

# **Kashmir Shaivism**

**A lecture by  
Swami Lakshmanjoo  
to Maharishi's devotees, 1968**

Recorded at the  
Shaiva Institute, Gupta Ganga  
Srinagar, Kashmir 1968.

## **Introduction.**

In 1968 Maharishi traveled to Kashmir to establish centers for Transcendental Meditation. On this occasion he met Swami Lakshmanjoo for the first time. Maharishi was interested in the text of the Shiva Sutras and especially the *Vijnana Bhairava*, which outlined one hundred and twelve ways of transcending. These texts were unique to Kashmir and Swamiji gladly explained each of the Shiva Sutras and the one hundred and twelve techniques of *Vijnana Bhairava*.

During that same visit, on the occasion of Swamiji's birthday, Maharishi's disciples composed a song with the words, "If you find yourself blue dial 112, there you will find Lakshmanjoo...happy birthday to you." The two saints formed a lasting relationship.

At Maharishi's request, Swami Lakshmanjoo gave an informal lecture on Kashmir Shaivism. This CD is a recording of that talk.

## **Books by Swami Lakshmanjoo.**

"Kashmir Shaivism – the Secrete Supreme."

"Self realization in Kashmir Shaivism – the oral teachings of Swami Lakshmanjoo."

"The Shiva Sutra Vimarshini of Vasugupta."

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## **Preface**

Swami Lakshmanjoo (1907-1991) dedicated his life to the Teachings of Kashmir Shaivism. He was the last in an unbroken chain of Masters of this unique oral tradition.

In this lecture, given in 1968, Swami Lakshmanjoo gives a brief description of the nature of experience at different levels of awareness, and the reality of Kundalini Yoga according to Kashmir Shaivism. All the points mentioned in this talk are covered in Swamiji's first book "Kashmir Shaivism – The Secret Supreme" (1985).

In the lively question and answer section Swami Lakshmanjoo outlines the greatness of the Transcendental Meditation technique, and how by Maharishi's grace the TM practitioner starts at the highest reality of Being. With so many systems available in the market today, this talk is a refreshing upliftment for any meditator to realize the unique value of his or her own daily practice of Transcendental Meditation.

May the grace of Lord Shiva shine upon you!

Courtesy of Universal Shaiva Fellowship

**Lecture by Swami Lakshmanjoo to Maharishi's devotees, 1968.**

[The following lecture was given at Maharishi's request. It was conducted at the Shaiva Institute hall in the Gupta Ganga temple complex, Srinagar, Kashmir.]

In Kashmir Shaivism Lord Shiva is said to have five energies, i.e. consciousness, bliss, will, knowledge and action. You can see, from this very painting, that Lord Shiva has eighteen arms.<sup>1</sup> These eighteen arms represent the full control on the five great elements, i.e. earth, water, fire, *vayu* [wind], and ether; and the five cognitive senses, the five senses of action, and mind, intellect and ego. These are eighteen, representing that he has full control on these eighteen senses. Originally it was produced from these five mouths.

Kashmir Shaivism is absolutely monistic thought, *advaita*. This thought does not recognize the distinction of cast, creed and color, it is open to all. Kashmir Shaivism has explained seven stages of yoga, beginning from *sakala* to Shiva. *Sakala* is that stage of yoga where the seeker after truth, for God consciousness remains far away from its reality. This is the stage of *sakala*.<sup>2</sup>

And when he strives and tries for gaining the upper achievement, there is a gap between individual being and universal being. And this gap is called *pralayākala*. And this *pralayākala* state is where the aspirant loses his individuality but does not hold universality. So he remains in voidness-*śunya*. This state of yoga is called *pralayākala*.<sup>3</sup>

And when through the divine grace of the Master, he strives and rises from that gap, he enters—I may say, 'he begins to enter in God consciousness'—and his state of mind becomes more subtle and subtle, by and by, and he enters in its finer state of God consciousness. This state of yoga is called *vijñānākala*.<sup>4</sup>

This thought is from Kashmir Shaivism.

And by and by, when he strives again and again, and attains the finer state of God consciousness, he enters in another state, which is called *śuddhavidyā*.<sup>5</sup> There he finds and touches the doctrine of Mahesh Yogi, i.e. the transcendental state of his Being. And from there he enters and rises, in succession, in finer and finer states until he finally attains the full state of God consciousness, which is the beloved truth of Mahesh Yogi.

Kashmir Shaivism has explained, besides this, the doctrine of *Kuṇḍalinī Yoga*, serpent power. You must have heard and read about it in books. When a yogi concentrates, according to the teachings of his master, his

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<sup>1</sup> In the philosophy of Kashmir Shaivism Lord Shiva appeared at the beginning of *Satyuga* in the form of *Svacchandānāth*. In this formation Lord Śiva has five faces and eighteen arms.

<sup>2</sup> *Sakala* refers to the normal waking state of consciousness.

<sup>3</sup> *Pralayākala* includes both the states of dreaming and deep sleep.

<sup>4</sup> *Vijñānākala* refers to the fourth state of consciousness-*turya*.

<sup>5</sup> *Śuddhavidyā* is the first state in the rise of introverted God consciousness.

mind becomes finer and finer. His organs are subtle and fine, and his breath also becomes absolutely fine and *sukṣma*-[subtle]. At that state the yogi feels that his breath is going to stop now. Really it stops! And this breath enters in the central vein, by the force of concentration, not by the force of imagination. And it rushes in the path of the central vein, through the right side of this vein, and it reaches down to the bottom near the rectum<sup>6</sup>—it is called *mūlādhāra*—and from there it rises again in the form of *kuṇḍalinī*.

And when his breath touches the *mūlādhāra* there is a wheel, he feels that there is a moving wheel. At that state he feels it is moving near that rectum. And he can feel the movement, and the sound of that wheel also at the same time. And this wheel moves with velocity, with force.<sup>7</sup>

And automatically it rises again, this *kuṇḍalinī* rises again in another *cakra*, another wheel. It is the wheel near the navel, i.e. *nābhi* . . . you understand, *nābhi*?

There also he feels the movement of that *cakra*, and simultaneously he feels the both *cakras* moving at the same time.

It is at the same time my feeling [experience] also, it is not only theory.

And when his concentration becomes finer and finer, he rushes again upwards to another wheel near the heart, and there also he feels the movement of that wheel. So, all these three wheels he feels moving with velocity at the same time, simultaneously. It is really a wonderful state of *Kuṇḍalinī Yoga*.

Then it rises again to the next wheel near the throat, and that wheel is again in movement with great force. And then again, it touches the next *cakra* between the two eyebrows . . . there is another wheel. So all these wheels he feels moving with velocity, simultaneously. And he hears through his inner-ear the sound of those wheels also at the same time.

But some Yogis are blocked there, they don't rise further to the next wheel of *sahasrara cakra*. *Sahasrara cakra* is here, [i.e. *brahmarandhra*-at the crown of the head] . . . it has got one thousand spokes. That wheel has got one thousand spokes and that he feels, the yogi feels that. And there he finds the state of Transcendental Being.

So Kashmir Shaivism is exactly the truth explained by Mahesh Yogi, nothing else. It is why we have come very near, both of us [Maharishi and myself].

At *sahasrara cakra*, this is the final state of *kuṇḍalinī*. But this state also is not exactly the final state of *kuṇḍalinī*, because it is only in the body. All these *cakras* exist in the body; although a yogi does not feel the existence of the body at that time; he feel only the existence of these *cakras* and nothing

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<sup>6</sup> In the experience of the breath sipping down the yogi experiences his breath whirling on the right side of the throat passage. Here there is the sensation of choking and as this choking becomes intense there is the apprehension that one might die. This is the death of limited individuality on the pathway to universality.

<sup>7</sup> The experience here, in *mūlādhāra cakra*, is often associated with feelings of intense sexual bliss.

else; no breath, no mind, no senses, nothing of that sort; only God consciousness prevails there.

But through the grace of *Sat Guru*-a realized master, when one is established there, in *sahasrara cakra*, he automatically comes out from the bondage of the body; he comes out in ether [*akāśa*], which is without the bondage of the body. He comes out from the body along with *kuṇḍalinī*. And that *kuṇḍalinī* is universal *kuṇḍalinī* there.<sup>8</sup> He can observe and perceive each and every movement of the whole universe, without putting his mind on that, there. So this is the final state of *kuṇḍalinī* described in Kashmir Shaivism.

I think you have had enough from Kashmir Shaivism this evening.

Audience: *No . . . !*

No!

You can ask some questions also, regarding this, if you like.

*Q. The final state of Kashmir Shaivism, is it permanently out of the body, or is it out of the body at will?*

Out of the body at will, it is not permanently in the body. Because as long as we are concerned with the body, it can't be the final state. Body is already in individuality, it is not universal. Of course, when you achieve universal body, that is it. Till then you are in individual state, although it is of that real Being, but still you are in individual state; not exactly the universal state of that Being.

*Q. Lakṣmanjoo, would you please clarify kuṇḍalinī for us . . . what exactly is it?*

*Kuṇḍalinī*, it is not serpent [power], as you read in books. It is the embodiment of all consciousness, all bliss and all will . . . nothing else. And this bliss is most fine and supreme bliss, which is not found anywhere in individuality.<sup>9</sup>

*Q. Is one aware of which stage they are in at that particular time, at a certain point?*

Awareness is through the Master. He can be aware by the grace of his Master, not by his own effort.<sup>10</sup> Master must be guiding him from state to

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<sup>8</sup> This is known as *parā kuṇḍalinī*.

<sup>9</sup> In Kashmir Shaivism *kuṇḍalinī* is the reality of Mother Divine, Lord Shiva's energy or *shakti*.

<sup>10</sup> In Kashmir Shaivism individual effort is required up to the point where the breath is sipped down. From this point onwards the master helps the aspirant on the subtle journey

state, state to state; because unless Master is there guiding him and protecting him from obstacles that come in the way.

I'll explain to you some obstacles in this *Kuṇḍalinī Yoga*.

When Master is not on good terms with you, then it happens to yogis. Sometimes when . . . I told you just now, when this breath enters in the central vein-*sūṣumna*, by the force of concentration; just after that, it does not rise through the shape of *kuṇḍalinī* through *mūlādhāra cakra*. The movement of *kuṇḍalinī* begins from *bhrūmadhya*-between two eyebrows. The movement does not begin, as it is said, systematically from *mūlādhāra cakra*. It begins from this *cakra*, between two eyebrows, and it penetrates all the *cakras* downwards. At first the *sādhakā* [aspirant] experiences the movement of this *cakra*, and then movement of this *cakra* [throat], and then the movement of heart, and then navel, and then *mūlādhāra cakra*. This way, this process of movement of *kuṇḍalinī* is the unreal process, it does not do you any good. On the contrary, it carries you towards worldly pleasures and senses and all that nonsense.<sup>11</sup>

So this way of movement of *kuṇḍalinī* is unreal. You should implore and crave at the feet of the master not to handle like this; he must handle in very straight and real way.

I think your master is so great that he won't do such a thing to you. He will be always helping you.

Q. *Is it possible that an individual would be able to communicate directly with Shiva and be in his presence?*

But *Shiva* is already there, *Shiva* is never absent, in individuality also. So it is possible. Only knowing and not knowing come in the way. When you don't know, you are individual, when you know, you are universal.<sup>12</sup>

Q. *Swamiji, what are the signs that kuṇḍalinī awakes?*

But signs I have already explained.

Q. *When it starts to awake?*

That I have already told you.

Q. *These cakras . . . ?*

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from pure transcendental consciousness, through God consciousness to universal consciousness.

<sup>11</sup> This type of *kuṇḍalinī* is known as *piścāścāveśa*, the trance of ghosts.

<sup>12</sup> God consciousness is the reality of everything, i.e. individual life cannot exist without the basis of God consciousness. It is the experience of all yogis that when God consciousness first dawns, there is the clear recognition that it was always there, even during the state of ignorance.

Yes.

*Q. In some of the verses of the Upaniṣads, it describes the Lord dwelling in the cave of the heart, would this describe the heart cakras?*

There, you must know it is only the way, how to concentrate on that Being. It has no connection with those *cakras* there.

*Q. Because Aurobindo and Ramana Maharshi use to regard the heart cakras as the powerful seat of consciousness.*

Exactly!

*Q. What is the thought that awakens the kuṇḍalinī power?*

Thoughtless-ness.

*Q. At what point does one become a master, or what determines one being a Master?*

I don't follow?

*Q. In other words, one becomes a master.*

Yes.

*Q. What determines, or what are the qualifications of a master. At what point in ones evolvment or consciousness does one become a master?*

But he feels that.

*Q. Yes, but I mean is he accepted as a master.*

He feels that, "I can awaken the whole universe."

*Q. I see, it is within him.*

It is his own feeling.

*Q. And he attracts that then, from others?*

Yes.

And there are other signs also.

When you are attracted, when you get some attraction from some realized soul; this is also one sign of being a real master.

Q. *Are you familiar enough with the Transcendental Meditation that we do to explain what would be the relationship, between our Transcendental Meditation taught by Maharishi, and the movement of the kuṇḍalinī through the cakras?*

It is at the state of *sahasrara cakra*, with those one thousand spokes. The explanation from your master [Maharishi] begins from there. Although it is not visible there in the shape of *kuṇḍalinī*, but it is there. Transcendental Meditation begins from there, not from *mūlādhāra cakra*. This is the reality of his teachings.

You have nothing to [do] . . . you are there, established there. But when Master is there, then you are established.

Q. *Is concentration very important in meditating?*

Meditation and concentration are one.

Q. *Is there some set of fine connections between the different seats of consciousness?*

Different . . . ?

Q. *In other words, you mentioned five or six, I didn't count them . . .*

Five, six, these *cakras*?

Q. *Yes. Is there some sort of filaments, fine filaments by which they are connected?*

The only connection is of *kuṇḍalinī*, the penetration of *kuṇḍalinī* through these wheels. There is not other . . .

Q. *But, in terms of the matter that lies in between . . .*

In terms of . . . ?

Q. *Between here and here there is all this body. Does it pass as if by radio waves or is there some physical connection?*

This is not physical. Because it can't be x-rayed or seen in a screen. *Kuṇḍalinī* is the most-fine thing.

Q. *And yet the experience is very physical. It can feel as a great force shoving . . .*

Experience of what?

Q. *Of kuṇḍalinī . . . it can be extremely physical, as though it was a pipe with force coming up it.*

But he feels that, it can't be seen by . . .

You see, I can explain it in Kashmiri very nicely. Because English is not my mother tongue.

Q. *It seems that we have been spared a great deal of difficulty, can you tell us why?*

Difficulty . . . ?

Q. *It seems that there are several phases that we have not had to go through for some reason, we are starting at the top almost, with Transcendental Meditation.*

I think you should put these difficulties before your Master.

*(The Question is explained to Swamiji in Hindi.)*

Oh . . . exactly!

This is the greatness of your Master, nothing else.

Q. *Could you tell us . . . I realize that progress is individualistic, and depend on perhaps, the concentration that one puts forth in your technique and the levels which one begins, but for kuṇḍalinī to go to the highest cakra, how long can this take in years?*

In mine?

Q. *No, in time, in years, before it reaches the Transcendental Cakra?*

If you ask your master, he will explain it, [and] it will be finished [accomplished] now!

But if you ask me I think it will take some years.

Q. *In Kashmir Shaivism do you have teachings about the two nervous systems which switch every few minutes or every two hours, breathing through one nostril and then through the other nostril?*

It is not recognized in Kashmir Shaivism, it is for beginners. It is only just purification of veins [*nadis*]. It is only a sort of breathing exercise, nothing else.

*Q. No, I don't mean the breathing exercise. I mean, do you have the teaching that there are the two nervous systems, related to the two channels on either side of the suṣumna, and that they are connected to the breathing?*

No, it is not recognized in Shaivism. This is why I told you that our doctrine and the doctrine of Mahesh Yogi tally, that it is one.

*Q. What is the value of Brahmācarya, i.e. celibacy, and kuṇḍalinī?*

*Brahmācarya* does not mean to leave household life. In reality, *brahmācarya*, from Shaivite point of view, means to feel the existence of God consciousness in each and every action. That is in real sense *brahmācarya*. Sex and all this nonsense is not recognized in Kashmir Shaivism. You have to feel glory in each and every being.

*Q. Whether the attraction may be right or wrong, we have to feel it.*

But when you feel it, it is exactly right . . . how can it be wrong?

*Q. Yes, in that stage . . . (unclear?)*

*Q. If one is aware of pure consciousness, transcendental consciousness, he bathes in it, then it is always there regardless of what activities one does.*

Any activity you can do.

*Q. Yes, I mean any worldly activity, I mean which you may consider to be impure doesn't change ones awareness of the absolute, if one is aware of the absolute.*

Just attach inner-consciousness side by side, in each and every action, then you are never astray.

*Q. But someone using your technique, who has achieved the highest realization of the highest cakra, doesn't necessarily have to live a monastic life; they could be a householder couldn't they?*

Yes.

This is the greatness of Kashmir Shaivism and this is the greatness of Transcendental Meditation; everybody has the ability to achieve this.

Q. *Swamiji, is there any particular technique for awakening the kuṇḍalinī, or is it just like a ( . . . . . ?) of meditation . . . what is the difference between Transcendental Meditation and the technique of awakening the kuṇḍalinī?*

Technique of awakening kuṇḍalinī is the beginning and Transcendental Meditation is the end.

Q. *You mean we start from the end?*

Exactly . . . when there is real Master to handle you.

Q. *We are going to the temple of Mother Divine tomorrow (Kheer Bhavānī). Could you tell us something about Mother Divine?*

Kheer Bhavānī?

Q. *Yes.*

Q. *I think that we would like that Swamiji should accompany us tomorrow.*

Q. *Yes, please come with us, Maharishi asked that you come with us tomorrow.*

I am sorry but I have no time tomorrow, I told you that.

Q. *But Swamiji, we are going in the morning and we will be returning by noon.*

*(Laughter . . . !)*

*Any time you can leave.*

*(Discussion in Hindi?)*

But I would like to explain . . . somebody asked me something about Kheer Bhavānī, Mother Divine.

This kuṇḍalinī is in reality universal in the end. That is what I told you just now. When it [kuṇḍalinī] throws away, discards away the obstacle of being in the body, he enters in that higher state beyond this body. And there, in that highest state of that Being, there are three, I would call it three lotuses. And on these three lotuses, it is described in Shaivism, that Lord Shiva is taking rest in the lying position on those three lotuses. And Lord Shiva's seat is the seat of Mother Divine.<sup>13</sup> Mother Divine is residing on the seat of Lord Shiva's body, and you'll be there tomorrow.

I think some other day I will accompany you.

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<sup>13</sup> In Kashmir Shaivism this state known as *anāsrītaśiva*, i.e. the state of *Śiva bhāva* where Śiva does not accept the world in his nature, where he separates the world from his being. It is here that Mother Divine, in the form of *Māhākālā Kālī* dances on the body of Śiva.

You are leaving . . . Kashmir you are leaving soon?

Q. *Yes, Sunday.*

*(Discussion in Hindi.)*

Maharishiji is also accompanying you?

Q. *Yes, yes.*

Then I will come.

*(Laughter, and applause!)*

I'll throw off all my other engagements. But we must return . . .

Q. *By noon . . . Maharishi will be very happy.*

*(Questions and Answers continued.)*

The state of *samādhi* is felt, it cannot be explained.

You see there were three disciples of some Saint, sometime before. And the master told them to do some practice of yoga and return after one year. And the first one returned after one year and explained to his master his experience of that one year . . . 'in this way and that way'.

And master told him, "you have realized the flesh of my body."

The next one returned after practice and explained to him in a finer way.

The master in return told him, "you have got my bones of the body."

And the third one, when he returned, he remained silent before his master.

And he said, "you have the marrow of my body."<sup>14</sup>

So the marrow of that Transcendental Being cannot be explained in words, it can be explained in silence.

In the same way, *samādhi* cannot be explained in words. Either it can be felt or it can be explained in silence.

So it is better to remain silent.

Bas! . . . (enough?)

Q. *Any more questions you want to ask Swamiji.*

Q. *How long can that state of samādhi last?*

It depends upon the handling of master. You can reside in *samādhi* forever.

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<sup>14</sup> This story appears in the classic "*Zen Flesh, Zen Bone*" by Paul Reps. The fourth part of this book is on the "112 ways of Centering" (*Vijnana Bhairava*) which Reps studied with Swami Lakshmanjoo in 1957.

Q. *What becomes of your body?*

He neglects his body, the existence of his body. He does everything but at the same time he is not aware of his bodily existence. He rises higher and higher.

Q. *Swamiji, is it possible that one can remain in samādhi for thousands of years . . . as we have heard?*

Thousands of years is not possible, because it is only one hundred years at the most you live. Of course, when you throw off this body you are there always.

Q. *What sort of obstacle might one encounter in this wheel of kuṇḍalinī?*

Obstacle?

Q. *What sort of obstacle, yes. I understood that you say, 'an obstacle comes when the master is not please with you'.*

Yes.

Q. *Did I misunderstand you?*

When your master is not pleased, it means you are not exactly what you ought to be.

Q. *What then happens? Does then the wheel become more pronounced, does the feeling of kuṇḍalinī . . .*

No, feeling of kuṇḍalinī passes from upper states to lower states.

Q. *When you have not pleased the master?*

Yes.

Q. *I think we should close now.*

Q. *Before you go, please . . .*

Concluding remarks

. . . *"Śri Lakṣmanjoo, Maharishi asked me to say some things, you'll have to bear with me.*

*"We are fortunate to have seen tonight the best of Kashmir. Not only the physical beauty, which we have here, but something very inner and deep and real. And I speak for everyone here, we are extremely grateful for this opportunity.*

*“Each group who goes back to his country brings back photo’s and memories of you, and each group that comes here likes to get darshan (vision of a saint) at your feet.”*

*“I think that I should also add that Sri Lakṣmanjoo has not needed us to spread his fame in the west. I read about you in Capetown in 1967, before I came here, in a magazine. And more people will have read about you since, because I have written back and had letters cyclo-styled.”*

*“We are extremely grateful. Everyone here knows how fond Maharishi is of you. He asked me to announce it publicly.”*

*“It is his greatness.”*

*“And not only his love for you, but he has the highest respect and regard for you and your teachings.”*

*“It is his greatness.”*

*“And we are all very, very grateful for this opportunity.”*

Jai GURU dev.

**His Holiness Swami Lakshmanjoo**

founded the Ishwar Ashram Trust and Universal Shaiva Fellowship  
for the purpose of propagating the teachings of Kashmir Shaivism.

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