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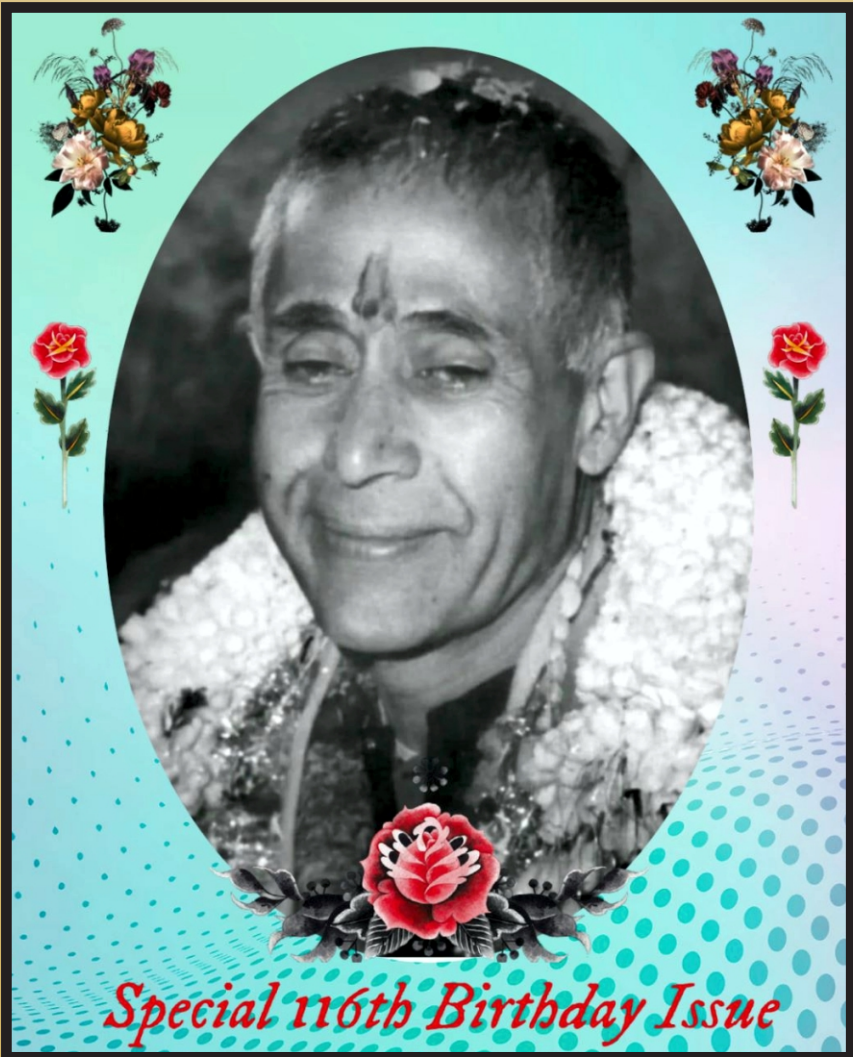
# MALINI

## मालिनी

A publication of  
**Ishwar Ashram Trust**

**Vol. XV No. 36**

**January 2023 - March 2023**



# Glimpse of Swami ji's Renovated Ashram

(Interior being inaugurated on 17 April, 2023)



Vol. XV, No. 36

**MALINI**

मालिनी

January 2023 - March 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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# CONTENTS

From the Editor-in-chief	4
मुख्य संपादक की ओर से	5
Kuṇḍalinivijñāna-Rahasyam	
<i>Swami Lakshmanjoo</i>	6
Seven stages or states of “ANANDA”	
<i>Swami Lakshmanjoo Maharaj</i>	13
Bhagavad Gita in the Light of Kashmir Shaivism	
<i>Revealed by Swami Lakshmanjoo</i>	17
Chapter Three of the Mālinīvijayottara Tantra: Mantras and the Deities of the Alphabets	
<i>Mark Dyczkowski</i>	35
A Brief Life-Sketch of Mahāmaheśvaracārya Abhinavagupta	
<i>Moti Lal Pandit</i>	54
अभिनवगुप्त का शास्त्रीय अवदान	
नवजीवन रस्तोगी	79
श्रीदुर्गासप्तशती : ब्रह्मोक्त नवनाम—पाठ	
डॉ. घनश्याम चन्द्र उपाध्याय	92
<u>कश्मीरी</u>	
पञ्जर प'ज'रावुन — सत्युम व्याख्यान	97
<u>शारदा</u>	
Spanda Nirnaya by Kshemaraja (Serialized, Part-3)	103
Shankar Pal: The Heritage site is now comfortably accessible	
<i>Ajey Bharati</i>	105
NEWS FOLIO	107-112
Calendar of Events 2023-24 (Ishwar Ashram Trust)	113
List of Life Members	115
List of Publications 2023	117
Subscription Form	120

“The words, views, thoughts & structure of expressions presented in the articles by various authors and published herein do not necessarily represent the words, views, thoughts & structure of expressions of Malini editorial team or the Ishwar Ashram Trust. The subject pursued in this journal is vast and deep and Malini editorial team respects the esteemed authors and does not interfere with the words, views, thoughts & structure of expressions of the authors.” — **Editorial team**

# *From the Editor-in-Chief*

With great pleasure we are releasing this special issue on the 116th Birthday of Swami Lakshman Joo. On this auspicious day we seek the blessings of Gurudev and also aspire to receive his inspiration and strength to continue the work in the directions he has shown to us. Like a 'yoginibhu' Swami ji led a life what Caraka terms as 'hitaayu'; a life that is lived for the well-being of the people and society. He was and he continues to be the perennial lighthouse that keeps guiding the boats sailing in the dark night in the vast ocean. He has inspired and changed the meaning of life and the world for innumerable devotees and people. Like a true Acharya he taught us not only through the words but through his own conduct. We can see how he lived the trika/triad of Shiva-bhakti, svadhyaya and grantha-rachana. Life of such great seers and acharyas reminds us of our forgotten Self. It also leads to re-cognise and reclaim the glory of Bharatavarsha.

In this special issue we are reprinting the historic discourse in Sanskrit titled "Kundalini-Vijnana-Rahasyam" by Sawami ji which he had delivered in the International Tantra Conference at Varanaseya Sanskrit University (Sampurnanand Sanskrit University) in 1965. Later on Swami Ji was conferred the honorary degree of Doctor of Literature with Honours. The abridged version of this lecture has been included after the Sanskrit text. There is another article by Swami ji on the Seven Stages of Ananda. His discourse on the Bhagavadgita continues in this issue as well. The third and the concluding part of a very informative and analytical research paper by Prof. M.L. Pandit ji is also presented here. The translation and exposition of the third chapter of Sri Malini Vijayottaratantra based on the matrikas by Dr. Mark Ji may help the researcher and the general readers alike to understand the status and dimensions of language in India. A very comprehensive and in-depth exposition of Abhinavagupta's Intellectual Contribution by Prof. Navjivan Rastogi ji makes this volume truly remarkable. This online lecture was delivered on the auspicious occasion of the Sri Abhinavagupta Jayanti in 2022 organised by Lucknow University. Malini is grateful to the University and to Prof. Rastogi ji for permitting us to print its revised version here. The article on Sri Durgasaptashati by Dr. G.C. Upadhyaya Ji is very important from the point of view of textual reading and practice. We also have the Kashmiri discourse by Swami ji and a portion of Sri Kshemaraja's Spanada-Nirnaya in the Sharada Script.

Various academic events and rituals organised from time to time by the Ashram is recorded in the regular column.

With deep grief we have to record that the direct and learned disciple of Swami ji Prof. M. L. Kukiloo ji has left for the abode of Shiva. It is a huge loss to all of us. We would definitely miss his enthusiastic participations in the seminars and rituals. Shri Shiv ji Bhat, another devotee of Swami Ji also left us for his Shiva-dhama. Swami ji's blessing is always with them.

Jai Gurudeva!

# मुख्य संपादक की ओर से

मालिनी का यह प्रतीक्षित विशेषांक आप सब पाठकों के कर-कमलों में सुशोभित हो रहा है। यह विशेषांक स्वामी लक्ष्मण जू महाराज के एक सौ सौलहवें जन्मोत्सव के पावन अवसर पर प्रकाशित हो रहा है। स्वामी जी का जीवन शास्त्र और साधना का दृष्टान्त है। पारमेश्वर शास्त्रों का मर्मज्ञ होना तथा स्वयं भी गुरु परम्परा में उनकी प्रामाणिक व्याख्या करने में समर्थ होना — किसी 'योगिनीभू' होने का ही प्रमाण है। आप सभी सुधी पाठक हैं और स्वयं अपने अनुभव के साक्ष्य से जानते होंगे कि ऐसे शास्त्र केवल तार्किक ऊहापोह से अधिगत नहीं होते। चतुर्विध उपायों — अनुपाय, शांभवोपाय, शाक्तोपाय तथा आणवोपाय की उपादेयता भी संदिग्ध ही रहती है जैसा कि स्वयं महामाहेवश्वराचार्य श्री अभिनवगुप्त ने कहा है —

**उपायजालं न शिवं प्रकाशयेत्, घटेन किं भाति सहस्रदीधितिः।**

(उपायों का समूह शिव को प्रकाशित नहीं करता। घट से कहीं सहस्र रश्मियों वाला सूर्य प्रकाशित होता है?)

स्वामी जी का आगमशास्त्रीय व्याख्यान उनके स्वानुभव से अनुप्रणित है और शैवाचार्यों की महती परम्परा से प्रमाणित भी। शास्त्र और साधना का संगम तीर्थ अत्यन्त दुर्लभ होता है। जन्म-दिन के इस पावन अवसर पर इस 'तीर्थराज' को हम सबका शत-शत नमन!

मालिनी का यह जन्मदिन विशेषांक संग्रहणीय शोध-सामग्री से भरा-पूरा है। इसके आरंभ में स्वामी जी का वह प्रसिद्ध संस्कृत आलेख/व्याख्यान 'कुण्डलिनीविज्ञानरहस्यम्' है, जिसे मार्च 1965 में उन्होंने सम्पूर्णनन्द संस्कृत विश्वविद्यालय, वाराणसी द्वारा आयोजित अखिल भारतीय तंत्र सम्मेलन में प्रस्तुत किया था। इसकी अध्यक्षता शैव-शाक्त तंत्र के विश्रुत आचार्य महामहोपाध्याय गोपीनाथ कविराज जी ने की थी। यह व्याख्यान विद्वज्जनों द्वारा बहुत सराहा गया। वाराणसेय संस्कृत विश्वविद्यालय द्वारा स्वामी जी को Doctor of literature with Honours की मानद उपाधि भी प्रदान की गयी। इसके साथ ही दो और आलेख आनन्द की सप्तभूमियां एवं श्रीमद्भगवद्गीता पर धारावाहिक व्याख्यान भी प्रस्तुत किया गया है। प्रो. मोतीलाल पंडित का अभिनवगुप्त के व्यक्तित्व और कृतित्व पर आधारित विस्तृत निबंध का तीसरा और अंतिम भाग इस अंक में पूर्ण हो रहा है। इस विशेषांक में डॉ. मार्क के द्वारा अनुदित मालिनी विजयोत्तरतंत्र का तीसरा अध्याय जो मातृकाओं की तात्त्विक व्याख्या है — यहां प्रस्तुत है। प्रो. नवजीवन रस्तोगी जी का व्याख्यान 'अभिनवगुप्त का शास्त्रीय अवदान' यहां संशोधित परिवर्धित रूप में यहां संकलित होकर इस अंक को विशेष महत्व प्रदान कर रहा है।

मालिनी के पाठकगण डॉ. घनश्याम चंद्र उपाध्याय जी के श्रीदुर्गासप्तशती पर उनके गहन शोध से परिचित हैं। इस अंक में उन्होंने श्रीदुर्गासप्तशती के ब्रह्मोक्त नवनाम-पाठ की चर्चा की है। इसके पश्चात् स्वामी जी का कश्मीरी भाषा में दिया गया व्याख्यान है। शारदालिपि में स्पन्द-निर्णय का पाण्डुलिपि आधारित तीसरा भाग है और अंत में श्री अजेय भारती का 'शंकर पल' पर एक संक्षिप्त लेकिन सूचना की दृष्टि से महत्वपूर्ण लेख है।

इस अंक में यह सूचित करना अत्यंत दुःखद है कि स्वामी जी महाराज के साक्षात् एवं निश्छल शिष्य एवं शैवागमों के गंभीर व्याख्याता प्रो. मकखनलाल कुकिलू जी शिव-सायुज्य को प्राप्त हुए। उनकी पावन स्मृति को शत-शत नमन! स्वामी जी के अनन्य शिष्य श्री शिव जी भट भी शिव-धाम को प्राप्त हुए। मालिनी की ओर से इन दोनों दिवंगत आत्माओं को श्रद्धांजलि!

— जय गुरुदेव!

# कुण्डलिनीविज्ञानरहस्यम्

## Kuṇḍalinivijñāna-Rahasyam

In March 1965, Shaivacharya Swami Lakshman joo delivered a talk in Sanskrit at the All India Tantra Sammelanam held at the Sampurnanand University in Varanasi. The subject of Swami ji's talk was 'Kundalini Vijnana Rahasyam'. The conference was attended by reputed scholars of Shaiva and Tantra studies. Pandit Gopinath Kaviraj, one of the most respected scholars of Shaiva and Tantric literature in India, chaired the conference.

Swami ji's exposition of the subject of *Kundalini* was much applauded by one and all at the conference. A few years later, the Varanaseya Sanskrit Vishva Vidyalaya conferred the degree of 'Doctor of Literature with Honors' on Swami ji for his valuable service to the cause of Sanskrit.

Herewith, Malini is producing the Sanskrit talk Swami ji delivered, along with a Summary of the talk in English.

Readers interested in the detailed English translation can refer to the book 'Kundalini Vijnana Rahasyam' published by the Ishwar Ashram Trust, Srinagar. And also chapter 5 of "Self Realization in Kashmir Shaivism, the oral teachings of Swami Lakshmanjoo, The secret knowledge of Kundalini.

— श्रीब्रह्मचारी राजानकलक्ष्मणः —

(काश्मीरस्थगुप्तगङ्गान्तर्गतेश्वराश्रमवास्तव्यः)

स्वाधारादुल्लसन्ती श्रुतिविदितमहादिव्यतेजःस्वरूपा

षट्चक्रं स्फोरयन्ती गतिकृतमधुरध्वानमावेदयन्ती ।

प्राप्येशं तोषयन्ती दशशतकमले व्याप्य विश्वं स्थिता या

विश्वानन्दप्रवाहान् वितरतु भवतां कौलिकी कुण्डली सा ।।

अद्य तन्त्रसम्मेलनसमारोहदिवसे मया कुण्डलिनीविज्ञानविषयमधिकृत्य यथाबुद्धि यथागुर्वाम्नायन्च किञ्चित् प्रस्तूयते ।

सामान्यरूपतया पूर्णाहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनीति कथ्यते, या सार्धत्रिवलयकारा आम्नायेषु प्रतिपाद्यते । तत्र प्रमेयप्रधानमहन्तारूपं कुण्डलिन्याः प्रथमो वलयः, प्रमाणप्रधानमहन्तारूपत्वं द्वितीयो वलयः, प्रमातृप्रधानमहन्स्वरूपत्वं चास्यास्तृतीयो वलयः, तथावशिष्टार्धवलयः प्रमाप्रधानाहमात्मक इत्यस्या आगमिकी रहस्यप्रक्रिया ।



इत्येवंरूपा परविमर्शात्मासौ परा संविदेव यदा बहिरौन्मुख्यलक्षणात्  
स्वातन्त्र्यातत्तद्रूपतयाऽवविभासयिषया स्वात्मन्येव प्रोल्लसति, तदा सा परा शक्तिर्घटपटादिभावं  
स्वात्माभिन्नरूपतया विमृशन्ती सुप्ताहिसदृशी शक्तिकुण्डलिनीति सर्वाम्नायेषु निगद्यते । येयम्—

**प्रकाश्यसर्ववस्तूनां विसर्गरहिता तु सा । (3-139)**

इति श्रीतन्त्रालोकोक्तनीत्या विसर्गरूपापि विसर्गरूपतामनश्नुवाना स्वात्मन्येव चमत्कृतिमयी  
शिवस्याद्योन्मेषात्मिका शक्तिर्भवति ।

किन्च, शैवशासनदृष्ट्या यदा योगी स्वात्माभिन्नशिवस्वरूपपरामर्शानुसन्धानवशा—  
द्विश्वात्मसाक्षात्काररूपायां समावेशभूमौ तिष्ठति तदास्य विसर्गशक्तौ समावेशो जायते, येन स परमं  
शक्तिस्पन्दं स्वात्मनि चमत्कुर्वन् शक्तिकुण्डलिनीदशामाविशति । शक्तिकुण्डलिन्याः स्वरूपं  
तन्त्रसद्भावे यथा—

**या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता ।**

**हृद्विन्दुं वेष्टयित्वान्तः सुषुप्तभुजगाकृतिः ।।**

**तत्र सुप्ता महाभागे न किञ्चिन्मन्यते उमे ।**

**चन्द्राग्निरविनक्षत्रैर्भुवनानि चतुर्दश ।**

**क्षिप्तोदरे तु या देवी विषमूढेव सा गता ।।**

सैव शक्तिकुण्डलिनी भगवती श्रीतन्त्रालोके—

**कला सप्तदशी तस्मादमृताकाररूपिणी ।**

इत्यारभ्य—

**प्रकाश्यसर्ववस्तूनां विसर्गरहिता तु सा ।**

**शक्तिकुण्डलिका ..... ।।**

इत्यन्तं निरूपितास्ति । परापराशक्त्यपरपर्यायाया विसर्गशक्तेरियं बीजात्मिका मध्यमा दशा  
भवति । अस्या विसर्गशक्तेराद्यन्तदशयोर्वर्णनं प्राणकुण्डलिनीपराकुण्डलिनीनिरूपणावसरे भविष्यति ।

कामकलापरामर्शानुसारेण कौलयोग्यपि चर्याक्रमे तां शक्तिकुण्डलिनीं  
सिद्धयोगिनीसङ्घट्टात्मकसमावेशावसरे कामतत्त्वरूपतया साक्षात्करोति । यदाहुराचार्याभिनवगुप्तपादाः—

**अत एव विसर्गोऽयमव्यक्तहकलात्मकः ।**

**कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते ।**

**कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते ।। (तं. 3-146)**

श्रीवातूलनाथाचार्येणापि —

**“सिद्धयोगिनीसङ्घट्टान्महामेलापोदयः”**

इत्यस्मिन् सूत्रे महामेलापशब्देन सेयं शक्तिकुण्डलिनी निरूपिता, यस्यां क्षणमात्रमपि स्थितिं प्राप्य कौलयोगी वेद्यवेदकात्मशिवशक्त्यात्मद्वयविगलनेन तां शिवशक्त्यत्ममहासामरस्यरूपां स्थितिमनुभवति—इत्यस्यां सिद्धयोगिनीसङ्घट्टात्ममहामेलापदशायां शक्तिकुण्डलिनीदशामनुभवन् यः कौलयोगी चर्याक्रममाचरति, स एव चर्याक्रमेऽधिकृतोऽस्ति नान्य इत्यवधातव्यम् । तस्मात् परिपूर्णस्वात्मावमर्शनिष्ठानां पूर्णाशयानामेवास्मिन्नितरसमावेशास्पदे चर्याक्रमेऽधिकारो नेतरेषाम् । यदाहुः श्रीक्षेमराजपादाः—

**ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम् । (स्पं. नि.)**

अथ प्राणकुण्डलिनीस्वरूपं निर्णीयते । चिच्चमत्कृतिरूपा विसर्गशक्तिः,

**स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः । (तं. 3—141)**

इत्याचार्याभिनवगुप्तपादोक्तयः स्वात्मन्येव विसर्गस्योन्मेषदशां परामृशन्ती 'प्राक् संवित्प्राणे परिणता' इति नयेन प्राणनरूपतां चावभासयन्ती प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते । यद्यप्यस्यां प्राणकुण्डलिनीरूपायां विसर्गशक्तौ प्राणनरूपत्वाद्विर्भावावभासनात्मिका स्थितिर्दृश्यते; तथाप्यत्र प्राणादिपञ्चवाहस्यानुन्मीलनात् स्वात्मानन्दचमत्कृतिमयत्वमेव सर्वतः प्रवर्तते । इयमेव प्राणकुण्डलिनीरूपा चित्तिशक्तिर्विसर्गस्यादिकोट्यात्मनि स्वरूपे स्फुरतीति कौलयोगिभिरनुभूयते । अत्र तु स्वानुभवसारमपि किञ्चिन्मया वर्ण्यते —

**तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि ।**

**सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ॥**

**तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे ।**

**सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ॥ (स्पं. 24—25)**

इति श्रीवसुगुप्तपादप्रतिपादितनयेन यदा शैवयोगी क्षणमप्यवधानशैथिल्यमसहमानः सततमेव शिवात्मभावमनुसन्दधानः समावेशदशायामुन्मुखो भवति, तदास्य स्वात्मानुसन्धिबलादेवोभौ प्राणापानौ सौषुम्ने मार्गे लयं गच्छतः तदनन्तरमस्य प्राणशक्तिर्मूलाधारपदवीमाश्रयते । तस्मान्मूलाधारान्मध्योर्ध्वमार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ योगी प्राणकुण्डलिन्यवस्थामनुभवति ।

अत्र (प्राणकुण्डलिनीसमावेशदशायां) योगिनां द्वे गती भवतः । तत्राद्या यथाकेषान्विद्यदा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ सन्तौ लम्बिकास्थानं भित्त्वाङ्गुलिपिहितकर्णघोषवद् ध्वनन्तौ मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तत इति योगी प्राथम्येनानुभवति । ततो मूलाधारचक्रादुत्थिता मध्यवाहिनी प्राणशक्तिर्द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद्वशात्तद्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति । तदानीं योगी यौगपद्येनानयोश्चक्रयोः परिवर्तनदशामनुभवति । तदनु तस्य योगिनः प्राणशक्तिर्नाभिचक्रात् समुत्थाय वेगेन हृच्चक्रं वेधयित्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि वेगेन परिवर्तनदशामनुभवति । ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानगतं चक्रमेवं भ्रूमध्यस्थानगतं चक्रन्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि वेगेन परिवर्तते—इत्यस्य योगिन एवानुभवगोचरत्वमेति । इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योग्यस्यां प्राणकुण्डलिनीस्पन्दनदशायां मूलाधारचक्रस्थानादारभ्य

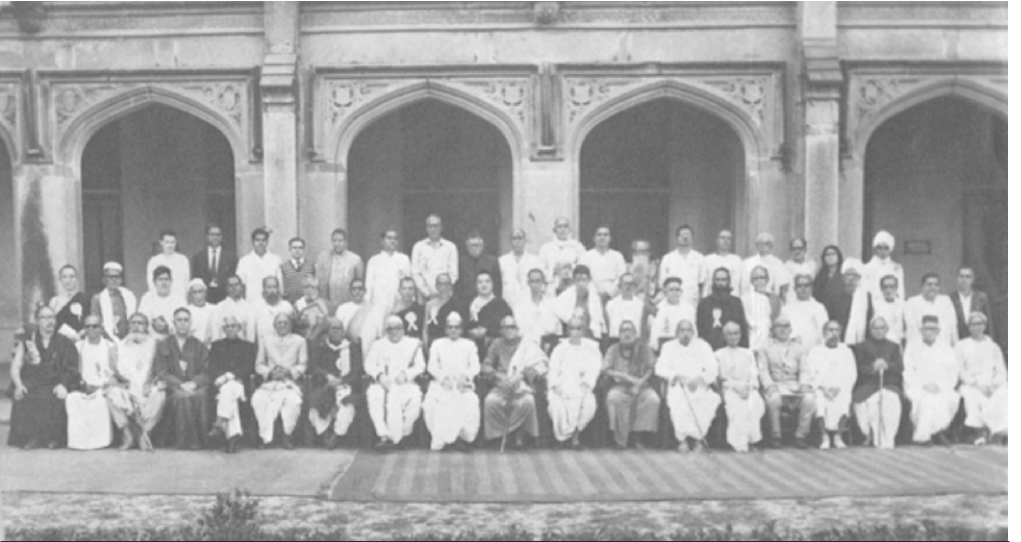
भ्रूमध्यस्थानगतचक्रपर्यन्तानां समस्तानां चक्राणां यौगपद्येन सवेगं परिवर्तनरूपत्वमनुभवति, यदनन्तरमेव योगिनमणिमाद्यष्टसिद्धयः समाश्रयन्ते। अमुमेवाशयं वेधदीक्षाविचारावसरे आचार्याभिनवगुप्तपादाः श्रीतन्त्रालोक उपोद्बलयन्ति—

वेधदीक्षा च बहुधा तत्र तत्र निरूपिता ।  
सा चाभ्यासवता कार्या येनोर्ध्वोर्ध्वप्रवेशतः ॥  
शिष्यस्य चक्रसंभेदप्रत्ययो जायते ध्रुवः ।  
येनाणिमादिका सिद्धिः ..... ॥ (29/237-238)

अथापरा सृतिर्यथा—केषान्विच्य मन्दयोगिनां मध्यनाड्यां यदा प्राणापानावस्तं गच्छतस्तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यद्वशादस्य योगिनस्तच्चक्रं प्रथमं सशब्दं घूर्णते। तदनु कण्ठस्थानगतं चक्रं ततो मूलाधारस्थानं यावदखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसार वासनायास्तत्रावस्थितत्वेन न किञ्चिदनुभवगोचरत्वमेति। अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव; प्रत्युत स योगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परामेवानुभवति। यदुक्तं श्रीरत्नमालायाम्—

अधोवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने ।  
सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम् ॥  
ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च ।  
सदा पैशाच आवेशः स वै विघ्नस्य कारणम् ॥

अथ कामकलां परामृशन् योगी सिद्धयोगिनीसङ्घट्टावसरात्मके चर्याक्रम इमां प्राणकुण्डलिनीदृशां विषतत्त्वप्रवेशसमयेऽनुभवति। पूर्वोक्तरूपायां महामेलापदशायामादौ या दशा



The Varanasi Conference - (Swami ji is at 4th position from left in the front row)

ह्यनुभूयते, सैव विषतत्त्वरूपागमेषु वर्णितास्ति । श्रीकुलगुहरतन्त्रे इयमेव वेधदीक्षा मन्त्र-नाद-बिन्दु शाक्त-भुजङ्ग परेतिरूपा षोढा वर्णिता-

**मन्त्रवेधं तु नादाख्यं विन्दुवेधमतः परम् ।**

**शाक्तं भुजङ्गवेधं तु परं षष्ठमुदाहृतम् ॥**

वेधदीक्षाषट्कस्य स्वरूपमधस्तान्निर्दिश्यते । मूलाधारचक्रादुत्थिता पूर्णाहन्तात्मकमन्त्रस्वरूपा प्राणकुण्डलिनी पूर्णाहन्ताबलात् समस्तानि चक्राणि वेधयन्ती आदिमा मन्त्रवेधीक्षेति कथ्यते । मध्योर्ध्ववाहक्रमेण च प्रोच्छलन्ती नादाकारा सा द्वितीया नादवेधदीक्षेति भण्यते । वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्गं वेधयन्ती तृतीया विन्दुवेधदीक्षेति नाम्ना व्यपदिश्यते । शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सातुर्या शाक्तवेधदीक्षा भवति । सर्पाकारतामादधाना चक्रवेधनञ्च कुर्वाणा व्युत्तिष्ठन्ती भुजङ्गवेधदीक्षा पश्चमी । पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति ।

अथ पराकुण्डलिनीस्वरूपं विमृश्यते-परचितिरूपा विसर्गशक्तिर्यदान्तर्भावान्मुख्यरूपान्तः-कोट्यात्मनि स्वरूपे स्वात्मानं चमत्कुर्वाणा पूर्णाहन्तात्मके पद इदन्तासमावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधिव्युत्थानसामरस्यदायिनी क्रममुद्रारूपां जगदानन्दस्वरूपात्मिकां पराकुण्डलिनीदशां प्रकाशयति । जगदानन्दस्य लक्षणं श्रीतन्त्रालोके यथा-

**यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ।**

**यदनाहतसंवित्तिपरमामृतबृंहितम् ॥**

**यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ।**

**तदेव जगदानन्दमस्मभ्यं शम्भुरुचिवान् ॥ (5-51, 52)**

अत्रापि स्वानुभवानुसारं मया किञ्चिल्लिख्यते-तीव्रशक्तिपात भाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति, तदा तस्य प्राणशक्तिर्मध्योर्ध्ववाहक्रमेण षट्चक्रवेधनक्रममस्पृष्टैव ब्रह्मरन्ध्रस्थानमासाद्य चिदानन्दस्वरूपा भवति । इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जायते । क्रमसूत्रेषूक्तम्-

“क्रममुद्राया अन्तःस्वरूपया बहिर्मुखः समाविष्टो भवति साधकः । तत्रादौ बाह्यादन्तः प्रवेशः, आभ्यन्तराद्बाह्यस्वरूपे प्रवेश आवेशवशाज्जायते । इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः” इति ।

किन्वेदृशीं समावेशदशामनुभवन् समावेशचमत्कृतिबलादेव व्युत्थानेऽपि समस्तं भावजातं चिद्रगने लीयमानं पश्यन् योगी यदा किञ्चित् किञ्चिद् व्युत्तिष्ठति, तदा तस्य सर्वाणीन्द्रियाणि प्राणापानसहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते, इत्थं स हिण्डोल्लीलावदुभयतः प्रसरन्तीमन्तर्बहिः समावेशात्मिकां दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति, येनास्योर्ध्वकुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते, यद्वशात् कौलयोग्यपि सिद्धयोगिनीसङ्घट्टवेलायां निरञ्जनपदभागभवति । उक्तं हि-

**“क्रियादेवी निरञ्जनम्” इति ।**

एवं कामकला रहस्याभिप्रायेण कामतस्वमिच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ, निरञ्जनतत्त्वञ्च क्रियाशक्तावन्तर्भवन्ति । तथेच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते ॥



# Summary of the Talk\*

Swami ji begins with the explanation of the formation of Kundalinī which is the Supreme Light of Consciousness and how by it's vibrations it reaches the thousand petalled “Cakra” in the skull and pervades the whole universe of 118 worlds.

He mentions that Kundalinī is the creative energy of Lord Śiva which is filled with complete I-consciousness and that the Tantras say that it has three and a half coils resting in the Muladhara Cakra and then explains the concept of three and a half coils.

Quoting profusely from the various Shaivagamas, Swami ji has explained about its creativeness, but not creating anything, how a yogi gets entry into the state of Sakti Kundalinī through meditation, how the nature of Sakti Kundalinī is above the boundry of caste, creed and colour and that it resides in every human being irrespective of caste, colour and creed.

Swamiji further quotes from *Tantraloka* that the Parapara Śakti- the medium energy of Lord Śiva is also known as Visargā Śakti- the creative energy. He says that this is the seed of all other energies as it is from there that all other energies flow. The supreme state of Visarga Śakti is ParaKundalinī, Parāparā Śakti is the second energy and is the medium energy and then is the Aparā-Śakti, the third energy which is inferior energy. It is also known as Prāna Kundalinī. Swami ji further mentions about Kāmakalā, which means the unification of the two aspects of any sensation. He clarifies that Kāma is not only related to sex but to any unification, giving example of situations such as when your eyes are united with form, or when the ear is united with sound, or the nose is united with smell, or the skin is united with touch or some flower or some softness.

He quotes Acharya Abhinavagupta, who has also clarified this in his *Tantraloka* where the Acharya mentions that the energy of creation is found in the contact of two - may be joy, satisfaction, but something is created. Quoting from a Sutra of Vātulnatha, he says that Śakti Kundalinī is defined where the supreme meeting of Śiva and Śakti takes place giving the example of mixing of two pots of milk. Once united, these two pots of milk cannot be separated. Thus in this state, differentiation between these two - Śiva and Śakti- disappears.

He further quotes Sri Kshemaraja, who says that the yogis who consider that they are established in Śakti Kundalinī but can not hold it while attempting, are

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\* Abridged by Shri JK Dhar from the book "Kundalini Vijnana-Rahasyam- Sanskrit text & English translation by Swami Lakshman joo Maharaj- Edited by Prof ML Kukiloo" published by Ishwar Ashram Trust, Srinagar.

not fit for this communication of rising Sakti Kundalinī. To perceive this state of Caryā-Karma, a yogi must be broad-minded like an ocean, because it is an ocean where all streams in their movement become unknown and rest in without making any sound.

Swami ji says that to create the self from the self in the self is the reality of creative energy. Thus creating 'self' in 'self' from 'self' is the definition of creative energy.

Regarding Prāna Kundalinī, Swami ji explains using his own experience. He starts by referring to Verses 24 & 25 of Vasugupta's *Spandakarika* wherein Vasugupta has explained the centre of two breaths being the way. In ordinary life this way is closed and blocked but it opens when Prāna Kundalinī occurs. When that Supreme energy of consciousness is concentrated in the centre, we get entry into rising. When we concentrate continuously without any break on the centre, Candra - the moon, known as incoming breath, Surya- the sun, known as outgoing breath, spontaneously enters in the pathway of the central channel (Susumna) and rushes down to Mūlādhāra Cakra. Then as Kundalinī it rises from the Mūlādhāra Cakra to Sahasrāra cakra passing through the subtle opening of Brahmarandhra. There is a subtle opening at Brahmarandhra point, through which the Kundalinī departs from the entanglements of this body and enters that infinite expanse of God-consciousness where breathing in and breathing out vanishes. In this state also, if perfect attentiveness is not maintained by those yogis, then they will again get drowsiness and will be lost, because of diverting the consciousness from that vibrating centre for a moment. The yogi will suddenly come out of that state and fall in the void state called Pralayākala. At that point the yogi will not yet be in the diverse cycle of the world filled with thoughts but will be in voidness. After falling into the void state the yogi will open his eyes and again he is as good as an ordinary person.

Swami ji explains the whole process of Kundalinī rising and then describes the eight yogic powers that a yogi achieves when all the chakras of the yogi are moving. Swami ji also explains that all this happens only by the will of Lord Shiva. When it is not the will of Lord Shiva, the Prāna Kundalinī moves in the opposite direction and it causes the yogi to become a victim of unending series of obstacles during the rest of his life, quoting Sri Ratnamalastotra.

Swami ji further elaborates the six ways of the penetration of Kundalinī referring to the Vedhadiksa from Sri Kulaguhvaratantra. He explains the experience of Supreme Kundalinī and Kramamudrā. He ends his talk by defining Kāmatattva, Visa tattva, Niranjana tattva and mentioning that the Shaivagmas explain that the energy of will is Śakti Kundalinī, energy of knowledge is Prāna Kundalinā and the energy of action is Parā Kundalinī. ■

# Seven stages or states of “ANANDA”

– Swami Lakshman Joo Maharaj –

The following is an illustrative description of "TURIYA" when an individual passes through the following states:

(i) **Wakefulness** when a person is not asleep but active;

(ii) **Dreaming** when a person is not wakeful and not in sound sleep too; i.e. disturbed sleep;

(iii) **Sound-sleep** i.e., no dream at all.

Now fourth stage which is called "TURIYA" is a state which a person finds, or rather touches, when he passes from wakefulness to dreaming state or from dreaming state to wakefulness: i.e., one has to pass through the junction whether he passes from wakefulness to dreaming or vice-versa. This junction is automatic, i.e., one has to pass through this junction before entering from one state to another.

This junction is the Fourth state called "TURIYA".

Now if one wishes to gaze on this junction or "TURIYA" or wait or wish to look at this peculiar phase they cannot do so. The only way to

experience this junction is as follows:-

## WAY TO EXPERIENCE

**"TURIYA":** There is only one way to experience this junction (or "TURIYA") and that is to concentrate on a point within one's heart, while breathing, talking, walking or sleeping.<sup>1</sup> Then, by and by, when the concentration is firm, automatically you enter the junction through the dreaming state. That junction is called "TURIYA" which is gained by centring of the mind in between two breaths. It is only through direct experience that you enter another world at that moment (another World here means that junction). This junction is only possible to achieve by devotion, love and craving for Lord.

When you pass through this junction, at this stage your breath becomes slow and stable/subtle, and you feel "giddiness". This "giddiness" is actually intoxication (just like a drunkard who has taken enough of wine). This giddiness comes through the practice of maintaining a continuity of awareness in the centre of the two breaths. Now in this state of giddiness, if

1. By heart, Swamiji explains that there are four positions that are used for meditation: Heart, throat pit, between the eyebrows and the external turning point of the breath. NOTE: The point between the eyebrows was the place which Swamiji favoured most for meditation.

you do not destroy "alertness", this giddiness becomes firm and rather stable. This stable state of giddiness is called "NIRĀNAND".

The beginning of concentration on the centre is known as "NIJĀNAND", and from "NIJĀNAND" we are lead to "NIRĀNAND".

NIJĀNAND – (the state where concentration is done at the centre); which leads to NIRĀNAND (the State of Giddiness).

When the state of GIDDINESS comes for more time you fall asleep, *but you do not go to state of Dreaming*. Here a person actually enters the *gap* or "*junction*" which is called the *Start* of "TURIYA". When entering this junction he enters another world which is not the state of *wakefulness*, nor dreaming, nor sound sleep. This state is rather a new experience or a new World. This new fourth World or state is quite different from the other three. Here, i.e., often in this state one does not want to go here and there. His organs do not act at all, he does not hear any sound in his surroundings, and with great effort if he opens his eyes, he feels that he is in his own room. Even with great effort (rather feel so) he cannot move his hands or his head, only he can move his *eye lids*. In this state he hears *furious sounds*, *furious thunders*, and he *visualises furious forms*. One who gets worried and troubled by these furious things and wants to comes out, comes out with great difficulty to the state of wakefulness. Then, from this state of

wakefulness, if he wishes to gain this fourth stage again he has to start fresh.

Now those who hear these furious sounds, furious thunders, and furious forms, in which sometimes a person feels that the whole house has fallen on him, or sometimes that there is fire outside and inside and his whole house is burning, even if he feels that he will also get burnt, but actually which he won't get burnt. Sometimes he will feel that a huge mountain has fallen upon his back. Now if all these furious things are tolerated they shall pass; rather toleration or endurance is the path to be free from these furious things.

When tolerated these furious experiences will positively pass, and in this new state one has to remain very cautious of his Breath. Breathing should continue with "Devotion" i.e., "*Breathing in or Breathing out*" while repeating the "Mantras" which you received from your "Guru" or "Master", or the Mantra which you recited within your mind in the beginning. One can only pass beyond the furious things by this way of "*Devotional Breathing*" (i.e., keeping your Mantra within the mind). Rather this is the only solution to solve the furious path.

These furious sounds are created because one is going from Individuality to Universality. This is a *struggle from one state to another state*, and in clear terms we say it is a *struggle to leave Individuality and to join Universality*. Rather, one has to shake off his individuality. *One has to leave this state*. This state is called actually



## PARĀNANDA.

Then, while breathing at this stage one feels a time comes that his breath is stopping and he is "dying" (rather actually dying). Now if you go on keeping proper repetition of "Mantras" (said by Guru) and go on breathing accordingly. i.e., in the PULLS AND PUSHES of your passage of breath you must recite your Mantra accordingly. And in this Pulls and Pushes of your breath all hedious and furious things "Vanish". At this stage you feel *throttled* like you are *choking* (or rather suffocating). It is a very stuffy type of breathing at this stage. Rather you cannot breathe in one passage of breath. But you have to tolerate this type of choking breath which we can say is like suffocation. Only more devotion, love and remembrance is required at this stage. If you apply more *devotion* then *choking becomes more* because they simultaneously increase. But this increase in devotion which results in the increase in choking is the end of PARĀNAND (the ĀNAND of BREATHING). Here breathing is not of the ordinary type but is full of Bliss, Happiness and Devotion.

If your breath is actually full of devotion you feel at one stage that your Breath is about to stop. At this stage the normal passage of Breath through

which we used to Breathe closes and a new way i.e., LAMBIKĀ opens.<sup>2</sup> This opening of a new way and closing of the old way actually causes the experience of suffocation. Here the Breath is changing its course and is becoming "Centralised" by the "Whirling Way". Here a person feels that his Breath is neither *going in nor going out*, but *whirls round and round*. When this whirling (a sort of winding of the breath) is felt, this stage is called "BRAHMĀNANDA". This is the quilibrium of breath, where *inhaling and exhaling changes* to the "Winding Way".

At this stage one has to be very cautious, and one's "Mantra" should be recited with more and more devotion. Rather, the continuity of devotion should be at its peak level here and one should repeat the same in praise of "LORD SHIVA". At this stage *Yawning* takes place exactly like that of dying person i.e., the facial expression of a person becomes like that of a dying man, because individuality dies and universality takes place. It is virtually a mental death not a physical death. At the peak level of this stage, *one should shed tears* i.e., "tears full of devotion, craving, and love for the Lord." CRAVE *HERE* for the universal "I".

Then, after a few seconds, the whirling of the breath becomes faster

2. "Here, your breathing becomes full of bliss and joy, even though you are experiencing terrible forms and sounds or the reality that your breath is about to stop. If you maintain your practice continuously with intense devotion, your breath does stop. What happens is that four passages meet at the center of what we call *lambikā sthāna*, which in English is known as the "soft palate." This *lambikā sthāna* is found on the right side near the pit of the throat. In ordinary breathing, two passages are open and two passages are closed. When your breath is about to stop, the passages of ordinary breathing close. You experience this symptom when you feel that you are choking and that your breath is about to stop. At this point, your breath becomes centralized and moves about one point, just like a whirlpool." Swami Lakshmanjoo, *Kashmir Shaivism, the Secret Supreme*, chapter 16, "The Seven States of Turya."

are faster, i.e., when it is whirling with "maximum intensity" you must *STOP the BREATH*, otherwise, if you don't stop the Breath you may start to Breathe again). When the breathing gets stopped here, a gate opens, and it rises into the central vein. Then, from the central vein it reaches to "MŪLĀDHĀRA" i.e., (near the rectum). *This stage of "TURIYA" is called "MAHĀNANDA"*.

From MAHĀNANDA no effort is to be put, because everything goes automatically. But one thing you have to be cautious of is that, as one still has to proceed further you have not to think that it is automatic. From MAHĀNANDA you have to adopt BHRAMA-VEGA, because at this stage the mind is not active. From MŪLĀDHĀRA this force (VEGA) goes on penetrating deeper and deeper (rather it pierces and pierces), and when the piercing is complete and reaches its climax, this force is transformed into BLISS. This Divinity, which is called BRAHMA, rises from the bottom to the skull, and this is the rising of "CIT-KUNDALINĪ".

This state is called "CIDĀNANDA" when this force which has come from Bottom to the Skull starts piercing - deeper and deeper (i.e., from the Body to the universe) at once you start Breathing out through your NOSTRILS; rather you breath out through your NOSTRILS and you open your eyes and next moment you again close your eyes and reach the stage of CIDĀNANDA. Then again you

breathe through your nostrils and open eyes . . . close, again open, again close. Rather in one moment you open your eyes and in another you close your eyes, and there is continuity in this process. This closing and opening of eyes is called "Krama-mudra, and is also so called "Jagat Ānanda".

This secret was revealed to "ABHINAVAGUPTA" by his master Shri Shambhunatha.

It is the grace of God which carries you from the lowest point to the highest point. You are automatically carried after you cross the boundary of MĀYĀ, however, His grace has been with you throughout the whole of your journey. His grace is always there in the background for if it were not there you could not do anything.

– Swami Lakshmanjoo

(Note: Article contributed by Mr.  
George Barselaar.)

# Bhagavad Gita in the light of Kashmir Śaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

## Chapter 17

अर्जुन उवाच

*arjuna uvāca*

ये शास्त्रविधिमुत्सृज्य वर्तन्ते  
श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो  
रजस्तमः ॥१॥

*ye śāstravidhimutsrjya vartante  
śraddhayānvitāḥ /*

*teṣāṃ niṣṭhā tu kā kṛṣṇa  
sattvamāho rajastamaḥ ॥१॥*

[not recited]

[Arjuna]: I have got one doubt in me. You have already explained in the previous discourse, previous chapter, that whatever the Shaivite *śāstras* will tell you, that you should behave according to the sayings of that. You should not behave in your own way.

But [Arjuna] puts this kind of question:

If, suppose there are some people who have got *śraddha*, they have got faith, by *śraddha*, they act with good faith, they act. In their own way, they [have] some viewpoint, they understand

some viewpoint of behavior themselves with faith. As far as I know, there are some people who have got only faith, who have not indulged in [reading] the Shaivite *śāstras* because they have not that kind of extreme knowledge to understand the Shaivite *śāstras*. They behave according to their *śraddha* (faith). Are they situated in *sattvaguna*, or are they situated in *rajaguna*, or are they situated in *tamaguna*? This is my question.

If they do [actions] with faith, commit their behavior, tread on the path of behavior according to their faith (not *śāstras* because *śāstras* they don't understand properly), are they doing [actions] according to *sattvaguna*, are they doing according to *rajaguna*, or are they doing that according to *tamaguna*?

Now, in [response to] that, Śrī Bhagavān explains to Arjuna:

श्रीभगवानुवाच

*śrī bhagavān uvāca*

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति ताः  
शृणु ॥२॥

trividhābhavati śraddhā dehinām sā  
svabhāvajā /

sāttvikī rājasī caiva tāmasī ceti tāḥ  
śṛṇu //2//

[not recited]

That is what He says.

श्रीभगवानुवाच

śrī bhagavān uvāca

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति ताः  
शृणु ॥२॥

trividhābhavati śraddhā dehinām sā  
svabhāvajā /  
sāttvikī rājasī caiva tāmasī ceti tāḥ  
śṛṇu //2//

Śraddha is . . . this faith, faith grows in people in three varieties. Some people are those who have got faith in *sattvaguna*, some people are those who have got faith in *rajaguna*, and some people have got faith in *tamaguna*. How do they behave in this world?

Now Lord Kṛṣṇa explains to him, you should know that faith also is automatic . . . if one has [sāttvic] faith, with good faith he indulges in behavior, his behavior is always sāttvic, automatically.<sup>463</sup> [If a person has faith in *sattvaguna*], his behavior will never remain in the field of *rājas* or in the field of *tāmas*. His behavior will be always existing in sāttvic state, because whatever he does, he does according to *śāstras*, automatically. Automatically he does according to *śāstras*, which are taught in Shaivism.<sup>464</sup>

This is the *svabhāva*, *svabhāvajā śraddhā*, this faith is according to the nature of your own *prakṛti*, and this is three-fold [faith, which] rises in human beings. There is *sāttvikī śraddhā*, there is *rājasī śraddhā*, and there is *tāmasī śraddhā*. *Tāḥ śṛṇu*, I will explain it to you in detail.

सत्त्वानुरुपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

463. "Faith means trust. [Rājasic faith means], 'I believe in amusement. If you ask me, I believe in amusement.' [Sāttvic faith means], 'if you ask me, I believe in meditation, doing prayers always.' [Tāmasic faith means], 'if you ask me, I want to lie down.' This is *śraddha*, this is attachment, a kind of attachment. *Śraddha* means not faith, it is just attachment." *Bhagavad Gītā* (1978).

464. "The first thing you must understand, without *śāstra* nothing can happen. *Śāstra* is the only way, and only torch to get you, to put you on the straight path of life. *Śāstra* will get you adjusted. If you are living in your own way of *tāmasic* way, *śāstra* will adjust you to the right way. *Śāstra* is very important in these matters. This is Abhinavagupta's commentary. What *śāstra* does? First thing you should know that the greatness of *śāstra* is, it has no *pakṣapāt* (no partiality). . . . *Śāstra* will rule out the ways and regulations of human life in sameness [for] poor and rich. . . . then, if you accept those rules and regulations of *śāstras*, then it will become fruitful to you. Otherwise, if you don't accept, if you accept only because of curiosity, then it is useless. Don't read *śāstras* with curiosity! Read *śāstras* for understanding, for some guidance, getting some information. Not for curiosity sake. Then it becomes fruitful. . . . And at the same time, the greatness of *śāstra* is that, whenever it is accepted, whenever it is conducted by the person who hears that *śāstra*, it will direct him to the ultimate state of God consciousness. . . . When, [by the instructions of *śāstras*], you withdraw all your activities, you are centralized in God consciousness, and the greatness of that God consciousness is that it will give you again push into universal manifestation. And when it gives push again in universal manifestation, it is just for that purpose that you should see the shining of God consciousness everywhere, in each and every action of the world. This is done by *śāstras*. . . . When once *śāstra* is infused in a person, then there is no need to guide him. When once *śāstra* is [infused] in your thought, then okay, then master [doesn't need to] guide you. It is you who will guide yourself. You have to adjust your guidance yourself." Ibid.

sattvānurūpā sarvasya śraddhā  
bhavati bhārata /  
śraddhāmayo'yaṁ puruṣo yo  
yacchraddhaḥ sa eva saḥ //3//

*Sattvānurūpā*, according to their capacity of behavior and understanding of those three classes: those who are residing in the environment of *sāttvic*, those who are residing in the environment of *rājas*, and those who are residing in the environment of *tāmas*. With the exception of *rājas* and *tāmas*, those who are residing in the environment of *sāttvic*, their behavior is automatically according to the *śāstras*. They do, whatever they do, they act according to the Shaivite *śāstras* by nature, it is their nature. Their *ācāran* (conduct) is just like *śāstras*. And the *ācāran* of the other two is not according to the *śāstras*. That behavior is *rājas* and [the other] behavior is *tāmas*; [for them, *śāstras*] have no fruit, it does not bear fruit.<sup>465</sup>

So, it [happens] automatically when you have [*sāttvic*] faith and you have got full faith and your behavior ... if you are residing in the *sāttvic* field, you behave according to the *śāstras* automatically, without knowing [or hearing *śāstras*] from the lips of your master. Your nature becomes like that.

Because He says, *yajante sāttvikā devān* ... this is the 4th *śloka*.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
भूतप्रेतपिशाचांश्च यजन्ते तामसा  
जनाः ।। 4 ।।

*yajante sāttvikā*  
*devānyakṣarakṣāṁsi rājasāḥ /*  
*bhūtapretapīśācāṁśca yajante*  
*tāmasā janāḥ //4//*

*Sāttvikā*, those who have got *sāttvic* wave in, residing, i.e., those who are living in the *sāttvic* tide, they automatically worship the *devas* (gods).

*Rājasā*, those who have got *rājas* wave, *rājas* tide, those who are living in the *rājas* tide, they automatically worship *yakṣas* (ghosts) and *rākṣasas* (demons).

And those who are residing in *tāmas* tide, they automatically worship *bhūta* (ghosts), *preta* (spirits), and *piśācā* (devils), and *rākṣasas* (demons).<sup>466</sup> They automatically run that way [i.e., follow that path].

And those who are *rājas*, they are also no good. *Sāttvic* wave is ... *sāttvikās* are truly acting like the behavior which is explained in the *śāstras*. *Tena ācharitaṁ śāstritam eva* [comm.], whatever is explained in the *śāstras*, they do that automatically. So their behavior stands good.

अशास्त्रविहितं घोरं तपस्तप्यन्ति ये जनाः ।  
दम्माहंकारसंयुक्ताः कामरागबलान्विताः ।। 5 ।।  
कर्षयन्तः शरीरस्थं भूतग्राममचेतनम् ।

465. "Śāstraṁ hi sattvavatāmeva phalavad iti śāstramevāha [comm. verse 2]. Śāstras will give, bear fruit only to *sāttvic* people, not *rājasic* and not *tāmasic*. Because if you are *rājasic*, if [your] life is staying in the *rājasic* way, if I teach you *śāstras*, you won't understand it properly, you will just while away the period." Ibid.

466. "... who govern sluggishness, who govern sleep, who govern forgetfulness, all these things." Ibid.



मां चैवान्तःशरीरस्थं  
तान्विद्यासुरनिश्चयान् । ७६ ।।

*aśāstravihitam ghoram  
tapastapyanti ye janāḥ /  
dambhāhamkārasaṁyuktāḥ  
kāmarāgabalanvitāḥ //5//  
karṣayantaḥ śarīrastham  
bhūtagrāmamacetanam /  
mām caivāntaḥ śarīrastham  
tānviddhyāsuraṇiścayān //6//*

The 5th śloka and 6th śloka.

*Aśāstravihitam*, that [penitential] action, which is not explained in the *śāstras*, in Shaivite *śāstras* (i.e., that kind of *tapasya*, that kind of penance, [which is] *ghoram*, fearful *tapasya*<sup>467</sup>), [they] who work out [their penance] with *dambha*, *āhamkāra* (*dambha āhamkāra saṁyuktāḥ*, with *dumbha* and *āhamkāra*, i.e., ego and fraud-mindedness), *kāma rāga balāni-vitāḥ*, they have got *kāma* (lust), and *rāga* (attachment), and greed for enjoyments.

And the fruit of their penance is:

कर्षयन्तः शरीरस्थं भूतग्राममचेतनम् ।  
मां चैवान्तःशरीरस्थं  
तान्विद्यासुरनिश्चयान् । ७६ ।।

*karṣayantaḥ śarīrastham  
bhūtagrāmamacetanam /  
mām caivāntaḥ śarīrastham  
tānviddhyāsuraṇiścayān //6//*  
[repeated]

They *karṣayantaḥ*, they are troublesome, they are understood as troublesome people for . . . [their] *bhūtagrāma* (*bhūtagrāma* are organs, activities of organs, activities of touch, sound (*śabda*), *sparsa* (touch), *rūpa* (form), *rasa* (taste), and *gandha* (smell), whatever exists in the body), that behaves in that body in an absolutely wrong way. They behave [i.e., use] their organs and [conduct] all activities in the wrong way.

And *mām caivāntaḥ śarīrastham*, and I am Parabhairava who is residing in their body also; they misbehave with Me also in that *śarīrastham* (body). *Tāt viddhi āsura niścayān*, those [people] you should consider to be *rākṣasas* (demons). They are no good at all.

Now I will tell you [about] *āhāra* also. *Āhāra* means those [particular] likings of taking food. That also is automatic according to the three tides, three *guṇas*. It is also according to *śraddhā* (faith).

If there is . . . with good faith, some person residing in *sāttvic* wave, he does, he eats food according to the statements, according to the directions of the *śāstras*. Whatever Shaivite *śāstras* have ordered that you should take this [particular] kind of food, they eat this kind of food automatically by faith, i.e., those who are residing in the *sāttvic* mood.

467. "Terrible penance as Rāvana did, as Kumbhakarna did. Not as Viveśana did [these are characters from Valmiki's epic, *Rāmāyana*]. Viveśana performed *sāttvic tapasya*. Rāvana performed *tapasya* of *raja-guṇa*, and Kumbhakarna performed *tapasya* of *tama-guṇa* . . . and there are some people who want to destroy other people, enemies, and they have got *dambha āhamkāra*. And *kāma rāga balāni-vitāḥ*, they want to take, snatch [other people's] wives, beautiful wives, and possess them and destroy them. For that reason they perform penance." Ibid.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं  
शृणु ॥7॥

āhārastvapi sarvasya trividho  
bhavati priyaḥ /  
yajñastapastathā dānaṁ teṣāṁ  
bhedamimam śṛṇu //7//

Āhārastvapu sarvasya trividho bhavati priyaḥ. So āhara (food preference) is also threefold for everybody. [People] like [food in] threefold [ways]; this [is] trividho, it is threefold (you should put the number three, trividha, on the top of [the word] trividha).

Yajñastapastathā dānaṁ. Yajña (worship) is threefold; tapaḥ (penance) is threefold; dānaṁ (alms giving) is threefold; teṣāṁ bhedamimam śṛṇu, that I will explain to you one by one.

First āhāra (food preference). Āhāra is automatically threefold: sāttvic āhāra, rājas āhāra, and tāmas āhāra.<sup>468</sup> And that comes according to the śāstras and according to no śāstras. [For example], that [person] who is residing in the sāttvic wave, he does eat according to the directions of the śāstras.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः  
सत्त्विकप्रियाः ॥8॥

āyuhṣattvabalārogyasukhaprītivivar  
dhanāḥ /  
rasyāḥ snigdhaḥ sthirā hṛdyā

These kinds of āhāra [are sāttvic], these kinds of taking food: those foods which [are] āyu, which increase one's span of life, sattva, increases a good mood (sāttvic mood), balā, increases strength for doing ābhyāsa (yoga practice), ārogya, and it keeps you healthy always, sukha, and keeps you peaceful always, and prīti, bestows you [with a] good mood for [maintaining] good behavior with others also (he does not lose his temper by [eating] that āhāra), rasyāḥ, and you [eat] that which has got a good taste, snigdhaḥ, and which has got, which is good, not in quantity, but in quality. For instance, there is ghee, there is butter, there is all good things are in that [food]. You automatically like that kind of āhāra.

Who?

One who resides in the sāttvika state.

Sthirā, and that [food], which is digested slowly, slowly; it gives you strength for the day, the full day. You don't need any other varieties of intaking [food].

Āhārāḥ sattvikapriyāḥ, these kinds of āhāra is automatically [desired] by those sāttvikas according to the statements of the śāstras. They behave with [i.e., eat] that āhāra. And there is rājas āhāra, and there is another one [called] tāmas āhāra.

468. "According to your own nature you act like this. If your nature is sāttvic, you will act like that. If your nature is rājas, you will act like that, and if your nature is tāmas, you will act like that." Ibid.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टा  
दुःखशोकामयप्रदाः ॥ ९ ॥

*kaṭvamlalavaṇātyuṣṇatikṣṇarūkṣav  
idāhinaḥ /*

*āhārā rājasasyeṣṭā  
duḥkhaśokāmayapradāḥ ॥9॥*

Another thing, this 9th *śloka* [explains] *āhāra*, which is automatically liked by those who are existing in *rājas* wave. *Kaṭu. Kaṭu* means ...

What is *kaṭu*?

*Kaṭu* means ...

DENISE: Spicy.

SWAMIJI: No, *kaṭu* means not with chilis, not hot, not hot actually, *kaṭu*.<sup>469</sup>

*Amla* means ...

DENISE: Sour.

SWAMIJI: . . . *amla* means sour; *lavaṇa* means with too much of salt (*lavaṇa*); *atyuṣṇa*, very hot; *tikṣṇa*, and with chilies; *rūkṣa*, [dry] and with no substance in it, i.e., not ghee, not butter, just *rasa* (juice) and *matsa vanghan* (chili powder) dust.

And you take [this hot food and] afterwards you go on putting that [handkerchief on your nose] to [catch the] drips afterwards.

JONATHAN: When your nose is running because it's so hot.

SWAMIJI: Yes.

*Rūkṣa* . . . *vidāhinaḥ*, and [food that]

burns your heart; your heart is just palpitating with a burning sensation. This kind of *āhāra* is liked by those who are established in *rājas* wave.

Now *āhāra* for those which is liked [by people] who are residing in the *tāmas* wave.

यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं  
तामसप्रियम् ॥ १० ॥

*yātayāmaṁ gatarasaṁ pūti  
paryuṣitaṁ ca yat /*

*ucchiṣṭamapi cāmedhyam bhojanam  
tāmasapriyam ॥10॥*

*Yātayāmaṁ*, [that food] which has passed overnight; that food which has been cooked and it has remained overnight and then you warm it up again and eat it. That kind of *āhāra* is eaten by those who are residing in the *tāmas* wave. It is *tāmas* liking (i.e., *yātayāmaṁ*).

*Gatarasaṁ*, without any taste, *pūti*, and it gives the smell of being rotten (*pūti*), *paryuṣitaṁ*, and it is just gone, i.e., without any substance in it, *ucchiṣṭam*, and it is very impurely handled, *āmedhyam*, and *āmedhyam*, not pure. This kind of *bhojan* (food) is automatically liked by those who are residing in the *tāmas* wave.<sup>470</sup>

Now, *havan* (*yajña*). *Havan* is threefold. *Havan* conducted by *sāttvikas*, *havan* conducted by *rājasas*,

469. *Kaṭu* means pungent-sharp taste like *amla*. [Editor's note]

470. "*Pūti* (impure), *paryuṣitaṁ*, they take from ground also, dirty things, *ucchiṣṭam*, and they take from other mouths, e.g., you put something in your mouth [and then] you throw it away, and he will take that; he won't mind that it is impure." *Bhagavad Gītā* (1978).

and *havan* conducted by *tāmasas* is different, He says.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य  
इज्यते ।

यष्टव्यमित्येव मनः समाधाय स  
सात्त्विकः ॥11॥

*aphalākāṅkṣibhīryajño vidhidṛṣṭo*  
*ya ijjate /*

*yaṣṭavyamityeva manaḥ samādhāya*  
*sa sātत्वikaḥ ॥11॥*

*Sāttvika havan* is that, which, when adopted by a person with faith, he does not keep in mind its reward from gods; *aphalākāṅkṣibhir*, without asking for its fruit from the gods of whom he is worshipping and conducting this *havan*. And *vidhidṛṣṭa*, according to the *śāstras*; automatically he does [*havan*] according to the *śāstras*. Whatever the *śāstras* have directed [for performing a] *havan* [in a certain] way, he [automatically] does [it that] way, but he does not ask for any fruit out of its [performance].

*Vidhidṛṣṭa ya ijjate, yaṣṭavyam ityeva manaḥ*. [He thinks], “it is my duty to do it. It is not for satisfying my gods. No, I am not pleasing my gods by conducting this *havan*. It is my duty to do it. Gods may be pleased or gods may not be pleased, I don't care about that. I care that it is my duty and I must do it.”

And I have forgotten to give you this [information] to you that at the time of *sāttvic havan*, when the *sāttvic havan* is

being conducted, he does the *havan* one-pointedly. He does not do *havan* where he offers that *sāmagrī* into [the fire] and [at the same time he] asks his devotees to get tea for such and such people: “give him tea, get potatoes [for him/her].”

No, on the [contrary], he is just focused in doing this *havan*. He does not care for who has come and who is to be honored.

Because, [contrarily, the one who performs a *rājas havan*] keeps an eye [out for] who has given me one hundred rupees and who has given me ten rupees only.<sup>471</sup> For ten rupees worth devotee, he does not care to ask [his devotees] to give tea to him, [and] for him [who gave one hundred rupees], he asks his devotees to give him two *parāthas*, two *puris*, and [laughs], and like that. This should not [happen].

**DENISE:** He's absorbed in his devotion.

**SWAMIJI:** Yes. So he is not doing, he is not [performing the *havan* for the sake of] satisfying *devas*.<sup>472</sup> He is with his own [i.e., introverted] environment. This is *sāttvika havan*; this is done automatically by those who are residing in the *sāttvic* wave.

Now those who are residing in the *rājas* wave, they also do *havan*, they also conduct *havan* [in a particular way].

अभिसन्धाय तु फलं दम्भार्थमपि चैव यः ।  
इज्यते विद्धि तं यज्ञं राजसं चलमध्रुवम् ॥12॥

471. In terms of donations for the performance of the *havan*. [Editor's note]

472. Here, Swamiji is using the term “*devas*” in terms of external entities to whom one prays to gain favor. See *Bhagavad Gītā*, 3.11 for a discussion on the actual meaning of *devas* and what it means to satisfy them. [Editor's note]

*abhisandhāya tu phalam  
dambhārthamapi caiva yah / ijjate  
viddhi tam yajsam rājasam  
calamadhruvam //12//*

[The one] who thinks that, “some fruit will come by conducting this kind of *havan*. I am conducting this *havan* [so that] people will come and offer money, contribute some money, I will have some money, and I will be respected by people [who will say], ‘he is doing such and such action.’” *Dambhārtham*, it is a kind of . . . just a show; with show he conducts this *havan*. And [one who] does this [kind of] *havan*, that *havan* you should understand [that] it is done by those who have got faith in *rājas* tide. And it is *calam*, it is not established and *adhruvam*, it is not permanent. It does not remain for always because some leakage comes out in the public and they say, “it was all fraud, he was collecting his money and saving some money, and putting that in the bank.”

Do you understand?

This is *rājas* *havan*.

And now that [*havan* performed by one] who is residing in *tāmas* wave. It is the 13th *śloka*.

**विधिहीनमसृष्टात्रं मन्त्रहीनमदक्षिणम् ।  
श्रद्धविरहितं यज्ञं तामसं परिचक्षते ।13 ।**

*vidhihīnamasṛṣṭātram  
mantrahīnamadakṣiṇam /  
śraddhāviraṭam yajsam tāmasam  
paricakṣate //13//*

He does not . . . [for instance], if Shamlal<sup>473</sup> tells him that you should get *sāmagrī* for one hundred rupees, he says, “Shamlal does not know, Shamlal, they are priests, they are all rogues. It is not worthwhile to purchase *sāmagrī* for one hundred rupees. We can purchase it for ten rupees; ten rupees is enough. We'll offer a little bit, little bit [at a time]. And [the purpose] will be served.” That is *tāmas*; that is doing *tāmas* *havan*.

*Vidhi hīnam asṛṣṭānnam mantrahīnam*. And mantras also, when [the priests] try to [recite] in long verses, at ease they recite *ślokas* with prayer, with love, with devotion, he [tells] them, “no, no, no, it is too late, we have to finish soon. Go hurriedly! Don't keep wasting my time because I have so much engagement afterwards.” He stops that [devotional recitation of mantras]. So he has no faith in that. Whatever he is doing, he does it faithlessly.

*Āhāras* . . . this is *yajña*, this is *havan* threefold.

Now there is *tapa* (penance).

*Tapasya*, He will explain threefold *tapasya*: *sāttvic tapasya*, *rājas tapasya*, and *tāmas tapasya*.

Now *sāttvic tapasya*. *Sāttvic tapasya* is conducted in the 14th *śloka*.

**देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ।14 ।**  
*devadvijaguruprājñapūjanam  
śaucamārjavam /*

473. Swamiji's priest.

*brahmacaryamahimsā ca śārīraṁ  
tapa ucyate* //14//

This is *tapasya* conducted with your body; the penance conducted with your body. [If it] is *sāttvic* penance, [it will be] according to, it is according to the *śāstras*. He does it . . . the penance of body, he does it according to the *śāstras* because he is residing in the *sāttvic* tide.

What he does?

*Devadvijaguruprājña*. *Deva* (gods), *dvija* (priests), *guru* (masters), *prājña*—*prājña* means those who are . . . *prājña* means those who are intelligent in the *śāstras*, who are extremely *prājña*. *Prājña* means . . .

DENISE: Learned.

SWAMIJI: Huh?

DENISE: Learned in *śāstras*.

SWAMIJI: . . . learned in *śāstras*—these people, *devadvijaguru-prājñapūjanam*, he adores them. He adores them, it is his nature to adore them with his body; this is *tapasya* with body. He adores them. He does not care if his body is shattered [by] doing their service.

Who?

Gods, *dvija* (priests), *guru* (masters), *prājña* means scholars. He worships them with his body, with all of his might.

And he has got *ārjavam* (*ārjavam* means *riḥutā*, straightforwardness). He is not . . . his manners are not

worshipping these elders with hypocrisy, [for] show; it is his nature, not with show. He does not worship them [for] show.

*Brahmacarya*, and he conducts *brahmacarya vrata*.<sup>474</sup> *Ahimsā ca*, and he does not put anybody in trouble with his body. *Śārīraṁ tapa ucyate*, this is the penance derived from the body of that person who has got *sāttvic* wave, who is residing in *sāttvic* wave. His bodily penance is like that. This is *śārīraṁ tapaḥ*. This is *tapasya* of the body. Now *tapasya* of word, behavior, body.

JOHN: For *sāttvic* person?

SWAMIJI: *Sāttvic*, yes.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाम्यसनं चैव वामयं तप  
उच्यते ।।15।।

*anudvegakaram vākyam satyam  
priyahitam ca yat /  
svādhyāyābhyasanam caiva  
vānmayam tapa ucyate* //15//  
[not recited]

*Anudvegakaram vākyam*, He behaves, he conducts [his speech] with that sentence, which is *anudvegakaram*, by which you won't get disturbed, i.e., another person does not get disturbed by that behavior of his talk. His talk is so mild, so soft (*anudvegakaram vākyam*). *Satyam*, and his words are *satyam*, just truthful. *Priya*, and [his words are] just

474. "You must think of all other girls as your sisters and mothers; not have sexual desires for other girls than your own [wife], not have sexual desire for other men than your own [husband]. That is *brahmacarya*. There are two kinds of *brahmacarya vrata*. One is sexual desire for only your wife, only your husband, [and] *naiṣṭika brahmacarya* is no sexual desire. Lord Kṛṣṇa was a *naiṣṭika brahmacarya*, he had no sexual desires." *Bhagavad Gītā* (1978).



liked [by those to] whom he talks; there is liking [of his words]. [The person to whom he speaks] does not get worried [by his words]. *Hitam ca*, and his words are *hitam*, ultimately good for his future, i.e., [for the person] with whom he [talks].

*Svādhyāyābhyasanam*, and his behavior of speech in seclusion is that of *svādhyāya abhyasanam*: either he goes on understanding his books of *śāstras* or he does the practice of yoga. *Vāṇmayam tapa ucyate*, this is *tapasya* of his sound. His sound is like that *tapasya*, *sāttvic*.

Then there is *tapasya* of mind also, *sāttvic*.

*Manahprasādaḥ* . . . this is another one, 16th śloka.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो  
मानसमुच्यते ॥16॥

*manahprasādaḥ saumyatvaṁ  
maunamātmavinigrahaḥ /  
bhāvasaṁśuddhirityetattapo  
mānasamucyate ॥16॥*

*Manah prasādaḥ*, his *manah* (his mind) is *prasāda*; his *manah* . . . [he] removes all hypocrisy in his mind, from his mind. *Saumyatvaṁ*, he keeps in his mind just straightforwardness. And he has got in his mind *ātma vinigrahaḥ*, to conduct [all his dealings] with one-pointedness. *Maunam ātma vinigrahaḥ*, and he does not talk too much. His mind . . . he does not talk useless talks; he does not indulge in useless talks, i.e., *gupshup* (gossip) and all of that.

*Bhāva saṁśuddhir*, and he has got, internally he remains good-hearted in his mind for everybody. *Tapo mānasamucyate*, this is the penance of mind for that person who is residing in the *sāttvic* wave.

श्रद्धया परयोपेतं तपस्तत्त्रिविधं नरैः ।

अफलाकक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥17॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥18॥

मूढग्रहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा

तत्तामसमुदाहृतम् ॥19॥

*śraddhayā parayopetaṁ  
tapastattrividhaṁ naraiḥ /  
aphalākaṅkṣibhiryuktaiḥ sāttvikam  
paricakṣate ॥17॥*

*satkāramānapūjārthaṁ tapo  
dambhena caiva yat /*

*kriyate tadiha proktaṁ rājasam  
calamadhruvam ॥18॥*

*mūḍhagraheṇātmano yatpīḍayā  
kriyate tapaḥ /*

*parasoyotsādanārthaṁ vā  
tattāmasamudāhṛtam ॥19॥*

Now 17th, 18th, and 19th [ślokas].

श्रद्धया परयोपेतं तपस्तत्त्रिविधं नरैः ।

अफलाकक्षिभिर्युक्तैः सात्त्विकं  
परिचक्षते ॥17॥

*śraddhayā parayopetaṁ  
tapastattrividhaṁ naraiḥ /  
aphalākaṅkṣibhiryuktaiḥ sāttvikam  
paricakṣate ॥17॥*

*Tapasya* also I will explain to you threefold. When you do *tapasya*, when you undergo in penance without asking any fruit out of it and you are always concentrating your mind one-pointedly in your behavior of *ābhyāsa* (practice), that is *sāttvic tapasya* (*sāttvic* penance).

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं  
चलमध्रुवम् ॥१८॥

*satkāramānapūjārthaṁ tapo  
dambhena caiva yat /  
kriyate tadiha proktaṁ rājasam  
calamadhruvam //18//*

[*Rājas tapasya* is done] for getting honor from people (*satkāra*). And *māna* (*māna* means good humor [i.e., respect]). People will . . . he [tells] people, “I am doing this, I am undergoing this *tapasya*.” He asks his disciples to publish this that, “Swami Lakṣmanānanda Sarasvatī is undergoing *tapasya* from this date to this date.” So, afterwards, when he comes out from this *tapasya*, everybody is requested to take the privilege of [his] *darśana* when he comes out from this *tapasya*. He [announces] it in advance.

**JONATHAN:** To glorify himself.

**SWAMIJI:** Yes.

*Satkāra māna*, for honor. *Pūjārthaṁ*, and they come with flower bunches and keep them at his feet when he comes out from *tapasya*.

I was doing *mauna vrat* for fifteen days.

**DENISE:** You were doing what?

**SWAMIJI:** I was observing silence for fifteen days.

**DENISE:** When was this?

**SWAMIJI:** In my old ashram. You had not come yet. After every fifteen days I would see people. And at that time, people would come in a rush, but it kept me [at a] loss, losing some of the vigor of *ābhyās* (practice). So, I stopped that. I said, “no, this *tamasha* (commotion) is not good.” There was a huge crowd that would gather on every fortnight to have my *darśan*. I was young and I was . . . I kept increasing . . . it gave me some excitement [thinking] that, “I am so great that people respect me.” Then I shunned that. I said, “no, I will undergo my silence [without people] knowing when I will come out. I will come out just by my own will and don't . . . I will not . . . nobody will know when I have come out. After I have come out, after eight days, fifteen days, then you will know afterwards.”<sup>475</sup> That was a good procedure. I didn't get that [inflated] ego. That is what I told you.

**DENISE:** But it was your *sāttvic* nature that made you do that, made you make that change.

**SWAMIJI:** Yes, it was *sāttvic* nature.

That is *tapasya* done in *rājas* wave.

And *tapasya* done in *tāmas* wave, what is that?

475. During that time, Swamiji would spend two to three months in seclusion. [Editor's note]

मूढग्रहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा  
तत्तामसमुदाहृतम् ॥19॥

*mūḍhagraheṇātmano yatpīḍayā  
kriyate tapaḥ /  
parasyotasādanārthaṁ vā  
tattāmasamudāhṛtam ॥19॥*

*Mūḍhagraheṇa*, without undergoing *tapasya* . . . *mūḍha graha*, *mūḍha graha* means doing *tapasya* on one leg, bas [Swamiiji stands on one leg]. Like that. *Mūḍhagraheṇa ātmano yatpīḍayā*, to give one's own body trouble and then when the body, after undergoing that *tapasya* is over, his leg becomes . . .

**JONATHAN:** Withered and thin.

**SWAMIJI:** Yes, very thin. Like this he does *tapasya*. He gives trouble to his body in which I am existing, O Arjuna! Parabhairava is [inside his body] and he gives trouble to that body.

*Parasya utasādanārthaṁ*, and the ambition [i.e., purpose] of that *tapasya* is just to destroy his enemies.

**DENISE:** What's the purpose of it?

**SWAMIJI:** Purpose.

**JOHN:** To get power.

**DENISE:** Oh, power.

**SWAMIJI:** Power, to get power and to destroy his enemies. *Tat tāmasam*, this is *tapasya* [conducted] in *tāmas* wave, *tāmas* tide. It has no success.

**DENISE:** It doesn't work?

**SWAMIJI:** It doesn't work.

**DENISE:** It doesn't work to destroy

ones enemies?

**SWAMIJI:** Yes.

**DENISE:** It does?

**SWAMIJI:** It does not destroy. How can it destroy?

**JOHN:** Why do they say in these *śāstras* so many times that, if somebody did some *tapasya* and stood on his [one] leg for so many years, and then by that he could destroy this kingdom and so forth . . . he did something, he didn't eat anything, or starved himself.

**SWAMIJI:** No, if it is with good conduct, e.g., to give trouble to body for the sake of [gaining] a good result from Lord, that is good. That has got good effect. But not for . . .

**JOHN:** Harming others.

**SWAMIJI:** . . . harming others.

Now there is *dāna*, bestowing alms to people. And bestowing alms to people is threefold: *rājas* way . . . *sāttvic* way, *rājas* way, and *tāmas* way.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे कले च पात्रे च तद्दानं सात्त्विकं  
स्मृतम् ॥20॥

*dātavyamiti yaddānaṁ  
dīyate'nupakāriṇe /  
deśe kale ca pātre ca taddānaṁ  
sāttvikam smṛtam ॥20॥*

That *dāna*, that alms giving is *sāttvic*, which is given to people who need it, that *dāna*; who need it and with this intention of the giver that *anupakāriṇe*, I don't want any return

from him, any return service from him [for] this.

*Deśe kale ca pātre ca.* And [alms are given] in a good *deśa* (place) and [at] a good time; and *pātre ca*, and he gives alms to that [person] who deserves that. Not giving alms to [someone] who plays gambling afterwards with that money. Not that. He should think that I am bestowing this money to that person who will [make] good purpose of this. He will feed his kith and kin, he won't go and do gambling with that money and go to [prostitutes] and conduct that such bad behavior. To that [person] you should not give any alms. You should think that you must give alms to that [person] who deserves it. *Tat dānam sātṭvikam samṛtam*, that *dāna* is really *sātṭvic* way of giving.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्राजसमिति  
स्मृतम् ॥२१॥

*yattu pratyupakārārtham  
phalamuddiśya vā punaḥ /  
dīyate ca parikliṣṭam tadrājasamiti  
smṛtam ॥२१॥*

*Yattū pratyupakārārtham*, that *dāna*, those alms which are given to people just for the sake of that, “he will serve me some time when I call him,” and he gives him [alms], not willingly also. He gives that to him with this hope that he will be of some service [to me]. In spite of that also, he gives him unwillingly.

*Dīyate ca parikliṣṭam*, that kind of giving is *rājas* [way] of giving. It has no fruit, it is useless. It is better not to give anything to anybody.

Now giving in *tāmas* way.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं  
तत्तामसमुदाहृतम् ॥२२॥

*adeśakāle yaddānamapātrebhyaśca  
dīyate /  
asatkṛtamavajṣātaṁ  
tattāmasamudāhṛtam ॥२२॥*

*Adeśakāle* [means] not in good time, not at a good moment, not in a good way, e.g., whatever [money] is given to people for uprooting others. And he gives them [money and tells them], “there are so many enemies of mine. One is residing in Fatakadal, one is residing in Habakadal,<sup>476</sup> one is residing [some-where else].” He gives him that list [and tells him], “I will give you money, but you [have to] burn [down] his house at night, [then] I will give you money.” This way of giving is *tāmas* giving. It has no fruit. He gives [alms] to destroy others.

Bas, this *sātṭvic*, [*rājas*, and *tāmas*] system is finished.

Now [Abinavagupta] says, “*idānīm ye guṇatritayasamkaṭottīrṇadhiyaste kriyām kathamācarantīti tādṛk prakāra ucyate*” [comm. verse 22]. Now He explains—Lord Kṛṣṇa explains to Arjuna—those who are above the

476. These are areas in Srinagar, Kashmir.

environment of the three *guṇas*, they are *guṇātītas*. How they behave in this world, He explains that way.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः  
स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः  
पुरा ॥23॥

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं  
ब्रह्मवादिनाम् ॥24॥

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते  
मोक्षकांक्षिभिः ॥25॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ  
गीयते ॥26॥

यज्ञे तपसि दाने च स्थितिः सदिति  
चोच्यते ।

कर्म चैव तदर्थीयं  
सदित्येवाभिधीयते ॥27॥

*om tatsaditi nirdeśo*  
*brahmaṇastrividhaḥ smṛtaḥ /*  
*brāhmaṇāstena vedāśca yajñāśca*  
*vihitāḥ purā ॥23॥*  
*tasmādomityudāhṛtya*  
*yajñadānatapahkriyāḥ /*  
*pravartante vidhānoktāḥ satatam*  
*brahmavādinām ॥24॥*  
*tadityanabhisandhāya phalam*  
*yajñatapahkriyāḥ /*  
*dānakriyāśca vividhāḥ kriyante*  
*mokṣakāṅkṣibhiḥ ॥25॥*  
*sadbhāve sādhubhāve ca*  
*sadityetatprayujyate /*  
*praśaste karmaṇi tathā sacchabdaḥ*

*pārtha gīyate ॥26॥*

*yajñe tapasi dāne ca sthitiḥ saditi*  
*cocyate /*

*karma caiva tadarthīyaṁ*  
*sadityevābhidhīyate ॥27॥*

23rd, 24th, 25th, 26th, and 27th  
together.

*Om, tat, and sat.* These are the  
names, threefold names of supreme  
Parabhairava (*om, tat, and sat*).

What is the meaning of *om*? What is  
the meaning of *tat*? And what is the  
meaning of *sat*?

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं  
ब्रह्मवादिनाम् ॥24॥

*tasmādomityudāhṛtya*  
*yajñadānatapahkriyāḥ /*  
*pravartante vidhānoktāḥ satatam*  
*brahmavādinām ॥24॥*

[repeated]

Whatever *havan* is produced by . . .  
the *havan* [which] is conducted by those  
who are *guṇātītas*, they internally recite  
*om*. *Om iti udāhṛtya*, *om* is the producer  
of all *yajñas*, all *tapasyas*, all alms  
giving—*om* is that. *Om* is that [which] is  
residing in the state of Parabhairava; all  
behaviors of *yajñas*, of *tapasyas*, of alms  
giving, all these behaviors reside in the  
state of Parabhairava in actual way.

What is *tat*?

*Tat.* It is whenever you conduct  
these things: *yajñas, tapasya, dāna*, etc.

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते

मोक्षकांक्षिभिः ॥ 25 ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ

गीयते ॥ 26 ॥

यज्ञे तपसि दाने च स्थितिः सदिति  
चोच्यते ।

कर्म चैव तदर्थीयं

सदित्येवाभिधीयते ॥ 27 ॥

*tadityanabhisandhāya phalam*

*yajṣatapaḥkriyāḥ /*

*dānakriyāśca vividhāḥ kriyante*

*mokṣakāṅkṣibhiḥ ॥25॥*

[repeated]

*sadbhāve sādhubhāve ca*

*sadityetatprayujyate /*

*praśaste karmaṇi tathā sacchabdaḥ*

*pārtha gīyate ॥26॥*

*yajñe tapasi dāne ca sthitiḥ saditi*

*cocyate /*

*karma caiva tadarthīyaṁ*

*sadityevābhidhiyate ॥27॥*

*Tat iti. Tat iti* means *om*; *om* is this whole universe. *Tat iti* is just to realize God; just to realize God is *tapasya*. Whatever you [do] in this world, you should think that it is [done in] the kingdom of God—*tat* . . . or *om*.<sup>478</sup> *Tat* [means] it is residing for Him, it is residing for Him; it is not for me, it is not for others. It is for Him, for the state of Bhairava, Parabhairava.<sup>479</sup>

[When you understand this, then your activities] will be fruitful; if you will conduct *yajñā* and *dāna* and whatever you conduct, it will direct, it will push you into the state of Parabhairava in the end—*om*, *tat*, and *sat*.

**JOHN:** This is the meaning of *sat* again . . . that's the fruit?

**SWAMIJI:** Huh?

**JOHN:** Whatever you do will be successful, that's the meaning of *sat*?

**SWAMIJI:** *Sat. Sat* means this [universe] is *sat* (*sat* is existing), existing in Parabhairava state.<sup>480</sup>

477. Verse 26: "Arjuna, this *sadbhāva* (*sadbhāva* means the state of *sat*), what does that explain? The state of *sat* explains that this is *sadbhāva*, this is the reality. . . . Feeding [your son] is not reality. [When] you are feeding [your son], you are feeding Lord Śiva, this is the reality in feeding [your son]. This is *sādhubhāva*. And *sat iti etat prayujyate* . . . this *sat* is adopted in this way by those who have gone above the surface of three *guṇas*. . . . *Praśaste karmaṇi tathā sat śabdaḥ pārtha*, O Arjuna, this is *praśaste karma*, this is glorified action, this action is glorified action."

Verse 27: "Now He says in conclusion: in *yajñas*, in *tapasya*, in performing penance, and in the action of giving, the establishment is of *sat*. . . . That thing is existing which is always existing. And what is that thing? That is the only element which is existing—that is Lord Śiva. *Karma caiva tadarthīyaṁ sadityevābhidhiyate*, and the real action should be done in a real way, not in a wrong way. Whatever action is done [it] must be done for the sake of *sat*, for the sake of Lord Śiva, not for the sake of individuality. When this action, any action, is done for the sake of individuality it is wrong. Do all actions for the sake of Śiva then everything is fine." — *Bhagavad Gītā* (1978).

478. "Om is acceptance, i.e., I accept *tat*, that element (Lord Śiva), is existing (*sat*)." Ibid.

479. "Tat means, [for example], "I am feeding [my son] for the sake of *tat*, not for the sake of [my son]." *Tat* means "that." [What is] that? *Sat*, who is existing, who is the only [one] existing. Śiva is the only [one] existing everywhere and that you have to believe, that you have to know . . . whatever is done is done in the cycle of Lord Śiva, in Śiva's kingdom." Ibid.

480. "When you believe that whatever is existing in this universe (in all these one hundred and eighteen worlds), whatever is existing is for the sake of Lord Śiva, who is only existing, when this is done, then there won't be *viśeṣa phala*, there won't



And in *Parātriśikā*, yes it is *Parātriśikā*, it is written:

c a t u r d a ś a y u t a m   b h a d r e  
tithīśāntasamanvitam/  
tṛtīyaṁ brahma suśroṇi hṛdayaṁ  
bhairavātmanah//  
[*Parātriśikā śloka 9*]

It will be united with this. This is from *Parātriśikā Vivaraṇa*. *Parātriśikā* is of [*Rudrayāmala*] *tantras*, and he has, Abhinavagupta has, translated this *Parātriśikā Vivaraṇa*.

Om, tat, sat, this is *brahmaṇa trividha smṛtam*, the threefold state of Parabhairava (*tṛtīyaṁ*).<sup>481</sup> For instance, *catur daśa yutam bhadre*, the fourteenth [vowel]. What is fourteenth [vowel]? Fourteenth [vowel] is au, fourteenth is au vowel (a, ā, i, ī, u, ū, ṛ, ṝ, li, lī, e, ai, o, au). You calculate. You see on your fingertips: a, ā, i, ī, u, ū, ṛ, ṝ, li, lī, e, ai, o, au.

JOHN: Fourteen.

SWAMIJI: Fourteenth. *Caturdaśayutam*, this is the fourteenth [vowel], it is au. It is called *triśulabīja*; *triśulabīja* [is] where there is *īccha*, *jñāna*, and *kriyā* together in force (*īccha*,

be particularity of fruits. When there is *viśiṣṭaphala* (*viśiṣṭaphala* is particularity of your action), when you are attached to particular actions, then that is wrong, then you are wrongly attached. When there is no particularity, you are attached to that in each and every respect, then that is the right way of acting. So you must act in this world thinking that you have to act. You have to feed [your son], but in actual position. Actual position is that you are feeding Lord Śiva. Then there is no bondage. If you do that way, if you act that way, then there is no bondage. Bondage is when you think, you believe, that you are doing [i.e. acting] in individual way. When you do all these things in universal way, thinking that you are only moving in the cycle of Lord Śiva's kingdom, then there is no bondage." Ibid.

481. "Om is first *brahma*, tat is second *brahma*, and sat is third *brahma* (*om, tat, sat*). Śa is first *brahma*, and after that, *murdhanya śa* (*murdhanya*, [the lingual letter] *śa* is second *brahma*), then *sa* is third *brahma*." Swami Lakshmanjoo, *Parātriśikā Vivaraṇa* (1982-85).

"Śa is first *brahma*, śa is second *brahma*, sa is third *brahma*, ha is fourth *brahma*, and kṣa is fifth *brahma*. This is called *brahma pañcakam*, fivefold state of five *brahmas*. And this flow of creation is with the root of [the vowel] a (*amūla*) and *kṣāntā*, ending in *kṣa*. Beginning from a ending in *kṣa*. This *śṛṣṭi*, the flow of creation is *udāhṛtā*, explained in *trika śāstras*. *Kramājñeya*, and this flow of creation is the cause—*īyam yoniḥ samākhyātā*—this flow of creation is the cause of all mantras, all knowledge, and all letters in each and every tantra concerned with Shaivism." Swami Lakshmanjoo, *Parātriśikā Laghuvṛtti* (1982).

"These are nominated as five *brahmans*, i.e., *anāśritaśiva*, *śakti*, *sadāśiva*, *īśvara*, and *śuddhavidyā*. *Anāśritaśiva* is the first element (*kṣa*), *śakti* is the second element (*ha*), third element is *sadāśiva* (*sa*), fourth element is *īśvara* (*śa*), and fifth element is *śuddhavidyā* (*śa*)." Swami Lakshmanjoo, *Parātriśikā Vivaraṇa* (1982-85).

"Why are they called *brahmans*, these five states? *Bṛhattvat bṛmhakatvat ca brahma*, who is himself great and who makes others great is *brahma*. *Bṛhattvaṁ* is being great, *bṛmhakatvaṁ* is making others great. *Prāyo*, qualification is there existing because *bhedasamuttimatvāt*, because they are above the cycle of differentiated world. And *saṁsārasūtikartṛtvāt ca*, and they create this whole universe. *Bhedasamuttimatvāt*, because they are above this level of differentiatedness, so they are themselves great. And *saṁsāra-sūti-kartṛtvāt ca*, because they create this whole universe, they make others also great." Ibid.

"Why it is called *Brahman*? Because it is full with subjectivity, and these five *brahmans* are represented by five letters: śa, śa, sa, ha, and kṣa. In its originated state, these five states are called respectively: *śuddhavidyā*, *īśvara*, *sadāśiva*, *śakti* and *śiva*, i.e. śa, śa, sa, ha, and kṣa. And in its subtle formation of *svarūpā*, you get respectively the state of *pṛthvī*, (earth), water (*jala*), agni (fire), *vāyu* (air), and *ākāśa* (ether). And in its five acts, the representers are respectively: *sadyojāta*, *vāmadeva*, *aghora*, *tatpuruṣa*, and *īśāna*. *Sadyojāta* for śa, *vāmadeva* for sa, *aghora* for sa, *tatpuruṣa* for ha, and *īśāna* for kṣa." Swami Lakshmanjoo, *Parātriśikā Laghuvṛtti* (1982).

"These are five *brahmans*, they are just close to the state of Śiva, they are very near to the Śiva state, which are created just in the end. . . . Those elements which were very far away from Śiva, those were created in the beginning; first they were created. So it seems nothing is created. Because, how it could be done that He would create the lowest thing first and the nearest thing in the end? So there is no near, there is no end, there is no first, there is no last." Swami Lakshmanjoo, *Parātriśikā Vivaraṇa* (1982-85).

jñāna and kriyā).<sup>482</sup> *Caturdaśayutam*, fourteenth, the fourteenth vowel (a, ā, i, ī, u, ū, r, ṛ, li, lī, e, ai, o, au).

*Tithī śānta samanvitam*. *Tithī śānta samanvitam* means [the vowels] *aṁ* and *aḥ* (*tithī śānta samanvitam*). *Caturdaśayutam bhadre tithīśānta-samanvitam*. *Ṛṭīyaṁ brahma suśroṇi*. *Ṛṭīyaṁ brahma* means [the letter] *sa*. *Ṛṭīyaṁ brahma* is *sa*. *Tithīśānta* means *aṁ* and *aḥ*. *Ṛṭīyaṁ brahma* means *sa*. *Sa* means *pārabija*; *sa* means *amṛta bīja*.<sup>483</sup> In [the letter] *sa* you will find the existence of thirty-one elements, from *pṛthvī* to *māyā*. From *pṛthvī* to *māyā*,

there are thirty-one elements that are residing in *sa*.<sup>484</sup> That is *ṛṭīyaṁ brahma*, third *brahma*. Third *brahma* is [described] in *Bhagavad Gītā* also: *om*, *tat*, *sat*. It is *brahmana ṛṭīyaṁ smṛta*. *Brahma* is threefold, it is third *brahma*. What is third *brahma*? *Sat*, [which is the letter] *sa*. *Sa* is third *brahma* because *sat* is . . . this [affix] after *sa* . . . there is [the affix] at according to grammarians; that [affix] has no value, that gives no indication. Only there is *sa* without *a*, and *sa* is *pārabija*, *sa*. So it becomes *sauḥ*, i.e., *sa*, *au*, and *visarga* (*aḥ*).<sup>485</sup> This is *hṛdayaṁ bhairavātmanaḥ*, the heart of

“These four-fold letters (*śa*, *ṣa*, *sa*, and *ha*) are called *ūṣma*. They are nominated by Bhairava as *ūṣma akṣaras* (*ūṣma* letters). *Ūṣma* means where there is warmth, heat, heat of your own nature. What is your nature? Nature is all-consciousness (*cit*) and all-bliss (*ānanda*). . . . *Śa* is that warmth which carries you to the state of *śuddhavidyā*. And next *ṣa* is that warmth which carries you to the state of *īśvara*. And the third [*sa*] is carrying you to *śadāśiva*. And the fourth [*ha*] is carrying you to *śakti*—*śa*, *ṣa*, *sa*, and *ha*.” Swami Lakshmanjoo, *Tantrāloka* 3.79 (1973).

“*Ka* is the first consonant produced by a vowel, and *sa* is the last consonant produced by the vowel. Vowel is Śiva and consonant is Śakti. So the first consonant is *ka* and the last consonant is *sa*. Afterwards there is *ha*. *Ha* is *śakti*. So *ha* is not counted in consonants, it is separate. Now what happens? This first consonant is united with the last consonant. This first consonant, first female (*ka*), is united with last female (*sa*) in a sexual way and they produce another word, another letter—that is *kṣa*. . . . It is call *kūṭabija*. . . . So from Śaiva point of view, from subjective point of view [i.e., Śiva's point of view], the mantra is *a* and *ha*, the combination of *a* and *ha* [i.e., *aham*]. And from Śakti point of view, the mantra of *aham* is the combination of *ka* and *sa*. So *kṣa* is also one mantra. As you find in *aham*, so you find in *kṣa* also. *Kṣa* is mantra produced by *yonis*. *Aham* is mantra produced by vowels and consonants.” Ibid

482. Lord Śiva's energies of will, knowledge, and action. [Editor's note]

483. “*Amṛtaṁ ca param dhāma*, this is nominated as *amṛta bīja*. This [letter] *sa*, it is *amṛta*, because it is filled with internal nectar of Lord Śiva. And this is the real state of Lord Śiva, *param dhāma*, supreme state. *Yoginas tat pracakṣate*, *yogis* have nominated this state as *amṛta*, and as *param*, supreme state. Because only *yogis* only experience this state of being. *Yogis* do not experience the state of being as *Paramaśiva*. *Paramaśiva* is not experienced because there you will find *Paramaśiva* [as the] experienter. He is never experienced. These three states are experienced by *yogis*. Which three states? *Śuddhavidyā*, *īśvara*, and *śadāśiva*, i.e. *śa*, *ṣa*, and *sa*.” Swami Lakshmanjoo, *Tantrāloka* 3.164 (1973).

484. “And the last state of his being outside in his own warmth is *sa*; *sa* is that [letter] which represents the state of *śadāśiva*. It is why in this state of *sakāra*, in the state of the last letter *sa*, this whole universe is found in the warmth of His, that blissful state. The whole *sphuṭam viśvaṁ prakāṣate*, [the appearance of this universe is perceived] not in differentiated way, [it is perceived] in an undifferentiated way. This whole universe is found in an undifferentiated way. It is why the *parāmarśa* of this state is *aham-idaṁ*.” Ibid.

485. “*Sa* is third *brahma*. Third *brahma* represent from earth to *māyā*, i.e. thirty-one elements of *tattvas*. Afterwards there are another three elements above *māyā*. Above *māyā* are three elements, *śuddhavidyā*, *īśvara*, and *śadāśiva* [which are represented by the vowel *au*]. And above *śadāśiva* are two elements, Śakti and Śiva [which are represented by the vowel *aḥ*]. There ends this whole elementary movement of Lord Śiva. That is *sauḥ*.” Swami Lakshmanjoo, *Parātrīśikā Laghuvṛtti* (1982).

“Cognitive world of consciousness is represented by *au*, the fourteenth movement of Lord Śiva. And subjective movement of consciousness is represented by *visarga* (*aḥ*). And this *aḥ* is representing two elements, Śiva and Śakti. So you have to unite this subjective consciousness with objective consciousness through cognitive consciousness. *Ṛṭīyaṁ brahma* means objective consciousness (*sa*), *caturdaśayutam* means cognitive consciousness (*au*), *tithīśānta* means subjective consciousness (*aḥ*).” Ibid.

Parabhairava.<sup>486</sup> [Introduction to verse 28.]<sup>487</sup>

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो  
इह ।।28।।

*aśraddhayā hutam dattam  
tapastaptam kṛtam ca yat /  
asadyucyate pārtha na ca  
tatpretya no iha //28//*

Whatever *tapasya* is done, whatever alms are given, whatever action is being done without *śraddhā* (faith), i.e., not [with] *sāttvic* mood, *asat iti ucyate*, that [action] is *asat* (false/useless). *Na ca tat pretya*, after death there is no whereabouts of [the fruit of] that action and no *iha*, and in this lifetime there is no whereabouts of [the fruit of] that action, i.e., it is useless [action] which is done with a *rājas* mood and *tāmas* mood.

Whatever is done in a *sāttvic* mood, that will remain, that will live for

centuries and centuries and it will [direct] you and make you exist in the state of Parabhairava in the end.

*Sa ev kāra ...*

Now the conclusion of this chapter.

स एव कारकावेशः क्रिया सैवाविशेषिणी ।  
तथापि विज्ञानवतां मोक्षार्थं  
पर्यवस्यति ।।

*sa ev kārakāveśaḥ kriyā  
saivāviśeṣiṇī /*

*tathāpi vijñānavatām mokṣārthe  
paryavasyati //17//*

//Concluding śloka of 17th chapter//

The conduct is the same but there is that trick for those who are residing in a *sāttvic* wave. *Mokṣārthe prayavasyati*, by this trick of remaining in a *sāttvic* wave, he [is successful] to this extent that he resides for eternity in the state of Parabhairava.<sup>488</sup>

486. "As you find that individual being is adjusted in this body which is made of thirty-six elements, in the same way, Bhairavanātha is also adjusted in that universal body, in which body all these thirty-six elements are found, which are represented by fifty letters beginning from a to ending in *kṣa*. And this is the essence of this whole universe. This whole universe is the essence of Bhairava. The whole universe is the essence of Bhairava and Bhairava is the essence of universe. There is not at all the slightest difference between Bhairava and this world. This is the philosophy of Trika system. "Trika philosophy teaches us to realize what is already in front of you. You have not to realize what is not in front of you. You have to realize this pencil, this tape recorder, this stove, this money, this specks, etc., you have to realize it, what it is actually. To realize it actually is the essence of Shaivism. You have not to realize God who is situated in seventh heaven. That is not to be realized. You have to realize what is already before you." Ibid.

487. "Now, the most important point is to have faith in whatever is spoken to you by your master. Whatever is spoken to you, taught to you by your master, you must have full faith in that. Don't put your intellect there. Have faith, bas! Whatever has come from his lips, believe that is true. If some logician will tell you, "no that is not true, I will prove that." [Tell him], "please, don't prove [that]! I don't want this botheration." You must not put any doubt in that. That is what [Abhinavagupta] says." *Bhagavad Gītā* (1978).

488. "If there is truth in action, if there is reality in action, all your acts will lead you, will carry you, to Lord Śiva, not that other person. He does the same thing, he eats, you eat. I eat in such a way I go there. He Chapter 17 603 eats in such a way he doesn't go. So *vijñānavatām*, this is *vijñānavatām*, those who are realized they are divine. But they do the same actions as ignorant persons do. They are doing [actions] in the same way, but they are divine. This you should understand." Ibid.

# Chapter Three of the Mālinīvijayottara Tantra: Mantras and the Deities of the Alphabets

[... continued from Previous Issue]

– Mark Dyczkowski –

## Introduction

The *Mālinīvijayottara* calls the liberated state Cosmic Bliss (*jagadānanda*). Accordingly, the *maṅgalaśloka* at the beginning of the *Mālinīvijayottara*, in which the Deity is praised and the goal, refers to the teaching as capable of removing the obstacles to its attainment. The first verse of chapter three refers to Lord Bhairava as the one who generates this Bliss. The hierarchy of the cosmic order and states of consciousness have been taught in the previous chapter. This is denoted, created, worshipped and realised by means of the mantras that denote them. Accordingly, this chapter teaches the Trika Mantras that denote (*vācaka*) this Trika universe, generating and withdrawing the reality levels (*tattva*) from Śiva onwards (3/2-3). The world orders that populate the reality levels are created by 70 billion mantras. They are formed by the configuration of the energies of the phonemes that constitute them, As śaktis of speech each one is an aspect and emanation of the body of the Deity of Speech, male and female. So the account begins with their ordered formation into the groups that constitute the alphabet. These

extended from the highest level of Speech down to the corporeal. They constitute the body of the Goddess as Mātrkā. The placement of (*nyāsa*) of the letters on the corresponding places on the body of the officiant generates that same pure body in which the initiate recites the Mantras and performs the worship of the deities of the Trika. Thus, in teaching the order of emanation of the letters and hence the cosmic order projected onto the body of the goddess, the Tantra also teaches the manner in which the initiate should purify himself.

As the foundation of all Mantras, the formation of Goddess of the Alphabet is taught first (3/5-12). The following verses, up to about the middle of the chapter, go into basic details concerning the deities of the letters. The energies of the phonemes are female śaktis. The Tantra goes on to list the Rudras who are the possessors of those śaktis (3/15-29). As usual, they are divided, into two major groups. The first sixteen are the Amṛta Rudras of the sixteen vowels. The remaining thirty-four are the Rudras of the thirty-four consonants. These Rudras are very important. Abhinava invokes the first sixteen, one at the time, at the

beginning of his commentary (*vimarśinī*) on the sixteen chapters of Utpaladeva's *Īśvarapratyabhijñā*. In this way he suggests that the non-dualist Śaiva philosophy of the Pratyabhijñā is grounded and sustained by fundamental elements of the Trika teachings. This is because the liberating Recognition one's own Śiva nature, which is Trika's ultimate realisation, takes place in pure non-conceptual consciousness. This is represented by the domain of the sixteen vowels. Similarly, the sphere of manifestation up to Śiva and Śakti consciousness is represented by the thirty-four consonants that correspond to the thirty-four reality levels (*tattva*) that lead up to them. Jayaratha praises these Rudras one at a time at the beginning of all but three chapters of his commentary on the *Tantrāloka*.

The *Mālinīvijayottara* concludes this section with a definition of three types of energies of these Rudras. The first are the Aghorā energies that elevate the soul who is possessed by them. The second are Ghorā energies that prevent its spiritual development. The Ghoratārā energies throw it down to lower levels. These verses are quoted repeatedly in Spanda texts, by Kṣemarāja and other commentators as well as by Jayaratha in his commentary on the *Tantrāloka*.<sup>1</sup> They are important because they exemplify a fundamental principle of non-dualist Śaiva ontology and practice. This is that the energies of consciousness, working collectively as the power of action, can elevate the soul

if they operate within its fundamental subjective nature or caste it down, if they are not established within it and directed instead to the performing of worldly Karma (3/30-34).

The worship and projection of the letters either as Bhairava (= Rudras) or their energies (= Mātṛkā) is common to other schools. However, that of the Mālinī alphabet is distinctive of Trika. Its presence in the Kubjikā Tantras, where the goddess Kubjikā is primarily identified with Mālinī, is clear evidence of its influence on them. Indeed, one third of the *Kubjikāmata* – the root Tantra of this school – is drawn directly from the *Tantrasadbhāva*, a major Tantra. Moreover, Kubjikā is also identified as Kālasaṃkarṣiṇī, the form of Kālī that the Trikas Tantras Abhinavagupta considered to be the most elevated promote. He presents her as the Goddess of Consciousness – Saṃvid Devī – who is the thirty-eighth tattva which, supreme, stands beyond even Parabhairava. As Mālinī is the goddess of the Kubjikā Tantras, we learn much about her that we have not been able to trace in other extant sources. She is an Alphabet Goddess like Mātṛkā. However, the serial order of the letters is not maintained. The figure of the goddess can be drawn from fifty letters of the Sanskrit alphabet in Śāradā script. The placement of these letters starting from the top of her head down to the feet corresponds to the sequence of letters of this alphabet. The image made by Somadeva Vasudeva

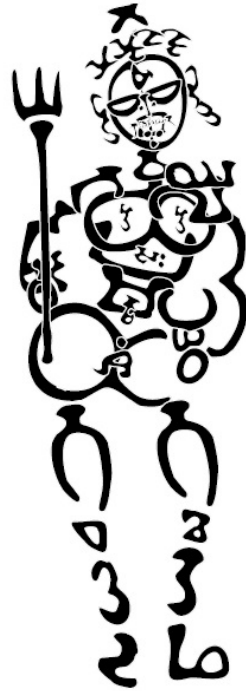
1. For the references, see the notes of the corresponding verses.

who discovered this, is as follows:

Abhinavagupta makes no reference to this association and may well not have been aware of it. What mattered primarily to him, as it does to the *Mālinīvijayottara* is that the vowels that represent Śiva's seed (*bīja*) are mixed with the consonants that represent the energies of the matrices (*yoni*). As such *Mālinī*, represents the state of consciousness in which the male and female principles are mixed in a state of fertile union. The goddess, in other words, is as if pregnant with universe she nourishes and to which she is about to give birth. In his commentary on the *Parātrīśikā* Abhinavagupta spells out how each of the letters of *Mālinī* alphabet corresponds to metaphysical principles – *tattva* that constitute the gamut of reality, immanent and transcendent. Shining in the mirror of consciousness, they reflect into one another, mingling infinitely. Accordingly, first *Māṭṛkā* is projected onto the body in the forward and reverse order to represent the dynamism of emanation and withdrawal. Then the same is done with *Mālinī*, which is projected on top of it to represent that each energy is all the others. Thus, the potential expansion of which is the source is infinite and free of all limitations. In chapter four the Tantra teaches how the *Tattvas* are distributed in the *Mālinī* alphabet (4/9-18cd)

Now that the alphabets have been taught, the Tantra moves on to teach the formation of the main Trika mantras. These are extracted from the

parts of the body of the Goddess to which the letters of the *Mālinī* alphabet correspond. The use of the syllabary as a code for the letters of the mantras they teach is basic practice in all the Tantras. But normally this is done using the *Māṭṛkā* alphabet or it's male equivalent *Śabdarāśi*. We only find the use of the *Mālinī* alphabet in this way only in Trika Tantras and those of the Kubjikā tradition which is derived from it. Although, the Krama teaching is adopted as the highest, most secret part of Trika. It is not found even in the early Krama sources, preferring instead



to make use of their own alphabet.

The first *Vidyā* to be extracted is *Parāparā* (41cd-50cd), this is followed by *Aparā Vidyā* (51) and *Parā Vidyā* 52-58.



The following chapter teaches how the metaphysical principles (*tattva*) and worlds are distributed within them just after it has taught the same with respect to the Mālinī alphabet (4/18cd-27). The triadic Goddess Parā and her triple Vidyā pervades all things as does at the outer, fully articulate level, as do the alphabet Goddesses at the inner levels of potencies.

It is a characteristic of mantra practice already established in the earliest Śaivāgama to derive the faces and limbs of the mantra deity. The standard set of five are the heart, head topknot, armour and weapon. To these is often added the third eye. Here we are told that they are yoginīs, as are the letters, but we are not told their visualized forms or even their names. The forms of the yoginīs of the letters have fortunately been preserved in the Kubjikā Tantras.<sup>2</sup> In a few verses (3/59-61ab) the *Mālinīvijayottara* presents the essential features of these mantras so that they can be easily be constructed. This set is derived from the consonant S to which the vowels are added.<sup>3</sup> The *Mālinīvijayottara* concludes by presenting another set of five more complex five Vidyāṅgas (3/61cd-64).

The chapter ends with a brief presentation of the Pāsupata Weapon (3/65). This is often used in the course of some rituals as a particularly powerful Mantra used to remove and overcome obstacles. The chapter concludes with the mantras of the guardian deities of

the ten quarters and their weapons (3/66-68). This is an important set that regularly encompasses the assemblies of divine forms in ritual practice generally in all traditions. They are so basic that we commonly found them represented even in temple architecture.

Abhinavagupta presents these mantras along with other major Trika mantras in his *Tantrāloka* in the course of his exposition of Trika rituals that take up the second half of his great work. He repeatedly stresses the importance of the deposition on the body of these mantras. These are projected in layers beginning with the alphabet deities up to the Vidyās of the three Trika goddesses, their limbs and the Bhairava's on whom they sit. This serves to burn away the binding identification with the psycho-physical organism. The residual 'emptiness' of the Deity consciousness that remains is embodied in the Vidyās. This marks the culmination of the preliminary purification of the officiant who is thus identified with Deity and so pure and fit to worship it.

### The Extraction of the Mantras

एवमुक्त्वा महादेवी जगदानन्दकारिणा ।  
प्रणिपत्य पुनर् वाक्यमिदमाह जगत्पतिम् ।। ।

*e v a m u k t v ā m a h ā d e v ī*  
*jagadānandakāriṇā /*  
*praṇipatya punar vākyaṃ idam āha*

2. See Dyczkowski 2007 p. >>> for a description and drawing of each yoginī of the letters.

3. See below, note to 4/60cd-61ab for their derivation.

jagatpatim //1//

When the one who generates cosmic bliss (*jagadānanada*) had spoken thus, the Great Goddess, bowed (to him) and then again uttered these words to the Lord of the universe: (1)

एवमेतन्महादेव नान्यथा समुदाहृतम् ।  
यथाख्यातं तथा ज्ञातमादितः समनुक्रमात् ।2।  
शिवादिवस्तुरुपाणां वाचकान्परमेश्वर ।  
सांप्रतं श्रोतुमिच्छामि प्रसादाद्वक्तुमर्हसि ।3।

*evam etan mahādeva nānyathā  
samudāhṛtam/  
yathākhyātam tathā jñātam āditaf  
samanukramāt//2//  
śivādivasturūpāṇām vācakān  
parameśvara/  
sāmprataṁ śrotumicchāmi  
prasādādvaktumarhasi//3//*

“O Great God, things are just as you have said (they are), not otherwise. As you have spoken, so have I understood, right from the beginning in good order. Now I desire to hear (from you), O supreme Lord, (the Mantras) that denote (*vācaka*) the (range of) realities (*vasturūpa*) from Śiva onwards. By your grace, please tell them (to me).” (2-3)

इत्युक्तः स महेशान्या जगदार्तिहरो हरः ।  
वाचकानवदन्मन्त्रान्पारम्पर्यक्रमागतान् ।4।

*ity uktaf sa maheśānyā jagadārtiharo  
haraf/*

*vācakān avadan mantrān  
pāramparyakramāgatān//4//*

Thus spoke the Great Goddess. Hara, who removes (*hara*) the suffering of the universe, told (her, as she desired,) the Mantras that are the denotators (of (these realities), that have come (down) through sequence of the tradition (from master to disciple). (4)

The Goddess of the Alphabet  
The Matrix and the Seeds

या सा शक्तिर्जगद्धातुः कथिता समवायिनी ।  
इच्छात्वं तस्य सा देवि सिसृक्षोः प्रतिपद्यते ।5।  
सैकापि सत्यनेकत्वं यथा गच्छति तच्छृणु ।

*yā sā śaktir jagaddhātuḥ kathitā  
samavāyinī/  
icchātvam tasya sā devi sisṛkṣoḥ  
pratipadyate//5//  
saikāpi saty anekatvam yathā  
gacchati tac chṛṇu/*

The power of the Sustainer of the Universe, said to be one with Him, (is the Goddess).<sup>4</sup> It is She Who assumes the form of His will when He wishes to emit (the universe). Hear now how She, though one, becomes many. (5-6ab)

4. MV 3/5ab quoted in TĀv ad 11/72-73ab. 3/5ab and 3/5cd are quoted in TĀv ad 1/2. MV 3/5-9ab is quoted by Rājānaka Rāma in SpKāvi. p.148 and Bhagavadutpala in SpPra ad 1/1. At the end of the latter citation, we find this extra line not found in the edition of the MV: *tatra mātṛtvam āpannā pañcāśadvarṇamālīni* / Thus, She Who is the fifty-lettered Mālīni, becomes the universal Mother (mātr).

एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम् ।6 ।  
 ज्ञापयन्ती जगत्यत्र ज्ञानशक्तिर्निगद्यते ।  
 एवंभूतमिदं वस्तु भवत्विति यदा पुनः । 17 ।।  
 जाता तदैव तत्तद्वत्कुर्वत्यत्र क्रियोच्यते ।

*evam etad iti jñeyam nānyatheti  
 suniścitam* //6//

*jñāpayantī jagaty atra jñanaśaktir  
 nigadyate*

*evambhūtam idam<sup>5</sup> vastu bhavatu iti  
 yadā punaḥ* //7//

*jātā tadaiva tattadvat kurvaty atra  
 kriyocyate* /

(When that power instils in consciousness) here in this world, the certainty that: 'this is such and should not be known to be otherwise', then (She) is called the power of knowledge. When assuming a state of intent towards Her task of the form – 'may all this be such' and that very instant makes it so, She is called activity here (in this world). (6cd-8ab)

एवं सैषा द्विरूपापि पुनर्भेदैरनेकताम् । 8 ।।  
 अर्थोपाधिवशाद्याति चिन्तामणिरिवेश्वरी ।

*evam<sup>6</sup> saiṣā dvirūpāpi punar  
 bhedairanekatām<sup>7</sup> //8//  
 arthopādhivaśād yāti cintāmaṇir*

*iveśvarī* /

*Thus, although She, the Mistress of the universe, has only two forms, She, like a Wish-granting Gem, becomes infinitely diverse through the limitations imposed upon Her by (Her) objects.<sup>8</sup> (8cd-9ab)*

तत्र तावत्समापन्ना मातृभावं विभिद्यते ।9 ।  
 द्विधा च नवधा चैव पंचाशद्धा च मालिनी ।

*tatra tāvat samāpannā<sup>9</sup> mātṛbhāvaṁ  
 vibhidyate* //9//

*dvidhā ca navadhā caiva  
 pañcāśaddhā ca mālinī* ।

*She has arisen there such that She is differentiated into the state of the energies of the phonemes (mātṛbhāva)<sup>10</sup> and is divided into two, nine and fifty (aspects) and (also manifests as) Mālinī.<sup>11</sup> (9cd-10ab)*

बीजयोन्यात्मकाद्वेदादिद्विधा बीजं स्वरा मताः ।10 ।  
 कादिभिश्च स्मृता योनिर्नवधा वर्गभेदतः ।  
 प्रतिवर्णविभेदेन शतार्धकिरणोज्ज्वला ।11 ।

*bijayonyātmakād bhedād dvidhā  
 bijam svarā matāḥ* //10//  
*kādibhiś ca smṛtā yonir navadhā  
 vargabhedataḥ* /

5. SpPra evambhūtamidam sarvam iti kāryonmukhī yadā

6. k: evameṣeti

7. k: bhedairanantatām

8. MV 3/5ab-6ab, 8cd-9ab quoted in TĀv ad 1/67cd (68cd).

9. Variant reading: samāpannamātṛbhāvā

10. MV 3/9cd quoted in TĀv ad 11/72-73ab.

11. Concerning Mātṛkā see TĀ 15/117cd-120. The two aspects are the seeds (i.e., the vowels) and the matrices (yoni) (i.e., the consonants). The nine are the eight classes of phonemes and the letter KṢ. The fifty aspects are the fifty phonemes. Cf. 3/65 ff. Concerning Mālinī see TĀ 15/121-135ab ff.

*prativarmavibhedena*<sup>12</sup>  
*śatārdhakiraṇojjvalā* // 11//

(She is) of two kinds because (her) nature is (both) seed and matrix. The vowels are considered to be the seed, and the matrix (is formed) with the consonants, beginning with K. (She is of) nine kinds according to the variety of classes (of phonemes) and, due to the difference between (each) phoneme, she burns resplendent with fifty rays. (10cd-11)

बीजमत्र शिवः शक्तिर्योनिरित्यभिधीयते ।  
वाचकत्वेन सर्वापि शंभोः शक्तिश्च सस्यते ।12 ।

*bijam atra śivaḥ śaktir yonir ity  
abhidhiyate /  
vācakatvena sarvāpi śambhoḥ śaktiś  
ca sasyate* // 12//

Here (according to this tradition) the seed is Śiva and Śakti is termed the matrix (yonī). It is taught (in the Tantras) that Śambhu's power is the denotator although she is all things (that are the objects of denotation).<sup>13</sup> (12)

### The Eight Mothers

वर्गाष्टकमिह ज्ञेयमघोराद्यमनुक्रमात् ।  
तदेव शक्तिभेदेन माहेश्वर्यादि चाष्टकम् ।13 ।

*vargāṣṭakam iha jñeyam aghorādyam  
anukramāt /  
tad eva śaktibhedena māheśvaryādi  
cāṣṭakam* // 13//

One should know that here (according to this teaching), the eight classes (of phonemes) are Aghora and the rest, in due order (respectively).<sup>14</sup> That same (group of eight) divided into (its) powers is the group of eight beginning with Māheśvarī. (13)

माहेशी ब्राह्मणी चैव कौमारी वैष्णवी तथा ।  
ऐन्द्री याम्या च चामुण्डा योगीशी चेति ता  
मताः ।।14 ।।

*māheśī brāhmaṇī caiva kaumārī  
vaiṣṇavī tathā /  
aindrī yāmyā ca cāmuṇḍā yogīśī ceti  
tā matāḥ* // 14//

They are considered to be Māheśī, Brāhmaṇī, Kaumārī, Vaiṣṇavī, Aindrī, Yamayā, Cāmuṇḍā and Yogīśī.<sup>15</sup> (14)

### The Fifty Rudras of the Alphabet

शतार्धभेदभिन्नानां तत्संख्यानां वरानने ।  
रुद्राणां वाचकत्वेन कल्पिताः परमेष्ठिना ।15 ।  
तद्वदेव च शक्तीनां तत्संख्यानामनुक्रमात् ।  
सर्वं च कथयिष्यामि तासां भेदं यथा शृणु ।16 ।

*śatārdhabhedabhinnānām*

12. śi0 vi0 prthagvarṇavibhedaneti

13. MV 3/12a quoted in TĀv ad 15/125cd-126ab. MV 3/12cd. is quoted in TĀv ad 15/133cd-134ab.

14. See above, MV 1/19cd-21.

15. MV 3/14 paraphrased in TĀ 33/3abc.

tatsamkhyānām varānane /  
 rudrāṇām vācakatvena kalpitāḥ  
 parameṣṭhinā //15//  
 tadvad eva ca śatīnām  
 tatsamkhyānam anukramāt /  
 sarvaṁ ca kathayiṣyāmi tāsāṁ  
 bhedaṁ yathā śṛṇu //16//

O fair-faced goddess, she has been conceived<sup>16</sup> (kalpitā) by the Supreme Lord to be the denotator of the Rudras, who are differentiated into the fifty divisions (corresponding to the phonemes) and are of that number. In the same way, (she is the denotator) of the powers, which are of the same number, in corresponding order. I will tell you their complete set of names (bheda). Listen to how it is. (15-16)

### The Sixteen Rudras of the Seeds of Nectar

अमृतोऽमृतपूर्णश्च अमृताभोऽमृतद्रवः ।  
 अमृतौघोऽमृतोर्मिश्च अमृतस्यन्दनोऽपरः ।17 ।  
 अमृतांगोऽमृतवपुरमृतोद्गार एव च ।  
 अमृतास्योऽमृततनुस्तथा चामृतसेचनः ।18 ।  
 तन्मूखतरमृतेशश्च सर्वामृतधरोऽपरः ।  
 षोडशैते समाख्याता रुद्रबीजसमुद्भवाः ।19 ।

amṛto 'mṛtapūrṇaś ca amṛtabho  
 'mṛtadravaḥ/  
 amṛtaugho 'mṛtormiś ca  
 amṛtasyandano 'paraḥ //17//  
 amṛtāṅgo 'mṛtavapur amṛtodgāra

evaca/  
 amṛtāsyō 'mṛtatanus tathā  
 cāmṛtasecanaḥ //18//  
 tanmūrtir amṛteśaś ca  
 sarvāmṛtadhara 'paraḥ/  
 ṣoḍaśaite samākhyātā  
 rudrabījasamudbhavāḥ //19//

(They are) 1) Amṛta and 2) Amṛtapūrṇa, 3) Amṛtābha, 4) Amṛtadrava, 5) Amṛtaugha and 6) Amṛtormi, (along with) 7) Amṛtasyandana who is another. (Then there is) 8) Amṛtāṅga, 9) Amṛtavapuṣ, as well as 10) Amṛtodgāra, 11) Amṛtāsyā and 12) Amṛtatanu, 13) Amṛtasecana, 14) Amṛtamūrti, 15) Amṛteśa, and 16) Sarvāmṛtadhara is another. These sixteen are said to be born as Rudra's seeds.<sup>17</sup> (17-19)

### The Thirty-four Rudras of the Consonants

जयश्च विजयश्चैव जयन्तश्चापराजितः ।  
 सुजयो जयरुद्रश्च जयकीर्तिर्जयावहः ।20 ।  
 जयमूर्तिर्जयोत्साहो जयदो जयवर्धनः ।  
 बलश्चाति बलश्चैव बलभद्रो बलप्रदः ।21 ।  
 बलावहश्च बलवान् बलदाता बलेश्वरः ।  
 नन्दनः सर्वतोभद्रो भद्रमूखतः शिवप्रदः ।22 ।  
 सुमनाः स्पृहार्ही दुर्गा भद्रकालो मनोनुगः ।  
 कौशिकः कालविश्वेशौ सुशिवः कोप एव  
 च ।।23।।  
 एते योनिमुद्भूताश्चतुस्त्रिंशत्प्रकीर्तिताः ।

16. Read kalpitā for kalpitā.

17. MV 3/17-19 is quoted in the TĀvad 33/9cd-12.

jayaś ca vijayaś caiva jayantaś  
cāparājitaḥ/

sujayo jayarudraś ca<sup>18</sup> jayakīrtir  
jayāvahaḥ//20//

jayamūrtir jayotsāho jayado  
jayavardhanaḥ/

balaścāti balaś caiva balabhadro  
balapradaḥ//21//

balāvahaś ca balavān baladātā  
baleśvaraḥ/

n a n d a n a ḥ s a r v a t o b h a d r o  
bhādrāmūrtiḥ śivapradaḥ//22//

sumanāḥ sṛṣṭaṇo durgā bhadrakālo  
manonugaḥ/

kauśikaḥ kālaviśveśau suśivaḥ kopa  
eva ca//23//

ete yonisamudbhūtāś catustrimśat  
prakīrtitāḥ/

1) Jaya and 2) Vijaya, 3) Jayānta and  
4) Aparājita, 5) Sujaya and 6) Jayarudra,  
7) Jayakīrti, 8) Jayāvaha, 9) Jayamurti,  
10) Jayotsāha, 11) Jayada, 12)  
Jayavardhana, 13) Bala and 14) Atibala,  
15) Balabhadra, 16) Balaprada, 17)  
Balāvaha and 18) Balavān, 19) Baladātā,  
20) Baleśvara, 21) Nandana, 22)  
Sarvatobhadra, 23) Bhādrāmurti, 24)  
Śivaprada, 25) Sumanas, 26) Sṛṣṭaṇa,  
27) Durgā, 28) Bhadrakāla, 29)  
Manonuga, 30) Kauśika, 31) Kāla, 32)  
Viśveśa, 33) Suśiva, and 34) Kopa. Born  
from the matrices (yoni), these are said to  
be thirty-four.<sup>19</sup> (20-24ab)

स्त्रीपाठवशमापन्ना एत एवात्र शक्तयः ।।24 ।।

बीजयोनिसमुद्भूता रुद्रशक्तिसमाश्रयाः ।

वाचकानामनन्तत्वात्परिसंख्या न विद्यते ।25 ।

stripāṭhavaśamāpannā eta evātra  
śaktayaḥ//24//

bijayonisamudbhūtā  
rudraśaktisamāśrayāḥ/

vācakānām anantatvāt parisamkhyā  
na vidyate//25//

The powers born from the seeds and  
the matrices are grounded in Rudra's  
power, and their (names are those of the  
Rudras) in the feminine. The  
denotators (i.e. Mantras) are endless  
and so are innumerable. (24cd-25)

सर्वयास्त्रार्थगर्भिण्या इत्येवं विधयानया ।

अघोरं बोधयामास स्वेच्छया परमेश्वरः ।26 ।

sarvaśāstrārthagarbhiṇyā ity evaṁ  
vidhayānayaḥ/

aghoram bodhayāmāsa svecchayā  
parameśvaraḥ//26//

By means of his own will, which is  
such, and contains within itself the  
meaning of all the scriptures, the  
Supreme Lord awakened Aghora. (26)

स तथा संप्रबुद्धः सन् योनिं विक्षोभ्य शक्तिभिः ।  
तत्समानश्रुतीन् वर्णांस् तत्संख्यान् असृजत्  
प्रभुः ।।27 ।।

ते तैरालिंगिताः सन्तः सर्वकामफलप्रदाः ।

भवन्ति साधकेन्द्राणां नान्यथा वीरवन्दिते ।28 ।

18. k: jayabhadra

19. MV 3/20-24 quoted in TĀv ad 33/14cd-17ab, which is an abbreviated paraphrase of it.



sa tayā saṁprabuddhaḥ san yoniṁ  
vikṣobhya śaktibhiḥ /

tatsamānaśrutīn varṇāṁs  
tatsamkhyān asṛjat prabhuḥ //27//

te<sup>20</sup> tair āliṅgitāḥ santaḥ  
sarvakāmaphalapradāḥ /

bhavanti sādhakendrāṇāṁ nānyathā  
vīravandite //28//

Awakened by that (will) and having  
aroused the matrix (yoni) with (his)  
powers, the lord emitted an equal number  
of phonemes, with the same sound (as  
those). O (Goddess) praised by (all) the  
Heroes, **embraced by them**,<sup>21</sup> they bestow  
as (their) fruits (the fulfilment of every)  
desire of the very best adepts, not  
otherwise.<sup>22</sup> (27-28)

तैरिदं संततं विश्वं सदेवासुरमानुषम् ।  
तेभ्यः शास्त्राणि वेदाश्च संभवन्ति पुनः  
पुनः ॥29॥

tair idam saṁtataṁ viśvaṁ  
sadevāsura mānuṣam /  
tebhyaḥ śāstrāṇi vedāś ca  
sambhavanti punaḥ punaḥ //29//

This universe, along with the gods,  
demons and men, is woven together  
(and spread out) by them. From them  
the scriptures and the Vedas are born  
again and again. (29)

## The Three Energies Aghorā, Ghorā and Ghoratarā

अनन्तस्यापि भेदस्य शिवशक्तेर्महात्मनः ।  
कार्यभेदान्महादेवि त्रैविध्यं समुदाहृतम् ॥30॥

anantasyāpi bhedasya śivaśakter  
mahātmanah /  
kāryabhedān mahādevi traividhyaṁ  
samudāhṛtam //30//

Although the differentiation of  
Śiva's power, the great soul, is infinite,  
even so, O Great Goddess, it is said to be  
of three kinds due to its (various)  
diverse effects. (30)

विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।  
रुद्राणून्याः समालिङ्ग्य घोरतर्योऽपराः  
स्मृताः ॥31॥

viṣayeṣv eva saṁlīnān adho 'dhaḥ  
pātayantyāṇūn /  
rudrāṇūn yāḥ samāliṅgya  
ghoratarayo 'parāḥ smṛtāḥ //31//

The Extremely Terrible (Ghoratarā  
powers) are said to be the lower (aparā)  
ones; embracing the individual souls  
(rudrāṇu) attached to sense objects, they  
cast them down to ever lower levels.<sup>23</sup> (31)

20. k: taistair

21. Quoted in 16/211b.

22. MV 3/27-28. ad 11/72-73ab MV 3/27-28ab ad 16/211-215 (211cd-216ab).

23. MV 3/31 quoted in TĀv ad 3/103cd-104ab, 8/35cd-42ab and 13/279cd-280ab. MV 3/31ab quoted in TĀv ad 4/23cd-24ab.

मिश्रकर्मफलासक्तिं पूर्ववज्जनयन्ति याः ।  
मुक्तिमार्गनिरोधिन्यस्ताः स्युर्घोराः परापराः ।32 ।

*miśrakarmaphalāsaktim pūrvavaj  
janayanti yāḥ /  
muktim ārganirodhinyastāḥ  
syurghorāḥ parāparāḥ //32//*

The Terrible (Ghorā powers) are the middle ones (parāparā); like the previous (ones) they engender attachment to the mixed fruits of action and block the path to liberation.<sup>24</sup> (32)

पूर्ववज्जन्तुजातस्य शिवधामफलप्रदाः ।  
पराः प्रकथितास्तज्जैरघोराः शिवशक्तयः ।33 ।

*pūrvavaj jantujātasya  
śivadhāmaphalapradāḥ /  
parāḥ prakathitās tajjñair aghorāḥ  
śivaśaktayaḥ //33//*

Similarly, Śiva's Peaceful (Aghorā) energies bestow on men the fruits of Śiva's abode. The knowers of that (reality) call these powers supreme (parā).<sup>25</sup> (33)

एताः सर्वाणुसंघातमपि निष्ठा (धिष्ठाय)  
यथा स्थिताः ।  
तथा ते कथिताः शंभोः शक्तिरेकैव  
शांकरी । ।34 । ।

*etāḥ sarvāṇusamghātam api niṣṭhā  
yathā sthitāḥ /*

*tathā te kathitāḥ śāmbhoḥ śaktir  
ekaiva śāṅkarī //34//*

These (powers are present) in the entire aggregate of souls as (their) foundation and they have been explained accordingly (as such). (But in actual fact) Śambhu's power is only one, namely, (the goddess) Śāṅkarī. (34)

### The Mālinī Alphabet

अस्या वाचकभेदेन भेदोऽन्यः संप्रचक्ष्यते ।  
यथेष्टफलसंसिद्धयै मन्त्रतन्त्रानुवर्तिनाम् ।35 ।  
विशेषविधिहीनेषु न्यासकर्मसु मन्त्रवित् ।  
न्यसेच्छाक्तशरीरार्थं भिन्नयोनिं तु  
मालिनीम् । ।36 । ।

*asyā vācakabhedenā bhedo 'nyaḥ  
saṁpracakṣyate /  
yatheṣṭaphalasaṁsiddhyai  
mantratantrānuvartinām //35//  
viśeṣavidhihīneṣu nyāsakarmasu  
mantravit /  
nyasec chāktaśarīrārtham  
bhinnayonim tu mālinīm //36//*

Another variety (bheda) of that (power) will now be explained which is determined by the differentiation (of Mantras) as denotators (vācaka). In order that those who are the followers of Mantratantra may obtain the desired fruits, when the rites (karman) of the

24. Quoted in TĀv ad 3/74 (74cd-75ab).

25. MV 3/33 quoted in the TĀv ad 3/71 (71cd-72ab). Concerning this classic Trika triad, see Dyczkowski 1992a: 70 (with reference to SpSaṁ p. 21) and ibid. 337 note 47 with reference to Kṣemarāja's quotation and explanation of these in SpNir p. 67-68.

deposition (of Mantras onto the body) have not been performed (correctly) in accord with their specific procedures (viśeṣavidhi), the knower of Mantra should deposit Mālīnī, whose (seeds are) mixed with (its) matrices (in its place), in order to obtain (the required) body of power.<sup>26</sup> (35-36)

न शिखा ऋ ऋ६ लृ लृ च शिरोमाला थ  
मस्तकम् ।  
नेत्राणि च ध वै नासा ई समुद्रे पुणू  
श्रुती ।।37 ।।  
वकवर्ग—इ—आ वक्त्रदन्तजिह्वासु वाचि च ।  
वभयाः कण्ठदक्षादिस्कन्धयोर्भुजयोर्द्वौ ।38 ।  
ठो हस्तयोर्झौ शाखा जटौ शूलकपालके ।  
प हृच्छलौ स्तनौ क्षीरमा स जीवो  
विसर्गयुक् ।।39 ।।  
तत्परः कथितः प्राणः षक्षावुदरनाभिगौ ।  
मशंताः कटिगुह्योरुयुग्मगा जानुनी तथा ।40 ।  
ए—ऐकारौ तथा जष्ठे तत्परौ चरणौ दफौ ।

na śikhā ṛṚ ṛ Ṛ ca śiromālā tha  
mastakam/  
netrāṇi ca dha vai nāsā ī samudre  
ṇuṇū śrutī//37//  
vakavarga-i-ā vaktradantajihvāsu  
vāci ca/

vabhayāḥ kaṇṭhadakṣādiskandhayor  
bhujayor ḍaḍhau//38//  
ṭho hastayor jhañau śākhā jraṭau  
śūlakapālake/  
pa hṛc chalaṇu stanau kṣīram ā sa jīvo  
visargayuk//39//  
tatparaḥ kathitaḥ prāṇaḥ śakṣāv  
udaranābhigau/  
maśamṭāḥ kaṭiguhyor uyugmagā  
jānuni tathā//40//  
e-aikārau tathā jaṅghe tatparau  
caraṇau daphau/

<sup>27</sup>N is the topknot, ṛ, R, Ṛ, Ḥ, the garland of the head, TH the head, the eyes are Ca and Dha, the nose is Ī, the ears, with (their) ornaments, NU and NŪ.<sup>28</sup> B the gutturals (K, KH, G, GH, Ṇ), I and A are, respectively, the face, teeth, tongue and speech.<sup>29</sup> Va, BHa and Ya are on the throat, right and left shoulder, Ḍ and ḌH are on the arms, ṬH on the hands, JH and Ṇ are the branches (śākhā), J, R and Ṭ<sup>30</sup> are the staff and the skull, P the heart, CH and L, the breasts, Ā the milk, S along with emission Ḥ, the living being (jīva), after that is said to be the vital breath (H).<sup>31</sup> Ṣ and KṢ are in the stomach and the navel

26. MV 3/35-36 is quoted in TĀv ad 15/135cd-137ab, also quoted in PTv p. 151. MV 3/36cd is quoted as TĀ 15/136ab; TĀ 15/135d is a condensed paraphrase of MV 3/36ab; 137a is MV 3/36c.
27. TĀ 15/121-125ab is MV 3/37-41ab with a few variants. Some of these may well be small changes Abhinavagupta himself made in order to clarify the meaning of the text.
28. TĀ 15/121cd reads netrāṇi cordhve dho 'nye i ghrāṇam mudre ṇu ṇū śrutī.- 'the eyes are Ca, which is above (as the third eye), and Dha the other two, Ī is the nose, Ṇa the ears, and U and Ū (their two) ornaments.'
29. MV 3/38b reads vaktradantajihvāsu vāci ca — 'are in the face, teeth, tongue and speech' for vaktradantajihvāgiri kramāt — 'are, respectively, the face, teeth, tongue and speech'.
30. Both the TĀ here and MV 3/39b read 'jraṭau'. It is dual, so either we should read JR and Ṭ, or emend to R and Ṭ, which do in fact correspond to the staff of the trident the goddess is holding in one of her two hands and the skull in the other. Otherwise, perhaps J should be taken to be an alternative for R.
31. TĀ 15/124a reads prāṇo havarnaḥ kathitaḥ — 'the letter Ha is said to be the vital breath'.

(respectively), M, Ś, Ā and T<sup>32</sup> are in the hips, the genitals and the two thighs, the letters E and AI are the knees, and the shanks (O and AU) come after them,<sup>33</sup> D and PH the feet.<sup>34</sup> (37-41ab)

### Parāparā Vidyā

अतो विद्याश्च मन्त्राश्च समुद्धार्या यथा  
शृणु ।।41।।

सबिन्दुकां दक्षजघं ततो वाचं प्रकल्पयेत् ।

तथैव जघ्ना युक्तं चतुर्थं दशनं ततः ।।42।।

दक्षजानुयुतं दण्डं प्राणं दण्डस्थमीर्युतम् ।

पृथग् घृहण्डकटिगा द्विजदण्डौ च  
पूर्ववत् ।।43।।

उस्थितं बिन्दुयुक्प्राणं पूर्ववद्दशनं ततः ।

दण्डं केवलमुद्धृत्य वाममुद्रान्वितं पुनः ।।44।।

दक्षजानुयुतं हृच्च प्राणं जीवात्मना युतम् ।

दशनं पूर्ववन्त्यस्य दण्डं केवलमेव च ।।45।।

*ato vidyāś ca mantrāś ca  
samuddhāryā yathā śṛṇu //41//*

*sabindukām dakṣajāṅghām tato  
vācam prakalpayet /*

*tathaiva jaṅghayā yuktam caturtham  
daśanam tataḥ //42//*

*dakṣajānuyutam daṇḍam prāṇam  
daṇḍastham iryutam /*

*prthag ghṛddandaḥkaṭigā dvijadaṇḍau  
ca pūrvavat //43//*

*usthitam binduyuk prāṇam pūrvavad  
daśanam tataḥ /*

*daṇḍam kevalam uddhṛtya  
vāmamudrānvitam punaḥ //44//*

*dakṣajānuyutam hṛc ca prāṇam  
jīvātmanā yutam /*

*daśanam pūrvavan nyasya daṇḍam  
kevalam eva ca //45//*

Listen now to how the Vidyās and Mantras should be extracted. (The following is the Vidyā of Parāparā). One should conceive (*prakalpayet*) the left shank (O) together with the Point (Ā) (i.e. OĀ) and then Speech (A) and the fourth tooth (GH) conjoined in the same way with the (left) shank (O), the staff (R) conjoined to the right knee (E) (i.e., AGHORE). (Next comes), the vital breath (H) along with the Staff (R) and (the vowel) Ī (together with emission, Ḥ) (i.e., HRĪḤ). (Next extract) separately the heart (P), the staff (R), the hip (M), and, as before,<sup>35</sup> the tooth (GH) and the staff (R) (i.e., PARAMAGHORE). (This is followed by) the vital breath (Ha) conjoined with the point (Ā) seated on (the

32. The edition of the MV reads *maśāntāḥ*, in which case there are four letters here, namely, Ma, Śa, Ā and Ta, which is correct. However, Jayaratha endorses the reading *maśāntā*, which omits Ā. See below.

33. TĀ 15/125a reads *tatparau tu jaṅghe* — ‘those that come after them (O and AU) are the shanks’ — for MV 3/41ab, that reads *tathā jaṅghe tatparau* — ‘and the shanks (O and AU) come after them.’

34. These are a quote from MV 3/37-41ab, with a few variants. These may well be simply differences in the MS Abhinavagupta was using. Unlike the Mātrkā deposition, Jayaratha does not quote the original source in this case. He prefers the *Triśirobhairavatantra*, no doubt because the account there is more complete, including as it does the names of the Yoginis who preside over the letters. We are thus led to suppose that Jayaratha may well not have been able to find an equivalent passage in which the names of the Mātrkā presiding over the letters is given. However, a list of names and even descriptions of these Yoginis is found in the Kubjikā Tantras. See Dyczkowski 2009 vol. 3, notes p. 239-268.

35. ‘As before’ here means Gh + O and R + E as previously.

vowel) U (i.e., HUM̐). Then (comes) the tooth (GH) as before and, having extracted the staff alone (R) again, together with the ornament of the left (ear) (Ū) and the heart (P) conjoined with the right knee (E) (GHORARŪPE is formed). (Next comes) the vital breath (H) along with the living being (H) (i.e., HAH̐). (41cd-45)

नितम्बं दक्षमुद्रेतं द्वितीयं जिह्वया द्विजम् ।  
सनासं दक्षशिखरं नितम्बं केवलं ततः ।46 ।  
पुनस्तथैव शिखरं जठरं केवलं ततः ।  
दक्षजानुयुतं कर्णं कण्ठं केवलमेव च ।।47 ।।  
नितम्बं केवलं न्यस्य हृदयं जिह्वया युतम् ।  
वक्त्रं केवलमुद्धृत्य प्रार्मिद्येन जानुना ।48 ।

*nitambam dakṣamudretam dvitīyam  
jihvayā dvijam /  
sanāsam dakṣaśikharam nitambam  
kevalam tataḥ //46//  
punas tathaiva śikharam jaṭharam  
kevalam tataḥ /  
dakṣajānuyutam karṇam kaṇṭham  
kevalam eva ca //47//  
nitambam kevalam nyasya hṛdayam  
jihvayā yutam /  
vaktram kevalam uddhṛtya prāṇam  
ādyena jānunā //48//*

Having deposited the tooth (GH) as before (i.e., GHO), and the staff alone (R), the hip (M) and the right earring (U); the second tooth (KH) with the

tongue (I), the right back (śikhara) (BH) along with the nose (Ī), (GHORAMUKHI is formed). (Next extract) the hip alone (M), again in the same way the back (BH) (along with Ī), then the stomach (Ṣa) alone, the ear (N) together with the right knee (E) (makes BHĪṢANE). (Then) having deposited the throat (Va) alone and hip (Ma) alone (form VAMA), the heart (P) along with the tongue (I) and extracted the face alone (B) (makes PIBA), and (then) the vital breath (Ha) with the first knee (E) (i.e., HE). (46-48)

शूलदण्डचतुष्कं च तत्राद्यं द्वयसंस्थिमुसृतिम् ।  
वामपादं च तस्यान्ते कपालं पतितं न्यसेत् ।49 ।  
ततः परमघोरान्तं पाद्यकाद्ये च पूर्ववत् ।

*śūladanḍacatuṣkaṁ ca tatrādyam  
dvayasamsthimusthitam /  
vāmapādam ca tasyānte kapālam  
patitam nyaset //49//  
tataḥ paramaghorāntam pādyakādye  
ca pūrvavat /*

(Extract) four staffs (R) of the trident, the first pair of which is united with the right ornament (U)<sup>36</sup> (whereas the second pair is not) (RU RU RA RA). (Then,) at the end of it, deposit the left foot (PH) (onto which) the skull (Ṭ) has fallen (PHATṬ). Then (finally the syllable) that comes after PARAMAGHORE (i.e., HUM̐),<sup>37</sup> and

36. Read *dvaṣyam usthitam* for *dvayasamsthi(mutthi)tam*.

37. The following HAH̐ seems to have been omitted.

as before, the foot (PH) with the skull (Ṭ) (PHATṬ). (49-50ab)

परापरा समाख्याता अपरा च प्रकथ्यते ।50 ।

*parāparā samākhyātā aparā ca prakathyate //50//*

Parāparā has been taught,<sup>38</sup> (now) Aparā is going to be taught.<sup>39</sup> (50cd)

### Aparā Vidyā

अघोरान्तं न्यसेदादौ प्राणं बिन्दुयुतं पुनः ।  
वाममुद्रान्वितं न्यस्य पाद्यं काद्येन पूर्ववत् ।51 ।

*aghorāntam nyased ādau prā aṇ binduyutam punaḥ /  
vāmamudrānvitam nyasya pādyam kādyena<sup>40</sup> pūrvavat //51//*

One must first deposit (the syllable) that comes at the end of AGHORE (i.e. HRĪḤ), the vital breath (H) along with the left earring (Ū), the Point (Ṁ) (to form HŪṀ), and the Foot (PH) along with the skull (Ṭ) as before (to form PHATṬ).<sup>41</sup> (51)

### Parā Vidyā

अपरेयं समाख्याता रुद्रशक्तिं परां शृणु ।

मन्त्राः संमुखतां यान्ति ययोच्चारितमात्रया ।52 ।

*apareyam samākhyātā rudraśaktim parām śṛṇu /  
mantrāḥ saṁmukhatām yānti yayocāritamātrayā //52//*

This Aparā (Vidyā) has been taught. (Now) listen to Parā, Rudra's (supreme) power. By just uttering it (all) Mantras (come before one who utters it and) become propense (to act) (sanmukha). (52)

कम्पते गात्रयष्टिश्च द्रुतं चोत्पतनं भवेत् ।  
मुद्राबन्धं च गेयं च शिवारुदितमेव च ।53 ।  
अतीतानागतार्थस्य कुर्याद्वा कथनादिकम् ।

*kampate gātrayaṣṭiś ca drutam cotpatanam bhavet /  
mudrābandham ca geyam ca śivāruditam eva ca //53//  
atītānāgatārthasya kuryād vā kathanādikam /*

The stick of the body shakes and it jumps up quickly, ritual gestures are formed (spontaneously), he sings and cries out "Śivaa!" or else he (also) reveals things of the past and predicts those of the future etc.<sup>42</sup> (53-54ab)

38. See TĀ 30/20-36ab. The Parāparā Vidyā is OM AGHORE HRĪḤ PARAMAGHORE HŪṀ GHORARŪPE HAḤ GHORAMUKHĪ BHĪMA BHĪṢAṆE VAMA PIBA HE RURU RARA PHATṬ HŪṀ HAḤ PHATṬ. Notice, by the way, that whereas Abhinavagupta presents Aparā and Parā Vidyās, he does not present Parāparā Vidyā, although he does of course refer to it and its structure.

39. Concerning Aparā Vidyā, see TĀ 30/26cd.

40. g: pādyakādye ceti

41. MV 3/51 is quoted in TĀ v ad 30/15-28ab. Concerning this Vidyā see TĀ 30/26cd.

42. Cf. below, 20/30



वामजषन्वितो जीवः पारम्पर्यक्रमागतः ।54 ।

*vāmajaṅghānvito jīvaḥ  
pāramparyakramāgataḥ //54//*

It is has come down along the sequence of the tradition (of the lineages of teachers and is formed from) the living being (S) along with the left shank (AU).<sup>43</sup> (54cd)

परेयमनया सिद्धिः सर्वकामफलप्रदा ।  
नाशिष्याय प्रदेयेयं नाभक्ताय कदाचन ।55 ।  
रुद्रश्च रुद्रशक्तिश्च गुरुश्चेति त्रयं समम् ।  
भक्त्या प्रपश्यते यस्तु तस्मै देयं वरानने ।56 ।

*pareyam anayā siddhiḥ  
sarvakāmaphalapradā /  
nāśiṣyāya pradeyeyam nābhaktāya  
kadācana //55//  
rudraś ca rudraśaktiś ca guruś ceti  
trayam samam /  
bhaktyā prapaśyate yas tu tasmai  
deyam varānane //56//*

This is Parā (Vidyā). It is by this that (one achieves) the accomplishment that bestows the fruit of every desire. O fair-faced lady, this should never be given<sup>44</sup> to one who is not a (true) disciple and not a devotee. It should be given to one who sees devoutly that the three – Rudra, Rudra's power and the teacher – are equal. (55-56)

शिष्येणपि तदा ग्राह्या यदा संतोषितो गुरुः ।  
शरीरद्रव्यविज्ञानशुद्धिकर्मगुणादिभिः ।57 ।

*śiṣyeṇāpi tadā grāhyā yadā samtoṣito  
guruh /  
śarīradravyaविज्ञानशुद्धिकर्मगुणादिभिः  
ṇādibhiḥ //57//*

Moreover, the disciple should take it only when the teacher has been satisfied with (the offering of his) body, wealth,<sup>45</sup> knowledge, purity, (good) actions and virtues etc. (57)

बोधिता तु यदा तेन गुरुणा हृष्टचेतसा ।  
तदा सिद्धिप्रदा ज्ञेया नान्यथा वीरवन्दिते ।58 ।

*bodhitā tu yadā tena guruṇā  
hṛṣṭacetasā /  
tadā siddhipradā jñeyā nānyathā  
vīravandite //58//*

It bestows (this) accomplishment only when it has been awakened by that teacher whose mind is delighted (by his disciple's devotion). (O goddess) praised by the heroes, it cannot be known in any other way. (58)

### The Yoginīs, Limbs and Faces of the Vidyās

परापरांगसंभूता योगिन्योऽष्टौ महाबलाः ।

43. MV 3/54c is quoted in TĀvad 5/134cd-135ab (133cd-134ab). Cf. 30/27-28ab.

44. Read *pradeyeyam* for *padeyeyam*.

45. Instead of translating *śarīradravya*- as (the offering of his) 'body and wealth' one could also, perhaps better, translate it as (the offering of) 'bodily substances'.

पंच षट्पंच चत्वारि द्वित्रिद्व्यर्णाः क्रमेण तु ।59 ।  
ज्ञेयाः सप्तैकादशार्णा एकार्धार्णद्वयान्विता ।

*parāparāṅgasambhūtā yoginyo 'ṣṭau  
mahābalāḥ/*

*pañca śaṭpañca catvāri  
dvitridvyarṇāḥ krameṇa tu//59//*

*jñeyāḥ saptaikādaśārṇā  
ekārdhārṇadvayānvitā/*

*Eight very powerful Yoginīs are born  
from the limbs of Parāparā, seven of  
which should be known to consist of five,  
six, five, four, two, three and two letters in  
due order<sup>46</sup> and one of eleven letters  
amongst which are two half letters (i.e.,  
consonants without vowels).<sup>47</sup> (59-60ab)*

जीवो दीर्घस्वरैः षड्भिः पृथग्जाति समन्वितः ।60 ।  
विद्यात्रयस्य गात्राणि ह्रस्वैर्वक्त्राणि पंचभिः ।

*jīvo dīrghasvaraiḥ ṣaḍbhiḥ  
pṛthagjāti<sup>48</sup> samanvitah//60//  
vidyātrayasya gātrāṇi  
hrasvairvaktrāṇi pañcabhiḥ/*

*The limbs of the three Vidyās  
(vidyāṅga) consist of the Living Being (S)*

*along with the six long vowels together  
with (their) separate (respective) classes  
(of invocations) (jāti); the faces (are  
formed from the same Living Being (S))  
with the five short vowels.<sup>49</sup> (60cd-61ab)*

### **The Five Limbs of the Vidyās (vidyāṅga)**

ओंकारैः पंचभिर्मन्त्रो विद्यांगहृदयं भवेत् ।61 ।  
ओं अमृते तेजोमालिनि स्वाहापदानि (दवि)  
भूषितम् ।  
एकादशाक्षरं प्रोक्तमेतद्ब्रह्मशिरः प्रिये ।62 ।  
वेदवेदिनि ह्रूफट् च प्रणवादिसमन्वित ।  
रुद्राण्यष्टाक्षरा ज्ञेया शिखा विद्यागणस्य  
तु । ।63 । ।  
वज्रिणे वज्रधराय स्वाहान्तं प्रणवादिकम् ।  
एकादशाक्षरं वर्म पुरुषदुतमिति स्मृतम् ।64 ।

*omkāraiḥ pañcabhir mantro  
vidyāṅgahrdayaṁ bhavet//61//  
om amṛte tejomālīni  
svāhāpadavibhūṣitam<sup>50</sup>/  
ekādaśākṣaraṁ proktam etad  
brahmaśīraḥ priye//62//  
vedavedini hū.m phaṭ ca  
praṇavādisamanvita<sup>51</sup>/  
rudrāṇy aṣṭākṣarā jñeyā śikhā*

46. These are the seven parts of Parāparā Vidyā up to VAMA. See TĀ 30/20-26ab.

47. These are the two phonemes Ṭ of the two PHAṬs. MV 3/59-60ab is quoted in the TĀv ad 30/15-28ab.

48. k, kh: jātivibhedata

49. MV 3/60cd-61ab is quoted in TĀv ad 30/62cd-64ab. Abhinavagupta provides an explanatory paraphrase of this verse: 'The limbs (of Parā) are the letter S conjoined with the six long vowels, whereas the faces are also S, but conjoined with the five short vowels and the Void (M).' TĀ 30/36cd-37ab. Thus, the six limbs are: SĀM, SĪM, SŪM, SAIM, SAUM and SA.H. The five faces are: SAM, SIM, SUM, SEM, and SoM. The MV does expressly state that these are the limbs and faces of the three Vidyās. Abhinavagupta omits this detail. Moreover, he cites this verse just after an exposition of Parā Vidyā. This suggests that he related these limbs and face just to Parā, probably considering her to be emblematic of all three Vidyās. The permutations based on the letter S with which Parā Vidyā begins further support this view. Concerning the limbs, see TĀ 30/36cd-37ab and the classes of invocations — jāti — ibid. 43cd-45ab.

50. Read *svaahaapadavibhuu.sitam* for *svaahaapadaani bhuu.sitam*.

51. g: yutā śikheti

*vidyāgaṇasya tu //63//*

*vajriṇe vajradharāya svāhāntam  
praṇavādikam /*

*ekādaśākṣaram varma puruṣtutam  
iti smṛtam //64//*

*ślīmpadam<sup>54</sup> paśuśabdam ca hūm  
phaḍantam bhavādikam /*

*et at pāśupataṁ proktam  
ardhasaptākṣaram param //65//*

The mantra Vidyāṅgahṛdaya (the Heart of the Limbs of the Vidyā is made) with five OM̐s. O beloved, the Brahmaśiras (the Head of Brahmā), consisting of the eleven syllables (mantra), is said to be OM̐ AMṚTE TEJOMĀLINI, adorned with the syllables SVĀHĀ. The Śikhā (the Topknot amongst) the group of (the limbs of the) Vidyā should be known to be Rudrāṇī,<sup>52</sup> consisting of eight syllables. It is VEDAVIDINI HŪM PHAṬ, and has the syllable OM̐ at the beginning. VAJRINE VAJRADHARĀYA SVĀHĀ, preceded by the syllable OM̐ is the Armour (varman) called Puruṣtuta (Praised by Many) consisting of eleven syllables.<sup>53</sup> (61cd-64)

### The Pāśupata Weapon

श्लीपदं पशुशब्दं च हूं फडन्तं भवादिकम् ।  
एतत्पाशुपतं प्रोक्तमर्धसप्ताक्षरं परम् ।।65।।

The syllable ŚLĪM, the word PAŚU, HŪM PHAṬ at the end and BHAVA at the beginning. This is said to be the Pāśupata (Weapon). Supreme, it consists of seven and a half syllables.<sup>55</sup> (65)

### The Guardians of the Quarters and their Weapons

लरटक्षवयैर् दीर्घैः सूमायुक्तैः सविन्दुकैः ।  
इन्द्रादीन् कल्पयेद् ध्रस्वैस् तदस्त्राणि  
विचक्षणः ।।66।।

*laraṭakṣavayair dīrghaiḥ  
sūmayuktaiḥ<sup>56</sup> sabindukaiḥ /  
indrādīn kalpayed dhrasvais  
tadastrāṇi vicakṣanaḥ //66//*

The skillful (adept) should fashion (the mantras of) Indra and the other (guardians of the quarters) with (the phonemes) L R Ṭ KṢ V Y along with SŪ and MĀ<sup>57</sup> (for the other two, Kubera

52. One could also take Rudrāṇī to be a vocative, in which case the translation would be: 'O Rudrāṇī, the Śikhā (the Topknot amongst) the group of (the limbs of the) Vidyā should be known to consist of eight syllables.' As Śikhā is feminine and is indeed considered to be a power (*śakti*), it may well be called Rudrāṇī, who is Rudra's power.
53. TĀ 30/37-40ab (except 38ab) is a lightly modified quote of MV 3/61cd-64. TĀ 30/37cd = MV 3/61cd, TĀ 30/38 is a paraphrase of MV 3/62cd-63ab; TĀ 30/39ab = MV 3/63ab (read with MS G: yutā śikhā); TĀ 30/39cd-40ab (reads svāhetyonkārapūrvakam for svāhāntam praṇavādikam) = MV 3/64.
54. g: ślaśabdam. Printed edition reads ślīpadam. The accepted reading is that of MS Jh.
55. TĀ 30/41cd is an abridged version of MV 3/65. The form of the mantra of the Weapon taught here is BHAVA ŚLĪM, PAŚU HŪM PHAṬ. Abhinavagupta has substituted BHAVA with OM̐.
56. Read with TĀ 30/42b samāyuktaiḥ 'conjoined with' for sūmayuktaiḥ
57. This is also the reading of the printed text, but it is corrected by the editor Kaula in his list of corrections (*śodhapatra*) printed as an appendix at the end of the edition. The mantras of the guardians of the quarters are given in note to TĀ 30/42-43ab.

and Īsāna) with (the six) long (vowels  
Ā Ī Ū AI AU AḤ) and (a final) Point  
(ĪM) and their weapons with short  
(vowels). (66)

तद्वन् नासापयोभ्यां तु कल्प्यौ  
विष्णुप्रजापती ।  
स्वराव् प्रद्यत्तीयौ तु वाचकौ  
पद्मचक्रयोः ॥ 67 ॥

*tadvan nāsāpayobhyāṁ tu kalpyau  
viṣṇuprajāpatī /  
svarāv ādyatṛtīyau tu vācakau  
padmacakrayoḥ ॥67॥*

*Viṣṇu and Prajāpati should be  
conceived in the same way with the Nose  
(Ī) and the Milk (Ā). The first and  
third vowel (A, I) denote (their weapons)  
the discus (ĪM) and the lotus (ĀM).<sup>58</sup> (67)*

इति मातृगणः प्रोक्तः सर्वकामफलप्रदः ।  
योगिनां योगसिद्ध्यर्थं किमन्यत्परिपृच्छसि  
॥ 68 ॥

*iti mātṛgaśaḥ<sup>59</sup> proktaḥ  
sarvakāmaphalapradah /*

*yoginām yogasiddhyartham kim  
anyat pariṇcchasi ॥68॥*

The host of Mantras<sup>60</sup> that bestows  
the fruits of all desires has thus been  
taught in order that yogis may attain the  
accomplishment of Yoga. What else are  
you asking (me to tell you)? (68)

इति श्रीमालिनीविजयोत्तरे तन्त्रे  
मन्त्रोद्धाराधिकारस्तृतीयः ॥ 3 ॥

*iti śrīmālinīvijayottare tantrē  
mantroddhārādhikāras tṛtīyaḥ ॥3॥*

This is the third chapter of the  
*Mālinīvijayottara Tantra* concerning  
the extraction of Mantras.

58. Quoted in TĀv ad 30/60-64ab. MV 3/66-67 is paraphrased as TĀ 30/42-43ab. The text reads in both the edition of the MV and Jayaratha's citation of it: *svarāv ādyatṛtīyau tu vācakau padmacakrayoḥ* (MV 3/67cd). Read as in the KSTS edition This line literally says: 'The first and third vowel (A, I) denote (their weapons), the lotus and the discus.' Viṣṇu is represented by ĪM and Brahmā by ĀM. If we accept this reading as it stands that would mean that their respective would be denotes by ĀM and ĪM, respectively. However, the weapons of all the other guardians are represented by their corresponding short vowels. Thus, for example, Indra is LĀM and his weapon is LAM. There seems to be no reason of this anomaly. Accordingly, we may reverse the order of the words in the text, which we can easily do without compromising the metre, to read *cakrapadmāyoḥ* instead of *padmacakrayoḥ*. Or else assume that the stated order does not correspond and assign ĀM to the weapon of Prajāpati who is ĀM and ĪM to that of Viṣṇu who is ĪM.

59. g: mantragana

60. Read with MSG *mantragaṇaḥ* for *mātrgaṇaḥ*.

# A Brief Life-Sketch of Mahāmaheśvaracārya Abhinavagupta

[Concluding part, Part 3 of 3]

– Moti Lal Pandit –

## Knowledge vs. Ignorance

The question of knowledge versus ignorance constitute the heart of Trika philosophy. All forms of knowledge, according to *Trika* thinking, do not necessarily result in the realization of *freedom from transmigration*. Empirical forms of knowledge are considered to be so vitiated as to give rise to bondage (cf. *śivasūtra*, 1.2). A knowledge that has a tendency to differentiate always terminates in bondage, and such knowledge is termed as being *bouddha-jñāna*, which may, without any compunction, be equated to intellectual ignorance (*bauddha-ajñāna*). A knowledge, on the other hand, that is emancipatory is termed as *pauruṣa-jñāna*. Insofar as ignorance is concerned, it does not mean, according to the Trika, absence of knowledge (*jñāna-abhāva*) (cf. *Tantrāloka*, 1.25). Ignorance, instead, is seen to be such knowledge that is incomplete (*apūrṇa-jñāna*), and so full of errors (*akhyāti*). It is this error-filled knowledge concerning the essential nature (*svarūpa*) of the Self that is considered to be the cause of bondage. Ignorance, too, is said to be of two kinds: *bauddha-ajñāna* and *pauruṣa-ajñāna*. In this context it would be quite beneficial

to know as to how different schools of thought have treated the question of ignorance. One of the oldest schools of thought, *Nāyāya-Vaiśeṣika*, thinks that ignorance is characterized by the sixteen wrong elements of logical reasoning. In contrast to this viewpoint, we have the *Sāṃkhya-Yoga* viewpoint which adheres to such thinking that considers ignorance as consisting of mutual confusion (*aviveka*) between the individual consciousness (*puruṣa*) and material nature (*prakṛiti*). The Advaita Vedānta of Śaṅkara thinks that ignorance is caused by what it calls transcendental illusion (*māyā*). However, this transcendental illusion is not real. It is as illusory as is the illusion itself. The orthodox Buddhists have equated ignorance to extreme doctrinal standpoints, and it opts for what it calls the “middle way” (*madhyama-pratīpad*). The Mahāyānists, however, have broadened their understanding concerning ignorance. Mādhyamikas would say that ignorance neither exists nor does not exist. If we affirm or negate ignorance, we thereby are affirming a standpoint, which goes against the “middle path” doctrine. The “middle path doctrine” says that we should have

no standpoint. This negative approach towards ignorance of the Mādhyamikas did not satisfy the followers of Vijñānavāda. For a Vijñānavādin consciousness, though momentary, flows in such a manner as would give rise to the sense of ego in different individuals. The appearance of consciousness as ego is determined by the past impressions that are stored in what is called “storehouse-consciousness” (*ālayavijñāṣa*). Insofar as these impressions will not be exhausted, there will continue the transmigration of momentary consciousness from one birth to another. These subconscious impressions, within the doctrinal formulation of Vijñānavāda, are considered to be the basic constituents of ignorance. In the midst of these different views of ignorance, Trika understanding of ignorance is derived from its absolutistic theism. While affirming the non-dual nature of Reality, it does not thereby equate its non-dualism to metaphysical impersonalism. The Absolute is not only pure consciousness, but also cognitive awareness in terms of which we know ourselves to be of the nature of light (*prakāśa*). For a Trika Śaiva the cause of ignorance is none other than the divine play of the Lord itself. While manifesting itself as the universe, the Absolute through its Godhead also conceals itself, which is but the form of ignorance. This concealment occurs when the Absolute conceals its essential nature while appearing as a limited individual. This concealment of the essential nature is

equated, within the Trika system, to the epistemic ignorance. As a bound and limited being, the individualized consciousness experiences itself as being different from the Absolute. It is this sense of difference that constitutes one's ignorance.

### Epistemology of Liberation

As to what it is that is constitutive of liberation/emancipation from the process of becoming. Liberation and bondage are two opposites as well as contrasting images that is constitutive of life-in-the-world. It is upon the negation of bondage that freedom from the boundness of limitations is experienced. That which has the possibility of being negated cannot be said to be real, because the real, being indivisible, can never be negated or transcended. It means that both bondage and liberation, from the ultimate point of view, are not really opposites. Were both to be treated as real, then we can never have the experience of freedom, because the real can never be negated. Since none is actually real, it means that the so-called limitedness is existing always in the context of the state of freedom. The problem lies in not recognizing the fact that bondage does not exist at all (cf. *Anuttarāṣṭikā*, v. 1). Were this not to be the case, then the attainment of liberation would be an impossible task. Our experience tells us that we do experience, even at the empirical level, freedom occasionally. It would mean that bondage as a limitation is not



absolute, and therefore not real. The Trika Śaivism holds the view that bondage will be experienced to the extent misconceptions concerning Reality are entertained. The problem, thus, is epistemological. The moment epistemological confusion concerning the nature of the Absolute is cleared, that very moment freedom from bondage is realized. As to how to gain access to knowledge that is absolutely correct concerning Reality is dependent to what extent we have cultivated the spiritual path of Trika. It is the practice of the path of Trika spirituality that terminates in the attainment of the state of what is known as “recognition” (*pratyabhijñā*). It is a transcendent state of knowledge in which the essential nature (*svarūpa*) of the Self (*ātman*) is recognized as being non-different from the Absolute (*Paramaśiva*). Also, through this epistemic revelation is recognized that the manifest world is the appearance (*ābhāsa*) of the Absolute. Liberation, according to Abhinavagupta, is nothing else than knowing one's essential nature, which is said to be characterized by the light-consciousness (*cid- prakāśa*) and in terms of which there flows the divine delight of cognitive awareness of I-consciousness (*aham-vimarśa*) (*Tantrāloka*, 1.31). This experience of consciousness as being luminous as well as awareness is constitutive of the essential nature of the Absolute. The moment an individual existent has the experience of having the same nature as is that of the Absolute, that very

moment everything is perceived as being one and identical. Moreover, this epistemic recognition results in the realization that one's consciousness, which essentially is of the same nature as that of the Absolute, is not only limitless and infinite, but is also omnipotent. An adept who has attained the state of recognition is termed as being liberated-while-alive (*jīvanmukta*). A *jīvanmukta*, while living in the world, is not free from the causal effect of past deeds. He will have to reap the fruit of all his past deeds till the time their causal effect is not exhausted. Once the *karman*-impact is exhausted, a *jīvanmukta* realizes his perfect identity with the Absolute. The perfect identity with the Absolute, however, comes to be upon the abandonment of the body (*deha-nivṛti*), which is to say after death. This absolute type of liberation is technically called *videha-mukti*, which is to say, liberation-upon-death. There is, however, a higher state of liberation which a liberated-in-life has the possibility of gaining access to as an embodied existent, and such a state is equated to “immersion in the Absolute” (*samāveśa*). The experience of immersion also results in the recognition that the empirical mode of consciousness is essentially non-different from cosmic consciousness, which affirms the dictum: *yathā piṇḍe, tathā brahmāṇḍe*, which means: As in microcosm, so in macrocosm. Apart from the aforementioned forms of liberation, there is another kind of liberation, which is known as *kramamukti*, or “liberation by degrees.”

It is such a kind of liberation that is totally dependent upon divine grace. The descent of grace (*sāktipāta*), however, is of such low intensity that no possibility exists for the realization of immediate freedom from bondage. It is upon death that the practitioner of this path has the possibility of being born in some divine abode where, with the aid of the presiding deity of the abode, he may be able to remove such forms of impurity that obstruct his path of entry into the spiritual immersion. It is such a model of spirituality that has equivalent in the Pure Land Buddhism where Amitābha showers such grace upon his devotee that results in the realization of freedom from bondage. It is exactly what the Trika seems to be propounding in the context of *kramamukti*.

### The Reality of the World

Before we take plunge into explaining as to whether the world is real or not, we will have to take cognizance of what kind of views different Indian schools of thought have entertained in this regard. There are, broadly speaking, two views that are prevalent among the Indian schools of thought: one view is that the world we perceive and experience is ontologically real, and the other view considers it to be a mere projection of the mind, and so it would mean that the world is not so real as it appears to be. Such a view ultimately equates the world to such an experience that we have when confronted by an illusion. An illusion, when it is experienced, seems to be real,

but is seen to be unreal when negated by knowledge. Insofar as the Trika is concerned, it considers the world to be real on account of it being the self-expression or manifestation of the Absolute. If considered philosophically, the world is seen as the congealment of consciousness. The manifestation of the world also is explained in terms of reflection in the mirror of consciousness, which is to say that the Absolute reflects the universe in its own mirror.

Prior to the consideration as to whether the world had its origin in terms of emission or creation, it would be of great help if some light is thrown on some of the cosmological theories. One of them, namely, the *Nyāya-Vaiśeṣika*, holds the view that phenomena are composed of elements that are subtle and exist eternally. The subtle elements that compose the universe are known as atoms (*aṇu*). It is God who brings about cosmic coherence among these atoms, and thereby is allowed to emerge an ordered world that functions within the parameters of definite causal laws. This cosmic theory is spoken of as the theory of origination (*ārambhavāda*). The philosophical school of thought that adheres to the theory of origination is *Nyāya-Vaiśeṣika*. According to this theory, the function of God is no more than an efficient cause, which is to say that God, like a potter, just fashions the universe out of the existing material, namely, the atoms. As an instrumental cause, God is not really the source of the universe; rather his role is limited to being a mere designer. Next, we have the

*Śāṃkhya*-Yoga theory of transformation (*pariṇāma-vāda*). The thrust of theory is that the diverse components that are constitutive of the universe are but the transformation or modification of the root-stuff called *mūla-prakṛti*, or *pradhāna-tattva*. When there is complete equilibrium among the constituents of *prakṛti*, there eventuates no modificatory evolution in the *mūla-prakṛti*. It is when this equilibrium is disturbed, the process of modificatory evolution thereby is initiated. The primordial matter evolves into various evolutes that compose the universe. The various components that are constitutive of the universe are said to be the mixture of three constituent processes, namely, beingness (*sattva*), passion (*rajas*) and inertia (*tamas*). The component elements do not owe their existence to fresh evolution. They are, rather, mere manifestation of primal materiality. In this theory of causation God is completely absent. The inherent laws within the root-stuff are seen to be responsible in causing the evolutionary process that results in the actualization of objective universe. Similarly, these very laws also cause the process of dissolution of the universe. The Trika agrees with the *Śāṃkhya* insofar as the evolutionary process of categories is concerned. The Trika does not think that the primal matter, which is insentient, can be the cause of its own manifestation. Since self-cause is inapplicable in the context of the evolution of the root-stuff, so it is, according to Trika, God alone that can be the causal agent of such manifesta-

tion. Apart from these theories, there is another cosmological theory, which is known as the “theory of appearance” (*vivartavāda*), which is mainly followed by the school of Advaita Vedānta of Śāṃkara. According to this theory, there is actually no manifestation of objectivity. As the objective world does not actually exist, so it appears to be existing. What we think to be existing as the universe is, in fact, a mere appearance. The appearance of the universe is equated to such objects that appear to a dreaming mind in a dream. The objects in a dream appear to be real to the extent a dream lasts. The dream objects disappear when the dream comes to an end. Likewise, the universe appears to be real to the measure we operate under the influence of *māyā/avidyā*. Upon the negation of *avidyā*, the apparent character of the universe is accordingly known. The Trika Śāivas, though non-dualists, have rejected the doctrine of appearance of the Advaita Vedānta. For the Trika Śāivas the manifestation is real precisely because it is the self-expansion (*sva-vikāśa*) of Paramaśiva itself. While accepting the status of the world to be real, they have, however, rejected the Vedāntic view that reduces the world to the state of a dream object. For the Trika the world is the outcome of the sovereign will (*svātantrya*) of the Absolute as Godhead. The real cause, according to this theory, is the independent will (*svecchā*) of the Absolute/Paramaśiva. The divine willing of emitting or manifesting the objective universe is

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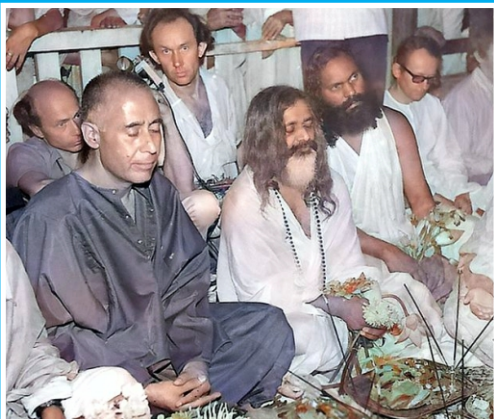


# Bliss with Guru Dev





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equated to the play or sport of the Lord. We may, thus, conclude that in the Trika it is the independent will of the Lord that is seen as the primal cause for the manifestation of the universe. The world, according to the Trika thinking, has not been created in the manner a pot is made by a potter. Nor is it created “out of the nothing” (*ex nihilo*), as some theistic systems have emphasized. The “out of nothing” doctrine is totally rejected by the Trika, because it has never been observed that something can come “out of nothing,” and so the doctrine is totally illogical and needs to be rejected. Insofar as the doctrine of creation is concerned, it too has been rejected on account of the following reasons. In order to make or create something, you need two essential ingredients to make this happen, namely, you need the necessary material to the make the object that you desire to make, and this aspect is known as being equal to the material cause (*upādāna-kāraṇa*). The other thing that you need is the instrumental cause (*nimitti-kāraṇa*), and through this causal aspect that causality as such is accomplished. Does it mean that the theistic God is in need of such external material from which he may create the world? Such a postulation has two shortcomings: one shortcoming is that such a God is dependent, and so cannot be considered to be divine at all. Second shortcoming is that the material from which God may fashion the world must be existing eternally, and so we have more than one eternal entity which would circumscribe the claim that God

alone is eternal. Within this formulation of creation, God is as good as a potter, and nothing more than that. There is, in contrast to the above theories, another theory, which adumbrates the view that the world has emanated (*visarga*) from the Primordial Source, which is none else than the Absolute as Paramaśiva. The world, prior to its emanation/manifestation, exists potentially in identity within the Absolute. it exists in the Absolute in the same manner as exists a plant in a seed, or the beautiful plumage of a peacock in the juice of an egg or warmth in fire. The Absolute, as it were, vomits (*vamana*) the universe out of itself in the manner a reflection (*bimbo*) is reflected in a mirror. The universe, in its manifest form, may look to be different from the Absolute in the manner a reflection appears to be different from the mirror. However, a reflection in a mirror is never different from the mirror, which would mean that the universe in its manifest form remains essentially identical with Paramaśiva. This view of the emanation of the universe follows the *Sāṃkhya* theory of causation, which maintains that every effect (*kārya*), prior to its actualization, exists potentially in the cause (*kāraṇa*), and accordingly theory is known as *satkāryavāda*. In the light of this theory, Trika affirms that the universe, prior to its manifestation, exists potentially in the Absolute. The Trika, however, rejects this theory of the *Sāṃkhya* in the context of the assertion that cause transforms (*pariṇāma*) itself into an effect.

## The Process of Manifestation

Insofar as the process of objective manifestation is concerned, it occurs in terms of what is known as the "categories of existence" (*tattvas*). The total number of categories that constitute the process of manifestation from Śiva to Earth are said to be thirty-six. This entire process of manifestation, from Śiva to earth, is said to be consisting of the "pure path" (*śuddhādhava*) and the "impure path" (*aśuddhādhava*). The first five categories, from Śiva to śuddhavidyā, are termed as being pure on account of them being free from the differentiating impact of Maya. The initial manifestation occurs when Paramaśiva manifests itself as Śiva and Śakti, and thereby the Absolute appears in a polar form as Godhead. Śiva represents the luminous aspect (*cit-prakāśa*) of the Absolute, whereas Śakti embodies what is called the cognitive awareness (*vimarśa*). The third manifest category that is considered to be pure is the category of *Sadāśiva*, or the "Śiva that is eternal." This manifest category, called *Sadāśiva*, is assigned the functions which a theistic God is usually imputed with, particularly in the context of the actualization of the playful manifest diversity. The fourth pure manifest category is termed as being *Īśvara*. The Absolute manifests itself as *Īśvara* when engaged in the divine functions of Godhead. Finally, we have the category of *Śuddhavidyā*, or the category of "pure knowledge." It is such a manifest category in terms of which the divine act

of revelation-as-grace is accomplished. The first five manifest categories represent the fundamental appearance of what is called the emanation (*visarga*) of objectivity. Since these categories are pure and are free from the differentiating impact of Māyā, so each category accordingly shines as being identical with the infinite I-consciousness (*aham-vimarśa*). From the category of Śiva to that of Śuddhavidyā, there is no awareness of duality whatsoever. The categories downward from Śuddhavidyā belong to the realm of Māyā, or what is called the "impure path." These categories are termed as being impure on account of them being the cause of the obscuration (*pidhāna*) of the essential nature (*svabhāva*) of I-consciousness. The obscuration of I-consciousness is determined to what extent a particular category is gross. Paramaśiva, while manifesting itself in the form of gross categories, appears as a limited sentient being (*aṇu*), on the one hand, and, on the other hand, manifests itself, through its sovereign will, as an insentient element (*jaḍa*). The Trika rejects the transformative causal doctrine (*pariṇāmavāda*) of the Sāṃkhya. If the Absolute as the cause of the universe is seen to be transforming itself into phenomenal entities, it would denote the destruction of the indivisibility of the Absolute. Instead of Sāṃkhya theory of transformation, Trika has postulated the doctrine of reflection (*pratibimbavāda*). The universe, according to the theory of reflection, has not come into existence due to the self-

transformation either of Śiva or his Śakti, which would mean that the coming into being of the universe cannot be equated to such forms of transformation as, for example, is represented-by-milk when transformed into curd, or by a gold bar when various ornaments are made out of it. Since the nature of the Absolute is luminosity and cognitive awareness, so it is this luminosity of consciousness that projects the image of the universe, through its own cognitive awareness, in its own mirror. This projection of the universe is similar to the reflection of an object, in the form of an image, in the mirror. The indivisibility of the Absolute remains intact while vomiting (*vamanam*) or reflecting the universe out of itself into its own mirror. By virtue of this luminous light of consciousness all the manifest categories are thereby made to shine in terms of their being in a manifest condition. Prior to their manifestation, all the categories exist potentially in identity within the Absolute, and this represents their transcendental state (*paramārtha-sattā*). The phenomenal entities, while shining (*sphuratta*) due to the luminosity of consciousness, have both the rise and fall within pure I-consciousness in terms of their manifestation and dissolution. As these entities are the appearance of the Absolute, so they fall within the realm of *ābhāsa*, which is to say that the manifest categories are of the nature of psychic light (*ābhāsa*), and so shine as the luster of luminosity. The manifest state of phenomena is

technically called appearance or *ābhāsa*. The Trika asserts that the phenomena are nothing but the manifest state of what, prior to the manifestation, exists as pure potentiality within the Absolute. The entire manifest order, thus, would have to be considered nothing but an appearance. It is this idealistically-driven doctrine of appearance (*ābhāsavāda*) that the Trika has propounded. While looking at the external world as being an appearance of the Absolute, the Trika system at the same time affirms that the appearance as such is real and not a mere chimera of imagination. The manifest entities are real precisely because of them being not only causally efficient, but because of them being the targets of knowledge and action. The theory of appearance tells us that the entire range of categories from Sadāśiva to Earth are but *ābhāsa*. The existence of these categories has to be accepted to be real, because they have always been existing within the Absolute, and thereby have been shining as being identical with pure I-consciousness. The manifest condition of these entities may entail their origin and end, yet their reality as having always existed in Paramaśiva cannot be doubted. The phenomena as being real delineates the idea of everything being of spiritual nature, because whatever exists outwardly has its eternal existence in Paramaśiva. In this manner, Trika has successfully brought logical synthesis between idealism and realism, thereby avoiding the extreme viewpoints of both the systems.



## The Doctrine of Kalā-s

The total number of categories, from Śiva to Earth, that are constitutive of the manifest order are said to be thirty-six in number. All the thirty-six categories have been classified into five *kalā*-s, and the *kalā*, in the present context, denotes special mode of Śakti. *Kalā*, thus, is seen to be embodying the subtle aspect of the world. It would mean that, for example, *Nivṛti-kalā* is such a manifesting energy which essentially works in the category called Earth. In it are to be found sixteen worlds or *bhuvana*-s. *Pratiṣṭhā-kalā*, likewise, is seen to be as a kind special force of categories from water (*āp*) to Prakṛti consisting of twenty-three categories as well as fifty-six *bhuvana*-s. The third *kalā*, namely, the *Vidyā-kalā*, works in categories from *Puruṣa* to *Māyā*. It contains seven categories and twenty-eight *bhuvana*-s. The fourth *kalā* called *Śānta-kalā* is predominant in categories known as *Śuddhavidyā*, *Īśvara* and *Sadāśiva*. It also contains eighteen *bhuvana*-s. Finally, we have the *Śāntyatītā-kalā*, which is the main characteristic of Śakti and Śiva tattvas. It does not have any *bhuvana*. It would be seen now that each *kalā* contains within itself certain number of categories and worlds (*bhuvana*-s) and the specific kind of existent that lives therein. The total number of worlds, apart from the world we live in, are said to be one hundred eighteen, and each such world exists beyond the visible world of which we are a part. Each world is presided over by a

Rudra, or by a Bhuvaneśvara, which is to say: by the "Lord of the world." The existents that live in these various worlds have been classified into seven types. The manifestation of categories occurs through certain stages of the descent of the Divine, and at each stage of the descent are given rise to certain number of categories. Although the manifest order consists of a number of categories, yet there is, in fact, only one category, and that is: Paramaśiva. It is so because Paramaśiva not only contains within itself the essence of all the categories, but also is the essence of everything. While manifesting itself as the universe, Paramaśiva thereby also manifests itself as Śiva, Śakti and Nara. This triadic manifest order corresponds to the threefold division of existence in terms of diversity (*bheda*), unity-in-diversity (*bhedābheda*), and not-dual unity (*abheda*). This threefold classification of existence is equated with the triadic elemental division into Śiva-tattva, Vidyā-tattva and Māyātattva. Since the categories of existence pertain to the manifest order, so they are referred to as objective categories meant for intellectual reflection (*prameya-tattva*). The first five manifest categories, from Śiva to *Suddhavidyā*, are said to be free from the distortions of *māyā*, and so they accordingly are termed as being pure. The existents that live in these abodes are correspondingly said to be pure, which means that they do not identify themselves with any such element that is inert. They are, as such, aware of their identity with I-consciousness. In the

first five pure categories the sense of difference is absent. Once the process of manifestation moves forward, there ensue the sense of difference on account of the dichotomizing operation of *māyā*. This process of dichotomization is itself the result of the will of the Lord itself. It is the creative will of the Lord that manifests itself in the form of the category of *Māyā*. The function of *Māyā* is to obscure the essential nature of *Paramaśiva*, and this obscuration of the essential nature results in the appearance of the Lord as a contracted or limited individual (*aṇu*). *Māyā* not only obscures the essential nature, but also functions as the basic substance for further diversification of categories of existence. The experiencing subject, though essentially unlimited, experiences limitation of every kind in the context of knowledge and action. The obscuring powers (*kañcuka-s*) of *Māyā* are said to be five in number. The first limiting power, called *kalā*, limits the power of action of the individual subject, and accordingly remains unaware of his divine power of omnipotence. The second obscuring veil of *Māyā* is that of *aśāddha-vidyā*, which, within the limits of space-time, puts limitation to all forms of empirical knowledge, and accordingly the knowing subject is deprived of the power of omniscience. The third obscuring veiling power is termed as that of attachment (*rāga*), which restricts the field of interest of the subject. The restricted interests are of such nature as would not allow the subject to cross over

the barriers that embodied form of existence imposes upon him. The fourth obscuring power is known as that of *niyati*, which explains the restrictions that determinate causality brings forth. The restrictions that determinate causality fructifies operate mainly through the laws of Nature. The subject, on account of determinate causality, experiences such curtailment of freedom as to be reduced to the state helplessness. Finally, we have the obscuring power of time (*kalā*), which is such a power as would lead the subject to the experience of finitude. This experience of finitude deprives the individual of the experience of the joy of immortality. All these obscuring powers of *Māyā* deprive the individual of experiencing his essential nature as being non-different from the Absolute. It is upon the removal of the obscuring veils of *Māyā* that the subject realizes his essential nature as being divine, which is to say as being identical with *Paramaśiva*. It is because of the concealing veils of *Māyā* that *Paramaśiva* is so atomized as to become a limited experient. This atomized condition is termed as the condition of *puruṣa*. In the Trika system *puruṣa* and *prakṛti* are not, as is the case with *Sāṃkhya*, opposed to each other. They are, rather, seen to be complementing each other. It is the divisionary power of *Māyā*, known as *kalā*, that gives rise to both *prakṛti* and *puruṣa*. *Prakṛti* is said to carrying within itself three constituents (*guṇa-s*), namely, goodness (*sattva*), passion (*rajas*), and inertias (*tamas*).

*Prakṛti* does not evolve itself into further evolutes insofar as the constituents remain in the state of equilibrium. Once this equilibrium is disturbed, there then emerge further evolutes. As a result of this disturbance among the constituents, there immediately emerge twenty-three instrumental and objective categories. The first objective manifestation that occurs when the constituents of Material Nature are disturbed is *buddhi*, or intelligence. Upon the emergence of intellect comes into being the sense of I-ness (*ahamkāra*). Upon the stabilization of I-ness emerge the sixteen categories, which consist of the mind, five senses of perception, five motor organs, five subjective elements of sound, touch, form, taste, and smell. There is another corresponding classification of the thirty-six categories into four divisions, which are termed as Śakti, Māyā, Prakṛti and Pṛthvi (cf. *Paramārthasāra*, v. 4). Each *aṇḍa* is such a manifest sphere as would contain within itself a number of manifest elements whose function is to conceal the essential nature of the Absolute. The Energy of Paramaśiva is such a projecting power which facilitates the manifestation of phenomena to occur, and thereby the intrinsic nature of the Divine gets obscured. This obscuration of the essential nature (*svarūpa*) disturbs the pure unity of Absolute when first four categories (*tattva-s*), from Śakti to Śuddhavidyā, become manifest. The category of *Maya* functions in such a manner as would push into oblivion the pure unity and potency of the Absolute by allowing the

five obscuring sheaths (*kañcuka-s*) to emerge. The emergence of these obscuring sheaths terminates in the emergence of the limited existent, called *Puruṣa*. The sphere of Māyā consists of seven categories, which is to say of five sheaths plus Māyā and *Puruṣa*. Insofar as the sphere of *Prakṛti* is concerned, it contains within itself the category of *Puruṣa* along with sense organs, *tanmātra-s*, the *guṇa-s*, and the four gross elements. This sphere contains within itself twenty-three categories, which is to say: From Prakṛti to Water. Lastly, we have the sphere of Earth (*pṛthvi*), which is the embodiment of solidity, and so completely represents the gross aspect of manifestation. Apart from these spheres, there is the sphere of Śiva, which transcends all the rather categories.

The Absolute, in the process of manifestation, so atomizes itself as to become a limited existent. This sense of limitedness is ushered in by what is known as impurity (*mala*). The basic function of impurity is similar to the mud in the context of clean water becoming muddy. Impurity as an agent causes the concealment of the object that is inherently shining and transparent. In a similar fashion impurity so conceals or veils the essential nature as to make the individual to have the experience of limitation of every kind. This concealing aspect of impurity is equated with ignorance (*avidyā*, *akhyāti*), which is to say that an individual, on account of ignorance, is made to experience as being different



from everything. Impurity may, thus, be seen to be such a process in terms of which an individual is not aware as to what constitutes his essential nature (*svarūpa*). As the emanation of impure objectivity is the result of *Māya* and its brood, so it leaves its imprint, in the form of impurity, upon the entire manifest order. The basic impurity undergoes a kind of development, and at each stage of its development it is given a specific name. At the initial stage it is known as an impurity that is atomic in nature (*āṇava-mala*). This form of impurity mainly functions in such a manner as would give rise to a fractured awareness and in terms of which the self is wrongly identified with body or with the not-self. In contrast to *āṇava-mala*, there is the *māyīya-mala*. The *āṇava-mala* gives rise to the sense of limitedness, whereas the *māyīya-mala* is responsible in causing the sense of difference. The third form of impurity is known as the *kārma-mala*, which results from the deeds that an individual has performed in his previous lives. It is on the analogy of cause-and-effect that the theory of *karman* is interpreted in the context of what an individual does or does not do. Since every cause gives rise to an effect, so every action must give rise to a corresponding effect in terms of a fruit. When further analyzed, it means that our present condition of life is determined by the deeds that we have performed in previous lives. It is such an understanding of *karman* that has given rise to a full-blown theory of the cycle of

rebirths. Since action is seen to be the cause of transmigration, so it has been equated with impurity.

### The Absolute in Trika and Advaita Vedānta

The Trika conception of the Absolute is quite different from that of the Advaita Vedānta of Śaṅkara. The different route that Trika has adopted is because it does not want to have an Absolute that is devoid of activity (*niṣkriya*). An Absolute that is indeterminate and impersonal has the possibility of ending in such a kind of nihilism that Nāgārjuna seems to have propounded. In order to counter the impersonalism of Śaṅkara and nihilism of Nāgārjuna, the Trika has conceived the Absolute as being both light of consciousness (*prakaśa*) and cognitive awareness (*vimarśa*). Such a conception of the Absolute would mean that the Absolute as consciousness not only shines (*prakāśyate*), but is also aware of itself as being of the nature of luminous light of consciousness. The objective universe is manifest precisely because of the Absolute being of the nature of light of consciousness (*cit, samvid*). It is because of the Absolute as being light that everything thereby is made to appear. While being luminous, the Absolute thereby establishes itself as being of transcendent nature. There is no divergence of opinion between Trika and Advaita Vedānta insofar as the Absolute is viewed as transcendent. While agreeing with Śaṅkara concerning the Absolute as being the all-

inclusive basis (*ādhāra*) of existence, Trika at this point goes further in its metaphysical formulation by asserting that the Absolute is also self-cognitive awareness (*vimarśamoyi*). The Trika, thus, is able, on the one hand, of not falling into the trap of nihilism and, on the other hand, of not reducing the Absolute to the state of inertness. Such an understanding of the Absolute, in the language of Trika, denotes the non-relational awareness of itself as being an Ego. It is such an understanding of Ego as I-consciousness which is encapsulated in the concept of cognitive awareness (*vimarśa*). In viewing the Absolute as luminous knowledge and cognitive awareness, the Trika thereby can maintain that the Absolute is both transcendent (*viśvottīrna*) and immanent (*viśvamaya*). Theologically speaking, this view of the Absolute embodies perfect unity of Śaiva and Śakti, of transcendence and immanence. The Absolute as being self-shining consciousness is proved by the fact that each individual existent is conscious of itself. If the Absolute were to be destitute of consciousness, then everything would be reduced to the state of inertness. The very fact that every category is manifest, and thereby knowable, proves that consciousness is of the nature of light. Since everything is manifest, and thereby knowable, on account of the light of consciousness, so it would be appropriate to say that existence *per se* shines because of consciousness. It is because of the shining nature of the Absolute that the

Trika non-dualism is being referred to, and rightly so, as basing experiential (*pratyakṣādvaitavāda*). The conception of the Absolute as being both self-shining consciousness and cognitive awareness is contrary to the view that the Advaita Vedānta has propounded. For the Advaita Vedānta the Absolute is simply shining consciousness, and so is seen to be devoid of activity. For it considers subject-object duality as well as any kind of activity as being the product of Māyā. The Trika rejects such an interpretation of the Absolute as being a sure invitation to a nihilism in which inertness is the rule of the game. Further Śaṅkara considers the objective world as being totally false (*mithyā*) on account of it being the product of illusory *māyā*. For the Trika such a view is unacceptable, because it considers the world as being a real emanation (*visarga*) of Paramaśiva. The Trika conception of the Absolute as being the embodiment of unity of Śiva-Śakti, of *prakāśa-viśvaśa*, of *cit* and *kriyā*, would mean that the kind of non-dualism that is being enunciated is basically, at the conceptual level of thought, a synthesis of opposites, or what may be called the *coincidentia oppositorum*. It is in terms of synthesis of opposites that the perfect unity of Being (*tadātmyatā*) is realized. A question may be raised as to how is it possible for the opposites to achieve the state of synthesis or union? The response of Trika to this question is as follows. Conceptually it is possible to conceive such pairs that seemingly are dialectically opposed to each other.

However, the so-called opposites have an identical essence. It would, thus, appear that we speak of the union of the opposites for the sake of linguistic convenience. In fact, there is only one reality, and the reality is Paramaśiva. The Absolute, moreover, is not only identical with its own self-shining consciousness, but also pulsates with its own energy (*śakti*), which is equated with the power of cognitive awareness. This power of self-awareness (*vimarśa-śakti*, *icchā-śakti*), according to the Trika, is so innate to Paramaśiva as to express itself in terms of absolute freedom (*svātantrya*). It is as self-awareness that the Absolute is spoken of as self-consciousness (*pūrṇāhantā*). It is as Ego that the Absolute is aware of itself as being identical with freedom and bliss, which explains as to how it constantly brims over with glory (*aiśvarya*). As Śiva is identical with its own Śakti, so the self-shining nature of consciousness is non-different from the self-awareness of consciousness, which explains the pulsating nature of consciousness. From this analysis it becomes quite explicit on what parameters the Trika understanding concerning the Absolute differs from the Advaita Vedānta of Śaṅkara.

### The Function of Ignorance

The Trika assertion of the Absolute as being essentially non-dual in nature is seemingly contradicted by the experience of duality that each one of us is having while conducting the day-to-day of affairs of life in the world. The

experience of duality, according to the Trika, occurs due to ignorance (*avidyā*, *pauruṣa-ajñāna*). It is, thus, ignorance that is seven to be the cause of the sense of difference, which translates into the experience of the self as being both bound and finite (*apūrṇā-manyatarūpam ajñānam*) (cf. *Tantrāloka*, 1. 30). It is the erroneous acceptance of the self as being bound that is what constitutes bondage. In contrast to bondage, there exists such a state that is termed as being free from the taints of bondage, and so accordingly is equated to redemptory freedom (*mokṣa*, *mukti*). Freedom from bondage, in the language of Trika, denotes freedom from the sense of limitation or finitude, which in experiential terms is equated with the union of identity between the supposedly finite self and the infinite self. Freedom from bondage, in the language of Pratyabhijñā, denotes the recognition concerning the essential nature of the self, which, in practical terms, means the attainment of the primordial state of I-consciousness (*akṛtrima-aham-vimarśa*). It would mean that freedom from bondage, in the words of Abhinavagupta, is “nothing else other than knowing one's own intrinsic nature.” This awareness of one's intrinsic nature of being I-consciousness denotes the realization of identity of the so-called empirical self with the Supreme Self. Upon the realization of the non-dual state of identity, there occurs the deified transformation of the individual consciousness (*citta*) into what may

called Universal Consciousness (cit). In the state of bondage there hardly exists any kind of awareness concerning one's essential nature. The state of freedom comes to be upon the eradication of three impurities, which accordingly leads to the emergence of such knowledge that is perfectly poised towards the realization of one's essential nature as being nothing else than I-consciousness. It would mean the dawning of such knowledge that causes the destruction of erroneous knowledge in terms of which is transcended the imaginary and false distinctions concerning the Self. The redemptory knowledge basically is the gnosis concerning the "transcendental Ego" as being= the pure "I am" (*aham vimarśa*). Such a realization also denotes that pure Ego also is simultaneously the self-conscious bliss (*ānanda*), which expresses itself as the freedom of will. It should be kept in mind that the realization of one's essential nature should not be treated as a kind of attainment of such a thing that one did not have prior to this achievement. Freedom from bondage is nothing else than the realization of one's essential nature in terms of which the absolute non-dual state of Being is cognized. The knowledge of the Self as pure Being, bliss and freedom emerges upon the negation of ignorance, and thereby of impurities, and which parallels simultaneously with the emergence of innate knowledge (*pauruṣa-jñāna*), which expresses itself joyfully: "I am brahman" or "All this is brahman". It is such an all-inclusive

experience in terms of which everything is dissolved (*kṣaya*) into brahman. There arises, on account of the realization of identity, a vision that affirms that the external objectivity is nothing else than the projection of what lies within one's own Self as a kind of glorious splendour (*aiśvarya*). The one who has the Beatific vision of identity with Paramaśiva is termed as being liberated-while-alive (*jīvan-mukti*). For the liberated-one everything shines and shimmers with the undifferentiated pulsation of the fullness of bliss of the Absolute. It is an experience in terms of which is proclaimed that "Śiva is All" (*omnia in omnibus*). A liberated-one, in the words of Abhinavagupta, is one who "has continuously practiced burying (*somāveśa*) in Śiva and has fully recognized the energies of knowledge and activity as being the pure freedom of the Lord can then know and do all he desires even though he is still associated with the body. He is not only deified, in the ordinary sense of the word, but he is simultaneously free because he uses ... the divine powers of will belonging to Paramaśiva and lives in eternal freedom" (*Īśvarapratyabhijñā-vimarśinī*, 4.1.15).

### The Way to Liberation (*Mokṣa*)

The Trika has formulated such doctrinal scaffolding in terms of which an aspirant has the possibility of gaining access to the redemptory state of freedom from the unending cycle of rebirths. And this doctrinal scaffolding consists of such means and practices that so empower the aspirant as to have

the non-dual realization of his essential nature as being identical with Paramaśiva. The Trika approach to redemptory freedom as well as to the means of freedom (*mokṣa-upāya*) have to be understood in the context of its understanding of divine grace (*śakti-pāta*). While making grace the basic cause of redemptory freedom, Trika thereby does not play down the role of personal effort concerning the realization of the state of freedom. The very inclination of trudging the spiritual path of freedom is itself the result of divine grace. Once there is the descent of grace, there, then, ensues its functioning in terms of which the aspirant is asked by his guru to trudge such spiritual path as would be appropriate to his temperament. The means could be physical, mental or philosophical. Those who are endowed with a sharp intellect or have made an appreciable advance insofar as spirituality is concerned, such persons need not follow the "inferior spiritual means." Such individuals are asked to plunge directly in such "superior means" that directly terminate in the realization of the intrinsic nature of the Self. It is within this kind of framework that the Trika has formulated four "means of freedom," which consist of the "individual or limited means" (*āṇava-upāya*), the "means of energy" (*śākta-upāya*), the "means of Śiva" (*śāmbhava-upāya*), and the "null means" (*anupāya*). The first two means, in comparison to other means, are considered to be inferior, and so are entirely dependent for their

fructification either on physical effort or mental deliberation. The last two means are considered to be superior on account of them being fully operational within the framework of intense grace, and as a result of which the redemptory goal of freedom is reached immediately. The process of redemptory freedom occurs in such a manner as to be reverse to the order of manifestation. The order of manifestation occurs from the "category of Śiva" down to the "category of Earth," whereas redemption takes the route of process of dissolution of categories from Earth to Śiva. The order of manifestation proceeds through the states of bliss (*ānanda*), will (*icchā*), knowledge (*jñāna*), and action (*kriyā*), which parallels the four stages of manifestation of the Word (*vāk*) through the levels known as the transcendent (*parā*), seeing (*paśyanti*), middling (*madhyamā*), and the gross (*vaikhari*). At the objective level the upward spiritual movement occurs in terms of the dissolution of the waking state (*jāgrat-avasthā*) into that of dream state (*svapna-avasthā*), dream state into that of deep sleep (*susupti-avasthā*), the state of deep sleep into the Fourth (*turya*), and the Fourth into the "beyond the Fourth" (*turyātīta*). The first two "means of freedom," namely, the "individual means" and the "means of energy" are also known as the "means of action" (*kriyā-upāya*) and the "means of knowledge" (*jñāna-upāya*) respectively, and accordingly correspond to the action and knowledge of manifestation. The last two means, namely, the "means of Śiva" and the "null means" are also

termed as the "means of will" (*icchā-upāya*) and the "means of bliss" (*ānanda-upāya*), and accordingly correspond to the will and bliss levels of manifestation. The first means, namely, "the limited means," is referred to as being inferior on account of its dependence on practices that are external, viz., physical in nature. Lot of effort is involved in this means, and so accordingly is termed as being a "means of action." The practices that characterize this means consists in the performance of rituals, of offering oblations in the fire- sacrifice (*yāga*), of meditating on a chosen deity (*iṣṭha-devatā*), of engaging in the repetition of mantra (*mantra-japa*), of following such yogic techniques that involve a lot of physical action like, for example, *prāṇāyāma*. Also, an aspirant makes use of his senses (*karaṇa-s*) in such a manner as would become the means of making everything so effulgent as to have the perception that is full of spiritual glow. The goal of Self-realization is reached when the *madhya-dhāma* or *suṣumṇā* opens up, and thereby the flood of divine energy engulfs the aspirant. The aspirant, while following this means, begins his spiritual praxis with a sense of difference and ultimately ends in the experience of non-difference. The next "means of freedom" which an adept cultivates is that of energy. This means is more subtle and advanced spiritually than the "limited means." Since it has a mental orientation, so it has been equated with the "means of knowledge" (*jñāna-upāya*). The adept of this means begins

his spiritual journey from the standpoint of unity-in-diversity (*bhedābheda*). This means is characterized by such mental practices as would lead to the immersion (*samāveśa*) of individual consciousness into the Universal Self. It is the "power of mantra" (*mantra-śakti*) that so empowers the practitioner of this path as would lead to the emergence of supernal knowledge (*pratibhā*) in him. While ascending upwards, the aspirant reaches such a spiritual state whereby immersive entrance into the transcendent state (*parā-praveśikā*) eventuates. The nature of this experiential entrance is such whereby the aspirant feels as if the whole existence has immersed into the divine lake of nectar. Next to this means is the "means of Śiva," which is also referred to as the "means of will" (*icchā-upāya*). This means is meant for such aspirants who are spiritually highly evolved. It is by meditating on the *Śivatattva* that the aspirant enters into the state of Śiva. Initially the aspirant begins with such forms of meditation that would lead to the dissolution of thought-constructs (*vikalpa-kṣaya*), and accordingly emerges the affirmation of the world as being a reflection/projection of Supreme Consciousness (*parāsamvid*). At the end of the journey ensues the experience of I-consciousness. The aspirant, moreover, makes use of his "will" in such a manner as would lead to the perfect realization of identity with the Absolute. It is such a means in which the perfect identity can be induced at will. The realization of the Absolute is such as would lead to the understanding



of the world as being an emanation (*visarga*) and play (*kriḍā*) of Śiva Śakti. The intensity of the grace of this means is such as would result in the immediate dawning of supernal knowledge and in terms of which is experienced that everything is vibrating with the delightful sensation of the nature of cosmic throb. The next means is that of the "null means" (*anopāya*), and which also is known as the "means of bliss" (*ānanda-upāya*). It is such a means as to be permeated completely by the presence of divine grace. It is either through the medium of a guru or directly that the grace may fall upon the aspirant. There is, as a result of grace, immediate realization of the Self (*ātma-vyāpti*) as well as of the Absolute (*śiva-vyāpti*). While transcending the dependence on external or internal instruments, the aspirant enjoys the perfect freedom (*svātantrya*), which is equated with the experience of divine bliss. It is such a means which is not constricted by the flickering nature of the mind or by the attachment for the world, and so accordingly for the yogi of this means everything is so transfigured as to be oozing out the glorious divine splendour as being a seamless non-dual unity.

### Other Works of Abhinava

Having given a brief survey of philosophical and theological issues that have been treated in the various chapters of the *Tantrāloka*, we shall now turn our attention to some other important compositions of Abhinavagupta. The text is given the

nomenclature of *Tantrāloka* due to the fact that it sheds light of such philosophical doctrines and spiritual practices that constitute the heart of scriptures called Tantra-s/Āgama-s. The text of the *Tantrāloka* seems to have been composed at the request of his younger brother, Manoratha, his loving disciple Mandra, his cousins and Śaiva devotees like Rāmagupta. Accordingly, this massive text was composed at the house of his loving disciple Mandra. While the idea of composing such a text was already lurking in the mind of Abhinavagupta, the writing of it was hastened by the combined request of his disciples. Whatever forms of interpretation are offered or observations made in the text of the *Tantrāloka*, they are all based on his personal experience as well as on the authoritative testimony of such scripture as the *Mālinīvijayatantra*. It is the most important Tantra among such Tantras as the *Siddha-tantra* and *Namaka-tantra*. The doctrinal principles that the Trika has enunciated have their source in this Tantric text. The text of the *Mālinīvijaya* is so important as to contain the essence of ninety-two Āgamas of the three respective Śaiva schools of thought, namely, *bheda*, *bhedābheda* and *abheda* schools. The massiveness of the text of the *Tantrāloka* is such as would be difficult for an average student to study it in its entirety. Abhinavagupta accordingly composed two texts, namely, *Tantrasāra* and *Tantravaṭadhāṇika*, which are the summaries of the *Tantrāloka*.



Abhinavagupta also composed such works that have a direct bearing on literary criticism or on aesthetic theories of the time. To the genre of literary criticism belongs *Dhvanyāloka-Locana*, which is a commentary on the *Dhvanyāloka* of Ānandavardhana. The text that Abhinava composed concerning aesthetics is his outstanding commentary on Bharat Muṇi's *Nāṭyaśāstra*, namely, the *Abhinavabhāratī*. While interpreting the text, Abhinava follows the oral tradition of his teacher, Bhaṭṭa Tota. Apart from these works, Abhinava also composed a commentary on *Bhagavadgītā*, which is known as the *Gītārthasaṃgraha*. Strictly speaking, *Gītārthasaṃgraha* cannot be considered as a commentary, because it concentrates on the interpretation of such verses which, in the eyes of the author, are important. Instead of a commentary, it should be viewed as a kind of summary of the content of the text of the *Bhagavadgītā*. At certain points, however, it looks as if it is commentary, particularly when the author engages himself in the interpretation of word-meaning. The interpretation that Abhinavagupta has offered is in terms of traditional Śaiva viewpoint. It is under the tutelage of Bhaṭṭendurāja that Abhinava studied the text of the *Bhagavadgītā*. Abhinava is said to have composed the text of the *Gītārthasaṃgraha* at the request of a Brāhmaṇa, Loṭaka, who most probably seems to have been a relative. While this text tries to fill up the gaps left by

other commentators, it simultaneously attempts to explain the import or hidden meaning of the *Bhagavadgītā*. As the text of the *Bhagavadgītā* holds a special place in the minds of the Śaivas of Kashmir, so many commentaries accordingly were written on it. There is a traditional belief running among the Śaivas of Kashmir that the *Bhagavadgītā* is said to be as old as are the Āgama-s or the Veda-s, and so it is believed that Kṛṣṇa was initiated into the mysteries of Bhairava Śaivāgamas by sage Durvāsas himself. Further, it is upheld that Kṛṣṇa learnt the import of bheda and *bhedabheda* Āgama-s from Upamanyu. From this traditional belief is concluded that Kṛṣṇa basically was a follower of the Trika *siddhānta*. It is for this reason that the *Bhagavadgītā* enjoys the same special status among the Śaivas of Kashmir that is enjoyed by the Āgama-s. Next important text that Abhinavagupta composed for the beginners is the *Paramārthasāra*. It is given this nomenclature due to the fact that it contains such essential aspects of doctrine and practice that enable a beginner to have a proper understanding as what is constitutive of Trika. In one of the verses, it expresses the outline of thinking that has gone in its composition. It explains it thus: *Āryāsotena tad idam saṃkṣiptam śāstrasāram atigūḍham*. The format of the text, according to Abhinavagupta, is simply an adaptation of a Vaiṣṇava work called *Ādhāra-kārikā* of Śeṣa Muṇi, who is referred to as Ādhāra Bhagavān or Anantanātha. Abhinava re-casted and

re-edited the text in such a manner as would enable him to explain briefly, from the standpoint of the beginner, the doctrines of Trika. The other two works of Abhinavagupta are his most important commentaries on the *Īśvarapratyabhijñā-kārikā*, and the works are the *Īśvarapratyabhijñā-vivṛti-vimarśinī* and the *Īśvarapratyabhijñā-vimarśinī*. The former composition is fundamentally a commentary of Abhinavagupta on Utpaladeva's *Vivṛti* on his own composition, namely, the *Īśvarapratyabhijñā-kārikā*. This is the penultimate work of Abhinava among his known works. It attempts to clarify most of the point that were not made clear in the *Lāghvi Vimarśinī*. It is quite distressing to observe that the so-called *Tika* of Utpaladeva, on which this commentary of Abhinava is based, has not been found in full. Insofar as the latter composition of Abhinava is concerned, it is a commentary on Utpaladeva's *Īśvarapratyabhijñā-kārikā*. The other nomenclature of it is the *Lāghvi Vimarśinī* on account of it being less detailed commentary in comparison to the *Vivṛti-vimarśinī*. The *Lāghvi Vimarśinī* consists of four thousand verses, whereas *Vivṛti-vimarśinī* consists of eighteen thousand verses. Apart from these massive works, Abhinavagupta also composed works that are quite small and only consist of few verses. To this genre belong such works as, for example,

- | *Anuttarāṣṭikā*
- | *Paramārtha Dvadaśikā*
- | *Paramārtha Carcā*

- | *Mahopadeśa Vimśatikā*
- | *Kramastotra*
- | *Bhairava Stva*
- | *Dehasto Devatā Cakra Stotra*
- | *Anubhava Nivedona*
- | *Rahasya Pañcadaśikā*

The first four compositions have such a metaphysical orientation as would lead to the explanation of Trika conception of the Absolute. The Absolute as transcendent as well as immanent reality is accordingly referred to as being *anuttara*, *paramārtha*, *prapañcottirana*, *viśvamūrti*, etc. Cancelling the ontological status of diversity, these compositions thereby assert the non-dual nature of the Absolute, which is to say that the so-called manifest or objective diversity is basically identical with the essential nature of the Ultimate. It is asserted, within such a metaphysical formulation, that the non-dual experience of the Absolute is the only sure way of attaining ultimate freedom from bondage. Insofar as the stotras are concerned, namely, the *Bhairava Stva* and the *Kramastotra*, the former one is very popular among the Śaivas of Kashmir, and it is believed that Abhinava recited this hymn at the time when he entered the Bhairava cave for final *samādhi*. Insofar as the *Kramastotra* is concerned, it explains the Krama conception of twelve Kālis, and follows literally the earlier stotra of the same name of an unknown author. The *Dehahastodevātacakra* explains the Tāntric viewpoint concerning the body.

The body, in Tantricism, is considered as being the epitome of divine forces, and these deified forces are located in different parts of the body. This hymn points out the location in the body of each deity that is to be invoked, and accordingly represents both Krama and Kula viewpoint concerning the body as being the embodiment of the Divine.

### Concluding Remarks

The enormous contribution of Abhinavagupta towards the development of Trika Śaivism is such as would be impossible to measure it in terms of words. Prior to the emergence of Abhinavagupta, various constitutive lineages of Kashmir Saivism, while moving in different directions, were establishing themselves as independent entities discarding the organic relationship with other lineages. There existed no such a cohesive or normative principle in terms of which the doctrinal thinking of these different lineages could be interpreted in such manner as would be unifying. This task was ultimately carried out by Abhinavagupta when he, under the rubric of Trika, so synchronized these different lineages as to be one and single unit. While maintaining the doctrinal identity of each lineage, Abhinava simultaneously interpreted the doctrinal thinking of each lineage as supporting the doctrinal viewpoints of other lineages. The phenomenology of the Pratyabhijñā, for example, was made workable when the ontology of the Spanda lineage was made as the basis of viewing the

Absolute as being both *prakāśa* and *vimarśa*. The Pratyabhijñā doctrine of appearance (*ābhāsavāda*) was adopted both by the Krama and Kaula lineages. In this manner Abhinava was able to bring such synchronicity among the various lineages, within the framework of Trika, as would embody perfect unity of thought. Also, Abhinava interpreted the complex doctrines of various lineages in such terms as would be logically consistent and comprehensive. This all-inclusive synthetic approach was quite visible in the *Tantrāloka* where all the Śaiva Schools have been treated in a fair manner. Above all, Abhinava was not only a philosopher or a literary critic, but was a Yogī of the highest order. Whatever he wrote as a Yogī or a philosopher concerning the Āgamas, is based as much on his personal experience as much as it is based on reason or scriptural authority. It is for this reason that he is considered to be the ultimate authority concerning the interpretation of complex doctrines of Śaivism and Śāktism. He equally eliminated conceptual differences concerning the nature of the Absolute between Śaivas and Śāktas. He is, thus, truly seen as being the perfect embodiment of divinity in a human form. As a Yognībhū, he is believed to have been the incarnation of Paramaśiva himself. So, we offer our humble homage, through this little composition, to this extraordinary, pre-eminent and unique person called Abhinavagupta. *Iti Sivam*.

[Concluded]

# अभिनवगुप्त का शास्त्रीय अवदान

— नवजीवन रस्तोगी\* —

आपको याद होगा कि तीन साल पहले हमने अभिनवगुप्त की सहस्राब्दी मनाई थी और पिछले ज्येष्ठ मास को निर्जला एकादशी के दिन अभिनवगुप्त का जयंती समारोह पूरे देश भर में मनाया गया था। आज हम लोग उन्हीं अभिनवगुप्त के 'संस्कृत शास्त्रीय अवदान' के ऊपर थोड़ी चर्चा करना चाहते हैं। मैं यहाँ यह मान कर चल रहा हूँ कि बहुत सी बातें आपको अभिनवगुप्त के बारे में पहले से ही ज्ञात होंगी। अतः जो विशेष बात मुझे उनके शास्त्रीय अवदान के बारे में लग रही है, उसकी ही मैं थोड़ी चर्चा आपके साथ करना चाहूँगा।

अभिनवगुप्त मध्यकालीन भारत के विराटतम सांस्कृतिक हस्ताक्षर हैं। यों तो पूरे भारत का, परन्तु विशेष रूप से मध्यकालीन भारत का, पूरा सांस्कृतिक इतिहास अभिनवगुप्त के बिना अधूरा है। उनके पूरे व्यक्तित्व को हम किसी श्रेणी या वर्ग में नहीं बाँध सकते हैं, यह बड़ी विचित्र बात है। पूरी भारतीय ज्ञान परम्परा में दूसरा कोई ऐसा व्यक्तित्व दिखाई ही नहीं पड़ता है जिसको इस दृष्टि से हम उनके समकक्ष रख सकें। उनका व्यक्तित्व अत्यंत जटिल और संश्लिष्ट है और जो उनका सबसे बड़ा अवदान है, जिसे यदि हम एक शब्द में व्याख्यायित करना चाहें तो यह कह सकते हैं कि वह हमें एक समग्र दर्शन (complete philosophy) देते हैं। स्वयं अभिनवगुप्त अपने दो परस्पर भिन्न मूल्यांकन हमारे सामने रखते हैं: एक मूल्यांकन तो वह है जिसके बारे में सभी जानते हैं कि वह शिव के अवतार थे, योगिनीभू

थे। संवित्—देवियों ने उनका अभिषेक किया था, उन्हें दीक्षा दी थी। वह स्वयं बड़े अभिमान से कहते हैं (यह उनका आत्मानुरूप अर्जित अभिमान था) कि अभिनवगुप्त उनका वास्तविक नाम नहीं था, अपितु वह अभिनवगुप्त के पद पर प्रतिष्ठित किए गए थे। दूसरे शब्दों में, अभिनवगुप्त उनकी पदवी थी। वह अपने हर ग्रन्थ, हर कृति में यह बताते हैं कि अपनी कृतियों के कारण, अपनी उपलब्धियों के कारण, और अपनी अनन्य शिवनिष्ठा के कारण उनको यह अभिनवगुप्त नाम दिया गया था। और उनमें दैवी चेतना वर्तमान थी जिसका उल्लेख वह स्वयं करते हैं। अपने गीतार्थ—संग्रह में स्वयं वह इस ओर कण्ठशः संकेत करते हैं —

**“अभिनवरूपा शक्तिस्तदगुप्तो यो महेश्वरो देवः।**

**तदुभययामलरूपमभिनवगुप्तं शिवं वन्दे ॥**

(भगवद्गीतार्थ संग्रह, अंतिम श्लोक)

लेकिन दूसरी ओर वह अपना एक और मूल्यांकन देते हैं। यहाँ मैं उनके अवदान के ऊपर चर्चा करने जा रहा हूँ — उनका दूसरा मूल्यांकन यह है कि वह एक ऐसे विद्यार्थी हैं जो बड़े प्यासे हैं, ज्ञान के लिए तरस रहे हैं और उसके लिए उन्हें अपने गुरुओं के यहाँ यदि दासवृत्ति भी स्वीकार करनी पड़े तो उससे भी उनको संकोच नहीं है। वह कहते हैं —

**स न तन्मयीभूय न लोकवर्तनीमजीगणत् कामपि केवलं पुनः।**

\* यह व्याख्यान लखनऊ विश्वविद्यालय के संस्कृत-प्राकृत भाषा विभाग तथा अभिनवगुप्त संस्थान (Abhinavagupta Institute of Aesthetics & Shaiva Philosophy) द्वारा आयोजित राष्ट्रीय वेबिनार “अभिनवगुप्त संस्कृतशास्त्रीयमवदानम्” में प्रो. नवजीवन रस्तोगी जी ने 22 जून 2020 को दिया था। बार-बार श्रवणीय यह व्याख्यान मुद्रित होकर पठनीय रूप में भी उपलब्ध हो, इसी उद्देश्य से ‘मालिनी’ में इसे प्रकाशित किया जा रहा है। यह व्याख्यान संस्कृत — प्राकृत भाषा विभाग, लखनऊ विश्वविद्यालय के सौजन्य से प्राप्त हुआ। एतदर्थ ‘मालिनी’ इनका आभारी है। यह व्याख्यान का संपादित, संशोधित और परिवर्धित संस्करण है।

तदीयसंभोगविवृद्धये पुरा करोति दास्यं  
गुरुवेश्मसु स्वयम् ।।

(तं. 37.59)

एक बार नहीं, वह बार बार कहते हैं कि जैसे भंवरा आमोद के लिए एक फूल से दूसरे फूल पर जाता है, वैसे ही ज्ञानार्थी को एक गुरु से दूसरे गुरु के पास जाना चाहिये। तो एक मूल्यांकन जो हमारे सामने आता है वह है जो साधारण विद्यार्थी के समान एक गुरु से दूसरे गुरु के पास ज्ञानार्जन के लिये जाने वाला है, और दूसरा वह जो जन्म से ही असाधारण सिद्ध प्रतिभा वाला है। अभिनवगुप्त के बारे में खास बात यह है कि अपने इन दोनों मूल्यांकनों के साथ ही उनको अपनी ऐतिहासिक भूमिका की भी गहरी चेतना है। वह वर्तमान में नहीं जीना चाहते, वह भविष्य की संभावनाओं को निर्मित करना चाहते हैं। वह कहते हैं कि मैं क्षणजीवी वर्तमान में जीना नहीं चाहता, मैं तो संभावनाओं से भरे हुए भविष्य में संतोष पाता हूँ। उनका कहना है —

सर्वो हि भाविनि परं परितोषमेति  
संभाविते न तु निमेषिणि वर्तमाने ।

(तं. 37.36)

अन्यत्र वह अपने इस कृतित्व की पहचान बताते हैं और कहते हैं कि प्रतिभा के क्षेत्र में तो वह एक चमकते हुए सूर्य के समान हैं, जिसके आलोक में पूरे विश्व को आलोकित करने की क्षमता है। तंत्रालोक के अंदर वह खास तौर से कहते हैं —

स्वमुक्तिमात्रे कस्यापि यावद्विश्वविमोचने ।  
प्रतिभोदेति खद्योतरत्नतारेन्दुसूर्यवत् ।।

(तं. 13.159)

यहाँ पर व्यंजना के माध्यम से वह अपने को सूर्य के रूप में प्रदर्शित करते हैं। वह एक

ऐसे व्यक्ति हैं, जिनको अपनी प्रतिभा पर अगाध विश्वास है। शास्त्र की बात करने वाला व्यक्ति, आगम की बात करने वाला व्यक्ति, साधना की बात करने वाला व्यक्ति, उसके लिए सबसे बड़ी बात यह है कि उसकी प्रतिभा, संवित्, सबसे बड़ी आराध्य देवी है। यह बात वह बार बार उल्लिखित करते रहते हैं—मालिनीविजयवार्तिक में, तंत्रालोक में, हर जगह पर वह इस बात को दोहराते हैं।

चूँकि आज का विषय 'संस्कृतशास्त्रीयम् अवदानम्' से सम्बंधित है, तो मैं थोड़ा सा इस विषय में परिष्कार करना चाहता हूँ। वह यह कि अभिनवगुप्त ने तो संस्कृत में ही लिखा है, अतः उनका सारा शास्त्र ही संस्कृत शास्त्र है। इसलिए मैं संस्कृत शब्द हटा कर 'शास्त्रीयम् अवदानम्' को लेकर उनके बारे में बात करना चाहता हूँ।

शास्त्रीय अवदान के लिये अभिनवगुप्त स्वयं अपना एक चित्र खींचते हैं। वह बताते हैं कि उनकी ज्ञान यात्रा किन-किन पड़ावों से गुज़री है। ईश्वरप्रत्यभिज्ञाविवृतिविमर्शिनी के प्रारम्भिक मंगलश्लोकों में से छठवें श्लोक में वह एक बात कहते (जिसे उन्होंने तंत्रालोक में भी कहा है) हैं। यह बड़ी महत्वपूर्ण बात है और मैं यहीं से प्रारम्भ करूँगा। उनका श्लोक है

पूर्णव्याकरणावगाहनशुचिः

सत्तर्कमूलोन्मिषत्—

प्रज्ञाकल्पलताविवेककुसुमैरभ्यर्च्य हृदेवताम् ।

पीयूषासवसारसुन्दरमहासाहित्यसौहित्यभाग्—

विश्राम्याम्यहमीश्वराद्वयकथाकान्तासखः

साम्प्रतम् ।।

इन्होंने कहा कि सबसे पहले व्याकरण से उनकी यात्रा प्रारम्भ होती है; सबसे पहले वह व्याकरण की चर्चा करते हैं, उसके बाद वह सत्तर्क की बात करते हैं, फिर साहित्य की और सबसे अन्त में वह प्रत्यभिज्ञा दर्शन में ईश्वराद्वैतकथा—रूप जो कान्ता है उसी के साथ

वह पूरे सखाभाव से विश्राम करते हैं। इस यात्रा में उन्होंने व्याकरण, न्याय, साहित्य, दर्शन तथा भक्ति ये सारे पड़ाव पूरे किये हैं। इन सारे क्षेत्रों में आप देखेंगे कि व्याकरण में शब्दशास्त्र, सत्तर्क में प्रमाणशास्त्र, साहित्य में उनका रस, अलंकार, काव्य और कलाशास्त्र इत्यादि सब आ जाते हैं, तथा ईश्वराद्वैत की चर्चा रूपी प्रेयसी के साथ सख्यभाव में भक्ति, तन्त्रसाधना और दर्शन सब सिमट आते हैं। इस प्रकार से उनकी पूरी ज्ञान यात्रा हमारे सामने है। इन सारे क्षेत्रों में उनका जो अलग-अलग अवदान है, उसके सम्बन्ध में मैं बात नहीं करूँगा। मैं केवल उनके शास्त्रीय अवदान के सन्दर्भ में शास्त्र की उनकी अवधारणा पर बात करूँगा ताकि जिन-जिन शास्त्रों को उनकी कलम ने छुआ है, उन सारे शास्त्रों के सम्बन्ध में हमारी एक दृष्टि का उन्मेष हो सके।

अभिनवगुप्त ने केवल इन्हीं क्षेत्रों में नहीं लिखा है, इनसे अतिरिक्त क्षेत्रों में भी लिखा है। आज यद्यपि व्याकरण का उनका कोई ग्रन्थ उपलब्ध नहीं होता है लेकिन उन्होंने स्वयं इस बात का संकेत दिया है। प्रकीर्णकविवरण नाम के एक ग्रन्थ का उल्लेख जयरथ करते हैं और वह व्याकरण का ग्रन्थ है। यह स्वतन्त्र ग्रन्थ है या नहीं यह चर्चा का विषय है। जिस समय अभिनवगुप्त व्याकरण की बात करते हैं तो ऐसा लगता है कि वह शेष अर्थात् पतंजलि और भर्तृहरि की परम्परा की भाषा बोल रहे हैं। मैं अपने कई मित्रों से कई बार कहता हूँ कि अभिनवगुप्त का जो व्याकरण में अवदान है, वह जिस प्रकार से व्याकरणिक कोटियों का उपयोग दार्शनिक ग्रंथियों को समझाने के लिये करते हैं, जिस प्रतिभा के साथ करते हैं, वह अपने आप में एक विलक्षण बात है और गंभीर शोध का विषय है। इसी के बाद न्याय की बात आती है। न्याय में उनका एक ग्रन्थ है जिसके सम्बन्ध में संभवतः आपने सुना होगा, जो अब उपलब्ध नहीं है, वह ग्रन्थ है कथामुखतिलक जिसका उल्लेख गुरुनाथ-परामर्श में मधुराज योगी करते हैं।

जिस में वह न्याय के षोडश पदार्थों की चर्चा करते हैं और फिर उनकी विवेचना भी। साहित्य के अन्तर्गत उनकी दो कृतियाँ, एक ध्वन्यालोकलोचन और दूसरी अभिनवभारती, हमारे पास उपलब्ध हैं। उनकी बहुत सारी कृतियाँ आज अनुपलब्ध हैं। उनकी एक छोटी सी उपलब्ध कृति और है और वह है घटकर्परकुलकविवृति। उनकी यह एक मौलिक कृति है। दर्शन में ईश्वरप्रत्यभिज्ञाविमर्शिनी और विवृतिविमर्शिनी, जिसका दूसरा नाम बृहती विमर्शिनी भी है, उनके ग्रन्थ हैं। दर्शन की दूसरी शाखा जिसे तांत्रिक कह सकते हैं, उसमें तंत्रालोक, परात्रिंशिकाविवरण, तंत्रसार इत्यादि ग्रन्थ हमें उपलब्ध हैं।

उनके बहुत सारे ग्रन्थ आज विलुप्त हैं, जिनकी चर्चा हम आज नहीं करेंगे। इन उपलब्ध कृतियों में जो खास बात है, वह यह है कि इनके माध्यम से अभिनवगुप्त हमारे सामने शास्त्र की एक नयी अवधारणा प्रस्तुत करते हैं। पहली बात तो यह कि अभिनवगुप्त का कहना है कि सारी विद्या का प्रयोजन ही शास्त्र या आगम का ज्ञान है। आगम के तत्त्व को जानना ही विद्या के स्थान का चरम फल है "आगमतत्त्ववेदित्वमेव विद्यास्थानफलम्"। (ई.प्र.वि.वि., भा.3, पृ. 217) सच कहा जाए तो यह उनकी मौलिक प्रतिपत्ति है। आगम दो तरीके के होते हैं एक आयाति-मूलक और दूसरा अवगति-मूलक। आयाति-मूलक व्याख्या में शास्त्र परंपरा का वाहक होता है और अवगति-मूलक व्याख्या में शास्त्र, ज्ञान का संग्रह होता है। इसी प्रकार से अभिनवगुप्त तंत्रालोक में अपने गुरुओं के दो प्रकार के वर्गों की भी चर्चा करते हैं। एक को वह कहते हैं मठिकागुरु अथवा संततिगुरु, और दूसरे को वह कहते हैं ज्ञानगुरु। मठिकागुरु या संततिगुरु वे हैं, जिनसे उनको तांत्रिक ज्ञान की परंपरा, आचार-परिपाटी और सिद्ध गुरुओं की अविकल संतान परम्परा प्राप्त हुई है। इसमें मुख्यतः इसमें तंत्रालोक की आकरभूत चारों मठिकाओं के गुरुओं की गणना होती है और



दूसरी तरफ ज्ञानगुरु हैं वे गुरु जो अपने-अपने शास्त्रों, अपनी दार्शनिक विधाओं में, निष्णात हैं। इसके अंतर्गत वह जिस के पास जाते हैं, पढ़ते हैं, विद्या और शास्त्र में अंतर्दृष्टि प्राप्त करते हैं वे गुरु आते हैं। तंत्रालोक में परिगणित ज्ञानगुरुओं की श्रेणी का दर्शन से इतर साहित्य, संगीत, कलाशास्त्र, नाट्य आदि क्षेत्रों में विस्तार किया जा सकता है और परिभाषा की दृष्टि से वह उनकी ज्ञानगुरु अर्थात् शास्त्रविद् गुरु की अवधारणा से समंजस बैठेगा। इस प्रकार से परम्परा और शास्त्र ये दोनों मिल कर के हमारे लिये अभिनवगुप्त पूरा रूप उकरते हैं। इसलिए गुरु की परिभाषा ही है कि गुरु वही है जो कि शास्त्र विशेष में अधिकारी विद्वान् हो

**यो यत्र शास्त्रे अधिकृतः सः गुरुः।**

(तं. 13/350)

अब यदि शास्त्र की परिभाषा पर दृष्टि डालें तो काफी हद तक मालिनीविजयवार्तिक और तंत्रालोक में वह शास्त्र की अपनी अवधारणा से हमारा परिचय कराते हैं। इस प्रसंग में पहली बात है कि शास्त्र एक निश्चयात्मक ज्ञान का जनक है और उस निश्चयात्मक ज्ञान के द्वारा वह ज्ञेय तत्त्व का प्रदर्शन करता है। वह परावागात्मक संवित्-रूप है और अपनी ही शक्ति से सारे अर्थों को अपने अंदर अंतःकृत करके सर्वाभिधायी, सब कुछ कह सकने वाला, सबको बताने वाला सर्ववाची भैरव रूप है। प्रश्न-उत्तर, गुरु-शिष्य, संशय-समाधान के रूप में वह शास्त्र स्वयं प्रकट होता है। और अंततः गुरु, शिष्य और ज्ञान ये तीनों मिल कर स्वातंत्र्यात्मक अद्वैत के सौंदर्य का प्रसार करते हैं। यह बड़ी मौलिक बात है, जिसके संबंध में बाद में चर्चा करेंगे। मालिनीविजयवार्तिक (2.273) में उनकी कारिका है —

**शासनं शासितव्यं च शासकं चेति यत्किल।**

**तत्तत्राकालकलितं स्वातंत्र्याद्वैतसुन्दरम्॥**

अर्थात् शास्त्र, शिष्य और शास्त्रकार ये तीनों मिल करके काल की कलना से मुक्त रहते हुए स्वातंत्र्याकार अद्वैत का निर्माण करते हैं। इस स्वातंत्र्यरूप अद्वैत के कारण ही शास्त्र के ये तीनों घटक अपने आंतरिक सौन्दर्य से संवलित होते हैं। शास्त्र की जो परिभाषा, व्याख्या या चित्र, अभिनवगुप्त हमारे सामने इस प्रकार प्रस्तुत करते हैं (मैं मानता हूँ कि संस्कृत वाङ्मय अत्यन्त विराट् है, उसके परिपेक्ष्य में) वह काफी अभिनवीन है और उसे बहुत ही मौलिक ढंग से हमारे सामने उपस्थित करते हैं। अभिनवगुप्त की शास्त्र की अवधारणा को समझने के लिये, हमको उनके विचार की दो दिशाओं को समझना होगा। वह दो प्रकार के paradigms (आवर्ती मानकों) का प्रयोग करते हैं — एक तो, विचार के स्तर पर जिसे हम वैचारिक paradigm कह सकते हैं; और दूसरे paradigm का वह प्रयोग करते हैं structure (संरचना), प्रक्रिया या पद्धति के स्तर पर।

ये वे दो paradigms (प्रतिमानक, आवर्ती मानक) हैं जिनसे शास्त्र का चित्र हमारे सामने निर्मित होता है। हम पहले दूसरे पैरेडाइम को लेते हैं। यहाँ हम शास्त्र की संरचना या प्रक्रिया की बात कर रहे हैं, उनके दर्शन की बात कम करेंगे। दर्शन की जितनी भी बात होगी वह प्रासंगिक मात्र होगी। इस संदर्भ में पहली बात यह है सत् अथवा reality केवल विषय या अर्थ (meaning) मात्र नहीं है, वह पद का अर्थ अर्थात् पदार्थ मात्र भी नहीं है, बल्कि reality अपने आप में शब्द या पद के रूप में भी सत् है। यह बहुत बड़ी बात है। इसका निहितार्थ यह है कि वह कहना चाहते हैं कि जो शब्द सृष्टि है, वह भी अर्थ सृष्टि के समान वास्तविक है। linguistic creation (शाब्दी सृष्टि) उतनी ही सच है जितनी objective creation (आर्थी सृष्टि)। इस मन्तव्य के द्वारा अभिनव हमें शास्त्र की अवधारणा के बहुत पास ले आते हैं, क्योंकि



उनके लिये शास्त्र एक जीवित चीज़ है यह उनकी पहली शर्त है। शास्त्र उनसे बोल रहा है, बात कर रहा है, उनको दिशा दिखा रहा है, शासन कर रहा है। वह काल से कलित नहीं है, समय से बाधित नहीं है, वह देश और समय की सीमाओं में जकड़ा नहीं है इसलिए वह जीवित है, जीवित है। यह उन्होंने बड़ी भारी बात कह दी है। इसलिए आगे चल कर हम देखेंगे कि न केवल तंत्रालोक में अपितु अपने समस्त ग्रन्थों में उन्होंने विशेष रूप से दिखाया है कि शास्त्र की जो संरचना है, उनमें जो उनका मॉडल (प्रतिदर्श) है, वह वाक् के सोपानात्मक विकास का मॉडल है — जो language (भाषा) का evolution (उद्विकास) है उसे ही शास्त्र अपने में embody (अंतःकृत, मूर्तित) करता है। इसलिये पूरा का पूरा कोई भी ग्रन्थ — चाहे वह अभिनवभारती हो, या ध्वन्यालोकलोचन, या विवृतिविमर्शिनी, या तंत्रालोक हो — इन सारे शास्त्रों में मूल ढांचा एक है जिसमें प्रत्येक शास्त्र आकारित होता है।

दूसरी बात, जो वस्तुतः उनका पहला पैराडाइम है जिसे हमने वैचारिक पैराडाइम कहा है, के अंतर्गत वह कहना चाहते हैं कि शास्त्र अपने लक्ष्य को लेकर बड़ा निर्मम और निरंकुश होता है। वह अपनी पूर्णता से समझौता नहीं करता। इसलिए शास्त्र का लक्ष्य है — पूर्णता का अनुसन्धान: और पूर्णता का यह अनुसन्धान दो प्रकार से हो रहा है — as a value मूल्य के स्तर पर, और as a process प्रक्रिया के स्तर पर। इसलिए प्रक्रिया और मूल्य दोनों स्तरों पर जो पूर्णता का अनुसन्धान है वह शास्त्र का साध्य है। अतः शास्त्र वह है जो स्वयं पूर्णता का संधान करते हुए आपको पूर्ण बनाता है। कई जगहों पर उन्होंने लिखा है, जैसे कि तंत्रालोक के पहले आह्निक में, जहाँ वह प्रश्न और उत्तर, दूसरे शब्दों में प्रष्टा और उपदेष्टा, के मध्य संबंध की अंतिम परिणति 'पर संबंध' में देखते हैं। वह पांच संबंधों की चर्चा करते हुए उन्हें अंततः 'पर संबंध' में पर्यवसित करते हैं। उनका मानना है कि पर

सम्बन्ध पर अर्थात् चरम, अतिक्रामी इसीलिए है क्योंकि वह श्रोता को, शासनीय को, शिष्य को परिपूर्णता की ओर ले जाता है। फलतः अभिनवगुप्त की दृष्टि में, सभी शास्त्र — जो वह लिख रहे हैं उनमें से प्रत्येक — आपको पूर्णता की ओर ले जाते हैं। वह कहते हैं कि यह पूर्णता गतिशील है, अर्थात् dynamic है। यह पूर्णता सर्वसमावेशी अर्थात् all-inclusive है। यह पूर्णता ऐसी है कि जहाँ पूर्ण पूर्णतर में पर्यवसित होते चलता है, यानी इसमें पूर्णता के अंदर भी सोपान है, यही अन्यतम विशेषता है उनके प्रतिपादन की। तंत्रालोक में वह खास तौर पर इसे रेखांकित करते हैं : उनके शिष्यों ने उनसे अभ्यर्थना की "आचार्य सम्पूर्ण तंत्र को हमें पूरी तरह से बताइए।" और इस के उत्तर में वह कहते हैं "शिष्यों ने मुझसे अनुनय किया है इसलिए मैं पूर्णार्थ—प्रक्रिया की रचना कर रहा हूँ"। पूर्णार्थ का शाब्दिक तात्पर्य है — वह, जिसका अर्थ पूर्ण है, और वह, जिसमें आपके अभीष्ट अर्थ पूरी तरह से सिद्धि, चरितार्थता प्राप्त करते हैं। जैसा कि हम ऊपर कह आए हैं, यह पूर्णता गतिशील है। इस गतिशील पूर्णता को दो प्रकार के मॉडल का सहारा लेकर समझाया गया है। एक तो अङ्गाङ्गिभाव मॉडल है और दूसरा मॉडल सोपान के आरोह—क्रम (सीढ़ी चढ़ने के क्रम) में हमें दिखाई देता है। पहले मॉडल अङ्गाङ्गिभाव को लेकर वह तंत्रालोक में कहते हैं — "धर्म, काम, अर्थ और मोक्ष इन सब में अपूर्ण और पूर्ण के भेद से एक ही शास्त्र की प्राप्ति हो रही है" (35.34) अर्थात् साहित्य, न्याय, दर्शन, व्याकरण ये सभी उसी एक ही शास्त्र के प्रकाश हैं। यदि अभिनवगुप्त के मन्तव्य को ठीक से समझा जाए तो उनका मानना है, जैसा कि वह आगे कहते हैं, कि आगम एक ही है, शास्त्र एक ही है — "एक एवागमः" (तं. 35.30)। वह कहते हैं कि लौकिक शास्त्र से प्रारंभ होने वाली, वैष्णव, शैव, बौद्ध शास्त्रों के भेदों के साथ बढ़ने वाली सारी शास्त्र—यात्रा का पार्यन्तिक बिन्दु एक ही शास्त्र

है, और वह शास्त्र त्रिक है।

शास्त्र की इस एकसूत्रता के पीछे अभिनवगुप्त, जैसा कि हम ऊपर कह चुके हैं, एक अङ्गाङ्गिभाव की कल्पना करते हैं यह बात अत्यन्त महत्त्व की है। आप ध्यान दीजियेगा, हमारी बहुत सारी दर्शन परम्पराएं हैं, जैसे कि बौद्ध, वहाँ अङ्गाङ्गिभाव नहीं बनता है क्योंकि वहाँ अङ्गी संभव नहीं है, अङ्गी वहाँ आरोपित है। जब हम अङ्गाङ्गिभाव की बात करते हैं तो हम एक living organism — जीवित अङ्गी, प्राणवान् अङ्गी की बात करते हैं। organic mechanism, आवयविक प्रक्रिया की बात करते हैं। एक living dynamic organic whole (जीवित, गतिशील, अवयवात्मक, पूर्ण या अङ्गी) की बात करते हैं, जो अपनी चेतना से संचालित हो रहा है और अपने अवयवों को अनुप्राणित कर रहा है। यह शास्त्र की उनकी पहले प्रकार की दृष्टि है।

दूसरा मॉडल है सोपान क्रम का, यह मॉडल अभिनवभारती की देन है। यह बड़ा प्रसिद्ध मॉडल है। रस-सूत्र की व्याख्या का प्रारम्भ अभिनव अपने इसी प्रतिदर्श की स्थापना के साथ करते हैं —

**ऊर्ध्वोर्ध्वमारुह्य यदर्थतत्त्वं धीः पश्यति  
श्रान्तिमवेदयन्ती।**

**फलं तदाद्यैः परिकल्पितानां  
विवेकसोपानपरम्पराणाम्।।...**

**पूर्वप्रतिष्ठापितयोजनासु  
मूलप्रतिष्ठाफलमामनन्ति।**

(अभि. भा., भा.1, पृ. 279-80)

इस कथन का निहितार्थ यह है कि हम जिन मान्यताओं को प्रमाणीभूत एकमात्र अंतिम निष्कर्ष के रूप में ग्रहण करते हैं वे एकल या व्यष्टिमात्र नहीं होतीं, अपितु वे पूरी परम्परा के — बीज से लेकर पके फल तक — प्रवाह की समष्टि होती हैं। विशेष बात है यह है कि यह बात केवल सिद्धान्त के स्तर पर ही नहीं, प्रक्रिया

के स्तर पर भी दिखाई देती है। प्रक्रिया में देखिये वह क्या करते हैं, बड़ी ही विचित्र सी बात है। रस के अनुभव में हम इस प्रक्रिया को शब्दशः अनूदित होते देख सकते हैं। Cognitive way में, ज्ञानात्मक तौर पर, प्रत्यक्ष से जब आप किसी मंचित घटना का ज्ञान कर रहे होते हैं, तब आप देखेंगे कि रस के जितने भी अवयव हैं वे सब अलग-अलग हैं। लेकिन उनसे जो आपके मन में चेतना बनती है वह एक होती है और एक पल के लिये होती है। यह एकात्मक प्रतीति कैसे घटित, कैसे निष्पन्न होती है, इसकी विवेचना के माध्यम से अभिनवगुप्त पूर्णता के प्रत्यय को विकसित करते हैं और कहते हैं— प्रक्रिया के स्तर पर ग्रासीकरण और चेतना के स्तर पर एकबुद्धिविषयता इन दो आधारों पर हम उस पूर्णत्व और एकत्व को हासिल करते हैं। समय की सीमा के कारण इसके विस्तार में जाना उचित नहीं होगा।

मैं केवल संकेत कर रहा हूँ, मैं चाहता हूँ कि मैं आपको अभिनवगुप्त के अंदर थोड़ा तैरा दूँ। उनके चिन्तन का यह रंग हमें क्रान्तिकारी परिणाम के दरवाजे पर खड़ा कर देता है। इससे हमारे सोचने की पद्धति में आमूल परिवर्तन होता है, इस अर्थ में कि हमारे लिए 'निषेध' कहीं होता ही नहीं है। 'निषेध' का स्थान 'अभ्युपगम' ले लेता है। हर चीज़ का हम उसकी संपूर्णता में, सर्वस्वरूपता में वरण, स्वीकरण करते हैं, हम केवल affirm करते हैं इसलिए हम जीवन का अभ्युपगम करते हैं। फलतः अभ्युपगममूलक अनुसन्धान निषेधमूलक निश्चय का स्थान ले लेता है, प्रत्यभिज्ञान ज्ञान का स्थान ले लेता है। सर्वस्वस्वीकार चयन का स्थान ले लेता है। इस संबंध में उनका जो सबसे बड़ा अवदान है और जिस पर कार्य नहीं हुआ है, वह है विचार की आत्यन्तिक सौन्दर्यमत्ता। उनका मानना है कि विचार की मूलभूत संरचनात्मक प्रत्यभिज्ञानात्मकता विचार की प्रक्रिया को आंतरिक रूप से सुन्दर बना देती है। हमारे सोचने के ढंग में, हमारे सोचने में, हमारे सोचने

के सांचे में ही कुछ ऐसी बात है कि बिना सुन्दर बने विचार, विचार नहीं बनता। वह चाहे दार्शनिक विचार हो, या फिर वह रस सम्बन्धी विचार हो, या फिर त्रिक शास्त्र सम्बन्धी विचार हो।

विवृति-विमर्शिनी में अभिनवगुप्त ने अपना परिचय देते हुए कहा था –

**पीयूषासवसारसुन्दरमहासाहित्यसौहित्यभाक्**  
(आदिश्लोक 6)

वह अमृतरूपी आसव के उपजीवन के कारण सुन्दर महान् साहित्य के सेवन से प्रसूत सम्यक् तृप्ति के भागी हैं। दूसरे शब्दों में वह अपना परिचय देने के साथ महान् साहित्य की विशेषता भी बता रहे हैं। साहित्य महान् बनता है अपनी सौन्दर्यमत्ता से, जिसके कारण उसमें स्वाभाविक रूप से अमृत भी मादक बनकर छलकता है।

इसके बाद जब अभिनवभारती समाप्त करते हैं तब उसके अंतिम श्लोक में भी वह प्रार्थना करते हैं –

**नाट्यार्थप्रथनात् तस्मात् तुष्टो नाट्ये**  
**परेण यत्।**  
**क्रियात् तेनैष**  
**जनतामानन्दोल्लाससुन्दराम्।**

अर्थात्, इस नाट्यार्थ के प्रथन से तुष्ट होकर जनता को आनंद के उल्लास से सराबोर कर सुन्दर बना दीजिये।

तंत्रालोक लिख रहे हैं, लेकिन उसको लिखते समय मठिकाओं की बात कर रहे हैं, दर्शन परम्पराओं की बात कर रहे हैं, साधना परम्पराओं की बात कर रहे हैं। लेकिन कहते क्या हैं – यह तंत्रालोक साढ़े तीन मठिकाओं या संततियों के प्रवाह के सारभूत रस का पहले तो आहरण करता है और इस रस के आहरण के बाद लोक में कोई रस ऐसा नहीं है जिसको वह प्रवाहित (स्यन्दित) न करता हो।

ईश्वरप्रत्यभिज्ञा-विमर्शिनी में तो आकर वह कलम तोड़ देते हैं, उनका कहना है कि अधिकारी और अनधिकारी में जो भेद है वह विचार के सौंदर्य का है। अनधिकारी कौन है, वह जो पदार्थ को तटस्थता से ग्रहण करता है। और अधिकारी कौन है, वह जो विचार को उसकी पूर्णता में ग्रहण करता है। पूर्णता में ग्रहण विचार में सुन्दरता का आधान करता है, उसकी चेतना सौन्दर्यभरा चेतना बन जाती है। वह तो कहते ही हैं – जब हम आपसे कहते हैं कि ‘तुम पढ़ो’ तो आपके मन में ‘‘तुम पढ़ो’’ यह अर्थ नहीं उत्पन्न होता बल्कि आपके मन में अर्थ आता है कि ‘‘मैं पढ़ूँ। ‘‘तुम’’ ‘‘मैं’’ में बदल जाता है। यदि यह अर्थ उत्पन्न नहीं होता तो ‘‘तुम पढ़ो’’ का कोई मतलब नहीं होता। अगर ‘‘मैं पढ़ूँ’’ यह अर्थ आता है तो आपको पता चल जायेगा कि वह अधिकारी है। यह जो बोध है, अपनी संवित् का जो वैतत्य है, उसके द्वारा ही विचार के अंदर सौंदर्य का आधान होता है। यही अधिकारी की अधिकारिता है। अभिनव की दृष्टि में दर्शन वस्तुतः विचार के सौंदर्यीकरण का नाम है। सच पूछिए तो अभिनवगुप्त का यह अत्यन्त मौलिक अवदान है, जिस पर व्यापक और गंभीर चिन्तन होना चाहिए। अब इसका जब हम अभिनवगुप्त के ग्रन्थों में आकलन करते हैं, उनके structure को देखते हैं तो पाते हैं कि उनका हर ग्रन्थ पूर्णता लिये हुए हैं। हर ग्रन्थ अपने में पूर्ण है, हर ग्रन्थ पूर्णार्थ है, इसलिए हर ग्रन्थ अपने में सुन्दर है।

हमारा एक लेख 2003 में प्रकाशित हुआ था ‘Re-accessing Abhinavagupta’ – अभिनवगुप्त को फिर से समझने की एक चेष्टा। उस समय उस लेख में, उसके पूर्व प्रकाशित Introduction to the Tantrāloka नामक अपनी पुस्तक में भी, इस सम्बन्ध में हमने थोड़ी बहुत चर्चा की थी। हम उस चर्चा को आगे बढ़ाते हुए उसमें कुछ चीजें और भी यहाँ जोड़ना चाहेंगे। पहली बात तो यह है कि अभिनवगुप्त के ग्रन्थों में structural fundamentalism

यानी संरचनात्मक आधारभूतता है। उनका हर ग्रन्थ एक संग्रह ग्रन्थ है, अर्थात् उस ग्रन्थ में, और उससे अवांतर और ग्रंथों में, संबंधित परम्पराओं में जो लिखा गया है, कहा गया है वह उसे एक जगह संगृहीत कर रहे हैं। एक तरह से उसकी डाइजैस्ट बना रहे हैं। दूसरी बात यह है कि ये सब प्रक्रिया ग्रन्थ हैं, प्रक्रिया का अर्थ है 'एक नियत विधि'। तत्संबद्ध नियत विधि की वह प्रस्तावना कर रहे हैं कि किस प्रकार से उस ग्रन्थ में, उन सारी चीज़ों के लिए एक order create किया जा सकता है। एक प्रक्रियागत, अभ्यासगत क्रमिक व्यवस्था के निर्माण को लेकर बात करते हैं। तीसरी चीज़ हम कह सकते हैं कि प्रत्येक ग्रन्थ संग्रह और प्रक्रिया रूप होने के अतिरिक्त शास्त्र रूप भी है। यहाँ जब हम शास्त्र की बात करते हैं तब शास्त्र का अनुबंध चतुष्टय वाला जो पारम्परिक ढांचा है, उस शास्त्र की बात करते हैं। उसमें अधिकारी भी है, प्रयोजन भी है, साध्यसाधक भाव भी है, अध्ययअध्येतृ-भाव भी है। चौथी बात यह है कि उनका प्रत्येक ग्रन्थ पूर्ण तब होता है जब वह शिव के चरणों में स्तुति बन जाये। बिना स्तुति बने वह ग्रन्थ अपनी चरितार्थता को प्राप्त नहीं होता। मजे की बात यह है कि जब स्तुति की बात उठती है तो अभिनवगुप्त विवृतिविमर्शिनी में बहुत मौलिक बात करते हैं। इस स्तुति की बात को वह केवल आर्द्र भक्त की भक्ति के रूप में नहीं देखते, वह उसको 'विद्यालक्षण भक्ति' कहते हैं — "सत्ये पूर्णानन्दरूपे सततसमावेशप्राबल्यं विद्यालक्षणं भक्तिः"। (ई.प्र.वि.वि., भा.1, पृ. 24) इसका सीधा मतलब है कि यहाँ जो भक्ति है वह शास्त्रलक्षण है, विद्यालक्षण है। अब शास्त्र का जो पांचवा ढांचा उभरता है, जैसा हमने प्रारम्भ में कहा था, वह यह है कि उसमें वाक् के परा, पश्यन्ती, मध्यमा और वैखरी इन चार चरणों में विकास के साथ एक सामनन्तर्य दिखाई पड़ता है। यह बात एक नहीं, सभी शास्त्रों में देखने को मिलती है। तंत्रालोक में और विवृतिविमर्शिनी में

वह इस पर गंभीर विमर्श करते हैं और दिखाते हैं कि यह कैसे घटित होता है। मजे की बात कि ग्रन्थ के अंदर ही नहीं, बल्कि यदि वह एक ग्रन्थ-संकुल का भी अङ्ग है, तो उस ग्रन्थ संकुल में भी इसी प्रकार का विकास दृष्टिगत होता है। जिसे मैं आपके सामने प्रस्तुत करने की चेष्टा करूंगा। तंत्रालोक में वे शास्त्र के तीन घटक अङ्गों की चर्चा करते हैं। वे तीन अङ्ग हैं — उद्देश, लक्षण और परीक्षा। यह शास्त्र के प्रणयन की, शास्त्र के पल्लवन की विधि है। इन्हीं घटकों को वह पश्यन्ती, मध्यमा और वैखरी के रूप में project करते हैं। जहाँ तक परा का संबंध है, वह तो शास्त्रकार का हृदयगत संवेदन है। इसी प्रकार विवृति-विमर्शिनी की प्रस्तावना में वह कह रहे हैं कि उत्पल के हृदय का जो संवेदन है अर्थात् उत्पल की चेतना में कृति की जो मूल संवेदना है वह तो परा है, जो कारिका भाग है वह पश्यन्ती है, जो वृत्ति है वह मध्यमा है और जो विवृति है वह वैखरी है। इसी क्रम में वह लोचन के चारो उद्योतों को लेते हैं। प्रथम उद्योत प्रतिभा है जिसको परा कहते हैं, द्वितीय पश्यन्ती है, तृतीय मध्यमा है और चतुर्थ तुर्या अर्थात् वैखरी है। ईश्वरप्रत्यभिज्ञा विवृतिविमर्शिनी के अंत में उसी के संदर्भ में वह इसे दुहराते हैं कि पहले पश्यन्ती में स्फुरित होती है, तदनु मध्यमा में विकास को प्राप्त करती है, फिर वैखरी में आकर हमारे कानों में सुनाई पड़ती है। ऐसी अभिनव की बुद्धि जब विश्रान्त होती है तब वह विवृतिविमर्शिनी का आकार ग्रहण करती है जिसके अंदर ईश्वरप्रत्यभिज्ञा (यहाँ श्लेष है ईश्वरप्रत्यभिज्ञा नामक शास्त्र और ईश्वर का प्रत्यभिज्ञान) फललाभ करती है —

प्राक् पश्यन्त्यां स्फुरतु भजतां मध्यमायां  
विकासं

वैखर्या च प्रकटपदवीं श्रोत्रवृत्तिः प्रयातु।  
विश्रान्ता चेदभिनवमतिस्तद्विमर्शिन्यथान्त—  
स्तत्साफल्यं भजति  
नितरामीश्वरप्रत्यभिज्ञा।।

यहाँ आपने देखा कि अभिनवगुप्त शास्त्र का पूरा का पूरा एक नया मॉडल हमारे सामने रखते हैं। वह यहीं नहीं रुकते; इसके अगले चरण में वह हमारे सामने एक inter-textual intergration (अंतर्शास्त्रीय एकवाक्यता/सामंजस्य) स्थापित करते हैं, एक नहीं अनेक ग्रंथों को वह integrate (एकाचित) करते हैं। कैसे, यह देखने की चीज़ है। हम इन ग्रंथों को दो वर्गों में बाँट सकते हैं। एक वर्ग में समजातीय ग्रन्थ आते हैं, दूसरे में विषमजातीय। जो समजातीय ग्रन्थ हैं वे एक ग्रन्थ संकुल, ग्रन्थ-परिवार बनाते हैं — जैसे तंत्रालोक, मालिनीविजयवार्तिक, तंत्रसार, तन्त्रोच्चय और तंत्रवटधानिका। इनमें विषयगत एकसूत्रता स्पष्ट दिखाई पड़ती है। इस सम्बन्ध में बाद में चर्चा करेंगे। दूसरे समजातीय ग्रंथों में ईश्वरप्रत्यभिज्ञाकारिका, वृत्ति, विवृतिविमर्शिनी और विमर्शिनी इन चारों में समन्वय करते हैं। अभिनवगुप्त इस विषय में बहुत साफ़ हैं। वह कहते हैं कि यह सारे ग्रन्थ अपने तर्ई स्वतंत्र ग्रन्थ हैं, सबकी अलग अलग इयत्ता है। वृत्ति अपनी बात कर रही है, कारिका अपनी बात कर रही है, विमर्शिनी अपनी बात कर रही है, विवृतिविमर्शिनी अपनी बात कर रही है। इसलिये अगर आप सोचते हैं कि एक के पद लेने से दूसरे का प्रयोजन भी सिद्ध हो जायेगा, तो ऐसा नहीं होगा। उसकी अपनी स्वतन्त्र महत्ता बनी रहेगी। इसीलिए समन्वय की आवश्यकता रहेगी। तीसरी बात समजातीय ग्रंथों के अंतर्गत लोचन, अभिनवभारती और घटकर्परकुलकविवृति इन तीनों में भी हमें एक सूत्रता दिखाई देती है। उसी प्रकार से हम जब विषमजातीय ग्रंथों की ओर आते हैं तो हम देखते हैं तंत्रालोक, ईश्वरप्रत्यभिज्ञाविमर्शिनी और परात्रिंशिकाविवरण, इन तीनों के भीतर हमें एकसूत्रता दिखाई देती है। और फिर तंत्रालोक

परात्रिंशिकाविवरण, ईश्वरप्रत्यभिज्ञाविमर्शिनी और बृहती विमर्शिनी, ये ग्रन्थ एक ओर, तथा लोचन और अभिनवभारती दूसरी ओर। इन दोनों वर्गों को अभिनव फिर integrate करते हैं, उनके मध्य एकसूत्रता का आविष्कार करते हैं। यह निरंतर चलने वाली प्रक्रिया है। अभिनवगुप्त की खासियत है कि जब आप उनके एक ग्रन्थ को पढ़ते हैं तो आप को यह लगता है कि वह अपने आप में पूर्ण है। लेकिन जब आप उनके दूसरे ग्रन्थ को पढ़ते हैं तब आपको लगता है 'अरे यह बात तो अब समझ में आयी'। यह खास चीज़ है। उसके बाद वह एक काम करते हैं कि ग्रंथों के उपर्युक्त समन्वय को, वह मूर्तित करते हैं, उनके आपेक्षिक वक्तव्य विषय के समन्वय द्वारा। इसे schematisation of subject matter (विषयवस्तुसंयोजनात्मक व्यवस्थापन) की शब्दावली में प्रकट किया जा सकता है — ग्रन्थ की अभिधेय वस्तु, ग्रन्थ में जो कहा जा रहा है, उसका समन्वय। अब यह समन्वय दो प्रकार से घटित होता है — एक, vertically ऐतिहासिक क्रम में, आनुपूर्वी में और दूसरा सहभावी, समविस्तारी, horizontal (क्षैतिज) क्रम में — अपने देशकाल में पूरे विस्तार को समेटते हुए। इसे हम तंत्रालोक और परात्रिंशिका के मध्य समन्वय के दृष्टान्त से समझ सकते हैं। तंत्रालोक का जो मूलभूत आगम है वह है मालिनीविजयोत्तर। मालिनीविजयवार्तिक का भी मूल आगम मालिनीविजयोत्तर है। लेकिन परात्रिंशिका—विवरण का जो मूलभूत आगम है वह रुद्रयामल है, मालिनीविजयोत्तर नहीं। अब इन दोनों आगमों के ऊपर आधारित ग्रंथों को त्रिक का ग्रन्थ बना देना, एक में आसूत्रित करना, अभिनवगुप्त की प्रतिभा का काम है। वह बड़े विलक्षण ढंग से यह काम करते हैं। जब आप ये पाँचों ग्रन्थ पढ़ेंगे तो पाएंगे कि इन पाँचों का मंगलाचरण एक है और उस मंगलाचरण में अभिनवगुप्त आपको अपने जन्म की घटना से

परिचित कराते हैं। उनका कहना यह है कि तांत्रिक दर्शन के इतिहास में, तांत्रिक चेतना के इतिहास में, अभिनवगुप्त का आविर्भाव सबसे महत्वपूर्ण घटना है, वह आद्य सृष्टि की द्योतक है। अब चूँकि वहाँ हमने शास्त्र के प्रक्रिया-रूप प्रारूप की बात की है। इस पर अभिनव की प्रतिक्रिया है कि तंत्रालोक का प्रणयन इसी उद्देश्य की पूर्ति के निमित्त है। उन्होंने कहा कि सारी तांत्रिक परम्पराओं में, प्रक्रिया-ग्रन्थ, पद्धति-शास्त्र हमें मिलते हैं, परन्तु अनुत्तरत्रिक सम्प्रदाय में कोई भी पद्धति या प्रक्रिया ग्रन्थ नहीं मिलता। इसलिए हम वहाँ प्रक्रिया ग्रन्थ का निर्माण करने के लिए प्रवृत्त हुए हैं। लेकिन जब वह इस प्रक्रिया ग्रन्थ का निर्माण करते हैं तो क्या कर जाते हैं, यह देखिएगा। तंत्र-प्रक्रिया से प्रारंभ करते हैं, तन्त्र-प्रक्रिया को कुल प्रक्रिया में विश्रांत करते हैं। फिर तंत्र-प्रक्रिया और कुल-प्रक्रिया को वह त्रिक-प्रक्रिया में पर्यवसित करते हैं। ये दोनों विश्रान्तियाँ वह घटित करते हैं तंत्रालोक में, मालिनीविजयवार्तिक में, तदनु त्रिक-प्रक्रिया को अनुत्तर-प्रक्रिया में विश्रांत करते हैं परात्रिंशिकाविवरण में, और फिर वापस आते हैं तंत्रालोक में और वहाँ अनुत्तर-प्रक्रिया को अनुत्तरत्रिक-प्रक्रिया में विश्रांत करते हैं। अब यह एक पूरा complete whole, समग्र अंगी, के रूप में हमारे सामने आता है। इसलिए हम यदि तंत्रालोक पढ़ना चाहते हैं, तो इस पूरे ग्रन्थ-संकुल को पढ़ना होगा। तब जाकर हम तंत्रालोक को उसकी समग्रता में समझ सकते हैं।

तंत्रालोक को लोगों ने कहा कि यह टीका है मालिनीविजयोत्तरतंत्र की। लेकिन क्या आपको मालूम है कि अभिनवगुप्त क्या कहते हैं अपने तंत्रालोक के बारे में। वह कहते हैं यह मालिनीविजयोत्तर की वृत्ति, भाष्य और वार्तिक एक-साथ तीनों है। यानी it defies categorization. वस्तुतः यह क्या है? इसे वृत्ति माना जाए या भाष्य या वार्तिक। अब मैं इन तीनों

की व्याख्या में नहीं जाऊंगा। इसे यहीं छोड़कर आगे बढ़ते हैं। तंत्रालोक में अभिनवगुप्त एक और बड़ा काम करते हैं, एक नया अनुसन्धान करते हैं — उपाय-चतुष्टय की अवधारणा के रूप में। तीन समावेशों की अवधारणा तो मालिनीविजय में मिलती है, लेकिन उन तीन समावेशों को चार उपायों में ढालना, यह अभिनवगुप्त का काम है। मालिनीविजयोत्तर के दूसरे अधिकार के सिर्फ तीन श्लोकों में इन तीन समावेशों की स्वरूप चर्चा की गयी है। पर अभिनवगुप्त यहाँ उपायों पर पूरा का पूरा शास्त्र रच डालते हैं। उपाय-चतुष्टय के माध्यम से वह त्रिक के अंतर्गत आने वाले सारी दार्शनिक परम्पराओं और साधना परम्पराओं — इन दोनों को एक में बाँध देते हैं। वह चाहे क्रम दर्शन हो चाहे, प्रत्यभिज्ञा हो या त्रिक हो — सारी दार्शनिक परम्पराओं को वह इसके माध्यम से एक सूत्र में गूँथ देते हैं। यही नहीं, आचार पक्ष को भी वह एकान्वयी बना देते हैं। वह कहते हैं कि अनुत्तर दीक्षा पांच प्रकार की दीक्षाओं के समन्वय से बनती है (पंचदीक्षासुसंस्कृतः 13.302 पंचदीक्षाक्रमोपात्ता 22.42)। जयरथ के प्रमाण से वे पांच दीक्षाएं हैं — सिद्धान्त की हौत्री दीक्षा, तंत्र की योजनिका, त्रिक की समावेशवती, कुल की स्तोभात्मिका और कौल की सामरस्यमयी (तं. 13 302 पर विवेक)।

यह integration, यह समन्वय व्यापार, उनका लगातार चलता है। जयरथ अपने तंत्रालोकविवेक में अभिनवगुप्त, उत्पल और लक्ष्मणगुप्त के लिये कहते हैं कि ये आचार्य प्रत्यभिज्ञा के इन आकर ग्रन्थों — कारिका, वृत्ति, विवृतिविमर्शिनी और विमर्शिनी — में तांत्रिक साधना और दर्शन की epistemology या प्रमाणमीमांसा प्रस्तुत कर रहे हैं। युक्तिशास्त्र के रचयिता के रूप में उनकी संकल्पना की गयी है। इसके साथ अभिनवगुप्त एक और महत्वपूर्ण काम करते हैं। वह अभिनवभारती और लोचन को भी प्रत्यभिज्ञा ग्रन्थों से integrate करते हैं।



इतना ही नहीं वह अभिनवभारती और लोचन की भी परस्पर एकवाक्यता को प्रतिष्ठित करते हैं। अभिनवभारती और लोचन का integration साहित्य के इतिहास की असाधारण घटना है। उसके माध्यम से वह नाट्यार्थ और काव्यार्थ की एकात्मता को प्रकट करते हैं। यह सबसे बड़ी बात है। साहित्य शास्त्र में रस के जितने भी सिद्धांत हैं, नाट्य और कला के जितने भी प्रारूप हैं— संगीत, शिल्प, वास्तु, इन सबका अंदर से एकीकरण। इन सबमें अभिनवगुप्त एक बड़ा विलक्षण कार्य करते हैं (जो सम्पूर्ण संस्कृत वाङ्मय में विरल है यह बात मैं निश्चयपूर्वक कह सकता हूँ) और वह है कि इस सारे एकान्वयन व्यापार को वह गंभीर ऐतिहासिक अंतर्दृष्टि से संपोषित करते हैं। कोई भी शास्त्र हो, वह चाहे अभिनवभारती हो, लोचन हो, तंत्रालोक हो, या विवृतिविमर्शिनी सभी में आरम्भ से लेकर अद्यावधि अर्थात् अभिनव के काल तक पूरी की पूरी जितनी भी परम्पराएं हैं, गुरु—शिष्य परंपरा, साहित्य की परंपरा, पद्धतियों की परम्परा, प्रयोगों की परम्परा, और उसी के साथ साथ समकालीन प्रयोगों का वितत संसार — अभिनवगुप्त इन सबका लेखा—जोखा, इनकी सूची सविस्तार, दृष्टांतपूर्वक प्रस्तुत करते हैं। जहाँ आवश्यक है, इनकी व्याख्या भी प्रस्तुत करते हैं। तमाम आचार्यों के बारे में जिनके बारे में हम आज जानते तक नहीं थे उनके बारे में हम अभिनवगुप्त से जानते हैं। बौद्ध दर्शन के इतिहास के न जाने कितने अध्याय अभिनवगुप्त के पन्ने खोले हुये बिना लिखे नहीं जा सकते हैं। जैसे शंकरनंदन, धर्मोत्तर, खासतौर से धर्मकीर्ति और दिङ्नाग। इन सबके बारे में जिस प्रकार की दृष्टि और सूचनाएं अभिनवगुप्त देते हैं, जिन ग्रंथों के उद्धरण देते हैं, उनमें से अनेक आज उपलब्ध नहीं हैं। मेरा निश्चित मानना है कि बौद्ध दर्शन के इतिहास के पुनर्लेखन और मूल्याङ्कन के लिए अभिनवगुप्त एक अत्यन्त प्रामाणिक स्रोत की भूमिका अदा करते हैं। इसी

तरीके से जब हम अभिनवभारती में आते हैं तो चकित रह जाते हैं कि नारद, विशाखिल, विश्वावसु, दत्तिल, मतङ्ग, सुबन्धु — इन सबके नाम हम भूल गए हैं, इनकी परम्पराएं भूल गए हैं। इनके सम्बन्ध में कितने दृष्टान्त, कितनी चर्चाएं, कितने सिद्धान्त, उन सबको वह हमारे सामने प्रस्तुत करते हैं। इसलिए ऐतिहासिक अंतर्दृष्टि के साथ, सैद्धांतिक स्तर पर उसके शास्त्र को प्रकट करना अभिनव के कृतित्व की अंतरंग विशेषता है। इसके लिये अभिनवगुप्त एक महत्वपूर्ण योजना बनाकर काम करते हैं। वह द्विमुखी उपाय योजना (two way strategy) का उपयोग करते हैं। एक ओर तो वह प्रत्यभिज्ञान की शरण लेते हैं। प्रत्यभिज्ञा की प्रतिपत्ति के पीछे कारण यह है कि प्रत्यभिज्ञान—तत्त्वमीमांसा रसानुभूति और शब्दजन्मा अर्थ की सबसे सुसंगत भारतीय व्याख्या कही जा सकती है। आप में अधिकांश को संभवतः मालूम होगा कि ध्वन्यालोकलोचन में अभिनवगुप्त जो ध्वनि या व्यंजना की व्याख्या करते हैं वह प्रत्यभिज्ञानात्मक है। प्रत्यभिज्ञान के terms (शब्दावली) में व्यंजना को जिस प्रकार render (घटित) करते हैं, वह अपने आप में विलक्षण है। दूसरी तरफ रस का अनुभव अतिक्रामी आत्मानुभूति की सद्यस्कता और साक्षात्कारकल्पता को हमारी पहुंच में लाने का सबसे प्रभावी साधन है। एक तरह से तात्त्विक प्रत्यभिज्ञान रसानुभव का सौन्दर्य निर्भर पूर्वाभ्यास (aesthetic rehearsal) है। इस दृष्टि से अभिनवगुप्त दोनों शास्त्रों के मध्य एक प्रकार का बिम्ब—प्रतिबिम्ब भाव हमारे सामने उपस्थित करते हैं।

अभिनवगुप्त से एक प्रश्न सीधे पूछा जाना चाहिये (साहित्य के विद्यार्थी को पूछना चाहिये, दर्शन के विद्यार्थी को भी पूछना चाहिये) कि जब अभिनवगुप्त मात्र तंत्रालोक लिख कर अमर हो गए, विवृतिविमर्शिनी और विमर्शिनी लिख कर अमर हो गये तो उनको क्या पड़ी थी

कि उन्होंने लोचन लिखा? क्या पड़ी थी कि उन्होंने अभिनवभारती लिखा? हमें यह मूल प्रश्न उठाना चाहिये कि अभिनवभारती या लोचन लिखा ही क्यों? क्या आपको मालूम है कि आनन्दवर्धन वैष्णव थे, शैव नहीं थे और अभिनवगुप्त शैव थे, वैष्णव नहीं। परन्तु वैष्णव आनन्दवर्धन के ऊपर शैव अभिनवगुप्त व्याख्या लिख रहे हैं। क्यों? क्या पड़ी थी? उसका कारण है कि कश्मीर की परंपरा में, दार्शनिक परंपरा में और उसमें जो अनबोली परंपरा थी, और जो बाद में, अंततः शास्त्र में आकर पर्यवसित होती है उसमें नट शिव का प्रतिरूप है। शिव परम नट, नटराज हैं जो जगत् के रंगमंच पर नाना प्रकार की भूमिकाओं में अवतरित होते हैं। नट के द्वारा रंगमंच पर पात्र की भूमिका का निर्वहन और परम शिव के द्वारा नट की जागतिक भूमिका का निर्वाह ये काश्मीर शैव दर्शन की वैचारिक चिन्ता के केन्द्रीय बिन्दु हैं। इन दोनों में समानता केवल इसी अर्थ में नहीं है। क्रिया के क्षेत्र में अर्थात् सृष्टि में जब शिव का अवतरण होता है तो शिव अपनी प्रत्येक भूमिका के हर स्तर का भरपूर आनंद लेते हैं, उसे वास्तविक अर्थों में जीते हैं। ठीक वैसे ही जैसे नट अपने द्वारा अभिनीत की जाने वाली प्रत्येक भूमिका में अभिनय का आनंद लेता है, उसे जीता है। और, ठीक जैसे नट अपने चरित्र का निर्वाह करके फिर अपने मूल रूप में लौट आता है, शिव भी ठीक उसी तरीके से जागतिक भूमिका का निर्वाह करने के अनन्तर अपने पारमार्थिक स्वरूप में पुनः विश्रान्त होते हैं। अभिनवभारती के छठीसवें अध्याय के मंगलश्लोक में अभिनवगुप्त इस तत्त्वबोध को समग्र नाट्य व्यापार के केन्द्र में प्रतिष्ठित देखते हैं —

**यस्मिन्निगूढपरमार्थमबुध्यमानाः**

**संसारनाट्यरसभावमुपाश्रयन्ते ।**

**बुद्ध्वा पुनर्मुहुरहो निजमेव यान्ति**

**तत्पूर्णधाम शिवतत्त्वमहं प्रपद्ये ॥**

तो देखिये कि किस प्रकार से अभिनवगुप्त का एक—एक शास्त्र एक—दूसरे से जुड़ा हुआ है। मैं एक चीज़ की ओर आपका और ध्यान दिलाना चाहूँगा। आप पाएंगे कि नट प्रक्रिया और तांत्रिक प्रक्रिया, इनमें भी एक सामानन्तर्य है। तंत्रालोक में जो साधक है और नाटक के अन्दर जो नट है तथा काव्य के अंदर जो श्रोता है, सबकी भूमिका एक है। इसका सबसे बड़ा संकेत वह तंत्रालोक में नहीं, अभिनवभारती में करते हैं। अभिनवभारती में वह कहते हैं जैसे ध्यानि्यों के लिए ध्यान विश्रान्तिपद है, वैसे ही नाट्य में यह नट सामाजिकों के रसव्यापार का अधिष्ठान है। इसके लिए दृष्टान्त देते हुए कहते हैं जैसे सिंदूर से खींचे हुए चित्र को ही भक्त भगवान वासुदेव समझ कर स्मरण नहीं करता बल्कि सिन्दूराकृति तो उसके लिए केवल माध्यम है, उपाय है, जिसके द्वारा वासुदेव रूप स्फुट संकल्प जन्म लेकर फलदायी होता है। ठीक उसी तरह से नट प्रक्रिया से जन्मे उस अत्यन्त स्फुट संकल्प रूप अध्यवसाय का विषयीभूत विषय, प्रस्तूयमान अर्थ, जो नियत देश काल से अछूता है, सामाजिक की कलानुभूति की निष्पत्ति का माध्यम बनता है। (द्रष्टव्य अभि.भा., भा.1, पृ. 287 (बड़ौदा, द्वितीय संस्करण))

अभिनवगुप्त एक और बड़ी विचित्र बात कहते हैं, वह प्रश्न उठाते हैं कि वह लिख क्यों रहे हैं? इस सारे लिखने का प्रयोजन क्या है? अभिनव अपने प्रत्येक ग्रन्थ में ग्रन्थ लेखन में प्रवृत्ति की पृष्ठभूमि अवश्य बताते हैं। इसके अनुसार कहीं तो वह आचार्य हैं, भाई हैं; आचार्य के पास जाकर शिष्य कह रहे हैं, भाई कह रहा है 'आप हमको समझाने के लिए शास्त्र लिख दीजिये'। अभिनव के उत्तर के पहले यहाँ पर आपको उनके परम गुरु उत्पल की कारिका की याद दिलाना चाहूँगा। उत्पल ने भी जब प्रत्यभिज्ञाकारिका लिखी वह दूसरे के उपकार के लिये लिखी। उन्होंने कहा कि जनता का

उपकार करने के लिये हम प्रत्यभिज्ञा का उपपादन कर रहे हैं। लेकिन अभिनवगुप्त कहते हैं कि मेरे लिखने से यह उपकार अगर पढ़ने वाले का न हो तो न सही, कम से कम मेरा, मुझ लेखक का, तो अवश्य होगा। यहाँ अपने कृतित्व की महिमा से वह परिचित हैं। उनकी कृति केवल साधारण बुद्धि वालों के लिये नहीं है, तीक्ष्ण बुद्धि वालों के लिए भी है। लेकिन अगर यह किसी अन्य का उपकार न भी करे तो कम से कम उनका, ग्रन्थकार का, तो करेगी ही। अभिनव कहना चाहते हैं कि सर्जना का फल केवल परार्थ ही नहीं है, आत्म-परिष्कार भी उसका अङ्ग है। समापन के तौर पर अभिनव की दो बातों का उल्लेख यहाँ समीचीन जान पड़ता है। एक तो, वह कहते हैं कि यदि आपको शास्त्र पढ़ने की लगन है तो आपकी बुद्धि में शास्त्र पढ़ने के लिये गहरी अन्तर्भक्ति, श्रद्धा और आनंद इन तीनों का अनुवेध होना चाहिये, तभी आप शास्त्र पढ़ सकेंगे वरना नहीं। दूसरी बात वह यह भी निर्णय करते हैं कि उनका श्रोता कौन होगा, उनका पाठक कौन होगा? किसके लिये वह लिख रहे हैं? वह कहते हैं “जो अपने को समझने में भी अलसाते हैं उनके लिए

लिखना निरर्थक है, उससे तो अपने को कोसने के अलावा को फल नहीं निकलेगा। लेकिन जो लोग स्थिर बुद्धि के साथ इस विश्व का विवेचन करने के लिए यत्न करना चाहते हैं, सर झुकाकर उनकी अभ्यर्थना करने के लिए मैंने इस ग्रन्थ को रचा है”। इसके द्वारा अभिनवगुप्त अपने श्रोता की कोटि भी तय कर देते हैं।

मैं इन शब्दों के साथ समाप्त करना चाहता हूँ। लेकिन इन शब्दों में एक संकेत छिपा हुआ है। अभिनवगुप्त की हमने बहुत स्तुति कर ली – बड़े विद्वान् थे, असाधारण आचार्य थे, कालजयी थे। परन्तु उनका बहुत सा काम अधूरा पड़ा है जिसको समझने के लिये हमें महनीय यत्न करना होगा। उसके लिए आवश्यक होगा कि ऊपर संदर्भित अन्तर्भक्ति, श्रद्धा और आनन्द के अनुवेध के साथ समर्पित मन-प्राण से हम अभिनवगुप्त का आलोड़न करें। अभिनवगुप्त संस्थान का फिर से कायाकल्प हो रहा है। इस पुण्यकाल में आशा है संस्थान और उससे संबद्ध सभी लोगों की ऊर्जा एकलय हो इसी दिशा में प्रवृत्त होगी।

इति शिवम्।

1. स्वात्मानं प्रविवेक्तुमप्यलसतां ये विभ्रति प्रार्थना  
तान्प्रत्यात्मकदर्थनान् परतः किंचित् फलं सोष्यते।  
विश्वस्यास्य विविक्तये स्थिरधियो ये संरभन्ते पुनः  
तान्मग्नयितुं मयेष विहितो मूर्त्ता प्रणामादरः।। (ई.प्र.वि.वि., 3, समापन श्लोक 15)  
इस श्लोक की दो व्याख्याएं संभव हैं। निषेधमूलक: जब पाठ लेते हैं “विविक्तयेऽस्थिरधियो” तब अंतिम पंक्ति का अर्थ उपहासात्मक होगा। विधिमूलक: जब ‘अस्थिर’ न पढ़कर ‘स्थिर’ पढ़ते हैं। मैंने इसे दूसरे अर्थ में लिया है।

**Liberation will only come into existence,  
by the depriving of the ignorance of  
individual being.**

— Swami Lakshman Joo

# श्रीदुर्गासप्तशती : ब्रह्मोक्त नवनाम—पाठ

— डॉ. घनश्याम चन्द्र उपाध्याय —

एम.एस.सी., एम.एम. (हिन्दी, संस्कृत, अंग्रेजी, मनोविज्ञान, ज्योतिर्विज्ञान),  
एम.कॉम., एम.एड., एम.जे., एम.सी., एल.एल.बी., एम.बी.ए., कोविद, आयुर्वेद.रत्न, पी.एच.डी.

**“बृहज्योतिषाणवेऽष्टमे  
धर्मस्कन्धउपासनास्तबंके**

श्रीदुर्गापासनाकल्पद्रुमाध्याय” ग्रंथ में  
ब्रह्मोक्त नवनाम—पाठ के सन्दर्भ में निम्न  
उल्लेख प्राप्त होता है:—

**“रहस्योक्तानि नामानि बृहोक्तानि  
वदामिते ।**

**महाविद्या महातन्त्री  
चण्डीसप्तशतीति च ।। 94 ।।**

**मृतसंजीवनी नाम पंचमं परिकीर्तितम् ।  
षष्ठं चैव महाचण्डी सप्तमं रूपदीपिका । 95 ।  
अष्टमं तु चतुःषष्टि योगिनी नवमी परा ।**

**एतानि योऽभिजानाति नामानि  
नृपनन्दन ।। 96 ।।**

**जप विना भवेत्तस्य चण्डिका  
वरदासदा ।।**

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पृष्ठ 92)

इन नवनाम पाठों में से प्रथम छः पाठों (1. महाविद्या, 2 महातन्त्री 3. चण्डी 4. सप्तशती 5. मृत संजीवनी तथा 6. महाचण्डी) में सप्तशती पाठ का स्वरूप निर्धारण श्रीदुर्गासप्तशती में वर्णित तीनों चरित्रों को विभिन्न क्रमों में कामनानुरूप समायोजित करके किया गया है। शेष तीन पाठों (7. रूपदीपिका 8. चतुःषष्टि योगिनी एवं 9. पराचण्डी पाठ) में सप्तशती को क्रमशः कामनानुरूप निर्धारित मन्त्र विशेष द्वारा संपुट लगाकर पढ़े जाने का विधान इन नवनाम पाठों में चरित्रादि के पाठ क्रम का निर्धारण निम्न प्रकार करके किया गया है:—

1. महाविद्यानामकपाठ— महाविद्यानामक

—पाठ में चरित्रों को पढ़े जाने का क्रम क्रमशः प्रथम, मध्यम तथा उत्तर चरित्र है। यह श्रीदुर्गासप्तशती में पढ़े जाने वाला मूल स्वरूप है। यही क्रम सृष्टि—पाठक्रम भी कहलाता है। अध्यायों के सन्दर्भ में कहा जा सकता है कि इसमें क्रमशः प्रथम अध्याय से प्रारंभ कर त्रयोदशाध्याय तक पढ़ा जाना विहित है। इस सन्दर्भ में दुर्गापासनाकल्पद्रुमाध्याय में निम्न उल्लेख प्राप्त होता है:—

**“आद्य द्वितीय तृतीय चरितानुक्रमेण च ।  
महाविद्यासप्तशती सर्वतन्त्रेषु गोपिता ।।**

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

2. महातन्त्री नामक—पाठ:—  
(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92 पर उपलब्ध “आद्यन्त मध्य चरित्र महातन्त्रमितिरितम्।” उल्लेख के अनुरूप इस पाठ में क्रमशः आदि (प्रथम), अन्त्य (तृतीय) एवं मध्यम (द्वितीय) चरित्र का पाठ किया जाता है, जिसमें अध्यायों को क्रमशः प्रथम, पंचम से त्रयोदश तक तथा इसके उपरान्त द्वितीय से चतुर्थ अध्याय तक पढ़ा जाता है। इस महातन्त्रीनामक पाठ को “श्रीखिलमार्कण्डेय में महामन्त्र नामक पाठ” के नाम से उल्लेखित किया गया है।

3. चण्डीनामक—पाठ:—

**“आदि मध्यान्त चरितं क्रमाचण्डीमहामनुः ।।”**

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

नवनाम पाठ के इस भेद में महाविद्यानामक पाठ के समान ही क्रमशः प्रथम मध्यम तथा उत्तर चरित्र के क्रम से पाठ किया

जाता है। अध्यायों के क्रम में क्रमशः प्रथम अध्याय से पाठ प्रारंभ करके त्रयोदश अध्याय तक श्रीदुर्गासप्तशती को पढ़ा जाता है।

4. सप्तशती नामक पाठः—

“मध्यमाद्यन्त चरित्र क्रमात्सप्तशतीति च।”

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

इस सप्तशती नामक पाठभेद में सर्वप्रथम मध्यम चरित्र, तदुपरान्त आदि प्रथम चरित्र तथा अंत में उत्तर चरित्र का पाठ किया जाता है। इस पाठ भेद में अध्यायों के क्रम में क्रमशः द्वितीय, तृतीय, चतुर्थ, प्रथम तथा पंचम से त्रयोदश अध्याय तक पढ़ा जाना चाहिए।

5. मृतसंजीवनी नामक पाठः—

“अन्त्यादिमध्यचरितान् मृतसंजीवनी स्मृता।”

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

इस मृतसंजीवनी नामक पाठ में सर्वप्रथम उत्तर चरित्र तदुपरान्त प्रथम चरित्र और अन्त में मध्यम चरित्र का पाठ किया जाता है। अध्यायों के क्रम में क्रमशः पंचम से त्रयोदश अध्याय तक सर्वप्रथम, तदुपरान्त प्रथम अध्याय तथा इसके पश्चात् द्वितीय अध्याय से चतुर्थ अध्याय तक पढ़ा जाता है। यह पाठक्रम स्थितिपाठ के समान ही है, क्योंकि मृतसंजीवनी नामक पाठ तथा श्रीदुर्गासप्तशती के स्थिति क्रम से किए जाने वाले पाठ प्रकार में चरित्र एवं अध्यायों का एकसमान क्रम सुनिश्चित है।

6. महाचण्डीनामक पाठः—

“अन्त्यमध्यादिचरितान् महाचण्डीतिकथ्यते।”

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

इस महाचण्डीनामक पाठ में क्रमशः उत्तर चरित्र, मध्यम चरित्र तथा प्रथम चरित्र के क्रम से पाठ किया जाना विहित है। इस पाठ में अध्यायों को क्रमशः पंचम अध्याय से त्रयोदश अध्याय तक, तदुपरान्त द्वितीय अध्याय से चतुर्थ

अध्याय तक तथा अन्त में प्रथम अध्याय पढ़ा जाता है।

7. रूपदीपिका नाम पाठः—

“रूपंदेहीति संयोज्य नवार्ण मनुना सह।”

संपुटत्वेन संयोज्य प्रतिश्लोकं जपे तत्था।

रूपचण्डीति सा प्रोक्ता सर्वाभीष्ट फलप्रदा।।

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

इस रूप दीपिका नामक पाठ भेद में नवार्ण मन्त्र “ऊँ एँ ह्रीं क्लीं चामुण्डायै विच्चे” के साथ “रूपंदेहि जयंदेहि यशोदेहि द्विशोजहि” अर्गला—स्तोत्र का यह अर्द्धमन्त्र जोड़कर इसका श्रीदुर्गासप्तशती के प्रत्येक मन्त्र के आगे और पीछे निम्न प्रकार संपुट लगाया जाकर सप्तशती पाठ पूर्ण किया जाता है। उदाहरण दृष्टव्य है :—

“ऊँ एँ ह्रीं क्लीं चामुण्डायै विच्चे

रूपंदेहि जयंदेहि यशोदेहि द्विशोजहि

सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।

निशामय तदुत्पत्तिं विस्तराद् गदतो ममः।।

रूपंदेहि जयंदेहि यशोदेहि द्विशोजहि

चे विच् यै डा मुं चा क्लीं ह्रीं ऐं ऊँ।।1।।

ऊँ एँ ह्रीं क्लीं चामुण्डायै विच्चे

रूपंदेहि जयंदेहि यशोदेहि द्विशोजहि

महामायानुभावेन यथा मन्वन्तराधिपः।

स बभूव महाभागः सावर्णिस्तनयो रवेः।।

रूपंदेहि जयंदेहि यशोदेहि द्विशोजहि

चे विच् यै डा मुं चा क्लीं ह्रीं ऐं ऊँ।।2।।

“सप्तशती—सर्वस्व” ग्रंथ में “श्रीखिलमार्कण्डेय” “रूपंदेहीति” मंत्र को नवार्ण मंत्र के साथ जोड़कर सप्तशती के मंत्र को संपुटित किये जाने का विधान नहीं है। “श्रीखिलमार्कण्डेय” में मात्र “रूपं देहि —” मन्त्र से ही सप्तशती के मन्त्रों को संपुटित करके पढ़े जाने का विधान दिया गया है। इस पाठभेद में “श्री खिलमार्कण्डेय” में “रूपं देहीति योगेन रूपचण्डीति सा स्मृता” उल्लेख प्राप्त होता है,

जिसमें नवार्ण—मंत्र का प्रयोग किए जाने का उल्लेख नहीं है।

उक्त दोनों प्रकार के रूपचण्डीपाठ प्रचलन में हैं, किन्तु नवार्ण मंत्र का प्रयोग किए जाने के कारण श्रीदुर्गापासनाकल्पद्रुमाध्याय में निर्दिष्ट पाठ ही निश्चितरूप से अधिक प्रभावी प्रतीत होता है।

8. योगिनी नामक पाठः—

“योगिनीनां चतुःषष्टि योगात्सप्तशतीमनोः।

चतुःषष्टीति सा प्रोक्ता योगसिद्धि  
प्रदायिनी।।”

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

“चतुःषष्टीयोगिनी नाममाला”  
श्रीदुर्गासप्तशती के प्रत्येक मंत्र के पूर्व और पश्चात् में संपुट लगाकर यह पाठ पूर्ण किया जाता है। इस प्रसंग में निम्न उल्लेख प्राप्त होता है।

“चतुःषष्टीयोगिनी—स्तोत्रमन्त्रेण  
प्रतिश्लोकं संपुटितेन योगिनी चण्डी”।

(श्रीदुर्गापासना कल्पद्रुमाध्याय पत्रांक 92)

निम्नमन्त्र “चतुःषष्टीयोगिनी—स्तोत्रमन्त्र”  
है, जिससे श्रीदुर्गासप्तशती के प्रत्येक मंत्र को संपुटित किया जाता है :-

दिव्ययोगा महायोगा सिद्धयोगा गणेश्वरी ।  
प्रेताक्षी डाकिनी काली कालरात्रिर्निशाचरी ।।  
हुँकारी सिद्धि वैताली खर्परी भूतयामिनी ।  
उर्ध्वकेशी विरुपाक्षी भुशकांगी मांसभोजिनी ।।  
फेत्कारी वीरभद्राक्षी घूम्राक्षी कलहप्रिया ।  
रक्ता घोररक्ताक्षी विरुपाक्षी भयंकरी ।।  
चौरिका मारिका चण्डी वाराही मुण्डधारिणी ।  
भैरवी चक्रिणी क्रोधा दुर्मुखी प्रेतवाहिनी ।।  
कंटकी दीर्घलम्बोष्ठी मालिनी मंत्रयोगिनी ।  
कालाग्नि मोहिनी चक्री कंकाली भुवनेश्वरी ।।  
कुंडलाक्षी लुही लक्ष्मी यमदूती करालिनी ।  
कौशिकी भक्षिणी यक्षी कौमारी यन्त्रवाहिनी ।।

विशाला कामुकी व्याघ्री यक्षिणी प्रेतभूषणी ।  
धूर्जटा विकटा घोरा कपाला चैव लांगली ।।

इस योगिनी नामक पाठ में संपुट लगाए जाने पर निम्न स्वरूप दृष्टिगत होगा :-

दिव्ययोगा महायोगा सिद्धयोगा गणेश्वरी ।  
प्रेताक्षी डाकिनी काली कालरात्रिर्निशाचरी ।।  
हुँकारी सिद्धि वैताली खर्परी भूतयामिनी ।  
उर्ध्वकेशी विरुपाक्षी भुशकांगी मांसभोजिनी ।।  
फेत्कारी वीरभद्राक्षी घूम्राक्षी कलहप्रिया ।  
रक्ता घोररक्ताक्षी विरुपाक्षी भयंकरी ।।  
चौरिका मारिका चण्डी वाराही मुण्डधारिणी ।  
भैरवी चक्रिणी क्रोधा दुर्मुखी प्रेतवाहिनी ।।  
कंटकी दीर्घलम्बोष्ठी मालिनी मंत्रयोगिनी ।  
कालाग्नि मोहिनी चक्री कंकाली भुवनेश्वरी ।।  
कुंडलाक्षी लुही लक्ष्मी यमदूती करालिनी ।  
कौशिकी भक्षिणी यक्षी कौमारी यन्त्रवाहिनी ।।  
विशाला कामुकी व्याघ्री यक्षिणी प्रेतभूषणी ।  
धूर्जटा विकटा घोरा कपाला चैव लांगली ।।

सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः ।  
निशामय तदुत्पत्तिं विस्तराद् गदतो ममः ।।

दिव्ययोगा महायोगा सिद्धयोगा गणेश्वरी ।  
प्रेताक्षी डाकिनी काली कालरात्रिर्निशाचरी ।।  
हुँकारी सिद्धि वैताली खर्परी भूतयामिनी ।  
उर्ध्वकेशी विरुपाक्षी भुशकांगी मांसभोजिनी ।।  
फेत्कारी वीरभद्राक्षी घूम्राक्षी कलहप्रिया ।  
रक्ता घोररक्ताक्षी विरुपाक्षी भयंकरी ।।  
चौरिका मारिका चण्डी वाराही मुण्डधारिणी ।  
भैरवी चक्रिणी क्रोधा दुर्मुखी प्रेतवाहिनी ।।  
कंटकी दीर्घलम्बोष्ठी मालिनी मंत्रयोगिनी ।  
कालाग्नि मोहिनी चक्री कंकाली भुवनेश्वरी ।।  
कुंडलाक्षी लुही लक्ष्मी यमदूती करालिनी ।  
कौशिकी भक्षिणी यक्षी कौमारी यन्त्रवाहिनी ।।  
विशाला कामुकी व्याघ्री यक्षिणी प्रेतभूषणी ।



धूर्जटा विकटा घोरा कपाला चैव लांगली ।1।

दिव्ययोगा महायोगा सिद्धयोगा गणेश्वरी ।  
प्रेताक्षी डाकिनी काली कालरात्रिर्निशाचरी ।।  
हुँकारी सिद्धि वैताली खर्परी भूतयामिनी ।  
उर्ध्वकेशी विरूपाक्षी पुश्कांगी मांसभोजिनी ।।  
फेत्कारी वीरभद्राक्षी घूम्राक्षी कलहप्रिया ।  
रक्ता घोररक्ताक्षी विरूपाक्षी भयंकरी ।।  
चौरिका मारिका चण्डी वाराही मुण्डधारिणी ।  
भैरवी चक्रिणी क्रोधा दुर्मुखी प्रेतवाहिनी ।।  
कंटकी दीर्घलम्बोष्ठी मालिनी मंत्रयोगिनी ।  
कालाग्नि मोहिनी चक्री कंकाली भुवनेश्वरी ।।  
कुंडलाक्षी लुही लक्ष्मी यमदूती करालिनी ।  
कौशिकी भक्षिणी यक्षी कौमारी यन्त्रवाहिनी ।।  
विशाला कामुकी व्याघ्री यक्षिणी प्रेतभूषणी ।  
धूर्जटा विकटा घोरा कपाला चैव लांगली ।।

महामायानुभावेन यथा मन्वन्तराधिपः ।  
स बभूव महाभागः सावर्णिस्तनयो रवेः ।।

दिव्ययोगा महायोगा सिद्धयोगा गणेश्वरी ।  
प्रेताक्षी डाकिनी काली कालरात्रिर्निशाचरी ।।  
हुँकारी सिद्धि वैताली खर्परी भूतयामिनी ।  
उर्ध्वकेशी विरूपाक्षी पुश्कांगी मांसभोजिनी ।।  
फेत्कारी वीरभद्राक्षी घूम्राक्षी कलहप्रिया ।  
रक्ता घोररक्ताक्षी विरूपाक्षी भयंकरी ।।  
चौरिका मारिका चण्डी वाराही मुण्डधारिणी ।  
भैरवी चक्रिणी क्रोधा दुर्मुखी प्रेतवाहिनी ।।  
कंटकी दीर्घलम्बोष्ठी मालिनी मंत्रयोगिनी ।  
कालाग्नि मोहिनी चक्री कंकाली भुवनेश्वरी ।।  
कुंडलाक्षी लुही लक्ष्मी यमदूती करालिनी ।  
कौशिकी भक्षिणी यक्षी कौमारी यन्त्रवाहिनी ।।  
विशाला कामुकी व्याघ्री यक्षिणी प्रेतभूषणी ।  
धूर्जटा विकटा घोरा कपाला चैव लांगली ।2।

व्यावहारिक—दृष्टि से योगिनीपाठ का एक दिवस में एक पाठ पूर्ण किया जाना सम्भव प्रतीत नहीं होता है। अतः इसके व्यवहार में लाए जाने की प्रक्रिया पर भी चिन्तन किया जाना नितान्त औचित्यपूर्ण है। “सप्तशती—सर्वस्व” के पत्रांक 7 पर इस प्रसंग में निम्न उल्लेख प्राप्त होता है—

“नियमे नै क पाठवतामे कस्मिन्दिने सम्पूर्णपाठाशक्तौ पा 1 ठो 2 यं 1 व 4 र 2 का 1 रः— 2 एवं छलाक्षरसूत्रक्रमेण सप्तभिर्दिनैरेकावृतिः । एतस्माच्छापोद्धारादिकमपि नावश्यकमिति प्रतिभाति ।”

इस उल्लेख के अनुसार श्रीदुर्गासप्तशती के पाठ को प्रथम दिवस प्रथम अध्याय, द्वितीय दिवस द्वितीय एवं तृतीय अध्याय, तृतीय दिवस चतुर्थ अध्याय, चतुर्थ दिवस पंचम, षष्ठ, सप्तम एवं अष्टम—अध्याय का पाठ किया जाना चाहिए। पंचम दिवस को नवम व दशम अध्याय, षष्ठ दिवस को एकदशोऽध्याय तथा सप्तम दिवस को द्वादश एवं त्रयोदश अध्याय का पाठ किया जाना विहित है। यहाँ षडंगादि के पाठ के सन्दर्भ में कोई स्पष्ट निर्देश नहीं किया गया है। “शापोद्धारादिकर्मणि नावश्यकमिति प्रतिभाति” लिखकर प्रसंग की इतिश्रीः कर दी गई है। शोधकर्ता की दृष्टि में इस सप्तदिवसीय एक पाठ पूर्ण किए जाने वाले पाठ के पूर्व उसी दिन सप्तशती पाठ के पूर्वांगादि का पाठ कर लिया जावे तथा अंतिम सप्तम दिवस को त्रयोदशाध्यायों की समाप्ति के उपरान्त रहस्यत्रयादि का पाठ पूर्ण कर लिया जावे, तो इसमें कोई आपत्ति नहीं होनी चाहिए, क्योंकि इससे शास्त्र के किसी भी नियम की अवहेलना नहीं हो रही है, अपितु श्रीदुर्गासप्तशती के षडंग पाठ की पूर्णता प्रतिष्ठित हो रही है। अतः इस दृष्टि से सप्तशती का षडंग पाठ पूर्ण किया जाना तर्कपूर्ण एवं सर्वाथा उचित है।

9. पराचण्डीनामक पाठः—

“पराबीज समायोगात् पराचण्डीति कथ्यते”

(श्रीदुर्गापासनाकल्पद्रुमाध्याय पत्रांक 92)

श्रीदुर्गासप्तशती के पराचण्डीनामक—  
पाठ में परा—बीज का संपुट लगाकर पाठ किया जाता है। “पराबीजं सौरिति दन्त्यसकारौकर विसर्गयोगेन” के अनुसार पराबीज “सौः” सिद्ध होता है। श्रीदुर्गासप्तशती में प्रत्येक मंत्र के पूर्व एवं पश्चात् में “सौ” बीज का सम्पुट लगाकर पराचण्डी पाठ किया जाता है। उदाहरण दृष्टव्य है :—

सौः सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः ।

निशामय तदुत्पत्तिं विस्तराद् गदतो ममः

सौः ।। 1 ।।

सौः महामायानुभावेन यथा मन्वन्तराधिपः ।

स बभूव महाभागः सावर्णिस्तनयो रवेः

सौः ।। 2 ।।

“ब्रह्मोक्त—नवनामपाठ—भेद” अपने आप में विभिन्न कामनाओं की पूर्ति के लिए किए जाने वाले श्रीदुर्गासप्तशती के नौ प्रकार से किए जाने वाले पाठ प्रकारों का समूह है, जिसमें परापरम्परगत सृष्टि एवं स्थिति पाठ का स्वरूप ही सहजता से समाविष्ट है। इन नवनाम पाठों को अपनी विभिन्न कामनाओं की पूर्ति करने के लिए प्रयोग में लिया जाता है। इस प्रसंग में ब्रह्मोक्त नवनामपाठों की फलश्रुति का उल्लेख “श्रीखिलमार्कण्डेय” में उपलब्ध होता है, जिसे सप्तशती—सर्वस्व में निम्न प्रकार उद्धृत किया

गया हैः—

“जपं विना भवेचण्डी वरदास्यात्तु सर्वदा ।

पाठभेदफलं राजश्रुणु वक्ष्याम्यनुक्रमात् ।।

महाविद्या च शान्त्यर्थं पठेच्च सततं नरः ।

चण्डीपाठं हि राजेन्द्र पुष्ट्यर्थं च सदा पठेत् ।।

मोहनार्थं सप्तशती पाठं भवति सिद्धिदम् ।

विषरोगाल्पमृत्युधनपाठे संजीवनीक्रमः ।।

स्तम्भने च महाचण्डी सततं सिद्धिदायिनी ।

तथैव मारणे ज्ञेया महाचण्डी च चण्डिका ।।

उच्चाहने च विद्वेषे कृत्याशान्त्यादि कर्मणि ।

रूपचण्डी शुभकरी पराचण्डी च मोक्षदा ।।

(सप्तशती सर्वस्व पत्रांक 374)

इस प्रकार शान्त्यर्थ महाविद्यानामक—  
पाठ, पुष्ट्यर्थ चण्डीनामक—पाठ, मोहनार्थ सप्तशती, अकालमृत्यु की स्थिति में मृतसंजीवनीनामक पाठ किए जाने का विधान है। स्तम्भन एवं मारण कर्म में महाचण्डीनामक पाठ प्रभावी रहता है। उच्चाटन तथा विद्वेषण कर्मों में चतुःषष्टियोगिनीनामक पाठ किया जाना विहित है। सभी प्रकार की यशादि प्राप्ति तथा सुख—शान्ति के लिए रूपचण्डीनामकपाठ तथा मुक्तिकामना की पूर्ति हेतु पराचण्डीनामक पाठ किया जाना श्रेयस्कর है। यहां यह उल्लेखनीय है कि उक्त फलश्रुति में महातन्त्री पाठ के फल के सन्दर्भ में कोई उल्लेख नहीं किया गया है। लेखक की दृष्टि में जैसा नाम से आभास होता है, इस महातन्त्रीनामक पाठ का प्रयोग तान्त्रिक प्रयोगों में किया जाना उपयुक्त समीचीन प्रतीत होता है।

**The real state of Bhairava is the state of Bhairavī.**

— Swami Lakshman Joo

# पज़र प'ज़'रावुन (Awakening To The Truth)

Malini presents here a discourse by Swami Lakshman Joo in Kashmiri, which is the 7th in a series of discourses that he delivered between 27th April and 3rd August 1980 at Gupta Ganga Ashram in Ishaber, Srinagar. Swami ji used to conduct discourses every Sunday on Kashmir Shaivism for the benefit of general public and for his devotees in particular. This series which is being covered in this and the next few issues of Malini were handwritten by a very close and dear devotee of Swami ji, by the name of Pandit Janki Nath Kaul who was a well known personality from Kashmir and was popularly known by his pen name "Kamal". The manuscript was later approved by Swami ji when it was shown to him by Shri Janaki Nath Kaul ji. Another dear devotee of Swami ji, Shri Anupam Kaul ji, brought it out in the form of a booklet under the name of "Pazar Pazaravun" (Awakening To The Truth). The booklet was later published by the Ishwar Ashram Trust in 1993.

सत्युम व्याख्यान  
(जुलाई 6, 1980)

## ज़रूरी कथ 2 — यम त तिहुंद फल

अज़ छि वनज पां'छ यम । तिम छि भगवान पतञ्जलि स'न्दि वनन मुता'बिक यिम—

अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य त अपरिग्रह ।

(1) अहिंसा छे दोयि प्रकार्य । अमुख्य त मुख्य । अमुख्य अहिंसा गयि जि द्यो'ठ त त्रोष न वनुन । कांसि प्यठ गछन न कठोर शब्द इस्तेमाल करज ।

मुख्य अहिंसा गयि मामस न ख्योन । अमि खा'तर छु शास्त्रन सख्त सज़ा वोनमुत । अख मामस प्यूत ख्यनस छु आ'ठन ज़जन पाप लगान । तिम छि —

1. वनन वोल 2. मानन वोल 3. रनन वोल 4. कनन वोल 5. ह्यन वोल 6. पकनावन वोल 7. ख्यन वोल, त 8. मारन वोल ।

**‘अनुमन्ता विश्वसितः संस्कर्ता क्रयविक्रयी ।  
निहन्ता उपहर्ता च खादकश्चेति घातकः ।।’**

यि छु मनु महाराजन ‘मनुस्मृति’ मंज वोनमुत ।

याज्ञवल्क्य स्मृति मंज ति छु याज्ञवल्क्यन वोनमुत जि मामस ख्यन वा’लिस छे  
त्रय पाप लगान —

1. प्राण—हरण—प्राणन हुन्द घात करनुक पाप ।

2. वीर्यक्षेप—वुहन जन्मन छु न मामस ख्यन वोल् पूर जिन्दगियि जिन्द रोजान ।  
अमि पत क्याह छुस बनान, केह ति छु न पताह ।

3. पीडायि—वुहन जन्मन ताम छु यि पीडायि मंजय रोजान । यि संसार छु  
स्वप्नय । यथ मंज गछि खबरदार रोजुन । भगवान् वसिष्ठ छुना भगवान् रामस वनान —

**‘स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा ।**

**क्षेत्रमित्रधनागार — दारादायादि सम्पदा ।।’**

‘जा’गीर, मित्र, धन, घर, स्त्री, सन्तान, इत्याद्यक योस संसारच यि सां’पता छि,  
यि छे सा’रय केँछन दोहन तामय पोषव’ज । लेहाज गछि अथ वुछुन तिथय पा’ट्य यिथ  
पा’ट्य स्वप्न या बा’ज्यगर सं’ज बा’ज्य छे आसान ।’

लेहजा यथ स्वप्नवत् संसारस मंज जन्म ह्यथ क्याजि करि मनुष्य यिथ्य अघूर्य  
पाप । पनुन टो’ठ ति गछि न अथ मामस ख्यन किस पापस मंज ह्यन अनुन । जामतरिस  
ति गछि न युथ खा’र करुन । मामस ख्यन सूत्य छुन अकिसय जन्मस पाप लगान बल्कि  
वारियाहन जन्मन ताम छु यि पाप रोजान —

मनु महाराजन छु वोनमुत —

1. ‘यावन्ती पशुलोमानि तावत्कृत्वो हि मारणम् ।

**वृथा पशुघ्नः प्राप्नोति पेत्य जन्मनि जन्मनि ।।’**

यम्युक मतलब छु जि यीत्य प’श संदिस शरीरस प्यठ वाल छि आसान तीत्यन  
जन्मन छु अ’म्यसुन्द मामस ख्यन वाल्यन भय पतय रोजान ।

2. ‘वर्षे वर्षे अश्वमेधन यो यजेत शतं समाः ।

**मांसानि च न खादेत् यः तयोः पुण्यफलं समम् ।।’**

युस प्रथ वरियि हतस वरियन ताम अश्वमेध करि त युस मामस ख्ययि न यिमन  
दोशव’ज हुन्द पुण्य फल छु बराबर ।

अव खा’तर छु वोनमुत जि मामस गछि न ख्योनय त न गछि ब्याख ति अमि

खा'तर तयार करुन । कां'सि ति गछि न मामस ख्यनच राय दिज या कुनि कस्म तोर—  
कुन तम्बलावुन ।

शैवमतस मंज ति छु मामस ख्यनुक निषीध कोरमुत । शैव शास्त्रस मंज छु वनिथ

—  
**‘नि विवाहे पशुं हन्यात् न चात्मार्षं कदाचन ।**

**यागकालेऽपि न हन्यात् नष्टे बन्धुसमागमे ।।’**

विवाहकिस अवसरस प्यठ गछि न पोश मारुन । न गछि पननि यच्छायि पानस  
क्युतुय मामस ख्यनकि गरज मारुन । यज्ञस प्यठ (राज कुठ बेतरि खा'तर) ति गछि न  
पशु — बलि दिज त कां'सि टा'ठिस बान्धव सन्दिस मरनस प्यठ ति गछि न मामसुक  
व्यवहार करुन ।

नोट— श्री सतराम जी ति आ'स्य अथ सभायि मंज बिहिथ । तिमव ति वनि  
स्वा'मी जियिज आज्ञा ह्यथ अख ज कथ । गोडन्यथय पोरुख यि श्लोक त वोनुख तम्युक  
अर्थ ति —

**‘सुरा मत्स्या पशोर्मांसं द्विजातीनां बलिस्तथा ।**

**धूर्तैः प्रवर्तितं यज्ञे नैतद्वेदेषु कथ्यते ।।’**

शराब, गाढ त कां'सि प'श्य सुन्द मामस त ब्ययि जानवरन ह'ज बलि दिज —  
यिम छि दुष्ट प्रकृति वाल्यव लूकवय यज्ञस मंज करनच राय दिच मच । वेदन मंज  
छयिय न यिम कथ कुनि ति वनिथ ।

तव पत वोन श्री सतराम जियन जि वेदस मंज छे यि कथ यिथ पा'ठय  
वनिमच—

**‘कपिजज्ञलानालभेत् .....’**

ति गव जि कपिजज्ञल युस अख जंगली पक्षी छु त'म्य संज बलि गछि यज्ञस  
प्यठ दिज । यि छु तमिसन्दिय खा'तर वोनमुत यमिस ज्ञन रजोगुण प्रकच किज मामस  
ख्यनच स्यठा रुची आसि । सु छु कपिजज्ञल पक्षी स्यठा प्रयत्न क'रिथ छां'डिथ अनान,  
यज्ञस मंज तमिसंज बलि दिवान त पत यज्ञ — शेष सार्यनय बान्धवन मंज बा'गरा'विथ  
पत पानस ति ख्यवान । यि कथ या यि व्यध छे मामस ख्यनचि रुचि वा'लिस अथ मंज  
रोड़ अटकावन खा'तरय व'निमच । शास्त्रन मंज छि व'निमच यि निवृत्ति खा'तरय  
प्रवृत्ति ह'न्ज व्यध ।

**‘न मांसभक्षणे दोषो न मध्ये न च मैथुने ।**

**प्रवृत्तिरेषा भूतानां निवृत्तेस्तु महा फलः ।।’**

मामस ख्यनस, शराब चनस त स्त्री—प्रसंगस छु न दूष, जि कयाजि जीवन छु

ओरकुन झुकाव यथ प्रवृत्त वनान छि । मगर हरगाके यिमव निश मनुष्य बाज रोजि, निवृत्ति मंज रोजि, तथ छु स्यठा बोड फल । ‘प्रवृत्ति’ हुन्द मतलब छु जि जन्म—मरणच प्रवृत्त हंज बुद्ध आसज । जन्म — मरणच बुद्ध यमिस पोत ह्ययि तमिस छ्य थंज गथ मेलान । भगवान कृष्णन छु गीतायि मंज वोनमुत अर्जन दीवास —

**‘अनेकजन्म संसिद्धस्ततो याति परां गतिम् ।’**

‘अनेक जन्म’ छु श्री शंकरानन्द जियन गीता हंजि टीकायि मंज अर्थ कोरमुत ‘द्वि त्रि जन्मान्’—ज त्रे जन्म । जि गव जि हरगाके द्वन—त्र्यन जन्मन ति मांस—भक्षण आदि पापव निश बचोमुत आसि कांह साधक, तमिस ति छे परम—गति मेलान । अवय छु मामसुक गोडन्यथ निषेध कोरमुत । ब्ययि ति छु वोनमुत —

**‘नाकाशात्पतितं मांसं न वृक्षान्नच पर्वतात् ।**

**रक्तशोणितसंभूतं तस्मात्मांसं परित्यजेत् ।।’**

मामस न छु आकाशि वसान, न छु कुलिस खसान त न छु पर्वतस प्यठय मेलान । यि छु रथ त वीर्य निशिय पाद सपदान । लेहजा गछि मामसुक परित्याग करुन ।

महाभारतस मंज छे यि वार्ता जि अर्जन दीव यलि करणस सत्य युद्ध करान करान छोकुन ह्योतुन त युधिष्ठिरस ह्यचन निराशा हिश सपदज, तंम्य वोननस जि यि गाण्डीव धनुष छन वोज त्राविथ । अर्जन दीवस गव मनस बड खीद, ति क्याजि तंम्य आस प्रतिज्ञा कंरमच जि युस म्य गाण्डीव धनुष त्रावन बापथ जांह ति वनि तमिस निम ब शम्शोरि सूत्य ततिय कल चटिथ । अर्जन दीव ओस पननि प्रतिज्ञायि मंज पूर उतरान क्याहत्यय आसिहे । तंम्य कंड यकदम तलवार मगर ततिय गव द्वन त त्र्यन मंज । सोन्चनि लोग जि यपाय्य छुम पिता समान बोय त यपाय्य प्रतिज्ञा । अति आव भगवान कृष्ण त तंम्य कंरनस यि दुविधा दूर यि वनिथ —

**‘प्राणिणाममवधः तात सर्वज्यायान्मतो मम ।**

**अनृतं वा वदेद्वाचं न तु हिंस्यात् कदाचन ।।’** — (महाभारत मंज)

‘हे टाठि! सार्यनय खोत बड कथ छे म्यानि रायि मंज यिय जि कांसि प्राणी सुन्द ति गछि न वध करुन । अपुज मा व्यय प्यायि वनुन मगर मारुन गछि न कांह ति कुनि ति सातन ।’ अवय छु हिंसा करनुक स्यठा निषेध कोरमुत ।

यि वनिथ ह्योत श्री सतराम जियन विराम त स्वामी जी महाराजन कोर पनुन व्याख्यान ब्ययि शुरू—(सम्पादक) (2) सत्य—पोज वनुन गव यथार्थ भाषण करुन । किथ पाठ्य?

**‘सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।।’**



पोज़ गछि वनुन मगर सु गछि टोट पोज़ आसुन । अटोट पोज़ गछि न जांह ति वनुन । मखोलस मंज ति गछि न असत्य भाषण करुन । अप्रैल-फूल (April fool) करुन ति गव अपुज वनुन ।

### ‘यथावृत्तकथनं न सत्यम्’

यिय वुछि त तिय वनुन, ति गव न पोज़ वनुन । पोज़ वननस मंज गछि बोज़ हुन्द ठीक इस्तेमाल करुन । पोज़ वननस मंज छु बल ।

(3) अस्तेय-अस्तेय गव कुनि कस्मच चूर न करज । ‘वुछ कोताह पां’स छु अमिस । यि ओस राथय म्य मातहत । जूनियर (junior) आ’सिथय गव दोहन मंज सीनियर (senior) । ओस म्य थदुन त थद्यव यि ।’ यिम व्यचार ति गछन न आसज मनस मंज ।

### ‘ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥’ (ईशावास्योपनिषद्-1)

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् = यमि सारिय जगतुक मा’लिख छु भगवान शिव । त’म्य छुनय च्य केंछ काल खा’तर यि भूग द्युतमुत ।

तेन त्यक्तेन भुञ्जीथा = त’म्य यि द्युतनय ति ख्य आ’श क’रिथ ।

मा गृधः कस्यस्विद्धनम् = धन छा कां’सि हुन्द? यि च्य छुनय द्युतमुत केंछ काल खा’तर ति ख्य । बेयिस’न्दिस म जाग ।

अस्त्येयुक फल छु-

‘अस्तेयप्रतिष्ठायां सर्वरत्नोपलब्धिः ॥’ (पा. यो. दर्शन - 2/37)

यलि कुनि कस्मच चूर न करनुक यम गछि पूर पा’ठय निश्चय त्यलि छे सार्यनय रत्नन हं’ज प्राप्ति यूगियस सपदान ।

(4) ब्रह्मचर्य-चूर्युम यम गव शरीर, मन त वा’णी किज ब्रह्मचर्युक पालन करुन । स्त्री-संयोगच वासना ताम गछि त्रावज ।

फल छु यिय जि वीर्यलाभ छु सपदान । ओज त तीज छु बडान । तपस्या करन त ईश्वर सुन्द साक्षात्कार करन खा’तर युस बल आवश्यक छु सु छु बडान ।

‘ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः ॥’ (योगसूत्र - 2/38)

‘तद्गोपितं स्याद्धर्मार्थं धर्मं ज्ञानार्थमेव च ।

ज्ञानं तु ध्यानयोगार्थं सोऽचिरात्परिमुच्यते ॥’

वीर्य बल गछि धर्म पुछि चू रि रछिथ थवुन । सु धर्म छु ज्ञान-प्राप्ति खां’तरय आवश्यक । सु ज्ञान छु ध्यान-यूग स्यद्ध करन खा’तर । यमिस सु स्यद्ध गव सु छु

ટકાનય યમિ સંસારકિ જ્ય ત મરકિ દુઃખ નિશ મુકલાન ।

અમિ વીર્યબલચ રા'છ ક'ર લક્ષ્મણજિયન યલિ ચોદાહન વ'રિયન રામ ત સીતાયિ સત્ય વનવાસ ઓસ । યલિ સીતા રાવણન ચૂરિ નિયિ ત અથ સંઘર્ષસ મંજ આ'સ્ય ત્રા'વ્યમત્ય તમિ પનઝ જેવર ખૂલ્ય-ખૂલ્ય વિમાન પ્યઠ પ'થરિસ । યલિ છાંડવ લોગ ત વાન્દરવ અ'ન્ય યિમ જેવર સોમ્બરા'વિથ । લક્ષ્મણજિયસ વોનુખ યિમ પર્જનાવઝ । ત'મ્ય વોનનખ બહ્યક સીતા માતાયિ હ'ન્દ્ય કેવલ પાયલય આ'ત્ય પર્જના'વિથ, તિ ક્યાજિ મ્ય છ ન તમિસન્દ્યવ ચરણવ પ્યઠ તમિસન્દિસ શરીરસ પ્યઠ જાંહ તિ નજર દિચમચ । યિ ગયિ વીર્યબલચ રા'છ કરઝ ।

(5) અપરિગ્રહ — જમાહ કરુન છે અખ બ'ડ બ્યમા'ર્ય । ફુટમચ કિલિહેના, પ્રા'ઝ છયેનિમચ પલવહ ના, ક્રેછ્ યદન છિ અતિય બ્રા'ર્યકા'ની પ્યઠ યપા'ર્ય હુપાર્ય સોમ્બરિથ થવાન । યિમવ સત્ય ક્યાહ લાભ છુ । ફજૂલ પરેશા'ની । બ્યયિ જરુરત બગા'ર તિ ચીજ સોમ્બરા'વિથ પત દોબરિથ થવઝ । યિ સોરુય ન કરુન ગવ અપરિગ્રહ ।

અમ્યુક ફલ છુ જિ યૂગિયસ છે બ્યયન જન્મન હં'જ તિ પા'ર્યજાન બનાન —

**‘અપરિગ્રહસ્થૈર્યે જન્મકથન્તા સમ્પ્રાપ્તિઃ ।।’** (યોગસૂત્ર-2/39)

મ્ય ગોછ વરિયસ મંજ દોયિ ફિરિ વોહરવોદ આસુન । યિ મ્ય અલાવ પ્રાપર્ટી (property) છે સુ છનહા' બ સા'રય બા'ગરા'વિથ ત ચત્ત્મ ક'રિથ ।

(સાર્યવય કોર ચરિ પોપ)

(વ્યખાન મોકલય્વ)

**I am always in myself, the same in happiness and sadness.**

— Swami Lakshman Joo

(Shiva Sutras 3.33)

# Spanda Nirnaya by Kshemaraja

(Serialized, Page-3)

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!

सुयन्त्राकारवर्गमिभं पुनश्च उद्धृतं कृतं मन्त्र  
 उद्धृतं कृतं ॥०३॥ तन्मन्त्रं उद्धृतं मित्रं कृतं कृतं  
 सुमि उद्धृतं मित्रं कृतं ॥०४॥ तन्मन्त्रं उद्धृतं मित्रं  
 कृतं कृतं ॥०५॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥०६॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥०७॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥०८॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥०९॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥१०॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥११॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
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 कृतं कृतं ॥३१॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥३२॥ तन्मन्त्रं उद्धृतं मित्रं कृतं  
 कृतं कृतं ॥३३॥

म.  
 नि.  
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## Sanskrit version

द्वयेनाभाववादिमतं व्युदस्यता तद्वैलक्षण्यं स्पन्दतत्त्वस्योक्तम् ॥13॥  
एकेन तदुल्लासितस्य कार्यस्य क्षयित्वेऽपि तदक्षयमिति व्याख्यातम् ॥14॥  
एतदेव श्लोकाभ्यामुपपाद्याभाववाद एवोन्मूलितः ॥16॥  
तत एकेन सुप्रबुद्धस्य सदैवैतत्प्राप्तिः,  
प्रबुद्धस्य तु पूर्वापरकोट्योरित्यावेदितम् ॥17॥  
एकेन सुप्रबुद्धप्रतीतेर्विषयविभाग उक्तः ॥18॥  
ततोऽन्येन सुप्रबुद्धस्यावरणाभावे युक्तिरुपक्षिप्ता ॥19॥  
श्लोकेनाप्रबुद्धस्य स्थगितस्वरूपतोक्ता ॥20॥  
तत एकेन सुप्रबुद्धतालाभाय सततमुद्यन्तव्यमित्युक्तम् ॥21॥  
एकेन व्यवहारावस्था एव काश्चित्त  
दितरवृत्तिक्षयरूपा उद्योगस्य विषया इत्यावेदितम् ॥22॥

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

— Jai Guru Dev

**This whole universe is just the means  
to recognize Lord Shiva.**

— Swami Lakshman Joo

# Shankar Pal

## Heritage Site now comfortably accessible

Shankar Pal— as we all know- is the Holy place where Shiva Sutras were revealed to Shaivacharya Vasugupta by Lord Shiva himself. Vasugupta (850-900 A.D.), the great Shaivacharya based his philosophy on the Shiva Sutras which he found engraved on the Shankar Pal. These Shiva Sutras form the fundamental tenets of Shaiva Darshan.

These sutras contain the essence of Shaivagamas, the authoritative scriptures of non-dual (advaita) Shaivism by Acharya Vasugupta in his famous work 'Spandakarika'. Shiv Sutras and Spandkarika form the basis of **Kashmir Shaivism or Trika Shaivism**, a non-dualist tradition of Shaiva-Shakta Tantra.

Shankar Pal therefore is a very special place for followers of Trika Darshan. It, without an iota of doubt, is a Heritage site though it has not been declared so officially as yet. Shaiva Sadhaks have been pleading for a long time to declare this precious Shaiva Rock as a protected place.

Ishwar Swaroop Swami Laxman Joo Maharaj was a regular visitor to this place. This sacred place continues to help spiritual practitioners realise inner calmness, peace and bliss while in meditation. Swami ji in fact is credited with making Shankar Pal accessible to devotees in the recent past. Followers of Swami ji, that included western disciples, accompanied him to Shankar Pal on several occasions. Many spiritual Masters of India who visited Swami Laxman joo Maharaj were also keen to pay a visit to this sacred site and receive spiritual bliss. Soul soothing environs, murmuring cool breeze, melodious musical clamour of flowing stream and chirping of birds expedites the journey within, enabling and motivating even the beginners to firm up.

Shankarpal is situated within Dachigam National Park, near Srinagar, the capital city of Jammu & Kashmir, at the foot hill of Mount Mahadev, now also known as Zaberwan. It is in the core area of forest on the banks of a stream of water called The Dagwan rivulet. The Dagwan rivulet is the main source of water that flows down from the Marsar Lake through the pristine environs of Upper Dachigam. Rippling sounds of fresh water trickling down has its own calming effect for the spiritual seeker.

Visits to Dachigam National Park, where Shankar Pal is situated, are regulated.

It is mandatory to obtain permission before entering the park. One can apply online for the permission at the following link:

[https://jkwildlife.com/dachigambooking/portal/login\\_front/main.asp?client=dachigam](https://jkwildlife.com/dachigambooking/portal/login_front/main.asp?client=dachigam)

Access and awareness of the place has been challenging and there have been various reasons due to which devotees were finding it very difficult to get permission to pay obeisance at the sacred place. Terrorism, radicalisation and ignorance kept sacred places like Shankar Pal away from public focus.

Even identifying the place in deep forest used to be a challenge. Since no one attended it and number of visitors came down to almost zero. The sacred place called Shankar pal became a forgotten thing of the unknown past. It was almost erased from the collective memory of people and administration. Officials at National Park Dachigam also had no idea about it or the importance of it. If any knowledgeable person would ever visit and enquire about it, s/he would sound ridiculous to the officials around.

But fortunately, that has changed now. Grace of Mahadev once again descended and efforts of devotees and students of Kashmir Shaivism resulted in transformation of the site. It is no more anything in oblivion. Shankar Pal, the sacred site is now sparkling with activity once again. Devotees and followers of Kashmir Shaiva Darshan are now thronging the site regularly. Even harsh winter is unable to depress their spirits.

Administration of the UT of Jammu Kashmir has also responded positively to these developments. They have made the place safer for even aged devotees who need support to walk down to the rivulet. Grills and railings have been installed on steps leading to the rivulet. Sign boards are being erected to identify the spot.

Authorities are planning to educate guides available in the National Park about the importance of the rich heritage site, so that they can be helpful to the visitors. One area that needs to be paid attention is mode of transport from the main gate of the park to Shankar Pal. Distance is around 7 Kilometres and it is difficult for devotees to walk that distance.

Clean energy-based mode of transport, like e-Rickshaws, need to be explored for this purpose. Authorities need to maintain a balance between protection of the environment and the convenience of Devotees.

Will of Mahadev - Ishwariccha - as is clearly indicated by recent developments prophesies Divine intervention. May the GRACE of Lord Shiva, as was explained by Swami ji in July, 1978 on Shankar Pal itself, help all of us to maintain awareness, vitality, motivation and consistency.

**- Jai Gurudev**

( Contributed by Shri Ajey Bharati, Ex-MLC J&K Legislative assembly)



### 1. Two day International Workshop at Jammu

A two-day International Workshop on “Contribution of Lineage of Masters and in particular role of Shaivacharya Swami Lakshmanjoo Maharaj in the propagation and spread of non-dual Kashmir Shaiva Philosophy” was held by Department of Sanskrit, University of Jammu and the Kashmir Shaiva Institute on 17th and 18th March, 2023.

The Workshop was attended by various dignitaries and scholars. The Head of Department, Sanskrit and her team of Professors and scholars from the University along with the academicians from other Departments of the University, participated in the deliberations. For both the days the Brig. Rajinder Singh Auditorium was packed to capacity. The audience was very responsive and speakers included Acharya Kamlesh Jha, BHU, Varanasi, Mr. George Barselaar from Lakshmanjoo Academy, United States of America, Padamshree Prof. Visvamurti Shastri, Shri Pran Nath Kaul, Prof. Sushma Devi, Head, Department of Sanskrit, University of Jammu, Prof. Ram Bahadur Shukla, Scholars from Shri Mata Vaishno Devi University, along with Professors participating virtually. The Dean of Philosophy and Head, Department of English also expressed their great desire to hold another seminar in the university in collaboration with the KSI which would enable students of the philosophy to understand the tenets of this profound, rich and non-dual Kashmir Shaiva philosophy. One and all appreciated the formidable contribution of Swami Lakshmanjoo Maharaj to the revival of this philosophy. The speakers acknowledged that the non-dual Trika Philosophy, also called Kashmir Shaiva Philosophy, with efforts of Swamiji is well documented and is of great help to innumerable scholars from India and abroad seeking knowledge and deep experiential insights into hidden dimensions of this philosophy. *(Pictures on Centre spread)*

### 2. Swami Lakshman joo Main Ashram

Most of the visitors & devotees are aware about the Main Ashram (Double storey building) at Ishwar Ashram, Ishber, Nishat, Srinagar where Gurudev Shaivacharya Swami Lakshmanjoo Maharaj lived, meditated and taught from 1962 till his Mahasamadhi in 1991.

Ishwar Ashram Trust had undertaken the work of renovation of this Main Ashram and is pleased to announce that the work has been completed by HIS Grace.

The work involved several renovation and repair tasks that were urgently needed in the building. This also required several months of intense labour and efforts of devotees, and the same was meticulously led by Mr George Barselaar and guided by Sh IK Raina ji.

A small area for displaying personal exhibits related to Gurudev Maharaj and his extensive works on Kashmir Shaiva philosophy has also been created within the complex. Devotees are requested to kindly share with Trust any item/book/material that is related to Gurudev Maharaj for preservation in the area earmarked for Exhibits.

The entire building complex would be inaugurated and opened for all devotees on Monday, 17th April, 2023, which happens to be the Birthday of Gurudev Maharaj as per the Hindu Calendar this year.

This area is also being planned to be designated as Heritage area dedicated to Shaivacharya Swami Lakshmanjoo. All devotees are welcome to attend the event. *(Pictures inside back cover)*

### **3. Swami Ram ji Nirvana Jayanti**

On the occasion of the Mahasamadhi (shrad) day of Swami Ram ji (Param Guru of Swami Lakshman Joo) on 20th January, 2023 (Magh Krishnapaksh Chaturdashi), prayers were held at the Delhi Ashram and at the Ram Trika Ashram at Jammu/Srinagar. *(Pictures on Inside Back Cover)*

### **4. Swami Mehtab Kak ji Nirvana Jayanti**

As is done every year, on the occasion of the Mahasamadhi day of Swami Mehtab Kak (Guru of Swami Lakshman joo ) Devotees held a prayer meeting and performed Shrada rituals on the 21st February 2023 ( Phalgun shuklapaksh dwitya) at the Ashram. At the conclusion of the rituals, prasad was distributed to the attending devotees. *(Pictures on Inside Back Cover)*

### **5. Śiva Sūtra Shivar at Srinagar Ashram**

Dr. Nihar Purohit ji conducted a Workshop on Shiva Sutra at the Srinagar Ashram premises in January 2023 for about 10 days. Even though it was harsh wintry conditions, about 15-20 seekers from around the world participated in the workshop.

## 6. Book Release

### “The Translation of the *Tantrāloka*”

We are thrilled to announce that after 45 years of the spiritual, intellectual, and human labour of Mark Dyczkowski, his translation of the *Tantrāloka* has been completed. In eleven volumes, it covers all the thirty-seven chapters of the *Tantrāloka*. An introduction is being prepared along with another volume dedicated to the cross referencing and exposition of Abhinavagupta's sources. The eleven volumes contain a full, minutely accurate translation of both Abhinavagupta's great work and the commentary by Jayaratha that must be read together with it. Mark has worked directly with manuscripts and so has had occasion to make improvements to the Sanskrit of the published edition. He has collected all the known unpublished sources Abhinavagupta quotes that have been recovered in the past decades. The translation is furnished with extensive and very detailed notes drawn from the works of the great Kashmiri masters themselves. He also draws from Swami Lakshmanjoo's teachings.

The understanding of Swamiji's revelation of the *Tantrāloka*, which is now also in the course of publication, is much enhanced by reading it along with this translation and, so too vice versa. There have been several translations in English, Italian, French and Hindi of all or part of the *Tantrāloka*. Mark has consulted all of them even though none of them are as accurate, extensively annotated and supported by decades of research of the published and unpublished sources. Great care has been taken to maintain the most rigorous standards of modern scholarship. As such, the format precluded detailed discussion of practice. This shortcoming has been compensated by the hundreds of hours of lectures that can be downloaded from [www.anuttaratrikakula.org](http://www.anuttaratrikakula.org). The written text, which is, one could say, our basic Anuttara Trika scripture, is in this way sustained by the teachings of its direct practical application. Put simply, the lectures explain what the text in its own elevated manner, set in accord with the norms of an Indian technical treatise - *śāstra*, implicitly teaches concerning the practices of Trika Śaivism.

The volumes will be published one or two at a time over the next few months. The volumes are in royal octavo and over 500 pages long. The first two are already available on Amazon.com. They cover chapters one to three.

Volume one is Chapter one and is an introduction to the whole *Tantrāloka* and is concerned with an exposition of the fundamental basis of all practice, namely, transformative insight with devout reverence of our true Śiva nature. It presents the basic categories of practice and so an overview of all the *Tantrāloka* as the essence of

Trika scripture which encompasses all the schools of early Tantric Śaivism.

<https://www.amazon.com/dp/B0BW2GDPPP...>

Volume two begins with a brief chapter on the realisation of our true liberated nature in a flash of enlightenment, Chapter three is a beautiful and profound exposition of the fifty forms of reflective awareness of that reality symbolized by the succession of the letters of the alphabet that constitute the supreme subjectivity of Deity as AHA.M - the great 'I am'.

<https://www.amazon.com/dp/B0BW2HRFTZ...>

Volume three is chapter four of the *Tantrāloka*. Its cardinal feature is an exposition of the Twelve *Kālīs*. The earliest sources of these teachings, called amongst other things, Mahānaya or Mahārtha, recovered from unpublished manuscripts are presented in extensive appendices. These have never been published before. The texts are as profound as they are thrilling beautiful.

Volume four contains chapters five and six. Chapter five is a brilliant and astonishingly beautiful exposition of the types of practices listed in our primary scripture, the *Mālinīvijayottara* as those of the Corporeal Means (*ānavopāya*). The following chapter is of great interest to the millions who practice attention to the flow of the cycle of breath. This is called the Wheel of Time (*kālacakra*). Here, drawing mostly from the *Svacchandatantra*, Abhinavagupta expounds how all the cycles of time are experienced within it. Freedom Cole, a well-known and most learned astrologer, has graced this volume with a beautiful, learned and detailed presentation of the astrology related to this practice. Mark ji most gratefully acknowledges him not only for what he has written but also for the many drawings and diagrams that adorn and clarify his exposition.

The first volumes have been published on Amazon, the second two will be available in the next few days.

As Mark ji says, “This work is the fruit of a lifetime of hard work, study and practice. Now, I am in the phase of life in which one prepares for the final departure, my prayer to Lord Śiva, the Mother and my master Swami Lakshmanjoo is that it will be of benefit to others as it has benefited me.”

## THANKS

The Trust administration team thanks all those who delivered various talks and helped in conducting the talks / workshops / seminars to help in achieving the objective of the Trust which is based on the Will of Guru Dev Maharaj.

May Guru Dev continue to bless them all. Jai Guru Dev!

## 1. Prof. Makhan Lal Kukiloo



Prof. Makhan Lal Kukiloo, a very close devotee of Shaivacharya Swami Lakshman joo, who had been ailing for some time past, breathed his last on 3 April, 2023 at New Delhi. It is a big loss to the community in general but more specifically to the Kashmir Shaivism school and even more to his Guru brothers and sisters.

Born on 26th June 1934, Prof. Kukiloo drew attention of Swami Lakshman joo and Sushree Sharika Devi ji at a young age. Sharika devi ji was impressed by the young Kukiloo sahib reciting slokas in Sanskrit. Swami ji too developed a liking for him and went to meet his father to allow the young scholar to come regularly to the Ashram. As the family was already spiritually oriented and the father himself being a devout Shaivite, the father agreed to the boy going to Ashram. And thus started the long journey of Kukiloo sahib with Swami ji.

With such blessed beginning of a relationship, it was obvious that Kukiloo sahib was in for great achievements in his life. Kukiloo sahib used to visit the ashram regularly to attend Sunday lectures.

Professionally Prof. Kukiloo started as a temporary lecturer in Sanskrit at Gandhi memorial College even before he had completed his graduation. Subsequently, on completing his Masters degree in Sanskrit and Hindi, he was appointed as a lecturer in Kashmir University.

The exodus of 1990 brought him to live in Delhi. But nothing could deter his drive, zeal and love for his Guru. He was one of the core persons responsible for printing of various publications that came out from Ishwar Ashram Trust. He was on the Editorial Advisory board of "Malini", a quarterly journal on Kashmir Shaivism that is brought out by Ishwar Ashram Trust. He would lead all the important puja's and hawans held by Ishwar Ashram Trust. He was a prolific speaker on Kashmir Shaivism philosophy and would never refuse to deliver a talk when


needed. He had visited various countries delivering talks on Kashmir Shaivism. Kukiloo sahib simply followed the footprints of his Guru Maharaj and believed in spreading and preaching whatever he learned from Swami ji, his Gurudev.

His dedication towards serving his Guru earned him the coveted Lakshman joo Samman from Ishwar Ashram Trust.

We pray Kukiloo sahib's soul rest at the feet of his Guru Dev.

## 2. Shri Shiv Ji Bhat

Shri Shiv Ji Bhat, father of Shri Manesh Bhat, Trustee, Kashmir Shaiva Institute and brother of Shrimati Gowri Shori, an ardent devotee of Ishwarswaroop Shaivacharya Swami Lakshman Joo Maharaj, left for his Param Dhaam on 31st March, 2023 at Jammu. Shri Bhat hailing from Logripora Pahalgam Kashmir was a Karmayogi and was known for his honesty, integrity and dedication, which he practiced during his whole span of life of 100 years. He served the erstwhile State of Jammu and Kashmir in different capacities and retired as Assistant Commissioner, Revenue. He was a talented Legal Practitioner and also known for his simplicity. He was an esteemed member of the Guru Parivar.

May our Gurudev grant him place at His lotus feet and give courage to the bereaved family to bear this irreparable loss. 

**Lord Shiva has innumerable energies  
and all those innumerable energies.  
Are one with him.**

— Swami Lakshman Joo



# 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 Dvads 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 गुरुपूणिमा व शैवाचार्य वसुगुप्त जन्म जयंती	Monday सोमवार	03 July	Ashada Shukla Purnima आषाढ़ शुक्लपक्ष पूणिमा
9.	Shaivacharya Utpaladeva Birth Jayanti शैवाचार्य उत्पलदेव जन्म जयंती	Monday सोमवार	28 Aug.	Shravan Shukla Dvadas श्रावण शुक्लपक्ष द्वादशी
10.	Raksha Bandhan and Shrawan Purnima रक्षा बंधन तथा श्रावण पूणिमा	Thursday गुरुवार	31 Aug.	Shravan Shukla Purnima श्रावण शुक्लपक्ष पूणिमा
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*

## 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
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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
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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 ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

**Delhi:** R-5, Pocket 'D', Sarita Vihar, New Delhi-110 076 011-26958308

**Mumbai:** c/o Sharda Sadan, 3rd Floor, Plot 11, Sector 8, Kharghar Navi Mumbai

**Bangalore:** Kashmir Bhawan, 43, 3rd Main Rd, NAL Layout, 4th T Block East, Jayanagar

**Web site:** [www.ishwarashramtrust.com](http://www.ishwarashramtrust.com), **E-Mail:** [iatdelhi@gmail.com](mailto:iatdelhi@gmail.com)

## APPLICATION FOR LIFE/ASSOCIATE LIFE /ANNUAL MEMBERSHIP

Dated \_\_\_\_\_

To,

**President / Secretary / Treasurer**

Ishwar Ashram Trust,

R-5 Pocket D, New Delhi - 110076

Dear Sir,

I request you to enroll me as a Life member / Associate Life Member / Annual Member of Ishwar Ashram Trust, New Delhi.

- a. Life Member - Donation - Rs 15000/- (Valid for Life)
- b. Associate Life Member - Donation - Rs 10000/- (Valid for 10 years)
- c. Annual Member - Donation - Rs 2000/- (Valid for From 1st April to 31st March of next year)

I am enclosing Rs ----- in cash/cheque no/online Transfer

Cheque no \_\_\_\_\_ Bank ----- dated \_\_\_\_\_ payable to

**“Ishwar Ashram Trust”** as my Life/Associate Life /Annual membership.

1. Name \_\_\_\_\_
2. Father's/Husband's name \_\_\_\_\_
3. Age \_\_\_\_\_
4. Occupation \_\_\_\_\_
5. Residential address/Corresponding Address \_\_\_\_\_  
PIN Code \_\_\_\_\_
6. Mobile no \_\_\_\_\_ E mail \_\_\_\_\_
7. If you would like to volunteer for Ashram work, kindly specify your interest \_\_\_\_\_

I shall abide by the rules and the regulations of the Trust.

I shall do my best to understand and spread the supreme philosophy of Kashmir Shaivism

Yours truly,

(Signature)

Name -----

Facilities For Life /Associate Life members of IAT Delhi.

1. Malini (Journal of Ishwar Ashram Trust) – Free of Cost
2. 40% discount on all publications of IAT Delhi
3. Complimentary Accommodation in Ashram for 3 days in 1 Calendar year for 2 persons

# 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/-
3	Shiv Sutras (Indian Edition)	700/-	500/-	550/-
4	Vijnana Bhairva - Manual on Self Realization (Indian Edition)	700/-	500/-	550/-
5	Bhagvad Gita in the Light of Kashmir Shaivism Indian Edition (with Audio CD)	1500/-	750/-	900/-
6	Festival of Devotion & Praise -Shivastotravali by Utpaldeva- Indian Edition (with Audio CD)	1350/-	675/-	800/-
7	Abhniavaguptas Parmarthasara	500/-	350/-	400/-
8	Kundalini Vijnana Rahaysam (New Edition)	50/-	50/-	50/-
9	Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha	700/-	500/-	550/-
10	Light on Tantra – Abnivaguptas Tantraloka – Chapter 1	1000/-	700/-	800/-
11	Light on Tantra – Abnivaguptas Tantraloka – Chapter 2&3	1200/-	850/-	950/-
12	Magical Jewel of Devotion in Kashmir Shaivism (Stavchintamani)	500/-	350/-	400/-
13	Shaivacharya Swami Lakshmanjoo- A Brief Life Sketch	50/-	50/-	50/-
14	BADI BOD (Short Stories for Children)	50/-	50/-	50/-

### (HINDI/SANSKRIT)

1	Sri Gurustutih (New Edition)	450/-	300/-	350/-
2	Sri Samb Panchshika	200/-	150/-	160/-
3	Shivastotravali (New Edition)	600/-	400/-	500/-
3a	Shivastotravali (Slokas only)	50/-	50/-	50/-
4	Trik Shastra Rahasya Prakriya (manuscript with Hindi translation)	300/-	200/-	250/-
5	Panchastavi with Hindi translation (HardBound)	200/-	150/-	160/-
6a	SriKramanyapradipika (Hard Bound)	150/-	100/-	120/-
6b	SriKramanyapradipika (Soft Bound)	100/-	100/-	100/-
7.	Tantraloka (First Ahnika) manuscript with Hindi translation	50/-	50/-	50/-
8.	Stuti Chandrika (New Edition)	50/-	50/-	50/-
9.	Snan Sandyopasana Vidhi with Gurugita manuscript in Sanskrit	50/-	50/-	50/-
9	Kshmerajas Pratyabhijnahrdayam	250/-	175/-	200/-

## Audio Cds (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	Amriteshwar Bhairav Mantra (English)	Rs.100/-	Rs.50/-	Rs.50/-
2	Bhagvad Gita (Abhinavaguptas Sangraha Slokas)	Rs.100/-	Rs.50/-	Rs.50/-
3	Abhinavaguptas Bodhapanchadashika (English)	Rs.100/-	Rs.50/-	Rs.50/-
4	Kshemarajas Parapraveshika - Set of 2 CDS	Rs.200/-	Rs.100/-	Rs.100/-
5	Shiv Sutras (English) (Set of 2 MP3 Cds)	Rs.400/-	Rs.200/-	Rs.200/-
6	Gunas, Devotion, Meditation & Grace Set of 3 Cds	Rs 300/-	Rs 150/-	Rs 150/-
7	Kashmir Shaivism-The secret Supreme Mp3	Rs.100/-	Rs.50/-	Rs.50/-

### (HINDI)

1	Radio Interview on aspects of Kashmir Shaivism & Kundalini Revelations (Hindi)	Rs.100/-	Rs.50/-	Rs.50/-
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### (KASHMIRI)

1	Sri Tantraloka (194 Audio Lectures) MP3 Cds	Rs.4000/-	Rs.2000/-	Rs.2000/-
2	Sri Utpaldevas Shivastotravali (Selected Verses) Set of 4 MP3 CDs	Rs.500/-	Rs.250/-	Rs.250/-
3	Yams and Niyams in Kashmir Shaivism	Rs.100/-	Rs.50/-	Rs.50/-
4	Radio Interview on Aspects of Kashmir Shaivism (KASHMIRI)	Rs.100/-	Rs.50/-	Rs.50/-
5	Golden Lecture Series - I Meditation	Rs.150/-	Rs.75/-	Rs.75/-
6	Golden Lecture Series -2 Panchastavi & Selected Discourses at Haridwar	Rs.150/-	Rs.75/-	Rs.75/-
7	Golden Lecture Series -3 Amriteshwar Bhairav Mantra, Gurugita & 4 Schools of Thought in Kashmir Shaivism (KASHMIRI)	Rs. 150/-	Rs.75/-	Rs.75/-
8	Stutikusumanjali Selected Verses (Kashmiri) Mp3	Rs. 300/-	Rs. 150/-	Rs. 150/-
9	Maharthmajari Selected Verses (Kashmiri) Mp3	Rs 300/-	Rs. 150/-	Rs. 150/-
10	Paratrmishika Selected Verses (Kashmiri) Mp3	Rs 150/-	Rs 75/-	Rs. 75/-
11	Shiv Sutras MP3 CD (Kashmiri) MP3	Rs.300/-	Rs.150/-	Rs.150/-
12	Shirmad Bhagavagita (Kashmiri) MP3	Rs 200/-	Rs 100/-	Rs. 100/-
13	Iswar Pratibhijnana Vimarshini - Selected Verses	Rs 150/-	Rs 75/-	Rs. 75/-

### (SANSKRIT)

1	Sri Gurustuti and other Verses	Rs.200/-	Rs.100/-	Rs.100/-
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### VIDEO CD / DVD

1	Abhinavaguptas Paramarthsara Selected Verses (Set of 3 DVDs) (ENGLISH)	Rs.500/-	Rs.250/-	Rs.250/-
2	Bhagwadgita in the Light of Kashmir Shaivism (Chapters 1-6) DVDs	Rs.2000/-	Rs.1000/-	Rs.1000/-
3	Secret Supreme-and Parmarthsara Selected Verses of Acharya Abhinavagupta - DVD	Rs.200/-	Rs.100/-	Rs.100/-

### OTHER ITEMS

1A	Car Photo of Swami Lakshmanjoo (DIVINITY GOLDEN ON MDF)	Rs.300/-	Rs.300/-	Rs.300/-
1B	Car Photo of Swami Lakshmanjoo (DIVINITY GOLDEN ON ACRYLIC)	Rs.300/-	Rs.300/-	Rs.300/-
2	Car Photo of Swami Lakshmanjoo Acrylic	Rs.50/-	Rs.50/-	Rs.50/-
3	Locket Acrylic of Swami Lakshmanjoo	Rs.30/-	Rs.30/-	Rs.30/-
4	Potrait Photo of Swami Lakshmanjoo			
	A. SIZE 4" x 6" COLOUR	Rs.10/-	Rs.10/-	Rs.10/-
	B. SIZE 8" x 10" COLOUR	Rs.50/-	Rs.50/-	Rs.50/-





# ISHWAR ASHRAM TRUST

(Regd as a Society under Societies Registration Act)

(FOUNDED BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

R-5, Pocket 'D', Sarita Vihar, New Delhi-110076 Email: [iatdelhi@gmail.com](mailto:iatdelhi@gmail.com)

Centres: IAT Mumbai and IAT Bangalore

SOP No. IAT D 01 /2022

Dated: 15 March 2022

## CIRCULAR

### DONATION APPLICABILITY FOR IAT MEMBERS (W.E.F FROM 01 APRIL 2022)

S.No	Description	Donation (Rs.)	Remarks
1.	Yagnopavit/Devgon	25,000/-	For 3 days
2.	Yajna	20,000/-	For 2 days
3.	Lunch Prasad	3000/-	On Sunday after Puja
4.	Tea Prasad	1500/-	On Sunday after Puja
5.	Life Member	15000/-	For Life
6.	Associate Life Member	10,000/-	For 10 Years
7.	Annual Member	2000/-	For 1 Year
8.	Accommodation (NonAC)	600/-	For 1 Person /Per Day/Per Room- Twin sharing basis For Max 7 Days
10.	Accommodation (AC)	750/-	-Do-

#### Notes :

1. All above facilities are available to Life /Associate Life/Annual Members of IAT Delhi only .
2. Accommodation for stay shall be available to Non Members subject to availability of Rooms.
3. All Members/Non Members shall have to make their own arrangement for meals during stay at Ashram. Kitchen infrastructure shall be made available during stay of Members .
4. Free Accommodation for Members for 3 Days on occasion of Birthday and Mahasamadhi of Gurudev and during workshops /Seminars (subject to availability of Rooms )
5. All Existing Life Members shall also be given all Facilities as New Life Members .
6. Detailed Guidelines to be followed by Members which are available in IAT Delhi .

Sd/-

**President /Gen Secretary**

Ishwar Ashram Trust, New Delhi

Mob 9910440690 /9871310467

Price 75/-

# MALINI

A Quarterly Publication of Ishwar Ashram Trust

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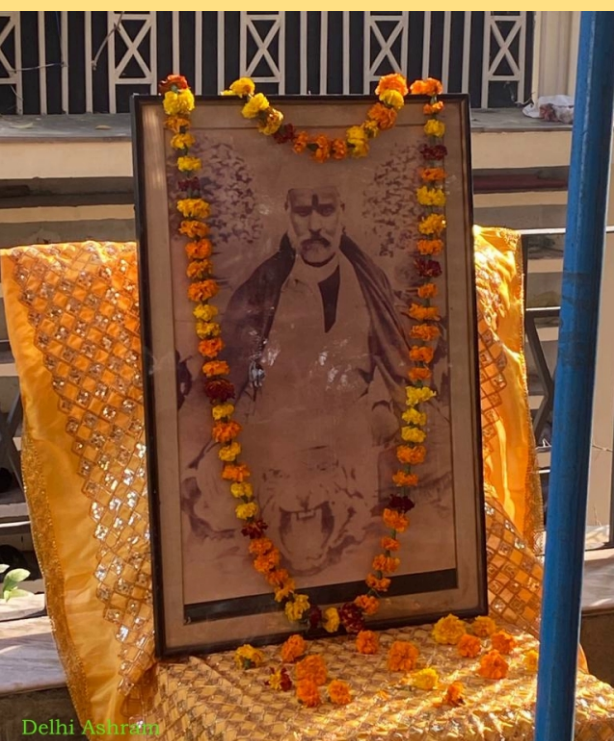
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## Abode of Shiva Sutras

