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# MALINI

# मालिनी

**Vol. XV No. 37**

**April 2023 - June 2023**



# Renovated Ashram block of Shaivacharya Swami Lakshman joo





Vol. XV, No. 37

**MALINI**

मालिनी

April 2023 - June 2023

*Abhinavagupta about Mālinī*

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति।  
भवभेदास्त्रं शास्त्रं, जयति श्रीमालिनी देवी॥

*Śrī Mālinī Devī is ever victorious. In union  
with her all the treatises of non-dualistic  
order achieve the nature of divine potency.*

T.A.A. XXXVII



## **ISHWAR ASHRAM TRUST, NEW DELHI**

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# From the Editor-in-Chief

Guru is like a great physician who eliminates our suffering and ensures liberation. Adi Shankara praises and celebrates Siva as the great Guru in the form of Dakshinamurti. The third verse of this immortal *Dakshinamurtistotra* presents a unique picture: It is indeed an extraordinary picture to behold; at the root/base of the Banyan Tree are seated aged disciples and the young Guru. The Guru observes silence which is the exposition of the highest knowledge and this silence eradicates all the doubts from the minds of the disciples. Silence indeed has a great value in our culture. A knowledgeable person instinctively observes it but an ignorant person is advised/instructed not to disturb the equipoise through his/her speech. At a time when Mahatma Buddha was residing in the Jetavana of Shravasti, Malukkyaputta puts forth ten ultimate questions and in response to them the Buddha maintained silence. It is noteworthy that Mahatma Buddha is also praised as a great physician (*mahabhishak*). In an exceptionally rich text *Milindapanho* (*The Questions of King Minander*), Nagasena, the Buddhist monk philosopher unfolds the secret of this silence. He says that questions are of four kinds: 1. Ekamshavyakaraniya-which can be answered directly as yes or no; such as - whether all the being who take birth will die? Answer is 'yes'. 2. Vibhaya-vyakaraniya-that which are answered by splitting the the question; such as- whether everyone takes birth after death? Answer would be: those who are free from suffering will not take birth but those who still have grief will be in cycle of birth and death. 3. Prati-priccha-vyakaraniya which are answered by asking question; such as- whether human beings are super or inferior? Answer would be give by asking a question- with reference to whom you are asking - gods or animals? With regard to god human being is inferior but with reference to animal humans are superior. And the last question is 4. Sthapaniya- that which should not be responded through silence. Questions like-Is the universe eternal? Any response to this may lead to inconclusive and endless debate. This is a matter of self-reflection and realisation which may be facilitated by silence. Sage Dattatreya has his twenty four gurus, such as earth, wind, sky, water, fire, moon, sun, pigeon, python, bumblebee, beekeeper, hawk, ocean, moth, deer, fish, courtesan, child, maiden, snake, arrowsmith, spider and caterpillar. From each of them he learnt the lesson – how to live a meditative life. Similarly Sri Mahamaheshwara Abhinavagupta gives us an elaborate account of his *jnana gurus* and *mathika gurus*. We bow to this great tradition of Gurus!

This issue of Malini begins with discourse on *Bhagavadgita* by Swami Ji Maharaja. This discourse is followed by Prof. Mark ji's brilliant exposition of *Sri Malinivijayottara Tantra*. Our young and promising scholar Swastika Banerjee has given an introductory account of the Dualist Shaiva systems as the *purva paksha* to the Trika philosophy. Late Shri Makhan Lal Kokiloo ji's article on absolute freedom of Parama Shiva was published in the very first issue of Malini in the editorship of Gurudev himself. We have a very significant Sanskrit article by Shri Piyush Kumar on the Concept of Yoga in the Trika System. There are all other regular features and we hope this issue will be equally readable and enjoyable to our learned readers and devotees of Swami ji.

Jai Gurudeva!

# मुख्य संपादक की ओर से

प्रतिवर्ष आषाढ़ मास की पूर्णिमा व्यास-जयंती और गुरु पूर्णिमा के रूप में हम प्राचीनकाल से मनाते चले आ रहे हैं। अब तक 28 व्यासों का आविर्भाव हो चुका है। इस क्रम में अद्यतन श्रीकृष्ण द्वैपायन हैं जिनका आविर्भाव द्वापर में श्रीकृष्णावतार के काल में हुआ था। इस अर्थ में 'व्यास' एक सांस्थानिक रूप है। एक ज्ञान-केंद्रित संस्कृति में यह स्वाभाविक है। इस व्यास-पद पर आरुढ़ आचार्य हमारी ज्ञान संस्कृति का संरक्षण और व्याख्यान करने वाले होते हैं — इनके कारण ही हमारे ज्ञान-ग्रंथ लुप्त नहीं हुए। 28वें व्यास सत्यवती पुत्र हैं —

**अष्टादशपुराणानां वक्ता सत्यवती सुतः। — (शिवपुराण)**

पुराणों के अनुसार भिन्न-भिन्न कल्पों में जन्म ग्रहण करके वेदों (अथवा ज्ञान-ग्रंथों) का संग्रह एवं विभाग करने वाले ऐसे 28 महर्षि व्यास-पद को सुशोभित कर चुके हैं: — स्वयंभू, मनु, उशाना, बृहस्पति, सविता, यम (मृत्यु), इंद्र, वशिष्ठ, सारस्वत, त्रिधामा, ऋषभ (त्रिवृषा), सुतेजा (भारद्वाज), अंतरिक्ष (धर्म), वपुषा (सुचक्षु), त्रय्यारुणि, धनंजय, कृतंजय, ऋतंजय, भरद्वाज, गौतम, उत्तम (हर्यतम), वाचश्रवा (नारायण या वेण), सोम मुख्यायन (तृण बिन्दु), ऋक्ष (वाल्मीकि), शक्ति, पराशर जातूकर्ण और कृष्ण द्वैपायन।

व्यास की यह गुरु परंपरा अब भी प्रत्यक्ष-परोक्ष रूप में निरंतर चल रही है। व्यास-परंपरा लोक और शास्त्र का सुदृढ़ सेतुबंध भी रही है। व्यास-पीठों से हमारे पुराणों की कथा सुनाने वालों से लेकर भारत के हर गाँव में 'व्यास जी' होते हैं (या होते थे।) इसमें जाति का भी कोई बंधन नहीं। गाँव के ऐसे 'व्यास जी' प्रायः सवर्णतर श्रेणियों से आने वाले होते हैं और समाज उन्हें सम्मान से 'व्यास जी' कहकर ही संबोधित करता रहा है। यही भारत की बौद्धिक-आध्यात्मिक उपलब्धियों के लौकिक प्रवक्ता रहे हैं। व्यास एक व्याख्यान शैली का भी नाम है। इस शैली में कथ्य का कथा या दृष्टांत के माध्यम से विस्तारपूर्वक विवेचन होता है। गुरु-पूर्णमा के पावन अवसर पर इस महती व्यास-परंपरा को शत-शत नमन। गुरु के प्रति ऐसी अनन्य निष्ठा, सम्मान और समर्पण के भाव को एक पर्व के रूप में संभवतः केवल भारत की ज्ञान-संस्कृति में ही मनाया जाता है। इस अवसर पर हम सब अपने गुरु महाराज के पावन चरणों का स्मरण करते हैं। आज भी उन्हीं ज्ञान अथवा कला विधाओं का अस्तित्व अक्षुण्ण है जिनमें प्रत्यक्ष अथवा परोक्ष रूप से गुरु-शिष्य परंपरा जीवित है।

पूर्व के अंकों की श्रंखला में इस अंक का भी आरंभ स्वामी जी द्वारा त्रिक दर्शन के आलोक में भगवद्गीता का संवादात्मक व्याख्यान से हो रहा है। श्री मार्क जी द्वारा अनूदित एवं व्याख्यायित श्रीमालिनीविजयोत्तर तंत्र का चतुर्थ अध्याय यहाँ संकलित है। त्रिकदर्शन के युवा एवं उत्साही विद्वान स्वस्तिक बनर्जी का प्रमाणिक स्रोतों पर आधारित परिचयात्मक आलेख है जिसमें उन्होंने द्वैतवादी शैव दर्शन को त्रिक के पूर्वपक्ष के रूप में विवेचित किया है। जैसा कि आप सभी विज्ञा अध्येता जानते हैं कि 'स्वातंत्र्य सिद्धांत' त्रिक दर्शन के वैशिष्ट्य को प्रतिपादित करता है। अतएव, त्रिक की इसी केंद्रीय अवधारणा पर आधारित शोध आलेख हम यहाँ प्रस्तुत कर रहे हैं। यह मालिनी में पूर्व प्रकाशित आलेख है जिसे शैवदर्शन के विद्वान, साधक एवं स्वामी जी के साक्षात् शिष्य स्व. श्री मखनलाल कोकिल जी ने लिखा था। इस आलेख के प्रकाशन के द्वारा हम उन शिवलीन आचार्य को स्मरणपूर्वक हार्दिक श्रद्धांजलि दे रहे हैं।

श्री पीयूष कुमार ने संस्कृत भाषा स्तंभ के लिए काश्मीर के अद्वयवाद में योग की अवधारणा पर सारगर्भित लेख लिखा है। वे विद्यार्जन में रत युवा प्रतिभाशाली अध्येता एवं शोधार्थी है। इसके अतिरिक्त सभी नियमित स्तंभ है। आशा है कि पाठकों को यह अंक रुचिकर और ज्ञानवर्धक प्रतीत होगा।

— जय गुरुदेव!

# Bhagavad Gita in the Light of Kashmir Śaivism

Revealed by **Swami Lakshmanjoo**

(Continued from the previous issue)

## Chapter 18 (Part-1)

*Aṣṭādaśo'dhyāyaḥ*. Now there is the 18th chapter.

अर्जुन उवाच

*arjuna uvāca*

संन्यासस्य महाबाहो तत्त्वमिच्छामि  
वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन  
॥१॥

*saṁnyāsasya mahābāho  
tattvamicchāmi veditum /*

*tyāgasya ca hṛṣīkeśa  
pṛthakkeśiniṣūdana ॥1॥*

*Mahābāho*, hey [One] with great arms, O Lord Kṛṣṇa, I want to know the reality of what is *saṁnyāsa* and *tyāgasya ca hṛṣīkeśa*, and what is *tyāga*. What is *saṁnyāsa* (*karma saṁnyāsa*) and what is *tyāga*? I want to know separately, what do You mean by *tyāga* and what do You mean by *saṁnyāsa*? *Saṁnyāsa* means *karma saṁnyāsa*.

There are two [kinds] of yogīs: one is *yogi* and one is *saṁnyāsi*. *Saṁnyāsi* [is one] who does not do any actions; *yogi* is [one] who does action in *yoga*. What is

the behavior in these? What is the difference between these two [kinds of yogīs]? I want to know separately, O Lord Kṛṣṇa.

श्रीभगवानुवाच

*śrī bhagavān uvāca*

Śrī Bhagavān puts before him this answer:

काम्यानां कर्मणां न्यासं संन्यासं कवयो  
विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः  
॥२॥

*kāmyānām karmaṇām nyāsaṁ  
saṁnyāsaṁ kavayo viduḥ /  
sarvakarmaphalatyāgaṁ  
prāhustyaṅgaṁ vicakṣaṇāḥ ॥2॥*

*Kāmyānām karmaṇām nyāsaṁ, saṁnyāsaṁ kavayo viduḥ*. *Kavayo*, ancient ṛṣis and *munis* (this is the viewpoint of ancient ṛṣis and *munis*; this is not only the viewpoint of Mine), there have been ṛṣis and *munis* in the past generations, they understood that *kāmyānām karmaṇām nyāsaṁ*



*saṁnyāsaṁ, saṁnyāsa* [means] you should abandon those actions which have got [your desire for] fruit in the background. So, if you do [those] actions without asking for its fruit ...<sup>489</sup>

काम्यानां कर्मणां न्यासं संन्यासं कवयो  
विदुः।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः  
॥२॥

*kāmyānām karmaṇām nyāsaṁ  
saṁnyāsaṁ kavayo viduḥ /  
sarvakarmaphalatyāgaṁ  
prāhustyāgaṁ vicakṣaṇāḥ ॥२॥*  
[repeated]

*Sarvakarmaphalatyāgaṁ prāhustyāgaṁ  
vicakṣaṇām*, and there are some great  
souls, great wise people of the past  
generations, they say *tyāga* (*tyāga* is *sarva  
karma phala tyāgaṁ*), go on doing your  
actions, yoga in actions, [and] don't ask for  
its fruit.

And [now] He says what is the  
behavior of other ancient masters, i.e.,  
what is *tyāga* from their viewpoint and  
what is *saṁnyāsa* from their viewpoint.

त्याज्यं दोषवदित्येके कर्म  
प्राहुर्मनीषिणः।

यज्ञदानतपः कर्म न त्यात्यमिति चापरे  
॥३॥

*tyājyaṁ doṣavadityeke karma  
prāhurmanīṣiṇaḥ /  
yajñadānatapaḥkarma na  
tyājyamiti cāpare ॥३॥*

Some ancient ṛṣis and *munis*, their  
viewpoint is that, *tyājyaṁ doṣava-  
dityeke, doṣavad karma tyājyaṁ*. That  
*havan* . . . you should not perform [that  
*havan*] where, in *havan*, there is a  
sacrifice of living beings. You know  
living beings? Sacrifice, when they  
sacrifice living beings and [they first]  
adore that living being and [then] offer  
[its] blood in *āhuti*<sup>490</sup> in *havan*.

My father also did *havan*, performed  
this *havan*, in Khrew. You know  
Khrew?<sup>491</sup> They would get that sheep  
and cut his throat and place that blood  
in clay pots for offering it to Devī. This  
was done with great effort by priests. In  
those days our priest was Shamlal  
Jhatu's father. Shamlal Jhatu's father  
was the priest of . . . our priest, and he  
performed this. And he was doing it  
with great faith, i.e., my father. I was  
also thinking, "what they are doing?  
This is not a good action."

Some ṛṣis and *munis* of the past say  
that, "this kind of *havan* you should not  
perform; this is against the will of  
Parabhairava to cut the throat [of a  
living being] for the sake of pleasing  
gods and goddesses.

489. "Renunciation is not to abandon all the actions. Renouncing all actions is not renunciation in real sense. Renouncing those actions which are with fruit, which are done with the desire of some achievement of fruit. Those actions should be avoided and that is *saṁnyāsa*, that is renunciation. . . . Do only those actions which bear no fruit. For instance, watching your breath, it won't bear any fruit. Meditating on some center, it won't bear any fruit. These actions should be done. All other actions should be avoided. This is in real sense *saṁnyāsa* accepted by some scholars, by some elevated souls." Bhagavad Gītā (1978).

490. *Āhuti* means any offering to the deities in a *havan*. [Editor's note]

491. Khrew is a particular shrine in Kashmir. [Editor's note]

*Yajña dāna tapaḥ karma, na tyājyaṃ iti cāpare.* Otherwise, *yajñas* [performed] without this *bakwas* (nonsense), e.g., *dāna* (alms giving), and penance (*tapaḥ*), and all austerities, you should perform. You should not abandon [those austerities] for the sake of [abandoning] this, i.e., if [animal sacrifices] are not done. This should not be done. It is the viewpoint of some other masters.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागा हि पुरुषव्याघ्र त्रिविधः  
संप्रकीर्तितः ॥४॥  
यज्ञदानतपः कर्म न त्याज्यं कार्यमेव  
तत् ।  
यज्ञो दानं तपश्चैव पावनानि  
मनीषिणाम् ॥५॥  
एतान्यपि च कर्माणि संगम् त्यक्त्वा  
फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं  
मनमुत्तमम् ॥६॥

*niścayaṃ śṛṇu me tatra tyāge  
bharatasattama /  
tyāgo hi puruṣavyāghra trividhaḥ  
saṃprakīrtitaḥ ॥४॥  
yajñadānatapaḥkarma na tyājyaṃ  
kāryameva tat /  
yajño dānaṃ tapaścaiva pāvanāni  
manīṣiṇām ॥५॥  
etānyapi ca karmāṇi saṅgam  
tyaktvā phalāni ca /  
kartavyānīti me pārtha niścitaṃ  
matamuttamam ॥६॥*

This is śloka 4th, 5th, and 6th in one.

He says, “now, what is My opinion [about] this?” Who [gives] his opinion? Lord Kṛṣṇa [says] before Arjuna, “what is My opinion of these ancient traditions of the past?” But they are all good because they have already nominated that you should not do those *havans* where the throats are cut of sheep. They are all good but My viewpoint is this *tyāga*, this renunciation, renunciation is—*puruṣa vyāghra*, O great being, O Arjuna—*trividhaḥ*, it is in three ways explained; it is [from] My viewpoint. I would explain it in three ways: *sāttvic tyāga* (*tyāga* means *karma saṁnyāsa*), *sāttvic karma saṁnyāsa*, *rājas karma saṁnyāsa*, and *tāmas karma saṁnyāsa*.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि  
मनीषिणाम् ॥५॥

*yajñadānatapaḥkarma na tyājyaṃ  
kāryameva tat /  
yajño dānaṃ tapaścaiva pāvanāni  
manīṣiṇām ॥५॥  
[repeated]*

*Yajña*, austerity, penance, and all *karmas*, according to the statement of the *śāstras*, *na tyājyaṃ*, you should not abandon [them]; *kāryameva tat*, you should do that, you should perform them with great faith. Because the performance of *yajña*, performance of austerity, performance of penance, these [actions are] *manīṣaṇām pāvanāni*, even the *ṛṣis* and *munis* also get purified by these actions.

एतान्यपि च कर्माणि संगम् त्यक्त्वा  
फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं  
मनमुत्तमम् ॥ १६ ॥

*etānyapi ca karmāṇi saṅgam  
tyaktvā phalāni ca /*

*kartavyānīti me pārtha niścitam  
matamuttamam ॥ १६ ॥*

[repeated]

O Arjuna, all these *karmas* you should do, you should act, [but] one should act without being attached to [these actions]. And don't think of [receiving] any fruit out of it. *Kartavyāni*, you [should] think that, “it is my duty to do it.” [Lord Kṛṣṇa says], “this is My viewpoint, what I have understood Myself.”

नियतस्य च संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः

परिकीर्तितः ॥ १७ ॥

दुःखमित्येव यः कर्म

कायक्लेशमयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं  
लभेत् ॥ १८ ॥

कार्यमित्येव यत्कर्म नियतं

क्रियतेऽर्जुन ।

संगम त्यक्त्वा फलं चैव स त्यागः

सात्त्विको मतः ॥ १९ ॥

*niyatasya ca samnyāsaḥ karmaṇo  
nopapadyate /*

*mohāttasya parityāgastāmasaḥ  
parikīrtitaḥ ॥ १७ ॥*

*duḥkhamityeva yaḥ karma*

*kāyakleśabhayāttyajet /*

*sa kṛtvā rājasam tyāgam naiva  
tyāgaphalam labhet ॥ १८ ॥*

*kāryamityeva yatkarma niyatam  
kriyate'rjuna /*

*saṅgam tyaktvā phalam caiva sa  
tyāgaḥ sāttviko mataḥ ॥ १९ ॥*

And now in these, 7th śloka, 8th śloka, and 9th śloka (three in one), in these He explains:

नियतस्य च संन्यासः कर्मणो  
नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः

परिकीर्तितः ॥ १७ ॥

*niyatasya ca samnyāsaḥ karmaṇo  
nopapadyate /*

*mohāttasya parityāgastāmasaḥ  
parikīrtitaḥ ॥ १७ ॥*

[repeated]

Whatever is ordered by the *śāstras*, you should do that. You should not sleep at the time of early in the morning. At dawn time you should not sleep; you should leave your bedding and do your *abhyāsa* (practice). That is *niyat*; it is the *śāstras* ruling for everybody to conduct. It is not good behavior to not tread on this path of the *śāstras*. You will think that, “let me sleep for another half an hour and then I will rise, then I will get up and do my *abhyāsa*.” You should not do that.

*Mohāttasya parityāga*, because if he does that, if he waits for another one hours rest, to conduct another one

hours rest, [then] this is *tyāga* (renunciation) of that [which] is done by, committed by *tāmas*, by those who are entangled by *tamaguṇa*. This is *tamaguṇa*'s action. That you should not do. Whatever the *śāstras* have ordered [you] to do, you should act upon that. Don't be sluggish at that moment.

When I was a child and my father and mother would say that, “it is *sandhyā* (junction) between the day, [which] is all finished, and the night [that] is beginning, it is *sandhyā samaya* (dusk). At this moment, Lord Śiva is dancing. You should think of Lord Śiva at this moment. You should not think . . . you should not . . . don't play.” She, [my mother], would deny us [from playing]. She would ask Bhagavan Das, Nilakāntha,<sup>492</sup> and myself, “not to do . . . don't play like this; it is *sandhyā samaya*, sit and do prayers. Because Lord Śiva is . . . at this time, Lord Śiva is dancing, you should do your prayers.” This was our tradition.

**DENISE:** Everyday she did that?

**SWAMIJI:** Huh?

**DENISE:** At night when it started to get dark?

**SWAMIJI:** Huh?

**DENISE:** She did that continuously?

**SWAMIJI:** And in the morning also.

So that kind of *tyāga* is *tyāga* committed by *tāmasis*.

दुःखमित्येव यः कर्म  
कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं  
लभेत् । ॥ ८ ॥

*duḥkhamityeva yaḥ karma  
kāyakleśabhayātyajet /*

*sa kṛtvā rājasam tyāgam naiva  
tyāgaphalam labhet //8//*

[Repeated]

And there are some people who say, “I have got a headache; at this moment I have got a headache. I must rest a little. It is not worthwhile to do *abhyās* (practice) at this time, at this critical moment of dawn or this critical moment of *sandhyā* in the evening. I want to take rest because I have a headache. I am not feeling well.”

That [behavior] also is incorrect!

At that time you should sit! Don't do anything [else], but sit. Do like this [rubbing your head], but sit. Don't stretch your legs in bed just like a fool. That is *rājas tyāga*. That is *rājas tyāga* that is conducted by *rajaṇa*.

Now, what is conducted by *sattvaguṇa*?

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।  
संगम् त्यक्त्वा फलं चैव स त्यागः  
सात्त्विको मतः । ॥ ९ ॥

*kāryamityeva yatkarma niyatam  
kriyate'rjuna /*

*saṅgam tyaktvā phalam caiva sa  
tyāgaḥ sāttviko mataḥ //9//*

492. Bhagavan Das and Nilakantha were Swamiji's younger brothers. [Editor's note]

[repeated]

[The one residing in *sattvaguṇa* feels], “I have to do [*abhyāsa*]! Let this body fall and [die], I don't care. I have not been created for this kind of easiness, i.e., being an easy loving person. This is my duty.” *Niyataṁ kriyate'rjuna*, and he does [*abhyās*] from time to time [as] it is [prescribed] by the *śāstras*. Say in the morning, at midnight, and in the evening time when there is *sandhyā*.<sup>493</sup> And some people say that at midnight also, and midday also, there is some equality. At twelve o'clock when sun comes in the center, when there is no shadow, shadow is finished, that is [the time of] oneness. Oneness shines there of the whole cosmos in the universe. So you should be alert there. Maybe sometime you will get elevated and get established in the state of Parabhairava.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जाति ।  
त्यागी सत्त्वसमाविष्टो मेधावी  
छिन्नसंशयः ॥१०॥  
नहि देहभृता शक्यं त्यक्तुं  
कर्माण्यशेषतः ।  
यस्तु कर्म फलत्यागी स  
त्यागीत्यभिधीयते ॥११॥

*na dveṣṭyakuśalam karma kuśale*

*nānuṣajjati /*

*tyāgī sattvasamāviṣṭo medhāvī  
chinnasamśayaḥ ॥10॥*

*nahi dehabhṛtā śakyaṁ tyaktuṁ  
karmāṇyaśeṣataḥ /*

*yastu karma phalatyāgī sa  
tyāgītyabhidhīyate ॥11॥*

In addition, this is also My viewpoint of understanding. This way I have understood what you should do and what you should not do; what one should do and what one should not do.

*Na dveṣṭyakuśalam karma.* *Akuśalam karma* means that behavior of acting, that behavior of acting, which comes into force automatically into [you]. You should tolerate that. You should tolerate that if you have to act that way, according to your past karmas.<sup>494</sup> You should not [renounce that activity], you should accept that and tolerate that. *Kuśale nānuṣajjati*, and at that time you should not try to [change] your behavior and strive for *kuśal kāra* [i.e., *sāttvic* behavior] because [when] that wave is finished, that *sāttvic* wave is finished, [then] there [may be] *rājas* wave there. So you should accept *rājas* wave with tolerance and think of the Lord at that time.

*Tyāgī*, you should be *tyāgī*, you

493. “*Sandhyā* means the junction of two [movements]. There are four junctions [to be observed] in breathing in and out. These are four junctions to be marked with awareness. One junction is *prābātiki sandhyā*, in the morning, in the dawn. In midday sun, when sun is in the center, that is *mādhyanīki sandhyā*. There you have to adopt another *sandhyā*, that is another junction. And at the time of sun-setting, that is *sāyam sandhyā*. And at the time of midnight there is *ardha rātri sandhyā*. So these *sandhyās* are to be observed by *sādhakās*.” Swami Lakshmanjoo, *Tantrāloka* 6.24 (1974).

494. “*Dehabhṛtā*, as long as you are attached with this body, you can't renounce everything. You can't be detached from each and every action in this world. . . . So renunciation is that, *yastu karma phalatyāgī*, go on doing actions, [just] don't ask for its fruit, good or bad. If bad fruit comes, welcome that; if good fruit comes, welcome that. That is renunciation!” *Bhagavad Gītā* (1978).



should be... you should abandon everything.<sup>495</sup> *Tyāgī* means the one who has surrendered everything to Lord Śiva, *sattva samāviṣṭa*, who is alert, always alert and concentrated, whose mind is concentrated and focused in the state of Parabhairava (*sattva samāviṣṭa*), *medhāvī*, and who is filled with wisdom, *chinna saṁśayaḥ*, and whose all doubts have vanished.

नहि देहभृता शक्यं त्यक्तुं  
कर्माण्यशेषतः ।

यस्तु कर्म फलत्यागी स  
त्यागीत्यभिधीयते ।।11।।

*nahi dehabhṛtā śakyaṁ tyaktuṁ  
karmāṇyaśeṣataḥ /*

*yastu karma phalatyāgī sa  
tyāgītyabhidhīyate //11//*

It is not possible for that person who is existing in the body, that he can leave, he can abandon all actions. He cannot abandon all actions as long as the body is there. So, you should do your actions, [but] don't ask for its fruit. Think that you have to do...<sup>496</sup>

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य नतु संन्यासिनां  
क्वचित् ।।12।।

*aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ  
karmaṇaḥ phalam /  
bhavatyatyāgināṁ pretya natu  
saṁnyāsināṁ kvacit //12//*

*Aniṣṭam* (bad fruits of your actions), *miśraṁ* (*miśraṁ* means united [i.e., mixed] fruits of actions), *aniṣṭam*, and *iṣṭam* (good fruits of your actions). Good fruits of your actions, bad fruits of your actions, and united fruits of your actions (i.e., in one way good and in another way bad), these fruits appear before you in your lifetime in three ways. One is good, one is bad, and one is...

**JONATHAN:** Mixture.

**SWAMIJI:** Mixture, partially good and partially bad.<sup>497</sup>

*Bhavati atyāgināṁ pretya*. *Pretya*, after you leave this body, this fruit of actions takes place after leaving your body,<sup>498</sup> *natu saṁnyāsināṁ kvacit*, not by leaving [i.e., renouncing] that body.<sup>499</sup> As long as the body is there, you have to do this, you have to indulge in these, you have to tolerate these threefold fruits of actions.

[To be continued ...]

495. "Detachment is not the renunciation of all action... Attachment and detachment should be avoided. Don't be attached to good fruit; don't be detached to bad fruit of your actions. If your actions bear bad fruit, don't be detached to it. If they bear good fruits, don't be attached to it. ... Be brave in this field of mortality! That is *tyāga*." Ibid.

496. "[Think that you have to do] each and every action in this world, which are to be done, but don't ask for its fruit. That is *tyāga*." Ibid.

497. "*Sāttvic* [action] bears good fruit, *rājasa* action bears mixed fruit, and *tāmas* [action] bears bad fruit." Ibid.

498. "This fruit appears to those who are *atyāginā*, who are attached to their actions." Ibid.

499. "*Natu saṁnyāsināṁ kvacit*, but those who are *saṁnyāsins*, those who are detached from the very beginning, their actions bear fruit at that very moment." Ibid.

# Chapter Four of the Mālinīvijayottara Tantra: Śaiva Yoga and the Distribution of the Tattvas

[... continued from Previous Issue]

– Mark Dyczkowski –

## Introduction

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After having presented the main Trika Mantras and the alphabets, Śiva goes on to teach their application. This is essentially the manner in which they are related to the metaphysical principles (*tattva*) and worlds (*bhuvana*). The Vidyā, their parts and the letters all have their own cosmic equivalents. Conjoining the two renders them accessible to the one who recites Mantra, tracing in this way his ascent through the cosmic and metaphysical order as he recites. Identifies with it with part of his body, as he rises, his cosmic body develops to ultimately become the body of Śiva, whom he thus realises is his authentic

identity. All this takes place by the union – yoga – of the Mantra – the denotator – with the reality it denotes. Accordingly, the teaching is introduced by the definition of Yoga as ‘the union of one thing with another’ (MV 4/4). In this way, not only this part of ritual action, but ultimately all of it, is understood to be Yoga. Thus the Lord Kārttikeya who is questioned initially by the goddess concerning the Path of Yoga explains why his response is to teach Mantra and its projections onto the body. But for this to take place, knowledge of the realities to which the Mantras are to be conjoined is essential. The projection of Mantra onto realities is thus not only Yoga, it is also develops as the knowledge that saves from bondage. Ritual, the essence of which is the application of Mantra, to invoke, worship and construct the body of deity identified with the worshipper, the reciter of Mantra, who is at once both a yogi and a man of knowledge (*jñānin*). Thus, by teaching Mantra, yoga and ritual in this way, ultimately, in the deepest sense, the Lord transmits the liberating knowledge that the soul is embodied in the universe of all existing things. Thus he is Śiva (MV 4/4-5). But, for this to take place, the soul must be

initiated, for there is no competence for this Śaiva Yoga without it (MV 4/6-8)

Once established that Mantra, Yoga and salvific knowledge are intimately related, Bhairava manifests before the goddess (MV 4/9-14) and goes on to explain how the reality levels, worlds and forces are distributed in the letters of the Mālinī alphabet (MV 4/15-18ab). Thus, after this interlude, he continues to teach these links as he had begun to do with Mātṛkā and other Mantras in the previous chapter. Abhinava presents these depositions in TĀ 15/117cd-130ab and goes on to explain Mālinī and Mātṛkā and related matters in TĀ 15/130cd-145. In the *Parātrīśikāvivaraṇa*, which was written before the *Tantrāloka*, his exposition is extensive.

Then Bhairava goes on to teach how the reality principles are distributed in the Three Vidyās, Parāparā (MV 4/19-23cd), Aparā (4/24) and finally Parā (4/25-27), as follows.

### Parāparā

OM – transcendent formless (niṣkala) Śiva

AGHORE HRĪM – Śiva with form (sakala)

PARAMAGHORE HUM – Īśvara and Pure Knowledge

GHORARŪPE HAḤ – Māyā, limited agency (kalā) and knowledge (vidyā).

GHORAMUKHI – Time (and Necessity).

BHĪMA-the principle of Attachment.

BHĪṢAṆE – Nature (prakṛti).

VAMA - the intellect.

PIBA, HE, RURU, RARA and PHAṬ – in the principles from Nature to Water.

HUM HAḤ PHAṬ in Earth. (19-23ab)

### Aparā

Aparā is HRĪH HŪM PHAṬ, it pervades the four cosmic Eggs (aṇḍa) as follows:

PHAṬ – the Egg of Earth (pṛthvyāṇḍa) and the Egg of Nature (prakṛtyāṇḍa) (Water to Nature)

HŪM - the Egg of Māyā (Puruṣa to Māyā)

HRĪH - the Egg of Śakti (śaktyaṇḍa – the Pure Principle to Śakti) (24)

### Parā

S - The three Eggs that extend up to the end of Māyā.

AU – The fourth Egg that extends up to Śakti.

Ḥ – the Deity Parā who is beyond (25)

Now Bhairava reverts to the discussion he had begun at the beginning concerning the development of liberating insight. This takes place in three phases in which three corresponding types of knowledge develop. First comes the hearing of the teachings of the scriptures (*śruti*). This is followed by deep cogitation on it meaning (*cintā*) which leads to meditation (*bhāvanā*) that reaches its climax in liberation (28-

32). We are reminded of the well-known teaching in the *Bṛhadaraṇyakopaniṣad* where, after declaring that the Brahman cannot be known, it goes on to teach nonetheless that it can be realised by listening (*śravaṇa*) to the Vedic scripture (especially the *Upaniṣad*). Then reflecting on it (*manana*) and coming to the ultimate conclusion by profound meditation (*nidhidhāsa*).

This chapter concludes with a brief characterization of yogis according to their level of development. Distinguishing the man of the knowledge – *jñānin* – from the Yogi as the two basic types of adepts. One of the major reasons the *Mālinīvijayottara* is considered to be the highest Trika Tantra and hence the most excellent of all Tantras, is because it teaches, the excellence of salvific knowledge. Indeed, in the course of a discussion as to which of the two – the yogi or the *jñānī* – is the more excellent, Abhinava declares the latter to be so because although the yogi may have reached the supreme level of ascent through the states of Yoga, he does not know the scriptures and so cannot teach them others. Moreover, quoting from the *Mālinīvijayottara*, he says that is so 'because, the wise say, (only) one who possesses well exercised knowledge bestows liberation'.<sup>1</sup> Here we are surprised to see that Abhinava does not fully agree with the *Mālinīvijayottara*, for according to him, the man of knowledge is superior to the Yogi whereas the Tantra declares that:

The best amongst men of knowledge and yogis is one who knows accomplished Yoga, for he also possesses knowledge, whereas the previous one (i.e., the man of knowledge) is deprived of the fruit of yoga. MV 4/39cd-40ab

अथैतदुपसंश्रुत्य मुनयो मुदितेक्षणाः ।

प्रणम्य क्रौञ्चहन्तारं पुनरुचुरिदं वचः ॥ १ ॥

*athaitad upasamśrutya munayo muditekṣaṇāḥ /*

*praṇamya krauṣcahantāraṁ punar ūcur idam vacaḥ ॥ १ ॥*

The sages having overheard this, their eyes (full of) joy, bowed to (Skanda) the slayer of (the demon) Krauñca and then again uttered these words. (1)

योगमार्गविधिं देव्या पृष्टेन परमेष्ठिना ।

तत्प्रतिज्ञावताप्युक्तं किमर्थं मन्त्रलक्षणम् ॥ २ ॥

*yogamārgavidhiṁ devyā prṣṭena parameṣṭhinā /*

*tatpratijñāvatāpy uktam kim artham mantralakṣaṇam ॥ २ ॥*

“The Lord has been questioned by the goddess concerning the procedure (to follow on) the path of Yoga. Why then, although he had consented to (answer that question), has he taught the characteristic feature of mantras?”<sup>2</sup> (2)

एवमुक्तः स तैः सम्यक्कार्तिकेयो महामतिः ।

इदमाह वचस्तेषां संदेहविनिवृत्तये ॥ ३ ॥

1. MV 4/40cd is quoted in TAA 13/332cd

2. MV 4/2 quoted in TĀv ad 16/287cd-288ab (288) that paraphrases it.

evam uktaḥ sa taiḥ samyak kārṭikeyo  
mahāmatiḥ/  
i d a m ā h a v a c a s t e ṣ ā ṁ  
samdehavinivṛttaye || 3 ||

Once they had spoken thus,  
Kārṭikeya, the great-minded one,  
rightly uttered these words to assuage  
their doubts. (3)

योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।  
यद्वस्तु ज्ञेयमित्युक्तं हेयत्वादिप्रसिद्धये ।। 4 ।।  
द्विरूपमपि तज्ज्ञानं विना ज्ञातुं न शक्यते ।  
तत्प्रसिद्धयै शिवेनोक्तं ज्ञानं यदुपवर्णितम् ।5 ।  
yogam ekatvam icchanti vastuno  
'nyena vastunā/  
yad vastu jñeyam<sup>3</sup> ity uktam  
heyatvādiprasiddhaye || 4 ||  
dvirūpam api taj jñānam vinā jñātum  
na śakyate/  
tatprasiddhyai śivenoktam jñānam  
yad upavarṇitam || 5 ||

“The (wise) maintain that Yoga  
(which literally means 'union') is the  
oneness of one entity (vastu) with  
another”.<sup>4</sup> That which is (this other)  
entity, is said to be what needs to be  
known in order to achieve (the  
prescribed) avoidance (of what  
obstructs the attainment of the goal and

what should be adopted to achieve it). It  
cannot be known in either of its two  
forms (as what should be accepted or  
rejected) without knowledge (jñāna).  
Śiva has uttered the knowledge  
described (in this way) so that it may be  
achieved.<sup>5</sup> (4-5)

सबीजयोगसंसिद्धयै मन्त्रलक्षणमप्यलम् ।  
न चाधिकारिता दीक्षां विना योगेऽस्ति  
शांकरे ।। 6 ।।  
क्रियाज्ञानविभेदेन सा च द्वेधा निगद्यते ।  
द्विविधा सा प्रकर्तव्या तेन चैतदुदाहृतम् ।7 ।  
न च योगाधिकारित्वमेकमेवानया भवेत् ।  
अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीक्षया ।8 ।  
sabījayogasamsiddhyai  
mantralakṣaṇam apy alam /  
na cādhikāritā dīkṣāṁ vinā yoge 'sti  
śāṅkare || 6 ||  
kriyājñānavibhedena sā ca dvedhā  
nigadyate/  
dvividhā sā prakartavyā tena caitad  
udāhṛtam || 7 ||  
na ca yogādhikāritvam ekam  
evānaya bhavet/  
api mantrādhikāritvaṁ muktiś ca  
śivadikṣayā || 8 ||

(Thus) in order to achieve yoga with  
seed (sabījayoga)<sup>6</sup> (just knowledge of) the  
characteristics of mantras is (not)

3. Read with the edition of the MV yadvastu for tadvastu.

4. MV 4/4ab is quoted in TĀvad 1/152-153.

5. Abhinavagupta omits MV 4/5ab, perhaps because it was not found in his manuscript or was added later as a gloss. It reads: dvirūpam api taj jñānam vinā jñātum na śakyate 'without that knowledge one is unable to know (that which is to be known) that (like knowledge) also has two forms.' In other words, what needs to be known cannot be known in either of its two forms as what should be accepted or rejected without knowledge (jñāna).

6. Sabījayoga corresponds to sabījasamādhi in Patañjali's Yoga (YSū 1/46 tā eva sabījah samādhiḥ). According to the Yogasūtrabhāṣya the term denotes the four kinds of meditative attainments (samāpatti) related to gross and subtle external objects (ibid. tāś catasraḥ samāpattayo bahirvastubijā iti samādhir api sabījah).



sufficient. There is no competence (adhikāritā) (to practice) Śaiva Yoga without initiation.<sup>7</sup> Moreover, (initiation) is said to be of two kinds in accord with the distinction between (the practice based on the performance of ritual) action and (that conducive to the development of the) knowledge (of ultimate principles). Thus, this has been said because that (initiation) should be performed in the two (corresponding) ways. Śiva's initiation not only confers entitlement (to the fruits of) yoga (and its practice), it also (confers the) authority (to practice) mantras as well as liberation (itself).<sup>8</sup> (6-8)

### The Tattvas in the Mālinī Sequence

श्रुत्वा चैतत्पतेर्वाक्यं रोमान्चितशरीरिणी ।  
इदमाह पुनर्वाक्यमम्बा मुनिवरोत्तमान् ॥ 9 ॥  
*śrutvā caitat pater vākyaṁ*  
*romāścitaśarīrīṇī/*  
*idam āha punar vākyaṁ ambā*  
*munivarottamān<sup>9</sup> ॥ 9 ॥*

Having heard this, her husband's words, her body horripilating (with joy and wonder), the Mother again spoke these words to the most excellent of the best of sages.

अभिन्नमालिनीकाये तत्त्वानि भुवनानि च ।  
कलाः पदानि मन्त्राश्च यथावदवधारिताः ॥ 10 ॥

भिन्नयोनिस्तु या देव त्वयोक्ता मालिनी मम ।  
तस्या अंगे यथैतानि संस्थितानि तथा वद ॥ 11 ॥  
*abhinna mālinīkāye tattvāni*  
*bhuvanānica/*  
*kalāḥ padāni mantrās ca yathāvad*  
*avadhāritāḥ ॥ 10 ॥*  
*bhinnayonis tu yā deva tvayoktā*  
*mālinī mama/*  
*tasyā aṅge yathaitāni samsthitāni*  
*tathā vada ॥ 11 ॥*

“(I have) properly understood (how) the principles (*tattva*), world-orders, forces, parts (of mantras) and mantras are within (Mātṛkā, that is) the body of Mālinī, in which the vowels and consonants are not mixed (*abhinna*). O god, (now) tell (me) how they are present within the body of Mālinī you have taught me whose vowels and consonants are mixed (*bhinnayoni*).” (10-11)

एवमुक्तो महादेव्या भैरवो भूरिभोगदः ।  
स्फुरद्धिमांशुसंतानप्रकाशितदिगन्तरः ॥ 12 ॥  
सुरासुरशिरोमौलीमालालालितशासनः ।  
उवाच मधुरां वाचमिमामक्लेशिताशयाम् ॥ 13 ॥  
*evam ukto mahādevyā bhairavo*  
*bhūribhogadaḥ/*  
*sphuraddhimāṁśusamtānaprakāśita*  
*digantarāḥ ॥ 12 ॥*  
*surāsuraśiromaṇīmālālālitaśāsanah/*  
*uvāca madhurāṁ vācam imām*  
*akleśitāśayām ॥ 13 ॥*

7. MV 4/6cd. This important line is paraphrased by Abhinavagupta in 8/193ab (192cd). He quotes it directly twice in 15/5ab and in 16/291ab (16/291), as does Jayaratha in TĀv ad 1/231cd-232ab (232), 4/42cd-43ab, 8/191-193 (190cd-193ab), and intro. to 8/(210-212) (209cd-212ab). See note to comm. on 1/232cd-233ab.
8. MV 4/4, 5cd-8 quoted in TĀ 16/288cd-292 (289-293ab) with no variants with respect to Somadeva's edition. MV 4/8 is quoted in TĀ 15/5cd-6ab; MV 4/8d is quoted in TĀv introduction to TĀ 2/41.
9. Read *munivarottamaan* for *munivarottamāḥ*.

Once the Great Goddess had said this, Bhairava who bestows many worldly benefits, he who illumines the regions with the spreading forth by (his) resplendent lunar rays and whose playful rule is garlanded with the crowned heads of gods and demons (bowing before him), uttered these sweet words (inspired by a pure) unhampered intention. (12-13)

या मया कथिता देवि भिन्नयोनिस्तु मालिनी ।  
तदंगे संप्रवक्ष्यामि सर्वमेतद्यथा स्थितम् ।।14।।  
*yā mayā kathitā devi bhinnayonis tu mālinī/*  
*tadaṅge saṁpravakṣyāmi sarvam etad yathā sthitam ।।14।।*

“O goddess, I will tell you how all this is present in the body of Mālīnī I have (just) described in which the vowels and consonants are mixed together. (14)

फे धरातत्त्वमुद्दिष्टं दांदिज्ञान्तेऽनुपूर्वशः ।  
त्रयोविंशत्यबादीनि प्रधानान्तानि लक्षयेत् ।।15।।  
ठादौ च सप्तके सप्त पुरुषादीनि पूर्ववत् ।  
*phe dharātattvamuddiṣṭam dāmdijhānte 'nupūrvaśaḥ/*  
*trayovimśatyabādīni pradhānāntāni lakṣayet ।।15।।*  
*ṭhādau ca saptake sapta puruṣādīni pūrvavat/*

<sup>10</sup>It is taught that the Earth principle is (located) within the phoneme PH. One should observe the twenty-three

principles beginning with water and ending with Nature to be within the corresponding phonemes beginning with D and ending with JH, respectively. Within the group of seven phonemes beginning with ṬH (up to A) are, as before, the seven (principles) beginning with the individual soul. (15-16ab)

इंघेषु त्रयं विद्याद्विद्यातः सकलावधि ।।16।।  
शिवतत्त्वे गकारादिनान्तान् षोडश लक्षयेत् ।  
कलाः पदानि मन्त्राश्च भुवनानि च सुन्दरि ।।17।।  
पूर्ववद्वेदितव्यानि तत्संख्याविभेदतः ।  
*īṅheṣu trayam vidyādvīdyātaḥ sakalāvadhi ।।16।।*  
*śivatattve gākārādināntān ṣoḍaśa lakṣayet/*  
*kalāḥ padāni mantrāś ca bhuvanāni ca sundari ।।17।।*  
*pūrvavad veditavyāni tatsaṁkhyāṇavibhedataḥ/*

The three (principles) from Pure Knowledge ending with immanent Śiva (*sakala*) are in the (phonemes) I, Ñ and GH. One should discern (how) the remaining sixteen phonemes from G to N are within the Śiva principle. The forces, the parts (of mantra) (*pada*), the mantras and the world-orders, O fair lady, should be known to be as before distributed in that (same) numerical order as they are (in relation to) the phonemes (of Mātṛkā). (16cd-18ab)

10. Abhinavagupta comments on MV 4/15-25 in PTv Singh p. 104 ff.

## The Tattvas and Worlds in the Three Vidyās

विद्यात्रयविभागेन यथेदानीं तथा शृणु ।18।  
vidyātrayavibhāgena yathedānīm  
tathā śṛṇu ।।18।।

Now hear about (the location of the principles and the rest) in accord with the division of the three Vidyās. (18cd)

### Parāparā

निष्कले पदमेकार्णं त्र्यर्णेकार्णमिति द्वयम् ।  
सकले तु परिज्ञेयं पंचैकार्णद्वयं द्वये ।।19।।  
चतुरेकाक्षरे द्वे च मायादित्रितये मते ।  
चतुरक्षरमेकं च कालादिद्वितये मतम् ।20।  
रंजके द्यवर्णमुद्दिष्टं प्रधाने त्र्यर्णमिष्यते ।  
बुद्धौ देवाष्टकव्याप्त्या पदं द्यक्षरमिष्यते ।21।  
ततः पंचाष्टकव्याप्त्या द्येकद्विद्यक्षराणि तु ।  
विद्यापदानि चत्वारि सार्धवर्णं तु पंचमम् ।22।  
एकैक सार्धवर्णानि त्रीणि तत्त्वे तु पार्थिवे ।  
niṣkale padamekāṇaṁ tryarṇaikārṇam iti<sup>11</sup> dvayam/  
sakale tu parijñeyam  
pañcaikārṇadvayaṁ dvaye ।।19।।  
caturekāṣhare dve ca māyāditritaye mate/  
caturakṣaram ekam ca kālādīdvitaye  
matam ।।20।।  
rañjake dvyarṇam uddiṣṭam  
pradhāne tryarṇam iṣyate/  
buddhau devāṣṭakavyāptyā padam  
dvyakṣaram iṣyate ।।21।।  
tataḥ pañcāṣṭakavyāptyā

dvyekadvidvyakṣarāṇi tu/  
vidyāpadāni catvāri sār dhavarṇam  
tu pañcamam ।।22।।  
ekaika<sup>12</sup> sār dhavarṇāni trīṇi tattve tu  
pārthive/

Within niṣkala (transcendental, undifferentiated) (Śiva) there is one pada consisting of one phoneme (OM).<sup>13</sup> One should know that there are two in sakala (immanent, differentiated) (Śiva) – one (part) with three syllables (AGHORE) and one with one (HRĪḤ). There are two (padas) in the two (principles of Īśvara and Pure Knowledge, one) of five (syllables) (PARAMAGHORE) and (one of) one (HUṀ). There are two (padas) of four syllable (GHORARŪPE) and one (HAḤ) in the three (principles) considered to be Māyā etc (i.e., limited agency and knowledge). There is one (pada) of four syllables (GHORAMUKHI) considered to be in the two (principles of) Time (and Necessity). There is one (pada) with two syllables (BHĪMA) in (the principle of) Attachment. One (pada) of three syllables (BHĪṢANE) is considered to be in Nature. There is one pada of two syllables (VAMA) in the intellect which is considered to be pervading the group of eight deities. Then there are four (padas) of the Vidyā, two (PIBA), one (HE), two (RURU), two (RARA) and a syllable and a half (PHAT) as the fifth (in the principles from Nature to Water) which pervade the five groups of eight worlds (respectively). There are three (padas) of

11. k: matheti

12. k, kh, g: ekadvisārdheti

13. MV 4/19ab is quoted in TĀv ad 11/89.

one (HUM), one (HAḤ) and one and a half syllables (PHAT) in the earth (principle).<sup>14</sup> (19-23ab)

परांगे सर्वमन्यच्च वर्णमन्त्रकलादिकम् ।23।  
parāṅge<sup>15</sup> sarvam anyac ca  
varṇamantrakalādikam ।।23।।

All the rest of the phonemes, mantras and forces etc are in Parā's body.<sup>16</sup> (23cd)

### Aparā

सार्धेनाण्डद्वयं व्याप्तमेकैकेन पृथग्द्वयम् ।  
अपरायाः समाख्याता व्याप्तिरेषा विलोमतः ।24।  
sārdhenāṇḍadvayaṁ vyāptam  
ekaikena prthagdvayam/  
aparāyāḥ samākhyātā vyāptir eṣā  
vilomataḥ ।।24।।

Two Eggs (that extend up to Nature) are pervaded by the syllable and a half (PHAT) and the two others by the two syllables (HUM and HrĪḤ). Such, in reverse, is (the extent of) the pervasion of Aparā. (24)

सार्धेनाण्डत्रयं व्याप्तं त्रिशूलेन चतुर्थकम् ।  
सर्वातीतं विसर्गेण पराया व्याप्तिरिष्यते ।25।  
sārṇenāṇḍatrayaṁ vyāptam

triśūlena caturthakam/  
sarvātītaṁ visargeṇa parāyā vyāptir  
iṣyate ।।25।।

The three Eggs (that extend up to the end of Māyā) are pervaded by the letter S and the fourth one by the Trident (AU) and that which is beyond all by emission (H). (This) is considered to be the pervasion of Parā.<sup>17</sup> (25)

एतत्सर्वं परिज्ञेयं योगिना हितमिच्छता ।  
प्रत्मनो वा परेषां वा नान्यथा तदवाप्यते ।26।  
etat sarvaṁ pariñneyaṁ yoginā hitam  
icchatā/  
ātmano vā pareṣāṁ vā nānyathā tad  
avāpyate ।।26।।

Desiring to benefit either himself or others, the yogi should know all this thoroughly. That is not attained otherwise (in any other way).<sup>18</sup> (26)

द्वावेव मोक्षदौ ज्ञेयौ ज्ञानी योगी च शांकरि ।  
पृथक्त्वात्तत्र \* \* \* \* बोद्धव्यं  
फलकाङ्क्षिभिः ।।27।।  
dvāv eva mokṣadau jñeyau jñānī yogī  
ca śāṅkari/  
prthaktvāt tatra \* \* \* \* boddhavyaṁ  
phalakāṅkṣibhiḥ ।।27।।

14. MV 4/19-23ab is quoted in TĀv ad 16/216-222 (216cd-223ab). Reference to MV 4/19ab-23cd and partial quote in 16/231cd-233ab (232-233).

15. g: purāṅge

16. parāṅge [g: purāṅge] sarvam anyac ca varĀmantrakalādikam । 23cd. The sense of this probably corrupt line is unclear.

17. MV 4/24-25, quoted in TĀv ad 16/216-222 (216cd-223ab). The first quarter of verse 25 is quoted in TĀv ad 3/166 (165cd-166ab), the second quarter is in TĀv ad 3/104 (3/104cd-105ab). All of verse 25 is quoted in TĀv ad 4/186cd-188ab and 11/89.

18. MV 4/26 is quoted in TĀv ad 15/17; 15/17ab is a brief paraphrase of MV 4/26.

O Śāṅkarī, only two should be known<sup>19</sup> to bestow liberation – the man of knowledge (jñānin) and the yogi. There (in that case) because they are distinct . . . those who desire to obtain (good) fruits should know ....<sup>20</sup> (27)

### Three and Four Kinds of Knowledge

ज्ञानं तत्त्रिविधं प्रोक्तं तत्राद्यं श्रुतमिष्यते ।  
चिन्तामयमथान्यच्च भावनामयमेव च ।28 ।  
शास्त्रार्थस्य परिज्ञानं विक्षिप्तस्य श्रुतं मतम् ।  
इदमत्रेदमत्रेति इदमत्रोपयुज्यते ।।29।।  
सर्वमालोच्य शास्त्रार्थमानुपूर्व्या व्यवस्थितम् ।  
तद्वच्चिन्तामयं ज्ञानं द्विरुपमुपदिश्यते ।30 ।  
मन्दस्वभ्यस्तभेदेन तत्र स्वभ्यस्तमुच्यते ।  
सुनिष्पन्ने ततस्तस्मिज्जायते भावनामयम् ।31 ।  
यतो योगं समासाद्य योगी योगफलं लभेत् ।  
एवं विज्ञानभेदेन ज्ञानी प्रोक्तश्चतुर्विधः ।32 ।  
jñānam tat trividham proktaṁ  
tatrādyam śrutam iṣyate/  
cintāmayam athānya ca  
bhāvanāmayam eva ca ।।28।।  
śāstrārthasya parijñānam  
vikṣiptasya śrutam matam/  
idam atredam atreti idam  
atropayujyate ।।29।।  
sarvam ālocya śāstrārtham  
ānupūrvyā vyavasthitam/  
tadvac cintāmayam jñānam  
dvirūpam upadiśyate ।।30।।  
mandasvabhyastabhedena tatra  
svabhyaṣtam ucyate/  
sunīṣṭhāne tatasmij jāyate m

labhet/

evam vijñānabhedena jñāni proktaś  
caturvidhaḥ ।।32।।

It is said that knowledge is of three kinds. 1) The first one is considered to be (the one received) through hearing (that is, study) (śrauta). 2) Now, another consists of cogitation (cintā) and 3) (one) consists of imaginative contemplation (bhāvanā).

1) The one (called) 'hearing' (i.e., study) is considered to be the full knowledge of a subject (artha) (taught in) scripture which is dispersed (in various places in it).

2) Having seen all of a teaching (artha) in the scriptures, its systematic arrangement (brought about by reflecting that) "this is (said) here; (whereas) this is said here and this is (rightly) applied here," is the knowledge consisting of cogitation. 2A and 2B) It is taught that it is of two kinds, according to whether it is (superficial and) slow (manda) or (deep and) well practiced. There, (of these two), the well-practiced is the best.

3 and 4) Then, when it is well developed, the one consisting of contemplation (bhāvanā) arises within it. It is due to that once the yogi has attained yoga, he gets the fruit of yoga. In this way, the man of knowledge (jñānin) is said to be of four kinds (according to which of these kinds of knowledge he possesses).<sup>21</sup> (28-32)

19. MV 4/27ab is quoted in the TĀv intro to 13/329. There the reading *proktau* – 'are said' is found instead of *jñeyau* – 'should be known'.

20. *prthakktvāt tatra \* \* \* \* bodhavyam phalakāṅkṣibhiḥ* ।। 27cd. The text here is lacunose and corrupt.



## Types of Yoga and Yogis

संप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा ।  
योगी चतुर्विधो देवि यथावत्प्रतिपद्यते ।33 ।  
*saṁprāpto ghaṭamānaś ca siddhaḥ*  
*siddhatamo 'nyathā /*  
*yogī caturvidho devi yathāvat*  
*pratipadyate ।।33।।*

O goddess, one rightly understands a yogi to be of four kinds (namely as) a) one who has acquired (the teachings) (*saṁprāpta*); b) one who is being formed (*ghaṭamāna*); c) one who has accomplished (yoga) (*siddha*) and d) one who is most accomplished (*siddhatama*). (33)

समावेशोक्तिवद्योगस्त्रिविधः समुदाहृतः ।  
तत्र प्राप्तोपदेशस्तु पारम्पर्यक्रमेण यः ।34 ।  
प्राप्तयोगः स विज्ञेयस्त्रिविधोऽपि मनीषिभिः ।  
*samāveśoktivid yogas trividhaḥ*  
*samudāhṛtaḥ /*  
*tat praṇṭopadeśas tu*  
*pāraṁparyakrameṇa yaḥ ।।34।।*  
*prāptayogaḥ sa vijñeyas trividho 'pi*  
*manīṣibhiḥ /*

Yoga is said to be of three kinds like the teachings (concerning the three) penetrations. There (in that context), the one who has acquired the teachings in accord with the transmission of the sequence (of teachers), the wise, should be known to be one who has acquired yoga, and he too is of three kinds. (34-35ab)

चेतसो घटनं तत्त्वाच्चलितस्य पुनः पुनः ।35 ।  
यः करोति तमिच्छन्ति घटमानं मनीषिणः ।  
तदेव चेतसा नान्यदिद्वतीयमवलम्बते ।36 ।  
सिद्धयोगस्तदा ज्ञेयो योगी योगफलार्थिभिः ।  
यः पुनर्यत्र तत्रैव संस्थितोऽपि यथा तथा ।37 ।  
भुञ्जानस्तत्फलं तेन हीयते न कथंचन ।  
सुसिद्धः स तु बोद्धव्यः सदाशिवसमः प्रिये ।38 ।  
*cetaso ghaṭanaṁ tattvāc calitasya*  
*punaḥ punaḥ ।।35।।*  
*yaḥ karoti tam icchanti ghaṭamānaṁ*  
*manīṣiṇaḥ /*  
*tad eva cetasā nānyad dvitīyam*  
*avalambate ।।36।।*  
*siddhayogas tadā jñeyo yogī*  
*yogaphalārthibhiḥ /*  
*yaḥ punar yatra tatraiva saṁsthito*  
*'pi yathā tathā ।।37।।*  
*bhuñjānas tatphalaṁ tena hīyate na*  
*kathamcana /*  
*susiddhaḥ sa tu boddhavyaḥ*  
*sadāśivasamaḥ priye ।।38।।*

The wise consider one who is being formed (*ghaṭamāna*) to be (the yogi), who forms the mind that is moving away repeatedly from reality. The yogi who takes the support of that same (reality) and no other second one is then to be known by those who desire the fruits of yoga to be one who has accomplished yoga (*siddhayoga*). (35cd-37ab)

O beloved, one who, wherever and however he may be, enjoying the fruit of that (yoga) and does not fall from that at all, should be known to be well

21. These are the three kinds of knowledge attained by study, cogitation and meditation, which is either weak or strong. MV 4/28-32 is quoted in TĀv ad 13/327, which is a concise explanation of the purport of this passage.

accomplished (*susiddha*) and equal to *Sadāśiva*.<sup>22</sup> (35cd-38)

### The Special Excellence of Yogis

उत्तरोत्तरवैशिष्ट्यमेतेषां समुदाहृतम् ।  
ज्ञानिनां योगिनां चैव सिद्धो  
योगविदुत्तमः ॥ 39 ॥  
यतोऽस्य ज्ञानमप्यस्ति पूर्वं योगफलोद्भिन्नतः ।  
*uttarottaravaiśiṣṭyam eteṣāṃ  
samudāhṛtam/  
jñānināṃ yogināṃ caiva siddho  
yogaviduttamaḥ ॥ 39 ॥  
yato 'sya jñānam apy asti pūrvo  
yogaphalobjhitatḥ/*

*It is said that each succeeding higher (kind) is the more excellent amongst them. The best amongst men of knowledge and yogis is one who knows accomplished Yoga, for he also possesses knowledge, whereas the previous one (i.e., the man of knowledge) is deprived of the fruit of yoga.*<sup>23</sup> (39-40ab)

यतश्च मोक्षदः प्रोक्तः स्वभ्यस्तज्ञानवान्बुधैः  
॥ 40 ॥  
इत्येतत्कथितं सर्वं विज्ञेयं योगिपूजिते ।  
तन्त्रार्थमुपसंहृत्य समासाद्योगिनां  
हितम् ॥ 41 ॥

*yataś ca mokṣadaḥ proktaḥ  
svabhyastajṣānavān budhaiḥ ॥ 40 ॥  
ity etat kathitaṃ sarvaṃ vijñeyaṃ  
yogipūjite/  
tantrārtham upasānhṛtya samāsād  
yogināṃ hitam ॥ 41 ॥*

And because, the wise say, (only) one who possesses well exercised knowledge bestows liberation.<sup>24</sup> Thus, (O goddess) who is worshipped by (such) yogis, all this that should be known (and you wished to know) has been imparted. Having (thus) succinctly summarized the (essential purpose and) meaning of (this) Tantra, it is (certainly) of benefit to yogis. (40cd-41)

इति श्रीमालिनीविजयोत्तरे तन्त्रे  
चतुर्थोऽधिकारः ॥ 4 ॥  
*iti śrīmālīnīvijayottare tantrē  
caturtho 'dhikāraḥ ॥ 4 ॥*

This is the fourth chapter of the *Mālinīvijayottara Tantra*.

22. MV 4/37cd-38 is quoted in TĀv ad 13/331, where Jayaratha explains MV 4/33-41, focusing on the four types of yogis listed in MV 4/33.
23. MV 4/39-40ab. Jayaratha's citation reads *siddhayogavid* for the MV KSTS edition reading *siddho yogavid*. Vasudeva proposes emending *siddha-/ siddho* to *dvayor yogavid* 'of the two the one who knows yoga (is the most excellent)'. Thus, he clearly underscores the excellence of the yogi with respect to the *jñānin*. Gnoli's translation is more conciliatory: 'The 'Gnostics' and the yogis mentioned previously are of a progressively more elevated order. The most elevated of all is he who has attained a yoga and gnosis (*vid*) that are perfect [*siddho yogavid uttama*] because he also possesses knowledge – the preceding ones are excluded from the fruits of Yoga.' The MV KSTS edition reads *siddho yogavid* in place of *siddhayogavid*.
24. MV 4/40cd is quoted in 13/332cd.

# A brief outline of the dualist Śaiva purvapakṣa of Trika

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The word 'tantra' is derived by adding the suffix 'ṣṭran' to the root 'tan' meaning 'to extend' (*tanu vistāre, Tanyate vistāyate jñānamanena iti tantram*)<sup>1</sup>. The Trika system is considered as the *rahasya sampradāya*, or the esoteric doctrine. While the system has been traced back to Ṛṣi Durvāsā, it was documented from the period of Vasugupta, around 8th Century C.E. The prominent doctrine of Shaivism was the dualist school. Pāśupāta and the Siddhānta were the two prominent systems. While discussing Trika it is important that one becomes aware of an outline of these two systems of thought. It is seen that Siddhānta śaivism preceded and did heavily influence the Trika school.<sup>2</sup>

The origins of the Śaiva Siddhānta can indeed be traced back to the ascetic sects of Śiva. These ascetics primarily emerged from the *Pāśupata-s*, which were commonly referred to as the Higher Path or the Outer Path, the ati-mārga. The *ati-mārga* represented a path that went beyond the Vedic concept of the four *āśrama-s* (stages of

life). It encompassed layers of successive sects, including the *Pāśupata-s*, *Lākula-s*, and the *Kāpālika-s*.

**The Pāśupata:** This was one of the oldest known systems of the Śaiva which traces its origins back to ancient times. While the exact date of its foundation remains uncertain, it is believed to have existed from the 1st century CE. References to the Pashupatas can be found in the epic Mahabharata, which reached its final form around the 4th century CE. The Pashupata movement was influential in South India from the 7th to the 14th century. Pāśupata sūtra with the Kaṇḍīya commentary (4th or 5th CE) is the only available doctrine. The teachings are of five topics (*pañcārtha*)— *padārtha*, *kārya*, *kāraṇa*, *yoga*, *vidhi*, *duḥkhānta*.

Pashupata Shaivism is characterized by intense ascetic practices and rituals. The followers of this sect emphasize renunciation, meditation, and the pursuit of liberation (*mokṣa*) through discipline and self-control. A central practice of Pashupata Shaivism is the observance of a *Pāśupataavrata*, which

1. Debabrata Sen Sharma quotes this in his Aspects of Tantra Yoga, he explains this as - "Derived etymologically from the Sanskrit root tan, the term tantra primarily signifies 'elaboration' or 'extension', and is therefore applied to denote that class of literature which elaborates or extends the frontiers of our knowledge." (Deba Brata Sen Sharma, Aspects of Tantra Yoga Indica, 2007, p.17.)
2. Sanderson, Alexis, 'The Saiva Age', Genesis and Development of Tantrism, Institute of Oriental Culture, Tokyo: 2009, p-43-50.

involves smearing the body with ashes and reciting mantras. These practices are undertaken to purify the mind and attain spiritual realization. They hold Lord Śiva as the supreme deity and ultimate reality. The philosophy of this sect centers on the concept of the universe as the effect (*paśu*) and Lord Śiva as the cause (*Pāśupati*). The followers of Pashupata Shaivism believe in the illusory identification of the self with the non-self, which is attributed to the insentient causes within the created world. They divide the world into insentient and sentient categories and emphasize the liberation of the spirit from worldly attachments. The *mokṣa* for this system is union with God. Followers seek to achieve union with Śiva through their spiritual practices and disciplined way of life. Union with God is described as the conjunction of the soul with God through the intellect. It can be attained through both action and cessation of action. Union through action involves pious muttering, meditation, and other spiritual practices, while union through cessation of action occurs through heightened awareness and consciousness. The Pashupatas believe that such union leads to the cessation of pain and the development of infinite visual and active powers, ultimately leading to liberation and union with the divine.

**The Lākuliśa:** Lakulisha, the prominent preceptor of the Pashupata sect of Shaivism, played a significant role in the revival and reform of this ancient Shaivite tradition. The name

"Lakulisha" is derived from the legend where Lord Śiva resurrects the dead body of a Brahmin. He is considered the twenty-eighth incarnation of Lord Śiva and is believed to have merged into the Jyotirlingam of Karvan after accomplishing his mission. Lakulisha's birthplace was a village called Karavan, situated on the banks of the Narmada River in Gujarat. From there, he propagated the teachings of Saivism. It is said that Lakulisha's philosophical thesis clashed with the doctrines of Gosala, and he vehemently opposed Jainism and Buddhism. Lakulisha sought to restore practices of Hatha Yoga and Tantrism, as well as the cosmological theories of Samkhya, incorporating the duality associated with Samkhya tenets. The Lakulisha Pashupata sect can be identified as a form of "dualistic-combined-with-non-dualistic monism" (*bheda-abheda*) Shaivism, placing strong emphasis on the Yoga system. The primary text associated with the Pashupata sect is the *Pāśupata Sūtra*, attributed to Lakulisha. However, there is debate among scholars regarding the authorship of these sutras since they lack explicit internal evidence regarding Lakulisha's authorship. The *Pāśupata Sūtra*, accompanied by the commentary *Paścārtha Bhāṣya* by Kaundinya, formalizes the theological principles of the Pashupata sect. It establishes the doctrine of "Ishvara Kartri Vadaha," which refers to the creative power of the supreme being, a concept later quoted by Adi Shankaracharya in his commentary on

the Brahma Sutras. The philosophical teachings of Lakulisha and the Pashupata sect are elaborated in texts such as the Gana Karika of Haradatta and its commentary, Panchartha Bhashya, by Kaundinya. Ramanuja attributed this philosophy to the Kalamukha sect, often referred to as the "Black Faces," to which Lakulisha belonged. The Lakulisha Pashupata doctrine is divided into six parts: *Karaṇa* (cause), *Kārya* (work/task), *K'āla* (divisibility), *Vidhi* (method), *Yoga* (union), and *Dukhānta* (the end of suffering). According to some scholars, Lakulisha modified the Maheshwara doctrine by providing different interpretations for its five main concepts. He placed special emphasis on the behavioral aspects to be adopted at each stage of progress, from initiation to attaining unlimited powers of knowledge, will, and action within the terrestrial realm. Lakulisha's birth and life are surrounded by varying accounts. While some believe that he was born in the village of Karavana in present-day Dabhoi Taluka near Baroda, others suggest Ulkapuri or Avakhal as his birthplace. Some inscriptions associate him with Bharuch or Broach, while the Siva Purana mentions his incarnation in Kayavarohana. These divergent accounts add to the mystique surrounding Lakulisha's life and teachings. Overall, Lakulisha's contributions as a reformer and preceptor of the Pashupata sect left a lasting impact on the development of Shaivism. His philosophical doctrines and emphasis on spiritual practices

continue to inspire and guide seekers on the path of liberation and union with the divine. The Kāpālika: They were more radical sects, and carried a severed head or kāpāla along with the khātvaṣga (trident).

In addition to the Pashupata sect, another sect of Tantric Shaivites emerged later, known as the *Mantra Mārgi*-s. Within this category, the Siddhantins held a prominent position. They asserted their superiority over the Brahmins by adhering to the *śivaśāśana*, the divine commandments of Lord Shiva himself. The Siddhantins emphasized the importance of initiation, known as *dīkṣā*, which served as a gateway to delving deeper into the system of Tantra. The Siddhantins believed that their path offered a higher level of spiritual attainment compared to the Vedic doctrine followed by the Brahmins. They argued that their Tantric practices and rituals, guided by the *śivaśāśana* and the power of mantras, held the key to liberation or *mokṣa*. In contrast, the Vedic tradition did not provide the same level of assurance or direct path to liberation. The concept of *dīkṣā* played a central role in the Siddhantin tradition. Through the process of initiation, an individual would receive the necessary empowerments, teachings, and rituals from a qualified guru or spiritual guide. This initiation marked the beginning of a transformative journey where the practitioner would gradually unveil the deeper layers of the Tantric system and its practices. It was believed that this path of initiation and subsequent

spiritual progression would ultimately lead to liberation and union with the divine. The Siddhantins regarded Tantra as a comprehensive and holistic system that encompassed various aspects of spiritual practice, including mantra recitation, meditation, ritual worship, and the understanding of esoteric symbols and rituals. Their approach emphasized the direct experience and realization of the divine through these practices, as opposed to relying solely on scriptural knowledge or external rituals. By following the śivaśāsana and engaging in the Tantric practices of the Siddhantin tradition, individuals sought to establish a profound connection with Lord Shiva and tap into his transformative power. This path was seen as a dynamic and living tradition that allowed practitioners to actively engage with the divine energies present within themselves and the universe.

The school of Śaiva siddhanta changed as it travelled, however the fundamental concepts remained constant. This system followed the dualism, that is they believed that the individual self is different from the Supreme God. The God was the efficient cause of the world. This world is separate from him, it is where the souls in bondage can be liberated. All this creation is for the benefit of the souls. Therefore they maintain had three distinct ontological— *Pati*, *paśu* and *pāsa*.

**Pati:** The word 'Pati' refers to the

Lord of the creation, Śiva. They provide three major arguments for the proof of the existence of Śiva.<sup>3</sup> First is the 'Intellectual Proof' which has five sub arguments — The arguments are as follows:

**Intellectual Proof:** This argument is supported by five sub-arguments that are ontological, causal, moral, teleological, and the argument from design.

- a. *Ontological Argument:* According to this argument, the very knowledge of Śiva's existence proves that Śiva is indeed real. It is believed that whatever is known cannot be non-existent, and since Śiva is known and worshipped, it follows that Śiva exists.
- b. *Causal Argument:* The causal argument states that unconscious matter cannot evolve by itself. Therefore, the material world must have an efficient cause, which is Śiva. Additionally, Śakti is considered the instrumental cause, and māyā is viewed as the material cause of the world.
- c. *Moral Argument:* The moral argument emphasizes that the acting agent cannot have direct access to the fruits of their actions, nor can the results of actions voluntarily reach the acting agent. Therefore, it is believed that Śiva plays a crucial role in connecting the doer with the outcomes of their actions, uniting them with the fruits of their deeds.

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3. R. Gopalakrishnan, Essentials of Saivism, p.12-14



- d. *Teleological Argument*: This argument focuses on the purpose of the world, stating that its ultimate aim is the liberation of the souls. The existence of the world, according to this argument, serves as a platform for the souls to attain liberation and reunite with the divine.
- e. *Argument from Design*: This argument highlights the intricate design and order observed in the universe, suggesting the presence of an intelligent creator. The complexity and harmony found in nature are seen as evidence of Śiva's existence as the divine architect and designer of the cosmos.

The second set of proofs for the existence of Śiva in Shaivism comes from the scriptures and their validity. In this context, the belief is that the existence of Śiva is necessary to validate the āgamas, which are the sacred scriptures of Shaivism. The āgamas are considered authoritative texts that contain divine revelations and teachings about Śiva, his nature, and the path to liberation. According to Shaivite philosophy, the āgamas are believed to be revealed by Śiva himself or his divine manifestations. They are considered a reliable source of knowledge about the divine and serve as a guide for spiritual practices, rituals, and philosophical understanding. The āgamas provide detailed instructions on various aspects of worship, meditation, yoga, temple rituals, and ethical conduct. The validity of the scriptures relies on the existence of Śiva because

they are seen as a divine communication from him to guide his devotees. The teachings and rituals prescribed in the āgamas are believed to lead to spiritual progress, liberation, and union with Śiva. Therefore, the scriptures serve as an important foundation for the belief in Śiva's existence and his role in guiding the spiritual journey of individuals.

The third proof for the existence of Śiva in Shaivism is based on personal experience and the faith of the devotee. This aspect recognizes the subjective aspect of spiritual practice and the transformative experiences that individuals may have on their path of sādhanā (spiritual discipline). Shaivite philosophy emphasizes the significance of personal realization and direct experience of the divine. Through intense devotion, meditation, and other spiritual practices, devotees seek to establish a personal relationship with Śiva and attain a direct experience of his presence and grace. These experiences, which are subjective and deeply personal, are considered powerful evidence of Śiva's existence and his influence in the lives of his devotees. The faith of the bhakta (devotee) plays a crucial role in this proof, as it provides the foundation for seeking and attaining personal experiences of Śiva's presence. The unwavering belief, trust, and surrender to Śiva, along with the sincerity and dedication in spiritual practice, are seen as instrumental in deepening the connection with the divine and realizing the truth of Śiva's existence. In

summary, the second set of proofs in Shaivism for the existence of Śiva involves the validity of the scriptures, where the existence of Śiva is necessary to validate the āgamas. The third proof is based on personal experiences and the faith of the devotee, highlighting the transformative power of spiritual practice and the subjective realization of Śiva's presence in one's life.

For this school Śiva who is the Lord of dissolution reigns as the Supreme Being.<sup>4</sup> The concept of dissolution preceding creation and everything eventually dissolving in dissolution is a central belief. It is understood that the cycles of creation, sustenance, and dissolution occur within the larger framework of the cosmic cycle. Brahma is revered as the creator deity responsible for bringing about the manifestation of the universe, while Vishnu is associated with the preservation and sustenance of the created world. However, it is recognized that before creation occurs, there is a period of dissolution, and after sustenance, there is destruction. During the state of dissolution, the absolute reality is believed to be governed by the form of Shiva. Shiva is considered the supreme form and is seen as

transcendent, existing beyond the manifested universe. It is through the power of Shakti, the divine feminine energy, that Shiva is able to act and manifest the cosmos. Shakti is considered the active creative force that allows for the emergence of the universe during the cycle of creation. Thus, the inference is drawn that Shiva, in his transcendent form, is the supreme reality that encompasses both the periods of dissolution and creation. While Brahma and Vishnu play important roles in the cosmic cycle, it is the form of Shiva that represents the ultimate and all-encompassing reality. This understanding underscores the significance of Shiva and Shakti in Shaivism and highlights their integral roles in the cyclic process of creation, sustenance, and dissolution.

The form of Śiva worshipped as the supreme Godhead in this system is the Sadāśiva. The God in himself is formless, but is understood to be differentiated according to the division of his activities which are— *niṣkala* (subtle), *sthūla* (gross) and *sakalniṣkala* (subtle gross), these are identified with the manifestations Śānta, Sadāśiva and Īśvara. Among them Sadāśiva is worshipped by the Siddhantins as the

4. The siddhantins state that Śiva, the ground of cosmic dissolution, can only be the supreme God. This God is also the cause of this world, this world itself is not eternal. 'The very nature of the world is such that it arises, continues for a time and perishes, and the same cycle of events is repeated again and again. It is not non-existent; for if it were, it would never come into being. And no creator would be needed. The existent need not come into being, and no creator would be needed.' (Meykandar sūtra, p-68). Furthermore, it is argued that- 'Viewed in the light it should be obvious that of the cosmic functions Creation, Conservation and Dissolution attributed to God conceived as the cause of the world, Creation and Conservation of the world are not of the same significance for the transcendence of God as Dissolution or Retraction which is therefore the cosmic operation par excellence. He alone is the causal ground of phenomena who can retract the phenomena wholly without residue unto himself. The world should be retractable in entirety before, and as a condition of, re-creation. Dissolution 'precedes' Creation. What resists retraction will resist also creation...' (Sivaraman, *Saivism in Philosophical Perspective*, p. 43-44)

mediator from between the gross and the subtle. This form has five faces — Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. These manifestations of Śiva are in the form of pure mantras or *mantrāṅga*. Thus the individual soul who though separate from Śiva elevates oneself to be like Śiva by placing the mantras in the body. Such a conception of the body of the Lord is proposed so that he can be worshipped by everyone. Now, each part has a distinct function— Īśāna is endowed with *jñānaśakti* and *kriyāśakti*; Tatpuruṣa clears away ignorance revealing his essential nature through *anugraha*; the Āghora who is placed in the heart reveals the essential nature *sadbhāva*; Vāma is revered for the esoteric aspects; Sadyojāta is the form on which the Yogis meditate. The pure *niskalaśiva* comes down to the form of *śakalaśiva* namely the three forms of Śānta, Sadaśiva and Īśvara. Then Śadasiva creates the pure universes and appoints Ananta in each to carry out the lower impure creations. Ananta is one of the eight Vidveśvaras, or the Lords of wisdom. They are omniscient beings, sarvajña, with pure bodies, śuddhadeha. Their omniscience is given by Śiva, while they have pure bodies because it is not born of past action (*akarmaja*) like the other souls, and made out of primal source matter (*śuddhayonimaya*). Śiva carries out the five acts of concealing, creation, sustenance, dissolution and grace, through these Vidveśvaras. It is also the duty of these Vidveśvaras to reveal the twenty eight sacred scriptures. These

are the ten śivabheda-s and eighteen rudrabheda-s. The structure can be compared to the idea of a 'The Great Chain of Being' where an complex bureaucracy is imagined.

**Pasu:** The individual souls are referred to as pasu-s. These pasu-s, or bound souls, are distinct from the physical body. They are innumerable, indestructible, and pervade all existence. Paśu is different from God, however there is an intimate relation between them. The souls in association with mala-s are far inferior than God. The paśu-s are his servants. God is pure and can never be associated with malas, he is also omnipotent and the one responsible for all events in this world. On these grounds the pati and paśu cannot be the same. The paśu-s are innumerable and not one. This is established by the fact that not everyone is liberated at the same moment, or has the same experience. Their bondage is without a beginning, and thus it is only through the grace of God they are liberated. Each pasu is an agent, capable of action and experience. However, these souls are also subject to impurities and limitations due to their association with taints. Pasu-s are categorized into different types, including celestial souls, human souls, and others. The classification is based on their level of spiritual evolution and the realm of existence they inhabit. The ultimate goal for these individual souls is liberation, which involves attaining a state of oneness with the divine, akin to Śiva. There are three classes of individual souls: Vijñānakala,

Pralayakala, and Sakala. The Viṣṇanakalas possess only the āṇava mala, which is the impurity of individuality and limitation. The Pralayakalas have both āṇava mala and karma mala, which includes the consequences of their actions. The Sakalas have all three malas, including māyīya mala, which represents the impurity associated with the illusory power of Maya. The malas act as fetters that bind the souls and hinder their liberation. Liberation for the individual souls is achieved through the practice of mantra recitation and the path of sādhaṇa, which encompasses various spiritual disciplines and practices. By diligently engaging in these practices, the bound soul can gradually transcend its limitations and impurities, ultimately attaining liberation and becoming one with the divine. It is believed that God, in his grace and compassion, bestows initiation and guidance upon the Viṣṇanakalas, those souls who possess only the āṇava mala. This initiation serves as a catalyst for their spiritual journey and leads them on the path to liberation, where they can realize their divine nature and union with the supreme reality. In summary, according to Shaivite philosophy, individual souls (pasu-s) are distinct from the physical body and possess impurities and limitations. Liberation is the ultimate goal for these souls, and it involves transcending the malas and attaining oneness with the divine. The practice of mantra recitation and spiritual disciplines play a crucial role in the path to liberation, and God's grace and

initiation support the progress of the bound souls towards liberation.

**Pāśa:** The concept of Pāśa refers to non-spiritual substances that corrupt the soul and bind it to the material world. These Pāśa-s act as bonds that restrict the soul's true nature and hinder its liberation. There are five main types of bonds: Nescience, Āṇava Mala, Karma Mala, Mayiya Mala, and Nigrahaśakti. Nescience, or ignorance, is a fundamental bond that veils the soul's true knowledge and power. It obscures the soul's inherent divine nature and creates a sense of limitation and separation from its true essence. Overcoming nescience is an essential step towards liberation and realizing the divine nature within. Āṇava Mala is another bond that binds the soul to its bodily identity. It creates a strong attachment to the physical form and limits the soul's awareness of its transcendental nature. The Āṇava Mala reinforces the illusion of individuality and ego, preventing the soul from experiencing its inherent unity with the divine. Karma Mala is the bond created by the consequences of one's actions, both good and bad. The karmic impressions from past actions shape one's present circumstances and experiences. To attain liberation, Lord Shiva destroys both the positive and negative fruits of karma, liberating the soul from the cycle of cause and effect. Mayiya Mala is the bond associated with the illusory power of Maya. It is considered evil because it generates a sense of duality and veils the true nature of reality. Mayiya Mala possesses various

powers and acts as the seed of the phenomenal world. It keeps the soul bound until the fruits of actions are fully experienced and exhausted. Nigrahaśakti is the bond associated with the restraining power of Shiva. It is the divine energy that keeps the bound souls dependent on God. However, once these souls attain liberation, they become God-like and independent, transcending the influence of all bonds. It is important to note that these Pāsa- are beginningless and without origin. They are not adventitious products of Maya but inherent aspects of the soul's existence in the material world. However, they do not bind the liberated souls. If they did, the pursuit of liberation would be meaningless. Liberated souls transcend the limitations of these bonds and experience their true divine nature. In summary, the concept of Pāsa in Shaivism represents the non-spiritual substances that bind the soul to the material world. These bonds, including nescience, Āṇava Mala, karma Mala,

Mayiya Mala, and Nigrahaśakti, restrict the soul's true nature and hinder its liberation. Overcoming these bonds and realizing one's divine essence is a central goal in the Shaivite philosophy.

**World:** The world is created by Śiva, in two levels - the pure and the impure. The system posits the existence of 11 *śuddha tattvas* (pure principles) and 25 *aśuddha tattvas* (impure principles), which exceeds the 24 *tattvas* of the Sāṅkhya philosophy. The *śuddha tattvas* are derived from the *śuddha māyā* (pure illusion), while the *aśuddha tattvas* are derived from the *aśuddha māyā* (impure illusion). These *tattvas* form the underlying substrates of the existence of the world, according to the Siddhāntins. This world is created by Śiva in two levels - the pure and the impure. The *śuddha tattvas*, derived from *śuddha māyā*, and the *aśuddha tattvas*, derived from *aśuddha māyā*, form the substrates of the existence of the world. *Śuddha māyā* serves various purposes, including providing bodies, organs, and objects of enjoyment for the purer beings, and is

5. Siddhāntins state that Śiva can only be transcendent, and act through his power or Śakti. The form of Śiva worshipped as the supreme Godhead in this system is the Sadāśiva. The God in himself is formless, but is understood to be differentiated according to the division of his activities which are— *niṣkala* (subtle), *sthūla* (gross) and *sakalanīṣkala* (subtle gross). These are identified with the manifestations *śānta*, *Sadāśiva* and *Īśvara*. Among these, *Sadāśiva* is worshipped by the Siddhāntins as the mediator form between the gross and the subtle. This form has five faces — *Sadyojāta*, *Vāmadeva*, *Aghora*, *Tatpuruṣa* and *Īśāna*. These manifestations of Śiva are in the form of pure mantra-s or *mantrāṅga*. Thus the individual soul, though separate from Śiva, can be similar to Śiva by placing the mantras in the body. Such a conception of the body of the Lord is proposed so that he can be worshipped by everyone. Now, each part has a distinct function — *Īśāna* is endowed with *jñānaśakti* and *kriyāśakti*; *Tatpuruṣa* clears away ignorance revealing his essential nature through *anugraha*; *ghora*, who is placed in the heart, reveals the essential nature or *sadbhāva*; *Vāma* is revered for the esoteric aspects; *Sadyojāta* is the form on which the Yogis meditate. The pure *niskalaśiva* comes down to the form of *akalaśiva*, that is, to the three forms called *śānta*, *Sadāśiva* and *Īśvara*. Then *śadaśiva* creates the pure universes and appoints *Ananta* in each to carry out the lower impure creations. *Ananta* is one of the eight *Vidveśvaras* (*ananta*, *sūkṣma*, *śivottama*, *ekaneṭra*, *ekarudra*, *trimurti*, *śrīkaṇṭha* and *śikaṇḍin*) or the Lords of wisdom. They are omniscient beings or *sarvajña*, with pure bodies or *śuddhadeha*. Their omniscience is given by śiva, while they have pure bodies because it is not born of past action (*akarmaja*) like the other souls, and are made out of primal source matter (*śuddhayonimaya*). Śiva carries out the five acts of concealing, creation, sustenance, dissolution and grace through these *Vidveśaras*. It is also the duty of these *Vidveśaras* to reveal the twenty eight sacred scriptures. These are the ten *śivabheda*-s and eighteen *rudrabheda*-s.

considered indispensable in the creation process due to its purity and suitability for the elevated spiritual status of these beings. Śiva here reigns supreme, it is he who appoints the lesser beings to carry out the functions.<sup>5</sup>

The concept of *māyā* is considered the first cause of creation. In this philosophy, Śiva's nature includes the ability to absorb, enjoy, and control. However, in order for Śiva to have something other than Himself to absorb, enjoy, and control, there must be a medium that can fulfil this purpose. This is where the concept of *śuddha māyā* comes into play. *Śuddha māyā* serves various purposes and is considered indispensable in the process of creation. One of the purposes of *śuddha māyā* is to produce bodies, organs, worlds, and objects of enjoyment for *Ananta* and other *adhikāra-muktas*, who are purer than *sakalā-s* (individual souls) and cannot have their bodies and other aspects of existence supplied by *aśuddha māyā* (impure illusion). In other words, *śuddha māyā* acts as the medium through which the purer beings can experience and interact with the created world, while *aśuddha māyā* plays a role in the formation of the world of bondage. Thus, this *śuddha māyā* acts as the medium through which the purer beings, such as *Ananta* and other *adhikāra-muktas*, who are liberated souls with special privileges, can experience and interact with the created world. These purer beings, due to their elevated spiritual status, require a medium that is free from impurities, and

thus *śuddha māyā* serves this purpose. Furthermore, *śuddha māyā* is also responsible for providing the bodies, organs, and objects of enjoyment for these purer beings. It is considered a part of Śiva's nature to absorb, enjoy, and control, and *śuddha māyā* facilitates this aspect of Śiva's nature by creating the necessary vehicles for *Ananta* and other *adhikāra-muktas* to experience the world and enjoy its objects. On the other hand, *aśuddha māyā*, which is impure illusion, is considered inadequate for providing bodies and other aspects of existence for these purer beings, as it is associated with impurities and limitations. Therefore, *śuddha māyā* is essential in the creation process as it serves the needs of the purer beings who are beyond the limitations of *aśuddha māyā*.

However, *aśuddha māyā* serves a purpose in the creation process as it creates the impure aspects of the world, which are necessary for the experiences of souls bound by karma and other limitations. It is associated with ignorance and veils the true nature of the soul, leading to bondage and suffering *aśuddha māyā* serves a specific purpose in the creation process. It is responsible for creating the impure aspects of the world, which are necessary for the experiences of souls who are bound by karma and other limitations. Karma, in this context, refers to the consequences of actions performed by an individual, which may be positive or negative. Souls bound by karma are subjected to the effects of their past actions and may experience



pleasure or pain as a result. These karmic limitations are created and sustained by *aśuddha māyā*, which veils the true nature of the soul. *Aśuddha māyā* is associated with ignorance, as it creates a state of unawareness or delusion in which the true nature of the soul is obscured. The soul, which is inherently pure and divine, becomes entangled in the impure aspects of the world created by *aśuddha māyā*, leading to bondage and suffering. The impure aspects of the world created by *aśuddha māyā* are characterized by limitations, imperfections, and impurities. These limitations and impurities create a state of bondage for the souls, preventing them from realizing their true nature and experiencing ultimate liberation or *mokṣa*.

It is through the process of spiritual practice, seeking knowledge, and purification of the soul that one can overcome the veils of *aśuddha māyā* and attain liberation. The true nature of the soul, which is pure, divine, and free, becomes obscured by *aśuddha māyā*, leading to ignorance and suffering. Thus, the role of *aśuddha māyā* in the creation process is considered necessary for the experiences of souls bound by karma and other limitations, but it ultimately serves as an obstacle that needs to be transcended in order to attain liberation and realize the true nature of the soul.

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# शैव दर्शन में स्वातन्त्र्य सिद्धान्त की महत्ता

— मखन लाल कोकिलू —

स्वातन्त्र्य सिद्धान्त कश्मीर शैव दर्शन के अन्य सिद्धान्तों में से सर्वप्रथम सिद्धान्त माना जाता है। इस सिद्धान्त के आधार पर प्रभु ही एकमात्र सत्य तत्त्व है, बाकी जो कुछ है वह असत्य न होकर उसी प्रभु के स्वातन्त्र्य का विकास है। वह परमेश्वर शुद्ध प्रकाशरूप या शुद्ध रूप है। तात्पर्य यह कि प्रभु केवल मात्र चेतना ही चेतना है, अचेतन, शरीर, बुद्धि, प्राण या शून्य का कुछ भी संमिश्रण उसमें नहीं है। प्रकाश की प्रकृति विमर्श होती है। अर्थात् जिसे अपना आभास होता है उसे साथ ही स्व-सत्ता तथा आभासमानता की भी प्रतीति होती है। कश्मीरी भाषा में हम यूँ कह सकते हैं कि प्रकाश 'आसुन' (सत्ता) है तथा विमर्श 'भासुन' (भासमानता) है। या हम यह कह सकते हैं कि प्रकाश ज्ञान है और विमर्श जानने की क्रिया है। यह ज्ञानरूपता ही परमशिव की शिवता है और क्रियात्मकता उसकी शक्ति रूपता है। वह स्वयं ही शिव भी है और शक्ति भी। यह शिवता उसकी विश्वोत्तीर्णता है और शक्तिता विश्वरूपता है।

लोक व्यवहार में जब पदार्थ का प्रतिबिम्ब दर्पण में पड़ता है तो वहाँ पदार्थ का आभास होता है। पर वह आभास प्रकाश नहीं है क्योंकि दर्पण को पदार्थ प्रतीति के प्रभाव के कारण पदार्थ का विमर्श नहीं होता है। अर्थात् जब दर्पण को यह विमर्श नहीं कि मैं हूँ तब उसे 'यह है' इस प्रकार का विमर्श कैसे होगा। इसके विरुद्ध एक प्राणी को अपने प्रकाश और विमर्श के बल से विषय का प्रकाश और विमर्श भी होता है, अर्थात् विषय-आभास के साथ विषय-प्रतीति भी रहती है। अतः वह आभास प्रकाश रूप है पर परमेश्वर को अपनी अनन्त शुद्ध चेतनता के

अस्तित्व का विमर्श और प्रकाश दोनों होते रहते हैं क्योंकि वह शुद्ध प्रकाश के साथ-साथ शुद्ध विमर्श रूप वास्तव में विमर्श प्रकाश से भिन्न अन्य कोई चीज़ नहीं। वह प्रकाश का वह स्वभाव है, जिससे प्रकाश की प्रकाशता है, तथा विमर्श की विमर्शता है। ये दोनों भाव, वस्तुतः एक और अभिन्न हैं। इनमें भेद का आभास होता नहीं। इसी परम तत्त्व को, जो शुद्ध प्रकाश तथा विमर्श के महान सामरस्य को धारण करने वाला है, शुद्ध संवित् तत्त्व कहा गया है। वही परमशिव है। अर्थात् प्रमाता, प्रमेय, चेतन और जड में जो कुछ भी प्रभासित होता है वह पूर्णरूप से इसी शुद्ध संवित् में इस प्रकार एक रूप में समाये हुए हैं जैसे दूध में पनीर, दही, मलाई, घी आदि। यह दृश्यमान संसार भी इस संवित् तत्त्व में व्यक्तिगत रूप में नहीं दिख पड़ता, अपितु संवित् बनकर संवित् ही के रूप में सदैव रहता है। इस कारण संसार के भी उसी में रहने के कारण संसार सर्वथा मिथ्या नहीं। यह है और सत्य है। उस शुद्ध संवित् में यह संवित् ही है। यही संवित् रूपता इस संसार की वास्तविक सत्ता है।

शैव दर्शन में संसार को परमेश्वर ही व्यावहारिक रूप देकर इस की सत्ता प्रदान करता है। इसीलिए परिपूरक स्वभाव के कारण यह परमेश्वर परिपूर्ण है।

शैव दर्शन के अनुसार ज्ञान भी एक क्रिया है। ज्ञान क्रिया के बिना और क्रिया ज्ञान के बिना असंभव है, इनमें अन्योन्यभाव संबंध है। स्वातन्त्र्य के अभाव के कारण निर्जीव वस्तुओं की क्रिया वास्तविक क्रिया नहीं। स्वतंत्रता को धारण करने वाला ही कर्ता कहा गया है। अतः शैव दर्शन का परमेश्वर ज्ञान स्वरूप भी है और

क्रिया स्वरूप भी है। प्रकाश और विमर्श ही उसके क्रमशः ज्ञान और क्रिया हैं।

यह ज्ञानरूप होता हुआ क्रियात्मक भी है। यही उसकी वह शक्ति है जिससे वह प्राणिरूप में और संसार रूप में विभिन्न आकार प्रकारों में अभिव्यक्त होता है। अतः वे आकार प्रकार भी संविद्रूप होने से परमेश्वर ही होते हैं और इन्हें प्रकट करके प्रभु अपने को ही प्रकट करता है। यदि यह शक्तिरूपता उसमें न होती तो वह जड़ होता और स्वातन्त्र्य का चमत्कर्ता न होता। स्वातन्त्र्य के द्वारा ही वह अपने निर्मल प्रकाश में अपनी इच्छा से इस सारे विश्व को, जीवभाव को, अविद्या को, माया को और सारे प्रपच को एक प्रतिविम्ब की तरह प्रकट करता है। देश, काल या आकार द्वारा सीमित न होने के कारण प्रभु का यह स्वभाव ही है कि वह अपनी इच्छा से जीवभाव को प्रकट करके अपने शिवभाव को भूल डालता है। अर्थात् स्वातन्त्र्य की लीला में आकर वह अद्वैतभाव को गुप्त रखके द्वैतभाव को भासित करता है। अपने स्वभावभूत स्वातन्त्र्य के उल्लास के कारण ही वह एक प्राणी को दूसरे से अलग और संसार को जीवों से अलग और शिव से अलग समझता है। तात्पर्य यह कि प्रभु चिदानन्द सागर है। यह आनन्द रूपता जो एक प्रकार की हलचल जैसी विशेषता है उसके स्वातन्त्र्य का विलास है। शैव दर्शन में इसे स्पन्द भी नाम दिया है। इस स्पन्दनात्मक आनन्द के कारण ही उसे अपने स्वभाव को प्रकट करने की इच्छा रहती है जो अनिरुद्ध—प्रसर—रूप होती है। इसी से शिव जीवरूप में और शिवरूप में प्रकट होता है और इसी से वह जगत को उत्पन्न तथा नष्ट करता है। इसी से वह अपने भूले स्वभाव को अपने सन्मुख लाकर पहचान के कृतार्थ होता है। यही उसकी महेश्वरता है। सृष्टि, स्थिति, संहार, पिधान और अनुग्रह इसी माहेश्वरी लीला के पांच अंग हैं। इन पांचों कृत्यों को निभाने के लिए परमेश्वर पांच—पांच रूपों में प्रकट होते हैं। ये ही

पांच कारण कहे जाते हैं। इनके ही नाम ब्रह्मा, विष्णु, रुद्र, ईश्वर और सदाशिव क्रमशः वर्णित किये गये हैं। हर एक ब्रह्माण्ड में इनका कार्य होता रहता है। इन पांच कारणों में भी ब्रह्मा से महान विष्णु, उनसे महान रुद्र, रुद्र से ईश्वर और ईश्वर से महान सदाशिव है, पर यह सारे ईश्वर माने जाते हैं। इन सबसे अनन्त सामर्थ्य वाले, असंख्य ब्रह्माण्डों के सृष्टि—संहारकर्ता परमेश्वर को ही परशिव के नाम से पुकारा जाता है। उससे भिन्न और कोई वस्तु नहीं है। वह स्वयं ही सब कुछ है। उसी की महिमा से यह कल्पित सत्ता परिस्पन्दित हुई है, उसी के सहारे पर आश्रित है तथा समग्र व्यवहार भी उसी के सहारे चल रहा। परमशिव के इस स्वभाव के प्रकट होने को ही किसी स्थान पर परिणामवाद, कहीं आरम्भवाद, कहीं शून्यवाद और कहीं विज्ञानवाद के नाम से पुकारा जाता है। वास्तव में देखने पर यही ज्ञात होता है कि परमशिव का संपूर्ण व अमित स्वातन्त्र्य ही इन सारे वादों के प्रकट होने का मूल—हेतु है। यह स्वातन्त्र्य परमेश्वर का प्राकृतिक स्वभाव है। इसी सिद्धान्त को योगियों ने महान सिद्धान्त कहा है और इसी स्वातन्त्र्य सिद्धान्त का सम्यक् प्रतिपादन शैव दर्शन में हुआ है।

(यह लेख श्री मखनलाल कोकिलू जी ने मालिनी के प्रथम अंक में प्रकाशित किया था। वह पहला अंक सन् 1970 में स्वयं स्वामी जी ने जारी किया था।)

# काश्मीरशिवाद्वयवादे योगस्यावधारणा

— पीयूष कुमार —

जेएनयू

शैवशास्त्रं भगवतः श्रीकण्ठात् दुर्वाससे प्राप्तं ततः द्वैतद्वैताद्वैताद्वैतशाखासु प्रसृतम् । तत्र अद्वैतागमा एव निष्कर्षभूताः वर्तन्ते । तेषाम् अद्वैतागमानां सङ्ख्या चतुष्ष्टिः वर्तते । परमद्यत्वे सर्वे नैवोपलभ्यन्ते । उपलब्धैरपि आगमैः अभिनवगुप्ताद्याचार्याणामुपलब्धग्रन्थैः च काश्मीर-शिवाद्वयवादस्य अवधारणा नितरां सुस्पष्टतामेति ।

शैवशास्त्रं न केवलं तर्काधारितं दर्शनमपितु व्यावहारिकं सत् व्यक्त्युन्नतिमोक्ष स्वरूपप्रथनविधिज्ञापकं वर्तते । अत एव आगमानां चतुर्विधविषयवस्तुषु (1. ज्ञानम् 2. योगः 3. क्रिया 4. चर्या) त्रीणि विधिपराण्येव ।

तत्र योगः विचार्यते ।

**व्याकरणा दिशा** — व्याकरणे योगशब्दः धातुद्वयेन सिद्धयति — 1. युज समाधौ । 2. युजिर् योगे ।

काशिकायामुच्यते — युज समाधौ दिवादिः । युजिर् योगे रुधादिः । द्वयोरपि ग्रहणम् ।<sup>1</sup>

तेन योगशब्दस्य द्वौ अर्थौ — 1. समाधिः 2. एकत्रभावः च प्रथमोऽर्थः योगश्चित्तवृत्तिनिरोधः इत्यत्र व्याख्यातः । द्वितीयः शैवशास्त्रे स्वीक्रियते ।

एकत्रभावाय सक्रियता प्रवृत्तिपरकता अपेक्ष्यते । अत एव महाभारते प्रवृत्तिलक्षणो योगः इत्युच्यते । प्रवृत्त्या एव च ऐक्यभावप्राप्तिः भवति । अत एवोच्यते —

योगं तदैक्यप्राप्तिम् (स्वच्छन्दतन्त्रं व्याख्याने क्षेमराजः) । मालिनीविजयतन्त्रे योगलक्षणमुच्यते —

योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।<sup>2</sup>

परं शैवशास्त्रे द्वैतं तु नास्त्येव तत्कस्य केनैकत्वम्?

अत्र अद्वयात्मनः प्रत्यभिज्ञानात्मक-प्रतीतिरेव योगः । अन्येऽपि योगशब्दस्यार्था भवन्ति —

— चित्तद्वारेण आत्मेश्वरसंबन्धो योगः ।

— प्राणापानसंयोगो योगः ।

— शिवशक्तिसामरस्यं योगः । (कविराज)

अत्र सर्वत्र प्राप्तिः तदर्थं प्रवृत्तिः मूलार्थः । अर्थात् शिवाद्वयवादे योगः कर्मपरः प्रवृत्तिपरो वर्तते । अत एवोच्यते सर्वतोभद्रे —

इह उपदिष्टस्य आत्माद्वयज्ञानस्य कर्मानुष्ठाने निष्ठा ।

**योगस्य धाराः** भारते योगस्य मुख्यधाराद्वयं वर्तते । 1. मनसः अनुशासनात्मिका यस्याः प्रातिनिध्यं पातञ्जलयोगसूत्रं करोति ।

2. द्वितीया शरीरानुशासनात्मिका यस्याः वर्णनं हठयोगप्रदीपिकादिषु भवति । एतेयोः क्रमशः राजयोगः हठयोगः इति रूपेण प्रसिद्धिः ।

परमेका अन्या धारा योगस्य वर्तते — अतिमानसधारा यस्याः संबंधः चिद्रूपताप्रकाशनेन वर्तते । शिवाद्वयवादे योगस्येयमेव धारा विकसिता वर्तते ।

**योगस्य स्वरूपम्** — अत्र योगांगस्य त्रिविधरूपाणि उपलभ्यन्ते ।



1. चतुरंगयोगः — मालिनीविजयोत्तरतंत्रे त्रिविधरूपेणोपलब्धः तथा आचार्याभिनवगुप्तेन चतुरंगरूपेण विकसितः ।

2. त्रिविध / त्र्यंगयोगः — नेत्रतंत्रे वर्णितः क्षेमराजेन पल्लवितः ।

3. षडंगयोग — परोक्षतः मालिनीविजये वर्णितः । मूर्तरूपेण जयरथेन वर्णितः ।

1. चतुरंगयोगः — अत्र मालिनीविजयोत्तरे त्रिविधसमावेशस्य चर्चा वर्तते । 1. आणवसमावेशः 2. शाक्तसमावेशः 3. शाम्भवसमावेशः इति । एतेषां त्रयाणां कारणेनायं त्रिविधतां प्राप्नोति —

समावेशोक्तिवद्योगस्त्रिविधः समुदाहृतः ।<sup>3</sup>

अस्य ज्ञानविधायां भेदभेदाभेदाभेदरूपेण विकासोऽभवत् । अपरं च योगसोपानेषु । तत्र चतुर्थस्य अनुपायस्यापि अत्र आसूत्रणमाचार्याभिनवगुप्तपादेन कृतम् । इयं पद्धतिः हृदयस्पन्दनात्मकोपायपद्धतिः इत्यभिनवगुप्तनाथपादाः इत्थं चतुर्धा स्थितिः —

1. आणवयोगः — उच्चारः — प्राणमूले एकाग्रध्यानम्

करणम् — बाहयान्तरिक शरीरांगरचना

वर्णः — वायौ ध्वनिचक्रणम्

स्थानप्रकल्पनम् — क्रियाधारस्य मानसन्यास इत्यादयोत्रान्तर्भवन्ति ।

2. शाक्तयोगः — प्राणोच्चारं विना वस्तुनः मानसचिन्तनम्

3. शाम्भवयोगः — गुरुकृतशक्तिपातात् स्वतः वा आत्मसंविदुद्बोधः इति त्रयाणां मालिनीतंत्रे स्थितिः ।

4. अनुपायः — अखिलवृत्तिविलयस्थितिः । शाभवयोगसंबद्धता चास्य वर्तते ।

महासाहससंयोगविलीनाखिलवृत्तिकः ।

अत्र एकमात्रं चिद्वृत्तिस्तिष्ठति । अयं नित्योदितसमाधिरेव जीवन्मुक्तिः ।

2. त्रिविधयोगः — पूर्वोक्तयोगस्यैव क्षेमराजमहेश्वरादिभिः विविधायामेषु विकासः कृतः । तत्र त्रिविधः योगः वर्णितः यैः कुण्डलिनीजागरणम् अर्थात् अहंकारस्य आत्मभावे समावेशेन चिदभावछनीकरणं भवति । तत् इत्थम् —

योगः	संबद्धता	स्थानीयता	कुण्डलिनीजागर्ति
शारीरिकयोगः	देह — प्राण	आणव	प्राणकुण्डलिनी
मानसिकयोगः	चित् / भावना	शाक्त	नादकुण्डलिनी
आत्मिकयोगः	शुद्धचेतान / संवित्	शांभव	बोधकुण्डलिनी

एषः विधिः केवलं चित्तपरिप्रेक्ष्ये इत्थं वीक्ष्यते —

योगः	स्वरूपम्	भूमिः
आणवः	चित्तविश्रान्तिरूपः	विकल्पकः
शाक्तः	चित्तसंबोधरूपः	शुद्धविकल्पकः
शांभवः	चित्तप्रलयरूपः	निर्विकल्पात्मकः

चित्तेनात्र संकुचितप्रथात्मकचैतन्यस्य ग्रहणं भवति ।

3. षडंगयोगः (जयरथः) — प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा । तर्कश्चैव समाधिश्च

षडंगो योग उच्यते ।

एतेषु सर्वाणि सामान्यानि परं तर्कः उत्तमं योगांगं वर्तते । यतो हि सः शुद्धविद्यारूपः, हेयोपादेयालोचनायां च तस्यैव प्राधान्यम् । तेनैव अनुपाये तदेव च अहम् इति प्रतीतिर्भवति । उच्यते —

योगांगत्वे समानेऽपि तर्को योगांगमुत्तमम् ।

हेयाद्यालोचनात्तस्मात् तत्र यत्नः प्रशस्यते ।।<sup>4</sup>

अष्टांगयोगः (अभिनवगुप्तपादाः) — वस्तुतः अष्टांगयोगस्यापि अत्र स्वीकारः वर्तते परं तत्र भेदः एक एव । यत् तानि सर्वाणि अंगानि शुद्धविद्यारूपस्य तर्कस्य उदये साधनानि भवन्ति ।

एतानि यमनियमासनादीनि तर्कस्योपायाः न तु संवित्साक्षात्कारस्य इति । संवित्तु तर्कलभ्यैव केवलम् । उक्तं तंत्रालोके —

योगांगता यमादेस्तु समाध्यन्तस्य वर्ण्यते ।

स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः ।।<sup>5</sup>

अत्र एकः प्रश्नः उदेति — जयरथः षडंगयोगमेव त्रिकयोगं मनुते परमाचार्याभिनवगुप्तपादाः अष्टांगयोगमपि स्वीकुर्वन्तीति ज्ञायते उपर्युक्तश्लोकेन । तदर्थं विवेक उच्यते —

यन्नाम अत्र योगस्य स्वदर्शनोक्तानि षडंगान्यपहाय पातंजलीयमाद्यष्टकमुक्तं तत्रायमाशयो यत् क्वचिदपि एतदंगाष्टकातिरिक्तम् अन्यदंगान्तरं नास्ति इति सर्वत्र तर्कस्यैवांगान्तराण्युपायः स च स्वयं संवित्साक्षात्कारस्य ।

इदमेवास्त्यस्य वैशिष्ट्यं पातंजलाष्टांगयोगादिति ।

जयरथं विहाय केवलं क्षेमराजः षडंगयोगोल्लेखं करोति । तेनोच्यते योगिपरिभाषायाम् —

योगिनः षडंगादियोगेनेश्वराराधकाः ।<sup>6</sup>

वस्तुतः एवं प्रतीयते यत् शैवाचार्याः (परवर्तिनः) त्रिकयोगं षडंगरूपेण प्रस्थापनस्य प्रयासं कृतवन्तः । परं त्रिकशास्त्रस्य संपूर्णतावादितृष्ट्या (अष्टांगयोगः) अथ च अद्वयवादितृष्ट्या (केवलं सत्तर्कः) तत्संभवं नाभवत् ।<sup>7</sup>

नेत्रतंत्रप्रतिपादितः अष्टांगयोगः —

नेत्रतंत्रे परमात्मबोधाय त्रयो हुपाया उपदिष्टाः । मंत्रः योगः ज्ञानं चेति ।<sup>8</sup>

तत्र योगः पुनः त्रिविधः — स्थूलः (मंत्रप्राधान्यात्) सूक्ष्मः (योगप्राधान्यात्) परः (ज्ञानप्राधान्यात्) इति ।

स्थूलयोगः — होमजपमुद्राध्यानतंत्राणां ग्रहणं भवति अत्र ।

सूक्ष्मयोगः — षट्चक्रषोडशाधार-कलाप्रधाननाड्युदयसिद्धः ।

परयोगः — चिंतः (अमृतेशस्य) विश्वात्मकाद्वयस्वरूपभावना ।

तत्र स्थूलेन शुद्धविद्यादिपदप्राप्तिः ऊर्ध्वगतिः भवति ।

सूक्ष्मेण — शरीरे दिव्यतापादनं ततः मृत्युजित्भट्टारकपदप्राप्तिः भवति ।

परयोगेन योगिनः पूर्णमुक्तिः परमप्रमातृता च सिध्यति । एतस्य सूक्ष्मयोगस्य विवेचनं क्षेमराजेन कुलतंत्रप्रक्रियाभ्यां द्विविधः कृतः ।

परयोगः — अष्टांगयोग एव परयोगः । परं परिभाषाः भिन्नाः सन्ति । यथा —

यमः — संसारात् नित्यविरतिः ।

नियमः — परतत्त्वस्य नित्यभावना ।

नित्यं विरक्तिः संसाराद्यमोऽयं परिकीर्तितः ।

नियमो भावना नित्यं परतत्त्वैकतानता ।।<sup>10</sup>

इति स्वच्छन्दतन्त्रेऽप्युक्तम्

आसनम् — उदानस्य (मध्यमप्राणस्य) आश्रयेण ज्ञानशक्तौ स्थितिः ।

प्राणायामः — सूक्ष्मातीतप्राणात्मिकायाः चित्तेः स्पन्दनस्यानुभूतिः ।

प्रत्याहारः — चित्तद्वारा शब्दस्पर्शादिविकल्पात्मकवृत्त्यनुभवान् परित्यज्य परमधाम्नि प्रवेशः ।

ध्यानम् — बुद्धिगुणान् त्यक्त्वा विभोरव्ययस्य स्वसंवेद्यतत्त्वस्य साक्षात्कारः ध्यानम् इति ।

धारणा — यया परमात्मतत्त्वं धार्येत ।

समाधिः — 1. आणवलभ्या — सर्वप्राणिषु समता बुद्धिः ।

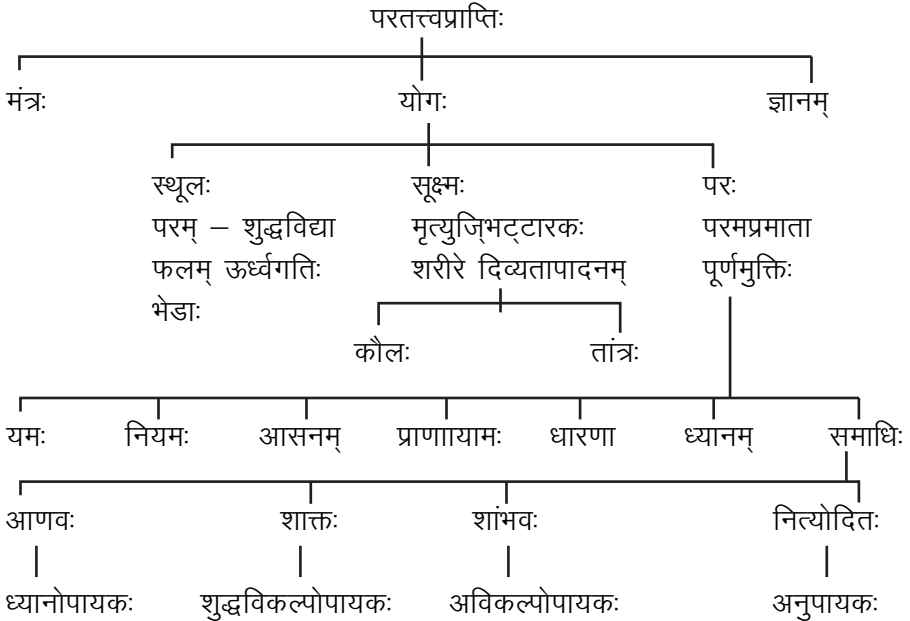
2. शाक्तलभ्या — अहन्तेदन्तासमावेशः । अहमेव शिवः मदतिरिक्तं नान्यत् किञ्चित् ।

3. शांभवलभ्या — जडचेतनवर्तमानस्य नित्यशाश्वतचित्तत्वस्य स्ववृत्तौ स्फुरणं निर्विकल्पकः

शाभवः समाधिः ।

4. अनुपायलभ्या — संवित्स्वरूपस्य स्वाभाविकरूपेणावभासनम् । क्षेमराजः शाक्तसमाधिमेव शुद्धविद्योत्पन्नाध्यवसायरूपेण स्वीकरोति । इयमेव च शैवसम्प्रदायस्य समाधिविषये पारंपरिकी धारणा इति क्षेमराजः ।

इदमित्थमवगंतुं शक्यते —



इत्थं त्र्यंगचतुरंगषडंगाष्टांगयोगानां काश्मीरशिवाद्वयवादे का स्थितिः इति परिचयमात्रेण विवेचितम् । निष्कर्षतः षडंगयोगः एव त्रिकयोगः तत्रापि तर्क एव उत्तमं योगांगम् इति निश्चयः ।

टिप्पण्यः

1. काशिका 3/2/142
2. मालिनीविजयतन्त्रम् 4/4
3. तत्रैव 4/34
4. तत्रैव 17/08
5. तन्त्रालोकः 4/96
6. नेत्रतन्त्रटीकायां क्षेमराज 1/8
7. काश्मीरी शिवाद्वयवाद की मूल अवधारणाएं — पृष्ठ 207
8. नेत्रतन्त्रम् 2/11
9. तत्रैव 8/9—16
10. स्वच्छंदतन्त्रम् 7/252—53

## हिन्दी अनुवाद

शैव शास्त्र द्वानवति (92) आगमों में भगवान् शिव द्वारा उपदिष्ट तथा कुल क्रम स्पन्द प्रत्यभिज्ञा चार शाखाओं में विभक्त शास्त्र एवं साधना प्रधान व्यवस्थित तन्त्र है। इस तन्त्र व इसके आचार्यों की कला व लोकजीवन में भी व्याप्ति रही है। प्रस्तुत निबंध में इस शास्त्र के अनुसार योग की धारणा का सामान्य परिचय प्रस्तुत किया गया है। योग शब्द से प्रायः पातंजल अष्टांगयोग ध्यान में आता है परन्तु अन्य चिंतन शाखाओं में भी योगविधि विकसित हुई है। शैवतंत्रों में यह तीन प्रकार से वर्णित है—

1. त्र्यंगयोग (क्षेमराज द्वारा विशेष रूप से वर्णित)
2. चतुरंगयोग (आचार्याभिनवगुप्त द्वारा विकसित)
3. षडंगयोग (जयरथ द्वारा वर्णित)

अष्टांगयोग का भी प्रचलन शैवतंत्रों में है परन्तु इसका प्रतिनिधि सिद्धान्त षडंगयोग ही है। वे छह अंग प्राणायाम ध्यान प्रत्याहार धारणा तर्क और समाधि है। इनमें तर्क को “उत्तम योगांग” कहा गया है। अन्य सभी अंग तर्क—उदय के हेतु बनते हैं। परमशिव स्वयं को स्वेच्छया संकुचित अवभासित करते हुए विविध रूपों में प्रकट होते हैं। तथा स्वेच्छा से ही सोपाय अथवा अनुपाय रूप से संकोच को त्यागकर स्वरूप में रहते हैं। दोनों ही अवस्था में तर्क की भूमिका रहती है। अतः तर्क उत्तमयोगांग है। इसकी सहायता से उस विश्वोत्तीर्ण विश्वमय परमशिव के साथ ऐक्यभाव ही योग है (योगं तदैक्यप्राप्तिम्)। पातंजल योगदर्शन से इसका विभेद इस प्रकार है कि पातंजल योग निरोधपरक है (योगाश्चित्तवृत्तिनिरोधः) तथा शैव योग प्रवृत्तिपरक है। और यह प्रवृत्ति भी अद्वयात्मा परमशिव की प्रत्यभिज्ञानात्मक प्रतीति के लिये ही है। इसी प्रत्यभिज्ञानात्मक प्रतीति से तदेव च अहम् (वह ही मैं हूँ) का बोध ही योग का उद्देश्य है।

(इस निबंध को लिखने में आचार्य नवजीवन रस्तौगी जी की पुस्तक :काश्मीरी—शिवाद्वयवाद की मूल अवधारणा” से विशेष सहायता प्राप्त हुई है। जिज्ञासु पाठक योगविषयक धारणा का विस्तृत परिचय उपर्युक्त पुस्तक से प्राप्त कर सकते हैं।)

धन्यवाद

# शैव दर्शनस सूत्य करव ज्ञान Shaiv Darshanas Su'it Karav Zaan

— जया सिबू —

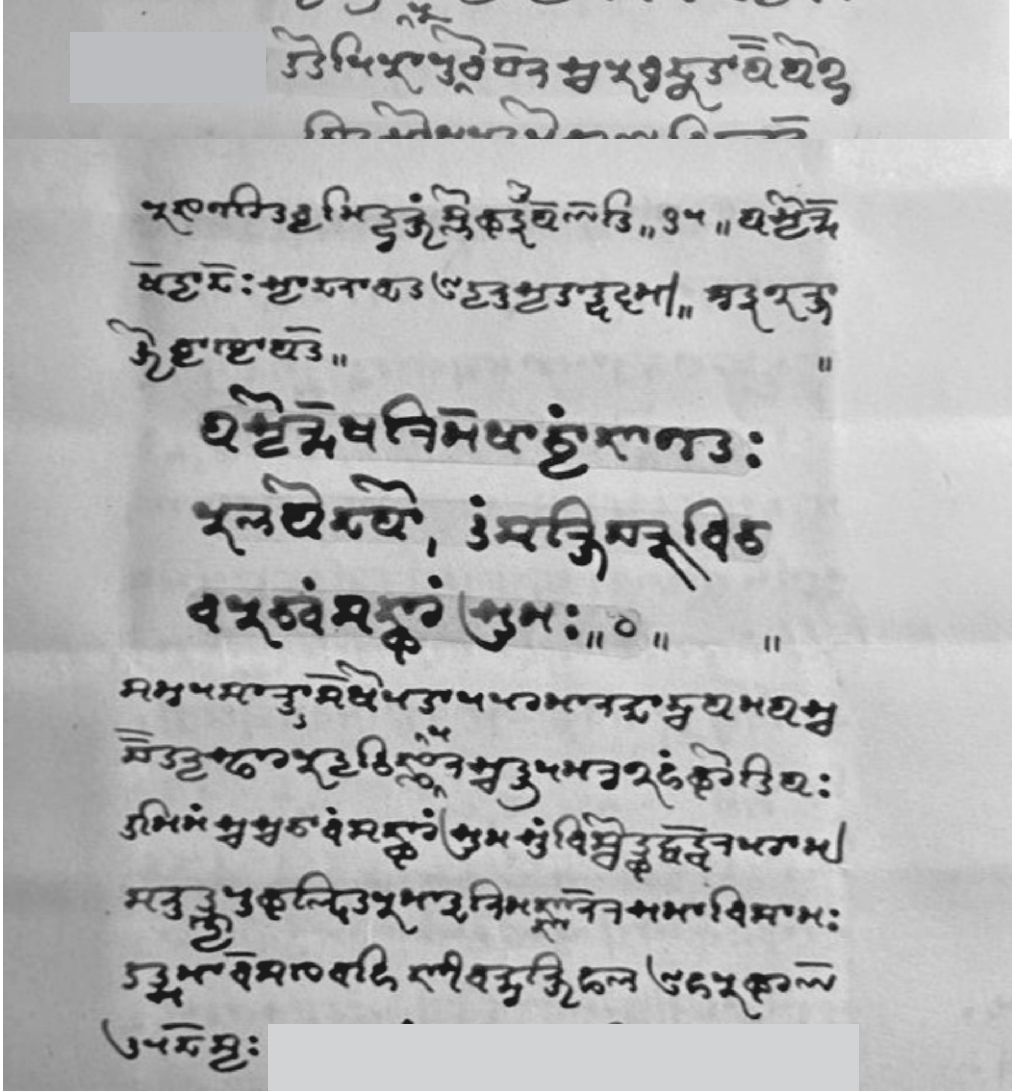
शैव दर्शन छु आगुर सोन  
म्योन ति चोन ति अति छु न क्रोन  
चोन ति म्योन बेयि तीजुक प्रकाश  
केंह छि वनान अथ चिदाकाश  
विमर्श सान दिवान नऽव पऽर्यज्ञान  
तिथ अन्दर छू शैवी ज्ञान बेयि विज्ञानं  
36 तत्त्वन हुंज व्याख्यायि हुन्द पजर  
अभिनवगुप्त वनान यि गव शैवी श्वजर  
अष्ट सिद्धियन हुन्द गव सुय सेजर  
लल्ल देदि बोरनस आग्रय वाखन हुन्द  
मेछर  
शिव वुछुम पानय थलि थले दूनश्मान  
तवय  
वथू जीवा शैव जानू तवय व.चन नव्य  
गरय  
स्वामी राम जियन दि.च शैवीदीक्षा  
स्वामी विद्याधरण व्यछनऽव परिभाषा  
स्वामी माहताब काकन दि.च अमिच  
स्वच्छंद शिक्षा  
स्वामी लक्ष्मण जू ईश्वर स्वरूप रुद अथ  
सग दिवान  
शिव शक्ति ईकतुक बिन्दु ओस असि  
परनावान  
जीव जगतिच व्याख्या व्यछनावान  
सोऽहं सू हुक शब्द असि परनावान  
ध्यान धारणाई मन्ज एकाकार करनावान  
छुय चित विमर्श दीप्ति मान सन्मुख ईशान  
अमृतेश्वर भैरवुक अमृत चावान  
'जया 'छय रोजान तत्य तवय सिनमान

Shaiv Darshan Chhu Aagur Soan  
Miyon Ti Choan Ati Chhunu Kroan  
Chyon Ti Myon Teezuk Prakaash  
Kenh Chhi Wanaan Aithi Chidakash  
Vimarsh Saan Diwaan Na'iw Pa'rizaan  
Tiathi Andar Chhu Shaivi Gyaan Vigyaan  
36 tattwan Hun'zi vyakhayi, Hund Pazar  
Abhinavgupta Wanan Yi Gaw Shaivi  
Shozar  
Ashti siddiyan Hund Gav Suyi Sezar  
Lal Dedi Lol Bornas Aagray Vaakhan  
Hund--Mechhar  
Shiv Wuchhun Paanay Thali Thaley Tavay  
Wathu Zeevaa Shaiv Za nun Watsan  
Na'vya Garay  
Swami Ramjiyan Ditch Shaivi Deekhshaa  
Swami Vidyadharan Vyechna'i Amich  
Paribhaashaa  
Mehtab Kakan Baigraiwi Amitch  
Svachhanda Shiksha  
Swami Lakshman Joo Rood Ath Sag  
Diwaan  
Shiv Shakti Hund Gyaan Oas Asi Parnavan  
Zeev Zagat'uitch Vyahka Vyechnavan  
Soham Soo Huk Shabad Asi Parnavan  
Dhan Dharnayi Manz Ekakar Karnavan  
Chhuyi Chit Vimarsh Deeptiman ishaan  
Amriteshvar Bhairavuk Amrit Chaavan  
'Jaya' Chhay Rozan Tati Tavai Sanimaan

# Spanda Nirnaya by Kshemaraja

(Serialized, Page-4)

Continuing from previous issue of Malini, Malini is reproducing here Acharya Kshemaraja's "Spanda Nirnaya" in Sharda, with transliteration in Sanskrit, through a sequential presentation of the pages of the book which is in the Sharda manuscript. The manuscript is about 100 years old. We hope the readers will take advantage of this being presented in Sharda script. — Jai Guru Dev!





## Sanskrit version

ततोऽपि प्राप्तप्रबोधेन सुप्रबुद्धतायै योगयुचितसौषुप्ततमो  
वरणविदलने प्रजागरितव्यमित्युक्तं श्लोकत्रयेणेति ॥25॥

यस्योन्मेषेत्यादेः स्यादनावृत इत्यन्तस्य तात्पर्यम् ॥

अत्र ग्रन्थार्थो व्याख्यायते ॥

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शंकर स्तुमः ॥1॥

शमुपशान्ताऽशेषोपतापपरमानन्दाद्वयमयस्वचैतन्यस्फार

प्रत्यभिज्ञापनस्वरूपमनुग्रहं करोति यतमिमं स्वस्वभावं

शंकर स्तुमस्तं विश्वोत्कर्षत्वेन परामृशन्तत्कलृप्तकल्पितप्रमातृनिमज्जनेन

समाविशामः, तत्समावेश एव हि

जीवन्मुक्तिफल इह प्रकरणे उपदेश्यः ।

*(The Sanskrit version here may vary from other Sanskrit texts on the subject. This is due to the fact that the transliteration is made from a particular copy of the Sharda manuscript.)*

*(Transliteration to Sanskrit : Credit to Core Sharda Team - An NGO dedicated to Revival of Sharda)*

— Jai Guru Dev

# 1. Sanctum Sanctorum of Kashmir Shaivism

Shaivacharya Swami Lakshman Joo (1907-1991) was born in Srinagar, Kashmir and was the most recent and one of the greatest masters in the lineage of saints and masters of the Kashmir Shaiva tradition. His Ashram, located in Ishber, Srinagar, very close to the famous Nishat Bagh on the banks of the Dal Lake, can be easily termed as the 'Sanctum Santorum' of Kashmir Shaivism on this planet currently!!

Swami ji's will had instructed that the main ashram block was to be kept for the use of Smt. Prabha ji for her life time. Smt. Prabha ji was one of the prime disciples of Swami ji. After Smt. Prabha ji handed over the keys to Ishwar Ashram Trust, renovation work was undertaken with an aim to 1) Conduct necessary repairs of the various structures and 2) make it easy for devotees and seekers to have the blessings of the divine at the place where the doyen of Kashmir Shaivism in the 21st century lived and propagated the divine philosophy of Kashmir Shaivism.

The Work related to renovation started around July 2022. After months of repair and other needful works, the main complex building, in which Swami ji used to live, was formally inaugurated on the auspicious birthday of Gurudev Maharaj which was on Monday, the 17th of April 2023

The effort has been to maintain the originality of the place. However, wooden panels in doors have been replaced by glass panels enabling devotees to view all the sacred areas including Swamiji's bedroom, his meditation room and the verandah on the upper floor.

Exhibits related to Gurudev Maharaj's life have been displayed on the ground floor. The lower floor verandah houses a large picture of Gurudev Maharaj, at the very place where he used to sit and meet HIS devotees & visitors during his earthly life. (*See Inside front cover for pictures*)

IAT remains committed to propagating the philosophy of Kashmir Shaivism, as mandated by Gurudev Maharaj. The inauguration of this complex is another step in this direction.

May Swamiji Maharaj continue to shower his blessings on us all.

# 2. Swami Lakshman Joo Birthday & Varsh Celebrations

Lunar Calendar Birthday of Guru Dev was celebrated on 17th April, 2023 (Vaishak Krishna Dvadashi) at all the centers of Ishwar Ashram, with the usual fervor and devotion. Solar Calendar Birthday was celebrated as usual on the 9th May, 2023. After the regular hymns and prayers, devotees had the Holy prashad served to them. Delhi Centre had organized a Bhajan program for the devotees where Shri Sanjeev Gautam Raina ji enthralled the devotees with lilting bhajans.

### 3. Release of book on “The Eight Limbs of Yoga”

Ishwar Ashram Trust released the book “The Eight Limbs of Yoga (Ashtanga Yoga) in Kashmir Shaivism” on the auspicious day of Guru Dev's Solar Birthday, also known as “Varsh. The book was released by the well known Kashmir Shaivism Scholar and disciple of Swami ji, Dr Mark Dyczkowski who was the Chief guest on the occasion. The book presents a series of four lectures by His Holiness Shaivacharya Swami Lakshman joo Maharaj. These lectures, in Kashmiri language, were delivered in the Gupta Ganga lecture hall ,close to the Ishwar Ashram in Srinagar, Kashmir between 1975 and 1980. In Patanjali's Yoga Sutra, the eight fold path is called Ashtanga, which literally means “Eight Limbs”. These eight steps, commonly known as the eight limbs of yoga, basically act as guidelines on how to live a meaningful and purposeful life. Swami ji's lectures deal with the para and apara aspects of eight limbs of yoga and constitute the basis for anyone seeking self-realization. The book is available in softbound version and is available at all centers of Ishwar Ashram.

### 4. Live Online Talks

Continuing with our recent tradition of having Live on-line talks on important dates associated with the Kashmir Shaivism school, Kashmir Shaiva Institute organised the following Live talks by eminent scholars of the Kashmir Shaivism philosophy.

Mr. George Barselaar, a western devotee of Swami Lakshman joo, delivered a talk on Swami ji Lakshman joo's contributions to Acharya Abhinavagupta's teachings on 31st May 2023 (Jyeshta Shukla Ekadashi) being the Birth Jayanti of Acharya Abhinavagupta. Shri George served Swami ji till Swami ji left his mortal body and thereafter by being deeply involving in bringing out texts of Swami ji's commentaries on Various Kashmir Shaivism texts.

George is based out of California and deeply engaged with Universal Shaiva foundation, now located in Oregon, USA and run by John & Denis Hughes.

He often delivers on-line talks on Kashmir Shaivism in programs conducted by various organisations.

Mr. Lalit Parimoo, an ardent follower of the Kashmir Shaivism philosophy delivered a wonderful talk on the same day on “ Concept of Matrika in Acharya Abhinavagupta's Tantrasaara”. This was the first time Shri Lalit ji spoke from the platform of IAT and we look forward to more of his talks in the future. Shri Parimoo is an accomplished Indian film/television actor and director with many films & serials to his credit. He has written a book titled Main Manushya Hoon (I Am a Human).

Kashmir Shaiva Institute also started a talk series by Mr. Lawrence M Small , one of the Western devotees of Shaivacharya Swami Lakshman joo based out of

Thailand. His talk series is based on the Param Yoga of Swami Lakshman joo. Started on 8th May, 2023, on the eve of the Solar birthday (Varsh) of Guru dev, the talk is held on every Sunday on various sub chapters of the Kashmir Shaivism philosophy as described by Gurudev.

All on-line talks are relayed on the facebook page of Ishwar Ashram Trust and recordings of these are maintained on the FB page for about 3 months. Those who missed to attend the live talk can visit the page, normally within 3 months of the talk, to hear the talk. The recording is then planned to be taken off to conserve the memory space. However, the talks are generally retained in the Archives of the Trust for a limited duration. Ishwar Ashram Trust and Kashmir Shaiva Institute thanks the speakers /scholars for enriching the seekers with their enlightened talks.

## 5. Study Sessions -- the Srinagar Ashram

In early March a program was started at Ishwar Ashram, Srinagar, under the banner of the Kashmir Shaiva Institute. Students from BHU Varanasi, along with a number of students from abroad had the unique opportunity to study Swamiji's teachings on Kashmir Shaivism. Each day students listened to original recordings of Swamiji's teachings, followed by discussion of the main topics of each class. Over the past four months the following texts have been completed: Shiva Sutra Vimarshini; Vasugupta's Spanda Karika; Kshemaraja's Spanda Sandoha; Abhinavagupta's Dehast Devata Cakra Stotra, Anuttarashtaka and Bodhapancadashika; and Kshemaraja's Parapraveshika.

Recently, Shri Pran Nath Koul ji also started conducting classes from 29th May 2023. He teaches for 4 hrs daily in two sessions..

In the morning session which is from 12 pm to 2 pm, he teaches Sivastotravali-Hymns to Siva to a group of 10 students out of which 6 were foreigners from Germany, Italy, Mexico, Australia etc and 4 were research scholars from Benaras Hindu University, Varanasi. Later some more students joined the classes and the strength increased to 15 students for morning session. In the morning session the students also got to study Anuttarashtika.

In the evening session, i e, 5 pm to 7 pm Pran Nath ji teaches Tantraloka Volume 2 to a group of students India, Germany, Nepal, USA, Australia etc. along with Bhatta Narayan's Stava Cintamani at times.

## 6. Other Events

Special prayer session was held at the Delhi Ashram on the occasion of the Pratishtha divas (Consecration day) of the Sri Amriteshwar Bhairava temple on 14 May 2023. Prayers are also now held at the Kali temple consecrated by Shaivacharya Swami Lakshman joo located in the Ashram premises on the land donated by a very close and dear devotee of Swami ji, Smt. Kamala Bawa.

### 1. Smt. Som Rani Saproo



The devotees of Swami Lakshman Joo and Guru brothers & sisters lost two very senior and devoted devotees of Swami Lakshman joo recently.

Smt. Som Rani (name given by Swami ji to Jaya Saproo), wife of Shri Som Nath Saproo, left for her heavenly abode on the 9th May 2023 in Jammu. She had been associated with Swami ji soon after her marriage in 1944/45 and soon after she was initiated by Swami ji. Som Rani ji was an extremely devoted and hard worker at the Ashram since she started

her journey with Swami ji and would be seen at the ashram whenever there would be any spiritual teaching classes or any ashram function. Swami ji would love the food prepared by her. There would not be a single event which she would miss at the Ashram. She was one of the few senior members of the inner workforce at the ashram who would devote all her personal time in the service of her Gurudev.

### 2. Smt. Kshema Moza



The other big loss to the Ashram fraternity was of Smt. Khema ji Moza (a.k.a. Behen ji among the ashram fraternity) who left the physical realm on 28th June, 2023. She was full of compassion with selfless devotion to Gurudev- Ishwar Swaroop Swami Lakshman Joo Maharaj - right from 1958 till her last breath. A lady of real wisdom, fearless and full of life is no longer with us in her physical form and has merged in the lotus feet of Gurudev. She was a regular senior member of the Ashram workforce and

would be seen leading various activities at all events at the ashram.

Both the above were true Kashmiri Shaivites, who touched the life of everyone around them and created an unforgettable place in the heart of Guru brothers and Sisters. They will be deeply missed.

May Swamiji Maharaj bless their soul and may they find eternal peace at the feet of Master.

# ISHWAR ASHRAM TRUST *New Delhi*

## LIFE MEMBERS (as on 31 March 2023)

S.No. Name	Place	S.No. Name	Place
1. Sh Mirakhur CL	Gurgaon	41. Sh Bhat Vijay	New Delhi
2. Smt Kak Sharika	New Delhi	42. Sh Sadhu Rajeev	New Delhi
3. Sh Raina Suresh	New Delhi	43. Sh Kher RK	
4. Smt Kaul Pamila		44. Sh Sumbly RL	Faridabad
5. Smt Veshin Neena	New Delhi	45. Smt Zutshi Renu	New Delhi
6. Smt Kachru Mohini		46. Sh Dhar JL	New Delhi
7. Smt Dhar Nita	New Delhi	47. Sh Dhar Manmohan	New Delhi
8. Smt Kaul Sunita	New Delhi	48. Col Kuda SN	Noida
9. Smt Bhan Rakesh	New Delhi	49. Smt Sapru kaul Rama	Faridabad
10. Sh Dhar Vijay	New Delhi	50. Sh Jalla Niviesh	New Delhi
11. Smt Kaul Dulari		51. Sh Kaul Sanjeev	
12. Sh Dhar JK	Gurgaon	52. Sh Toshkhani SS	New Delhi
13. Sh Kak Yoginder	USA	53. Smt Kak Rajni	New Delhi
14. Smt Kak Anshu	USA	54. Smt Kaul Sumbly Arti	Noida
15. Sh Munshi Devinder	New Delhi	55. Sh Tiku KL	New Delhi
16. Smt Kaul Chetna	New Delhi	56. Dr Kaul	Gwalior
17. Smt Nehru Abha	USA	57. Sh Aggarwala Mahendra	Jharkhand
18. Smt Bhat Lalita	New Delhi	58. Sh Bhan Sanjay	Noida
19. Smt Taplu Dulari	New Delhi	59. Sh Chandrashekaran KM	New Delhi
20. Dr Bhan RK		60. Sh Matu Bhushan	New Delhi
21. Sh Zutshi Kundan Lal	New Delhi	61. Sh Rakesh Narayan Dwivedi	U.P
22. Sh Kaul RK	New Delhi	62. Smt Sadhu Veena	
23. Smt Dhar Asha	New Delhi	63. Sh Saxena Nisheet	Udaipur
24. Dr Warikoo SK	USA	64. Sh Kaul Kuldeep	Gurgaon
25. Sh Dhar Vijay	USA	65. Smt Kaul Aakanksha	
26. Dr Khushoo BL	USA	66. Sh Kaul Pawan	Delhi
27. Sh Hughes John	USA	67. Sh Kakroo CL	Noida
28. Sh Monteeno Earnest	USA	68. Smt Raina Nixi	Gurgaon
29. Sh Jalali JL	USA	69. Sh Dhar Om Prakash	Delhi
30. Smt Jalali Raj	USA	70. Sh Kaul Ramesh	Faridabad
31. Dr Jalali Shailender	USA	71. Smt Kaul Sushma	Faridabad
32. Smt Jalali Reema	USA	72. Sh Kaul Ravi Kumar	Noida
33. Smt Jalali Jyoti	USA	73. Col Kaul AK	Noida
34. Smt Dhar Marlene	USA	74. Sh. ML Razdan	Gurgaon
35. Smt Dhar Preeti	Mumbai		
36. Ms Dhar Sulochna	USA		
37. Ms Mishra Suchita	New Delhi		
38. Ms Mishra Shavi	New Delhi		
39. Sh Kaul Brij Nath	Noida		
40. Sh Sadhu RK	New Delhi		

## Associate Life Members

(as on 30 Dec 2022)

1. Sh Hiramath Prateek	Bangalore
2. Sh Chaudary Arvind Kumar	Jodhpur
3. Smt Bhan Nirmala	Faridabad
4. Sh Dhar Autar Krishan	Greater Noida

**Note:** The above list is based on the members registers of Ishwar Ashram Trust as on 31 March, 2022. Discrepancies, if any, in the above list may please be brought to the attention of Sh RL Bindra, General Secretary, IAT Delhi.



# ISHWAR ASHRAM TRUST

(Founded by Shaivacharya Swami Lakshmanjoo Maharaj)

## Calendar of Events / कार्यक्रमों की रूपरेखा 2023-24

S.N.	Event / कार्यक्रम	Day / दिन	Date/तारीख	Tithi / तिथि
1.	Navreh नवरेह	Wednesday बुधवार	22 March	Chitra Shukla Pratipada चैत्र शुक्लपक्ष प्रतिपदा
2.	Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Lunar) शैवाचार्य स्वामी लक्ष्मणजू महाराज जन्म जयंती	Monday सोमवार	17 April	Vaishakh Krishna Dvadsa वैशाख कृष्णपक्ष द्वादशी
3.	29th Prathishtha Divas of Amriteshwar Bhairava, Jammu 29वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव, जम्मू	Monday सोमवार	24 April	Solar Calendar सोलर कैलेंडर के अनुसार
4.	Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Varsha) शैवाचार्य स्वामी लक्ष्मणजू महाराज जयंती (वर्ष)	Tuesday मंगलवार	09 May	Solar Calendar सोलर कैलेंडर के अनुसार
5.	39th Prathishtha Divas of Amriteshwar Bhairava, Kashmir 39वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव इश्वर निशात काश्मीर	Thursday गुरुवार	11 May	Solar Calendar सोलर कैलेंडर के अनुसार
6.	17th Prathishtha Divas of Amriteshwar Bhairava, Delhi 17वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव सरिताविहार, दिल्ली	Sunday इतवार	14 May	Solar Calendar सोलर कैलेंडर के अनुसार
7.	Shaivacharya Abhinavagupta Birth Jayanti शैवाचार्य अभिनवगुप्त जन्म जयंती	Wednesday बुधवार	31 May	Jyeshtha Shukla Ekadasi ज्येष्ठ शुक्लपक्ष एकादशी
8.	Guru Purnima & Shaivacharya Vasugupta Birth Jayanti श्री गुरुपूर्णिमा व शैवाचार्य वसुगुप्त जन्म जयंती	Monday सोमवार	03 July	Ashada Shukla Purnima आषाढ़ शुक्लपक्ष पूर्णिमा
9.	Shaivacharya Utpaladeva Birth Jayanti शैवाचार्य उत्पलदेव जन्म जयंती	Monday सोमवार	28 Aug.	Shravan Shukla Dvadasa श्रावण शुक्लपक्ष द्वादशी
10.	Raksha Bandhan and Shrawan Purnima रक्षा बंधन तथा श्रावण पूर्णिमा	Thursday गुरुवार	31 Aug.	Shravan Shukla Purnima श्रावण शुक्लपक्ष पूर्णिमा
11.	Shri Krishna Janam Ashtami श्रीकृष्ण जन्माष्टमी	Wednesday बुधवार	06 Sept.	Bhadra Krishna Saptami भाद्रपद कृष्णपक्ष सप्तमी

12.	Shaivacharya Somananda Birth Jayanti शैवाचार्य सोमानन्द जन्म जयंती	Saturday शनिवार	23 Sept.	Bhadra Shukla Ashtami भाद्र शुक्लपक्ष अष्टमी
13.	Paramaguru Swami Mahtab Kak Ji Pitrapaksha Jag परमगुरु स्वामी महताबकाक जी अपरपाक्षि के कन्यार्कगत झगसंकल्प	Saturday शनिवार	30 Sept.	Ashvin Krishna Dvitiy अश्विन कृष्णपक्ष द्वितीय
14.	Shaivacharya Swami Lakshmanjoo Maharaj, Varshik & Pitrapaksha Jag शैवाचार्य स्वामी लक्ष्मणजू महाराज वार्षिक सावत्सरि के झग तथा अपरपाक्षिके कन्यार्कगत झग	Monday सोमवार	02 Oct.	Ashvin Krishna Chaturthi अश्विन कृष्णपक्ष चतुर्थी
15.	Shaivacharya Swami Ram ji (Pitrapaksha Jag) शैवाचार्य स्वामी रामजी महाराज अपरपाक्षिके कन्यार्कगत झग	Friday शुक्रवार	13 Oct.	Ashvin Krishna Chaturdsi अश्विन कृष्णपक्ष चतुर्दशी
16.	Paramguru Swami Mahtab Kak ji Birthday Jayanti परमगुरु स्वामी महताबकाक जी जन्म जयंती	Friday शुक्रवार	17 Nov.	Kartik Shukla Chaturthi कार्तिक शुक्लपक्ष चतुर्थी
17.	Shaivacharya Kshemaraja Birth Jayanti शैवाचार्य क्षेमराज जन्म जयंती	Monday सोमवार	27 Nov.	Kartik Purnima कार्तिक पूर्णिमा
<b>2024</b>				
18.	Shaivacharya Abhinavagupta Nirvan Divas and Bhairava Jayanti शैवाचार्य अभिनवगुप्त निर्वाण दिवस तथा भैरव जयंती	Saturday शनिवार	06 Jan.	Poush Krishna Dashami पौष कृष्णपक्ष दशमी
19.	Shaivacharya Swami Ram Ji Birthday Jayanti शैवाचार्य स्वामी रामजी महाराज जन्म जयंती	Monday सोमवार	08 Jan.	Poush Krishna Dvads पौष कृष्णपक्ष द्वादशी
20.	Shaivacharya Swami Ram ji Maharaj (Varshik Jag) शैवाचार्य स्वामी रामजी महाराज वार्षिक सांवत्सरिके झग	Thursday गुरुवार	08 Feb.	Magh Krishna Chaturdasi माघ कृष्णपक्ष चतुर्दशी
21.	Maha Shivratri महाशिवरात्रि	Friday शुक्रवार	08 Mar.	PhalgunaKishna Trayodasi फाल्गुन कृष्णपक्ष त्रयोदशी
22.	Paramaguru Swami Mahatab Kak ji (Varshik Jag) परमगुरु स्वामी महताबकाक जी महाराज वार्षिक झग	Monday सोमवार	11 Mar.	Phalguna Shukla Dutiya फाल्गुन शुक्लपक्ष द्वितीया

ALL FUNCTIONS TO BE OBSERVED BY THE ESTEEMED MEMBERS OF THE ISHWAR ASHRAM TRUST ONLY AS PER THE CALENDAR OF EVENTS

# ISHWAR ASHRAM TRUST

New Delhi

## List of Publications - March 2023 (ENGLISH)

S.No.	Title	Printed Book Price in Rs.	Discounted sale Price (For Sale in Ashram) Rs.	Discounted sale Price For Non Devotees in Rs.
1	Kashmir Shaivism (The Secret Supreme) Indian Edition	500/-	350/-	400/-
2a	Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound)	150/-	100/-	120/-
2b	Lectures on Principle and Discipline in Kashmir Shaivism (Soft Bound)	100/-	100/-	100/-
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