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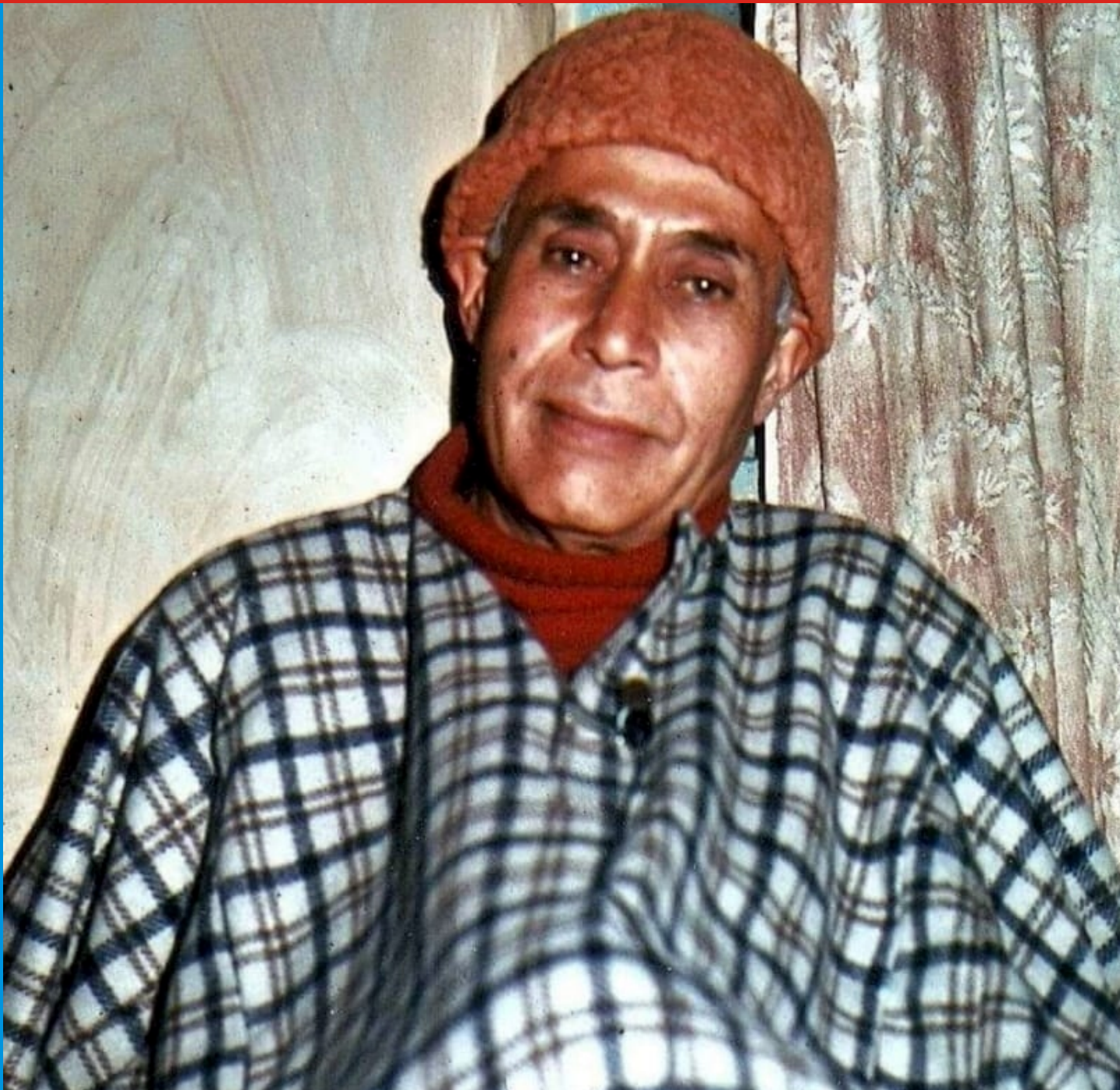
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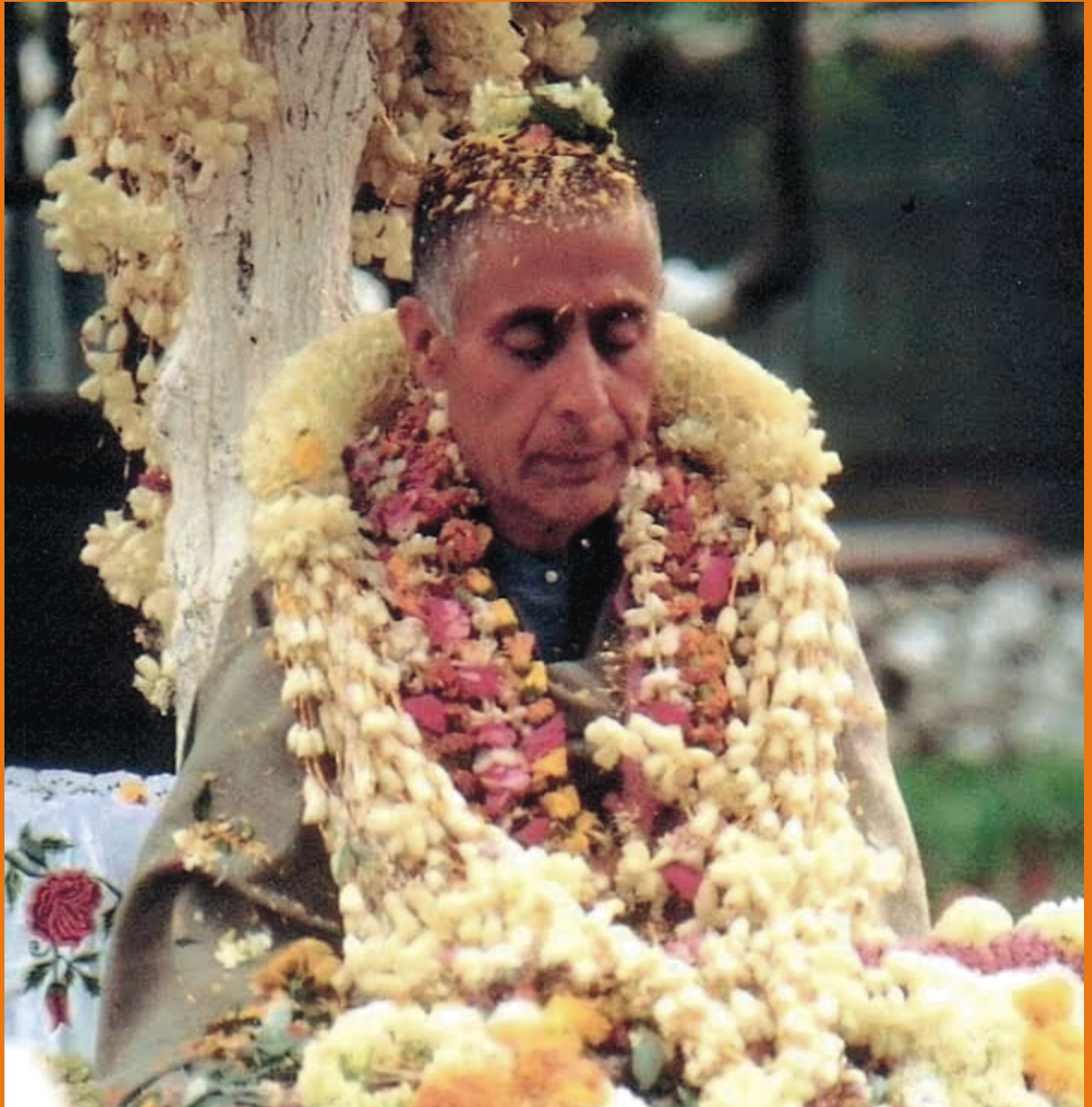
MALINI

मालिनी

Vol. XII No. 29

October 2020 - December 2020





The 114th Birthday of GURUDEV will be celebrated on Saturday May 8, 2021 and followed by Varsha Celebrations on Sunday May 9, 2021. In view of the prevailing Covid situation full details of the actual programme will be made public in due course.

Jai Guru Dev



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MALINI मालिनी

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

From the Editor-in-Chief

Bhakti is the most vigorous, sustained and distinctive streams of India's literary discourses. It binds this whole sub-continent full of cultural, linguistic, geographic and philosophical diversities and variations into an integral whole. Poets and seers of each region contributed to make this stream alive and sustainable. In Indian literature Bhakti Kala is covers the span of about one thousand years. The very popular sakhi generally ascribed to Kabir is implicitly conveys the same:

Bhakti Dravid upaji, laye Ramanand/

Prakatkar Kabir ne, saat diip nau khand//

[Devotion took birth in the Dravid area, brought here (Varanasi or in the northern parts of the Vindhyas by Ramanand. Kabir made it omnipresent, in all the seven islands and nine khandas]

Bhakti is undoubtedly parama-prema-rupaaa, the complete devotion and surrender to the desired deity, but it is also a principle of sustenance and synthezation. Due to Bhakti our dharma assimilated many thought streams of the medieval age and remained san'tana (i.e. perennially present).

Kashmir, as the abode of Goddess Sharada, also contributed to this grand cult and culture of Bhakti. As it is widely known through the primary Sanskrit and Prakrit sources, Kashmir has been the centre of learning of all the fourteen vidyas (knowledge disciplines). Bhakti in our knowledge centred civilization is integral with jnana and karma, i.e. knowledge and action. Bhakti acquires the status of the fifth purushartha (dharma, artha, kama and moksha) and tenth rasa through the works of Rupagoswami (vide his Bhaktirasamritasindhu) of Bengal. Kashmir contributed to every step of this grand synthesis. Bhakti remained an inspiration of many philosophical and tantric texts composed in Kashmir. We have an illustrious lineage of great devotional poets, mystics and philosophers right from the beginning of Shaiva- Shakta tradition. The Tantra Prakriya and Kula Prakriya would never be complete without the element of bhakti. What would be a better offering from a devotee than this submission where Abhinavagupta desires Shiva himself to be the auditor of his magnum opus Tantraloka (37.85)!

इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं शिव निशमय तावत् सर्वतः श्रोत्रतन्त्रः ।

तव किल नुतिरेषा सा हि त्वद्रूपचर्च—त्यभिनवपरितुष्टो लोकमात्मीकुरुष्व ।।

This extraordinary tradition of Bhakti has continued in the tradition- from its very origin to the great Shaivacharya of our times Gurudeva Swami Lakshmanjoo Maharaj and his numerous distinguishes disciples.

This issue of Malini is again blessed with the two expositions of Swami Lakshman joo on Bhavadgita and Spanda-Sandoha. Prof. Mark Dyczkowski's compressive article unfolds the characteristics of Abhinavagupta's exegesis of Trika Shaivism. Dr. Meera Rastogi's brilliant exposition is on the Vak-tattva in Kashmir Shaivism. Dr. Jagir Singh elaborates pertinent elements of harmony and assimilation in Trika. With this issue of Malini we have introduced a new column: Navonmesha-The Budding Scholar in which a very promising young scholar Swastika Banerjee's article "Philosophy during Pandemic: Reposing to Trika" is being published. Bhaskar Rai discusses briefly the antiquity of Shaiva-Shakta philosophy. In tune with the tradition of devotion we have here "Guru Stuti" by Naina ji.

Even in this period of pandemic Ishwar Ashram Trust never failed in its duty to organized academic and spiritual events. We have here a detailed report on Jayanti-s of Swami Ram, Rajanaka Kshemaraja, and Mata Lalleshwari. The Ashrama also organized Secret Supreme lecture on social media platform which was received widely by the learned audience. We are extremely grateful to Shri Ravi Dhar, a brilliant artist, whose paintings of Rajanaka Kshemaraja, Mata Lalleshwari and Swami Rama have been reproduced on the back cover page of this issue of Malini.

Jai Gurudeva!

मुख्य संपादक की ओर से

भारत की निगमागममूलक संस्कृति आध्यात्मिक रही है। आत्मा विषयक प्रश्न पूर्वकाल से भारतीय मनीषा को उर्वर और ऊर्जस्वित करते रहे हैं। 'जिज्ञासा' और 'नेति' के दो प्रस्थान और परिणति के मध्य अपना असीम विस्तार करती हुई हमारी भारती न तो थकी हैं और न ही रूकी हैं। आज भी हमारा आदर्श परमार्थ तत्त्व को जानना ही है –

‘यस्मिन् ज्ञाते सति सर्वं ज्ञातं भवति ।’

(जिसके ज्ञान से सर्वस्व जान लिया जाता है।)

पंच द्रविड और पंच गौड प्रांतों में सुविस्तृत यह देश इसी अध्यात्म की चेतना से अनुप्राणित होकर एकता के सूत्र में पिरोया गया है। इसी स्वात्मभित्ति का प्रत्यभिज्ञान समय-समय पर हमारे ऋषि-मुनियों ने हमें कराया है। यही प्रत्यभिज्ञान हमारी सभ्यता-संस्कृति का ‘मध्य-धाम’ है। यह ‘मध्य-धाम’ जब-जब विस्मृत हुआ, भौतिक शक्ति और विकास भी अवरूद्ध हुए हैं। यह अध्यात्म-दृष्टि हमें सूक्ष्म और स्थूल में एक तत्त्व की प्रधानता के प्रत्य से जीवन में समरसता का आधान करती है। शिव तत्त्व से लेकर पृथ्वी तत्त्व तक व्याप्त एकत्व और सामरस्य हमें जीवन जीने के लिए भी प्रेरित करता है और जीवन्मुक्त होने के लिए भी। सिद्ध गुरु त्र्यम्बकनाथ से लेकर ईश्वरस्वरूप स्वामी लक्ष्मण जू तक का गुरु-पर्व-क्रम इस तथ्य का सबल दृष्टान्त है।

‘मालिनी’ के इस अंक में धारावाहिक रूप से स्वामी जी द्वारा शैव पक्ष से व्याख्यायित भगवद्गीता तथा क्षेमराजकृत स्पन्द-सन्दोह की तात्त्विक प्रस्तुति है। शैव-दर्शन एवं तंत्रवाङ्मय के विद्वान् मार्क जी का विस्तृत शोधपरक आलेख है। यह आलेख आचार्य अभिनवगुप्तपाद द्वारा व्याख्यायित त्रिक दर्शन पर आधारित है। इस अंक से हम एक नया स्तंभ ‘नवोन्मेष – The Budding Scholar’ शीर्षक से आरंभ कर रहे हैं। इस श्रृंखला में यह प्रथम निबंध पाठकों के लिए प्रीतिकर होगा। शैव-दर्शन की विदुषी डॉ. मीरा रस्तोगी जी का शोध-लेख शैव वाक्तत्त्व की सूक्ष्म व्याख्या है। डॉ. जागीर सिंह जी का आलेख शैव दर्शन के सर्वधर्मसमभाव को प्रकाशित करता है। श्री भास्कर राय ने अपने संस्कृत निबंध में शैव-शाक्त मत की प्राचीनता को उद्घाटित किया है। शारदालिपि में निबद्ध कश्मीरी भाषा में ‘गुरु-स्तुति’ नैना जी द्वारा प्रस्तुत किया गया है।

इस अंतराल में शैवदर्शन की तीन विभूतियों राजानक क्षेमराज, माता लल्लेश्वरी एवं परमगुरु स्वामीराम की जयंती ईश्वर आश्रम ट्रस्ट द्वारा आयोजित की गयी। इस पर विस्तृत रिपोर्ट ‘आश्रम न्यूज’ में प्रस्तुत है। माता लल्लेश्वरी, राजानक क्षेमराज एवं स्वामी राम जी के सुन्दर एवं जीवन्त चित्रों के अप्रतिम चित्रकार श्री रवि धर के प्रति हम आभार प्रकट करते हैं, जिनके बनाये हुए चित्र आवरण-पृष्ठ पर मुद्रित हैं।

॥ तन्मे मनः शिवसंकल्पमस्तु ॥

जय गुरुदेव

Bhagavad Gita in the light of Kashmir Śaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

Chapter 10

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ।।31।।

Pavanah pavatāmaṣmi rāmaḥ

śastrabhṛtāmaham /

Jhaṣāṇām makaraścāsmi strotasāmasmi

jāhnavī//31//

[sound and video missing]

. . . in purest element. There is no other purest [element] purer than this *vāyu*. *Vāyu* is the purest element, i.e., Breath. Breath is the purest element in the body also. And the purest element, through this purest element, we can find out this position of Parabhairava, when we go on following our breath, in and out. This is the purest element in the body.

Which?

DENISE: Breath.

SWAMIJI: Breath.

Rāmaḥ śastrabhṛtāmaham. *Rāma* in *śastrabhṛt*. I am *Rāma* in warriors.

Jhaṣāṇām makaraścāsmi strotasāmasmi jāhnavī. *Jhaṣāṇām* means those creatures which are found in the ocean. There are so many creatures [in the ocean]. In those, I am *makar*, *makaramaccha*, that big one . . .

DENISE: Alligator?

SWAMIJI: Yes, who destroys ships also.

JONATHAN: That's a whale?

SWAMIJI: Whale . . . Ship.³⁴²

Strotasāmasmi jāhnavī in flows, in flows I am the purest element. That is, I am Gaṅga. I am Gaṅga [among] flowing [waters].

JOHN: What verse Sir?

SWAMIJI: 31st.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।।32।।

Sargāṇām ādirantaśca madhyam
c a i v ā h a m a r j u n a /

Adhyātmavidyā vidyānām vādaḥ
pravadatāmaham//32//

I am the beginning, center, and the end of all creation. *Adhyātma vidyā vidyānām*, I am, in knowledge, I am the knowledge of Parabhairava, *adhyātma vidyā*, by which knowledge you understand and you realize your real position of your being. *Vādaḥ pravadatāmaham*, I am *vādaḥ*, discussion in those discussing communities. Where there is discussion, discussion I am. I am the discussion existing there. Because those who are discussing with each other, “this must be done, this must be done, this must be done,” and they put cross-questions with each other, and [then] nothing is solved. And the solution which is solved afterwards, I am that discussion by which they come to a conclusion.³⁴³

342. In mythology, Makara was half animal, half fish, but most commonly associated with a crocodile. [Editor's note]

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥33॥

*akṣarāṇāmākāro'smi dvandvaḥ sāmāsikasya ca/
ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ
//33//*

In *akṣarās*, [amongst] all [letters of the alphabet], I am “a”, the first *akṣarā*. In *sāmāsa*, in combinations, I am *dvandva*. Where there are . . . *Dvandvaḥ sāmāsa* is³⁴⁴ . . . there are so many *sāmāsas*. In *sāmāsa*, I am *dvandvaḥ sāmāsa*. *Dvandvaḥ sāmāsa* is where, [for example], “*rāmasca kṛṣṇasca*” [conjugates into] “*rāma-kṛṣṇau*.” *Rām prayaśca ubhipradano dvandvaḥ*. *Dvandva sāmāsa* [signifies] predominance in both [terms].³⁴⁵

For instance, John and Denise-*au*; we will put John and Denise [as a *dvandva sāmāsa* compound]. John is also predominant, and Denise is also predominant. It is *dvandva sāmāsa* where both [terms] are in predominance. It does not mean John is only topmost and Denise is inferior. Where both parties are on the same level, that is *dvandva [sāmāsa]*.

I am, in combinations, I am *dvandva*. *Dvandvaḥ sāmāsikasya ca*, the main point of this discussion is where [ever] there is predominance, there you should think of Me. Otherwise, I am that [i.e., Other things] also, everything. There is no end of My glory, which I will discuss with you. I'll make you understand what is the wealth of everything – that I am there.

Ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ. I am the time which has no beginning and no end and no center. I am that time. I am timeless in time. I am, in other words, in

time, I am timeless, I am beyond time.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥34॥

*mṛtyuḥ sarvaharaścāhamudbhavaśca
bhaviṣyatām/*

*kīrtiḥ śrīvāk ca nārīṇāṁ smṛtirmedhā dhṛtiḥ
kṣamā//34//*

I am death in smashing [i.e., destructive] way of conduct. When I am going to smash [someone or thing], there you will find Me as death. I won't scare anybody without death. At that time, I won't scare anybody without death. They will die. When I am going to smash, there you should find Me as death in predominance.³⁴⁶

*Kīrtiḥ śrīvāk ca nārīṇāṁ smṛtirmedhā dhṛtiḥ
kṣamā*. In divine ladies, in ladies who are divine, I am behavior, good behavior, good conduct, and soft words, not harsh words.³⁴⁷ I am, in those who are good-conducted ladies, in good-conducted ladies, I am those soft words and good behavior, which will make your husband rise in the flow of joy.

Not when, [for example], he is cooking food and you slap him [and say], “you don't know how to cook it!” Not this way. If you behave like, treat him as a real wife [should], then you are . . . that wife I am. I am that kind of wife. Lord Śiva says, “I am that wife.” I am not that wife who comes and grabs her husband and eats him, and he also remains in another corner repenting, “what have I done?”

This way I explain it.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥35॥

bṛhatsāma tathā sāmṇāṁ gāyatrī

343. “*Vādaḥ pravadatāmaham*, I am, in those who are given to logic, logical world, in those, I am *vādaḥ*, I am that logic itself. I am the embodiment of logic in logicians.” *Bhagavad Gītā* (1978)

344. *Dvandva* is a grammatical term meaning a copulative compound. [Editor's note]

345. “In compound words I am *dvandva*. Not *tatpuruṣa*, not *bahuvrīhi*.” *Bhagavad Gītā* (1978)

346. “I am death winding up the whole universe. When I want to wind up the whole universe, you [should] consider Me as death (*mṛtyu*). *Udbhavaśca bhaviṣyatām*, I am the creation in being created. In created beings, I am creation.” Ibid.

347. “In female class, I am fame (good fame), I am *śrī* (I am *śrī* means wealth), *vāk*, I am speech, I am memory, I am tolerance. These things generally appear in woman class.” Ibid.

chandcsāmāham/

māsānām mārگاśīrṣo'hamṛtūnām
kusumākaraḥ //35//

Bṛhatsāma tathā sāmānām. In *sāmānām*, in that . . . There is *rathantara* (*rathantara* means when you are singing *rāgas*). *Rāgas* means not by words; [*rāgas* are like], “a, a, a, a, a, a, a, a . . . aah, aah,” like this. In these [*rāgas*], I am *bṛhatsāma*. *Bṛhatsāma* is where there is a pause, which will carry you to God consciousness at one. This kind of . . .³⁴⁸

Do you understand?

I am that in *sāmānām*. In that, I am that *rathantara*. *Rathantara* is topmost [melody] where you'll just be carried into God consciousness at once without any question. You will be situated in Parabhairava state. This is *rathantara*. I am *bṛhatsāma tathā sāmānām*.

Gāyatrī chandasāmāham, and *chanda* is *gāyatrī*. *Gāyatrī* is the topmost *chanda*. *Chanda* means the meters. *Gāyatrī* meter is the topmost meter, where you are directed to the state of Bhairava when *gāyatrī* is conducted.

Māsānām mārگاśīrṣo'ham. In months, I am *mārگا*. *Mārگا* means *magar* . . . *magar* you know?

Mārگا means when the whole [crop] production is ripe.³⁴⁹

JONATHAN: *Acha*, August, in autumn.

SWAMIJI: August, yes.

JONATHAN: August or autumn?

SWAMIJI: Autumn, autumn. I am autumn in all months. In [all] months, I am autumn.

Ṛtūnām kusumākaraḥ, I am, in seasons, I am spring. In seasons I am spring, when there is my birthday. My birthday is in springtime.³⁵⁰ I am the season [of] spring.

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ।36 ।

Dyūtaṁ chalayatāmasmi tejastejasvināmāham/
Jayo'smi vyavasāyo'smi sattvaṁ
sattvavatāmāham //36//

Dyūtaṁ chalayatāmasmi, [in] those who are tricky, I am the trick in them. Those who are . . . for instance, you are conducting with cards . . .

JONATHAN: Playing cards.

SWAMIJI: . . . Playing cards, and you are [dealing to] those four people. *Chalayātām*, there is some trick, when you play some trick [and your opponents] lose, [they] lose the game; at that time [they] lose the game. That trick is [Me]. In tricks, I am trick in that game. It means I am tricky.

JOHN: You win the game or lose the game?

SWAMIJI: Huh?

JOHN: When you play this trick you win the game or lose the game?

SWAMIJI: You win the game. Although you have got some kings and queens and two, ten . . . what are those in playing cards?

JOHN: Aces, etc.

SWAMIJI: Yes.

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ।36 ।

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनन्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ।।37।।

Jayo'smi vyavasāyo'smi sattvaṁ
sattvavatāmāham //36//

Vṛṣṇānām vāsudevo'smi pāṇḍavānām
dhanāñjayaḥ

Munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā
kaviḥ //37//

In Yadavas [i.e. *Vṛṣṇī*], I am Lord *Kṛṣṇa*. In Yadavas, I am Lord *Kṛṣṇa*, O Arjuna! In Yadavas, I

द्युतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

348. “*Bṛhatsāma* is when you get, “*nadara-tum-dara-drīm-drīm-tanu-met-dhare-dhare*.” [There is] no meaning from that, [just rhythm]. I am *bṛhatsāma* in all those steps of music.” Ibid.

349. *Mārگاśīrṣa* means the months when flowers abound; generally the lunar month spanning November to December. [Editor's note]

350. Here Swamiji is referring to his own birthday, which falls in spring (May 9th).

am Lord Kṛṣṇa in Yadavas.³⁵¹

Pāṇḍavānām dhanañjayaḥ. In Pāṇḍavās, I am Arjuna. [Understand] that I am Arjuna in . Pāṇḍavās. So I am you!

Munīnāmapyahaṁ vyāsaḥ. In ṛṣi munīs, I am Vyāsa who has conducted [i.e., Composed] the *Mahābhārata*.

Kavīnāmuśanā kaviḥ. In *kavis* (*kavis* means who is the adviser of demons), He is Śukra, Śukra *devatā*.³⁵² Fridays.³⁵³

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥38॥

*daṇḍo damayatāmasmi nītirasmi jigīṣtām /
maunaṁ caivāsmi guhyānām jñānaṁ
jñānavatāmaham* //38//

In *damayatām*, those who are *damayatām*, those who are behaving [with] proper treatment to those who are sinners. That in *daṇḍa*.³⁵⁴ That *daṇḍa* punishment, I am. I am punishment in those. I am existing in punishment, which is given to those who deserve that punishment.

Nītirasmi jigīṣatām, [among] those who are supposed to win the victory, I am the trick of how to win the victory there. I behave [as] that trick, i.e., how to get victory in that section.

Maunaṁ caivāsmi guhyānām. If you want to keep a secret, in all secrets I am bas, I don't talk. If I don't talk, the secret won't be out. I am *maun*. *Maun* means...

What is *maun*?

JOHN: Silence.

SWAMIJI: Silence.

I am silence in secrets. A secret will never remain secret until there is silence. [Even] if you beat him, whatever you do, he will remain secret [i.e., silence]. It won't be exposed.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥39॥
*yaccāpi sarvabhūtānām bījāṁ tadahamarjuna /
na tadasti vināyatsyamayā bhūtaṁ carācaram*
//39//

O Arjuna, whatever is the seed of everything existing in each and every object, I am that seed. There is nothing excluded, whatever is and whatever is not existing. Nothing is excluded [from] Me. I have not excluded anything; I have included everything.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥40॥
*nānto'sti mama divyānām vibhūtīnām
parantapa /
eṣa tūddeśataḥ prokto vibhūtervistaro mayā* //40//

The glories of Mine are not . . . you cannot describe My glories. They are endless.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥41॥
*yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā /
tattadevāvagaccha tvaṁ mama
tejomśasambhavam* //41//
[not recited]

So, in a brief way, you should understand [that] whatever is too much glorified, whatever you see [to be] too much glorified in this world and hereafter, that is My being, that is Me. You should understand that is My existence there. I am the glory of all glories.³⁵⁵

351. Among the Yadavas was a clan known as Vṛṣṇī from which Lord Kṛṣṇa came. [Editor's note].

352. "Śukra is the guru of demons. He was a realized soul." *Bhagavad Gītā* (1978)

353. Śukra is the presiding deity over Friday's. Friday is also called *Śukrāvār*. [Editor's note]

354. The word *daṇḍa* is generally translated as a stick, but it also means chastisement or imprisonment. [Editor's note]

अथवा बहुनैतेन किं ज्ञानेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन जगत्स्थितः ॥42॥

*athavā bahunaitena kiṁ jñānena tavārjuna /
viṣṭabhyāhamidaṁ kṛtsnamekāṁśena
jagatsthitaḥ //42//*

Athavā, in brief words . . . what can you understand if I go on speaking to you and explaining to you My greatness? In brief words, you should conclude that I am the glory of the whole universe and one ray of My glory is existing in one hundred and eighteen worlds. One ray. The other rays are kept, protected in My Being. It is only one ray, the glory of one ray, which is existing in one hundred and eighteen worlds. It is the glory of My one ray. The remaining store [of rays] is stored in My own nature.

So I am here, I am conducting this, not wholly; it is only one ray of Mine that is conducting this behavior here and . . .³⁵⁶

This is the end of [this chapter of the] *Bhagavad Gītā*; this is the end of the 10th chapter.

JOHN: What verse is that Sir?

SWAMIJI: This is 42nd verse.

In *Vedānta* also it is said, Abhinavagupta says, “in *Vedānta* [it is said].”

*pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi*³⁵⁷

He is . . . actually, Parabhairava is just like a horse. He is a horse. Parabhairava is a horse.

Viresh, you also understand!

Parabhairava is a horse who has four legs. Horse has got four legs. Has he got? Four legs. *Pādo'sya viśvā bhūtāni*, Parabhairava is . . . and this one hundred and eighteen worlds, in one hundred and eighteen worlds, His one leg is conducting the

whole kingdom; and three legs are reserved in Reserve Bank of India [laughs], there in His abode of consciousness above one hundred and eighteen worlds.

अत्र संग्रहश्लोकः

atra saṅgraha ślokaḥ

इच्छामिन्द्रिये वापि यदेवायाति गोचरम् ।
हथाद्विलापयंस्तत्तत्प्रशान्तं ब्रह्म भावयेत् ॥10॥

*icchayāmindriye vāpi yadevāyāti gocaram /
Haṭhādvilāpayamstattatpraśāntaṁ brahma
bhāvayet //10//*

Concluding *śloka* of 10th chapter

Whatever comes in your will, whatever comes in your organs, you dismantle all of this, your smash it altogether, and you see that *Brahma* is appeased, the Parabhairava is appeased, existing in appeased condition. Appeased condition is [where] there is no agitation at all. Agitation cannot exist in His presence. In His presence, no agitation can exist. If it exists, it will be smashed; there and then, it will be smashed.

Chapter 11

Arjuna speaks to Lord Kṛṣṇa.

अर्जुन उवाच

arjuna uvāca

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥1॥

355. “You [should] think, whatever is fine, whatever is beautiful, whatever is delicious, whatever is fragrant, that is Mine. My being is all-round best. So whatever you find, whenever you find all-round best in anything, think that I am that thing.” *Bhagavad Gītā* (1978).

356. “It is only for beginners that He has spoken, “I am beautiful things, I am fragrant things, etc.” It is only for beginners, just to begin with. Otherwise, in disgusted things, in wretched things also [He] is existing. But that lesson is for those who are advanced, advanced in that awareness.” Ibid.

357. *Puruṣa Sūkta*, vs. 3.

M a d a n u g r a h ā y a p a r a m a ṁ
guhyamadyātmasamjñitam/
Yattvayoktaṁ vacastena moho'yaṁ vigato
mama//1//

To elevate me, O Lord, You have placed
before me the secret of secrets and You have
revealed to me that secret, and by that secret,
moho'yaṁ vigto mama, all ignorance is shattered to
pieces from my mind.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरतो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥2॥
bhavāpyayau hi bhūtānāṁ śrutau vistarato
mayā/
tvattaḥ kamalapatrākṣa māhātmyamapi
cāvyayam//2//

How this whole universe rises from Your
nature and how this whole universe again melts in
Your nature, that I have heard and that I have
accepted. Your eyes are beautiful, Your eyes are
shining just like lotuses, and Your greatness also
You have revealed with Your own words to me.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वरम् ।
द्रष्टुमिच्छाम्यहं रूपमैश्वरं पुरुषोत्तम ॥3॥
evametadyathāttha tvamātmānaṁ
parameśvaram/
draṣṭumicchāmyaham rūpamaiśvaram
puruṣottama//3//

This is quite correct what You have revealed
to me. It is quite correct. I cannot deny this. And
the greatness, which You have revealed to me of
Your Self, that is quite correct I would like to see
that greatest form of Thee, if You [think that I]
deserve it, that I am fit to observe that rūpa (form),
the universal rūpa of Thee.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगीश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥4॥

manyase yadi tacchakyaṁ mayā draṣṭumiti
prabho/
y o g ī ś v a r a t a t o m e t v a ṁ
darśayātmānamavyayam//4//

I don't stress on Thee, if I am not fit to see
Your nature (i.e., How You are universal). If You
don't think that I am fit for that, then I won't stress
on it.

श्रीभगवानुवाच
Śrī bhagavān uvāca

Now Lord Kṛṣṇa speaks in return.

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥5॥
paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ/
nānāvidhāni divyāni nānāvarṇākṛtīni ca//5//

O Arjuna, see in My body, śataśo, in one
hundred ways, sahasraśa, in one thousand ways,
see in My body, nānāvidhāni divyāni
nānāvarṇākṛtīni ca, divine things and divine
images you will see in My body. Go on seeing, and
whatever you think to see, you can see those also. I
am revealing it to you.

पश्यादित्यान्वसून रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि पाण्डव ॥6॥
Paśyādityānvasūn rudrānaśvinau marutastathā/
bahūnyadṛṣṭapūrvāṇi paśyāścaryāṇi pāṇḍava/6/

All [twelve] suns you see in My body.
Vasūn,³⁵⁸ all devas, all gods, rudrān, all [eleven]
rudras, maruta, all marut gaṇas,³⁵⁹ all devas, and
those [things] which you have not seen before,
those also see in My body. And you will see
everything delightful and everything amazing in
My body.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥7॥
ihaikastham jagatkṛtsnam paśyādya
sacarācaram/
mama dehe guḍākeśa yaccānyad
draṣṭumicchasi ॥7॥

In this body of Mine, this whole universe you will see in this body of Mine. I am so great, you will see the whole universe from *kālāgnirudra* up to *śāntātīta kalā*.³⁶⁰ This whole universe is residing in My body.

Mama dehe, in My body, in this big body you will see. And *yaccānyad draṣṭum*, whatever you think, you will see in that body also.

नतु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे रूपमैश्वरम् ॥8॥
natu mām śakyase draṣṭumanenaiva
svacakṣuṣā/
divyaṁ dadāmi te cakṣuḥ paśya me
rūpamaiśvaram ॥8॥

You cannot tolerate to face this scene in My body because your eyes are not so developed and so divine. So I bestow divine eyes to you! O Arjuna, see whatever you think, see in My body, everything you will see. This the greatness of Lord Kṛṣṇa, what He says...

Now Sañjaya speaks to Dhṛtarāṣṭra.

सन्जय उवाच

Sañjaya uvāca/

एवमुक्त्वा ततो राजन् महायोगीश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥9॥
अने कवक्त्रनयनमने काद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥10॥
दिव्यमालाम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥11॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥12॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥13॥

evamuktva tato rājan mahāyogiśvaro hariḥ/
darśayā māsa pāṛthāya paramaṁ
rūpamaiśvaram ॥9॥
anekavaktranayanamanekādbhutadarśanam/
anekadivyaḥbharāṇaṁ divyānekodyatāyudham ॥10॥
divya mā lāmba rādharaṁ
divyagandhānulepanam/
sarvāścaryamayāṁ devamanantaṁ
viśvatomukham ॥11॥
divi sūryasahasrasya bhavedyugapadutthitā/
yadi bhāḥ sadṛśī sā syādbhāstasya
mahātmanaḥ ॥12॥
tatra ikastham jagatkṛtsnam
pravibhaktamanekadhā/
apaśyaddevadevasya śarīre pāṇḍavastadā ॥13॥

[Verses recited but not translated]³⁶¹

Tataḥ sa vismayāviṣṭo. He was amazed and drowned in amazement [of] what [he was] seeing.

“Do I really see this? What is this?”

He couldn’t understand what he was seeing in the body of Lord Kṛṣṇa.

ततः स विस्मयाविष्टो हृष्टरोमा धनन्जयः ।
प्रणम्य शिरसा देवं कृतान्जलिरभाषत ॥14॥
tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ/
praṇamya śirasā devaṁ kṛtāñjalirabhāṣata ॥14॥

358. “Vasūs are eight gods concerned with jewelry, gold, rubies, etc. They are the producer of these.” *Bhagavad Gītā* (1978).

359. “Marutas are gods concerned with winds, wind producers.” Ibid.

360. Kashmir Shaivism recognizes this universe to be made up of 118 worlds, of which *kālāgnirudra* is the lowest, and *śāntātīta kalā* is the highest. [Editor’s note]

Then, you know that *romānch*?

Romānch means his, all his [pores in his] body, these ...

JONATHAN: Pores.

SWAMIJI: ... pores, they were standing, they were ...

JOHN: His hair stood on end.

SWAMIJI: ... And he bowed his head before Him and *abhāṣata*. *Abhāṣata* means he prayed and spoke to Lord Kṛṣṇa.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसंघान् ।

ब्रह्माणमीशं कमलासनस्थ—

मूर्ध्निश्च सर्वानुरगांश्च दीप्तान् ॥15॥

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥16॥

किरीटिनं गदिनं चक्रिणं च

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता—

दीप्तानलार्कद्युतिमप्रमेयम् ॥17॥

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः सात्तवतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥18॥

अनादिमध्यान्तमनन्तवीर्य—

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताश्वं

स्वतेजसा विश्वमिदं तपन्तम् ॥19॥

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वादभुतं रूपमिदं त्वेद—

ग्लोकत्रयं प्रव्यथितं महात्मन् ॥20॥

arjuna ucāca.

paśyāmi devāṁstavadeva dehe /

sarvāṁsthā bhūtaviśeṣasaṅghān /

brahmāṇamīśaṁ kamalāsanastham-

ṛṣīmśca sarvānūragāṁśca dīptān ॥15॥

anekabāhūdaravaktranetraṁ

paśyāmi tvāṁ sarvato'nantarūpaṁ /

nāntaṁ na madhyaṁ na punastavādiṁ

paśyāmi viśveśvara viśvarūpa ॥16॥

kirīṭinaṁ gadināṁ cakriṇaṁ ca

tejorāśiṁ sarvato dīptimantam /

paśyāmi tvāṁ durnirikṣaṁ samantād-

dīptānalārkaadyutimaṣṭameyam ॥17॥

tvamakṣaraṁ paramaṁ veditavyaṁ

tvamasya viśvasya paraṁ nidhānam /

tvamavyayaḥ sāttvata dharmagoṣṭhā

sanātanaṣṭvaṁ puruṣo mato me ॥18॥

anāḍimadhyaāntamanantavīrya-

manatabāhuṁ śaśisūryanetraṁ /

paśyāmi tvāṁ dīptahutāśavaktraṁ

svatejasā viśvamidam tapantam ॥19॥

361. Verse 9: “[Sañjaya]: O Dhṛtarāṣṭra, when Lord Kṛṣṇa spoke to Arjuna this way, then He began to show his the supreme glorified nature of His God consciousness in His own body.”

Verse 10: “*Aneka vaktra nayanam*, he found in [His] body many mouths, many faces, many eyes, *anekāt bhūta darśanam*, many various figures, various shapes, in His own body, *aneka divya bharaṇam*, various divine dresses, *divya aneka udyatāyudham*, and various divine instruments, weapons.”

Verse 11: “*Divya mālāmbara dharaṁ*, and divine garlands, *divya gandhā*, divine fragrance, divine scent, *sarvāścaryamayam*, it was all amazing, whatever he saw in His body. *Anantaṁ*, it was numberless, it was without end what he saw in His body. It was, *viśvatomukham*, it was just universal body. It became universal body, everything he perceived in His body.”

Verse 12: “Just imagine when in heaven, *sūrya sahasrasya bhaved yugapad utthitā*, when simultaneously, one thousand suns will rise in the field of heavens. You can imagine the same divinity and glamour of light was produced in that body. Just the glamour of one thousand suns. It was shining, His body was shining totally.”

Verse 13: “Then Arjuna, at that moment, perceived the whole universe existing only in one body of Lord Kṛṣṇa. *Pravibhaktamanekadhā*, he didn't perceive that world gathered. No! He perceived that the whole universe was residing in its own nature, in its own time, space ... Space also he found in that body. For instance, miles and miles, millions of miles of His body. At various points, he perceived that, those things, those divine things in His body.” *Bhagavad Gītā* (1978).

dyāvāpṛthivyoridamantaram hi

vyāptam tvayaikena diśaśca sarvāḥ /

dṛṣṭvādbhutam rūpamidam tavedṛg-

lokatrayam pravayathitam mahātman //20//

[verses not recited or translated]³⁶²

अमी हि त्वा सुरसंघा विशन्ति

केचिद्भीताः प्रान्जलयो गृणन्ति ।

स्वस्तीति चोत्तवैव महर्षिसंघाः

amī hi tvā surasaṅghā viśanti

kecidbhitāḥ prāñjalayo gṛṇanti / 21a

svastīti cōktvaiva maharṣisaṅghāḥ

I see all devas run, rush and enter into Your body and they are finished, all devas. Amī hi tvā surasaṅghā viśanti kecidbhitāḥ prāñjalayo gṛṇanti. And some devas are bhitāḥ, they are afraid of this huge body. Prāñjalayo gṛṇanti, “O Lord, save us, save us, save us,” they were shouting before that Lord.³⁶³

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः । 21 ।।

stuvanti tvām stutibhiḥ puṣkalābhiḥ //21//

[Not translated]³⁶⁴

रुद्रादित्या वसवो ये च साध्या

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसंघा

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे । 22 ।।

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वालोकाः प्रव्यथितास्तथाहम् । 23 ।।

rudrādityā vasavo ye ca sādhyā

viśve'svinau marutaścoṣmapāśca/

gandharvayakṣāsurasiddhasaṅghā

Vikṣante tvām vismitāścaiva sarve //22//³⁶⁵

rūpam mahatte bahuvaktranetram

mahābāho bahubāhūrupādam/

bahūdaram bahūdamaṣṭrakarālam

dṛṣṭvā lokāḥ pravayathitāstathāham //23//³⁶⁶

362. Verse 15: “O Lord, I am seeing in Your body all Lords, all gods. Sarvām stathā bhūta viśeṣa, all ghosts, all bhūtas, all rakṣasas I am perceiving in Your body. I am perceiving in Your body Brahmā, I am perceiving in Your body Lord Śiva, I am perceiving in Your body kamalāsanastham, Brahmā residing on the seat of lotus.”

Verse 16: “I am perceiving in Your body [numberless] arms. I perceive in Your body thousands and thousands of bellies [i.e., Stomachs]. I perceive in Your body netram, thousands and thousands of eyes. Paśyāmi tvām sarvato'snantarūpam, I perceive nothing except Your body everywhere. Wherever I put my sight, Your body is there. If I run away from my point where I am standing, I run away in Your body . . . Where can I go? I have no space to get rid [of Your] body. I am caught by this body because it is ananta, it is [endless]. Nāntam na madhyam, there is no end, there is no center, there is no source. There is no beginning wherefrom [Your] body has begun to rise [or] where it ends. Everywhere I find Your body. You are exactly universal body.”

Verse 17: “Kiriṭīnam gadīnam cakriṇam ca. [Your innumerable faces] are with kirīṭ (kirīṭs are crowns), all Your faces are crowned. Gadīnam, there is gada, [maces are held by Your innumerable arms]. Cakra, sudarśana cakra, wherever I feel, I feel that cakra in Your hands. Tejorāśim, and there is effulgent light flowing from Your body. Tejorāśim sarvato diptimantam, it is all-round shining body. Paśyāmi tvām durnirikṣam, I can't look at Your body because it is so delightful and so . . . It is burning, burning and delighting, delightful burning, delightful sensation of burning. [I am drawn to Your body] just as that [moth is drawn to a light. The moth] burns delightfully. Doesn't he burn delightfully? Paśyāmi tvām durnirikṣam samantādr̥ptāna-lārkadyutim-aprameyam, it is aprameya, you can't measure Your body. Dīptānalārka, it is just like shining sun or shining fire, flame of fire.”

Verse 18: “Your are akṣara, You are unperishable. Paramam, You are supreme. You are to be known, You are worth knowing. Tvamasya viśvasya param, You are the treasure of this whole universe. Tvamavyayaḥ, You are unperishable. Sātvata dharama goptā, You are protecting the supreme aspect of Yourself. Sanātanaṣṭvam puruṣo mata, I have understood that You are the ancient puruṣa, ancient being. Sātvata darma goptā [comm.], What is that ancient aspect? Satyam kriyā jñānaya ubhayorapi bheda pratibhāsātmaḥ, where differentiatedness and undifferentiatedness does not shine. Differentiatedness is also divine. Undifferentiatedness is also divine. That is the real aspect of nature of Thy body. So that aspect is actually prakāśat makam tattvam vidyate yeṣāṃ te sātvatāḥ. . . . Real light is that which pervades in light and darkness, both. That I have found in Your body. This is grahaṇa and samnyās, taking and abandoning. . . . For instance, your look at this [object, then] you look at another object. . . . Taking and discarding is sṛṣṭi and saṃhāra, creation and destruction. So the aspect of creation and destruction is found in Your body. There is the aspect of creative energy [and] there is the aspect of destructive energy also. That I found in Your body.”

O Lord, everybody is afraid in seeing Your huge body; everybody is afraid and I am also afraid, I am squeezed with fear.

नमः स्पृशं दीप्तमनेकवर्णं

nabhaḥspr̥śaṁ dīptamanekavarṇaṁ/24a

This whole body of Yours, there is no *ākāśa*, i.e., *ākaśa* is also Your body, ether is also in Your body, one hundred and eighteen worlds are in Your body. I cannot find out where is the beginning and where is the end of Your body.

N a b h a ḥ s p r̥ ś a ṁ d ī p t a m
anekavarṇaṁ, vyāttānanaṁ. And you are [with open mouths], “aaaaaaaahhhhh,” like this. Your are opening Your mouth, “aaaaaaaahhhhhh.”

नमः स्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥24॥

nabhaḥspr̥śaṁ dīptamanekavarṇaṁ

vyāttānanaṁ dīptaviśālanetram/

dr̥ṣṭvāhi tvāṁ pravayathitāntarātmā

dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ॥24॥

Those who have entered in *samādhi*, those also are scattered; their mind is scattered and they have come out from *samādhi* and they are stuck in fear [and wonder], “what has happened outside?”

Dhṛtiṁ na vindāmi śamaṁ, I cannot tolerate Your *rūpa* (form). O Lord Kṛṣṇa, I cannot tolerate it, I cannot bear [it]. What I am seeing?³⁶⁷

दंष्ट्राकरालानि च ते मुखानि

daṁṣṭrākarālāni ca te mukhāni/25a

Your mouths are, “aaaaaaaahhhhh,” like that, and You are eating everybody. Your are eating *Kauravas*, *Pāṇḍavās*, whatever it is, all go inside Your body and [You] digest it.

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

daṁṣṭrākarālāni ca te mukhāni

dr̥ṣṭvaiva kālānalasannibhāni

Verse 19: “Arjuna relates, explains, to Lord Kṛṣṇa what he experiences in His body. *Anādi madhyāntam ananta vīryam*, I see You as *anādi*, without the source, without the beginning. You are beginning-less, You have not center, You have no end. *Ananta vīryam*, Your power is unending power. You have got unending power. *Anata bāhuṁ*, I see in You hundreds and thousands of arms. *Śaśi sūrya netram*, and Your eyes are just like *śaśi* and *sūrya* (*śaśi* means moon and [*sūrya* means] sun), shining. *Paśyāmi tvāṁ*, I experience, I see You, *dīta hutāśa vaktraṁ*, as Your mouths, Your various mouths are *dīpta hutāśa*, just like burning fire. *Svatejasā viśvamidam tapantam*, by Your own light and flame, I felt that this whole universe is not peaceful . . . because it is about to burn, about to be crushed at once, it will get destroyed.”

Verse 20: “*Dyāvāpṛthvyoridamantaram* hi, now I observe that Your body is *vyāptam tvayaikena diśaśca sarvāḥ*, right from the earth up to the sky, the whole space is occupied by Your body. I see only Your body, right from earth to *ākāśa*, that ether. *Diśaśca sarvāḥ*, [every direction is] occupied by Your body, with Your body. Everywhere I see Your body. This is *adbhutaṁ* (*adbhutaṁ* means wonderful form of Your body), everybody is seeing [Your body] and after seeing this wonderful form, *lokatrayaṁ pravayathitaṁ mahātman*, O great Lord, all the three worlds are terrified. They are restless [at the sight of You].” *Bhagavad Gītā* (1978)

363. “*Svastīti coktaiva mahar̥ṣisaṅghāḥ*, and there are saints, many saints I see that they say, “let You be peaceful to all, let You be kind to all, don’t destroy us all.” Ibid.

364. “*Stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ*, and they worship You wholeheartedly.” Ibid.

365. “Eleven *rudras*, *ādityā* (*ādityā* means suns), *vasuḥ* (eight *vasus*), and *sādhyā* (*sādhyā*, means those gods who are worshiped by worshipers), *viśve aśvinau*, and all *aśvini* and *kumar*, *marutaḥ*, all gods of wind, *oṣmapāśca* and those who are dead (*pitṛs*), *gandharva*, all *gandharvas* (*gandharvas* are gods of music, experts in music), *yakṣa* (*yakṣa* means those gods who are treasury officers), *sura siddha saṅghā*, and *siddhas* and gods, all those *vikṣante tvāṁ vismitāścaiva sarve*, they just observe Your body, this tremendous, great body, just, they are all wonder struck (*vismitāścaiva sarve*).” Ibid.

366. “*Rūpaṁ mahatre bahu vaktra netraṁ*. I also perceive that Your formation of this body is very great because *bahu vaktra netraṁ*, I feel so many mouths, so many eyes in this, *mahābāho bahu bāhūr*, so many abdomens, *upādam*, so many feet, *bahūdaraṁ bahūdaraṁ ṣṭrākarālaṁ*, so many jaws, and *karālaṁ*, with terrible jaws. *Dr̥ṣṭva lokāḥ*, and after seeing such a body of Yours, *lokāḥ pravayathitāḥ*, everybody is terrified. In the same way, I am also terrified. I don’t know where to go, where to fly.” Ibid.

[Your] mouths are just like *kalāgnirudras*, only fire. *Dhṛtiṁ na vindāmi* [verse 24], I cannot exist, I cannot stand, I cannot live, I cannot breathe, I cannot stop my breath. What have I to do?

दिशो न जाने न लभे च शर्म
diśo na jāne na labhe ca śarma /

I cannot find out where to escape, because wherever I am going to escape, You are there. If I am going to escape this way, You are there. *Śamaṁ ca viṣṇo* [verse 24], I am not in my wits.

O Lord, save me! What have You shown me! I was not expecting this kind of tremendous greatness.

प्रसीद देवेश जगन्निवास ।।25।।
prasīda deveśa jagannivāsa //25//

Please, please take pity on me. Save me from this terrifying way of seeing [You].

अमीसर्वे धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
amīsarve dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ

Amīsarve dhṛtarāṣṭrasya putrāḥ, these all Kauravas, *sarve sahaivāvanipālasaṅghaiḥ*, all with their kings and ...

भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ।।26।।
bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ //26//

... along with our class, our kith and kin-
Arjuna says-along with Pāṇḍavās ...

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni /

... they [all] enter into Your open mouths, *tvaramāṇā*, with haste as if they have got a very [great] urge to go there. *Daṁṣṭrākarālāni*, and these are with open teeth and open mouths, “haaaaaaaahhhh,” and they are rushing inside.

केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमांगैः ।।27।।
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitairuttamāṅgaiḥ //27//

Some Kauravas and Pāṇḍavās have entered into Your mouth and they are stuck in Your, those gums, and they are seeing that their heads are all cut and they are ... Those fall down. Pieces of their heads, they fall down from Your mouth on the ground where they ... on the ground, which is [also] Your body.

नानारूपैः पुरुषैर्बाध्यमाना
विशन्ति ते वक्त्रमचिन्त्यरूपम् ।
यौधिष्ठिरा धार्तराष्ट्राश्च योधाः
शस्त्रैः कृत्वा विविधैः सर्व एव ।।28।।
nānārūpaiḥ puruṣairbādhyamānā
viśanti te vaktramacintyarūpam /
yaudhiṣṭhirā dhārtarāṣṭrāśca yodhāḥ
śastraiḥ kṛttā vividhaiḥ sarva eva //28//

367. “I, after seeing Your body, which is *nabhāsprśaṁ*, which is touching sky (so long, so great), *dīptam*, delightful, *anekavarṇaṁ*, with so many colors, *vyāttānaṁ*, with open mouths, *dīpta viśāla netram*, and with long eyes, *dr̥ṣṭvāhi tvām*, after observing You, *pravyathitāntarātma*, my internal consciousness is trembling. *Dhṛtiṁ na vindāmi*, I can’t maintain courage. *Śamaṁ ca viṣṇo*, and neither there is peace in me. I am not peaceful.” Ibid.

All those *yama kiṅkaras*,³⁶⁸ those *yama kiṅkaras*, those who are *yama kiṅkaras*, they are . . . just after, I see that they are just [going] after the Kauravas and Pāṇḍavās, beating them [and telling them], “go on, go on, rush, into these mouths!” And they are pushing them into your mouths.³⁶⁹

त्वत्तेजसा निहता नूनमेते
तथाहीमे त्वच्छरीरे प्रविष्टाः ।

Tvattejasā nihatā nūnamete

Tathāhīme tvaccharīre praviṣṭāḥ /

[Not recited or translated]³⁷⁰

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा व्रजन्ति ।।29।।

तथा तवामी नरलोकवीरा
विशन्ति वक्राण्यभितो ज्वलन्ति

Yathā nadīnām bahavo’mbuvegāḥ

Samudramevābhimukhā vrajanti //29//

tathā tavāmī naralokavīrā

viśanti vaktāṇyabhito jvalanti /30a

Just as *nadīnām bahavaḥ*, those various streams, with great force they are rushing and entering into the ocean, in the same way, everybody is rushing into Your body and they are calmed down, they are finished. There is no sign of their lives or anything, or existence.

He puts another example.

यथा प्रदीप्तं ज्वलनं पतंगा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका—
स्तवापि वक्राणि समृद्धवेगाः ।।30।।

Yathā pradīptam jvalanam pataṅgā

Viśanti nāśāya samṛddhavegāḥ /

*tathaiva nāśāya viśanti lokā—
Stavāpi vaktrāṇi samṛddhavegāḥ//30//*

Just as *pradīptam jvalanam*, when there is flame, just as *pataṅgā* (*pataṅgā* means that [moth] who dies and burns in that flame) . . .

Who is that?

DENISE: Corpse?

SWAMIJI: Corpse? No, *pataṅgā*, *pataṅgā* means that . . .

JONATHAN: That moth.

SWAMIJI: . . . moth.

JONATHAN: That flies into that flame.

SWAMIJI: Yes.

. . . It rushes to that fire and he is finished. In the same way, everybody rushes into Your flame and they are, “*purrrrrrrr*,” finished.

लेलिह्यसे ग्रसमानः समन्ता—
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।।31।।

*Lelihyase grasamānaḥ samantāt
lokānsamagrānvadanairjvaladbhiḥ //31//*

Lelihyase grasamānaḥ samantāt, You just lick them like this, with furious mouths, *lokānsamagrānvadanair jvaladbhiḥ*, by Your big mouths, [You swallow all these *lokās* (worlds)].

तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ।
*Tejobhirāpūrya jagatsamagram
Bhāsastavogrāḥ paratapanti viṣṇo /*

[not recited or translated]³⁷¹

368. *Yama kiṅkara*’s are the punishers in hell. [Editor’s note]

369. “And outside, in Your outside body, by Your arms also, everybody, *yaudhiṣṭā dhārtarāṣṭraśca*, and all those warriors are being slaughtered at once by Your arms, by Your weapons. I see them. Where shall I go? Where shall I hide now?” *Bhagavad Gītā* (1978)

370. “By Your great flame of Your splendor, *nihatā*, they are all dead, they are all destroyed, i.e., The Kauravas and Pāṇḍavās. *Tathāhīme tvaccharīre praviṣṭāḥ*, and they get entry in Your body in this way.” Ibid.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।।32।।
Ākhyāhi me ko bhavānugrarūpo
Namo'stu te devavara prasīda //32a

Ākhyāhi me ko bhavānugrarūpo, please
tell me who You are.

Are you Lord Kṛṣṇa?

You are not Lord Kṛṣṇa!

You are something else, You are ...

Please tell me who You are?

Am I dreaming?

Am I going to die?

O Lord Kṛṣṇa, tell me who You are in
front of me?

Namo namaste, I bow to You one hundred
times; one thousand times I bow to You, before
You.

विज्ञातुमिच्छामि भवन्तमाद्यं
नहि प्रजानामि तव प्रवृत्तिम् ।।32।।
vijñātumicchāmi bhavantamādyam
nahi prajānāmi tava pravṛttim //32//

[not recited]

Vijñātumicchāmi, I wanted to know what
is Your greatness, but I cannot find out the
beginning of Your greatness [nor] the end of Your
greatness. There is neither beginning nor end.

What have I . . . am I dreaming or I am
going to die?

Now Śrī Bhagavān says in the same mood.

श्रीभगवानुवाच
śrī bhagavān uvāca

कालोऽस्मि लोकक्षयकृत्प्रवृद्धा-
लोकान्समाहर्तुमिह प्रवृत्तः ।
Kālo'smi lokakṣayakṛtprvṛddhān-
Llokānsamāhartumiha pravṛttaḥ /

I am the Lord of Death! O Arjuna, I am
the Lord of death, I am not Kṛṣṇa. I am the Lord of
death. I have come here to finish everybody. *Lokān*
samāhartum, I have come here to finish each and
every being.

ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ।।33।।
ṛte'pi tvā nabhaviṣyanti sarve
Ye'vasthitāḥ pratyanyikeṣu yodhāḥ //33//
[not recited]

[Except for] thee, nobody will live. And
your kith and kin whom you love, those will also
live. Those who are your well wishers and who
were associated with you and were friendly [to
you], they will also live. Others won't live. They
will get finished.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्मुंक्ष्व राज्यं समृद्धम् ।
tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūnbhūṅkṣva rājyaṁ samṛddham /

So, stand up! *Jitvā śatrūn*, you [must] kill
these Kauravas, *Jitvā śatrūn bhūṅkṣa rājyaṁ*
samṛddham, you enjoy the kingdom of this whole
universe.

मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ।।34।।
mayaiivate nihataḥ pūrvameva
Nimittamātraṁ bhava savyasācin //34//

371. "O Lord, *tejobhir āpūrya jagatsamagram*, this whole universe is filled with the delight of Your body. *Stavogrāḥ bhāsa*, and Your shining, shining light, *pratapanti (paratapanti [means] fires everything)*, burns everything." *Bhagavad Gītā* (1978)

Mayaivaite nihatāḥ pūrvameva, I have already killed them before. If you don't kill them, [still] they are killed.³⁷²

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि लोकवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥35॥

*droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
karṇāṁ tathanyanapi lokavīrān /
mayā hatāṁstvaṁ jahi mā vyathiṣṭhā
yuddhyasva jetāsi raṇe sapatnān ॥35॥*

Droṇacari, Bhīṣma, Jayadratha, Karṇa, and all others, mayā hatān, I have already killed. You have only to just touch them and they will die—they are [already] dead. Yuddhyasva, you fight with them, cetāso raṇe sapatnān, you will achieve the kingdom and you will become the king of kings.

संजय उवाच
Sañjaya uvāca

Now Sañjaya speaks to Dhṛtarāṣṭra:

एतच्छ्रुत्वा वचनं केशवस्य
कृतांजलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगदगदं भीतभीतः प्रणम्य ॥36॥

*Etacchrutvā vacanaṁ keśavasya
kṛtāñjalirvepamānaḥ kirīṭī /
namaskṛtvā bhūya evāha kṛṣṇaṁ
Sagadgadaṁ bhītabhītaḥ praṇamya ॥36॥*

This way, when [Arjuna] heard these

words from Lord Kṛṣṇa in the formation of that viśvarūpa (universal form), kṛtāñjalir, he was standing before Him and he found himself also in the body of Lord Kṛṣṇa, as he was standing before him with hands folded. Vepamānaḥ, his body was shaking with fear. Namaskṛtvābhūya evāha kṛṣṇaṁ, he prostrated before that great Being. Sagadgadaṁ, with hiccups he tried to reveal his views regarding that great Master.

Arjuna speaks to Lord Kṛṣṇa:

अर्जुन उवाच
arjuna uvāca

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च
sthāne hṛṣīkeśa tava prakīrtyā
jagatprahṛṣyatyanurajyate ca/

Sthāne hṛṣīkeśa tava prakīrtyā, it is quite correct what You have spoken to me. O Lord, it is quite correct. I cannot deny [it] and neither is it incorrect. Jagatprahṛṣyatyanurajyate, this whole universe is full of joy and it seems to be peaceful.

रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥37॥
rakṣāṁsi bhītāni diśo dravanti
Sarve namasyanti ca siddhasaṅghāḥ ॥37॥

All demons are running from one corner to another and finding no rescue and they just dash their heads and are finished. They finish themselves by fear. Not . . . You don't touch them. They finish their [own] bodies with fear and they are finished.

सर्वे नमस्यन्ति च सिद्धसंघाः ॥37॥
कस्माच्चैते न नमेयुर्महात्मन्

372. "... As you saw how they were destroyed in My body. Nimittamātraṁ, just only you have to stand and fight with them and they'll get their end." Bhagavad Gītā (1978)

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥38॥

sarve namasyanti ca siddhasaṅghāḥ ॥37॥

kasmāccaite na nameyurmahātman

garīyase brahmaṇo'pyādikartre /

ananta deveśa jagannivāsa

tvamakṣaraṁ sadasattatparaṁ yet ॥38॥

[not recited in full]

kasmāccaite na nameyurmahātman, who else cannot bow before You, O *mahātmā*, O great soul! There is no way out; everybody has to bow before You. *Garīyase*, You are greater than the greatest. *Brahmaṇo'pyādikartre*, You are the creator of Parabhairava, You created Parabhairava.³⁷³ I cannot understand who You are. *Ananta*, You are endless; *deveśa*, You are Lord of Lords; *jagat nivāsa*, You are omnipresent everywhere. You are *akṣaram*, You are existing, You are not existent, and You are above that also.

त्वमादिदेवः पुरुषः पुराण—

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वयाततं विश्वमनन्तरूपम् ॥39॥

tvamādi devaḥ puruṣaḥ purāṇas-

tvamasya viśvasya paraṁ nidhānam /

vettāsi vedyam ca paraṁ ca dhāma

tvayātataṁ viśvamanantarūpam ॥39॥

You are *ādi devaḥ*, You are the eternal Lord. You are [that] ancient Being. You are the treasure of this whole universe. You are the knower, You are the known, and You are the supreme seat of Bhairava. *Tvayātataṁ viśvamananta*, You have created this numberless and *ananta* (endless) universe.

वायुर्यमोऽग्निर्वरुणः शशांकः

प्रजापतिस्त्वं प्रपितामहश्च ।

अनादिमानप्रतिमप्रभावः

सर्वेश्वरः सर्वमहाविभूते ॥40॥

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ

prajāpatistvaṁ pratitāmahaśca /

anādimānapratimaprabhāvaḥ

sarveśvaraḥ sarvamahāvibhūte ॥40॥

[not recited in full]

Vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ, You are *Vāyu*, You are Yama, You are Agni, You are Varuṇa, You are the moon, You are *Brahmā*, You are the Lord of *Brahmā*. *Anādimānapratima prabhāvaḥ*, You are endless, You are beginningless. *Aprabhāvaḥ*, Your greatness is unparalleled, incomparable to anybody, it cannot be compared. *Sarveśvaraḥ*, You are Lord of all Lords, and You are the glory of everybody.

[to be continued]

373. "You are *brahmaṇo'pyādikartre*, You are the producer of all five great *kāraṇas*, i.e., *Brahmā*, *Viṣṇu*, *Rudra*, *Īśvara*, and *Sadāśiva*. These five *kāraṇas* are produced by You. Why should everybody not bow before Your?" *Bhagavad Gītā* (1978).

The study of texts shines perfectly only when there is practical knowledge at the same time. Without practical knowledge, philosophical study is useless.

— Swami Lakshmanjoo

Spanda Sandoha

Kṣemarāja's commentary

on the first verse of the Spanda Kārikā

[Continued from previous issue...]

ERNIE: But isn't, the mind always jumping from one thing to the next?

SWAMIJI: Yes, it is fivefold. In fivefold ways, in fivefold ways it is moving. It is always moving. It is why it is spanda.

ERNIE: Yes, but then, isn't that jumping, curiosity? Where is it that . . . Where do you have that rest from curiosity if the mind is always jumping?

SWAMIJI: No, when curiosity is finished, that is *vilaya*, . . .

ERNIE: No, but when does that happen?

SWAMIJI: . . . but the impression is there.

ERNIE: When does curiosity stop?

SWAMIJI: When you embrace your beloved, there is curiosity. At the first time, there is curiosity. When it is finished, curiosity is gone, then you are in *vilaya*, you reside in the state of *vilaya*.

ERNIE: Then I'm concealed.

SWAMIJI: When you eat delicious food and then no taste [for it] remains afterwards, you can't take [anymore and you say], "I am full, I am full". That is . . .

ERNIE: You are bored.

SWAMIJI: No, not bored. You can't take [any more]. You can't take even one drop afterwards. Can you take?

ERNIE: No.

SWAMIJI: You are full. That is *vilaya*, that is that state of *vilaya*. In the same way, *vilaya* takes place.

And then *anugraha*, the fifth-fold act of Lord Śiva, is to be [explained].

DENISE: Revealing.

SWAMIJI: Revealing. That is what he will say.

Tatraiva abhedāmśasarge vilayahetutā, when *abhedāmśasarge* (*abhedāmśasarge* is "curiosity"), when curiosity is finished, *vilayahetutā*, then you go to its *vilaya*, to its *tirodhāna*²⁵⁶. *Ityādi pītābhāsādāvapi yojyam*, in this way, you must attribute this kind of fourfold activity in [the differentiated perception of] other objects also.

GANJOO: All actions.

SWAMIJI: All objects also. When you go to other objects, these four-fold activities take place.

*t a t h ā p r a t h a m ā b h ā s i t a n ī -
latadgrāhakabhāvāpekṣayā saṃhartṛtvam,
avabhāsamānapīta-tadgrāhakabhāv
āpekṣayā sraṣṭṭatvam, vicchinnaābhā-
sādyāpekṣayā sthitihetutā, antaḥ
saṃskārarūpātāpādītābhāsāpekṣayā
vilayakāritvam, śuddhasaṃvidaikyā-
pannapravilāpitasmṛtyādibijabhāvābhāsāp
ekṣayā anugrahītṛtvam . . .*

Now, he adjusts this fivefold act, the fifth-fold activity also, in these fourfold [acts]. These fourfold activities take place in each and every individual. In each and every activity of the world, these fourfold activities [take place], [but] not the fifth. *Anugraha* does not take place always, only curiosity is there. [When] curiosity is finished,

256 Concealment.

that is *vilaya*, it is finished. [For example, when] you have to construct a temple, the curiosity is there. When the temple is finished, it goes to *vilaya*, that activity goes in the state of *vilaya*.

But where is *anugraha*, the fifth-fold [act]?

That is what he says in other words. This is in the language of spirituality. He explains these fivefold activities in the language of spirituality. This is spiritual language, yes, again.

GANJOO: Once again.

SWAMIJI: Yes.

JOHN: Because he hasn't explained the fifth yet.

SWAMIJI: Hmm?

JOHN: The fifth doesn't exist.

SWAMIJI: No. No, he will explain now the fivefold activities. He has explained only four activities, which are existing in worldly activities.

JOHN: From the point of view of ordinary knowledge.

SWAMIJI: Ordinary knowledge.

Prathama ābhāsita nīla tat grāhaka abhāva apekṣayā samhartṛtvam. For instance, you perceive this [pencil]. When you perceive this pencil, what do you perceive before perceiving that pencil? Before that [perception], you perceive something red, redness only. First you feel something [with] redness, then you perceive that this is a pencil. First, a red shade comes in your view.

Just [listen], it is very important.

First a red shade comes in your view, then the pencil appears to you.

ERNIE: Like focusing.

SWAMIJI: No. When you first see it, when first your sight falls on it, the first journey, the first traveling of this sight goes to this [object], you feel first [that there is] something [with] color, [but] you cannot distinguish what it is. [You wonder], "Is it a pencil or is it a rod or what is it?" It is *nirvikalpa*.²⁵⁷ And before that [perception of its color], what [do] you perceive? You perceive just a shade, something [of a] shade, before that. And before that you perceive something [that is] only *spanda*, the first *spanda*. That is *prathama ābhāsita*. That is *prathama ābhāsita nīla tad grāhakabhāvāpekṣayā*, neither there is *nīla*²⁵⁸, neither there is this redness, nor there is the perceiver of this redness before that.²⁵⁹ This is the first state of your flow.

Do you understand?

JOHN: Yes, the first state.

SWAMIJI: When you first see this [object], before that, what do you see? Before that, what do you see? Go inside and inside and inside and see what you see first. First you see nothing. First you see just only a flash of *spanda*, and that *spanda* is of that object and the object holder (*grāhaka*). *Grāhaka* is the perceiver. The perceiver and the perceived are gone.

JOHN: Are "gone" means?

SWAMIJI: They have not risen yet! They have not risen yet! They have not risen yet! They will rise after two or three seconds.

JOHN: Or microseconds.

GANJOO: Or just a moment, a flash of a moment.

JULIAN W: Is the very first thing to arise

257. The state of thought-lessness. "The first flow of [perception], it is *nirvikalpa* (without impression). That is *prathama anusandhāna*, the first movement of realization. That is *nirvikalpa*, that is the reality of God. It is just *aham* (I-ness), it is not *idam* (this-ness). First there is some sensation. After that sensation you come to this [realization] that, "This is a pot", [or] "This is a jug", [or] "This is tape recorder". This is the next step from that point of God consciousness, the state of God consciousness. Otherwise, there is only sensation, vibration, some vibration of coming out. You don't come out first. It is only the vibrating force that makes you go outside." *Parātrīṣikā Vivaraṇa* (LJA archive). See Appendix 13 for an explanation of *nirvikalpa*.

258. Though the literal meaning of *nīla* is "blue", it also refers to any object.

259 By "perceiver", Swamiji is referring to *pramāṭṛ bhāva*, not *pramiti bhāva*. "Pramiti is that state where subjective consciousness prevails without the agitation of objectivity. Where the agitation of objectivity is also found in subjective consciousness, that is the state of *pramāṭṛ*. . . . In other words, when he is residing in his own nature, that subjective consciousness is the state of *pramiti*."

Kashmir Shaivism—The Secret Supreme, 11.81.

the perceiver?

SWAMIJI: That is the perceiver. No, before the perceiver, that is...

JOACHIM: Of course the perceiver, otherwise there would be...

SWAMIJI: . . . *prathamābhāsita nīla tadgrāhaka abhāva apekṣayā*. *Abhāva* means, when the perceiver and that perceived [object] has not risen yet, but you are going to perceive it in the next moment. That is its *saṁhāra*, that is its destruction. That is the destruction of this object—it is *saṁhāra*.

JOHN: How can we call it “destruction” when we haven’t created it yet?

SWAMIJI: Huh?

JOHN: How can we say it’s the destruction of the object when we haven’t created it yet?

SWAMIJI: No, if you are there, that is the state of destruction. If you remain aware in that point²⁶⁰, that is the state of destruction, from the spiritual viewpoint.

ERNIE: And what is being destroyed?

SWAMIJI: The thing which will be created in the next moment, that is destroyed there. The thing which will be created is destroyed first. This is the spiritual way of the fivefold activities.

ERNIE: Right, so first is the spiritual world, and then you destroy this,...

SWAMIJI: Yes.

ERNIE: ... then you create it...

SWAMIJI: Then, we will see what he...

JOACHIM: Isn’t it a sort of destruction of the fullness, for example, of consciousness, when I perceive something. For example, when I tell this is a pencil and it is red, for example, and before that there is nothing. And for destroying that, you know, the fullness is negated, is that [what is] meant here? Because, for any perception, for any definite perception, you know, the fullness of consciousness...

SWAMIJI: It was destroyed first.

JOACHIM: It was destroyed first.

SWAMIJI: First.

JOACHIM: It means, first it gets destroyed.

SWAMIJI: Yes.

ERNIE: That is what you are talking about?

SWAMIJI: Yes.

JOHN: Fullness of consciousness is destroyed.

SWAMIJI: Consciousness is not destroyed.

JULIAN W: Call it “differentiation”.

SWAMIJI: Differentiated perception is destroyed.

GANJOO: The slate was clear.

SWAMIJI: This is *saṁhartṛtvam*, this is the act of destruction [by] God consciousness. The act of destruction [by] God consciousness is [operating] there.

Avabhāsamāna-pīta-tad-grāhaka-bhāvāpekṣayā sraṣṭtatvam. When *avabhāsamāna*, when in another next moment, this blue object and the perceiver of the blue object, [when] the blue object and the perceiver of the blue object takes place, this is the act of creation. This is the act of creation—this.

Do you understand?

Avabhāsamāna-pīta-tad-grāhaka-bhāvāpekṣayā sraṣṭtatvam. This is the act of creation. *Vicchinata ābhāsādyapekṣayā sthiti-hetutā; vicchinatā*, when you perceive this [creation] in a differentiated way, when you perceive this, “This is a pencil”,...

GANJOO: It is different from your consciousness?

SWAMIJI: No, no.

... when you perceive this, “This is a pencil”, and I am the perceiver of this pencil, this is creation, this is the creation of this pencil. What is the destruction of this pencil?

ERNIE: When you go before.

SWAMIJI: Before that, it took place before that.

260. *Prathama ābhāsa*.

JULIAN W: But it also takes place afterwards when you move to another object.

SWAMIJI: Yes, it will do that.

JOHN: No, but we are talking about spiritual, right?

SWAMIJI: This is spiritual.

JOHN: So why is this creation of this object the same here as in ...?

SWAMIJI: Creation is the same.

JOACHIM: Because something gets aware. It is very important, you know, when an object gets aware.

SWAMIJI: You see, you see ...

JOACHIM: It's the destruction of the fullness of consciousness.

JOHN: No, but what [have] we created? We created fullness of consciousness ...

SWAMIJI: No, when you perceive this [pencil], this is creation—this is creation when you perceive this. The moment of perceiving this object is creation. And, when you perceive this [pencil as] other than this cloth at the same time,...

JOHN: At the same time?

SWAMIJI: ... at the same time, when you perceive, when you are perceiving it, only this, "This is a pencil", that is its creation. When you perceive this [pencil] as different from this other object, this is [the pencil's] preservation. That is *sthiti*. That is what he says. *Vicchinata ābhāsadyapekṣayā* (*vicchinata* is the other object), [when] the other object is separated²⁶¹ from this [pencil], this is [the pencil's] ...

JOACHIM: Its limited-ness.

SWAMIJI: ... its limited-ness, it is its *sthiti*.

Antaḥ saṃskāra-rūpatā-āpādita-ābhāśapekṣayā vilayakāritvaṃ. When [its] impression remains in your consciousness—in your mind, its impression, the impression of this pencil and the perceiver of this pencil, for some time, this impression remains in your mind—it is its *vilaya*, it

is its *tirodhāna*²⁶².

And now you have to move upwards. Now you have to move upwards from the spiritual viewpoint.

Śuddha saṃvidaikyāpanna pravilāpita smṛtyādi bīja bhāva ābhāsa āpekṣayā anugrahītvam. Śuddha (pure), when pure God consciousness remains in the end, pure God consciousness, and no [differentiated] impression of this pencil ...

ERNIE: Exists.

SWAMIJI: ... exists, that is its *anugraha*²⁶³, that is its oneness with God consciousness.

ERNIE: But what if it is in your memory?

SWAMIJI: No, no, no, that is *vilaya*.

ERNIE: That is something else.

SWAMIJI: That is *vilaya*, that is *vilaya*. That is *tirodhāna*.

ERNIE: That does not matter.

SWAMIJI: No, when memory²⁶⁴ is also gone, the memory is gone and you find nothing except God consciousness in the end, that is its *anugraha*.

JOACHIM: You find only 'I' without the object.

SWAMIJI:

ityevaṃ sarvadā sarvāsu daśāsu pañca-vidha-kṛtya kāritvaṃ māheśvareva ekarūpaṃ sarvatra jṛmbhamāṇavasthitam iti/

In this way, *sarvadā* (always), *sarvāsu daśāsu*, in each and every ...

GANJOO: Condition.

SWAMIJI: ... condition (*sarvāsu daśāsu*), *pañca-vidhakṛtya-kāritvaṃ*, these fivefold activities of the Lord is, in one way, *sarvatra jṛmbhamāṇam avasthitam*, all-round it is existing—these fivefold activities.

261. That is, differentiated.

262. Concealment.

263. The fifth act of revealing.

264. The memory or impression (*saṃskāra*) of the differentiated object.

*tatraiva cit-cakraiśvaryātmani
svasvabhāve śamkararūpe svaprakāṣe
keṣāmcideva anuttarasamādhi dhanānām
dhiṣaṇā adhirohati, na tu anyeṣām
dehādyahambhāvabhavinām /*

[last line not recited]

Tatraiva, and in this state of God consciousness, in this state of the state of *anugraha* (revealing),...

Do you understand? Be attentive to it.

... in this state, *cit-cakraiśvaryātmani*, [that] which is the *aiśvarya* (glory) of the wheel of [the energies of] God consciousness (*cit-cakraiśvaryātmani*), *svasvabhāve*, which is your own nature and which is one with Lord Śiva, and which is *svaprakāṣa*, always shining...

JOACHIM: By itself.

SWAMIJI: ... by Itself, *keṣāmcideva*, in this state of God consciousness, *keṣāmcideva anuttara samādhi dhanānām*, there are very few yogis who have possessed the wealth of the awareness of supreme God consciousness, and their intellect touches this state (*adhirohati*²⁶⁵).

Na tu anyeṣām, other people who are *dehādyahambhāvabhavinām*, who are focused in their own fourfold bodies (*deha*, *prāṇa*, *puryaṣṭaka*, and *śūnya*²⁶⁶), the intellect of those souls cannot reach That state.

yaduktam bhargaśikhāyām

It is quoted in the *Bhargaśikhā śāstra*:

*v ī r a b h a i r a v a d e v o ' p i
paramānandavigrahaḥ /
udeti mohāpaṅkāṅke paśuhṛtkuhare
katham //*

The embodiment of the supreme bliss of God consciousness (*paramānanda vighraha*, the embodiment of the supreme bliss of God consciousness), which is *vīrabhairava deva*, the *devatā* of *vīrabhairava*—*vīrabhairava deva* means, the Lord who is a *vīra* (hero), who is the embodiment of the supreme bliss of God consciousness—and this state of Bhairava, how can this rise in the *kuhara*, in the cave of the heart of *paśu* (beasts, ignorant souls)? “Beasts” means, in other words,...

ERNIE: The rise of ...?

JOACHIM: How can this consciousness rise in the hearts of those?

SWAMIJI: No, how can this lotus of *vīrabhairava*...

ERNIE: This consciousness?

SWAMIJI: ... *vīrabhairava* rise in the emptiness of the heart of beasts (*paśus*, ignorant souls)? And [whose heart], which is filled with *mohapaṅkāṅke*, which is filled with the...

JOACHIM: Mud of...

SWAMIJI: ... mud of *moha* (ignorance), how can this rise, [how can] this lotus rise, in those hearts?

*iti / evaṁ ca vyakhyātopadeśaprakāraḥ
ihaiva agre sphuṭibhaviṣyati*

This kind of *upadeśa*...

JOACHIM: Instruction.

SWAMIJI: ... instructions, the way of instructions, will be clarified in these *śloka*s in the *Spanda śāstra*:

‘jāgradādi vibhede’*pi*²⁶⁷...’—in this *śloka*.

In wakefulness, in dreaming, and in the

265. Ascend, mount, or ride.

266. The experience of individuality is comprised of, and limited to, these fourfold bodies. “*Deha* means the body existing in wakefulness, and [*puryaṣṭaka* means] the body existing in the dreaming state, and [*prāṇa* means] the body existing in the dreamless state, and [*śūnya* means] the body existing in the *śūnya* (void) state where [you experience] nothingness. In these [fourfold] bodies, you think that, “I am this”. Although this is not *Ātma*, but he perceives this is *Ātma*.” *Paramārthasāra*, verse 31.

267. *Spanda Kārikā* 1.3, page 5.

dreamless state, [although] that God consciousness has

created these three states, but this God consciousness does not get subsided in these three states.

‘*tadasti paramārthataḥ*.....’²⁶⁸

That is the reality of God consciousness, [which] is the essence found in these three states: wakefulness, dreaming, and the dreamless [state].

‘*t a s y o p a l a b d h i ḥ s a t a t a m*
tripadāvyabhicāriṇī’²⁶⁹

And the state of God consciousness is felt by those elevated souls in all of the three states—in wakefulness, dreaming, and in the dreamless state. But those who are not fully elevated, they find the state of God consciousness only in the end and in the beginning of these three states.

‘*a t a ḥ s a t a t a m u d y a k t a ḥ*
spandatattvaviviktaye’²⁷⁰

So, you must be fully alert and bent upon finding out the reality of God consciousness, always. And this way...

‘*iti vā yasya saṁvittiḥ*.....’²⁷¹

... whoever perceives in this way, for him, this whole universe is just a play.

‘*prabuddhaḥ sarvadā tiṣṭhet*.....’²⁷²

So, you must be always attentive. You must be

always alert to find out the reality of God consciousness.

ityādi sthāneṣu /

In all of these states, it is cleared.

granthānte ca idameva saṁhariṣyati /

In the end also, [Vasugupta] will clear this very point.

yadā tvekatra saṁrūḍhastadā tasya
layodbhavau /
niyacchanbhokṛtām eti tataścakreśvaro
bhavet’²⁷³

When a yogi is bent upon [developing] one-pointedness of God consciousness, then *tasya layodayau niyacchan*, he creates and destroys all the three states in his own nature. He creates wakefulness, he destroys wakefulness; he creates the dreaming state, he destroys the dreaming state; he creates the dreamless state, he destroys the dreamless state. Where? In his own state of *turya*.²⁷⁴ *Bhokṛtām eti*, he becomes the enjoyer then. He really enjoys wakefulness, dreaming, and the dreamless state. *Tataḥ cakreśvaro*, he becomes the king of *cakra*, the whole wheel of energies.

JOACHIM: Is he referring to the Krama system, the *cakras* here? Because the *Spanda sūtra*, or the *Spanda Kārikās*, are quite close to Krama sometimes, isn’t it?

SWAMIJI: *Kāma*?

JOACHIM: To the Krama system.

SWAMIJI: Krama system, yes, it is the Krama system. Yes, it is Krama.²⁷⁵

268. *Spanda Kārikā* 1.5, page 7.

269. *Spanda Kārikā* 1.17, page 26.

270. *Spanda Kārikā* 1.21, page 43.

271. *Spanda Kārikā* 1.25, page 41.

272. *Spanda Kārikā* 3.12, page 72.

273. *Spanda Kārikā* 3.19, page 83.

274. See appendix 5 for an explanation of *turya*.

275. “In the Krama System, you must rise in succession, step by step. This system teaches that step-by-step realization makes your realization firm.” Kashmir Shaivism—The Secret Supreme, “The Schools of Kashmir Shaivism”, 133.

iti / layodayau hi atra
vyākhyātaparamārthāveva/

But the reality, the essence here of *spanda*, is just *laya* and *udaya* (destruction and creation). When one thing is destroyed, another is created—at the same time, another is created. [When] another thing is created, the previous thing is destroyed, but on the basis of *spanda*, that reality of God consciousness.

idameva ca cakraiśvairyam – ...

The glory of *cakra*, the glory of this wheel, is .
.. when one is glorified in this wheel, what is that?

... yat sarvadā pañcavidhakṛtyakāricin-
mayasvarūpāvasthānam

When one person, a *yogi*, is always established in that state of God consciousness, which is always indulging in the fivefold activities.

iti alam katipaya-jana-hṛdaya-
āśvāsādāyinibhiḥ kathābhiḥ/

So, we must close this chapter because this kind of state is not perceived by everybody. It is perceived only by those few persons (*katipayajana*; *katipaya*, just a few persons) who are filled with alertness and fully elevated in God consciousness.

Bas.

SWAMIJI: There is another way to explain this “*yasyonmeṣa-nimeṣābhyām*”.²⁷⁶

[api ca] yasya cidānandaghanasya ātmanah
unmeṣa nimeṣābhyām svarūpa-unmīlana-
nimīlanābhyām ‘yadantaḥ tat bahiḥ’ iti
kṛtvā jagataḥ śarīrarūpasya,

[not recited in full]

Unmeṣa and *nimeṣa* (rise and closing) of *cid-ānandaghanah* (*cidānandaghanah* means, the intensity of God consciousness²⁷⁷), when It gives Its rise (*unmeṣa*) and when It is subsided (that is *nimeṣa*), in other words, it is *svārūpa-unmīlana-nimīlanābhyām*, it is *svārūpa unmīlana*, the sprouting out of your own nature is *unmeṣa*, and the subsiding of your nature (*nimeṣa*), when your nature is subsided, it is *nimeṣa*. But, *iti kṛtvā*, in fact, ‘*yadantaḥ tat bahiḥ*’, whatever exists inside God consciousness, that exists outside also, not [any] other element. Only that element exists whatever exists inside God consciousness, that is outside. [There] is not a foreign element in this world.

So, *jagataḥ*, the world (“world” means *śarīrarūpasya*, your own body), your own body rises when the state of God consciousness subsides. This subsiding state of God consciousness is the rising state of your body.

*tadanuṣaṅgeṇa ca bāhyasyāpi viśvasya,
pralayodau nimajjanonmajjane iti
s a m ā v e ś a v y u t h ā n ā p e k ṣ a y ā
yathāsamkhyenāpi yojyam* / [not recited]

Tadanuṣaṅgeṇa ca bāhyasyāpi viśvasya, and also, this is the rise [of], along with the body, the world of your body. Each and everybody has its own world. As many bodies [there are], so many worlds are existing in this universe. Along with your body, there is your own world. *Viresh* has his own world. Everybody has his own world along with his body. And that is, this body along with its world gets its rise when God consciousness is subsided. That is *nimajjana unmajjane* (*nimajjana* means “diving down” and *unmajjane* is “sprouting out in existence”). So when *cid-ānanda-ghana* subsides, the [individual’s] body and its world rises.

276. The first line of the first verse of the *Spanda Kārikā*: “By whose *unmeṣa* and by whose *nimeṣa* (*unmeṣa* is “opening your eyes” and *nimeṣa* is “closing your eyes”), you find the destruction and creation of this whole universe.”

277. Lit., a heap (*ghana*) of consciousness (*cit*) and bliss (*ānanda*).

In the same way, *samāveśa vyutthāna*²⁷⁸ *apekṣayā*, it means *samāveśa*, when there is *samāveśa*, when there is the trance of God consciousness, when you enter in God consciousness, then *vyutthāna* gets subsided. When God consciousness is subsided, *vyutthāna* rises. This is the state of *unmeṣa* and *nimeṣa*.

Now a question. He puts now a question here:

*nanu ca śrīmat svacchanda-
dyāgamoktaprakāreṇa yathā
brahmādīnām svāpaprabohāvasthayaḥ
tadadharavartilokānām vyatiriktānāmeva
pralayodayau bhavataḥ, tathā
parameśvara-apekṣayāpi viśvasya
vyatiriktasyaiva pralayodayau iti tāvat
uktam/*

So, in this way, in this explanation of yours, it seems that just as in *Svacchanda Tantra* and other Tantras also it is said that, just like *brahmādīnām*, as *brahmādīnām* (Brahma, Viṣṇu, Rūdra, and Īśvara, all of those gods which are existing in the universe of the upper worlds), *brahmādīnām svāpaprabohāvasthayaḥ*, it is said there in *Svacchanda Tantra* and other Tantras also [that] when they go to sleep (*svāpa*), *prabodhaḥ*, when they...

JOACHIM: Wake up.

SWAMIJI: . . . wake up, in these two states, *tadadharavarti-lokānām vyatiriktānāmeva*, the worlds and the individuals existing in those worlds, which are existing below their surface, below their cycle, . . .*

For instance, Brahma. When he sleeps, at that time, the worlds which are existing below his cycle, . . .

ERNIE: Not as elevated.

SWAMIJI: Yes. When he sleeps, they get destroyed. When he wakes up, they get created, they are created.

*. . . so, creation and destruction takes place of the lower worlds at the time of their sleeping and the waking up of the upper gods.

JOACHIM: Is this referring to Brahma's worlds or to Brahma as a tutelary deity of *prthvyaṇḍa*²⁷⁹?

SWAMIJI: Huh?

JOACHIM: Is this referring to Brahma as tutelary deity of *prthvyaṇḍa*?

SWAMIJI: What is *prthvyaṇḍa*?

JOACHIM: The world belonging to *prthvī tattva*.

SWAMIJI: Oh, *pāthvī tattva*, *pāthvī aṇḍa*.

JOACHIM: The *aṇḍas*.

SWAMIJI: No, all the *aṇḍas*.

JOACHIM: All the *aṇḍas*.

SWAMIJI: All the *aṇḍas*. All the *aṇḍas* which are existing . . . those *aṇḍas* which are existing below his cycle.

JOHN: Which is that? Only *prakṛti*?

JOACHIM: Does this mean, the hells or . . .?

SWAMIJI: Brahma. For instance, Brahma, Brahma is the creator of *prthvī aṇḍa*.

ERNIE: So, everything. . .

SWAMIJI: So, all of the worlds which are existing in *prthvī aṇḍa*. How many worlds are existing in *prthvī aṇḍa*?

JOACHIM: One hundred and eighteen?

SWAMIJI: Sixteen. No, sixteen worlds.

JOACHIM: Sixteen?

SWAMIJI: Only sixteen. From *kālāgnirūdra* to *vīra bhadra bhuvana*, only sixteen worlds are existing in the element of *prthvī*. So, those worlds get . . .

JOACHIM: Destroyed.

SWAMIJI: . . . they are destroyed at the time of his sleeping. At the time of his waking up, those are again created.

278. Swamiji translates *vyutthāna* as "the world of action" or "the external state". Śiva Sūtras—The Supreme Awakening, 1.6, 3.14.

279. The *aṇḍas* (egg shaped circles) are the containers of the 36 *tattvas* and the 118 worlds. These are *prthvyaṇḍa*, *prakṛtyaṇḍa*, *māyāṇḍa*, *śakṛtyaṇḍa*, and they are analogous with the five *kalās*: *nivṛtti kalā*, *pratiṣṭa kalā*, *vidyā kalā*, and *śānta kalā*, respectively. See Kashmir Shaivism—The Secret Supreme 2.12.

JOACHIM: In the higher worlds, not what ...?

SWAMIJI: The higher worlds are the same.

JOACHIM: Are the same, they stay the same.

SWAMIJI: Yes. And Viṣṇu and those worlds, which are existing below [Brahma's] cycle, they get destroyed and they get their creation.²⁸⁰ And, in the same way, other gods also, [who] are existing in the upper worlds, [affect the creation and destruction of the worlds below their territory].

JOACHIM: *Rūdra*, *Īśvara*, and *śakti*.

SWAMIJI: Huh?

JOACHIM: *Rūdra*.

SWAMIJI: Yes. There is Brahma, there is Viṣṇu, there is *Rūdra*, *Īśvara*, *Sadāśiva*, over *pṛthvī tattva*. These five gods exist to command the element of *pṛthvī*. There are other five gods existing in *jala tattva*²⁸¹. There are other five gods existing in *agni tattva*²⁸². [These worlds are] numberless. You can't imagine how much and how big and how vast this [universe] is. So there are thousands of [groups of] five gods existing in these worlds.

In the same way, and from his viewpoint, from Brahma's viewpoint, the worlds existing below his territory are separate from his territory, are separate from his territory, are not one with that territory.

One with what?

JOHN: With the territory in which he lives.

SWAMIJI: The territory of Brahma, yes. In the same way, why should we not admit in the same way that *parameśvara āpekṣayāpi viśvasya vyatiriktasyaiva pralayodau iti tāvat uktam*? *Parameśvara*, in consideration of *Parameśvara*, in consideration with *Parameśvara*, the other worlds are separated from *Parameśvara*, and they get rise and dissolution at the time of *unmeṣa* and *nimeṣa* of *Parameśvara*.²⁸³ Why not admit that?

*dṛṣṣaṁ hi kumbhakārādīnāṁ
vyatiriktakāryakāritvam iti
pramāṇasiddhameva kiṁ
abhyupagamyate* [not recited in full]

I will give you an example for this. There is an example also. *Kumbhakārādīnāṁ*, just see a potter. When there is a potter, *vyatirikta kārya kāritvam*, he creates pots which are existing separate from him [self], separatedly from him [self]. From whom? The potter. In the same way, the great Potter creates that universe which is separated from Him [self]. Why not admit that?

JOHN: Somebody says.

SWAMIJI: Yes, this is a question.
āhosvita anyathā?

Or there is some other answer to this?
iti saṁśayaṁ śamayitum

To clear this doubt of the *pūrva pakṣa* ...

JOHN: "*Pūrva pakṣa*" means?

SWAMIJI: *Pūrva pakṣa* means "the questioner".

viśeṣaṇadvāreṇa hetumāha /

The answer to all of these problems is:
'śakticakravibhava-prabhavam' iti /

He is the creator of all of the cycle of His energies. This [universe] is the cycle of His energies, [which are] inseparable from Him, not separated from Him.

ERNIE: Not like the potter and the pot?

SWAMIJI: No (affirmative).

[to be continued]

280. In relation to Brahma's sleeping and waking, respectively.

281. The element of water.

282. The element of fire.

283. The sense here is that by the *unmeṣa* and *nimeṣa* of *Parameśvara*, all the circles which contain the 36 elements and the 118 worlds get rise and dissolution.

Abhinavagupta's Exegesis of Trika Śaivism

– Mark Dyczkowski –

ūrdhordhvam āruhya yad arthatattvam
dhīḥ paśyati śrāntim avedayantī |
phalam tad ādyaiḥ parikalpitānām
vivekasopānaparamparāṇām | |
citram nirālambanam eva manye
prameyasiddhau prathamāvatāram |
sanmārgalābhe sati setubandha
purapraṭiṣṭhādi na vismayāya | |
tasmāt satām atra na dūṣitāni
matāni tāny eva tu śodhitāni |
pūrvapraṭiṣṭhāpitayojanāsu
mūlapraṭiṣṭhāphalam āmananti | |

Having tirelessly climbed higher and higher, the intellect beholds the true nature of things - this is the fruit of the series of rungs of discernment conceived by those who came before.

How strange, methinks, how the first descent into the accomplishment of what is to be known was without support, but once found the right path, it is no wonder (to discover) that bridges and the foundations of cities (were already there)

Therefore, the views of the wise have not been refuted here, rather they have been refined. It is on (the basis of) the designs that have been firmly established earlier that (their views) are

well disposed to bear the fruit of (their original) root foundation.

etāvad etad iti kas tulayet prasahya
śrīśāmbhavam gatam anargalitāś ca vācaḥ |
etat tu tāvad akhilātmani bhāti yan me
bhātam tato 'tra sudhiyo na parā"nmukhāḥ
syuḥ | |

Who can estimate with certainty that only so much is present within the venerable Śāmbhava (reality and its teachings)? And, moreover, words are without constraints. That which shines within (the reality) that is all things (*akhilātmani*) has manifested to me to this degree. Therefore the wise should not be averse to it.¹

In the first part of his astonishing career Abhinavagupta dedicated himself to the exposition of the teachings of the Trika scriptures. This endeavor was inspired by his teacher Śāmbhunātha whom he credits with having liberated him through the transmission of the Trika teachings along with the 'five currents' of Śaiva scriptures. Abhinava's Trika works can be viewed as a single project that culminated in his *Tantrāloka* - the Light on and of the Tantras. This he presents in two perspectives: as a liturgy of *Anuttara Trika Kula* (*anuttaraśaḍdartha-kulakrama*)² and as a commentary (*vārtika*) on the

1. PTv p. 279

2. *santi paddhatayaś citrāḥ srotobhedeṣu bhīyaśā |
anuttaraśaḍdardhārthakrame tv ekāpi nekṣyate | |*

'Many and various are the liturgical manuals (*paddhati*) (in use) in the diverse currents (of scripture) (*srotas*). But there is not even one to be seen for the rites (*krama*) of the Anuttara Trika.' TĀ 1/14

Mālinīvijayottara and indeed all of *Āgamic Śaivism* of which that Trika scripture is viewed as the culminating summation. This paper explores some basic features of Abhinavagupta's exegetical methods and their sources by means of which he developed Trika into the locus of all the Śaiva teachings.

It is a fact that ceaselessly surprises how Abhinavagupta managed to do so much in a single lifetime. Moreover, it seems when we read his works that he had already reached his full maturity at a very early age. Even so, we can trace developments in his thought and observe his growth. This is especially so in the first part of his career in which he concentrated on the exposition of Trika Śaivism. Although Abhinava's personal contribution is immense, he never presents it as purely personal and independent. He is not the founder of any school. Rather he assumes the role of a teacher of doctrines that had been revealed before him. Thus, apart from a few devotional and philosophical hymns and short didactic tracts, all his works are commentaries. Having acquired the basic tools of Sanskrit learning, he begins his career with a brief commentary on the *Bhagavadgītā* which is his earliest surviving work. Although he had most probably

already begun the study of Sanskrit literature which culminated in his great works on dramaturgy and poetics,³ he focused his attention on Trika Śaivism. He was, it seems, inspired to do this by his encounter with *Śambhunātha* whom he reveres more than any of his numerous teachers of this period. His earliest Trika work was most probably the unfortunately lost *Śrīpūrvapaṣjikā* to which he refers several times in his commentary on the *Parātrīśikā*.⁴ One or perhaps two verses from it are quoted by *Jayaratha* in his commentary on the *Tantrāloka*.⁵ Some have opined that it may have been a very large work if it was a commentary on the whole of *Śrīpūrvatantra*, that is, the *Mālinīvijayottara*, but it was probably not so. Indeed, Abhinava himself did not seem to take it much into consideration as he refers to it only once in his subsequent works. *Jayaratha* quotes a Maṅgalaśloka from that work in his commentary on the *Tantrāloka*. In that he praises his revered teacher *Śambhunātha* as having liberated him. Thus it appears that *Śambhunātha* was his guide right from the start of his journey into Trika Śaivism, which he undertook in an already fully or partially liberated state.⁶

After that he wrote the *Mālinīvijayaśloka-vārttika* (MVV), ostensibly on the first verse

3. Abhinava tells us in his commentary on the *Bhagavadgītā* that he had learnt its meaning from a Śaiva perspective from Bhaṭṭendurāja, who is thus the earliest teacher to whom he refers in any of his works. He appears again, after Abhinava had completed his main works on Trika Śaivism, as his teacher of poetics whom he praises at the beginning of his commentary (*alocana*) on *Ānandavardhana's Dhvanyāloka*. There he writes:

bhaṭṭendurājajacaranābjakṛtādhivāsa-hṛdya śruto 'bhinavaguptapadābhidho 'ham |
yat kiñcid apy anuraṇan sphuṭayāmi kāvyā-lokaṃ svalocananiyojanayā janasya | |

'I am the one called Abhinavagupta who, having taken residence at the lotus feet of Bhaṭṭendurāja, have listened (to his teachings) with deep feeling. Even though just some of it (continues to) resonate (within me), for the sake of (all) people I clarify (Ānandavardhana's) Light of Poetry by applying my own (illuminating) commentary (*locana*) to it.'

It is quite probable that Abhinava was learning poetics from Bhaṭṭendurāja (whom he mentions as his teacher in the *Tantrāloka*) while he labored on producing his Trika Śaiva works. This would account to some degree for the already well developed theory of aesthetics he has occasion to apply in his Trika works.

4. PTv p. 23 ff, p. 57 and 148.

5. TĀv ad 23/75 and also, perhaps, in TĀv ad 1/13.

6. *tādṛkṣvabhyastaviṣṇabhājorjdhvapadaśālinā* | |

anuddhṛtasya na śreya etadanyagurūddhṛteḥ | ata evāmbujanmārkadṛṣṭānto 'tra nirṇpitaḥ | |

'If he is not rescued by (the first teacher) who possesses the upper plane and is endowed with that kind of well exercised knowledge, but is rescued by some other teacher, it is of no good to him. Thus the example of the sun and the lotus is described here (in this regard).' TĀ 23/74cd-75

Jayaratha comments: '(This example) 'is described' in the commentary, that is, in the *Pūrvapaṣjikā*. As is said there:

'A lotus that has closed because the rays of the sun are weak or absent, does not blossom even in the presence of the great energies of (many) other planets. In the same way, the lotus of the disciple's heart without the teacher's feet, closes and blossoms again (only) (by the rays of grace) that fall from them.'

of the *Mālinīvijayottara* (MV). This was followed by the *Parātrīśikā-vivaraṇa* (PTv).⁷ Abhinava's aim, as he tells us in the PTv, was to present the most excellent *anuttara* - form of *Trikaśāstra*, which he maintained is the highest form of *Āgamic Śaivism*. His endeavor culminates in his *Tantrāloka*. Jayaratha points out that the name *Tantrāloka* means both 'Light of the Tantras' and 'Light on the Tantras'.⁸ It is, in other words, the quintessential Light or illumining knowledge that radiates from the Tantras by means of which they themselves are illumined. This is a typical way in which one would name a commentary. One may also understand in the same way the names of his subsequent summaries of the *Tantrāloka*, that is, the *Tantrasāra* (Essence of the Tantras), *Tantroccaya* (the Collected (Essence of) the Tantras) and *Tantravaṭadhanika* (Small Casket of Globules from the Tantras).

In the third and last part of his career, when he wrote the *Īśvarapratyabhiṣā-vivṛitivimarśinī* (ĪPVv), he refers to the *Tantrāloka* in retrospect as a *vārtika*. There are several names in Sanskrit for 'a commentary'. A *vārtika* is defined as a type of commentary that supplies missing matter implied in the text on which it comments.⁹ This is indeed what Abhinava tells us he is doing when he declares right at the beginning of his TĀ that there is nothing in it that is not explicitly stated in the *Mālinīvijayottara* or implicitly indicated (*liṅgita*).¹⁰ Moreover, he goes on to declare that it is the essence of the ten, eighteen and sixty-four Śaiva scripture.¹¹ Thus, by illumining the meaning of the MV which the ultimate *Trikaśāstra*, the *Tantrāloka* is effectively a 'light' on all the Tantras. In this way Abhinava is not just declaring the excellence of his chosen Tantric tradition, he is declaring a return to the

Abhinava refers to several teachers in his *Tantrāloka* but only Śambhunātha is described as having made the lotus of his heart bloom. In this poetic way Abhinava is referring to his own liberation which is a state of fully expanded or 'blooming' consciousness (*ppṛṇavikāśa*). It is only in that state that Śiva can be truly worshipped.

śrīśambhunāthabhaṣakaracaranipātāprabhāpagatasāṅkocam |
abhinavaguptahyambujam etad vicinuta mahēṣaṇḍjanahetoḥ ||

⁷In order to worship Maheśa (the Great Lord), discern (*vicinuta*) this, the lotus of Abhinavagupta's heart that has blossomed by the light falling from the feet of the sun-like Śambhunātha.' TĀ 1/21

7. Scholars generally believe that the PTv was written before the MVV. In the introduction to my forthcoming annotated translation of the *Tantrāloka*, I advance arguments that it was written after the MVV.

8. Jayaratha writes: '*Tantrāloka* is like the light (*āloka*) of the Tantras of the Supreme Lord or else it is also (the light) which illumines them.' (TĀv ad 1/245). In the penultimate two verses of the TĀ, we can discern both meanings. In the first Abhinava declares that he worked hard to extract 'the essence' of ancient scriptures. Thus he implies that his work is redacted from that essence which is, clearly, their illumining 'light'. In the following he declares that people will find it easy to practice their teachings once acquired the light of his work which is thus both the light of the Tantras and on them. See TĀ 37/82-83.

9. *Tantrāloka* is quoted seven times in the ĪPVv. He refers to the *Tantrāloka* as a *vārtika* twice. First in 1, 33 (*yathoktaṃ mayāiva śrīṣaḍardhaślokaṇāvartike tantrāloke* and quotes TĀ 2/39). Then again in 3, 259 (where he says referring to the TĀ: *vārtike etat vyākhyātaṃ*). The other references are in 1, 159, 164, 165, 168 (these four are quotes from chapter three of the TĀ concerning *pratibimbavāda*) and 3, 279. Hanneder (1998: 33-34) notes: 'according to popular definition we would expect a *vārtika* to examine what is taught, what is not taught or taught imperfectly in a work. If we look at the most famous *Vārtikas* on the traditional Indian syllabus, those by Kātyāyana and Kumārila, this definition seems justified: both include a critique or at least clarification of their sources, namely the *Aṣṭādhyāyī* and the *Śabarabhāṣya*. This cannot be applied to an Āgama, if one holds the view that it is in some sense the source of knowledge. The only method a commentator can adopt is to make explicit a hidden sense, which one could justify by the abbreviated form in which the Āgama has come down or by the secrecy of the doctrine.' In the case of the *Tantrāloka* also the usual definition of a *vārtika* would be justified as 'a commentary that could find its way through conflicting statements about Śaiva practice by rejecting some, namely provisional rules, like the injunction to perform a specific worship, and by providing the arguments that can establish a hierarchy of these conflicting injunctions.' As an example of this approach see TĀ 4/212-278 with regards to MV 18/74-81.

10. *na tad asti ha yan na śrīmālinīvijayottare* |

Devadevena nirdiṣṭaṃ vasaḥ abdenātha liṅgataḥ ||

¹¹There is nothing here (in the *Tantrāloka*) not taught by the God of gods in the venerable *Mālinīvijayottara* (*Tantra*), whether (directly) in His own words or (indirectly) by allusion (*liṅgataḥ*). TĀ 1/17

11. *daśāṣṭādaśavasv aṣṭabhinnaṃ yac chāsanam vibhoḥ* |

tatsāraṃ trikaśāstraṃ hi tatsāraṃ mālinīmatam ||

¹²The teaching (*śāsana*) of the pervasive Lord is divided into (groups of) ten, eighteen and eight times eight (Tantras), the essence of which is the *Trika* scriptures (*śāstra*) and the essence of that is the *Mālinīmata*. TĀ 1/18

scriptural foundation of Śaivism that in the four generations before him had taken second place to independent revelation and its exegesis. This is not to say that he considered what had taken place to be of lesser importance. Indeed, it supplied Abhinavagupta with most of his primary exegetical models with which he explained Trika Śaivism.

To understand what I mean, we have to very briefly revise, from this perspective, what took place. It is well known that about the middle of the ninth century Śiva is believed to appear to Vasugupta. Śiva told him that he would find the *Śivasūtras* He had inscribed on a rock on Mahadeva mountain.¹² *Kṣemarāja*, who commented on them some two centuries later, maintained that the teachings of the *Śivasūtra* sustained and reflected the oral non-dual Śaiva traditions transmitted and practiced by *Siddhas* and *Yoginīs*. These were the traditions that made the heart of Vasugupta's consciousness pure and sacred.¹³ Thus it is a notable fact, often overlooked, that although certainly Śiva's revelation, the *Sūtras* are not a part of the Śaiva scriptures. And we are, in fact, hard put if we search for their direct sources in them.¹⁴ This is true a fortiori of the *Spandakārikā* that has traditionally been considered to be a commentary on it written, I believe, by *Kallaṭabhaṭṭa* Vasugupta's disciple or, as *Abhinava* and *Kṣemarāja* affirm, by Vasugupta

himself.¹⁵

Similarly, but in a different way, Somananda's *Śivadr̥ṣṭi*, probably written just before Kallaṭa's commentary (see below), was a revelation of *Īśvarādvayavāda* originally taught by Śiva in the form of *Śrikanṭha* and transmitted orally through fifteen generations to *Somānanda* who set it down in writing in his *Śivadr̥ṣṭi*. The *Pratyabhijñā* version of this Śaiva non-dualist philosophy, formulated by his disciple Utpaladeva, was also not directly based on scripture. Rather Utpaladeva took care to base it on the authority of his teacher, who he declares had direct experience of it.¹⁶ In other words, he considered his work to be an exegetical one. Non-dualist Śaivism was formulated both by the introduction of a novel terminology and logical proof of its validity, framed in the standard form of philosophical debate. This does not at all mean that Utpaladeva ignored Āgamic Śaivism in its sources, but he did not draw from it directly. Thus, for example, his formulation of the thirty-six Tattvas and the nature of *mala*, which are axiomatic to Āgamic Śaiva theology was, one could say, a higher explanation of it, rather than a direct presentation. Indeed, although not stated explicitly (which *Somānanda* does do) his point of reference are the dualist *Siddhāntins*. He reworks their formulations (that are based on *Siddhāntāgamas*) into the non-dualist Śaiva

12. See Dyczkowski 1992: 11-12

13. *pārameśvara-nānāyoginī-siddhasatsaṃpradāya-pavitritahṛdayaḥ* | Introductory remarks to the *Śivasūtravimarsinī*.

14. An exception may be the first *Śivasūtra* - *caitanyaṃ ātmā* (the Self is consciousness) of which we find a parallel in the *Netratanttra*:
paramātmavarṇaṃ tu sarvopādhivivarjitam |
caitanyaṃ ātmano r̥pam sarvaśāstreṣu kathyate | |

'The Supreme Lord's essential nature is devoid of all limiting adjuncts. It is said in all the scriptures that consciousness is the nature of the Self.' NT 8/28

15. Dyczkowski 1992: 21-24

16. Utpaladeva writes in the concluding verses of his *Īśvarapratyabhijñā*: 'Thus this new, easy path has been explained by me as the great master who expounded it in the *Śivadr̥ṣṭi*. Thus he who, putting his feet on it, brings to light in the self the nature of the creator of the universe whose essence is the nature of Śiva, and is uninterruptedly absorbed in it, attains perfection.' ĪP 4/16 In his *vytti* he explains: '... this new path, devoid of complexity was indicated in the treatise that bears the name of *Śivadr̥ṣṭi* by the venerable *Somānanda*, who had direct experience of the form of the blessed *Parameśvara*; I have here furnished a logical justification of this path, thus causing it to enter the hearts of men.' Note, by the way, that contrary to common scholarly opinion the 'new path' to which Utpaladeva refers is not his *Pratyabhijñā* but that of the non-dualist Śaivism first set to writing in the *Śivadr̥ṣṭi*. If the 'new path' were to be his, it makes no sense for him to humbly say that he is simply extending his master's teachings. In other words, he too, like *Abhinava*, considered himself to be just an exegete. Indeed, one could say that all of the traditions in Asia that maintain the preeminence of the relationship between teacher and taught are hermeneutical chains derived from the founder's original teachings.

phenomenology of his system. Thus he never refers directly to any scripture although he does take time to establish the authoritativeness (*prāmānya*) of it.

Two other currents of Śaiva non-dualism developed along side these two. One was the Krama system in the form brought to the Valley from the Uttarapīṭha (most probably located in what is now called the Swat valley) by Śivānanda alias Jñānāneta. He had received an original revelation directly from the goddess Kālasamkarṣiṇī in the form of a local goddess of that place called Maṅgalādevī. The system he taught was variously called Kramanaya, Devīnaya, Kramadarśana, and Mahārtha. This does have directly ascertainable scriptural roots. The earliest are in the *Jayadrathayāmala* followed by a few Krama Tantras that developed afterwards such as the *Kālikulapaścaśataka* (also known as the *Devīpañcaśataka*) and the *Kramasadbhāva*. However, this school also does not present itself as part of a direct transmission of the scriptures.

Then we have two Trika works. One was the *Vijñānabhairavatantra* from which both *Somānanda* and the author of the *Spandakārikā* drew. The other was the brief *Parātrīśikā* also existed on which several commentaries were written before Abhinava's time. The one Abhinava considered to be the best and studied carefully was attributed to *Somānanda*.¹⁷ But although the former affiliates itself clearly to the Trikabhedha of the Tantras, and the later is understood to be a Trikasūtra drawn from the *Rudrayāmala*, neither of them locate themselves directly in any current of scripture. In brief, the non-dualist Śaiva and Śākta traditions that began

to develop in the Kashmir Valley in the middle of the ninth century were not directly rooted in the so-called Five Currents (*pañcaśrotas*) of Śaiva scriptural revelation.

This continued to be the situation up to the time of Abhinavagupta despite the citation of scripture in the commentaries on the *Śivasūtra* and the *Spandakārikā*. Rather we observe the proliferation of numerous independent tracts on non-dualist Śaivism, *Vaiṣṇavism*, *Kaulism* and *Krama*. What occurs, in other words, is the flourishing of a rich non-dualist Śaiva exegetical tradition with only an indirect scriptural base. We may contrast this situation with that of the more dualist *Siddhānta*. The first known *Siddhāntin* exegete was *Sadyojyotiḥ* (also called *Kheṭapāla*), whose date has been established by Sanderson as being about 675-750 CE, and so lived a good century before Vasugupta. He wrote both important independent tracts on the theology of *Siddhānta Śaivism* and was also the first to write commentaries on the *Siddhānta Āgamas* that is, more than a century before for non-dualist Śaivites began to comment on a scripture (i.e. the PT).

It appears that the dualist *Siddhānta* was in a strong, even dominant position, in the Kashmir Valley. While the non-dualists drew much from them and there was much common ground, they underscored their distinct character by contrasting themselves from them and even sometimes as their adversaries. Thus, according to Kṣemarāja, Śiva revealed the *Śivasūtra* to Vasugupta so that the 'secret' non-dualist Śaiva traditions may not be lost at a time when most people were votaries of public dualist Śaivism.¹⁸

17. There is no direct evidence in *Somānanda's Śivadr̥ṣṭi* that he belonged to a Trika lineage or taught Trika doctrine. So it is possible that the *Somānanda* who wrote the commentary on the PT was actually not the same person.

18. *kadācicca asau dvaitadarśanādhivāsitaṣṭapraye jīvaloke rahasyasaṃpradāyo mā vicchedi ityāśayataḥ anujighṛkṣāpareṇa paramaśivena svapne anugṛhya unmiṣṭapratibhaḥ* | Introductory remarks to the *Śivasṭravimarśiṇi*.

19. *nāmaiva bhedaḍṛṣṭivīdhutā yenāsvatantratātattvā
śrīmatasvatantratantraṃ bhedavyākhyāṃ na tatsahate |
bhedaḍṛṣṭasanaṣṭkāratantusantatamāditāḥ
svacchasvacchandacitsvātmasatattvaṃ nekṣate janaḥ ||
gatānugatikaprokṭabhedavyākhyātamopanut |
tenādvaitāmṛtasphītaḥ svacchandoddyota umbhitaḥ ||*

It was in this spirit that he wrote his commentary on the *Svacchandatantra* to counter and improve on commentaries written before him from a dualist point of view.¹⁹

Concomitant with this lack of grounding in the Śaiva Āgamas of these non-dualist Śaivites prior to Abhinava was the claim on that liberating initiation (*nirvāṇadīkṣā*) can be attained directly by realizing the reality they taught by a direct act of recognition of Śiva's identity as all things and as one's own. This opened the possibility to which Abhinava repeatedly refers in various ways in varied contexts to the attainment of liberation directly from the deity without the mediation of a Guru. Kaula systems in general, and in this case Krama and Trika in particular, for their part insisted that realization can be attained instantly just by a glance cast by a fully realized teacher directed at a well prepared disciple or just a few words or a touch and the like. This possibility Abhinavagupta understood to be an extension of the claim of these early post-scriptural systems that they led to direct realization in this way and this is in line with the higher Trika Kaula Tantras' teaching such as that of the *Nandiśikhā* where Śiva says to the goddess:

'O beloved, a person can be liberated by initiation or by (direct personal) intuition (*pratibhā*). (The difference between them is only that) initiation depends on a teacher in order to liberate the fettered soul from bondage, while intuition, which bestows the accomplishment of

the state of isolation (*kevalībhāva*) (from bondage, is the fettered soul's) own essential nature.²⁰

Thus at the end of his PTv Abhinava thanks the goddess for having made him into a teacher even though he also praises Śambhunātha as his Guru.²¹ Indeed, it is not all clear there whether Śambhunātha did formally initiate him, although there is no reason to doubt it. Indeed, Abhinava declares that he received all the formal rites of initiation right up to those of a consecration of a teacher from all of the many teachers he says in the *Tantrāloka* that he served as a disciple and from whom he received 'the essence' of their tradition.

Certainly, whether he was already liberated or not, Abhinava studied the Śaiva scriptures extensively. Trika for him was thoroughly grounded in the scriptures and it was this return to scripture and the currents of their transmission that was the cardinal feature of his Trika exegesis which he developed making use of the exegetical models his predecessors from Vasugupta onwards had supplied. In this respect he walked in the footsteps of Śambhunātha from whom he received the permission (*ājñā*) and hence authority (*adhikāra*) to do this. Śambhunātha belonged to a lineage beginning with a certain Bhairavācārya from South India who knew the 'five currents' of the Śaivāgama and those of the Pāśupata Atimārga. He taught Sumati who in turn taught Śambhunātha.²² Thus the latter did not teach Abhinava only Trika

¹⁹ 'The dualist view which is in reality devoid of freedom has been shaken off even in name. Extended with the thread of the latent trace of dualism, from the very start, people do not perceive thereby the reality of their own nature which is pure, free consciousness. May (this commentary I have) fashioned (called) the Radiance of Svachchanda, which is abounding in the nectar of non-duality, remove the darkness of the dualistic commentaries of those who have gone before.' Verses 3 and 4 of the concluding verses of the *Svacchandodyota* commentary on the *Svacchandatantra*.

²⁰. Quoted in TĀ13/168-169.

²¹. 'O goddess, your beautiful and ingenious continued existence abides within that configuration (*taccakra*) (which is the Seed of the Heart). Assigning (to me) the status of a teacher, it is you who have employed me in the act of exposition etc. Therefore forgive this capriciousness of my speech and mind.' PTv final verses 20

²². In TĀv ad 1/213 Jayaratha quotes from an unknown source: 'A certain venerable and powerful (*vibhu*) Bhairava, living in a sacred seat (*pīṭha*) in the South, gave (out the teachings) in the scriptures of the five currents along with (those that are) the wealth of the Atimārga (of Pāśupata Śaivism). Sumati was in the world and then, as is well known, arose his foremost disciple, the venerable Śambhu who came from the sacred seat (*pīṭha*) of Jālandhara.'

²³. Abhinava acknowledges Śambhunātha as having imparted a good number of teachings orally. Some of these are explanations of matters found in scripture, many are not found in scripture. A striking example of the latter, an important one for Abhinava, was the teaching concerning the six Blissess. This first appears in the MVV 2/35-42ab. Abhinava carries it over to TĀ 5/44-52ab.

scriptures.²³ Indeed, Abhinava credits him with having taught him how the scriptures come together (*śāstramelana*) to constitute a single whole by virtue of their common grounding in the intuitive certainty (*prasiddhi*) which is the hallmark of the knowledge of universal consciousness. This is the fundamental nature of Śiva, the individual soul and all things. This intuitive certainty (*prasiddhi*) is scripture which at its most lucid is Trika which is thus both the ultimately true scripture and all of it.²⁴

Abhinava paves the way for his exegesis of the *Mālinīvijayottara*, the *Tantrāloka*, with his two great preliminary works that must be read along with it. These are the *Mālinīvijayaślokaavārttika* (MVV) and the *Parātrīśikāvivaraṇa* (PTv). Both are commentaries on Trika scripture as all his Trika works must be for them to enjoy the authority of scripture and be, as scripture is, liberating. Thus he rightly claims for his *Tantrāloka* that by knowing its thirty-seven chapters, one knows the whole gamut of reality at its thirty-seven levels (*tattva*). Thus recognizing this to be his own nature as Bhairava, he is a true liberated teacher who is capable of liberating others.²⁵

Abhinava's commentaries are an integral part of *Trikaśāstra*, indeed, they reveal it in its most excellent form as Anuttara Trika. In this perspective his two earlier works address themselves, amongst other things, to establishing basic, universal exegetical models that frame and

pervade the *Tantrāloka* which Abhinava, true to the primary ritual and yogic concerns of his Trika and Śaivāgamic sources, presents as a liturgy (*padddhati*), that is, as a ritual manual of Anuttara Trika.

In order to pave the way for his ultimate exegesis of Trika, Abhinava establishes in the MVV that Trika is the emergent stream of scriptural revelation flowing out above *Īśāna*, Sadāśiva's fifth and upper face. Here the revelation of the five currents of scripture uttered by his five faces culminates. The stream 'above the upper one' is uttered by the supreme energy of Sadāśiva, the Yoginī's Mouth. Like the currents of a great river all the other currents of scripture merge into this one, which flows out through the Tantras of the Kaula revelation of which Trika is the highest, pouring forth between the streams of the right and the left Bhairava Tantras. The first 400 verses of the MVV, which comprise a third of it, are dedicated to an exposition of this process and the collocation thereby within it of the teachings of all the scriptural traditions. At the end of the MVV Abhinava completes the encapsulation of his exegesis by showing how the Śaiva tradition as a whole rises above the others traversing all the levels of consciousness to culminate in that of the supreme non-duality embodied in the Trika teachings. He repeats this ascent from various perspectives several times in the *Tantrāloka*, the first time in the beginning of

24. The whole of chapter 35 of the *Tantrāloka* is dedicated to discussing and defending this view. Abhinava ends it by saying: *ithaṃ śrīśambhunāthena mamoktaṃ śāstramelanam* || 'The venerable Śambhunātha taught me the coming together of the scriptures in this way.' TĀ 35/44cd

25. *iti saptādhikām enām trimśataṃ yaḥ sadā budhaḥ* ||
āhnikānām samabhyasyet sa sākṣād bhairavo bhavet ||
saptatrimśatsu sampūrṇabodho yad bhairavo bhavet ||
kim citram aṇavo 'pyasya dṛśā bhairavatām iyuḥ ||

Thus the wise man who constantly (and assiduously) practices these thirty-seven chapters becomes Bhairava Himself in person (directly visible) (*sākṣāt*). He whose awakened understanding of the thirty-seven (chapters) is perfectly complete (and His perfectly full consciousness (pervades) within the thirty-seven (principles)) is Bhairava, what wonder is it if by his (mere) glance, individual souls (also) attain Bhairava's state? TĀ 1/284cd-286ab

Elsewhere in his *Tantrāloka* Abhinava makes a more modest claim:

tataḥ prātibhasaṃvittiyai śāstram asmatkṛtaṃ tv idam ||
yo 'bhyasyet sa gurur naiva vastvarthā hi viḍambakāḥ ||

'Thus whoever practices (the study) of this treatise (*śāstra*) I have written in order to (attain this) intuitive consciousness (*prātibhasaṃvitti*) becomes a (true) teacher. Facts (*vastvartha*) are not conceits.' TĀ 13/160

26. Jayaratha understands TĀ 1/33 in this way and comments on it accordingly. See, for example TĀ 4/21 ff and *ibid.* 35/26-34.

it and the last time at the end.²⁶

There he outlines how the upward movement is marked by a progressive ascent through the levels of reality (*tattva*) to which corresponding schools, ranging from the materialist, Buddhist, Vedic, Vaiṣṇava and then Śaiva, lead. Finally the last uppermost phases are marked by a series of initiations through the currents of the Bhairava Tantras, the Mata, Kula, Kaula and up to Trika.²⁷ Such ladders of ascent through scriptural traditions are routine in the Tantras. They present them in order to display themselves as being, of course, at the head of them.²⁸ Abhinava does this also but his added intention is to relate them to developing levels of seven subjectivities arranged along the rungs of the *tattvas* which are populated by the 118 worlds. Thus he relates the layered cosmic order to degrees of revelation. This opens up on the one hand an integral Śaiva theology of liberation through degrees of gnosis even as it justifies his reference to scriptures of all Śaiva schools as

authoritative in their respective domains for his own exegetical purposes.

Having achieved this in the MVV, in his commentary on the *Parātrīśikā* Abhinava is hardly concerned with this matter, although he does refer to the hierarchy of higher initiations in passing to establish the excellence of the Trikaśāstra of which he says, his is the most excellent, indeed, unsurpassable - Anuttara. But this is an occasional aside to encourage his students to persevere in grasping his exegesis. His main concern is theological, that is, the exposition of Trika (the triadic Goddess of Consciousness) as the dynamism of Anuttara which serves, in its immediate specific exemplary, application to explain how Mantra as taught in the *Parātrīśikā* is liberating. The scope of a brief paper is too limited to see how he does this in any great detail.²⁹ Suffice it to say briefly that in order to understand his exegetical method we need to first observe a few basic distinctive features of the systems mentioned above that had evolved before.

27. 'Mata' is broad category of Bhairava Tantras. It includes the early *Picumata* also called *Brahmayāmala* of the far left Kāpālīka and the considerably milder *Siddhayogēśvarīmata* which is the first Trika Tantra and its approximate contemporary. The Mata Tantras culminate in the *Jayadrathayāmala* that presents a fully fledged cult to the goddess who in various forms presides over the Mata namely, *Mateśvari*. Fostering a manifold of Kālī cults of numerous forms of Kālī, that of *Kālasaṅkarṣiṇī* survived into the Kālikula that developed initially within it to then finally emerge as an independent scriptural tradition. Analogously, *Trika* developed within the folds of the Trika Tantras that succeeded the SYM marked by the emergence of independent *Trika* Tantras such as the *Saravavīra*, the *Trikaśāra* and the *Kularatnamālā*. The *Tantrasadbhāva* with its incorporation of whole chapters from the *Svacchandatantra* and its milder cult could be said to be in an intermediate place as was probably the *Triśirobhairavatatantra*. The latter is most notable for its advanced Yogas that included cognitive Yogas. The compact systematic redaction of the MV suggests a relatively later date. However, although it is advanced enough to consider ritual to be Yoga, it is not dominantly Kaula in the way, it seems from Abhinava's citations, other Trika Tantras such as the *Virāvalī* were. By placing Trika above the more literally radical Kula schools, the more internalized Kaula, and identifying that Trika with that of the MV, we may say that the ultimate level of transgressive sacrality that the range of Tantras from Mata to Kaula teach attains a level of balanced moderation. It is a synthesis in the centre between Left and Right that encompasses them even as it moves beyond them individually.

28. To some degree the upward development of these ladders of scriptures reflects the historical development of the Āgamic corpus. We know, for example, that independent Kaula Tantras developed after the Siddhānta. The extended hierarchy of scriptures they present reflects that. Viewing these levels from the perspective of their most evolved hierarchies, we observe that as we progress upwards, the feminine becomes progressively more dominant. Concomitantly, spiritual development is understood as degrees of purifying liberating empowerment. Ritual worship of the Goddess involves the offering of bodily constituents. Thus the cult appears with respect to the main stream Vedic, Vaiṣṇava and Saiddhāntika Śaiva to be transgressive.

29. I hope to present a more extensive analysis of this and the other points made in this paper in the introduction to the annotated translation of the *Tantrāloka* and Jayaratha's commentary which is in the course of preparation.

30. Many of the 112 *dhāraṇās* of the *Vijñānabhairava* are cognitive Yogas relating to perception and mental representation leading to the realization Bhairava consciousness. The foundation and goal of all the practices of the VB is to attain a state of free, unconditioned consciousness devoid of thought constructs. This the VB, by its very name, identifies with Deity the Bhairava of Consciousness. Devoid of thought constructs, that consciousness is frequently presented as Emptiness (*śūnya*, *vyoma*, *ākāśa* etc). Moreover, it emphatically teaches in several places that the world is an illusion 'like the dream of Māyā' and a 'magic show' (*indrajāla*) (VB 9). It is by knowing that one attains ultimate tranquility (133, 136). The purpose of the *dhāraṇās* is to overcome this illusion by Śiva's power which is, ultimately, the means (*śaivī mukham*). A cardinal feature of the other Kashmiri non-dualist schools, one that distinguished them from all other forms of non-dualism that developed in the subcontinent including, indeed, above all, the Buddhist ones, is that the universe of

First, and foremost, was the stress they all laid, with the notable exception of the *Vijñānabhairava*, on the dynamism of the dynamic cognitive consciousness that they all agreed was Deity's essential nature as it is of the Self, indeed, of all reality.³⁰ This notion of consciousness has parallels with Buddhist idealism which sustained a process theory of reality rather than the spatial or substantial one generally held by the *ātmavādins* including the Śaiva Siddhāntins. Indeed, these Kashmiri systems are the only ones that subscribe to it. They each did this in their own distinctive way even as they agree that consciousness is also, but not only, a pervasive sentient foundation of experience like a screen, or mirror that sustains and pervades its content like space pervades objects, thus retaining their place amongst the *ātmavādas*. Their distinctive feature is that the foundational consciousness also dynamically perceives its content within itself, as one with itself, even as it

makes it appear externally in the course of doing that by virtue of its inherent power.

The *Īśvarādvayavāda* of Somānanda envisages this dynamism as the flow of Śiva's energies of will, knowledge and action. It has been suggested that, although these three energies are commonly predicated of Śiva in Śaiva metaphysics in general, in this context it is a specifically Trika triad, thus connecting Somānanda's teaching to a Trika background. However, Somānanda himself nowhere refers to Trika in his *Śivadr̥ṣṭi*.³¹ Be that as it may, the three constitute the flow of Śiva's energies who, free (*svatantra*) in all respects, pours everything out of himself as he contemplates himself as 'I am Śiva' (*śivo 'smi*).³² It is his nature to be this flow and so become manifest as all things. This takes place as an act of perception that Somānanda understands to be the transition from a state of rest which is free of thought constructs to that of conceptual representation (*vikalpa*) and its content. Somānanda

perceptions and their objective content albeit ideal is real, just as it appears to be. It was because the VB was very influential in the non-dualist Śaiva ambience of Kashmir, that this not insignificant detail is overlooked, despite the fact that the VB reiterates in several places that the world is an illusion. Ānandabhaṭṭa, whose commentary on the VB is the earliest surviving one, appears to many to be betraying the phenomenological stance of the non-dualist Śaiva Kashmiri tradition and tending towards the illusionist views of Advaita Vedānta. However, Ānandabhaṭṭa is in actual fact closer to the VB's actual view than the later Śivopādhyāya. Moreover, Ānandabhaṭṭa's position is best characterized as being similar to that of the Yogavāsiṣṭha which, although sustaining that the world is illusory it is also a real product, in a sense, of the power of consciousness. This is not the Māyāśakti of post-Śaṅkara Vedānta, which is the power of ignorance. Here Māyāśakti is the power of consciousness. These differences are not minor; they cannot be set aside as simply manners of speaking. On the contrary, they are emblematic of the systems to which they belong, contributing fundamentally to their distinctive identities even as they are a result of them.

31. The concluding passage of the *Śivadr̥ṣṭi* (7/112-122ab) outlines the descent of the non-dualist Śaiva teachings from Śrīkaṇṭha to Somānanda. Abhinava presents a reworking of the same account in the *ĪPVv* 3, p. 402. In the *Tantrāloka*, Abhinava supplements this genealogy of non-dualist Śaivism, which is said to pass through Trayambika, by presenting along side him Amardaka and Śrīnātha as the first propagators of dualist and dualist-cum-nondualist Śaivism, respectively. They are said to be the founders of three Śaiva *maṭhikas*. To them is added a fourth called *Ardhatryambikamaṭhika* that is said to have been founded by Tryambika's daughter through which Trika was propagated (TĀ 36/11-14). Although this account is commonly accepted by the Kashmiri tradition and scholars, one wonders whether it does actually reflect any historical reality. Āmardaka does appear regularly in Siddhāntāgas and even inscriptions as the founder of the Saiddhāntika *Āmardakamaṭha*. However, the identity of Śrīnātha is hard to pinpoint. In the account found in the *ŚDr*, Tryambaka preceded Somānanda by five generations. What about the descendents in his daughter's lineage? The details of Abhinava's account are unknown elsewhere and he makes no reference to his source. Although it is tucked away towards the end of the of his *Tantrāloka* (36/11cd-14ab), convention would not have allowed him to omit a reference to it. Again, its ideal format is further suggested by a corresponding symmetry with the classification of the three categories of ten, eighteen and sixty-four Śaivāgamas as dualist, dualist-cum-nondualist and non-dualist, respectively. Although sustained by the *Śrīkaṇṭhī*, these distinctions are unknown in most of the Āgamic corpus itself. It is even unclear whether Abhinava himself accepts it, although he does refer to the division of the Śaivāgamas into three groups (TĀ 1/18). Jayaratha's extensive commentary based on the *Śrīkaṇṭhī* is our source for the ulterior identifications. He presumes, quite possibly correctly, that this was also Abhinava's source. Either way, it is hard to resist the view that genealogy and canon are both equally ideal constructs made for exegetical purposes. Thus it seems that Abhinava's project to unify all of Śaivism into Anuttara Trika was not only advanced by textual exegesis but also by touching up the historical record.

32. *śivo 'smi* madicchātāḥ sarvabhāvaḥ pravartanam | |

ata eva śivaḥ sarvam iti yogo 'tha cetasi |

'(By reflecting that) "I am Śiva" all things come forth by my will. Thus everything is Śiva. (This is) the Yoga (practiced) within the mind.' *ŚDr* 7/83cd-84ab

explains that Śiva is perpetually at rest and content (*nivṛta*). He playfully assumes the form of all things, like a king who pretends to be a foot soldier. This is not an illusion or a deceit. Perceiving him to be a foot soldier is not a mistake. Analogously, the Śivasūtra declares that the Self is an actor,³³ adding an aesthetic, artistic dimension to this transformation. Thus, even so, Śiva is never anything other than Himself. Even as all things flow out of him, through the operation of His energies, he continues to be Śiva. In order to catch the source of this process, it is necessary to lay hold of the first moment of the will (*prathamā tuṭiḥ*). Somānanda writes:

'When, however (after resting within itself), consciousness is (in a state) of propensity (*unmukhitā cittā*) to instigate the emanation of the (wonderfully) various deployment of the many phenomena by the expansion of the joy of the glorious power which is the inherent attribute of consciousness, that is (then) the first moment of the will (*prathamā tuṭi*).³⁴

'The (omnipresent) Lord who is blissful consciousness, pulsing effulgently, is the very Self within all existing things. (He is) Śiva, whose will flows unchecked (and whose) perception and action flow (with it).³⁵

We often find the key terms '*prasara*' 'flow' and '*aunmukhya*' repeated in the *Śivadṛṣṭi*. Thus it is striking that neither of them appears in this sense in the *Spandakārikā*, although it does refer to the reality it teaches as flowing undivided through the waking and other states of conscious-

ness that are divided from one another.³⁶ Instead we find the term 'spanda' which is the pulse or vibration of consciousness. This too is linked to cognition and commences with an initial intention to perceive but it stresses equally the reversal back to its source. Thus here we find a pair of key terms '*unmeṣa*' and '*nimeṣa*', literally the opening and closing of Śiva's the eyes, as his expansion into manifest form and retraction back into himself. This is the universal pulse of consciousness (*sāmānyaspaṇḍa*) that ripples through, and as, the individual pulsations (*viśeṣaspaṇḍa*) of the fundamental constitutive qualities (*guṇa*) of the cognitive apparatus of the individual soul and outer objectivity. As the universal impels the particular, it is understood to be the 'strength' (*bala*) which is the impelling force that activates the senses causing them to rotate like wheels as they move from the inner subjectivity out to its object and back. Thus, tacitly criticizing Somānanda's view, the SpKā says it is not the will that impels the senses rather it is their contact with this force (*bala*) of the uncreated essential nature of the Self. So we read there:

'Indeed the individual soul (*puruṣa*) does not activate the impulse of the will (which directs the activity of the psychophysical organism) by himself alone, but through the contact with (his) own (inner) strength (*bala*) made in such a way that he identifies with it, (thus acquiring its power).³⁷

Moreover, as we shall see, significantly for Abhinava's exegesis, it also impels Mantras in the

33. *nartaka ātmā* ŚSp 3/9

34. ŚDṛ 1/7cd-8. Jayaratha quotes this in TĀv ad 3/72 where the letter 'I' is explained to stand for the reflective awareness (*parāmarśa*) of the pure will, unsullied as yet by an object of desire. This is just one of many examples of how the concepts and terms of Somānanda's non-dualist Śaivism serve as exegetical tools.

35. ŚDṛ 1/2.

36. SpKā 3: 'Even when division prevails due to the waking and other states, it extends through that which is undivided from that (*tadabhinna*) because the perceiving subjectivity (always) remains true to its own nature.'

37. SpKā 8. Kṣemarāja quotes the same verse on Śivasūtra 1/13: 'the power of the will is the virgin Umā' (*icchā śaktir umā kumārī*). He thus wishes to identify this 'strength' or 'propensity' to the fundamental and supreme power of Śiva consciousness which Utpaladeva came to call 'the power of freedom' (*svāntaryaśakti*) of Śiva the light of consciousness (*prakāśa*). Refraining from rising to that higher exegetical level, he is content to cite the *Netratantra* to establish its supremacy as the higher spiritual will which is the Goddess who is the consort of Śiva and embodiment of his universal power:

'She is my will' (says Śiva), 'the supreme power who born of my own nature is not separate (from Me). She is known to be like heat of fire, the rays of the sun. That power is also the cause of all the universe.'" NT 1/25cd-26

same way to attain their goal.

The Krama school understands the dynamism of cognitive consciousness (*samvid*) on the model of time and procession. *Samvid* the word for consciousness - is a feminine word and so is identified with the Goddess, in this case Kālasamkarṣiṇī, a form of Kālī. She is perception set to the rhythm of creation, persistence and destruction even as She abides unchanged as Eternity. Thus the cycle of consciousness (*samvitcakra*) transcends all talk of either process or its absence.³⁸ True to the general *ātmavāda* view, none of these systems considers the ego to be absolute although the Krama school does get close to this idea by understanding the expansion of consciousness through the energies of the dynamics of perception as being, initially that of the ego. But there this expansion culminates in the transcendental egoless expanse of consciousness.

Utpaladeva reformulated non-dualist Śaivism as a cognitive, subjectivist, phenomenological ontology in his own terms. According to his Doctrine of Recognition *Pratyabhijñā* - Śiva, the one reality, is the Light of consciousness (*prakāśa*) which possesses countless powers summed up in His reflective awareness (*vimarśa*) which is His freedom (*svātantrya*) to activate and deploy them as manifestations 'shinings' (*ābhāsa*) within it as its pulsing radiance (*sphurattā*). In this way Utpaladeva moves from flows of energies to 'appearings' thus integrating a fundamental, new dimension to the vision of his teacher Somānanda. Thus addressing Śiva in one of his devotional hymns, he declares:

'Appearing on your own, you make everything appear. Reflecting on (your own) form, you reflect on the universe. What you

yourself make vibrate, according to your own desire, shines forth as the universe.'³⁹

This recurrent 'appearing' is the pulsing Heart of reality and non-dualist Śaivism, as its essence, namely the reflective awareness of the Light, consciousness, the Self and Śiva as AHAṆ. This is the dynamic 'I' that is the supreme subjectivity of Śiva himself. Moreover, it is the Supreme form of Speech (*parāvāc*). In the following well known verses Utpaladeva presents a summary of the kernel of his philosophy. Notice that he refers to his teacher's notion of the will as the impulse to manifestation but he understands it to be grounded in the Light of consciousness as its creative reflective awareness. Moreover, he refers to the first and most ontologically fundamental aphorism of the *Śivasūtra caitanyamātmā* and the pulse of the Spanda school is now presented as luminous:

'The multitude of things cannot but shine resting on the self of the Lord, otherwise the act of reflective awareness which is volition (*icchāmarśa*) could not be produced.

The essential nature of the light is reflective awareness (*vimarśa*); otherwise light, though 'colored' by objects would be similar to an insentient reality, such as crystal.

Precisely for this reason the Self has been defined as sentience (*caitanya*) meaning by this the activity of consciousness in the sense of being the agent of this activity. It is thanks to sentience, in fact, that the Self differs from an insentient entity.

Consciousness has as its essential nature reflective awareness (*pratyavamarśa*), it is Supreme Speech (*parāvāc*) that arises freely. It is freedom in the absolute sense, the sovereignty (*aiśvarya*) of the supreme Self.

It is the pulsing radiance (*sphurattā*) (of

38. *kramābhāvān na yugapat tadabhāvāt kramo 'pi na* | | *kramākramakathāhītaṃ saṃvittattvaṃ sunirmalam* |

'Again, because there is no succession (of differing elements), there is also no simultaneity (between the appearance of differing elements) and as there is no (simultaneity) there is also no succession. The principle of consciousness, extremely pure, transcends all talk of succession and its absence (*kramākramakathāhīta*).'³⁹ TĀ 4/179cd-180ab

39. ŚSt 13/15 quoted in Utpaladeva's commentary on ŚDṛ 1/7cd-8.

the Light), the great (universal) Being (of all things) unqualified by space and time; it is that which is said to be the heart (*hṛdaya*) of the Supreme Lord, insofar as it is sentience.¹⁴⁰

Utpaladeva submits at the end of his ĪP that everything he has stated there is derived from Somānanda's teaching. At first sight this seems to be simply an expression of reverence for his teacher. But despite the many new dimensions he adds to the conception of cognitive consciousness by drawing extensively and in depth from idealist Buddhism (*Yogācāra*), this is in a sense true. He is right to see himself as an exegete. From this perspective his system is a link in the exegetical chain that leads to Abhinavagupta and beyond to the exegetical works of his famous disciple Kṣemarāja.

Although each of these systems was strikingly distinctive in its own way, they shared essential basic features that rendered them amenable to serve as exegetical models for one another. In other words, they came to be used to explain one another in their own terms which allowed them to perceive the vision of one another within themselves or, to put it another way, understand themselves in terms of the others. Moreover, they came to be, also for this reason, a major source of Abhinava's elevated presentation of a visionary and soteriological experience of reality with its implicit praxis. Their distinctive perspective was couched in sets of technical terms that supplied the exegete with a rich and varied vocabulary to describe a vast range of mutual enfolded visions of reality directly experienced that span from the immediacy of the perceiver and the perceived to the underlying processes of the energies of consciousness of which it is the result.

It is clear from what we have said up to now that the terms systems use to denote the realities with which they deal are of fundamental importance. We may translate them with one or more words into another language but this can

never cover their full signification. Each system expresses its own concepts in its own terms that weave together in a syntax of conceptions they denote (or perhaps it would be better to say 'indicate') to form structured orders of ideas which collectively constitute the system. The presence or absence of a term thus indicates much more than the presence or absence of a way of saying something: they are diagnostic of the entire system's view. Thus to plot the vectors of Somānanda's hermeneutics and of his successors, particularly, Abhinavagupta who is the focus of our attention, we must first identify the key technical terms that constitute the primary vehicles of the systems of ideas. Next we need to observe as far as possible their usage and hence meaning in the earliest sources we can locate in which they appear. We need also to observe the formation of new key concepts and their corresponding nomenclature through which they are expressed. Finally, we can observe their application as exegetical tools the exegete applies to discover deepening layers of meaning in the scriptures and teachings of his system and so build it up and deepen it. This procedure Abhinava, unlike his predecessors, also applied to the praxis of Yogas and rituals. These he extracted from his sources as the most 'essential' for Anuttara Trika and as what he understood to be their most representative and significant teachings from the perspective of his exegetical project of which this process of selection was a fundamental part.

We may note in passing that preliminary searches of such primary sources tend to indicate that in actual fact many of these fundamental terms (such as *sphurattā* and *vimarśa*) were forged in the ambit of these systems themselves and their hermeneutical application to textual exegesis. But there are exceptions. An important one is the term 'spanda' that we do find in a few places in the *Jayadrathayāmala*. There the much more common analogous term is '*jṛmbha*' which literally means 'expanding out' or 'opening up'. In its technical

sense, it denotes the unfolding of configurations of divine forms out of the Emptiness which is implicitly understood to be the pleroma of their original unmanifest nature. In the JY, these divine forms are mostly all female beings (*devī*, *yoginī*, *mātrī* etc). As such they are energies that become manifest by their activation.

Abhinava makes use of several exegetical models in his exegesis of Trika Śaivism which includes Krama as it already did in some of the Trika traditions and Tantras that preceeded him, notably the *Devyāyāmala*, an important source for Abhinava for this very reason. The scope of this brief overview does not require that we discuss all of them, we will reserve that for a later publication. We shall just take as an example his foremost and most extensively applied exegetical model. This is the identification of fundamental reality as pure supreme, unconditioned, all embracing, complete ('full') self-awareness of 'I' (variously termed *ahantā*, *ahambhāva*, *pūrṇāhantā*, *pūrṇāhambhāva* etc).⁴¹

In his Trika works, Abhinava identifies it, according to the context, as Anuttara, supreme Bhairava, the goddess of consciousness, the Self, Supreme Speech, and the highest Mantra and its vitality which is universal Spanda. He makes full use of the terminology of all the prior systems. Thus in the PTv he says that 'Anuttara is the state of repose which is the reflective awareness of itself of the Light (of consciousness). It is AHAḤ which is the wonder of the vitality of Mantra which is Supreme Speech, its uncreated and innate nature.' Again,⁴² in the TĀ he writes:

'As (consciousness) is reflective awareness, its spontaneous and perpetually emergent (*sadodita*) resonance (*dhvani*) (of pure self-

awareness, which is the supreme level of Speech) is called the supreme, Great Heart. The self-awareness (*svavimarśa*), (from which) all things have flowed forth (*drāvita*)⁴³ (and dissolved away) within the Heart (of consciousness), present in the beginning and end of perception (*bhāvagraha*)⁴⁴ is called, according to the (Spanda) teachings, the universal vibration of consciousness (*sāmānyaspanda*), which is the outpouring (*uccalana*) (of consciousness) within one's own nature.'⁴⁵

The stress is always on the dynamism of consciousness. This one sacred and dynamic reality, which is all things and all that exists, unfolds and operates on the multiple levels of its Being (*tattva*, *sat*) ranging from this supreme subjectivity of the supreme perceiver (*parāpramātr*) down to (or one could say, up to) the grossest level of objectivity. These levels Abhinava explains are phases of its perpetual expansion out and down and contraction up and in. In the PTv he fills in numerous details of these phases variously understood in accord with the context in which they are set. As Mantra it is the basis of Tantric ritual and many of the Yogas taught in the Tantras, as it is the PT. Abhinava's foremost characterization of it is Speech. The rhythm of Supreme Speech which is not conventional (*asamketa*) and uncreated, consciousness, moves through its levels as the Speech of Vision, the Middle One and the Corporeal. Thus it flows out from pure thought free consciousness, through the Speech of Ideas, to that of thought and finally verbal expression. Underscoring their Trika identity they are identified with the Goddesses *Parā*, *Parāparā* and *Aparā* who are will, knowledge and action, respectively.

40. ĪP 1/5/10-14

41. See my article 'Own Being and Egoity' where I establish that this is an original formulation that should be accredited to Utpaladeva. Dyczkowski 2004: 29-49.

42. *ātma vimarśa viśrāntirṇṇatvaṃ prakāśasya hi svābhāvika kṛtrimāparavā" nmantravīrya-camatkāratma aham iti anuttaraḥ* PTv p.55

43. The word '*drāvita*' literally means 'melted' by which Jayaratha understands both 'flowed forth' and 'fallen away', which are also possible meanings of the word. Accordingly, I have supplied both in the translation.

44. I have translated *bhāvagraha* as 'perception'. The literal meaning is 'the grasping of existence'. Perception takes place in three stages. At the beginning and the end there is a pure awareness, free of thought constructs, of 'I' consciousness which is its universal activity (*sāmānyaspanda*). In between a determinate perception, such as 'this is blue' develops, which is a thought construct.

Supreme Speech which is absolute 'I' consciousness, identified with the Goddess, resonates as the language of Mantra, the grammar of which Abhinava analyses in his exposition of his higher cognitive linguistics in the PTv. The energies of Anuttara, that is, AHAṆ are the letters A to KṢ. These combine as both the purifying Mantras and the principles of existence (*tattva*) emanated from them that are the objects of their purification. Thus Abhinava explains in great detail the flow (*prasara*), vibration (*spanda*), procession (*krama*), reflective awareness (*vimarśa*) and radiant pulse (*sphurattā*) of the earlier schools as that of the Krama Goddess of Consciousness and the three Trika goddesses that unfold are included within Her as the Supreme Speech of the reflective awareness of 'I':

'So, the goddess, the highest power of Speech (*parāvāc*), in the form of all the phonemes beginning with A and ending with KṢ, expands by unfolding within herself the venerable forms of *Parāparā* and *Aparā* inherent in the Speech of Vision (*paśyanti*) and the rest about to emerge by her free will, her one essence the wonder of the oneness with awakened consciousness of the unfolding universe (*prapañca*) consisting of (all) phenomena, worlds and the gross elements fashioned without contradiction by being encompassed within her. She is ultimate reality (*paramārtha*) consisting of that kind of wonder experienced by the emergence of the Supreme Lord Bhairava. She is the power who is the great emanation consisting of the oneness of (all) the endless number of emanations and withdrawals made manifest in the pure mirror of her own nature.'⁴⁵

Many more examples can be drawn from Abhinava's works of how he integrates the perceptions of the dynamism of consciousness taught before him with his own vision which revels in the relish (*āsvāda*, *carvaṇa*) of its aesthetic quality (*rasa*) experienced as wonder

(*camatkāra*) and astonishment (*vismaya*). The Śivasūtra had already taught that 'the stages of Yoga are wonder'. Utpaladeva characterizes consciousness as 'wonder',⁴⁷ the capacity for which distinguishes it from dull insentience. The protoKrama Matatantra and fully developed *KālīKulakrama* Tantras as well as the oral transmission of Śivānanda had already extensively adopted the terminology of aesthetics. They had already supplemented it by applying it to the phenomenology of the higher states of consciousness advanced yogis experience. It is described so vividly and beautifully in places that we can justifiably refer to it as a distinct form of language we may call 'visionary' along side the 'mythical' (*mythos*), 'symbolic' and 'metaphysical' (*logos*) These are all intended to express non-mundane realities and their connection to mundane ones in sacred myths, geographies, ritual, yogic physiology and in theological and philosophical discourse.

Thus, master of language (which includes Mantra and reflective awareness) Abhinava, presents an exegesis that is novel and yet never leaves the firm moorings of scripture and the teachings of the masters. They are stable and correct because they are consciously grounded in the one essentially subjective consciousness which illumines its own nature through the brilliance of its divine illumining intelligence (*pratibhā*). It is the reason for the omniformity of the transcendental deity of consciousness who becomes everything by a creative act that issues from the unlimited imagination of its artistic genius (*pratibhā*). It is also the ground of reason and essence of the saving knowledge which is scripture and the grace (*anugraha*) that empowers the fettered consciousness to break free from its confining ignorance, desire and Karma and to expand back to its original unconditioned nature. This then is the third source of knowledge and, indeed, the foundation of the other two scripture and the Guru. This innate personal, intuitive

45. TĀ 4/181cd-183. Cf. MVV 1/184 ff.

46. PTv p. 112.

insight that arises spontaneously shines forth as both revelation and its explanation, that is, its translation into liberating insight through application of the teachings of the scriptures and the oral tradition properly understood. For we act in accord with our understanding, and we understand in accord with our actions. What makes a Guru a Guru is that, ideally, he is both liberated (= he knows) and is a liberator of others (= he acts) by virtue of the knowledge which is the teaching of the scripture. This knowledge is the insight into his true nature, that of the universe and deity. This makes him a true and sound exegete of scripture and his Guru's words, whose exegesis is the process that has lead him to liberating insight and which leads others who participate in that same process which is both instantaneous and lifelong. This is one of Abhinavagupta's pet themes to which he repeatedly returns and perceives is in line with the teachings of the full range of Śaiva scriptures. Thus he quotes two scriptures at each extreme, one Saiddhāntika and the other Trika Kaula, to justify his exegetical method:

'The knowledge proved trustworthy by oneself (attained) by putting into practice the procedures laid down in the scriptures (*śāstrakrama*) and attending to the wisdom (*prajñā*) of a teacher who knows them, is full (and perfect) (*pūrṇa*) and so leads to the realisation of one's authentic identity as Bhairava (*bhairavāyate*).⁴⁸ This is the reason why it is said in the venerable Kiraṇāgama that this knowledge is

(obtained) from the teacher, scripture and oneself and (also) in the *Niśāṭanatantra*⁴⁹ that it has three sources of conviction (*pratyaya*). Again (this insight), manifests (variously) according to whether (these three operate) in unison, in the reverse order⁵⁰ or individually.⁵¹

Elsewhere he quotes the *Kiraṇāgama*, dovetailing, as he often does, his explanation to make it an integral part of it. In this case he does so in order to stress the primacy of personal insight which is enlightening for one's self as well as for others:

'It is said in the *Kiraṇāgama* that '(insight comes) from the teacher, the scripture and oneself.⁵² Of these, that which comes later in this series is primary (*mukhya*), whereas that which comes earlier serves as a means to that which follows.⁵³

Abhinava explains this line in a long concluding section of the MVV stressing the primary importance of the teachers and scripture and how the validity of both is essentially based on the same insight that arises spontaneously within consciousness. The teacher exegete and scripture the object of his exegesis, are essentially the same consciousness which reveals itself in this way so that it may liberate itself through itself.

'The principle (fundamental nature) of one's own consciousness is made clear from the teacher, the scripture and oneself. This effort has been primarily made (this way). The teacher depends on the common practice (*vṛtti*) of the

47. *vismayo yogabhūmikāḥ* ŚŚp 1/12

48. Cf. TĀ 13/158 and 247cd-253ab.

49. See TĀ 13/197-198 and the commentary there where the passage from the *Niśāṭanatantra* is quoted in full. See also, TĀ 26/5-6.

50. In the context of what he is saying Abhinava is referring here to one who, even though he has the knowledge that develops from himself, needs to confirm it by consulting teachers and the scriptures.

51. TĀ 4/77cd-79.

52. KiĀ 1/9/13cd. Abhinava is fond of referring to this set of three throughout the *Tantrāloka* in various contexts. Indeed, this seems to be a common view found in Tantras of various traditions. So we read, for example, in the *Kubjikāmata* (13/58):

'If one has seen (directly and understood) all things from the teacher, the scripture and oneself then (such a one) is said to belong to the tradition (*kramika*) or else he is (himself) equal (in value) to the tradition.'

Referring again to this line in the *Kiraṇāgama* in TĀ 13/162, Abhinava then goes on to paraphrase a long section of the *Nandiśikhatantra* (13/163-195) where it is explained at length. He then goes on to refer to the *Niśāṭanatantra* which he tells us states the same (13/197). Abhinava focuses on this passage also because in it he finds scriptural authority for the view that external initiation is not essential. An extraordinary few can achieve spontaneous realization.

scripture and that is grounded in his own consciousness. Thus all this is accomplished (and proved) by one's own consciousness. It is not indeed without help (from consciousness). . . . Those whose hearts have awakened constantly are so by the practice of that scripture and that scripture is one's own consciousness and that is not dependent (on anything). If one explains it that way, one should say that it is (intrinsically) an authoritative means of knowledge in itself (*svataḥ*). Those who desire liberation should reflect on that scripture with effort. May they not waste away their life uselessly on the injunctions in other scriptures. Whatever non-dualist or even dualist views there may be, they attain completion here and so one should reflect on that (scripture).

To the degree that the coherence (of the scriptures) (*ekavākyatva*) (thus) produced (*pravṛtta*) has been attained and persists by the wonderful diversity formed by its primary and secondary parts (the wise) know that this (scripture) is the one *Trikaśāstra*. The nature of the teacher here (in this) case is non-dual and his words are not different from that. But even though there are parts of the scriptures in which sections clearly belong to divisions that are affected by delusion, even so, the ultimate fruit (of them all) is the attainment of Śiva.⁵⁴

Japa, Constant awareness and Dhyana or meditation are the best means for self-realisation. You should see Guru and have the highest respect for him. Do not pay any attention to how he is treating other disciples and compare it with how he is treating you. If some disciple thinks the Guru has talked so nicely to some other disciple and has not done the same to me , that devotee is lost and is on the wrong path. Similarly if some disciple feels the Guru has a high opinion about him, he too has lost his way. Just see the Guru and concentrate on him. Meditate and realize God. Do not care about other things.

Philosophy during Pandemic: Reposing to Trika

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This decade begins with a rather ominous note, the international break out of COVID-19 epidemic. The break of pandemic made people aware of the fragility of their existence. The fact that we as a human are expendable. This also brought forth the fact that just like a virus does not distinguish between age, sex, creed, nation, religion, status, or any other distinction; we as mankind must stand united to face the pandemic together. The concern of epidemic is a concern from fear of death. For ages 'death' has frightened mankind, and this fear of death has also led to philosophical inquiries regarding the same. The death of loved ones, which is an event we have to undergo makes us anxious. While our own death unlike other's is not an event, as pointed out by the German Philosopher, Heidegger. Indeed it is something that chases us, and this question has been revolving far back in the scriptures of our own country. While discussing Buddhism we find a direct concern that drove Siddhartha towards his enquiry. For the primitive cultures death had also been a mystery, and it is yet unsolved. Why is it a challenge? Simply because it does not provide epistemic security of any answer that may be provided. Whatever we know of, we do while alive, the *sādhana* that is undertaken is also while we are alive. Much of this concern has led us Indians to seek the question of a permanent Self. This soul has been metaphysical, or the one which as an object can exist independent of the body, and survives the bodily death. However, if such a

soul has no connection to all the factors the identity of the individual is associated with, then it becomes difficult to conceive certainly. The journey of soul, as discussed in religion-theological eschatology brings forth the same problem. Here I must put forward the criterion of epistemic security, 'verifiability'. This criterion which was put forward by logical positivists clarifies much of the concerns and doubts regarding any statement of death. To solve his problem of existential philosophers had identified this self just with the psycho-physical being. Since self when identified as soul, which is somewhat a metaphysical object has several problems, which I shall avoid discussing here. If we further investigate this concern of the west, we would find its root in their anthropocentric approach, and identifying the Soul with mind.

In India however, the Self is Consciousness, *caitanya* *mātmā*, the very first Śiva Sūtra in one compound word clarifies it. Thus this individuality is not a problem for non-dualist philosophers either which is solved in the sūtra *yonivargaḥkalāśariram*. Individual identity finds its place in how *ānavamala* which apparently segregates the individual self from the greater self, serves the purpose. However, does this knowledge of Self, make one transcend Death? Does it provide an answer to the existential anxiety, the fear that one shall ultimately die? And most importantly, does Trika give a meaning to life, which has been argued to be meaningless? And finally does this help now. Let us discuss each of

these concerns in short, one by one and see how we can ultimately find a possible refuge in our darkest times in Trika.

To start with, what is this 'existential anxiety'. There are moments of life nothing quite make sense, and the heightened awareness of death apprehends them. One need not be a person reading Continental Philosophy, but this is a concern that surfaces with times as now. The last century witnessed two World Wars, along with several other changes. The human being was reduced from their 'humanness', the essence which defined anything, and therefore *essentialism* which was the philosophy till that age was challenged and existentialism rose. Sartre's statement, '*Existence precedes essence*', sums up what mattered then. This movement also meant rejection of God, or authority, since the existence of such an Entity, which provided meaning to life was questioned. If God was all powerful, he cannot be all good, and this paradox makes it impossible. This also meant that the factors which provided meaning to life, by giving it a purpose was shattered, and a person was '*condemned to be free*'. The so called modern world has sought much of their refuge in philosophies which rose from a material approach. The individual though located in a society, and in the world was somewhere struggling to identify oneself. Though they developed care ethics, yet seeing the object as something entirely separate from one whole, we were ultimately alone. To put it simply, all these movement, rising from a non-integrated material awareness, ultimately ends up in a frustration, a despair which cannot be ever resolved. Thus we need a better way.

Trika philosophy of Kashmir on the other hand is not a philosophy that rises from despair, nor does it end in the same. Instead they state that everything is originating from one pulsating bliss, and ultimately submerges in the same. Kṣemrāja in his very opening verse of Śiva Sūtra-Vimarśinī, states this as well. Furthermore, in India we did not reject the significance of ontology, but the

entire concern of *Darśana* is of ontology of experience, thus here the existence is one with the essence. In the school of Trika, this existential essence is Śiva, while the nature of that existence is Śakti. Śiva is static, Sat, other is dynamic, Cit and Ānanda. This dynamic aspect is called '*Pūrṇāhamtā*', a complete, I. I would bring forth an interaction I had with Sri M. I asked him, what happens to 'me' when I become *Bhairava*, do I still exist? Or 'I' cease to. He answered saying, that nothing happens, only that 'I' have been living a *small 'I'*, which becomes complete, as it becomes one with *Great-I*. It is not just beneficial for me, but for others as well. This answer had clarified something great to me, In one of the classes with my teachers we were discussing of how the state of *Parābhairava* is of Love, what is this love? To reach the state of oneness, one transcends the individual ego. This individual ego is a result of an objective I, which arises after the six *kañcukas*, where the subjectivity is suppressed. Through our ordinary intellect or *bauddha jñāna*, when we try to grasp this unlimited self, we only grasp the objective I, when the intellect gets subtler, we are capable of comprehending that beyond this ego. However it is only through the trans-intellectual factor, which comes only by the grace, or *pauruṣa jñāna* can we understand our Śiva nature. It must be kept in mind that both go hand in hand. In *Vijñānabhairava* there is a meditation where one is asked to reflect upon the consciousness present in all bodies, and soon s/he shall experience all pervasiveness. In love, we tend to forget ourselves and our awareness expands to the thought of other. Towards the end of *Gopī Gītā*, the *gopīs* forget their own ego identity, or love for oneself, find their suffering in the suffering of Kṛṣṇa, whose feet can be hurt walking in the grass, and at that point Kṛṣṇa presents himself. So does a person who experiences Bhairava, feels love, and suffers in the suffering of others. Thus it is like a *Bodhisattva*, but also greater that the *Vajrayāna* concept, because, here the suffering is one with the *Bhairava*, only that the suffering is unaware of

the grace, which is all pervasive. This non-dualism of the object of suffering becoming the subject of suffering is further clarified as one looks into how each level of *pramātā* experiences the object. With transcending the objectivity, the object of experience starts getting closer, and ultimately being engulfed in the whole of God-Consciousness. At a lower level a person's desire to act is often motivated by greed and fear, thus they live in the polarity of what is right and what is wrong. In a state of God-Consciousness, such duality does not arise, since the state is also of love, as I discussed before, thus it becomes the primary factor of their action. One becomes God and serves the God which is in all.

Such an awareness, which is of utmost need now, can be beneficial for not just mankind, but the world as well. We humans in the last few centuries have treated the world with eyes of greed. If we carefully see this COVID-19 as benevolent to other creations and to the planet, as if the world is sentient, and is healing herself. While *Vedānta* of Śāṅkara has found this world to lose value when one knows the Self, Trika on the other hand, has realised the value, and therefore paves the way for ecological harmony. I end my article with a reading from *Caṇḍī*,

*Rogānaśeṣānapahamsi tuṣṭā ruṣṭā tu kāmān
sakalān abhiṣṭān*

*Tvāmāśritānaṁ na vipannarāṇāṁ tvāmāśrita
hyāśrayatām prayānti. (11/29)*

O Goddess, when you are benevolent, you destroy all diseases, but in your rage you destroy all that one can long for. It is again verily true that one who seeks refuge in thee, no calamity befalls them, and they become refuge for others, as well.

In other words, one who knows your truth, transcends this duality, and becomes Bhairava, thus beneficial for others as well.

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You should find out a way to achieve the God in the activity of the universe and not by shunning it. This is Shaivism!!

— Swami Lakshmanjoo

Trika philosophy is meant for human beings without the restriction of caste , creed or colour!!

— Swami Lakshmanjoo

काश्मीर शिवाद्वयवाद में वाक् तत्त्व विचार (Philosophy of Word in Kashmir Shaivism)

— डॉ. मीरा रस्तोगी —

— संस्कृत विभाग, लखनऊ विश्वविद्यालय, लखनऊ —

भारतीय परम्पर में वाक् की धारणा दार्शनिक चिन्तन का केन्द्रीय प्रत्यय रही है। सम्भवतः इसका कारण यह है कि वाक् की धारणा जीवन और जगत् के दो नितान्त भिन्न क्षेत्रों को जोड़ने में अद्भुत सेतु का काम करती है। अतः दर्शन, जिसका मुख्य लक्ष्य जीवन और जगत् की व्याख्या है, के लिए इस वाक् तत्त्व पर विचार करना आवश्यक हो जाता है। बुद्धि का अध्यवसायात्मक व्यापार बिना शब्दयोजना के सम्भव नहीं है। अतः मूल सत् के स्वरूपानुसंधान में संलग्न होकर भी सत् के स्वरूप की व्याख्या के लिए इस वाक् तत्त्व की अपेक्षा होती है। वैदिक चिन्तन में जहां नामरूपात्मक जगत् की कल्पना है, वहां भी वाक् तत्त्व के महत्त्व को स्पष्टतः रेखांकित ही किया गया है।¹ भारतीय दर्शन के विविध सम्प्रदाय अलग-अलग तरह से इसका विवेचन करते हैं। वस्तुवादी न्याय वैशेषिक सम्प्रदाय सत्ता की जिन जागतिक श्रेणियों की कल्पना करता है, उन्हें स्पष्टतः प्रमेय व पदार्थ कहता है। ये प्रमेय व पदार्थ संज्ञायें सत् को ज्ञान और वाक् से अभिन्न सिद्ध करती हैं। वस्तुवादी सांख्य सम्प्रदाय में वाक् महत् तत्त्व के अध्यवसायात्मक व्यापार का ही अंग है। प्रत्ययवादी दृष्टि वाले अद्वैत वेदान्त में वाक् की कृतकार्यता जागतिक व्यवहार की व्याख्या में तो स्पष्ट है, परन्तु परम सत् से इसका संस्पर्श भी नहीं होता। अन्यथा उसकी शुद्धता, निर्विकारिता खण्डित हो जायेगी। प्रत्ययवादी बोद्ध मत भी परमसत् के स्वरूप में वाक् का प्रवेश नहीं स्वीकारता। परन्तु इनके विपरीत परम आगमविद् भर्तृहरि ज्ञान के लिए शब्द की अनिवार्यता स्वीकार करते हुए वाक् का परमसत् रूप ही मान लेते हैं। उनकी दृष्टि में तो शब्द ही अर्थभाव से विवर्तित होता है।² सारा ज्ञान शब्दानुविद्ध है और पदार्थ की ज्ञान से व्यतिरिक्त सत्ता ही नहीं है। शब्द की इसी सामर्थ्य को बताने के लिए यहां शब्द को ब्रह्म मान लिया गया है।

आगम संस्कृति से उद्भूत काश्मीर शिवाद्वयवाद भी प्रत्ययवादी सम्प्रदाय है, जहां एक ही पूर्ण तत्त्व को मूल कारण मानकर उसी से सारे जगत् का विकास बताया गया है। यह पूर्ण तत्त्व प्रमाता रूप है, जिसके ज्ञान के आकार में ही सारे पदार्थों की सत्ता है। वह पूर्ण प्रकाश तत्त्व ही अपने आपको नाना रूपों में आभासित करता है। ये नाना रूप उसके आभास

(संकुचित प्रकाश) ही है। सारा भेदन उसकी अपनी चेतना के स्तर पर ही घटित होता है। जिसको स्पष्ट भाषा में उसके विचार ही कहा जा सकता है। इसी अवस्था को बताने के लिए यहां प्रकाशविमर्श की दार्शनिक शब्दावली का प्रयोग किया गया है। परम प्रमाता या परम सत् प्रकाशविमर्शमय तत्त्वमीमांसा में वाक् शब्द और अर्थ दोनों का नियमन करती है। वह पूर्णतत्त्व जो सारे अर्थों व शब्दों को प्रकाशांश तथा विमर्शांश रूप में धारण किये हैं, उनका बाह्यतया भासन इसी वाक् का कार्य है। अतः यहां शब्दाद्वैत की तरह केवल शब्द की प्रधानता न होकर शब्द तथा अर्थ दोनों की समान भाव से प्रधानता है और वाक् उनसे भी मूलभूत है। यह तो परमेश्वर की वह अभिव्यक्ति सामर्थ्य है जो उसके अन्तःस्थ के बाह्यविजृम्भण के लिए उत्तरदायी है।

वाक् के चारों स्तरों पर आचार्य अभिनवगुप्त अपनी विवृतिविमर्शिनी में विस्तार से चर्चा करते हैं। परावाक् जहां सर्वाभिलपन की सामर्थ्य है, पश्यन्ती में ब्राह्मभिव्यक्ति की इच्छा का उदय होकर सारे विषयों की दर्शनक्षमता है, मध्यमा में वाच्यवाचक का भेद मानसिक स्तर पर घटित है, वैखरी वह अवस्था है जहां वह विचार स्थूल शब्द रूपता को प्राप्त कर उच्चारण तंत्र के द्वारा अनेक ध्वनियों के माध्यम से स्पष्ट हो जाता है। इस वैखरी स्तर पर शब्द की विविध स्थितियां प्राप्त होती हैं। मुख्य रूप से तो यहां संकेत सम्बन्ध के आधार पर नियत शब्द योजन की प्रधानता रहती है, परन्तु साहित्यिक सन्दर्भ में शब्द की कई शक्तियाँ — अभिधा, लक्षणा, तात्पर्या, व्यञ्जना की चर्चा होती है, जहां संकेतग्रह से प्राप्त अर्थ का अतिक्रमण हो, कविप्रतिभा से शब्द वही कहता है जो कवि कहलाना चाहता है। यहां शब्दार्थ विज्ञान कवि की विवक्षा पर आधारित है। अभिनवगुप्त वाक् के इस सन्दर्भ पर ध्वन्यालोक—लोचन तथा अभिनवभारती में विस्तार से चर्चा करते हैं।

वाक् को जागतिक सर्जन का स्रोत सिद्ध करने में जगत् विकास की प्रक्रिया को देवनागरी की वर्णमाला से एकात्म करने का प्रयास भी इस सम्प्रदाय के ग्रन्थों में प्राप्त होता है।³ परात्रिंशिका ग्रन्थ में अ से लेकर क्ष तक 50 वर्णों को अनुत्तर तत्त्व का बहिर्मुखीन प्रसार बताया गया है जिसे आचार्य

1. वाक्सूक्तम्, ऋग्वेद (ऋ.) 10/124

2. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्।

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।। वाक्यपदीयम् (वा.प.), भर्तृहरि, सम्पा. के. एस. अय्यर, देकान कॉलेज, पुना, 1966, 1/1

3. अकारादि विसर्गान्तं शिवतत्त्वं, कादिज्ञान्तं धरादि नभोऽन्तं भूतपञ्चकम्, चादिज्ञान्तं

गन्धादिशब्दान्तं तन्मात्रपञ्चकम्, टादिणान्तं पादादिवागन्तं कमक्षिपञ्चकम्, तादिनान्तं घ्राणादिश्रोत्रान्तं बुद्धिकरणपञ्चकम्, पादिमान्तं मनोऽहंकारबुद्धि—प्रकृतिपुरुषाख्यं पञ्चकम् वायादिशब्दवाच्या यादयो वकारान्ता रागविद्याकलामायाख्यानि तत्त्वानि।

— परात्रिंशिकाविवरण (प.त्रि.वि.) अभिनवगुप्त, नीलकण्ठगुरुद्वारा सम्पादित, मोतीलाल बनारसीदास, पृ. 164

अभिनवगुप्त अपनी विवरण टीका में आक्षरी सृष्टि कहते हैं। वे तंत्रालोक के तीसरे आह्निक में भी सारी सृष्टि के प्रसार की इन्हीं 50 वर्णों से समन्वित करते हैं। तांत्रिक भाषा में इन वर्णों में से स्वरों को बीज रूप तथा व्यंजनों को योनि रूप माना गया है और सृष्टि को इनके संघट्ट का परिणाम बताया गया है।¹ इन्हीं 50 वर्णों के व्यवस्थित क्रम को यहां मातृका कहा गया है। तथा प्रचलित क्रम को छोड़कर मिश्रित रूप में प्रस्तुत इन वर्णों को मालिनी कहा गया है। मातृका वाक् का विकास पक्ष है तथा मालिनी संकोच पक्ष।²

परमेश्वर की इस सर्जन सामर्थ्य का प्रसार दो रूपों में होता है — वाचक रूप में तथा वाच्य रूप में। इसी को तांत्रिक भाषा में शब्दाध्व तथा अर्थाध्व कहा जाता है। शब्दाध्व में आते हैं — वर्ण, पद और मंत्र तथा अर्थाध्व में आते हैं — भुवन, तत्त्व, कला। ये तीन— तीन भेद स्थूल, सूक्ष्म और पर रूप में स्थूलता से सूक्ष्मता की ओर आने की प्रक्रिया हैं। वर्ण सर्वत्र नियत रूप से एक जैसे हैं, इसी कारण वे स्वारसिक माने गये हैं। जबकि पद व मंत्रों का उदय प्रयोक्ता की इच्छा के अधीन है। उसे जैसा अभिप्रेत होता है, वह वैसे पदों व मंत्रों का निर्माण करता है। इसी कारण इन्हें प्रायत्निक या यत्नज कहा गया है।³ मन्त्र वर्णों से ही निर्मित है। मन्त्र रचना में कुछ विशेष वर्णों का संयोजन इस प्रकार से रहता है कि उनमें विशिष्ट मंत्रवीर्य का स्फुरण होता है। मंत्रों में कूटरूपता इसी मंत्रवीर्य को अक्षुण्ण बनाये रखने के लिए ही एक ही मंत्र के अक्षरों में किसी प्रकार का अन्यथाभाव किये बिना प्रयोग व अभिप्राय के भेद से उनके फल भिन्न—भिन्न हो सकते हैं। इनमें कुछ मंत्र संयुक्ताक्षरी अर्थात् स्वरों के बिना होते हैं, जैसे— ह्रस्व और कृष् असंयुक्ताक्षरी, जैसे— यं, रं, लं, वं आदि। परन्तु मंत्र निर्माण सामान्य व्यक्ति का कार्य न होकर मंत्रद्रष्टा का ही कार्य है। वही वर्णों का क्रम निर्धारित कर मंत्र निर्माण करने में समर्थ है।

आचार्य अभिनवगुप्त इन तांत्रिक प्रत्ययों के विवेचन के अतिरिक्त इस बिन्दु पर भी विस्तार से विचार करते हैं कि शब्द किस तरह अर्थ को द्योतित करता है। इस विषय में वे आचार्य भर्तृहरि से पर्याप्त प्रभावित होते हैं। यद्यपि आचार्य

अभिनवगुप्त का अधिकांश शब्द—विवेचन शब्द या वाक् को सत् के स्वरूप में अनुस्यूत करने पर केन्द्रित है परंतु वे इसे भी महत्त्व देते हैं कि वाक् की वाचकता की सिद्धि कैसे होती है।

अभिनवगुप्त की शब्दमीमांसा का आधार उनकी यही मान्यता है कि एकमात्र प्रमातृत्व में ही सारा दृष्टि विस्तार सिमटा हुआ है और उसी अन्तःस्थ का बाहर अभिलपन होता है। शब्द भी उसके अन्दर है और अर्थ भी साथ ही उनका वाचक—वाच्य भाव भी। यही दृष्टि सामान्य जीवन में भी प्रमाणित है। वक्ता उसी बात को बोलता है जिसकी प्रतिमा पहले से उसके मन में है। श्रोता भी उसको तभी समझ पाता है जब उस शब्द तथा उसके वाच्यार्थ की मानसिक प्रतिमा उसके अन्दर पहले से विद्यमान है। किसी भी वस्तु के लिए शब्द का प्रयोग तभी सम्भव होता है, जब बुद्धि के द्वारा उसके निश्चित स्वरूप का निर्धारण हो जाये।⁴ अतः वक्ता तथा श्रोता दोनों अपनी बुद्धि में प्रतिभासित को ही बोलते हैं, सुनते हैं तथा समझते हैं। इस प्रकार वाचक शब्द तथा वाच्य अर्थ यहां परामर्श रूप ही सिद्ध होते हैं।⁵ अतः शास्त्रीय भाषा में यहीं कह सकते हैं कि शब्द के दो रूप हैं — प्रथम तो श्रूयमाण ध्वनियों से उपस्थित स्वलक्षण रूप शब्द तथा द्वितीय है, वह अन्तःस्थ शब्द जिसे सामान्य भाषा विज्ञान की भाषा में मानसिक प्रतिमा कहा जाता है, आचार्य भर्तृहरि बुद्धिगत स्फोट कहते हैं तथा अभिनवगुप्त परामर्श कहते हैं।⁶ इस द्वितीय रूप की ही वाचकता है। वक्ता अपनी बुद्धि में स्थित परामर्श रूप शब्द को ही लक्ष्य कर उसके लिए ध्वनियों का प्रयोग करता है और इन ध्वनियों का ग्रहण कर श्रोता की बुद्धि में स्थित तदनुरूप परामर्श उद्बुद्ध हो जाता है और श्रोता के प्रति अपना अभिप्राय व्यक्त कर देता है।⁷ यह श्रवण सामर्थ्य केवल ध्वनियों का कर्णछिद्र से प्रवेश करना नहीं है। यह एक प्रकार का प्रमातृस्वातन्त्र्य है जिसमें संकलन तथा अनुसंधान मिश्रित है। संकलन का अर्थ है—कान में प्रवेश की हुई ध्वनियों को विद्युद्गति से परस्पर जोड़ना तथा अनुसंधान के बिना कोई शब्द सुनते हुए भी सुनाई नहीं पड़ता।⁸ यह सामर्थ्य प्रत्येक प्रमाता में अलग—अलग मात्रा में होती है। विविध ध्वनियों से अभिव्यक्त शब्द उस स्वरूप का भी परामर्शक है जो

1. बीजात्मना स्वराणां वाचकत्वं, योनिरूपाणां च व्यञ्जनानां वाच्यत्वं क्रमेण शिवशक्त्यात्मकत्वात्।

शिववात्मकस्वरबीजरूपाश्रयानतेव शाक्तपञ्चजनयोनिभावः। प.त्रि.वि., पृ. 238—239

2. शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता।

क्षोभक्षोभकतावेशान्मालिनीं तां प्रचक्षते ।।

तंत्रालोक (त.आ.), अभिनवगुप्त, मोतीलाल बनारसीदास 3/232
3. तत्राद्यो वर्णानां तेषां नैयत्येन सर्वत्रेवाविशेषात्, द्वितीयस्तु पदानां मन्त्राणां च ते हि वर्णवदपरिगणितत्वादनियता, इति योगीच्छानिबन्धन एवेषामुदयः। यो हि यस्याभिप्रेतो मन्त्रादिः स तस्योदयं कारयेत् अतश्च परेच्छाधीनत्वादेर्षां प्रायत्निक एवोदयः तंत्रालोकविवेक (तं.आ.वि.), जयशर्मा, तंत्रालोक के साथ प्रकाशित, पृ. 1264

4. अभिमुख्येन यथावृत्तिकरणस्वातन्त्र्यपर्यन्तया शब्दनस्वभावे प्रयोक्तृप्रतिपत्तुलक्षणे प्रमातरि धारणं प्ररोपणं विश्रमणा परामर्शनम्...। ई.प्र.वि.वि., भाग—2, पृ. 249

5. वाचकः इति परामर्शसारो, न तु केवल श्रवणविषयरूपः शब्दविशेषो मायीयवर्णानुप्राणनकृदमायीयः। ई.प्र.वि.वि., भाग—3, पृ. 282

6. 'वाच्यम्' इति प्रत्यक्षतोचितां स्वलक्षणां शब्दाच्च वाचकात् पृथग्भावमस्य निरस्यन् बुद्धिग्राहमेव निरंशं स्फोटात्मानं सामान्यलक्षणं तद्वन्मात्रं वा रूपं निरूपयति। वही

, वाचकः शब्दः श्रोत्रग्राह्यस्वलक्षणरूपतायागेन बुद्धिनिर्ग्राह्यं स्फोटरूपं सामान्यरूपं वा शब्द दर्शयति। वही, भाग—2, पृ. 244

7. प्रतिपादयितरि हि असा सक्रमः शब्दोऽक्रमविमर्शात्मकप्रतीतिमूल इति तथैव प्रतिपाद्ये संक्रामन् प्रतीतिपर्यवसायी ततोऽनन्यत्वात् तस्य। ई.प्र.वि.वि., भाग—2, पृ. 247

8. श्रवणसंपुटस्फुटक्रमिकस्वस्पन्दमयवर्णराशिनिष्ठम् ऐकात्म्यापादनरूप 'संकलनानुसंधानायश्च स्वातन्त्र्यम्—तेन हि विना कलकललीनशब्दविशेषं श्रृण्वन्नपि 'न शृणोमि' इति व्यवहरति प्रमाता। प.त्रि.व., पृ. 111—112

9. यतो नीलशब्दः परामर्शकस्ततः स्वपरपरामर्शकत्वमेव अस्य स्वप्रकाशत्वम्। ई.प्र.वि.वि., भाग—2, पृ. 256

प्रमाता के मन में स्थित है। साथ ही यह उस अर्थ का भी परामर्शक है जो उसका वाच्य है।¹ वाचक शब्द जिस अर्थ का अभिव्यक्त करता है उसके भी दो रूप हैं— 1. मानसिक रूप, 2. वस्तुरूप। वाचक शब्द का संबंध तो मानसिक या परामर्श रूप अर्थ से ही है, वस्तु रूप पर तो उसका आरोपण किया जाता है।² यहां यह भी द्रष्टव्य है कि भर्तृहरि की तरह अभिनवगुप्त का वाक्य को ही अर्थावबोधक इकाई मानते हैं। यह वाक्य प्रमाता की संकलना, स्मरण तथा अनुसंधानमय बुद्धि का परिणाम है।³

अब वाच्यार्थ को मात्र अभिलापसंवलित⁴ (बाह्यार्थनिरपेक्ष मानसिक सत्) मानने से वाक् का क्षेत्र बहुत व्यापक हो जाता है और बहुत से ऐसे शब्द सार्थक होते हैं जिनसे संकेतित वस्तु बाह्यजगत् में संभव ही नहीं है। जैसे—शश विषाण, वन्ध्यापुत्र, आकाश कुसुम आदि। इसी दृष्टि को ध्यान में रखकर संभवतः आचार्य उत्पल ने वाक् रूपा चिति को महासत्ता कहा था।⁵

यहां यह भी द्रष्टव्य है कि यहां के आचार्य जहां विमर्श का परावाक् से एकात्म करते हैं, वहीं प्रकाश को महार्थ कहते हैं क्योंकि वहीं समस्त भावजात की वस्तुरूपता के लिए उत्तरदायी है। परमेश्वर की माया शक्ति के द्वारा जब इन दोनों पक्षों का भेदन होता है, तभी नानात्मक जगत् व परामर्शों का उदय होता है। परमेश्वर की ही अध्यवसाय शक्ति इन दोनों का नामरूप से अतिरेचन करती हुई इदन्तया भासित वाचक वाच्य जगत् का विस्तार करती है।⁶

इस वैखरी स्तर पर भी वाक् का मूलभूत रूप प्रत्यवमर्श ही है। इस व्यक्त वाक् की स्फुटतम अभिव्यक्ति का सर्वोच्च रूप आगम है। आगम पारमेश्वर विमर्श है। यह ईश्वरी वाक् है। यद्यपि आगम शब्द से लिपिबद्ध शास्त्रों को ही ग्रहण करने की परम्परा है, पर आचार्य अभिनवगुप्त की दृष्टि में आगम का अभिप्राय है वह मूल परावाक् जो सारे शब्दन का उत्स है और यही उसके दैवी वाक् होने का प्रमाण है। यह आगम यहां परम्परा व प्रसिद्धि संज्ञाओं से भी अभिहित है जो कि पूरी तांत्रिक परम्परा का पर्याय है। अभिनवगुप्त इसे परावाक् से जोड़कर विमर्श तथा प्रतिभा नामों से भी पुकारते हैं। आगम यहां शब्द मात्र न होकर शब्दों के मूल में स्थित उस ईश्वरीय चेतना को व्यक्त करता है जो उन शब्दों के माध्यम से

प्रस्तुत हुई है। इसी कारण आगम अर्थ के यथार्थ स्वरूप के प्रतिपादक है, शब्दनसंक्रान्तशरीर है, अविगीतविमर्शात्मक है।

आचार्य अभिनवगुप्त के मत में आगम वह मूल विमर्श है जिसके द्वारा प्रकाश का अनुसंधान किया जाता है। यह विमर्श विविध आप्तजनों के माध्यम से प्रकट होता है। परमेश्वर विश्वप्रकाशात्मा भी है तथा विश्वविमर्शात्मा भी, अतः वही इन सभी नाना रूपों से भासित होता है, वही विमर्शन करता भी है तथा कराता भी है, उसी की इच्छा से जो जिस शब्दन में रूढ़ है वहीं उसका आगम है।⁷ यहां अर्थविमर्शन के लिए शब्दविमर्शन की अपेक्षा नहीं है वरन् शब्दविमर्शन स्वयं में अर्थविमर्शात्मक है। शब्द स्व (शब्दरूप) तथा पर (अर्थ) दोनों कराने में समर्थ है।⁸

इस वाक् तत्त्व का तांत्रिक साधना में भी विशेष महत्त्व है।⁹ यहां वाक् सामान्य संकेतप्रक्रिया से उत्तीर्ण होकर मात्र जागतिक ऊर्जा की प्रतिनिधि स्वरूप है। अब इसकी पारिभाषिक संज्ञा है—मंत्र। वैदिक साधना जहां अनुष्ठानप्रधान है, वही तांत्रिक साधना में शब्द (मंत्र) प्रधान है। यहां मंत्र, यंत्र, तंत्र की धारणायें विशेष महत्त्व रखती हैं। मंत्र है मूलभूत ऊर्जा, यंत्र है मूलभूत आकार तथा तंत्र है मूलभूत विधि। भाषा का वाचिक रूप जहां मंत्र है, वहीं लिपि यंत्र है। इसी दृष्टि से अभिनवगुप्त देवनागरी लिपि के पचास वर्णों को यंत्र मानते हैं और सत् के विविध पक्षों के प्रतिनिधि रूप से प्रस्तुत करते हैं।¹⁰ मंत्र वाक् की सर्जनात्मक सामर्थ्य के सशक्त प्रतिनिधि है। एक मंत्र मात्र कुछ वर्णों का समवाय नहीं है वरन् सक्रिय दिव्य ऊर्जा से अभिमंत्रित है, उस दैवीय चेतना के साथ साधक की चेतना को एकात्म करने का माध्यम है। मंत्रों में प्रयुक्त वर्णों की आनुपूर्वी या लौकिक अभिप्राय का कोई महत्त्व नहीं है, वहां तो इसे परिवर्तित कर भिन्न तरह से भी उच्चारण कर लक्ष्य सिद्धि की जा सकती है। इसका कारण यही है कि जो सीमाओं से बाहर आने का साधन है उसे किसी सीमा में कैसे बांधा जा सकता है।

इस प्रकार इस सारे विवेचन से यह स्पष्ट है कि काश्मीर शिवाद्वयवाद में वाक् के प्रत्येक पहलू पर बड़ी गंभीरता से विचार किया गया है और इस सम्प्रदाय की सभी मीमांसायें इस वाक् तत्त्व से विशेष रूप से अनुप्राणित हैं।

1. वक्ति अर्थ स्वाध्यासेन सोऽयमित्यभिसंधानेन। ई.प्र.वि., भाग-1, पृ. 240

2. ये वयमेकां तावदन्तचित्रतागामिणीं तां संविदात्मिकां गिरं संगिरामहे। मायीयेपि व्यवहारपदे लौकिक-क्रमिकवर्णपदस्फुटतामयी एकपरामर्शस्वभावैव प्रत्यवमर्शकारिणी प्रकाशरूपा वाक्। प.त्रि.वि., प्र. 239-240

3. अभिलापसाधारणश्च अभिलापेन सह तस्य यः प्रथमे सोऽभिलापसंवलित इति यावत्। ई.प्र.वि., भाग-3, पृ. 78

4. सा सुरुता महासत्ता देशकालाविशेषिणी।

5. सेषा सारतया प्रोक्ता हृदयं परमेष्ठिनः। ई.प्र.वि., भाग-1, पृ. 290

6. घटोऽयमित्यध्यवसा नामरूपातिरेकिणी।

परेशशक्तिरात्मेव भासते न त्विदन्तया।। ई.प्र.का. 1/5/20

6. यथैव विश्वप्रकाशात्मा परमेश्वरः तथा विश्वविमर्शात्मा। तत्र बाह्यत्वग्राह्यत्वार्थक्रियातत्त्वहकारिवर्गस्य यथा प्रकाशः तथैव विमर्शः। तत् ईश्वरेच्छयैव यो यत्र विमर्शांशे एकीकृतः समुज्झितुमिच्छुरपि न उज्झितुं शक्नोति...।

ईश्वरेच्छयैव यत् यस्य निरुद्ध शब्दनं स एव तस्य आगमः...। ई.प्र.वि., भाग-3, पृ. 94

7. नहि शब्दविमर्शनादपरमर्थविमर्शनं किञ्चित् शब्दस्य स्वपरविमर्शात्मकत्वात्। वही, पृ. 104

8. त.आ. 11/82.86

9. प.त्रि.वि., पृ. 238-239

काश्मीर अद्वैत शैव दर्शन का सर्वधर्मसमभाव दृष्टिकोण

— जागीर सिंह —

काश्मीर की पावन धरा शताब्दियों से ऋषि-मुनि व पीर-पैगम्बरों के रुहानियत (आध्यात्मिकता) से ओतप्रोत मानवमात्र की भलाई के लिए सुदपदेश-जल से सिंचित रही है। यही कारण रहा कि सदियों से विदेशी हमलावरों से प्रताड़ित रहने पर भी इसकी काश्मीरियत में कोई अंतर नहीं आया। यह न केवल बाह्य (भौतिक) सौन्दर्य से ही आकर्षित करती रही, प्रत्युत् आन्तरिक (आध्यात्मिक) प्रभाव का प्रबल केंद्र रही। यवन, शक, पार्थियन, हूण, कुशान, तुर्क, मुगल एवं अंग्रेज आदि भी कोई सांस्कृतिक एवं आध्यात्मिक दृष्टिकोण में परिवर्तन नहीं ला पाये, प्रत्युत् अन्य धर्म एवं दर्शन भी यहां समान रूप से बहुदेववादी हिन्दू धर्म, जिसमें शिव और शक्ति प्रमुख हैं, के साथ-साथ फलते-फूलते रहे। नीलमत पुराण अनुसार यहां का राजा हरांशज¹ और संपूर्ण धरा तीर्थरूप पार्वती मानी जाती रही हैं² बुद्ध को भी विष्णु का अवतार माना जाता रहा।³ परंतु समय एवं परिस्थितियों में अंतर के साथ जब इस व्यापक एवं उदार पृष्ठभूमि वाली वसुंधरा पर युग प्रभाव से द्वैत दृष्टिकोण पनपने लगा⁴ और दूसरी और शैवी रहस्यों के मर्मज्ञ महात्मा ऋषि अन्तर्हित हो गये, तब शिव-अनुग्रह से सिद्ध दुर्वासा, त्र्यम्बक⁵, वसुगुप्त, सोमानन्द, भट्ट कल्लट, उत्पलदेव, लक्ष्मण गुप्त, अभिनवगुप्त, क्षेमराज आदि प्रमुख शैवाचार्यों द्वारा पुनः अद्वैत शैव दर्शन का प्रचार-प्रसार किया गया, जिसमें पारमार्थिक ज्ञान के साथ-साथ सर्वधर्मसमभाव की विचारधारा स्पष्ट झलकती है, जो मानवमात्र के सर्वतोभावेन कल्याण के लिए परम श्रेयस्कर है।

श्रीमृत्युजिदभट्टारक अनुसार सभी शास्त्र, सभी जीवों में विद्यमान आत्मा को चैतन्य रूप मानते हैं, जो शरीर, रंग-रूप, गुण, धर्म, जाति, भाषा, देशादि की सभी उपाधियों से रहित परमात्म-स्वरूप ही है।⁶ श्रीविज्ञान भैरव में भी इस तथ्य की पुष्टि करते हुए कहा गया है कि

सभी प्राणियों के शरीरों में समान रूप से एक ही चैतन्य रूप आत्मा विद्यमान है, कही अथवा किसी में भी कोई अतिरिक्त विशिष्टता नहीं है। इसलिए ऐसा प्राणी जो सब (जड़-चेतन) में उसी चैतन्य रूप शिवात्मा को भावित करता है, वह इस दुष्कर एवं क्लेशदायक संसार-चक्र से मुक्त हो जाता है।⁷ श्रीमदमृतवाग्भवाचार्य आत्मविलास में कहते हैं कि इसी चैतन्यरूप आत्मा को आत्मवादी 'आत्मा', वेदान्ती अथवा, ब्रह्मवाद 'ब्रह्म', शैव उसको 'परशिव', शाक्त 'परासंवित्' अथवा 'पराशक्ति', स्वभाववादी 'स्वभाव', पाशुपत शक्तिविशिष्ट शिव अथवा 'सोम', सांख्य-योग 'पुरुष', भक्तिमार्गी 'भगवान्', न्याय-वैशेषिक 'कर्ता', मीमांसक 'कर्म', बौद्ध 'बुद्ध', जैन 'जिन', और सन्त (गुरु) मतानुयायी 'गुरु' कहते हैं। इसी प्रकार अन्य मत-मतान्तर उसे अपने-अपने दृष्टिकोण अनुसार अनेकों नामों से पुकारते हैं। परंतु वह किसी भी रूप, नाम से पुकारा जाये, इससे उसके परमार्थ स्वरूप में कोई अंतर नहीं पड़ता, क्योंकि वह सभी नाम-रूपों, गुण-क्रियाओं आदि का एकरस निदानभूत।⁸ राजानक क्षेमराज विरचित प्रत्यभिज्ञाहृदयम् अनुसार सभी दर्शनों की स्थितियां आत्मा की भिन्न-भिन्न भूमिकायें होती हैं⁹ अर्थात् चार्वाक सम्मत चैतन्यविशिष्ट 'शरीर', न्याय-वैशेषिक मान्य सृष्टि दशा में ज्ञानादि गुणों का आश्रमरूप प्रायः 'बुद्धितत्त्व', एवं अपवर्ग की अवस्था में उसका उच्छेद हो जाने से प्रायः 'शून्य', मीमांसक सम्मत अहं प्रतीति से जाना जाने वाला एवं सुख-दुःखादि उपाधियों से ढका हुआ प्रायः 'बुद्धि' तत्त्व, इसी प्रकार सौगत (विज्ञानवादी बौद्ध) मान्य 'ज्ञानसन्तान' (बुद्धि), कुछ श्रुति मर्मज्ञ अभिमत 'प्राण', अभावब्रह्मवादी एवं माध्यमिक बौद्ध सम्मत 'असत्' (शून्य), पांचरात्र अभिमत पराप्रकृति भगवान् वासुदेव एवं उनके परिणाम से उत्पन्न जीवन मानने से 'अव्यक्त', सांख्य-योग वेदान्त सम्मत

दशा प्रायः 'विज्ञानाकल', अन्य श्रुतिमर्मज्ञों द्वारा अभिमत 'सद्रूप' 'ईश्वर तत्त्व', वैयाकरण सम्मत शब्दबद्धमय पश्यन्तीरूप 'सदाशिव', तान्त्रिक अभिमत 'विश्वोत्तीर्ण', कुलादि आम्नायनिविष्ट अभिमत 'विश्वमय' एवं अन्य-अन्य मतों एवं धर्मों में मान्य परमार्थरूप सभी एक ही त्रिकमत सम्मत विश्वमय तथा विश्वोत्तीर्ण रूप चिदात्मा की स्वातन्त्र्य के प्रच्छादन-उन्मीलन तारतम्य के कारण ही इन भूमिकाओं में भेद होता है। अतः एक ही आत्मा सभी भूमियों में व्याप्त है। सीमित दृष्टिकोण वाले परमात्मा की इच्छा से ही एक-एक अंठा में अभिमान (तादात्म्य) कर लेते हैं, जिससे शरीरादि भूमियों में पूर्व-पूर्व वर्णित प्रमाताओं की व्याप्रिसारता प्रथित होने पर भी 'विश्वोत्तीर्ण-विश्वमय' रूप में महाव्याप्ति उच्चतम शक्तिपात के बिना संभव नहीं होती है।¹⁰ श्रीमदानन्द भैरव अनुसार जो साधक लौकिक आचार के द्वैत दृष्टिकोण को छोड़कर अद्वैत दृष्टिकोण को अपनाता है, वह निश्चय की मुक्ति को प्राप्त करता है। वह सभी देवी-देवताओं, वर्णों, द्रव्यों एवं आश्रमों आदि में समत्व दृष्टि रखता है। अतएवं सभी प्रकार के बंधनों से मुक्त हो जाता है।¹¹ इसलिए श्रीप्रत्यभिज्ञा में कहा गया है कि जो साधक ब्राह्म देश, काल और आकारादि उपादानों के सीमित दृष्टिकोणों से अवाधित रहते हैं, वे बुद्धि-प्राण आदि के प्रसर रूप सामान्य जीवन में भी विश्वात्म स्वरूप की प्राप्ति से जगदानन्द का अनुभव करते हैं।¹²

इस जगत् में नाना प्रकार के मत-मतान्तरों में नानाविध पूजा, तप अथवा अर्चन की प्रणालियाँ हैं। कोई निराकार ईश्वर की आराधना में विश्वास रखते हैं, तो कोई मूर्तिपूजा अथवा साकार ब्रह्म की नवधादि भक्ति का दृढ़ मत प्रस्तुत करते हैं। कोई बहिर्मुखता, तो कोई अन्तर्मुखता में लीन रहने के समर्थक हैं। इस प्रकार भिन्न-भिन्न पथ (मत) प्रचलित हैं, जो दूसरे-दूसरे से अपने को श्रेष्ठ और ईश्वर प्राप्ति का युक्तियुक्त माध्यम मानते हैं। उसके प्रति पूर्वाग्रह रखते हुए कई बार अन्य धर्मावलम्बियों से कलह-क्लेश करते हैं अथवा दंगा-फसाद करते हैं। शैवाचार्य उत्पलदेव कहते हैं कि साकार अथवा निराकार ब्रह्म एवं ब्राह्म अथवा आन्तर साधार प्रक्रिया से कोई अन्तर नहीं पड़ता अर्थात् अपनी-अपनी भावना एवं मान्यतानुसार स्वात्मदेव परमेश्वर की पूजा की जा सकती है। भक्तिमानों

के लिए तो उनके (शिव में) सभी रूप अमृतमय ही होते हैं अर्थात् भक्त अथवा साधक के मोक्ष लाभ के साथ-साथ परमानन्द प्रदान करने वाले होते हैं।¹³ भगवान श्रीकृष्ण भी गीता में ऐसा ही उपदेश, -जगत के विविध धर्मसाधनों को दृष्टिकोण में रखकर, -अर्जुन को देते हुए कहते हैं कि जो मुझे जिस भाव, रूप अथवा शक्ति-देव विशेष के रूप में भजता है, मैं उसको उसकी भावना के अनुसार उसी रूप में फल देता हूँ।¹⁴ आवश्यकता रहती है-जितेन्द्रिय, तत्पर एवं श्रद्धावान होने की - इससे परमार्थ ज्ञान की प्राप्त सहज ही होने से परमशान्ति की अनुभूति शीघ्र ही होने लग जाती है।¹⁵ अपने-अपने कर्म-धर्म में स्वभाव अनुसार तत्परता से लगा हुआ मनुष्य पूर्ण सफलता को प्राप्त कर लेता है।¹⁶

प्रायः जगत् में देखा जाता है कि परस्पर जातियों, मतों अथवा धर्मविशेष के अनुयायियों में अपनी-अपनी जाति, धर्म, मत आदि को पवित्र माना जाता है और अन्यो के प्रति अपवित्रता (हीनता) का भाव होता है। शैव शास्त्र कहते हैं कि ऐसा केवल अज्ञानवश व मिथ्याभिमान होता है, क्योंकि वास्तव में ईश्वर-प्रत्यभिज्ञा में उत्पलदेवाचार्य के कथनानुसार सभी प्राणियों का स्वात्ममय ही एक महेश्वर है, जो विश्वरूप है।¹⁷ यही तथ्य श्रीमदुच्छुम्भ भैरव में उद्धाटित किया गया है कि वेदकों (प्राणियों, जीवों) की तो बात ही क्या? वेद्य (प्रमेय, जगत) भी वेदक पर आश्रित (आधारित) होने से एक ही तत्त्व है अतएवं कोई भी वस्तु अथवा प्राणी स्वाभाविक रूप से अशुद्ध नहीं है।¹⁸ स्पन्दशास्त्र भी जीवमात्र की सर्ममयता को अभिव्यक्त करता है।¹⁹ इसीलिए श्रीकृष्ण कहते हैं कि विद्वान ब्राह्मण, गाय, हाथी, कुत्ता, अथवा चण्डाल आदि सभी प्राणियों में ज्ञानवान समत्व दृष्टि रखता है। सभी में एक परमात्मा का वास मानते हुए किसी से भी घृणा, द्वेषादि नहीं करता है।²⁰ अभिनवगुप्त भी परमार्थसार में इस समस्त दृष्टि अथवा सर्वधर्मसमभाव की महत्ता दर्शाते हुए कहते हैं कि ऐसा योगी व ज्ञानी तीर्थ (लोक में श्रेष्ठ, पवित्र मान्य स्थान, धर्म, जाति आदि) में अथवा चण्डाल (लोक में गर्हित मान्य सीन, जाति, धर्म आदि) के घर में शरीर को छोड़ता हुआ राग-द्वेष से रहित हुआ कैवल्य को प्राप्त करता है।²¹

हमारा समाज न केवल जाति-धर्म आदि के कुचक्र में सदियों से पिसता रहा है, प्रत्युत इसकी लपेट में

देश, राज्य एवं विदेश भी अन्तः अथवा बाह्य झगड़ों को मुख्यतः प्रभावित रहे हैं। जहां तक कि ईश्वर का नाम लेने, पूजा सीलों में प्रवेश करने, धर्म में दीक्षित होने, स्त्री को भी समान अधिकार होने, आदि के स्वतन्त्र एवं प्राकृतिक अधिकार से प्रभावशाली जन समुदायों को वंचित रखते रहे हैं। व्यक्ति को व्यक्ति से किसी विशेष जाति, धर्म, मत, वर्ण, जन्म आदि के संबंध मात्र से दुर्गन्ध आती रही है, जो वास्तव में ही मानवता के लिए एक अभिशाप रहा है। जैसा कि शैवों द्वारा भी बहुत आदि से गुरुरूप में संबोधित श्रीकृष्ण ने गीता में कहा है—“स्त्री, वैश्य, शूद्र तथा पाप योनि (मलेच्छ, चण्डाल) आदि भी मेरी शरण प्राप्त करके अर्थात् ईश्वरार्पण भाव से स्व-स्व कर्म धर्म का पालन करते हुए परमगति को प्राप्त हो जाते हैं।”²² वैसा ही तन्त्रालोक में कहा गया है— “मुझे केवल चार वेदों आदि का ज्ञाता होना प्रिय नहीं है, भक्तिभाव प्रिय है, भले ही वह चण्डाल में ही क्यों न हों। उसी के लिए देना चाहिए और उसी से ग्रहण करना चाहिए। वह मेरी (भगवान की) तरह ही पूज्य है।”²³ काश्मीर अद्वैत शैव दर्शन किसी भी प्रकार की बाधा को नहीं मानता है, जो देश, धर्म, जाति, लिंग, भाषा, काल, अवस्था आदि से ग्रस्त हो। सभी के लिए समानता एवं आत्मीयता का पोषक है। सभी धर्मों, मतों एवं विचारधाराओं को एक ही परमसत्ता की प्राप्ति के भिन्न-भिन्न सोपान मानता है। इसकी दृढ़ धारणा है कि जिस किसी को भी जिस किसी मार्ग के अनुसरण से स्वात्ममहेश्वर प्रसरित (प्रत्यभिज्ञात) होता है, उसको शिवत्वरूप महाफल की प्राप्ति होती है।²⁴ इसलिए शैवाचार्यों ने शैव रहस्यों को मानवमात्र के लिए उद्धारित करने के लिए शैव ग्रन्थों का प्रणयन किया। जैसा कि ईश्वर प्रत्यभिज्ञा में उत्पलदेव कहते हैं कि उन्होंने इस शास्त्र की रचना लोकमात्र के उपकार और सहजरूप से ईश्वर प्राप्ति के लिए की है।²⁵ अभिनवगुप्ताचार्य भी ईश्वरप्रत्यभिज्ञा विवृति विमर्शिनी में कहते हैं कि जो कोई भी जनन धर्म अर्थात् जीवनधारक है, उसे शैव दर्शन के अनुसरण से सिद्धि सम्भव है। इसमें जाति, धर्म, आचारादि विशेष के अनुसरण का कोई बोझ नहीं है।²⁶ क्षेमराज प्रत्यभिज्ञाहृदयम् में कहते हैं कि उन्होंने इसकी रचना शैवी रहस्यों के सार एवं प्रत्यभिज्ञा

शास्त्र रूपी समुद्र के विचार—मंथन से संसार रूपी विष की शान्ति के लिए ही है।²⁷ अतः स्पष्ट है कि काश्मीर अद्वैत शैव दर्शन का सर्वधर्मसमभाव के प्रति पवित्र दृष्टिकोण है, जो मानव मात्र के कल्याण एवं शिवत्व प्राप्ति में सर्वथा अनुकरणीय है।

1. “कश्मीरायां तथा राजा त्वया क्षेमो हरंशजः। तस्यावज्ञा न कर्तव्या सततं भूमिमिच्छता” —नी.पु., श्लो. 246
2. “वैवोमा सैव कश्मीरा” —नी.पु., श्लो. 228
3. “विष्णुदेवो जगन्नाथो ब्रह्मन् प्राप्ते कली युगे। अष्टाविंशतमे भावी बुद्धो नाम जगद्गुरुः।।” —नी.पु., श्लो. 709
4. “द्वैतदर्शनाधिवसितप्राये जीवलोके रहस्यसंप्रदायो मा विच्छेदि” इत्याशयतः अनुजिगृक्षपरेण परमशिवेन स्वप्ते अनुग्रह उन्मिश्रितप्रतिमः कृतः” —शि.सू.वि., प्रारम्भे
5. “शैवादीनि रहस्यानि पूर्वमात्मसम्भवात्मनाम् ... व्यक्तादित्यनामकम्” —शि.दृ. 7/107—11 आदि
6. “परमात्मस्वरूपं तु सर्वोपाधिविवर्जितम्। चैतन्यमात्मनो रूपं सर्वशास्त्रेषु पठ्यते” —मू.भ., 8/28
7. “विद्वद्भिर् सर्वदेहेषु विशेषो नास्ति कुत्रचित्। अतश्च तन्मयं सर्वं भावयन्मवजिज्जन।।” —वि.भै., श्लो. 100
8. “आत्मा ब्रह्म परः शिवोऽथ परमासत्तित्त्वात् स्वभावोऽथवा सोमो वा पुरुषोऽपि वाऽथ भगवान् कर्ताऽथ — भगवान् कर्माऽपि वा। बुद्धो वाऽथ जिज्ञोऽपि वा गुरुश्च हानिर्न काप्यत्र मे तत्तद्दर्शनसिद्धभूमिमताऽऽनन्दामिका पातु माम्।।” —आ.वि., 2/24
9. “तद्भूमिकाः सर्वदर्शनस्थितयः” —प्र.ह., सू.8
10. एवम् एकस्यैव चिदात्मनो भगवतः स्वातन्त्र्यावभासिताः सर्वा इमा भूमिकाः। स्वातन्त्र्य प्रच्छादनोन्मीलनतारतम्यमेदिताः। अत एव एतावद्व्याप्तिक आत्मा। मितदृष्ट्यस्तु अंशांशिकासु तदिच्छयैव अभिमानं ग्राहिताः, येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृव्याप्रिसारताप्रथयामपि उक्तरूपां (विश्वोत्तीर्णविश्वमयं च) महाव्याप्तिं परशक्तिपातं विना न लभन्ते” —प्र.ह.टी., सू.8
11. “उत्सृज्य लौकिकाचारमद्वैतं मुक्तिदं श्रेयत् स समं सर्वदेवानां तथा वर्णमादिके।। द्रव्याणां समतादर्शी स मुक्तः सर्वबन्धनैः” —आ.भै., शि.सू.वि. 3/22
12. “अत एव श्रीप्रत्यभिज्ञायाम्—बुद्धिप्राप्त्यसरेऽपि, ब्रह्मदेवाद्युपादानानाहितसंकोचानां विश्वात्मस्वरूपलाम एव” —शि.सू.वि. 3/22
13. “साकारो वा निराकारो वातन्त्र्यं बहिरेव वा। भक्तिमात्मनां नाथ सर्वथासि सुधामयः” — शि.स्तो., 16/22
14. “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्” — भ.गी., 4/10
15. “श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमधिरेणाधिगच्छति।।” —भ.गी., 4/39
16. “स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।।” —भ.गी. 18/45
17. “स्वात्मैव सर्वजन्तूनामेक एव महेश्वरः। विश्वरूपो ..।।” —ई.प्र.का., 4/1
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शैवशाक्तदर्शनयोः प्राचीनत्वम्

— भास्कररायः —

भारतीयदर्शनसम्प्रदायेषु शैवशाक्तदर्शनं महनीयं स्थानं लभते। शैवशाक्तदर्शनयोः दार्शनिकदृष्ट्या पृथक्करणं कदापि विद्भदिभः न ऊरीक्रियते। वैदिककालादारभ्य आधुनिककालपर्यन्तम् एतस्य दर्शनस्य चर्चा प्रचलति। भारतीयदर्शनसम्प्रदाये शैवशाक्तयोः पृथक् चर्चा भूरिशः अवाप्यते। भारतीय-आगमिकदर्शने अस्य अन्तर्भावः स्वीक्रियते। तत्र आगमिकदर्शनेषु शैव-शाक्त-वैष्णव-सौर-गाणपत्य-बौद्ध-जैनादयः प्रथिततमाः सिद्धान्ताः। इदानीं तु केवलं कश्मीरिय-शैवदर्शनमभ्युपेत्य चर्चा बहुत्र परिलक्ष्यते। कश्मीरिय-दर्शनं तु शैवशाक्तसम्प्रदायस्य अस्त्युत्तरकालीनं दर्शनमिति मतं धीमताम्। ननु कश्मीरनरेशः ललितादित्यः, शैवाचार्यः अत्रिगुप्तयोः च सहयोगितया कश्मीरदेशे शैवदर्शनम् आद्रियते बहुकालात्। शिवस्य अपरं नाम खलु रुद्ररिति विदुषां मतं; ततः रुद्रमाश्रित्य भारतदेशे अनेके सम्प्रदायाः उद्भूताः भवन्ति। ते यथा शैव-कौल-पाशुपत-लाकुल-कापालिक-लिङ्गायत-नाथ-नन्दिकेश्वर-रसेश्वर-शैवसिद्धान्त-रौद्रसिद्धान्त-सौम-महाव्रत-वामा-भट्ट-भैरव-कालानल-कारुणिक-इत्यादयः। एतेषां दार्शनिकसम्प्रदायानां स्थानं समग्रमेव भारतदेशे प्रसिद्धमिति। एते सर्वे सम्प्रदायाः मुख्यतया रुद्रावतारस्य उपासकाः आसन्। पौराणिककाले तु रुद्रापेक्षया शिवसंज्ञायाः चर्चा अधिकं लभ्यते। तस्मिन्नेव समये प्रथमं कश्मीरदेशे तु शिवमाश्रित्य दर्शनानां यथा त्रिक-स्पन्द-प्रत्यभिज्ञानां चर्चा आरभ्यते; ततः परं शनैः शनैः समग्रमेव भारतभूखण्डे विदितम्। यथा शैवाः शिवस्योपासकाः भवन्ति तथैव भवन्तिशक्त्युपासकाः शाक्ताः। शैवदर्शने शिवस्कृता शक्तिस्तु श्रोता भवति

किन्तु शाक्ते तु तद्विपरीतं स्थितिः; तत्र शक्ति अथवा देवी वक्ता शिवस्तु श्रोता केवलं। एतादृशः एतयोः दर्शनयोर्मध्ये भेदः दृश्यते। शक्तेः उपासकाः सम्प्रदायाः यथा श्रीविद्या-कादि-हादि-काहादि-क्रम-कुल-समय-मिश्रादयः। एतेषु सम्प्रदायेषु श्रीविद्या एव प्रधानम्, तस्याः द्वादश भेदास्सन्ति। एतेषु प्राचीनदर्शनसम्प्रदायेषु कौल-क्रम-पाशुपत-कापालिकानां स्थानं प्रमुखम्। कौले वैदिकप्रभृतिः सप्ताचाराः मुख्याः एवञ्च चतुःषष्टिः तन्त्राण्यपि कुलमार्गे स्वीकृतानि। कुलपरम्परा विषये नाथसम्प्रदायः अपि विशेषस्थानं लभते। खगेन्द्र-कूर्म-मेष-मीनादयः नाथयोगिनां दिव्यविषयकं पारम्पर्यं सर्वदा वन्दनीयं; कुलमार्गस्य दार्शनिकपक्षः अपि एतैः नाथयोगिभिः आलोच्यते। पूर्व-उत्तरश्चेति तस्य द्वौ भेदौ। अस्मिन् भेदद्वये केवलं बिन्दुः एव मुख्यतत्त्वम्। द्वितीयस्तावत् क्रमसम्प्रदायः। क्रमे तु शक्तिः एव मुख्यतत्त्वम्। तत्र शक्तिविषयिकी चर्चा सन्निहिता। अस्मिन् क्रमनये अनुत्तर-अनुपाय-देवता-महा-महार्थ-औत्तरादयः क्रमाणां विशदी आलोचना जाता। तृतीयस्तावत् अतिमार्गीयः पाशुपतसम्प्रदायः। अस्य सम्प्रदायस्य उपासकाः केवलं माहेश्वरः अवतारस्य उपासकाः आसन्। अतः माहेश्वरः एव तेषां स्तूयमाना देवता। चतुर्थस्तावत् कापालिकसम्प्रदायः। कालमुखं, कालामुखं, कालास्यं, कालवदनम् इत्यादयः तस्य पर्यायवाचिनः शब्दास्सन्ति। केषाञ्चित् मते कापालिक-कालामुखयोः मध्ये भेदो दृश्यते। अस्य सम्प्रदायस्य दार्शनिकसिद्धान्तम् अभ्युपेत्य रचना स्वल्पमेव। किन्तु बौद्धतन्त्रे तु एतस्य बहूनि पुस्तकानि उपलभ्यन्ते यथा हेवज्रतन्त्रम् इति।

शैव और शाक्तदर्शन की प्राचीनता

भारतीय दर्शन में शैव और शाक्तदर्शन का एक पृथक सम्प्रदाय है। शैव और शाक्त में सामान्य रूप से कोई भेद विद्वानों ने नहीं मना है। अतः इन दोनों सम्प्रदायों को शैव और शाक्त ऐसे पृथक संज्ञा से अभिहित करना उतना समीचीन नहीं होगा जितना कि इनके अपृथकसंज्ञा रूप की पुष्टि होगी। अतः भारतीयदर्शन परम्परा में इस दर्शन के दार्शनिक सिद्धान्तों की पुष्टि सभी विद्वानों ने की है। इस दर्शन का स्रोत वस्तुतः आगमशास्त्र है। अतः इस दर्शन को हम आगमिकदर्शन कहे सकते हैं। इन आगमिक दर्शनों में शैव, शाक्त, वैष्णव, सौर, गाणपत्य, बौद्ध, जैन ऐसे बहुत सारे दर्शन सम्प्रदायों का अङ्गीकरण हुआ है। आजकल प्रायः कश्मीर-शैवदर्शन की चर्चा सर्वत्र प्राप्त हो रही है। शिव के रुद्रावतार की चर्चा प्राचीनभारत में हमें बहुत देखने को मिलती है। हालांकि यह अभी भी विवादास्पद विषय है की शिव और रुद्र अभिन्न है! और इन रुद्रसम्बन्धी प्राचीन सम्प्रदायों में पाशुपत, लाकुल, कापालिक, लिङ्गायत, नन्दिकेश्वर, रसेश्वर, भैरव, कालानल, यह सब प्रमुख हैं। लेकिन पुराणकाल में शिव

की अपेक्षा रुद्र की चर्चा अधिक मिलती है। कश्मीर के राजा ललितादित्य और शैवाचार्य अत्रिगुप्त ने ही कश्मीर प्रदेश में सर्वप्रथम शैवदर्शन का बीजवपन किया। और धीरे धीरे वह समग्र भारत में विस्तार हुआ। त्रिक, स्पन्द, प्रत्यभिज्ञा इन सारे सिद्धान्त का जन्म इसी देश में हुआ। यह सारे सम्प्रदाय मुख्यतः शैवशाक्त के तत्त्व के व्यापक रूप से समीक्षा करते हैं। शाक्त के पृथकसम्प्रदायों में जहाँ शक्ति ही केवल जगत् का प्रमुख कारण; शक्ति मुख्य है, शिव गौण है। शाक्त के सम्प्रदायों में श्रीविद्या-सम्प्रदाय, कादि-सम्प्रदाय, हादि-सम्प्रदाय, काहादि-सम्प्रदाय, क्रमसम्प्रदाय, कुलसम्प्रदाय, मिश्रसम्प्रदाय यह सब प्रमुख हैं। शैव में जहाँ आगम स्वीकृत है वहीं शाक्त में तन्त्र। शैव और शाक्त के पृथकीकरण केवल ग्रन्थ के आधार पर किञ्चित् हो सकता है। जैसे कुछ ग्रन्थ में शिव की अधिक पुष्टि हुयी तो वह शैवदर्शन में आ गये और किसी में शाक्ति की अधिक पुष्टि हुयी तो वह शाक्तदर्शन के अन्तर्गत हो गये। अतः यह वस्तुतः आरोपित भेद ही है केवल। कौल, कुल, कापालिक, कालामुख, शैवसिद्धान्त इन कुछ सम्प्रदायों को हम प्राचीनों में प्रमुख मान सकते हैं। ■

Lord Shiva's Bakhti is even greater than Lord Shiva! While Lord Shiva is the creator of both good and bad, Lord Shiva's Bhakti creates only good!!

— Swami Lakshmanjoo

गुरु स्तुति

॥ ति ॥
॥ श्रीगणेशाय नमः ॥

॥ श्रीगुरुवन्दनभुक्तिः ॥

पुष्टकं तवै स गुरु उ३ यति विविषमअग्रकभुन
गुलि गण्डिष सगं दल विनिहूम तगं मुनिहूम सुर भुन॥

तगं वेदु कु निमीकय स किषे पुरनवदुन।
घनि कतिभै सुभम्भ पु० सुभी मुकुट गगं भुन॥

मैर नेमिष यम विगुण सुभि पदस भु० पितर।
भरभुति पंन भर तय सुभि वेदुन गगं भुन॥

रुद्रा विष्णु भद्रं सुभम्भ पनं यम उ३ कगन।
सुभम्भ ग रिगद कगन सुभम्भ कगन सुभि गगं भुन॥

तगउडिय सुभम्भ यम उ३ भुन कगन।
तग तापन तुम उ३ रभेपन कगन सुभि गगं भुन॥

गीत उडन भद्र पुरनवदुन गीतियन भद्र लुडन।
भनं किनिषरं वेदु सु उ३ अ३ किनुष उ३ गगं भुन॥

एषे भले पन गगं सुयि भोपडु ककरं दृति
वेदुन।
ककुतुपा दतडे तष युष वेयि रभा भोप उ३ गगं भुन॥

गुलि गण्डिष सुभि भरितरं कनि पुरि पन
कनिहूम पुणुम॥
रविहूम कृप देल मेभु३ किषे कृग रैर
गुन॥

पुष्टकं तवै स गुरु उ३ यति विविषमअग्रकभुन।
गुलि गण्डिष सगं दल विनिहूम तगं मुनिहूम सुर भुन॥

1. प्रभात के वावो च गछु तोत येति बिहिथ सतग्वोर छु म्योन ।
गुलि गण्डिथ चई हाल वनिज्यस, वारं अनिज्यस आर म्येन ॥
2. वारं बोजू क्या निशैनी छय च किथें प्रजनावहन ।
थदि थदिसई आसनस प्यठ आसी आरुद राजें म्योन ॥
3. शेर नोमरिथ यस विद्याधर आसि पादन म्बोठ दिवान ।
सरस्वति पानें साज वायान आसि बोजान राजें म्योन ॥
4. ब्रह्मा विष्णु महेश आसनय पानें यस तोत्ता करान ।
आसनस गजिगाह करान आराम करान आसि राजें म्योन ॥
5. वृच त इन्द्रिय आसनय यस दासभावें सीवा करान ।
वेद वखनान व्यास तय रसपान करान आसि राजें म्योन ॥
6. दीवताहन मंज प्रजलवुन दीवियन मंज लूभवुन ।
मनं किनिथई द्वोदशुर तय तनं किन्यथ इन्द्राजें म्योन ॥
7. द्राखें माले पन च ज़न आयि मोखतुं छकरनं हुति येत्यन ।
करु कृपा हावतो वथा युथ बेयि बनव मोखतंहार च्योन ॥
8. गुलि गण्डिथ असि सारिवई कनि पेजि परन करिज्यस
प्रणाम ।
दपिज्यस छुख होल गोमुत किथें करन दीदार च्योन ॥

प्रभात के वावो च गछु तोत.....

Swami Lakshmanjoo's revelation of Kashmir Shaivism Talk Series

Overview and Objectives

Ishwar Ashram Trust's new weekly talk series on Kashmir Shaivism The Secret Supreme commenced on 12th December and will be continued each Saturday at 6PM IST through 2021. The content is a series of lectures provided by Ishwar Swaroop Swami Lakshmanjoo Maharaj at Ishber, Kashmir, in 1971 to his disciples, and recorded by John and Denise Hughes.

Lesson - One Summary Tattwas

Objectivity: Prithvī to Śrotra

Kashmir Shaivism differs from Vedanta in recognising 36 rather than 25 tattwas, or elements. Swamiji reiterates that tattwa means the “residence”, or “impression” from which the forms of the elements arise, not their substance or manifest material. They are important to “enter into” according to the teachings of the tradition. **Pañca Mahābhūta** means the five (pañca) great (mahā), elements. These are the gross elements that make up the substrate of the entire universe: prithvī - earth, jala - water, agni - fire, vāyu - air, ākāśa - ether. The second set of elements in ascending order, are called **Pañca Tanmātra**. They arise from the Pañca Mahābhūta. From prithvī - earth, arises gandha - smell. From jala, arises rasa - taste. From agni is rupa - form. From vāyu comes sparśa - touch. From ākāśa comes śabda - sound. **Pañca Karmendriya** means the five organs of action. They are upastha - creative organ (reproduction), pāyu - excretion, pāda - foot, pāṇi - hand, and vāk - speech. Jñānendriya means the organs of cognition, or knowledge, “the mental organs through which we experience the world” (Secret Supreme, p. 5). These are ghrāṇa - nose, rasanā - tongue, cakṣu - eye, tvak - skin and śrotra - ear. Swamiji states that the organs create the sense perceptions. To give an example, this is easily understood by comparing the senses of human beings with those of other animals, like eyes, ears, tongues, and so forth. In this context the jñānendriya “create” the experiences of the senses: sight, sound, taste according to how the sense organs process the perception. These objective elements are inter-related as follows.

Mahābhūta – Gross Elements	Tanmātra – Subtle Elements	Karmendriya – Organs of Action	Jñānendriya – Organs of Knowledge
5. Ākāśa - Ether	10. Śabda - Sound	15. Vāk - Speech	20. Śrotra - Ear
4. Vāyu - Air	9. Sparśa - Touch	14. Pāṇi - Hand	19. Tvak - Skin
3. Agni - Fire	8. Rūpa - Form	13. Pāda - Foot	18. Cakṣu - Eye
2. Jala - Water	7. Rasa - Taste	12. Pāyu - Excretion	17. Rasanā - Tongue
1. Prithvī - Earth	6. Gandha - Smell	11. Upastha - Creative	16. Ghrāṇa - Nose

Table 1: The Objective Tattwas

Objectivity-cum-Subjectivity: Antaḥkāraṇa to Śuddha Tattwa

The three internal or Antara organs are **Antaḥkāraṇa**: manas - mind, buddhi - intellect, and ahaṁkāra ego connected with objectivity. Manas is the creation of thought. The action of Buddhi is the discriminative faculty where decisions are made. The ahaṁkāra is where actions and knowledge are

identified with as “attributed to yourself, such as “I have done...or not done...” and “creates limited I consciousness” as I the sense of individuality connected to objectivity.

Next are **Prakṛiti** and **Puruṣa** which are interdependent. In Samkhya and Vedanta these are defined and explained differently to Kashmir Shaivism. In Kashmir Shaivism, Puruṣa is not, at this level, a liberated soul, i.e such as jivanmukta. Swamiji says, to summarise, this is like ahaṁkara, although turned toward Lord Shiva, being able to view Prakṛiti from a subjective perspective yet still bound by Māyā's five energies, thus still perceiving in a limited way.

Swamiji refers to Prakṛiti, as “like nature”. It is the field from which the three guṇas, or tendencies of rajas, sattva and tamas flow. Whilst tattwas create, the guṇas are created by Prakṛiti, thus they are not qualified as tattwas. Here, in response to questions from the class as to why tattwas [like Māyā] create, yet the guṇas are created, not creators. Swamiji's point is that tattwas are the “residence”, or “impression” through which creation takes place, such as placeholders, or the seats wherefrom manifestation, or the created flows. The sole agency in Kashmir Shaivism is Lord Shiva who acts through his energies, which are his own powers reflected.

Swamiji explains why it appears in this way, where the higher order of tattwa are said to flow out from the lower, in respect to two important concepts. These are all objective tattwas in relation to the supreme subjectivity of Lord Shiva (Secret Supreme, p. 5) and increase in subjectivity as they ascend toward Lord Shiva, “the Paramtattwa”. The lower tattwa seems to provide the object from which the higher order appears, in a logical sense, to emerge or respond. Although, this perspective is for practical communication. Formal and material causality, vis a vis, Lord Shiva as the causal agent, is discussed in Chapter Four. Swamiji says he puts this explanation in terms of rising because he “likes rising rather than coming down” because “we have to rise”. In terms of creation, it is not actually sequential descent or ascent like a linear taxonomy. The other concept this question relates to is the concave mirror where, although Lord Shiva pours out his energies from the center, the reflexion is cupped.

Above the antaḥkarana are the subjective tattwas which by ascent are perceived as finer, or more subtle than the lower orders. Puruṣa has to rise through those and until such time as it occurs, no real progress is made, “nothing has happened” (Secret Supreme, p. 7). It is like meditation performed without one-pointedness. The real task begins by rising through the limitations of Māyā that entangle the Puruṣa. **Kaṇḍika** means covering. These are the powers of Māyā: Niyati limited place/space; Kāla limited time, for example aging; Rāga limited attachment, feeling as if one is not full and complete; Vidyā – limitation of knowledge; Kalā limitation of creativity, for example being capable of only certain things. Puruṣa is unaware of his own nature which is due to the power of Māyā to conceal, and this causes the perception of the self as individual being who becomes played by the world of Prakṛiti. The anugraha of the Master is needed to break through the binding power of Māyā. With realisation Māyā becomes “the Śakti” of Lord Śiva, meaning that the world becomes a manifestation of Lord Śiva's play and where Māyā becomes the power to reveal rather than conceal the Self.

31. Māyā				
Kañcuka – Limitations of:				
30. Niyati – Place	29. Kāla – Time	28. Rāga -- Attachment	27. Vidyā – Knowledge	26. Kalā – Creativity
25. Puruṣa – Individual Being when covered by Māyā		24. Prakṛti – “Like Nature” the source of guṇa		
Antaḥkarana				
21. Manas	22. Buddhi		23. Ahaṁkara	
Mind - Thoughts	Intellect – Decision		Ego/ identification & attachment to objectivity	

Table 2: Objective-cum-Subjective Tattwa

Subjectivity: ŚuddhaTattwa

Śuddha Tattwa means pure element. Swamiji refers to the pure tattwas as “Super Tattwas”. Here in ascending order are Śuddhavidya tattwa where subjectivity is obtained although it is an unstable Self Realisation, that is, alternately remembered and forgotten. The universe seems as if unreal, in duality, from the view of being Shiva. Īshwāra tattwa feels as if the Self is the expansion of the universe. This is continued in Sadāśiva tattwa which feels as if the Self is the whole universe, in the sense of being the universe.

In the purest two forms, the sense of being 'this universe' or 'the universe as expansion of self' subsides and what remains is simply 'I' in both Śakti and Śiva tattva. What distinguishes these two is not elucidated here. For now, the concepts of Lord Shiva and his energy, or power of self reflexivity is useful to consider. For example, I, which knows it is I, indicating the intrinsic self-reflexivity or Śakti, with Pure Consciousness, Śiva.

Complete realisation is beyond the tattwas, the fully transcendental being which is at all levels, and therefore no level: “The one being who is everywhere is nowhere.” In Kashmir Shaivism, the concept of Supreme Subjectivity means the Self as Lord Shiva which contains, in totality, everything within the sphere of the One undivided consciousness.

Paramtattwa – Parabhairava – Beyond Tattwa		
Śuddha Tattwa		
1. Śiva	2. Śakti	
3. Śuddhavidyā	4. Īśvara	5. Sadāśiva

Table 3 Subjectivity

Chapter Two – Śaḍādhvan

There are six adhvan, which means path. Three are objective and three are subjective. Each one has a sthūla gross, śūkṣma subtle, and para most subtle path. Combined, they form six paths. Swamiji explains these in order of the gross objective to the subtlest subjective path. In fact, all of these are to be given up because they are all objective in relation to the Self, or Parabhairava. That is why contemplation on them is time consuming and called 'treading'. To throw out these paths requires the anugraha of the Master which is also a path.

The objective is Vācyādhvan. It means what is seen and created, and it is the realm of objects, such as book, pot or specs. Within this path are three. Bhuvanādhva is the path of 118 worlds. It is the external creation. Just like this universe, Swamiji says there are 118 universes found by yogis in samādhi. Tattwādhva is the “path of tattwas”. It is mixed, internal and external creation. These tattwas, from earth to Lord Śiva are grouped by five enclosures. These five are within Kalādhva as shown in Table 4. They are the internal created.

The subjective is Vācakādhvan: the seer, the creator and the letters, words and sentences that correlate to the objects. Here the creator is nominating the created, not actually creating it. He is only thinking and speaking of it. Mantrādhva, the external, is the domain of sentences, where, for example, concepts are combined into complex concepts. Padādhva is the world of words. It is mixed internal and external. Varṇādhva is the path of letters and it is internal.

<u>Vācakādhvan</u> (Subjective) Nominating object i.e.: Specs, Speaker.	1. Varṇādhva (Para)	Letters (Vaikhari)	G o	
	2. Padādhva (Śukṣma)	Words (Madhyama)	Go	
	3. Mantrādhva (Sthūla)	Sentences (Paśyanti)	I will go	
<u>Vācyādhvan</u> (Objective) The object ie: Pot, Book, Specs, Spoken.	4. Kalādhva (Para)	Boundaries/ Enclosures of Tattwas	Śantaṭīta	Śiva
			Śanta kalā	Śakti – Śuddhavidya
			Vidyākalā	Māya- Puruṣa
			Pratiṣṭhakaḷā	Prakṛti- Jala
			Nivṛtti kalā	Prṛthvi- mixed
	5. Tattwādhva (Śukṣma)	Tattwas		
	6. Bhuvanādhva (Sthūla)	118 Worlds		

Table 4. Śaḍādhvan

Chapter Three – Māṭṛikācakra – Lesson 3

In the first section on Māṭṛikācakra, Swamiji explains the cycle of creation with the vowels. These are all at the level of Śiva Tattwa. Here the five energies of Lord Śiva are detailed with how it is that the universe comes into being without Lord Shiva losing the power to reside within his own being permanently. He explains that the appearance in the concave mirror is from the reverse order. It seems that the earth is reflected first, and from there, all the other elements up to Śiva and Śakti, due to this upside down perspective. It is outlined here in descending order, from Anuttara.

Anuttara is represented by A. This is the power of consciousness, or Cit Śakti. It is always inseparable with **Ānanda Śakti**, represented by the letter Ā. Swamiji describes Ānanda Śakti as “all bliss”. At this level, creation of the universe has not yet taken place and abides in Lord Śiva's own nature “residing internally”.

It is by Lord Śiva's energy of will, or **Ichha Śakti**, that creation takes place when He reflects the universe within his own nature. Ichha Śakti, [i] also called Īśanā Śakti, is at first calm, residing in her own nature of Cit and Ānanda. Then **unmeṣa** begins. When Ichha Śakti becomes agitated [ī], **Jñāna Śakti** arises, denoted by [u] and [ū]. In Jñāna Śakti Lord Śiva is not certain he can continue to create the universe without losing his own nature. Lord Śiva holds Ānata, which means He remains still in his own nature of Cit Śakti and Ānanda Śakti. At this level, he is called **Anāśritta Śiva**. He stays there permanently. This state is represented by the vowels, **ṛ, ṝ, ḷ, ḹ**.

Swamiji explains, Anuttara and Ānanda Śakti don't recognise this apprehension of Anāśritta Śiva. They are not afraid at all. They feel that this whole universe is only Lord Śiva's glory. So, they begin to create the universe again afresh. In this energy of action, the reflection of the universe takes place mostly in the fourth energy of action (au). This stage is called the course of **Kṛiā Śakti**.

Through the contact of Anuttara and Ānanda Śakti with Ichha Śakti, 'a-ā' combine with Ichha 'i' to create 'e'. Then 'a-ā' combine with 'e' to create 'ai'. Then 'a-ā' combine with 'u' or 'ū' to create 'o'. When 'a-ā' combine with 'o', it creates 'au'.

Swamiji then explains **anusvara** [·] as when “The nature of his Self has not come to any loss of his cit

Cit Śakti [a]		Ānanda Śakti [ā]	
agitated [ī]		Icchā Śakti	still [i]
Unmeṣa [u]		Jñāna Śakti	Ūnatā [ū]
Kriyā Śakti [e, ai, o, au]			Anāśrita Śiva [r, ī, ṛ, ḷ, ṝ]
Visarga [ḥ]		Anuswāra [ṁ]	

Table 5 Mātrikācakra – Śiva Tattwa – Internal

Chapter Three – Mātrikācakra – Lesson 4

The vowels and their combinations reside at the level of Śiva Tattwa. Swamiji has detailed Lord Śiva's five energies. Swamiji explains how these are reflected, through the cupped shaped mirror of consciousness denoted above as visarga [:] or the letter **h**. The reflection commences from Śakti Tattwa, which is no. 35 in Table 3.

Here is where Lord Śiva perceives internal [·] 'm̐' and external states [:] 'h̐'. The internal perception of the universe is already found within Śiva, the source of all elements, and which is all pervading in all of the elements. The internal and external perception both begin from Anuttara. From Cit Śakti, all the other energies are present. The external perception is found from the inferior element of pṛthvī to the supreme element of Śakti. All the five energies are filled with each of the five energies. From pṛthvī to puruṣa are 25 elements. These are the 5 energies of Lord Shiva reflected with the five energies intrinsic to each of the five elements, making 5 x 5.

Anuttara reflected becomes the five mahābhutas; **Ichha Śakti** into the **Tanmātras**; **Anaśrita Śiva** into the Karmendriya and Jñānendriyas. **Jñāna Śakti** reflects into the Antahkaraṇas. These are charted below with their combination of energies, correlating letters and numbered tattvas.

Cit Śakti [a] & Ānanda Śakti [a]					Iccha Śakti [i] [ī]					[r] [ṛ] Anaśrita Śiva [ṛ] [ṛ̣]					Jñāna Śakti [u] [ū]													
Mahābhūta					Tanmātra					Karmendriya					Jñānendriya					Antahkaraṇa								
	krīya	ka	prthvī			krīya	ka	prthvī			krīya	ka	prthvī			krīya	ka	prthvī			krīya	ka	prthvī			krīya	ka	prthvī
1	jñāna	kha	jala		6	gandha	ca	gandha		11	upastha	ṭa	upastha		16	ghrāṇa	ṭa	ghrāṇa		21	manas	pa	manas		26	śrotra	na	śrotra
2	iccha	ga	agni		7	rasa	cha	rasa		12	pāyū	ṭha	pāyū		17	rasanā	ṭha	rasanā		22	buddhi	pha	buddhi		27	ānanda	na	ānanda
3	ānanda	gha	vayu		8	rūpa	ja	rūpa		13	pada	ḍa	pada		18	tvak	ḍa	tvak		23	ahamkāra	ba	ahamkāra		28	śabda	ṇa	śabda
4	cit	ṇa	ākāśa		9	sparśa	jha	sparśa		14	pāṇi	dha	pāṇi		19	cakṣu	dha	cakṣu		24	prakṛti	bha	prakṛti		29	śabda	ṇa	śabda
5					10	śabda	ṇa	śabda		15	vāk	ṇa	vāk		20	śrotra	na	śrotra		25	pramāṇa	ma	pramāṇa		30	śabda	ṇa	śabda

Table 6 Reflection of Lord Śivas five energies from internal to external universe.

In the section on the internal states of the puruṣa, Swamiji discusses Matrika theory with the findings of Pāṇini, the great Sanskrit grammarian. There it is found that the **kañcukas**, or coverings of limitation and perception of individual being, are presented by the letters **la**, **ra**, **ya** and **va**. Tantra nominate these internal elements as dhārāṇa: that which “gives life to individual being”. This means that to exist as an individual, it is essential that these elements are within. This enables the “glory of being a limited being”.

Internal States of Puruṣa				
31. Māyā				
26. Niyati	28. Rāga	29. Vidyā	27. kāla	30. kalā
la		ra	ya	

Table 7 Antaḥsthah [Pāṇini] or dhārāṇa [Tantras], once the kañcukas are mixed.

Once these coverings are subsided, and crossed as bondages, then the perception of differentiation is replaced by undifferentiated perception. Then the Self is “about to bloom out”, or “unmeṣa”. Ūṣmā āksharas means “the internal light has come out” and the state of the pure tattwas: Śuddhavidyā [śa], Ishwara [ṣa], Sadāśiva [sa] and Śakti [ḥ]. This is the supreme state and the end of the world of alphabets, “where the creation ends in its fullness of being”.

The state of Sadāśiva [sa] is called amṛta bija, aham-idam. At the end of it is the prāṇa bija, the life of Śiva, which is Śakti. This is called anahāta which is the “automatic energy of Lord Śhiva” [ḥ]. It is a state which can only be experienced. In the so' ham mantra there are the three, sa, ha, and aṁ, however “as long as you are reciting these letters, it is only imitation”. It has to be recited until the “reality comes before you.” Anahāta “means that which cannot be recited”.

35. Śakti [ḥ]	34. Sadāśiva [sa]	33. Īśwara [ṣa]	32. Śuddhavidyā [śa]
Ūṣmā: heat of Lord Śiva's nature, uncreated, expansion of unlimited Being, unlimited puruṣa			
Prāṇa bija	Amṛta bija		
Ahaṁ -- Anahāta unrecited, spontaneous flow of Lord Shiva.	aham-idam	idam - aham	aham- aham

Table 8 Four Ūṣmā tattwas

There are processes for yogis to establish themselves in these states. In Pāṇini, Swamiji tells us that we “should see what is in the beginning and see what is in the end. Take these two and combine them...put first letter [A] and last letter [ḥ] and combine them. They are united only by placing them [a, ha, and ṁ] in one point [ahaṁ]. Prakaśa means everything that is perceived, whether by any organ, and then “carry it to your own nature”, by “sentencing it to your own Self”. This is the “State of **Ahaṁbhava**”, and the “establishment of Universal “I”. This is “Svāntarya... Universal-I...all-action, all-Universal glory of Śiva.”

To obtain this, Swamiji tells us to: Extract subjectivity from [real] subjectivity and insert that into objectivity...where we are actually situated. Extract that [real] objectivity and insert it into the inferior objectivity. Unite subjectivity-cum-objectivity, and that objectivity-cum-objectivity (objectivity unite with Śakti). This creates the letter **kṣa**. It is the unification of ka with sa, which is the **koti bija**, which has come out from female energy. (Refer Secret Supreme, p. 26, 'the way of Śakti pratyahara').

There are three types of **Visarga** in the flow of Mātrikacakra. Śambhavovisarga – cittapralaya, where your mind doesn't work, thoughtless flow. It is not the stopping of the mind. It is where it doesn't function.

This is **parāvisarga**. It is represented by the letter **ā**. **Parāparā** visarga or Śākta visarga, is the mode of cittasambodhaḥ, where the mind is held in one-pointedness. It is represented by the last of the vowels [ḥ] or [:]. The last is **āṇava visarga** in the mode of citta viśrantīḥ, where the mind becomes permanently seated in one-pointedness. And this is represented by the letter **ha**, or the last letter.

This is summarized directly, with a few minor illustrations of my own, from the recording of Swami Lakshmanjoo taken by John Hughes in Ishber Ashram. It is taken with “direct quotes” or direct summary, from the transcript for the Secret Supreme talk series at Ishwar Ashram Trust Facebook livestream. Some content is re-ordered to assist with conciseness. Otherwise, further clarification is provided from Hughes, John. [ed]. (2003). Kashmir Shaivism: The Secret Supreme, Revealed by Swami Lakshmanjoo. Kashmir: Ishwar Ashram Trust. Any errors are my own.

Report Courtesy: **Malini Nath**

MahaMaheshwaracharya Swami Ram Jayanti Week

MahaMaheshwaracharya Swami Ram ji Jayanti celebrations started on 5th Jan 2021 and culminated on the Jayanti of Swami Ji on 10th Jan 2021. During the week long celebrations, a series of lectures, discussions and rendition of devotional songs and stotras were rendered. Due to pandemic restrictions the entire celebration was organised through virtual medium. The Jayanti celebration was organised by Ishwar Ashram Trust, Swami Ram Shaiv Trika Ashram and Himalayan Heritage Foundation.

The celebration was organised to spread the message of Trika Parampara that was upheld by Swami Ram Ji Maharaj who gave illustrious exponents of Kashmir Shaiva Darshan in the modern times like Swami Mahatab Kak ji, Swami Lakshman joo, Swami Govind Kaul Jalali ji and Swami Vidhyadharji.

Proceeding started with the discourse of Shri Vijay K Kaul who dwelt on the life and times of Swami Ram Ji followed by comprehensive lecture on Kashmir Shaiva Darshan by Giriratna Mishra. Dr. Beena Agarwal dwelt at length on the philosophy and theology of Kashmir Shaiva Darshan by explaining the minute principles in Tantraloka of Acharya Abhinavagupta.

Sanjay Raina dwelt at length on the historical facts and significance of Swami Ram ji in the revival of Trika Parampara that had suffered in medieval times. He dwelt at length on the role of Swami Ram Ji Maharaj in persuading the then maharaja to start the research department for the revival of Kashmir Shaiva Darshan.

Upendra Ambradar gave a detailed account of the miracles and spiritual experiences of Swami Ram ji during contemporary times. Dr. Madhav Lamichhane from Nepal explained the significance of the Bhairava Stotra with focus on Tantric elements. Dalip Langoo rendered the devotional Bhairavastotra and bhajans. John Hughes, Denise Hughes and George Barselar discussed continuity of the Trika parampara across the continents and shared their experiences.

The Jayanti celebrations concluded on 10th January with live telecast of Aarti and other rituals from Sri Ram Shaiva Trika Ashram, Jammu. On this occasion Swami Ram Ji Trika Awards were conferred upon Sh. Upendra Ambardar and Sh. Sanjay Raina for their outstanding service to uphold and preserve the Guru Shishya Paramapara of the Trika system by Himalayan Heritage Foundation.

The proceedings of the webinars for the entire week were conducted by Veronica Peer, Jyoti Razdan, Nidhi Bhat, Parul Razdan, Rakesh Koul, Sunil Raina Rajanak and Dr. Mahesh Kaul.

Report Courtesy: **Sunil Raina Rajanak**

Acharya Kshemaraja Jayanti Celebrations

November 30th marked the birth anniversary of Acharya Kshemaraja, a luminary in the sphere of Kashmir Shaivism. Hailing from Bijbihara in Kashmir, Acharya Kshemaraja, lived around 10th-11th century. He was the student of famous saint scholar Acharya Abhinavagupta, the Shaiva yogi par excellence from Kashmir, who gave the precious jewels of Shaiva literature such as *Tantraloka* among others. Acharya Abhinavagupta, had many worthy disciples, and chief among them was Acharya Kshemaraja. This year, for the first time, several organizations, led by the Ishwar Ashram Trust and including Swami Ram Shaiva Ashram, Anuttara Trika Kula Organization and Himalayan Heritage foundation came together to celebrate this event.

The celebrations spanned over three days beginning from 28th November through 30th November. Eminent faculty were brought in to hold a series of educations and research talks online. The inaugural session was taken by the eminent scholar of Kashmir Shaiva Philosophy, Dr. Navjeevan Rastogi, who dwelled on the philosophy of Kashmir Shaivism and presented several examples of the great contribution of Acharya Kshemaraja in his talk.

Sh Moti Lal Pandit gave a very lucid talk on Sunday related to the Kashmir Shaiva Philosophy and Acharya Kshemaraja. Mr. Rattan Parimoo, a noted artist, took pains to make an illustration of Acharya Kshemaraja. On Sunday, 29th Nov a handmade painting of the great Shaiva master was released by the noted artist Mr. Ravi Dhar.



On the final day, several talks and events were organized. On the final day, there were two important talks. One by Prof M L Kukiloo, a well-known scholar and disciple of Swami Lakshmanjoo Maharaj and second by Dr. Mark Dyczkowski, an eminent scholar of Kashmir Shaivism. All the talks were very well received by all the listeners. The event concluded by the singing of Bhairav Stotra and Lal vaaks by the noted Kashmiri Singer Sh Dalip Langoo.

The entire programme over three days was anchored by Mr Sunil Raina and well supported by Sh Rakesh Koul and Malini.

A series of talks was also organized was also organized by Department of Sanskrit, SDHDR&T center of S D College, Ambala Cantt, Darshan Yoga Sansthan Dalhousie, NAAD, Himalayan Heritage Foundation and Ishwar Ashram Trust.

Acharya Kshemaraja's contribution to the Kashmir Shaivism Philosophy has been immense. He was amongst the very few disciples of Acharya Abhinavagupta, who apart from being a practicing Yogi, contributed a lot to the propagation and literature of Kashmir Shaivism. His works include the commentaries of serious Shaiva text such as *Swachandatantra* and *Netratantra* on one hand, and devotional texts such as *Shivastotravali* and *Stavachintamani*, on the other, thus conveying the vast dimension of his intellect and understanding.

We sincerely hope and pray that his Birth Jayanti takes all of us one step closer to the final aim of self realization.

Report Courtesy: Dr. Anusheel Munshi

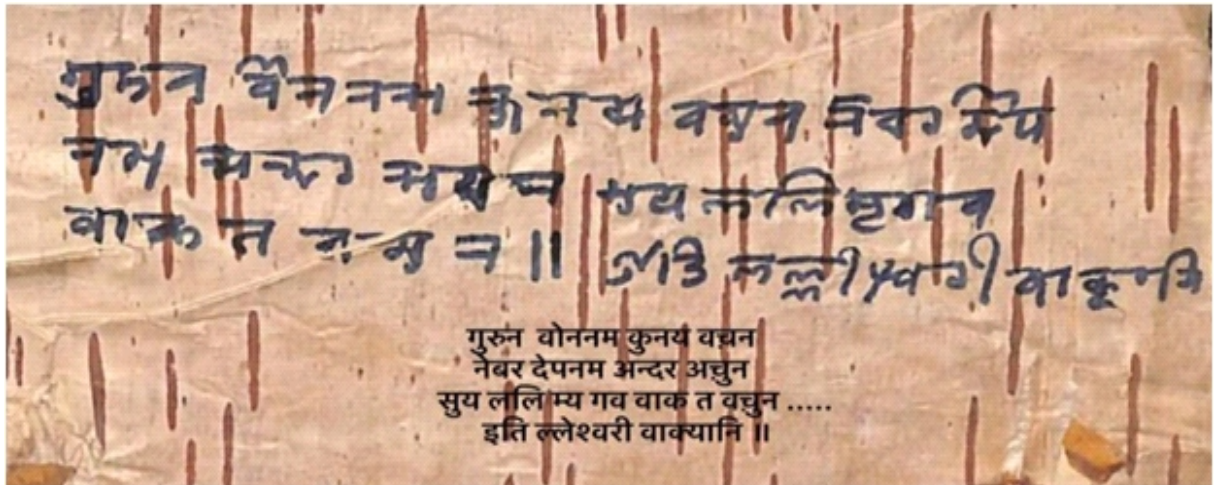
Celebrating Seven Centuries of Shaiva Yogini Mata Laleshwari

This year was the first major gathering of Kashmir Pandits to celebrate the birth of Mata Laleshwari in exile. The week of 19-25 of August was selected for a week-long celebration. The celebration commenced with the establishment of a Facebook group called Lalla Jayanti by MaliniNath on 3 July. This became the hub for ongoing activities. It rapidly grew to 700 members, most of whom were Kashmir Pandits with a smaller number attracted to the group from Swami Lakshmanjoo's international devotees and Shaivites from the Americas, Europe and Australia.

Prominent contributions came from within the Kashmir Pandit community from esteemed elders and intellectuals. Initially AK Razdan lead the regular postings up to October, making 21 posts. Some included original photographs of one birchbark manuscript in Sharda, the oldest text on record of Laleshwaris Vak's. AK Razdan coupled images with transliteration into Devanagari and English translation as well as a commentary and discussion. His contributions sparked interest and helped clarify some controversial aspects of the later published verses, such as the use of Persian terms, the implication of her being unclothed as well as the presence of introduced concepts that conflict with her personal soteriological vision, grounded as it is in broad minded Shaivite Yoga Sadhana.

Core Sharda Team had erstwhile prepared a series of Vaks for publication based upon selection from a number of texts in several languages. In the WhatsApp group, daily postings of graphics containing the verses in Sharda Lipi, alongside Devanagari and an English translation were generously shared. Veronica Peer and Jyoti Razdan made many audio recordings in the Kashmiri, some of which were later added to YouTube. A separate YouTube channel is required and will be established shortly for those verses and other media dedicated to Mata Laleshwari.

The Lalla Jayanti talk series was coordinated by Sunil Raina Rajanaka and moderated with assistance from Malini Nath, Jyoti Razdan and Veronica Peer, on zoom. The series of lectures covered everything from Mata Laleshwari's life to her spiritual practices, critique of the authenticity of the verses and a long suspected cultural appropriation problem. These matters contributed to an awakening within the community that much academic work still demands attention on Mata Laleshwari, which will inform the



future artists, writers and scholars from around the world, and particularly to support the education of the Kashmir Pandit community in coming generations.

Talks Summary

On 19 August 2020 Dr. R.L. Bhat gave a riveting discussion on the historical facts of Mata Lalleshwari, bringing to light many of the mistaken conclusions which draw upon contested points, such as the dates of birth and nirvana, the presence or absence of assumed teachers or influences on her verses and the changes to the literature over time and place. This engaged the community to take a stronger position on evidence as well as literary frameworks to interpret the verses, primarily to indicate where later translations and additions have brought foreign ideas.

On the 20th of July, Sh. Vinod Razdan presented several selected anecdotes over which he stated he has some reservations. The work of Sh. Vinod Razdan, built upon the documented concerns of Dr R.L. Bhat, particularly confronting some of the contemporary interpretations of Mata Lalleshwari's life and work and granting a literature overview in light of modern research. On the 21st of August, Dr. Ravi Dhar confronted the common misconception that Mata Lalleshwari is an “exponent of Islamic thought” in terms of her mystical all encompassing philosophy, which, it is clear to most Kashmir Pandits, has never properly accepted Kashmir Shaivite perspectives.

On the 22 August, Sh. Sanjay Raina situated Mata Lalleshwari within the continuous literary tradition of Kashmir, particularly by linking her treatise to those of other saint philosophers and poets who preceded her in the tradition of Kashmir Shaivism. On the 23rd of August, Prof. Moti Lal Pandita relied upon Lalla's Vaks to explain to the audience her spiritual path as a Yogini in terms of Kashmir Shaivism. He delivered a moving and enlightening lecture which clearly showed her journey of Self Realisation. Also, on the 23rd of August AK Razdan gave us the story of Mata Lalleshwari's life and showed the cultural and environmental context of her work and life. He finalised with an explanation of several Vaks from his personal collection of manuscripts which affirmed some of the contested points had been unscrupulously disseminated both within and outside the Kashmir Pandit community.

On the 25th of August, Jyoti Razdan, Veronica Peer, Denise Hughes of Universal Shaiva Fellowship and Malini Nath delivered a collaborative presentation. This combined the recital of verses in Kashmiri, in the traditional way by Jyoti Razdan and Veronica Peer. Malini delivered a discussion and demonstration of the Kundalini Yoga practices commonly referred to in the middle stage of Mata Lalleshwari's journey, whilst Denise Hughes helped to explain the latter part of her works where she addresses the subtle aspects of her Self-Realisation. Our final speaker was the eminent scholar Dr SS Toshkhani on the 25th of August who overviewed the academic insights brought forward earlier and elaborated on some key points from his illustrious scholarly findings.

International devotees, Kashi Nath Andres, of Alvarado Tolima and Yuri D Wolf of ParavacMantrayoga School, San Poulaposted their Lal Ded puja images to the group.

In addition to the contributions of speakers and scholars and the many daily postings and discussions on Facebook and WhatsApp, four artists contributed paintings to the proceedings. Sapna Dhar Kartiya presented her brightly coloured and abstract mixed media on canvas painting, “Longing” which is a response to the verse:

Hoping to bloom like a cotton flower, I, Lalla, set forth in the colorful world.
But soon the cleaner and the carder came and gave me hard knocks and blows.
Spun into a gossamer yarn by a woman spinner on her spinning wheel,

I was helplessly hung upon a loom, and given more knocks
from the weaver's broom.

Now turned into cloth, I was dashed and dashed by the
washerman on the washing-stone.
Then into a large mortar made of stone, he threw me, and
with his grimy feet,
rubbed me with fuller's earth and soap. The tailor now
worked his scissors on me,
and cut me with care, piece by piece. Thus was it that I,
Lalla, at last
entered the High Estate of God.

Claudia Dose presented her abstract acrylic painting
featuring an eye with senses reaching out into the heavens
and to the earth in response to the following verse:

Gagantsu'ybhuutaltsu'y, Tsu'ychukhdeynpavan ta raath,
Argtsanndun, posh poynitsu'y Tsu'ychuksoruy ta laagizi
kyaah?

Thou art the earth, Thou art the sky, Thou art the air, the day and the night.

The sacrificial corn Thou, And unction of the sandal-paste.

Thou art the water, Thou art the flowers, Thou art all these and everything.

What may I, in worship, bring to Thee ?

One of the leading artists of the Kashmir Pandit community, and certainly the most prolific, Sh Ravi Dhar, produced two paintings of Mata Lalleshwari. In his interview with Shivani Bhan Dhar for Naad Journal, Ravi Dhar candidly discusses the community consultation and process of the two paintings. The first image was to portray a distinctly Kashmiri woman in her traditional attire, and the symbolic association with the Siva lingam which became a disputed issue. After discussion with Dr SS Toshkhani and other well informed Kashmiri Pandits, the second image became predominant, that is Mata Lalleshwari as a yogini, performing her sadhana in the natural environment. This directly refers to her verses on how she attained her Self Realisation.

Dr Rattan Parimoo (former Dean faculty of fine Arts, Baroda University) presented an illustration depicting Mata Lalleshwari before the Shiva Temple at Pandrethan. She appears to hold her hands open to the anugraha of Lord Shiva, wearing traditional Kashmiri attire and gazing upward in a gesture of one pointedness on God consciousness.

Naad Journal produced a special edition in the month of August with many local contributions. Some of the worlds leading scholars, such as Professor Shonaleeka Kaul made valuable contributions. The Jayanti celebration of Mata Lalleshwari was jointly organised by Ishwar Ashram Trust, Core Sharda Team and Himalayan Heritage Foundation. Lalla Jayanti Facebook group is now closed as the celebrations are over and postings had diverged from the topic of Lal Ded. Future celebrations are anticipated each 25th August to celebrate as they feel inspired to in coming years.

Jai Mata Lalleshwari!



Report Courtesy: **Malini Nath**

SHRADDHANJALI

Shri Moti Lal Sopory ji

It is with deep sorrow that we have to inform the loss of a close family member & devotee of Swami ji, Shri Moti Lal Sopory ji. Shri Moti Lal Ji was the nephew of Swami ji (Son of the Sister of Swami ji) and fondly called as Bhai ji. An IAS officer, he was son of Pandit Jawahar Lal Sopory. Originally a resident of Wazir Bagh, Srinagar and Gandhi Nagar, Jammu, he left his body in Panchkula, Haryana on 6th December, 2020. Born in January 1926, he was known to be disciplined & affectionate and a man of principles with a deep insight, courage and compassion. People close to him will remember him to always wear a mystical smile. His presence will be deeply missed the devotees who would see him regularly by the side of Swami ji. We pray for his liberation and may Guru Maharaj bestow strength to the family to cope up with this irreparable loss.

– Jai Guru Dev!

Shri Jawahar Lal Bhatt

The Devotees are pained to loose one of their very old associate disciple of Swami Lakshman joo, Shri Jawahar Lal Bhatt, who attained Nirvana on December 26, 2020 in Delhi. Sh. Bhatt was deeply committed to all events of the Ashram and was an ardent disciple of Swami ji.

Bhatt sahib, originally from Reshi Mohalla, Habbakadal, Srinagar, had settled in Delhi and was a great social activist of the community. Professionally and Socially, Bhatt sahib was a well known person and was always willing to assist and participate in Ashram's interface with any Government body/ dignitary as well as socio-cultural organisations. Known to have leadership qualities, he would always try to forge consensus and work for the larger cause.

The Ashram will miss his contribution and prays to Guru Dev to give him a place at HIS feet.

Jai Guru Dev!

Mr. Kanhaya Lal Kaul

The Devotees lost an ardent devotee brother, Mr Kanhaya Lal Kaul , who has been a disciple of Swami ji for over 45 years. Mr. Kaul passed away after a brief illness on October 9th 2020. His devotion and attachment with Swamiji was beyond words and kept him bound on the path of Kashmir Shaivism until his last day. He dedicated his life at the feet of his master.

Known for his kind and compassionate nature and avid reader with a photographic memory enabled him to gain a vast knowledge of Kashmir Shaivism. He would love to narrate stories from lives of all Shaivite Gurus and his personal experiences with Swamiji, which he took immense pride in. He would say that his greatest achievement was being associated with a Guru.

Kanhaya Lal Ji will be lovingly remembered by the Devotees and his loving family. May Gurudev Bless him in heavens.

Jai Guru Dev!

Shri Krishen Lal Pandita

Very recently the Guru Parivar lost one more devotee of Swami ji in the demise of Shri Krishen Lal Pandita on January 2, 2020 at Jammu. Born in May 1945 , he was a very enthusiastic sevak. One of his notable contribution has been the very hard work of transcribing in Kashmiri (Devnagari script) the Kashmiri audio lectures of Gurudev on Tantraloka running into several hundred pages.

We pray to Guru Dev to accommodate this committed devotee at His Feet!

Jai Guru Dev!

ISHWAR ASHRAM TRUST

New Delhi

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Calendar of Events 2020-21

2020

S No.	Event	Day	Date
1.	Shiv Sutra Sadhana Shivar(Medium Hindi) at Palampur, H.P.	Wednesday to Monday	18 March to 23 March
2.	Navreh	Wednesday	25 March
3.	Swami Lakshman Joo Maharaj, Birthday (Lunar)	Sunday	19 April
4.	Prathishtha Divas of Amriteshwar Bhairava at Jammu	Friday	24 April
5.	Swami Lakshman Joo Maharaj, Birthday (Varsha)	Saturday	09 May
6.	37thPrathishtha Divas of AmriteshwarBhairava at Kashmir	Monday	11 May
7.	15thPrathishtha Divas of AmriteshwarBhairava at Delhi	Thurdsday	14 May
8.	Acharya Abhinavagupta Birth Jayanti	Tuesday	02 June
9	Guru Purnima & Acharya Vasugupta Birth Jayanti	Sunday	05 July
10.	Acharya Utpaladeva Birth Jayanti	Friday	31 July
11.	Raksha Bandhan/Shrawan Purnima	Monday	03 August
12.	Janam Ashtami	Tuesday	11 August
13.	Acharya Somananda Birth Jayanti	Wednesday	26 August
14.	Swami MahtabKak ji Jag (Pitrapaksha)	Thursday	03 Sept.
15.	Swami Lakshmanjoo Maharaj, Varshik(and Pitrapaksha) Jag	Sunday	06 Sept.
16.	Swami Ram ji Jag (Pitrapaksha)	Wednesday	16 Sept.
17.	Swami MahtabKak ji Birthday Jayanti	Wednesday	18 Nov.
18.	Acharya Kshemaraja Birth Jayanti	Monday	30 Nov.

2021

19.	Acharya AbhinavaguptaNirvan Jayanti	Friday	08 Jan.
20.	Swami Ram ji Birthday Jayanti	Sunday	10 Jan.
21.	Swami Ram ji (Varshik Jag)	Wednesday	10 Feb.
22.	MahaShivratri	Wednesday	10 March
23.	Swami MahtabKak ji (Varshik Jag)	Monday	15 March

ISHWAR ASHRAM TRUST

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List of Publications 2021

(ENGLISH)

By Swami Lakshman Joo

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1	Kashmir Shaivism (The Secret Supreme) Indian Edition	500/-	300/-
2a	Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound)	150/-	100/-
2b	Lectures on Principle and Discipline in Kashmir Shaivism (Soft Bound)	100/-	75/-
3	Shiv Sutras (Indian Edition)	700/-	500/-
4	Vijnana Bhairva - Manual on Self Realization (Indian Edition)	700/-	500/-
5	Bhagvad Gita in the Light of Kashmir Shaivism Indian Edition (with Audio CD)	1500/-	700/-
6	Festival of Devotion & Praise -Shivastotravali by Utpaldeva- Indian Edition (with Audio CD)	1350/-	600/-
7	Abhniavaguptas Parmarthasara	500/-	300/-
8	Kundalini Vijnana Rahaysam (New Edition)	50/-	50/-
9	Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha	700/-	500/-
10	Light on Tantra – Abnivaguptas Tantraloka – Chapter 1	1000/-	700/-
11	Magical Jewel of Devotion in Kashmir Shaivism (Stavchintamani)	500/-	300/-
12	Shaivacharya Swami Lakshmanjoo- A Brief Life Sketch	50/-	50/-
13	BADI BOD (Short Stories for Children)	50/-	50/-

HINDI/SANSKRIT

1	Sri Samb Panchshika	150/-	150/-
2	Shivastotravali (New Edition)	400/-	400/-
2a	Shivastotravali (Slokas only)	50/-	50/-
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4	Panchastavi with Hindi translation (HardBound)	200/-	200/-
5a	SriKramanyapradipika (Hard Bound)	150/-	150/-
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3	Abhinavaguptas Bodhapanchadashika (English)	Rs.100/-
4	Kshemarajas Parapraveshika - Set of 2 CDS	Rs.200/-
5	Shiv Sutras (English) (Set of 2 MP3 Cds)	Rs.400/-
6	Gunas, Devotion, Meditation & Grace Set of 3 Cds	Rs 300/-
7	Kashmir Shaivism-The secret Supreme Mp3	Rs.100/-
(HINDI)		
1	Radio Interview on aspects of Kashmir Shaivism & Kundalini Revelations (Hindi)	Rs.100/-
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Rajanak Kshemraja



(Conceptualisation and Painting: Courtesy: Shri Ravi Dhar)

Mata Lalleshwari



(Conceptualisation and Painting: Courtesy: Shri Ravi Dhar)

Swami Ram ji



(Painting Courtesy: Shri Ravi Dhar)