

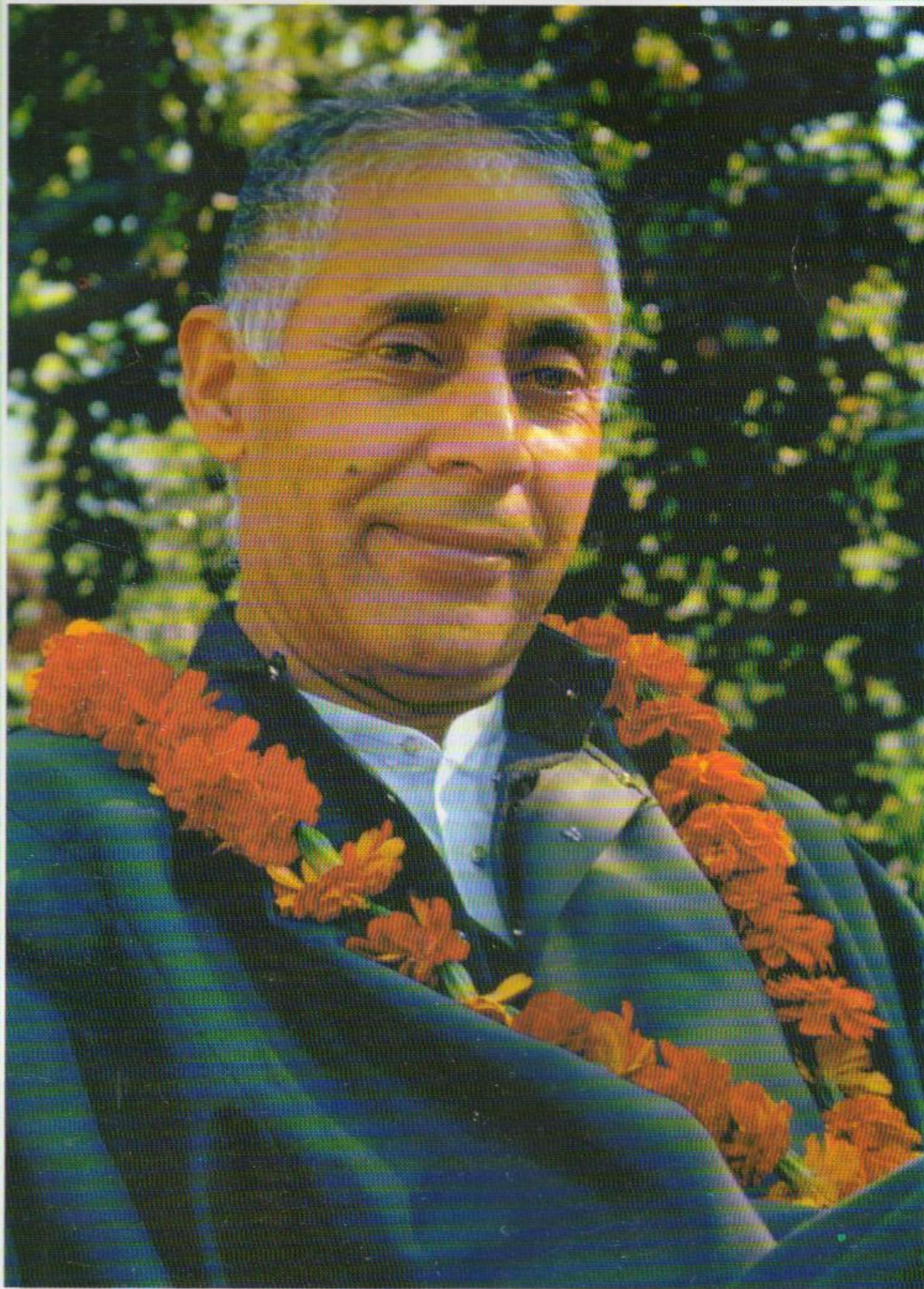


A quarterly publication of
Ishwar Ashram Trust

Malini मालिनी

Vol. XIII No. I

Spring 2006



Birth Centenary Issue - 1



Parabhairava Dham
Throne of Bhagwan Bhairava, Ishwar Ashram, Ishber, Srinagar

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Printed & published on behalf of
 Ishwar Ashram Trust by Shri R.K. Sadhu and
 printed at PRNT Source Glazers Pvt. Ltd.
 Pahar Ganj, New Delhi.

Subscription :
 Per copy :Rs. 25.00
 Yearly :Rs. 100.00

Head Office :

Ishwar Ashram, Ishber (Nishat), Srinagar, Kashmir,
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 New Delhi - 110 044, Tel. 26958308



Malini

मालिनी

CONTENTS

❖ Editorial		1
❖ संपादकीय		2
❖ Shiva Sūtras	Elucidation : Ishwarswaroop Swami Lakshman joo	3
❖ Conversations With Swami Lakshmanjoo	Alice Christensen	9
❖ The Divine Mother In Kashmir Shaivism	George Vanden Bareslaar	19
❖ Abhinavagupta — A Study	Moti Lal Pandit	23
❖ Swami Lakshman Joo On Going To Other Masters		28
❖ Dehastha Devata Chakra Stotram Of Abhinavagupta		30
❖ Shri Rudram		32
❖ श्री शिवस्तोत्रावली	व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू	36
❖ मातृका शक्ति का जीवन पर प्रभाव	डॉ. जागीर सिंह	43
❖ देहस्थ देवताचक्र स्तोत्रम्	अनु० शीला मुंशी	46
❖ भैरव स्तोत्र	अनु० अंजना धर	49
❖ Message		51
❖ Ishwar Swaroop Swami Lakshmanjoo Birth Centenary Celebrations — Calendar of Events		52
❖ Constitution of Celebration Committees		55

Editorial

Many thinkers across the world are beginning to look to Kashmir Shaivism for answers to existential questions. It is a philosophy, they feel, that offers a unique vision of man, nature and God bonded in a non-dual relationship. An affirmative philosophy that accepts the world as real and celebrates life. A trend to study it seriously seems to have emerged more particularly during the recent years. This, however, does not appear to be a random development. It can be related in several ways to the life and work of a great Shaiva master — Ishwar Swaroop Swami Lakshmanjoo — whose birth in Kashmir in 1907 can be described as one of the greatest events in the spiritual history of our times. It was indeed he who inspired the revival of the almost lost tradition of non-dual Shaivite philosophy of Kashmir and made it the focal point of a new universal movement of spirituality.

Today Swamiji's numerous devotees all over the world feel exhilarated and excited as they see the celebrations of their beloved and revered master's birth centenary approaching commencement. And as final touches are being given by the Ishwar Ashram Trust to the programmes scheduled to mark the celebrations, innovative changes are also being introduced in 'Malini' to give it a new look and make it a more effective vehicle for transmission of Swamiji's thought and vision. The new look 'Malini', as the readers will see, will focus more on spreading his teachings and the Kashmir Shaivite philosophical system that they enshrine than on anything else.

To make a beginning, we have chosen to serialize brilliant expositions on two of Kashmir Shaivism's most valued texts — the Shiva Sutras and the Shivastotravali. These expositions are among Swamiji's important contributions to Kashmir Shaiva hermeneutics.

Revealed to the Sage Vasugugupta in the 9th century, the Shiva Sutras have moulded the Kashmiri mind for centuries. Ishwar Swaroop Swami Lakshmanjoo rendered the Sutras into English in the 1970's together with Kshemaraja's Sanskrit commentary. Aphorism by aphorism he unfolded the inner meanings and mysteries of the sacred text in a series of lectures which were painstakingly recorded, transcribed, edited and, later, published in book form

by John Hughes of the Universal Shaiva Fellowship. We are grateful to him for permitting us to serialize these lectures in 'Malini'.

Utpaladeva's Shivastotravali is a collection of hymns soaked in devotional love for Shiva. Ishwar Swaroop Swami Lakshmanjoo was so moved by Utpaladeva's passion and beautiful poetry that he would often go into raptures as he recited these hymns. His commentary on the work in Hindi brings alive the whole text as a poignant expression of devotional triadism.

Abhinavgupta, one of India's greatest spiritual and intellectual giants, has also contributed some beautiful hymnal pieces to the Stotra genre of Shaiva literature. We are featuring in this issue two of his most popular hymns, "*Dehastha-devata-chakra-stotram*" and "*Bhairava Stotra*". The first of these, "*Dehastha-devata-chakra-stotram*", has been excellently rendered into English by George van den Barselaar and into Hindi by Ms. Sheela Munshi. The *stotra* describes the human body as an abode of divinity and the physical senses as sacred powers of consciousness.

The other hymn, "*Bhairavastotra*", is a masterpiece. Overflowing with spiritual ecstasy, the hymn has an expressive flow that is simply enchanting. The Hindi translation presented here is by Ms. Anjana Dhar who has tried to catch the nuances of the original on the basis of Swamiji's elucidative notes.

For those more metaphysically inclined we have an illuminating study of Abhinavgupta's thought by the eminent Shaiva scholar Moti Lal Pandit. There is also a well-researched article titled "The Divine Mother in Kashmir Shaivism" by George vanden Barselaar, one of Swamiji's closest disciples. We are also featuring an article in Hindi on *Matrika Shakti*, which we hope the readers will find interesting. Another attraction of this issue is Alice Christensen's "Conversations with Swami Lakshmanjoo" which shed important light on Swamiji's life and thought.

In the issues to come we promise our readers a more stimulating and interesting fare. We want them to gather more and more fragrant blossoms of Swamiji's thoughts.

JAI GURUDEV !

संपादकीय

विश्वभर में अनेक विचारकों ने अब अस्तित्व संबंधी मूल प्रश्नों के उत्तर के लिए कश्मीर शैवदर्शन की ओर देखना शुरू किया है। उनके विचार से यह एक ऐसा दर्शन है जो मनुष्य, प्रकृति और ईश्वर के अद्वय संबंध का एक अद्भुत बिंब प्रस्तुत करता है। एक ऐसा सकारात्मक दर्शन जो जगत को सत्य और जीवन को एक आनन्दोत्सव मानता है। इस दर्शन के गंभीर अध्ययन की प्रवृत्ति पिछले कुछ वर्षों में विशेष रूप से उभर कर सामने आई है। पर यह कोई आकस्मिक घटना हो, ऐसी बात नहीं। अनेक प्रकार से इसका संबंध महान शैवाचार्य ईश्वरस्वरूप स्वामी लक्ष्मणजू के जीवन और कार्य से जोड़ा जा सकता है जिनके 1907 में कश्मीर में हुए जन्म को हमारे समय के आध्यात्मिक इतिहास की एक महानतम घटना कहा जा सकता है। निःसंदेह ये स्वामी लक्ष्मणजू ही थे जिन्होंने कश्मीर की लुप्तप्राय शैवदार्शनिक परंपरा को पुनर्जीवित किया और उसे आध्यात्मिकता के एक नए सार्वभौमिक दर्शन के केंद्रबिन्दु का रूप दिया।

आज विश्वभर में फैले स्वामीजी के असंख्य अनुयायी अपने सद्गुरु की जन्मशताब्दी को लेकर विशेष रूप से रोमांचित और हर्षित हो रहे हैं जिससे संबंधित समारोह अब कुछ ही दिनों में शुरू होने वाले हैं। और एक ऐसे समय जब इस समारोह को मनाने के लिए तैयार किए गये कार्यक्रमों को अंतिम रूप दिया जा रहा है यह स्वाभाविक ही है कि उनके द्वारा स्थापित पत्रिका 'मालिनी' के रूप-रंग में भी सार्थक परिवर्तन किए जाएँ ताकि उसे स्वामी जी की विचार-दृष्टि के प्रसार का एक अधिक प्रभावी माध्यम बनाया जा सके। पाठक देखेंगे कि अपने इस नए रूप-रंग में 'मालिनी' किसी भी अन्य बात की अपेक्षा स्वामी जी के जीवन-दर्शन और उसमें अंतर्निहित शैव-दृष्टि पर ध्यान केंद्रित करेगी।

इस दिशा में आरंभिक प्रयास के रूप से हमने कश्मीर शैवमत के दो महत्वपूर्ण ग्रंथों, 'शिव-सूत्र' और 'शिव स्तोत्रावली', की स्वामी जी द्वारा की गई व्याख्याओं को धारावाहिक रूप से प्रकाशित करने के लिए चुना है। कश्मीर शैवदर्शन के टीका साहित्य को ये दो व्याख्या-वार्तिकाएं स्वामी जी की अमूल्य देन हैं।

9 वीं शताब्दी में आचार्य वसुगुप्त को शिवसूत्रों की प्राप्ति हुई और इन सूत्रों का शताब्दियों तक कश्मीर के लोगों की मानसिक संरचना के गठन में विशेष हाथ रहा। ईश्वरस्वरूप स्वामी लक्ष्मणजू ने 1970 आदि दशक में क्षेमराज की विमर्शिनी टीका सहित शिवसूत्रों का अंग्रेजी में रूपांतरण किया। शैवमत के इस आधार ग्रंथ के एक-एक सूत्र के रहस्यों और आंतरिक अर्थों का उद्घाटन उन्होंने अपनी एक व्याख्यान माला में किया। इन व्याख्याओं का यूनिवर्सल शैव फैलोशिप के संस्थापक जॉन ह्यूज ने अनंतर पुस्तक के रूप में प्रकाशित किया। उन्होंने हमें इस पुस्तक को 'मालिनी' में श्रृंखलाबद्ध रूप से प्रकाशित

करने की अनुमति दी, इसके लिए हम अपना आभार प्रकट करते हैं।

उत्पलदेवकृत 'शिवस्तोत्रावली' शिव के प्रति समावेशात्मक भक्ति के रस से आप्लावित कृति है। स्वामी लक्ष्मणजू उत्पलदेव की भाव-विह्वलता और इस ग्रंथ के काव्य-सौन्दर्य से इतने प्रभावित थे कि वे इस में संग्रहीत स्तोत्रों को गा-गाकर भाव-विभोर हो जाया करते थे। उनके द्वारा की गई अद्भुत व्याख्या में शिवपरक भक्ति की भावपूर्ण अभिव्यक्ति के रूप में 'शिवस्तोत्रावली' के बीसों स्तोत्र सजीव हो उठे हैं।

भारत के एक महानतम आध्यात्मिक और बौद्धिक उन्नायक अभिनवगुप्त ने भी कश्मीर के शैव स्तोत्र-साहित्य को कुछ अनमोल कृतियाँ प्रदान की हैं। इस अंक में हम उनके दो विशिष्ट और सर्वाधिक लोकप्रिय स्तोत्रों, "देहस्थ-देवताचक्र-स्तोत्रम्" और "भैरव स्तोत्र" को सानुवाद प्रकाशित कर रहे हैं। इनमें प्रथम स्तोत्र अर्थात् "देहस्थ देवताचक्र-स्तोत्रम्" का जॉन बारसेलास ने अंग्रेजी में और श्रीमती शीला मुंशी ने हिंदी में उत्तम अनुवाद किया है। इस स्तोत्र में मानवदेह का देवताओं के अधिवास और इंद्रियों का दिव्य शक्तियों के रूप में वर्णन किया गया है।

जहाँ तक "भैरवस्तोत्र" का संबंध है, वह तो सचमुच ही एक अत्यंत सुंदर रचना है। इस स्तोत्र में आरंभ से अंत तक एक आध्यात्मिक उल्लास छाया है जो मन को रस-सिक्त कर देता है। ईश्वरस्वरूप स्वामी लक्ष्मणजू की व्याख्यात्मक टिप्पणियों के आधार पर किए गये अपने हिंदी अनुवाद में श्रीमती अंजना धर ने मूल स्तोत्रों की अर्थच्छायाओं को पकड़ने का अच्छा प्रयास किया है।

उन पाठकों के लिए जिनका दार्शनिक विषयों की ओर अधिक झुकाव है, हम सुविख्यात शैव विद्वान मोतीलाल पंडित का अभिनवगुप्त के विचारों पर केंद्रित एक लेख दे रहे हैं। इसी अंक में हम जार्ज बारसेलार का "द डिवाइन मदर इन कश्मीर शैविज्म" शीर्षक गवेषणापूर्ण लेख भी प्रस्तुत कर रहे हैं। जॉर्ज बारसेलार स्वामीजी के निकटतम शिष्यों में से एक हैं। एलिस क्रिस्टेनसन की स्वामी जी से शैवमत की मूल अवधारणाओं और साधना-पद्धति संबंधी विशिष्ट बातचीत इस अंक का एक और आकर्षण है। कश्मीर शैवदर्शन की "मातृका शक्ति" संबंधी अवधारणाओं पर प्रो० जागीर सिंह का हिंदी आलेख भी पाठकों को रोचक लगेगा, इसकी भी हमें आशा है।

'मालिनी' के आगामी अंकों में हम अपने पाठकों को और अधिक विचारोत्तेजक और रोचक पाठ्यसामग्री देने के लिए वचनबद्ध हैं। हम चाहते हैं कि वे स्वामी जी के विचार-पुष्पों के परिमल को अधिकाधिक बटोर सकें।

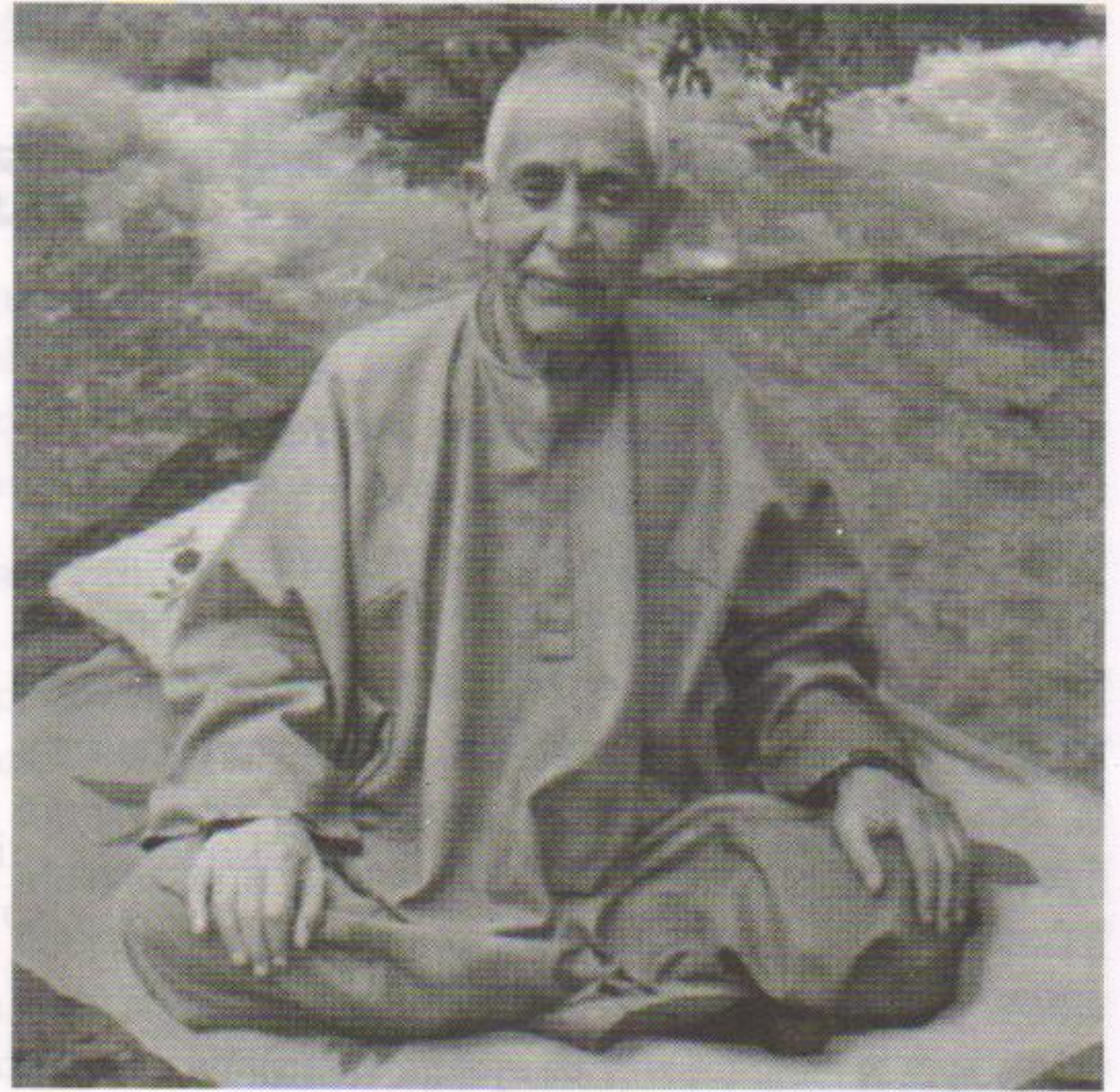
जय गुरुदेव !

Shiva Sūtras

Elucidated by

Ishwarswaroop Swami Lakshman joo

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



First Awakening

The Śiva Sūtras are the *sūtras* of Lord Śiva himself. Kṣemarāja, a disciple of Abhinavagupta, has provided us with a commentary of them. He begins with an introductory verse :

I surrender my body and mind to that supreme God consciousness Śiva, who is the whole universe and who is one in many. It is form Him that the *Rudras* and the *Kṣetrajñā*¹ arise and it is in Him that they rest.

This universe, which is a world of consciousness, is filled with and is one with the supreme state of God consciousness. God consciousness is *spanda*, a unique reality of supreme movement filled with nectar and an outpouring of the supreme bliss of independence.

Kṣemarāja says, “Although I know there are many commentaries existing on Śiva Sūtras, I find they all differ from each other and are all incorrect. Therefore, taking the protection of my masters and scripture, I will present a new and fresh approach in commenting on these Śiva Sūtras.”

Some time before in the valley of Kashmir, at the foot of Śri Mahādeva Mountain, there lived a great devotee of Lord Śiva named Vasugupta. He was absolutely unique and purified by the grace of Lord Śiva. Filled with devotion, Vasugupta did not accept the theory and teachings of Buddhist philosophers². Having purified his heart by the teaching of siddhas and yoginīs³, “ he was determined in meditating on Lord Śiva.

After some time, Lord Śiva, having decided to elevate the great master Vasugupta by filling him with true knowledge, appeared in a dream. In this dream, he told Vasugupta that at the foot of Mahādeva Mountain, there is a great boulder and under this boulder are inscribed his sacred verses (*sūtras*). He then directed him to find these *sūtras* and to practice their teaching. “If you do this,” he said, “you will discover the truth of the reality of God consciousness.”

Vasugupta awoke from his dream and set off in search of the great rock. Eventually, he found the rock just where Lord Śiva said it would be, at the foot of Mahādeva Mountain. As soon as he touched it, it turned

1. *Kṣetrajñās* are those beings who have achieved the fullness of God consciousness through spiritual practice. *Rudras* are those beings who are eternally filled with God consciousness.

2. *Nāgabodhi siddhas*.

3. *Siddhas* are those saints who are hidden, who do not reside in physical bodies. They reside in subtle bodies and are all-pervading. *Yoginis* are female siddhas.

over and there, on the underside, he found the engraved *sūtras* described by Lord Śiva.

He was awestruck and filled with joy. He began intense study and reflection on these *sūtras*. He read them thoroughly and exhaustively, concentrating and meditating upon each, seeking to grasp its true and hidden meaning. Through this profound study and reflection, he gained the understanding and knowledge the *sūtras* contained. He then began to share the theory and secrets of these *sūtras* with the chief disciples, Bhaṭṭakallaṭa and others. Simultaneously, he revealed the *sūtras* in a book called *Spanda Kārikā*. Kṣemarāja further clarified these *spanda* verses in his work entitled *Spanda Nirṇaya*.

Now the Śiva Sūtras will be explained.

The first *sūtra* of the Śiva Sūtras explains that the reality of the universe is the real self. This self is not false. This is contrary to the theories of those philosophers who argue that the individual being is always individual being and universal being always universal being. For these philosophers, universal being will never be united with individual being and individual being will never be united with universal being. This first *sūtra*, on the other hand, states that individual being is one with universal being. The reality of this whole universe is God consciousness. It is filled with God consciousness.

1. caitanyamātmā

The independent state of supreme consciousness is the reality of everything.

In this verse, the word *ātmā* means “the reality of everything”. Supreme consciousness, “*caitanyam*,” is the reality of everything. Why? Because the one who has not come into consciousness does not exist at all. The act of consciousness is the same in the conscious and unconscious. *For the one who is conscious, the act of consciousness is there.* For the one who is not conscious of the act of consciousness is there. For the one who is not conscious of the act of consciousness, it is also there in the background.

So, the conscious being is the being who makes others others conscious. This being is independent in all knowledge and every action. Such a reality is called

caitanaya, which means “complete independence”. All knowledge and all action are united in one consciousness — completely independent God consciousness. Only *Paramaśiva* possesses this completely independent God consciousness.

From earth to *Anāśrita Śiva*⁴ all beings are dependent on the conscious being Śiva. Although the complete, independent state of Śiva possesses many divine aspects — such as being eternal, all-pervading, completely full and all-knowing — these divine aspects are not unique to Śiva. They could also be found in other beings. The singularly unique aspect of Lord Śiva is complete independence, *svātantrya*. This complete independence is not found anywhere except in the state of Lord Śiva.

In this *sūtra*, the state of complete independence is indicated and accomplished through the use of the word *caitanya*. On the other hand, the author would use the word *cetanā* if he were to declare that other aspects, in addition to the aspect of complete independence (*svātantrya*), also existed in the state of Lord Śiva. But only one aspect exists and that *svātantrya*. The other aspects, such as being all-pervading, completely full, filled with bliss, etc., do not exist. It is only this one aspect, *svātantrya*, that is revealed by the word *caitanya*. This indicates that the word *caitanya* means “the independent state of consciousness.”

The independent state of consciousness is the self. It is the self of everything, because whatever exists in the world is the state of Lord Śiva. So Lord Śiva is found everywhere.

We have already seen that different aspects of Lord Śiva do not exist at all. Now I will show you why these “different aspects” are to be excluded from those of Lord Śiva. If, for the moment, we accept that different aspects of Lord Śiva do exist, then we must ask the question: Are these aspects filled with *svātantrya*? If they are not filled with *svātantrya*, then they are insentient (*jaḍa*) and without consciousness (*anātmā*). If, however, the aspects are also filled with the independent consciousness of Lord Śiva, then why not just accept independent consciousness? Why postulate those independent aspects at all?

4. *Anāśrita Śiva* is that state of Śiva where universal existence is excluded from his own nature because of the apprehension that universality.

And, at the same time, if the state of God consciousness exists in the fullness of independence, and if time, space, and form are separate from the independent state of consciousness, then they would not exist at all. Time would not exist. If, however, we accept these aspects, thinking that he is eternal, timeless, and the cause of the universe, then if they are accepted as independent, they are filled with consciousness. If, however, they are not independent, then they have been carried away from God consciousness and they cannot exist at all in the state of Lord Śiva.

Now, if all individual beings are filled with consciousness, then where is the difference in these beings? There can be no difference. So, all individual beings are one universal being.

Let us examine the theory of the malas, the veils of ignorance. Where does this ignorance exist? How can we say that ignorance exists? If ignorance is removed from God consciousness, it does not exist at all. So where does it exist? If ignorance is filled with the independent state of God consciousness, then it is not ignorance at all, but fullness of God consciousness. So ignorance cannot be found. Then what is it that remains? What is left? There is only independent supreme God consciousness — which is the reality of the self.

What if, for the time being, we were to say that the veil of ignorance exists before you are realized, and that afterwards, when you are realized, it does not exist? Then if ignorance does not exist after realization, it is the truth that it did not exist at all. Why? Because at the time of realization, the aspirant realizes and knows that ignorance does not exist at all. So that ignorance never exists. Whatever he called ignorance existed, but it was not actually ignorance; it was really non-fullness of knowledge.

Kṣemarāja talks about those aspirants who are on the path who meditate day and night and do not achieve anything. He says these aspirants are the same as ignorant people. This is not the real state of Śiva. The real state of Śiva is full realization. When full realization takes place, that is the fullness — the reality of independent God consciousness. Until then, nothing has happened. Aspirants who practice day and night and do not achieve anything are just like ignorant worldly

persons bound up in *saṁsāra*. The reality of the self only exists when you are filled with the independence state of supreme God consciousness (*caitanya*). Until then, everything is useless and worthless.

So, there are not individual states of being, there is only the universal state of being, and that is one. This is why, in the very first verse, the author has explained that God consciousness is one in many.

Now we can explain this verse another way. When a master teaches his disciples by asking them, "Who is the self?" the disciples reply by saying, "The body is not the self, the breath is not the self, the intellect is not the self, voidness is not the self, this universe is not the self, the tradition of the atheists is not the self, the tradition of the Vedas is not the self, the tradition of the Buddhists is not the self and the Mādhyamika school of Buddhism is not the self." Then the master asks, "What is self?" And he answers his own question by saying, "Independent supreme God consciousness is the self and nothing else."

The independent state of God consciousness is also found in the individual states of body (*śarīra*), breath (*prāṇa*), intellect (*buddhi*) and void (*śūnya*). In the body, he is above the body. In breath, he is above the breath. In intellect, he is the super intellect. In voidness, he is full. In nothingness, he is everything. This is the reality of universal I (*aham*).

Mṛityuñjadbhaṭṭāraka also gives the same exposition of the self :

This independent supreme state of God consciousness is the nature of the self, which is found in every *śāstra*. It is the reality of the supreme self (*paramātmā*). Beyond all coverings, it is fully exposed.

The *Vijñāna Bhairava* says the same thing :

In each and every being exists the independent state of God consciousness. You must find this state of God consciousness. To accomplish this, concentrate on the totality of individuality, the state of universal consciousness. If this is done, you will conquer the differentiated state of world and will be carried above the individuality of consciousness. (*Vijñāna Bhairava* 100)

5. *Cetanā* means "consciousness", "awareness" while *caitanya* refers to that state that is entirely independent in all knowledge and all action.

This is also expressed by Vasugupta in two verses of the *Spanda Kārikā* :

If, through deep meditation you examine the classes and activities of organs known as the organs of cognition and the organs of action, you will find in them the supreme independent state of God consciousness. (*Spanda Kārikā* 1.6, 1.7)

Kṣemarāja now gives another exposition of this first *sūtra*. He says that, in the verse, the word *ātmā* means "form." Thus the meaning is : "This supreme independent state of God consciousness (*caitanya*) is the form." But the author has not revealed whose form. He simply says that this supreme independent state of God consciousness is form. If it is not said whose form it is, you must conclude that this the form of everything. So, the independent supreme state of God consciousness is the form of everything. It is the form of the nose, it is the form of the eye, it is the form of the face, it is the form of the arm, it is the form of the limbs. And even more than that : it is the form of an animal, such as a sheep; it is the form of a tree ; it is the form of everything in this world.

The independent state of God consciousness is not only the form of the existing world, it is also the form of the nonexistent world. In the nonexistent world, you find the milk of a bird. Have you ever seen the milk of a bird? Of course not! But the milk of a bird also exists in the supreme independent state of God consciousness. Why? Because it can be thought. You can think of the milk of a bird. So, anything that can be thought exists. Although it may be nonexistent, it exists in the supreme independent state of God consciousness.

The formulation of the milk of a bird would never occur if it did not exist in consciousness. But it does exist in consciousness, and it can be conceived in thought. So formulations such as the son or daughter of a barren woman exist in the supreme independent state of God consciousness. Kṣemarāja, therefore, concludes that non-existent things also exist in God consciousness.

This is so because of the process of thinking. Thinking takes place in our intellect. That intellect exists in our consciousness and that individual consciousness exists in the supreme state of God consciousness. So

everything exists. Whatever you think exists and whatever you do not think also exists.

How can these objects exist without the knowers of these objects ? It is because of the knowers of these objects that these objects exist. So, the knower and the known are one. And it follows that there is nothing right and there is nothing wrong. Everything is filled with God consciousness. Whatever you do is divine and whatever you do not do is divine as well. Whatever you commit is divine, and whatever you do not commit is also divine. The individual being is filled with the universal state of being.

The independent supreme state of God consciousness is the formation of the universe. Therefore, how can you choose some means out of all the universe for its realization? If you choose some means from the universe , that too is that which is meant. Therefore, whatever means you select, say, *prāṇyāma*, *dhāraṇā*, *dhyāna*, or *samādhi*, such a way is filled with God consciousness. Therefore, that is not actually means, that is, in reality, meant. That is the end, not the means to end. So there is no choosing various means, there is no *sādhana*.

If, for the time being, you declare that things are not filled with God consciousness, even then they are dependent on the supreme state of God consciousness. They cannot be known, they cannot exist, unless they are found and realized in the supreme universal state of God consciousness. And the supreme state of God consciousness can never be covered by anything. Why? Because the covering cannot exist without supreme God consciousness.

It is also said in the revered scripture *Ucchaṣṭa Bhairava*:

You must know that the state of independent supreme God consciousness is existing in the same way, beyond your individual state, as your shadow exists. Although you try to cross it and overtake it with your footsteps, you will never succeed. It cannot be overtaken just as the head cannot be in place of the foot.

This means that the supreme state of God consciousness

6. The four means form part of the eight limbs of yoga as set forth in Patañjali's Yoga Sūtra. Traditionally, *prāṇyāma* is understood to be the control of the breath, *dhāraṇā* is concentration, *dhyāna* is meditation and *samādhi* is absorption. See *sūtra* 6 of the Third Awakening for the expanding Kashmir Śaiva explanation of these "limbs of yoga".

can never be realized by any separate means; it can only be realized by the means that is filled with God consciousness. So then there is no need to realize anything; it is already realized. Just as one's shadow can never be overtaken, the supreme state of independent God consciousness can never become objective. It is never found, it is never realized. Why? Because it is the state of the finder, the state of the realizer.

In *Spanda*, it is revealed in these verses:

In which state this whole universe is existing.
that is in the real sense the reality of being. (*Spanda Kārikā* 1.2, 1.5)

It is concluded, therefore, that the supreme reality of Śaṅkar's consciousness is that it is in a state of movement. It is not fixed or situated in any one place. It is located everywhere. Wherever there is space, it is there, Wherever there is not space, it is there. It is in space and beyond it.

2. *jñānam bandhaḥ*

Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage.

In the first reading, when you unite these two *sūtras* with the letter a, it reads *caitanyaṁ ātmā, ajñānam bandhaḥ*. When you do not unite them, then the reading will be *caitanam ātmā, jñānam bandhaḥ*. So the author defines the meaning of *jñāna* in two ways: *jñānam bandhaḥ*, knowing is bondage, and *ajñānam bandhaḥ*, not knowing is bondage. Thus the meaning of the verse is knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage. So, knowing (*jñānam*) is bondage and not knowing (*ajñānam*) is bondage. These two meanings arise from combining and not combining the words in the first two verses, *caitanyaṁ ātmā* from the first verse and *jñānam bandhaḥ* from the second verse. Knowledge is bondage. What knowledge is bondage? Differentiated knowledge. What not knowing is bondage? Not knowing your own undifferentiated self. So knowing individual consciousness as one's own nature and not knowing universal consciousness as one's own nature, are both bondage in the path of Śaivism, there is nothing that exists or that does not exist that is separated from *citprakāśa*, the conscious self. Impurity (*mala*), therefore, also does not exist. So how can

impurity come between you and the conscious self, creating obstacles and bondage? It cannot. Then what is impurity (*mala*)? Impurity is not dirt, impurity is ignorance.

We are told this in the *Mālinī Vijaya Tantra*:

Impurity (*mala*) is the ignorance (*ajñāna*) of undifferentiated nature and the knowledge of differentiated nature. That ignorance is the cause of the sprout of *samsāra*.⁸ (*Mālinī Vijaya Tantra*)

It is also said in the *Sarvacāra Tantra* :

Because this ignorance, you are filled with differentiated, not undifferentiated, knowledge and you become bound in the wheel of repeated births and deaths. This happens in innumerable ways. (*Sarvacāra Tantra*)

This contraction of limitation is caused by Parameśvara's great illusive energy. This is the great force of illusion that has risen by the power of his freedom. By this energy of his freedom, he conceals his nature and reveals this limitation in his own self just for play, not in trying to satisfy some deficiency or for pleasure.

The self is only a vacuum full of consciousness (*ākāśakalpī*). And within that vacuum, that contraction or limitation, are found the states from *Anāśrita Śiva* to limited *jīva*. the demonstration of limitation is bondage. The contraction is in the form of not knowing. It is ignorance, but ignorance of what? Ignorance of the oneness of Śiva. The sign of bondage is the feeling that you are incomplete (*apūrṇamanyata*). You agree that you are incomplete, that you are not full. that is the impurity (*mala*) known as *āṇavamala*. It is shrunken knowledge and it is ignorance. Why? It is shrunken knowledge because it is knowledge of the differentiated world and it is ignorance because it is ignorance of the undifferentiated state. When you do not know your undifferentiated state, that is *ajñāna* (ignorance), and when you know your differentiated state, that is also limited *jñāna* (knowledge). *Jñāna* is bondage and *ajñāna* is also bondage.

Bondage is not separate from being, it is combined with being. It is not possible that bondage comes from another source. Bondage is a result of your

7. Paramaśiva (Supreme Śiva).

own freedom, your own free will with which you have bound yourself. This is the explanation given in this verse in *Spanda Kārikā*:

When, by your own freedom, your own free will, you become worthless, powerless, incapable of anything . . . (*Spanda Kārikā* 1.9)

Not only knowledge is bondage. We have seen above that ignorance is also bondage. When you think, "I am not the real self, I am not universal consciousness," that is bondage. But that is not the only bondage. When you insert ego into your body, that too is bondage. So there are two ways to explain it as *ajñānam bandhaḥ* or *jñānam bandhaḥ*. *Ajñānam bandhaḥ*, "not knowing your own nature is bondage," and *jñānam bandhaḥ*, "knowing your body as your own nature is bondage."

This is explained in this verse in *Spanda Kārikā*.

The supreme nectar is carried away from your nature. . . (*Spanda Kārikā* 3.14)

We concluded in the first *sūtra* that the word *caitanya* means "complete freedom of universal consciousness." With regard to universal consciousness, *āṇavamala* is defined in two ways. In the first definition, *āṇavamala* is defined as the state of limited consciousness that exists when you are not in *samādhi*. In this definition of *āṇavamala*, even though you realize the nature of consciousness where you are always conscious and aware, you feel that this consciousness only exists while *samādhi* exists. When *samādhi* ends, the state of consciousness also ends.

The second understanding of *āṇavamala* is defined as that state of limited consciousness where you lose consciousness of your nature after coming out from *samādhi* where you are now free and enter into the external world. Here, in this variation of *āṇavamala*, when you come out of *samādhi* and enter into the external world, you are free but then lose consciousness of your own nature and must return to the internal world to regain your consciousness. Both of these kinds of *āṇavamala* are bondage.

You must either always remain in *samādhi*, where you are in your own real nature of consciousness, or while residing in the real nature of consciousness, you come out from that real nature into the external world. Then as soon as you come out from that real nature into the external world, you begin to lose that

nature. So *āṇavamala* pervades two worlds, the external world and the internal world. When it pervades the internal world, then you cannot come out from there. When it pervades the external world, then it is pervading and yet, as soon as you come out into the external world, the consciousness of your real nature ends.

This is explained in this śloka in the *Pratyabhijñā Kārikā*:

This *āṇavamala* is said to be twofold. Sometimes in the state of your consciousness, there is no freedom. That state of consciousness comes by the grace of God, not by your own will. Or if you find freedom (*svāntarya*), you will not experience universal consciousness in the same way you did in *samādhi*. Though you have freedom, universal consciousness is lessened.

Sometimes there is no freedom (*svāntaryahānī*), sometimes there is no awareness (*abodha*). In this way, the aspirant's real nature is taken away from him. Now the author tells us that *āṇavamala* is not the only bondage. There is something more.

Edited by John Hughes
(Courtesy Universal Shaiva Fellowship)
(to be continued . . .)



tad-devatā vibhavabhā vimahā marici -
cakreśvarā yitanija sthitir eka eva /
devīsuto gaṇapatiḥ sphurad indu kāntiḥ
samyak samucchalayātān mama saṁvidabdim
(Tantrāloka)

May Gaṇeśa, who is known as *Cakreśvara*—the Supreme Lord of the triple wheel of energies—who is the only son of the Supreme Goddess, and who is glorified with the radiance of the full moon embodying the nature of the self; let that Gaṇpati vibrate and penerate my ocean of consciousness, and let that ocean shine everywhere and vibrate in such a way that it pervades the whole universe!

Explained by Swami Lakshman Joo

CONVERSATIONS WITH SWAMI LAKSHMANJOO

Alice Christensen

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

1. THE ULTIMATE POINT OF SHAIVISM

ALICE : Swamiji, you know the word "saint" in the United States is a strange one — people don't understand it. What makes a saint? What makes you a saint?

LAKSHMANJOO : Because I live in that discipline — saintly discipline. I don't talk only. I live in saintly discipline, that is what makes them attached to me.

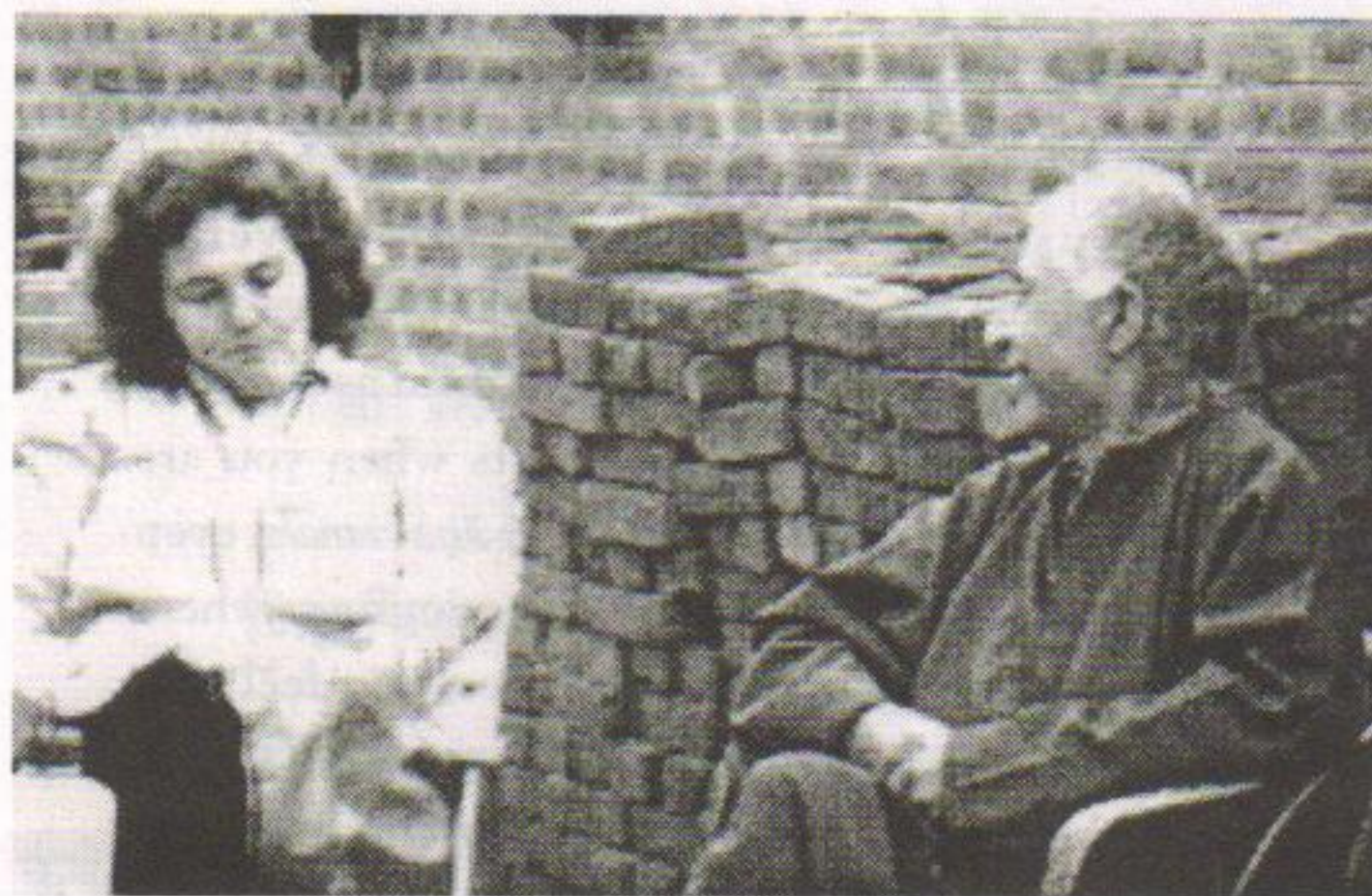
ALICE: And so a man whose people call him a saint then must represent the pinnacle of that way. Swamiji, one of the most important objections to Yoga in the United States, and it's becoming a big issue, is that Yoga is a religion.

LAKSHMANJOO : I told you last time, it is not.

ALICE: Yes, It is not, But being a saint in the Shaivite philosophy, you are always mentioning God, and the religious background of the West is going to say, if this is not religion, why is he talking this way?

LAKSHMANJOO : But, in fact, this Shaivism is not religion. It is just universal thought. And it is meant for every being who just wants to have it; everybody can have this thought. And this thought is to be developed and practised properly by everybody, without restriction of caste, creed, and color. So this is not religion. This is thought. And this thought can be adopted by everybody — Muslims, European, Western, Eastern — everybody. It is for human beings.

ALICE : Swamiji, what is the result of that steady directing of your thoughts — what is the pinnacle ?



LAKSHMANJOO : The ultimate point is thoughtless point. You have to tread on the path of thought towards thoughtless point. Thoughtless point is the aim that we are to achieve.

ALICE : Could you say that would be silence?

LAKSHMANJOO : Yes, but this is not absolute silence. This is silence in movement. Steadiness in movement. Thought in thoughtless state.

ALICE : That would be an awareness of a thoughtless state, wouldn't it, Swamiji?

LAKSHMANJOO : So, it means that this whole universe is without thought. If we try to realize it, this will be thoughtless — nothing is in movement. Although everything seems to be in movement, it is not moving.

ALICE : What makes it move them?

LAKSHMANJOO : It is one-pointed, it seems only.

ALICE : It *seems* to move —

LAKSHMANJOO : Through ignorance. If you come to realize it properly, this movement will end in stability. There will be no movement. So this is unmoving movement, this whole universe, and that is God, that is God.

ALICE : Time changes, then, doesn't it, Swamiji?

LAKSHMANJOO : Time is only a collection of works. If there is no work to do, there is no time. If there is nowhere to go, there is no space. And space and time only exist when there are things to be done.

ALICE : So, it could be an invention of the mind?

LAKSHMANJOO : Yes.

ALICE : Swamiji, does this mean you are centering yourself?

LAKSHMANJOO : Yes, this is centering. This is real centering. I think you have read the book edited by Paul Reps. The fourth chapter, "Centering", is by me*.

ALICE : Yes.

LAKSHMANJOO : That is the universal center. situated between each and every movement. Between two thoughts, between two steps, between two talks, between two desires, between two acts, there is a center. And that center is to be focused upon with awareness. When you are focusing your mind towards that center, you will get entry in universal center — that movement, that rapid movement — which is not moving at all.

ALICE : And that then could be called God.

LAKSHMANJOO : That is God-consciousness.

ALICE : That would be God. Because yesterday you know, you said that God was just filled with joy and joy, and that realization would just be God to you.

LAKSHMANJOO : And then that supersexual joy will take place.

Now I want to explain here the various ways of saints whom I have met in my life. There was one saint, by doing his meditation, some saints become mad. But internally they are not mad. Externally they seem that they are mad. And some saints vomit blood. But internally they are fine. Externally they seem that they are not feeling well. Some saints, they remain always hungry, they want to eat. But internally, they are centered in their center of universal consciousness.

And there are some same saints also who never become mad or become victim of any such thing in their lives. They also are same saints. So there are various types of saints, and we should not worry about these things. They come and go. We should worry only for one point, and that one point is just to centralize your consciousness in one-pointedness of God-consciousness.

ALICE : In the Shaivite philosophy, could you say that the final goal is union? What is the final goal of a Shaivite ?

LAKSHMANJOO : The final goal is Shaivite philosophy is when the individual unites with universal consciousness.

ALICE : And that universal consciousness —

LAKSHMANJOO : Is God.

ALICE : Is it in use all the time, Swamiji? Do you just have to look for it?

LAKSHMANJOO : No, universal consciousness you will find in each and every individual, but it is in the background, it is in the subsided state at this time. When you practice and meditate on some point explained by your master, then by and by this individuality vanishes in universality. And the time comes when universal consciousness rises in one's own body. And you experience that universal consciousness. And that is the state of God experienced. But experiencing that universal consciousness is not direct experience.

ALICE : How do you even know when you are even approaching something like that, Swamiji? What are your signposts on the road?

LAKSHMANJOO : Memory comes in you : " Oh, I was in universal consciousness already, previously, and I didn't know it." This is a sign of that experience. You feel, at the time of rising of that universal consciousness, you feel there is memory.

ALICE : As if you've been there before; as if you have felt that before.

LAKSHMANJOO : Yes.

LAKSHMANJOO : Nothing is lost and nothing is gained. It is really just play of our God.

ALICE : *Lila*.

* Paul Reps, 1957 *Zen Flesh Zen Bones*. Garden City, NY : Anchor/Doubleday.

LAKSHMANJOO : *Lila*. Coming down in universe and yet bounded with all these entanglements, and then again —

ALICE : — being free.

LAKSHMANJOO : Being free. This is only play, two-way play. And this occurs through his independent will, *swatantrya*. It is not called *maya* from our Shaivite point of view ; it's called *swatantrya shakti* — independent will of Shiva. Vedantists call this *maya* because they have not actually understood the way of *swatantrya shakti*. They say coming down was the wrong way, and going up was the right way. But it is not so. When you come down, it is divine. When you go up, it is also divine.

ALICE : So, life, then, is divine.

LAKSHMANJOO : Yes, everything is divine, Ignorance is divine. Knowledge is divine. If you actually understand the background of this, there is nothing to be got. It is why, at the time when we realize our own nature, in *samadhi* — when a Shaivite *sadhak* gets entry in *samadhi*, and realizes his nature, he feels that he was already this. This memory throbs in his brain that, "Oh, this state of my being was already possessed by me." Before also. So it was not lost.

ALICE : That's what you meant by recognition.

LAKSHMANJOO : Recognition, yes. Abhinavgupta's great-great-grand-master has kept his example for our understanding. When a girl is engaged to a boy, she loves him. Engagement is done. But the girl has not seen the boy yet. They don't meet. But by chance, this girl and boy, they go to some *tirtha*, and girl's and boy's family members are seated in that ground, say in Khirbhavani, Say, they are gathered here and girl's mother, father, and all family members are gathered here and they are seated. Sometimes they talk to each other. But the girl does not know that he is the boy meant for her.

But she has heard about his qualities, about his character, about his affection, about his tenderness, nobleness. Everything she has heard. She has seen also the boy there, but does not know that, "This is the boy I am going to be married to." But then the guru tells this girl, "Do you know, my daughter, he is the man you are going to be married to. He is the person of whom you are hearing."

Then what happens to her! Everything, all phases of

all understanding change altogether. And she becomes divine. This happens when you get entry in *samadhi* and realize the situation of God. You understand that, "Oh, I had already known this".

ALICE : It was hidden.

LAKSHMANJOO : This is the secret of recognition, *pratyabhijnya*.

ALICE : That's really true. It's living expression. It does take expression.

LAKSHMANJOO : Because the former attitude of that girl towards that boy was not excited at all. And the latter attitude—

ALICE : Then she was very excited.

LAKSHMANJOO : Then she was excited, thrilled.

ALICE : Because it took shape.

LAKSHMANJOO : It took real shape. It was *pratyabhijnya* then.

ALICE : Swamiji, this superconscious state that you recognize when it hits you and you think, "Oh, I've felt this before," then what happens ? What are the signs for a man or a woman in Yoga like that? What do they watch for, where do they go from there?

LAKSHMANJOO : They don't watch. They feel that consciousness, God-consciousness, as fountains of excessive joy.

ALICE : Happiness.

LAKSHMANJOO : Happiness. It is supersexual joy.

ALICE : A sexual happiness.

LAKSHMANJOO : It is not individual sexual joy. It is supersexual joy. Say, a hundred thousand million times more dense joy than that sexual joy.

ALICE : And it continues?

LAKSHMANJOO : It continues a long time and it flows in each and every vein of your body. You are intoxicated with that.

ALICE : And you just feel it over hours and hours or days?

LAKSHMANJOO : No it remains only for three or four seconds, and the rest of your life is intoxicated with that, According to Abhinavagupta, if it remains for one hour, then this body won't exist.

ALICE : You die.

LAKSHMANJOO : Yes, You cannot tolerate that intensity of joy in the limited body. You have to throw off this body, shatter it, be one with the divine.

ALICE : Supersexual joy, it's just such a tremendous

joy state. Do Yogis go into this feeling when they die? Is this what death is to a Yogi?

LAKSHMANJOO : Yes.

ALICE : That's why they don't fear it, they love it.

LAKSHMANJOO : They love death.

ALICE : Because it's so marvelous. When they die, do they go directly into that state?

LAKSHMANJOO : They go, yes, directly. Because only there is question of breathing in their lifetime, and that does not allow them to get entry in that for good.

ALICE : I see. So when that state comes while you're a human being and alive, in your body, your breath is stopped.

LAKSHMANJOO : Breath stops; breath won't exist.

ALICE : Breath does not exist, and yet you are still alive.

LAKSHMANJOO : No, you won't have life, you won't be alive. You have to leave body. And, at the time of death, then you get entry. It remains only for one or two seconds, this joy, this supersexual joy, when it rises in one's nature, at the time of *samadhi*; it remains only for one or two seconds. And the effect of that joy remains throughout his whole life. The intoxication remains throughout his whole life.

ALICE : His whole life. And that's why Yogis are such happy people?

LAKSHMANJOO : Yes, they don't find any interest in other things. They devote everything to that. You cannot imagine how much joy, this is supersexual joy, it is just like sexual joy, but it is supersexual. It does not make you weak. On the contrary, it strengthens everything, all limbs, this supersexual joy. And this they feel for one or two seconds. And if they don't feel, for their whole life, still, at the end of their life, when they leave this body, they have to get entry. It is a must.

ALICE : And then, when they go into that joy, after death, Swamiji —

LAKSHMANJOO : They become one with God.

ALICE : Could you say then, Swamiji, that that is what God is, that joy?

LAKSHMANJOO : God is joy, and this is only one spark of that joy that you find in this universe.

ALICE : A supersexual spark. So in all people and things —

LAKSHMANJOO : They die for these sparks. People, worldly people die for these sparks of this supersexual joy.

ALICE : Yes, they do.

LAKSHMANJOO : But if they would experience that once only, they would lose interest in these things afterwards.

ALICE : You have said that if a Yogi, in his lifetime, doesn't help humanity, if he doesn't teach humanity, when he has learned some of these lessons, he can't make it. When a Yogi dies, does he continue teaching? Does he continue teaching after death?

ALICE : Swamiji, if this exists, this supersexual, magnificent joy, this God-consciousness, and people are struggling so hard for happiness, how does the common person go about trying to get this? What would be your suggestion?

LAKSHMANJOO : I have told you, he has to develop these *yamas* and *niyamas*. They are necessary, and then he has to tread according to the system of Yoga, and that Yoga system is unminding mind, by methods. And I would suggest one method for this, and that one method is just to breathe in and out with some *mantra*, whatever you suggest to them, breathe in and out and focus your mind in the center of breath. And establish your mind in that center, while you are breathing in and out. This is one supreme way that I have noticed. It becomes very fruitful.

ALICE : How long would a person have to do this in a day, every day?

LAKSHMANJOO : Not less than six hours.

ALICE : How about for the person, say, who has a family and a job, and wants to work on it?

LAKSHMANJOO : Then there is another way. Just watch their breath while doing everything. That's all.

ALICE : Simply observe the breath.

LAKSHMANJOO : Just watch, watch your breath. For instance, you are breathing in and out always, when you talk, when you walk, when you go to parties, you are breathing in and out, that is natural. Just feed your mind with that. Let your mind follow this path. If there is a gap of not following it sometimes, that doesn't matter.

ALICE : It doesn't matter if you forget a little bit.

LAKSHMANJOO : Yes, doesn't matter.

ALICE : If you re-mind, and come back to it —

LAKSHMANJOO : Come back to it and watch your

breath every now and then. Not at the time when you are going to bed. You'll watch breath automatically in dreaming state also — automatic. You'll perceive that. Watch you breath as long as you are awake. When you go, never mind.

ALICE : In other words, don't stay awake to do it, go to sleep.

LAKSHMANJOO : Go to sleep. And in sleeping also you'll be watching your breath. Very fruitful. Because mind is not developed, this supersexual joy of God-consciousness won't be attained.

ALICE : This watching the breath, then, gives you tremendous concentration.

LAKSHMANJOO : Tremendous concentration. This is the breath that is the next step of God-consciousness in outward, worldly activities, Kallatta (a great scholar of Shaivism) has explained in his book, *Prahacsamvit Prahanebharinata* — "First step of ascending God-consciousness in worldly life is breath. . He took the state of breath first, and then went into organs and in actions and in limbs and in body and in rocks, afterwards.

ALICE : And this will give you that happiness?

LAKSHMANJOO : Yes, watching breath, And this watching your breath will direct you again to the real point, to the source of breath. And the source of breath is that God, wherefrom this breathing starts.

ALICE : Swamiji, you must know the book *Shatchakraniroopana*. In that book, the different centers of wheels are described, but there is not any description of how the different wheels are set in motion. Have you experienced those wheels as they are described in the book?

LAKSHMANJOO : No, not just like in *Shatchkraniroopana*, I have experienced as I told you.

ALICE : For example, in the *muladhara chakra*, the yellow rectangle —

LAKSHMANJOO : I have not experienced that. My master used to speak, sometimes — you see, you experience their experience. This experience is true. You cannot deny this experience. But there are various ways of experience by *sadhaks*. Because the spiritual world is huge, it is another big world.

ALICE : So there is more than one way.

LAKSHMANJOO : Yes, more than what we have

experienced. You can't say that "This is the end — my experience is the end of experience."

ALICE : It is only one part.

LAKSHMANJOO : There may be something else. You can't deny anything. Because, you see, when a blind person is asked to feel the existence of elephant, if he touches his leg, he will say, "It is just like a log." If he touches his belly, he will say, "It is just like a mountain piece." If he touches his ear, he will say, "It is like a big leaf." But experiencing it as a big leaf is correct, experiencing it as a mountain piece is correct, or as a log is correct, But there is yet something more to know. Abhinavagupta has explained in his book these three ways of *kundalini*.

LAKSHMANJOO : *Kundalini*, that is discussed in Kashmir Shaivism, I have experienced in a new way.

ALICE : New ?

LAKSHMANJOO : Yes, new to the public these days. It is new way of the rise of *kundalini*, and this is the real way of the rise of *kundalini*. It is not the *kundalini* discussed by other people, other schools of thought. I see and I feel that this is discussed by others just through their imagination. It is not the exact rise of *kundalini*. The exact way of the rise of *kundalini* is what I will tell you about now.

The *kundalini* rises when there is one-pointedness. Till then it will never rise. Uninterrupted one-pointedness must prevail for at least six or seven hours at one time. When that happens, then the position of breath changes, and it becomes balled. the breathing of that Yogi, the function of breathing in and out, stops and becomes balled. And then after a few seconds that ball presses down in the central vein—

ALICE : Of the spine?

LAKSHMANJOO : Yes, And then it touches the place of the *muladhara chakra*. And from there it rises, in the form of supersexual joy.

ALICE : Then that is the basis of the supersexual joy that you mentioned. This *kundalini* rise, sometimes it happens incorrectly and causes a great damage, isn't that true, Swamiji?

LAKSHMANJOO : Yes. That incorrect rise of *kundalini* is called *pishachavesha*. But that incorrect rise of *kundalini* does not take place like I have described. The breath is balled and it rushes through the central

vein and touches *muladhara chakra*, but in the incorrect way, what happens next, after touching the *muladhara chakra*, Yogi feels that it has appeared here, from *bhrumadhya chakra*. [gestures to forehead].

ALICE : You mean he doesn't feel any rise up the back, up to the forehead at all.

LAKSHMANJOO : No, It appears near the forehead.

ALICE : But is it really there?

LAKSHMANJOO : Yes. And it rushes downward. It does not rise up, it goes down.

ALICE : So the force in the spinal channel moves down and catches there.

LAKSHMANJOO : This is incorrect way of the rise of *kundalini*. And this incorrect way of rise of *kundalini* is not recognized by Shaivite Yogis.

ALICE : Do you think that because this idea of the *kundalini* movement is becoming more well known and practised by undisciplined people, that these problems are going to exist more and more?

LAKSHMANJOO : Yes. In people who are not disciplined in *yamas* and *niyamas*, this incorrect way of rise of *kundalini* takes place.

ALICE : And what is the result of this incorrect rise?

LAKSHMANJOO : He will very rarely succeed ; he has to begin again from A, B, C, D.

ALICE : In other words, it is no spiritual awakening at all, he just thinks it's a spiritual awakening.

LAKSHMANJOO : No, it is no spiritual awakening.

ALICE : And it's not correct. So these people in the West now that are going to these *kundalini* groups and saying, " All I want is my *kundalini* to rise, all I want is that experience," what they are simply getting is the incorrect experience.

LAKSHMANJOO : And it's only imagination.

ALICE : I see, And sometimes it makes you sick too, I've heard.

LAKSHMANJOO : Sometimes you bleed also.

ALICE : What happened when you experienced this incorrect rise of *kundalini*, Swamiji?

LAKSHMANJOO : When I experienced this *pishachavesha*, going down, I was confused. I didn't receive any information about this. Afterwards in 31st chapter of *Tantrāloka*, I found that piece about *pishachavesha*, the incorrect rise of *kundalini*.

ALICE : How had that happened ? May be something off balance ?

LAKSHMANJOO : Something off balance might have taken place in my brain. Then I approached to God with devotion.

ALICE : And you changed your outlook. Swamiji, is it possible that *pishachavesha* occurs when the person approaches realization only with the mind and not with the heart as well?

LAKSHMANJOO : Yes, there must be devotion also, devotion is very important.

ALICE : It cannot be totally intellectual.

LAKSHMANJOO : It is never intellectual.

ALICE : Because I think that, for example, in the case of someone like Gopi Krishna, whom we were talking about, people read his books and they don't have any devotion. They don't have anything except a mental or intellectual approach, but yet, they have some experience. But I think their experience is what you're describing as that *pishachavesha*. And it is an incorrect experience because just the intellect is involved. And it's like a hobby, it's like a toy. There is no depth there.

LAKSHMANJOO : It is not correct way of rise of *kundalini*. Joy comes. He feels joy in that also. But it is called *pishachavesha*. *Pishachavesha* means this *avesha*, this trance, is incorrect trance. It is not recognized by our masters. They say it was better not to go through this kind of trance.

ALICE : Better not to have it?

LAKSHMANJOO : Not to have any such trance.

ALICE : But does it go down to *muladhara* ? All the way?

LAKSHMANJOO : It goes down to *muladhara* only.

ALICE : And then it does not come back up?

LAKSHMANJOO : No, it does not come back up. No *kundalini* rises there. But joy is there. But breathing is not there. Breathing is balled.

ALICE : And then, What is the result of that ?

LAKSHMANJOO : The result of that is he is thrown away from God-consciousness.

ALICE : He cannot ever achieve it?

LAKSHMANJOO : No, he can achieve it if he again tries.

LAKSHMANJOO : There are some more important points yet to know about *kundalini*. This rise of *prana kundalini* takes formation in six ways, called *vedha*,

penetration of *kundalini*. Penetration through these wheels takes place in six ways. One way is *bindu vedha*. *Bindu vedha* means that the force of *kundalini* takes the formation of semen, in man or woman. The flow of that semen rises.

ALICE : Is that *ojas*?

LAKSHMANJOO : *Ojas*, yes, that is correct. It takes the formation of that *ojas*. One feels that *ojas* is flowing upwards. That is called *bindu vedha*. Another way of rise of *kundalini* takes place in *prana kundalini*, that is called *shakta vedha*. *Sadhak*, experiences that *kundalini* has taken formation of *vigu*, energy. Energy is flowing out. This, too, I have experienced, God willing. And there is *bhramara vedha*. *Bhramara vedha* is that of a black bee. The Yogi feels the formation of *kundalini* just like the buzzing of a black bee. He feels that buzzing of the black bee, while piercing these wheels. In all these ways, the piercing of six wheels takes place. And that is called *bhramara vedha*. And there is another way that is called *bhujanga vedha*.

ALICE : That is the serpent, the cobra.

LAKSHMANJOO : The serpent, the cobra. He feels that it is just like cobra rising. How many are there?

ALICE : That's four. *Bindu*, *shakta*, *bhramara*, *bhujanga*.

LAKSHMANJOO : *Para vedha* is the supreme.

ALICE : There is one more. In between *bhujanga vedha* and *paravedha*, there is one more.

LAKSHMANJOO : There is one more. [Laughter] It won't come!

ALICE : It will come in a minute.

LAKSHMANJOO : You want to make me sit for the whole night? [Laughter]

ALICE : I told you Swamiji, we are prisoners of God! Never mind then. Now let's go to *para vedha*.

LAKSHMANJOO : *Para vedha* is that complete spiritual supersexual joy. The flow of supersexual joy.

ALICE : Then, this must be the real meaning of Shaivism. The Shakti and Shiva forces joining. That joy is the real meaning of Shaivism.

LAKSHMANJOO : Yes, yes.

ALICE : The real *bindu*, the real point of it then is that have fair.

LAKSHMANJOO : Yes. Actually it is touched on in the *Vijnanabhairava Tantra*. This conversation between Lord Shiva and Parvati is the story of love. But we have to experience, what love really is. This is the love

story of Shaivism, the thought of Shaivism is just real love story. And this love it is actually explained in, I would say, the language of love. It is experienced in the language of love. We have to learn what the language of love is.

ALICE : Then that would be the only meaning of love.

LAKSHMANJOO : Yes, that is the real love.

It has come out from that. That is the treasure. That is the source of all love affairs.

ALICE : Shaivism, it's Shaivism. All love affairs stand on the basis between Shakti and Shiva together in *bindu*. In balance.

LAKSHMANJOO : Yes. Balance.

ALICE : How exactly does the movement from individual consciousness to universal consciousness take place?

LAKSHMANJOO : Awareness. Awareness is the transport.

ALICE : Is Shakti the medium through which awareness is traveling?

LAKSHMANJOO : Shakti is the instrument through which awareness travels from individuality to God-consciousness.

ALICE : What makes awareness expand?

LAKSHMANJOO : Awareness expands only when you recognize this mediator state. For instance, take breath — we inhale, we exhale. Inhaling and exhaling are two movements that take place in each and every being. But through awareness, we have to find out the junction from which these two movements arise. When this movement of incoming breath stops, when the outgoing breath has not begun, there we have to maintain awareness at the center. You may call it junction also. There you have to maintain awareness and your thought. But the awareness is to be maintained one-pointedly without shaking. No flux of thought should interfere.

ALICE : How does one attempt that ? What would be the first step?

LAKSHMANJOO : There are three means you have to begin with first : *anavopaya*, *shaktopaya*, and *shambhavopaya*. One is an inferior attempt, one is medium, and the third is supreme. The inferior attempt is meant only for those who are beginners, who have

yet develop awareness. *Shaktopaya* is connected with Shakti, *Shambhavopaya* is connected with Shiva. *Anavopaya* is connected with prameya which means objective field. And then comes cognitive field (*shaktopaya*) and then comes subjective field (*shambhavopaya*). You have to begin from the objective field.

In the objective field, for instance, there is breath. Incoming breath and outgoing. It is object. It is outside. So you have to begin with that. You have to take support of your breathing. When you take support of your breathing. When you take support of your breathing — inside and outside — and develop awareness in the center of the two, this means is called *anavopaya*. It is connected with individuality. It is inferior means. You begin with inhaling and exhaling and you have to adjust *mantra* also with this inhaling and exhaling. Our master suggested that *mantras* should be recited through mind with breathing in and out.

ALICE : Is this the *soham* breath ?

LAKSHMANJOO : *Soham* breath would be the same. And the time comes when you mind is developed maintaining awareness. And the time comes when you mind is developed maintaining awareness. And you feel that there is no need of breathing in and out. Why not maintain your thought only in that center? Remain one-pointed always. But this is not done by *sadhaks*. Masters have ordered their disciples to go on, although they think that they should not follow this breathing in and out. But they should follow. It is our masters' order that they should follow.

ALICE : So they should not stop, if they have that experience, they should push on.

LAKSHMANJOO : They should continue. So the time comes when awareness is fully developed. When awareness is fully developed, this breathing inside and outside becomes so subtle that you can't observe your breathing in and out. It goes beyond your observation. You feel that there is no breathing at all. The breath has already vanished, not stopped. Stoppage of breath is different from vanishing of breath. Vanishing means, it goes to a subtle basis. Then what happens when you have developed that awareness of that one-pointedness on junction ? Breath stop automatically, at once, and it rushes. It is balled. The *sadhak* feels that something is balled. His breath is balled.

ALICE : Does he feel heat ?

LAKSHMANJOO : No, only like something is balled. Like his breath is wound into a ball. the breath is balled up and rushes down the central vein — sssssh — and this sound is felt by *sadhaks*. You can feel that sound inside. Another person won't feel that sound. You feel it. Only the *sadhak* himself will feel it. And then *kundalini* rises. It rises in the formation of supreme joy. You cannot imagine how much joy. And this joy tallies with sexual joy. Multiply by one million times the density of that joy — that kind of joy is felt by *sadhaks* at the rise of *kundalini*. And this rise takes place in three ways. Though I have not felt it in all the three ways. I have felt only in two ways myself the rise of *kundalini*. First, the successive rise of *kundalini* takes place. The other is simultaneous rise — in a flash — without any stoppage.

When successive rise takes place, it pierces all the *chakras*. They are wheels. they are not lotuses. First, when it rushes down in the rectum, it begins to move in velocity. The *sadhak* feels extremely full of joy. The same joy that I have explained. It is supersexual joy. And this joy remains. It is not stationary, it flows. It flows just like a fountain. And after two or three seconds what happens next, from that rectum it flows out to another wheel : *swadishthana*. And there you find.... No, I forgot to tell you when it touches the rectum, there he feels the movement of that wheel. That wheel begins to move in velocity at the place of rectum. It moves, And he hears this sound — the sound of movement — sssssshhhhhh.

ALICE : It sounds like a fan ?

LAKSHMANJOO : Yes , just like a fan not with air, fan with joy. And then it jumps to another — the *swadishthana*. And when it reaches *swadishthana*, what happens ? There also this wheel begins to move. He feels the movement of two wheels simultaneously. You feel it. *Sadhak* feels it. And afterwards here, heart, throat, and *bhrumadhya* [points to forehead]. And *brahamarandra*, here it does not move. To me it has not reached here, *brahamarandra* [indicates top of head].

ALICE : When it reaches here on you, Swamiji [pointing to forehead], how does it feel?

LAKSHMANJOO : Like a wheel. Yes. There are two spokes.

ALICE : Can you visualize that, you can feel two spokes on the wheel?

LAKSHMANJOO : Yes.

ALICE : And the center of the wheel, how does that feel?

LAKSHMANJOO : That is the point from which that joy is radiating. It is throbbing. A kind of throbbing joy. This I have experienced myself.

These two movements are concerned with *prana kundalini*. *Kundalini* of breath. Another *kundalini* is called *chit kundalini*. *Chit kundalini*, when this breath stops, is balled. And it rushes down to rectum. And from rectum, the *kundalini* of rise takes place just like a fountain up to *sahasrara*.

ALICE : Quickly ?

LAKSHMANJOO : Quickly. Without touching these — like a shot. It shoots up to *sahasrara*.

ALICE : Without stopping at *swadishthana*, *anahat*, *vishuddha*?

LAKSHMANJOO : No, This one, he filled with God-consciousness. He is considered to be the highest Yogi. But I have not fully experienced this. I have imagined.

ALICE : Did you see your master had.

LAKSHMANJOO : Yes, my master had.

ALICE : You did see it happen. When you watched your master, what do you remember?

LAKSHMANJOO : The same thing happened in me, by his touch. By his nearness.

ALICE : By his touch. And it went shwoosh — like that ? Where did he touch you?

LAKSHMANJOO : He didn't touch, I was sitting near him.

ALICE : Was he in meditation?

LAKSHMANJOO : Yes, he was in meditation.

ALICE : Did you try to meditate?

LAKSHMANJOO : No, I tried to meditate on his —

ALICE : So you just simply sat with him in prayer. And then what happened?

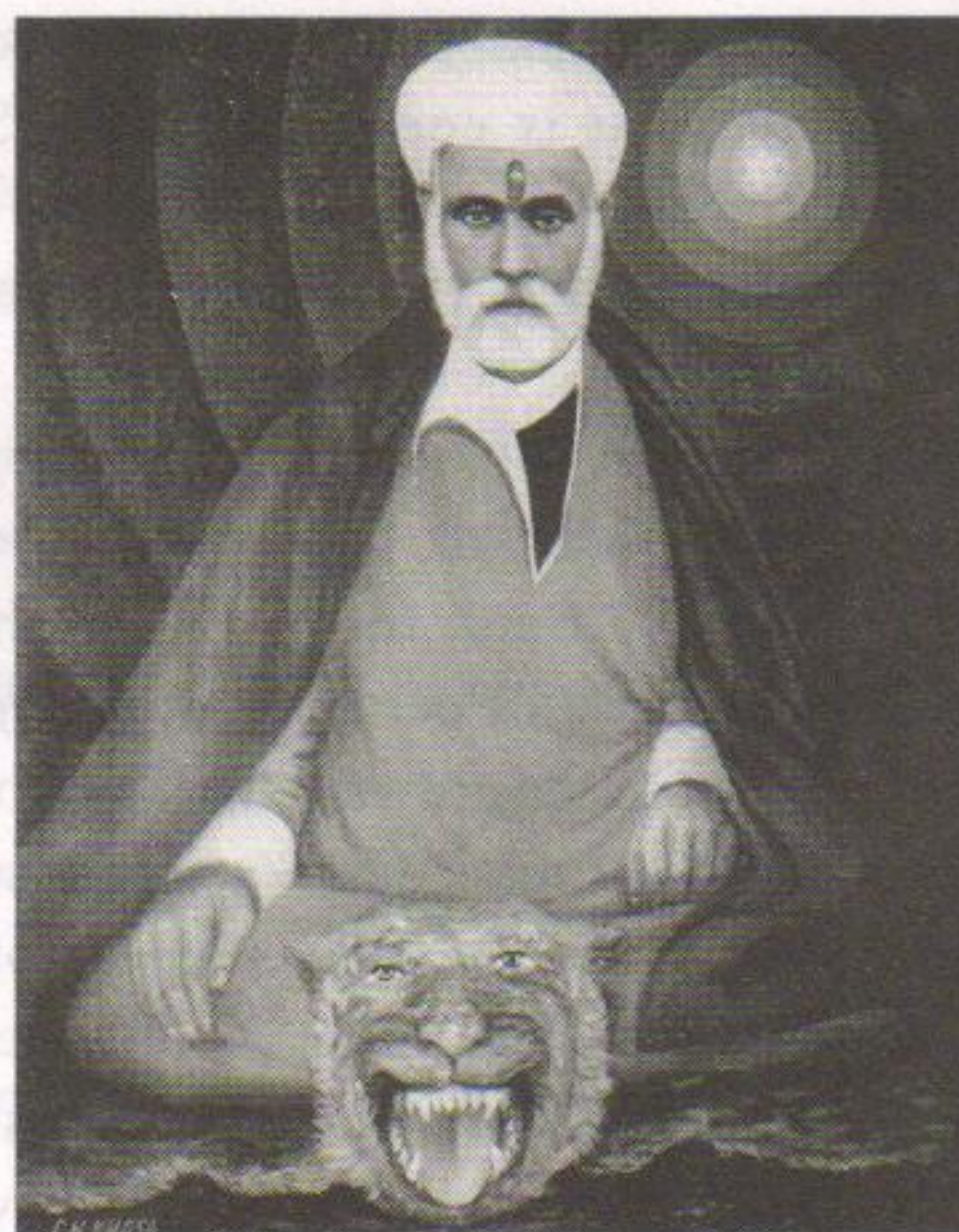
LAKSHMANJOO : And it hit me also.

ALICE : And then what did you do? Did you fall over, did you just sit, did you faint?

LAKSHMANJOO : No, I fainted. Because there was no capacity. This he told afterwards. I have not so much ability.

ALICE : To absorb the energy.

LAKSHMANJOO : Yes.



Swami Mehtab Kak

ALICE : And then when you came out of the feeling, what did you think then? What do you remember?

LAKSHMANJOO : I was overjoyed. I was intoxicated.

ALICE : How long did that last?

LAKSHMANJOO : I am intoxicated now, also! [Laughter] I felt that this was being experienced by my master and I felt that and I fainted.

ALICE : And then how long were you fainted

LAKSHMANJOO : I don't remember that. I fainted and then I got up and I saw my master smiling at me.

ALICE : At that time, Swamiji, were you practising Yoga at that time, or was that your first experience of that then?

LAKSHMANJOO : Yes, never had practiced. After that, he taught me.

ALICE : You master's name, Mahatabkak — what does that name mean?

LAKSHMANJOO : Effulgent moon.

ALICE : Now, the third type of *kundalini* rising

LAKSHMANJOO : Third type I have not experienced.

ALICE : Explain to me what is supposed to happen.

LAKSHMANJOO : I can imagine. The breath does not rush in rectum. Then breath is not balled.

ALICE : You mean you have no awareness of change?

LAKSHMANJOO : No, when you are practising this breathing meditation and maintaining that awareness in that junction, then you are real *sadhak*, very well disciplined, away from those longings of worldly

plesures, then this rise take place. This kind of rise — *para kundalini*.

ALICE : And how is it supposed to act ?

LAKSHMANJOO : The breath stops. Breath does not stop as, just like stopping. Breath vanishes. It seems to stop, but it vanishes. You can't find breath. Breath absorbs in nothingness. And rise of that God-consciousness takes place — not in body — in cosmos. And you get entry in that cosmos, it is universal.

ALICE : Is it mental awareness expansion ?

LAKSHMANJOO : Yes, No awareness of physical.

ALICE : Is supposed to come quickly, instantly, all of a sudden?

LAKSHMANJOO : Yes.

ALICE : Then does one become unconscious ?

LAKSHMANJOO : I don't think they are unconscious. Because they are developed.

ALICE : Does the body turn cold?

LAKSHMANJOO : People say it. My master told me that.

ALICE : Like dead?

LAKSHMANJOO : Yes, because only the throbbing of the heart takes place — throbbing, not functioning. The heart does not function like this. The heart throbs, throbs just within.

ALICE : Little, slight, just within. But it's not really pushing blood out, no movement of blood.

LAKSHMANJOO : No movement of blood unless, it may be pushing blood because it will become coagulated then. But the experience of *sadhak*, the experience of joy, is the same. That is supersexual joy.

ALICE : Just magnificent, magnificent experience. Loss of body.

LAKSHMANJOO : Yes, loss of body consciousness.

ALICE : And when the person comes back to consciousness in this world, so to speak, then does that experience linger?

LAKSHMANJOO : No, he comes back to body consciousness, but that body consciousness is not maintained easily. It takes time. For instance, when he is overdrugged by this experience, saying, "I'll go again, I sink again in that," the same sinking takes place. Many times. In entering body consciousness also.

ALICE : Does the person die then ?

LAKSHMANJOO : He doesn't die. Maintains afterwards one or two hours, he gets full body

consciousness. And then he can work, that's his discipline, perfect discipline. He is away from, he is something else. His life becomes new life.

ALICE : Is that called the *jivan-mukta*?

LAKSHMANJOO : *Jivan-mukta*.

ALICE : Did Ramakrishna live like this?

LAKSHMANJOO : I think.

ALICE : It seems like he did, didn't he? And Abhinavagupta ? He lived like that, too.



TO OUR READERS AND PATRONS

On behalf of the Ishwar Ashram Trust, the publishers of MALINI wish our readers a very happy NAVREH. May the New Year usher in peace, prosperity and spiritual growth for everybody with the blessings of our Guru Maharaj.

MALINI invites contributions from all interested persons on the subject of Kashmir Shaivism for inclusion in our future issues. Such contributions may be sent duly typed in a cover addressed to the Advisor, Editorial Board, Ishwar Ashram, R-5,D-Block, Sarita Vihar, New Delhi-110044. The material can also be forwarded by e-mail to our e-mail I.D. iatishber@rediffmail.com

We also invite suggestions from our patrons for further improvements in the contents of MALINI so that teachings of Kashmir Shaivism are transmitted in a lucid manner and simple language to all these who are interested in it.

JAI GURUDEV !

R.K. Sadhu

The Divine Mother in Kashmir Shaivism

George Vanden Bareslaar

In the philosophy of Kashmir Shaivism, the Divine Mother plays a vitally important role. References to her by various names and in various forms can be found in most of the philosophy's major texts, though the practical reality of her nature remains a secret held by only those directly linked to the oral tradition.

The 11th-century Shaiva saint Abhinavagupta—considered by Swami Lakshmanjoo to be the greatest in the lineage of masters of Kashmir Shaivism — made repeated reference to the Divine Mother in many of his works. He nevertheless purposely presented his teachings in a hidden way so as to ensure, as he openly stated, that the supreme treasure of Kashmir Shaivism would remain intact.

The ancient Tantras and Agamas were also purposely cryptic in their descriptions of the Divine Mother. This, according to Swami Lakshmanjoo, was due to the fact that essential meaning was transmitted by word of mouth only, from master to disciple.

Abinavagupta's chief disciple, Kshemarāja, too made frequent reference to the Divine Mother, especially in his *Siva-Sūtra-Vimarśinī* (commentary) on the *Śiva Sūtras*. In the third *sūtra*¹ of the Second Awakening, he cites numerous references to the Divine



Mother in a text known as the *Tantrasabdihāva*,² Swami Lakshmanjoo himself drew on the *Tantrasadbhāva* for a paper entitled "Kundalinī Vijñāna Rahasya,"³ which he presented at a Sanskrit conference in Varanasi in 1965.

The following is an excerpt from Swami Lakshmanjoo's translation and commentary of Kshemarāja's *Śiva-Sūtra-Vimarśinī*:⁵

Even though this explanation is secret and can't be exposed or explained, it is revealed in the *Tantrasadbhāva śāstra* in this way :

"That Divine Mother, who is filled with supreme light, has pervaded the whole universe up to Brahmaloka. O Devi! Just as all letters are found in the first letter "a" so in the same way, is the whole universe found in that Divine Mother.

"She is supreme, subtle, not limited to any particular school of philosophy or religion⁷. This Divine Mother, called *Kundalinī*,⁸ is placed in the center of the heart⁹. There you will find that Divine Mother, just like a serpent in the sleeping state. O Parvati! There she rests in deep sleep, not perceiving anything other than her own Self, in a place called *mūlādhāra* by our masters.¹⁰ In addition, this goddess places in her body the moon [*chandra*], fire [*agni*], the sun [*ravi*], all the stars [*nakshatra*], and all the fourteen worlds [*bhuvanāni chaturdasha*], and still is she absolutely unaware that this is happening in her own nature."

This goddess cannot be awakened with force. She can only be awakened by supreme I-consciousness (*nāda*) filled with supreme awareness. To awaken her, the yogi has to churn his point of one pointedness in the heart, without break, again and again¹². He must churn it by inserting sparks of awareness, one after another, again and again, in unbroken continuation. The process is to insert one spark of awareness. Let that one spark fade. Again, insert fresh awareness. Let that spark fade. Again, insert fresh awareness. This process must be continued over and over again in continuity.

Then, the body of energy, which is established in the body of the Divine Mother *Kundalinī*, is churned

by this awareness. Because of this churning, the yogi will initially experience very intense light seeming to come from all sides. Because of these lights and that supreme awareness (*nāda*), this Kuṇḍalinī rises. In the body of that Kuṇḍalinī the yogi finds bindu.¹³ This bindu, which is residing in the body of the Divine Mother Kuṇḍalinī has four projections radiating from its centre.¹⁴

Swami Lakshmanjoo then explains that the first projection is that of subjective awareness, the second projection that of cognitive awareness, the third that of objective awareness, and the fourth that of digestive awareness. Subjective awareness is awareness of the state of knower [*pramātr*] while awareness of the state of the knowledge is cognitive awareness [*prameya*]. Awareness of the state of the known is objective awareness [*pramāna*]. And these three forms of awareness rise from that center of Divine Mother Kuṇḍalinī. The fourth projection—digestive awareness occurs when subjective, cognitive and objective projections have been digested in such a way as to be no longer differentiated from one another. Hence, in the projection of digestive awareness, all projections are one, without distinction. In Sanskrit, this is called *pramiti bhāva*, or the digestive state of thought.

So, the Devi simultaneously puts the churner and that which is to be churned in that body of Kuṇḍalinī. By doing this, Kuṇḍalinī, the Divine Mother, rises in a straight

line. Here she is called *jyeṣṭha śakti* because she is absolutely established between the points of subjectivity [*pramātr*] and of objectivity [*prameya*]. Then when these two points [*bindu*] of subjective awareness and cognitive awareness are also agitated by the process of continual churning, Kuṇḍalinī is known as the Divine Mother *rekhinī*.¹⁵

Here again Swami Lakshmanjoo points out that neither the subjective nor objective projection will be found because they have both been diluted in the oneness of the supreme bliss that results from the rise of supreme semen. When this semen rises, the yogi immediately comes out of his internal state because he cannot tolerate the joy he is experiencing, which is the creation of nectar.¹⁶

There the Divine Mother is called *tripathā* because she takes the formation of the three centers. And then again the three centers, the subjective center, the objective center and the cognitive center, rise. And when all these three centers again rise from Kuṇḍalinī, the energy of Kuṇḍalinī is called *raudrī śakti* because it is this energy that puts obstacles in the way of the journey of final liberation.¹⁷

Swami Lakshmanjoo then tells us that having reached this point, the yogi must return inside again and again; he must not think that he has lost anything, nor should he wait for a master's direction. Instead, because the way of liberation [*mokṣa*] has been

stopped, he must continue to return again and again inside, and to maintain awareness of the oneness.

Then again She [Ambikā] takes the form of the half-moon, which is half inside and half outside.¹⁸ And so, even if that supreme Divine Mother is only one, yet she takes these three formations: one for the inferior yogī, one for the yogī who wants to experience enjoyment, and one for the superior yogī. By virtue of these energies of the Divine Mother Kuṇḍalinī, nine classes of letters have arisen. The first is the class of letters from "a" to visarga (*avarga*). The next is the class of letters associated with "ka" (*kavarga*). The third is the class of letters associated with "ca" (*cavarga*). The fourth is the class of letters associated with "ṭa" (*ṭavarga*). The fifth is the class of letters associated with "ta" (*tavarga*). The sixth is the class of letters associated with "pa" (*pavarga*). The seventh is the class of letters associated with "ya" (*yavarga*). The eighth is the class of letters associated with "śa" (*śavarga*). And the ninth is the class associated with kṣa (*kṣavarga*). All these classes of letters have arisen from that Divine Mother Kuṇḍalinī.¹⁹

There are five sacred states of the Self that rise from this Kuṇḍalinī and they are the five mouths of Lord Shiva: *īśāna*; *tatpuruṣa*; *aghora*, *vāmadeva*; and *sadyojāta*.²⁰ These mouths have appeared from this Kuṇḍalinī so that Lord Shiva can speak to the public, helping them and, by illuminating that which is to be known, teaching them.²¹

Twelve vowels also rise from

this Divine Mother Kuṇḍalinī, and fifty letters also rise from the same Mother. And now consider the three kinds of speech; supreme, medium and inferior. The supreme speech is said to be centered in the heart. This supreme speech is the supreme sound called *paśyanti*. The throat is the center of *madhyamā* speech, and the tongue is the center of *vaikhari* speech.

When something is to be said, it is first to be taken from one's heart. In the heart there is no differentiation of letters or words; there is only consciousness. There is some force of what is to occur in the next moment. So in the heart, it is just one point, one atom [*ekāṇava*], and that is called *paśyanti* speech (*vāk*)...

So, the supreme energy of supreme speech is the source of all speech. This is why all these letters emerge from the supreme center of that energy of God consciousness, the Divine Mother. And all mantras that are recited by spiritual aspirants [*sādhakas*] get their strength [*virya*] and splendor from that supreme Devī of God consciousness, Kuṇḍalinī.

Kṣhemarāja concludes his commentary of this sūtra from the Second Awakening of his Śiva Sūtra *Vimārśinī* with the following:

This is why it is said that *mātrkā* and *mālinī*²² both rise from this Kuṇḍlinī. Because the Śiva Sūtras are actually the most secret and essential thoughts of Lord Śiva, in

explaining them, we have referred to so many tantras. You should not be worried about our giving so many references. And if you still do not understand what Kuṇḍalinī actually is, even though we have given so many references to aid your understanding, then you should take hold of the feet of your master

In the Krama system of Kashmir Śaivism, which was introduced by the sage Durvāsa at the beginning of the Kali Yuga, the Divine Mother is worshipped in the form of twelve Kālīs²³ In her eleventh aspect, the Divine Mother takes the form of Mahākālī and is depicted as dancing on the body of Lord Shiva. The question of why Kālī is dancing on Lord Śiva may be perplexing. In a verse from the *Kramakeli* — a now obsolete text penned, by Abhinavagupta — Swami Lakshmanjoo provides the following explanation:²⁵

It is Kālasamkarṣiṇī Kālī²⁶ in the form of Mahākālī who dances on the body of Lord Shiva. Here Śiva is known as "Mahākāla," the lord of time and death. By simply knitting her eyebrows, his better half, "Mahākālī," has shattered the universe into pieces and digested all time and space in her own nature. Here, there is no past, present or future; nothing is born and nothing dies; therefore Śiva as Lord of time and death surrenders totally and enjoys the blissful touch of

Mahākālī's lotus feet. It is to this universal Mother that one must surrender everything, as she is the real Mother protecting everybody. You should take refuge in her at any cost and everything will be fine.²⁷

Swami Lakshmanjoo then writes that "by the grace of God, by the grace of the Master, or by the grace of the sacred scriptures, the aspirant who has understood the 'trick of awareness' becomes liberated in no time". The recipient of such grace soon realizes that the Divine Mother is not far away in some seventh heaven, but is, in fact, the very essence of his or her own Being. For such an aspirant, there is nowhere to go to realize the Divine, as she is closer than one's own breath.

A beautiful verse from the Śiva *Dṛṣṭi* sums up the divine play of Śiva and Śakti:²⁸

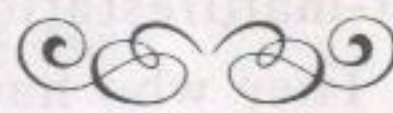
Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own Śakti [Divine Mother] for the removal of bondage and limitation, which is none other than Śiva.

So, it is through Śakti that Śiva is realized, and thus for one whose awareness has expanded to embrace the true nature of the play of this Universal Mother, the daily routine of everyday life becomes the real means of worship.

Om Namaḥ Śivāya

1. "Vidyāśāirasattā mantrarahasyam — the secret essence of mantra is establishment in the body of the knowledge of oneness."
2. Being a pure *tantra*, the *Tantrasadbhāva* consists of divine revelations given by Lord Shiva to Pārvatī.
3. "The secret knowledge of Kuṇḍalinī," in Swami Lakshmanjoo's, *Self Realization in Kashmir Shaivism*, John Hughes, ed. (Albany, New York: Suny Press, 1994). ch. 5, pg. 93.
4. See *Namarupa* 1, pg. 67.
5. Swami Lakshmanjoo. *Shiva Sutras; the Supreme Awakening*, John Hughes, ed. (Los Angeles :Universal Shaiva Fellowship,2002).
6. *yā sā tu mātrkā devi parateja samanvitā / tatyā vyāptamidam viśvaṁ sabrahma - bhuvanāntakam // tatrastham ca sadā devī vyāpitam ca surārcite / avarṇastho yathā varṣa sthita sarvagata priye//*

7. She is not limited to any particular philosophy or religion because anyone — even a cat — can rise if Lord Shiva puts some force in that being.
8. She is called kuṇḍalinī because she is internal power existing like a serpent in the shape of a coil. Actually, kuṇḍalinī śakti is the revealing and concealing energy of Lord Shiva. This kuṇḍalinī śakti is not different from the existence of Lord Shiva, just as the energy of light and the energy of the heat of a fire are not separate from the fire itself. Kuṇḍalini, therefore, is, in the true sense, the existence of Shiva. It is the life and glory of Shiva. It is Shiva itself.
9. This heart is not the physical heart. This heart is the center of awareness. It is found everywhere in the body.
10. Mūlādhāra chakra is found near the rectum.
11. *yā sā śaktiḥ parā śākyā nīrācāreti kīritā hṛdbindum veṣṭayitvāntaḥ suṣuptabhujgakṛtiḥ.
candrāgniravinakṣtrairbhuvanāni caturdaśa kṣiptodare tu yā devī viṣamūḍheva sā gatā.*
12. *prabudhā sā ninādena pareṇa jñānarūpinā mathitā codarasthana bindunā varavarpinī*
13. Here, bindu refers to the supreme semen (vīrya) that becomes agitated. The formation of kuṇḍalini is of that supreme semen, It is not individual semen. It is something beyond that, experienced only by yogis.
14. *Tādvai bharamavegena mathanaṁ śaktivigrahe / bhedāttu prathamotpannā vinadavste' tivarcaśaḥ / utthitā tu yadā tena kalā sūkṣmā tu kuṇḍalī / catuṣkalamayo binduḥ śakterudaragaḥ prabhuḥ / /*
15. *mathyamant anayogenarjuttvaṁ jāyate priye / jyesthā śakti smṛtā sātu bindudvayasumadhyagā / bindunā kṣobhamāyātā rekhaivāmṛtakuṇḍalī / rekhinī nāma sā jñeyā ubhau bindū yadantagau / /*
16. This is a natural occurrence. The yogi (and everyone else who experiences this state) reaches this state of intense joy and then comes out of it.
17. *Tripathā sā samākhyātā raudrī namnā tu gīyate / rodhinī sā samuddiṣṭā mokṣamārganirodhanāt /*
18. This state is the real state of krama mudrā, which is ultimately experienced by blessed yogis.
19. *śaśāṅkaśakalākārā ambikā cārḍhacandrikā / ekaivettam parā śaktiḥ tridhā sā tu prajāyate / / ābhyo yuktaviyuktābahyaḥ samjāto navavargakaḥ / navadhaḥ ca smṛitā sā tu navavargopalakṣitā / /*
20. In the beginning of satya yuga, Lord Shiva appeared in the form of Svachchandanātha, with five heads and eighteen arms. His five heads came into manifestation through his five great energies: cit śakti [all-consciousness], ānanda śakti [all-bliss], icchā śakti [all-will], jñāna śakti [all-knowledge] and kriyā śakti [all-action]. These five energies appeared in his five mouths known as īśāna, tatpuruṣa, aghora, vāmadeva, and sadyojāta.
21. Because these five mouths rise from kundalinī, Lord Shiva is dependent on kuṇḍalinī. *Svaradvādaśagā devī dvādaśasthā udāhṛtā / akārādikṣakārāntā sthitā pañcaśatā bhidā / /*
hṛtshā ekāṇavā proktā kaṇṭhe proktā dvitīyakā / Trirāṇavā tu jñātvayā jivhamūle saḍā sthitā / /
jihvāgre naraṇaṇiṣpattir bhavaryatra na sathśayaḥ / evarh śabdasya nispattir śabdvyaṅgam carācaram / /
22. Mātrkā is the system of letters of the Sanskrit alphabet that begins with the first letter "a" and ends with the last letter "kṣa". In the English alphabet this would correspond to the letters a to z. In Kashmir Shaivism, there is another understanding of the system of letters. In this system, the letters are not in order, it is an orderless world of letters. Such a system is one thing in all things and all things in one thing, In Kashmir Shaivism this system is called Mālinī.
23. Swami Lakshmanjoo, Kashmir Shaivism; The Secret Supreme, ed. John Hughes (Los Angeles : Universal Shaiva Fellowship, 1985) ch. 19, p.133.
24. In the famous Dakṣiṇeshvar Temple — where Ramakrishṇa Paramahansa had his realization — Mother Divine is embodied in the form of Mahākālī.
25. *Śrīmatasādāśivapadeṇi mahogarakālī bhīmotkatabhrukutireśyati bhaṅgabhūmiḥ / ityākalayya paramāṁ sthitiṁetya kālasamkarṣinīm bhagavatīm hathato' dhitiṣṭhet / /*
26. Kālasamkarṣinī Kālī is considered to be the supreme embodiment of all twelve Kālīs. In this formation she is also referred to as Parā Bhairavī.
27. "Audio recordings of Swami Lakshmanjoo - 1991," (Los Angeles, Universal Shaiva Fellowship audio library.)
28. *asmādrūpa samāviṣṭaḥ svātmanātmanivāraṇe / Śivaḥ karotu nijayā namaḥ laktyātātātmane / / Śiva Dṛṣṭi 1,1.*



ABHINAVGUPTA — A STUDY

Moti Lal Pandit

Shiva, who is identical with the Absolute as God (*Tantrāloka*, 1.52), Shiva as absolute God is pure Light (*prakāsha*), that is, spiritual light of consciousness. This Light of Shiva is self-evident everywhere and in everything due its very nature (*ibid.*, 1.54). It is on account of the light of consciousness that we are able to know what is to be known. If consciousness was destitute of this light, then there would be utter darkness and the emergence of knowledge would be an impossibility. Since it is in and through consciousness that knowledge is actualized, it means that the nature of consciousness as light is self-evident. It, therefore, means that consciousness as light cannot be known by employing the empirical means of knowledge. The equivalence of consciousness with the luminous light is established by the fact that every conscious being is conscious of himself. This self-consciousness arises on account of consciousness being identical with light, that is, with revelation. As the nature of light is luminosity, so the nature of light of consciousness is to illumine everything by its light. Light reveals that that has existence or exists. In the context of phenomenal entities it means that they depend for their existence upon the light of consciousness (*ibid.*, 1.59-60). To shine as well as to illumine everything that exists is the very nature of the light of

consciousness (*ibid.*, 2.16). Since everything shines in and through the light of consciousness, it is but the light of consciousness that shines in all manifest categories of existence (*ibid.*, 2.30). This philosophical monism of Trika Shaivism is known as *pratyakshādvaita*, or the monism that can be perceived through the senses (*Mālinīvijayavārtika*, 1.763). Light, as one of the inherent aspects of the Absolute, is infinite, sovereign, eternal, and thereby beyond space-time continuum (*Tantrāloka*, 1.59.60).

The Absolute as consciousness is not only light (*prakāsha*), but also reflection (*vimarsha*). The reflective aspect of the Absolute discloses its dynamic nature. It is through the power of reflection that the Absolute manifests itself in the phenomena in different shapes and forms. It is in and through reflection that the Absolute appears as phenomena. The universe as well as whatever there is in the universe is the self-manifestation of the Absolute. They who have gained perfection in Shiva-yoga perceive as well as experience that everything in the universe is nothing but the self-extension of Shiva himself (*Shivadṛṣṭi*, 5.105-9). They see the presence of Shiva not only in the manifest categories, but beyond them also. The Trika Shaivism does not attempt, as does the Advaita Vedānta, to apply the

principle of indicative power of speech (*lakshna*) to such scriptural statements as, for example, *tat tvam asi* ("that thou art"). The Trika Shaivas uphold that Shiva as Absolute shines both in the world as well as beyond it. The Absolute thus is both transcendent and immanent. The Absolute, when conceived as God, is endowed with the absolute powers of will, action and knowledge.

Taking cue from the Upanishadas, the Trika Shaivism has made an attempt at explaining the manifestation of Shiva as consciousness in psychological terms. The Absolute manifests itself not only as an objective universe, but also in and through the three states of consciousness of waking, of dreaming, and of deep sleep (*Tantrāloka*, 3.80). It is in and through its luminosity that the Absolute both pervades and transcends the objective world of phenomena. It is in the revelatory aspect of the Absolute in which has been located the cause of the universe. It is maintained that the light of consciousness continuously shines forth as well as maintains the playful drama of the universe (*ibid.*, 1.92). The entire universe is nothing but the manifestation of the light of consciousness by virtue of its playfulness. To be playful is the basic nature of Shiva (*ibid.*, 1.66). *Prakāsha*, in the process of its manifestation, does not suffer from

any modification because the Absolute manifests itself in the same manner as the moon is reflected in a clean pool of water (ibid.,3.4).

The indivisibility of the Absolute shines forth eternally due to its being of the nature of light. The luminosity of the Absolute represents its static aspect. As the essence of light is reflection, that is, stir of consciousness, so the Absolute shines forth as God through the five cosmic powers of manifestation, preservation, withdrawal, obscuration and revelation. It is the reflective aspect through which the Absolute expresses its five cosmic-powers — and at the conceptual level of thought this aspect is known as *shakti*, which in terms of religious devotion is symbolized by the Goddess. The Goddess, as the principle of femininity, represents the creative aspect of the Absolute. Shiva who, while representing the principle of maleness, is in itself passive and inactive, which conceptually is represented by the luminous aspect of the Absolute. It is *shakti* that imparts necessary dynamism to the otherwise passive Shiva. These aspects of the Absolute — passivity and dynamism — have not to be seen as possessions. This understanding would entail dualism in that the possessor would be completely distinct from his possessions. For the Trika both passivity and dynamism are the essential nature of Shiva, and so have to be viewed as a single unity. As a unity, they do not cause any internal division within the Absolute. Luminosity is the infinite

light of absolute Consciousness, whereas dynamism represents the creative activity of Consciousness as light. As both passivity and dynamism are identical with the Absolute, so accordingly the Absolute is referred to as absolute Consciousness (*saṁvid*). Luminosity and dynamism as Shiva and Shakti are the two aspects of Paramashiva as Consciousness (*saṁvid*). Luminosity represents knowledge, whereas - dynamism represents - creativity (*Ishvara - pratyabhijñā - vimarshinī*, 1.8.11).

The Absolute of the Trika is not an impersonal and abstract being. The Absolute, rather, is God, and as God he is, in the fullest sense of the word, sovereign. It is as sovereign that God engages, without depending on anything, in the five cosmic activities of manifestation, preservation, absorption, obscuration and revelation (*Tantrāloka*, 1.79). Since the manifest is the self-emission of the Absolute, so it means that the manifest categories, prior to their manifestation, exist as consciousness (*saṁvid*) in the Absolute (*Ishvarapratyabhijñā*, 1.5.1; 5.10). The phenomenal categories, in their unmanifest condition, exist in terms of an integral "I" of the Absolute. The "I" of the Absolute is not to be equated with the empirical ego. It is, rather, the absolute consciousness of the Absolute. The absolute "I" has, therefore, been spoken of as perfect (*paripūrṇa*) in itself.

The universe and its categories, prior to their manifestation, exist as pure Ego (*aham*) within the Absolute. Upon their manifestation,

they manifest themselves as the "this" (*idam*). It is in terms of the "this" that the Absolute appears as the variegated universe of diverse entities. While manifesting itself as the universe of diverse entities, the Absolute thereby appears as if its absolute powers of knowledge and action have been atomized. This process of appearing of the Absolute is equated with a play in which the actor, while identifying with the character, remains himself unchanged. The Absolute, while appearing as a limited or atomized phenomenal entity, remains in itself indivisible and same. This divine drama is enacted to keep the creational manifestation going on for aeons. At the end of each aeon, there is withdrawal, which terminates in the absorption of the manifest into the pure subjectivity of the Absolute. At the time of dissolution the non-liberated beings are pushed into the abyss of ignorance whereby the process of obscuration is actualized. While obscuring itself, the Absolute also obscures the divine potency of countless beings. When the concealing power of obscuration is removed, it is called the act of divine grace. It is through grace that the divine nature of one's self is realized. It is the five cosmic activities or powers that constitute the essential nature of the Absolute (*Tantrāloka*, 1.79).

The Nature of the Manifest

All the schools of Indian thought are of the view that cosmology and ontology are closely related to each other. Whatever the cosmological theory each philosophical school

may have, it has been worked out in the context of its ontological doctrine. There are four main cosmological theories that have been developed by the various cosmologists. One of them thinks that the phenomena are composed of elements that are subtle and exist eternally. These subtle elements that compose the universe are the atoms (*anu*). It is God who brings creational coherence into these elements, and thereby the creational manifestation is allowed to emerge. This theory of creation is spoken of as that of "origination" (*ārambhavāda*). The philosophical school of thought that adheres to the theory of origination is the Nyāya-Vaiśeṣika. This theory thinks of God as being a mere efficient cause of the universe. His function may be equated with that of a potter. As the potter fashions his various items from the existing material, namely, clay, likewise God fashions the universe out of the existing eternal atomic elements. God does not cause the universe *ex nihilo*. As an instrumental cause, God is not really the creator of the universe. Rather his role is limited to being a designer.

The second theory of creation is that of "transformation" (*parināma-vāda*). It is the Sāṃkhya Yoga that originally developed this theory of causation. The thrust of this theory is that the diverse component elements that are constitutive of the universe are but the modifications of the "primal materiality" (*mūla-prakṛti*, *pradhāna-tattva*). When there is absolute equilibrium among the

constituents (*gunas*) of primal materiality, then no modificatory evolution occurs in matter. When there is disturbance among the constituents, which are of the nature of peace (*sattva*), of energy (*rajas*), and of dullness (*tamas*), then the primal materiality, through the process of self-modification (*parināma*), passes through different phases of evolution. The primal materiality, in the process of its evolution, evolves into the various evolutes that compose the universe. The various components or categories that are constitutive of the universe are said to be a mixture of the three constituent processes. Insofar as the primal materiality is concerned, it not only is eternal, but also contains within itself all that appears in the manifest universe. The component elements that constitute the universe do not owe their existence to a fresh creation. They are rather the mere manifestation of primal materiality. The component elements, at the time of universal dissolution, are absorbed, through the reverse process of submergence, by the primal materiality. In this theory of causation God is completely absent. The manifest universe does not owe its existence to God. The inherent laws within the primal matter are responsible in causing the evolutionary process that results in the actualization of the objective universe. Similarly these very innate laws cause the dissolution of the universe.

The Trika Shaivism agrees with the Sāṃkhya insofar as evolutionary process is concerned. It however

disagrees with it on the point of causation. The Trika Shaivism does not think that the primal matter, which is insentient, is the cause of its own self-manifestation. It believes that it is God who is responsible in causing the primal matter to manifest itself as the objective universe. Further the primal matter is not an eternal entity existing by itself or outside of God. Rather it is always existing within God. It is out of itself that God emits the universe. That is why the world by the Trika thinkers is seen as the self-extension of God.

The third theory of creation is that of "appearance" (*vivartavāda*). This theory is mainly followed by the Advaita Vedānta school of Shankara. According to this theory, there is actually no creation. As creation does not exist, so it appears to be existing. Since the world does not actually exist, it means that there has never been creation. What we think to be existing as the universe is, in fact, a mere appearance. This appearance of the universe is linked to the dream-objects that appear in a dream. The objects of the dream appear to be real to the extent the dream lasts. The objects of the dream, however, disappear once the dream comes to an end. Similarly the world appears to be real to the extent we operate under the influence of ignorance (*avidyā*). Upon the negation of ignorance, the apparent character of the universe is known. The Trika Shaivites, although non-dualists, have rejected this viewpoint with regard to the reality of the world. While accepting the world to be

real, they have severely criticized all such theories that reduce the reality of the world to that of dream objects (*Ishvarapratyabhijñāvimarshinī*, 2.3.4).

Insofar as the Pashupatas, Shaivasiddhāntins and Gorakhnāthīs are concerned, they have a theistically oriented theory of creation. They believe that it is Shiva who brings about modification in the primal matter, and thereby allows the creational manifestation to take place. In this conception God is merely seen as an efficient cause and not the actual creator. He just fashions the existing material into various designs and forms — and nothing more than that. If this is the case, then the primal matter has to be seen as the material cause of the universe, and as such an independent entity. There are, however, some from among the above schools who have identified primal materiality with Shakti, which is identified with the power of Shiva. This Sāṃkhya conception of matter via Tantrism is equated with the feminine principle, namely, the Supreme Goddess. The Goddess as the consort of Shiva is seen to constitute the creative aspect of Shiva. It is through its innate power (*shakti*) that Shiva allows the manifestation of the universe to take place.

In comparison to the above theories of creation, the Trika authors have developed their own specific theory of creation, which is known as the “principle of sovereign will (of God)” (*svātantryasiddhānta*). According to this theory, it is the

sovereign will of God that really is the cause of the manifest universe. God emits the universe out of himself the moment he wills its manifestation. The willing of the manifestation of the universe is equated with the divine playfulness. To be playful is the essential nature of God. God, while giving rise to the categories of existence (*tattvas*) out of himself, is completely independent in engaging himself in this creative activity. As God emits every creational category out of himself, so it is assumed that each category, prior to its emission, must necessarily be existing in him as potency. This idea of an entity existing prior to its manifestation is directly borrowed from the Sāṃkhya theory of causation. The Sāṃkhya theory of causation says that every effect, prior to its actualization, exists potentially in the cause. It amounts to saying that the entire universe exists as the very self of God, that is, infinite and eternal “I.” This divine Ego as consciousness is not static or passive; it is of the nature of vibration (*spanda*). Thus supreme Consciousness is equated with vibratory movement. It is on account of the vibratory nature of consciousness that God engages in the creative activity of manifestation.

The total number of manifestational categories are said to be thirty-six. The process of manifestation occurs from Paramashiva down to earth. The first five manifestational categories, from Paramashiva to Shuddhavidyā or Sadvidyā, are termed as being pure (*shudhādva*)

on account of them not suffering from any kind of division of duality. Paramashiva as Absolute appears as Shiva and Shakti, the former representing the Absolute whereas the latter Godhead. Shiva and Shakti, as it were, constitute the luminous and reflective aspects of the Absolute. The third manifestational category of pure creation is termed Sadāshiva, or “the eternal Shiva.” This manifestational category of the Absolute is equated with God when absorbed in the playful activity of creational variety. The diversity that is found in creation is found on account of the activity of the Absolute as Sadāshiva. The fourth manifestational category is that of *ishvara*, or “the Lord.” The Absolute manifests itself as *Ishvara* when engaged in the divine functions of Godhead. Finally, we have the category of *Shuddhavidyā*, or “pure knowledge.” The category of *Shuddhavidyā* is that manifestational category of the Absolute in terms of which the divine revelation as grace is accomplished. In other words, the appearance of the Absolute as “pure knowledge” denotes that the knowledge of this category is absolutely free from conceptual fallacies that bedevil the empirical modes of understanding. These first five manifestations of the Absolute are the fundamental appearances. It is through the total independence of the Absolute’s will that the first five manifestations are accomplished. As these five manifestations are pure, so each manifestational category shines as being identical with the infinite I-

consciousness, which is the Absolute. From Paramashiva to Shuddhavidyā there is no awareness of duality whatsoever.

The manifestational categories from Shuddhavidya downward belong to the realm of *māyā*, or what is called “impure creation (*ashuddhādvā*)” They are so called because their function is to obscure or conceal the non-dual nature of I-consciousness. It is from the *māyā-tattva* onwards that the process of manifestation is grossified.

The obscuration of I-consciousness is determined to what degree a particular category (*tattva*) is gross. Paramashiva, while manifesting himself in the form of gross categories, appears as a limited sentient being on the one hand, and, on the other hand, manifests himself, through his sovereign will, as an insentient element. The insentient elements of impure creation serve as the basis of what is called insentient creation (*Tantrāloka*, 9.149). The sentient element, being covered by *māyā* or impurity, is reduced to finitude, and so accordingly is called *anu* (atomic) or *pashu* (unfree). The bound being (*pashu*), on account of its limitedness and finitude, identifies I-consciousness with the finite ego or self. By imposing the sense of limitation upon itself, the unfree being differentiates himself from others in terms of his empirical identity. This sense of differentiation results in what may be called self-forgetfulness, that is, he forgets the fact that he is non-different from the Absolute, and thereby also from the other. As the

impure creation is pervaded by the impurity of *māyā*, so it is Ishvara as the manifestational category of the Absolute that actualizes the process of impure creation (*ibid.*, 9.148; 1.61, 79-80, 92; 3.196, 206; 4.10).

The Trika Shaivism rejects the Sāṃkhya theory of causality in terms of which the cause transforms itself into the effect, or should we say that the effect, prior to its actualization, is identical with the cause. The Trika rejects this theory in the context of cosmology. If God as cause of the universe is seen transforming itself into phenomenal entities, then God suffers from internal division, which would destroy the notion of its indivisibility. Instead of Sāṃkhya theory of causal transformation, the Trika has postulated the theory of reflection (*pratibimbavāda*). According to this theory, the universe is neither the transformation of Shiva nor of his Shakti. As the nature of God is pure luminosity, so it is this luminosity which projects God as the universe in the manner an image is reflected in a mirror. While being reflected

as the universe, the luminosity of God remains intact (*ibid.*, 3.44). By virtue of its luminous Light, God thereby illumines the entire phenomena. Prior to their manifestation or emission (*visarga*), all the phenomenal entities exist in the Absolute, which is none other than Paramashiva. Prior to their manifestation, the entire universe and entities therein shine forth as consciousness in the Absolute — and it is their transcendental state (*parā mārtha-sattā*) (*Ishvarapratyabhijñā*, 1.5.1; 5.7). The phenomenal entities, while shining as reflection, have both rise and fall within the pure I-consciousness. It is on account of this rise and fall that the phenomenal entities suffer from temporal finitude. As they are appearances of the Absolute, so they come within the sphere of *abhāsa*, that is, the manifest categories are of the nature of psychic light (*ābhāsa*), which shine as the lustre of luminosity. (*Ishvara pratybhijñā vimarshinī*, 3.1.2).



tvayyeva bhātaḥ smṛtivismṛiti te
dvayorapi tvam svayameva bhāsi |
tathāpi sāmukhyasukhābhivarṣiṇī
smṛtiḥ priyā te nahi vismṛitirme ||

Remembering you and forgetting you are experiences which resides in you O Lord, just as samsara and mokṣa rest in your nature and you alone shine in these both. Even then, O Lord, in this drama, I treasure the act of remembering you as it showers bliss characteristics of your nearness.



SWAMI LAKSHMAN JOO ON GOING TO OTHER MASTERS

Say a master in Siddhānta, you can leave him if you want to get entry in Vāma Marga. The master in Vāma Marga, you can leave that master if you want to get entry in Dakṣiṇācāra, if you want to get entry in Matācāra you can abandon that master, you can abandon master for Kula, you can abandon the previous master for Kaula. You can abandon previous master for Trika.

But once you have got Trika master you cannot abandon him! If you abandon him you will die, you'll simply vanish, you'll be ruin yourself. So you can leave behind all those masters of lower levels, but the master of upper level you can't leave. Once you leave you are ruined altogether.

So ullāṅghana bhāva takes place only from lower level, not from upper level to lower level.

For instance, you have achieved a master for Trika system, you'll again go to Vedānta, you like Vedānta; think you are lost, you are ruined, finished your everything is gone if you leave, if you once leave.

So you can't leave (Trika) master. You can

leave those lower masters for the upper level, upper gaining. You cannot leave masters for lower level; in order to catch the theory of lower level you can't leave that (Trika) master.

For instance, you have received initiation from Kaula master; you cannot leave that Kaula master and to in Kula system. If you have received initiation from Kula system go, you cannot leave that master and go in Mata system. For Trika system you can leave all these masters and reside. But once you have received the initiation of Trika master then that is all, that is the end - you can't leave him, you have not to leave him. That is what he (Abhinavagupta) says here.'

*ādīkṣitānām purato nocaret śivasamhitām
tamārādhyā tatastuṣṭāddīkṣāmāsādhya śāmkarīm //18
yena kenāpyupāyena gurumārādhyā bhaktitāḥ
todīkṣākramayogena śātrārtham vettyasau tataḥ //19
abhiṣekaṁ samāsā dya yo bhavet sa tu kalpitaḥ // 20 //*
(Tantrāloka)

Ādīkṣitānām purato naccaret śivasamhitām'
ādīkṣitām purato, those who are not initiated by

masters, Shaivite masters' before them you should not utter the secret of Shaivism; before those reacons who are not initiated properly, who are initiated and have gone astray afterwards.

I had to give them a hint, that you have been initiated by me - the people in Srinagar - I had to give them a hint that you have been initiated by me and afterwards you have gone astray. So, before such people you should not reveal the secret of Shaivism.

For possessing this secret of Śaivism, *tamārādhyā*, you have to devote all your life before your master, *tamārādhyā*. *Tata stu śṭad*, then when he will be pleased with you, *dīkṣāmāsādyā śāṃkarīm*, then he will initiate you, then he will properly initiate you.

But for that initiation you are not supposed to throw, place your money before him. You are not supposed to give a luxurious car to that master. *Yena kenāpyupāyena*, for that he says another *sloka*, *yena kenāpyupāyena gurumārādhyā bhaṭṭitaḥ*. Whatever means you have to take to satisfy your master, you have to ask your master, "What kind of service you need Sir, from me?" *Yena kenāpyupāyena*, any service which is liked by master. Which is hated by master, by that you'll just fall in the pit of ignorance. You have not to do with your own freewill, you have not to serve your master with your own freewill. You have to depend upon the choice of master, which service he needs from you.

For this Abhinavagupta has explained, *kacchaitid amena*. Some masters want money, they want money from their disciples, they are satisfied with that money. *Kacchaitit sarvena*, some masters like your energy of life. You have to devote just service, you have to serve him with all your mind and body. Some masters like that service, they don't like money.

This way I told them (my devotees), "You get heaps of these offerings for me on every Sunday, I don't like it, this way you will just be ruined; don't get these things, I want your life to be wasted in my

service, that is what I like. I don't want money, I don't want (you) to show this bundles of notes and (then) rest in car, yourself. "You have to give service just like a Cooli before me, then I'll be satisfied with you," I told them that.

So, I want that kind of service, I don't want money from people, I don't want things from people.

Taddīkṣākramayogena śatrārtham vettyasau tata. *Taddīkṣa kramayogena*, then he will initiate you, when he is satisfied. The service that he wants from you, you have to do that service. *Śatrārtham vettyasau*, he becomes elevated, the disciple becomes elevated.

Abhiṣekaṃ samāsādyā, then he gets his *abhiṣeka*. *Abhiṣeka* means full prayer with *aśavad*, with his blessings. *yo bhavet*, and he becomes a master, that disciple becomes master afterwards by that initiation getting (received) from him; by serving him.

This I remember when I remember these so called masters who snatch away all the jewellery, all money, all everything, all possessions from disciples and fill their bank balances.

Bahavo guravaḥ santi, there are such great many masters seen in this world who, *śiṣya vittapahārakāḥ*, who are *apahārakāḥ* means snatch away *śiṣya vitta*, *śiṣya vitta* means the money from their disciples — who snatch away, extract all the money from disciples. Such masters are available everywhere in this world.

Durlabho 'yam gururdevī, O Pārvatī! that master is very rarely found, *śiṣya santāpa hārakaḥ*, who is bent upon removing the pain and torture from the mind of his disciples, who removes only that pain. He has nothing to do with the money of his disciples. This kind of masters are rarely found in this world.

Those masters who extract money from disciples are seen everywhere, in each and every corner of this world.

(Excerpted from English lectures)

DEHASTHA DEVATĀ CHAKRA STOTRAM

of ABHINAVAGUPTA

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

In this unique stotra, Abhinavagupta portrays the physical body not as something bad but as an abode of divinity. The hymn describes the presiding goddesses of the senses in worship of Ananda Bhairava, seated in the middle of the Lotus of the Heart. The English rendering of this hymn is based on lectures and notes by Ishwarswaroop Swami Lakshman joo.

asura-sura-vṛinda-vanditam
abhimata-vara-vitarāṇe niratam/
darśana-śatāgrya-pūjyam
prāṇa-tanuṁ gaṇapatiṁ vande //1//

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

vara-vīra-yoginī- gaṇa-
siddhāvali-pūjitāmghri-yugalam/
apahrīta-vina-ījanārtiṁ
vaṭukam apānābhidham vande //2//

I pay homage to Vaṭukanātha, who also resides at the door of this temple of my body in the form of *āpanā*, the ingoing breath. Whose divine feet are worshipped by *vīras*, *siddhas* and *yoginīs*,¹ who is capable of removing all knots and doubts in the minds of disciples who have taken refuge at the master's feet, to Vaṭukanātha, I offer salutations.

ātmīya-viśaya-bhogair-
indriya-devyaḥ sadā hṛidam bhoje/
abhi- pūjayanti yaṁ taṁ
cinmayam ānanda-bhairavaṁ vande //3//

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

yad-dhībalena viśvaṁ
bhaktānāṁ śiva-pathaṁ bhāti /
tamaham-avadhāna-rūpaṁ
sadgurum-amalaṁ sadā vande //4//

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

udayāvabhāsa-carvaṇa
līlaṁ viśvasya yā karoty-aniśam/
ānanda-bhairaviṁ tām
vimarśa-rūpāṁ- ahaṁ vande //5//

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

arcayati bhairavaṁ yā
niścaya-kusumaiḥ sureśa-patrasthā/
praṇamāmi buddhi-rūpāṁ
brahmāṇiṁ tāmahaṁ satataṁ //6//

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

kurute bhairava-pūjām-
aṇala ḍalasthābhīmāna-kusumairyā/
nityam-aham-kṛiti-rūpām
vandetām śāmbhaviṁ-ambām //7//

I bow to goddess *Śāmbhavī*, the embodiment of *ahamkāra* - (ego), who eternally worships Lord Śiva by offering flowers of I-ness to his lotus feet.

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

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

nairṛita-dalagā bhairavam
arcayate-śabda-kusumairyā/
praṇamāmi śruti-rūpām
nityam tām vaiṣṇaviṁ śaktim //9//

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

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

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

varatara-rūpa-viśeṣair
māruta-digdala-niṣaṇṇa-dehā yā/
pūjayati bhairavam tām
indrāṇīm ḍṛk-tanuṁ vande //11//

I bow to Goddess *Indrāṇī* who is established in the northwest, the abode of the *māruts* (wind gods — *vāyu*). As the embodiment of the vibrating force of sight, she worships Bhairava with all forms which are pleasing to the eye.

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

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

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

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

ṣaḍ-darśaneṣu pūjyam
ṣaṭ-trimśat-tattva-saṁvalitam /
ātmābhikhyām satatām
kṣetrapatiṁ siddhidam vande //14//

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

saṁsphurad-anubhava-sāraṁ
sarvāntaḥ satataśan-nihitam /
naumi sadoditam-ittham
nija-dehaga-devatā cakram //15//

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

(Courtesy : Universal Shaiva Fellowship)



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

SHRI RUDRAM

(A hymn in praise of Lord Rudra based on the mantras
of the Taittiriya Shakha of Krishna Yajurveda)

Commentated upon by Swami Dayananda Saraswati of Rishikesh

(Continued from the previous issue)

Anuvak 7

1. नमो दुन्दुभ्याय चाऽऽहनन्याय च।

नमः = Prostrations to

दुन्दुभ्याय च = the One present in the kettle-drum and

आहनन्याय च = the One present in the bamboo stick with which the drum is beaten to produce sound

Note : आहनन् = the bamboo stick with which the drum is beaten to produce sound. One who is in the आहनन is आहनन्य दुन्दुभि, kettle drum. It is because of Lord's presence that it makes its exclusive sound.

2. नमो धृष्णवे च प्रमृशाय च।

नमः = Prostrations to

धृष्णवे च = One who is brave, one who does not run away from the battle, and

प्रमृशाय च = One who is analytical, one who gets all the intelligence about the enemy's army and weights things before launching an action.

3. नमो दूताय च प्रहिताय च।

नमः = Prostrations to

दूताय च = One who is a messenger in war, and

प्रहिताय च = One who is interested in the welfare of the kingdom.

Note : प्रहित = great well-wisdom of His devotess.

4. नमो निषङ्गिणे चेषुधिमते च।

नमः = Prostrations to

निषङ्गिणे च = One holding a sword, and

चेषुधिमते च = One holding a quiver of arrows on his shoulders

Note : Here holding of sword and quiver is in connection with protecting the devotess.

5. नमस्तीक्ष्णेषवे चाऽऽयुधिने च।

नमः = Prostrations to

तीक्ष्णेषवे = तीक्ष्ण-इषवे = One who has sharp arrows, and

आयुधिने च = One who is equipped with many and varied weapons.

6. नमः स्वायुधाय च सुधन्वने च।

नमः = Prostrations to

स्वायुधाय च = One who has beautiful weapon, the One who has auspicious weapon like the *trishul*, and

सुधन्वने च = One who has beautiful (auspicious) bow.

7. नमः सुत्याय च पथ्याय च।

नमः = Prostrations to
सुत्याय च = One who is present in small path and

पथ्याय च = One who is present in big developed roads (highways).

Note : He protects devotees by Himself on small roads and high roads.

अवट्याय च = the One who is in the form of water in a pit

Note : = कूप = well, अवट = pit

8. नमः काट्याय च नीप्याय च।

नमः = Prostrations to
काट्याय च = the One present in tiny stretches of water ponds and
नीप्याय च = the One present in waterfalls.

9. नमः सूद्याय च सरस्याय च।

नमः = Prostrations to
सूद्याय च = One present in marshy place and
सरस्याय च = One present in lake

Note : सूद = marshy place.

10. नमो नाद्याय च वैशान्ताय च।

नमः = Prostrations to
नाद्याय च = the One present in the river, the One who is in the form of water of a river, and

वैशान्ताय च = One present in a small spring, the One who is in the form of water in a small spring.

Note : वैशान्तः = a small spring dug by gods for purpose of offering oblations to Him.

11. नमो कूप्याय चावट्याय च।

नमः = Prostrations to
कूप्याय च = the One who resides in the well, the One who is in the form of water of a well, and

12. नमो वर्षाय चावर्षाय च।

नमः = Prostrations to
वर्षाय च = the One in the form of rain water, and
आवर्षाय च = the One in the form of drought, (absence of rains).

13. नमो मेघ्याय च विद्युत्याय च।

नमः = Prostrations to
मेघ्याय च = the One who resides in clouds, and
विद्युत्याय च = the One who is in lightning

14. नमः ईधियाय चातप्याय च।

नमः = Prostrations to
ईधियाय च = the One who is in the form of autumnal sky which shines clear (without clouds), and
आतप्याय च = the One who is in the hot sun.

15. नमो वात्याय च रेभियाय च।

नमः = Prostrations to
वात्याय च = the One who is in the form of rain along with heavy storm, and
रेभियाय च = the One who is in the form of final deluge.

16. नमो वास्तव्याय च वास्तुपाय च।

नमः = Prostrations to
वास्तव्याय च = the One who resides in the wealth in the form of money, cows, horses etc, the One in the form of every object, and
वास्तुपाय च = the One in the form of Vastu deity, the one who protects the house site.

Anuvak 8

1. नमः सोमाय च रुद्राय च।

नमः = Prostrations to
 सोमाय च = (स+उमाय) the One who is ever with उमा, and
 रुद्राय च = to Lord Rudra, the One who destroys worldly misery

Note : उमा and ओं (उउम) differ only in the order of their letters.

2. नमस्ताम्राय चारुणाय च।

नमः = Prostrations to
 ताम्राय च = crimson one, to the rising sun, and
 अरुणाय च = red one, to the sun a little later after sunrise

Note : Rudra in the form of Sun which appears, ताम्र = deep red, when rising and after rising appears red (अरुण)

3. नमः शङ्गाय च पशुपतये च।

नमः = Prostrations to
 शङ्गाय च = One who leads us to Lasting bliss, and
 पशुपतये च = One who is lord of all creatures (from Brahma to the lowest being)

4. नमः उग्राय च भीमाय च।

नमः = Prostrations to
 उग्राय च = One who subdues sin, disease, hell etc. by force and protects his devotees, and
 भीमाय च = the One who is a terror to sin, disease, hell etc which terrorise his devotees.

Note : उग्र = One with anger, (angry

to kill enemies)

भीम = His very sight creates terror in the minds of enemies.

5. नमो अग्रेवधाय च दूरेवधाय च।

नमः = Prostrations to
 अग्रेवधाय च = the One who destroys enemies right in front, and
 दूरेवधाय च = the One who destroys the enemies who are at a distance.

Note : अग्रेवधाय = Rudra kills the enemies in front of his devotees who have entered the battlefield (अग्रेवधाय)
 दूरेवधाय = even before the battle begins He kills the enemies at a distance by making them powerless.

6. नमो हन्ते च हनीयसे च।

नमः = Prostrations to
 हन्ते च = the One who kills the arrogant (like Ravana), and
 हनीयसे च = the One who kills the irreverent to him (like Daksha)

Note : The feeling "I am great" causes disregard to the lord. He kills them.

7. नमो वृक्षेभ्यो हरिकेशेभ्यः।

नमः = Prostrations to
 वृक्षेभ्यः = the One who is in the form of trees
 हरिकेशेभ्यः = the One who is in the form of green leaves (like hair).

8. नमस्ताराय।

नमः = Prostrations to
 ताराय = the One who helps JIVAS to cross the ocean of samsara

9. नमः शम्भवे च मयोभवे च।

नमः = Prostrations to
 शम्भवे च = the One who is source of happiness (which is eternal), and
 मयोभवे च = the One who is source of happiness (which is fleeting)

Note : शांभुः = and मयः = both have the same meaning — source of happiness. We can differentiate the two by saying that one means happiness of the world and other the happiness of the other world, or fleeting pleasures of this world and eternal happiness.
 शांभु = makes us enjoy the bliss of our own self and
 मयोभूः = makes us enjoy the pleasures of the senses.

10. नमः शंकराय च मयस्कराय च।

नमः = Prostrations to
 शंकराय च = the One who is dispenser of happiness (eternal), and
 मयस्कराय च = the One who is dispenser of happiness (fleeting).

11. नमः शिवाय च शिवतराय च।

नमः = Prostrations to
 शिवाय च = Lord Shiva (the auspicious one), and
 शिवतराय च = the more auspicious One, the one who gives absolute happiness.

12. नमस्तीर्थाय च कूल्याय च।

नमः = Prostrations to
 तीर्थाय च = the One who is present in sacred places (तीर्थ), and
 कूल्याय च = the One who resides on the banks of river, One present in idols (Shiva linga) installed on the bank of a river.

Note : कूल = bank of a river

13. नमः पार्याय चावार्याय च।

नमः = Prostrations to
 पार्याय च = the One who resides on the other side of the river, or distant shore of ocean, and
 अवार्याय च = the One who resides on this side of the river, or near shore of ocean.



maheśvare vā jagatāmadheśvare
 janārdane vā jagadantarātmani ।
 na kopi bhedapratipattirasti me
 tathāpi bhaktistarūṇenduśekhare ।।

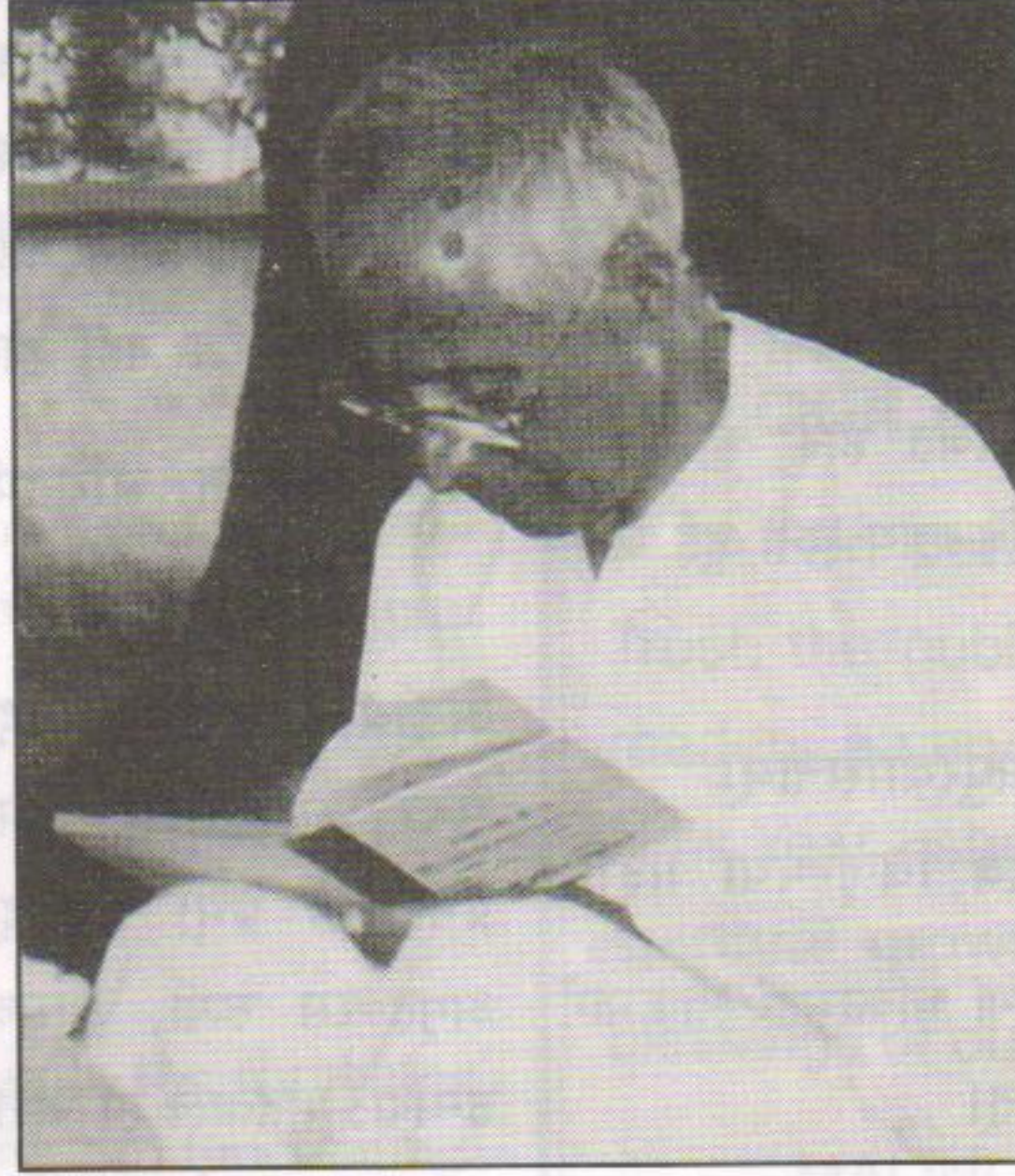
Devotion to Lord Śiva, who is the master of all the three worlds, and devotion to Lord Nārāyaṇa, who resides in the heart of each and every living being exists for me on the same level; because nowhere does there exist a distinction of devotion. Even then, O my Lord, I prefer devotion to Lord Śiva on whose forehead shines the crystal moon.

(Explained by : Swami Lakshman Joo)

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



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

भक्तिविलास नामक प्रथम स्तोत्र

न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम्।

एवमेव शिवभासस्तं नुमो भक्तिशालिनम् ॥१॥

अन्वय :- यस्य न ध्यायतः (च) न जपतः अविधि पूर्वकम् एवमेव शिवः आभासः स्यात् तं भक्तिशालिनं (वयं) नुमः।

यस्य - जिसको, न ध्यायतः- बिना ध्यान के, (च-तथा), न जपतः - बिना जप के, अविधिपूर्वकम् - विधिरहित रूप से, एवमेव - ऐसे हो (अर्थात् ईश्वर के अनुग्रह से ही) शिवः - शिवात्मा प्रभु का, आभासः - प्रकाश, स्यात् - प्राप्त हो, तं-उस, भक्तिशालिनं- भक्तिशोभित (व्यक्ति) की, (वयं-हम) नुमः - स्तुति करते हैं।

जिस किसी भी (पराभक्ति से सराबोर हृदय वाले) भक्तजन को, ध्यान, जप इत्यादि अथवा (लौकिक) विधि विधानों की उलझनों में फंसने के बिना, तीव्रतम ईश्वरीय अनुग्रह से ही, शिवमय आत्मदेव के प्रकाश का (अंतः-बहिः) साक्षात्कार हो जाए, हम उस 'भक्तिशाली' - अर्थात् परभक्ति से श्लाघनीय बने हुए महापुरुष को प्रणाम कर रहे हैं।

आत्मा मम भवद्भक्तिसुधापानयुवाऽपि सन्।

लोकयात्रारजोरागात्पलितैरिव धूसरः ॥२॥

अन्वय:- (प्रभो) (यद्यपि) मम आत्मा भवद्भक्तिसुधापानयुवा अपि सन् (तथापि) लोकयात्रा रजःरागात् पलितैः धूसरः इव

(भसिते)।

(प्रभो- हे प्रभु) (यद्यपि-यद्यपि) मम-मेरी, आत्मा-आत्मा, भवद्-आप की, भक्ति-भक्ति रूपी, सुधा-अमृत के, पान-पीने से, युवा अपि - (सदैव) युवावस्था में ही, सन् - रहती है, (तथापि -तो भी यह), लोकयात्रा-लोक-व्यवहार रूपी, रजः - धूलि के, रागात्-उपराग के कारण, पलितः- श्वेत केशों से, धूसरः इव-धूसरित जैसी (अर्थात् वृद्धावस्था को प्राप्त हुई सी), (भासते - दीख पड़ती है)।

(हे अनुत्तर देव!) मेरी आत्मा (जीवात्मा) आपकी भक्ति के रूपवाले अमृत का पान करने से सदा युवा ही बनी रहती है, केवल लोकव्यवहार के धूलिपुंज से उपरंजित होने के कारण पलित (पक्के हुए, सफेद) केशों से ही विच्छाद्य बनी हुई जैसी लग रही है।

लब्धत्वत्संपदां भक्तिमतां त्वत्पुरवासिनाम्।

संचारो लोकमार्गेऽपि स्यात्तयैव विजृम्भया ॥३॥

अन्वयः- लब्धा त्वत् संपदां त्वत् पर वासिनां भक्तिमतां लोकमार्गे अपि (यः) संचारः तयैव विजृम्भया स्यात्।

लब्ध - प्राप्त हुई है, त्वत् - आप की, संपदां -(स्वरूप - प्रथनात्मक) संपदा जिन को, ऐसे, त्वत् - आप की, पुर-(चिद्रूप) पुरी में, वासिनां - रहने वाले, भक्तिमतां - भक्तजनों का, लोक-मार्गे-लोक-मार्ग (व्युत्थान) में, अपि-भी, (यः-जो), संचारः - व्यवहार (होता है वह), तयैव - उसी(चिदानन्द-स्वरूप के), विजृम्भया - विकास से, स्यात्-होता है।

(हे आनन्दघन प्रभु!) जिनको आपके परिचय के रूपवाला ऐश्वर्य उपलब्ध हुआ हो, और जो आपकी नगरी - अर्थात् परिपूर्ण चिदानन्दभाव में लवलीन रहने के अभ्यस्त हों, उन भक्तजनों का व्युत्थान-कालीन लोकव्यवहार भी उसी चिदानन्दभाव के विलास की उच्छाल होता है।

साक्षाद्भवन्मये नाथ सर्वस्मिन् भुवनान्तरे।

किं न भक्तिमतां क्षेत्रं मन्त्रः क्वैषा न सिद्ध्यति ॥४॥

अन्वयः- नाथ (परमार्थ दृष्ट्या) साक्षात् भवन्मये (अस्मिन्) सर्वास्मिन् भुवनान्तरे भक्तिमतां किं क्षेत्रं न (च) एषां मन्त्रः क्व न सिद्ध्यति।

नाथ- हे स्वामी! (परमार्थ दृष्ट्या - पारमार्थिक दृष्टि से),

साक्षात् - प्रत्यक्ष, भवन्मये - आप के स्वरूपमय, (अस्मिन् - इस) सर्वास्मिन् - समस्त, भुवनान्तरे - संसार-मण्डल में, भक्तिमतां-भक्त-जनों के लिए, किं - कौन सा (स्थान), क्षेत्रं (परमसिद्धिप्रद) पुण्यतीर्थ, न-नहीं है, (च-और), एषां - इन (भक्तों) का, मन्त्र - (उपासनीय) मंत्र, क्व-कहाँ, न सिद्ध्यति सिद्ध नहीं होता?

हे (इच्छाशक्तिमय) स्वामी! साक्षात् आपका ही स्वरूप बने हुए इस समूचे विश्व में (सच्चे) भक्तजनों के लिए कौन सी जगह तीर्थस्थल नहीं होती है? और किस स्थान पर उनके मंत्र की सिद्धि नहीं होती है?

जयन्ति भक्तिपीयूषरसासवरोन्मदाः।

अद्वितीया अपि सदा त्वद्वितीय अपि प्रभो ॥५॥

अन्वयः- प्रभो (भवद्) भक्तिपीयूषरस आसववर उन्मदाः सदा अद्वितीयाः अपि त्वद्वितीयाः अपि जयन्ति। प्रभो -हे प्रभु! (भवद्-आप के), भक्ति-पीयूष-रस-भक्ति-अमृत-रस रूपी, आसव-वर-उत्तम आसव को पीकर (जो), उन्मदाः-मतवाले हो जाते हैं, सदा- (और जो) सदैव, अद्वितीयाः -अनुपम अर्थात् असाधारण स्वरूप वाले होते हुए, अपि-आप के समान स्वरूप वाले होते हैं, जयन्ति-उन भक्त-जनों को जय हो।

हे ईश्वर! उन महापुरुषों की जय-जयकार हो जो अमृत के समान स्वादिष्ट एवं उत्कृष्ट भक्तिरूपी, आसव (शराब) का पान करने से मस्त बने हुए, और (युगपत् ही) अद्वितीय एवं त्वद्वितीय भी होते हैं अर्थात् अलौकिक स्वरूप वाले होते हुए भी आपके तुल्यस्वरूप वाले होते हैं।

अनन्तानन्दसिन्धोस्ते नाथ तत्त्वं विदन्ति ते।

तादृशा एव ये सान्द्रभक्त्यानन्दरससाप्लुताः ॥६॥

अन्वयः- नाथ ते अनन्त आनन्द सिन्धोः तत्त्वं ते एव विदन्ति ये तादृशा एवं सान्द्र भक्ति आनन्दरस आप्लुताः (स्युः)।

नाथ- हे स्वामी! ते - आप के, अनन्त-असीम, आनन्द-आनन्द रूपी, सिन्धोः - समुद्र के, तत्त्वं - सारभूत स्वरूप को, ते- वे (भक्तजन), एव-ही, विदन्ति - (यथार्थ रूप में) जानते हैं, ये-जो, तादृशा एव - वैसे ही (अर्थात् उसी प्रकार के अनन्त रूप वाले आपके के तुल्य ही), सान्द्र-भक्ति

- अगाध भक्ति रूपी, आनन्द-रस-आनन्द-रस से, आप्लुताः - पूर्ण रूप से आप्लावित, (स्युः-हों)॥

हे (उन्मेषमय) स्वामी! आपके अपार आनन्दसागर का तत्त्व (रहस्य) केवल उन्ही भक्तजनों को भली-भान्ति विदित होता है जो प्रणय-भरी भक्ति के रूपवाली आनन्दमयी रसवत्ता से सराबोर हृदयवाले बनकर, 'वैसे ही' - अर्थात् आपके ही समान स्वरूपवाले बने हुए होते हैं ।

त्वमेवात्मेश सर्वस्य सर्वश्रचात्मनि रागवान्।

इति स्वभावसिद्धां त्वद्भक्तिं जानञ्जयेज्जनः ॥७॥

अन्वयः- ईश त्वमेव सर्वस्य आत्मा च सर्वः आत्मनि रागवान् इति स्वभावसिद्धां त्वद्भक्तिं जानन् जनः जयेत्।

ईश- हे स्वतंत्र प्रभु! त्वमेव - आप ही, सर्वस्य - प्रत्येक (पुरुष) की, आत्मा - आत्मा हैं, च- और, सर्वः - प्रत्येक (पुरुष), आत्मनि - अपनी आत्मा से, रागवान्-अनुराग रखता है, इति - इस प्रकार, स्वभाव- स्वभाव से (अर्थात् अनायास ही), सिद्धां- होने वाली, त्वद् - आपकी, भक्तिं- भक्ति को, जानान् - (समावेश -दृष्टि से जो) जानता है, जनः - (उस) पुरुष की, जयेत् - जय हो॥

हे स्वतन्त्र ईश्वर! सारे (जड़-चेतन-मय) पदार्थों की आत्मा आप ही हैं, और सारे लोगों को अपनी आत्मा के प्रति (स्वभावसि) अनुराग भी होता है, जो व्यक्ति इस प्रकार स्वभावसिद्ध भक्ति के रहस्य को जान पाता है उसकी जय-जयकार हो।

नाथ वेद्यक्षये केन न दृश्योऽस्येककः स्थितः।

वेद्यवेदकसंक्षोभेऽप्यसि भक्तैः सुदर्शनः ॥८॥

अन्वयः- नाथ (अन्तर्मुखतायां) वेद्यक्षये एककः स्थितः केन न दृश्यः असि (किन्तु) वेद्यवेदकसंक्षोभे अपि(त्वं) भक्तैः सुदर्शनः असि।

नाथ - हे स्वामी! (अन्तर्मुखतायां - अन्तर्मुख रूपी समाधि में), वेद्य-(वासना-सहित) जानने योग्य पदार्थों के, क्षये-नष्ट होने पर, एककः- अकेले, स्थितः-ठहरे हुए(आप), केन-किस(पुरुष) से, न-नहीं, दृश्यः असि- देखे जा सकते? किन्तु-किन्तु (आश्चर्य तो यह है कि), वेद्य-ज्ञेय और, वेदक-ज्ञातृभाव की, संक्षोभे-संक्षुभित अवस्था (व्युत्थान) में, अपि-भी, (त्वं - आप), भक्तैः-

भक्तजनों को, सुदर्शनः- सहज में ही दिखाई देते हैं।

हे स्वामी! बहिरंग प्रमेयता के पूर्णयता गल जाने की वेला¹ पर आप अकेले ही आत्मरूप में रममाण रहते हैं अतः आपको कौन (समाधिनिष्ठ योगी) नहीं देख पाता है? इसके प्रतिकूल भक्तजनों को आप प्रमेयभाव और प्रमातृभाव की उथल-पुथल वाली ²अवस्थाओं में भी, ³सहजरूप में दिखाई देते हैं।

अनन्तानन्दसरसी देवी प्रियतमा यथा ।

अवियुक्तास्ति ते तद्वदेका त्वद्भक्तिरस्तु मे ॥९॥

अन्वयः- (प्रभो) यथा अनन्त आनन्दसरसी प्रियतमा देवी ते अवियुक्ता अस्ति तद्वत् एका त्वद् भक्तिः मे (सदैव) अस्तु। (प्रभो - हे ईश्वर!), यथा- जिस प्रकार, अनन्त - असीमित, आनन्द-आनन्द से, सरसी-सरस बनी हुई, प्रियतमा- आप की अत्यन्त प्रिय, देवी-पराशक्ति देवी, ते- आप के साथ, अवियुक्ता- अभिन्न, अस्ति-बनी रहती है, तद्वत्-उसी प्रकार, एका- केवल (चिदानन्द- स्वरूप), त्वद्-आपकी, भक्तिः - भक्ति, (सदैव -सर्वदा), मे-मेरे साथ अभिन्न ही, अस्तु - बनी रहे।

(हे आशुतोष प्रभु!) जिस प्रकार असीम आनन्द की रसवत्ता से परिपूर्ण प्रियतमा पराशक्ति देवी आपके साथ सदा अवियुक्त रूप में अवस्थित रहती है, उसी प्रकार आपकी निरन्तर भक्ति मेरे साथ सदा अभिन्न बनी रहे॥९॥

यहां भक्ति को 'पार्वती' से भी अधिक शक्तिशाली बताया गया है।

सर्व एव भवत्लाभहेतुर्भक्तिमतां विभो।

संविन्मार्गोऽयमाह्लाददुःखमोहैस्त्रिधा स्थितः ॥१०॥

अन्वयः- विभो आह्लाददुःखमोहैः त्रिधा स्थितः अयं सर्वः संवित्मार्गः एव भक्तिमतां भवत्लाभहेतुः।

विभो- हे व्यापक प्रभु! आह्लाद- (सत्त्वप्रधान) सुख, दुःख- (रजःप्रधान) दुःख, मोहैः - और (तमःप्रधान) मोह के कारण, त्रिधा - तीन प्रकार का, स्थितः - होने वाला, अयं-यह, सर्वः-सम्पूर्ण (अर्थात् त्रिगुणात्मक), संवित्-मार्गः - ज्ञान का मार्ग, एव - ही, भक्तिमतां - भक्तों के लिए भवत्- (चित्स्वरूप) आप की, लाभ-प्राप्ति का, हेतुः -(सहज) साधन होता है।

हे सर्वव्यापी प्रभु! सच्चे भक्तजनों के लिए, ' आह्लाद'

- सुखमय सात्त्विक, 'दुःख' - अर्थात् दुःख भरे राजसिक और 'मोह' - अर्थात् अज्ञानमय तामसिक - इन तीन रूपों में चलता हुआ यह समूचा 'ज्ञानमार्ग' - अर्थात् लोकव्यवहार ही, आपके चित्-स्वरूप का अनुभव प्राप्त करने का साधन बना रहता है।

भवद्भक्त्यमृतास्वादाद्बोधस्य स्यात्परापि या।

दशा सा मां प्रति स्वामिन्नासवस्येव शुक्तता ॥११॥

अन्वयः- स्वामिन् भवत्भक्ति अमृत आस्वादात् बोधस्य या परा अपि दशा स्यात् सा मां प्रति आसवस्य शुक्त इव (स्यात्)।

स्वामिन् - हे स्वामी! भवत् - आप की, भक्ति - भक्ति रूपी, अमृत - अमृत का, आस्वादात् - रसास्वादन किए बिना, बोधस्य-ज्ञान की, या-जो, परा अपि- उच्च कोटि की भी, दशा-दशा, स्यात् - हो, सा- वह (शुष्क ज्ञान की पराकाष्ठा), मां प्रति - मेरे लिए, आसवस्य - मदिरा की, शुक्तता - खट्टाई, इव- जैसी अर्थात् मदिरा के समान खट्टी (अर्थात् नीरस और अरोचक), (स्यात् - है)।

हे जगत् के नियामक! आपके भक्तिरूपी अमृतरस का आस्वाद लिए बिना अगर (शुष्क) ज्ञान की कोई एवं कितनी ही उत्कृष्ट अवस्था हो, वह तो मेरे लिए बासी मदिरा की सड़ाँध जैसी बिल्कुल अरोचक है।

भवद्भक्तिमहाविद्या येषामभ्यासमागता।

विद्याविद्योभयस्यापि त एते तत्त्वेदिनः ॥१२॥

अन्वयः- भवद्भक्तिमहाविद्या येषाम् अभ्यासम् आगता ते एते विद्या - उभयस्य अपि तत्त्ववेदिनः (भवन्ति)।

भवद् - आप की, भक्ति-भक्तिरूपिणी, महाविद्या-अध्यात्म - विद्या, येषाम् - जिन (पुरुषों) के, अभ्यासम्-अभ्यास में, आगता - आई हो, ते एते-वे ही तो, विद्या-विद्या तथा, अविद्या- उभयस्य- दोनों का, अपि-ही, तत्त्व - वेदिनः -सार-भूत तत्त्व जानने वाले, (भवन्ति - होते हैं)।

(हे शंकर!) जिन भक्तवरो को आपकी भक्ति के रूपवाली 'महाविद्या' अर्थात् परम उत्कृष्ट आत्मसंवेदन का आंतरिक अनुशीलन पक्का हो गया हो, केवल उन्हीं महात्माओं को 'विद्या' - अर्थात् सरस अध्यात्मज्ञान एवं 'अविद्या' - अर्थात् अधकचरा बौद्धज्ञान, दोनों के निचोड़ की पक्की जानकारी होती है।

'अपि' का अर्थ एव - ही समझना चाहिए।

आमूलाद्वाग्लता सेयं क्रमविस्फारशालिनी।

त्वद्भक्तिसुधया सिक्ता तद्रसाद्यफलास्तु मे ॥१३॥

अन्वयः- आमूलात् क्रमविस्फारशालिनी सा इयं वाग्लता मे त्वद् भक्तिसुधया सिक्ता तद्रस आढ्यफला अस्तु।

आमूलात्- मूल (अर्थात् परावाग् भूमि) से, क्रम - (पश्यन्ती , मध्यमा और वैखरी रूपी) क्रम से, विस्फार - विकास से, शालिनी - सुशोभित बनी हुई, सा इयं-वही यह, वाग्लता-वाणी रूपिणी लता, मे - मेरे लिए, त्वद्-आप की, भक्ति-भक्ति रूपी, सुधया- अमृत से, सिक्ता-सींची हुई तथा, तद्रस-उस (भक्ति के आनन्द) के रस रूपी, आढ्य - बड़े, फला अस्तु-फलों वाली हो।

(हे दयामय शंकर!) 'मूल-' अर्थात् परावाणी से ही अंकुरित होकर, क्रम-' अर्थात् पश्यन्ती, मध्यमा और वैखरी वाणियों के तार को पकड़कर विकसित होने से शोभायमान बनी हुई यह मेरी वाणीरूपिणी बेलरी, आपकी भक्तिरूपी सुधा से अच्छी प्रकार सींची जाकर मेरे लिए, उसी भक्तिरस से भरपूर फलसंपदा को वितरित करती रहे।

शिवो भूत्वा यजेतेति भक्तो भूत्वेति कथ्यते।

त्वमेव हि वपुः सारं भक्तैरद्वयशोधितम् ॥१४॥

अन्वयः- शिवो भूत्वा (शिवं) यजेत इति (तत्स्थाने) भक्तो भूत्वा इति कथ्यते हि सारं वपुः त्वं भक्तैः एव अद्वयशोधितम्।

शिवो भूत्वा - शिव बनकर, (शिवं - शिव को), यजेत - पूजना चाहिए, इति - इस प्रकार (जो वेदोक्त विधि रूपी प्रेरणा शास्त्रों में कही गई है।), (तत्स्थाने - उसके स्थान पर), भक्तो भूत्वा - ' भक्त बनकर ही (शिव का पूजना चाहिए), इति - ऐसा (भक्तजनो से), कथ्यते -कहा जाता है। (यह बात तो युक्ति-युक्त ही है), हि-क्योंकि, सारं - पारमार्थिक सारभूत, वपुः-स्वरूप वाले, त्वं - आप, भक्तैः एव- भक्तों द्वारा ही, अद्वय-शोधितम्-अभेद-दृष्टि से ढूँढे गये हैं (अर्थात् ढूँढकर पाये जाते हैं)।

(हे स्वात्म महेश्वर!) (शास्त्रों का कथन है कि-) स्वयं शिव बनकर ही शिव की अर्चना करनी चाहिए, (उलटे में भक्तजनों का विश्वास है कि -) भक्त बनकर ही शिव की

पूजा करनी चाहिए, चूँकि भक्तप्रवरों ने अद्वैतदृष्टि से परीक्षण करने के उपरान्त आप ही को पारमार्थिक निचोड़ के रूपवाला वस्तुसद्भाव ढूँढ निकाला है (अतः उन्हीं की मान्यता युक्तियुक्त है)।

तात्पर्य यह है कि - स्वस्वरूप विश्वसमावेशभक्तिशाली ही वास्तविक पूजा को जानता है।

भक्तानां भवद्वैतसिद्ध्यै का नोपपत्तयः।

तदसिद्ध्यै निकृष्टानां कानि नावरणानि वा ॥१५॥

अन्वयः- (प्रभो) भवद् अद्वैत सिद्ध्यै भक्तानां काः न उपपत्तयः वा तद् असिद्ध्यै निकृष्टानां कानि न आवरणानि।

(प्रभो - हे प्रभु!) भवद्- आपको, अद्वैत-सिद्ध्यै - अद्वैत-सिद्धि के निमित्त, भक्तानां - भक्तजनों के लिए, काः कौन सी (चीजें), न उपपत्तयः - युक्तियाँ अर्थात् साधन नहीं (होतीं), वा-तथा (इसके प्रतिकूल), तद्-आप को उस (अद्वैत दशा) के, असिद्ध्य अर्थात् अप्रकाशित होने के निमित्त, निकृष्टानां - नीच (अर्थात् आप से विमुख संसारी लोगो) के लिए, कानि न आवरणानि - कौन सी (चीजें) आवरण अर्थात् असफल बनाने वाली नहीं होतीं?

(हे अद्वैत चित्-पुरुष!) आपके अद्वैतस्वरूप को सिद्ध वस्तु ठहराने की दिशा में भक्तजनों के लिए कौन से पदार्थ 'युक्तियाँ' - अर्थात् साधन नहीं बन जाते, जबकि उसको असिद्ध ठहराने को हठवादिता में तुच्छ पशुजनों के लिए कौन से पदार्थ सच्चाई को छिपाने के आवरण नहीं बन जाते हैं?

कदाचित्क्रापि लभ्योऽसि योगेनेतीश वञ्चना।

अन्यथा सर्वकक्ष्यासु भासि भक्तिमतां कथम् ॥१६॥

अन्वयः- ईश कदाचित् क्रापि योगेन (त्वं) लभ्यः असि इति वञ्चना। अन्यथा सर्वकक्ष्यासु भासि भक्तिमतां कथम्।

ईश- हे स्वामी! कदाचित् - कभी (अर्थात् किसी नियत समाधि की दशा में) क्रापि - और कहीं (अर्थात् हृदय आदि किसी निश्चित स्थान पर), योगेन - योगाभ्यास द्वारा, (त्वं-आप), लभ्यः असि- प्राप्त किए जा सकते हैं, इति - यह बात (अर्थात् इस रीति से आप के स्वरूप का प्राप्त होना), वञ्चना- धोखा (ही है), अन्यथा - नहीं तो, सर्व-सभी (समाधि तथा व्युत्थान रूपी), कक्ष्यासु- दशाओं में, भक्तिमतां- भक्त-जनों को, कथं भासि- आप कैसे दिखाई देते हैं?

हे ईश्वर! "आपका साक्षात्कार 'कभी'- अर्थात् किसी निश्चित समाधिकाल में, 'कहीं'- अर्थात् किसी निश्चित चक्रस्थान पर, और 'योग'- अर्थात् चित्त की वृत्तियों का निरोध, करने से ही हो सकता है," -यह सारा मंतव्य निरा एक झांसापट्टी है, नहीं तो आप भक्तजनों को हरेक 'कक्ष्या'- अर्थात् समाधि या व्युत्थान की अवस्थाओं में क्योंकर प्रकाशित होते रहते।

प्रत्याहाराद्यसंस्पृष्टो विशेषोऽस्ति महानयम्।

योगिभ्यो भक्तिभाजां यद् व्युत्थानेऽपि समाहिताः ॥१७॥

अन्वयः- योगिभ्यः भक्तिभाजां प्रत्याहारादि असंस्पृष्टः अयम् महान् विशेषः अस्ति यद् व्युत्थाने अपि (ते) समाहिताः

(भवन्ति)।

योगिभ्यः = योगियों की अपेक्षा, भक्तिभाजां - भक्तिमान (लोगों) की, प्रत्याहारादि- प्रत्याहार आदि(सभी योग-साधनाओं) से, असंस्पृष्टः- न छुई हुई, अयम्- यह, महान्-बड़ी (अर्थात् सर्वतोमुखी महत्त्व प्रकट करने वाली, विशेषः - विशेषता, अस्ति-होती है, यद् - कि, व्युत्थाने - व्युत्थान (की दशा) में, अपि- भी, (ते-वे), समाहिताः = समाधिस्थ ही, (भवन्ति - होते हैं)।

(हे भक्तप्रिय शर्व!) (योगियों और भक्तों की आपस में तुलना करने पर) 'भक्तप्रवरों में प्रत्याहार इत्यादि (मन का निग्रह करने के लिए आवश्यक) योगांगो का स्पर्शमात्र तक होने के बिना ही यह आतिशय पाया जाता है कि वे व्युत्थान की अवस्था में भी विमर्शरूप में) 'समाहित' - अर्थात् लक्ष्य पर ही केन्द्रित (समाधिनिष्ठ) बने रहते हैं।

न योगो न तपो नार्चाक्रमः कोऽपि प्रणीयते।

अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते ॥१८॥

अन्वयः- अमाये अस्मिन् शिवमार्गे न योगः न तपः (च) न कोऽपि अर्चाक्रमः प्रणीयते (अपि तु) एका भक्तिः प्रशस्यते। -

अमाये- माया से रहित, अस्मिन् - इस, शिव- मार्गे - शिव-मार्ग में, न योगः - न योगाभ्यास, न तपः - न तपस्या, (च-और), न। नहीं, कोऽपि - कोई भी, अर्चाक्रम - पूजा का क्रम, प्रणीयते - निश्चित किया जाता है, (अपि तु - किन्तु इस मार्ग में), एका-केवल, भक्ति -(भगवान् शंकर की) भक्ति ही, प्रशस्यते - प्रशंसनीय अर्थात् सर्वश्रेष्ठ (उपाय) कही जाती है॥ (हे भक्तवत्सल चित् - देव!) शिवमार्ग में 'माया का अनुप्रवेश

कतई नहीं है अतः इसमें (किसी निश्चित अथवा मार्यादित) योग साधन, तपस्या या अर्चनापद्धति की लीक नहीं खींची जा सकती है, इसमें तो केवल (अनन्य) भक्ति को ही प्रशंसनीय माना जाता है ।

सर्वतो विलसद्भक्तितेजोध्वस्तावृतेर्मम।

प्रत्यक्षसर्वभावस्य चिन्तानामपि नश्यतु ॥१९॥

अन्वयः- सर्वतः विलसत् भक्तितेजः ध्वस्त आवृतेः (च) प्रत्यक्ष सर्वभावस्य मम चिन्तानामपि नश्यतु।

सर्वतः- प्रत्येक ओर से, विलसत् - चमकते हुए, भक्ति-भक्ति रूपी, तेजः - प्रकाश से, ध्वस्त - नष्ट हुए, आवृतेः - (अज्ञान रूपी) आवरण वाले, (च-और), प्रत्यक्ष-सर्वभावस्य-समस्त पदार्थों के सत्य-स्वरूप को (भैरवी मुद्रा द्वारा) देखने वाले, मम-मुझ(भक्त) की, चिन्ता-विकल्प-वृत्तियों का, नाम अपि-नाम भी, नश्यतु-नष्ट हो जाए।

(हे शान्तिस्वरूप प्रभु!) चारों ओर से (अन्तःबहिः) विलसती हुई भक्ति के आलोक से गले हुए आवरणों वाले, और (भैरवी - मुद्रा की क्षमता से) सारे पदार्थों के मौलिक स्वरूप को प्रत्यक्षरूप में देखने वाले मुझ भक्त जन की सारी 'चिन्ताओं' - अर्थात् विकल्प की श्रृंखलाओं का नाम भी मिट जाए ।

शिव इत्येकशब्दस्य जिह्वाग्रे तिष्ठतः सदा।

समस्तविषयास्वादो भक्तेष्वेवास्ति कोऽप्यहो ॥२०॥

अन्वयः- अहो सदा शिव इति एक शब्दस्य जिह्वाग्रे तिष्ठतः कोऽपि समस्त विषय आस्वादः भक्तेषु एव अस्ति।

अहो - आश्चर्य है कि, सदा- प्रतिक्षण, शिव इति - 'शिव' इस, एक-एक, शब्दस्य - शब्द के, जिह्वाग्रे - जिह्वा की नोक पर, तिष्ठतः - ठहरने पर, कोऽपि समस्त-विषय-आस्वादः-सभी (अर्थात्, रूप, रस आदि पाँचों) विषयों का अलौकिक रसास्वादन (अथवा जगदानन्द रूपी चमत्कार), भक्तेषु एव - भक्तों को ही, अस्ति-प्राप्त होता है।

(हे चिन्मय देव!) यह बड़ा अचरज है कि 'शिव' - इस अकेले 'शब्द' - अर्थात् शब्दात्मक विषय के हमेशा जीभ की नोक पर वर्तमान रहने से केवल सच्चे भक्तों को ही अन्य सारे 'विषयों' अर्थात् शब्द, स्पर्श, रूप, रस एवं गन्ध, इन पाँचों विषयों का अवर्णनीय 'आस्वाद' - अर्थात् चित्-चमत्कार

रूपी लोकोत्तर आस्वाद (एक साथ ही) प्राप्त हो जाता है।

शान्तकल्लोलशीताच्छस्वादुभक्तिसुधाम्बुधौ।

अलौकिकरसास्वादे सुस्थैः को नाम गण्यते ॥२१॥

अन्वयः- शान्त कल्लोल शीत अच्छस्वादुभक्तिसुधा अम्बुधौ अलौकिकरस आस्वादे सुस्थैः (भक्तैः) को नाम गण्यते।

शान्त- शान्त हो गई हैं, कल्लोल - (विकल्प रूपी) लहरें जिस की, ऐसे शीत-शीतल, अच्छ-निर्मल तथा, स्वादु-मधुर, भक्ति-सुधा-भक्ति-अमृत रूपी, अम्बुधा-समुद्र में, अलौकिक-अलौकिक, रस-परमानन्द-रस के, आस्वादे - चमत्कार के विषय में, सुस्थैः - सुख-स्थित (अर्थात् निश्चिन्त), (भक्तैः - भक्त जनों से), को नाम-किस पुरुष को, गण्यते - गिनती में लाया जाता है? (अर्थात् वे भक्त-जन सब को अपना ही स्वरूप समझते हैं एवं उनको अपने से भिन्न नहीं समझते हैं)।

(हे विकल्पातीत शंकर!) जिसमें विकल्पों की लहरें थम चुकी हों-ऐसे शान्तिदायक, निर्मल एवं (अत्यंत) स्वादिष्ट भक्ति-अमृत के सागर में अलौकिक रस का पान करने पर सर्वभाव से जुटे हुए व्यक्ति (भक्तजन), भला किस दूसरे की गणना करते हैं?

मादृशैः किं न चर्व्येत भवद्भक्तिमहौषधिः।

तादृशी भगवन्व्यस्या मोक्षाख्योऽनन्तरो रसः ॥२२॥

अन्वयः- भगवन् मादृशैः तादृशी भवद्भक्तिमहाषधिः किं न चर्व्येत यस्याः अनन्तरः मोक्षाख्यः रसः भवति।

भगवन् - हे भगवान! मादृशैः (भक्ति के तत्त्व को जानने वाले) मुझ जैसे (लोगों) से, तादृशी - वैसी (अर्थात् अलौकिक), भवद्- आप की, भक्ति - (उस) भक्ति रूपिणी, महौषधिः - बड़ी औषधि का, किं न चर्व्येत - मजा क्यों न चखा जाए, यस्याः- जिसके (सेवन करने से), अनन्तरः - (भक्ति-रस के अतिरिक्त) साथ ही दूसरा, मोक्षाख्यः मोक्ष नामक, रसः-रस (भी), भवति-प्राप्त होता है।

हे भगवान! मुझ जैसे - अर्थात् भक्ति की महिमा को समझने वाले व्यक्तियों के द्वारा, आपकी 'वैसी' - अर्थात् संतापों का शमन करने वाली भक्तिरूपिणी औषधि, जिसका सेवन करने पर (भक्तिरस के साथ-साथ), अनन्तरित रूप में, मुक्ति नाम वाले रस की भी उपलब्धि हो जाती है, का स्वाद क्यों न लिया जाए?

ता एव परमर्थ्यन्ते सम्पदः सद्भिरीश याः।

त्वद्भक्तिरससंभोगविस्त्रम्भपरिपोषिकाः ॥२३॥

अन्वयः- ईश सिद्धिः ता एव सम्पदः परम् अर्थ्यन्ते याः त्वद्भक्तिरससंभोग-विस्त्रम्भपरिपोषिकाः।

ईश - हे स्वामी! सद्भिः- भक्ति-शाली जन, ता एव- उन्हीं, सम्पदः- संपदाओं को, परम्-केवल, अर्थ्यन्ते-मांगते हैं, याः- जो (संपदाएं), त्वद्- आपकी, भक्ति-भक्ति रूपी, रस-परमानन्द-रस के, संभोग-चमत्कारात्मक, विस्त्रम्भ- सप्रत्यय हर्ष को, परि-सब प्रकार से, पोषिकाः बढ़ाती हैं।

हे स्वामी! महिमाशाली भक्तजनों के द्वारा आपसे केवल ऐसी संपदाओं की याचना की जाती है जो आपकी समावेशमयी भक्ति के रस का (निरन्तर) चर्वण करते रहने के विश्वास को पुष्टि प्रदान करनेवाली हो।

चित्रं निसर्गतो नाथ दुःखबीजमिदं मनः

त्वद्भक्तिरससंसिक्तं निःश्रेयसमहाफलम् ॥२४॥

अन्वयः- नाथ इदं मनः निसर्गतः दुःख बीजं (इदं तु) चित्रम् त्वद्भक्तिरससंसिक्तं निःश्रेयसमहाफलं (भवति)।

नाथ- हे स्वामी! इदं-यह, मनः-मन (रूपी पेड़), निसर्गतः - स्वभाव से ही, दुःख-बीजं- (विकल्प रूपी उपद्रवों का हेतु होने से) ऐसा है जिस का बीज (अर्थात् मूल) दुःख है, (इदं तु - किन्तु यह तो), चित्रम् - आश्चर्य है कि, त्वद्-आप के (स्वरूप-संबन्धी), भक्ति-रस - (समावेशात्मक) भक्तिरस से, संसिक्तं - सींचे जाने पर (यही मन रूपी पेड़), निःश्रेयस-परमानन्द रूपी, महाफलं - अति उत्कृष्ट (तथा वोछनीय) फल वाला, (भवति-बन जाता है)।

हे नाथ! यह मन तो स्वभाव से ही दुःखों का बीज अर्थात् मूल कारण है, परन्तु आश्चर्य इस बात का है कि यही (दुःख का बीज) मन आपकी भक्ति के रस से सींचा जाने पर परमोच्च कल्याण (मुक्ति) के फल को उपजाता है।

भवद्भक्तिसुधासारस्तैः किमप्युपलक्षितः।

ये न रागादिपङ्केऽस्मिँल्लिप्यन्ते पतिता अपि ॥२५॥

अन्वयः- (प्रभो) भवद्भक्तिसुधा आसारः तैः (एव) किमपि उपलक्षितः ये अस्मिन् राग आदि पङ्के पतिताः अपि न लिप्यन्ते।

(प्रभो - हे प्रभु!), भवद्-आप के, भक्ति-सुधा-भक्ति-अमृत की, आसारः- धारावाही वर्षा, तैः (एव) - उन्हीं (भक्तों) से, किमपि - अलौकिक रूप में, उप-प्रत्यक्ष, लक्षितः- देखी गई है (अर्थात् अनुभव की जाती है), ये- जो, अस्मिन्-इस, राग-आदि-राग, द्वेष आदि रूपी, पङ्के- कीचड़ में, पतिताः अपि-गिर कर भी (अर्थात् इन रागादिकों को सेवन करने पर भी, न लिप्यन्ते- (इन में)लिप्त नहीं होते।

(हे अमृतेश्वर देव!) आपके भक्तिरूपी अमृत के अति मुग्ध कारी धारासार वर्षण को केवल वही भक्तजन भांप लेते², जो राग-द्वेष इत्यादि के दलदल में पड़कर भी लिप्त नहीं हो पाते हैं।

अणिमादिषु मोक्षान्तेष्वङ्गेष्वेव फलाभिधा।

भवद्भक्तेर्विपक्वाया लताया इव केषुचित् ॥२६॥

अन्वयः - (प्रभो) अणिमादिषु फल अभिधा (सा) विपक्वायाः भवद्भक्तेः लतायाः एव मोक्षान्तेषु (या) केषुचित् अङ्गेषु इव (वर्तते)।

(प्रभो-हे ईश्वर!), अणिमादिषु - (स्थूल) अणिमा आदि (सिद्धियों) से लेकर, फल-अभिधा - (इन सिद्धियों के) फल की बात (कही जाती है), (सा-वह), विपक्वायाः - परिपक्व अवस्था को प्राप्त हुई, भवद्भक्तेः - आप की भक्ति-रूपिणी, लतायाः-लता के, एव-ही, मोक्षान्तेषु- (परमसिद्धिमय) मोक्ष (रूपी सिद्धि) तक, (या-जो, केषुचित्- किन्हीं (अलौकिक), अङ्गेषु-इव (वर्तते)- अङ्गों में मानो पाई जाती है (अर्थात् अणिमा आदि सिद्धियों की संपत्तियां आप की भक्ति-रूपिणी लता के ही फल हैं, उन से तनिक भी भिन्न नहीं हैं)।

(हे वरद प्रभु!) (स्थूल) अणिमा आदि सिद्धियों से लेकर मोक्ष नामवाली परसिद्धि तक की सिद्धियों को (शास्त्रों में) जो फल की संज्ञा दी गई है वह तो उनके आपकी परिपक्व बनी हुई भक्तिरूपिणी बेलरी के अभिन्न अंग होने से ही चरितार्थ होती है-जिस प्रकार किसी लता के फलों की फलवत्ता तभी चरितार्थ होती है जब कि वे उस लता के निजी अंग ही होते हैं।



मातृका शक्ति का मानव जीवन पर प्रभाव

डॉ. जगदीर सिंह

कश्मीर शैवदर्शन के अनुसार एकमात्र परार्थसत्ता परमशिव अथवा पराशक्ति मानी गई है, इसको परासंवित्, परावाक् अथवा मातृका शक्ति भी कहते हैं। शिव और शक्ति परस्पर अग्नि और उष्णत्व, जल और शीतत्व, पुष्प और सुगन्ध, चाँद और चाँदनी की तरह अभिन्न हैं। इनके दो रूप माने गये हैं, एक विश्वोत्तीर्ण और एक विश्वमय। विश्वोत्तीर्ण रूप में समस्त प्रमाता, प्रमाण, प्रमेय अथवा जड़-चेतन एक रूप में भासित होते हैं। जैसे अग्नि में डाली गई वस्तुएँ उससे अभिन्न हो जाती हैं। वह स्वयं प्रकाशरूप है और उसमें पड़ी हुई सभी वस्तुएँ प्रकाशमय हो जाती हैं।¹ विश्व रचना के समय मातृका शक्ति अपने आप को नाना रूपों में अभिव्यक्त करती हैं। यही उनका विश्वमय रूप कहलाता है। इस प्रकार शिव, शक्ति एवं विश्व में पारमार्थिक रूप से भिन्नता नहीं है। केवल व्यवहार में जगत् और ईश्वर में भेद माना जाता है।² जिस प्रकार एक योगी अपनी इच्छा से किसी भी वस्तु का निर्माण कर सकता है, उसी प्रकार परावाक् अथवा मातृका शक्ति अन्तःस्थित समस्त अर्थसमूह को वाचक (subject) और वाच्य (object) रूप में, बाह्य जगत् रूप में अभिव्यक्त करती है।³

सभी प्रकार के प्राणियों की गतिविधियाँ अथवा आचार-विचार वाचक शब्दों के माध्यम से होता है और ये शब्द मातृका में निहित हैं। मातृका से तात्पर्य सामान्य रूप में वर्ण अथवा "वर्णध्वनि" से होता है। इसलिए यह मातृका शक्ति ही है जिसकी उच्चारण शक्ति से सभी प्राणी

अपना-अपना कार्यकलाप करते हैं। अथवा मन, वाणी और काय से तरह-तरह के मनन-चिन्तन, बोलचाल अथवा क्रियात्मक रूप में किसी भी कार्य को सम्पन्न करते हैं। 'परशुरामकल्पसूत्र' के अनुसार 'अ' से लेकर 'क्ष' पर्यन्त सभी वर्ण बिन्दु मातृका कहलाते हैं और यह सर्वज्ञताकारी विद्या है।⁴ 'ललिता सहस्रनाम' में भी मातृका को वर्णरूपिणी कहा गया है।⁵ 'स्वच्छन्द तन्त्र' में कहा गया है कि मातृका से बढ़कर कोई विद्या नहीं है।⁶ शिवसूत्रों के अनुसार 'अ' प्रभृति 'क्ष' पर्यन्त शब्द-राशि रूप भगवती मातृका विश्व जननी है।⁷ जगत्पुरु शंकराचार्य भी नित्य मातृका शक्ति, परावाक् से देवादि की उत्पत्ति मानते हैं।⁸ ऐसा ही भगवान् शिव द्वारा स्वच्छन्द तन्त्र में प्रतिपादित किया गया है।⁹

तैत्तिरीय ब्राह्मण में कहा गया है — "उसने 'भू' कहते हुए भूमि का सृजन किया। शंकराचार्य कहते हैं, इस प्रकार मन में उत्पन्न हुए 'भूरादि' शब्दों द्वारा उस परमसत्ता ने 'भूरादि' लोकों की सृष्टि की, ऐसा इस श्रुति का तात्पर्य है।¹⁰

इसी प्रकार 'बृहदारण्यकोपनिषद्' में भी शब्दपूर्वा ही देव मनुष्य, पितर आदि समस्त विश्व की सृष्टि की बात कही गई है।¹¹ शंकराचार्य का मानना है कि मन में विद्यमान वाचक शब्द का स्मरण करने के पश्चात् ही तदनुसार इच्छित कार्य किया जाता है।

ऐसे सभी प्राणियों को प्रत्यक्ष का ज्ञान है। इसी प्रकार विधाता से भी पहले मन में प्रादुर्भाव हुए वैदिक (नित्य शब्द,

मातृका) शब्द से पश्चात् में तदनुसार अर्थों की सृष्टि हुई।¹² मनुस्मृति अनुसार भी महेश्वर द्वारा पूर्व में वेद शब्दों में निहित सभी प्राणियों के नाम, कर्म इत्यादि पृथक्-पृथक् रूप से निर्मित किए गये हैं।¹³ अन्य स्मृतियों में नित्या वेदमयी (ज्ञानमयी) दिव्या वाक् से सभी की उत्पत्ति की बात कही गई है।¹⁴

भर्तृहरि ने भी 'वाक्यपदीय' में अनादि, नित्या, अक्षर रूप शब्दतत्त्व को ही ब्रह्म माना है, जिसका विवर्तरूप जगत् माना गया है।¹⁵

भगवान् श्रीकृष्ण गीता में शब्द को (अक्षर) ब्रह्मरूप ही अभिव्यक्त कहते हैं।¹⁶ ऋग्वेद के वाक्सूक्त में कहा गया है कि वह परावाक् शक्ति ही ग्यारह रुद्रों, आठ वसुओं और बारह आदित्यों को धारण करती है।¹⁷ इस जगत् में जो भी व्यक्ति अन्न को खाता है, अर्थात् सांसारिक भोगों को भोगता है, वह शक्ति से ही समर्थ होता है। अर्थात् इसी शक्ति से प्राणी अन्न खाते हैं, भागों को भोगते हैं। प्राणियों का देखना, श्वास लेना, बोलना इन्हीं के द्वारा सम्भव होता है। ये सब प्राणियों में अन्तर्यामी रूप से उपस्थित है।¹⁸ वही पञ्चमहाभूतों को उत्पन्न करती हुई हुई वायु के समान सर्वत्र व्याप्त है। द्युलोक से परे और इस पृथिवी लोक से भी परे, इनको अतिक्रान्त करती हुई अपनी महिमा से विशाल रूप से अवस्थित है।¹⁹ ऐतरेयोपनिषद् अनुसार वाक् ही माता है और ऊर्जा शक्ति प्राण उसका पुत्र है।²⁰

यह परामातृका शक्ति जिसको पराशक्ति, परावाक्, कुण्डलिनी भी कहते

है, इस प्रमाता, प्रमाण, प्रमेयरूप विश्वप्रपञ्च को उत्पन्न करने वाली सम्पूर्ण मातृका की मूल शक्ति है। यही विश्व रचना के समय स्वयं को पश्यन्ती, मध्यमा और वैखरी रूप में अभिव्यक्त करती है। भृत्हरि ने भी 'वाक्यपदीय' के ब्रह्मकाण्ड में वाक् के इन रूपों को स्वीकार किया है। वेदों में भी परावाक् के चार रूप स्पष्टतः वर्णित हैं।²¹ इसका इतना महात्म्य है कि महाभाष्यकार पतंजलि ने इन चार से नाम, आख्यात, उपसर्ग और निपात का ग्रहण किया है। ब्राह्मण ग्रन्थों में चार प्रकार के विभाग को दूसरे रूपों में भी व्यक्त किया गया है।²² ऋक्संहिता में कहा गया है कि वाक् को कोई देखते हुए भी नहीं देखता, सुनते हुए भी नहीं सुनता।

परन्तु दूसरी ओर कुछ विद्वान् इसके अनुग्रह से इसको निकट से जानते हैं और उनके सामने यह अपना रहस्य वैसे ही खोल देती है जैसे कोई सुसज्जित उत्कण्ठित पत्नी अपने आप को अपने पति के सामने डाल देती है।²³ विशुद्ध वाक् व्यवहार करने वालों के लिए कहा जाता है कि जिस प्रकार छाननी से सत्तू को शुद्ध करते हैं, उसी तरह जो विद्वान् ज्ञान से वाणी को शुद्ध कर उसको प्रयोग करते हैं, वे लोक में मित्र होते हैं अर्थात् मित्रता का सुख पाते हैं, उनकी वाणी में कल्याणमयी रमणीयता एवं लक्ष्मी रहती है।²⁴

'बृहदारण्यकोपनिषद्' में वर्णित राजा जनक एवं ब्रह्मऋषि याज्ञवल्क्य के परस्पर संवाद से भी स्पष्ट है कि वाक् शक्ति लोक यात्रा में भी अद्वितीय रूप में सहायक है एवं जब सूर्य अस्त हो जाता है, चन्द्रमा की चाँदनी भी नहीं रहती, आग भी बुझी रहती है, उस समय भी प्राणी को प्रकाश देने वाली वाक् शक्ति ही है। अतः वाक् ही प्रत्यक्षता पुरुष की, देव, मानव, पशु-पक्षी आदि सभी में धर्म-अधर्म, साधु-असाधु, सत्य-असत्य, सहृदय-क्रूर आदि सब को सूचित करने वाली की

प्रकाशिका है।²⁵ छान्दोग्योपनिषद् में कहा गया कि वाक् की उपासना करनी चाहिए।²⁶ बृहदारण्यक उपनिषद् अनुसार वाक् ही ब्रह्म है।²⁷ नृसिंहोत्तर के अनुसार वाक् से ही सब आचार-व्यवहार सम्भव है, इसके बिना कुछ भी सम्भव नहीं है।²⁸ ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद का ज्ञान वाक् से ही होता है। इतिहास, पुराण और अनेक विद्याएँ वाक् से ही जानी जाती हैं। 'बृहदारण्यकोपनिषद्' के अनुसार इस लोक का, परलोक का और सम्पूर्ण भूतों का ज्ञान वाक् से ही होता है। सभी प्रकार के ज्ञानों का एकमात्र अधिष्ठान वाक् ही है।²⁹ शिवसूत्रों में भी ज्ञान का आश्रय मातृका शक्ति को ही बतलाया गया है।³⁰ इसलिए ऐतरेयोपनिषद् में ऋषि कहते हैं कि वाक् मेरे मन में प्रतिष्ठित है और वाक् ही मेरी वाणी में भी प्रतिष्ठित है।³¹

इन सब तथ्यों के परिप्रेक्ष्य में पता चलता है कि जब तक इस मातृका अथवा परवाक् का रहस्य ज्ञान समझा नहीं जाता, प्राणी अपने जीवन में केवल दुःख, क्लेश, चिन्ता एवं अभावों के घेरे में फँस कर भटकता रहता है। जीव सांसारिक क्रिया-कलापों, मोह-माया, ममता आदि में फँसा हुआ एक बार भी अपने वास्तविक स्वरूप का अनुभव नहीं करता। इसलिए यदि प्राणी जीवन के रहस्य को समझना चाहें, यदि वे अपने परमार्थ स्वरूप को पहचानना चाहें, तो उन्हें मातृका के रहस्य को जानना ही होगा। मातृका शक्ति के सम्यक् प्रकार से न जानने से हम क्लेशदायक भवचक्कर में जकड़े रहते हैं और इस प्रकार बन्धन में पड़े रहते हैं। इसलिए भगवान् शिव सिद्ध वसुगुप्त को शिवसूत्रों के माध्यम से मातृका रहस्य को प्रकट करते हैं, जिसको जानने से मुक्ति-लाभ होता है, आवागमन का चक्कर छूटता है, परमानन्द की प्राप्ति होती है।³² परमसत्ता विश्वोत्तीर्ण एवं विश्वमय रूप है।³³ जीव भी विश्व-शरीर भगवान् का रूप होने

से संकुचित विश्वरूप होता है।³⁴ 'त्रिशिरोमत' में भी जीव शरीर को 'सर्वदेवमय' माना गया है,³⁵ जिसकी पुष्टि सिद्ध वसुगुप्त भी स्पन्दशास्त्र में करते हैं।³⁶ इसलिए शब्द (वाचक), अर्थ (वाच्य) तथा चिन्तन (वेद, ज्ञान) के सभी रूप शिव अथवा शक्ति रूप ही है।³⁷ तन्त्रसद्भाव में कहा गया है कि वह मातृका शक्ति परम तेज से समन्वित है और उसी से ब्रह्म सहित भुवनों पर्यन्त यह समस्त विश्व व्याप्त है,³⁸ जैसा कि ईशावास्योपनिषद् में भी माना गया है।³⁹ इस शक्ति को पराशक्ति परावाक् हृदय, परा, महामातृका, मातृका अथवा पराहन्ता भी कहते हैं। 'वरिवस्यारहस्य' अनुसार विश्वबीज अहं में 'अ' शिव अथवा प्रकाश तथा 'ह' शक्ति अथवा विमर्श का द्योतक है, जबकि बिन्दु दोनों के सामरस्यरूप संघट्ट का परिचायक है।⁴⁰ परात्रिशिका अनुसार पराहन्ता (pure or supreme I-consciousness) विमर्श में समस्त वाच्य-वाचक रूप विश्व मयूराण्डरस की भाँति सर्वविध वैचित्र्य सहित अपने में वट बीज की तरह सूक्ष्मरूप से समाहित रहता है।⁴¹ अतएव इस 'अहम्' रूप परामातृका शक्ति में इच्छा, ज्ञान और क्रिया शक्तियाँ होती हैं जिनसे क्रमशः पश्यन्ती, मध्यमा और वैखरी मातृका विकसित होकर समस्त निर्विकल्प-सविकल्प व्यवहार चलाती हैं। इस मातृका शक्ति का सम्यक् ज्ञान स्वातन्त्र्य का मार्ग प्रशस्त करता है, सहज (शुद्ध) विद्या का उदय होता है, जिससे ब्राह्मी, माहेश्वरी आदि शक्तियों पर ईश्वरत्व हो जाता है।⁴² इसका ज्ञान न होने से शब्दों में निहित माहेश्वरी आदि मातृकायें कर्णरन्ध्र से मन, वाणी और काम में भेदात्मक शब्दों को प्रवेश कर एवं तदनुसार व्यवहार कराकर फलतः संसार चक्र में फँसाकर उसे सुख दुःखादि द्वन्द्वों को अनुभव एवं पारतन्त्र्यरूप बन्धन⁴³ दिलावने में सतत तैयार रहती हैं, क्योंकि सभी प्रकार के व्यवहार एवं व्यापार के शब्दों का ही आश्रय लिया जाता है।⁴⁴

जैसा वसुगुप्त, भट्टकल्लट, उत्पल वैष्णावादि इसके प्रभाव को देखकर इसका सम्यक् शिवस्वरूपतव को प्राप्त कर सकता है और का स्पष्ट मत है। अतएव मानव जीवन पर ज्ञान करना चाहिए, तभी वह पुनः अपने आवागमन के चक्र से छूट सकता है।

1. —“तदुत्तीर्णशिवभट्टारकस्य प्रकारैकवपुषः एव भावाः”—(प्र० ह० टी०, सू० 3)
2. “क्वचिदेव भवान् क्वचिद्भवानी,
सकलार्थक्रमगर्भिणी प्रधाना।
परमार्थपदे तु नैव देव्या,
भवते नापि जगत्त्रयस्य भेदः॥ (शि० स्तो० श्लो० 18/2)
3. चिदात्मैव हि देवोऽन्तः स्थितमिच्छावशाद्बहिः।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥ (ई० प्र० का० 1/38) तथा दृष्टव्य,
1/59
4. “श्रीकण्ठादिक्षान्ताः सर्वे वर्णाः बिन्दुसहिताः मातृका सर्वज्ञताकारी विद्या — परशु०
रा०क०सू०, 10/21
5. “मातृका वर्णरूपिणी” ल०स०न०, श्लो० 167
6. “न विद्या मातृकापरा” — स्वच्छ० तं० 11/199
7. “आदिक्षान्तरूपा अज्ञाता माता मातृका विश्वजननी” । (शि० सू० वि० 1/4)
8. “ततश्च नित्येभ्यः शब्देभ्यो देवादिव्यक्तीनां प्रभव इत्यविरुद्धम् ॥ (ब्र. सू. शो. भा.
, 1/3/28)
9. “सा देवी सर्वदेवीनां नामरूपैश्च तिष्ठति । योगमायाप्रतिच्छन्ना कुमारी लोकभाविनो”
। स्वच्छ० तं० 10/727
- 10 (क) “स भूरिति व्याहरन् स भूमिमसृजत् (तै० ब्रा०, 2/2/4/2)
(ख) “इत्येवमादिका भूरादिशब्देभ्य एव मनसि प्रादुर्भूतेभ्यो भूरादिलोकान् सृष्टान्
दर्शयति ।” (ब्रा० सू०, शां०, 1/3/28)
- 11 “ते हि शब्दपूर्वा सृष्टिं दर्शयतः । एते इति वै प्रजापतिर्देवानसृजतासृग्रमिति मनुष्यानिन्दव
इति पितृं स्तिरः पवित्रमिति ग्रहानाशव इति स्तोत्रं विश्वानीति शास्त्रमभिसौभगेत्यन्याः
प्रजाः इति श्रुतिः । तथान्यत्रापि ‘स मनसा वार्च मिथुनं समभवत् ।’
— (बृ० उप० 1/2/8) — इत्यादिना तत्र तत्र शब्दपूर्विका सृष्टिः श्राव्यते — ब्र०
सू०, शां० भा०, 1/3/28
12. “अपि च चिकीर्षितमर्थमनुतिष्ठस्तस्य वाचकं शब्दं पूर्व स्मृत्वा पश्चात्तमर्थमनुतिष्ठतीति
सर्वेषां नः प्रत्यक्षमेतत् । तथा प्रजापतेरपि स्रष्टु सृष्टेः पूर्व वैदिकाः शब्दा मनसि
प्रादुर्भवुः पश्चात्तदनुगतानर्थान् ससर्जति गम्यते ।” (ब्रा० सू०, शां० भा० 1/3/28)
13. “सर्वेषां तु स नामानि कर्माणि च पृथक्पृथक् ।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे ॥ (मनु० स्मृति, 1/121)
14. “अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥ (स्मृति)
15. “अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ।” (वा०प०, ब्र०का०, 1)
16. “अक्षरं ब्रह्म परमं” (म० गी० 8/3)
17. “अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा” ।
— ऋ० वे०, मं० 10, मं० 1, सू० 125)
18. “मया सो अन्नमति यो विपश्यति य प्राणितिय ई शृणोत्युक्तम् ।
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥— (ऋ० वे० मं० 10,
मं० 4 सू० 125)
19. “अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना संबभूव ॥” (ऋ० वे० मं० 10, मं० 8, सू०
125)
20. “वाग्वै माता प्राणः पुत्रः”
21. क) “चत्वारं वाक् परिमिता पदानि ।” ऋ० सं० 1/164/45 । ख) “चत्वारि शृंग —
गो० ब्रा० 37
22. द्रष्टव्य निरुक्त (13/9)
23. द्रष्टव्य (ऋ०सं०, 10/61/4)
24. “सक्तुमिव तितउना पुनन्तो
यत्र धीरा मनसा वाचमक्रत ।
अत्रा सख्यायः सख्यानि जानते
भदैषां लक्ष्मीर्निहिताधिवाचि ॥” (ऋ० सं०, 10/61/2)
25. द्रष्टव्य (बृ० उप० 4/3/5)
26. (छां० उप० 7/2/1) — ‘वागेवैतत् सर्वं विज्ञापयति वाचमुपास्वेति’
27. ‘वाग्वै ब्रह्म — बृहद् — उप०, 1/3/21
28. वागेवेवं सर्वं न ह्यशब्दम् इवेहास्ति ।
चिन्मयो ह्ययम् ओंकार चिन्मयमिवं सर्वम् — नृसिंहोत्तर०, 8/2/2
29. “सर्वेषां वेदानां वागेवायातनम्” (बृ० उप०, 2/4/11)
30. ‘ज्ञानाधिष्ठानं मातृका’ — शि. सू० 1/4
31. “वाङ्. मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितम् ॥” (ऐत० उप०)
32. क) “मातृकाचक्रसम्बोधः” (शि० सू०, 2/7) । ख) “शाब्दे ब्रह्माणि निष्णातः परं ब्रह्मादि
गच्छति” — श० ब्रा०
33. “विश्वोत्तीर्णं च इति त्रिकादिदर्शनविदः — प्र० ह० टी०, सू० 8
34. यथा च एवं भगवान् विश्वशरीरः तथा चितिसंकोचात्मा संकुचित चिद्रूपः चेतनो
ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः — प्र० ह० टी, सू० 4
35. “सर्वदेवमयः कायः” — त्रिशिरोमते ।
36. “यस्मात्सर्वमयो जीवः — स्पं० का०, 2/3
37. क) “तेन शब्दार्थचिन्तासु च सावस्था न यः शिवः” — स्पं० का०
ख) “शक्तिस्तु मातृका ज्ञेया सा च ज्ञेया शिवात्मिका” (श्री तन्त्रसद्भाव)
38. “या सा तु मातृका देवि परतेजः समन्विता ।
तया व्याप्तमिवं विश्वं सब्रह्मभुवनान्तकम् ॥”
(श्री तन्त्रसद्भाव)
39. “ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ईशा० उप०, मं० 1
40. “अहंकारो शिवशक्ती.....स्फुरणप्रकाशरूपौ.....परं ब्रह्म” — वीरवस्यारहस्य, 69
41. “यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।
तथा हृदयबीजस्थं विश्वमेतच्चराचरम् ॥ — परा० त्रि० 34
42. “शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः — शि० सू०, 1/21
43. क) “करंघचितिमध्यस्था ब्रह्मपाशावलम्बिकाः । पीठेश्वर्या महाघोरा मोहयन्ति मुहुर्महुः ॥
(श्रीतिमिरौट्)
- ख) “शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम् । कलाविलुप्तविभवो गतः सन् स
पशु स्मृतः ॥ — स्पं० का, 3/13
44. “स्वरूपावरणे नास्य शक्त्यः सततोत्थिताः ।
यतः शब्दानुवेधेन न बिना प्रत्ययोद्भवः ॥ — स्पं० का०, 3/15



अभिनवगुप्त रचित देहस्थ देवताचक्र स्तोत्रम्

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

असुर -सुरवृंद वन्दितम्
अभिमत वर-वितरणे निरतम्।
दर्शनशताग्र्य पूज्यं
प्राणतनुं गणपतिं वन्दे॥१॥

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

वर-वीर- योगिनी-गण
सिद्धावलिपूजितांघ्रि युगलम्।
अपहृत विनयिजिनार्ति
वटुकं अपानाभिधं वन्दे ॥२॥

मैं वटुकनाथ की वंदना करता हूँ जो मेरे इस देह-देवालय के द्वारा पर अपान (भीतर जानेवाली श्वास) के रूप में स्थित हैं। जिनके चरण-युगल वीरों, योगिनियों और सिद्धपुरुषों द्वारा पूजित हैं, जो उन शिष्यजनों के मन की ग्रंथियों और संशयों को दूर करने में समर्थ हैं जिन्होंने गुरु-चरणों में शरण ली है, उन वटुकनाथ की मैं वन्दना करता हूँ।

आत्मीय विषय भोगै -
रिन्द्रिय-देव्यः सदा हृदम्भोजे।
अभिपूजयन्ति यं तं
चिन्मयम् आनंदभैरवं वन्दे ॥३॥

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

यद्-धीबलेन विश्वं
भक्तानां शिवपथं भाति।
तमहम्-अवधान-रूपं
सद्गुरुम्-अमलं सदा वन्दे ॥ ४ ॥

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

उदयावभास चर्वण -
लीलां विश्वस्य या करोत्यनिशम्।
आनन्द भैरवीं तां
विमर्श रूपाम्-अहं वन्दे ॥ ५ ॥

मैं देवी पार्वती की वंदना करता हूँ जो अपने ही भीतर विश्व की सृष्टि, स्थिति और अवसान की लीला रचती रहती हैं। वे शिव से अभिन्न विमर्शरूपा आनन्द-भैरवी हैं। मेरे हृदय-कमल

में शिव के समीप वे आसनस्थ हैं।

अर्चयति भैरवं या
निश्चय कुसुमैः सुरेश पत्रस्था।
प्रणमामि बुद्धिरूपां
ब्रह्माणीं ताम्-अहं सततम् ॥ ६॥

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

कुरुते भैरव-पूजां -
अनल दलस्था-अभिमान कुसुमैर्या।
नित्यं अहंकृति रूपां
वन्दे तां शाम्भवीं-अम्बाम् ॥ ७ ॥

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

विदधाति भैरवार्चा
दक्षिण दलगा विकल्प कुसुमैर्या ।
नित्यं मनः स्वरूपां
कौमारीं तामहं वन्दे ॥ ८ ॥

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

नैऋत दलगा भैरवं
अर्चयते शब्द कुसुमैर्या।
प्रणमामि श्रुतिरूपां
नित्यं तां वैष्णवीं शक्तिम् ॥ ९ ॥

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

पश्चिम-दिग्दल - संस्था

हृदय- हरैः स्पर्श-कुसुमैर्या।

तोषयति भैरवं तां

त्वगरूपधरां नमामि वाराहीम् ॥ १० ॥

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

वरतर - रूप विशैषै -

मरुत दिग्दल - निषण - देहा या।

पूजयति भैरवं तां

इंद्राणीं दृक्तनुं वन्दे ॥ ११ ॥

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

धनपति किसलय - निलया

या नित्यं विविध षड्रसाहारैः ।

पूजयति भैरवं तां

जिह्वाभिख्याम् नमामि चामुण्डाम् ॥ १२ ॥

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

ईशदलस्था भैरवं -

अर्चयते परिमलैर्विचित्रैर्या।

प्रणमामि सर्वदा तां

प्राणाभिख्यां महालक्ष्मीम् ॥ १३ ॥

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

षड्दर्शनेषु पूज्यं
षट्त्रिंशत् तत्त्व संवलितम्।
आत्माभिख्यां सततं
क्षेत्रपतिं सिद्धिदं वन्दे ॥१४॥

संस्फुरत् - अनुभव - सारं
सर्वान्तः सतत सन्निहितम्॥
नौमि सदोदितम् - इत्थं
निज देहस्थ देवता-चक्रम् ॥१५॥

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

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



ISHWAR SWAROOP SWAMI LAKSHMANJOO BIRTH CENTENARY CELEBRATIONS

ON-THE-SPOT PAINTING COMPETITION FOR CHILDREN

To encourage creativity and create awareness among children about our spiritual traditions, the Delhi Kendra of Ishwar Ashram Trust is organizing an On-the-Spot Painting Competition for children in the age group 5 years to 15 years at the Ashram premises at R-5, Pocket D, Sarita Vihar, New Delhi at 10:30 am on Sunday, 7th May, 2006 as part of the Birth Centenary Celebrations of our beloved Gurdev.

Children interested to participate in the competition should bring their own brushes, colours and hardboards with them. The paper will be provided by the organizers. Apart from the 1st, 2nd and 3rd prizes consolation prizes and gifts will be given to all participating children.

ANJANA DHAR

Convener

Celebrations Committee

Delhi Kendra

अभिनवगुप्त रचित भैरव स्तोत्र



कश्मीर शैवदर्शन के शीर्ष व्याख्याता अभिनवगुप्तपादाचार्य द्वारा रचित स्तोत्रों में "भैरव स्तोत्र" विशेष रूप से लोकप्रिय रहा है। शिव से एकात्म्य के गहन बोध से प्रेरित और अनुप्राणित इस स्तोत्र में आदि से अंत तक एक आध्यात्मिक उल्लास छाया है जो सहज ही मन-आत्मा को विभोर कर देता है। कहते हैं इसी स्तोत्र को गाते हुए अभिनवगुप्त अपने बारह सौ शिष्यों के साथ कश्मीर की भैरव (वर्तमान बीर) गुहा के भीतर प्रविष्ट हुए थे और फिर किसी ने उन्हें बाहर आते हुए नहीं देखा- वे वहीं शिव से एकाकार हो गए।

आधुनिक युग के महान शैव योगी ईश्वरस्वरूप स्वामी लक्ष्मण जू द्वारा की गई व्याख्या के प्रकाश में इस भक्तिरस-सिक्त और श्रुतिमधुर स्तोत्र का भावानुवाद प्रस्तुत कर रही हैं

श्रीमती अंजना धर

व्याप्त चराचरभाव विशेषं, चिन्मयमेकमनन्तमनादिम् । त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या ।
भैरवनाथमनाथशरण्यं तन्मयचित्ततया हृदि वन्दे ॥ 1 ॥ त्वं च महेश सदैव ममात्मा स्वात्ममयं मम तेन समस्तम् ॥ 2 ॥

चराचर में व्याप्त उस एक चिन्मय सत्ता (भगवान शिव) की मैं हे महेश! आपकी अनुग्रह शक्ति से ही मैं यह प्रतीत कर पाया तन्मय होकर वन्दना करता हूँ जिनका न आदि है न अन्त है। हूँ कि इस विश्व के स्पंदन में ही आप विद्यमान हैं। इसी प्रकार, जो अनाथों की शरण हैं और अपने शरणागत भक्तों के उद्धार हे भगवान शिव, मुझे यह आभास हुआ है कि आप सदैव मेरी के लिए आत्मज्ञान द्वारा अपने स्वभाव को प्रकट करते हैं, मैं आत्मा हैं, अतः यह सारा जगत मेरा ही स्वरूप व अस्तित्व है। उन भैरवनाथ की हृदय से वन्दना करता हूँ।

स्वात्मनि विश्वगते त्वयि नाथे तेन न संसृतिभीतेः कथास्ति
सत्स्वपि दुर्धरदुःखविमोह त्रासविधायिषु कर्मगणेषु ॥३॥

हे सर्वस्वामी! यद्यपि आपके भक्त अपने कर्म और प्रवृत्ति के कारणवश घोर दुःख और मोह जनित प्रारब्ध के जाल में फंसे हुए हैं, तथापि वे इन सांसारिक परेशानियों से डरते नहीं हैं, क्योंकि वे जानते हैं कि भय तो किसी दूसरे से होता है, परन्तु जब सिवाय आपके कोई दूसरा है ही नहीं तो डर किसका होगा।

अन्तक मां प्रति मा दृशमेनां क्रोधकरालतमां विनिधेहि।

शंकर सेवन चिन्तन धीरो भीषणभैरवशक्ति मयोऽस्मि ॥४॥

हे यमराज! मेरी ओर इन क्रोधित और भयानक आंखों से मत दखो क्योंकि मैं तो सदा ही भगवान शंकर की भक्ति में डूबा रहता हूँ। अनवरत भक्ति, चिन्तन और स्मृति से मैं धीरजवान और साहसी बन गया हूँ और भीषण भैरव की शक्ति में समा गया हूँ। इसलिए तुम्हारा यह भयानक रूप मेरा कुछ नहीं बिगाड़ सकता है।

इत्थमुपोढभवन्मय संवित् दीधिति दारित भूरितमिस्रः।

मृत्युर्यमान्तक कर्मपिशाचैर्नाथ नमोस्तु न जातु बिभेमि ॥५॥

हे भैरवनाथ! मैं आपको प्रणाम करता हूँ। आपने मुझमें यह भावना जाग्रत की है कि हर वस्तु का अस्तित्व केवल आप ही हैं। इस संविद् के परिणामस्वरूप मेरा अज्ञानरूपी अन्धकार नष्ट हो गया है, अतः अब मुझे न पैशाचिक परिवार का डर है और न अन्तकाल के यमदूत का ही भय है।

प्रोदित सत्य विबोध मरीचि प्रोक्षित विश्व पदार्थ सतत्वः।

भाव परामृत निर्भर पूर्ण त्वर यहमात्मनि निर्वृत्तिमेमि ॥६॥

हे भगवान शिव! सत्य—ज्ञान से प्रकट हुए आपके स्वरूप के द्वारा मुझ यह ज्ञात हुआ है कि मोह बन्धन और विश्व के सभी पदार्थ व तत्त्व आप के कारण ही स्पंदित हैं। इस बोध से मेरा मन अमृतमयी भक्ति से परिपूर्ण हो जाता है और आपसे एकात्म होकर मैं परमानन्द की अवस्था में पहुँच जाता हूँ।

मानसगोचरमेति यदैव क्लेशदशाऽतनुतापविधात्री।

नाथ तदैव मम त्वदभेद स्तोत्रपरामृतवृष्टि रुदेति ॥७॥

हे नाथ! कभी—कभी मैं क्लेश महसूस करता हूँ जिससे मेरा मन अशान्त हो जाता है, परन्तु उसी क्षण, आपके अनुग्रह की अमृत—वृष्टि से यह स्पष्ट हो जाता है कि मैं और आप एक हैं जिसके कारण मेरा चित्त प्रसन्न हो जाता है।

शंकर सत्यमिदं व्रतदानस्नानतपो भवताप विदाशि।

तावक शास्त्र परामृत चिन्ता सिन्ध्यति चेतसि निर्वृत्तिधारा ॥८॥

हे शंकर! कहते हैं कि व्रत, दान, स्नान व तप से सांसारिक दुःखों का नाश होता है, परन्तु इनसे अधिक आपके पुण्य शैव शास्त्र के चिन्तन से और आपके नाम मात्र से अमृतमयी लहर, शान्ति की धारा के समान मेरे हृदय में प्रवाहित हो जाती है।

नृत्यति गायति हृष्यति गाढं संविदियं मम भैरवनाथ।

त्वां प्रियमाप्य सुदर्शनमेकं दुर्लभमन्य जनैः समयज्ञम् ॥ ९ ॥

हे भैरवनाथ! मैंने दृढ़ विश्वास के साथ आत्मसमर्पण कर के आपके अद्वितीय दर्शन प्राप्त किए हैं जो कि समस्त यज्ञ और कर्मकाण्डों से भी सम्भव नहीं होते हैं। आपके सान्निध्य से परिपूर्ण मेरी चेतनता हर्ष से नाच और गा उठती है और अपने ही उल्लास में मग्न हो जाती है।

वसुरसपौषे कृष्ण दशम्यामभिनवगुप्तः स्तवमिममकरोत्।

येन विभुर्भवमरु सन्तापं शमयति झटिति जनस्य दयालुः ॥ १० ॥

हे दयालु भगवान्! आपकी महिमा से प्रभावित होकर, आपके भक्तों के हित के लिए अभिनवगुप्त ने संवत् (४०)६८* पौष कृष्णदशमी के दिन इस स्तुति की रचना की है जिसके मनन व उच्चारण से क्षण मात्र में दयालु भैरवनाथ संसार—रूपी मरुस्थल से उत्पन्न हुए दुःखों का नाश करते हैं।





RAMAKRISHNA MISSION

RAMAKRISHNA ASHRAMA MARG, NEW DELHI - 110055

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8th April, 2006

Message

I am very happy to know that as a part of Ishwar Swaroop Swami Lakshmanjoo Birth Centenary Celebrations, the consecration ceremony of the Amriteshwar Bhairva Temple along with the sacred Ling Pratishta will be performed on Saturday, the 15th April, 2006 at 8.00 a.m. in the Ishwar Ashram premises at Sarita Vihar, New Delhi. May the choicest blessings of Lord Siva be showered on all the devotees is my earnest prayer.

Swami Gokulananda

(Swami Gokulananda)
Secretary

ISHWAR ASHRAM TRUST

CENTENARY CELEBRATIONS OF HIS HOLINESS ISHWAR SWAROOP SWAMI LAKSHMAN JOO MAHARAJ — 2006-2007

CALENDER OF EVENTS

Devotees are aware that we are on the threshold of the birth centenary celebrations of our revered Gurudev. The celebrations starting in April 2006 will be concluded in May 2007. The Ishwar Ashram Trust is currently engaged in finalizing details of various events that are being organized throughout the year at Srinagar, Jammu and Delhi. Some of the programmes have taken a final shape and others are in the process of being finalized.

A Celebration Advisory Committee consisting of the following has been constituted for the purpose:

Dr. Karan Singh	Chairman
Dr. Paramhans Mishra	Member
Sh. M.K. Kaw	Member
Sh. George Barselaar	Member

On the basis of feedback from the Kendras and the detailed deliberations by the Trust and the Central Celebrations Committee, the following events/programmes have now been finalized:

A. Programmes at Srinagar

23.04.2006		2 Days Havan
24.04.2006		in the Havanshala of Ashram at Ishber
25.04.2006	9.00 a.m.	Janma Jayanti Puja at Ashram Lawns
	12.30 p.m.	Prasad Vitaran
	8.30 p.m.	Prayers/ Bhajans
29.04.2006		Lectures on Kashmir Shaivism
09.05.2006	10.00 a.m.	Varsh Celebrations
	1.00 p.m.	Prasad Vitaran.
13.04.2007		2 Days Havan in
14.04.2007		Havanshala of Ashram at Srinagar
15.04.2007	9.00 a.m.	Janma Jayanti Puja at Ashram Lawns
	12.30 p.m.	Prasad Vitaran
	8.30 p.m.	Prayers/Bhajans
21.04.2007		International Seminar on Kashmir Shaivism
09.05.2007	10.00 a.m.	Varsh Celebrations
	1.00 p.m.	Prasad Vitaran

B. Programmes at Delhi

14.04.2006	6.00 p.m.	Yajna to begin at Ishwar Ashram, Sarita Vihar, New Delhi
15.04.2006	8.00 a.m.	Inauguration of Amriteshwar Bhairav Temple and Linga Pratishtha
	1.00 p.m.	Prasad Vitaran
	3.15 p.m. to 4.00 p.m.	Bhajans
25.04.2006	9.30 a.m.	Janma Jayanti Puja at Ishwar Ashram, Sarita Vihar
	12.45 p.m.	Aarti
	1.00 p.m.	Prasad Vitaran
	3.00 p.m. to 4.30 p.m.	Bhajans
7.05.2006	10.30 a.m.	Painting Competition for Children in the age group of 5-15 years
9.05.2006	10.00 a.m.	Varsh Puja
	1.00 p.m.	Prasad Vitaran
	3.00 p.m.	Disbursement of financial aid to deserving students, destitutes and ailing persons
11.09.2006	8 a.m. to 5 p.m.	Mahayajna and Jag Celebrations on the Nirvana Day of Swami Lakshman Joo Maharaj at Ishwar Ashram, Sarita Vihar
	5.00 p.m.	Purna Ahuti
	6.00 p.m.	Prasad Vitaran
28.10.2006	9.30 a.m. to 6.00 p.m.	International Seminar on Kashmir Shaivism
29.10.2006	9.30 a.m. to 6.00 p.m.	Venue : Main Auditorium, Sai International Centre, Pragati Vihar, Lodhi Road, New Delhi-110003

C. Programmes at Jammu

25.04.2006	9.00 a.m.	Janma Jayanti Celebration
	1.00 p.m.	Prasad Vitaran
	4.00 p.m.	Bhajans
9.05.2006	10.00 a.m.	Varsh Puja
	1.00 p.m.	Prasad Vitaran
	3.00 p.m.	Disbursement of financial aid to deserving students, destitutes and ailing persons/award of mementos to meritorious students Distribution of Prasad to oldage homes.
Guru Purinma 11.07.2006		Mahayajna for Jagat Kalyan
Shravan Purnima 9.08.2006		Extended Puja of Lord Shiva
Janam Ashtami 15.08.2006		Mass Gita recitation

11.09.2006	8.00 a.m. to 5.00 p.m.	Mahayajna and Jag Celebrations on the Niravana Day of Swami Ji Maharaj
	5.30 - 6.00 p.m.	Prasad Vitaran
11/2006		Musical Concert (venue and date to be notified separately)
02/2007		Seminar on Kashmir Shaivism, (venue and date to be notified separately)

D. Programmes at USA

May 9 to 15 2006	Birthday Celebrations and Retreat
Sept. 11 to 16	Mahayajna and Retreat
May 2007	Birthday Celebrations and Retreat

In addition to above, action on the following activities is in progress for all the centres:

- Documentary** : A one hour long film on Swamiji and his work is being prepared. The shooting has been completed in Kashmir, Jammu and Varanasi. The film is expected to be produced by the end of May 2006. Venue and date for its release will be notified in due course.
- Publications** : Printing work has been started on a number of publications on the subject of Kashmir Shaivism. It is hoped that over the year several publications for readers interested in Kashmir Shaivism will be made available by the Trust.
- CD's (Video/Audio)** : Precious recordings of Swamiji's discourses on a number of subjects like Shiva Sutras, Shivastotravali, Bhagawad Gita and other subjects will be available to the public at all the Centres.
- Setting up of Amriteshwar Bhairav Temple at Sarita Vihar, New Delhi is in its final stages. A Yajna is being performed on the night of April 14/15th. Linga Pratistha will be done on the 15th morning followed by Prasad Vitaran.
- Work on the **Museum/Photo Gallery** of Guru Maharaj at Sarita Vihar Ashram has been started.
- There are several other proposals under consideration and details of the same will be notified as soon as these are finalized.

The estimated total expenditure on these year-long celebrations and connected events would be of the order of Rs. 50 lakhs. The Ishwar Ashram Trust has always received tremendous response from you in the past, the outcome of which has been establishment of two Kendras at Jammu and Delhi and the publication of various books and other material on Kashmir Shaivism. Once again we fervently appeal to you to liberally contribute for these celebrations. It is an once - in- lifetime opportunity for all of us to take part in the sacred celebrations being held in honour of our beloved Guru Maharaj.

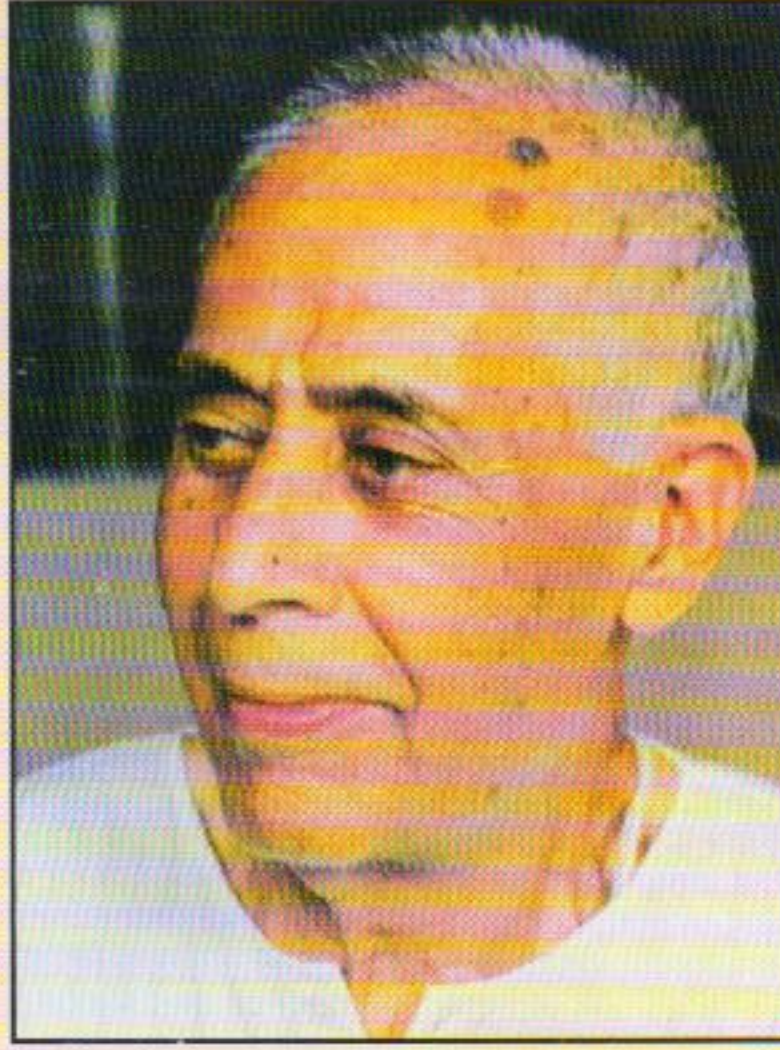
Contributions can be paid through Cheque/Demand Draft drawn in favour of "**Ishwar Ashram Trust - Centenary Celebrations**". All contributions are exempt under Section 80-G of the Income Tax Act 1961.

R.K. Sadhu

Convener Central Celebrations Committee

ISHWAR ASHRAM TRUST

R-5, Block - D, Sarita Vihar, New Delhi - 110076



Invitation to Birthday Celebration

The forthcoming birthday of our revered Guru His Holiness Ishwar Swaroop Swami Lakshman Joo Maharaj is being celebrated on Tuesday, the 25th April 2006. This also marks the beginning of the 1st Birth Centenary Celebrations of Gurudev :

The celebrations will take place at:

- a) Ishwar Ashram, Ishber, Guptaganga, Nishat, Srinagar*
- b) Ishwar Bhawan, 2- Mahinder Nagar, Canal Road, Jammu*
- c) Ishwar Ashram, R-5, D Block, Sarita Vihar, New Delhi*

Ishwar Ashram Trust invites you to this sacred function along with your family, friends and relatives and to partake of the blessings of Guru Maharaj as per following programme :

Puja	10.00 a.m. to 12.00 noon
Aarti	12.30 p.m.
Prasad Vitaran	1.00 p.m.
Bhajans	3.00 to 5.00

JAI GURUDEV!

RSVP

Delhi Kendra

Ph. No. 26958308, Mob. 9810000995

I.K. Raina

Secretary, Ishwar Ashram Trust



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