह्यकान
भक्ती सूत्य योत युस लभन यिवान
तमी सूत्य भक्तय तस नालमति रटान
त'मिसुइ चे कसतामस नमस्कार ।।24।।



Ishwar Ashram to honour late Prof. Nilakanth Gurutoo

Prof. Nilakanth Gurutoo, the saintly scholar whose face glowed with an aura of profound Shaiva wisdom is no more. On December 28, 2008, the enlightened soul of the erudite professor merged with Lord Shiva. His passing away brought to an end an era of Sanskrit learning of which he was one of the most shining representatives. The news of his departure plunged the Ishwar Ashram, with which he had a deep and lifelong association, in deep grief and sorrow. Inspired, guided and groomed by Ishwarswaroop Swami Lakshmanjoo himself, Prof. Nilakanth Gurutoo played a remarkable role in spreading awareness about Kashmir Shaivism through his expositions and exegetical writings.

Born on January 2, 1925 in Srinagar, Kashmir, Prof. Gurutoo's love for Sanskrit as the glorious matrix of Indian civilization and culture manifested itself early in his life as a result of the initial goading of his father, who himself was deeply steeped in its lore and tradition. His inclination towards the language further intensified with the grounding he received in its literature, grammar, philology and poetics from Pandit J. N. Dhar and Pandit M. N. Nehru, besides Pandit Lalkak Langoo and Pandit Harbhatt Shastri who whetted his intellectual appetite and made him grasp the subtleties of the Indian philosophical systems.

Equipping himself with remarkable learning skills, he soon made his grade as a scholar at the young age of 17 when he obtained the prestigious Shastri degree in Sanskrit. Soon thereafter, he passed the Prabhakar examination in Hindi and also did his BA. Not stopping at that, he soon got his Masters in Sanskrit as well as Hindi. In 1955, Prof. Gurutoo did a brief stint as the Head Pandit at Government Research and Publications Department, only to leave it for the post of a lecturer in Sanskrit at the Government College, Sore in 1956. In 1958, he taught the subject as a professor at Amar Singh Government College, Srinagar, a post he held till his retirement.

But it is not his pedagogical capabilities, great though they were, that won him the place he occupied in the front row of Sanskrit scholars of Kashmir. It is his mastery over the historical,

conceptual, epistemological, ontological and even liturgical aspects of non-dual Kashmir Shaivism which acquired a full maturity during the years of his exposure to its different texts at Ishwarswaroop Swami Lakshmanjoo's feet that established his scholastic eminence. Prof. Nilakanth Gurutoo emerged as a leading interpreter of Trika philosophy with the publication of his books on some of the most important of these texts like the *Parâtriûikâ Vivarna*, *Spandakârikâ* and *Paramârthasâra*, which were highly appreciated in academic circles throughout the country.

Paying tributes to his memory, the Ishwar Ashram Trust has decided to honour Prof. Nilakanth Gurutoo for his outstanding contribution to Kashmir Shaiva studies. The great scholar will be posthumously awarded the first Ishwarswaroop Samman newly constituted by the Trust at a special function.

Shri R. K. Sadhu appointed as Trustee

The Ishwar Ashram Trust has appointed Shri Ramkrishna Sadhu as its fourth member Trustee to fill in the slot that was lying vacant for a long time now due to the resignation of Shri S. P. Dhar. The orders were issued by the Secretary Trust in Delhi on March 16, 2009. Previously, Shri Sadhu was General Secretary of the Delhi Kendra of Ishwar Ashram.

New Governing Body of Ishwar Ashram Trust (Society), Delhi Elected

The annual general meeting of the Ishwar Ashram Trust Society (registered as Society under Societies Registration Act of Delhi) for the year 2008-2009 was held at the Ashram premises in Sarita Vihar, New Delhi on March 16, 2009. At the meeting, the activities and programmes of the Ashram during the tenure of the previous Governing Body were reviewed and suggestions for future were discussed. The Governing Body was reconstituted with effect from April 1, 2009, with following as the office bearers:

Shri I. K. Raina, President; Shri O. P. Bhan, Vice-president; Shri Devinder Munshi, General Secretary; Shri C.L. Mirakhur, Secretary; Shri R. L. Bindra, Treasurer and Shri Sarala Kher, Joint-Secretary. In addition to these 25 members were also elected to the Governing Body.



ISHWAR ASHRAM TRUST

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)
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Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076
Mumbai: Andheri West, Mumbai

Calender of Events 2009-2010

2009

Friday	March 21	(Chaitra shuklapaksha pratipada): Navreh (Kashmiri Pandit New Year's day)
Sunday	March 29	(Chaitra shuklapaksha tritiya): Zanga Trai
Wednesday	April 22	Janma Jayanti of Ishwarswaroop Swami Lakshmanjoo
Saturday	May 9	Swamiji's 'Varsh' celebrations (Swamiji's birthday according to solar calendar)
Sunday	May 31	(Jyeshtha shuklapaksha ashtami): Jyeshtha Ashtami
Tuesday	July 7	(Ashadha Purnima): Shri Guru Purnima
Thursday	Aug. 6	(Shravana Purnima) Raksha Bandhan; Flag hoisting at Ashram centres
Thursday	Aug. 13	(Bhadrapada krishnapaksha saptami/ashtami) Shrikrishna Janmashtami
Sunday	Sep. 6	(Ashvin krishnapaksha dvitiya): Pitripaksha jag (yajna) Swami Mehtabkak ji
Tuesday	Sep. 8	(Ashvin Krishnapaksha chaturthi): Swami Lakshmanjoo's Mahasamadhi Day; Varshika Yajna
Thursday	Sept. 17	(Ashvin krishnapaksha chaturdashi): Pitripaksha jag (yajna): Swami Ramji
Thursday	Oct. 22	(Kartika shuklapaksha chaturdashi): Swami Mehtabkakji's Janma Jayanti (birthday)
Sunday	Dec. 13	(Pausha krishnapaksha dvadashi): Swami Ramji's Janma Jayanti (birthday)

2010

Thursday	Jan. 13	(Magha Krishna trayodashi/chaturdashi): Varshik Jag (yajna) Swami Ramji
Thursday	Feb. 11	(Phalguna krishnapaksha trayodashi): Mahashivaratri
Monday	Feb. 15	(Phalguna shuklapaksha dvitiya): Varshik jag (yajna) Swami Mehtabkak ji

COMBINED BALANCE SHEET OF J & K KENDRA & DELHI KENDRA AS ON 31.03.2008

Liabilities	JMU/SRG KENDRA	DELHI KENDRA	TOTAL	ASSETS	JMU/SRG KENDRA	DELHI KENDRA	TOTAL
CORPUS OF THE TRUST				FIXED ASSETS			
OPENING BALANCE	1,867,696.68	5,564,545.68	7,432,242.36	AS PER SCHEDULE-A	2,563,211.43	5,971,121.15	8,534,332.58
(I) LESS : EXCESS OF EXP. OVER INCOM	-	126,017.85	126,017.85	DEPOSITS			
(II) ADD: EXCESS OF INCOME OVER EXP.	446,413.58	-	446,413.58	WITH DESU	6,000.00	-	6,000.00
TOTAL	2,314,110.26	5,438,527.83	7,752,638.09	WITH TELEPHONE DEPTT.	4,600.00	-	4,600.00
				WORK-IN-PROGRESS	6,000.00	6,000.00	10,600.00
BUILDING FUND GEN				AS PER SCHEDULE-F	492,000.00	90,000.00	582,000.00
OPENING BALANCE	1,901,870.35	159,172.00	2,061,042.35				
ADD: CURRENT YEAR	220,815.75	84,068.00	304,883.75	INVT. & DEPOSITS			
TOTAL	2,122,686.10	243,240.00	2,365,926.10	UTI OPENING BALANCE	272,793.54	-	272,793.54
				CURRENT	23,325.80	-	23,325.80
BUILDING FUND SPL,				CURRENT ASSETS	296,119.34	-	296,119.34
DONATION FOR PURCHASE OF LAND AT SRG				STOCK OF BOOK ETC.			
OPENING BALANCE	11,334.23	218,286.00	229,620.23	SCHEDULE-D	106,458.00	308,508.00	414,966.00
CURRENT YEAR	220,000.00	-	220,000.00	Cash & Bank Balance			
PUBLICATION FUND				CASH-IN-HAND-JMU	23,804.33	953.00	24,757.33
OPENING BALANCE	11,978.25	-	11,978.25	CANARA BANK 5676- JMU	231,340.00	-	231,340.00
CURRENT YEAR	-	-	-	CANARA BANK 6582-SGR	15,992.97	-	15,992.97
CURRENT LIABILITY				CANARA BANK 7555-DEL	-	59,798.00	59,798.00
AS PER SCHEDULE 'B'				OBC COMM. DELHI	-	24,770.18	24,770.18
				SBI 101827 / 57706-JMU	88,355.77	-	88,355.77
CAPITAL DONATIONS				J & K BANK - S. VIHAR	-	390.50	390.50
DONATION FOR STATUE				J & K BANK - SGR.	222,849.00	-	222,849.00
OPENING BALANCE	-	76,000.00	76,000.00	J & K BANK - SGR./F.C	7,030.00	-	7,030.00
CURRENT	-	68,000.00	68,000.00	PNB BANK - JMU	24,175.00	-	24,175.00
TOTAL	4,711,659.84	6,594,212.83	11,305,872.67	613,547.07	85,911.68	699,458.75	
				ADV. RECOVERABLE			
				SCHEDULE-C	102,542.00	132,672.00	235,214.00
				TDS-1998 - 99	2,151.00	-	2,151.00
				TDS-2001 - 02	1,020.00	-	1,020.00
				Trf. to Delhi Kendra	530,011.00	-	530,011.00
				635,724.00	132,672.00	768,396.00	
				4,711,659.84	6,594,212.83	11,305,872.67	

Compiled on the basis of books, information and data supplied

For Sarup Handoo & Associates

Secretary

Chartered Accountants

Sd/- M.L. Sarup (FCA)

Sr. Partner

Sd/-

SECRETARY/ TRUSTEE

PLACE :- JAMMU

DATE :-

COMBINED STATEMENT OF INCOME & EXPENDITURE OF J & K KENDRA AS ON 31.03.2008

EXPENDITURE	(JMU/SGR.)	DELHI	TOTAL	INCOME	(JMU/SGR.)	DELHI	TOTAL
Distribution from Funds				RTS. Towards funds			
Scholarships to Poor Students	35,875.00	-	35,875.00	Education Fund	20,348.85	-	20,348.85
Relief to Destitutes	24,700.00	-	24,700.00	Relief Fund	14,637.95	-	14,637.95
Medical Relief to Poor	13,100.00	1,000.00	14,100.00	Medical Fund	8,127.50	-	8,127.50
	73,675.00	1,000.00	74,675.00	Life Membership	3,000.00	9,000.00	12,000.00
					46,204.30	9,000.00	55,204.30
Salary to Staff	31,420.00	73,600.00	105,020.00	Interest on Deposits			
Electricity Charges	2,410.00	27,305.00	29,715.00	Dividends on UTI Shares	23,325.80	-	23,325.80
General Charges	11,794.00	-	11,794.00	Interest on Deposits	14,094.00	5,324.00	19,418.00
Cartage Charges	4,703.00	-	4,703.00		37,419.00	5,324.00	42,743.80
Bank Charges	440.00	280.00	720.00	Rentals			
Maintt. Charges	20,729.00	25,753.00	46,482.00	Rent Received	3,400.00	-	3,400.00
Stationary & Printing	1,635.00	7,837.00	9,472.00	Donations			
Advertisement Charges	5,000.00	18,000.00	23,000.00	Donation General	636,507.50	153,327.00	789,834.50
Professional Charges	1,000.00	-	1,000.00	Donation BD Jayanti (Swami Ji)	-	62,820.00	62,820.00
BCC Expenses	2,000.00	-	2,000.00	Donation Jag (Swami Ji)	-	125,715.00	125,715.00
Festival Charges	-	14,575.00	14,575.00	Audio Cassette	10,076.95	-	10,076.95
Conveyance Charges	-	6,711.00	6,711.00	BCC RT's	19,001.00	71,802.00	90,803.00
Insurance Expenses	4,103.00	1,854.00	5,957.00	Donation for Gopi Tirth	-	2,000.00	2,000.00
T.A. Expenses	-	2,390.00	2,390.00	Donation for Mimbai Centre	-	5,500.00	5,500.00
Postage & Telegrams	764.00	4,455.00	5,219.00	Donation Study Centre	-	10,001.00	10,001.00
Telephone charges	6,634.00	11,003.00	17,637.00	F.C. Receipts	-	11,598.00	11,598.00
Sunday & Temple Pooja	687.00	11,960.00	12,647.00	Monthly Subs	39,122.00	16,950.00	56,072.00
Jag Expenses	18,814.00	7,987.00	26,801.00		708,107.45	459,713.00	1,167,820.00
Publication Malini	-	68,648.00	68,648.00	Income from Books Etc.			
Misc. Expenses	900.19	4,592.00	5,492.19	Malini Subscription	14,715.00	10,250.00	24,965.00
Water Charges	-	700.00	700.00	Sale of Books	-	55,360.00	55,360.00
Entertainment Charges	551.00	-	551.00	Photos Sale	9,885.00	-	9,885.00
Rebate Paid	968.00	-	968.00	Malini Sale	880.00	-	880.00
Photos	8,028.00	-	8,028.00	Rebate Received	2,403.00	-	2,403.00
BDJ Expenses	25,012.00	23,935.00	48,947.00	Associate Membership	-	1,000.00	1,000.00
Depreciation	151,601.78	328,079.85	479,681.63		27,883.00	66,610.00	94,493.00
Expenses Written off	332.00	26,000.00	26,332.00				
Excess of Income over Expenditure	446,413.58	-	446,413.58	Excess of Expenditure over income	-	126,017.85	126,017.85
	819,614.55	666,664.85	1,486,279.40		819,614.55	666,664.85	1,486,279.40

Compiled on the basis of books, information and data supplied

For Sarup Handoo & Associates

Secretary

Chartered Accountants

Sd/- M.L. Sarup (FCA)

Sr. Partner

Sd/-
Secretary/Trustee

Place:- Jammu

Date :-



ISHWAR ASHRAM TRUST

(FOUNDED BY SHRI ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

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Ishber Nishat

P.O. Brein

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Jammu Ashram

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Canal Road

Jammu (Tawi)- 180 002

Tel. : 0191-2553179, 2555755

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Sarita Vihar

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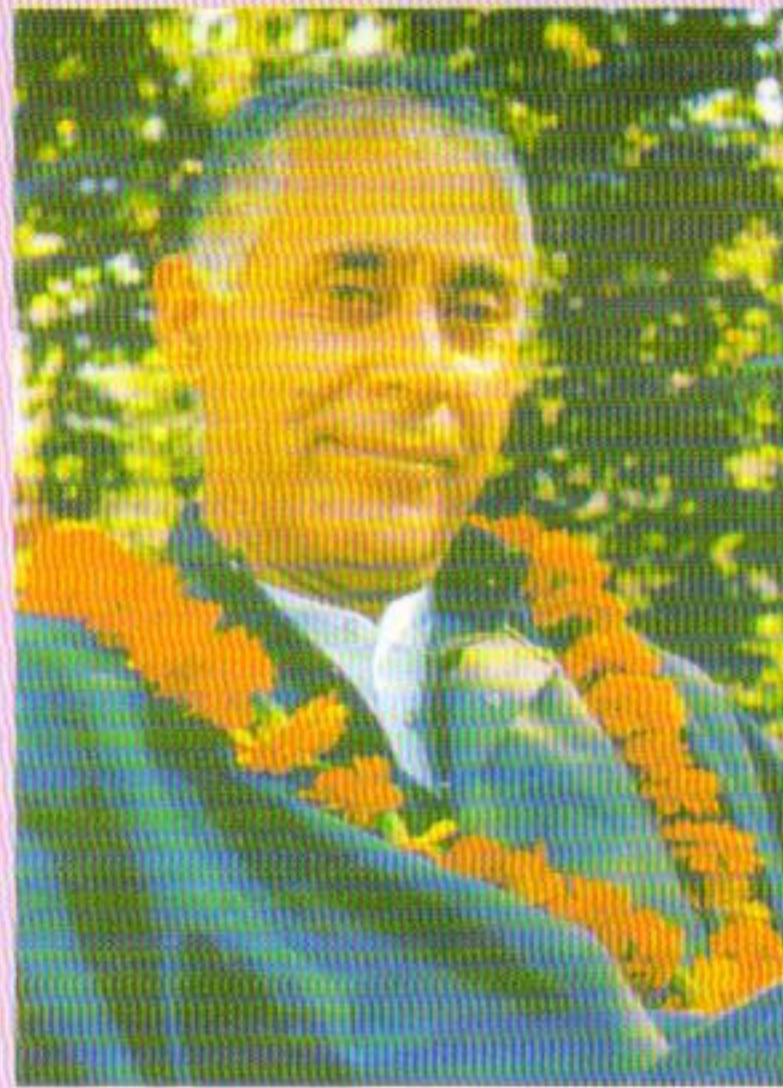
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Andheri East,
Mumbai-59
Mob.: 9819236698

JAI GURU DEV

The 102nd Janam Divas Jayanti of our revered Guru His Holiness *Ishwar Swaroop Swami Lakshman Joo Maharaj* is being celebrated with gaiety and reverence on *Wednesday 22nd April, 2009*.

Celebrations are being held at Ishwar Ashram, Isbher Nishat Srinagar, 2-Mohinder Nagar, Canal Road Jammu, Kashyap Bhawan, Bhawani Nagar, Andheri East, Mumbai-59 and R-5, Pocket-D, Sarita Vihar, New Delhi- 110076.

All the devotees of Swami Maharaj are requested to participate alongwith family, friends and relatives and receive blessings of Guru Maharaj

Puja	:	9.30 a.m. to 12.00 p.m.
Arti and Janma Divas Puja	:	12.00 p.m. to 12.40 p.m.
Release of videos of Swamiji's discourses on Abhinavagupta's Bhagwat Gita	:	12.40 p.m. to 1.00 p.m.
Conferring Ishwarswaroop Samman on Late Prof. N. K. Gurutoo	:	1.00 p.m. to 1.15 p.m.
Devotional Poems by Devotees	:	1.15 p.m. to 1.30 p.m.
Prasad Vitaran	:	1.30 p.m.
Bhajan Sandhya	:	3.00 p.m. To 5.00 p.m.

R.K. Sadhu

Trustee

9810000995

Delhi Kendra

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Devinder Munshi

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