



मालिनी
THE MALINI

DISCOURSES OF THE
Kashmir Shaiva Institute

GUPTA GANGA (Nishat)
SRINAGAR-KASHMIR

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अस्मद् पसमाविष्टः स्वात्मनात्मनिवारणे ।

शिवः करोतु निजया नमः शक्त्या ततात्मने ॥

(शिवदृष्टि)

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

From the Patron :-

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

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

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

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

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