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मालिनी

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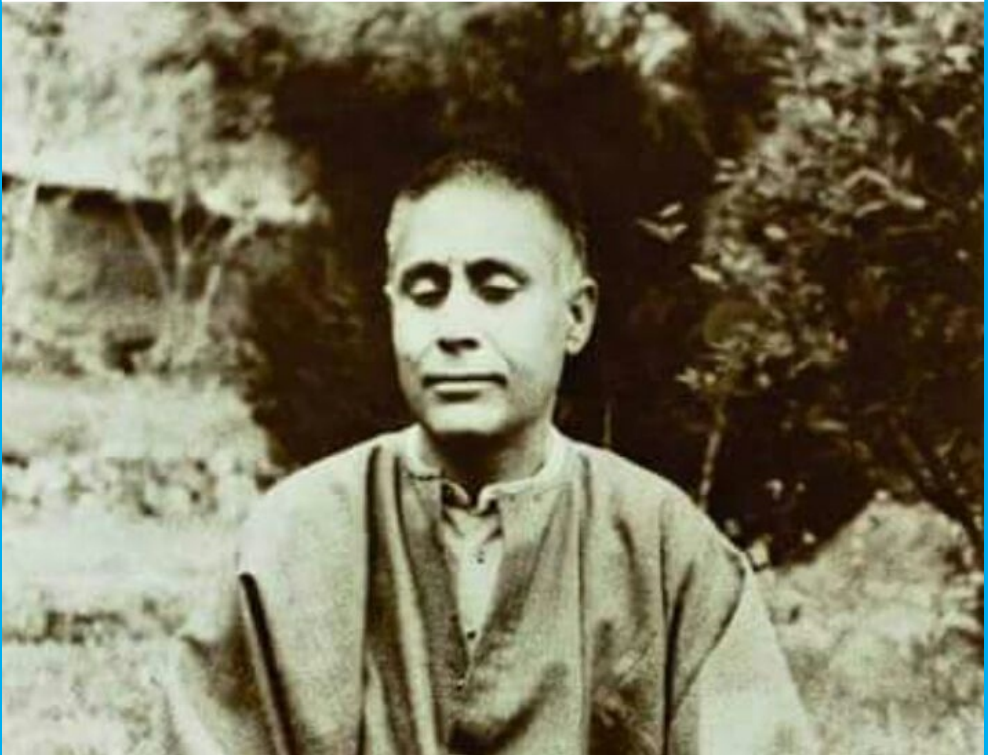


**Nirvana Jayanti
Special**

“So Says Swami Lakshman joo”

You have to elevate yourself by yourself. Nobody [else] can elevate yourself; no other element can elevate yourself. You have to elevate yourself by yourself. There is no other element, which will help you to push up. You have to push [yourself up] with all of your might, because you have got that power, but that power you have ignored. Invoke that power within [yourself]! Find out that power that you have got! Uddharet ātmanātmānam, you have to rise with your own might. Nātmānamavasādayet, you should not kick yourself [down] in the depth of ignorance.

— SWAMI LAKSHMAN JOO – Bhagvad Gita



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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



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“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

This is the special issue of Malini on the auspicious occasion of Nirvana of our Gurudev. This is the befitting occasion to remember and recognise those scholars and mystics whose vision and action made it possible to re-establish the Kashmir Shaivism in contemporary life and academic discourse. Like the School of Pratyabhijna most of them are also forgotten and they have never been given their due space. Gurudev represents the whole illustrious lineage of mystics and philosophers. Prof. Kanti Chandra Pandey established Kashmir Shaivism in the modern university systems. He also established Abhinavagupta Institute of Aesthetics and Shaiva Philosophy in Lucknow University. Prof. Navjivan Rastogi, his worthy disciple and foremost among the contemporary scholars of Trika Philosophy, has immensely enriched this domain through his incessant efforts and resources. We need the special mention of Mahakavi Jaishankar 'Prasad' whose celebrated epic Kamayani (1936) is founded on the Pratyabhijna School. It is really surprising to observe that in the age where a few scholars were familiar with this system, Mahakavi 'Prasad' ji could see the relevance of philosophy of 're-cognising' the Self-as an effective competent instrument of decolonising the mind. Mahamahopadhyaya Shri Gopinatha Kaviraj ji through his authoritative and prolific works created awareness of Tantra systems. Pandit Rameshwar Jha, Prof. Neelkanth Gurtu (all disciples of Gurudev), Prof. Brajavallabh Dwivedi and many more exponents of modern times never let this wonderful philosophical system to slip in oblivion.

This special issue presents a host of seminal research papers and articles which need to be reflected upon again and again. We hope that our readers would thoroughly enjoy going through them and will be immensely benefited academically. These works would definitely inspire the young mind and initiate them into the mystic realm of Tantra Shastra. We have earlier talked about the three key terms of our knowledge culture: Shastra, Shaastra and Saadhanaa. The shastra to protect ourselves, shaastra to keep the intellectual quest on, and saadhana to experience the real Self.

In this issue we have the ongoing discourses of Swami ji on the Bhagavadgita along with a lucid analysis of four philosophical schools of Kashmir Shaivism. Dr. S. S. Toshkhani ji research article establishes Swami ji's role in the exposition of Shaiva Shastra. Dr. Mark's elucidate the Shaiva cosmology. Dr. Advaitavadini Kaul's research paper relocates Panchastavi in the traditions of Kashmir. Prof. Vrajvallabh Dwivedi's scholarly paper expounds the levels and forms of the knowers in Kashmir Shaivism. Dr. Madhup Kumar's insightful article underlines the contributions of Kashmir aestheticians in Indian poetics.

We sincerely hope that this issue of Malini will be received well by the scholars and devotees.

Jai Gurudeva!

मुख्य संपादक की ओर से

भगवान् आदिविश्वेश्वर की कृपा से काशी में इधर अनेक बार जाने का सुअवसर आया और हर बार उनके दर्शन का सौभाग्य भी मिला। काशी तो भगवान् शिव के त्रिशूल पर टिकी प्राचीन नगरी है — वह भी ज्ञान-विज्ञान की सांस्कृतिक नगरी। मंदिर का नव-विकसित परिसर इस नगरी के गौरव का ही प्रतीक है। इस परिसर में नंदी का दर्शन करने से ही एक टीस-सी उठती है — नंदी की प्रतीक्षा अब तक समाप्त नहीं हुई!

इस बार अनेक गलियों का व्यूह पार करके हम सब महाकवि जयशंकर 'प्रसाद' जी के घर पहुंचे। उनके प्रपौत्र ने अतिथि सत्कार किया और भवन का दर्शन भी कराया। उनके आवासीय परिसर में शिव-मंदिर है। इस मंदिर का चित्र मैंने अनेक बार देखा था, इसलिये प्रसाद जी का घर मैंने इस मंदिर के शिखर को देखते हुए ही पहचान लिया था। उनके प्रपौत्र ने बताया कि कामायनी की अंतिम पंक्तियाँ प्रसाद जी ने इसी शिव-मंदिर के प्रांगण में बैठकर लिखी थीं —

समरस थे जड़ या चेतन, सुंदर साकार बना था,
चेतनता एक विलसती, आनन्द अखण्ड घना था।

जैसा कि आपको विदित होगा कि हिन्दी के इस कालजयी महाकाव्य 'कामायनी' का प्रकाशन 1936 में हुआ था। यह महाकाव्य प्रत्यभिज्ञा दर्शन की सुदृढ़ आधारशिला पर स्थित है और यह संसार-विष को आनन्द में परिणत करने की क्षमता का उद्घोष कर रहा है। आश्चर्य होता है कि जिस समय पूरे भारतवर्ष में और पूरे विश्व में भी 'प्रत्यभिज्ञा' की चर्चा करने वाले गिने-चुने विद्वान् ही थे, उस समय 'प्रसाद' जी ने उस परासंवित् में अनुपायपूर्वक समावेश प्राप्त कर लिया था। और अपनी अनेक कालजयी रचनाओं के माध्यम से 'परतंत्र' देश को उसकी विस्मृत 'स्वातंत्र्य शक्ति' की प्रत्यभिज्ञा भी कराई।

मालिनी का यह निर्वाण-जयन्ती विशेषांक है। अपने जीवन-काल में स्वामी जी के व्याख्यान और लेखन ने शैव-दर्शन की शास्त्र और तंत्र प्रक्रियाओं को जीवित और ऊर्जस्वित रखा। वे शास्त्र और साधना के प्रमाणभूत आचार्यों की यशस्वी परम्परा में अपना स्थान रखते हैं। आज कल के विद्वानों को उनका आलोक-सामान्य रूप नहीं दिखाई देता, उन्हें निश्चय 'लोचन' की अपेक्षा होगी।

यह निर्वाण विशेषांक विशिष्ट एवं संग्रहणीय सामग्री से सम्पन्न है। स्वामी जी द्वारा श्रीमद्भगवद्गीता पर धारावाहिक व्याख्यान के साथ ही उनका काश्मीर शैव-दर्शन के चार दार्शनिक संस्थानों पर प्रामाणिक आलेख है। आदरणीय डॉ. शशिशेखर तोशखानी जी का आलेख स्वामी जी के मौलिक अवदानों को रेखांकित करता है। श्री जयदेव का आलेख भी इस प्रतिपाद्य को प्रस्तुत करता है। धारावाहिक रूप से प्रस्तुत श्रीमालिनीविजयोत्तरतंत्र का पाँचवाँ अध्याय जिसमें विविध भुवनों की चर्चा है, प्रो. मार्क जी के शोधपूर्ण आलेख में व्याख्यायित है। डॉ. अद्वैतवादिनी कौल जी ने 'पंचस्तवी' को काश्मीर में संदर्भित किया है। प्रो. ब्रजवल्लभ द्विवेदी जी ने प्रत्यभिज्ञा में सप्तविध प्रमाताओं पर विचार किया है। प्रो. रमाकान्त अंगिरस जी का 'श्रीनगर' कविता के साथ ही उनका मालिनी की प्रस्तावना रूप में एक आलेख भी यहां प्रस्तुत है। डॉ. मधुप कुमार का तुलनात्मक एवं समालोचनात्मक आलेख काव्य-सौन्दर्य की प्रतिष्ठा में आचार्य आनन्दवर्द्धन, राजानक कुन्तक और अभिनवगुप्त-पादाचार्य के अवदानों का आकलन करता है। कश्मीरी भाषा में स्वामी जी के जन्मदिन पर समर्पित श्रीमति राजदुलारी कौल जी की भक्तिभाव सम्पन्न कविता (1977-78) प्रकाशित है। सुश्री हरिप्रिया का संस्कृत आलेख आचार्य अभिनवगुप्त पर केन्द्रित है।

मालिनी का यह 'निर्वाण विशेषांक' आपके कर-कमलों में अर्पित करते हुए हम गुरुदेव के यशःकाय की वन्दना करते हैं।

— जय गुरुदेव!

Salutation

(Recall from the first issue of Malini)



अस्मद्रूपसमाविष्टः स्वात्मनात्मनिवारणे ।

शिवः करोतु निजया नमः शक्त्या ततोत्मने ॥

(शिवदृष्टि)

Spiritual writings mostly begin with salutations to God. Generally speaking, these salutations are offered in the first person e.g., “I offer salutations to God, and pray that all obstacles may be removed so that I may attain my real nature.” In Shaivism the manner of salutation is not only different but also unique in that here the one who offers homage to Shiva is not other than Shiva, nor are the obstacles (for the removal of which the prayer is offered) other than Shiva; and, even the media, through which homage is offered, are one with Shiva. In the above shloka, therefore, Somananda substitutes the first person by third person saying, “Let Shiva, who has taken the form of my individual being, offer salutation to His Universal Being—Shiva, through media, which are also Shiva, for the removal of obstacles which are, indeed, one with Shiva”. The purpose of this salutation is too obvious to need explanation, namely to unite the individual being with the Universal Being.

— Sri Swami Lakshman Joo

From the Patron

(Recall from the first issue of Malini)

I am happy that my devotees have succeeded in bringing out the first issue of the Malini despite difficulties. This opens an opportunity of enlarging the scope of Shaiva studies.

There is a real case for consideration of Kashmir Shaivism, the spirit of the present age being conducive to the appreciation of all such attempts as are made to know the truth of things. Kashmir Shaivism is basically an enquiry into the truth of human experience. It is a venture at discovering permanence in changefullness and universality in individuality. It, therefore, affirms the spirit of modern science. Studied in the right way, Kashmir Shaivism is bound to reveal its utility and charm to the modern mind.

Kashmir Shaivism is one of the systems of Indian Spiritual thought; there is a purposeful uniqueness in its outlook. Here one is not required to strive for the attainment of universal consciousness as it is already there, but the difficulty is that there is lack of awareness because of which one feels its absence; once there is awareness there is no question of forgetting ones true nature.

I am sure that the Institute of Kashmir Shaivism at Guptaganga, which was established by Dr. Karan Singh Jee last year, is showing signs of becoming a rich centre of spiritual activities. The present publication also derives inspiration from the keen interest which Dr. Karan Singh Jee has been showing towards the development of Shaiva studies here.

I thank the present contributors and pray that all lovers of spiritual thought and Sanskrit scholars may enrich the publication in future by their valuable contributions.

LAKSHMAN JOO

Four Schools of Thought in Kashmir Shaivism

A discourse by Ishwarswaroop Swami Lakshman Joo

This is based on one of the several discourses given by Ishwarswaroop Swami Lakshmanjoo during the period 1972-1984. The original text of the discourse is in Kashmiri. We are presenting here its English translation by Samvit Prakash Dhar.

Long after Sage Durvasa was first initiated into Shaivism by Lord Shiva on Mount Kailash, the Lord felt the need of explaining it in still greater detail in order to make it easily understandable to larger masses of spiritual seekers of varying intellectual levels and occupational pursuits. This caused Lord Shiva to re-incarnate himself in the form of four successive masters in Kaliyuga, namely (1) Somanandanatha, (2) Airakanatha, (3) Vasugupta and (4) Shambunatha¹ - the Guru of Abhinavagupta, the last in the lineage of masters of Kashmir Shaivism (also known as Trika. Philosophy) of the mediaeval times. All these masters assumed human forms only for our benefit, for our spiritual enlightenment which alone guarantees liberation from the vicious circle of transmigration and total deliverance from sufferings attending thereon.

Shri Somanandanatha was the first and the foremost to teach the Pratyabhijñā School of Thought, the highest within the Trika system of philosophy (more popularly known as Kashmir Shaivism). This system is best

suitable to seekers with higher intellectual level and purity of mind. The Pratyabhijñā system rests basically on the principle of recognition - recognition of perfect identity of the individual soul i.e. *jīva* with the Highest Ultimate Reality i.e. Shiva. *Jīva* is none other than the peerless Shiva himself who, in his state of exuberance of bliss (*ānanda*) has, of his own sovereign will (*svātantrya*) manifested himself in the multitude of forms, each with distinctly different characteristics in terms of powers as well as functions, Shiva in his manifest form (in immanence) assuming limited powers and functions characteristic of *jīva*, retaining at the same time his Transcendental Nature.

The Pratyabhijñā system does not advocate the methods and means of *vikalpa kṣaya* (eradication of thought constructs or withdrawal of senses of perception from their respective objects of perception) nor does it endorse the adoption of techniques which lead to the expansion of powers of perception in terms of their range and depth to experience thereby their innate universal character. Instead the

individual needs directly to recognise his true universal nature i.e. his identity with the Highest Reality and to Be It. Being it implies directly to recognize his true nature i.e. Supreme Consciousness and to instantaneously resume the powers as well as functions characteristic of Lord Shiva. The former consist of Lord Shiva's (i) *cit śakti* (supreme consciousness) (ii) *ānanda śakti* (infinite bliss) (iii) *ichhā śakti* (sovereign will), (iv) *jñāna śakti* (omniscience) and (v) *kriyā śakti* (omnipotence), whereas the latter, comprise of his five universal functions (*pañca kṛtya*) namely (a) creation of the phenomenal world (*sṛṣṭi*), (b) Sustenance thereof (*sthiti*), (c) its dissolution (*samhāra*), (d) the concealment of his true nature (*pidhāna*) and (e) the Revealing of his true nature (*anugraha*) e.g. oneness of the manifest world of objects and the transcendental aspects of his supreme consciousness. In other words it amounts to remaining stay-put in the full awareness of one's real nature (*pañca kṛtya anusaraṇa*). Once that happens, you are there. There is nothing else to do. If every moment you are aware of what you are doing, you are there. You have to closely watch your own thought process and get used to identify the moments when a new thought construct arises (initial act of creation), how long it continues (sustenance) in terms of its depth and detail and when it terminates (that is identifying the moment of its dissolution -- *samhāra*) i.e. when in the process of perceiving, the subjective awareness

disappears and when the same reappears. In each and every act of this world one has to closely watch the moments of replication of the five-fold acts (*pañca kṛtya*) of Lord Shiva. In course of time, one will realize that he has not suffered any loss of glory in terms of God-consciousness, be it lordly powers or universal functions. This is taught in *Pratyabhijñā* School of Kashmir Shaivism. This is *Sambhava upāya*. This school does not recognise *Śākta upāya* nor *āṇava upāya*. It transcends all means and methods. *Pratyabhijñāna* rests on the basic principle of recognition of absolute identity of man and God. All means and methods are redundant here². The perfect identity between the two (i.e. *jīva* -- the limited being or the soul-in-bondage and *paramātman*) leaves no room for any impurities in the so-called *jīva* who is none other than Shiva Himself. The so-called impurities have no independent existence to be able to cause any impediments.

While explaining the *pratyabhijñā śāstra*³, founded by his own Guru Shri Somananda, in his own commentary called *Vimarśinī*, Shri Utpala Deva quotes a typical illustration of *pratyabhijñā* as described here. Think of a young maiden of marriageable age, whose marriage has already been fixed with someone possessing suitable family background, educational achievements and other enviable qualities. She has, without seeing or meeting the would-be spouse, developed passionate love for him. Both may even be in correspon-

dence through letters or through personal messengers. Imagine a situation when, by chance, the two meet somewhere (like a place of pilgrimage or any public place). Even though the man of her dreams stands right before her and vice versa neither recognises the other, at least on the basis of their respective assessments through correspondence or through verbal descriptions of their physical personalities and qualities of head and heart by someone else. The meeting turns out to be just ordinary without yielding any joy or excitement characteristic of the meeting between two lovers. Suddenly someone knowing both and their anticipated relationship, turns up on the scene and reveals their respective identities. The whole scenario changes dramatically. Their hearts are flooded with joy of love; their bodies and mind experience surges of deep satisfaction and each rejoices the occasion like never before. Utpala, in his *Vimarśinī* deduces" that likewise in the case of an earnest seeker, often his own spiritual teacher provides him the necessary inspiration at the spur of the moment, which makes him identify and enjoy those blessed occurrences of boundless peace and transcendence. That is how the principle of *pratyabhijñā* operates. This very principle has been explained in *pratyabhijñā śāstra* of Kashmir Shaivism by Shri Somananda. This approach to reality is, however, applicable to only those spiritual seekers, who have the highest ability and need not resort to any particular *upāyas* (means or methods). For such people,

however, who need resort to one or the other specific *upāyas* because they are relatively less qualified in terms of purity of mind and intellect, they are recommended to adopt other means or paths.

For the next below grade of *sādhakas*, i.e. those not qualified for *pratyabhijñāna*, Lord Shankara has assumed the form of Kula system. The Kula system propounds the thought of totality of energies, which in turn, is based mostly on *Śāmbhava upāya* and to a lesser extent on *śākta upāya*, the former being more predominant. Briefly this system advocates the technique of 'yoga in action' explained by me on a previous occasion. This approach of Kula system does not envisage retreating into solitude like chosen places of meditation, shutting of all lights, resorting to *prāṇayāmas* (practising of breath control) and thereby enjoy induced moments of quietude popularly known as *samādhi*. The school of Kula system was first established by Macchandana for those not suited out-right for *Śāmbhava upāya*, let alone qualified for *pratyabhijñā*.

Kula stands for totality of energies. For example when a person is busy listening to someone's voice or say music, he cannot simultaneously talk to someone else nor can he undertake other activities like discerning seriously and performing other tasks simultaneously with same efficiency. The Kula system precisely teaches how one can deploy all his organs of action and senses of perception at the same time with maximum efficiency as is characteristic of

Lord Shiva, who is all-pervading. The tongue will continue talking as well as tasting food and analysing the same, smelling various fragrances and distinguishing each from the other through his nose, perceiving various objects with his eyes at the same time and keep track of other events like touch through his skin and sense of tactility -- all at the same time. This involves mastering the art of maximizing the efficiency of all sense perceptions and organs of action simultaneously with full awareness of one's real nature. That ensures establishment in 'yoga of action'. Remember the quote "*Sarvaḥ śakti cetasya darśanāt yaḥ yoga pathena madhyataḥ*". The Kula system thus trains a seeker to overcome the limitation of using one channel of energy for one purpose at a time thus leading to deprivation of his inherent freedom of will, knowledge and power of action - all contrary to his true nature. The Kula system, on the contrary teaches how exactly to use all faculties at the same time and thereby release his *svātantrya śakti* to accomplish anything he desires, while remaining centered in his self awareness. This approach was initially found by Shri Macchandanatha and later on propounded in greater depth and detail by Acharya Shambunatha, the Guru of Bhagavatpada Shri Abhinavagupta Acharya. This system of Kula technique ultimately leads one to mindless state (*unmana bhāva*) where his sovereign will operates at universal level with no consideration or concern for any individual desire. They just do not exist there. Once established in that exalted

state of consciousness, one experiences perfect control over totality of energies (*śakti-cakra*). This practice leads him to shed off all his limitations and to restore his full mastery of totality of energies. At his mere will he has everything at his command. Naturally one does not harbour any individual or personal desire; and universal desire is no desire. Instead it is cosmic in character and as such is mere reflection of God-consciousness. At such an advanced level, this yogi becomes qualified for *Śāmbhava upāya*, a step lower than Pratyabhijñā established yogi. This technique is also known as *viśvavyāpi yoga*.

Yet lower than the above is the Krama system of thought suited to still lower grade of spiritual seekers. Krama system essentially rests on the principle of succession or sequence, also called Krama theory. This involves investigation into how and what causes the supreme consciousness to descend to the level of limited being (i.e. *jīva* or soul-in-bondage) and his retrieval i.e. to his ascending back to his original state of glory viz. the ultimate state of reality. The principle of succession or sequence is three fold in nature and it operates in terms of space, time and form. In other words the Krama system rests on these three concepts, those of space (*deśa*), time (*kāla*) and form (*rūpa*) of the object of perception. This system is also known as *Kālī Śāstra*.

The Krama system advocates deep concentration on all three concepts. For example take the case of our own breathing. One inhales a breath

and then he exhales the same. One has to mark how long he breathes in (*pūṛaka*), how long it takes to exhale (*recaka*) and how long is the in-between pause (*kumbhaka*). This needs unbroken awareness on the part of the seeker to discern fully the natural duration of the incoming (*apāna vāyu*) and outgoing (*prāṇa vāyu*) breath and the duration times of the two in-between pauses at the commencement and termination of each of the two viz. inhalation and exhalation, which together constitute one full cycle of breath. In particular one has to develop perfect awareness of the pause time (*saṁdhi*) which provides the peep hole to the realm of pure consciousness marked with intense peace and tranquility. This practice in Krama system ultimately leads one to the state of transcendence (*akrama padavī*). Akrama pada is synonymous with Lord Shiva's state of transcendence. It is that state which is beyond space, time and form. Once one enters into that state, he virtually crosses the barriers of space, time and form. So one needs to fully understand the concepts, practice concentration on each concept, analyse their nature in terms of their range (*deśa*), duration (*kāla*) and repeatedly recognise the pause time thereby gaining entrance into the Ultimate Reality i.e. Shiva. This was first taught by Airakanatha, also known as Sivanandanatha - the author of *Śrī Kālikā Stotra*.


The Krama system is, of course, very ancient and it precedes historically the period during which Pratybhijñā Śāstra

was revealed by Shri Somananda and later on elaborated by Shri Utpala Deva in his *Vimarśinī* on *Śiva Dṛṣṭi*. The technique of Krama is based partly on *āṇava upāya* and partly on *Śākta upāya*. The *āṇava* state lasts throughout the initial period of practice when the seeker resorts to concentration on space, time and form. Once he starts overstepping them, he automatically enters into *Śāktopāya*. When he gets firmly established in spacelessness, timelessness and formlessness, he is further elevated and becomes qualified for *Śāmbhava upāya*.

There is yet another school of thought in Kashmir Shaivism that is ranked as fourth in order of merit viz, the Spanda School of Thought. It comprises of *Śākta* and *āṇava upāyas*. The Spanda School of Thought rests on the principle of movement -- movement forming the basis of revelation of one's nature-any kind of movement, not necessarily physical movement. Consider the case of a hand at rest. Even when it does not move it is still invested with the power of moving. If that power were not there, it would be a dead man's hand. It is obvious that though not moving externally, the power of motion exists and some movement is still going on within the veins of the hand. We are all aware that during the interval of two successive heart beats, how fast the blood rushes throughout our capillary system, though not perceived by our naked eyes. Imagine it traverses through 72,000 major and minor veins by the time the

heart beats once. Thus the soul reveals its power of movement. This gets more and more clearly revealed through appropriate methods of concentration on different forms of movements making it possible to ultimately discern the changeless state of *spanda śakti*. One such illustration, often observed by us, is provided by an electric fan. Once it is switched on, the blades start rotating and at increased speeds, even though they rotate so quickly, yet the objects behind the moving blades remain distinctly clear, the blade in motion allowing full view of the still objects in the background. The Spanda system thus lays emphasis on acceleration of the sense perceptions involving movement so intensely that the underlying changeless (movementless) state of spanda comes into clearer and still clearer relief. The one-pointedness of concentration constitutes the key to our discernment of the changeless state of spanda right amidst the process of intensely fast occurring perceptions. In the case of the fan at maximum speed we clearly see only the space in which the blades move, certainly not the blades. Besides we hear the sound caused by the continuous air displacement as well as the mechanical sound of the equipment. Thus more intense the effort of concentration the greater the chances of one's entrance into yogic trance which is the state of motionlessness -- characteristic of Lord Shiva, the highest state of quietude (*nispandatā*). Thus all forms of motion (activity) like the process of sense perceptions and

activities through our organs of action will ultimately get transformed into that sublime state of motionlessness and hence unbroken awareness. This system of spanda thought was evolved by Shri Vasugupta, who himself got it from Lord Shiva through the *sūtras* engraved on the huge boulder named Shankar pal.

Here ends the discourse on the Four Systems of Thought in Kashmir Shaivism. 

References:

1. Initially Shri Macchandanatha established the Kula School but the credit of synthesizing and integrating it with other schools of Shaiva thought goes to Shri Shambhunatha, who initiated, inspired and guided Acharya Abhinava Gupta into the Kula System. Our revered Master Rajanaka Shri Lakshman Joo Maharaj is regarded as the last doyen of this system by most of the modern scholars of Kashmir Shaivism. "Kashmir Shaivism has penetrated to that depth of living thought where diverse currents of human wisdom unite in a luminous, synthesis" thus claims Rabindranath Tagore. His holiness Swami Shivananda of Divine Life Society would often hail Swami Lakshman Joo as the Lion of Kashmir Shaivism and would have him address his own disciples on the tenets of Kashmir Shaivism. Shaivism seemed to hold special appeal to Swami Vivekananda also, who during his visit to Kashmir visited the great Shaiva Guru Swami Ram Ji Maharaj at latter's Ram Trika Ashram at Fateh Kadal, Srinagar, Kashmir. Our own beloved and revered Master, Shri Swami Lakshman Joo Maharaj was first initiated into Shaiva Yoga by this very Shaiva Guru, though in later years Shri Swami Mehtab Kak Ji Maharaj took over the charge of Shri Lakshman Joo on his Guru's advice.
2. The great Abhinavagupta asserts in Shri Tantrasara, "*upāya jalārṇ na śivām prakāśhayet, ghatena kim bhāti sahasra dīdhatī*"
3. *Śiva Dṛṣṭi*.
4. तैत्तिरीयसूत्राणां चित्तरूपतत्त्वान्याः स्थितोऽप्यन्तिके कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा। लोकस्यैव तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो नैवाल निजवैभवाय तदियं तत्प्ररुतभिज्ञोदिता।
"Just as an object of love, who has been brought to the presence of a slim lady by her various entreaties, cannot give her all pleasure, though he may stand before her, so long as he is not recognised and, therefore, not distinguished from common man; so the self of all, which is the Lord of the world, cannot manifest its true glory so long as its essential nature is not recognised. Hence the means of its recognition has been dealt with."
5. Space, time and form thus constitute the three referal points for interpreting all human experiences which are infinitely diverse in character. It is only the confluence or the convergence of these three that resolves all differentiated experiences into single unitary experience of God consciousness known by several names eg ultimate reality. Maheshwara, heart or core truth, self-realization, supreme consciousness, transcendence, ultimate bliss etc. etc.

The following is part of the ongoing project undertaken by Kashmir Shaiva Institute to transcribe and translate the Kashmiri Lectures of His Holiness Shaivacharya Swami Lakshmanjoo Maharaj

The following verse was one of the *mangalacharan shlokas* recited by Gurudev Maharaj before any discourse of *Tantraloka*

śāstraviruddhācaraṇāt
kṛṣṇam ye karma vidadhate //8-28//
tatra bhīmairlokapuruṣaiḥ
pīḍyante bhogaparyantam/
ye sakṛdapi parameśam
śivamekāgreṇa cetasā śaraṇam //8-29//
yānti na te narakayujah
kṛṣṇam teṣām sukhālpātādāyi//

śāstraviruddhācaraṇāt those who do not follow the discipline advised by the *shastras*. There is a way to observe etiquette, observe discipline, do karma. Those who *viruddhācaraṇāt*, do actions against this, *kṛṣṇam ye karma vidadhate*, *kṛṣṇam karma* means sinful actions, *ye vidadhate*, those who do these. So they are unable to see (the correct path) and do *kṛṣṇam karma* in this world. *kṛṣṇam karma* means

Devotee: Sinful actions

Swamiji: Sinful actions

tatra bhīmairlokapuruṣaiḥ, so there, where? In the night of Brahma. *bhīmairlokapuruṣaiḥ* very frightful,

lokapuruṣaiḥ the *purushas* that are there, of *yama loka*, *pīḍyante bhogaparyantam*, they crush them, give them pain, torture them, till the time they are supposed to give them pain, the duration that is recommended.

śāstraviruddhācaraṇāt kṛṣṇam ye
karma vidadhate //8-28//
tatra bhīmairlokapuruṣaiḥ pīḍyante
bhogaparyantam /

Now he says:

ye sakṛdapi parameśam
śivamekāgreṇa cetasā śaraṇam //8-29//
yānti na te narakayujah kṛṣṇam
teṣām sukhālpātādāyi//

ye those, *sakṛdapi* only once, *parameśam* of Lord Shiva, *cetasā śivamekāgreṇa* by one pointedness, *śaraṇam yānti*, go to his refuge, seek his refuge. Submit themselves wholeheartedly to whom?

Devotee : To lord shiva

Swamiji: To lord shiva.

yānti na te narakayujah they do not go to *narakas*. Now you will say, they are doing sinful acts here, what happens to

that, do they not bear the fruit of those sinful acts, do they not bear *narakas* for that?

He says:

kṛṣṇam teṣām sukhālpātādāyi, where ever they have done sinful acts, when that turn comes, at that time, the comfort of heavens that is there in store for them. For that, they (the lords of that region) say “O , reduce his comfort, he has done sins. He has sinned, so slightly reduce his comforts. Do not give him any pain, any discomfort. No pain for him because he has sought Lord Shiva. Just reduce his comforts a bit, because this is the fruit of his sinful acts. Reduce that comfort a bit.”

*śāstraviruddhācaraṇāt kṛṣṇam
ye karma vidadhate* //8-28//

*tatra bhīmairlokapuruṣaiḥ pīḍyante
bhogaparyantam /*

ye sakṛdāpi parameśam

śivamekāgreṇa cetasā śaraṇam //8-29//

*yānti na te narakayujaḥ kṛṣṇam
teṣām sukhālpātādāyi* //

hmm?

yānti na te narakayujaḥ, they do not have connection with *narakas*. No connection with *narakas*.

If they have done sinful acts, what is the punishment they get for that? Reduction in their comforts (laughter). They say, just reduce his comfort a bit. ■



“All of these actions, whatever you do, will give you liberation and will give you enjoyment of the world. If you have no attachment your actions will liberate you.”

— Swami Lakshman joo

Bhagavad Gita in the Light of Kashmir Śaivism

Revealed by **Swami Lakshmanjoo**

(Continued from the previous issue)

Chapter 18 (Part-2)

SWAMIJI:

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च
नियच्छति ॥36॥

*sukhaṁ tvidānīm trividhaṁ śṛṇu
me bharatarṣabha /
abhyāsādramate yatra duḥkhāntaṁ
ca niyacchati //36//*

I will tell you now *sukha*, what is *sukha*. *Sukha* is also three fold: *sāttvic sukha*, *rājas sukha*, and *tāmas sukha*. I mean happiness, joy.

Now the 37th *śloka* is explaining *sukha* of *sāttvic* [kind].

यत्तदात्वे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं
विद्यादात्मबुद्धिप्रसादजम् ॥37॥

*yattadātve viṣamiva
pariṇāme'mṛtopamam /
tatsukhaṁ sāttvikam
vidyādātmabuddhiprasādajam //37*

Yattadātve, that *sukha* (joy) which, in the beginning, seems to be *viṣamiva*,

just like poison; in the beginning it seems just poisonous.

For instance, when mother wakes him, wakes *Viresh* up with force, and asks *Viresh* (after [all], *Viresh* is also in my circle, he has come into my circle) that, “Swamiji is calling you. He wants that you should sit for meditation.” At first, he thinks *viṣamiva*, it is very dreadful...

DENISE: [laughs]

SWAMIJI: ... it is very dreadful to wake up [early to meditate]. And when once he is awake, at that time, at the time of doing practice afterwards when he is [meditating] in front of me, *pariṇāme amṛta upamam*, at that time he feels the blissful state, at that time.

That *sukha* is *sāttvic sukha*, you should understand that is *sāttvic sukha*. In the first beginning, [*abhyāsa*] seems very dreadful, it seems poisonous.

JOHN: *Sāttvic sukha?*

SWAMIJI: *Sāttvic sukha*. At first it seems poisonous, but when he has conducted this *sāttvic sukha* of *abhyāsa* and meditation, he feels just blissful.

DENISE: Why is that? Is that because he feels so much sweetness

within himself that he doesn't want to go out and get some other sweetness?

SWAMIJI: No. It is just an examination for him, if he wakes up or not.

DENISE: Aha!

SWAMIJI: If you are fortunate, you'll wake up; you will wake up and you will throw [the bedding off] just like it's *shikas* (rubbish), and [you will] be situated in God consciousness, and you will remain blissful. That is *sāttvic sukha*.

JOHN: So, in the first instance, spirituality seems to be really ...

SWAMIJI: Yes, really not good.

DENISE: Undesirable.

SWAMIJI: Undesirable. It is very painful.

DENISE: Painful.

SWAMIJI: Painful.

JOHN: Frightening also?

SWAMIJI: Yes. That is *sāttvic sukha* (joy).

DENISE: So Swamiji, you're talking about spiritual joy? You're not talking about pleasures in the world? You're talking about spiritual joy?

SWAMIJI: Yes, spiritual joy.

Tadātve means *abhyāsakāle* [comm. verse 37], at that time, [*abhyāsa*] seems very fearful.⁵¹²

*kṣurasya dhārā viṣamā duratyayā /
durgampadhastat kavayo vadanti*⁵¹³

[Abhinavagupta] has given [this] example in his commentary. *Kṣurasya dhārā viṣamā duratyayā*, this pathway of spiritual bliss, blissful pathway, is to tread on the sword's edge; to walk [the spiritual path], this is *viṣamā duratyayā*, it is not easily conducted. *Durgam paddhas tat kavayo*, it is very difficult to tread on, but once you are on it, then it is filled with spiritual joy.

Now the joy of *rājas* joy, *rājas sukha*.

षियेन्द्रियसंयोगद्यत्तदात्वेऽमृतोपमम् ।
परिणामे विषमिव तद्राजसमिति स्मृतम्
॥ ३८ ॥

*viṣayendriyasaṁyogādyattadātve'm
ṛtopamam /
pariṇāme viṣamiva tadrājasamiti
smṛtam* //38//

When *viṣaya* (*viṣaya* means sensual objects and your organs), [when] your organs are behaving [i.e., in contact] with sensual objects, at the time, at the beginning of [that] time when your sensual objects are behaving with . . . [when] your organs are behaving with sensual objects, it seems very peaceful, very joyous. For instance, you have to go to some picture and you are so happy.

512. "For instance, I am meditating, I meditate for half an hour. After half an hour's time, I want to lean, I want to lean and meditate. After half an hour's time I will sit in easy chair and meditate. It means it is poisonous. It [feels] like poison to you. At the time it [feels like] poison, not leaning against a wall or not relaxing in easy chair is poisonous for you. You don't want to sit [erect]. If you just have courage to sit for some [longer] period without leaning against wall, you'll see what kind of joy you'll achieve. That is *sāttvic sukha*." Bhagavad Gītā (1978).

513. Verse from the Kaṭha Upaniṣad.

Viresh also dresses himself nicely, you also dress, everybody dresses, and you go and arrange for a car, arrange for a taxi and you go there. And then Viresh says after half an hour, “Daddy, we want to go, we are tired [laughs]. We want to go home.”

DENISE: Go home, again.

SWAMIJI: Yes, go home again. You only [see] half . . . the picture is only halfway finished and you then [return home] and you come [to see me] and I ask you, “why have you returned so [soon]?”

“Oh, it was *bakwas* [laughs]. It was *bakwas*, it had no understanding. It was only a waste of time.”

This is the joy of . . .

DENISE: *Rājas*.

SWAMIJI: . . . *rājas*, *rājas* joy.

JOHN: What does that mean? It means it's fleeting joy? This *rājas* joy means fleeting joy, temporary joy?

SWAMIJI: Temporary joy.

DENISE: This is very common in children. They get so excited about doing something and it's almost always a disappointment once they do it.

SWAMIJI: Yes. [Afterwards they say], “I don't like it.”

DENISE: Yes.

SWAMIJI: “Mommy, I don't like it, I will go. I have to do schoolwork.”

Now *sukha*, *tāmas sukha*.

यदग्रे चानुबन्धे च सुखं
मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्
॥ ३९ ॥

yadagre cānubandhe ca sukham
mohanamātmanah /
nidrālasya pramādottham
tattāmasamudāhṛtam //39//

[*Tāmas sukha*] is the *sukha* (joy), which, in the beginning and in the end and in the center, puts you in an unconscious state; *mohanam ātmanah*, you forget all of your activities and it is derived from *nidrā* (*nidrā* means sleeping), *alasya* means sluggishness, [and] *pramāda* is forgetfulness. This kind of *sukha* is called *tāmas sukha*.

न तदस्ति पृथिव्यां वा दिवि देवेषु पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः
स्यात्त्रिभिर्गुणैः ॥ ४० ॥

na tadasti pṛthivyām vā divi deveṣu
vā punaḥ /
sattvaṁ prakṛtijairmuktaṁ
yadebhiḥ syātttribhirguṇaiḥ //40//

You cannot find any living being in this world, in this gross world of earth, earthly world (for instance, in this so called world, *divi*), in *deveṣu*, [nor] in heavens also, you cannot find any individual, either in this world or in heavens, who has escaped from the *guṇas* of *prakṛti*, from these *guṇas* of *prakṛti*, who is not entangled by the *guṇas* of *prakṛti*. Everybody is entangled by the *guṇas* of *prakṛti*! Neither will you find [anybody] liberated from these pangs of the jaws of *prakṛti* in this world

or in the upper worlds.

Ā brahmaṇaśca kīṭāntaṁ ...

He says in this commentary, Abhinavagupta, [in] that small śloka:

*ā brahmaṇaśca kīṭāntaṁ na
kaścittattvataḥ sukhī /*

*karoti vikṛtistāstāḥ sarva eva
jijīviṣuḥ //*

Right from Brahmā up to kīṭāntaṁ, up to a worm, a neglected worm, *na kaścit tattvataḥ sukhī*, nobody will you see [who is] established in a peaceful state. *Karoti tāstāḥ vikṛti*, and you will see everybody is striving and [going] this way and that way to escape from death, from old age, and from repeated births and deaths. Everybody is striving for that. And nobody has escaped [this struggle] in this world or in the upper worlds also. These three *guṇas* have caught them through their *prakṛti*, through the *śakti*, *māya śakti*, that is *svātantrya śakti* of Parabhairava.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः
॥ ४१ ॥

शमो दमस्तथा शौचं क्षान्तिरार्जवमेव
च ।

ज्ञानं विज्ञानमास्तिक्यं ब्राह्मं कर्म
स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिदोक्ष्यं युद्धे
चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म
स्वभावजम् ।

पर्युत्थानात्मकं कर्म शूद्रस्यापि
स्वभावजम् ॥ ४४ ॥

*brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ
ca parantapa /*

*karmāṇi pravibhaktāni
svabhāvaprabhavaigūṇaiḥ // 41 //*

*śamo damastathā śaucaṁ
kṣāntirārjavameva ca /*

*jñānaṁ vijñānamāstikyam brāhmaṇ
karma svabhāvajam // 42 //*

*śauryam tejo dhṛtirdākṣyam yuddhe
cāpyapalāyanam /*

*dānamīśvarabhāvaśca kṣātraṁ
karma svabhāvajam // 43 //*

*kṛṣigorakṣyavāñijyam vaiśyakarma
svabhāvajam /*

*paryutthānātmakam karma
śūdrasyāpi svabhāvajam // 44 //*

Bas, these four, up to the 44th śloka: 41st, 42nd, 43rd, and 44th.

In these four ślokas, He says, “*brāhmaṇa kṣatriya viśāṁ śūdrāṇāṁ ca parantapa*.” There are four classes of living beings: one class is of brahmin, second class is of kṣatriya, *viśāṁ* means third class is vaiśyas, and fourth class is śūdrās. *Karmāṇi pravibhaktāni*, they have ... their [manner] of doing actions is *pravibhaktāni*, differentiated according to their qualifications; according to their qualifications, not according to their birth.

Now He says what is the qualification of being a brahmin; what is the qualification of a brahmin, and what is the qualification of a kṣatriya, what is the qualification of a vaiśya, and what is the qualification of śūdrās. It is not qualification through birth. It is

qualification through qualities; the qualities, which you will find . . . qualities of brahmin you can find in Mohammedans, [so] he is brahmin. This way.

शमो दमस्तथा शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्राह्मं कर्म
स्वभावजम् ॥42॥

*śamo damastathā śaucaṁ
kṣāntirārjavameva ca /
jñānaṁ vijñānamāstikyaṁ
brāhmaṁ karma svabhāvajam
//42//*

This is the *prakṛti* (nature) of brahmin. *Prakṛti* of brāhmaṇa [is] *śama* (*śama* means to control sensual senses), *dama*, to control breath (controlling of breath), *śaucaṁ*, to be purified (always to be pure in actions), *kṣāntir*, to have tolerance, *ārjavam*, to be very straightforward (being straightforward), *jñānaṁ*, [having] knowledge of books [i.e., *śāstras*], *vijñānaṁ*, to have knowledge of Self, *astikyaṁ*, and being *astikyaṁ*, [one] who is God-fearing (being God-fearing).

Brāhmaṁ karma svabhāvajam. This is, according to qualifications, this is called brahmin *karma*. He is actually a brahmin. [Even] if he is from another cast [and he possesses these qualities], he is a brahmin.

Now, who is *kṣatriya*?

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे
चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म
स्वभावजम् ॥43॥

*śauryaṁ tejo dhṛtirdākṣyaṁ yuddhe
cāpyapalāyanam /
dānamīśvarabhāvaśca kṣātraṁ
karma svabhāvajam //43//*

Śauryaṁ, who has got *śurita* (*śurita* means [one] who is strong), who has got the strength of becoming robust (*śauryaṁ*)⁵¹⁴, *tejas*, who has got brilliant power of light⁵¹⁵, *dhṛtir*, who has got courage, *dākṣyaṁ* means who has got wits (who never loses his wits)⁵¹⁶, *yuddhe* *cāpyapalāyanam*, and who does not walk out from war (who is not afraid of war), *dānam*, who has got the nature to give (to feed people), *īśvara bhāvaśca*, and who has got tendency of thinking of God, believing that God is great, He has created us. *Kṣātraṁ karma svabhāvajam*, this is naturally the *karma* of *kṣatriyas*. It is their nature.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म
स्वभावजम् ।

पर्युत्थानात्मकं कर्म शूद्रस्यापि
स्वभावजम् ॥44॥

*kṛṣigorakṣyavāṇijyaṁ vaiśyakarma
svabhāvajam /
paryutthānātmakam karma
śūdrasyāpi svabhāvajam //44//*

514. Swamiji previously translated *śauryaṁ* as heroic. [Editor's note]

515. Swamiji previously translated *teja* as the splendor of being heroic. [Editor's note]

516. Swamiji previously translated *dākṣyaṁ* as skill or cleverness. [Editor's note]

Vaiśyas. Vaiśyas action is *kṛṣi gorakṣya vāñijyam*, to keep cows, to make lands (i.e., to be landlords), and *vāñijyam*, to indulge in trade, business. *Vaiśya karma svabhāvajam*, this is the nature of vaiśyas. He is also the same in doing things in the same category [as brahmins and kṣatriyas], i.e., he is not away from the God-fearing state.

Paryutthānātmakam karma śūdrasyāpi svabhāvajam. And *paryutthāna ātmakam karma* means to serve all of the [above] three [classes], all of these three. The serving tendency to serve all of these three is by nature, by *prakṛti*, the nature of śūdras.

Sve sve karmaṇyabhirataḥ...

Now 45th śloka, 46th śloka, 47th śloka, and onwards.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते
नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति
तच्छृणु ।।45।।

यतः प्रवृत्तिर्भूतानां येन विश्वमिदं
ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति
मानवः ।।46।।

*sve sve karmaṇyabhirataḥ
saṁsiddhiṁ labhate naraḥ /*

*svakarmanirataḥ siddhiṁ yathā
vindati tacchṛṇu //45//*

*yataḥ pravṛttirbhūtānām yena
viśvamidaṁ tatam /*

*svakarmanā tamabhyarcya siddhiṁ
vindati mānavaḥ //46//*

Sve sve karmaṇya abhirataḥ, you

should always go on doing your own work in which you are situated. If you are brahmin, you are a brahmin, you have to do brahmin *karmas* (actions) and you will be successful in the end.

Svakarmanirataḥ siddhiṁ, so everybody should do [their] own way of acting [according to their qualities]. If he is kṣatriya (warrior), he should do kṣatriyas work; if he is vaiśya (industry, business), he should do vaiśyas work; if he is śūdrā (servant), he should do śūdrās work. All of these four sections are God-fearing sections. You should not think that I am inferior to brahmins. Kṣatriya should not think that I am inferior to brahmins; vaiśya should not think that I am inferior to kṣatriyas; śūdra should not think that I am inferior to vaiśyas. You should think that, “I am God's creation, I am fine, I am fine in my own way, and I will become *jīvan mukta* (liberated) in this way.”

DENISE: Also, Swamiji, not to think that you are superior, e.g., if you are a brahmin, that you are superior to the rest.

SWAMIJI: [shakes head in affirmation]

यतः प्रवृत्तिर्भूतानां येन विश्वमिदं
ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति
मानवः ।।46।।

*yataḥ pravṛttirbhūtānām yena
viśvamidaṁ tatam /*

*svakarmanā tamabhyarcya siddhiṁ
vindati mānavaḥ //46//*

All of these four sections of people should think that the One who has created us, the One (Parabhairava) who has created us, *yena viśvam idaṁ tattam*, and who has established this manifestation in its glamorous way ...⁵¹⁷

Svakarmaṇā tamabhyarcya, by doing, by indulging in your own efforts [according to] your own environment, you will rise, you will reach at the feet of your Lord Parabhairava.

श्रेयान्स्वधर्मो विगुणः
परधर्मत्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति
किल्बिषम् । ॥47॥

*śreyānsvadharṃo viguṇaḥ
paradharmātsvanuṣṭhitāt /
svabhāvanīyataṁ karma
kurvannāpnoti kilviṣaṁ //47//*

It is best to live in your own way of *dharma*. If you are *kṣatriya* [by qualities], do as *kṣatriya* has to do work. Don't crave for doing *brāhmaṇas* work at that point. You have been posted on this seat of *kṣatriya*, [or] you have been posted on *vaiśya*, [or] you have been posted on *sūdrā*. But the posting managing committee has come from Parabhairava. You should indulge in your own work and *tamabhyarcya* [verse 46], you should think of Parabhairava in [your activities] always. *Siddhiṁ vindati mānavaḥ*, you will get its reward in the

long run; in its proper time, you will get its reward, you will achieve its reward.

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति
किल्बिषम् । ॥47॥
सहजं कर्म कौन्तेय सदोषमपि न
त्यजेत् ।

सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः । ॥48॥

*śreyānsvadharṃo viguṇaḥ
paradharmātsvanuṣṭhitāt /
svabhāvanīyataṁ karma
kurvannāpnoti kilviṣaṁ //47//
[repeated verse]*

*sahajaṁ karma kaunteya
sadoṣamapi na tyajet /
sarvārambhā hi doṣeṇa
dhūmenāgnirivāvṛtāḥ //48//*

If it is that *sahaja karma* (*sahaja karma* means *svabhāva karma*, [those *karmas*] which you have to do), if you are *brāhmaṇa* in your qualities, do your *brāhmaṇas* work. Don't indulge that [feeling] that, “I am a westerner. Why should I not do the western work?” Don't do that. Do *brāhmaṇas* work [if you are qualified as such]. *Sadoṣamapi na tyajet*, if [that work] seems [to] you, appears to you [to be] defective, don't call it defective, don't leave it aside. Do that. Indulge in that *karma*. *Sarvārambhā hi doṣeṇa*

517. “No matter if you are placed as brahmin or *kṣatriya* or *vaiśya* or *sūdra*, you must adore Him. You must adore that Lord who has created this whole universe and who has pervaded this whole universe. And then you will achieve the perfection of God consciousness.” *Bhagavad Gītā* (1978).

dhūmenāgnirivāvṛtāḥ, because all ...

You see ... what is that?

To indulge with that whitewash, to whitewash it in a [supposed] better way, you should not do that. You should not whitewash your business. Whatever ... in [whatever] business you are [situated]...

JONATHAN: You shouldn't disguise it.

SWAMIJI: . . . you should not disguise it. You should not [disguise] it in another way, e.g., according to your [status of] birth.

DENISE: Why would anyone do that?

SWAMIJI: [Your status] according to your birth, you should not indulge in it. You should let [your natural qualities and tendencies] remain [as they are]. [For example], by birth you are a westerner ...

DENISE: Right.

SWAMIJI: ... don't think that you are a westerner and that you should give westerner's shape to your [natural] position. Keep it as brahmin because in qualification you are a brahmin.⁵¹⁸

असक्तबुद्धिः सर्वत्र जितात्मा
विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां
संन्यासेनाधिगच्छति । ॥४९॥

*asaktabuddhiḥ sarvatra jitātmā
vigatasprhaḥ /*

*naiṣkarmyasiddhiṁ paramāṁ
saṁnyāsenādhigacchati //49//*

When you feel, in your own way, by the supreme way of *śaktipāta*, if He has blessed you in that way, *asakta buddhiḥ sarvatra*, when you are detached from all sides, *jitātmā*, when your mind is under your control, *vigatasprhaḥ*, all of your desires are finished, they are completed, there is no desire now, there is no leakage of any desire in your mind, it does not remain. This time comes, in the way you are acting upon (e.g., if you are brahmin, in the way you are acting as brahmin), time will come, naturally time will come when you will become *asakta buddhiḥ*, detached from all sides.⁵¹⁹ *Jitātmā*, your mind [becomes] under your control [and] *vigatasprhaḥ*, all desires are gone from your impressions of mind. *Naiṣkarmya siddhiṁ paramāṁ saṁnyāsen*, then you throw, you surrender all of your actions to *Parabhairava*, and *saṁnyāsenādhigacchati*, then you can do *karma saṁnyāsa*; *karma saṁnyāsa* you can do. Bas, you will reside in that [state

518. "Sahajaṁ karma is whatever is destined to you, on which cycle you are placed, you should do like that. You should act like that. If you are a brahmin, you should not [try to] act as a kṣatriya. If you are a kṣatriya, you should not act as vaiśya or śūdra. Stick to your own nature of dharma." Ibid.

519. "Asakta buddhiḥ sarvatra ... when time comes you feel that there is no attachment for any pleasure in this life, jitātmā, your mind becomes one-pointed, vigatasprhaḥ, there is no desire in your mind, naiṣkarmya siddhiṁ paramāṁ saṁnyā, then you must renounce the world and become a saṁnyāsin. Then that saṁnyāsin will prove successful.

"Otherwise, if you just go and become saṁnyāsin and you put [on] your dyed clothes, you are lost, you are ruining yourself. You must become a saṁnyāsi when you have achieved detachment throughout, and no desire for worldly pleasures, then saṁnyāsa will prove successful for you." Ibid.

of] doing nothing. That will be the supreme state of Parabhairava. [You will be] only waiting for the period when you will throw your body. Your body is just already finished. You are only moving with glamour [in the world]. Just as I am moving with glamour. I have no body.

JONATHAN: You said to me once, just recently, you said, “the only difference between me and Parabhairava at the moment is this bag [i.e., this body].”

SWAMIJI: Yes.

JONATHAN: “Once that bag is gone, then there will be no difference at all.”

SWAMIJI: Yes. *Naiṣkarmya*.⁵²⁰ I am waiting for that period.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति
निबोध मे ।

समासेन तु कौन्तेय निष्ठा ज्ञानस्य
या परा ॥ 50 ॥

*siddhiṁ prāpto yathā brahma
tathāpnoti nibodha me /
samāsenā tu kaunteya niṣṭhā
jñānasya yā parā ॥50॥*

O Arjuna, when you have come to this state of achievement in this very life, and by which trick you will achieve the state of Parabhairava; there is a trick there in that, at that moment. I will tell you that trick, *samāsenā*, in brief words, *niṣṭhā jñāna*, which is the actual

supreme state of Parabhairava.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं
नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ
व्युदस्य च ॥ 51 ॥

विविक्तसेवी लघ्वाशी
यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं
समुपाश्रितः ॥ 52 ॥

अहंकारं बलं दर्पं कामं क्रोधं
परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय
कल्पते ॥ 53 ॥

*buddhyā viśuddhayā yukto
dhṛtyātmānaṁ niyamya ca /
śabdādīnviṣayāṁstyaktvā
rāgadveṣau vyudasya ca ॥51॥
viviktasevī laghvāśī
yatavākkāyamānasaḥ /
dhyānayogaparo nityaṁ vairāgyaṁ
samupāśritaḥ ॥52॥
ahaṁkāraṁ balaṁ darpaṁ kāmam
krodhaṁ parigrahaṁ /
vimucya nirmamaḥ śānto
brahmabhūyāya kalpate ॥53॥*

[Lord Kṛṣṇa] asks him to come down again: “You come down again in this field as long as you have a body.”⁵²¹

Buddhyā viśuddhayā yukto, your intellect is very pure, it has become very pure. When you are having that, possessing that kind of intellect, by

520. Freedom from limited acts and their consequences. [Editor’s note]

521. Verse 50: “When you have achieved that power of that purity, how you will attain the state of Brahman or God consciousness, you hear from Me! I will explain to you in brief words [that] which is the supreme truth of knowledge (*jñānasya, parā niṣṭhā*).” *Bhagavad Gītā* (1978).

courage, *ātmanāṁ niyamyā ca*, you [should] focus your mind in one-pointedness. *Śabdādīn viṣayāṁstyaktvā, śabda, sparśa, rūpa, rasa and gandha*, all of these sensual objects you should discard, not by discarding [them externally], you should discard them internally. If you see, don't see; if you hear, don't hear; if you touch, don't touch; if you have got attachment, don't be attached; if you have got detachment, don't be detached. *Dhyāna yogaparo nityaṁ*, be united in that *dhyāna* (meditation) of Parabhairava. *Vairāgyaṁ samupāśritaḥ*, be attached to Parabhairava. *Vairāgya* means attachment. *Vairāgya* here does not mean detachment. *Vairāgya* means [having] too much attachment for Parabhairava.⁵²²

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय
कल्पते ॥ 53 ॥

*ahaṁkāraṁ balaṁ darpaṁ kāmaṁ
krodhaṁ parigrahaṁ /
vimucya nirmamaḥ śānto
brahmabhūyāya kalpate ॥53॥*

When there is no ego (*ahaṁkāra*), when there is no bala (strength),⁵²³ when there is no darpa (arrogance), when there is no *kāma* (desire), when

there is no *krodha* (anger), when there is no collecting [i.e., possessing] tendency (*parigraha*), *vimucya nirmamaḥ*, without [the sense of] I-ness and without [the sense of] my-ness (without I-ness and without my-ness and without this-ness), *brahma bhūyāya*, it is likely, it is likely the time has come that you will become, you will be united in Parabhairava very soon.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न
हृष्यति ।

समः सर्वेषु भूतेषु मदभक्तिं लभते
पराम् ॥ 54 ॥

*brahmabhūtaḥ prasannātmā na
śocati na [kaṅkhyati] hr̥ṣyati /
samaḥ sarveṣu bhūteṣu madbhaktiṁ
labhate parām ॥54॥*

Brahma bhūtaḥ, when you are actually one with *brahma*, *parabrahma* (that is Parabhairava), *prasannātmā*, your *ātma*, your soul is always happy, filled with bliss. *Na śocati na kaṅkhyati*, you will never . . . neither you will accept grief or accept any desire. *Samaḥ sarveṣu bhūteṣu*, you will be the same to everybody; [in the company of] rascals also you will be the same. *Madbhaktiṁ labhate parām*, you will abruptly undergo [i.e., achieve] My entire devotion, entire oneness.

522. "In Shaivism, non-attachment is not recognized. Attachment for Lord Śiva is recognized. . . . When you believe that this whole, 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 be particularity of fruits. For instance, you love [your wife]. If you love [your wife] and believe that this loving [your wife] is loving Lord Śiva, who is only existing, then there won't be any trouble. If she dies, if she is trodden down, what to you? Lord Śiva won't be ruined. So this way you have to act in this world, then everything is divine." Ibid.

523. "*Balaṁ* [means the] strength that, 'I am! I will tell him, I will make him understand who I am.'" Ibid.

भक्त्या मामभिजानाति योऽहं यश्चास्मि
तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते
तदनन्तरम् ॥ 55 ॥

*bhaktyā māmabhijānāti yo'haṁ
yaścāsmi tattvataḥ /
tato mām tattvato jñātvā viśate
tadanantaram ॥ 55 ॥*

By that *bhakti* (devotion), by that supreme *bhakti*, which is real *bhakti*, you will understand Me, who I am, how much I am and how long I am, how great I am, how broad I am, and how I am broad, and [even] more than that actually. *Tato mām tattvato jñātvā*, then you will get entry in that union with Me. *Viśate tada*, you will undergo, you will melt in that oneness.

Now, He indulges [Arjuna] again how you should do that, again in another way, from the beginning.

सर्वकर्माण्यपि सदा कुर्वाणो
मद्वापाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं
पदमव्ययम् ॥ 56 ॥

चेतसा सर्वकर्माणि मयि संन्यस्य
भारत ।

बुद्धियोगं समाश्रित्य मच्चित्तः सततं
भव ॥ 57 ॥

मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारं न मोक्ष्यसि
विनश्यसि ॥ 58 ॥

*sarvakarmāṇyapi sadā kurvāṇo
madvyapāśrayaḥ /*

*matprasādādavāpnoti śāśvataṁ
padamavyayam ॥ 56 ॥*

*cetasā sarvakarmāṇi mayi
saṁnyasya bhārata /*

*buddhiyogaṁ samāśritya maccittaḥ
satataṁ bhava ॥ 57 ॥*

*maccittaḥ sarvadurgāṇi
matprasādāttariṣyasi /*

*atha cettvamahaṁkāraṁ na
mokṣyasi vinaṅkṣyasi ॥ 58 ॥*

58th. Up to the 58th [śloka] in one push again.

सर्वकर्माण्यपि सदा कुर्वाणो
मद्वापाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं
पदमव्ययम् ॥ 56 ॥

*sarvakarmāṇyapi sadā kurvāṇo
madvyapāśrayaḥ /*

*matprasādādavāpnoti śāśvataṁ
padamavyayam ॥ 56 ॥*

[repeated]

Sarva karmāṇyapi sadā, whatever action you do, do it and surrender it to Me, *mat vyapāśrayaḥ*, and go on doing it. *Mat prasādāt*, by My grace, *avāpnoti* (achieve)—he does not say that [only] if you do; anybody who does all actions and surrenders all of his actions unto Me—*mat prasādāt*, by My grace, by My divine grace, he achieves *śāśvataṁ padam avyayam* (*śāśvataṁ padam* means the undecayed seat of Myself, which is imperishable, which never ends).

Now 57th [śloka]:

चेतसा सर्वकार्माणि मयि संन्यस्य
भारत ।

बुद्धियोगं समाश्रित्य मच्चित्तः सततं
भव ।। 57 ।।

मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारं न मोक्ष्यसि
विनश्यसि ।। 58 ।।

*cetasā sarvakarmāṇi mayi
saṁnyasya bhārata /
buddhiyogaṁ samāśritya maccittaḥ
satataṁ bhava //57//
maccittaḥ sarvadurgāṇi
matprasādāttariṣyasi /
atha cettvamahamkāraṁ na
mokṣyasi vīnaṅkṣyasi //58//
[repeated]*

So Bhārata, O Arjuna, this is the general “light-throwing” of Mine, which I throw on [i.e., teach] anybody who does this [practice].

Now you, how you should do [this practice]. Bhārata, O Arjuna, *sarva karmāṇi cetasā mayi saṁnyasya*, all actions, whatever you do, through your mind you should surrender it to Me, *buddhi yogaṁ samāśritya*, and be united in *buddhi yoga*. *Buddhi yoga* means *jñāna yoga*.⁵²⁴ *Mat cittaḥ satataṁ bhava*, always focus your mind in Me.

Mat cittaḥ sarva durgāṇi mat prasādāt tariṣyasi (58th śloka). *Mat citta*, when you focus your mind in Me, in Me the supreme Bhairava, *sarva durgāṇi*, all *durg* (*durga* means those mounts which are very difficult to climb up, very difficult to cross over), all of those difficult processes you'll *tariṣyasi*, you will conquer.⁵²⁵

Atha cet, otherwise, if you *ahamkāraṁ na mokṣyasi*, if you still [think] in your mind that, “I am ... I have to do this, I am doing this by the grace of God.” You should not [think] that, “I am doing this by the grace of Lord.” God is doing it! You should think like that. *Ahamkāraṁ*, if you put I, I-ness in that, *vīnaṅkṣyasi*, you will be destroyed; you'll be destroyed altogether, nothing will remain of you. And I will be so cruel to you at that time. *Vīnaṅkṣyasi*, you will vanish altogether. You'll be no more in this world.

यदहंकारमाश्रित्य न योत्स्य इति
मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां
नियोक्ष्यते ।। 59 ।।

*yadahaṁkāramāśritya na yotsya iti
manyase /
mithyaiva vyavasāyaste
prakṛtistvāṁ niyokṣyate //59//*

524. “*Buddhi yoga* (or *jñāna yoga*) is nature or awareness. Awareness means just to remember Lord in each and every action of this world. Whatever actions you do, remember Lord; remember, don't go astray from that point. Always think of Him. Always remember Him. . . . Through mind, you must remember Him and go on doing whatever you do.” *Bhagavad Gītā* (1978).

525. “And when you have diverted your mind towards Me always, in each and every action of the world, *sarva durgāṇi matprasādā*, all your difficulty will be vanished altogether by My grace, not by your action. By My grace, all your difficulties will be over, finished.” *Ibid*.

Yadahaṁkāramāśritya na, and because you have got *ahaṁkāra* (ego) still existing, I feel that in your mind there is *ahaṁkāra* (*ahaṁkāra* means [you still feel that], “I have to indulge in this war!”), *yat ahaṁkāram āśritya na yotsya iti manyase*, you have made up your mind, in your own mind, in your own way, [you think], “I won't indulge in this war,” *mithyaiva vyavasāyaste*, and this way of your behavior with Me⁵²⁶ even [though] I revealed to you My nature of being the whole Bhairava in the 11th chapter (*mithyaiva vyavasāyaste*, this conclusion which you had derived from that chapter of Mine, from the 11th [chapter], i.e., [My] *viśvarūpa* [universal form]), *prakṛtistvām niyokṣyate*, but keep in your mind that *prakṛti*, My power of *svātantrya śakti*, will make you [fight in] this war. You will be no more . . . you have no value in doing or not doing. You are not the doer [and] you are not not-doing. I am the doer! I will make you do [it]!

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि
यन्मोहात्करिष्यस्यवशोऽपि तत् ।। 60 ।।
*svabhāvajena kaunteya nibaddhaḥ
svena karmaṇā /
kartuṁ necchasi
yanmohātkariṣyasyavaśo'pi tat /60/*

By your *svabhāva*, your nature is [that] of being warrior, you are a

kṣatriya. *Nibaddhaḥ svena karmaṇā*, you have to do your . . . you have to act according to your work [i.e., nature]. *Kartuṁ necchasi yanmohāt*, this indulgence of war, doing and indulging in this war, you don't like. *Kariṣyasyavaśo'pi tat*, [but] you will have to do it. You will have to do it.

How you will have to do it? I will explain that to you in the next *śloka*. That is 61st *śloka*.

ईश्वरः सर्वभूतानां हृदये वसतेऽर्जुन ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि
मायया ।। 61 ।।

*īśvaraḥ sarvabhūtānāṁ hṛdyeṣa
vasate'rjuna /
bhrāmayansarvabhūtāni
yantrārūḍhāni māyayā //61//*

Īśvaraḥ, I, think [of] Me. I am Īśvaraḥ, I am Parabhairava, I am residing in each and every heart of everybody, every soul. *Bhrāmayan*, I am playing with them with My own will.

Who are you to [say] that you will not [engage in this war]? Who are you? You are not existing at all; your will is a failure!

Bhrāmayan sarva bhūtāni yantrārūḍhāni māyayā. By My *svātantrya śakti*, they are going here and there, and I am indulging [in] that way.⁵²⁷

So, what you should do?

526. “This understanding is wrong understanding. This understanding is wrong notion. It has appeared in you that, “I will do it” [or] “I won't do it.” Don't say “I”. Who are you to say [that]? Surrender in Me!” Ibid.

527. *Bhrāmayan*, He handles it; whatever you do, it is handled by Him, not by you. There is only ignorance in you that you say, “I am doing it, I am doing it.” He is doing it. He is handling it.” Ibid.

तमेव शरणं गच्छ सर्वभावेन भारत ।
मत्प्रसादात्परां सिद्धिं स्थानं प्राप्स्यसि
शाश्वतम् ॥62॥

*tameva śaraṇaṁ gaccha
sarvabhāvena bhārata /
matprasādātparāṁ siddhiṁ
sthānaṁ prāpsyasi śāśvatam ॥62॥*

Tameva śaraṇaṁ gaccha, bow before [Me], to that Being of Mine! Prostrate yourself and surrender everything that you have achieved, surrender everything to Him who . . . I am that Being. *Tameva śaraṇaṁ gaccha sarva bhāvena*, with all of your might and with all your soul, you surrender in Him and you just throw your I-ness into pieces, away from your existence.

Then, *mat prasādāt avāpnoti*⁵²⁸ . . . *sthānaṁ prāpsyasi śāśvatam*, *mat prasādātparāṁ siddhiṁ sthānaṁ prāp* . . . then I'll be glad on you, I'll be satisfied with you, [only] then, if you surrender wholeheartedly to Me, and then you will be established in the eternal, divine residence of the Kingdom of Mine.

I have to indulge the commentary of Abhinavagupta.

*yatha, īśvaraḥ paramātmāvaśyaṁ . . .
eṣa īśvaraḥ paramātmāvaśyaṁ
śaraṇatvena grāhyah /*

This *Īśvaraḥ paramātmā, avaśyaṁ śaraṇatvena grāhyah*, you should bow

your head, bow your body, bow your mind before Him. Be prostrate, surrender everything to Him. Because, *yatha* . . .

*[tatra hi]-adhiṣṭhātari kartari
boddhari svātmamaye vimṛṣṭe, na
karmāṇi sthitibhāṣji bhavanti /*

Tatra hi, when here, *adhiṣṭhātari*, the whole Being who has lifted and who has maintained this whole universe here and hereafter, *kartari*, who is the doer, *boddhari*, who is the knower, *svātmamaye*, who is residing in each and every I-ness of beings, *na karmāṇi sthitibhāṇji bhavanti*, these, your karmas, your actions, your actions have no guts to stand. Your actions, they have no guts to stand. They won't exist. They will be shattered into pieces before Me.⁵²⁹ I will give you an example of that.

Nahi! If you say [*nahi*,⁵³⁰ then] I will [give you an] example of this:

*niśitataraṇakharakoṭi-vidārita-
samadakarikaraṭa-galita muktā-
p h a l a - n i k a r a - p a r i k a r a -
p r a k ā ś i t a p r a t ā p a m a h a s i
siṁhakiśorake guhām-adhitiṣṭhati
sati,*

When, *niśitatara*, with very sharp *nakharakoṭi* (*nakhara* means nails, very sharp nails of his hand [i.e., paw]), the lion, the lion with the sharp nails of his hand, who has *nakharakoṭi vidārita*

528. Here, Swamiji recites the second line of verse 56. [Editor's note]

529. *Svātmamaye*, he is one with you. . . but you wrongly understand that, "I am doing it." He is handling internally. . . each and every action is based on his supreme state, who is residing in your heart." *Bhagavad Gītā* (1978).

530. In this context, *nahi* means "surely not" or "certainly not!" [Editor's note]

samadakarikaraṭa, vidārīta, who has cut the [neck] near the trunk of that samada (a great elephant)...

[The lion] who jumps on that great elephant on the top and [with its claws] opens up [the elephant's] neck, and all of the blood [flows out in a] stream, and the blood also is soaked in [the lion's] hands.

. . . galita muktāphala nikara, and that [jewelry falls out]...

It is said that the great elephant has jewels; jewelry also is [in the elephants neck]. [The lion] has done that. He has cut it with [his claws], and jewelry has [scattered everywhere].

. . . [then], while going, while watching...⁵³¹

Because [the lion] has nothing to do with the flesh of that elephant. He has only sucked his... what?

JOHN: Blood.

SWAMIJI: Blood only. He wants blood. He has taken that blood of [the elephant] and his [paws] are soaked with blood and the jewelry has fallen down on the pathway of this lion to his cave, and he is existing in cave, furious, like this.

. . . when he is furiously [seated] in that cave, when *simha kiśorake guhām adhitiṣṭhati*, and that young lion, *guhām adhitiṣṭhati*, when he is seated in his cave, furiously, *capala manaso vidravaṇa mātra balaśālino hiraṇapota kāḥ*, by that way, by chance, if

those deers, which are *capala manasa* (deers, they have got *capala manasa*, their mind is always fickle), *vidravaṇa mātra balaśālina*, they'll . . . as soon as they see this kind of furious [young lion] in that cave, as they automatically [i.e., happen to] see that young, this *kiśora* of this...

JONATHAN: The young one is called a cub.

SWAMIJI: Yes.

. . . *capala manaso vidravaṇa mātrabala śālina*. *Capala manaso vidravaṇa mātra*, [these deer] are always . . . whenever they see this lion, they will run with such velocity, you cannot understand how fast they will run. But, when they see *this* kind of scene, will they [be able to] run? They [will lose their] guts [to run]. They will just die.

DENISE: Frozen in fear.

SWAMIJI: Frozen with fear. They [will] have no guts to act.

In the same way, you have no guts to act against My behavior. I am that, I am that [lion] in the cave, and I am watching, witnessing your actions. Will you do your action? Your action will fail just like those deer. All action of running far away will fail. You can't do anything.⁵³²

Have you understood now?

इति ते ज्ञानमाख्यातं गुह्यदगुह्यतरं
मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा

531. Referring to the deers who are watching the young lion. [Editor's note]

532. "So, [if] I tell you to fight, you will fight. If you say, "I won't fight," you will still fight because I am the handler. So you must take refuge in Me." *Bhagavad Gītā* (1978).

कुरु । 163 । ।

iti te jṣānamākhyātām
guhyādguyataram mayā /
vimṛśyaitadaśeṣeṇa yathecchasi
tathā kuru //63//

This knowledge [which] I have revealed to you, which is the secret of secrets, *guhyāt guhyataram*, which I have revealed to you (this knowledge, it is the secret of secrets⁵³³), *vimṛśya etat aśeṣeṇa*, you [should] undergo [i.e., reflect upon] My knowledge, which I have delivered to you, *yathecchasi tathā kuru*, then whatever you like, you can do. You can indulge as you [like] because you will be one with Me. Your doing is My doing afterwards.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते
हितम् । 164 । ।

sarvaguhyatamam bhūyaḥ śṛṇu me
paramam vacaḥ /
iṣṭo'si me dṛḍhamatistato vakṣyāmi
te hitam //64//

Again I will repeat [that which is] more secret than [even] this secret, i.e., *sarva guhyatamam*, which is the secret of all secrets. I will again repeat this secret to you, which is the secret of all secrets, *iṣṭo'si me*, because you are [My] beloved, *dṛḍhamati*, and you have got understanding power also by My grace. So I will reveal this secret to you, which

is just elevating for you, i.e., which will elevate you for good.

मन्मना भव मद्भक्तो मद्याजी मां
नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने
प्रियोऽसि मे । 165 । ।

manmanā bhava madbhakto
madyājī mām namaskuru /
māmevaiṣyasi satyaṁ te pratijāne
priyo'si me //65//

Manamanā bhava, focus your mind in Me, *mad bhakta*, be My devotee, *madyājī*, be My worshipper, *mām namaskuru*, prostrate before Me, *māmevaiṣyasi*, you will become Me. *Satyaṁ*, this is one hundred, one thousand percent correct; *pratijāne*, I take oath that it is quite one hundred percent correct. *Priyo'si me*, you are My dear; after all, you are My dear.

What is that, that supreme [secret]?

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा
शुचः । 166 । ।

sarvadharmānparityajya māmekaṁ
śaraṇam vraja /
aham tvām sarvapāpebhyo
mokṣayiṣyāmi mā śucaḥ //66//

Leave all, surrender all acts, good and bad, to Me (*sarva dharmān parityajya*). *Māmekaṁ śaraṇam vraja*,

533. "Secret of secrets means it is above Vedānta. This knowledge is above Vedānta. This is knowledge of Shaivism—this is Abhinavagupta's commentary—this is knowledge of Shaivism. *Paramādvaitaprakāśanāt*, because this knowledge reveals to you the supreme monistic state of consciousness." Ibid.

get entry in Me for good. *Ahaṁ tvāṁ sarva pāpēbhyo*, because good actions are also bad, bad actions are also bad in this world. [Whenever] you do good actions, those also have a bad effect. [Whenever] you do bad actions, those also have a bad effect. Surrender all of these both actions to Me, and surrender everything in Me. I have taken responsibility to save you from all diseases of good and bad. This is a disease; this is an incurable disease.

What is an incurable disease?

Doing good actions and doing bad actions, or doing good actions and not doing bad actions. This is an incurable disease; this is just like a cancer disease.⁵³⁴

And this secret...

Idaṁ te nātapaskāya nābhaktāya kadācana... 67th [śloka].

इदं ते नामपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां
योऽभ्यसूयति । ६७ । ।

*idaṁ te nātapaskāya nābhaktāya
kadācana /*

*na cāśuśrūṣave vācyam na ca mām
yo'bhyasūyati //67//*

This secret of secrets you should never disclose to that person who has not undergone the *tapasya* of *sāttvic tapasya*; who has not undergone *tapasya* of *sāttvic tapasya* (*tapasya* of the mind,

tapasya of *buddhi*, *tapasya* of the intellect), which has been already explained to you, i.e., *sāttvic tapasya* of all kinds of *tapasyas*.

That [person] who has undergone this [*sāttvic*] *tapasya*, you should [only] tell [this secret to him]. [But the one] who has not undergone this [*sāttvic*] *tapasya*, you should not disclose this secret to him. *Nābhaktāya*, and [one] who is not My devotee, you should not disclose this [secret to him].

Na cāśuśrūṣave vācyam, [the one] who has not the desire to hear [this], you should not reveal this secret to him. *Na ca mām yo'bhyasūyati*, [the one] who hates Me, who is just like a *rākṣasa* (demon) and hates Me, you should not disclose this secret to that [person] also.

य इदं परमं गुह्यं मदभक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा स
मामेष्यत्यसंशयः । ६८ । ।

*ya idaṁ paramam guhyam
madbhakteṣvabhidhāsyati /
bhaktim mayi parāṁ kṛtvā sa
māmeṣyatyaśaṁśayaḥ //68*

And [the one] who discloses this supreme secret to My devotees, in My devotees, and indulges in My devotion himself also, *sa māmeṣyatya-saṁśayaḥ*, he will definitely come unto Me.

न च तस्मान्मनुष्येषु कश्चिन्मे

534. "Because virtues will carry you to heaven and sin will carry you to hell, and you will be entangled in hell and entangled in heaven. With the world of senses, you will be entangled in heaven and with cruel action over your senses, you will be entangled in hell. I will be [the one] who liberates you, but only when you bow before Me and leave everything before Me." Ibid.

प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो
भुवि ।।69।।

अध्येष्यते च य इमं धर्म्यं
संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे
मतिः ।।70।।

श्रद्धावाननसूयश्च शृणुयादपि यो
नरः ।

सोऽपि मुक्तः

शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ।।71।।

*na ca tasmānmanuṣyeṣu kaścinme
priyakṛttamaḥ /*

*bhavitā na ca me tasmādanyaḥ
priyataro bhuvi //69//*

*adhyeṣyate ca ya imam dharmyam
saṁvādamāvayoh /*

*jñānayaṣena tenāhamiṣṭaḥ syāmiti
me matiḥ //70//*

*śraddhāvānanasūyaśca śṛṇuyādapi
yo naraḥ /*

so'pi muktaḥ

*śubhāṁllokānprāpṇuyātpuṇyakarm
aṇām //71//*

*Na ca tasmāt manuṣyeṣu kaścit me
priya kṛttamaḥ* [verse 69]. *Tasmāt*,
[apart] from that person, no one is
greater [than that person] who has done
greatness to Me, and no one will become
greater [than that person]. And the
person who, *adhyeṣyate ca ya imam
dharmyam saṁvādam* [verse 70], [by]
this conversation between you and Me
(between Lord Kṛṣṇa and Arjuna),
[that person] who will *adhyeṣyate*, who

will read this conversation of Mine, i.e.,
our conversation (of Lord Kṛṣṇa and
Arjuna), *jñāna yajñena tenāham iṣṭaḥ
syām*, My understanding is [that] he has
adored Me by *jñāna yajña*.⁵³⁵

*Śraddhāvānanasūyaśca śṛṇuyādapi
yo naraḥ* [verse 71]. [The one] who has
got faith and *anasūyaśca*, who has no
hatred [for] Me, if that person, that
being also, hears [My words] from
someone else, *so'pi muktaḥ*, he is also, he
will also become one with Bhairava.
And *śubhām lokān prāpṇuyāt puṇya
karmanām*, he will go, after death he
will go and reside in
Anantabhaṭṭāraka's heaven⁵³⁶, and be
elevated from that way, and he will
never come in this wretched world
[again].

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण
चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते
धनन्जय ।।72।।

*kaccidetacchrutaṁ pārtha
tvayaikāgreṇa cetasā /*

*kaccidajñānasaṁmohaḥ pranaṣṭaste
dhanañjaya //72//*

Now, you tell me sincerely, O
Arjuna, have you understood
something which I have told you
[concerning] that secret? Have you
understood something? *Kat cit ajñāna
saṁmohaḥ*, has some ignorance and
mohaḥ ([which] means ignorance,
forgetfulness of the Lord) been removed

535. "He has worshipped Me through supreme knowledge. This is My understanding." Ibid.

536. See *Bhagavad Gītā*, 6.43.

from your mind?

Arjuna says:

अर्जुन उवाच

arjuna uvāca

नष्टो मोहः स्मृतिर्लब्धा

त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं
तव ॥73॥

naṣṭo mohaḥ smṛtirlabdhā

tvatprasādānmayācyuta /

sthito'smi gatasandehaḥ kariṣye

vacanaṁ [samam] tava ॥73॥

Naṣṭo mohaḥ, all of my ignorance is shattered to pieces, O Lord! *Smṛtir labdhā*, I have got the recollection of what I am by Your grace. *Tvat prasādāt*, by Your grace, Maheśvara, *acyuta*, O unmoved person, *sthito'smi gata sandehaḥ*, I am existing here in my own wits. *Kariṣye vacanaṁ tava*, I will stand and fight with [them] according to Your orders.

Now Sañjaya says to Dhṛtarāṣṭra:

सन्जय उवाच

sañjaya uvāca

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं

रोमहर्षणम् ॥74॥

ityahaṁ vāsudevasya pāthasya ca

mahātmanaḥ /

saṁvādamimamaśrauṣamadbhuta

ṁ romaharṣaṇam ॥74॥

O Dhṛtarāṣṭra, this way I was hearing the conversation between Lord Kṛṣṇa and Arjuna, which was *adbhutaṁ*, it was divine, a divine conversation. *Roma harṣaṇam*, all of my *romas* (hairs) were standing [on end].

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यतरं महत् ।

योगं योगीश्वरात्कृष्णात्साक्षात्कथयतः

स्वयम् ॥75॥

vyāsaprasādācchrutavānetadguhyat
araṁ mahat /

yogaṁ

yogīśvarātkṛṣṇātsākṣātkathayataḥ

svayam ॥75॥

By the *anugraha* (grace) of Vyāsa, who has composed this Mahābhārata, by his grace, I was hearing this conversation. *Yogaṁ yogīśvarā kṛṣṇāt*, this yoga, *sākṣātkathayataḥ*, [Lord Kṛṣṇa] was expressing this secret of yoga with His own lips (divine lips) to Arjuna.

राजन् संस्मृत्य संस्मृत्य
संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च पुनः

पुनः ॥76॥

rājan saṁsmṛtya saṁsmṛtya

saṁvādamimamadbhutam /

keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca

punaḥ punaḥ ॥76॥

O Dhṛtarāṣṭra, whenever I remember what I have heard by [the grace of] Vyāsa, this *saṁvāda*, this

conversation, *keśavārjunagoḥ*, between, Keśava and Arjuna (Lord Kṛṣṇa and Arjuna), *hr̥ṣyāmi ca punaḥ punaḥ*, I am elevated; again and again I get elevation. I don't know any wits, i.e., I am not residing in my own wits.⁵³⁷

तच्च संस्मृत्य परमं रूपमत्यद्भुतं हरेः ।
विस्मयो मे महाराज प्रहृष्ये च पुनः
पुनः ॥७७॥

*tacca saṁsmṛtya paramaṁ
rūpamatyadbhutaṁ hareḥ /
vismayo me mahārāja prahṛṣye ca
punaḥ punaḥ ॥७७॥*

And that *rūpa* of *viśvarūpa* (universal form) of Lord Kṛṣṇa, which He was revealing to Arjuna, I am lost in that, in that scene. *Prahṛṣye ca punaḥ punaḥ*, I am, again and again, I get soaked in extreme joy.

यत्र योगीश्वरः कृष्णो यत्र पार्थो
धनुर्धरः ।
तत्र श्रिविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम
॥७८॥

*yatra yogīśvaraḥ kṛṣṇo yatra pāṛtho
dhanurdharaḥ /
tatra śrīvijayo bhūtirdhruvā
nītirmatirmama ॥७८॥*

You recite it [for] ten times.

*yatra yogīśvaraḥ kṛṣṇo yatra pāṛtho
dhanurdharaḥ /
tatra śrīvijayo bhūtirdhruvā
nītirmatirmama ॥७८॥*
[repeated]

Yatra yogīśvaraḥ kṛṣṇo, where there is *yogīśvaraḥ kṛṣṇo*, [Lord Kṛṣṇa] existing, *yatra pāṛtho dhanur dharaḥ*, where Arjuna, this warrior is holding his bow with arrow, *tatra*, there you will find *śrī*, the wealth of supreme wealth, divine wealth, *bhūtir*, divine *aiśvari* (glory) and *nītir*, all of the tricks how to destroy this whole disgusting universe with all of those *rākṣasas* (demons). This is my understanding, O Dhṛtarāṣṭra!⁵³⁸

भक्त्वा ज्ञानविमोहमन्थरमयीं
सत्त्वादिभिर्ना धियं
प्राप्य स्वात्मविभूतसुन्दरतया विष्णुं
किल्पातिगम् ।
यत्किञ्चित्स्वरसोद्यदिन्द्रियनितव्यापार—
मात्रस्थिते
हेलातः कुरुते तदस्य सकलं संपद्यते
शंकरम् ॥

*bhaṅktvā
jñānavimohamantharamayīm
sattvādibhinnām dhiyaṁ prāpya
svātmavibhūtasundaratayā viṣṇuṁ
vikalpātigam /
yatkiñcitsvarasodyadindriyanijavyā
pāramātrasthiterhelātaḥ kurute*

537. "Excitement comes in my mind as soon as I remember this conversation." *Bhagavad Gītā* (1978).

538. "Sasjaya has indicated this memory, "as soon as I remember, it gives me excitement." So, it means he has adjusted this memory of Shaivism. . . . Memory is the only element by which you can rise in God consciousness. When memory is lost, everything is lost. . . . Memory means adjustment of awareness, i.e., when you adjust awareness in continuity, in chain-like state." Ibid.

*tadasya sakalam saṁpadyate
śaṅkaram //18//*

commentating upon this [Bhagavad
Gītā]?”

/Concluding śloka of 18th chapter /

This is the conclusion of this 18th chapter.

*Bhaṅktvā jñāna vimoha
mantharamayīm. Jñāna vimoha
manthara mayīm*, when the negligence,
the absence of real knowledge⁵³⁹, when
it is *bhaṅktvā*, when it is uprooted (i.e.,
negligence of real knowledge), *prāpya
svātma vibhūta sundaratayā viṣṇum
vikalpātigam*, when you reside in that
allpervading Lord Kṛṣṇa, who is
vikalpātigam, who is *nirvikalpa* always⁵⁴⁰,
*yatkimcit svarasodyad indriyanija
vyāpāramātra sthite*, after that, after
understanding that, whatever exists in
this . . . whatever action he does in this
world, whatever bad actions he indulges
in this world, whatever good actions he
indulges in this world, whatever nasty
actions he indulges in the world,
whatever outcast[-like] actions he
indulges in this world, it will be his play,
and by this play he will be focused in
Parabhairava in the end. There will be
no fear of any actions afterwards.⁵⁴¹

Now, [Abhinavagupta] says, “who
was my master for this, for

श्रीमान्कात्यायनोऽभूद्वररुचिसदृशः
प्रस्फुरद्बोधतृप्तस्तद्वंशालंकृतो यः
स्थिरमतिरभवत् सौशुकाख्योऽतिविद्वान् ।
विप्रः श्रीभूतिराजस्तदनु समभवत्
तस्य सुनुर्महात्मा
येनामी सर्वलोकास्तमसि निपतिताः
प्रोद्धृता भानुनेव । ॥ १ ॥

*śrīmāṅkātyāyano'bhūdvararucisadr
śaḥ
prasphuradbodhatṛptastadvamśālaṅ
kṛto yaḥ sthīramatirabhavat
sauśukākhyo'tividvān /
vipraḥ śrībhūtirājastadanu
samabhavattasya sūnurmahātmā
yenāmī sarvalokāstamasi nipatitāḥ
proddhṛtā bhānuneva //1//*

Kātyāyana was one person, *vararuci
sadrśaḥ*, who was just like the sun; just
like the midday sun, he was shining.
Prasphurat bodha tṛpta, he was appeased
[by] Parabhairava knowledge. *Tat
vamśālaṅkṛta*, in [Kātyāyana's] dynasty,
one person appeared *sthīramatir*, whose
mind was focused in one-pointedness.
His name was Sauśuk and he was *vidvān*
(*atividvān* means possessing
Parabhairava knowledge).

539. “When your intellect, which is *sattvādibhinna*, which is sometimes adjusted with *sattvagūṇa*, sometimes adjusted with *raja*gūṇa, and sometimes adjusted with *tamagūṇa*, [when] it makes you rooted in ignorance, in the absence of knowledge, pure knowledge.” Ibid.

540. See footnote 61 for an explanation of *nirvikalpa*.

541. “[When] this threefold intellect is shattered to pieces [then] you have not to control your senses afterwards. Don't control your senses, let them do whatever they want to do, *tadasya sakalam saṁpadyate*, [because] they will only [divert you] towards the entry of Lord Śiva, state of Lord Śiva. You will get entry in that state by this doing also. Then! Not before that! Before that, you have to control [your senses and actions].” *Bhagavad Gītā* (1978).

Viprah śrībhūtirājastadanu samabhavat, and afterwards, from [Sauśuk] was born Bhūtirāja. He was a brahmin; he was a brahmin by birth and by action also he was a brahmin. *Tasya sūnurmahātmā*, he was [Sauśuk's] son, *yenāmī sarvalokāstamasi nipatitāḥ proddhṛtā bhānuneva*, who uplifted all living beings who were drowned in intense ignorance; he elevated them all, one-by-one.

तच्चरणकमलमधुपो
भगवद्गीतार्थसंग्रहं व्यदधात् ।
अभिनवगुप्तः सद्भिज—
लोटककृतचोदनावशतः ॥२॥

*taccaraṇakamalamadhupo
bhagavadgītārthasaṁgraham
vyadadhāt /
abhinavaguptaḥ
sadvijaloṭakakṛtacodanāvaśataḥ
//2//*

Tat-caraṇa-kamala-madhupa, and for his . . . the nectar of [Bhūtirāja's] feet like lotuses, from his lotus-feet, the black bee was Abhinavagupta. The black bee would taste the nectar of his lotus-feet. Bhūtirāja was his master of the *Bhagavad Gītā*, this *Bhagavad Gītā*. Bhūtirāja was his direct master. Whose? Abhinavagupta's.

And Abhinavagupta was the black bee. He was mad after sucking the nectar of the lotus feet, of his master.

He, *bhagavad gītārtha saṁgrahaḥ vyadadhāt*, and he has placed [i.e., revealed] this secret of the *Bhagavad Gītā*, the essence of the *Bhagavad Gītā*, and the truth of the *Bhagavad Gītā*, i.e., what is the real meaning of the *Bhagavad Gītā*.

Sadvija-loṭakakṛta-codanāvaśataḥ, I had one friend, he was my friend [and] his name was Loṭaka. His name was Loṭaka and he was not actually a learned scholar, but I liked him because he was filled with the *bhakti* of Parabhairava. He had lost everything for Parabhairava's sake, and he requested me to [disclose] some secret: “please, reveal some secret of the *Bhagavad Gītā* and I will also be benefited.” And I did it for his sake.

अत इदमयथार्थं वा यथार्थमपि सर्वथा
नैव ।
विदुषामसूयनीयं कृत्यमिदं बान्धवार्थं
हि ॥३॥

*ata idamayathārtham vā
yathārthamapi sarvathā naiva /
viduṣāmasūyanīyaṁ kṛtyamidam
bāndhavārtham hi //3//*

Whatever it is, I have not commentated upon *Bhagavad Gītā* as other commentators have done, word by word; I have not done word by word. Because these were just a few points [that I] revealed to Loṭaka, my friend, because he was my associated friend.⁵⁴²

542. “So, this commentary of mine, if *ayathārtham*, if it is just like Shaivism, well and good; if it is not just like Shaivism, well and good. *Sarvathā naiva viduṣāmasūyanīyaṁ*, Shaivite masters should not blame me for this, for doing this commentary of *Bhagavad Gītā* because, *kṛtyamidam bāndhavārtham*, this was done for the benefit of my friends, not my disciples.” *Bhagavad Gītā* (1978).

अभिनवरूपा शक्तिस्तद्गुप्तो यो
महेश्वरो देवः ।

तदुभययामलरूपमभिनवगुप्तं शिवं
वन्दे ॥४॥

*abhinavarūpā śaktistadgupto yo
maheśvaro devaḥ /
tadubhayayāmalarūpamabhinavagu
ptam śivam vande ॥४॥*

The Śakti is abhinava, it is always new, and Śakti has concealed that gupta (gupta means [Lord Śiva who is] protected by His unexhaustive energy). *Tadubhayayāmalarūpam*, Śakti and Śiva, the combination of both Śakti and Śiva (saṁgata of Śakti and Śiva) is Abhinavagupta, and he is Śiva. I bow before Abhinavagupta. Abhinavagupta says, “I bow before me; I get entry, final entry in Abhinavagupta.”⁵⁴³

Sāmkhyayogādiśāstrajñāḥ pāṇinīye
... my śloka, my śloka are in the end.

[Swamiji's concluding śloka]:

ॐ

सांख्ययोगादिशास्त्रज्ञः पाणिनीये कृतश्रमः
शिवार्करश्मिसंपातव्याकोशहृदयाम्बुजः ।
महामाहेश्वरः श्रीमात्राजानकमहेश्वरः
शैवशास्त्रगुरुः स मे वाग्पुष्पैरस्तु
पूजितः ॥

*sāmkhyayogādiśāstrajñāḥ pāṇinīye
kṛtaśramaḥ /
śivārkaśmisaṁpātavyākośahṛday
āmbujaḥ //
mahāmāheśvaraḥ
śrīmānrājānakamaheśvaraḥ /
śaivaśāstraguruḥ sa me
vāgpuṣpairastu pūjitaḥ //*

Sāmkhya yogādi śāstrajñāḥ.
Sāmkhya-Yoga, this śāstra, [my guru, Maheśvara Rāzdan] had fully undergone [i.e., he was fully informed in the] understanding of Sāmkhya śāstra and Yoga śāstra, all yoga śāstras. *Pāṇinīye kṛta śramaḥ*, he had undergone in [the study of] Pāṇinī's *āṣṭadhyayi* (grammar), which was commentated upon [by] *Patañjali* [who composed the] *Yoga Sūtras*. He was also elevated in that [knowledge], i.e., my Shaivite guru.

Śivārkaśmisaṁpātavyākośahṛdayā mbujaḥ, whose lotus-heart, heart of lotus, [his] heart-lotus had been bloomed out by the *tīvra śaktipāta* of Parabhairava; or who had *śaktipāta* also, who had *tīvra śaktipāta* of Lord Śiva also.

Who?

My...

JOHN: Your *vidya guru*.

SWAMIJI: ... Śaiva Śāstra guru, my

543. “Abhinava means 'always new'. What is always new? Always new is the energy of Lord Śiva. Energy of Lord Śiva is never exhausted, inexhaustible energy, that is abhinavarūpā śakti. And that which is protected by that inexhaustible energy is Śiva. ... That person who is protected by the always new, inexhaustible energy, that is Abhinavagupta. And Abhinavagupta is, in other words, not only me; Abhinavagupta says it is the combination of Śiva and Śakti. Abhinavagupta is *tadubhaya yāmala rūpam*, Abhinavagupta is the connective formation of Śiva and Śakti. So Abhinavagupta is Śivam, Lord Śiva Himself.” Ibid.

vidyā guru, Mahā Māheśvaraḥ. He was ... actually he was devoted to Parabhairava. Rājānaka Maheśvaraḥ, his name was Maheśvaraḥ Rāzdan. Śaivaśāstra guruḥ sa me vākṣuṣpair astu pujitaḥ, I give him thanks, wholeheartedly.

Now, who I am now [Swamiji points towards himself]?

शिवभक्तयमृतास्वादतृणीकृतरसान्तरः

राजानलक्ष्मणाभिख्यः

सुधीर्नारायणात्मजः ।

हृदन्तर्वर्तिना साक्षाच्छीरामेण
प्रचोदितः

प्राकाशयमनयदु

गीताव्याख्यामभिनवोदिताम् ।।

[śivabhakty]amṛtāsvādātṭṛṇīkṛtaras
āntaraḥ /

rājānalakṣmaṇābhikhyāḥ
sudhīrnārāyaṇātmajāḥ //

hṛdantarvartinā sāksācchrīrāmeṇa
pracoditaḥ /

prākāśyamanayad
gītāvyākhyāmabhinavoditām //

Śivabhakti amṛtāsvādāt, by tasting the nectar of śiva bhakti (the devotion of Lord Śiva), ṭṛṇīkṛta rasāntaraḥ, who had lost all craving for sensual enjoyments. Who was that? Rājāna lakṣmaṇābhikhyāḥ, his name was Lakṣmana Rājāna. Me.

Sudhīr, he was a scholar, nārāyaṇātmaja, he was the son of Nārāyaṇa Dass, hṛdantar vartinā sāksāt, and in his heart there was residing his grandmaster, Swami Rām. Śrī Rāmeṇa pracoditaḥ, he had put this, a kind of request or behavior into my intellect.⁵⁴⁴ Prākāśyamanayad, so I have published and revealed this in publicity, the gītā vyākhyām, the commentary of the Bhagavad Gītā, abhinavoditām, which is commented upon by Abhinavagupta himself.

// Here ends the Bhagavad Gītā //

इति निवेदयति शिवभक्तानुचरः

राजानलक्ष्मणः ।

544. It was Swamiji's grand master, Swami Rām, who requested Swamiji to edit and publish Abhinavagupta's commentary of the Bhagavad Gītā. [Editor's note]

“If Lord Shiva Wills, you will be directed towards a Sadguru. You will be carried from a wrong master to a right master by His will.”

— Swami Lakshman joo

Ishwarswaroop Swami Lakshmanjoo The greatest exponent of Kashmir Shaivism in modern times

– Dr. S.S. Toshkhani –

KASHMIR Shaivism, as non-dual Shaivism is generally known, is a unique philosophical and theological system rooted in Tantric world-view. What distinguishes it is its monistic vision which conceives the Highest Reality in terms of one pure consciousness vibrating in every atom of the universe. This universal consciousness, which it calls Parama Shiva, is an all-pervading principle that forms the ground and substratum of all existent things, the phenomenal world with all its diversity being but its manifestation or expression. It is realization of his true nature as Shiva that liberates man from the shackles of finitude that bind him. Kashmir Shaivism, however, is not mere speculation or an intellectual exercise about exploring the nature of reality but a unique synthesis of theory and practice, with speculation being constantly fed and nourished by practice.

The history of this life-affirmative philosophy goes back to the sage Durvasa and his mind-born sons in hoary antiquity. In historical times its preceptorial lineages can be traced to great masters like Vasugupta, Somananda, Utapala Deva,

Abhinavagupta, Kshemaraja, Jayaratha, Yogaraja, Bhaskaranta, Shivopadhyaya. Nearer our own times, Swami Manakak, Swami Ramji and Swami Mahtab Kak kept alive this great spiritual tradition. Swami Lakshmanjoo, disciple of Swami Mahtab Kak and grand-disciple of Swami Ramji and known to his numerous devotees and disciples all over the world as Ishwarswaroop or Shiva-incarnate, was the greatest exponent of the principles and practice of non-dual Shaivism in the modern-day world. Clad in a flowing Kashmiri robe, with his tall and graceful figure, his majestic bearing, his face glowing with an inner radiance, his eyes brimming with compassion, he embodied in his person the system in its full splendour.

Many were the similarities that Swami Lakshmanjoo had with the great Abhinavagupta. He interpreted Abhinava's thought to the modern world in a manner that no one else has done. Bringing out Kashmir Shaivism from the confines of the initiated few, he spread its vibrant message across the mountains of Kashmir to the whole world.

Swamiji was born on May 9, 1907, to Pandit Narayan Das Raina, an affluent entrepreneur who first introduced houseboats in Kashmir, and his wife Arnimal at Namchibal, a locality in downtown Srinagar. The word *guru* in Sanskrit 'means 'one who dispels darkness' and his birth was surely one of the greatest events in the spiritual history of modern times, a sunrise that filled the world with its immense effulgence. And who knew it better than Swami Ramji, a great Shaiva master and the *kulaguru* of the Raina family. He danced with joy, holding the newborn babe in his arms, although he had lost the use of his legs due to sitting for long hours in meditation.

From the beginning it became evident that Lakshman-a name given to Swamiji by Swami Ramji himself was a precocious child with marked inclination towards spirituality. When he was just three, he used to make *Shivalingas* out of clay as his play. At five he would sit in meditation and go into trance. He started fainting so frequently that his worried parents took him to Swami Ramji for help, but Ramji assured them that nothing was wrong with the child. Swamiji's sacred thread ceremony was performed along with that of his brothers when he was six years old. The sacrament was supervised by Swami Ramji himself strictly according to the Shaiva tradition of Kashmir. Swamiji's elder brother, Maheshwar Nath was also a disciple of Swami Ramji and used to perform strenuous spiritual practice

under his guidance, inspiring Swamiji himself, but he passed away in 1915. Soon afterwards Swami Ramji also attained *mahāsamādhi*. He had closely monitored the spiritual progress of Swami Lakshmanjoo till he was seven and now he entrusted him to the charge of Swami Mahatab Kak ji, one of his main disciples. The house where Swami Lakshmanjoo was imparted instruction in Sanskrit and Kashmir Shaiva texts is located in the Fateh Kadal locality of Srinagar. It was this house where Swami Ramji established the Swami Ram Trika Shaiva Ashram. The Ashram continues function to this day, though much as a memorial to the master.

In the meantime Pandit Narayan Das sent him for his early schooling to a school in the neighbourhood. But bright though he was as a student he was not cut out for mere conventional learning in the three R's. His interest lay in acquiring a different kind of knowledge. He would go to the school with his prayer mat in his school bag and sit in meditation in the classroom itself. When an inquisitive teacher asked him about it, the boy Lakshman replied that he could see the *badi-bod*, He who is greater than the greatest, with his eyes closed. But another teacher punished him for indiscipline when he found him singing *bhajans*. But Swamiji had to give up school before completing his matriculation when his father fell ill and asked him, and other sons, to share the responsibilities of the family business of houseboat construction.

At thirteen, his parents started looking for a suitable bride for him, as was the custom those days. But Lakshmanjoo would have none of it as he was not interested in marriage at all but in spiritual realization and remaining absorbed in God-consciousness. "I am wedded to God", he told them. Pestered, he stealthily left his home for Sadhu Ganga, a holy place known as *Sādamālyun* in Kashmiri. A frantic search was launched for him but he agreed to return only on solemn assurance by Swami Mahatab Kak that he would not be troubled for marrying and a separate house would be built for him to carry on his spiritual practice. Pandit Narayan Das Raina built a two-storey house for him in 1926 in the Namchibal locality of Fatehkadal, Srinagar, near his own factory where he for seven continuous years remained engaged in spiritual practice following instructions of his master Swami Mahtab Kak even as he studied seminal texts of non-dual Shaivism and took lessons in Sanskrit grammar from Pandit Maheshwar Nath Razdan, an erudite scholar of the times, to achieve mastery over the language. The house at Namchibal saw Swami Lakshmanjoo's scholarship and sainthood achieve a full efflorescence. Spiritual aspirants started thronging to him for guidance.

The first fruit of Swamiji's scholarship appeared in the shape of his book on *Gītārthasamgraha*, Abhinavagupta's unique commentary on the *Bhagvad Gītā* from a Shaivite perspective, in 1933. This was also the

time when his well known disciple Sharika Devi, and later her sister Prabha Devi, started coming to him for instruction in Shaiva doctrine and practice. But the house at Namichabal was proving to be too much of a distraction because of being located in the busy centre of the city. A search for a more secluded place led to a peaceful site on the spur of a mountain at Ishber near the Nishat Garden and his father constructed an ashram for him there by the side of a murmuring stream. It was perhaps somewhere in these very environs that Abhinavagupta, the greatest Shaiva thinker, too had lived about a thousand years ago. Swamiji moved to the place in 1934 and it became a centre from where his teachings on Kashmir Shaiva philosophy attracted people from far and wide.

With old age catching up with them, Swamij's parents, Pandit Narayan Das Raina and Arnimal, too came to live with him in the house. As their health was declining they now needed someone to look after them with tender care and this Swamiji did in abundant measure. But despite all the care that he took of them, both the parents departed from this world, bidding goodbye to the son they so dearly loved. First his mother Arnimal departed in June 1947 after a brief illness, and then his father Narayan Das followed her in January 1948. Earlier, in 1943, Swamiji's guru Swami Mahtab Kak had attained *mahāsamādhi*. And for all his equipoise Swami Lakshmanjoo for once felt deeply sad.

As the crowd of devotees and seekers coming to visit him started growing, Swamiji started looking for more spacious and better approachable place for his ashram. With a close disciple offering a large piece of land close by, Swamiji built a new ashram complex sprawling over the Zabarvan foothills and shifted there in 1957. Located in picturesque surroundings, a stone's throw away from the well-known pilgrimage place of Gupta Ganga, it was named Ishwar Ashram after him, Swamiji himself being called Ishwaswaroop as a mark of reverence. The old ashram now came to be called "God's House". On the first floor of this new small brick and wood building, were Swamiji's meditation and bedroom. He used to descend the stairs of his suite of rooms and often come to the balcony, his favourite place in the building, where he would love to sit in a reclining chair and give darshan to his devotees.

Many years before that, when the mystique of Swami Lakshmanjoo's spiritual attainments had just started to spread, he thought of connecting himself to a circuit of celebrated saints of India. Still in his twenties, and known only as Brahmachari Lakshman Raina yet, he silently set out for Thiruvannamalai to meet Maharshi Raman, the great sage of Arunachalam. As he saw him in his serene spiritual glory, Swamiji was overwhelmed and went into a trance. Staying in Raman Ashram for about a fortnight, Swamiji would go to the Arunachalam Hill and

sit on a rock near Raman Maharshi. "Those were golden days for me", he used to say. After he returned from there, charged with ebullient energy, he acquired a greater awareness of the mission he was to undertake.

His soul-connection with mystics and saints further strengthened after he established the Ishwar Ashram at Ishber. Maharshi Mahesh Yogi called on him at the Ashram during his visit to Kashmir in 1964 along with a large retinue of his followers, including the Beatles. Swamiji gave an enlightening discourse to the group on Vijñāna Bhairava, which greatly impressed Maharshi Mahesh Yogi who later made it a point to visit Swamiji during his summer visits to Kashmir over the next five years. So great was the impact of these meetings with Swamiji on his disciples that some of them, like John and Denise Hughes, and later George Barlesaar, decided to devote themselves totally to the study of Kashmir Shaivism at the feet of Swamiji. This was the beginning of their life-long relationship as disciples with him.

Among other saints and spiritual leaders on Swamiji's circuit were Swami Muktananda of Siddha Yogapitha, Shri Balkrishen Das, a much revered saint of Vrindavan, and Swami Ranganathananda of Shri Ramakrishna Mission. With all them he developed very intimate spiritual relationships. Two other spiritual persons who met Swami Lakshmanjoo for spiritual exchanges of thought at Ishber were Pandit Swami

Nilakanthananda Shastri and Pandit Sat Ram Bhat, both his contemporaries and close friends but belonging to a different end of the spectrum of spiritual thought. Rishikesh was one of the favourite spiritual retreats of Swamiji. Here during one of his visits he met, along with a large number of his devotees, one of the most dynamic spiritual leaders of the times Swami Shivananda, the famous founder of the Divine Life Society. Swami Shivananda would often call Swamiji "the Lion of Kashmir Shaivism".

Meanwhile an extraordinary phenomenon was taking place at Ishwar Ashram, Ishber, unfolding unknown dimensions of Swami Lakshmanjoo's spirituality and inner vision. A great resurgence of the non-dual tradition of Shaivism was set into motion by Swamiji which was gaining momentum through his lectures, talks and Sunday classes on different aspects related to it, expositions on *Tantrāloka*, *Paramārthasāra*, *Shivastotrāvali*, *Bhagvadgītārthasamgraha*, *Parātrishikā Vivarana*, *Ishvarapratyabhijñā Vimarshini*, *Shiva Sūtras*, *Vijñānabhairava*, *Sāmbapañcāshikā*, *Bodhapañcadashikā* and other texts of the system as well as practical instructions about spiritual practice. Special discourses were held for those interested in specialised study. Swamiji would interpret the Shaiva texts in his own inimitable style, reciting the *shlokas*, explaining their literal meaning and then unfolding their deeper meaning. He would prefer to

speak to the local audience in native Kashmiri, or Hindi, making even the most abstruse point look easy and simple. He never hesitated to answer any knotty question or remove any doubt in the minds of those who came to him. Swamiji would be overwhelmed with emotion while reciting from Utpaldeva's *Shivastotrāvali*. He spoke with equal ease in English to his foreign students. His mastery over the Sanskrit language, vast knowledge of the Shaiva texts, together with his unique experience of living the truths contained in them made him the most authentic voice of Kashmir Shaivism.

The country came to know how great a scholar of the Tantric tradition Swami Lakshmanjoo was when he took part in the All India Tantra Mahasammelan at the Sampurnanand Sanskrit University, Varanasi, in which the topmost scholarship of Tantra in India was participating. Taking the learned gathering by storm, Swamiji presented a paper in Sanskrit entitled *Kunalini Vijñāna Rahasyam*. The organisers of the *Mahāsammelan* were so impressed by depth and range of his knowledge of Tantra that they conferred an honorary degree of D. Lit. on him.

The event created such a strong impact on the scholastic circles of Varanasi that, later, a host of scholars from that world renowned centre of Sanskrit learning and Hindu studies came to him seeking to enhance their understanding of Kashmir Shaiva philosophy. One of them was Thakur

Jaidev Singh, the acclaimed translator of a number of Kashmir Shaiva texts. In one work after another he acknowledged his indebtedness to Swamiji for his translations with words like, "He opened my eyes".

Acharya Rameshwar Jha, also a scholar of considerable reputation, was constantly in search of someone who could bestow on him what he lacked - God-consciousness. When he came to know about Swami Lakshmanjoo, he rushed to him from Varanasi and found enlightenment at his feet. Overwhelmed by devotion, the great scholar wrote a beautiful hymn in praise of Swami Lakshmanjoo, which is today chanted by his numerous devotees regularly at all the centres of Ishwar Asram Trust.

As if drawn by a powerful magnet, seekers and aspirants, students and scholars came to him in ever greater numbers to learn at his feet. His brilliant expositions helped them fathom the oceanic depths of the sacred texts non-dual Shaiva philosophy and understand its fundamental doctrines and concepts. The West had some of the first intimations of Swamiji's greatness as a philosopher and a spiritualist through Paul Reps' book *Zen Flesh Zen Bones* which has a chapter from Swamiji on "centring" based on the *Vijñāna Bhairava Tantra*. As the image of Swami Lakshmanjoo as the greatest living master of both oral and textual traditions of non-dual Shaivism, flashed on the mind-screens of the people, serious scholars of Tantra and

Shaivāgama from different parts of the world started making a beeline to his Ashram at Ishber for better insights into the system. From France, a distinguished scholar of Tantra at the Centre National de la Recherche Scientifique, Late Lillian Silburn came as early as 1948 and studied with Swamiji for an overall period of twenty years with a deep sense of dedication.

Another eminent French scholar of Tantra and Kashmir Shaivism, Andre Padoux came with Silburn in 1958 and 1959 to study Abhinavagupta's commentary on *Parātrishikā*. To him Swamiji was "certainly the last depository of the teaching of Trika, as it was transmitted from master to disciple for centuries." In 1974, Alice Christensen, a spiritual seeker came all the way from Florida, USA to visit Swami Lakshmanjoo. The encounter was so uplifting spiritually that she continued to visit him every summer till he left his mortal coil. She interviewed him about his life and different aspects of Kashmir Shaivism and made a film on her conversations with him between 1977 and 1986 along with publishing them in book form. The conversations, according to her, are a "lasting treasure" for all those interested in Swamiji's teachings.

Among other well known foreign and Indian scholars who had the opportunity to study with Swamiji were Alexis Sanderson, Harvey P. Alper, Mark S.G. Dyczkowski, Lance N. Nelson, Parmahansa Mishra, Prof. Jia Lal Kaula (who also wrote a hymn in

praise of Swamiji), Prof. Nilakanth Gurtu, John Hughes, Dr. Karan Singh, Prof. Janaki Nath Kaul 'Kamal', Prof. P.N.Pushp and Prof. M.L Kokiloo.

For decades Swamiji continued through his discourses in Kashmiri for the local devotees and Hindi and English for others, and also through his writings, to interpret Shaiva foundational and exegetical texts to people. After commentary on the *Bhagvadgītārtha Samgraha* in 1933, *Kramanaya Pradīpikā*, a work on the Krama system, was published in 1958. Then came his commentary on *Utpaldeva's Shivastotrāvali* in 1964, both the works being in Hindi. He also wrote a compendium on the Trika philosophy in Hindi under the title *Trikashāstra Rahasya Prakriyā*, which has now been published by the Ishwar Ashram Trust in Swamiji's own beautiful calligraphic handwriting. For his English knowing disciples too, Swamiji gave lectures on some of the most important texts of Kashmir Shaivism, translating them and explaining their secrets in a very lucid manner. From 1972 to 1985 these lectures were tape-recorded by John Hughes, a close disciple of his, and painstakingly compiled, edited and published by him in book form. These include the *Shiva Sūtras*, *Bhagavadgītārtha Samgraha*, *Bodhapañcāshikā*, *Vijñāna Bhairava* and *Parāpravesikā*. The great "philosopher saint" is also the author of a comprehensive book on different aspects of Kashmir Shaivism entitled *Kashmir Shaivism: the Secret Supreme*. Written

primarily for some of his Western disciples, the book comprises a series of his lectures on the system. The popularity of the book can be gauged from the fact that it has run into several editions after it was first printed in 1985.

In 1969, Swamiji established the Kashmir Institute of Shaivism in the premises of Shri Ranbir Shiva Temple at Gupta Ganga, Srinagar, a stone's throw away from Ishber. This became a venue for Swamiji's weekly discourses, and also seminars and lectures besides *yajñas* on specific occasions. It was here that Swamiji delivered his famous lectures on meditative practices and spiritual discipline, which were published in book form in 1980 under the title *Talks on Practice and Discipline*. In this book he comes out as a strong supporter of vegetarianism who abhorred senseless slaughter of animals for the purpose of eating their flesh and condemned it in strongest terms. A national seminar on Kashmir Shaivism was sponsored here by ICPR in 1987 in which top scholars of the country took part.

A temple dedicated to Amriteshvara Bhairava, the deity who showers upon his devotees the nectar of the bliss of *samāvesha* or absorption, was constructed by Swamiji inside the premises of Ishwar Ashram in 1983. A holy lingam representing the deity was installed by him in a ceremony marked by tremendous devotional fervour and enthusiasm. Swamiji himself directed and participated in every sacred ritual of its consecration, hoisting the temple's flag amidst loud chants of "Om

he jum saha Amriteshvara Bhairavāya namaha!"

Besides being a great saint and scholar, Swamiji, true to his Shaiva instincts, was also a connoisseur of music and art. The musical rendering of the *Shivastotravalī* would often bring tears to his eyes, while watercolour Kashmir landscape paintings of D. N. Wali would give him great aesthetic pleasure. He was also a great lover of nature and supporter of environmental preservation, as the carefully manicured green lawns of his Ashram with flowers of all hues blooming shows in ample measure. He would often take his devotees on excursions to scenic spots in Kashmir and to prominent places of pilgrimage and worship in and even outside Kashmir to acquaint them with the country's sacred geography. Communion with serene and calm nature could well mean communion with the divine, he felt.

Towards the end of 1989 and beginning of 1990, Pakistan-sponsored terrorist violence erupted in Kashmir, disrupting life and bringing death and disaster to the Valley. Genocidal attacks and barbarities unleashed by the terrorists forced the minority community of Kashmir to flee from homes and hearths and become refugees in their own country. Swamiji was deeply anguished by the developments and tried to dissuade the Pandits from leaving Kashmir. He personally offered protection to many in his Ashram, but could not prevent the exodus from taking place.

Just about that time a great change came over in Swamiji's mood and he said that he had entered the *Parabhairava* state. He was in the ecstatic *Parabhairava* state when he visited Kathmandu, Nepal, along with some of his disciples in 1990. Here he delivered a series of lectures on Abhinavagupta's *Tantrasāra* and *Gitārthasamgraha*. On Feb.2, 1991 his principal disciple Sharika Devi passed away, which made him very sad. After consigning her ashes in the Ganga at Hardwar, Swamiji left for United States in March 1991 to meet his American disciples John and Denise Hughes. The *Parabhairava* mood continued to prevail there.

Outwardly Swamiji gave no inkling at that time but he was apparently physically unwell. On his return he was in a bad shape physically. He fell ill and was taken to AIIMS, New Delhi for treatment. He spent the last days of his earthly existence at NOIDA. Even though he was in great physical pain his face continued to glow and his mind was alert as ever. Early in the morning on September 27, 1991, Swami Lakshmanjoo attained *mahāsamādhi* and became one with Parama Shiva. For the 84 years of his life on the earth he was adored for spiritual greatness by men and women of every status and age. His disciples and devotees all over the world feel that he is still guiding them at every step of their life.



Shri M on Swami Lakshman Joo

(Extract From “Apprenticed to a Himalayan Master A Yogis Autobiography”)

“Whilst working for *New Wave* as a correspondent, two important events took place, which were directly connected with my spiritual life: one was my visit to Kashmir and my meeting with a great master of Kashmiri *Shaivism*, Swami Laxman Joo; and the other was a short encounter with J. Krishnamurti at the Constitution Club in Delhi.

Kashmir, apart from being a land of marvellous beauty, was known as the cradle of Aryan civilization since ancient times. Even the great Pythagoras, the mathematician, declared that he was indebted to the ‘Brachmans of Kashmere’ for the mathematical and spiritual knowledge that he possessed. The great Chinese traveller and historian Huen Tsang who went to Kashmir (in 631 A.D.) to improve his knowledge, praised the Kashmiri pundits for their vast learning and erudition. On-Kong, another Chinese traveller who went to Kashmir in 760 A.D. and lived as a Buddhist *Bikshu* says that there were more than three hundred monasteries in Kashmir, engaged in the in-depth study of religion and philosophy.

Again, Kashmiri *Shaivism* is a profound approach to the philosophy and practice of the followers of Shiva,

and may be called Kashmir's unique gift to mysticism and its practice.

As far as the scenic beauty of the Kashmir valley goes, one has only to go once to this beautiful state to agree with the de-scription of the Mughal Emperors who described it as 'Paradise on earth,' saying, in Persian, "*Agar firdaus bar rue zamin ast, hamin ast, o hamin ast, o hamin ast*" (if there is paradise on earth, it is this, it is this, it is this). Bound by Tibet in the East, Chinese Turkistan and Russia in the North, and Afghanistan on the west, its life and culture is a rich blend of varied influences. Great sufis like Shah Hamadhani contributed to this composite culture. Very few know that the first ever translation of the incomparable Upanishads, in Persian, brought out by the saintly Dara Shikoh, brother of the despotic Mughal emperor Aurangzeb, was planned and executed by him, while living in Srinagar deeply involved in the study of Kashmiri Sufi teachings.

My special interest in visiting Kashmir was to try and meet Sri Lakshman Joo, the great yogi, and visit the temples of the fifth and sixth centuries at Bhanjo near Anantnag, which Babaji had mentioned. These temples were once used for secret

initiations into the higher mysteries of religion. In ancient times, even the Hierophants of the old Egyptian pyramid temples came from so far away to be initiated into these mysteries. According to legend, even Jesus Christ spent some time in Kashmir.

After visiting the caves, I went to many Sufi shrines including the famous Hazrat Baal and climbed up to the hills of Adi Shankaracharya, where the *Linga* installed by Sri Shankara still exists.

But by far the most important happening was my meeting the great adept of Kashmiri Shaivism, Sri Laxman Joo.

It was around 3.30 PM on a Sunday that I reached the ashram of Sri Laxman Joo popularly called Swamiji. I was told that it was a day when Swamiji met the public. The beautiful ashram with a colourful garden was his private residence, and stood facing the Dal Lake on the mountainside near the Mughal garden. It was called Nishat Bagh. The setting was panoramic. The place was filled with people of all kinds, young and old. I joined the crowd and stood waiting for Swamiji who, Babaji had once told me, was the greatest living authority on Kashmiri Shaivism, and not merely in the theoretical sense. He was an accomplished adept.

After a short while, the crowd suddenly stopped chattering. Looking up, I saw him - a thin, almost six-foot tall, clean-shaven and extremely fair man with grey cropped hair, wearing a

Kashmiri *Pheran*, stepping down from the porch. He looked around seventy, his gait was quite youthful, and there was some thing aristocratic in the way he carried himself. I stood quietly amongst the crowd and bowed down to the great one, wondering if I would ever get the opportunity to meet him personally. To my great surprise, after briefly exchanging pleasantries with some of the people who had gathered, and blessing them, he came straight to where I stood, and with a beaming face, held my hand. His eyes looked into mine as if they were searching for something. A blissful thrill passed through my entire body and I shivered.

I think it was the turn of the people who had gathered there to be surprised, when he, still holding my hand, said, "Come, let us go," and led me to the building called the meditation hall. Once inside, he sat on a Kashmiri rug and gestured for me to sit in front of him on another rug placed close by. He leaned forward and held my hand saying, "Come closer child, I have been waiting for you. Don't believe me? Ummph! Doubting Thomas."

From inside his *Pheran*, he took out a blackish object and held it in front of my eyes, "See that? Do you recognize it?"

I was stunned. It looked so much like the *Rudrakshas* that Babaji wore around his neck, big and almost black. "Given to me by Baba Maheshwarnath when I was twenty years old, and which fact, no one knows except you, now that I have told you. A year later, I published the *Bhagawad Gita* with Abhinavagupta's

commentary. It was Baba's wish that I should do it. I am glad your master sent you to me. Though Babaji is not my personal guru, I hold him in no less esteem than my master Swami Mehtab Kak or my grandmaster Swami Ram. You are blessed that your master found you and re-established your link with Sri Guru.

"With tears in my eyes I said, "Swamiji, what more can I say, you seem to know all about me."

We discussed certain aspects of Kashmiri *Shaivism* and its practice for half an hour. He suggested certain changes in my Kriya routine and asked me to read the *Pratyabhijnahrdayam*,

the *Vijañña-bhairava* and the *Paratri'sikavi-varana*. Before terminating the meeting, he handed me two small booklets, his English rendering of the Sanskrit texts *Bodhapancada'sika* and *Paraprave'sika*, which were translated as *Fifteen Verses of Wisdom and Entrance into Supreme Reality*.

I prostrated at his feet and left. "When you see Babaji, give him my *pranams* and may *Amriteswara Bhairava*, The Lord of the Nectar of Liberation, liberate you," he said. These were his parting words.

From Kashmir, I returned to New Delhi."



"When universal energy is known in its correct way, it is *svatantraya shakti*. When it is known in the wrong way it is the energy of illusion, *maya shakti*."

— Swami Lakshman joo

"Liberation is not something separate that you have to find. *Moksha* is just the realisation of your own nature."

— Swami Lakshman joo

ABHINAVA – Original contributions of Swami Lakshmanjoo

– Sh. Jayadev –
(Sadhak and Writer, Kerala)

In his Magnum Opus, the Tantrāloka, Ācārya Abhinavagupta, while offering salutations to the various Masters in each tradition (and to Śrī Śāmbhunātha in particular), states with great humility that “this work is done by the grace of my masters and not with my own power”. Although a Bhairavāvātāra, Ācārya Abhinavagupta, sets an example for the world on how to view even one's own greatest work. This is the example set before us by the Śaivācāryas in the lineage as well, like Ācārya Kshemaraja, Swami Ram ji and our beloved Master, Swami Lakshmanjoo. Swamiji himself wouldn't claim any uniqueness or originality in his life's work, but it is for us, his disciples, to recognize the magnitude of his achievements. This will not only help in recognizing the value of his contributions but will also inspire us to learn more and share his teachings with the world. The greatest service that a disciple can do for Swamiji is to follow his teachings and share his work with others, who like us, are thirsting for the knowledge of the Self but are caught in the quagmire of Samsāra. Here are some of the main original contributions of Swami Lakshmanjoo:

Original Literary Works

Of Swamiji's published works so far, Kuṇḍalinīvijñāna Rahasya and Śrīkramanaya Pradīpikā are purely original Sanskrit works. Kuṇḍalinīvijñāna Rahasya is an extraordinary work which combines the understanding of Kuṇḍalini from the Tantric texts with aspects from Swamiji's own personal experience of the various modes of the rise of Kuṇḍalini. When this work (which was a paper) was presented in the Mahātantrasammelana (A grand conference on Tantra), organized by MM Gopinath Kaviraj ji in Kashi, both the organizers and participants who were in attendance, were astounded by Swamiji's deep insight and profound scholarship, and conferred upon Him an honorific Doctorate. Similarly, the Śrīkramanaya Pradīpikā is another excellent work on the Krama tradition and the system of the 12 Kālīs. Many of us have been able to understand the Krama Stotra (by Ācārya Abhinavagupta) only based on our detailed study of Śrīkramanaya Pradīpikā.

Swamiji knew that most people in the modern world did not have a

working knowledge of Sanskrit and were not educated on the Indic systems of thought like Nyāya, Sāṅkhya etc. However, he desired to leave no one behind and hence created works in English and Hindi as well. The books “Kashmir Shaivism – Secret Supreme” and “Trika Shastra Rahasya Prakriya” are two phenomenal works created in English and Hindi respectively. At first sight, these works appear like texts summarizing the ideas of Kashmir Shaivism in general, and the Tantrāloka in particular. However, those who have experienced reading these texts, multiple times, know that there is a certain inexplicable, mystical, initiatory quality to these texts. As they are studied, they transform us.

It is pertinent to note that Swamiji, broke away from a centuries old traditional point of view by enabling a new form of initiation. During one of his lectures, upon being asked how he will initiate disciples of the future, Swamiji looked straight at the recording camera and said, “Through this”. By his divine Saṅkalpa, Swamiji has empowered the teachings recorded through modern technology and assured the thousands of students who would come after his Mahasamādhi, that Lord Śiva himself will initiate them through the repeated listening and contemplation on the audios and videos of the Trika Shastras. This is perhaps the first instance in human history, that such a Saṅkalpa has been made and it still bears fruit to this day.

Several other published works like

Stuti Chandrika, Lectures on Practice and Discipline in Kashmir Shaivism etc and certain other unpublished works can also be considered original works of Swamiji because of the uniqueness of their approach to various topics.

Original Commentarial Contributions

While source texts are important, more often than not, commentarial traditions are the source of “Darshanīc” lineages as is the case of the Prasthānatrayī in the Vedantic traditions. Therefore commentaries, must be seen as original works in their own right. Swamiji has left a large body of commentarial work (in the form of audio and video recordings) which continues to be published by Ishwar Ashram Trust and Lakshmanjoo Academy (organizations dedicated to publishing his work). This body of work forms what we now understand as Swamiji's "oral transmissions" of the Kashmiri Śaiva texts. Swamiji never offered a direct word by word translations in these commentaries. Instead, he has offered a “unique flavour” in his exposition, which would open up a whole new dimension of thinking about the text. Many a times, it would appear to be different from the original commentary, but upon deeper reflection, we find that Swamiji has only revealed a new meaning, that up until then, remained hidden.

Another aspect of Swamiji's commentarial contributions are the corrections made on some existing

commentaries (such as Śrī Jayaratha's commentary on Tantrāloka), as well as the fixing of minor printing errors in the KSTS series (as in the case of the Kashmiri version of the Bhagavad Gītā). This is possible only due to His vast memory and his scholarship from various sources. Interestingly, Swamiji has even shared some hidden revelations on scriptural points based on his own experience as well as revelations for earlier Siddhas. Notable amongst such revelations are how the chapters of the Tantrāloka are connected to the sounds of the Sanskrit Vowels. These extraordinary feats are surely original contributions from the scholar-sage.

Original Work on Modern Exegesis

This is a rarely discussed aspect of Swamiji's work. If the history and evolution of the Kashmir Śaiva thought is examined, we can clearly see that Swamiji has continued the work of Ācārya Abhinavagupta and Ācārya Kshemaraja in integrating and absorbing various traditions and sub traditions of Bhārata and the world, into the Śaiva thought. The nature of Swami Lakshmanjoo's work was to give a modern context to the system of Kashmir Shaivism with a solid philosophical foundation of Pratyabhijñā. Pratyabhijñā Darśana, is an open-ended vast superstructure, much like Advaita Vedānta, which if treated as a Darśanic foundation, allows for a number of legitimate traditions and sub-traditions to be integrated into it. In doing so, Swamiji has found ways and

means to integrate Indic and non-Indic traditions as well albeit through the commentaries. He has not explicitly stated this, but one can come to this conclusion through careful examination of his conversations and classes with non-Indian disciples. Moreover, through his classes and talks in Kashmiri, Hindi and English, as well as his published works, he has worked on opening up the tradition to all beings without any regard for caste, creed, skin colour, nationality, gender etc; a work started explicitly by the Āgamic Sages.

Original Work on Contemporization of Śāstra

Śāstra comes to life only through the words of a Mahātmā. This is not only because of the Śakti-transmissions that are present in a Mahātmā's words, but also because it allows for what is called the "contemporization" of the ideas in the Śāstra for the corresponding time and place. Seen in this light, Swamiji worked to make the ancient Śāstras like Śiva Sūtra, Spanda Kārikā etc. relevant in today's world. Swamiji spoke to students of various kinds, of various capacities and languages and from various parts of the world. This dynamic interaction (between teacher and disciple) has effectively made Swamiji's works modern day Śāstras. Much like how the secret of Karma Yoga is revealed in the Gita, in the context of the Mahabharata war, the secret of Śaiva Śāstras too, require a context for revelation in today's world. Swamiji gave these revelations in the midst of a

highly volatile Kashmiri polity, in a society with a fast-paced decadent lifestyle and in the age of the emergence of modern technology in the form of computers, modern media etc. How do these ancient Śāstras teach us to approach these conditions and challenges? This is what Swamiji addresses in his revelations on the Śāstras. This important aspect of “contemporization”, is of great importance to the modern-day students of Kashmir Shaivism.

Originality in the Sādhana

The traditional system of Sādhana that has been practiced in Kashmir Shaivism, is the meditation on prāna that begins with Cakrodaya and Ajapa-Gāyatrī. Even Ācārya Abhinavagupta has spoken of this in his works. Kashmir Shaivism was primarily a Tantric Tradition and hence details of its practices were transmitted orally and in strict secrecy. However, it is out of sheer compassion that Swamiji has essentially democratized the knowledge of Trika Śaiva Yoga and made it accessible to the world. Through his books like “Lectures on Practice and Discipline in Kashmir Shaivism” and “The Eight Limbs of Yoga in Kashmir Shaivism”, Swamiji emphasized the importance of Yama and Niyama for all practitioners of Kashmir Shaivism. Taking into account the conditions of modern man and the growing conflicts and atrocities in this world, Swamiji placed great importance on them, especially Ahimsa and Satya. It is in this context that we must see his

instructions, urging all sādhakas to take on a strict vegetarian diet and practice truthfulness. In his Saṅkalpa, one cannot even begin to meditate without it.

Taking the Aṣṭāṅga Yoga from the Yoga sutras of Maḥarṣi Patañjali, as well as verses from the Netra Tantrā, Swamiji explained all the limbs of Yoga as is understood from the point of view of Kashmir Shaivism. When asked whether such observances were possible in today's age, Swamiji assured that it indeed was, and his life was a demonstration of this possibility. Another practical Śāstra that Swamiji gave a lot of importance to, was the Kashmiri version of Bhagavadgītā and Ācārya Abhinavagupta's commentary on it. In his commentary, Swamiji reveals the essence of Sri Krishna's and Ācārya's teachings and introduces us to a new and unique form of practice -Active Meditation. Since Swamiji gave most importance to the practice of Meditation, he emphasized the practice of the same both passively and actively, and this dynamic combo was the heart of the Yoga that Swamiji taught. To Swamiji, the world wasn't merely there to enjoy, but instead to be used as a means to realize the Self. Briefly stated, all life was to be made a practice of Yoga.

For those whose inherent tastes were aligned to the practice of rituals and religious observances, Swamiji also encouraged the chanting of devotional Śaiva texts, Sunday Pūja in all centres, and rituals like Havans as was performed in Kashmir. He also established

the Amṛteśvara Bhairava Temple in his ashram at Ishaber (Kashmir) with a divine Saṅkalpā of enlightening and uplifting the world.

Originality of a Mahātmā's Words

Unlike academic scholars, who are stuck in the portals of linear time, Mahātmās teach from that “timeless state of being”. Therefore, their works aren't merely literary, but are to be treated as Śakti-transmissions. This is a commonly accepted rule in Śāstra study. Words uttered by a Mahātmā are mantras and hence his writing is verily a Śāstra. It is this factor that differentiates a book from a Śāstra. **Academics produce books whereas Mahātmās produce Śāstras.**

Therefore, the most important original work, in the authors view, are the words that Swamiji spoke and what

he wrote i.e. the body of literary transmission that arose from his being. This is perhaps his greatest contribution of all and is something that cannot be said so of any scholars and teachers of Kashmiri Shaivism today.

Our Prayer

Let us be grateful that in today's day and age, by the grace of Lord Śiva, we have the mind and the heart to seek out the knowledge which the Śaivācāryas have left with us. Let us remember that we are able to do this today, in a large measure, only because of the works of Mahātmās like Swami Lakshmanjoo. Let us serve Swamiji and the Guru Parampara, by following their teachings, pursuing our own liberation, and serving the world by sharing this incredible knowledge with others.



“See that in your mind , all this ignorance and illusion of being separated from God Consciousness is carried away....”

— Swami Lakshman joo

Chapter Five of the Mālinīvijayottara Tantra: The Path of the Worlds

[... continued from Previous Issue]

– Mark Dyczkowski –

Introduction

Cosmology is a common topic in the early Siddhāntas and other Tantras. Carried over from the praxis of the Pāśupatas, the ascent through the worlds is one of the earliest forms of initiation in the Śaivāgama. Meditation, worship and assimilation of the cosmic order (*prakriyā*)¹ was central to the praxis of Lākula Pāśupata Śaivism, that heralded that of the Śaiva Āgamas. Sanderson explains (2006: 188): 'The officiant, we are told here, must meditate on the cosmic hierarchy, make that hierarchy the object of an action unfortunately lost in a lacuna caused by damage of the manuscript, and then initiate the candidate through what the text calls the descent of the word *atha* (*athaśabdanipātaḥ*).'² Goodall (2015: 294-295. Ibid. 295) observes: 'the scant Lākula material leaves us in doubt about whether initiation is essentially the bestowal of the *Śivahasta*² the 'descent of the word *atha*' or the meditation upon the *prakriyā* [cosmic order]. Sanderson further suggests (2006: 190) that 'the gnosis of the *prakriyādhvā* (the Path of the Worlds) completes by the

time of death the task that initiation had almost but not completely accomplished.'

The worlds and ascent through them was for the early Pāñcārthika Pāśupata a meditative practice that elevated the Pāśupata yogi to transcendental Rudra Śiva, at the summit of their world orders. Sanderson (2006: 192-193) explains that one of the distinguishing developments in the form of initiation from the Pāñcārthika Pāśupata to the Lākula is the addition of 'the purification of the cosmic hierarchy, so transforming it into a means of liberation; and in this most fundamental respect it is one with the Āgamic Dikṣā. Details apart, about which we know almost nothing in the Lākula case, it differs from the Āgamic in only two respects. The terminus of its cosmic hierarchy is lower than that of the Āgamic systems, because those have extended their own beyond it in their bid for supremacy within the greater religion; and they appear not to have developed the *hautrī dikṣā*, the Dikṣā through the placement of offerings in a consecrated fire, that is the principle

1. Concerning the meaning of the term *prakriyā* as cosmology and more, see note to 8/5.

2. Concerning this procedure see TĀ 15/459-468. The teacher energizes his hand by projecting flaming mantras on it and then places it on his disciple's head. This procedure is meant to burn away his fetters. It is commonly a part of the basic *Saiddhāntika* rite of initiation. It is also used directly by itself (see TĀ 17/30cd-33).

Moments of Bliss



Moments of Bliss



Moments of Bliss



Dr. Sthaneshwar Timalsina delivering talk at Delhi Ashram



formal characteristic of the Āgamic rite. In this respect Pāñcārthika and Lākula systems stand together against the Āgamic. Just as they are systems for ascetics outside society, so they are without fire. And just as the Āgamic systems incorporate the householder, so they have their initiates install fire in order that they may gratify their Mantras and deities therein.'

In this form of initiation, the soul of the neophant is progressively led up through the universe along the ladder of world orders set in successive layers, one above the other, to finally reach Śiva at the summit beyond the worlds. This is the Path of the Worlds (*bhuvanādhvan*), along which the neophant travels in the course of his initiation by means of the worlds (*bhuvanadīkṣā*). Thus, cosmology serves as a map for the initiate's itinerary up to Śiva's world as he travels in the course of gradual initiations through conjunctions (*yojana*) to progressively higher worlds, progressively exhausting his Karma as he does so. The other basic type of initiation characterizes Kaula and proto-Kaula praxis. In this one, the stations of ascent are marked by the piercing of inner centres within the subtle body. This type of initiation is taught in detail in Chapter Twenty-nine.

The ascent through the hierarchy of worlds (*bhuvanādhvan*) was the earliest form of ascent taught in the earliest Śaivāgamas. Other analogous models of graded ascent – 'Paths' – developed as four or five spheres of energies (*kalā*) or a number of Tattvas, that eventually settled into a standard number of thirty-six. The former is taught in Chapter Eleven of the *Tantrāloka* and the latter in Chapter Nine. When the Path of the Worlds combined with that of the Tattvas,³ the ascent through the levels up to a sense of identification with Śiva is termed in some sources as *tattvajaya* ('conquest of the reality levels').⁴

The basic source of the cosmology described in Chapter Eight of the *Tantraaloka* is chapter ten of the *Svacchandatantra*, which Abhinava follows closely, although here and there as he goes along, he inserts references from other sources. Jayaratha supports Abhinava's presentation by quoting his references extensively in full. In this way, Jayaratha quotes a substantial part of chapter ten of the *Svacchandatantra*. At the beginning of Chapter Eight, Abhinava first provides a general introduction, in which he establishes that the threefold Path of Space, of which that of the worlds is the first, is immersed within consciousness, at one

3. These two paths along with the other four that make up the Sixfold Path (*ṣaḍadhvan*) make their first appearance in the *Svāyambhuvasūtrasaṅgraha*. Goodall (2015: 43) states that 'there are six initiatory paths (*ṣaḍdhvan*) that lead from earthly existence to the liberated state of *śivatva*. ... Much of *Svāyambhuvasūtrasaṅgraha* 4 is dedicated to setting out the correspondences between these paths. Now this doctrine may seem to be almost ubiquitous in Śaiva literature, but it is in fact conspicuously absent in several pre-tenth-century *Siddhāntatantras*.'

4. See Somadeva Vasudeva 2004: 293-295. See also Vasudeva and Isaacson 'tattvajaya' in *Tantrābhidhānaśoṣa* vol 3 pp. 57-58.

with it and projected into it by its own inherent creative autonomy (*svatāntrya*). Then he proceeds to present the contents of chapter ten of the *Svacchandatantra*.⁵ Thus, by his usual methods of summary and paraphrase, interspersed with direct citation and occasional remarks of his own, he reduces his original source to less than a third. He manages to do this even though he supplements, integrates or contrasts the account in the *Svacchandatantra* here and there with parallels from other sources.

The cosmology of the *Svacchandatantra* is the most extensive and characteristic of all the cosmologies in the Śaivāgama; as such, as we shall see, it is their basic source. The *Svacchanda* derives its cosmology from the *Niśvāsātattvasamhitā*, which is the oldest Śaivāgama that has been recovered. The only form of initiation known to the *Guhyasūtra* of that Agama is the one by means of the worlds (*bhuvanadīkṣā*).⁶ Sanderson (2001: 23-4) explains: 'In the tenth *Paṭala*, the *Svacchanda* gives an account of the *bhuvanādhvan*, the ascending sequence of worlds to be transcended through initiation and Yoga. Its 1,265 verses are based on 309 in which the *Niśvāsaguhya* sets out its own distinctive treatment of this subject.'⁷ The expansion is achieved largely through elaboration and insertion of stereotyped descriptive

passages. The essential structure of the *Niśvāsaguhya's bhuvanādhvan* is the backbone of the *Svacchanda's* text. The redactor has done his job with exceptional diligence. But it is still possible to detect his hand and thereby the direction of the transmission. . . . (Ibid. p. 28-29): . . . we see a degree of rewriting prompted by doctrinal revision. But there is also wholesale borrowing from the *Niśvāsa* corpus. Thus, the second and third *paṭalas* of the *Niśvāsanaya*, except the five introductory verses at the beginning of the second have been incorporated by the *Svacchanda* without significant changes as 11/316-12/157.⁸ The *Svacchanda's* twelfth *paṭala* ends eleven verses after the verses which bring the third *paṭala* of the *Niśvāsanaya* to an end and with it the topic of the visualization of the reality-levels. As is the case with the *bhuvanādhvā* the *Svacchanda* has found the *Niśvāsa's* hierarchy insufficiently extended. The *Niśvāsanaya* ends with the visualization of *Bindu*. In its final eleven verses the *Svacchanda* has added instructions for the meditation on Śakti, Vyāpinī and Samanā, Unmanā, and Śiva in inactive transcendence (*śivaḥ śāntaḥ*) beyond the universe.'

Sanderson continues (2001: p. 29: 'As the *Svacchanda* had incorporated and extended the world-hierarchy of the *Niśvāsa*, so the *Niśvāsa* itself had built its system of worlds using materials

5. The exposition continues up to TĀ 8/406 (405cd-406ab).

6. Sanderson 2001: 22 n 28

7. *Guhyasūtra* chapter 4-7. See Goodall 2015: 288.

8. This section deals with the experiential analysis of the reality levels for meditative practice starting from Earth up to *Bindu*.

derived from the yet earlier sources of the pre-Tantric system of the Pāśupata Śaivas known variously as Lākulas, Pramāṇa[pāśupata]s, Mahāvratas, Mahāpāśupatas or Kālamukhas. I cannot demonstrate this by comparison with their scriptures, since their entire canon has disappeared, with the exception of seven verses of the *Pañcārtha-pramāṇa* quoted by Kṣemarāja ad *Svacchanda* 1.41-43. But it can be seen from within the *Niśvāsa* corpus itself. For the *Niśvāsamukha* comprises accounts of the religious systems that it ranks below the Tantric Śaivism of the Siddhānta beginning with the mundane Vedic. The highest of these lower systems is the Śaivism of the Atimārga, which it teaches as having two levels, the first the familiar system of Pāśupata observance taught in the *Pāśupatasūtra*, the second that in question. It gives a detailed account of its *bhuvanādhavā*, and by comparing this with the *Niśvāsa* itself we can see that the latter is an extension of the former, and that this is a continuity which sets the *Niśvāsa* corpus apart from all other Saiddhāntika Śaiva systems.'

Elsewhere, Sanderson (Pondicherry Handout 2007: 3-4) provides a comparative chart of Lokātīta - Atimārga (which is the cosmos of the *Niśvāvamukha*) and Saiddhāntika universe of the *Niśvāsaguhya*.

Sanderson (2001: 31) concludes: 'We see, then, a continuous line of development from the Lākulas to the Niśvāsa-Saiddhāntikas and then from them to the Svachchanda-bhairava worshippers of the

Lokātīta - Atimārga cosmos of the the <i>Niśvāvamukha</i>	Saiddhāntika universe of <i>Niśvāsaguhya</i> ⁹
	Pure Universe:
	Sadāśiva
	Ruroṅkāra
	Ghana
	Prabhava etc
	8 Rudras: Pṛita etc
	Nairāñjana
	Dhruva 3
	11 Rudras: Brahmodarka etc Dhruva 2
	Ekākṣa, Piṅgala Haṁsa
	Brahmā, Rudra, Pratoda, Ananta
Pure Universe:	
Dhruva	Dhruva 1
Tejīśa	Tejīśa
	Īśvara (the supreme plane of the Pāśupatas)
Eight Mūrtis	Eight Vidyēśvaras Mahāvidyā, Vāgīśvarī 2
Eight Vidyās	Eight Vidyā: Vāma to Manonmanī
	Impure Universe:
	Māyā (Yoni 2)
Eight Pramāṇas	Pramāṇas: Pañcārtha, Śivaguhya etc.
Bhaṣmīśa	Bhaṣmīśa
Dhyāna	Dhyāna
Damaneśvara	Damaneśvara
Dhātṛ	Dhātṛ
	Sādhyā
Prāṇava	Omkāra
Yoni, Vāgīśvarī	Yoni 1, Vāgīśvarī 1
Impure Universe:	
Ṛṣikula	Ṛṣikula

9. Cf. with the ascending series of worlds outlined in chapter 7 of the *Dikṣottara*, which is very similar, and also used for the *bhuvanadikṣā*.

non-Saiddhāntika Mantrapīṭha. And this continuity with the pre-Tantric Atimārga, so alien to the Siddhānta of the commentators, is echoed by other features in the practices and doctrines of the *Niśvāsa* and *Svacchanda* corpora. The flow of redaction can be followed further, into the literature of the Vidyāpīṭha.' It is this that we will now do.

Abhinava navigates a course through the cosmologies of the Tantras to reconstruct one that is most in consonance with that of the *Mālinīvijayottara*. As he does so, he happens to illustrate how these cosmologies have developed within the Agamic corpus, starting from the *Svacchandatantra*.¹⁰ This is done by presenting details from several sources comparing and distinguishing them to reinforce the one Abhinava draws from most extensively, the *Svacchandatantra*. He also draws from the *Siddhayogeśvarīmata*¹¹ and the *Triśirobhairavatantra*, that are Trikatantras, the *Ānandādhikatantra* and *Nandiśikhā*, that are Bhairava

Tantras, and the *Kālimata* of the *Jayadrathayāmala*.¹² These are all Tantras that belong to the Vidyāpīṭha. Along with them, he also draws from the *Saiddhāntika Kiraṇāgama*,¹³ *Mātaṅga pārameśvara*, *Svāyambhuvāsūtrasaṃgraha*, *Rauravasūtra-saṃgraha* (= *Ruruśāsana*), and the *Rauravavṛtti* by Sadyojyotis, Others are the *Mayamata* (just one or two verses), which is a Tantra that deals with rites of installation (*pratiṣṭhā*), and (in one place at least) *Somaśambhu* and *Mṛgendrottara* (in one place). Another important source to which he regularly refers is the *Śīvatanu* by Bṛhaspati. From around verse 230, the *Śīvatanuśāstra* becomes prominent, although often not clearly signalled. This, as its name suggests, describes as it eulogizes Śiva's body (*tanu*), made of the principles (*tattva*) and worlds populated by its creatures and governed by their Lords, with which he compares and contrasts the account in the *Svacchanda*. Although of unknown affiliation, that too largely follows the Siddhānta.

10. Abhinava does cite from the *Niśvāsa* once, as a source of the Brahmadevyā learnt from Bhūtirāja (see TĀ 30/66cd-90ab. The *Niśvāsa* is mentioned as a source in 30/77. This has not been traced in the extant NTS and so may not be from there. Indeed, he betrays no knowledge of it.
11. Abhinava refers to the *Siddhayogeśvarī* four times in relation to the structure of the world orders. He is supported by Jayaratha, who quotes directly from it at 8/20cd-22ab, 8/41cd-42ab, 8/115cd-118ab (114-117), and 8/184cd-186ab (184-185). However, this topic is not treated at all in the edition of the short recension of the *Siddhayogeśvarī*. Even so, these references establish that the *Siddhayogeśvarī* contained a section dealing with cosmology. It appears, however, that although Abhinava does refer to it for some details, it did not agree in every respect with that of the *Svacchandatantra* and *Mālinīvijayottara*, that Abhinava accepted as authoritative. Thus Jayaratha says: 'Again here (in this case), in accord with (the following) view, one should not accept the measure of Ananta's world stated in the venerable *Siddhātatantra* (i.e. *Siddhayogeśvarīmata*) (as correct), because its procedure differs (from the one here).' TĀv at 8/20cd-22ab.
12. The cosmology of the *Jayadrathayāmala* is found in *ṣaṭka* 1 chapter 7 and 8. Abhinava refers to the cosmology of the *Jayadrathayāmala* in only two places (i.e. 8/20cd-22ab and 8/83), inducing Jayaratha to quote from it, in the first instance, quite extensively.
13. Kṣemarāja also refers to the *KiraĀatantra* in his commentary on the *Svacchanda* 10/517.

There are other sources to which Abhinava does not refer. We may note them briefly here. One is chapter five of the *Parākhya*, that Kṣemarāja repeatedly quotes in his commentary on chapter ten of the *Svacchandatantra*. I have not been able to trace any references from it in Jayaratha. It does not describe all the worlds, omitting many of the higher ones, but many details of the worlds it does include and their inhabitants are not found in the *Svacchanda*.¹⁴ The Path of Worlds is described in chapter eight of the *Kiraṇatantra*. It is basically the same as the one taught in the *Mṛgendra vidyāpāda*, chapter thirteen.¹⁵ Chapter thirteen of the *Sarvajñānottara* (T 334) is dedicated to cosmology.¹⁶ Chapter twenty-four of the *Mataṅga vidyāpāda*, called *adhvasaṁkhyāprakaraṇa*, gives the measurements of the worlds. The Path of the Worlds is also described in chapter seven of the *Dikṣottara*.¹⁷

Selecting and juxtaposing his sources, Abhinava coordinates the cosmologies of the Trika and the Krama, and other Tantras that belong to the *Vidyāpīṭha*, with the *Svacchandatantra* of the *mantrapīṭha* of the Bhairava Tantras and the Siddhānta. This is not a very difficult task, as their overall structure is the same and content similar. There are other cosmologies in

the Śaivāgamas that follow different models. The earliest ones, for example, are strongly influenced by proto-āgamic Pāśupata cosmologies, as we find, for example, in the *Brahmayāmala* and the *Niśvāsataṭṭvasaṁhitā*, in which the worlds are populated by Rudras. The worlds of the Rudras are accommodated in the later, more developed cosmologies that are largely constructed from earlier ones, and so Rudras continue to govern many of the worlds. Already by the time we get to the *Svacchandatantra*, the model has developed into the standard one Abhinava presents here with its variants. The *Svacchandatantra* may come after the *Siddhayogeśvarīmata*, but it certainly precedes the *Tantrasadbhāva* that draws from it extensively. The *Tantrasadbhāva* knows the *Siddhayogeśvarī*, acknowledging it as the root Tantra of its tradition, but makes no reference to the *Mālinīvijayottara*. There is thus no evidence that it is later than the *Mālinīvijayottara*.

Abhinava presents the account in the *Mālinīvijayottara* as a brief version of the *Svacchandatantra*. Indeed, the *Svacchandatantra* has supplied much of the cosmology of the *Svāyambhūvāgama*, which has in its turn been taken up by the

14. Although it is a truncated version of the one we find in the *Svacchanda*, it follows that model, for it supplies extra details of the worlds and their inhabitants. It is more likely that they were additions to the account in the *Svacchandatantra* than that the *Svacchandatantra* chooses to omit them.

15. Hulin has translated the *Yoga* and *Vidyāpādas* into French. See bibliography.

16. The colophon reads: *śrīśrī iti śrīmatsarvajñānottare kriyāpāde 'dhvaprakaraṇam* ||

17. The reader is referred to NṚ. Bhaṭṭ's French introduction to his edition of the *Mataṅgapārameśvara vidyāpāda*, where he outlines the number of worlds and *Tattvas* according to various *Siddhāntāgamas*.

Mālinīvijayottara. The latter has just 118 worlds, whereas the *Svacchandatantra* refers to 224. Although Abhinava is aware that the *Mālinīvijayottara* is an abbreviated version of a more extensive cosmology, he never loses sight of its status as his foremost scripture. The list of worlds is shorter, not because the *Mālinīvijayottara* is lacking, but because the ones it mentions are the most essential ones. Thus, the *Mālinīvijayottara* declares:

'There is no doubt that when this (series of worlds) is purified, all (the other worlds and paths) are also purified. The great-minded one who is to purify all the Path should conceive union (yoga) within Śiva (for his disciple) (only after) having purified (him right) up to (immanent) Śiva 'with parts' (*sakala*). (The teacher) who knows yoga should bring about union (yoga) for (the disciple) who desires worldly benefits, having (thus) meditated on (Śiva) 'with parts' (*sakala*).'¹⁸

Abhinava follows suit, underscoring the Tantra's primacy in all circumstances, even when it is evident that another Tantra is much more extensive. Thus, he introduces his presentation of

the worlds listed there, saying:

'One hundred and eighteen worlds have been described in the teachings of the *Śrīpūrva* (*Mālinīvijayottara*). As this (scripture) is here (considered to be) the chief one, we will now state in brief (the worlds) which (according to it) are to be purified.'¹⁹

At the end of his exposition, Abhinava also adds a brief description of the worlds found in the *Mṛgendrāgama*.²⁰

Abhinava not only presents a summary of the cosmology of the *Mālinīvijayottara*; he also refers to it in the course of the main exposition drawn from the *Svacchandatantra* in order to anchor its account in that of his most extensively quoted source. Thus, what Jayaratha says concerning a section of these worlds is universally applicable to Abhinava's presentation:

'Although the procedure here (generally) follows that of the venerable *Svacchandatantra*, the reading (there) is (associated) everywhere (in each case) with that of the procedure of the *Mālinīvijaya* (*śrīpūrvaśāstra*).'²¹

18. MV 5/34-35.

19. TĀ 8/437 (436cd-437ab). Jayaratha cites the *Mālinīvijayottara* as saying;

'Indeed, in this way, one should know briefly, not extensively, that there are one hundred and eighteen worlds in all the principles.' MV 5/33

Commenting on Abhinava, Jayaratha says that the *Mālinīvijayottara* is 'the chief one' (amongst the scriptures). It is on its authority that the practice (*pravṛtti*) of this book is based.'

20. This is drawn from the *bhuvanaprakaraṇa* of *Mṛgendratāntra* Vidyāpāda, which is chapter 13.

This is a good example of one of Abhinava's exegetical methods, namely, the integration of the view of one scripture with another, leading ultimately to a synthesis with that of the *Mālinīvijayottara*. Thus, he quotes a list of the names of the world orders from the *Saiddhāntika Matāṅgatantra*, as he does of the *Mālinīvijayottara*, as part of the conclusion of his exposition. By doing this, he wishes to demonstrate that a typical cosmology found in a Siddhānta and the *Mālinīvijayottara* largely agree with his most extensively exploited source, the *Svacchandatantra*. Here again Abhinava displays his mastery over his sources.

The account found in chapter ten of the *Svacchandatantra* is the most extensive and detailed cosmology of any early Śaiva Tantra. Indeed, the *Svacchandatantra* is, in general, the most extensively exploited text in the Śaiva corpus by Tantras of diverse denominations. This is particularly true of its cosmology. Thus, for example, there is substantial intertextuality with the *Tantrasadbhāva*, a Vidyāpīṭha Trika Tantra, which draws from all of that chapter and a part of the eleventh, dealing with the order of creation from the highest to the lowest reality-levels. Sanderson (2001: 32) observes: 'That the direction of redaction was from the

Svacchanda to the *Tantrasadbhāva* and not vice versa is indicated by the presence of details in the latter's version that are appropriate only in the system of the former.'

Part of the same passage carries over to the *Kumārikākhaṇḍa* of the *Manthānabhairava* that draws a good deal from the *Tantrasadbhāva*, including passages it has drawn from the *Svacchandatantra*. Observing the incorporation of the *Svacchanda* into a Trika Tantra, Abhinava may have felt justified to draw from it freely and extensively. We have observed that a good deal of Chapter Six of the *Tantrāloka*, which teaches the projection of the cycles of time in the breath – the Path of Time – is drawn from there. Here Abhinava draws from what he calls the Path of Space. Here too, we have occasion to admire Abhinava's exegetical skills by observing how he condenses the lengthy account in the *Svacchandatantra* to barely a third of its original length in Chapter Eight of his *Tantrāloka*.²² Moreover, he contributes in this way to structuring his *Tantrāloka* on the model of a Tantra.

Accounts in different Tantras agree closely, indicating a common underlying cosmology. This is the point of Jayaratha's analysis of the divergence in detail between different Tantras. Here and there, Jayaratha points out

21. Introduction to TĀ 8/209 (208cd-209ab).

22. In one striking instance, he packs over ninety verses of the *Svacchandatantra* into three and a half of his own, even as he alludes to a verse in the *Mālinīvijayottara*. See TĀ 8/201-204ab (200cd-203), which is a very concise presentation of SvT 10/761cd-788ab, 10/788cd-799ab, 10/799cd-827, 10/828-854ab with reference to MV 5/16-17ab. Jayaratha obliges us by regularly quoting the passages Abhinava refers to in full, so we can easily observe what he has done.

discrepancies between them in order to establish that they are not significant and anyway can be remedied by adhering to the correct view, which he takes to be that of the *Svacchanda*. Thus, he supports Abhinava's agenda of presenting a unified cosmology that is representative of the Śaivāgama as a whole to establish that it is the one taught in the *Mālinīvijayottara*.²³ Although mostly drawn from the *Svacchanda*, it is tacitly understood to represent the cosmology of the Siddhāntas, and above all from Abhinava's point of view, the concise one taught in chapter five of the *Mālinīvijayottara*. He also presents a summary of this in order to ensure that the cosmology taught here is the standard, authoritative one for the followers of the Anuttara Trika.

If the cosmology of the *Mālinīvijayottara* is an abbreviated version of the one in the *Svacchandatantra*, that would mean that *Mālinīvijayottara* was redacted after the *Svacchandatantra*. Although not certain, this is indeed quite possible. While the *Niśvāsātattvasamhitā* was not well-known to the later Śaivāgama, the cosmology that it has in common with it is mediated by the *Svacchandatantra*. The general uniformity, despite the normal variants, clearly suggests a common source. The version in the

Niśvāsātattvasamhitā cannot be that source. It is not possible that the subsequent elaborated versions should be so uniform just by coincidence. It is likely that all the cosmologies of this type follow after the *Svacchandatantra*.

Svacchandatantra

The reader can easily make out the layout of the worlds of the cosmology of Chapter Eight of the *Tantrāloka* by looking at the Table of Contents to that chapter.

The cosmology of the *Mālinīvijayottara* differs substantially from the one Abhinava presents as a concluding summary of the worlds (*purasaṃgraha*) according to the cosmology (*prakriyā*) taught in the *Svacchandatantra*,²⁴ in which there are 224 worlds distributed in the five Forces (*kalā*). They can be tabulated as in table-1.

Next, Abhinava presents a list of the worlds according to the cosmology (*prakriyā*) taught in the *Matāṅgaparameśavara*.²⁵ In this way Abhinava implicitly declares that the *Svacchandatantra*, although a Bhairava Tantra, is aligned with the Siddhānta. After a few remarks, he concludes his cosmology with a list of the worlds taught in the *Mālinīvijayottara*.²⁶ Thus, he implicitly aligns his extended, integral

23. The abbreviated cosmology of the *Mālinīvijayottara* is a fine example of what Abhinava says right at the beginning: 'There is nothing here (in the *Tantrāloka*) not taught by the God of gods in the venerable *Mālinīvijayottara* (Tantra), whether (directly) in His own words or (indirectly) by allusion (*lingataḥ*).' TĀ 1/17

24. TĀ 8/408-428ab (407cd-427).

25. TĀ 8/428cd-434 (428-434ab).

26. TĀ 437-452 (436cd-452ab).

Śaiva cosmology to that of the Trika. Abhinava concludes his presentation of the Trika universe by acknowledging his Trika teacher Śambhunātha as having explained 'the divisions of the Path of Space'.²⁷ (453ab) (452cd)

The Cosmology of the Mālinīvijayottara

Concluding Chapter Eight, Abhinava presents the cosmology of the *Mālinīvijayottara*. He reproduces it with additions in his *Tantrasāra*. Transcendental Śiva, the thirty-sixth principle, is beyond the Worlds that are deployed in the other thirty-five principles. These extend for four of the five spheres of the Forces (*kalā*), treated in detail in Chapter Ten. The fifth one – Śāntātīta – is reserved for Śiva alone. The first four correspond to the four Eggs.²⁸ (See table 2, 3, 4, & 5.)

Śakti is called Vyāpinī, who pervades all the Paths up to here inwardly and externally. Thus, it seems she has no specific world. This is so also of Śiva who, pervading Śakti, pervades all the rest.

Chapter Five of the Mālinīvijayottara

The Path of the Worlds

अथातः संप्रवक्ष्यामि भुवनाध्वानमीश्वरि ।

a th ā ta ḥ sa m pr a va k ṣ y ā m i

bhuvanādhvānam īśvari /

O Goddess, I will now talk about the Path of the Worlds. (1ab)

1) Kālāgni and the Netherworlds

आदौ कालाग्निभुवनं शोधितव्यं प्रयत्नतः ।1 ।
अवीचिः कुम्भीपाकश्च रौरवश्च तृतीयकः ।
कूष्माण्डभुवने शुद्धे सर्वे शुद्धा न संशयः ।2 ।
ā d a u k ā l ā g n i b h u v a n a m
śodhitavyam prayatnataḥ //1//
avīciḥ kumbhīpākaś ca rauravaś ca
ṛṭīyakaḥ /
kūṣmāṇḍabhuvane śuddhe sarve
śuddhā na saṁśayaḥ //2//

Initially one should purify the world of Kālāgni with effort.²⁹ Once the (nether) world of Kūṣmāṇḍa has been purified, Avīci and Kumbhīpāka along with Raurava, the third (hell), are all undoubtedly purified. (1cd-2)

पातालानि ततः सप्त तेषामादौ महातलम् ।
रसातलं ततश्चान्यत्तलातलमतः परम् ।3 ।।
सुतलं नितलं चेति वितलं तलमेव च ।
हाटकेन विशुद्धेन सर्वेषां शुद्धिरिष्यते ।4 ।।
pātālāni tataḥ sapta teṣām ādau
mahātalam/
rasātalam tataś cānyat talātalam
ataḥ param //3//
sutalam nitalam ceti vitalam talam
eva ca/

27. Cf. above 8/407 (406cd-407ab).

28. See TĀ 11/8-9ab.

29. MV 5/1d TĀ vad 8/ (438-445) (437cd-445ab).

*hāṭakena viśuddhena sarveṣāṃ
śuddhir iṣyate//4//*

Then come the seven nether-worlds worlds (*pātāla*). The first of them is Mahātala, then Rasātala and after that is another (called) Talātala, (then) Sūta and Nitala, Vitala and Tala. By purifying the Hāṭaka (worlds), all of them are considered to have been purified. (3-4)

2) The Earth

*तदूर्ध्वं पृथिवी ज्ञेया सप्तद्वीपार्णवान्विता ।
देवानामाश्रयो मेरुस्तन्मध्ये संव्यवस्थितः ।5।
tad ūrdhvaṃ pṛthivī jñeyā
saptadvīpārṇavānvitā/
devānām āśrayo merus tanmadhye
saṁvyavasthitah//5//*

One should know that Earth is above that with (its) seven islands and seven oceans. Located in the middle of them is Meru, the abode (and refuge) of the gods. (5)

3) The group of seven worlds

*भुवोलोकस्तदूर्ध्वे च स्वर्लोकस्तस्य चोपरि ।
महो जनस्तपः सत्यमित्येतल्लोकसप्तकम्
॥6॥
bhuvolokas tad ūrdhve ca svarlokas
tasya copari/
maho janas tapaḥ satyam ity etal
lokasaptakam//6//*

And (next), above that, comes Bhuvārloka (*bhuvoloka*) and above that Svarloka, after which come, (one above the other,) Maholoka, Jana(loka), Tapo(loka) and Satya(loka). This is the group of seven worlds. (6)

*चतुर्दशविधो यत्र भूतग्रामः प्रवर्तते ।
स्थावरः सर्पजातिश्च पक्षिजातिस्तथापरा ।7।
मृगसंज्ञश्च पशवाख्यः पञ्चमोऽन्यश्च मानुषः ।
पैशाचो राक्षसो याक्षो गान्धर्वश्चैन्द्र एव च ।8।
सौम्यश्च प्राजापत्यश्च ब्राह्मश्चात्र चतुर्दश ।
सर्वस्यैवास्य संशुद्धिर्ब्राह्मे संयोधिते सति ।9।
caturdaśavidho yatra bhūtagrāmaḥ
pravartate/
sthāvaraḥ sarpajātiś ca pakṣijātiś
tathāparā//7//
mṛgasamjñāś ca paśvākhyāḥ
pañcamo 'nyaś ca mānuṣaḥ/
pañcāś ca rākṣaś ca yākṣaś
gāndharvaś caindra eva ca//8//
saumyaś ca prajāpatyaś ca brāhmaś
cātra caturdaśa/
sarvasyaivāśya saṁśuddhir brāhme
saṁśodhite sati//9//*

Fourteen kinds of living beings reside there. They are: plants, serpents, birds, (wild) animals, (domestic) animals, and human beings, which are the fifth (kind of living being). (There are also) Piśācas, Rakṣaṣas, Yakṣas, Gandharvas, Aindras, Saumyas, Prājāpatyas and Brāhmas, who are the fourteenth (kind). All of these are purified when the Brāhmas are purified. (7-9)

4) and 5) Viṣṇu's World and Rudra's World

भुवनं वैष्णवं तस्मान्मदीयं तदनन्तरम् ।
 तत्र शुद्धे भवेच्छुद्धं सर्वमेतन्न संशयः ॥10॥
*bhuvanam vaiṣṇavam tasmān
 madīyaṁ tadanantaram /
 tatra śuddhe bhaved chuddham
 sarvam etan na saṁśayaḥ //10//*

After that comes the world of Viṣṇu and after that mine (that is, Rudra's world). When that is pure, everything is undoubtedly purified. (10)

कालाग्निपूर्वकैरेभिर्भुवनैः पंचभिः प्रिये ।
 शुद्धैः सर्वमिदं शुद्धं ब्रह्माण्डान्तर्व्यवस्थितम्
 ॥11॥
 तद्बहिः शतरुद्राणां भुवनानि पृथक् पृथक् ।
 दश संशोधयेत्पश्चादेकं तन्नायकावृतम् ॥12॥
*kālāgnipūrvakair ebhir bhuvanaiḥ
 pañcabhiḥ priye ।
 śuddhaiḥ sarvam idaṁ śuddham
 brahmāṇḍāntarvyavasthitam//11//
 tadbahiḥ śatarudrāṇāṁ bhuvanāni
 pṛthak pṛthak/
 daśa saṁśodhayet paścād ekaṁ
 tannāyakāvṛtam//12//*

³⁰O beloved, when these five worlds beginning with Kālāgni are pure, all this that is located within the Egg of Brahmā is pure. Outside it are the worlds of the hundred Rudras. Each one should be

purified separately: (first) ten and then after that the first, encompassed by their lord (Vīrabhadra).³¹ (11-12)

अनन्तः प्रथमस्तेषां कपालीशस्तथापरः ।
 अग्निरुद्रो यमश्चैव नैर्-ऋतो बल एव
 च ॥13॥
 शीघ्रो निधीश्वरश्चैव सर्वविद्याधिपोऽपरः ।
 शंभुश्च वीरभद्रश्च विधूमज्ज्वलनप्रभः ॥14॥
 एभिर्दशैकसंख्यातैः शुद्धैः शुद्धं शतं मतम् ।
*anantaḥ prathamas teṣāṁ kapālīśas
 tathāparaḥ /
 agnirudro yamaś caiva nairṛto bala
 eva ca //13//
 śīghro nidhīśvaraś caiva
 sarvavidyādhipo 'paraḥ/
 śambhuś ca vīrabhadraś ca
 vidhūmajvalanaprabhaḥ //14//
 ebhir daśaikasaṁkhyātaiḥ śuddhaiḥ
 śuddham śataṁ matam /*

1) Ananta (Endless) is the first amongst them. Kapālīśa (Lord of the Skull) comes after (him followed by) Agnirudra (Rudra of Fire), Yama, Nairṛta (Nephast), Bala (Strength), Śīghra (Speedy), Nidhīśvara (Lord of Treasures), Sarvavidyādhipa (King of All Knowledge) is another, Śambhu (Tranquil) and (finally) Vīrabhadra (Auspicious Hero) whose light is (like) a smokeless fire.³² When these eleven are pure, (all) hundred (Rudras) are

30. MV 5/11-21 is paraphrased and supplemented in TĀ 8/(438-445) (437cd-445ab).

31. Abhinavagupta presents a condensed paraphrases of this chapter with occasional explanatory additions in TĀ 8/437-452d (436cd-452b). He condenses the first twelve in just one (TĀ 8/438) and then MV 5/13-21 in TĀ 8/439-445. TĀ 8/446-452abc (445cd-452a) is a presentation of MV 5/22-29 in which Abhinavagupta computes the numbers of Rudras and worlds. TĀ 8/236cd-238ab (236-237) refers to MV 5/24-25ab. Cf also 8/225cd-228ab (225-227).

32. MV 5/13-14 quoted in TĀ v ad 8/181 (180cd-181ab), which is a paraphrase of it.

considered to be pure.³³ (13-15ab)

Five Groups of Eight

उपरिष्ठात्पुरस्तेषामष्टकाः पञ्च संस्थिताः ।15।

*upariṣṭāt puras teṣām aṣṭakāḥ pañca
samsthitāḥ* || 15 ||

There are five groups of eight located above their worlds. (These are as follows). (15cd)

लकुली भारभूतिश्च दिण्ड्याषाढी सपुष्करौ ।

नैमिषं च प्रभासं च अमरेशमथाष्टकम् ।16।

एतत्पत्यष्टकं प्रोक्तमतो गुह्यातिगुह्यकम् ।
*lakulī bhārabhūtiś ca diṇḍhyāṣādhī
sapuṣkarau*

*naimiṣam ca prabhāsam ca
amareṣam athaṣṭakam* //16//

*etat patyaṣṭakam proktam ato
guhyātiguhyakam*

A) 1) Lakulin, and 2) Bhārabhūti, (the two) 3) Diṇḍin and 4) Āṣādhin, along with 5) Puṣkara, 6) Naimiṣa, and 7) Prabhāsa and Amareṣa who is the eighth. That is said to be the group of eight Lords (pratyāṣṭaka).³⁴ (16-17ab)

तत्र भैरवकेदारमहाकालाः समध्यमाः ।17।

आम्रातिकेशजल्पेशश्रीशैलाः सहरीन्दवः ।
*tatra bhairavakedāramahākālāḥ
samadhyamāḥ* //17//
*āmrātikeśajalpeśaśrīśailāḥ
saharīndavaḥ* /

B) There (the next group of eight consists of)³⁵ 1) Bhairava, 2) Kedāra, 3) Mahākāla (Great Time), along with 4) Madhyama (Middle One), 5) Āmrātikeśa (Lord of Āmrātaka), 6) Jalpeśa (Lord of Chatter), 7) Śrīśaila along with 8) Harīndu.³⁶ (17cd-18ab)

भीमेष्टारमहेन्द्राट्टहासाः सविमलेश्वराः ।18।

कनखलं नाखलं च कुरुक्षेत्रं गया तथा ।
*bhīmeṣṭaramahendratṭahāsaḥ
savimaleśvaraḥ* //18//

*kanakhalam nākhalam ca
kurukṣetram gayā tathā* /

C) 1) Bhīmeśvara, 2) Mahendra, 3) Aṭṭahāsa, along with 4) Vimaleśvara, 5) Kanakhala, 6) Nākhala, 7) Kurukṣetra and 8) Gayā³⁷ - that is the third secret (group of eight). (18cd-19ab)

गुह्यमेतत्तृतीयं तु पवित्रमधुनोच्यते ।।19।।

स्थाणुस्वर्णाक्षकावादौ भद्रगोकर्णकौ परौ ।

महाकालाविमुक्तेशरुद्रकोट्याम्बरापदाः ।20।
guhyam etat tṛtīyaṁ tu pavitram

33. MV 5/11-15ab is quoted in TĀv ad 8/438-445 (437cd-445ab).

34. Read patyāṣṭakam for pratyātmakam in accord with TĀ 8/441d. MV 5/16-17ab quoted in TĀv ad 8/204cd-205ab (204).

35. According to TĀ 8/442 and 443 this is the secret group of eight secrets, whereas the following one is the group of eight great secrets.

36. MV 5/17cd-18ab quoted in TĀv ad 8/205cd-206 (205-206ab). It is paraphrased in TĀ 8/442abc (441cd-442a). In the TĀ this is called the Group of Eight Secrets (guhyāṣṭaka) and the following one the Group of Eight Great Secrets (mahāguhyāṣṭaka).

37. MV 5/18cd-19ab quoted in TĀv ad 8/205cd-208 (205-208ab).

adhunocyate //19//
 sthāṇusvarṇākṣakāv³⁸ ādyau
 bhadragokarṇakau parau /
 mahākālāvimuktesārudrakoṭyambar
 āpadāḥ //20//

D) Now the pure (group of eight) (pavitra) will be declared. The first two are called Sthāṇu and Svarṇa, the next two are Rudra and Gokarṇaka, (then come) Mahālaya, Avimukteśa, Rudrakoṭi and Ambarāpada.³⁹ (19cd-20)

स्थूलः स्थूलेश्वरः शंककर्णकालन्जरावपि ।
 मण्डलेश्वरमाकोटद्विरण्डछगलाण्डकौ ।21 ।
 s t h ū l a ḥ s t h ū l e ś v a r a ḥ
 śaṅkukarṇakālāñjarāv api /
 maṇḍaleśvaramākoṭadviraṇḍachaga
 lāṇḍakau //21//

E) (The Rudras here are)⁴⁰ 1) Sthūla (Gross), 2) Sthūleśvara (Lord of the Gross), and also the two, 3) Śaṅkukarṇa (Conch Ears), 4) Kālāñjara,⁴¹ 5) Maṇḍaleśvara (Lord of the Maṇḍala), 6) Mākoṭa, 7) Dviraṇḍa (Two Testicles) and 8) Chagalāṇḍa (Goat's Testicles).⁴² (21)

स्थाण्वष्टकमिति प्रोक्तमहंकारावधि स्थितम् ।

देवयोन्यष्टकं बुधौ कथ्यमानं मया शृणु ।22 ।
 sthāṇvaṣṭakam iti proktam
 ahaṁkāravādhi sthitam /
 devayonyāṣṭakam budha u
 kathyamānaṁ mayā śṛṇu //22//

This is said to be the group of eight immobile ones (sthāṇu) which is located at the extremity of the ego. Now the group of eight types of divine beings (devayoni) (that reside) in the intellect is being declared. Listen. (22)

The Eight Types of Divine Beings in the Intellect

पैशाचं राक्षसं याक्षं गान्धर्वं चैन्द्रमेव च ।
 तथा सौम्यं सप्राजेशं ब्राह्ममष्टममिष्यते ।23 ।
 paiśācam rākṣasam yākṣam
 gāndharvaṁ caindraṁ eva ca /
 tathā saumyam saprājeśam
 brāhmam aṣṭamam iṣyate //23//

(The eight types of divine beings are) Piśācas, Rākṣasas, Yakṣas, Gandharvas, as well those associated with Indra, so too Somas along with Prajāpatīs, and Brahmās who are considered to be the eighth type).⁴³ (23)

38. Read -ākhyakāv for -arṇākṣakāv.

39. MV 5/20 quoted in TĀv ad 8/209cd (209ab).

40. Abhinavagupta does not name this group of eight; he simply explains that it is the group of eight that resides in the ego. According to him, the previous four, from the inner group of eight onwards, reside in the elements of water, fire, wind, and in space of the subtle elements and senses, respectively.

41. Kālāñjara is the name of a sacred mountain in Bundalkhand. It is the modern Kallinjer, which is considered to be a good place to practice austere devotion. It is also a name of Śiva.

42. MV 5/21 is quoted in TĀv ad 8/225cd-226ab. MS and the edition of the MV reads sthūleśvaraḥ for sthaleśvaraḥ. The reading in the MV is confirmed in TĀ 8/444a (444c) As Jayaratha glosses 'Sthūla' as Sthūleśvara, it is clear that he had this variant reading before him, which we may safely assume is the correct, original one.

43. MV 5/23 quoted in TĀv ad 8/227ab (226cd), MV KSTS reads in the last line iṣyate for ucyate. Cf. SvT 10/971cd-971ab, and above, 8/119-120. TĀ 8/225cd-228ab (225-227) is based on MV 5/21-23.

The Group of Eight Yoga (Rudras) is within Fundamental Nature (pradhāna)

योगाष्टकं प्रधाने तु तत्रादावकृतं भवेत् ।
कृतं च वैभवं ब्राह्मं वैष्णवं तदनन्तरम् ।24 ।
कौमारमौमं श्रैकण्ठमिति योगाष्टकं तथा ।

yogāṣṭakam pradhāne tu tatrādāv
akṛtaṁ bhavet/
kṛtaṁ ca vaibhavam brāhmaṁ
vaiṣṇavam tadanantaram //24//
kaumāram aumam śraikaṇṭham iti
yogāṣṭakam tathā/

The Group of Eight Yoga (Rudras) is within Fundamental Nature (pradhāna).⁴⁴ There the first is Akṛta (Unfashioned), and (then) 2) Kṛta (Fashioned), 3) Vaibhava (Magnificence), 4) Brāhma and 5) Vaiṣṇava is after that, 6) Kaumara, 7) Auma, and 8) Śraikaṇṭha. Such is the group of eight Yogas. (24-25ab)

The Eleven Rudras who reside in the individual soul

पुरुषे वामभीमोग्रभवेशानैकवीरकाः ।।25 ।।
प्रचण्डो माधवाजाश्च अनन्तैकशिवावथ ।

puruṣe vāmabhīmogra-
bhavēśānaikavīrakāḥ //25//

pracaṇḍo mādhavājāś ca
anantaikaśivāvatha/

In the same way (the eleven Rudras who reside) in the individual soul are Vāma, Bhīma, Ugra, Bhava, Īśāna, Ekavīraka, Pracaṇḍa, Mādhava, Aja,⁴⁵ Ananta and Ekaśiva.⁴⁶ (25cd-26ab)

The Rudras in the Kañcukas

क्रोधेशचण्डौ विद्यायां संवर्तो ज्योतिरेव च
।।26 ।।
कलातत्त्वे परिज्ञेयौ सुरपन्चान्तकौ परे ।
एकवीरशिखण्डीश्रीकण्ठाः कालमाश्रिताः
।।27 ।।

krodheśacaṇḍau vidyāyāṁ
saṁvarto jyotireva ca //26//
kalā tattve pariññeyau
surapañcāntakau pare/
ekavīraśikhaṇḍīśraikaṇṭhāḥ kālam
āśritāḥ ।।27 ।।

Krodheśa and Caṇḍa are within Knowledge. Saṁvarta and Jyotiṣ should be known to be within the principle of Force (kalā). Sura and Pañcāntaka are in the next one (i.e., Necessity). Ekavīra, Śikhoda and Śrikaṇṭha reside in (the principle of) time.⁴⁷ (26cd-27)

44. MV 5/24a is quoted in TĀv intro to 8/238cd-241 (238-241ab).

45. Read mādhave 'jaś ca for mādhavājāś ca which is clearly wrong.

46. MV 5/25cd-26ab is quoted in TĀv ad 8/301 (300cd-301ab).

47. MV 5/27cd quoted in TĀv ad 6/171cd-173ab (171-172).

Lords of the Maṇḍalas reside in the Principle of Māyā

महातेजःप्रभृतयो मण्डलेशानसंज्ञकाः ।
मायातत्त्वे स्थितास्तत्र वामदेवभवोद्भवौ ।28 ।
एकपिंगेक्षणेशानभुवनेशपुरःसराः ।
अंगुष्ठमात्रसहिताः कालानलसमत्विषः ।29 ।
m a h ā t e j a ḥ p r a b h ṛ t a y o
maṇḍaleśānaśamjñakāḥ /
m ā y ā t a t t v e s t h i t ā s t a t r a
vāmadevabhavodbhavau //28//
ekapiṅgekṣaṇeśānabhuvaneśapurafś
arāḥ /
a ṅ g u ṣ ṭ h a m ā t r a s a h i t ā ḥ
kālānalasamatviṣaḥ //29//

Those who are called the Lords of the Maṇḍalas reside in the Principle of Māyā. They are 1) Mahātejas and the rest (namely) 2) Vāmadeva, 3) Bhavodbhava (Born of Fettered Existence), 4) Ekapiṅgekṣaṇa (One Brown Eye), 5) Īśāna (Lord), 6) Bhuvaneśa (Lord of the Worlds), 7) Puraḥsara (Foremost) along with 8) Aṅguṣṭhamātra (Just (the measure of) a Thumb). They are as radiant as the Fire of Time.⁴⁸ (28-29)

The Five world-orders in the principle of Knowledge

विद्यातत्त्वेऽपि पञ्चाहुर्भुवनानि मनीषिणः ।
तत्र हालाहलः पूर्वो रुद्रः क्रोधस्तथापरः ।30 ।
अम्बिका च अघोरा च वामदेवी च कीर्त्यते ।
vidyātattve 'pi pañcāhur bhuvanāni

manīṣiṇaḥ /
tatra hālāhalaḥ pūrvo rudraḥ
krodhas tathāparaḥ //30//
ambikā ca aghorā ca vāmadevī ca
kīrtyate /

The wise say that there are five world-orders in the principle of Knowledge. They are: Hālāhalarudra (the Rudra called Poison), Krodha (Anger) is another, Ambikā, Aghorā and (the world) called Vāmadevī. (30-31ab)

The Worlds in the Remaining Pure Principles

ईश्वरे पिवनाद्याः स्युरघोरान्ता
महेश्वराः ।।31।।
īśvare pivanādyāḥ⁴⁹ syur aghorāntā
maheśvarāḥ //31//

Within (the principle) Īśvara are the Great Lords (maheśvara) beginning with Pivana and ending with Aghora.⁵⁰ (31cd)

रौद्री ज्येष्ठा च वामा च तथा
शक्तिसदाशिवौ ।
एतानि सकले पञ्च भुवनानि विदुर्बुधाः ।32 ।
raudrī jyeṣṭhā ca vāmā ca tathā
śaktisadāśivau /
etāni sakale pañca bhuvanāni vidur
budhāḥ //32//

48. MV 5/28-29 is quoted TĀv ad 8/299-300 (298cd-300ab).

49. k, kh: bhuvanāni syur

The wise know that these five world-orders are within (immanent) Sakala (Śiva), namely, Raudrī, Jyeṣṭhā and Vāmā as well as the two, Śakti and Sadāśiva. (32)

एवं तु सर्वतत्त्वेषु शतमष्टादशोत्तरम् ।
भुवनानां परिज्ञेयं संक्षेपात् तु विस्तरात् ।33 ।
evaṁ tu sarvatattveṣu śatam
aṣṭādaśottaram /
bhuvanānām pariññeyam saṁkṣepān
na tu vistarāt //33//

Indeed, in this way, one should know briefly, not extensively, that there are one hundred and eighteen worlds in all the principles.⁵¹ (33)

शुद्धेनानेन शुद्ध्यन्ति सर्वाण्यपि न शंशयः ।
सर्वमार्गविशुद्धौ तु कर्तव्यायां महामतिः ।34 ।
सकलावधि संशोध्य शिवे योगं प्रकल्पयेत् ।
बुभुक्षोः सकलं ध्यात्वा योगं कुर्वीत
योगवित् । ।35 । ।
śuddhenānena śuddhyanti sarvāṇy
api na śaṁśayaḥ /
sarvam ārgaviśuddha u tu
kartavyāyām mahāmatih //34//
sakalāvadhi saṁśodhya śive yogam
prakalpayet /
bubhukṣoḥ sakalam dhyātvā yogam
kurvīta yogavit //35//

There is no doubt that when this (series of worlds) is purified, all (the

other paths) are also purified. The great-minded one who is to purify all the Path should conceive union (yoga) within Śiva (for his disciple), (only after) having purified (them all right) up to (immanent) Śiva 'with parts' (sakala). (The teacher) who knows yoga should bring about union (yoga) for (the disciple) who desires worldly benefits, having (thus) meditated on (Śiva) 'with parts' (sakala). (34-35)

इत्येष कीर्तितो मार्गो भुवनाख्यस्य मे मतः ।
ity eṣa kīrtito mārgo bhuvanākhyasya
me mataḥ /

This, according to me, is said to be the path of the one called the world-orders. (36ab)

इति श्रीमालिनीविजयोत्तरे तन्त्रे
भुवनाध्वाधिकारः पंचमः । । 5 । ।
iti śrīmālīnīvijayottare tantrē
bhuvanādhvādhikāraḥ pañcamah/5/

This is the fifth chapter of the Mālīnīvijayottara Tantra concerning the Path of the Worlds.

50. See above, 1/19cd-20.

51. Quoted in TĀv ad 8/437 (436cd-437ab).

Table-1: The Distribution of the Worlds in the Forces According to the Svachchandatantra		
Kalā	Tattva of Worlds	Number
Nivṛtti (Completion)	1: Earth	108
Pratiṣṭhā (Foundation)	24: Water to Root Nature	56
Vidyā (Knowledge)	7: Individual soul to Māyā	27
Śānta (Quiescent)	3: Pure Knowledge to Sadāśiva	17
Śāntātīta (Beyond the Quiescent)	2: Śakti and Śiva	16
		(Total: 224)

Table-2: The Worlds of Earth Tattva					
Principles	Forces	Egg	Size	Worlds	Rudras
Earth	Nivṛtti	Brahmāṇḍa (Pṛthvyāṇḍa)	100 crores	16 Kālāgni, Hells,	*Kālāgni > Lokeśa Ananta >
				Netherworlds, Earth, Heavens	Virabhadra 100 Rudras outside the Egg

* Kālāgni, Kūmāṇḍa, Narakeśa, Hāṭaka, Bhūtalapa, Brahmā, Muni and Lokeśa

Table-3: Water to Prakṛti					
Principles	Forces	Egg	Size*	Worlds	Rudras
Water to Prakṛti	Pratiṣṭhā	Prakṛtyāṇḍa		56	7 Groups of Eight
Water				8	Patyaṣṭaka Lakuliśa to Amareśa
Fire				8	Guhyāṣṭaka Bhairava to Hariścandra
Air				8	Atiguhyāṣṭaka Bhīma to Gayā
Space tanmātras & organs of action				8	Pavitrāṣṭaka Sthānu to Vastrāpada
Ego				8	Chagalāṇḍāṣṭaka Sthūla to Chagalāṇḍa
Intellect				8	Yonyāṣṭaka
Prakṛti				8	Yogāṣṭaka

* Tantrasadbhāva (translation 2012: 102) The extent of the Water principle is ten times that of Earth (which is 100 crores). The subsequent principles ending with Ego (ahamkāra) are ten times the size of the one that precedes it. The principle of the intellect is a hundred times that of the Ego, and Prakṛti is a thousand times the size of the intellect.

Table-4: Puruṣa to Māyā

Principles	Forces	Egg	Size*	Worlds	Rudras
Puruṣa to Māyā		Māyāṇḍa		28	
Puruṣa				11	Rudras Vāma to Ekaśiva
Vidyā				2	Krodheśa and Caṇḍa
Kalā				2	Samvarta and Jyoti
Niyati				2	Sūra and Pañcānta
Kāla				3	Ekavīra, Śikhin and Śrikanṭha
Māyā				8	Mahātejas to Aṅguṣṭha

* Puruṣatattva is 10,000 times the size of Prakṛti. Niyati is 100,000 times greater than Puruṣa, and the following four Kañcukas up to Kalā are also that much greater in size than the preceding one. Māyā is 10 million times greater than Kalā.

Table-5: The Worlds in the Pure Principles Śuddha Vidyā to Śakti

Pure Principles	Forces	Egg	Size*	Worlds	Rudras
	Śānta	Śaktyaṇḍa		18	
Śuddha Vidyā			10 million times Māyā	5	Halahalarudra to Yama
Īśvara			10 million times Śuddha Vidyā	8	



When you put subjective in subjective state and objective in objective state, then it is not bondage. If you unite it with each other, then it is bondage. You must not unite it.”

— Swami Lakshman joo

“Individual being is one with universal being”

— Swami Lakshman joo

Pañcastavī - An Embodiment of Knowledge and Experience – Deeply Rooted Tradition in Kashmir¹

– Dr. Advaitavadini Kaul –

Pañcastavī is an ancient² treatise consisting of five devotional hymns invoking *Mahātripurasundarī*, the 'supreme Mother'. Traditionally, divine dynamics take five forms as *cit-śakti*, *ānanda-śakti*, *icchā-śakti*, *jñāna-śakti* and *kriyā-śakti*. *Cit* is the ultimate reality symbolically represented as *bindu* and *cit-śakti* is the power of awareness, illumination or knowledge.³ *Ānanda* is the bliss of the Supreme, always present naturally. In other words, bliss is the nature of the Supreme. It is from *ānanda* that creation evolves. *Cit* and *ānanda* belong to the transcendental state of ultimate consciousness. *Ichchā* denotes the 'will' of the infinite to appear as multiplied. This is the first spark denoted as *camatkāra*⁴ of the creational activity. *Jñāna* is the idea of creation (in mind), since an idea is nothing but *jñāna*⁵, therefore it is known as *jñāna-śakti*.⁶ Finally, projecting creation as appearance (*ābhāsa*) is known as *kriyā*. This is

the external activity of creation.⁷ This process of evolution is known as *ṣṛṣṭikrama* in which is seen one manifesting as many. This is also known as *līlā*, the divine play. But, for a *sādhaka* (an earnest aspirant), who finds himself as one amongst the many in the *ṣṛṣṭikrama*, the reverse process is more important. For, his goal is to attain oneness with the Supreme. In order to achieve that goal *samhāarakrama* or involution is the process. This being so, the *Pañcastavī* adopts the reverse order – the *samhāarakrama* – through its five hymns.

The first, named *Laghustava*, is about *kriyā-śakti*. For, in the course of *sāadhanā* – meditation on a particular object, recitation of mantra, or worshipping a particular image etc. are all considered *kriyās*. In the *Pañcastavī* (I.20) it is suggested that the three seed-letter formula (first, second and third compound letter culled from the first three lines of the first verse of the

1. This paper is based on my presentation made at the 15th World Sanskrit Conference held at Vigyana Bhavan in New Delhi from 5th -10th January 2012.
2. The earliest extant reference from *Pañcastavī* (hereinafter Pañ.) is quoted in the *Sarasvatikanthābharaṇa* (chapter 5, p. 1174) of King Bhoja (ca. 1030-1050 CE) as an example of *arthaguṇa*: *lakṣmīvaśikaraṇacūrṇasahodarāṇī* [...]. Pañ. III.17.
3. *prakāśarūpatā cicchaktiḥ*. See *Tantrasāra* (hereinafter TS) 1.5.
4. *taccamatkāra icchāśaktiḥ*. See TS 1.5.
5. *jñāna*, meaning awareness or illumination, is the nature of the supreme consciousness.
6. *āmarśātmakatā jñānaśaktiḥ*. See TS 1.5.
7. *sarvākārayogitvam kriyāśaktiḥ*. See TS 1.5.

hymn) as AIM, KLĪM, SAUḤ be undertaken by the *sādhaka* in accordance with Tantra tradition under the direction of a competent preceptor as given in *Mantroddhāraavidhi*.⁸ In the āgamic tradition this means of realization is known as *āṇavopāya*, because it consists of external (physical) means.⁹ All forms of external worship, including rituals and yoga (at the initial level), come under this means. This is the stage of physical yoga. It is also called *kriyopāya*. In the context of Kuṇḍalinī yoga, *āṇavopāya* is the realm of *prāṇa-kuṇḍalinī*. It operates in our body as the life force (*prāṇa*). *Prāṇa-kuṇḍalinī* can be aroused in the body through the practice of *prāṇāyāma* coupled with *dhyāna* (meditation). This *upāya* is also known as *bhedopāya* because it involves difference (*bheda*) for using external means. Another connotation of this *upāya* is, for it being *laghu-upāya* also, thus confirming the title *Laghustava*.

The second, *Carcāstava*, is about search after the truth (*anveṣaṇa*). This involves reflection (*pratibimba*), the means of fixing the mind on its object by concentration without the aid of articulate repetition of the formula. The secret of *śāktanaya* is imparted in the hymn through symbolism. These

secret meanings are to be clearly understood so that sure clues are adopted for clear comprehension of the Supreme. Therefore, this hymn is about *jñānopāya* or *śāktopāya*. In this *upāya* one contemplates an idea by thinking it over repeatedly.¹⁰ Since this *upāya* involves thinking (*vimarśa*), it is called *śāktopāya*. In this, one has to exert one's will (*samkalpa*) and make an effort (*adhyavasāya*) that finally becomes spontaneous¹¹ (*nirvikalpātmaka*) activity. Thus, there is the necessity to repeat the idea again and again to fix it up in mind. As such *śāktopāya* is mental yoga. It is for this reason that the devotee - *sādhaka* prays to the supreme mother thus: "O self-effulgent power of Divinity! May my eyes always seek to visualize Thy true nature (*tvadrūpa*); may my ears constantly long to listen to Thy countless excellencies; may my mind invariably remember Thee; may my hands perpetually be quick for worshipping Thy feet; may my speech, every time, be busy in singing Thy praise. (O Mother!) may my exclusive devotion to Thee never be subdued in any way".¹² In the discipline of *kuṇḍalinī*, *śāktopāya* is the state of *nāda-kuṇḍalinī*; that means thinking in the right direction that brings certainty

8. [...]mantroddhāraavidhir viśeṣasahitaḥ satsampradāyānvitaḥ Pañ. I.20.

9. uccārakaraṇādhyanavarnāsthānaprakalpanaiḥ /
yo bhavet sa samāveśaḥ samyag āṇava ucyaṭe // See Tantrāloka (hereinafter TĀ) 1.170.

10. bhūyo bhūyo vikalpāmśaniścayakramacarcanaṭ /
yat parāmarśam abhyeti jñānopāyam tu tad viduḥ // TĀ 1.148

11. abhimānena samkalpādhyavasāyakrameṇa yaḥ /
śāktaḥ sa māyopāyo 'pi tadante nirvikalpakaḥ // TĀ 1.215

12. tvadrūpaikanirūpaṇapraṇayitābandho dṛṣṭos tvadguṇa-
grāmākarnanarāgitā śravaṇayos tvat samsmṛtiś cetasi
tvatpādārcanacāturi karayuge tvatkīrtanam vāci me
kutṛāpi tvadupāsan vyasanitā me devi! mā śāmyatu Pañ. II.27

(*niścaya*) to the mind that one is really not bound. It is the stage of unity-in-difference (*bhedābheda*).

Ghaṭastava, the third hymn, represents the *icchā-śakti*, i.e., the will of the Divine to create. In respect of the spiritual aspirant, it is the practise of experiencing spontaneous concentration which is gifted by *Mahāmāya*. When *sāmbhavopāya*, also known as *icchāyoga*, sets in, the preceding means of *kriyā* and *jñāna* are pushed to the background. It is the practice of visualizing the entire universe within oneself as the projection of one's own consciousness. As such, this is the state of unity (*abheda*). Unity with the universe is explained in Tantras in the following three ways: (i) "All this has spread from me" (ii) "All this is reflected in me" and (iii) "It is not different from me".¹³ This is not an artificially created feeling. It comes as a spontaneous (*nirvikalpa*) realization. It is the level of spiritual yoga where one becomes egoless and feels the unity with all. This is the state of *bodhakuṇḍalinī* in which one overflows in universal love. This is the characteristic of liberated souls. The *sāmbhava* state is elucidated thus (in the hymn): "They are blessed who virtually in abstract contemplation of *Pārvatī*, the daughter of the mountain-king, appear as if intoxicated (or

insane); as if oppressed with the influence of planets; as if swooning on taking the poison; as if caught in blinding pride; as if seized with long separation from the beloved and as if utterly distressed. Damsels with lovely eye-brows (i.e., faculties of the sense organs devoid of human passion) meditate on them constantly with pure devotion after casting off their deception of attachment to objectivity."¹⁴ This is known as the highest means.¹⁵ The supreme Deity (*Mahāmāyā*) in this hymn is conceived as containing the whole universe within like an ocean in a pitcher, thus named *Ghaṭastava*.

The fourth hymn, *Ambastava*, is a prayer to *ānanda-śakti* (power of bliss). It delineates the blissful aspect of the benign Mother. This is considered here as the feminine aspect of nature, the motherhood in the universe, being the universal energy that brings all things into being. The supreme bliss is spontaneous and unconditional. Therefore, it is known as *anupāya*, not involving any human effort for the complete realization of ultimate reality i.e. *parā-śakti*. In this state, doing or achieving anything is irrelevant. It is the realm of *anuttara* (the transcendence). In his *Anuttarāṣṭikā*, Abhinavagupta describing the state

13. matta evoditam idam mayy eva pratibimbitam /
madabhinnam idam ceti tridhopāyah sa sāmbhavaḥ // (TĀ 3.280)

14. unmattā iva sagrahā iva viṣayāśaktamūrcchā iva
prāptapraudāmadā ivātivirahagastā ivārtā iva
ye dhyāyanti hi śailarājatanayām dhanyāsta ekāgratas
tyaktopādhivivṛddharāgamanaso dhyāyanti vāma bhruvaḥ (Pañ. III.2)

15. tad asmin paramopāye sāmbhavādvaitaśālīni /
ke 'pyeva yānti viśvāsam parameśena bhāvitāḥ // (TĀ 3.288.)

says: “Here there is no going anywhere, no applying of any technique, no contemplating, no meditating, no reciting (of *mantra*), no practicing anything, no making effort, nothing. Then what is the real thing to do? The real thing to do is this: do not leave anything, do not take anything, take everything as it is”.¹⁶ Therefore *anupāya* means behaving completely in a natural way. The spiritual experience of this state is expressed in the hymn : “O Mother! While sprinkling the nectar of pure and perfect knowledge of reality, Thou, revealest Thy Divinity in the minds of the blessed by gracing them with extra ordinary means of realising the self as (i) ethereal consciousness (*vyoma*); (ii) transcendental consciousness (*bindu*); (iii) immanent consciousness (*nāda*); (iv) consciousness of the form of crescent or nectar (*indulekhā*), (v) source of speech (*vāgbhavatanuḥ*) and (vi) rosary of the alphabet (*mātṛkā*).¹⁷

Sakalajanānīstava is the final hymn to the sovereign creatrix. It is an invocation to *cit-śakti*, or *samvit*, represented by dimensionless *bindu*. In the Āgamic tradition, Consciousness (*citi* / *śamvit*) is knowledge (*jñāna*) and

activity (*kriyā*) in one. In real sense, self in Śiva and Śakti, in *jñāna* and *kriyā* or in *prakāśa* and *vimarśa* is one.¹⁸ Both are identical in the same way as the sun and its sunshine. It is supreme intelligence, self-luminous, unaffected by time, space and causality (Kavirāj 1994: 212). As already pointed out, in the tantric tradition *cit* and *ānanda* are the *svarūpa* (nature) or *svarūpa-śakti* whereas, the triad of *icchā*, *jñāna* and *kriyā* is to be understood just as *śakti* (power). The creation at the levels of *icchā*, *jñāna* and *kriyā* is a free extension (*prasara*)¹⁹ of the supreme power (it is not an evolution). *Sakala* (in the title *Sakalajanānī*) is the *śakti*, that pervades all categories of *tattvas* from *śakti* to *pṛthvī*. As *kalā* means the residual eternal digit of cosmic power that abides in fifteen digits as those of the moon. It is known as *amākalā* - the digit of *āmāvasyā*. *Amākalā* in combination with *pūrṇimā* becomes *ṣoḍaśikalā*. In the tantric tradition *ṣoḍaśikalā* is the same as *cit*, *samvit* or *viśvajananī* (Kaul 2001:235). Therefore, in this hymn the glory of *Sakalajanānī* is summed up thus: “O Glorious Mother! The sun, the moon, the fire and other luminous bodies are just sparks of Thy beams of

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16. *samkrāmo 'tra na bhāvanā na ca kathā yuktir na carcā na ca / dhyānam vā na ca dhāraṇā na ca japābhyāsaprayāso na ca // tat kim nāma suniścitam vada param satyam ca tacchrūyatām / na tyāgī na paṇigrahi bhaja sukhā sarvam yathāvasthitaḥ //* (Anuttarāṣmīkā 1)
17. *vyometi bindur iti nāda itīndulekhā- rūpeti vāgbhavatanūr iti mātṛketi niḥṣyandamānasukhabodhasudhāsvarūpā vidyotase manasi bhāgyavatām janānām* (Paś. IV.3)
18. *prakāśamātram yat proktam bhairavīyam param mahāḥ / tatra svatantratāmātram adhikam pravivicyate //* (TĀ 3.1).
19. *ātmaiva sarvabhāveṣu sphurannirvṛtacidvibhuh aniruddheccā prasaraḥ prasaraḥ prakṛiyaḥ śivāḥ* (See Śivadṛṣṭi, hereinafter ŚD) 1.2.

light. That Thou art. Even *para-brahman*, the all-perfect Śiva, is but a small spark of Thy infinite light of joy. This I believe. All the categories of this manifesting phenomenon emanating from Śiva to *pṛthvī* are contained in Thy three-dimensional activity. Yet, O Mother! Thou bloomest in the heart of Thy devotee. How wonderful! Thou art the sovereign creatrix, the cosmic mother”.²⁰

In this way these five hymns of *Pañcastavī* are no doubt the laudations of unparallel glories of Parā-Bhaṭṭārikā. Her beauty, majesty, compassion, love, forgiveness and the like. But a deeper study also unfolds the concealed and luminous means, through which a *sādhaka* attains union with the Supreme. It is an exposition of *kuṇḍalinī* yoga, which is suggested should be followed only under the guidance of an able preceptor. Although the authorship of this *stava* is not certain, it is undoubtedly an inspired composition of a *sādhaka* of higher attainments in the *śākta* tradition. It is embedded with the precious content of knowledge and experience.

Akin to Kashmir Śaiva tradition, the mother worship forms an integral part of the tantric worship that has been followed in Kashmir since long. The traces of this tradition are visible in

the ritual practices among the Kashmiri Pandit community even at present. *Pañcastavī*, as noted earlier, invokes supreme power as Mahātripurasundarī. In this connection the Kashmiri family name 'Tiku' is connected with Tripurā because the *tripurāpūjā* is in practice among the descendants of 'Tiku' clan since past how many generations nobody knows. Tripurā is conceived as controlling the three worlds, viz. *bhuḥ*, *bhuvah* and *svah* corresponding to waking, dreaming and sleeping states at the levels of macrocosm and microcosm. The festival of Tripurā is celebrated by the whole Kashmiri community in general on the fourth day of the bright half of the month of Māgha (Jan/Feb) as the birthday of the Tripurā Devī believed belonging to the 'Tiku' clan. One Tiku family in particular has been performing *yajña* along with observing other rituals on this particular day on a large scale in which the folks belonging to Kashmiri Pandit community from far and near would participate.²¹ The fourth day may have some connection with the four *vidyās* mentioned in the *śākta-nayas* as *yajña-vidyā*, *mahā-vidyā*, *guhya-vidyā* and *ātma-vidyā* through which *parā-śakti* becomes evident (Kaul 2001:268). In the yogic experience a *sādhaka* is said to have to cross the four states before attaining the *ṣoḍaśīkalā* that is the state

20. *kaṇās tvaddiptinām raviśaśikṛśānuṣabhrīṭayāḥ
param brahma kṣudram tava niyatam ānandakaṇikā
śivādikṣityantam trivalayatanoḥ sarvam udare
tavāste bhaktasya sphurasi hṛdi citram bhagavati* / (Paṣ. V.29)

21. This 'Tiku' family lived in our neighbourhood in Kashmir. We would also visit there to pay our obeisance on this particular day of severe cold winter, till as late as 1989.

of supreme consciousness. These four states are named as *prāsāda*, *mahā-prāsāda*, *parā-prāsāda* and *prāsādaparā* (Kaviraj 1994: 209).

Pañcastavī is one of the most revered and favourite *stotras* in practice among Kashmiris. One can hardly find a Kashmiri Pandit, be it a man or woman, who does not know or is not able to recite even a verse or two from this *stotra*. The practice of reciting this *stotra* has come down among the Kashmiris from very ancient times. In the tantric tradition *śrīcakra* is conceived as universe at various levels. Human body is also conceived as *śrīcakra*. And, in relation to *cakras*, *śakti* enjoys the prominent position. (Kaviraj 1994: 207, 210-11). In the *śākta* tradition of Kashmir, *śrīcakra* is the symbolic representation of *Mahātripurasundarī*. In this connection it may be pointed out that in the Śrīnagar city *śrīcakra* has been conceived by our ancestors at the

spot known as Cakreśvara.²² This is a hill that has been given other significant appellations as Pradyumna Pīṭha,²³ and Hari Parbat or Śārikā Parbat.²⁴ During early mornings the hill used to vibrate with the resonance of verses from the *Pañcastavī*. Amongst a large number of visitors in general, the local visitors used to start their everyday regularly by taking a circumambulation (*pradakṣiṇā*) and sitting for meditation around the hill.²⁵ Some *sādhakas* engaged themselves into the *sadhana* by following the degrees of the expansion of moon. This practice is known as *candrakalā*.

This practice had been going on since hundreds of years. The spiritual aspirants are said to have had great experiences while engaging themselves regularly in yogic *sādhana* around this spiritually empowered hill. The details of just a few *sādhakas* can give the idea of the immanent spiritual power.

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22. devīpīṭham idam proktam śrīvidyāyantram uttamam /
dāridryaduḥkhaśamanam kalau sarvatra siddhidam // [Śārikāmāhātmya 2.36]
23. Śārikāmāhātmya records the etymologies of Pradyumna Pīṭha starting with the etymology of 'Pīṭha' as:
āpādamastakam yāvat sarvadevamayam yataḥ /
pīḍanāt pādaghātena tasmāt pīṭhamudāhṛtam //
devīnāmuddhṛtam yasmāt prakṛṣṭam tejām uttamam /
tataḥ proktam purāvidbhīḥ pīṭham pradyumna sañjñakam //
prakarṣeṇa dyutim yāti nara'tra vidhivadṛtaḥ /
tasmāt proktam tu tantrasaiḥ pīṭham pradyumna sañjñakam //
prakarṣeṇa tu divyam vai jñānam atra labhennaraḥ /
tasmāt pradyumnakam nāma prathitam pīṭham uttamam //
prayāti dymnam sauram vai nara hy atrārcane rataḥ /
tataḥ proktam mahēśānī pradyumnam śikharam mahat // [Śārikāmāhātmya 2.9-13]
24. śāraiścīkrīda yasmādvai girāvatra mahēśvari /
tasmāt proktaḥ purāvidbhīḥ śārikākhyo girimahān //
śāritbhūtairdevagaṇairdevibhyaśca tato mahān /
tadā prabhṛti prakhyāto gato vai śārikāgiriḥ // [Śārikāmāhātmya 2.7-8]
25. śṛṇu vakṣye mahādevī rahasyam paramādbhutam /
asya śaktisvarūpasya pīṭhasya paridakṣiṇam // [Śārikāmāhātmya 5.4]
yadyacca vibhavam loke yadyaddivya mahatsukham /
tattadāpnotyasaṇḍigdham śrīcakrasya ca pūjanāt // [Śārikāmāhātmya 5.78]
tasmātsarvaḥ prayatnena pūjayan mahēśvarīm /
yantrarūpemaḥcakra yāti sadāśivam padam // [Śārikāmāhātmya 5.97]

Madhavajoo Dhar was a great devotee of Cakreśvarī. He would pay his visit to Śārikā Parbat every morning without fail. In the form of blessing, it is believed that the goddess was born as his daughter, in the year 1621 CE. Rūpabhavānī, as she came to be known later, is revered as the goddess by the whole community as up till now. Some of her experiences were recorded by the members of the Dhar family in which she was born and the collection is known as *Rahasyopadeśa*. It is written in terse Kashmiri, the contemporary dialect. The descendants of this family read this collection privately with great devotion as a 'Secret Knowledge'. There are two special occasions when the reading of *Rahasyopadeśa* takes place collectively. One is the birthday of Mātā Rūpabhavānī on Jyeṣṭha Pūrṇimā falling in (May/June). The other is the day of her *śrāddha*, falling on the Saptamī of the dark fortnight of the month of Māgha (January/February). Also, the recitation takes place on the pitṛpakṣa *śrāddha* day, normally falling in the month of September. Her *śrāddha* day is commonly known as Sāhib Saptamī, because Rūpabhavānī was married in the 'Sāhib' family. Both the families - the 'Dhars' as well as the 'Sāhibs' observe *vṛata* on both the occasions as referred to above.

Rūpabhavānī advocated search for the supreme within: "(Supreme is) all-

pervading, endless, self-effulgent, all powerful, the only reality - the supreme Śiva. A vision directed inwards is the sure way of reaching to the secret of releasing oneself (and) there only one can experience the exalted spiritual position".²⁶

Pandit Krishnajoo Kār was another devout *sādhaka* of Śrī Cakreśvarī. He lived during the late 17th century. A hymn to goddess Śārikā composed by him in Persian mixed with Sanskrit is illuminating. Here follows a specimen from the hymn: "Cakreśvarī your 'abode' fulfils the needs of all, a beggar becomes a king. Oh! Such an enormous 'abode'. My salutation to Śrī Śārikā".²⁷ Pandit Krishnajoo Kār was the preceptor of Reshi Pīr, who is said was taken under his tutelage at the behest of goddess Śārikā. The Mughal ruler had conferred a title on Reshi Pīr. It is said that he called himself 'Pīr Pandit Padshah'. Getting enraged by such behaviour of him some people managed to send a report to the king. The king sent a call for the Pīr. It is said, when Reshi Pīr entered the court, the king was astonished to see him entering in riding on a lion. He immediately added a line (in Persian) to Reshi Pīr's self-title as: *har do jahān muškīl āsān* meaning: "(you are) capable of solving the obstacles of both the worlds (i.e., mundane as well as spiritual)." Since then, all devotees invoke Reshi Pīr's

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26. *sahasra sarvatra vyāpī svahr̥th vicāryam
bahubala sambāhu ekatam svayambhū paramākārī
antarmukhī dṛṣṭi nirvāṇa rahasya tatī param gatī.* [Nirvāṇa daśa śloki 1].
27. *cakrīśvarat hājat ravā sāzad gadā rā pādaśāh
vāḥ vāḥ ci lakṣmī thāpanā śrī śārikā devī namaḥ.*

blessings by reciting this couplet up till now. Reshi Pīr is said to have undertaken vigorous yogic exercises. His *śrāddha* is observed by the Kashmiris on the fifth day of the dark half of the month of Baisākha (March/April) every year.²⁸

It may not be out of place to make a mention of Lalleśvarī – the spiritual aspirant in the Śaiva lore during the 14th century. She practiced the *kuṇḍaliṇi* yoga and has poured out her experiences through the verses known as *vāk*. These *vāks* have come down through the word of mouth. Expressing her experience of *kuṇḍalinī-yoga* she says: “By practicing the yoga (*kuṇḍalinī-yoga*) one whose (distracting) thought process stops for good, such blessed one, (after) getting firmly settled in (the state of) *dvādaśānta maṇḍala* (or *ājñācakra*), attains the state of *anāhatanāda*. Thus, recognising oneself as the Supreme, who should one worship!”²⁹

The Śākta tradition is deeply rooted in the Kashmiri culture. It has been a living tradition. This is evident through the building of the Śārādā temple (existing only in ruins) in the village Śārādi (now in Pakistan occupied Kashmir) that was conceived as a Śakti Pīṭha symbolising *jñāna-śakti*. This has been an abode of great knowledge

during ancient times. Ādi Śaṅkarācārya had a vision of Śakti at this spot. And, the Śārikā Parbat in Śrīnagar symbolises *kriyā-śakti* in the form of Śrīcakra where *sādhakas* engaged themselves in meditation in order to achieve the higher state of spiritual attainment. They conceived the Śrīcakra as Supreme Mother.

It seems appropriate to conclude with a superb instance of the deeply rooted *śākta* tradition in Kashmir - a Kashmiri lullaby composed in dialogue form between a mother and her child, in which the mother initiates her child in the lore of *kuṇḍalinī yoga* for attaining the supreme consciousness:

“(Son): O Luminous, O Sublime Mother!

The Consciousness and the principle of creation embodied in each and every limb (in this Universe) - who knows this?

(Mother): The one with deep wisdom.

(Son): What does the wisdom provide?

(Mother): (wisdom provides) ascending horse (i.e., out hailing breath) (and) descending boat (in hailing breath) (i.e. *kuṇḍalinī-yoga*).

In that very (boat) (I) came down towards (my) navel (*nābhi*). (reaching)

28. The descendants of his family known as *Pīrs* lived at Ālikadal in Śrīnagar, Kashmir. They have preserved Reshi Pīr's wooden slippers '*khaḍau*' to which the devotees have been paying their reverence. Pīrs have now shifted to Jammu since early 1990's and people continue to pay their reverence to the symbol of Reshi Pīr and invoke his blessings now in Jammu.

29. *dvādaśāntamaṇḍala yas devas thazuy*
Nāsika pavan anāhat rav
sa yas kalpanantiḥ cazi
svayamadeva ta arcun kus.

there came in contact with one - short and stout (but) motionless (kuṇḍalini).

She gave me the power(energy). That (power) (I) supplied to the stalk (*suṣumnā-nāḍī*).

(by the effect of that power) the stalk became vibrant (awakened).

(seeing this) the earnest seekers keenly observed me (and) the ignorant - laughed (at me).

(Son): Who is that (awakened soul)?

(Mother): That is the saviour of my clan (my son)!"³⁰

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30. zūn maj zūnī aṅgan aṅgan ceth tai ziv
yīm kas ganeya rāy yas ganeya
rāyī kyah dyutuy khasvun gur vasvanya nāv.
tath kyath vachus tūn kunuy
tati vuchum chaṭuj maṭuj mamnyāh
tami dyutnam gyavthīr suy lodum jajire
jajīr lajīm natane kāv lajīm vuchane
gaṇṭa lajām asne.
Su kus?
myon kola taruk!

सप्तविध प्रमाता और प्रत्यभिज्ञाशास्त्र

— ब्रजवल्लभ द्विवेदी —

प्रत्यभिज्ञाशास्त्र के महान आचार्य अभिनवगुप्त पाद ने अपने ग्रंथ तन्त्रसार के नवम आहिनक में शिव, मन्त्रमहेश, मन्त्रेश, मन्त्र, विज्ञानाकल, प्रलयाकल और सकल नाम के सात प्रमाताओं की चर्चा की है। यहां शक्तिसमवेत शिव प्रथम प्रमाता, सदाशिव ही मन्त्रमहेश्वर, ईश्वर ही मन्त्रेश्वर और शुद्धविद्या को ही मन्त्र भी कहा गया है। इन चार प्रमाताओं की गणना शुद्ध तत्त्वों में होती है। प्रत्यभिज्ञाशास्त्र और वीरशैव मत में भी आणव, कर्म और मायीय नामक त्रिविध मल माने गये हैं। इनमें आणव मल से आवृत पशु (जीव) विज्ञानाकल, आणव और कर्म मल से आवृत प्रलयाकल और तीनों मलों से आवृत प्राणी सकल कहलाता है। यह तीनों अशुद्ध प्रमाता हैं। इस प्रकार शैवशास्त्रों में सप्तविध प्रमाता मान्य हैं। माया के अधिकार से मुक्त प्रलयाकल और विज्ञानाकल क्रमशः मन्त्र, मन्त्रेश्वर, मन्त्रमहेश्वर और शिव पद को भी प्राप्त करने में समर्थ हैं। मल, कर्म और माया नामक तीनों मलों से आवृत सकल प्रमाता इस संसार में ही परिभ्रमण करते रहते हैं। यही है संक्षेप में सप्तविध प्रमाताओं की स्थिति।

जीवों की तीन अवस्थाएँ

द्वैतवादी सिद्धांतशैवागमों में संसारी जीवों की तीन अवस्थाएँ वर्णित हैं। उनके नाम हैं — 1. केवलावस्थ, 2. सकलावस्थ और 3. अमलावस्थ। इनमें से केवलावस्थ जीव अपनी अनादिकाल से चली आ रही मलिन वासनाओं के कारण इस संसार में भटकता रहता है। यह पूरी तरह से मोह से ग्रस्त रहता है, सांसारिक भावों में अंधा बना रहता है। इसलिए यह मुक्ति की बात कभी सोचता भी नहीं। कला से पृथ्वी पर्यंत केवल माया की कलाओं से पूर्ण रूप से

आवृत होने से यह केवल कहलाता है। सकल जीव तीनों मलों से आवृत रहता है, जैसा कि ऊपर बताया गया है। इस सकलावस्थ जीव को यह आभास होने लगता है कि मैं परतंत्र हूँ, पराधीन हूँ और वह इस बंधन से छुटकारा पाने के लिए सचेष्ट हो उठता है। बंधन से मुक्ति पाने के लिए प्रयत्नशील जीवात्मा पर से धीरे-धीरे शिव का तिरोधान—व्यापार (रोधशक्ति) हटने लगता है और अनुग्रहशक्ति उसी अनुपात में प्रकट होने लगती है। यह अनुग्रह व्यापार शास्त्रों में शक्तिपात के नाम से जाना जाता है। शक्तिपात से पवित्र हुआ यह जीव योग गुरु के पास जाता है और उससे दीक्षा लेकर भगवान् की आराधना में लग जाता है। मल—परिपाक और कर्मसाम्य की स्थिति आने पर वह अपने निर्मल स्वरूप में प्रतिष्ठित होकर बिना किसी विघ्न—बाधा के शिवसायुज्य प्राप्त कर लेता है। यह अमलावस्थ जीव इस तरह से मुक्त हो जाता है। वस्तुतः देखा जाए तो जीव की ऊपर वर्णित तीनों स्थितियाँ सकल जीव की ही हैं।

संसार की कल्पना

अद्वयवादी प्रत्यभिज्ञादर्शन में अज्ञान को ही मल माना गया है, जो संसाररूपी अंकुर का कारण है, अर्थात् इस अज्ञान के ही कारण आणव, कर्म और मायीय नामक त्रिविध मलों की सृष्टि होती है। अद्वैतवादी शैवदर्शन के अनुसार मल द्रव्यात्मक न होकर भगवान् की स्वातन्त्र्य शक्ति का विलासमात्र है। भ्रमर कीट जैसे अपने आप कोश में बँध जाता है, उसी तरह शिव भी स्वेच्छा से मात्र क्रीड़ा करने के लिए अज्ञान से आवृत हो जाता है। पौरुष (पौंस्न) और बौद्ध के भेद से यह अज्ञान दो प्रकार का माना गया है। पौंस्न

(आत्मगत) अज्ञान के कारण उसका ज्ञान सीमित हो जाता है। इसी को यहां आणव मल कहा गया है। इस आणव मल के कारण बोध (ज्ञान) का स्वातन्त्र्य समाप्त हो जाता है और फिर अपनी स्वतंत्रता का बोध भी नहीं रहने पाता। यह आणव मल ही कर्म और मायीय मल का भी कारण है, जिनके कारण इस संसार की कल्पना साकार होती है और निरन्तर चलती रहती है।

शिवा का जीव भाव

भगवान् शिव अनादिबोध, सर्वकर्तृता, सर्वज्ञता, नित्यपरिपूर्णतृप्तता, नित्यता और स्वतंत्रता नामक छः गुणों (शक्तियों) से संपन्न है। जब अपनी इच्छा से ये अपने बोध को संकुचित कर लेते हैं, तब आणव मल से आवृत हो जाते हैं। उस समय इनकी माया नाम की शक्ति प्रकट होती है और इनके अनादिबोध पर परदा पड़ जाता है। शिव की सर्वकर्तृता नामक शक्ति के संकोच से कलातत्त्व की, सर्वज्ञता के संकोच से विद्यातत्त्व की, नित्यपरिपूर्णतृप्तता के संकोच से रागतत्त्व की, नित्यता के संकोच से कालतत्त्व की और स्वतन्त्रता के संकोच से नियतितत्त्व की सृष्टि होती है। इस तरह अपनी छः शक्तियों को संकुचित कर शिव ही जीव बन जाता है। माया से नियति तक यह छः तत्त्व षट्कंचुक के नाम से प्रसिद्ध हैं। स्वातन्त्र्य शक्ति माया का इसमें समावेश न करने पर कंचुकों की संख्या पांच रह जाती है।

द्विविध ज्ञान और अज्ञान

इस चोंगे को धारण कर लेने पर शिव ही जीव (पुरुष=पशु) दिखाई देने लगता है। इस दशा में वह अपने शिवस्वरूप को भूल बैठता है। इसी को पौरुष अज्ञान कहते हैं। कंचुकों से आवृत पशु जब परिमित प्रमाता के रूप में “मैं इस तरह से इसको जानता हूँ” ऐसा अध्यवसाय करता है, अहन्ता से इदन्ता की यात्रा पर चल पड़ता है, तो यह बौद्ध (बुद्धिगत) अज्ञान कहलाता है। पाशव संस्कार के हट जाने पर

पुरुष पुनः अपने शिवस्वरूप में प्रतिष्ठित हो जाता है, तो यही पौरुष ज्ञान कहलाता है। अपनी परिपूर्णता का विकास हो जाने पर “यह सब कुछ मेरा ही वैभव है” इस तरह की बुद्धि में जब सर्वत्र अहन्ता का अध्यवसाय उदित होता है, इदन्ता का लोप हो जाता है, तो इसी को बौद्ध ज्ञान कहते हैं। पौरुष अज्ञान की निवृत्ति दीक्षा के द्वारा हो जाती है, तो भी पौरुष ज्ञान की उत्पत्ति वर्तमान शरीर के परित्याग के पहले नहीं होती, क्योंकि इस शरीर का आरंभक कर्म मल तब तक बना रहता है। बौद्ध अज्ञान की निवृत्ति तो शरीर के रहते हुए भी हो जाती है। शास्त्रों के श्रवण, मनन और निदिध्यासन से बुद्धिगत अज्ञान के निवृत्त हो जाने पर व्यक्ति जीवन्मुक्त हो जाता है। दीक्षा के द्वारा पहले बुद्धिगत अज्ञान की निवृत्ति होती है, अतः मुक्ति के लिए बौध ज्ञान ही प्रधान माना जाता है। इसका अभिप्राय यह है कि दीक्षा के द्वारा पहले बुद्धिगत अज्ञान की निवृत्ति होती है और शास्त्रश्रवण आदि द्वारा साधक जीवन्मुक्ति दशा तक पहुंच जाता है। इसके बाद पौरुष अज्ञान की निवृत्ति होती है। साधक अपनी शिवस्वरूपता को पहचान लेता है। इसी को प्रत्यभिज्ञादृष्टि का उन्मीलन कहते हैं। तब वह शरीर के परित्याग के साथ ही अपने स्वरूप में प्रतिष्ठित हो जाता है, अपने जीवभाव को छोड़कर शिवभाव को प्राप्त कर लेता है।

ऊपर वर्णित पौरुष और बौद्ध ज्ञान और अज्ञान के स्वरूप को जानने के लिए तंत्रालोक और उसकी व्याख्या (1.22-50) देखी जा सकती है।

बंध और मोक्ष

प्रत्यभिज्ञादर्शन में बन्ध और मोक्ष की कोई वास्तविक सत्ता नहीं मानी जाती। पौरुष और बौद्ध अज्ञान से आवृत पशु अपने को बद्ध मानने लगता है और पौरुष एवं बौद्ध ज्ञान का आविर्भाव होने पर वह अपने को सांसारिक बन्धनों से मुक्त मानता है। अज्ञानरूपी ग्रन्थि से आबद्ध पशु अपने

को बन्धन में पड़ा हुआ समझ लेता है और ग्रन्थि के खुल जाने पर वह अपने को मुक्त मानने लगता है। इस प्रकार इस दर्शन में बन्धन और मोक्ष प्रतीतिमात्रसार हैं। परमार्थसार (श्लोक-60) में बताया गया है कि मोक्ष नाम का कोई स्थान नहीं है और न इसके लिए कहीं जाना ही पड़ता है। अज्ञानरूपी ग्रन्थि के खुल जाने पर जो अपना निजी स्वरूप अभिव्यक्त हो उठता है, उसी को मोक्ष कह दिया जाता है। स्वस्वभावसंबोधन नामक ग्रंथ में बताया गया है कि बंधन, बंधन का कर्ता और बांधने वाला — इन तीनों में से किसी एक की भी कोई वास्तविक सत्ता नहीं है। अपनी नाना प्रकार की कल्पनाओं से ही यह सारा जगत् बंधन में पड़ा हुआ है।

अभिनव गुप्त के तीन स्थलों की समीक्षा

प्रसंगवश हम इतना बता देना चाहते हैं कि हमने 'तंत्रागमीय धर्म-दर्शन' (पृ. 897) में अभिनवगुप्त के मत की तीन स्थलों पर आलोचना की है। एकाशीति पदों के रूप में वे एकाशीतिपदक मंत्र को प्रस्तुत करते हैं। क्षेमराज भी इन्हीं का अनुसरण करते हैं (वहीं, पृ. 389-390)। इसमें आगमों का संवाद अपेक्षित है। इसी प्रकार से आहंकारिक सृष्टि के प्रसंग में तैजस और वैकृत सृष्टि को लेकर वे खेटपाल (सद्योज्योति शिवाचार्य) के मत की समीक्षा करते हैं (वहीं पृ. 417-418)। इस प्रसंग की भी परीक्षा अपेक्षित है। संख्यकारिका (का. 25) में सात्त्विक आदि गुणों के लिए जिन प्राचीन शब्दों का प्रयोग किया गया है, उसके आधार की खोज होनी चाहिए। महाभारत, शैवागम और सद्योज्योति शिवाचार्य ने सात्त्विक के पर्याय में तैजस शब्द दिया है। यही उचित भी प्रतीत होता है। यहां अभिनवगुप्त ने आगमों का अनुकरण न कर सांख्यकारिका को आधार माना है। श्रीपूर्वशास्त्र के जिस वचन को उन्होंने अपने पक्ष में उद्धृत किया है, वह वास्तव में खेटपाल के मत का ही समर्थक है। इसी प्रकार मलप्रकरण की टिप्पणी

में ज्ञानाज्ञानगत द्वित्व के प्रसंग (वहीं, पृ. 333, टि. 4) में भी अभिनवगुप्त के मत की समीक्षा की गई है। वहीं पृ. 325 पर टिप्पणी की गई है कि तंत्रालोक में वहां का क्रम विपरीत हो गया है। वह इस तरह लिखा गया है कि वहां (पृ.— 140-141) विज्ञानाकल और सकल के बाद प्रलयाकल का स्वरूप प्रतिपादित है। तंत्र लोक विवेक में यह विषय अधिक स्पष्ट रूप में विवेचित है। इन सभी स्थलों पर विद्वानों को विचार करना चाहिए।

जीव और जगत्

इस प्रकार शुद्ध संवित्स्वरूप भगवान् शिव अपनी स्वातन्त्र्य शक्ति के सहारे अपनी शक्तियों को संकुचित कर जीव और जगत् के रूप में भासित होने लगते हैं। उसे नित्य, शुद्ध, बुद्ध, शिवस्वरूप के अतिरिक्त जीव और जगत् की भी वस्तुतः कोई सत्ता नहीं है। इस प्रकार प्रत्यभिज्ञादर्शन में जीवात्मा की भी वास्तव में कोई सत्ता नहीं है। जैसे हम किसी वस्तु को रखकर भूल जाते हैं और उनके मिल जाने पर प्रसन्न हो उठते हैं, ठीक वैसी ही स्थिति जीव और शिव की भी है। अंतर इतना ही है कि शिव स्वेच्छा से अपनी स्वातन्त्र्य शक्ति के सहारे मात्र लीला करने के लिए अपने स्वरूप को भुलाने का नाटक करते हैं। इस प्रकार यहां यह सारा स्थावरजंगमात्मक जगत् शिव के विलास के अतिरिक्त कुछ भी नहीं है। अद्वयवादी प्रत्यभिज्ञादर्शन का यही सार है।

जीवन्मुक्त

निःश्वासकारिका, सर्वज्ञानोत्तर आदि शैवशास्त्रों में बताया गया है कि जो व्यक्ति जाग्रदवस्था में अपनी समस्त इंद्रियों पर नियंत्रण प्राप्त कर तुर्यावस्था में पहुंचा हुआ ईश्वर की भावना में लीन हो जाता है, वही जीवन्मुक्त कहलाता है। ऐसा जीवन्मुक्त व्यक्ति शिवमयी सूर्य की शक्तिरूपी किरणों की सहायता से अपनी ज्ञान शक्ति के सामर्थ्य को जगा कर,

सारे आवरणों से मुक्त होकर समस्त शक्तियों से संपन्न भगवान् शिव का साक्षात्कार करने में समर्थ हो जाता है। इतना ही नहीं, वह शिव की शक्ति से स्फुरित हो रहे चिदचिदात्मक समस्त जगत् का, भगवान् शिव के कृत्यपंचक का तथा इनकी सहायता से प्राप्य भोग और मोक्ष का भी अधिकारी बन जाता है। इस प्रसंग में यह वचन विशेष रूप से अवधेय है कि जो व्यक्ति उपकार से प्रसन्न और अपकार से दुःखी नहीं होता, जो सभी प्राणियों के प्रति समान भाव रखता है, वही जीवन्मुक्त कहलाता है। शास्त्रों में बताया गया है कि ऐसा व्यक्ति स्वयं तो मुक्त हो ही जाता है, वह दूसरों को मुक्त करने की सामर्थ्य से भी संपन्न हो जाता है। जीवन्मुक्त, जीवन्मुक्ति जैसे विषयों पर शैव शास्त्रों में विस्तार से चर्चा हुई है। मानवता कुछ अंशों में भी इनका अनुसरण करने का प्रयत्न करें, तो एक ही जन्म में मुक्तिलाभ करने में वह समर्थ हो सकती है। इसके लिए आवश्यक है कि साधक ऊपर वर्णित उपायों के साथ शतरत्नसंग्रह में उद्धृत (पृष्ठ 84) निःश्वासकारिका में वर्णित मन की विक्षिप्त, गतिरागति, संश्लिष्ट और स्वलीन नामक चार अवस्थाओं का गंभीरता से अनुशीलन करें।

एक ही जन्म में मुक्ति

रौरवागम में बताया गया है कि जैसे प्रदीप्त वह्नि में तूलराशि को डाल देने पर वह उसको जलाकर स्वयं भी शांत हो जाती है, वह पुनः नया आकार नहीं ग्रहण करती, उसी तरह मण्डल में प्रविष्ट होकर दीक्षा और मंत्र की प्राप्ति के बाद दीक्षित व्यक्ति पुनर्जन्म ग्रहण नहीं करता। यह स्थिति शास्त्रों में अपश्चिम जन्म के नाम से वर्णित है। यह शब्द अपुनर्भव का पर्याय है। दीक्षा के दो व्यापार हैं — एक तो गुरु के द्वारा शिष्य को मंत्र का दान और दूसरा शिष्य के प्रयत्न से उसके मलों का क्षण। मलों के क्षय से साधक कर्मसाम्य की स्थिति में पहुंचता है और इसके कारण सुन्दोपसुन्द न्याय से उसके पुण्य और पाप आपस में टकराकर क्षीणबल हो जाते

हैं। इसके कारण ऐसे साधक का पुनर्जन्म नहीं होता, वह मुक्त हो जाता है। हमें यह स्मरण रखना है कि प्रत्यभिज्ञाशास्त्र में “दीक्षयेत् श्वपचानपि” इस वचन के अनुसार पूरी मानवता को दीक्षा का अधिकारी माना गया है।

मुक्ति (मोक्ष) एक ही जन्म में मिल सकती है, यह सिद्धांत शैवशास्त्र एवं वैष्णव, बौद्ध आदि सभी तन्त्रों में स्वीकृत है। अवधूतसिद्ध के भक्तिस्तोत्र (श्लोक, 30) में बताया गया है कि भागवद्गीता और महायान बौद्ध मत की भी यह मान्यता है कि अनेक जन्मों के प्रयत्न के बाद ही मुक्ति मिल सकती है, किंतु शैव मत में तो एक ही जन्म में मुक्ति मिल जाती है। शिवधर्म, शिवधर्मोत्तर आदि शैव ग्रंथों में और प्रज्ञोपायवनिश्चयसिद्धि, गुह्यसिद्धि, चण्डरोषण तन्त्र, ज्ञानसिद्ध जैसे बौद्ध तंत्र में भी इसको मान्यता मिली है। यहां बताया गया है कि एक ही जन्म में शिवत्व अथवा बुद्धत्व की प्राप्ति हो सकती है। यह तभी संभव है, जब साधक समता-दृष्टि का अनुपालन करते हुए भारत की आज की सामाजिक, धार्मिक और सांस्कृतिक समस्याओं का समाधान खोज सके। सेमेटिक धर्मों में पुनर्जन्म का सिद्धांत मान्य नहीं है। ख्रीष्ट, इस्लाम आदि धर्मों के अनुयायी जन्मांतर में विश्वास नहीं रखते। एक ही जन्म में मुक्ति का यह सिद्धांत उनकी दृष्टि में भी कुछ संशोधन कर सकता है। हमने अपने ग्रंथ ‘तंत्रागमीय धर्म-दर्शन’ के प्रथम भाग की प्रस्तावना (पृ. 13) में कुछ सुझाव दिए हैं। उन पर विचार किया जा सकता है।

तांत्रिक उपासना में बहुत सावधानी बरतने की आवश्यकता है। अनंगवज्र और क्षेमराज जैसे बौद्ध और से शैव आचार्यों ने कहा है कि इस साधना में व्यक्ति इस तरह से प्रवृत्त हो कि उसके चित्त में किसी प्रकार का विकार न आए। चित्त में क्षोभ के उत्पन्न हो जाने पर, चित्त के चंचल हो उठने पर साधक सभी प्रकार की सिद्धियों से वंचित हो जाता है। इसीलिए सिद्धि का (मोक्षलक्ष्मी=शिवता) आकांक्षी व्यक्ति सभी प्रकार के आग्रहों को छोड़कर अपने चित्त को

इस साधना में अनुकूल बनाने के लिए उन सहज (स्वाभाविक) उपायों का सहारा ले, जिनसे यह चंचल चित्त इस प्रकार अपने वश में किया जा सके, जैसे चंचल पारे का शोधन करते समय उसको गोबर में सम्पुटित कर स्थिर कर लिया जाता है। इसके लिए मालिनीविजयतन्त्र के लंबे उद्धरण को और चित्त की प्रभास्वरता के लिए बौद्ध तंत्रों को देखा जा सकता है।

सामान्य जनता का भी उपकार करने की इच्छा से उत्पलदेव ने प्रत्यभिज्ञाशास्त्र की रचना की थी। उसके लिए उन्होंने शैवागमों के द्वैतवाद की जगह अद्वयवाद की, ब्रह्मवाद के मायावाद के स्थान पर शक्तिवाद की, बौद्धों के क्षणिक विज्ञानवाद के स्थान पर नित्य स्वात्मेश्वरवाद की अपने शास्त्र में प्रतिष्ठा की थी। धर्मशास्त्र के ग्रन्थों में कलिवर्ज्यप्रकरण के अंतर्गत श्रुतियों और स्मृतियों की अनेक मान्यताएं स्थगित कर दी गई हैं। अन्य धर्म की कालातीत मान्यताओं को भी इसी आधार पर स्थगित किया जा सकता है। सूफी संत इसी प्रत्यभिज्ञादर्शन से अनुप्राणित थे। आज इसी दृष्टि को तंत्रगामीय समतादृष्टि, शुद्धि-अशुद्धि व्यवस्था, विधिनिषेध मीमांसा आदि का सहारा देकर तथा जाति आदि के दुराग्रहों को दूर कर, सत्तर्क और स्वानुभव के महत्व को स्वीकार करते हुए पूरी मानवता को एक नया संदेश दिया जा सकता है।

निबंध के प्रारंभ में हमने सप्तविध प्रमाताओं की चर्चा की है। वह इसलिए कि प्रत्यभिज्ञाशास्त्र का अध्येतस स्वयं जीवन्मुक्त स्थिति में पहुंच कर न केवल सामान्य जनता के उद्धार के लिए ही प्रयत्नशील रहता है, वह अपने शिवस्वरूप को पहचानने के लिए भी सतत प्रयत्नशील रहता है, वह पुनः भुलावे में पड़ना नहीं चाहता। जिन प्रारब्ध कर्मों के कारण उसे यह स्थूल शरीर मिला है, कर्मसाम्य की स्थिति में उन सबके निर्बल हो जाने की स्थिति में अथवा सुन्दोपसुन्द न्याय से उनके आपस में टकराकर नष्ट हो जाने पर सकल जीव प्रलयाकल स्थिति

से भी ऊपर उठकर विज्ञानाकल अवस्था को प्राप्त कर लेता है। “विज्ञानकेवलानष्टौ बौधयामास पुद्गलान्” (1.11) मालिनीमत के इस वचन के अनुसार इनको भगवान् शिव बौधशक्ति से संपन्न करते हैं। यह बौधशक्ति सद्योज्योति शिवाचार्य के अनुसार बुद्धिगत धर्म ने होकर पुरुषगत धर्म है। अभिनवगुप्त के पौंस ज्ञान से हम इसकी तुलना कर सकते हैं। इसकी तुलना हम बौद्ध धर्म-दर्शन की बोधि से भी कर सकते हैं और विज्ञानकेवल की जैन धर्म-दर्शन में निर्दिष्ट केवली से। इस प्रसंग में सद्योज्योति शिवाचार्य की मोक्षकारिका के दो श्लोक बलात् हमारा ध्यान आकृष्ट करते हैं। यह है वे श्लोक –

अन्तःकरणवृत्तिर्या बोधाख्या सा महेश्वरम्।

न प्रकाशयितुं शक्ता पाशवान्निगडादिवत्।106।

शिवार्कशक्तिदीधित्या सामर्थीकृतचिददृशा।।

शिवं शक्त्यादिभिः सार्धं पश्यत्यात्मा गतावृतिः।।199।।

यहां द्वितीय श्लोक में निर्दिष्ट चित्त (बोध) शक्ति से संपन्न साधक अपनी इच्छा के अनुसार शरीर प्राप्ति के बाद शिवभाव को प्राप्त कर लेता है, अथवा कालवंचन की प्रक्रिया के सहारे इसी शरीर में रहते हुए सदाशिव भाव में स्थित हो शास्त्ररचना, शास्त्रोपदेश जैसे लोककल्याण के कार्यों में निरत रहता है। अंततः शिवभाव में प्रतिष्ठित होने पर द्वैत मत के अनुसार उसमें शिव के सर्वज्ञता आदि छः गुण प्रादुर्भूत हो उठते हैं और प्रत्यभिज्ञाशास्त्र के अनुसार तो वह स्वयं शिवस्वरूप की प्रत्यभिज्ञा से संपन्न हो उठता है – “सर्वो ममायं विभवः”। इस प्रकार सप्तविध प्रमाता का स्वरूप धारण करने वाला साधक न केवल स्वयम्, अपितु अन्य प्रमाताओं की अभ्युदय और निःश्रेयस् की प्राप्ति में भी सहायक बन सकता है। कश्मीर की जिस धरती पर इस प्रत्यभिज्ञाशास्त्र का उन्मीलन हुआ, आज वहां की क्या स्थिति है? क्या आज का प्रबुद्ध मानव इस पर विचार करेगा? ■

श्रीनगर

— प्रो. रमाकान्त अंगिरस —

इतनी ऊंचाई
और इतनी बड़ी छाया
बड़े-बड़े पत्ते
फिर ऐसी पुष्ट काया
चिनार ! तुझे
पर्वतों की झीलों ने जाया ।
मन्द शीतल और सुरभित
देवदारु शिवतरु को
छूकर जो आया
वात तेरी बाहों में भर भर
हुलसाया ।
झीलों के जल-बिन्दु
कमलों का मधुर गन्ध
लेकर वह सांझ प्रात
पर्वत पर उगे चन्द्र
सूरज को दे आया ।
काम बना
ज्योतीश्वर
ज्योति बनी माया
चिनार ! तेरे संग
मैंने शिवदर्शन पाया ।

इसीलिए योगी से
कहा था मैंने तब

आत्मा की नहीं
नहीं ईश्वर
की बात करो
चिनार
के माध्यम से
सोनरंगी धानों का
स्वर्ण झरा करता है
ऐसे रूपान्तर का
धीरे से मर्म कहो ।
पर्वत के मस्तक पर
कुल्या जो बहती है
उतरती है क्यारी में
केसर से कविता की
मुक्त धार बहती है ।
दृश्य जहां केसर में
परिणत हो जाता है
द्रष्टा का रूप जहां
कविता बन जाता है
केसर और कविता के
बन्धन की बात करो ।
चिनार की कथा कहो
दर्शन सब रहने दो
धीरे से हवा के संग
प्राणों को बहने दो ।

“कई आचार्यों का कहना है कि स्पन्द-कारिकाओं के कर्ता श्री वसुगुप्त जी के शिष्य श्री कल्लटाचार्य थे, श्री वसुगुप्त जी नहीं थे। यह बात सरासर ग़लत और आधार-रहित है। यदि यह बात सच्च्य होती तो शिवसूत्रविमर्शनी में श्री क्षेमराज जी का कहना “स्पन्दकारिकाभिश्च संग्रहीत्वान” निराधार और असत्य है। मेरे गुरुदेव भी कहा करते थे कि स्पन्द-कारिका के रचयिता श्री वसुगुप्त ही थे।”

— स्वामी लक्ष्मण जू

मालिनी — एक प्रस्तावना

— प्रो. रमाकान्त अंगिरस —

(पूर्व प्रोफेसर आफ कालिदास चेयर एवं अध्यक्ष, संस्कृत विभाग, पंजाब विश्वविद्यालय, चंडीगढ़)

प्रारंभिक काल से ही मनुष्य अमूर्त सत्ता को मूर्त रूप में आने का आवाहन देता आ रहा है जिससे उसके व्यावहारिक जीवन को तर्कसंगत और धारण योग्य बनाया जा सके। भारत की आगम-प्रधान विचारधारा ने संभवतः इस दिशा में पहल भी की है और अपनी प्रयोगधर्मिता के बल पर उसे विज्ञान सम्मत बनाने पर बहुत सा बल भी दिया। प्रयोग-साधना के लिए भारत के मनीषियों ने तंत्र और योग की विभिन्न पद्धतियों का आश्रय लिया। योग के माध्यम से परा सत्ता के गुहानिहित अमूर्त केंद्रों तक अपनी पहुंच बनाई और तंत्र के माध्यम से उसे मनुष्यों के बीच उतार लाने का निरंतर प्रयास किया। आगमिक विचार शैली में योग पद का अर्थ परमसत्ता के साथ जुड़ना ही समीचीन लगता है निरोध नहीं। और तंत्र पद का अर्थ सृष्टि या विश्व के रूप में व्यवस्थित विस्तार का अवतरण या विकास करना ही जंचता है। काश्मीरी शिवाद्वयवाद इसी दृष्टि से एक मुट्ठी में विश्वात्मकता को और दूसरी में परासत्ता की विश्वोत्तीर्णता को हस्तगत करता दिखाई देता है। षडंगयोग और मंत्रशास्त्र का विस्तृत निरूपण शिवाद्वयवाद के आकर ग्रंथों में सर्वत्र उपलब्ध हो जाता है।

शिवाद्वयवाद की साधना में मालिनी-विद्या मंत्रयोग का ही एक प्रामाणिक मार्ग है जो हमें वाग्योग की ओर ले जाता हुआ वैखरी वर्णमाला से होकर परावाक् तक पहुंचाने का काम करता है। तंत्रालोक के प्रथम भाग में ही आचार्य अभिनवगुप्त ने कह दिया कि सभी शैवी साधनाओं का सार त्रिकशास्त्र है तो त्रिकशास्त्र का सार मालिनी मत है — “तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम्”। समस्त

शास्त्रों का ही मालिनी सारभूत है। मालिनी को लेकर शिवाद्वयवाद के बड़े-बड़े पंडितों ने बहुत सा ग्रंथ-निर्माण भी किया है और प्रवचन भी होते ही रहते हैं। किंतु रहस्य बना ही रहता है। प्रस्तुत लेख इस मालिनी विद्या से थोड़ा परिचय कराना मात्र है।

संस्कृत के विद्वज्जन जानते ही हैं कि संस्कृत वाक्य का अध्ययन और अध्यापन मूलतः सारस्वत साधना ही होता है। अतः उस प्रक्रिया के चलते वैयाकरणों की प्रतिष्ठा इसलिए सर्वोपरि रही कि वे शब्दब्रह्मवित् या वाग्योगवित् माने जाते थे। आचार्य अभिनवगुप्त के पिता उच्च कोटि के वैयाकरण तो थे ही किंतु आचार्य ने स्वयम् भी विवृतिविमर्शिनी लिखने से पूर्व यह दावा करते हैं कि उन्होंने व्याकरणशास्त्र की गहनता में पूर्ण अवगाहन करके सत्तर्क का आश्रय लेकर अपनी प्रज्ञा को इस रचना के लिए प्रस्तुत किया है। यदि हम वैसे भी 7वीं 8वीं शताब्दी के आसपास के संस्कृत साहित्य की पहचान करें तो देखेंगे कि उच्चकोटि के भवभूति जैसे नाटककार भी अपने को और अपने पूर्ववर्ती वाल्मीकि को भी शब्दब्रह्मवित् होने का गौरव प्रदान करते दिखाई पड़ते हैं।

भारतीय इतिहास का यह वह समय था जब जैन, बौद्ध, सिद्धांत या मत अपनी अचार-मीमांसा और ज्ञानमीमांसा को लोक में प्राकृतों और पाली जैसी लोक-भाषाओं के बल पर अग्रसर कर रहे थे। भाषा के संस्कार और उसके तत्त्व दर्शन पर उनका कोई आग्रह था ही नहीं। किंतु उस समय भी ब्राह्मण परंपरा अपौरुषेय वैदिक शब्द से लेकर लौकिक संस्कृत शब्द-साधना तक का मुखर स्तंभ बनकर खड़ी

थी। शब्द और अर्थ के रहस्यात्मक संबंध को कालिदास जैसे महाकवि 'वागर्थप्रतिपत्ति' में ढूंढ रहे थे और भवभूति वाणी को आत्मा की अमृता कला के रूप में देख रहे थे। वाक् की इसी अमृता कला ने काश्मीर शिवाद्वयवाद में यदि मालिनी विद्या के रूप में अवतरण कर लिया हो तो कोई आश्चर्य नहीं।

किंतु यह मालिनी है क्या? इसके स्वरूप का अनुसंधान करने पर पता चलता है कि ज्ञान और क्रिया को एक साथ धारण करने की क्षमता ने ही वाक् को मालिनी का स्वरूप दे दिया। संस्कृत में मल् धातु धारण करने के अर्थ में ही व्याकरण के दो गणों में पठित है। इससे मालिनी पद की व्युत्पत्ति से जो अर्थ निकलता है वह है "मलते धत्ते आत्मनि विश्वरूपम्" अर्थात् जो अपने में विश्व के सृष्टि, स्थिति, संहार को समेटकर रखने का सामर्थ्य धारण किए हुए है। वाक् का मालिनी नामकरण करने के पीछे कश्मीर के सहृदय विद्वानों की सौंदर्य-दृष्टि के उन्मेष का भी पता चलता है। मालिनी को भिन्न-योनि कहने के पीछे संभवतः संपूर्णता के उन्मीलन की ओर पंडितों की दृष्टि रही है। उसमें क्रम और अक्रम दोनों का साहित्य है। आचार्य अभिनव उसी का अपने रचे हुए स्तवन में ज्ञान कराते हुए कह उठते हैं —

तव च काचन न स्तुतिरम्बिके

सकलशब्दमयी किल ते तनुः

निखिलमूर्तिषु मे भवदन्वयो

मनसिजासु बहिःप्रसरासु च।

अर्थात् मूर्तियां चाहे बाह्य जगत् की हों या मेरे मानस जगत् की, सब में एकान्विति तो आपकी ही शाब्दी चेतना के कारण है।

कश्मीर का शिवाद्वय जहां एक ओर मालिनी को अपने आगमिक प्रस्थान का प्रमुख आधारस्तम्भ मान कर चला है वहीं पूर्वमालिनी के अभिन्नयोनि क्रम की क्रम-साधना को भी उतना ही महत्व देकर चला है। शिवसूत्रों के प्रारंभ में ही "ज्ञानाधिष्ठानं मातृका" सूत्र में

संपूर्ण ज्ञानों का अधिष्ठान मातृका—वर्ण—राशि को कह दिया। किंतु कुछ ही आगे चलकर "पशुमातरः" की ओर भी साधक के ध्यान को आकृष्ट कर दिया। 36 तत्त्वों के निरूपण—क्रम में नीचे के क्रम के प्रमाताओं को पशुमातृकाओं के प्रभाव में जीने वाले पशु प्रमाता या सकल प्रमाता की संज्ञा दे दी गई। किंतु हमारा यहां अभिप्राय दूसरा है। हम चाहें तो सिद्धवाणी को मालिनी और लोक भाषाओं के वर्णक्रम को मातृका वर्ण—राशि कह सकते हैं। इस मातृका वर्ण—राशि या वर्णमाला को पराशक्ति के ही प्रतिनिधि मानकर शिवाद्वयवाद ने भाषा के मायीय और अमायीय दो घटकों की परिकल्पना को स्वीकार कर लिया। अतः माया के राज्य में मायीय वर्णों से और शुद्ध विद्या के ऊपर अमायीय वर्णों की क्रमबद्धता से सारा वाङ्मय व्यवहार चलता है।

प्रत्येक वर्ण केवल ध्वनि मात्र नहीं है अपितु रंगरूप या आकृति—विशेष को भीतर समोकर स्फुटित होने वाली धातु विशेष है। देशिकेंद्र दुर्वासा परशम्भुमहिम्नःस्तव में वर्णों से ही संस्कृत के सभी क्रिया धातुओं का उद्भव मानते हैं — "वर्णेभ्यः धातवःस्युः विविधपदचयस्तदभवस्तेन वाक्यम्"। उनका कहना है कि इन वर्ण—मणियों की सुनिश्चित संख्या से ही भाषा का जो अपरिमेय संसार बना है वह ही मनुष्य मात्र के स्वार्थ और परमार्थ का ज्ञान कराने वाला होने से उसे ही परम शिव की पराशक्ति, परापरा और अपरा के रूप में स्वीकार कर उसे मालिनी एवम् संपूर्ण मंत्रशास्त्र की स्वामिनी विद्या होने का सर्वोच्च स्थान दिया है। तंत्रशास्त्र की परंपरा में यह दृढ़ता से स्वीकार किया जाता है कि षडध्व में वर्ण का प्रथम स्थान है। वर्णों के संघट्ट से ही पद या शब्द की तथा शब्दों के संघट्ट से मंत्र की अभिव्यक्ति होती है। परशुराम कल्पसूत्र में मंत्रशास्त्र के संदर्भ में महत्वपूर्ण विचार करते हुए कहा गया है "वर्णात्मका नित्याः शब्दाः।

मंत्राणामचिन्त्यशक्तिता”। कश्मीर के शिवाद्वयवाद में शैवी प्रेरणा के उत्तरोत्तर क्रम का वर्णन करते हुए आणवोपाय में समावेश पाने के लिए वर्ण-ध्यान की प्रक्रिया को सीधे तौर पर स्वीकार करके शाक्तोपाय क्रम में समावेश पाने के लिए मंत्रोपासना का अनुशीलन करने की विधि की ओर संकेत कर दिया गया है। शांभवोपाय में मंत्र सहज ही शांभवी चेतना में परिणत हो जाता है।

उपर्युक्त क्रम के अनुसार शैवयोग में योगी को परासत्ता के अनुभव की अभिव्यक्ति तीन स्तरों पर होती है। अपने मूलरूप में वह चैतन्य मात्र ही है। परापर स्थिति में मंत्र उसकी सूक्ष्म अभिव्यक्ति है और मंत्र ही अपर रूप में उसकी मूर्ति के रूप में स्थूल देह या मूर्ति बन जाता है। स्थूल चेतना से सूक्ष्म की ओर आरोह क्रम में अथवा कुंडली-जागरण की प्रक्रिया में योगी मूलाधार चक्र से लेकर आज्ञाचक्र तक की यात्रा में प्रत्येक चक्र में अन्तर्मातृका न्यास के

द्वारा वर्णमातृकाओं की गुप्त शक्तियों को जगाते हुए विसर्ग की भूमिका से बिंदु तक और बिन्दु से अर्धचंद्र, रोधिनी, नाद, नादान्त, शक्ति, व्यापिनी, समना और उन्मनी दशाओं में से होता हुआ पराहंता में प्रवेश करता है। अकार से हकार तक की इस यात्रा में अनुस्वार को मेरु का स्थान देकर मालिनी माला पूर्णाहंता के रूप में परमशिव का कण्ठहार बन जाती है। उस अवस्था की शिवाद्वयता को आचार्य सोमानन्द के स्वर में स्वर मिलाते हुए आचार्य उत्पल कह उठते हैं –

यस्या निरुपाधि ज्योतीरुपायाः

शिवसंज्ञया

व्यपदेशः परां तां त्वामम्ब

नित्यमुपास्महे ।।

(शिवदृष्टि 3 – मंगलपद्य ।)

क्रमशः

“एक ही रूप है वह। एक ही रूप। निर्णय करने वालों ने ही इसको बिगाड़ दिया है। यह अद्वैत रूप है, लेकिन निर्णय करने वाले कुछ और ही ढंग से निर्णय करने लगे हैं। They are responsible for this, पर Shaivism में यह बात नहीं है। Shaivism ने साफ़-साफ़ बताया है कि यह अद्वैत मार्ग वस्तुतः क्या है? दरअसल अद्वैत मार्ग जो है वह मार्ग सभी के लिए है। यह कोई खास religion नहीं है कि ब्राह्मण ही इसको सीख सकता है और कोई नहीं। Actually it is meant for everybody. कोई भी हो, जो संसार में पैदा हो गया है, उसके लिए यह अद्वैत मार्ग है।”

— स्वामी लक्ष्मण जू (एक रेडियो भेंटवार्ता में)

राजानक कुन्तक और अभिनवगुप्त पादाचार्य (ध्वनि और वक्रोक्तिः काव्यसौन्दर्य की प्रौढ़ता)

— प्रो. मधुप कुमार —

(प्राचार्य, जे.वी. महाजन डिग्री कॉलेज, बालबुर्जुंग चौरीचौरा, गोरखपुर, उ.प्र.)

राजानक कुन्तक और अभिनवगुप्त—पादाचार्य दोनों शैव थे। वक्रोक्ति कुन्तक और अभिनवगुप्त ने रस ध्वनि को प्रतिष्ठित किया। भामह का सूत्र — “शब्दार्थौ सहितौ काव्यम्” काव्य के स्वरूप और लक्षण संबंधी आधारभूत घोषणा है। भामह, उद्भट, वामन, रुद्रट सभी ने अपने ग्रंथ का नाम ‘काव्यालंकार’ ही दिया है। भामह ने अलंकार शब्द का कहीं भी अर्थ नहीं दिया। वामन अपने ग्रंथ का आरंभ ही — ‘काव्य ग्राह्यमलंकरात्’ सूत्र से करते हैं। अलंकार क्या है? इस पर वामन का उत्तर है — सौंदर्यम् अलंकारः। दण्डी ने कहा — काव्यशोभाकरान् धर्मानलंकारान् प्रचक्षते। स्पष्ट है कि अलंकार से दण्डी और वामन का आशय काव्यशोभा अथवा काव्यसौंदर्य है। अलंकार शब्द के इस व्यापक अर्थ के कारण ही भारतीय काव्यशास्त्र ‘अलंकारशास्त्र’ भी कहा गया। संस्कृत काव्यशास्त्र वास्तव में काव्यसौंदर्य की खोज है। अब प्रश्न है कि उपमा आदि अलंकार हैं? नहीं। वामन ने स्पष्ट किया — सौंदर्य ही अलंकार है। जैसे आचार्य रामचंद्र शुक्ल ने कहा — सुंदर वस्तु से अलग कोई सुंदरता नहीं, वैसे ही अलंकार काव्यसौंदर्य से पृथक् नहीं है। फिर उपमादि को अलंकार क्यों कहते हैं?

“उपमा आदि इस सौंदर्य के निर्माण के लिए साधनीभूत हैं, इसलिए साधनदृष्टि से (साधन होने से) — करण व्युत्पत्ति से — उन्हें अलंकार कहा गया है।” (भारतीय साहित्यशास्त्र गणेश त्र्यंबक देशपांडे, राजपाल एंड सन्स, कश्मीरी गेट, दिल्ली पृ. 7) उपमादि काव्यालंकार नहीं, उसके साधन हैं। बाद में

अलंकार शब्द का अर्थ संकोच हुआ। वह उपमादि साधनों के लिए प्रयुक्त होने लगा।

यह सामान्य धारणा है कि भारतीय काव्यशास्त्र में रस और अलंकार की दो धाराएँ रही हैं। वस्तुतः है यह दोनों काव्यसौंदर्य के वाचक हैं। काव्यशास्त्रियों के समक्ष नाट्यशास्त्र की चुनौती थी। अलंकार और रस दोनों नाटक की चीज थे। नाट्यशास्त्र में रस की विशेष प्रतिष्ठा है, काव्यालंकार की भी चर्चा है। काव्यशास्त्र में आरंभ में काव्यालंकार शब्द विवेचित हुआ। अलंकार शब्द, जो सौंदर्य का वाचक था, आगे जब उपमादि के लिए प्रयुक्त होने लगा, तब काव्यसौंदर्य की अभिव्यंजना के लिए नई जरूरत महसूस होने लगी। ध्वनि और वक्रोक्ति की खोज इसी स्थिति की देन है। कुन्तक के सामने समस्या काव्यसौंदर्य के मूल स्वरूप को काव्यशास्त्रीय चिंतन के केंद्र में प्रतिष्ठित करने की थी। पहले उन्होंने यह स्पष्ट किया कि वे अलंकार ग्रंथ का ही निर्माण कर रहे हैं —

लोकोत्तरचमत्कारकारिवैचित्र्यसिद्धये।

काव्यस्यायमलंकारः कोऽप्यपूर्वो विधीयते। 12।।

दूसरी कारिका में वे अपना प्रयोजन स्पष्ट करते हैं — अलौकिक चमत्कार को उत्पन्न करने वाले वैचित्र्य को संपन्न करने के लिए किसी अपूर्व, काव्यविषयक अलंकार ग्रंथ का निर्माण किया जा रहा है। कुन्तक आरंभ यही से करते हैं — अलंकार शब्दः शरीरस्य शोभातिशयकारित्वान्मुख्यतया कटकादिषु वर्तते। जैसे शरीर की शोभा की उत्कृष्टता के

लिए कड़े आदि गहने का प्रयोग किया जाता है और उस कड़े आदि को अलंकार कहते हैं, वैसे ही शोभा (काव्यसौंदर्य) की वृद्धि की उत्पादकता के साधर्म्य के कारण लक्षण से काव्य के संदर्भ में उपमा रूपक आदि भी अलंकार कहे जाते हैं। कुन्तक की सबसे बड़ी देन है काव्यसौंदर्य की अखंड सत्ता की स्थापना। जब हम अलंकार किसी साधन को कहते हैं, तो अलंकार्य के रूप में काव्यवस्तु रहती है। कुन्तक ने स्पष्ट किया कि यह विभाजन सुविधा के लिए है। यदि अलंकार – अलंकार्य को अलग कर दिया जाए, तो काव्य की सत्ता ही समाप्त हो जाएगी। शब्दार्थ – शब्द और अर्थ की संयुक्त सत्ता अलंकार्य है और अलंकार है विविध प्रकार की वक्रता। वक्रतायुक्त अर्थात् अलंकृत शब्दार्थ ही काव्य है। इस दृष्टि से छठी- सातवीं कारिका देखी जा सकती है।

अलंकृतिरलंकार्यमपोद्धृत्य विवेच्यते।

तदुपायतया तत्त्वं सालंकारस्य काव्यता ।।

अलंकार=काव्यसौंदर्य को वाचक अर्थ में प्रतिष्ठित करते हुए सौंदर्य की चर्चा को विकसित अर्थ में प्रतिष्ठित करने का श्रेय कुन्तक को है। यद्यपि अपने ग्रंथ को अलंकार ग्रंथ कहने के कारण बाद की चर्चा में कुन्तक को वह महत्व नहीं मिला, जिसके वे अधिकारी हैं।

काव्यसौंदर्य को विवेचना के मूल में स्थापित करने वाले दूसरे आचार्य आनन्दवर्द्धन और अभिनवगुप्त हैं। यहां अभिनव गुप्त की चर्चा की जाएगी, जिन्होंने अपनी व्याख्या द्वारा ध्वनि सिद्धांत को पूर्ण प्रतिष्ठा दिलायी। कुन्तक के सामने जो प्राथमिक प्रश्न था वही आनन्दवर्द्धन के सामने भी उपस्थित था। उस समय तक यह विचार स्थिर हो चुका था कि शब्द-अर्थ काव्य शरीर है – शब्दार्थशरीरन्तावतकाव्यम्। आनन्दवर्द्धन की वृत्ति के 'तावत्' शब्द पर टिप्पणी करते हुए अभिनवगुप्त ने कहा – यहां किसी की भी विप्रतिपत्ति (विरुद्ध आशंका) नहीं

है। ध्वन्यालोक और लोचन में क्रमशः काव्यसौंदर्य या चारुत्वप्रतीति की विवेचना की गई है और उपलब्ध साधनों को अपर्याप्त बताते हुए ध्वनि की स्थापना हुई है। ठीक यही पद्धति वक्रोक्तिजीवितम् में भी अपनाई गई है। लोचनकार के अनुसार चारुत्व (काव्यसौंदर्य) दो प्रकार का होता है – स्वरूपमात्रनिष्ठ और संघटनाश्रित। एक का संबंध उपमादि अलंकारों से है, दूसरे का माधुर्य आदि गुणों से। प्रतिपक्षी के तर्कों को आनन्दवर्द्धन और लोचनकार अभिनवगुप्त ने सुसंगत ढंग से रखा है। इस व्याख्या क्रम में आनन्दवर्द्धन ने स्पष्ट किया कि ध्वनि का इसमें अंतर्भाव नहीं हो सकता है। अभिनवगुप्त ने इसे अन्वय-व्यतिरेक सिद्ध किया। इससे यह स्थापित हुआ कि चारुत्व अर्थात् सौंदर्य का अनिवार्य घटक है, इसके बिना काव्य नहीं हो सकता। इस पर आक्षेपक प्रश्न कर सकता है – “तो चारुत्वप्रतीति ही काव्यात्मक है, यह आपको स्वीकार करना होगा।” अभिनवगुप्त का इस पर उत्तर है – “बिल्कुल ठीक! आपका कहना हमें स्वीकार है। इस संबंध में तो हमारा आपका कोई विवाद ही नहीं।” यच्चोक्तम् – चारुत्वप्रतीतिस्तर्हि काव्यस्यात्मा स्यात् इति, तदङ्गीकुर्म एव। नास्ति खल्वयं विवाद इति।

भारतीय काव्यशास्त्र में प्राथमिक और विशिष्ट का प्रश्न महत्वपूर्ण रहा है। प्राथमिक चीज शब्दार्थ है। वह विशिष्ट होता है – वक्रता से, ध्वनि से या अन्य विन्यासों (गुण, अलंकारादि) से। यह कहा जा सकता है कि कुन्तक के यहां प्राथमिक और विशिष्ट दोनों को एकरूप करने का प्रयास है, तो आनन्दवर्द्धन – अभिनवगुप्त के यहां प्राथमिक के विशिष्ट रूप की विवेचना अधिक है। कुन्तक स्पष्ट करते हैं कि शब्द और अर्थ की प्रतिस्पर्धा से ही साहित्य की रमणीय स्थिति बनती है –

साहित्यमनयोः शोभाशालितां प्रति काव्यसौ।

अन्यूनानतिरिक्तत्वमनोहारिण्यवस्थितिः ।17।

शब्द और अर्थ में कोई न तो न्यून है, न अतिरिक्त। यह सामान्य प्रतिस्पर्धा है। विशेष विन्यास अंगिमा। यह विन्यास 'शोभाशालिता' के लिए है। यही सहृदय के अह्लाद का कारक है — शैव च सहृदयाह्लादकारिता। यह आह्लाद अलौकिक है। यहां चतुर्वर्ग के फल भी अतिक्रान्त हो जाते हैं। यह चमत्कार जनित आह्लाद काव्यामृत है। पांचवीं कारिका में ही कुन्तक ने कहा है —

चतुर्वर्गफलास्वादमप्यतिक्रमय तद्विदाम् ।
काव्यामृतरसेनान्तश्चमत्कारो वितन्यते ॥

ध्वनि की स्थिति विशिष्ट काव्य के संदर्भ में व्यक्त होती है — व्यङ्ग्यः काव्यविशेषः स ध्वनिरिति सूदिभिः कथितः। वक्रोक्तिजीवितम् की सत्रहवीं कारिका से ध्वन्यालोक की इस तेरहवीं कारिका का मिलान करें —

यत्रार्थः शब्दो वा तमर्थमुपसर्जनीकृत
स्वार्थो ।

व्यङ्ग्यः काव्यविशेषः स ध्वनिरिति सूरिभि
कथितः ॥

अर्थात् जहां अर्थ अपने-आपको अथवा शब्द अपने अर्थ को गुणीभूत करके (प्रतीयमान) अर्थ को व्यक्त (अभिव्यक्त) करते हैं, वह 'काव्यविशेष' विद्वान् लोगों द्वारा ध्वनि कहा जाता है। इस विशिष्टता का विन्यास अन्यूनातिरिक्तत्वमहोहारिण्यवस्थिते से मिलता-जुलता है। वहां शब्द और अर्थ की बराबरी की प्रतिस्पर्धा है, यहां दोनों खुद को गुणीभूत कर लेते हैं। यह भी एक तरह का विन्यास ही है, जिससे वह अर्थ विशेष अर्थात् ध्वनिकाव्य का प्रकाशन होता है। अभिनवगुप्त ने 'स' की अपने ढंग से व्याख्या की है। कारिका में प्रयुक्त स — "वह — अर्थ अथवा शब्द, अथवा व्यापार। ध्वनति या ध्वनन करता है, (इस व्युत्पत्ति के अनुसार) वाच्य अर्थ ध्वनि है, इस प्रकार शब्द भी। 'ध्वन्यते' (इस व्युत्पत्ति के

अनुसार) व्यंग ध्वनि है और शब्द और अर्थ का व्यापार 'ध्वननम्' (इस व्युत्पत्ति के अनुसार) ध्वनि है। कारिका द्वारा तो प्रधानतया समुदाय ही काव्यरूप मुख्यरूप से 'ध्वनि' है, ऐसा प्रतिपादन किया है।" (ध्वन्यालोकः प्रथम उद्योत, पृ. 104—05) यहां समुदाय रूप से ध्वनि है या नहीं — इस प्रश्न को छोड़ भी दें, तो मुख्य चीज यह सामने आती है कि चारुता की वृद्धि में सबका विन्यास। यह चारुता ही रमणीयता का मैदान है — जहां शब्द-अर्थ की गतियां अंततः काव्यसौंदर्य की वृद्धि करते हुए उसे विशिष्ट बनाती है। यह जो चारु काव्य है, वह ललित और उचित सन्निवेश के कारण है। इसी के द्वारा शब्दार्थ रूपी शरीर साररूप में सहृदयश्लाघ्य अर्थ के साथ प्रशंसा पाता है। अभिनवगुप्त 'ललित' शब्द के गुण और अलंकार का अनुग्रह (सहायकत्व) और उचित से रसध्वनि का जीवितत्व बताते हैं। आनंदवर्द्धन के 'ललितोचितसन्निवेशचारुणः शरीरस्येकत्मा ...' प्रसंग में अभिनवगुप्त स्पष्ट करते हैं कि ध्वनि गुण-अलंकार से पृथक् है। प्रतिपक्षी चारुत्व के हेतु होने का तर्क देता है। ध्वनि के विषय में आनंदवर्द्धन ने स्पष्ट किया है कि — प्रतीयमानं पुररूपदेव वस्त्वस्ति वाणीषु महाकविनाम् ...। वह प्रतीयमान अर्थ अतिरिक्त है। जैसे स्त्रियों में 'लावण्य' जो ततत् अवयवों से व्यतिरेक (पृथक्) रूप में भासित होता है। यह प्रतीयमान ही आत्मा की भांति साररूप में स्थित होता है। अभिनवगुप्त इसकी विशेषता को स्थापित करते हुए तर्क देते हैं — ध्वनेरात्मस्वस्पत्वाद्धेतुरसिद्ध इति दर्शितम्। न ह्यात्मा चारुत्वहेतुर्दस्येति भवति। उनके तर्क हैं — "चारुत्व के हेतु होने के कारण ध्वनि गुण और अलंकार से व्यतिरिक्त (पृथक्) नहीं हैं", वहां यह दिखा दिखा दिया कि 'ध्वनि' के आत्मस्वरूप होने के कारण हेतु असिद्ध है। आत्मा शरीर के चारुत्व का हेतु नहीं होता है। अगर ऐसा हो भी जाता है तथापि वाच्य में व्यभिचारी (अनेकान्तिक) है, क्योंकि अलंकार ही अलंकार नहीं होता। गुणी ही गुण नहीं

होता।” (वहीं पृ. 454) अभिनवगुप्त जो तर्क ध्वनि के पक्ष में दे रहे हैं, उसे कुन्तक वक्रोक्ति के संदर्भ में दे चुके थे। ‘वक्रोक्तिजीवितम्’ की तेरहवीं कारिका में कुन्तक कहते हैं –

शरीरं चेदलंकारः किमलंकुरुतेऽपरम्।

आत्मैव नात्मनः स्कन्धं

क्वचिदप्यधिरोहति ।।3।।

शरीर ही यदि अलंकार है, तो किस दूसरे को वह अलंकृत करता है? कहीं भी शरीर ही शरीर के कंधों पर नहीं चढ़ता है, इसी आधार पर उन्होंने वर्ण्यमान वस्तु के स्वभाव को अलंकार्य कहा है। आनंदवर्द्धन का प्रतीयमान विशेष है। वही सार और आत्मा है। लेकिन वह सर्वत्र नहीं पाया जाता – “वाणीषु महाकवीनां” ही गोचर होता है। कुन्तक भी उसे अपूर्व शोभतिशालिता से विभूषित लोकोत्तर चमत्कार से युक्त बताते हैं। वह रमणीयता सौभाग्य से कविवाणी को प्राप्त होती है –

यस्मात्किमपि सौभाग्यं तद्विदामेव गोचरम्।

सरस्वती समभ्येति तदिदानीं विचायते ।।

जैसे कुन्तक शब्द-अर्थ के बीच स्पष्टता की बात करते हैं, आनंदवर्द्धन भी मानते हैं कि शब्द और अर्थ तत्पर होकर व्यंग्य के प्रति स्थित रहते हैं। अलंकारादि की ध्वनि के साथ एक स्थित है – अंग और अंगी की तरह। अभिनवगुप्त इसकी व्याख्या करते हुए बताते हैं कि ध्वनि का वाच्य-वाचक भाव, अलंकार आदि से तादात्म्य नहीं है। अभिनवगुप्त इसे और सूक्ष्म रूप से स्पष्ट करते हैं – वह समुदाय के मध्य पृथग्भाव से स्थित है। अर्थात् अलंकार, गुण, वाच्य-वाचक भाव आदि का समुदाय तो है ही, ध्वनि उन्हीं के मध्य प्रधान रूप से स्थित है – यत्रापि वा तत्त्वं तत्रापि ध्वनेर्महाविषयत्वान्न तन्निष्ठत्वमेव। कुन्तक का भी कहना है कि वह काव्यसौंदर्य समुदाय रूप शब्द-अर्थ की स्पष्टता से उत्पन्न रमणीयता द्योतित होता है। कुन्तक का भी मानना है कि शब्दों-अर्थों के बीच होड़ लगती है। शब्द की स्पष्टता शब्द से, अर्थ की अर्थ

से। इस समुदाय रूप स्पष्टता से अलौकिक शोभा सृजित होती है –

... सहृदयाहलादकारी परस्परस्पर्धया
परिस्फुरति,

सा कचिदेव विन्यास सम्पत्
साहित्यव्यपदेशाभाग् भवति।

यहां एक तथ्य उल्लेखनीय है कि आनंदवर्द्धन ‘अर्थ’ को प्रधानता देते हैं कुन्तक शब्द-अर्थ दोनों को। कहीं-कहीं शब्द पर जोर है। यह सिर्फ व्यावहारिक पक्ष है। वास्तव में दोनों के यहां शब्द-अर्थ के परस्पर संबंध का विशेष संज्ञान है। कुन्तक संरचनात्मक अन्विति पर जोर देते हुए कहते हैं कि – अर्थ का पर्यालोचन किए बिना भी (अर्थात् बिना अर्थ को समझे हुए ही) वाक्य का विन्यास की सौंदर्य रूप संपत्ति के द्वारा जो गीत के सदृश (तद्विद) सहृदयों के हृदयों को आह्लादित कर देता है। आनंदवर्द्धन कहते हैं कि वह अर्थ है और उस अर्थ की अभिव्यक्ति की सामर्थ्य रखने वाला कोई शब्द है। कुन्तक गीत के समान ‘गीतवद्धृदयाह्लादं – कहते हैं। उधर ध्वनि स्फोट रूप है। आनंदवर्द्धन लिखते हैं – प्रथमे हि विद्वांसो वैयाकरणा, व्याकरणा-मूलत्वात्सर्वविद्यानाम्। तच्च श्रूयमाणेषु ध्वनिरिति व्यवहरन्ति। वैयाकरण श्रूयमाण वर्णों के लिए ‘ध्वनि’ यह व्यवहार करते हैं। आनंदवर्द्धन ने व्याकरण को सभी विधाओं का मूल माना है और वैयाकरणों को सभी विद्वानों में मुख्य। अभिनवगुप्त ने स्फोट और ध्वनि का संबंध बताया। उन्होंने घण्टा नाद और तदुपरांत अनुरणन से इसकी तुलना की ‘अनुरणनरूपोपलक्षित’ व्यंग्य अर्थ ‘ध्वनि’ के नाम से व्यवहृत है। स्पष्ट है कि कुन्तक गीत की संरचना के सहारे उस सौंदर्य को स्पष्ट करते हैं, आनंदवर्द्धन-अभिनवगुप्त स्फोट-ध्वनि के श्रूयमाण अनुराग द्वारा।

कहना न होगा कि रचना-प्रक्रिया और

काव्यसौंदर्य के उद्घाटन की यह द्वंद्वात्मक पद्धति है। दोनों ही शैव थे। शिव-पार्वती के स्वरूप का उपासक ही काव्यसौंदर्य की ऐसी परस्परशिलषट और अतिरिक्त बोधक व्याख्या कर सकता है। प्रत्यभिज्ञा दर्शन को त्रिक भी कहा जाता है। कुन्तक का संबंध स्पन्द से है, तो अभिनवगुप्त का प्रत्यभिज्ञा से। दोनों के विचार एक होने पर भी स्पन्द और प्रत्यभिज्ञा के साहित्य पृथक-पृथक हैं। प्रायः दोनों को मिलाकर एक ही में रखा जाता है। कुन्तक कहते हैं — पदार्थ का नाना प्रकार के धर्मों से युक्त होना संभव है, किंतु उसके स्वस्पन्द स्वरूप की विशेषता के कारण विशेष आह्लाद उत्पन्न होता है — काव्ये यः सहृदयाह्लादकारिस्वस्पन्द सुन्दरः। उधर आनंदवर्द्धन ने कहा — तावेव शब्दार्थौ महाकवेः प्रत्यभिज्ञेयो। अभिनवगुप्त 'प्रत्यभिज्ञेय' का अर्थ करते हुए कहते हैं —

काव्यं त जातु जायेत कस्यचित्प्रतिभवति। अर्थात् काव्य तो कदाचित् किसी प्रतिभावान् से उत्पन्न होता है। वे इसका अर्थ विस्तार सहृदय के पक्ष में भी करते हैं। विश्वेश्वर लोक के समक्ष कवि — सहृदय के

वैभव विकास का यह मार्ग है। इस विवेचना क्रम में यह भी एक तथ्य है कि कश्मीरी शैव दर्शन वस्तुवादी प्रत्ययवाद (realistic idealism) भी कहलाता है।

संदर्भ ग्रंथ

1. ध्वन्यालोकः श्रीमदभिनवगुप्तपादविरचित 'लोचन' सहितः हिन्दी व्याख्याकारः आचार्य जगन्नाथ पाठक, चौखम्बा विद्या भवन, वाराणसी।
2. वक्रोक्तिजीवितम्: व्याख्याकार—श्री राधेश्याम मिश्र, चौखम्बा संस्कृत संस्थान, वाराणसी।
3. अभिनवगुप्तः गणेश त्र्यं देशपांडे साहित्य अकादेमी, नई दिल्ली।
4. भारतीय साहित्य शास्त्रः गणेश त्र्यंबक देशपांडे, राजपाल एण्ड सन्स, दिल्ली
5. हिन्दी सर्वदर्शन संग्रहः भाष्यकार— डॉ. उमाशंकर शर्मा 'ऋषि' चौखम्बा विद्या भवन।



“भैरव तंत्रों को त्रिक कहते हैं। तंत्र तीन sections में विभक्त हुए हैं। तंत्र जो है वह द्वैत तंत्र है, जिनको शिवतंत्र कहते हैं और दूसरे हैं रुद्रतन्त्र या द्वैताद्वैत तंत्र। अद्वैत तंत्र भैरव तंत्र कहलाए जाते हैं। भैरव तंत्रों में इन समस्त अन्य तंत्रों का भी समावेश हुआ है। इसी लिए भैरव तंत्र को “त्रिक” कहते हैं।”

— स्वामी लक्ष्मण जू (एक रेडियो भेंटवार्ता में)

। सत्गुरवे नमः ।

श्री राजानक लक्ष्मणजी महाराज के जन्मोत्सव पर
राजदुलारो कौल की भक्ति भेंट ।

१६७७-७८

ॐ नमः शिवाय

येछि पछि भावनाय सूति
शिवभाव येति च वखनान

आधार म्योन छुख चय
अन्यगटि मंज गाश लूय

वऽणी छिम न अलफाज
सर्वशक्तिमान च्यऽनिस

अपजिचि कामनाये
बुछत छलरावान छम

रुत क्रुत भक्ति ज्ञान
पुशरोवमुत छुमय पान

छम नयाबथ वारियाह
मत करत अज त पगाह

दिम स्थिरता मनचिय
निर्मल अमृत स्वरूप

इवास उइवासस मंज
चोनुय तीज डेशान

छर ज्यूल्य अजि बरतम
अघूरि अपराध हरतम

च्यानि मायाय लगयो ।

तथ गुप्तगंगाय लगयो ॥

व्यस्तार म्योन छुख चय ।

टाठि सरमाय लगयो ॥

छिय मा खटिथ म्यऽन्य राज ।

दिल रछनस त माय लगयो ॥

नादरुस आशाये ।

च्यान्य लीलाय लगयो ॥

भखचुम इ बासीय जान ।

च्यान्य यछाय लगयो ॥

तोति ब मंगय भिक्षा ।

मुकलनपाय लगयो ॥

ज्ञान परमानन्द चिय ।

शिव सत्ताय लगयो ॥

आमस त खामस मंज ।

छस प्रथ शाय लगयो ॥

हल मुशकिल करतम ।

'राज' दयाय लगयो ॥

आचार्यः अभिनवगुप्तः

— हरिप्रिया —

जेएनयू

विश्वविद्वद्वरेण्यः आचार्यः अभिनवगुप्तः महान् तत्त्वविद्, कवितार्किकचूडामणिः, न केवलं कश्मीरशैवदर्शने तथा च तन्त्रशास्त्रे मर्मज्ञः प्रत्युत काव्यशास्त्रस्य महामनीषी, अन्तस्तलस्पर्शी साहित्यसमीक्षकः अपि बभूव । आचार्यः संगीतज्ञोऽपि आसीत्, सम्प्रति अभिनवगुप्तस्य चित्रदर्शने ज्ञायते यत् पार्श्वे सर्वदा वीणेव तन्त्रवाद्यं दृश्यते । कश्मीरेण भारताय प्रदत्तेषु अपूर्वमणिषु अभिनवगुप्तपादाचार्यः अन्यतमः । संस्कृतवाङ्मयस्य मूर्धन्यविद्वान् भारतस्य विद्यामूर्धनि काश्मीरे दशमशताब्द्यां (975—1025) जज्ञे । सः अष्टमशताब्द्याः कान्यकुब्जस्य मनीषिणः अत्रिगुप्तस्य कुलोद्बहः आसीत् । तस्य पितरौ नरसिंहगुप्त—विमले आस्ताम् यस्याः नाम बह्वादरेण श्रद्धया च स्वग्रन्थेषु आचार्यः विमलकला नाम्ना जग्राह ।

स्ववंशावल्याः वर्णनं कुर्वन् आचार्यः भणति तन्त्रालोके —

तस्यान्वये महति कोऽपि वराहगुप्तनामा बभूव भगवान् स्वयमन्तकाले ।

गीर्वाणसिन्धुलहरीकलिताग्रमूर्धा यस्याकरोत् परमनुग्रहमाग्रहेण ।।

तन्त्रालोक, आह्निक 37 श्लोक 53

तस्यात्मजश्चुखलकेति जने प्रसिद्धश्चन्द्रावदातधिषणो नरसिंहगुप्तः ।

यं सर्वशास्त्ररसमज्जनशुभ्रचित्तं माहेश्वरी परमलंकुरुते स्म भक्तिः ।।

तन्त्रालोक, आ.37. श्लोक 54

तस्यात्मजोऽभिनवगुप्त इत् प्रसिद्धः श्रीचन्द्रचूडचरणाब्जपरागपूतः ।

माता व्ययूयुजदमुं किल बाल्य एव दैवो हि भाविपरिकर्मणि संस्क्रोति ।। श्लो.56 ।।

अभिनवगुप्तस्य गुरुणां संख्या 20 पर्यन्तम् अस्ति । भारतीयज्ञानपरम्परायाः एकोऽपि कोणः नास्ति यत्र आचार्यस्य गतिर्न विद्यते । कश्मीरशैवदर्शनस्य चतसृषु शाखासु कुल—क्रम—स्पन्द—प्रत्यभिज्ञासु आचार्यः आप्तगतिरेव न अपितु स्वभाष्यैः स्वग्रन्थैः च एताः शाखाः शैलशेखरे प्रतिष्ठापयामास । स्वगुरुणां तेषां पार्श्वे अधीतविद्यानां नामशः स्वग्रन्थेषु प्राप्यते । यथा अर्धत्र्यम्बकमतस्य प्रधानाचार्यात् शम्भुनाथात् कुलशाखायाः विद्यां, स्वपितृवर्येण नरसिंहगुप्ताचार्यात् व्याकरणशास्त्रं, भूतिराजाचार्यात् ब्रह्मविद्यां, क्रम—त्रिकशाखयोः विद्यां लक्ष्मणगुप्ताचार्यात्, भट्टेन्द्रराजाचार्यात् ध्वनिशिक्षां, भट्टतौताचार्यात् नाट्यशास्त्रम् अधिजगे ।

यथा अभिनवगुप्तवर्याणां गुरुपरम्परा आसीत् तथैव शिष्यपरम्पराऽपि ववृते । आचार्यस्य प्रमुखशिष्यवर्गे क्षेमराज—क्षेमेन्द्र—मधुराजयोगिनः सन्ति । इयमेव परम्परा सुभट्टदत्त(12 शताब्दी)—जयरथ—शोभाकरगुप्त—महेश्वरानन्द—भास्करकण्ठ प्रभृति आचार्यवर्येभ्यः आचार्य लक्ष्मणजूर्यपर्यन्तमायाति । दुर्भाग्यवशादियं ज्ञानसरः रूपिणी परम्परा सम्प्रति न प्रचलमाना वर्तते ।

स्वजीवनकाले विश्वविद्वन्मान्यः अभिनवगुप्तपादाचार्यः तन्त्र—साहित्य—दर्शनविषयेषु पञ्चाशदधिकमौलिकग्रन्थान्, टीकाः, स्तोत्राणि च रचयामास । येषु सम्प्रति ऊनपञ्चविंशतिपरिमिताः एव ग्रन्थाः उपलभ्यन्ते । भरतनाट्यशास्त्रस्योपरिलिखिता 'अभिनवभारती' व्याख्या, ध्वन्यालोकस्योपरि लिखिता लोचनव्याख्या च गुप्तपादानां संस्कृतसाहित्ये विद्वज्जनैः जगति मुक्तकण्ठं जेगीयमाने अमरकीर्तिभूते कृती वर्तते । अभिनवगुप्तपादैः कृता रससूत्रव्याख्या अभिव्यक्तिवादः नाम्नः

काव्यशास्त्रजगतः मुकुटालंकारः। आचार्यः भावकत्व-भोजकत्वव्यापारद्वयं निषिध्य अभिव्यक्तिवादं प्रतिष्ठापयति। स च 'रसनिष्पत्तिः' इत्यस्य रसाभिव्यक्तिरित्यर्थं स्वीकुरुते। एतन्मतं च आचार्यभरतस्य मतेनापि संगच्छते। स रसं व्यङ्ग्यं मनुते। रसो व्यञ्जनया सहृदयं प्रभावयति। अभिनवगुप्तस्य मतमिदं दर्शनमूलत्वात्, मनोवैज्ञानिकचिन्तनपरत्वात् यथार्थभावेन रसविश्लेषणाच्च अद्यत्वेऽपि सर्वैरेव काव्यतत्त्वज्ञैः गृह्यते स्वीक्रियते प्रशस्यते च।

आचार्यः न केवलं सैद्धान्तिकपक्षे प्रत्युत गूढरहस्यमयसाधनापक्षेऽपि आप्तगतिः आसीत्। तन्त्रसाहित्ये परमां प्रसिद्धिं चरमां प्रतिष्ठां च भजमानः ग्रन्थराजः तन्त्रालोकः कश्मीरशैवदर्शनस्य आकरग्रन्थः महाभारतमिव कश्मीरस्य समस्तदार्शनिकधाराः स्वस्मिन् समावृत्य जगति जनान् आलोकयति प्रकाशयति। तन्त्रालोके तस्य सूक्ष्मेक्षिका तन्त्रजगतः साधनायाश्च गूढगम्भीरतत्त्वज्ञानं साक्षात्कुर्वन्ती सरससुबोधपदावल्याम् अनुस्यूतां विधत्ते।

यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्त्वचित् इतीयमुक्तिः तन्त्रशास्त्रे तन्त्रालोकग्रन्थराज सन्दर्भेऽपि नितरामुररीकरणक्षमः। निगूढगह्वरतन्त्रराजस्य तन्त्रालोकस्यैव साररूपेण बहु सरलविधिना जनानां सुखबोधाय आचार्यवर्यः तन्त्रसारमपि रचयामास। एवमेव आचार्यवर्याणां कृतिषु ईश्वरप्रत्यभिज्ञाविमर्शिनी, ईश्वरप्रत्यभिज्ञाविवृतिविमर्शिनी उभावपि ग्रन्थौ उत्पलदेवस्य ईश्वरप्रत्यभिज्ञाकारिकायाः टीके स्तः। एवमेव मालिनीविजयवार्तिकम्, भगवत्गीतार्थसंग्रहः, बोधपञ्चदशिका, परमार्थचर्चा, परमार्थसारः, परात्रिंशिका, परात्रिंशिकायाः उपरि विवरण टीका, परात्रिंशिकालघुवृत्तिः, पर्यन्तपञ्चाशिका, घटकपरंपरकुलकविवृत्तिः, अनुत्तराष्टिका, अनुभवनिवेदनस्तोत्रम्, भैरवस्तोत्रम्, देहस्थदेवताचक्रस्तोत्रादयः आचार्यवर्यस्य प्रौढपाण्डित्यस्य निकषग्रावाणः सन्ति।

आचार्यकृतिषु लुप्तासु उत्पलदेवस्य ग्रन्थत्रयाणामुपरि टीकाः — अजडपरमार्थसिद्धिः, ईश्वरसिद्धिः, सम्बन्धसिद्धिः इति। एतेषां ग्रन्थानां नामानि महेश्वरानन्दस्य महार्थमञ्जर्यामाम्नातानि। एवमेव सोमानन्दस्य शिवदृष्टेः उपरि आलोचनटीका, सिद्धनाथस्य क्रमस्तोत्रस्योपरि क्रमकेली टीका, मालिनी तन्त्रस्य पूर्वभागमधिकृत्य अभिनवगुप्तेन पूर्वपञ्चिका नाम्ना कृतिः कृता, अन्याः अपि पञ्चिकाः लिखिताः परं सर्वेऽपि लुप्ताः। इत्थमेव आगमोक्तदार्शनिकपरम्पराः अपि विस्मृतप्रायाः यासां रक्षणं अतीवावश्यकम्।।

हिन्दी सारांश

भारत के विद्यानिधि रूपी कश्मीर में दशम शताब्दी में जन्मे आचार्य अभिनवगुप्त महान् दार्शनिक, संगीतज्ञ, काव्यशास्त्र, साहित्य, तर्कशास्त्र, तन्त्र एवं कश्मीर शैवदर्शन के मर्मज्ञ थे। इनके द्वारा की गई आचार्य भरत की रससूत्र-व्याख्या अभिव्यक्तिवाद नाम से काव्यशास्त्र के जगत् में काव्यतत्त्वज्ञों के द्वारा सर्वदा स्वीकृत एवं अत्यन्त प्रशंसित है। ये केवल सैद्धान्तिक पक्ष के ही नहीं अपितु साधनाजगत् के गूह्य रहस्यों के मर्मज्ञ साधक भी थे। उन्होंने कश्मीर के समस्त दार्शनिक धाराओं को एवं तन्त्र के निगूढ गम्भीर रहस्यों को समेटने वाले ऐसे सर्वकष ग्रन्थरत्न की रचना की है जो तन्त्रालोक नाम से समस्त जगत् को प्रकाशित कर रहा है। उन्होने अपने 20 गुरुओं का, और उनसे ग्रहण की गई विद्याओं का उल्लेख अपने ग्रन्थों में बड़े आदर के साथ किया है। आचार्य अभिनवगुप्त ने कई विषयों से सम्बन्धित 50 से भी ज्यादा ग्रन्थों की रचना की है। जिनमें से सम्प्रति 22-24 ग्रन्थ ही उपलब्ध होते हैं शेष लुप्तप्राय हैं। उनकी कृतियों में से भरत नाट्यशास्त्र पर की गई अभिनवभारती व्याख्या, ध्वन्यालोक पर लोचन टीका, तन्त्रसार, उत्पलदेव की ईश्वरप्रत्यभिज्ञाकारिका पर की गई ईश्वरप्रत्यभिज्ञाविमर्शिनी एवं विवृतिविमर्शिनी व्याख्या, मालिनीविजयवार्तिकम् इत्यादि उनके प्रौढ पाण्डित्य के कसौटी हैं।

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!**

[illegible]

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Sanskrit version

बहुवचनं अनुग्रहदृष्टिकटाक्षिता शे षानुग्राह्याऽभेदप्रथनाय । तमित्यनेन यदस्य निः

1. सामान्यत्वमपि ध्वनितं तत्प्रथयति यस्येत्यर्धेन । इ—
2. ह परमेश्वरः प्रकाशात्मा महादेवः शब्दराशिपर—
3. मार्थपूर्णा हन्ता परामर्शसारत्वात्सदैव आनन्द—
4. घनस्फुरत्तात्मको भयविसर्गारणि पराशक्त्यात्मक—
5. पूर्णस्वातन्त्र्यस्वरूपः । तत एव चित्स्वाभाव्यादचल—
6. स्यापि श्रीभगवतस्स्वातन्त्र्यशक्तिरविभक्ताप्यशेष—
7. सर्गसंहारादि परस्परां दर्पणनगरवत्स्वभित्तावे—
8. व भावियुक्त्यानधिकामप्यधिकामिव दर्शयन्ती ।
9. किञ्चिच्चलत्तात्मकधात्वर्थानुगमात्स्पन्द इति अभि—
10. हिता । तेन भगवान्सदा स्पन्दतत्त्व स तत्त्वो नत्वस्पन्दः ।
11. यदाहुः केचित् अस्पन्दं परं तत्त्वमित्येवं हि शान्त—
12. स्वरूपत्वादनीश्वरमेवैतद्भवेत् ।

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

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

— Jai Guru Dev



Ishwar Ashram Trust-Delhi

1. Workshop

Ishwar Ashram Trust, Delhi would be conducting a 4 day workshop in December 2023, on “Ashtanga yoga in Kashmir Shaivism” as described by Shaivacharya Swami Lakshman Joo. It is being conducted at the Delhi ashram of the trust from the 7th December 2023 to 10th December 2023. Eminent scholars of Kashmir Shaivism will conduct the proceedings for the workshop. Registrations have started and those desirous of joining in can contact the trust for the same on iatdelhi@gmail.com. (See Back cover)

2. Online / Off line Talks

Continuing with our recent tradition of having talks on and off line on important aspects of Kashmir Shaivism, Ishwar Ashram Trust organised a talk at the Delhi Ashram by Prof. Sthaneshwar Timalisina from the San Diego University, San Diego, California, USA. Prof. Timalisina is a well-known scholar on the subject of Kashmir Shaivism residing in the San Diego area of California and he spoke on “Global Relevance of Kashmir Shaivism in the 21st Century”. (See pictures in Centre spread)

Sthaneshwar Timalisina obtained his Master's degree in 1991 from Sampurnananda University in Varanasi, India, and taught for several years at Nepal Sanskrit University, Kathmandu. He completed his PhD from Martin Luther University in Halle, Germany (2005) with a focus on the history of the philosophy of Advaita. His dissertation is published under the title, *Seeing and Appearance* (Shaker Verlag, 2006). Before joining San Diego State University in 2005, Timalisina taught at the University of California, Santa Barbara, and Washington University in St. Louis. His areas of research include classical Hindu, Buddhist, and Jain literature and philosophies with a specific focus on consciousness studies. His book, *Consciousness in Indian Philosophy* (Routledge, 2008) is a comparative study of Advaita and Buddhist understandings of the self and consciousness. Timalisina also works in the area of Tantric studies and his recent publications, *Tantric Visual Culture: A Cognitive Approach* (Routledge, 2015), and *Language of Images: Visualization and Meaning in Tantras* (Peter Lang, 2015), explore the cognitive and cultural domains of Tantric visualization. Timalisina has published over forty articles, book chapters, and review essays on religion, culture, literature, aesthetics, and philosophy. Timalisina teaches courses on Hindu, Buddhist, and Jain religious,

philosophical, and literary traditions, and his teaching interests include 'Religion and Science' as well as 'Yoga Philosophy and Practice.' His current areas of research include theories of mind, with a particular focus on the cognitive aspects of recognition, memory, imagination, and emotion.

We thank Prof. Timalisina for being with us and enlightening the attendees with his extensive knowledge in the subject.

3. Bhairav Cave

Bhairav cave at Bheerwa, Kashmir, was recently made accessible by construction of an all-weather stairway with the help of the local population around it, the Local government and Devotees of the Kashmir Shaivism philosophy. Bhairav cave, as most of us know, is supposedly associated with the Great Scholar Saint of Kashmir Shaivism, Maha Maheshwar Acharya Abhinavgupta.



The approach stair way to the Bhairav cave was inaugurated by the Deputy Commissioner and thrown open to public on August 9, 2023.



“One who is alert, he can experience that state in the daily routine of life also.”

— Swami Lakshman joo

Kashmir Shaiva Institute

1. The Upper Ashram

Kashmir Shaiva Institute has taken up the renovation and refurbishment of the erstwhile upper Ashram of Shaivacharya Swami Lakshman Joo. Used by Swami ji from 1934 to 1961, the property was mostly unused. The work has been started and once completed, the premises will be used for the various activities of the Institute. (See pictures inside Back cover)

May Swamiji Maharaj continue to shower his blessings on us all to complete this long overdue project.


Universal Shaiva Foundation, USA

1. On-Line Weekly Sangha

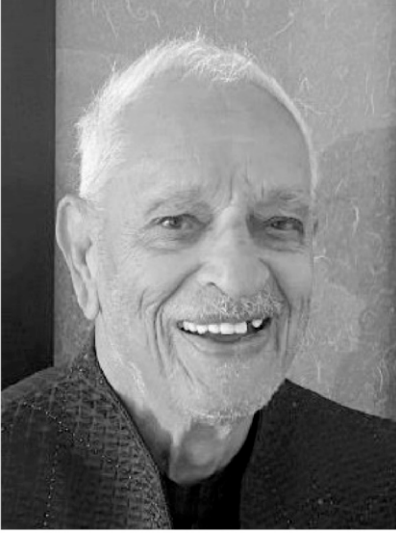
Lakshman Joo Academy, based in Oregon, USA has been conducting weekly classes on-line for the Global seekers of Kashmir Shaivism and devotees of Swami Lakshman joo. Classes are conducted by Jhon Hughes, Dennis Hughes and George Barselaar ably supported by Shanna Hughes and Claudia. All are devotees of Swami ji and fully committed to letting the seekers know about what Swami ji preached about Kashmir Shaivism. Classes are held every Saturday morning Pacific time USA.

2. 4 Day Retreat

Lakshman Joo Academy, USA is conducting a spiritual retreat from 1st to 12th October 2023, at the Ishaber Ashram, Srinagar, Kashmir. The retreat will include a 4-day study on the foundation of Kashmir Shaivism along with gentle yoga, meditation as taught by Swami Lakshmanjoo, practices from the Vijnana Bhairava Tantra, studies of scriptures on grace and practice, discussions, Other days of retreat will be used to visit the various sites, in and around Srinagar, connected with the history of Kashmir Shaivism and temples etc. A day will be exclusively to attend the Mahasamadhi function of Swami ji, which falls on the 2nd of October, 2023 this year as per the Lunar Calendar.



Shri Bansilal Kachru



The trust is grieved to inform the passing away of a dear and close devotee of Swamiji, Shri Bansilal Kachru on September 9, 2023 in California, USA. Mr. Kachru was born on 4 January, 1931 in Srinagar and moved to Delhi early in his life for his studies. He retired in 1989 as a Deputy General Manager in the Engineering wing of erstwhile Indian Airlines. After his retirement, he moved to work in a private company in the aviation sector in India until 2007. Later he moved to be with his daughter and son-in-law in Fremont, California who were by his side when he breathed his last.

He was blessed to have been introduced to Swami Lakshman Joo when he married Indra Zutshi, niece of Swami Lakshman Joo. A very unassuming and silent but devoted disciple, he would invariably be assigned the work of organizing local trips along with his brother-in-law late Girdhari Lal Kak ji, by Swami ji whenever he would be visiting Delhi.

Shri Bansilal ji was the brother of the well known Indian Airlines Captain M.K. Kachru. He is survived by his daughter Abha and son-in-law Arvind Nehru. By his actions and deeds, he profoundly touched the lives of all who crossed his path until his last days.

Forever inquisitive to learn new things from all walks of life and sharing the knowledge with others, Guru brothers & sisters will miss him dearly.

May Guru Dev grant him permanent peace and a place at His feet.

Jai Guru Dev.



ISHWAR ASHRAM TRUST *New Delhi*

LIFE MEMBERS (as on 30 Sept. 2023)

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11. Sh Dhar JK	Gurgaon	56. Sh Rakesh Narayan Dwivedi	U.P
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13. Smt Kak Anshu	USA	58. Sh Saxena Nisheet	Udaipur
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22. Dr Warikoo SK	USA	67. Sh Kaul Ravi Kumar	Noida
23. Sh Dhar Vijay	USA	68. Col Kaul AK	Noida
24. Sh Hughes John	USA	69. Sh. Khar Roop Krishan	
25. Sh Monteen Earnest	USA	70. Sh. Razdan Makhan Lal	Gurugram
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29. Smt Jalali Reema		3. Smt Bhan Nirmala	Faridabad
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33. Ms Dhar Sulochna		Kashmir Shaiva Institute, Jammu	
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35. Ms Mishra Shavi		1. Sh Bakshi Anil	Jammu
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45. Sh Jalla Niviesh	New Delhi		

Note: Discrepancies, if any, in the above list may please be brought to the attention of local ashram management.

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.	39thPratishtha Divas of Amriteshwar Bhairava, Kashmir 39वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव इश्वर निशात काश्मीर	Thursday गुरुवार	11 May	Solar Calendar सोलर कैलेंडर के अनुसार
6.	17thPrathishtha 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 पूर्णिमा
9.	Shaivacharya Utpaladeva Birth Jayanti शैवाचार्य उत्पलदेव जन्म जयंती	Monday सोमवार	28 Aug.	Shravan Shukla Dvadasi श्रावण शुक्लपक्ष द्वादशी
10.	Raksha Bandhan and Shrawan Purnima रक्षा बंधन तथा श्रावण पूर्णिमा	Thursday गुरुवार	31 Aug.	Shravan Shukla Purnima श्रावण शुक्लपक्ष पूर्णिमा
11.	Shri Krishna Janam Ashtami श्रीकृष्ण जन्माष्टमी	Wednesday बुधवार	06 Sept.	Bhadra Krishna Saptami भाद्रपद कृष्णपक्ष सप्तमी

12.	Shaivacharya Somananda Birth Jayanti शैवाचार्य सोमानन्द जन्म जयंती	Saturday शनिवार	23 Sept.	Bhadra Shukla Ashtami भाद्र शुक्लपक्ष अष्टमी
13.	Paramaguru Swami Mahtab Kak Ji Pitrapaksha Jag परमगुरु स्वामी महताबकाक जी अपरपाक्षि के कन्याकर्मगत 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 कन्याकर्मगत झग	Monday सोमवार	02 Oct.	Ashvin Krishna Chaturthi अश्विन कृष्णपक्ष चतुर्थी
15.	Shaivacharya Swami Ram ji (Pitrapaksha Jag) शैवाचार्य स्वामी रामजी महाराज अपरपाक्षिके कन्याकर्मगत 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
2024				
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

Founded by Shri Ishwar Swaroop Swami Lakshman Joo Maharaj

List of Publications - September 2023 (ENGLISH)

S.No.	Title	Printed Book Price in Rs.	Discounted sale Price in Rs.
By Swami Lakshman Joo - ENGLISH			
1	Kashmir Shaivism (The Secret Supreme) Indian Edition with Audio CD	700/-	500/-
2	Lectures on Principle and Discipline in Kashmir Shaivism	150/-	100/-
3	Shiv Sutras (Indian Edition) with Audio CD Set	700/-	500/-
4	Vijnana Bhairva - Manual on Self Realization (Indian Edition) with Audio CD	700/-	500/-
5	Bhagvad Gita in the Light of Kashmir Shaivism Indian Edition with Audio CD	1500/-	750/-
6	Festival of Devotion & Praise -Shivastotravali by Utpaldeva- Indian Edition (with Audio CD)	1350/-	700/-
7	Abhniavaguptas Parmarthasara	500/-	350/-
8	Kundalini Vijnana Rahaysam	50/-	50/-
9	Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha	700/-	500/-
10	Light on Tantra – Abnivaguptas Tantraloka – Vol. 1, Chapter 1	1500/-	750/-
11	Light on Tantra – Abnivaguptas Tantraloka – Vol. 2, Chapter 2&3	1200/-	750/-
12	Light on Tantra – Abnivaguptas Tantraloka – Vol. 3, Chapter 4	1500/-	750/-
13	Magical Jewel of Devotion in Kashmir Shaivism (Stavchintamani)	500/-	350/-
14	Shaivacharya Swami Lakshmanjoo- A Brief Life Sketch	100/-	100/-
15	The Eight Limbs of Yoga (Ashtanga Yoga) in Kashmir Shaivism	200/-	150/-
16	Vatulnathsutrani	50/-	50/-

(HINDI/SANSKRIT)

1	Sri Gurustutih	500/-	400/-
2	Sri Samb Panchshika	200/-	150/-
3	Shivastotravali	600/-	400/-
4	Shivastotravali (Slokas only)	50/-	50/-
5	Trik Shastra Rahasya Prakriya (manuscript with Hindi translation)	350/-	300/-
6	Panchastavi with Hindi translation	400/-	300/-
7	SriKramanyapradipika	150/-	100/-
8.	Tantraloka (First Ahnika) manuscript with Hindi translation	50/-	50/-
9.	Stuti Chandrika	50/-	50/-
10.	Snan Sandyopasana Vidhi with Gurugita manuscript in Sanskrit	50/-	50/-
11	Kshmerajas Pratyabhijnahridayam	250/-	200/-
12.	Parapreveshika	50/-	50/-

Audio CD (English)

S.No.	Title	Printed Book Price in Rs.	Discounted sale Price in Rs.
1	Amriteshwar Bhairav Mantra (English)	Rs.100/-	Rs.50/-
2	Bhagvad Gita (Abhinavaguptas Sangraha Slokas)	Rs.100/-	Rs.50/-
3	Abhinavaguptas Bodhapanchadashika (English)	Rs.100/-	Rs.50/-
4	Kshemarajas Parapraveshika - Set of 2 CDS	Rs.200/-	Rs.100/-
5	Gunas, Devotion, Meditation & Grace Set of 3 Cds	Rs 300/-	Rs 150/-

(HINDI)

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

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

(SANSKRIT)

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

1	Bhagwadgita in the Light of Kashmir Shaivism (Chapters 1-6) DVDs	Rs.2000/-	Rs.1000/-
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OTHER ITEMS

1A	Car Photo of Swami Lakshmanjoo (DIVINITY GOLDEN ON MDF)	Rs.500/-	Rs.500/-
1B	Car Photo of Swami Lakshmanjoo (DIVINITY GOLDEN ON ACRYLIC)	Rs.500/-	Rs.500/-
2	Car Photo of Swami Lakshmanjoo Acrylic	Rs.100/-	Rs.100/-
3	Locket Acrylic of Swami Lakshmanjoo	Rs.50/-	Rs.50/-
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	A. SIZE 4" x 6" COLOUR	Rs.20/-	Rs.20/-
	B. SIZE 8" x 10" COLOUR	Rs.100/-	Rs.100/-

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Upper Ashram Renovation





Ishwar Ashram Trust

(Founded by Shaivacharya Swami Lakshmanjoo Maharaj)

Workshop/ कार्यशाला

कश्मीर शैवदर्शन में अष्टांग योग

Ashtanga Yoga in Kashmir Shaivism

7th Dec to 10th December 2023

Venue: Ishwar Ashram Trust

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

Faculty: Eminent Scholars of Kashmir Shaivism

Syllabus: As stated in the Title

RSVP: 9311611344, 9910440680, 9643003626

Note: Limited Slots, Prior Registration is compulsory

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