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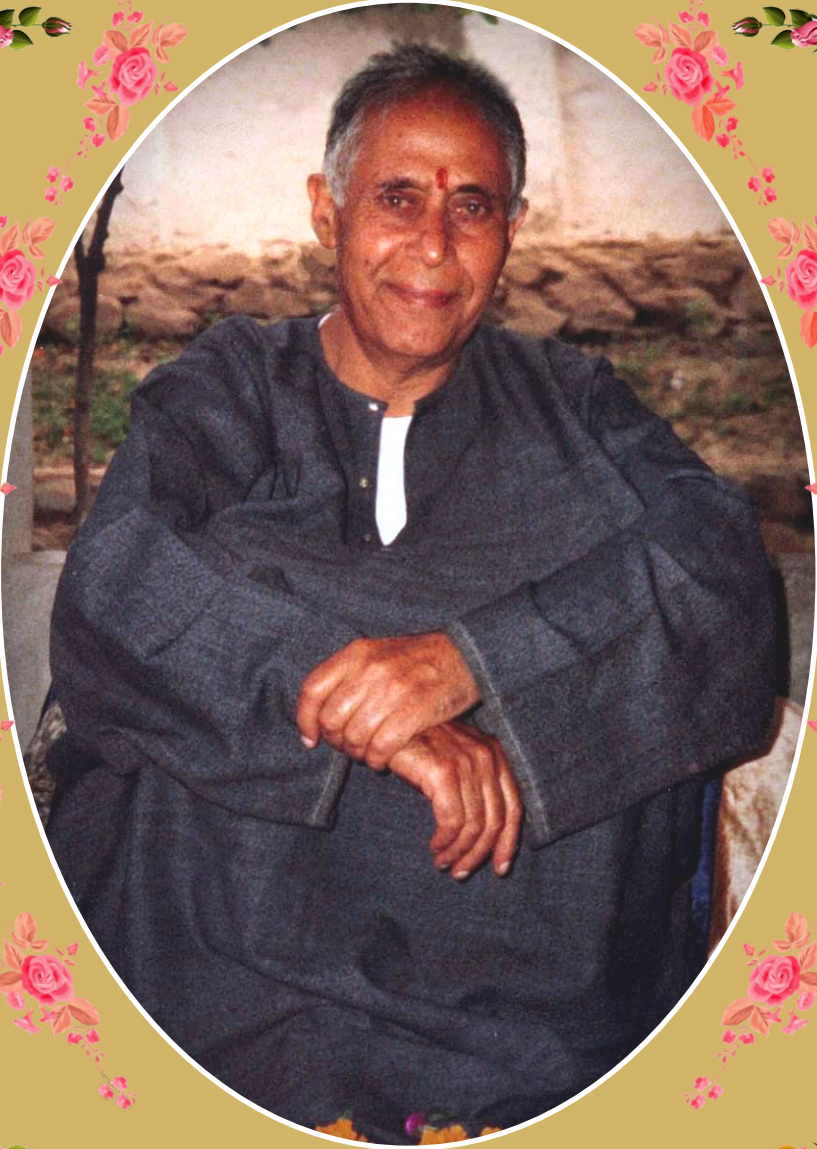
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मालिनी

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October 2022 - December 2022





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MALINI

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October 2022 - December 2022

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

Can we reflect back and recall the moment of our first encounter with the vast ocean or the heavenly heights of the Himalayas? What was that experience? Was it not a perfect blend of beauty and fear! Beauty- because nothing can be more absorbing and divine than this; and fear- because it reminds us of our insignificant arrogant limited 'self'. But this is just a glimpse of the all-pervasive Anuttara Tattva - the ultimate abode of bliss. There is nothing beyond this. The idea of getting rid of all the bondages in itself appears to be the most scary and yet the attractive one. It is because we keep nurturing these affectionate relations till they themselves unfold their true nature. Trika teaches us to respect the mundane but at the same time reminds us that we have to go a long way- from *prithvi* tattva to Shiva.

I am sure that the silence of the mystic heights and the immanent *naada* of the unfathomable depth are still alive within us and keep reminding us of *pratyabhijna*- re-cognition of the true self!

Malini feels privileged to have Prof. Ramakant Angiras ji, a renowned scholar of Trika, Vedanta, Nayaya, Vyakarana and Sahitya in the Editorial Advisory Board. His association and guidance would definitely be enriching the *Malini*. We acknowledge the foundational services rendered by Dr. S.S. Toshkhani ji in shaping and maintaining the standards of *Malini* as the editor and editorial advisor for years. We wish him good health and what Charaka says a '*hita-ayu*' - a life that has been dedicated to the welfare of community.

This issue of *Malini* opens with the discourse on the 16th chapter of Bhagavadgita by Swami Lakshaman joo. Dr. Mark Dyczkowski's scholarly paper is based on the seven-fold knower-ship in the Trika System. Written in lucid language the second part of the article by Dr. Motilal Pandit deals with life and philosophy of Abhinavagupta. Dr. Manishankar Dvivedi's research paper explains the embedded ontology of speech sounds with reference to the Pandit Madhusudan Ojha ji's work. Shri Shivanand Behra's paper expounds the concept of Pratibha as discussed by Abhinavagupta. The volume also contains the sixth discourse of Pazar Pazravun in Kashmiri by Swamiji. There is also an initial excerpt of *Spanda-Nirnanya* of Kshemaraja in Sharada Script. In the end there are the details of academic and ritualistic events organised by the the Ashram. I feel happy to repeat here for our readers what Shri JK Dhar appropriately said, quoting Stephen Covey, at the concluding session of one of these events -Workshop on Key Concepts of Trika Philosophy- 'We are not human beings passing through spiritual experience. We are Spiritual beings passing though human experience.

Sushri Prabha Devi ji, the direct disciple of Swamiji Maharaj, left for the Shiva-loka on the 17th December 2022. May her blessings guide us in the years to come!

Jai Gurudeva!

मुख्य संपादक की ओर से

श्री अभिनवगुप्तपादाचार्य भारतीय सभ्यता-संस्कृति के प्रज्ञा-पुरुष हैं। जैसा कि स्वयं उनके ही साक्ष्य से प्रमाणित है कि 'अभिनवगुप्त' अभिधान उन्हें उनके गुरु-जनों ने प्रदान किया है। अपना यही सारस्वत परिचय वे विश्व के सम्मुख रखते हैं। यह उनका अर्जित परिचय है और 'प्रतिभा' की उनकी ही परिभाषा का चरितार्थ भी करने वाला है — “अपूर्ववस्तुनिर्माणक्षमा प्रज्ञा” (लोचन, प्रथम उद्योत)। ज्ञानार्जन के प्रति ऐसा एकनिष्ठ समर्पण भारतीय मनीषा का आद्य-संस्कार है — ब्राह्मणेन निष्कारणो धर्मः षडंगो वेदऽध्येयो ज्ञेयश्चेति। (महाभाष्य, पस्पशाहिनक)। 'ज्ञान' स्वयं में ही प्रयोजन है, उसे निष्प्रयोजन भी अर्जित करना चाहिए। ऐसे ही समर्पण और संस्कार से श्री अभिनवगुप्त की प्रतिभा अनुप्रणित है। इस प्रज्ञा-पुरुष ने शास्त्र और साधना के जिन-जिन पक्षों या क्षेत्रों में ग्रंथों का प्रणयन किया है वह अभिनव-कांति से दीप्त और पुनर्ज्जीवित हो उठा है। उसकी कांति सहस्राब्दि व्यतीत होने पर भी धूमिल नहीं हुई बल्कि वह आज और अधिक प्रासंगिक होकर हमें अपनी 'प्रत्याभिज्ञा' कराने में महती भूमिका का निर्वहण कर रही है। मैंने पहले भी कहा है कि बड़े चिंतक किसी भी कालखण्ड में अप्रासंगिक नहीं होते। प्रासंगिकता का प्रश्न सीधे-सीधे अध्येता से जुड़ा होता है। ऐसे बड़े चिंतकों की उपेक्षा या उनके प्रति उदासीनता हमें स्वयं अपने ही देश-काल में अप्रासंगिक बना देती है। विगत दो-तीन शतकों का इतिहास इसका प्रमाण है। हमारी सदी के शैवाचार्य श्री लक्ष्मण जू महाराज का सम्पूर्ण जीवन लोक को 'आत्माभिमुख' करने का सजल-संकल्प रहा है। उनकी आशीर्वादमयी उपस्थिति हमारे मानस को मंगलमय संकल्पों से आपूरित और प्रेरित करती रहे।

मालिनी का यह अंक किंचित् देर से आपके सम्मुख प्रस्तुत हो रहा है। एतदर्थ क्षमा प्रार्थी हूँ।

प्रस्तुत अंक का आरंभ भगवद्गीता के सोलहवें अध्याय पर दिये गये स्वामी जी के व्याख्यान से है। श्री मार्क जी का शोधालेख सप्तविध प्रमाताओं पर केन्द्रित है। प्रो. मोतीलाल पंडित जी का आचार्य अभिनवगुप्त पर केन्द्रित आलेख का आगामी अंश सामान्य अध्येताओं के लिए भी उपयोगी है। डॉ. मणिशंकर द्विवेदी का शोधपूर्ण आलेख अक्षमातृकओं की पंडित मधुसूदन ओझा की दृष्टि से आगम और प्रातिशाख्यों में उपलब्ध भाषिक ध्वनियों की तात्त्विक मीमांसा प्रस्तुत करता है। श्री शिवानंद बेहरा का संस्कृत-आलेख अभिनवगुप्त की प्रतिभा विषयक मीमांसा है। स्वामी लक्ष्मण जू महाराज का छठा व्याख्यान कश्मीरी भाषा में है जो सत्ता की मीमांसा सरल-वचनों में करता है। शारदालिपि में क्षेमराज कृत स्पन्द-निर्णय का आरंभिक अंक देवनागरी पाठ सहित दिया गया है। अंत में आश्रम की आनुष्ठानिक एवं अकादमिक गतिविधियों का विवरण है।

सम्पादकीय परामर्श-मण्डल में प्रो. रमाकांत अंगिरस का सम्मिलित होना हम सबके लिये गौरव का विषय है। वे दर्शन, साहित्य एवं व्याकरण के मर्मज्ञ हैं। उनका सारस्वत परामर्श मालिनी की अभिवृद्धि में सहायक होगा।

प्रो. शशिशेखर तोशखानी जी के प्रति हम हार्दिक कृतज्ञता और सम्मान व्यक्त करते हैं, जिनके सम्पादन और परामर्श से मालिनी निरन्तर समृद्ध होती रही। हम सभी उनके उत्तम स्वास्थ्य की कामना करते हैं। उनके लेखन ने कश्मीर की ज्ञान-संस्कृति के विविध पक्षों से कई पीढ़ियों को परिचित कराया है।

मातृशक्तिस्वरूपा सुश्री प्रभा देवी जी, 17 दिसंबर 2022 को इस धरा धाम को छोड़ शिव-सायुज्य को प्राप्त हुईं। जब पहली बार एक शिवोपासक की प्रेरणा से मैं ईश्वर आश्रम, सरिता विहार, नयी दिल्ली, लगभग दो दशक पूर्व, गया था, उस समय मैंने रविवासरीय पूजा के अवसर पर एक संक्षिप्त व्याख्यान मातृशक्ति की उपस्थिति में दिया था। उनके कर-कमलों से प्रसाद मिला और इन शब्दों में आशीर्वाद —

“आपको मैं क्या प्रसाद दूँ। आपके लिए तो ज्ञान ही प्रसाद है।”

स्वामी जी की इन साक्षात् शिष्या का आशीर्वाद और प्रेरणा हम सबको निश्चय ही प्राप्त होती रहेगी।

— जय गुरुदेव!

Bhagavad Gita in the light of Kashmir Śaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

Chapter 16

अभयः सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप
आर्जवम् ॥1॥

आहिंसा सत्यमक्रोधस्त्यागोऽसक्तिरपैशुनम् ।

दया भूतेष्वलौल्यं च मार्दवं
हीरचापलम् ॥2॥

तेजः क्षमा धृतिस्तुष्टिरद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥3॥

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ

संपदमासुरिम् ॥4॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि
पाण्डव ॥5॥

abhayaṁ

sattvasaṁśuddhirjñānayogavyava-
sthitiḥ /

dānaṁ damaśca yajñaśca
svādhyāyastapa ārjavam ॥1॥

āhimsā satyamakrodhastyāgo'
saktirapaiśunam /

dayā bhūteṣvalaulyaṁ ca
mārdavaṁ hrīracāpalam ॥2॥

tejaḥ kṣamā dhṛtistuṣṭīradroho
nātimānitā /

bhavanti saṁpadam

daivimabhijātasya bhārata ॥3॥

dambho darpo'bhimānaśca krodhaḥ
pāruṣyameva ca /

ajñānaṁ cābhijātasya pārtha
saṁpadamāsurim ॥4॥

daivī saṁpadvimokṣāya
nibandhāyāsuri matā /

mā śucaḥ saṁpadam

daivimabhijāto'si pāṇḍava ॥5॥

[Now, Lord Śiva (Lord Kṛṣṇa) says that there are two kinds of glories: one is divine glory, one is not divine glory. Divine glory shines in those who are blessed and the symptoms of divine glory is what He says now.]⁴⁴⁹

Abhayaṁ, the absence of fear, when there is absence of fear in some person; this is first, absence of fear. He does not get afraid because he is pure, purely situated in devotion of God. *Sattva saṁśuddhir*, and he has purified behavior, the purest behavior. *Jñāna yoga vyavasthitiḥ*, and he is established in *jñāna* and *yoga*, i.e., in the knowledge of God and in being united with His nature—that is *yoga*.

449. Bhagavad Gītā (1978).

Dānaṃ, he has got tendency to give alms to the poor who [are in] need. *Damaśca*. *Damaśca* means he has got power to keep his organs controlled. *Yajñaśca*, he performs *yajñas* (*yajñas* means offerings). He offers to the gods and to the poor and to those who [are in] need. *Svādhyāya*, he is always absorbed in singing the glory of Lord Śiva in books, in Shaivite books. *Tapa*, he has got penance. *Tapa* means [the person] who has got penance in mind, in body, and in soul (*tapasya*, tolerance). *Ārjavam*, he has got . . . *ārjavam* means *rujita*, he is simple, [he has] simple behavior. Simple behavior does not mean that he is dull or he is a duffer. No. “Simple” means he is alert in [being] concentrated upon God consciousness. But he is not duffer, he is not that simple. But he has got all behaviors [that] are simple, without crookedness.

Āhimsā [verse 2], he does not want to hurt anybody. *Satyam*, and he speaks the truth. *Akrodha*, he is not given to wrath. *Tyāga*, he has the power of detachment. *Asaktir*, he is not slave to . . . he has not become slave to this . . . *asaktir* means he has not become slave to his desires. He controls his desires, which [means that] he understands what is a good desire [and] he possesses that. [That] which is a bad [desire], he does not allow that [to enter] into his mind. *Apaiśunam*. *Apaiśunam* means *chugalkhor*, he is not *chugalkhor*.

Chugalkhor means the [person who speaks] absolute false hoods [about] others to his nearly attached persons [i.e., friends or relatives]. For instance, if

I have got *āsuri sampat* (demonic behavior), I will tell you a falsehood, a falsehood about your wife, a falsehood about your kith and kin, e.g., [I will tell you], “they are not behaving [with] good character [towards] you. And afterwards, when [they are] face to face [with you], they behave with good actions; but, when you are out [of their presence], they talk about you with bad manners [amongst] your kith and kin.” [I say this] so that your kith and kin will get wrath and will [develop] hatred for you for nothing. This is the act of *āsurīs* (demons).

But he has not this [demonic behavior]. He does not do this *chugalkhor*. *Chugalkhor* means to speak [of] false behavior . . .

JOHN: Gossiping.

SWAMIJI: Bad opinion.

JONATHAN: Behind somebody’s back.

SWAMIJI: Behind somebody’s back.

JOHN: Caviling.

SWAMIJI: Huh?

JOHN: Caviling? To cavil somebody means to say bad things about them, and make rumors . . .

SWAMIJI: Yes. So that they don’t behave [with] you as they ought to behave [with] you. They want to separate . . . two beloved ones, they want to separate [them]. But those who have not [*āsuri sampat*], they want to join [them]. Those who have got *daivī sampat* (godly behavior), they want to join the two, one couple, with each

other. They don't want to separate them. That is *apaśūnam*, absence of chugalkhor. Chugalkhor means that.

Do you understand *chugalkhor*?⁴⁵⁰

Dayā bhūteṣu [verse 2], and they have got *dayā* (*dayā* means compassion for all living beings). *Alaulyam ca*, they have got no selfish motive [in their dealings with] others. *Mārdavam*, they use only soft words. *Hrīr*, they are ashamed [of] bad behavior, conducting bad behavior. They don't conduct bad behavior. They are ashamed of that. They don't like to indulge in bad behavior. Who? Those who have got...

DENISE: The ones who have wealth of spiritual knowledge.

SWAMIJI: Yes.

Acāpalam, who are not moved easily from that one-pointedness.

Tejaḥ [verse 3], who have got *tejaḥ* (*tejaḥ* means who have got brightness, brightness of mind, brightness of being). *Kṣamā*, who have got *kṣamā* (*kṣamā* means tolerance), they don't lose their wits.⁴⁵¹ *Dhṛti*, they have got *dhairya* (*dhairya* means tolerance).⁴⁵² *Tuṣṭiḥ*, they have got satisfaction, they are always satisfied with what they have, [with what] they possess. *Adroha*, they don't hate anybody; they don't hate anybody [whether they are] good or bad. *Nātimānitā*, and they don't think they are [more] well-off than others. They

think everybody is fine; everybody should rise. [They feel], "if I rise, that is also well, but everybody should rise along with me." They don't say that, "I must only rise and all [others] must become subsided."

This is the wealth of spiritual wealth and this I have found in you, O Arjuna.

[And, on the contrary, there is another glory, which is undivine, which is not divine. That I will explain to you.]⁴⁵³

Dambha [verse 4], *dambha* means *kaṇṭh*.⁴⁵⁴ *Dambha* means *ahamkāra*, it is a kind of ego. And with that ego he says, "I am, I am a great person," although he is not great. *Darpaḥ*. *Darpaḥ* means I-ness, uncontrolled I-ness. *Abhimānaśca*. *Abhimānaśca* means *abhimāna* (arrogance), e.g., "I am such and such person." *Krodha*, wrath, always conducting [himself] with wrath. *Pāruṣyam*, harsh words, he [uses] harsh words with everybody. *Ajñānam*, and negligence and forgetfulness of God. These behaviors are found in those who have got *rākṣasa* (demonic) behavior.

And *daiivī* (godly) behavior is supposed to sentence you in *mokṣa*, Parabhairava, in the union of Parabhairava. And *āsuri saṃpat* (demonic behavior) is for entangling [you] in the wheel of repeated births and deaths.

450. The literal meaning of *chugalkhor* is backbitting, or scandal-mongering. [Editor's note]

451. "Forgive! Forget and forgive. Don't look on the drawbacks of people. Forgive them. There must be tendency of forgiving." *Bhagavad Gītā* (1978).

452. "*Dhṛti* means courage. You must have courage. When you come in contact with crisis, torture, pain, sadness, have courage. Develop courage at that moment." Ibid.

453. *Bhagavad Gītā* (1978).

454. *Kaṇṭh* is a Hindi word meaning "fraud". [Editor's note]

Mā śucaḥ, don't get afraid. You have got . . . I feel there is the rise of *daivī saṃpat* in you, [O Arjuna].

Now 6th, 7th, 8th, 9th, 10th, 11th, all of these.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरतः प्रोक्त आसुरं पार्थ मे शृणु ।। 6 ।।

dvau bhūtasargau loke'smindaiva āsura eva ca /

daivo vistarataḥ prokta āsuram pārtha me śṛṇu //6//

Dvau bhūta sargau. There are two ways of creation. One creation is of that class who have possessed that wealth of divine wealth and there are other persons who have got *rākṣasa* wealth, wealth of *rākṣasas*. *Daivo vistarataḥ prokta*, I have related to you the divine wealth; *āsuraṃ pārtha me śṛṇu*, now I will explain to you *rākṣasas* wealth in detail.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।। 7 ।।

pravṛttim ca nivṛttim ca janā na vidurāsurāḥ /

na śaucaṃ nāpi cācāro na satyam teṣu vidyate //7//

Pravṛttim, [that work] which I have to do, which work I should do and from which work I should withdraw, these

things those *rākṣasas* do not understand. These discriminations: from which work I should behave with and from which I should . . .

DENISE: Not behave in.

SWAMIJI: Yes.

Na śaucaṃ nāpi cācāro, na satyam teṣu vidyate. In addition, in those [*rākṣasas*], there is no cleanliness of mind, body, and soul. *Ācāra*, they have not good behavior. *Na satyam*, they have not truth in them. They are always fraud people; there is no truth in their words.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतमकिंचित्कमहेतुकम् ।। 8 ।।

asatyamaṃpratiṣṭhaṃ te jagadāhuranīśvaram /

aparasparasambhūtamakimcittkama hetukam //8//

Those people see, realize [i.e., believe] that this universe is *asatya*, it has no basis; in the long run, it has no basis wherefrom it has appeared, [that] there is nothing known about that. And it is not existing; the basis of this world is not existing—it has [just] appeared like this. *Apratiṣṭhaṃ te*, and it is not conducted by some power. There is no power which is handling [it], who handles this position of world. *Jagat āhur anīśvaram*, they say that this world is *anīśvaram*, it has no god, no god in the background.

Aparaspara sambhūtam, [they believe] it is created by each other, i.e.,

by union with each other.⁴⁵⁵ *Akīncitkam*, it has no basis in the end. *Ahetukam*, there is no cause of this universe being created.

JOHN: Cārvākas.

SWAMIJI: Just like Cārvākas (atheists), [but more] degraded than that.

JOHN: Atheists, worse than atheists.

SWAMIJI: Cārvākas are...

DENISE: Devil worshippers? People who...

SWAMIJI: Devil worshippers. Cārvākas are still better than this.⁴⁵⁶ They say, “*saṁdigdehe paraloke*.” It is true that Cārvākas . . . this is the behavior of the philosophy of Cārvāka’s, those who are atheists, they say, “this world is not based on some handler; there is no *paraloka* (heaven), there is no . . . after death, there is nothing.” *Samdigdehe paraloke*, although [they believe] it is a fact that there is no *paraloka*, there is no hereafter, there is nothing existing in the background hereafter, *tyājam eva śubhabuddhayaḥ*, [still they believe] it is worthwhile to do good actions in this world. [They say], “although there is no other world but suppose there is *paraloka*? *Nāsti gohatha*, [one] who has acted in a bad way in this life, he will be killed, he will be put to task [in this life], and we will be free. So it is better, it is

worthwhile, to do good actions in this *loka* (world) although there is no *paraloka* (heaven).”

So Cārvākas are better than these [*rākṣasas*].

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽशुभाः
॥९॥

etāṁ dṛṣṭimavaṣṭabhya
naṣṭātmāno’lpabuddhayaḥ /
prabhavantyugrakarmāṇaḥ kṣayāya
jagato’śubhāḥ //9//

This viewpoint they occupy, those *rākṣasas*.⁴⁵⁷ *Naṣṭātmānaḥ*, their internal consciousness, which is knocking at their door in disguise, they have killed that, killed that *ātma* inside who is knocking in the background of their [consciousness saying], “oh don’t act like this. I warn you, don’t act like this!” But he acts. He does not care for that sound which comes [from] within him from God’s side. That is *naṣṭātmāna*. *Alpabuddhayaḥ*, because their intellect, power of understanding, is totally finished.

Prabhavantyugrakarmāṇaḥ, they go on behaving with bad actions. What for? *Kṣayāya jagato aśubhāḥ*, just to destroy the whole universe. They want to destroy the whole universe and become sovereign and adopt and attain sovereignty over it.

455. “*Apara spara sambhūtam* . . . only mother and father are responsible for its creation. That is all they know.” Bhagavad Gītā (1978).

456. Here, Swamiji is saying that the Cārvāka’s are still better than the *rākṣasas* mentioned in verse 7.

457. “They don’t understand wherefrom this universe has come and to which place it will get absorption in the end. They don’t care for that. They care to eat, drink, and be merry, that is all.” Bhagavad Gītā (1978).

काममाश्रित्य दुष्पूरं दम्भलोभमदान्विताः ।
 असदग्रहाश्रिताः क्रूराः
 प्रचरन्त्यशुचिव्रताः ॥10॥

*kāmamāśritya duṣpūram
 dambhalobhamadānvitāḥ/
 asadgrahāśritāḥ krūrāḥ
 pracarantyaśucivratāḥ ॥10॥*

This is the 10th [śloka].

Kāmamāśritya duṣpūram, they have got desires which have no end. [They say], “I will do this, and I will do this, and I . . .” They have got this detail in their so-called future of their behavior. They go on and they are absorbed in those details, “I will do this, and I will do this, and I will do . . .” And while thinking [about these things], they are smashed down by Parabhairava.

Dambha lobha madānvitāḥ. They have got *dambha*, they have got *lobha*, and they have got *mada*. *Dambha* means *kapaṭ* (fraud). *Lobha* means greed. *Mada* means [thinking], “I am such and such person, I am the greatest man in this world.” *Asat grahāśritāḥ*, and they have got *asadgraha* (*asadgraha* means that which has no basis).⁴⁵⁸ And that behavior they possess. *Krūrāḥ*, they are very *krūra* (*krūra* means cruel to everybody). *Pracaranti aśucivratāḥ*, and they behave with dirty behavior.

Now the 11th [śloka].

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ॥1१॥

*cintāmaparimeyāṁ ca
 pralayāntāmupāśritāḥ/
 kāmopabhogaparamā etāvaditi
 niścitāḥ ॥11॥*

Cintām aparim eyāṁ ca, and they have got . . . in Kashmiri it is called ‘czerts’. What do you call czerts? Czerts is . . . I will give you one example of czerts.

There was one black bee, a black bee sucking the nectar of some lotus, in lotus . . .

JONATHAN: Pond.

SWAMIJI: . . . lotus pond. He was sucking this nectar of lotus. And you know that lotus, when sun sets down, lotus . . .

Huh?

DENISE: Closes.

SWAMIJI: . . . closes. And [the black bee] didn’t know that sun setting was possible and so I should get out from this [lotus] and go to my nest—that black bee. He was enjoying the nectar, sucking the nectar. And by ill luck, the lotus closed and he thinks now [about] tomorrow.

This is one *kavi*. *Kavi* means [poet]. There was one poet, he was a great poet, Kālidāsa, he was a great poet [named] Kālidāsa, he [composed] this story. He has created this story of his own.

This is called ‘czerts’, i.e., he does this, he thinks of what will come in the future.

[The trapped bee thought], “*rātrirgamiśyati bhavaśyati sūprabhātam*,

458. That is, they hold on to false beliefs, e.g., thinking that they are their body. [Editor’s note]

there are nine hours to rest in this [lotus]. After all, this night will *gamiṣyati*, will expire, *bhavaṣyati sūprabhātam*, and [then] there will be dawn.”

“*Bhāsvānudeṣyati haṣisyati paṅkajaśrī*, *bhāsvan*, the sun will rise, *haṣisyati paṅkajaśrī*, this lotus will laugh and get opened and I will fly. I will fly to the nest. So I have to wait only for a few hours [during the] night.”

“*Hā hanta hanta nalinīm gaja ujjahārā*, the torture is,” Kālidāsa says, “*hā hant*, it is very sad news for you, which I handle, [which I] pass on to you people in this world. ‘In this world, everything, every bad thing is possible.’” Although he was thinking of the future. Who?

JONATHAN: Bee. Black bee.

SWAMIJI: Bee. *Hā hanta hanta*, it was a great misery, miserable condition, that one elephant came [during the night], and he went for bathing in that [lotus] pool, and he smashed all of those flowers and lotuses along with that bee also. The bee also was finished along with this. This is the way of the world. What is this called?

JOHN: This is tragedy.

SWAMIJI: No, what he was thinking.

JOHN: Before.

SWAMIJI: What the bee was, black bee was thinking. That is called ‘*czerst*’ in Kashmiri.

JOHN: It means he thinks a better side is going to happen.

SWAMIJI: Yes.

JOHN: That’s optimism.

JONATHAN: But really, I mean, you shouldn’t think about the future at all, should you?

SWAMIJI: You should not think [about the future].

JONATHAN: Good or bad, whatever comes you should accept that.

SWAMIJI: Yes.

DENISE: But the point is that if you are stuck in a position you are uncomfortable in, you are naturally going to think of the future because...

SWAMIJI: Yes. You know...

DENISE: ... you want to get out of that position.

JOHN: So some people see the negative side, “oh, I’m done...”

SWAMIJI: But all bad things are possible in this world. It is not known [what will happen].

So in the same way, those *āsuris*, those demons, who have got demons wealth, they think of the future, e.g., “this will come, this will come, this will come”, and while thinking [about the future], Parabhairava smashes them just like the elephant [smashed the bee in the lotus], and they are no more existing in this world.⁴⁵⁹

So Parabhairava does not . . . Parabhairava is the topmost element who is watching all of your activities. It does not mean that you will think of

459. “And their desires shine up to the point of death, death time, death period. They are only desiring, “this will happen, and this ... and you should do this.” And at the time of death also they teach their kith and kin to take care of cows, to take care of ashram, to take care of money, to take care of ... What to him? But they do not understand what they are barking and talking nonsense. Because they are dying, they won’t be any more in this world.” *Bhagavad Gītā* (1978).

[doing] this and that and it will happen.

This is the 11th śloka finished.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थानन्याये—

नार्थसंचयान् ।।12।।

āśāpāśaśatairbaddhāḥ
kāmakrodhaparāyaṇāḥ/

ihante kāmabhogārthānanyāye-
nārthasañcayān //12//

Āśāpāśa śatair baddhāḥ, they have got pāśas (pāśas means bindings), bindings of so many desires, hundreds and thousands of desires, and [those desires] bind their behavior—those rākṣasas. Kāma krodha parāyaṇāḥ, because they are bent upon in indulging with kāma (lust) and krodha (anger).

Īhante kāmabhogārthān, and for kāma and bhoga (enjoyment), they behave anyāyenārthasañcayān, with not . . . they collect money with bad behavior. It is impure collection.

Now the 13th and 14th and 15th in one.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति

पुनर्धनम् ।।13।।

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं

बलवान्सुखी ।।14।।

आढयोऽभिजनवानस्मि कोऽन्योऽस्ति

सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये

इत्यज्ञानविमोहिताः ।।15।।

अनेकचित्ता विभ्रान्ता मोहस्यैव वशं गताः ।

प्रसक्ताः कामभोगेषु पतन्ति निरयेऽशुचौ

।।16।।

idamadya mayā labdhamidam
prāpsyem anoratham/

idamastīdamapi me bhaviṣyati
punardhanam //13//

asau mayā hataḥ śatrurhaniṣye
cāparānapi/

īśvaro'hamaham bhogī siddho'ham
balavānsukhī //14//

ādhyo'bhijanavānasmi ko'nyo'sti
sadr̥śo mayā /

yakṣye dāsyāmi modiṣye
ityajñānavimohitāḥ //15//

anekacittā vibhrāntā mohasyaiva
vaśam gatāḥ /

prasaktāḥ kāmabhogeṣu patanti
niraye'sucau //16//

[Rākṣasas think], “idamadya mayā labdham, this money I have stored today. Idam prāpsyem anoratham, and this money I will get very soon in the future. Idam asti, this is my bank balance at present. Idam api bhaviṣyati punardhanam, and more wealth will come in a few days, in the near future. Asau mayā hataḥ śatrur [verse 14], I have killed one enemy, so many enemies I have killed so far. Haniṣye cāparānapi, more enemies I will kill in the near future. Īśvaro'ham, I will become God. Aham bhogī, I will become enjoyer of this world. Siddho'ham, I will become the greatest person, personality in this world. Balavān, I will become powerful in this world. Sukhī, I will become

peaceful in this world.”

आढयोऽभिजनवानस्मि कोऽन्योऽस्ति
सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये
इत्यज्ञानविमोहिताः ॥15॥

*āḍhyo'bhijanavānasmi ko'nyo'sti
sadṛśo mayā /*

*yakṣye dāsyāmi modīṣye
ityajñānavimohitāḥ ॥15॥*

[repeated]

“*Āḍhya abhijanavānasmi*, I am praised by all in which society I am seated. All are with folded hands praising me because they are likely to praise me. They have no way out. They can't remain outside that. They have to praise me because I am great. *Ko'nyo'sti sadṛśo mayā*, who is parallel to me in this world? Nobody! God, shod, this is all *bakwas* (nonsense). *Yakṣye*, I spend [my] wealth, I'll spend my wealth, *dāsyāmi*, I'll bestow this wealth to those who think of me as Lord, *modīṣye*, and I will remain peaceful.” *Iti ajñāna vimohitāḥ*, in this way, they are deluded altogether.

अनेकचित्ता विभ्रान्ता मोहस्यैव वशं गताः ।
प्रसक्ताः कामभोगेषु पतन्ति निरयेऽशुचौ
॥16॥

*anekacittā vibhrāntā mohasyaiva
vaśaṁ gatāḥ /*

*prasaktāḥ kāmabhogeṣu patanti
niraye'sucau ॥16॥*

[repeated]

Anekacittā, they have got so many thoughts, various thoughts. *Vibhrāntā*, they are just playing in the ether, baselessly. They construct houses and bungalows in ether, which has no basis. *Prasaktāḥ kāmabhogeṣu*, and they are bent upon using these sensual pleasures day and night. *Patanti niraye'sucau*, in the long run they are tossed by Me into dirty hells wherefrom they have no hope of coming out.

The 17th and 18th together now.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते

दम्भेनाविधिपूर्वकम् ॥17॥

अहंकारं बलं दर्पं कामं क्रोधं च
संश्रिताः ।

मामात्मपरदेहेषु

प्रद्विषन्तोऽभ्यसूयकाः ॥18॥

*ātmasambhāvitāḥ stabdhā
dhanamānamadānvitāḥ /*

*yajante nāmayajñaiste
dambhenāvidhipūrvakam ॥17॥*

*ahamkāraṁ balaṁ darpaṁ kāmam
krodhaṁ ca saṁśritāḥ /*

*māmātmaparadeheṣu
pradviṣanto'bhyasūyakāḥ ॥18॥*

Ātmasambhāvitāḥ, their *ātmasambhāvitāḥ* means wherever they go, they watch people, they watch people from a distance, [and] if people don't attend [to] him, [even though] they think that he is great, but [because of] negligence, it is possible that people who walk around him, they may not watch [i.e., acknowledge] him...

DENISE: They may ignore him.

SWAMIJI: Huh?

DENISE: They may ignore him?

SWAMIJI: They may ignore him.

At that time, he gets furious and he orders military walla, “shoot him! He has [improper] behavior, he does not do *praṇāms* (obeisance). Because I was here standing and he ignored me. Shoot him!” And he is shot. This is *ātmasambhāvitāḥ*.

So, *stabdhā* (*stabdhā* means they are rigid), *dhanamāna madānvitāḥ*, they have got *mada* (pride) because of [having] lots of money. They don’t . . . they know no boundaries [with] money. Money is just rolling before those people.

Yajante nāma yajñaiste, they conduct some meeting in public, and public is forced to think [of his] glory, to say and sing glory of him.⁴⁶⁰ Whom? “You are our God, you are [our] everything, you are everything, you can kill us, you can have us, you can . . . whatever you like you can do. You can kill God also for us.”

DENISE: We adore you.

SWAMIJI: “We adore you wholeheartedly.”

So in this way, *ahaṁkāra* [verse 18] (*ahaṁkāra* means I-ness), *balaṁ* (strength), *darpaṁ* (ego, topmost ego), *kāma* (lust) and *krodha* (anger), they possess.

And O Arjuna, they actually, those people actually hate Me and [they hate]

those who are residing in My meditation; they hate those. They hate those who meditate on Me and [they] hate Me also.

Now what happens to them in the end?

That He says [now]. This is the 19th and 20th *śloka*.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभास्वासुरीष्वेव योनिषु
॥१९॥

आसुरीं योनिमापन्ना मूढा जन्मनि
जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां
गतिम् ॥२०॥

tānaḥaṁ dviṣataḥ krūrānsāreṣu naraādhamān /

kṣipāmyajasramasubhāsvāsuriṣveva yoniṣu //19//

āsuriṁ yonimāpannā mūḍhā janmani janmani /

māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim //20//

Tānaḥaṁ (those), *ahaṁ* (I); *dviṣata*, [those] who hate Me, *krūrān*, who are possessing that bad behavior, *naraādhamān*, who are degraded beings, *kṣipāmi* *ajasram*, I at once *kṣipāmi*, kick them. *Āsuriṣveva yoniṣu*, [they get rebirth in] those *yonis* (wombs) which [are of] *āsuriṣ* (demons); they become more *rākṣasas*, more *rākṣasas* . . . where other *rākṣasas* eat them and grab them. I have prepared hells for these people,

460. “*Yajante nāma yajñaiste*, and they perform *havan* also for the sake of fame. Not for the sake of gods.” *Bhagavad Gītā* (1978).

[which are full] of *rākṣasas*, and those *rākṣasas* are more furious than him. Wherever . . . if they are thrown there, and they [scream] “aaa aaah . . .”, and they kill them at once!

Āsurīm yonimāpannā mūḍhā janmani janmani [verse 20]. And when they become *āśura* (demon), they become *āśura*, that person becomes *āśura* in that [hell where there are] great *āśuras* who grab them, who kill them, who . . .

DENISE: Torture them.

SWAMIJI: . . . torture them.

आसुरीं योनिमापन्ना मूढा जन्मनि
जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां
गतिम् ।। 20 ।।

*āsuriṃ yonimāpannā mūḍhā
janmani janmani /*

*māmaprāpyaiva kaunteya tato
yāntyadhamāṃ gatim //20/*

[repeated]

O Arjuna, when they are kept away from My state of Bhairava, *tato yāntyadhamāṃ gatim*, they are tossed down [even further]. I have got more demons in My other . . . I have created other, [more furious] hells also than that. Because in those [more furious] hells, there are more demons, which . . . those demons, which eat that person, they eat those demons also there. What to speak of that poor fellow who is alone, caught in those [hells]? So there is no hope for his rise again in this world. He

is gone.

But, actually, time will come he will become Bhairava, when he does this [Swamiji beats his head], always [asking himself], “what has happened to me”?

Trividhaṃ narakasyedaṃ . . . this is now the 21st śloka.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं
त्यजेत् ।। 21 ।।

*trividhaṃ narakasyedaṃ dvāraṃ
nāśanamātmanaḥ /*

*kāmaḥ krodhastathā lobhas-
tasmādetatrayaṃ tyajet //21//*

Trividhaṃ narakasyedaṃ dvāraṃ. O Arjuna, there are three doors, three entries of hells. One entry is sex (*kāma*), one entry is *krodha* (anger) . . . undistinctive sex.

DENISE: Indiscriminate sex?

SWAMIJI: In . . .?

DENISE: Indiscriminate, with anybody?

SWAMIJI: [With] anybody whom he grabs, bas, it is his choice.

This is . . . there are three entries of *naraka* (hell): *kāma* (lust/desire), *krodha* (anger), and *lobha* (greed). *Tasmāt etatrayaṃ tyajet*, O Arjuna, you should discard these three, and you have to discard these three.

DENISE: *Kāma*, *krodha*, and what?

JONATHAN: What was the third one?

SWAMIJI: *Kāmaḥ krodhastathā*

lobha. Lobha (lobha means greed). Kāma, krodha, and greed, greed of money.

What for do you collect money? You should not [do that].

Tasmādetatrayaṃ tyajet.

एतैर्वियुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां
गतिम् ।।22।।

*etairvīyuktaḥ kaunteya
tamodvāraistribhirnaraḥ /*

*ācaratyātmanaḥ śreyastato yāti
parāṃ gatim //22//*

If you collect money for rising in God consciousness, that is not greed. That is not greed! I tell you again and again, that is not greed, sir. If you collect money for rising in God consciousness, i.e., to do things to throw light on society, in everybody, that is not greed. In this way, you can collect money. But not collecting money for [committing] bad behavior.

So this is the entry for going into hells. Three, there are three entries: kāma, krodha, and lobha. Tasmād etatrayaṃ tyajet, so you should keep away from these three things.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां
गतिम् ।।23।।

*yaḥ śāstravidhimutsṛjya vartate
kāmakārataḥ /*

*na sa siddhimavāṇnoti na sukhaṃ
na parāṃ gatim //23//*

The 23rd śloka.

Whoever . . . śāstras vidhimutsṛjya. The vidhi (this is the 23rd śloka), śāstra vidhim, the vidhi means the behavior which has been thrown [i.e., decreed] by śāstras (śāstras means those śāstras (scriptures) which are Shaivite śāstras, Advaita śāstras, i.e., monistic śāstras), and [the person] who does not behave like that,⁴⁶¹ na sa siddhim avāṇnoti, neither he achieves any siddhi, any power, na sukhaṃ, he does not achieve any peace, na parāṃ gatim, and he does not achieve any mokṣa (liberation).

So you should tread according to the teachings of śāstras, the highest śāstras.⁴⁶²

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म
कर्तुमिहार्हसि ।।24।।

*tasmācchāstraṃ pramāṇaṃ te
kāryākāryavyavasthitau /
jñātvā śāstravidhānoktaṃ karma
kartumihārhasi //24//*

So, the conclusion of this, My saying is, śāstraṃ pramāṇaṃ te, those Shaivite śāstras are pramāṇaṃ, the torch for you, [which prescribe] what to do and what not to do.

Jñātvā śāstra vidhānoktaṃ, when

461. In accordance with these śāstras. [Editor's note]

462. That is, monistic śāstras. [Editor's note]

you know that, i.e., what is told [to] you in *śāstras*, *karma kartumihārhasi*, go on indulging in activities of the world in your own way and find out the reality of Parabhairava in the end.

Finished. 16th chapter is finished.

Now conclusion of this:

अबोधे स्वात्मबुद्ध्यैव कार्यं नैव
विचारयेत् ।

किन्तु शास्त्रोक्तविधिना शास्त्रं
बोधविवर्धनम् ॥16॥

*abodhe svātmabuddhyaiva kāryaṁ
naiva vicārayet /*

*kintu śāstroktavidhinā śāstraṁ
bodhavivardhanam ॥16॥*

//Concluding śloka of 16th chapter//

In ignorant people also, in ignorant people, you should not insert this kind of knowledge into them that, “[you should act in accordance with] whatever you feel [is] good and

whatever you feel [is] bad.” You should not do that. You should not say that [to them] just like . . . who was that? Jai Kṛṣṇamurti told everybody, “whatever comes in your mind that [feels] good, [you should act upon that]; whatever comes into your mind [that feels] bad, don’t act [upon] that.” But [this understanding] is not fact. You should depend upon the sayings of *śāstras* (*śāstras* means Shaivite *śāstras*). *Karma kartumihārhasi*, then you should act accordingly.

Śāstraṁ bodha vivardhanam. Śāstras will illuminate you in the end. Because your power of intellect is very undeveloped, it is undeveloped for the time being. As long as it is not developed totally, you should not use your own way of thinking. You should depend upon the sayings of *śāstras*.

Bas. This is the end of this chapter.

Now there is the 17th and 18th chapter.

You are Parabhairava. You have to produce shaktipata for yourself. When you don't like, then don't produce it, still you are great. What then? He is always there.

— Swami Lakshman Joo

Chapter Two of the Mālinīvijayottara Tantra: The Seven Perceivers, the Penetrations and the Six Paths

[... continued from the Previous Issue]

– Mark Dyczkowski –

The Penetrations and the Five States of Consciousness of the Seven Perceivers

भेदो 'परो 'पि संक्षेपात् कथ्यमानो
'वधार्यताम् ।।25 ।।

जाग्रत्स्वप्नादिभेदेन सर्वावेशक्रमो बुधैः ।

पञ्चभिस् तु परिज्ञेयः स्वव्यापारात् पृथक्
पृथक् ।।26 ।।

*bhedo 'paro 'pi samkṣepāt
kathyamāno 'vadhāryatām //25//*

*j ā g r a t s v a p n ā d i b h e d e n a
sarvāveśakramo budhaiḥ/*

*pañcabhis tu pariññeyah svavyāpārāt
pṛthak⁴⁴ pṛthak //26//*

Another classification is now also taught in brief. Pay heed! The wise should know that the sequence of all the penetrations (*āveśakrama*) is (also) divided into another five types, each one distinct (from the other) in accord with the variety (*bheda*) of waking, dreaming and the rest (of the five states of consciousness).⁴⁵ (25cd-26)

तत्र स्वरूपं शक्तिश् च सकलश् चेति तत्

त्रयम् ।

इति जाग्रदवस्थेयं भेदे पञ्चदशात्मके
।।27 ।।

अकलौ द्वौ परिज्ञेयौ सम्यक्
स्वप्नसुषुप्तयोः ।

मन्त्रादितत्पतीशानवर्गस् तुर्य इति
स्मृतः ।।28 ।।

शक्तिशंभू परिज्ञेयौ तुर्यातीते वरानने ।

*tatra svarūpam śaktiś ca sakalaś ceti
tat trayam/*

*iti jāgradavastheyam bhede
pañcadaśātmake //27//*

*akalau dvau pariññeyau samyak
svapnasusuptayoh/*

*mantrāditatpatīśānavargas turya iti
smṛtaḥ //28//*

*śaktiśambhū pariññeyau turyātīte
varānane/*

(A) There (in that case), the triad consisting of (1) the Conditioned (perceivers), (their) energy and (their) innate nature constitutes the level of wakefulness in the fifteen-fold division. (2 and 3) The two Deconditioned (subjects) should be rightly known to be in the states of dreaming and deep (dream-

44. kh: *bhedaiścānyaiḥ pṛthag iti/*

45. See TĀ 10/178b. I read with MS Kh: *bhedaiś cānyaiḥ pṛthag pṛthak* for *svavyāpārāt pṛthak pṛthak* – '(divided into five states of consciousness) because its own manner of functioning (of each state) is distinct (from the others)'. MV 2/27-35ab is quoted in TĀ v ad 10/302-308. TĀ 10/302 is a direct quote of MV 2/27 and TĀ 10/303-308 are an explanatory paraphrase of MV 2/28-33ab.

less) sleep (respectively). (4) The category of Mantra (perceivers) and the rest, that is, their Lords and their Lords (i.e. the Lords of Mantras and the Great Lords of Mantra), are considered to be in the Fourth State. O fair-faced Lady, (5) Śakti and Śiva should be known to be in the state Beyond the Fourth. (27-29ab)

त्रयोदशात्मके भेदे स्वरूपम् अकलाव् उभौ ।। 29 ।।
 मन्त्रमन्त्रेश्वरेशानाः शक्तिशंभू च किर्तितौ ।
 प्रलयाकलभेदे 'पि स्वं विज्ञानकलाव्
 उभौ ।। 30 ।।
 मन्त्रमन्त्रेश्वरेशानाः शक्तिशाव् अपि पूर्ववत् ।
 trayodaśātmake bhede svarūpam
 akalāvubhau⁴⁶ //29//
 mantramantreśvareśānāḥ
 śaktiśambhū ca kirtitau/
 pralayākalabhede 'pi svam
 vijñānakalāvubhau//30//
 mantramantreśvareśānāḥ śaktiśāv
 api pūrvavat/

(B) When the division is thirteen-fold (1) (the waking state corresponds to) the innate nature. (2-5) Both the two Deconditioned (subjects),⁴⁷ Mantras, Lords of Mantras, (their) Lords (the Great Lords Mantra) as well as Śakti and Śiva are as before. (29cd-31ab)

(C) In the (eleven-fold) division when the Dissolution Deconditioned (perceivers are the object, the five states correspond to) (1) (their) own (innate nature) (svam), (that is, the first two types of perceivers abiding as wakeful

awareness), (2) both the Consciousness Deconditioned (perceiver) and (3) its power (in dreaming and deep sleep, respectively); (4) the Mantras, Lords of Mantras and (their) Lords (the Great Lords of Mantra) (in the Fourth state), (5) Śakti and Śiva, as before (in the state Beyond the Fourth). (30cd-31ab)

नवधा कीर्तिते भेदे स्वं मन्त्राः
 मन्त्रनायकाः ।। 31 ।।
 तदीशाः शक्तिशंभू च पञ्चावस्थाः
 प्रकीर्तिताः ।
 navadhā kīrtite bhede svam mantrāḥ
 mantranāyakāḥ//31//
 tadīśāḥ śaktiśambhū ca pañcāvasthāḥ
 prakīrtitāḥ/

(D) When (the Consciousness Deconditioned (perceivers) become objects and) the division is said to be nine-fold, the five states are said to be (1) their own (innate nature) (svam), (2) the Mantra (perceivers), (3) the Lords of Mantras, (4) their Lords (the Great Lords of Mantras), and (5) Śakti and Śiva. (31cd-32ab)

पूर्ववत् सप्तभेदे 'पि स्वं
 मन्त्रेशशक्तयः ।। 32 ।।
 शिवश्चेति परिज्ञेयाः पञ्चैव वरवर्णिनि ।
 pūrvavat saptabhede 'pi svam
 mantreśśaśaktayaḥ ।। 32 ।।
 śivaś ceti parijñeyāḥ pañcaiva
 varavarṇini/

46. MSG: svarūpamakalāv

47. Read with MSG svarūpam akalau for svarūpasakalau.

(E) O fair-hued Lady, again, when (the Mantra perceivers are the object and so) the division is into seven, the five (states) should be known to be (divided) as before as (1) (their) innate nature, (2) the Lords of Mantra, (3) (their) Lords (the Great Lords of Mantra), (4) Śakti and (5) Śiva. (32cd-33ab)

स्वं शक्तिः सनिजेशाना शक्तिशंभू च
पञ्चके ।।33 ।।

svam śaktiḥ sanijeśānā⁴⁸ śaktiśambhū
ca pañcake//33//

(F) When (the Lords of Mantra become the object and so the division is into) a group of five (the five states of consciousness correspond to) (1) their own (innate nature) (svam), (2) the power (of the Great Lords of Mantra), (3) the (Great) Lords (of Mantra), and the two, (4) Śakti and (5) Śiva. (33cd)

त्रिके स्वं शक्तिशक्तीच्छाशिवभेदं विलक्षयेत् ।
trike svam śaktiśaktīcchāśivabhedaṁ
vilakṣayet/

(G) When (the Great Lords of Mantra become the object and so the division is) triple, (the waking and other states) should be perceived to be (1) (their own) innate nature (which is the waking

state). The division of (the three powers together as the second, namely) (2) the power (of action), (3) the power (of knowledge), and (4) (that of the) will (as dreaming, deep sleep and the Fourth, respectively) and (5) Śiva (who is the third division as Beyond the Fourth). (34ab)

सव्यापाराधिपत्वेन तद्धीनप्रेरकत्वतः ।।34 ।।

इच्छानिवृत्ते स्वस्थत्वाद् अभिन्नम् अपि पञ्चधा ।

इति पञ्चात्मके भेदे विज्ञेयं वस्तु कीर्तितम्

।।35 ।।

s a v y ā p ā r ā d h i p ā t v e n a
taddhīnaprerakatvataḥ //34//

icchānivr̥tteḥ svasthatvād abhinnaṁ
api⁴⁹ pañcadhā/

iti paścātmake⁵⁰ bhede vijñeyam vastu
kīrtitam//35//

Although (Śiva is) undivided, even so (his nature is) fivefold because of (1) (His (purposeful) activity and (2) sovereignty (savyāpārādhipatvena) and because (3) he impels consciousness (independently of and) in the absence of (both) these (two powers of knowledge and action in pure volition), and (also) because of (4) the cessation of volition (in his power of bliss), and because (5) (as consciousness itself) he is established within himself.⁵¹ Thus is explained what needs to be understood concerning the five-fold division.⁵² (34cd-35)

48. MS K: svanijeti

49. Printed edition: abhinnaṁ ceti

50. MS K: pañcātmabhedeneti

51. MV 2/34cd-35ab is quoted in TĀv ad 10/185-186ab. MV 2/34cd-35ab is paraphrased and thereby explained in TĀ 10/309. MV 2/34c is quoted by Abhinavagupta in TĀ 10/185c.

52. MV 2/25cd-35 is quoted in TĀv ad 10/309 (which is an explanatory paraphrase of MV 2/34cd-35ab). Cf. Vasudeva's translation (2004: p. 209-210). TĀ 10/302-309 reproduces in an abbreviated form MV 2/27-36. TĀ 10/302 is a direct quote of MV 2/27 and TĀ 10/303-308 are an explanatory paraphrase of MV 2/28-

भूयो 'प्य आसाम् अवस्थानां संज्ञाभेदः
प्रकाश्यते ।

*bhūyo 'py āsām avasthānām
samjñābhedaḥ prakāśyate/*

In addition, (another) different terminology (*samjñābheda*) for these states is (now) also (about to be) revealed. (36ab)

पिण्डस्थः सर्वतोभद्रो जाग्रन्नाम द्वयं
मतम् ।।36 ।।

*piṇḍasthaḥ sarvatobhadro
jāgrannāma dvayam matam/36//*

'Corporeal' (*piṇḍastha*) and 'Every Way Propitious' (*sarvatobhadra*) are considered to be the two (other) names of the waking state.⁵³ (36cd)

द्विसंज्ञं स्वप्नम् इच्छन्ति पदस्थं व्याप्तिं इत्यु
अपि ।

*dvisamjñam svapnam icchanti
padaastham vyāptir ity api/*

(The wise) consider the dream state to have two names: Abiding in Place (*padaastha*) as well as Pervasion (*vyāpti*).⁵⁴ (37ab)

रूपस्थं तु महाव्याप्तिः सुषुप्तस्यापि

तद्वयम् ।।37 ।।

प्रचयं रूपातीतं च सम्यक् तुर्यम् उदाहृतम् ।
महाप्रचयम् इच्छन्ति तुर्यातीतं
विचक्षणाः ।।38 ।।

पृथक्तत्त्वप्रभेदेन भेदो 'यं समुदाहृतः ।

*rūpastham tu mahāvyāptiḥ
susūptasyāpitaddvayam/37//*

*pracayam rūpātītam ca samyak
turyam udāhṛtam/*

*mahāpracayam icchanti turyātītam
vicakṣaṇāḥ/38//*

*prthaktattvaprabhedena bhedo 'yam
samudāhṛtaḥ/*

There are also two (terms) for the state of deep sleep: Abiding in Form (*rūpastha*) and the Great Pervasion (*mahāvyāpti*).⁵⁵ The Fourth State is rightly called 'Accumulation' (*pracaya*) and Beyond Form (*rūpātīta*). The discerning (*vicakṣaṇa*) (i.e. *jñānin*) consider (the state) Beyond the Fourth to be the Great Accumulation (*mahāpracaya*).⁵⁶ Thus is taught how this (five-fold) differentiation recurs in each division of the reality principles (*tattva*). (37cd-39ab)

सर्वान्य एव हि तत्त्वानि पञ्चैतानि यथा
शृणु ।।39 ।।

*sarvāṇy eva hi tattvāni pañcāitāni
yathā śṛṇu/39//*

53. MV 2/36cd is quoted in TĀv ad 10/242.

54. MV 2/37ab is quoted in TĀv ad 10/252cd-253ab.

55. MV 2/37cd is quoted in TĀv ad 10/261-262.

56. MV 2/38ab is quoted in TĀv ad 10/273cd-275ab. There the reading is *pracayo* for *pracayam*. MV 2/38cd quoted in TĀv ad 10/280cd-281ab.

(Now) listen to how all the principles are these five. (39cd)

भूततत्त्वाभिधानानां योगो 'धिष्ठेय इष्यते ।
bhūtataṭtvābhīdhānānām yogo
'dhiṣṭheya iṣyate'⁵⁷/

It is said that the corporeal state (piṇḍastha) is that aspect⁵⁸ of the creatures, principles and names, which is sustained (by consciousness) (adhiṣṭheya).⁵⁹ (40ab)

पिण्डस्थम् इति तं प्राहुः पदस्थम् अपरं
विदुः ।।40 ।।

मन्त्रास् तत्पतयः सेशा रूपस्थम् इति
कीर्त्यते ।

रूपातीतं परा शक्तिः सव्यापाराप्य
अनामया ।।41 ।।

निष्प्रपञ्चो निराभासः शुद्धः स्वात्मन्य
अवस्थितः ।

सर्वातीतः शिवो ज्ञेयो यं विदित्वा
विमुच्यते ।।42 ।।

piṇḍastham iti tam prāhuḥ padastham
aparam viduḥ//40//

mantrās tatpatayaḥ seśā rūpastham
iti kīrtyate/

rūpātītam parā śaktiḥ savyāpārāpy
anāmayā//41//

niṣprapañco nirābhāsaḥ śuddhaḥ
svātmanyavasthitaḥ/

sarvātītaḥ śivo jñeyo yam veditvā

(The wise) know that the other state (in which the creatures etc. are instruments of objectivization of the substratum consciousness) is (called) 'Abiding in Place' (padastha). The Mantras, their Lords (i.e the Lords of Mantra), along with (their) Lords (i.e., the Great Lords of Mantra), are said to be 'Abiding in Form' (rūpastha). The Supreme Power, which is stainless and active, is 'Beyond Form' (rūpātīta). Śiva should be known to be transcendent (niṣprapañca), unmanifest (nirbhāsa), pure, established in His own nature and beyond all (states and things). One is liberated when He is known.⁶⁰ (40cd-42)

चतुर्विधं तु पिण्डस्थम् अषुद्धं बुद्धम् एव च ।
caturvidham tu piṇḍastham
aśuddham buddham eva ca/

The Corporeal (piṇḍastha) is of four kinds, Unawakened (Abuddha), Awakened (Buddha), Well Awakened (Prabuddha) and Fully Awakened (Suprabuddha). (43ab)⁶¹

प्रबुद्धं सुप्रबुद्धं च पदस्थं च चतुर्विधम्
।।43 ।।

गतागतं सुविक्षिप्तं संगतं सुसमाहितम् ।
prabuddham suprabuddham ca

57. MSG: ucyate

58. Read with TĀ 10/240b yo 'mśo for yogo which is obviously incorrect.

59. MV 2/40abc is quoted in TĀ 10/241. It is explained in TĀ 10/232-235.

60. MV 2/40d-42 is quoted with no variants in TĀ 10/284cd-286.

61. Quoted in TĀv ad 10/239cd-240ab.

padastham ca caturvidham//43//

*gatāgatam suvikṣiptam samgatam
susamāhitam/*

*Abiding in Place (padastha) is of four
kinds, namely, Gone and Come
(gatāgata), Well Dispersed (suvikṣipta),
Well Conjoined (samgata) and Well
Concentrated (susamāhita).⁶² (43d-
44ab)*

*चतुर्धा रूपसंज्ञं तु ज्ञातव्यं
योगचिन्तकैः ।। 44 ।।*

उदितं विपुलं शान्तं सुप्रसन्नमथापरम् ।

*caturdhā rūpasamjñam⁶³ tu
jñātavyam yogacintakaiḥ//44//*

*uditam vipulam śāntam
suprasannamathāparam/*

*Those who think about yoga should
know that Established in Form is of four
kinds, namely, Emergent (udita),
Extensive (vipula), Peaceful (śānta) and
Well Content (suprasanna), which is
another.⁶⁴ (44cd-45ab)*

*मनोन्मनम् अनन्तं च सर्वार्थं
सततोदितम् ।। 45 ।।*

प्रचये तत्र संज्ञेयम् एकं तन् महति स्थितम् ।

*manonmanam anantam ca
sarvārtham satatoditam//45//*

*pracaye tatra samjñeyam ekam tan
mahati sthitam/*

**Beyond Mind (manonmana),
Endless (ananta), and All Things
(sarvārtha) (are terms for the Fourth
state),⁶⁵ (whereas) there (in the case of)
the Great Accumulation (mahāpracaya),
the sole term is this, namely, Ever Arisen
(satatodita).⁶⁶ (45cd-46ab)**

*इत्य एवं पञ्चधाध्वानं त्रिधेदानीं
निगद्यते ।। 46 ।।*

*ity evaṁ pañcadhādhvānam
tridhedānīm nigadyate//46//*

*Such is the Path (when it is) fivefold.
We will now talk about (its division) into
three. (46cd).*

*विज्ञानाकलपर्यन्तम् आत्मतत्त्वम् उदाहृतम् ।
ईश्वरान्तं च विद्याहं शेषं शिवपदं
विदुः ।। 47 ।।*

*vijñānākalaparyantam ātmatattvam
udāhṛtam/*

*īśvarāntam ca vidyāhnam śeṣam
śivapadam viduḥ//47//*

*It is said that the principle of the Self
(extends) up to (the level of) the
Dissolution Deconditioned (perceivers),
the one called Knowledge up to that of
Īśvara. (The wise) know that the rest is
Śiva's plane.⁶⁷ (47)*

62. Quoted in TĀv ad 10/252cd-253ab; TĀ 10/253ab is a direct quote of MV 2/44ab.

63. Printed edition: samstham

64. MV 2/44cd-45ab is quoted in TĀv ad 10/263-264ab. TĀ 10/264ab is MV 2/45ab.

65. MV 2/45cd is TĀ 10/277cd with *iti bhedataḥ* replacing *satatoditam*.

66. MV 2/45cd-46ab is quoted in TĀv ad 10/281cd-282ab.

67. MV 2/47 is quoted in TĀv ad 11/34cd-35. TĀ 11/34cd-35 is a paraphrase of MV 2/46cd-47.

एवं भेदैर् इमैर् भिन्नस् तत्राध्वा परिकीर्तितः ।
युगपत् सर्वमार्गाणां प्रभेदः प्रोच्यते
'धुना ।।48 ।।

*evam bhedair imair bhinnas tatrādhvā
parikīrtitaḥ/*

*yugapat sarvamārgāṇām prabhedah
procyate 'dhunā //48//*

The Path which is divided up there
(in those cases) with these divisions has
in this way been expounded. Now
(comes) an exposition of a variety that
concerns all the paths simultaneously.
(48)

The Four Eggs and the Six Paths

पार्थिवं प्राकृतं चैव मायीयं शाक्तम् एव च ।
इति संक्षेपतः प्रोक्तम् एतद्
अण्डचतुष्टयम् ।।49 ।।

*pārthivam prākṛtam caiva māyīyam
śāktam eva ca/*

*iti samkṣepataḥ proktam etad
aṇḍacatuṣṭayam//49//*

It is said that this (sixfold Path is), in
an abbreviated (form) (samkṣepataḥ),
the group of four Eggs. (These are the
Eggs) of Earth, Nature, Māyā and
Power.⁶⁸ (49)

पृथग् द्वयम् असंख्यातम् एकम् एकं पृथक्
पृथक् ।

*prthag dvayam asamkhyātam ekam
ekam pṛthak pṛthak/*

(The first) two are distinct (from the
other two) and are innumerable. Each
one (of the other two) is distinct (from the
others) (and is only one).⁶⁹ (50ab)

आद्यं धारिकया व्याप्तं तत्रैकं तत्त्वम्
इष्यते ।।50 ।।

एकम् एकं पृथक् क्षार्णं पदार्णमनुषु स्मरेत् ।
कालाग्निभुवनाद् यावद्
वीरभद्रपुरोत्तमम् ।।51 ।।

*ādyaṁ dhārikayā vyāptam tatraikam
tattvam iṣyate//50//*

*ekam ekam pṛthak kṣārṇam
padārṇamanuṣu smaret/*

*k ā l ā g n i b h u v a n ā d y ā v a d
vīrabhadrapurottamam//51//*

*puraṣoḍaśakam jñeyam ṣaḍvidho
'dhvā prakīrtitaḥ/⁷⁰*

A) The first (Egg) is pervaded by (the
power called) the Sustaining One
(dhārikā). It is said that there is one
principle there (i.e. Earth), and that one
should recollect that the letter KṢ is
present within Pada, Phoneme and
Mantra, one for each one.

One should know that there are
sixteen worlds (there), beginning with
(that of) Kālāgnirudra up to (that of) the
excellent (world of) Vīrabhadra. (Such

68. MV 2/49 is quoted in TĀv ad 11/8, which is an explanation of it.

69. MV 2/50ab is quoted in the TĀv ad 8/325cd-326ab (325), which is an explanatory paraphrase of it.

70. Abhinavagupta refers to the primary parameters of MV 2/50cd-57 concisely in TĀ 11/33-34ab, and makes an abridged paraphrases of the same in 11/51cd-54ab. 11/51cd-54ab (51-53) are a summary of MV 2/50cd-57. MV 2/50 is quoted and commented in the PTv Singh p. 102 ff.

is) said to be the Path of six kinds (with regards to the first Egg). (50cd-52ab)

आप्यायिन्या द्वितीयं च तत्र तत्त्वानि
लक्षयेत् ।।52 ।।

त्रयोविंशत्यवादीनि तद्वद् धाद्यक्षराणि च ।

पदानि पञ्च मन्त्राश् च षट्पञ्चाशत्
पुराणि च ।।53 ।।

*āpyāyinyā dvitīyam ca tatra tattvāni
lakṣayet//52//*

*trayovimśatyavādīni tad vad
dhādyakṣarāṇi ca/*

*padāni pañca mantrāś ca ṣaṭpañcāśat
purāṇi ca//53//*

B) The second (Egg) is (pervaded by) the Nourishing One (*āpyāyini*). One should perceive twenty-three principles there, beginning with Water (up to Nature), and as many phonemes beginning with H (and ending with Ṭ).⁷¹ The Padas are five as are the Mantras and the worlds fifty-six.⁷² (51cd-53)

तत्त्वानि सप्त बोधिन्या तच्चतुर्था पुराणि च ।
तृतीये सप्त वर्णाः स्युः पदमन्त्रद्वयं
द्वयम् ।।54 ।।

*tattvāni sapta bodhinyā taccaturthā
purāṇi ca/*

*tṛtīye sapta varṇāḥ syuḥ
padamantradvayam dvayam//54//*

C) Seven principles (from *Puruṣa* to *Māyā*) are (pervaded by) the Enlightening One, and four times that (the number of) worlds. In the third (Egg) there are seven phonemes, and there are two Padas and two Mantras.⁷³ (54)

उत्पूयिन्या चतुर्थं तु तत्र तत्त्वत्रयं विदुः ।

वर्णत्रयं मन्त्रम् एकं पदम् एकं च
लक्षयेत् ।।55 ।।

अष्टादश विजानीयाद् भुवनानि समासतः ।

*utpūyinyā caturtham tu tatra
tattvatrayam viduḥ/*

*varṇatrayam mantram ekam padam
ekam ca lakṣayet//55//*

*aṣṭādaśa vijānīyād bhuvanāni
samāsataḥ/*

D) The fourth (Egg) is (pervaded by) the Sanctifying One (*utpūyāni*). (The wise) know that there are three principles there (i.e., *Śuddhavidyā*, *Īśvara* and *Sadāśiva*). One should perceive that there are three phonemes (each for) one Mantra and one Pada.⁷⁴ In brief, one should know that there are eighteen (worlds). (55-56ab)

शिवातत्त्वं परं शान्तं कला
तत्रावकाशदा ।।56 ।।

स्वरषोडशकं मन्त्रं पदं चैकं विलक्षयेत् ।

इत्थं एवं षड्विधो 'प्य अध्वा समासात्
परिकीर्तितः ।।57 ।।

71. Read *tadvaddhādyakṣarāṇi* for *tadvaṭṭādyakṣarāṇi*.

72. Two Mantras and two Padas consist of four syllables (*hasaśaśa*, *valaraya*), three Mantras and three Padas are made of three classes of phonemes, that is, labials, dentals and cerebrals. Concerning the worlds, see below, chapter five.

73. The seven phonemes are Ṇ, Jh, J, Ch, C, Y, Gh. The two Padas and two Mantras are of five and two syllables each i.e. *ñajhajachaca*, *ṇagha*.

74. The three phonemes are G, KH, K. The one Mantra and one Pada are GAKHAKA.

śivatattvam param śāntam kalā
tatrāvakaśadā//56//
svaraṣoḍaśakam mantram padam
caikam vilakṣayet/
ity evam ṣaḍvidho 'py adhvā samāsāt
parikīrtitaḥ //57//

E) The Śiva principle is supreme and tranquil. The Force there is the Bestower of Space (avakāśadā). One should perceive that the group of sixteen vowels is there as well as one Mantra and one Pada (consisting of the same sixteen vowels). The six-fold Path is said in brief to be thus.⁷⁵ (56cd-57)

शुद्धाशुद्धं जगत् सर्वं ब्रह्माण्डप्रभवं यतः ।
तस्माच् छुद्धम् इमैः शुद्धै ब्रह्माण्डैः सर्वम्
इष्यते ।58 ।
śuddhāśuddham jagat sarvam
brahmāṇḍaprabhavam yataḥ/
tasmāc chuddham imaiḥ śuddhair
brahmāṇḍaiḥ sarvam iṣyate //58//

As the entire universe, pure and impure, originates from the Egg of Brahmā, everything is considered to be purified once the Eggs of Brahmā are purified. (58)

ब्रह्मा विष्णुश् च रुद्रश् च ईश्वरश् चेति
सुव्रते ।
पृथाग् एतेषु बोद्धव्यं शान्तं
पतिचतुष्टयम् ।59 ।।
यो हि यस्माद् गुणोत्कृष्टः स तस्माद् ऊर्ध्व

उच्यते ।

एतत् ते कथितं सर्वं किम् अन्यत्
परिपृच्छसि ।।60 ।।

brahmā viṣṇuś ca rudraś ca īśvaraś
ceti suvrate/

prthag eteṣu bodbhavyam śāntam
paticatuṣṭayam //59//

yo hi yasmād guṇotkṛṣṭaḥ sa tasmād
ūrdhva ucyate/

etat te kathitam sarvam kim anyat
paripṛcchasi //60//

O Lady of Good Vows, one should know that the four Lords (who reside individually within these (four Eggs and preside over them,) that is, Brahmā, Viṣṇu, Rudra and Īśvara, are (all) tranquil. **Whatever excels something else in quality is said to be above it.**⁷⁶ And so I have told you everything about this. What else are you enquiring about? (59-60)

इति श्रीमालिनीविजयोत्तरे तन्त्रे
व्याप्त्यधिकारो द्वितीयः ।।2 ।।

iti śrīmālinīvijayottare tantrē
vyāptyadihikāro dvitīyaḥ //2//

This is the second chapter of the Mālinīvijayottara Tantra concerning pervasion.

[To be continued]

75. MV 2/50cd-57 quoted in TĀv ad 11/51cd-54ab (51-53), which summarizes these.

76. MV 2/60ab is quoted in TĀ 9/310ab and in TĀv ad 8/22cd-23ab, and ad 5/157cd-158 (156cd-157).

A Brief Life-Sketch of Mahāmaheśvaracārya Abhinavgupta

[... continued from the Previous Issue]

– Moti Lal Pandit –

The Levels of Speech

Different Indian schools of thought have offered different interpretations concerning the levels or aspects of speech. Bhartṛhari, while representing the Grammarian point of view, maintains that speech, from the highest to the lowest, is characterized by three levels, which he labels as the “seeing” (*paśyanti*), “middling” (*madhyamā*), and the “articulate speech” (*vaikhari*). Somānanda, on the other hand, criticizes Bhartṛhari for upholding the seeing level as being the highest and the most subtle form of speech. As the founder and enunciator of the Pratyabhijñā school, Somānanda, while accepting the three levels of speech of the Grammarians, adds one more, namely, the transcendent level (*parā*), thereby making the levels of speech fourfold. The Krama, while adhering to the pentadic enumeration, goes one step further by adding one more level, which it terms as the subtle level (*sūkṣmā*). It puts the subtle level of speech between the transcendent and the seeing levels of speech. The *sūkṣmā* level of speech is to be self-shining, and

accordingly it is so related to the limited subject as to be distinct from it. It is said to be present even in the state of deep sleep (*suṣupti*). It is upon knowing its distinction from the limited subject (*puruṣa*) that there, as a consequence of this knowledge, ensues freedom from such fetters (*pāśa-s*) that are seen as the source of bondage. Insofar as the Kula lineage is concerned, it follows, without any deviation, the path of Pratyabhijñā as pointed out by Somānanda.

It would not be out of place to point out as to why Somānanda is very critical concerning the Grammarian view of the levels of speech. The Trika Śaivas as well as the Grammarians hold identical views with regard to the Absolute as being identical with Freedom (*svātantrya*). The Trika Śaivas do not accept the Grammarian view of the Absolute as being identical with the seeing level of speech, which it terms as *śabda brahman*. For Somānanda the seeing level of speech is not such as would embody the Absolute, because the Absolute is such a transcendent, and thereby non-dual, category as would not admit any kind

of difference or multiplicity within itself. It would mean that the Absolute embodies such a transcendent state in which no distinction between the subject and the object exists. There is total absence of temporal succession in the Absolute on account of it being completely transcendent to space-time causality (cf. *Śivadr̥ṣṭi*, 5.45). Insofar as the seeing level of the Grammarians is concerned, it is, according to Somānanda, not more than the power of knowledge, which is equated with the category of Sadāśiva: *atha asmākam jñānasaktiryā sadāśivarūpaṇī vayākarāṇa-sādhūnām- paśyanti so parā sthitiḥ* (*Śivadr̥ṣṭi*). For Somānanda the highest aspect of speech is *parā*, which the Grammarians did not recognize and identified it with *paśyanti*. The Trika Śaivas, while admitting the *parā* as the highest aspect of the Absolute, have explained their point of view in the *Īśvarapratyabhijñā-kārikā* of Utpalācārya thus: *citiḥ-pratyavamarśatmā-parāvāk-svarasoditā, svātantrayametan atmukhyam-tadaīśvaryam-paramātmanah*.

The reason that Somānanda puts forth with regard to the rejection of *paśyanti* as being the highest aspect of speech is the following. The term *paśyanti*, according to Somānanda, is derived from the root *dṛś* with the affix *śatṛ*, meaning thereby the act of seeing that is relational occurring in the present time. As a transitive verb, it

denotes such a form of action that must be related to an object. If the "act of seeing" of the Grammarians, occurring in the present time, is accepted, according to Somānanda, as the highest aspect of speech, then the question may be asked with regard to the nature of the object to which the "act of seeing" is related. It cannot a priori be assumed that the "act of seeing" is related to an external object on the ground that all the external objects, according to the Grammarian thinking, are a false appearance (*vivarta*), which is to say that they do not enjoy any ontological reality. It would mean that the highest form of speech (*vāk*) can have no relation with objects that are assumed to be false. Were we to agree with the suggestion of the Grammarians that the "act of seeing" is related to the external object that is unreal, then it would mean that the "act of seeing" itself is false? It is also assumed by the Grammarians that the *paśyanti* level of speech is completely devoid of duality, and if it is so, then it is completely illogical to maintain that the non-dual *paśyanti* is related to external objectivity. It would also be wrong to assert that the "act of seeing" relates itself to the external object on account of ignorance (*avidyā*). In such a situation it would be natural to ask as to whether ignorance is real or unreal. If ignorance is accepted as being real, then the very locus standi for non-dual Absolute vanishes, which would mean of accepting more than one real. Such

an acceptance negates the very foundation of non-dual philosophy. If ignorance, on the other hand, is relegated to the realm of unreality, then the paśyanti-vāk and ignorance would have no possibility to exist simultaneously, which is to say that their very existence would be at stake. Why is it so? It is so because ignorance is said to be a non-existent entity. It would be quite an audacious assertion to equate paśyanti with the unreal (*asat*). In this manner we would be imputing unreality upon the brahman of the Grammarians. Also, the argument that the paśyanti first gives rise to an object and, upon giving rise to it, sees it would be as fallacious argument as would be the search for the sky-flower. It is logically not possible for a real paśyanti to give rise to an object that is unreal. The question that may arise, in this context, would be: Did paśyanti, prior to the emergence of the object, know the object or not? Factually it is not possible to have the perception of an object prior to its emergence. If the object, prior to its emanation, is not known to the paśyanti, then the emanation of an unknown object is not in consonance with the philosophy of Grammar. In this manner the Trika concept of parā seems to have evolved from the criticism of the Grammarians concerning the nature of the highest form of speech.

For Somānanda, and thereby for the Pratyabhijñā, the concept of parā-

vāk is so conceived as would transcend the Grammarian concept of paśyanti. The concept of parā, in the Pratyabhijñā system, is equated with cognitive self-awareness (*vimarśa*), which, as the highest aspect of speech, is transcendent to paśyanti. It is through the power of cognitive self-awareness that we are so enabled as to make a necessary distinction between the insentient and the sentient. It is this power of awareness that enables as well as empowers us to differentiate the self-luminous subject from the luminosity of an object like that of a lamp or diamond. This power of awareness is termed vāk precisely because it is through the inner and indeterminate sound that the universe is apprehended. It should be quite clear now that the parā in the Trika is not seen, as is the case with the Grammarians, to be identical with brahman. It is, rather, viewed as the highest aspect of brahman. Brahman in the Pratyabhijñā is not treated as a pure unity, but is considered as a unity of light (*prakāśa*) and cognitive self-awareness (*vimarśa*). The essential nature of the Absolute, thus, is explained in terms of light of consciousness and cognitive self-awareness.

It would not be off the mark, at this juncture, to ask as to how Utpalācārya has treated the problem of knowledge in his treatise called *Pratyabhijñā-kārikā*. As a non-dualist, Utpalācārya totally rejects the bifurcating tendency

of differentiating the mind from matter, object from the subject. The *Pratyabhijñā* theory of manifestation of categories, which includes the subject, object and the means of knowledge, is seen to be nothing but the gross form of what exists potentially in identity with the Universal Mind or Consciousness. Although we may experience, at the surface level, difference between the particular and the universal, yet, from the perspective of the Absolute, there is no difference between the two insofar as their essential nature is concerned. There is no possibility for the manifest universe to exist independently from the Universal Self in the same manner as the dreams cannot be dreamt apart from the dreaming mind, which is to say that dreams have no independent existence apart from the dreaming mind. The emergence of knowledge in the Universal Self is exactly similar to the emergence of thoughts, feelings and cognitions which an individual subject may be experiencing during the dream period. As it is the individual mind that remembers, knows and differentiates during the dreaming state, likewise it is the Universal Self that engages in similar processes in all the individual minds.

The attempt of Utpalācārya is directed towards explaining the emergence of knowledge in such metaphysical terms as would make the functioning of practical life in the world possible. Both Utpalācārya and

Abhinavagupta explain the functioning of the Universal Self in terms of its freedom (*svātantrya*), which is to say that it is the absolute freedom of the Absolute that expresses itself through such forms as knowledge (*jñāna*), remembrance (*smṛti*) and differentiation (*apahana*). It is through these forms or powers that there is allowed to eventuate the manifestation of objectivity, which, at the empirical level, should be treated as being non-different from the Universal Self. The shining of a perceptible object as “this” can logically be explained if it is admitted that it exists potentially, prior to its manifestation, in the Universal Self. An object of knowledge would not shine unless it is viewed as being of the nature of light of consciousness. An object appears or manifests itself, and thereby transforms itself into knowledge, on account of it being identical with consciousness, and the nature of consciousness is to be luminous. It would mean that the entire objectivity is identical with the light of consciousness (*prakāśa*), or, in other words, it is this very light of consciousness that is to be found shining in the entire objectivity.

The concept of *parā*, while embodying the ultimate metaphysical principle, is interpreted, within the framework of the Trika, as being characterized by pure consciousness, which means that it is completely free from the constraints of space-time causality, which is always of

determinate nature. The notion of parā as pure consciousness corresponds to what is called Ego (*aham*), which is interpreted not in terms of its association with the material body, but in terms of it being non-dual, which, in other words, means to be non-different from the universal consciousness. The non-dual nature of parā would mean that it represents such a state of unity that is devoid of multiplicity. The idea of diversity comes into view when, at the stage of paśyanti, the initial inclination towards manifestation of objectivity begins to emerge. It is parā that is seen as the ultimate 'source of energy found in words, which are made use of in everyday life. Since it is the source of energies, it is accordingly seen to be such an abode in which all these energies are so unified as to be one.

The next stage after parā, within the framework of the Trika, is said to be paśyanti, which the Grammarians considered to be the ultimate. The parā, according to the Trika, is viewed as being the primordial state of speech, whereas paśyanti is seen to be representing such a state in which initial inclination or tendency towards the process of manifestation of the spoken speech (*vaikhari*) is initiated. In this state there is a faint, or, should we say, unclear emergence of desire for the manifestation of gross speech, which is quite distinct from pure consciousness. The nebulous distinction that exists between pure consciousness and the

incipient desire for gross manifestation is regulated and controlled by desire itself.

The descent towards gross manifestation from the paśyanti level to that of gross speech (*vaikhari*) is preceded by what is termed the "middling level" (*madhyamā*). At this level of descent towards manifestation there eventuates clear distinction between an idea and the speech in its gross form. We experience clearly the distinction between an idea and the spoken speech itself at that moment when we, for example, are engaged in delivering a speech that is thoughtful. Prior to the delivery of the speech, we carefully chose words that are expressive of ideas that we entertain. Finally, we articulate such gross form of speech that is represented by what is called the "uttered speech" (*vaikhari*). At the gross level of speech, there is to be found separate substrata between a mental idea and the articulate word that, as a symbol, carries the idea within itself. This difference occurring between the four levels of speech, in the process of its descent, may be understood properly if we analyze the four stages of a seed. The parā level of speech is like a seed that contains within itself, according to the Sāṃkhya doctrine, all the future forms of the sprout that are present in the state of unity. Insofar as the paśyanti level of speech is concerned, it is at this level that movement towards perceptible manifestation is initiated. At the

madhyamā level change towards manifestation becomes much larger. However, the change is not such as would result in the actualization of difference between the seed and the sprout, which would mean that the sprout is still existing potentially in identity with the seed. It is at the level of vaikhārī that the emergence of the sprout from the seed is actualized. When the emergence of the sprout is factually actualized, the difference between the seed and the sprout becomes manifest. In this context of the descent of the Word from pure unity to that of diversity is represented by the articulate speech, which embodies the gross aspect of what, prior to manifestation, was a pure unity.

Part-III (The Tantrāloka)

It is the most voluminous and massive of all the works of Abhinavagupta. It is encyclopaedic in its range and orientation precisely because it treats comprehensively all the issues of doctrine and ritual that Tantricism has given rise to. It takes into consideration all the issues of non-dual sixty-four Āgamas. The text of the Tantrāloka equally treats the philosophical and ritualistic aspects of Trika in general. It equally focuses authoritatively on such Śāktic lineages as the Krama and Kula. The text of the *Tantrāloka* is considered to be authoritative on matters of Tantricism in general precisely because the

statements that are made in the text are not a mere opinion, but are based on the authority of the Āgama-s. Further these statements concerning doctrine and ritual are enhanced and sealed by the personal experience of the author. There are three components involved while making doctrinal statement in the process of exposition of Tantricism, and these components are scriptural testimony (*śabda-pramāṇa*), use of reason (*yukti*) and personal experience (*anubhava*). Whatever Abhinava has said or written in the Tantrāloka, is based on these three essential components, and thereby all his statements have been considered as being the ultimate authority on matters pertaining to “Śaiva-Śakta Āgama-s. The text of the Tantrāloka was originally published in Kashmir Sanskrit Series and Studies in twelve volumes. The text has also been edited and translated, along with its commentary of Jayaratha called *Viveka*, into Hindi by Dr. Radheysham Chaturvedi, and has been published in eight volumes by Chaukhamba Vidyabhavan. Dr. Paramahansa Miśra has also translated the text of the *Tantrāloka*, and has been published in eight volumes by the publication department of Sampūrṇānanda Sanskrit University, Vāranaśi. We are very fortunate in having a very scholarly commentary of Jayaratha, called *Viveka*, on this important composition of Abhinavagupta. In the absence of this scholarly commentary

much of the text of *Tantrāloka* would not have been understood properly. While the text of *Tantrāloka* consists of thirty-seven chapters, the most important chapters among all of them are the first five chapters as well as such chapters as the ninth and the thirteenth. These chapters are considered to be the most important ones on account of them taking into consideration such doctrinal matters as are thought to be essentially philosophical in nature or have theological implication. The first chapter gives an outline of issues, whether philosophical or doctrinal, that are going to be discussed in the rest of the text. The following four chapters, from chapter two to fifth, will discuss the four "means of liberation" (*mokṣa-upāya-s*), namely, *an-upāya*, *śāmbhava-upāya*, *śākta-upāya* and *āṇava-upāya*. The ninth chapter is considered to be one of the important chapters on account it taking into consideration the manifestation of thirty-six categories. Insofar as the thirteenth chapter is concerned, it takes up the theory of causality for discussion in the context of the doctrine of karman. Some of the important topics that the text of *Tantrāloka* discusses are the following:

The Absolute

The fundamental metaphysical premise of the Trika is such a conception of reality as would be non-dualistic in orientation but theistic

pragmatically. It is non-dualistic in the sense of looking at the Absolute as being the sole reality. It is such a conception of the Absolute as would authenticate the non-dualism (*abhedavāda*) of Śaṅkara. The Trika, however, differs from the non-dualism of Śaṅkara when it bestows such properties upon the Absolute as would result in the emergence of such absolutism that would sufficiently be theistic. As to why the Trika has taken different route than that of Śaṅkara is because it does not want to have its Absolute so indeterminate, impersonal and inactive as would lead to a kind of nihilism (*śūnyavāda*) propounded by Nāgārjuna. In order to safeguard itself against the dangers of nihilism, the Trika has conceived the essential nature (*svarūpa*) of the Absolute as being characterized both by "light" (*prakāśa*) and cognitive awareness (*vimarśa*). What it amounts to saying is that the Absolute as consciousness (*cit*, *saṁvid*) not only shines (*prakāśayate*), but is also aware (*vimarśamayā*) of itself as being of the nature of light. The Absolute as light illumines, like the light of the sun or lamp, everything that has an objective existence, which, in other words, means that an object manifests itself precisely because it has its being in the light of consciousness. It is to this aspect of the Absolute as light of consciousness to which Katha Upaniṣad (2.2.15) has referred to when it says: "Upon the shining of That, everything shines. Because of its light,

everything is made to appear.” While being luminous light, the Absolute thereby establishes itself as being so transcendent as to be beyond the reach of human thought, which would, from an epistemic point of view, denote its ineffable nature. Such a transcendent nature would mean that no positive definition could be formulated with regard to the Absolute, and so the only route left of reaching some kind of understanding is that of via negative, which is to say: not this, not this (*neti, neti*). Whatever dogmatic formulations may have been formulated, they are mere approximations, and as such have to be treated as approximations. Since there is no possibility of knowing the Absolute as to what it is in-itself, so the only way of knowing, according to the Trika, is that of self-realization. Insofar as the Absolute is viewed as being transcendent, ineffable, and luminous consciousness, there is no divergence of opinion between the Trika and the Advaita Vedānta. While agreeing with Śaṅkara about the Absolute as being the all-inclusive ground (*ādhāra*) of existence, Trika at this point, however, goes much further in its metaphysical formulation by asserting that the Absolute is also characterized by self-cognitive awareness (*vimarśamayatā*). Such an assertion concerning the Absolute is necessitated by the fact of avoiding, on the one hand, slipping into nihilism and, on the other hand, of not reducing the Absolute to the state of inertness (*jaḍatva*). Possessed with

self-cognitive awareness, the Absolute accordingly knows itself as being both light and awareness. It is an awareness that is immediate and non-relational in terms of being Ego. The Trika conception of the Absolute, thus, is such as would make it possible to give due place to action (*kriyā*) in the order of Being. In viewing the Absolute as being both prakāśa and vimarśa, Trika thereby is able to maintain an appropriate balance between the idea of Absolute as being transcendent (*viśvottīraṇa*) and immanent (*viśvamaya*).

This conception of the Absolute is viewed theologically as representing perfect unity of Śiva and Śakti, of transcendence and immanence, and of knowledge and action (cf. *Tantrāloka*, 1.104). The Absolute, theologically speaking, is concretized by Śiva, whereas Śakti represents the immanent aspect. It would mean, while speaking in the language of philosophy, that the Absolute is a synthesis of both Being and Becoming. The Absolute is Being when reposing (*viśrānti*) in-itself, but embodies Becoming aspect when engaged in the creative active act of emission (*visarga*) of objectivity (ibid., 1. 154). In the phenomenological language it would mean that the Absolute as self-shining consciousness expresses itself in terms of the manifest categories, thereby representing the Becoming aspect. The objective world has the capacity of manifesting itself is due to the fact that it is rooted in

consciousness that is of the nature of light. It proves that whatever there is, is because of the light of consciousness (ibid., 1.59-60). Since everything is manifest, and thereby knowable on account of the light of consciousness, so it would be appropriate to assert that existence per se shines because of consciousness (ibid., 2.16,30). The Absolute is not simply a self-shining consciousness, but also pulsates (*spandanam*) with its own power (*śakti*), which is seen to be identical with the power of cognitive self-awareness (*vimarśa-śakti*). The Absolute as Śiva is always non-separate from its own Śakti, which, as pulsation or cognitive awareness, is identical with the power of freedom (*svātantrya-śakti*). This understanding of the Absolute as being endowed with action (*kriyā*) differentiates Trika from the Advaita Vedānta in which brahman is equated with inactivity (*niṣkriyatā*). The power of self-awareness (*vimarśa-śakti*, *icchā-śakti*) is innate to the Absolute, and so expresses the absolute freedom (*svātantrya*) as well as the infinite bliss (*ānanda*) through five divine activities of emission (*śṛṣṭi*, *visarga*), maintenance of what been emanated (*sthiti*), withdrawal of the emanated (*samhāra*), concealment (*pidhāna*) of the essential nature, and revelation/grace (*anugraha*) (ibid., 1.70). The Trika view of the Absolute as being both self- shining consciousness and cognitive self-awareness is contrary to the view Advaita Vedānta

adumbrates. For the Advaita Vedānta the Absolute is only pure consciousness, and so rejects the view that considers the Absolute to be endowed with activity. The Advaita Vedānta is afraid of admitting that the Absolute is endowed with activity, because to impute activity to the Absolute would mean, according to Śaṅkara, of subjecting it to change. The Trika rejects such an understanding of the Absolute on the ground that it would mean that we would be having an Absolute that is as lifeless as to be dead. The Absolute of Śaṅkara may be self-shining consciousness, but, being lifeless, it does not thereby know itself as being of effulgent nature. Śaṅkara, moreover, thinks that the appearance of the world is completely false (*mithyā*) on account of it being the product of *māyā*. For the Trika such a view of the world is unacceptable, because it considers it to be a real emanation of Paramaśiva. Whatever exists forms, according to the Trika, an integral "I" (*aham*) of the Absolute. While existing as pure "I" within the Absolute, the objective universe, upon its manifestation, is referred to as "this" (*idam*). The objective universe, thus, is but the appearance of the Absolute, and which is equated to the reflection in a mirror (ibid., 1.92). The Absolute of the Trika as being a union of Śiva and Śakti, of *prakāśa* and *vimarśa*, of *cit* and *kriyā*, would denote such a unified identity in terms of which is realized the fundamental synthesis of the opposites,

coincidentia oppositorum. It is in terms of synthesis of opposites that the perfect identity (*tadātmayatā*) is realized. What at the empirical level is seen to be characterized by opposites is, at the absolute level, dissolved into perfect unity of Being, and thereby the very basis of differentiation is eliminated.

Bondage vs. Liberation

As to what it is that is responsible directly in causing such forms of bondage that fetters the individual existent in such a manner as would become subject to transmigration. There are two basic reasons for the existence of bondage from which an individual suffers from. One form of bondage is characterized by limitations with regard to one's knowledge and doing, which means that such bondage of limitations denotes the annulment of freedom (*svātantrya*). The limited freedom that an individual has is on account of Paramaśiva having deliberately become a limited being at the time when objective manifestation was initiated. It is, thus, Paramaśiva himself who has become a limited being (*aṇu*), and experiences limitation of freedom in relation to knowledge and doing. The other form of bondage is characterized by a series of rebirths and re-deaths, and this series of becoming owes its existence to the deeds that an individual does while living an embodied existence. This series of the cycle of births and deaths

will last till the time the chain is not broken in terms of self-realization as being essentially non-different from the Absolute. And to achieve the goal of self-realization in terms of non-dual experience depends on how far successfully the "means of redemption" (*mokṣa-upāya-s*) have been made use of. The goal of realizing freedom from transmigratory becoming cannot be achieved unless one takes shelter in an appropriate teacher, and through him the adept is so empowered as to become the sharer in divine grace. Grace, within the Trika system, is seen as a free and independent gift of God. It is not, therefore, the result of our good deeds or religious practices. Were grace to be dependent on our practices or deeds, it would no more be considered as a free gift of God. The concept of grace as an independent act should be seen in the context of the wrath of God. Such an understanding would mean that both grace and wrath are free acts of God. This facet of God to act either gracefully or vengefully is termed as being a divine play (*krīḍā*).

Since an individual existent is so fettered by the ropes of bondage, there must exist such means that would so empower the bound being as would lead to his emancipation from the circuit of becoming in terms of repeated rebirths. One of the ways of getting rid from the trap of rebirths is a special type of yoga that the Trika system has enunciated. The Trika system of yoga has been so classified as

to correspond to the three "means of redemption" (*mokṣa-upāya*), namely, the Way of Śiva (*śāmbhava-upāya*), the Way of Energy (*śakta-upāya*) and the Limited Way (*āṇava-upāya*). As to what is constitutive in terms of yogic practices of these "means of redemption" is fully discussed in such seminal works of Trika as, for example, *Tantrāloka*, *Tantrasāra*, *Śivasūtra*, *Spandakārikā*, etc. The *Śivasūtra*, while discussing the yogic techniques of the "Way of Śiva" (*śāmbhava-upāya*), speaks of the spiritual attainment as being the by-products of the "Way of Energy" (*śakta-upāya*) and of the "Limited Way" (*āṇava-upāya*). In the second and third chapters of *Tantrāloka* are extensively discussed such yogic techniques that are constitutive of the "Null Way" (*an-upāya*) and the "Way of Śiva" (*śāmbhava-upāya*). The higher forms of yogic practices of these two means have also been discussed in the fifth chapter. The next few chapters that follow it are devoted to the discussion of such meditative means in which objective props are used as meditative supports. The "Way of Śiva" is so devised as would result in the direct realization of the Self as being of the nature of divine consciousness characterized by luminosity and cognitive awareness. It is such a spiritual path in which no exertion of any kind is involved. So, this spiritual trajectory transcends both the mental faculty as well as physical exertion insofar the

attainment of immersion (*samāveśa*) in the Absolute is concerned. The purpose of the "way of Śiva" is to slow down the flow of ideas in such a manner as would lead to the ultimate cessation of ideas. Once the mind is cleared from the polluting factors of ideation, there automatically comes forth the shining nature of consciousness and in terms of which non-dual nature of being is realized. Henceforth everything is seen as being identical with the Self, and nothing exists apart from the Self. Next to the "Way of Śiva", in a descending order, is the "Way of Energy" (*śakta-upāya*). As this means is oriented towards mental processes, so it makes use of such props that would adequately be mental in nature. One of its techniques, for example, is to repeat silently and inwardly such mantra-s that reflect the intrinsic nature of the Absolute. The Trika a priori assumes that the self of an existent is non-different from the Absolute, which is to say that the individual self is of the same nature as is the Absolute. Such a conclusion is arrived on the basis that views every phenomenon, from the tiniest molecule to the complex organism, as being the external manifestation of the Absolute. The first and foremost aim of the "Way of Energy" is to remove the polluting obstructions that are caused by impure knowledge (*aśuddha-vidyā*) in the way of arising of pure knowledge (*śuddha-vidyā*) with regard to the nature of reality. It is through the

repetition of the sacred mantra that the ingrained impressions are so purified as would facilitate the arising of such an idea that is pure, and so accordingly such pure ideas have the power of leading to an appropriate understanding with regard to the essential nature of the Self. Also, meditative visualization of the facets of the Absolute is carried out in such a manner as would terminate in immersion (*samāveśa*) in that is being visualized. The last means, namely, the “Limited Way” (*āṇava-upāya*) is cultivated by such an individual who is at the lowest ebb of spirituality. This spiritual means of the Trika, in many ways, seems to be resembling the concentrative method of classical yoga of Patanjali. It is such a means in which attention is fixed on an external object. The object of concentration can either be of superior quality or it can be of inferior quality. The nearest objective phenomenon to one's self is the faculty of understanding. The nearest objective phenomenon to the self, however, is the principle of animation in the form of exhalation and inhalation. All such aspects that are constitutive of one's physical and mental existence are used as mediums for meditative concentration.

Meditation on these physical and mental aspects are respectively known as (a) the buddhi-yoga or dhyāna-yoga, (b) uccāra-yoga, (c) karaṇa-yoga, and (d) dhvani-yoga. The karaṇa-yoga as kuṇḍalinī-yoga and dhvani-yoga as nada-yoga has percolated to such denominations that have deeply been influenced by Tantricism. Insofar as the dhyāna-yoga and uccāra-yoga are concerned, they have remained within the ambit of Trika. The lowest meditative means of the “Limited Way” is known as the sthāna-kalpanā. It is such a means in which is recollected the essential knowledge with regard to space and time. Both space and time are respectively mediated in three respects, which collectively is known as ṣaḍadhva-yoga, which is to say that meditation is conducted in such a manner as would involve six objective elements. In this means also different places of the body are meditated upon, and they are (a) the trikoṇa or the mūlādhāra, (b) navel, (c) the heart, (d) the throat, and (e) space between two eyebrows. The aim of all these methods or means is to lead the adept to the state of such immersion in terms of which the non-dual experience of the unity of being is sealed once-for-all.

[To be continued...]

No matter what happens, a yogi must maintain awareness in continuity.

— Swami Lakshman Joo

अक्षमातृका विमर्श

— डॉ. मणि शंकर द्विवेदी —

(वरिष्ठ शोध अध्येता, श्री शंकर शिक्षायतन वैदिक शोध संस्थान, नई दिल्ली-57)

भाषा के घटक तत्त्वों में वर्णों का स्थान सर्वप्रथम माना गया है, क्योंकि वर्ण ही भाषा के उत्पादक होते हैं। वैसे तो भारतीय परिप्रेक्ष्य में वर्णों द्वारा भाषा के उत्पन्न होने संबंधी बात करना एकाङ्गी ही होगा, क्योंकि भारतीय वाङ्मय में भाषा को नित्य मानने वाले सम्प्रदाय भी हैं। अतः यहाँ वर्णों को भाषा के सूक्ष्मतम ईकाई के रूप में प्रतिपादित कर उन वर्णों से शब्द, शब्दों से पद एवं पदों द्वारा वाक्यों की रचना का प्रतिपादन किया गया है, जिन वाक्यों का प्रयोग भाषा के रूप में किया जाता है। अतः भाषाविज्ञान की दृष्टि से भाषा के बनने में वर्णों का प्राथमिक योगदान होता है। भारतीय वाङ्मय में वेदाङ्गों विशेषतः शिक्षा, कल्प, व्याकरण एवं निरुक्त में इसका साङ्गोपाङ्ग विवेचन प्राप्त होता है। इनमें भी शिक्षाग्रन्थ एवं प्रातिशाख्य ग्रन्थ तो पूर्णरूपेण वर्णविज्ञान विवेचन को ही समर्पित हैं। ध्यातव्य है कि तन्त्रशास्त्र में इस वर्णसमाम्नाय का वर्णन मातृका एवं मालिनी के रूप में प्राप्त होता है।

प्रस्तुत शोधपत्र के माध्यम से पं. मधुसूदन ओझा प्रणीत 'वर्णसमीक्षा' तथा 'पथ्यास्वस्ति' नामक ग्रन्थों एवं तन्त्रशास्त्र में विवेचित अक्षमातृका के स्वरूप को यथामति उद्घाटित करने का प्रयास किया गया है।

वर्णविज्ञान की अविच्छिन्न धारा को अपने अमूल्य योगदान द्वारा निर्वाध गति प्रदान करने वाले आचार्यों में 19वीं शताब्दी के ख्यातिप्राप्त लब्धप्रतिष्ठ समीक्षाचक्रवर्ती पं. मधुसूदन ओझा जी का महत्त्वपूर्ण स्थान है। ओझा जी ने अपनी यशस्वी कृतियों 'वर्णसमीक्षा' एवं 'पथ्यास्वस्ति' में

इस वर्णविज्ञान का साङ्गोपाङ्ग विवेचन कर एक नूतन दृष्टि प्रदान की है। ओझा जी ने 'वर्णसमीक्षा' नामक अपने ग्रन्थ में वर्णों को 'मातृका' के नाम से भी अभिहित करते मातृकाओं का आर्य एवं अनार्य के रूप में द्विधा विभाजन कर आर्यमातृका के अन्तर्गत ब्रह्ममातृका, अक्षमातृका, सिद्धमातृका/ रुद्रमातृका एवं भूतमातृका का तथा अनार्यमातृका के अन्तर्गत होडामातृका का विस्तृत विवेचन प्रस्तुत किया है।

ओझा जी ने भाषा में वर्णों की महत्ता का प्रतिपादन करते हुए अपने ग्रन्थ वर्णसमीक्षा के प्रारम्भ में मङ्गलश्लोक द्वारा ही यह स्पष्ट कर दिया है कि चूँकि वाक्यों द्वारा ही भाषा का व्यवहार होता है तथा उस वाक्य के निष्पन्न होने में वर्णों का प्राथमिक स्थान है, अतः उनके द्वारा वर्णों का प्रतिपादन सर्वप्रथम अनिवार्य मानकर किया गया है। तदनुसार धर्म सदैव उत्थान का कारक होता है, उस धर्म का विज्ञापन साहित्य से होता है, वह साहित्य वाक्यों में उपनिबद्ध होता है, उन वाक्यों की रचना पदों से होती है, पद वर्णों से मिलकर बनते हैं, अतः सबके मूल में विद्यमान वर्णों का ही प्रथमतया निरूपण किया जा रहा है—

“धर्मादभ्युदयः सदाऽभ्युदयते धर्मश्च साहित्यतो

विज्ञाप्योऽप्यविनाकृतं तदपि वा वाक्यैश्च वाक्यं पुनः।

सम्पद्येत पदैः पदं पुनरिदं वर्णाहितं वर्ण्यते

तस्माद्वर्णनिरूपणं प्रथमतः कर्तुं समुद्यम्यते ।।¹

ओझा जी के अनुसार भाषा में प्रयुक्त होने वाले वर्णों/अक्षरों को मातृका कहा जाता है। चूँकि वर्ण/अक्षर ही भाषा के उत्पादक होते हैं, अतः मातृका स्थानीय होने के कारण वे 'मातृका' कहलाते हैं। इन वर्णों/अक्षरों की वैदिक संज्ञा 'पथ्यास्वस्ति' है।² ये वर्णमातृका नित्य होते हैं। इनकी उत्पत्ति नहीं अपितु स्थान-प्रयत्न-संयोग से अभिव्यक्तिमात्र होती है। जिस प्रकार आकाशस्थ क्रान्तिवृत्त पर पृथिवी परिभ्रमण करती है, उसी प्रकार इन वर्णमातृकाओं पर वाक्-तत्त्व का परिभ्रमण होता है। अतः पृथिवी का परिभ्रमण मार्ग पथ्यास्वस्ति वाक्-तत्त्व का परिभ्रमण मार्ग वर्णमातृका का भी अपर अभिधान है अर्थात् वर्णमातृकाएँ पथ्यास्वस्ति के नाम से भी अभिहित की गयी हैं।

ओझा जी के अनुसार भाषाओं के भिन्न-भिन्न होने के कारण यद्यपि ये मातृकाएँ भी अनेक प्रकार की होती हैं तथापि संक्षेप में उनके दो प्रकार हैं— आर्यमातृका एवं अनार्यमातृका। इन मातृकाओं में जिनमें स्वर एवं व्यञ्जन का विभाग स्पष्टतया विद्यमान रहता है वे आर्यमातृका कहलाती हैं। ये आर्यमातृका चार प्रकार की हैं— ब्रह्मातृका, अक्षमातृका, सिद्धमातृका एवं भूतमातृका। जिन मातृकाओं में स्वर एवं व्यञ्जन वर्णों का पृथक् विभाग स्पष्ट नहीं रहता है, वे अनार्यमातृका कहलाती हैं। अर्थात् अनार्यमातृका में स्वर एवं व्यञ्जन परस्पर सम्पृक्त अवस्था में पाये जाते हैं। अनार्य मातृकाएँ भी यद्यपि अनेक प्रकार की हैं तथापि

उनमें से व्यवहार के रूप में होडामातृका का ही ग्रहण किया गया है। इस प्रकार ओझाजी ने कुल पाँच प्रकार की मातृकाओं का विवेचन किया है जिनमें वर्णों की संख्या एवं क्रम की भिन्नता पायी जाती है।³ ब्रह्मातृका, अक्षमातृका, सिद्धमातृका एवं भूतमातृका नामक आर्यमातृकाओं में वर्णों की संख्या क्रमशः 63/64, 51, 43 एवं 42 जबकि होडामातृका नामक अनार्यमातृका में 112 होती हैं।

वर्णसमीक्षा नामक ग्रन्थ में अक्षमातृका के अन्तर्गत कुल 51 वर्णों का प्रतिपादन किया गया है। इनमें 16 स्वर एवं 35 व्यञ्जन होते हैं, जो निम्न हैं—

अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, लृ, ॡ,
ए, ऐ, ओ, औ, अं, अः
क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य र ल व
श ष स ह
ळ क्ष

ओझा जी के अनुसार ये अक्षमातृका के वर्णसमाम्नाय हैं जिसके अन्तर्गत उपर्युक्त 51 वर्णों का प्रतिपादन किया गया है। कहीं-कहीं इस वर्णसमाम्नाय के अन्तर्गत अन्त में 'त्र' और 'ज्ञ' ये दो अधिक वर्ण भी पढ़े गये हैं, जो क्षेत्रज्ञ आदि शब्द एवं समस्त संयुक्त वर्णों के उपलक्षण हैं। 'ळ' दुःस्पृष्ट वर्णों का उपलक्षणरूप वर्ण है, जिसका ग्रहण किसी किसी सम्प्रदाय में नहीं भी किया गया है।⁴ ओझा जी कहते हैं कि

2. वर्णसमीक्षा, मङ्गलाचरण, प्रथम श्लोक

3. 'भाषोपयुक्ताः सर्वे वर्णाः संहृत्य मातृकाशब्देनाख्यायन्ते तद्भाषायास्तत एव समुत्पदात् । पथ्यास्वस्तिरिति तु वैदिकी संज्ञा ।', वर्णसमीक्षा, पृ.—01

4. 'सा च मातृका भाषाभेदाद् बहुधा भिन्नाऽपि संक्षिप्य तावद् द्वेधा प्रतिपद्यते—आर्यमातृका च अनार्यमातृका च । तत्र विभक्तस्वरव्यञ्जनव्यूहा प्रथमा । सा चतुर्धा—ब्रह्मातृका, अक्षमातृका, सिद्धमातृका, भूतमातृका चेति । अथ सङ्कीर्णस्वरव्यञ्जनवर्णा अनार्यमातृकाः । तासामनेकत्वेऽपि या तत्रार्यैः परिगृहीता सैका होडामातृका ताभिरेवार्थमातृकाभिः सह निरूपयितव्या । तदित्थं पञ्चमातृकाः भिन्नक्रमाः प्रदर्शयन्ते ।', वही

अक्षमातृका के अन्तर्गत जो आदि के सोलह वर्ण हैं वे स्वर कहलाते हैं, इन स्वर वर्णों के आठ युग्म हैं, उनमें पूर्व-पूर्व वर्णों को ह्रस्व तथा बाद वाले वर्ण को दीर्घ समझना चाहिए। अनुस्वार और विसर्ग तो दीर्घ हैं ही। स्वरों में आदि के दस अक्षरों—अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, लृ, एवं लृ को समनाक्षर कहा गया है।⁵

आचार्य कात्यायन के वाजसनेयी प्रातिशाख्य के अनुसार स्वरों में आदि के आठ स्वर सिम संज्ञक होते हैं। ए, ऐ, ओ, औ ये चार वर्ण सन्ध्यक्षर तथा इकारादि सभी वर्ण नामि स्वर या भावी स्वर कहलाते हैं। ककारादि व्यञ्जन कहलाते हैं। इन व्यञ्जनों में पाँच-पाँच का एक-एक वर्ग है। क, ख, च, छ, ट, ठ, त, थ, प, फ, श, ष, स ये तेरह वर्ण जित् संज्ञक कहलाते हैं। श, स, ष इन तीन वर्णों की 'मुत्' संज्ञा भी होती है। शेष बीस वर्णों (ग, घ, ङ, ज, झ, ञ, ड, ढ, ण, द, ध, न, ब, भ, म, य, र, ल, व, ह) की 'धि' संज्ञा होती है। ककार से मकार पर्यन्त के पच्चीस वर्ण 'स्पर्श' कहलाते हैं। य, र, ल, व ये चार 'अन्तःस्थ' कहलाते हैं। श, ष, स, ह ये चार वर्ण 'ऊष्म' कहलाते हैं। यकार से क्षकार पर्यन्त (य, र, ल, व, श, ष, स, ह, ङ, क्ष) दस वर्ण आगम में व्यापक नाम से प्रसिद्ध हैं। ख, छ, ठ, थ, फ, घ, झ, ढ, ध, भ ये दस वर्ण सोष्म वर्ण कहलाते हैं। अं और अः ये क्रमशः अनुसार और विसर्ग कहलाते हैं। यहाँ दुःस्पृष्ट, अन्तस्थ तथा ईषत्स्पृष्ट अन्तःस्थों का ग्रहण एक ही उच्चारण से हो जायेगा अतः उनका पृथक् ग्रहण नहीं हुआ है। र, ल, न, म

आदि जो सोष्म वर्ण हैं, उनका संस्कृत भाषा में प्रयोग उपलब्ध न होने से उनकी गणना नहीं की गयी है, अतः न्यूनता की आशंका नहीं होती है।⁶

ओझा जी के अनुसार इन ककारादि व्यञ्जनों में अकारादि सोलह स्वरों को मिलाकर पढ़ना चाहिए, जैसे—क, का, कि, की, कु, कू..... इत्यादि। इस प्रकार अ से क्ष पर्यन्त के 51 वर्ण 'अक्ष' कहे जाते हैं, इन्हें मातृका भी कहा जाता है। यह वर्णमाला अक्षमातृका, कुमारमातृका या वर्णसमाम्नाय इत्यादि शब्दों से भी सम्बोधित की जाती है।⁷ इस मातृका का प्रयोग कातन्त्रव्याकरण एवं आगमशास्त्र या तन्त्रशास्त्र में बहुतायत से है। इस वर्णमाला का प्रयोग सम्पूर्ण आर्यावर्त में होता है। इस देश में ब्राह्मण समय से लेकर आजतक निरन्तर प्रयोग में लायी जाने वाली यह मातृका बहुप्रचारित मातृका है। वर्तमान समय में लिपियों के भेद हो जाने से अनेक प्रकार की मातृकाओं में किञ्चिद् भेद हो जाने पर भी अक्षमातृका का पूर्वापर रूप क्रम भिन्न नहीं हुआ है। इसके उच्चारण, वर्णों की संख्या तथा वर्ग आदि के संस्थान क्रम में भी अद्यावधि पर्यन्त भेद नहीं हो पाया है। इसलिए भारतवर्ष में फैली हुयी लोकभाषा—हिन्दी और उसकी अवान्तर विशेष स्थानों में व्यवहृत ब्रज, अवधी, राजस्थानी आदि विविध भाषाओं के लिए यह अक्षमातृका ही व्यवहार में लायी जाती है। इस मातृका की उपलब्ध लिपि जो सम्प्रति व्यवहार में लायी जा रही है, देवनागरी है जो नागर खण्ड में समुद्भूत होकर भी सम्पूर्ण भारतवर्ष में आदरपूर्वक व्यवहार में लायी जा रही है। अतः यह अक्षमातृका ही

5. 'अत्रैकपञ्चाशद्वर्णाः समाम्नायन्ते, अन्ते त्र ज्ञ— इत्यप्यधिकं वर्णद्वयं क्वचित्पठ्यते क्षेत्रज्ञ शब्दोपलक्षणमेतत्, संयुक्तवर्णमात्रोपलक्षणं च । ङ इति दुःस्पृष्टवर्णोपलक्षणम्, केभाञ्चित्तु सम्प्रदाये नायं दुःस्पृष्टलकारः पठ्यते ।', वही, पृष्ठ-05

6. 'एषु चादौ षोडश स्वराः, तत्राष्टसु युग्मेषु पूर्वः पूर्वा ह्रस्वः, परः परो दीर्घो बोध्यः, अनुस्वारविसर्गौ तु दीर्घावेव । अ आ ई इ उ ऊ ऋ ॠ लृ ऌ—इति समानाक्षराणि ।', वही

7. 'सिमादितोऽष्टौ स्वराणाम् इति कात्यायनः । ए ऐ ओ औ—इति सन्ध्यक्षराणि, इकारादायः सर्वे नामिस्वराः भाविनश्च । कादीनि व्यञ्जनानि— ते च पञ्च-पञ्च कृत्वा पञ्चवर्गाः । क ख— च छ—ट ठ— त थ— प फ— शषसेति त्रयोदश जितः । शषसेति तिस्रो मुदः । परे व्यञ्जनवर्णा विशतिर्धिसंज्ञाः । कादयो मावसानाः पञ्चविंशतिः स्पर्शाः । य र ल वा अन्तःस्थाः, श ष स हा ऊष्माः । यादि—क्षान्ता दशैते व्यापका आगमे प्रसिद्धाः । ख छ ठ थ फ घ ङ ढ भेति दशैते सोष्माः । अं इत्यनुसारः, अः इति विसर्गः । अत्र दुःस्पृष्टान्तःस्था ईषत्स्पृष्टान्तःस्थाश्च तन्त्रेण गृहीता भविष्यन्तीति पृथङ् नोक्ताः । र ल मादीनां सोष्मकाणां संकृतभाषायां प्रयोगानुपलम्भादनादरः । तस्मान् न्यूनता ।', वही, पृष्ठ-06

आर्यों की मुख्य मातृका है।⁸

51 वर्ण वाले वर्णसमाम्नाय को ओझा जी ने अपने 'पथ्यास्वस्ति' नामक ग्रन्थ में माहेश्वर वर्णसमाम्नाय के नाम से उल्लेख किया है। तदनुसार इस वर्णसमाम्नाय में 14 माहेश्वर सूत्रों में उल्लिखित 43 वर्ण तथा अनुस्वार, विसर्ग, जिह्वामूलीय, उपध्मानीय एवं चार प्रकार के यमों को मिलाकर कुल 51 वर्ण होते हैं।⁹

तन्त्रशास्त्र में वर्णों का बीज एवं योनि के रूप में द्विधा विभाजन प्राप्त होता है। अकारादि स्वर वर्ण बीज तथा ककारादि व्यञ्जन वर्ण योनि कहलाते हैं। बीज को शिवरूप एवं योनि को शक्तिरूप माना गया है—

**“बीजयोन्यात्मकाद् भेदात् द्विधा
बीजं स्वरा मताः ।।**

कादिभिश्च स्मृता योनिर्वधावर्गभेदतः ।।

**बीजमत्र शिवः शक्तिर्योनिरित्य—
भिधीयते ।।”¹⁰**

तन्त्रशास्त्र में इस वर्णसमाम्नाय का वर्णन मातृका एवं मालिनी के रूप में प्राप्त होता है, जिसमें वर्णों की संख्या तो समान (50 या ७ के साथ 51) होती है लेकिन इन वर्णों के क्रमों में

भिन्नता होती है। वर्णों में 'ळ' इस दुःस्पृष्ट की गणना केवल 'मातृकाचक्रविवेक' एवं 'वरिवस्यारहस्य' में की गयी है। स्वच्छन्दतन्त्र एवं तन्त्रालोक में इसकी गणना नहीं है। वहाँ 50 वर्णों का ही निर्देश है। मातृका को केवल मातृका या सिद्धा एवं पूर्वमालिनी के नाम से भी अभिहित किया गया है जबकि मालिनी को उत्तरमालिनी या केवल मालिनी के नाम से अभिहित किया गया है जिसकी अधिष्ठाता मालिनी शक्ति है।¹¹ मातृका को अभिन्न योनि और मालिनी को भिन्न योनि कहा गया है।¹² तात्पर्य यह है कि योनि अर्थात् कादि व्यञ्जन जहाँ बीज अर्थात् स्वरों से परस्पर मिले हों वही भिन्नयोनि मालिनी शक्ति है।¹³ यहाँ पहले मातृका के स्वरूप पर विमर्श कर तदनन्तर मालिनी के स्वरूप पर विचार किया जायेगा।

मातृका के अन्तर्गत आने वाले वर्णों 50 का विभाजन वर्गों में प्राप्त होता है, जो नववर्ग, अष्टवर्ग या सप्तवर्ग के रूप में वर्णित हैं। इन वर्गों के आद्यक्षर अपने अपने वर्गों का प्रतिनिधित्व करते हैं। नववर्ग¹⁴ में अ, क, च, ट, त, प, य, श, क्ष, अष्टवर्ग में अ, क, च, ट, त, प, य, श तथा सप्तवर्ग¹⁵ में अ, क, च, ट, त, प,

8. 'ककारादिषु चैतेषु व्यञ्जनेषु अकारादयः षोडश स्वरा अभियोज्य पाठ्याः क का कि कु कू—इत्यादि । तदित्यमाकारादयः क्षकारान्ता एकपञ्चाशद्वर्णा अक्षरशब्देनोच्यते मातृकाशब्देन चेति । सेयं वर्णमाला अक्षमातृका, कुमारमातृका, वर्णसमाम्नायः— इत्यादिशब्दैराख्याता ।, वही, पृष्ठ—07'

9. 'कातन्त्रव्याकरणे आगम(तन्त्र) शास्त्रे शास्त्रान्तरे चैतया भूयसा व्यवहारः । अस्याश्च व्यवहारयोग्यः प्रदेशः सम्पूर्णोऽयमार्यावर्तः । अत्र हि देशे ब्राह्मणसमादारभ्येदानीं यावदनवरतमनुवर्तमानेषां मातृका भूरिप्रचरोपलभ्यते । इदानीमस्मिन्नार्यावर्ते तत्तत्प्रदेशेषु लिपिभेदेन भेदं गतास्वपि नानाविधासु मातृकासु पौर्वापर्यक्रमो नैतस्याः भिद्यते, नोच्चारणं, न संख्या, न वा वर्गादिसंस्थानसंज्ञा च । अतएव तु भारतवर्षव्यापकलोकभाषायास्तदवान्तरदेशविशेषव्यापकभाषाभेदानां चेयमविशेषादेकमातृका भवतीति विज्ञायते । या चैतस्या लिपिरुच्यते सापि नागरी, देवनागरीत्याख्यातासुप्रसिद्धा नागरखण्डसमुद्भूतापीदानीं सर्वस्मिन्नार्यावर्तप्रदेशे भूयसा समादरेण व्यवहारपथमानीयते । तस्मादियमार्याणां मुख्या मातृका भवतीत्यवगन्तव्यम् ।', वही

10. 'तत्रैकपञ्चाशद्वर्णा आम्नान्यन्ते । अ इ उ ऋ लृ ए ओ ऐ औ ह य व र ल ज म ङ न ञ झ ञ घ ढ ध ज ब ग ड ख फ छ ठ थ च ट त क प श ष स ह । अनुस्वार—विसर्ग—जिह्वामूलीयोपध्मानीय—यमानामकारोपरि शर्षु च पाठस्योपसंख्यानम्—इति महामाध्यम् । एतैरेकपञ्चाशद्वर्णैः सर्वेऽप्यन्ये वर्णा उपसंगृहीता भवन्ति ।', पथ्यास्वस्ति, चतुर्थ खण्ड, पृ.—19

11. 'मालिनीविजयोत्तरतन्त्र, तृतीय अधिकरण, श्लोक—10—12'

12. 'एकामर्शस्वभावत्वे शब्दराशिः स भैरवः ।

आमृश्यच्छायया योगात् सैव शक्तिश्च मातृका ॥

'सा शब्दशिसंघट्टाद् भिन्नयोनिस्तु मालिनी ।', तन्त्रालोक, तृतीय आहिक, श्लोक—198—199

13. 'अभिन्नमालिनीकाये तत्त्वानि भुवनानि च ।

कलाः पदानि मन्त्राश्च यथावदवधातिताः ॥

भिन्नयोनिस्तु या देव त्वयोक्ता मालिनी मम ।

तस्या अङ्गं तथैतानि संस्थितानि तथा वद ।', मालिनीविजयोत्तरतन्त्र, अधिकार—04, श्लोक—10—11

14. 'मातृकाशब्दराशिसंघट्टात् शक्तिमदैक्यात्मलक्षणात् लवणारनालवत्परस्परमेलनात्, भिन्ना बीजैर्भेदिता योनयो व्यञ्जनानि यस्याः सा तथाविधा सती ।', तन्त्रालोक, तृतीय आहिक, श्लोक—198—199, विवेकटीका

15. (क) 'नवधा च स्मृता, सा तु नववर्गोपलक्षिता ।', तन्त्रसद्भाव (शिवसूत्र वि.पृ.54)

(ख) नवधावर्गभेदतः, मालिनीविजयोत्तरतन्त्र, तृतीय अध्याय, श्लोक—11

(ग) 'नववर्गास्तु ये प्राहुः तेषां प्राणशतीरविः ॥', तन्त्रालोक, आहिक—06, श्लोक—244.

(घ) ननु क्षकारेण सह नववर्गाः इति येषां मतमित्यादि ।, वही विवेक टीका

नववर्ग			
वर्ण	वर्ग का नाम	देवता	वर्ण संख्या
अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः	अवर्ग	भैरव	16
ख ग घ ङ	कवर्ग	भैरवी	05
च छ ज झ ञ	चवर्ग		05
ट ठ ड ढ ण	टवर्ग		05
त थ द ध न	तवर्ग		05
प फ ब भ म	पवर्ग		05
य र ल व	यवर्ग		04
श ष स ह (ळ)	शवर्ग		04
क्ष	क्षवर्ग	01	
कुल वर्ण =			50

य आते हैं। नववर्ग के अन्तर्गत वरिवस्यारहस्य में 'क्ष' के स्थान में 'ळ' पठित है—

**‘नवभिर्नादैः अकचटतपय—
शळाख्यवर्गनवकवती वैखर्याख्या
मातृका जाता ।’¹⁶**

अवर्ग से भैरव का बोध होता है। अनुत्तर अकार से लेकर विसर्ग पर्यन्त 16 वर्णों के समुदाय को स्वर शब्द से अभिहित किया जाता है। स्वतः प्रकाशित, शब्दन स्वभावशील, भेदरूप उपताप तथा विश्व का आक्षेप करने के कारण भैरव स्वर शब्द वाच्य हैं। स्वरों को बीज और

ककारादि व्यञ्जन वर्णों को योनि कहा गया है। ककारादि योनि वर्णों के तत्त्वों का प्रसार भी इन्हीं स्वरों से होता है। अतः स्वरों का अथवा अवर्ग के अधिष्ठाता भैरव हैं। बीज वर्ण ही घनीभूत होकर क, च आदि वर्णों का रूप ग्रहण करते हैं। चूँकि ये बीज वर्णों के द्वारा अभिव्यक्त होते हैं, अतः इन्हें व्यञ्जन कहा गया है। बीज के संसर्ग से जगत का हेतु होने के कारण ये योनि पदवाच्य हैं। व्यञ्जन वर्णों के प्रत्याहारक 'क्ष' वर्ण के अधिष्ठाता भैरवी हैं। इस प्रकार अवर्ग द्वारा भैरव और योनि वर्ग के समाहारक

अष्टवर्ग एवं सप्तमातृका			
वर्ण	वर्ग का नाम	देवता	वर्ण संख्या
अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः	1. अवर्ग	महालक्ष्मी	16
क ख ग घ ङ	2. कवर्ग	ब्राह्मी	05
च छ ज झ ञ	3. चवर्ग	माहेश्वरी	05
ट ठ ड ढ ण	4. टवर्ग	कौमारी	05
त थ द ध न	5. तवर्ग	वैष्णवी	05
प फ ब भ म	6. पवर्ग	वाराही	05
य र ल व	7. यवर्ग	ऐन्द्री	04
श ष स ह (ळ) क्ष	8. शवर्ग	चामुण्डा	05
कुल वर्ण =			50

16. 'अकचटतपयाद्यैः सप्तभिर्वर्णवर्गविरचितमुखवाहापादमध्याख्यहृत्का ।

सकलजगदधीशा शास्वता विश्वयोनिर्वितरतु परिशुद्धिं चेतसः शारदा वः ॥', पपञ्चसारतन्त्र, प्रथम पटल, श्लोक-01

‘क्ष’ वर्ण द्वारा भैरवी की पूजा की जाती है। भैरवी ही योगीश्वरी रूप ‘उमा’ है।¹⁷ अवशिष्ट ‘क’ से लेकर ‘श’ तक सप्तवर्गों द्वारा सप्तमातृकाओं की पूजा की जाती है—

‘आदिः षोडशभेदेन साक्षाद् भैरवः स्मृतः ।

कवर्गश्चटवर्गो च तपयाः शस्तथैव च ॥

संहारेण समोपेता योनिर्वै भैरवी स्मृता ।

मातृका भैरव देवमवर्गेण प्रपूजयेत् ।

भैरवी कादिना पूज्या मातृवर्गः प्रपूजयेत् ।¹⁸

इस प्रकार स्वच्छन्दतन्त्र में वर्णित नववर्ग के अन्तर्गत आने वाले वर्णों एवं उनके वर्गों के अधिष्ठातृ देवताओं को तालिका द्वारा देखा जा सकता है।

स्वच्छन्दतन्त्र में वर्णित सप्तमातृकाएँ ब्राह्मी, माहेश्वरी, कौमारी, वैष्णवी, वाराही, ऐन्द्री और चामुण्डा के नाम से प्रसिद्ध हैं जो क्रमशः कवर्ग, चवर्ग, टवर्ग, तवर्ग, पवर्ग यवर्ग एवं शवर्ग की अधिष्ठातृ देवता हैं। अवर्ग के अधिष्ठातृ देवता के रूप में महालक्ष्मी का उल्लेख है। इस प्रकार स्वच्छन्दतन्त्रस्थ अष्टवर्ग एवं उन अष्टवर्गों के अधिष्ठातृ देवताओं को निम्न तालिकानुसार देखा जा सकता है।

शिवसूत्रवार्तिक के अनुसार उपर्युक्त अष्टवर्गाधिष्ठातृ ब्राह्मी आदि शक्तियाँ पर एवं अपर फलप्रदातृ शक्तियाँ हैं।¹⁹ प्रत्येक वर्ग की शक्तियाँ ‘घोर’, ‘घोरतर’ एवं ‘अघोर’ के रूप में त्रिधा

विभक्त होती हैं। जब ये शक्तियाँ काम क्रोधादि का विस्तार करती हुयी भोगपवर्गात्मक मिश्रित कर्मों के फल में व्यक्ति को आसक्त करती हैं, तब इनका लक्षण ‘घोर’ होता है। विषयासक्त चित्त वालों को जब नीचातिनीच दशा में डालने का कारण बनती हैं तब इन्हें ‘घोरघोरतर’ एवं जब ज्ञात होने पर ये ही शिवत्व को प्रदान करती हैं तो इन्हें ‘अघोर’ के नाम से जाना जाता है।²¹ ‘योगिनीहृदय’ में ब्राह्मी आदि शक्तियों को ‘योगिनी’ के नाम से अभिहित किया गया है। तदनुसार मातृका शक्ति ही वर्गाष्टक में प्रविष्ट होकर ब्राह्मी आदि योगिनी रूप ग्रहण करती हैं। समुदित रूप में ये अष्टकेश्वरी नाम से अभिहित होती हैं।²²

इस प्रकार हम देखते हैं कि स्वच्छन्दतन्त्र में वर्णित अधिष्ठातृ देवताओं के अन्तर्गत एक जगह तो अवर्ग के अधिष्ठातृ देवता भैरव को जबकि दूसरे जगह महालक्ष्मी को उसका अधिष्ठातृ देवता के रूप में प्रतिपादन किया गया है जिससे परस्पर विरोध उत्पन्न हुआ प्रतीत होता है, लेकिन इसका समाधान स्वच्छन्दतन्त्र में ही मिलता है। तदनुसार वस्तुतः उमा देवी जो कादि वर्ग की अधिष्ठातृ देवता हैं वही भगवान् की शरीरार्द्ध हैं, वही ज्ञान दीप्तिमयी महालक्ष्मी हैं जो उमापति भैरव देह से अभिन्न हैं। यही उमा देवी सात रूपों में अपने को विभक्त करती हैं जो सप्तमातृका के नाम से व्यवहृत होती हैं।

17. वरिवस्यारहस्यम्, पृ. 17

18. ‘आदिः प्रथमो वर्गः—अनुत्तरादेर्विसर्गान्तस्य विश्वध्यायिनः षोडशकस्य स्वयं राजमानतया शब्दस्वामाव्येन भेदोपतापकारितया विश्वाक्षेपेण च स्वरशब्दवाच्यस्य गर्भीकृतशेषवाच्यवाचकादियोनिवर्णतत्त्वप्रसरसमाश्रय—त्वात् तदुल्लासकत्वाच्च बीजव्यपदेशस्य परसंवित्स्फारसतत्त्वस्य भेदेन वैचित्र्येण साक्षाद् भैरवः अशेषविश्वमय—त्वात् वाच्यवाचकयोरभेदाच्च, कादीनां तु बीजस्थानीभावरूपत्वेन घनत्वाद् बीजव्यङ्ग्यत्वेन व्यञ्जनशब्दव्यपदेश्यानामुक्तबीजसंसर्गेण जगत्कारणत्वाद् योनिता, तथैव चेति—वर्गरूपतया संहारेण क्षकारेण भैरवी, मातृकाधिष्ठातारं भैरवं—तत्स्फाररूपतयैव भरणरवणवपनपरमार्थान्निक्लमद्भारकस्वरूपं अवर्गेण व्यावर्णितस्वरूपेण षोडशकेन प्रपूजयेत्, भैरवी अपि निष्कलमद्भारकामिन्स्वरूपैव कादिना क्षान्तेन योनिवर्गग्रामेणाविभक्तेन तदधिष्ठातृ उमा योगीश्वरीरूपा पूज्या ।’, स्वच्छन्दोद्योत, प्रथम पटल, पृ. 28

19. ‘स्वच्छन्दतन्त्र, प्रथम पटल, श्लोक—32—33’

20. ‘अवर्गे तु महालक्ष्मीः कवर्गे कमलोद्भवा ॥

चवर्गे तु महेशानी टवर्गे तु कुमारिका । नाआयणी तवर्गे तु वाराही तु पवर्गिका ॥

ऐन्द्री चैव ववर्गस्था चामुण्डा तु शवर्गिका । एताः सप्तमहामातृः सप्तलोकव्यवस्थिताः ।’, स्वच्छन्दतन्त्र, प्रथम पटल, श्लोक—34—36

21. ‘ज्ञानस्यैव द्विरूपस्य परापरविभेदतः ।’, शिवसूत्रवार्तिक, प्रथम प्रकाश, सूत्र—04

22. ‘माहेश्याद्यन्तर्गतं तत्र परापरफलप्रदम् । अधिष्ठाया पशूनां च बाह्यार्थविगमे स्थितम् ॥

मिश्रकर्मफलासक्तिजनकं घोरलक्षणम् । विषयासक्तचित्तानामधोऽधः पातकारकम् ॥

घोरघोरतरं तत्स्यात् अघोरं शिवदायकम् । एवं मात्राष्टकं चैतत् प्रतिवर्गं त्रिभेदवत् ॥

पूर्ववर्गे भैरवता संस्थितैवानपायिनी । तदवं शब्दराशिश्च त्रिस्वरूपोष्टवर्गजः ॥’, वही, तृतीय प्रकाश, सूत्र—19

अष्टवर्ग एवं उनकी अष्टमातृकाएँ

वर्ण	वर्ग	देवता	वर्ण संख्या
अ आ इ ई उ ऊ ऋ ॠ लृ ॡ ए ऐ ओ औ अं अः	अवर्ग	वशिनी	16
क ख ग घ ङ	कवर्ग	कामेश्वरी	05
च छ ज झ ञ	चवर्ग	मोदिनी	05
ट ठ ड ढ ण	टवर्ग	विमला	06
त थ द ध न	तवर्ग	भैरवी	05
प फ ब भ म	पवर्ग	जयिनी	05
य र ल व	यवर्ग	सर्वेश्वरी	04
श ष स ह (ळ) क्ष	शवर्ग	कौलिनी	05
वर्णों की कुल संख्या= 50			

अतः महेश्वर सप्तमातृकाओं से परिवारित परा लक्ष्मी के साथ विद्यमान रहते हैं—

**“उमैव सप्तधा भूत्वा नामरूपविपर्ययैः ।
एवं स भगवान् देवो मातृभिः
परिवारितः ।।
आस्ते परमया लक्ष्म्या तत्रस्थो
द्योतयज्जगत् ।।”²³**

स्वच्छन्दोद्योतकार के अनुसार ज्ञान दीप्तिमयी महालक्ष्मी ही उमा देवी हैं। वह उमा देवी सात रूपों में अवस्थित रहते हुए उमापति के देह से अभिन्न रहती हैं। इस प्रकार वे महेश्वर अष्ट शक्तियों से युक्त होते हैं—

**“परा लक्ष्मीर्ज्ञानदीप्तिमयी उमादेवी,
तया सह । अतश्च उमैव सप्तधा स्थिता**

**सती उमापते देहाविभिन्ना
इत्यष्टशक्तिर्महेश्वरः ।”²⁴**

इस प्रकार जहाँ स्वच्छन्दतन्त्र में महालक्ष्मी के ही अन्यतम सप्तरूप में सप्तमातृकाओं का उल्लेख कर उनके स्वरूप पर विस्तृत विमर्श किया गया है, वही मालिनीविजयोत्तरतन्त्र²⁵, प्रपञ्चसारतन्त्र²⁶ एवं नेत्रतन्त्र²⁷ आदि तन्त्रों में महालक्ष्मी को पृथक् मानकर अष्टमातृकाओं का भी उल्लेख प्राप्त होता है। ये अष्टमातृकाएँ लोकमाता या पशुमाता के नाम से प्रसिद्ध हैं।²⁸

वामकेश्वरीतन्त्र के अनुसार ये अष्टमातृकाएँ अ, क, च, ट, त, प, य, श इन वर्णों की अधिष्ठातृ देवता के रूप में अभिहित की जाती हैं। अणिमादि अष्टसिद्धियों की उत्पादिका

23. (क) वर्गाष्टकनिविष्टाभिः योगिनीभिश्च सम्युता । योगिनीरूपमास्थाय राजते विश्वविग्रहा ॥, योगिनीहृदय, द्वितीय मन्त्रसंकेत, श्लोक-61

(ख) वर्गा अकचटतपयशाः, तेषामष्टके निविष्टा ब्रह्माण्याद्या योगिन्यः । तदुक्तं स्वच्छन्दसंग्रहे—
‘सर्ववाङ्मयमूला या वर्गाष्टकसमावृता । विश्वोत्पत्तिसमाविष्टशक्तिप्रसूतभैरवैः ॥’

शक्तिभिश्च समायुक्ता अक्षान्ता मातृकावलिः ॥’

चतुःशत्यामप्युक्तम्—

‘वर्गानुक्रमयोगेन यस्यां मात्राष्टकं स्थितम् ।

वन्दे तामष्टवर्गां तथा महासिद्धयष्टकेश्वरीम् ॥’, वही, दीपिका व्याख्या

24. वही, पटल-10, श्लोक-29-300

25. वही, उद्योतटीका

26. ‘माहेशी ब्राह्मणी चैव कौमारी वैष्णवी तथा ।

ऐन्द्री याम्या च चामुण्डा योगेशी चेति ता मताः ।।’, मालिनीविजयोत्तरतन्त्र, तृतीय अधिकरण, श्लोक-14

27. ‘ब्रह्मणी माहेशी कौमारी वैष्णवी च वाराही ।

इन्द्राणि चामुण्डासमहालक्ष्मीश्च मातरः प्रोक्ताः ॥’, प्रपञ्चसारतन्त्र, सप्तम पटल, श्लोक-11

28. ‘ततोऽष्टविधभेदेन पञ्चाशद्वर्णरूपिणी ।

ज्ञानशक्तिः परा सूक्ष्मा मातृका तां विदुर्बुधाः ॥’, श्रीनेत्रतन्त्र, अधिकरण-21, श्लोक-71

ये अष्टमातृकाएँ ही हैं। इस तन्त्र में वशिनी, कामेश्वरी, मोदिनी, विमला, अरुणा, जयिनी, सर्वेश्वरी एवं कौलिनी को क्रमशः अवर्ग, कवर्ग, चवर्ग, टवर्ग, तवर्ग, पवर्ग, यवर्ग एवं शवर्ग की अधिष्ठातृ देवता के रूप में प्रतिपादन किया गया है। जिनकी पूजा अर्चना करके संसार को शीघ्र ही वश में किया जा सकता है —

‘वर्गानुक्रम योगेन यस्या मात्रष्टकं स्थितम् ।

वन्दे तामष्टवर्गोत्थ—

मिहासिद्धयष्टकेश्वरीम् ॥

वर्गानुक्रमयोगेन यस्या

देवताष्टकसंयुता ।

अवर्गः प्रथमो देवि वशिनी तत्र देवता ॥

तत्परस्तु कवर्गो यः तत्र कामेश्वरी स्थिता ।

मोदिनी तु चवर्गस्था टवर्गे विमला तथा ॥

अरुणा तु तवर्गस्था पवर्गे जयिनी स्थिता ।

सर्वेश्वरी यवर्गे तु शवर्गे कौलिनीति च ॥

एता वर्गष्टके देवि अष्टावेव हि देवताः ।

अर्चिताः पुरुषस्याशु प्रकुर्वन्ति वशं जगत् ॥’²⁹

इस प्रकार वामकेश्वरीतन्त्र में वर्णित अकारादि अष्टवर्गों एवं उनके अधिष्ठातृ देवताओं को निम्न तालिका द्वारा देखा जा सकता है।

इन अष्ट मातृकाओं की स्तुति में आचार्य शंकर ने लिखा है कि वाक्यों की जननी, सद्यः काटे गये चन्द्रकान्तमणि की कान्ति के समान शोभाशाली, वशिनी आदि देवताओं के साथ हे माँ! यदि तुम्हारा कोई ध्यान करता है तो वह सुन्दर भङ्गिमाओं से सम्पन्न काव्य का कर्ता

बन जाता है—

“सावित्रीभिर्वाचां

शशिमणिशिलाभङ्गरुचिभि—

र्वशिन्याद्याभिस्त्वां सह जननि

सज्जिचन्तयति यः ।

स कर्ता काव्यानां भवति महतां

भङ्गिगुणैर्वचोभिर्वाग्देवीवदनकम

—लामोदमधुरैः ॥’³⁰

इस श्लोक की व्याख्या में भगवती के स्वरूप को पञ्चाशद्वर्णात्मिका एवं अष्टवर्गात्मिका के रूप में प्रतिपादित करते हुए उन्हें वशिनी आदि शक्तियों से योजित काव्यकर्तृत्व की सम्पादिका कहा गया है।³¹

तन्त्रसाहित्य में वर्णित दूसरे प्रकार का वर्णसमाम्नाय मालिनी के नाम से जाना जाता है। तन्त्रालोक के अनुसार मातृका ही क्षोभ्य और क्षोभकतावेश से मालिनी बन जाती है। तदनुसार क्षोभ्य—योनियों का क्षोभक—बीजों से परस्पर संघट्टात्मक आवेश ही इसमें कारण होता है—

“शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता ।

क्षोभ्यक्षोभकतावेशान्मालिनीं तां प्रचक्ष्महे ॥’³²

इस मालिनी शक्ति को अनुत्तर प्रकाशात्मक पराशक्ति रूप में भी जाना जाता है। यह बीज और योनियों के सामरस्य से जनित नाना विसर्गोदयों से सुन्दर विश्वरूपिणी के रूप में भी जानी जाती है—

“बीजयोनिसमापत्तिर्विसर्गोदयसुन्दरा ।

मालिनी हि पराशक्तिनिर्णीता

29. ‘कवर्गादिषु माहेश्वर्याद्याः पशुमातरः ॥’, शिवसूत्र—19

30. ‘वामकेश्वरीतन्त्र, प्रथम पतल, श्लोक 11, 60—63

31. ‘सौन्दर्यलहरी, श्लोक—17

32. ‘भगवत्याः स्वरूपं तु पञ्चाशद्वर्णात्मिका मातृकैव । सेयं पञ्चाशद्वर्णात्मिका मातृका अष्टवर्गात्मिका भवति । ते चाष्टवर्गाः अकचटतपयशादयः । अकारादयः षोडश स्वराः प्रथमवर्ग आदि । एवम् अष्टवर्गात्मिका भगवती मातृकात्रिपुरसुन्दरी अकचटतपयशवर्गेषु यथाक्रमं वशिन्यादिशक्तिभिर्योजिताकाव्यकर्तृत्वसम्पादिका ।’, वही, लक्ष्मीधरव्याख्या

सम्पूर्ण विश्व को अपने स्वरूप में धारण करने के कारण या समस्त संसार को अपने अन्तर्गत समाहित कर लेने के कारण इसे मालिनी कहा जाता है। इसका वर्णक्रम 'न' वर्ण से प्रारम्भ कर 'फ' वर्ण तक होता है।³⁴

मालिनीविजयोत्तरतन्त्र के अनुसार इस मालिनी में कुल 50 वर्ण होते हैं जो निम्न हैं³⁵—

न, ऋ, ॠ, लृ, लृ, थ, च, घ, ई, ण, उ, ऊ, ब, क, ख, ग, घ, ङ, इ, अ, व, भ, य, ड, ढ, ठ, झ, ज, र, ट, प, छ, ल, आ, स, अः, ह, ष, क्ष, म, श, अं, त, ए, ऐ, ओ, औ, द, फ ।

इस प्रकार हम देखते हैं कि तन्त्रोक्त मातृका एवं मालिनी के बीच केवल वर्णविन्यास क्रम को लेकर ही अन्तर परिलक्षित होता है। वर्णों की संख्या में कोई अन्तर नहीं है। अकार से लेकर क्षकार पर्यन्त की यह अक्षमाला (वर्णमाला) अथवा मातृका न केवल सामान्यजनों द्वारा अपितु शिव के द्वारा भी जपी जाती है।³⁶ जहाँ तक ओझाजी द्वारा वर्णित अक्षमाला के वर्णन की बात है तो उन्होंने इस मातृका के स्वरूपोद्घाटन का प्रमुख आधार प्रातिशाख्य एवं व्याकरण को बनाया है तथापि साथ में तन्त्रशास्त्र का भी संकेत किया है। वर्तमान परिप्रेक्ष्य में भी इस

मातृका का ब्रह्म आदि अन्य मातृकाओं की अपेक्षा अत्यधिक महत्त्व है, क्योंकि आज के देवनागरी लिपि में व्यवहृत भाषाओं में प्रयुक्त समस्त वर्ण इसी मातृका के अन्तर्गत आते हैं।

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आचार्याभिनवगुप्तपाददिशा प्रतिभायाः स्वरूपम्

— शिवानन्द बेहरा —

प्रतिभा इत्युक्ते पाठकानां मनसि झटिति कवित्वे कारणीभूतायाः प्रतिभायाः अर्थावबोधः साक्षादेव भवति। तत्र किं प्रतिभायाः अर्थं तादृगेव वा? इति समुदिते प्रश्ने उच्यते — विवेच्यते कश्चिद् प्रतिभानामको महद्विषयः अभिनवगुप्ताचार्यस्य शैवग्रन्थेषु। तत्राचार्येणाभिनवेन महता विस्तरेण विषयमिदं स्वग्रन्थेषु प्राधान्येन च तन्त्रालोकस्य त्रयोदशाह्निके प्रतिपादितम्। तच्चात्र अतिसंक्षिप्ततया समुपस्थाप्यते जिज्ञासूनां पुरतः।

तन्त्रालोकस्य प्रथमाह्निके एषा प्रतिभा भगवच्छिवस्य जगत्सृष्टौ इच्छात्वेन वर्ण्यते। एषैव भगवतः चितिशक्तित्वेन परात्वेन वा प्रणयम्यते। परात्वात् इयमेव अभिन्नायामपि स्वात्मन्येव भेदात्मकं जगद्धारयति। सैव प्रतिभा विश्वात्मकं प्रति शिवस्य निरपेक्षस्वभावः वर्तते। अनुत्तरापि एषैव उच्यते। विवृतिविमर्शिन्यामेषा गायत्रीरूपेणापि वर्ण्यते, इयमेव बुद्धौ प्रणवध्वनि-ओमितिरूपेण च तिष्ठति, ऋग्वेदीयमन्त्रेषु देवताप्रशंसादिकार्याणामासूत्रणं करोति, यजुषु वैदिकयज्ञकर्मसम्पादनकर्मणा स्फुटीभवति, सामगानेषु गीतिरूपं च गृह्णाति। प्रतिभायाः एव स्फुटरूपं भेदात्मकं जगदिदम्। तत्र प्रतिभासम्पन्नः पुरुषः महावाक्यादीनामपि निर्माणे स्वतन्त्रः भवति। प्रतिभाकारणादेव साधकेषु असाधारणं कवित्वम्, सर्वतोमुखं वक्तृत्वादिशक्तयः अनवच्छिन्नतया उल्लसन्ति। तत्सम्पन्नः पुरुषः स्वयमेव दुष्प्राप्यबन्ध—

मोक्षतन्मार्गादिविषयाणां ज्ञाता भवति, सः गुरुन् शास्त्राणि च नापेक्षते। इयं मनुष्येषु तदन्येष्वपि सर्वजन्तुषु समभावेन विद्यते, तस्मादेव ते स्ववर्गोचितव्यवहारेषु प्रवर्तन्ते। परं प्रतिभायाः उल्लासः सर्वेषु समभावेन न भवति। यस्य च उल्लसेत्, सः स्वयमपि मुक्तात्मा सन् इतरजनानपि मोचयितुं समर्थः भवति। ततः अदृढां प्रतिभां साधकः दृढीकर्तुं प्रयतेत। प्रतिभायाः दाढ्यं एव शिवाद्वयं ज्ञानं लभते। युक्तिः, वादः, गुरुः, शास्त्राणि, अभ्यासाः इत्याद्युपायानवलम्ब्य साधकः ज्ञानं स्थिरीकुर्यादिति ग्रन्थकारः उपदिशति। मोक्षः शिवाद्वैतत्वं वा प्रतिभायाः स्वभावः वर्तते ततः प्रातिभपुरुषः स्वतः एव मुक्तः भवति। प्रातिभपुरुषश्च अनायासेन सिद्धिमपि प्राप्नोति, तत्प्राप्य परित्यज्य च अणिमाद्यनन्ताम् ऐन्द्रिकसिद्धिं साधकः शिवात्मनि सततं रमते। प्रतिभासम्पन्नः साधकः दीक्षादिं बाह्यक्रियां नापेक्षते। दीक्षादयः बाह्यक्रियाश्च शैवज्ञानार्थं क्रियन्ते, तच्च शिवाद्वयत्वं प्रातिभपुरुषं स्वाभावतः एव प्राप्यते इति हेतोः तस्य बाह्यक्रियादिकारणं व्यर्थम् — यतोऽयमादिगुरुणा स्वयमेव अधिष्ठितःस्वतः सिद्धमिति किमेभिव्यर्थः। त० ३/१४१ विवेकव्याख्या।

प्रातिभज्ञानमेव सर्वोत्तमज्ञानम्, गुरुतः शास्त्रतः वा अवाप्तं ज्ञानमस्यैव साधनं भवति। एतच्च द्विविधं गुर्वाम्नायगतं स्वाभाविकं च। गुरुतः आगमाच्च अवाप्तं प्रातिभज्ञानं गुर्वाम्नायगतम्, स्वतः समुदितप्रातिभज्ञानं

स्वाभाविकमुच्यते। गुर्वाम्नायगते गुर्वादीनां परेषामपेक्षा भवति स्वाभाविकस्य चानपेक्षित्वात् स्वाभाविकं श्रेष्ठम्न्यते। तत्प्राप्य पुरुषः अक्रमेण आणवोपाय—क्रियोपायादिक्रमं विना साक्षादनुपायमाप्नोति। प्रतिभायाः उल्लासः साधकेषु मध्यतीव्र—शक्तिपातेन भवति। तद्भिन्नोऽपि मार्गः उपदिष्टः प्रातिभाप्राप्त्यर्थमाचार्येणाभिनवेन। तद्विरचितं तन्त्रालोकमपि यः सततमभ्यसेत् सः प्रतिभगुरुः भविष्यतीति स्वयमेवाचार्यः उल्लिखति स्वग्रन्थे— ततः प्रातिभसंवित्त्यै शास्त्रमस्मत्कृतं त्विदम्। योऽभ्यसेत् स गुरुः....।। (1/160)

हिंदी अनुवाद

प्रतिभा शब्द सुनने मात्र से पाठकों के मन में काव्यत्व का एक अनिवार्य तत्त्व रूप अर्थ का साक्षात् अवबोध हो जाता है, परन्तु प्रतिभा नामक विषय को आचार्य अभिनवगुप्त ने अपने शैवग्रन्थों में इस से कहीं अधिक विस्तृतरूप से वर्णन किया है। प्रतिभा भगवान् शिव का स्वातन्त्र्य, चेतना एव एवं उन्मीलित होने की इच्छा भी है। यह परावाक् के रूप में भी वर्णित है। यह प्रतिभा ही ओंकार एवं चारों वेदों का सारतत्त्व है। यह प्रतिभा सारे प्राणियों में

विद्यमान रहता है। प्राणियों का स्व-वर्गोचित व्यवहार ही इस का प्रमुख प्रमाण है। परन्तु वह समान रूप से समस्त प्राणियों में उल्लसित नहीं होता। जिसमें प्रतिभा पूर्णतया उल्लसित हो जाय, वह स्वयं मुक्त हो जाता है (शिवाद्वयता को प्राप्त हो जाता है) एवं अन्यो को मुक्त करने का सामर्थ्य को भी वह प्राप्त कर लेता है। उसे दीक्षा आदि बाह्य साधनों की भी आवश्यकता नहीं रहती है। प्रतिभाप्राप्त साधक में असाधारण कवित्व एवं वक्तृत्व आदि शक्तियों का उदय हो जाता है। प्रतिभाज्ञान सर्वोत्तम ज्ञान है। शास्त्राध्ययन से, गुरु के उपदेश से एवं स्वतः इस का उदय होता है, इन में से भी स्वतः उदित प्रातिभज्ञान की निरपेक्षता के कारण, यह श्रेष्ठ ज्ञान माना जाता है। प्रतिभा का उल्लास साधक में मध्यतीव्रशक्तिपात से होता है। यह स्वभावतः मोक्षप्रद होता है। प्रतिभाज्ञान की प्राप्ति के उपरान्त साधक आणव- शाक्त- इत्यादि क्रमिक उपायों के बिना साक्षाद् अनुपाय को प्राप्त हो जाता है। मध्यतीव्र शक्तिपात के अतिरिक्त भी प्रातिभाज्ञान को प्राप्त करने का उपाय है— तन्त्रालोक। आचार्य अभिनवगुप्त तन्त्रालोक में यह लिखते हैं कि, तन्त्रालोक का सतत अभ्यास करने वाला साधक निश्चित ही प्रातिभज्ञान को प्राप्त करता है।

Leave aside the functioning of your organs, be above the state of the organs, and you will remain in your real nature of God consciousness.

— Swami Lakshman Joo

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

Malini presents here a discourse by Swami Lakshman Joo in Kashmiri, which is the 6th in a series of discourses that he delivered between 27th April and 3rd August 1980 at Gupta Ganga Ashram in Ishaber, Srinagar. Swami ji used to conduct discourses every Sunday on Kashmir Shaivism for the benefit of general public and for his devotees in particular. This series which is being covered in this and the next few issues of Malini were handwritten by a very close and dear devotee of Swami ji, by the name of Pandit Janki Nath Kaul who was a well known personality from Kashmir and was popularly known by his pen name "Kamal". The manuscript was later approved by Swami ji when it was shown to him by Shri Janaki Nath Kaul ji. Another dear devotee of Swami ji, Shri Anupam Kaul ji, brought it out in the form of a booklet under the name of "Pazar Pazaravun" (Awakening To The Truth). The booklet was later published by the Ishwar Ashram Trust in 1993.

शेयुम व्याख्यान
(जून 22, 1980)

ज़रूरी कथ 1 — नियम त तिहुन्द फल

अज़ वनोव ब तोहि केहं ज़रूरी कथ यिमन कुन गछि पूर पा'दय ध्यान द्युन त यिमन प्यठ पकनच कूशिश गछि अवश्य करज। भगवान पतञ्जलियन छि व'निमत्य पां'छ नियम त पां'छ यम। यिम छिव गुडनिकिस लेक्चरस मंज व'निमत्य। वज वनोव रछा खूलिथ। यिम छि ज़रूरी ब्ययि वनज।

पां'छ नियम छि—शौच, सन्तोष, तप, स्वाध्याय त ईश्वर—प्रणिधान।

पां'छ यम छि—अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य त अपरिग्रह।

गु डन्यथ वनव पां'छ नियम :—

1. शौच — यि गव शरीरच, मनच त ज़बा'ज हन्ज सफा'ई।

(क) शरीरच (शारीरिक) सफाई गयि जि शरीर गछि प्रथ वख्त अन्दर न्यबर

शोध त साफ थवुन । पलव गछन साफ आसज, यि छुन ज़रूरी मुलल्य पलवय गछन आसज । मोमूली पलव त्यय आसि सु गछि छलिथ साफ थवुन त तम्युक ज़रूरत मुताबिक इस्तेमाल करुन । नम कासज । नस, कन त अछय गछन हर वखत साफ थवज । गली, मकान ति साफ सुथर थवज ।

(ख) मनच (मानसिक) सफाई ग'यि जि कांह बुर खयाल ति गछि न मन किज करुन । ऋषन, मुनियन हंज शिक्षा ग्रहण करन खातर गछि हर वखत तयार रोजुन त वुछू ग करुन । रचि कमायि हुन्द अन्न गछि ख्योन ।

(ग) ज़बाज ह'न्ज (वाचिक) सफाई ग'यि जि ज़बान गछि शुद्ध आसज । हमेशि गछि पोज वनुन । सु भ'खत्य छु न स्तोत्र – पाठ करनस ति युग्य युस पोज आसि न वनान । यि अख नियम पालन करन सूत्य गछन बाकय चोर ति शुद्ध । तिमन ति मेलि मदथ ।

हरगाके अ'स्य शौच पालव त्यलि करि भगवान शिव अर्दाहव नर्यव साज रक्षा ।
वोज गव शौचुक फल –

‘शौचात्स्वांगजुगुप्सा परैरसंसर्गः’ ।।

—पतञ्जलि योगसूत्र 2/40

शौचकि अभ्यास सत्य छे पनजन अंगन ह'न्ज नफरत गछान त ब्ययन सूत्य संग न करनच इच्छा पाद सपदान । यि शरीर छु गरि गरि सफाई क'र्य क'र्य ति मलकुय लोद, यि निश्चय छुस बनान । ब्ययि छु यि ति सोन्वान जि ब छुसन कांसि लायक, ब रोज़हा अलगय ।

(2) सन्तोष – सन्तोष करुन गव जि कर्तव्य कामि हुन्द पालन करान करान यि मेलि त'थ्य प्यठ गुज़ार करुन । यि गछि न सोन्चुन जि हुमिस छु म्यानि खोत ज़्याद, अ'म्य कति ओन यूत । यि ओस म्य जूनियर (junior) त अमिस द्युतुख म्यानि खोत हायर ग्रेड (higher grade) । बिल्कुल गछि न यि परेशा'नी थवज ।

उपनिषदस मंज छुना वोनमुत –

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ।।

ईशावास्यमिदं सर्वं = यि सा'रय प्रापटी (property) छे शिव सन्दिसय कण्ट्रोलस (control) मंज । असि छुन क'हज हक यि सोन्चुन ज़िय सु क्याजि छु यि करान । अकिस ज़्याद दिवान त अकिस कम ।

तेन त्यक्तेन भुञ्जीथा = त'म्य (शिवन) यि द्युतनय त'थ्य कर आ'श, तिय भूग मज सान ।

मा गूधः कस्यस्विद्धनम् = लालच म कर । ब्ययि सुन्द हक म कर हडप करनच कूशिश ।

सन्तोषुक फल छु —

‘सन्तोषादनुत्तम सुखलाभः’ ।

पतंजलि योग सू. 2/42

सन्तोष करन सत्य छु बडि खोत बडि सोखुक लाभ सपदान । तमिस छि कनि प्यठ ति न्यन्दर प्यवान । यमिस बनियस यि सन्तोष आसि न तमिस छु बहीखातस प्यठय रुजिथ न्यन्दरि ति नाश गछान ।

(3) तप = ‘स्वधर्मानुष्ठानमेव तपः ॥’

पननि परिस्थिति त योग्यतायि मुताबिक पननि धर्मुक पालन करुन । ति करनस मंज शरीरस त मनस यिम कष्ट यिन तिम हर्ष सान बरदाशत करुनय गयि तपस्या ।

ब्ययि गछि न ख्यत—ख्य करुन । अतिय हलव, अतिय ल’ड्य ख्यवान रोजुन । म्योन बूज्यतव कम ख्ययतव ।

लूख क’र्यतन लतमोन्ड, किहिज गछि न वनुन ।

“The world crushes dust under its feet but the seeker after Truth should be humbler than the dust.”

‘संसार छु लछि खोरन तल करान मगर मुमुक्षूहस गछि अमि गर्दि खोत नमिथ (अहंकार रोस्त) रोजुन ।’ यि गव तप ।

वोज गव तपस्या फल —

‘कायेन्द्रिय सिद्धिरशुद्धिक्षयात्तपसः ॥’

— पा. योगसूत्र. 2-43

तपकि प्रभाव सूत्य यलि अशुद्धि हुन्द नाश गछि त्यलि छु शरीरकिस त इन्द्रियन ह’न्दिस मलस ति नाश गछान । योगी सुन्द शरीर छु स्वस्थ, साफ त हल्क बनान । अमिस छे काय — संपत सिद्ध ति बनान । दूर्युक छु र’ट्य र’स्य पा’ट्य वुछान बोजान । सतसई बाबा छुना घरि अनान त भस्म त्रावान । मगर ओर गछुन क्याह ज़रूरत छु । भगवान शिव छुना तयार असि अर्दाहव नर्यव रक्षा करन खा’तर । तमिस ति थ’विव केह का’म । पान क’र्यतव त’मिसुन्द भजनय ।

(4) स्वाध्याय — गव बकवास न करनुय । का’सि हुन्द ति दलवांजुल न करुन । यलि कांह ब्यमार आसि त्यलि तमिस मुतलक कथ करज छे इमर्जेन्सी (emergency) ज़रूरी ।

वेद—पाठ करुन, स्तोत्र—पाठ परुन त शास्त्रुक अनुशीलन त व्यचार करुन गव स्वाध्याय ।

स्वाध्यायुक फल —

‘स्वाध्यायादिष्टदेवता संप्रयोगः ।।’

— पत. यो. (2-44)

स्वाध्याय करन सूत्य छु इष्टदेव सुन्द साक्षात्कार सपदान ।

नमस्तेभ्योऽपि ये सोमकलाकलित-शेखरम् ।

नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम् ।।

(5) ईश्वर-प्रणिधान — ईश्वरस शरण गछुन तन-मन किञ गव ईश्वर प्रणिधान । योग-साधनस मंजु यिम ति विघ्न आसन तिम छि सा'रिय ईश्वरस शरण गछुन सतिय नष्ट गछान त समाधि हुन्द लाभ छु मेलान । ति क्याजि ईश्वरस शरण गछिथय छु साधक साधनायि मंजु तत्पर रोजान त साधन-परिणामुक छुस्न कांह फिकिर या चिन्तन रोजान । विघ्न नाश करनुक त साधनायि हंजि सिद्धि हुन्द भार छु त्यलि ईश्वरसय प्यठ रोजान । लेहजा छस साधना आयास बगा'रय त जल्द पूर सपदान ।

ईश्वर-प्रणिधानुक छु यो होय उत्तम फल वोनमुत योग-सूत्रस मंजु —

‘समाधिसिद्धिरीश्वरप्रणिधानात् ।।’

— पतं. यो. सू. (2-45)

यलि यिम पां'चवय नियम पा'लिव त्यलि छा मुम्किन जि भगवान शिव क्याह करि न तोहि अर्दाहव नर्यव रा'छ । अवश्य करि ।

नोट :-

तमि पत कोर क'म्य ताम यि प्रश्न —

प्रश्न — महाराज! ईश्वर-प्रणिधान गव गोड़ किन गुरु प्रणिधान ?

उत्तर — यि गव सोन्चुन

(अमि पतय वोन अमिस कुन स्वा'मी जियन —)

चार्या ! गुरु त ईश्वर छा ब्योन !

(सार्यवय त्रोव ठहा ठहा करान असुन) — सम्पादक

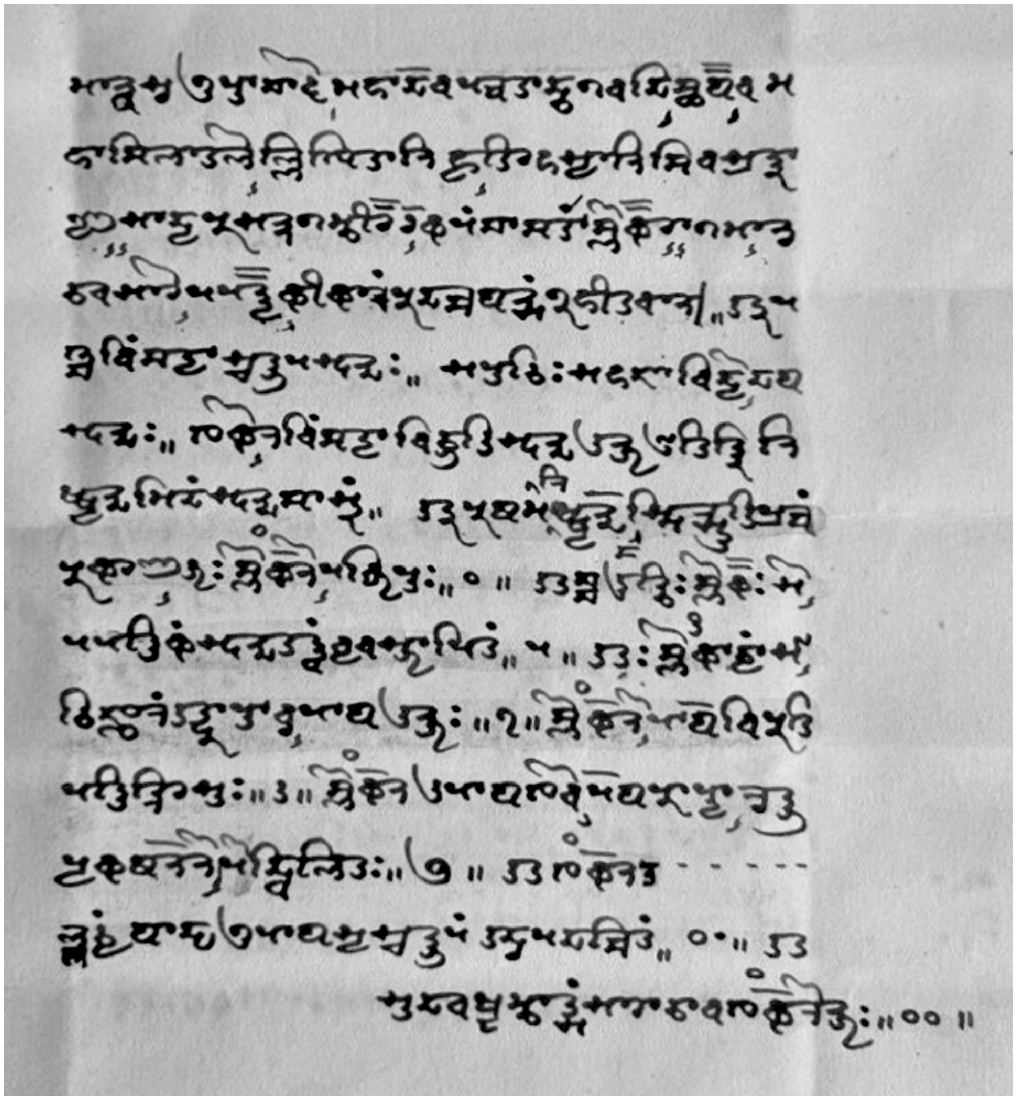
Shaivism explains that Jnana is knowing one's own nature.

— Swami Lakshman Joo

Spanda Nirnaya by Kshemraja

(Serialized, Part-2)

Starting this issue of Malini, Malini is reproducing here Acharya Kshemraja'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 the this being presented in Sharda script. — **Jai Guru Dev!**



Sanskrit version

(श्री) मान्वसुगुप्ताचार्यो महादेवपर्वताद्भगवदिच्छयैव महाशिलातलोल्लिखितानि
ह्यतिरहस्यानि शिवसूत्राण्यासाद्य
प्रसन्नगम्भीरैरेकपंचाशत् श्लोकैरागमानु भवसारोपपत्त्यैकीकारं प्रदर्शयन्संग्रहीतवान् ।।
तत्र पञ्चविंशत्या स्वरूपस्पन्दः ।।
सप्तभिः सहजविद्योदय—स्पन्दः ।।
एकोनविंशत्या विभूतिस्पन्द उक्थ इति त्रिनि—ष्यन्दमिदं स्पन्दशास्त्रम् (स्त्रं) ।।
तत्र प्रथम निष्यन्देऽस्मिन्स्तुतिपूर्वं प्रकरणार्थः श्लोकेनोपक्षिप्तः ।।1।।
ततश्चतुर्भिः श्लोकैः सोपपत्तिकं स्पन्दतत्त्वं व्यवस्थापितम् (तं) ।।5।।
ततः श्लोकाभ्यां साभिज्ञानं तत्प्राप्तावुपाय उक्थः ।।7।।
श्लोकेनोपाये विप्रतिपत्तिर्निरस्तः ।।8।।
श्लोकेन उपाय एवोपेय प्राप्त्यानुरूप्य कथनेनोपोद्विलितः ।।9।।
तत एकेन तल्लभ्यं यादृगुपायस्य स्वरूपं तदुपदर्शितम् (तं) ।।10।।
ततस्तदवष्टम्भात्संसाराभाव एकेनोक्थः ।।11।।

Note: The transliteration to Sanskrit , of the Sharda scripted Spanda Nirnaya, is kept as it is scripted in Sharda. It may be at variance with the Sanskrit text as in some other books on the subject. But we have refrained from changing the transliteration to keep the originality untouched. – Editor's note.”

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

— Jai Guru Dev

No matter which intensity of Lord Shiva 's grace is with you, it will carry you to His nature in the end.

— Swami Lakshman Joo

1. Nirvana Jayanti of Gurudev Shaivacharya Swami Lakshmanjoo Maharaj

The 31st Nirvana Jayanti Celebrations of Guru Dev Maharaj on 13th September, 2022 (Ashwin Krishna Paksh Chaturthi) was celebrated with full fervour this year at all Centres. This time Kolkatta devotees also celebrated the Nirvana Jayanti for the first time. The usual yagna and puja rituals were performed by the devotees at various centres. As is the practice, Holy Prasad was served to the Devotees after the havan/puja. This time, the Puja and Hawan process at Srinagar was video recorded for reference in future with respect to the procedure & process of performing this event. The final document will be kept at the Srinagar Ashram with copies at other affiliated centers. Refer to outside back cover for pictures of the event at various centres.

2. Pitrapaksh Mahasamadhi day of Swami Mehtab Kak Ji and Swami Ram Ji

As is done every year, on the occasion of the Pitrapaksh Mahasamadhi day of Swami Mehtab Kak ji (Guru of Swami Lakshman Joo), devotees held prayer meetings and performed Shrada rituals on the 11th Sept. 2022 (Ashwin Krishna Paksh Dwitya) and respectively at the Ashram. At the conclusion of the rituals, prasad was distributed to the attending devotees.

On 24th Sept. 2022 (Ashwin Krishna paksh Chaturdashi), it was Pitrapaksh Mahasamadhi day of Swami Ram ji (Param Guru of Swami Lakshman Joo). Devotees at Delhi held a prayer meeting followed by prasad distribution. At Jammu & Srinagar, Devotees offered prayers at the Trika Ashram of Swami Ram ji.

3. Swami Ram Ji and Swami Mehtab Kak ji Birthday Jayanti

Swami Mehtab Kak ji's (Guru of Swami Lakshman Joo) birthday jayanti was celebrated on 29th October, 2022 (Karthik Shukla paksh Chaturthi) with recitation of Gurustuti by the devotees followed by the Holy prasad. Swami Ram ji's (Param Guru of Swami Lakshman Joo) birthday Jayanti was celebrated on 20 December, 2022 (Paush Krishnapaksh Dwadashi) in the same manner. An online

talk was broadcast on Swami Ram ji's birthday Jayanti wherein Smt. Veena Zadoo, an ardent devotee, spoke on Swami Ram ji's life history and family background and how Swami Ram ji was led to state of Vairagya and His ecstasy on the birth of Swami Lakshman Joo.

4. Two-day International Seminar on Kashmir Shaiva Darshan at Varanasi.

Kashmir Shaiva Institute (KSI), founded by the great Shaivacharya Ishwar Swaroop Swami Lakshmanjoo Maharaj and Banaras Hindu University, jointly organized a two-day International Seminar on **Kashmir Shaivism — Shastrapaksh and Lokpaksh** — at the Seminar Hall, Vedic Vigyan Kendra, BHU Varanasi, on 4th and 5th, November, 2022.

The seminar was graced by a galaxy of great luminaries of Hindu spiritual philosophies and Kashmir Shaiva Darshan. Among them were highly revered scholars and members of the faculty of Sanskrit and Vedic studies of BHU and many other highly celebrated scholars and practitioners of Shaiva Philosophy drawn from across the country and other parts of the world.

The scholars in their highly captivating talks traced the ascension of the Kashmir Shaiva Philosophy and its core tenets to the great ancient seats of knowledge — Kashmir and Kashi. There were intense deliberations on the great lineage of the Masters of Kashmir Shaivism and their great contributions — such as Mahamaheshwaracharya Abhinavgupta and the great lineage of sages and saints like Shaivacharya Swami Lakshman Joo Maharaj, who kept the profound knowledge of Shaivism well and alive through many generations. The contributions of the great Pandit, Acharya Rameshwar Jha, the great disciple of Swami Lakshmanjoo Maharaj, in propagating the knowledge of Kashmir Shaivism across the country and particularly among the great scholars of Kashi were also highlighted.

In the discourses, speakers deliberated on the scriptural perspective and the folk perspective on the Non-dual Kashmir Shaiva philosophy, which was placed as the central theme of the seminar.

Among the noted scholars who graced the seminar with their enlightening presence and presentations during the two day seminar were: (1) Prof. Upendra Kumar Tripathi; (2) Prof. Acharya Kamlesh Jha; (3) Padmabhushan (Prof) Vashisht Tripathi; (4) Revered Guru Shri Tryambakeshvar Chaitanya Ji Maharaj; (5) Prof Kamlesh Dutt Tripathi; (6) Prof Vijay Kumar Shukla; (7) Prof. Mritunjaya Dev

Pandey; (8) Prof. Pradymanu Shah Singh; (9) Prof Jayshankar Lal Tripathi; (10) Prof. Hari Prasad; (11) Swami Mahesh Yogi Ji; (12) Prof. Sudhakar Mishra; (13) Prof Rajaram Shukla; (14) Dr. Divya Chetan Brahmachari; (15) Sushri Devahuti Mishra; (16) Dr. Nihar Purohit (on line); (17) Dr Bhaktiputra Rohtam; (18) Shri Parampujya Keshavapriyadass Ji, (19) Shri Swaminarayanigrukulsansthan, Rajkot; (20) Vedant Acharya Swami Shri Swarupdass Ji; (21) Dr. Pawan Kumar (On line); (22) Swami Shri Shukmunidass Ji; (23) Shri Kaviraj; (24) Shri Ambikesh; (25) Prof. Patanjali Mishra; (26) Dr. Bhuvaneshvari Bhardwaj (On line from Lucknow); (27) Prof. Saroj Gupta, Madhyapradesh; (28) Dr. Siddhidatri Bhardwaj; (29) Prof. Madhava Janardan Ratate.

Mr Gerge Barselaar from USA and Dr. Mark Dyczkowski from UK spoke on behalf of KSI. KSI and Ishwar Ashram Trust (IAT) was represented by it's Trustees and Management body, Dr Anusheel Munshi, Shri Vijay Kumar Kaul, Shri Devinder Munshi; Shri Abhinav Dhar; Shri Manesh Bhat; Shri Anil Bakshi; Shri RL Bindra: Dr AK Dhar and also by many devotees of Swami Lakshman Joo.

The seminar was well attended by over a 150 students, seekers and scholars of Kashmir Shaiva Philosophy, Sanskrit and Vedic Scholars. For the devotees from IAT and KSI it was a great holy pilgrimage to Varanasi. It was the place where, Swami Ji Maharaj was invited to speak in the year 1969 at an International Seminar attended by some of the greatest scholars of that time. The young Swami Lakshman Joo mesmerized the audience with his experiential exposition of Kundalini. At the end of his lecture, the great Acharya and Saint, Pandit Gopi Nath Kaviraj Ji invited Swami ji to sit on the dias and was later conferred an Honorary D. Lit. Degree in recognition of his knowledge and experiential accomplishments in the area of Kashmir Shaiva Darshan and its vast repertoire of scriptures and texts.

Much to the great delight of the audience, a proposal was also tabled by Prof. Upendra Tripathi in august presence of Padmabhushan Prof. (Acharya) Vashishtha Tripathi, former Vice-Chancellor, Banaras Hindu University to establish a chair in the name of Shaivacharya Swami Lakshmanjoo Maharaj at the Banaras Hindu University, for propagation, study and research on the subject of Kashmir Shaiva Darshan and its texts and their interpretation as presented by Swami Lakshmanjoo Maharaj during his lifetime. The proposal mooted during the concluding session was informally confirmed by the Registrar, BHU, Prof. Arun Kumar Singh. The KSI and the Dean, BHU were urged to submit formal proposal for approval by the BHU's University Council.

5. Discourse on Shaktichakra

KSI organized a discourse by Dr Nihar Purohit, an eminent scholar of Kashmir Shaiva Philosophy at Ishwar Ashram, Sarita Vihar, New Delhi on 18th Sept. 2022

The topic of the discourse was Shaktichakra- from the perspective of Spanda sandoha. Many devotees of Ishwar Swarup Swami Lakshman Joo and seekers and students of Shaiva Darshan attended the discourse. The discourse was beautifully structured with recitation of shlokas and their detailed and deeper exposition and interpretation and interactive sessions with the participants. The session concluded with participants asking some intense questions to gain a deeper understanding of the profound concept of Shaktichakra and Spanda.

6. On-Line Discourse on Bodhpanchadashika

A three part interactive online discourse on Bodhpanchadashika was organized by KSI on 14th, 15th and 16th of Oct 2022.

A highly noted scholar of Kashmir Shaivism and an empaneled scholar of KSI— Dr. Acharya Nihar Purohit facilitated the discourse, introducing the Philosophy of Kashmir Shaivism structured around the beautiful fifteen verses of Bodhpanchadashika written by Mahamaheswara Acharya Abhinavagupta.

The endearing style of Acharya Nihar Purohit's presentation, that most of the KSI and IAT members are so familiar with, was again a unique feature of this three part discourse. Over the three days, few selected verses were expounded each day in great detail interspersed with meditative and mantra recitation engagement with the participants. Many seekers & devotees enjoyed the enthralling discourse.

7. Workshop on “Key concepts of Kashmir Shaivism” at Delhi

It was for quite some time that a need was felt to conduct a workshop on some fundamental aspects of Kashmir Shaivism. Accordingly, a four day workshop on “Key concepts of Kashmir Shaivism” was held at the Ishwar Ashram Trust Ashram, Delhi under the aegis of Kashmir Shaiva Institute from 8- 11 December, 2022.

The participants included seekers from around India and one from Ireland. The faculty consisted of Prof. Ramakant Angiras ji, Dr. Rajnish Mishra ji and Mr. George Barselaar ji. The structure of the workshop was based on the chapters of the book “The Secret Supreme”-a book based on Swami Lakshman Joo's lectures on the

key concepts of Kashmir Shaivism and Trika Shastra Rahiysa. The latter is a book in Hindi explaining the fundamentals of Kashmir Shaivism authored by Swami ji himself. The workshop was interactive interspersed with discussions between the faculty and students. Training material in the form of 2 books -The Secret Supreme and Trika Shastra Rahisya – was given to each participant.

At the end of the workshop, the students gave a presentation on what they understood and learned over the 4 day workshop. An award was given to the best of these presentations which went to Shri Ambikesh from Varanasi. Certificates of participation in the workshop were distributed to all the students.

Shri Vijay Kumar Kaul of the Kashmir Shaiva Institute explained the immediate future plans of Kashmir Shaiva Institute. The workshop concluded with thanks from the KSI to all students, faculty and those who worked behind the scene to enable conducting the workshop.

8. Short talk on Bodhpanchadashika

A short session on Bodhpancadashika was held on the 18th December, 2022 (Paush Krishnapaksh Dashmi) on the occasion of the Nirvana Jayanti of Mahamheshwar Acharya Abhinava Gupta where Prof. Ram Bahadur Shukla spoke on the subject. Prof. Shukla has been Ex-head of the Department of Sanskrit and Philosophy at the University of Jammu.

9. Swami Lakshman Joo Samman-2022

Ishwar Ashram trust has from time to time been recognizing persons who have contributed exceptionally in the propagation of Kashmir Shaivism and in providing service to Ishwar Ashram Trust's activities. IAT proudly announced the award for the year 2022 at the workshop that was conducted on “Key concepts of Kashmir Shaivism” from 8th December to 11 The December 2022 at Delhi.

The award went to Shri George Barselaar, an ardent devotee of Swami Lakshman Joo since 1983.

Shri George has been a student and teacher of the traditions of Vedanta and Kashmir Shaivism for over 40 years. A Civil engineer by profession, he has been involved in Transcendental Meditation under the direction of its founder Maharshi Mahesh Yogi. While Shri George was spending his time serving Swami ji, Swami ji assigned the responsibility of transcribing his recorder lectures. He came across John & Denise Hughes who had a large library of recorded lectures of Swami ji.

George joined hands with John & Denise to bring out many texts of Kashmir Shaivism Shastras as explained by Swami Lakshman Joo.

George served Swami ji till Swami ji left his mortal body and thereafter too by being deeply involved in bringing out texts of Swami ji's commentaries on Various Kashmir Shaivism texts. George is based out of California and deeply engaged with Universal Shaiva foundation, now located in Oregon, USA and run by John & Denis Hughes. Ishwar Ashram Trust and Kashmir Shaiva Institute congratulate Shri George Barsellaar on this award.

10. Felicitation of Dr. Mark Dyczkowski with Abhinavgupta Samman

Dr Mark Dyczkowski, a towering scholar of Indian spiritual philosophies was conferred with a Abhinavgupta Samman for his enormous contributions in the field of Indian Philosophical Studies and Kashmir Shaiva Philosophy, at the Ishwar Ashram Premises, New Delhi on the 11th of June 2022. The felicitation was offered jointly by the Kakni Trust, an organization that has been extensively working to support the rich culture, tradition and community well being of Kashmiri Hindus across the country and Kashmir Shaiva Institute.

The award constitutes a cash amount of Rs 50,000 and a memento and is awarded once in a year to the most outstanding and illustrious scholars for their lifetime of work in the domain of Kashmir Shaiva Philosophy.

The award was presented to Dr. Mark Dyczkowski in the presence of an august gathering of some of the most noted scholars of Kashmir Shaivism, that included Prof. M L Kukilu Ji and Dr Shashi Shekhar Toshkhani Ji and the members of Kakni Trust, KSI and IAT. Many devotees were present in the audience to witness the felicitation ceremony.

Dr. Mark Dyczkowski is a towering Scholar, Teacher, Author and an intense practitioner of Hindu spiritual Philosophies. In today's times, Dr Dyczkowski is widely recognized among the world's foremost authorities on Tantra and Kashmir Trika Shaivism.

Born in London and after graduating in London, he acquired a Post Graduate degree in Indian Philosophy, Religion and History from the Banaras Hindu University and then went on to complete his Doctorate in Sanskrit Studies, specializing in Kashmir Shaivism from the University of Oxford, England, where he was guided by some of the world's tallest authorities in Sanskrit and Indian Spiritual Philosophies, including Professor Alexis Sanderson. For many years, Dr.

Dyczkowski studied at the Holy feet of Swami Lakshmanjoo Maharaj and also many other distinguished scholars in India and abroad.

He has published innumerable papers at various prestigious journals across the world and has delivered talks at global conferences in the field of Tantric philosophy and Kashmir Shaivism. A prolific author, has authored many books, some of which are The Doctrine of Vibration, The Canon of the Śaivāgama, The Kubjikā Tantras of The Western Tradition, The Stanzas on Vibration, and The Aphorisms of Śiva, all of which were published by the State University of New York Press, USA. Among his extensive works is also a massive 14 volume Manthāna bhairava tantra published by Indira Gandhi National Centre for the Arts in conjunction with DK Print World.

Dr Mark has also has completed the first English translation and commentary on the Tantraloka, written in the 11th century by the great Acharya Abhinavagupta. In addition to his academic pursuits, over many years, Dr Mark had a keen interest in art and aesthetics and studied the Indian classical string instrument – The sitar. He studied under the great exponents such as Dr. Rama Cakravarti, Ustad Imrat Khan and the great maestro Buddhaditya Mukherjee, the great exponent of the style of the family of the illustrious Ustad Vilayat Khan.

He has performed at countless concerts across Europe, the United States and India. His music has been used in numerous films and documentaries.

To sum it all up Dr. Mark Dyczkowski truly deserved this honor for his unfathomable accomplishments, oceanic depths of knowledge, and a life time of ascension in mystic spiritual philosophies.

11. Felicitation of Dr. Anusheel Munshi, Trustee, IAT with Abhinavagupta Samman

Dr Anusheel Munshi, Secretary Trustee of Ishwar Ashram Trust felicitated by Kakni foundation for successfully helping in conducting the Mahamaheshwar Acharya Abhinavagupta jayanti this year in association with KSI.

12. KSI activities in Jammu

At the initiative of Sanjeevani Sharda Kendra, Bohri, Jammu, a session of the Jammu based community, who have shown great interest in learning Kashmir Shaiva Philosophy, was held in Sharda Kendra complex on 29th November, 2022. Kashmir Shaiva Institute was represented by Shri R.K. Sadhu, Shri George

Barselaar, S/Shri Vijay Kumar Kaul, Pran Nath Razdan, Romesh Kilam, and Kamal Ji Ganjoo. The first lecture was given on the elementary system in Kashmir Shaivism based on the foundational texts called “Parapraveshika” and the “Secret Supreme” of Gurudev Swamiji Maharaj.

The audience was very responsive and the need to have such sessions on regular basis was felt. KSI offered to hold classes in Mahinder Nagar KSI Office Complex twice every week. The dates shall be finalized in due course of time and calendar of activities shall also be finalized shortly in consultation with the Management of Sanjeevani Sharda Kendra. On this occasion Shaivacharya Abhinavagupta's composed hymn “Vyapat Charachar...” and lineage of Masters, “Gurukrama” was recited at the end of the session.

In line with the plan of KSI holding a seminar on Kashmir Shaivism in Jammu, a meeting was held between KSI representatives S/Shri R.K. Sadhu, George Barselaar and Vijay Kumar Kaul, with Prof. Ram Bahadur Shukla, and Prof. Sushma Devi, Head, Department of Sanskrit, University of Jammu on 30th November, 2022. Threadbare discussion on various issues for holding the seminar in Jammu was held. It was decided that tentatively the seminar shall be held immediately after the Holi Festival and in the mean time the Department of Sanskrit shall take up the issue with the University authorities and seek their formal approval. Parallely Kashmir Shaiva Institute shall send a formal proposal to the Head, Department of Sanskrit.

KSI members were also invited to join the celebration of “Aazadi ka Amrit Mahotsava — Sanskrit Mahakavi Jayanti Samaroha” as Special Guests. KSI was honoured to accept the invitation. Shri R.K. Sadhu and George Barselaar attended the function while Shri Vijay Kumar Kaul, Secretary, KSI could not participate as he was indisposed.

KSI members were taken around the Sanskrit Department library and the auditorium. Sincere thanks were given to the University Professors and other teaching staff and students for their keen interest in propagating Kashmir Shaiva Philosophy to fulfill the wishes of great Shaivacharya Swami Lakshmanjoo Maharaj.

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

Sushree Prabha Ji



Sushree Prabha Ji left her mortal frame on 17th December, 2022 to merge into the Supreme. Prabha ji was born in July 1924 and moved to Ishber in 1945 to live with her elder sister Sushree Sharika ji who had taken the spiritual path at a very young age under the guidance of Shaivacharya Swami Lakshmanjoo Maharaj, also known as Ishwarswarúp ji. As such, both the sisters became the disciples of the Great saint and scholar of Kashmir Shaivism, Shaivacharya Swami Lakshman Joo. Swami Lakshmanjoo Maharaj initiated Sushree Prabha ji into the spiritual practices of Shaivism. Subsequently, along with her elder sister, she lived in the Nishat, Ishber ashram of Shaivacharya Swami Lakshman Joo. Sushree Prabha ji dedicated her life to the study and practice of Trika Darshan, popularly known as Kashmir Shaivism. Having been qualified in Hindi and Sanskrit, Sushree Prabha ji studied the complex Trika Darshan scriptures under direct guidance from Swami Ji Maharaj. Owing to advancing age in the last few years, she made Faridabad her permanent abode. Here she stayed at the residence of Prof. Sudhir Sopory and Smt. Meenakshi Sopory, who dedicated their time in devotion and service to her.

We all pray that her divine soul finds permanent residence at the holy feet of her Guru, Shaivacharya Swami Lakshmanjoo Maharaj.

Shri Lal Ji Razdan

Shri Lal Ji Razdan, an ardent devotee of Swami Lakshman joo, left his mortal body on 7th December, 2022 at Jammu. Shri Razdan was working in erstwhile Srinagar Municipality. He and his wife were dedicated devotees of Gurudev Swamiji Maharaj. In recognition of Shri Lal Ji's dedication and devotion towards his Master, Swamiji Maharaj rewarded him by initiating him on Shrawan Purnima of 1990 at the Ashram. It is said that on that day, Lal Ji was so excited that he could not stop himself from revealing his attainment of cherished goal of his life.

May Swamiji continue to shower his blessings upon the departed soul.

Mrs Vijay Kumari Kaul

The soul is never born nor does it ever die. It is eternal.

Mrs. Vijay Kumari Kaul, an ardent devotee of Swami Lakshman Joo, passed away on 5th October, 2022 at Jammu. She was the wife of Shri Vijay Kumar Kaul, Secretary Trustee of the Kashmir Shaiva Institute and an old devotee of Swami Lakshman Joo. Guru brothers & Sisters have lost a devout devotee of Gurudev. Her love for Gurudev, her strength, her hardwork, her involvement in Ashram activities, her presence have all been beyond words. She enriched so many around her.

May Swami Ji Maharaj bless her pure soul with His grace.

Smt. Durga Ji Raina

Ishwar Ashram devotees lost a very pious guru sister, Durga ji Raina, on 12 January, 2023 at Delhi. Durga ji Raina (nee Warikoo) was daughter of a very senior disciple of Swami ji, Pandit Shambu Nath Warikoo. Durga ji has been a part of Ishwar Ashram since a very long time and would regularly visit old ashram up on the hill at Ishbar Nishat. Swami ji would come to Warikoo house at Kralkhud Habakadal regularly on Wednesdays. Since migration she had been a part of Ishwar Ashram at Sarita Vihar, Delhi. She used to be an enthusiastic member of the pilgrimage trips. In 1962, Swami ji took many devotees to Shivanand Ashram in Haridwar and Durga ji was part of that. Even at an advanced age, she participated in religious tirth yatra to Somnath temple, Pashupatinath temple in Nepal and recently to Vishvanath temple in Kashi/Varanasi.

She had a unique affection for all beings she touched and kept in touch with every one far and wide. She Will be missed by all. May Swami ji give her a place at HIS feet!

ISHWAR ASHRAM TRUST

Calendar of Events 2023

(1 January 2023 to 21 March 2023)

1. Shaivacharya Swami Ram ji Chaturdasi Maharaj (Varshik Jag) शैवाचार्य स्वामी रामजी महाराज वार्षिक सांवत्सरिके श्राद्ध	Friday शुक्रवार	20 Jan.	Magh Krishna माघ कृष्णपक्ष त्रयोदशी
2. Maha Shivratri महाशिवरात्रि	Saturday शनिवार	18 Feb.	Phalguna Kishna Trayodasi फाल्गुन कृष्णपक्ष त्रयोदशी
3. Paramaguru Swami Mahatab Kak ji (Varshik Jag) परमगुरु स्वामी महताबकाक जी महाराज वार्षिक श्राद्ध	Tuesday मंगलवार	21 Feb.	Phalguna Shukla Dutiya फाल्गुन शुक्लपक्ष द्वितीया

KASHMIR SHAIVA INSTITUTE

Regd. Address: 2, Mahinder Nagar, Canal Road, Jammu-180016

Calendar of Events 2023

(1 January 2023 to 21 March 2023)

1. 15 Jan (Sunday) माघ कृष्ण अष्टमी	Talk on Pratyabhijnahridayam प्रत्यभिज्ञाहृदयम् पर एक वार्ता	Online ऑनलाईन
2. 18 Feb (Saturday) फाल्गुन कृष्ण त्रयोदशी	Talk on Mahashivratri महाशिवरात्रि पर एक वार्ता	Online IAT Delhi ऑनलाईन
3. 10-12 March (Friday to Sunday) चैत्र कृष्ण तृतीय से लेकर पंचमी तक	3 day online course on Spandakarika and Spanda Sandoha (English) स्पन्दकारिका और स्पन्दसंदोह पर निर्धारित अंग्रेजी भाषा में 3 दिवसीय पाठ्यक्रम	Online ऑनलाईन

The fruit that accrues from maintaining complete contentment is that you become completely at peace this lifetime.

— Swami Lakshman Joo

ISHWAR ASHRAM TRUST

(Founded by Shaivacharya Swami Lakshmanjoo Maharaj)

Calendar of Events / कार्यक्रमों की रूपरेखा 2023-24

S.N.	Event / कार्यक्रम	Day / दिन	Date/तारीख	Tithi / तिथि
1.	Navreh नवरेह	Wednesday बुधवार	22 March	Chitra Shukla Pratipada चैत्र शुक्लपक्ष प्रतिपदा
2.	Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Lunar) शैवाचार्य स्वामी लक्ष्मणजू महाराज जन्म जयंती	Monday सोमवार	17 April	Vaishakh Krishna Dvadasi वैशाख कृष्णपक्ष द्वादशी
3.	29th Prathishtha Divas of Amriteshwar Bhairava, Jammu 29वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव, जम्मू	Monday सोमवार	24 April	Solar Calendar सोलर कैलेंडर के अनुसार
4.	Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Varsha) शैवाचार्य स्वामी लक्ष्मणजू महाराज जयंती (वर्ष)	Tuesday मंगलवार	09 May	Solar Calendar सोलर कैलेंडर के अनुसार
5.	39th Prathishtha Divas of Amriteshwar Bhairava, Kashmir 39वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव इश्वर निशात काश्मीर	Thursday गुरुवार	11 May	Solar Calendar सोलर कैलेंडर के अनुसार
6.	17th Prathishtha Divas of Amriteshwar Bhairava, Delhi 17वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव सरिताविहार, दिल्ली	Sunday इतवार	14 May	Solar Calendar सोलर कैलेंडर के अनुसार
7.	Shaivacharya Abhinavagupta Birth Jayanti शैवाचार्य अभिनवगुप्त जन्म जयंती	Wednesday बुधवार	31 May	Jyeshtha Shukla Ekadasi ज्येष्ठ शुक्लपक्ष एकादशी
8.	Guru Purnima & Shaivacharya Vasugupta Birth Jayanti श्री गुरुपूर्णिमा व शैवाचार्य वसुगुप्त जन्म जयंती	Monday सोमवार	03 July	Ashada Shukla Purnima आषाढ़ शुक्लपक्ष पूर्णिमा
9.	Shaivacharya Utpaladeva Birth Jayanti शैवाचार्य उत्पलदेव जन्म जयंती	Monday सोमवार	28 Aug.	Shravan Shukla 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, R-5, POCKET-D, SARITA VIHAR, NEW DELHI-110076

BALANCE SHEET AS ON 31ST MARCH, 2022

PEER & CO.
CHARTERED ACCOUNTANTS,
R-8, GF, N.D.S.E-II,
NEW DELHI-110 049

PARTICULARS	AMOUNT(RS.)	AMOUNT(RS.)
LIABILITIES		
CORPUS FUND		
VALUE OF FIXED ASSETS TRANSFERRED		
From Ishwar Ashram Trust, Srinagar	36,15,619.00	
Transfer of corpus from Ishwar Ashram Trust, Srinagar	10,25,000.00	
Add/(Less): Excess of expenditure over income for the year	(1,57,097.20)	
	44,83,521.80	
Less: Donation to Kashmiri Hindu Culture Trust	50,000.00	
		44,33,521.80
CURRENT LIABILITIES & PROVISIONS		
Sundry Creditors		-
Audit Fee payable		1,000.00
SUBSCRIPTION & MEMBERSHIP		
Life Membership Fund		73,500.00
TOTAL (RS.):		45,08,021.80
ASSETS		
FIXED ASSETS		
[As per Schedule annexed]		26,80,672.70
CURRENT ASSETS, LOANS & ADVANCES		
Stock of Books CD's & Cassettes		4,65,000.00
CASH & BANK BALANCES		
Cash in Hand	60,015.00	
In C/a with :		
a) HDFC Bank Ltd., Sarita Vihar, New Delhi	2,01,153.10	
b) Fixed deposit with HDFC Bank Ltd., Sarita Vihar, New Delhi	11,01,181.00	
incl. interest accrued.		13,62,349.10
LOANS & ADVANCES		
TOTAL(RS.):		45,08,021.80
<p>For Ishwar Ashram Trust</p> <p>for ISHWAR ASHRAM TRUST</p> <p><i>Suhel</i> [TREASURER] <i>Arun</i> [GEN. SECRETARY] <i>D. Munk</i> [PRESIDENT]</p> <p>Authorised Signatory</p> <p>SUBJECT TO OUR REPORT OF EVEN DATE</p> <p>PLACE : NEW DELHI</p> <p>DATED : 22 SEP 2022</p> <p>for PEER & CO. CHARTERED ACCOUNTANTS Firm Regn. No: 000928N</p> <p><i>R.L. Peer</i> Partner M.NO. 080892 UDIN: 22080892ATXLTR4136</p>		

ISHWAR ASHRAM TRUST, R-5, POCKET-D, SARITA VIHAR, NEW DELHI-110076

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED AS ON 31ST MARCH, 2022

PEER & CO.
CHARTERED ACCOUNTANTS,
R-8, GF, N.D.S.E-II,
NEW DELHI-110 049

PARTICULARS	AMOUNT(RS.)	AMOUNT(RS.)
INCOME		
Gross donation received during the year	8,04,126.00	
Sale of Books & Publications	2,48,720.00	
		10,52,846.00
OTHER INCOME		
a) Interest income on SB A/c with HDFC Bank	4,754.00	
b) Interest accrued on fixed deposits with HDFC Bank	1,181.00	
c) Subscription to Malini, Jammu	13,600.00	
		19,535.00
Excess of expenditure over income for the year		1,57,097.20
	TOTAL (RS.) :	12,29,478.20
EXPENDITURE		
BOOKS & CD'S		
Opening		
Transfers during the year	6,15,410.00	
	6,15,410.00	
Less: Closing Stock	4,65,000.00	
		1,50,410.00
Salary & Wages		1,67,500.00
Financial assistance to poor & needy		8,400.00
Bank Charges		85.90
Books & Publication Expenses		1,67,450.00
Ashram Miscellaneous Expenses		41,656.00
Repair & Maintenance - Building		90,319.00
Conveyance Expenses		650.00
Website Charges		29,800.00
Telephone Expenses		2,828.00
Audit Fees		1,000.00
Electricity Charges		54,650.00
Rent - Ashram Bangalore		43,870.00
Printing & Stationery Expenses		6,039.00
Postage & Courier Charges		5,248.00
Religious Festival Expenses		1,40,036.00
Depreciation for the year		3,19,536.30
	TOTAL(RS.) :	12,29,478.20

For Ishwar Ashram Trust

for ISHWAR ASHRAM TRUST

Authorised Signatory

Suhel
[TREASURER]

Mube
[GEN. SECRETARY]

D. Munsel
[PRESIDENT]

SUBJECT TO OUR REPORT OF EVEN DATE

PLACE : NEW DELHI

DATED : 22 SEP 2022

for PEER & CO.
CHARTERED ACCOUNTANTS
Firm Regn. No. 000928N

[Signature]
[R.L. Peer]
Partner
M.No. 088892
UDIN: 22080892ATXLTR4136



ISHWAR ASHRAM TRUST

(FOUNDED BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

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

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

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

Web site: www.ishwarashramtrust.com, **E-Mail:** iatdelhi@gmail.com

APPLICATION FOR LIFE/ASSOCIATE LIFE /ANNUAL MEMBERSHIP

Dated _____

To,

President / Secretary / Treasurer

Ishwar Ashram Trust,

R-5 Pocket D, New Delhi - 110076

Dear Sir,

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

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

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

Cheque no _____ Bank ----- dated _____ payable to

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

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

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

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

Yours truly,

(Signature)

Name -----

Facilities For Life/Associate Life members of IAT Delhi.

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

ISHWAR ASHRAM TRUST *New Delhi*

LIFE MEMBERS (as on 30 Dec 2022)

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

Associate Life Members

(as on 30 Dec 2022)

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

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

ISHWAR ASHRAM TRUST

New Delhi

List of Publications 2021 (ENGLISH)

S.No.	Title	Printed Book Price in Rs.	Discounted sale Price (For Sale in Ashram) Rs.	Discounted sale Price For Non Devotees in Rs.
1	Kashmir Shaivism (The Secret Supreme) Indian Edition	500/-	350/-	400/-
2a	Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound)	150/-	100/-	120/-
2b	Lectures on Principle and Discipline in Kashmir Shaivism (Soft Bound)	100/-	100/-	100/-
3	Shiv Sutras (Indian Edition)	700/-	500/-	550/-
4	Vijnana Bhairva - Manual on Self Realization (Indian Edition)	700/-	500/-	550/-
5	Bhagvad Gita in the Light of Kashmir Shaivism Indian Edition (with Audio CD)	1500/-	750/-	900/-
6	Festival of Devotion & Praise -Shivastotravali by Utpaldeva- Indian Edition (with Audio CD)	1350/-	675/-	800/-
7	Abhniavaguptas Parmarthasara	500/-	350/-	400/-
8	Kundalini Vijnana Rahaysam (New Edition)	50/-	50/-	50/-
9	Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha	700/-	500/-	550/-
10	Light on Tantra – Abnivaguptas Tantraloka – Chapter 1	1000/-	700/-	800/-
11	Light on Tantra – Abnivaguptas Tantraloka – Chapter 2&3	1200/-	850/-	950/-
12	Magical Jewel of Devotion in Kashmir Shaivism (Stavchintamani)	500/-	350/-	400/-
13	Shaivacharya Swami Lakshmanjoo- A Brief Life Sketch	50/-	50/-	50/-
14	BADI BOD (Short Stories for Children)	50/-	50/-	50/-

(HINDI/SANSKRIT)

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

Audio Cds (English)

S.No.	Title	Printed Book Price in Rs.	Discounted sale Price (For Sale in Ashram) Rs.	Discounted sale Price For Non Devotees in Rs.
1	Amriteshwar Bhairav Mantra (English)	Rs.100/-	Rs.50/-	Rs.50/-
2	Bhagvad Gita (Abhinavaguptas Sangraha Slokas)	Rs.100/-	Rs.50/-	Rs.50/-
3	Abhinavaguptas Bodhapanchadashika (English)	Rs.100/-	Rs.50/-	Rs.50/-
4	Kshemarajas Parapraveshika - Set of 2 CDS	Rs.200/-	Rs.100/-	Rs.100/-
5	Shiv Sutras (English) (Set of 2 MP3 Cds)	Rs.400/-	Rs.200/-	Rs.200/-
6	Gunas, Devotion, Meditation & Grace Set of 3 Cds	Rs 300/-	Rs 150/-	Rs 150/-
7	Kashmir Shaivism-The secret Supreme Mp3	Rs.100/-	Rs.50/-	Rs.50/-

(HINDI)

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

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

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

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

OTHER ITEMS

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

MALINI

A Quarterly Publication of Ishwar Ashram Trust

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E-mail: iatishber@rediffmail.com. Tel. 011-26958308, 9312264789, 9810549976



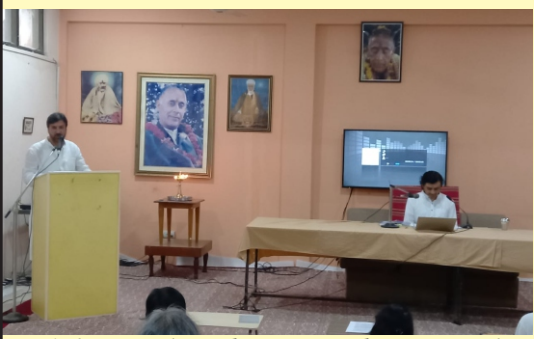
Dr. Mark Dyczkowski being Felicitated with the MMA Abhinavagupta samman



George Barselaar receiving Swami Lakshman joo Samman



Faculty & Participants of the Workshop on "Key Concepts of Kashmir Shaivism"



Dr. Nihar Purohit ji delivering a discourse at the IAT Ashram in Delhi



Prof. Ramakant Angiras and Shri George Barselaar speaking to participants.



13 September, 2022
Ashwin Krishna Chaturthi

Swami Ji Varshik & Pitrapaksh Jug At Various Centres