

## KASHMIR ŚAIVISM

*Svāmi Lakṣman Joo Mahārāj*

In the beginning of Satyayuga Lord Śiva appeared in the form of, स्वच्छन्दनाथ (Svacchandanātha) with his five Mukhas (mouths), namely, ईशान, तत्पुरुष, सद्योजात, वामदेव and अघोर. These Mukhas represent His five Energies, namely. Consciousness (चित्शक्तिः), Bliss (आनन्द शक्तिः), will (इच्छा शक्तिः), Knowledge (ज्ञान शक्तिः), and Action (क्रिया शक्तिः).

Lord Śiva wanted to enlighten the universe by manifesting the existence of the Tantras. He manifested these Tantras through His five mouths. Some of these Tantras have separately been revealed by Siva by each one of His Mouths while others have been recited by Him through two or more than two of His Mouths simultaneously. The Tantras that came into existence in this way are dualistic and mono-dualistic and are known as 'Siva and Rudra' Tantras respectively. The former are ten in number and the latter eighteen. This makes a total of 28 dualistic and monodualistic Tantras.

When these five Energies of Lord Siva unite with each other in such a way that each of these takes hold of the rest simultaneously, they give shape to 64 (sixtyfour) Bhairva Tantras which are purely Monistic (अद्वैत). The thought propounded in these Tantras is called the 'Trika' Philosophy or the Kashmir Śaivism.

The Monistic thought of Tantras was re-originated in the early period of Kaliyuga (कलियुग) by the sage Durvāsā who taught this philosophy to his will-born son, Tryambakanatha (त्र्यम्बकनाथ) and to one mind born daughter Ardhatryambakā. These two schools of thought are named Tryambaka and Ardha-Tryambaka respectively.

This Philosophy, commonly known as the Trika-system, is concerned with the three-fold existence—Śiva (The Universal Being), Śakti (The Universal Energy), and Nara (The individual), (नरशक्ति शिवात्मकं त्रिकम्).

Kashmir Śaivism endeavours to remove the innate ignorance that separates the individual (जीव) from the Universal (शिव). This system explains that the universe is just like its creator, absolutely real. In this

Philosophy the Universe is the manifestation of God Himself which is brought about by His Motivating power (स्वातंत्र्य शक्तिः). The existence of Siva has, therefore, to be understood in the very manifestation of the universe and not in its negation.

Kashmir Śaivism recognises no restriction of cast creed and colour and has no place for discrimination on this basis “नात्राधिकारिभेदः कोऽप्यस्ति”. In fact, this philosophy is meant for all those who have desire and yearning to attain true knowledge and liberation from the bondage of repeated births and deaths.

This philosophy has been explained in four systems, namely Pratyabhijñā (प्रत्यभिज्ञा), Kula (कुल), Spanda (स्पन्द), and Krama (क्रम).

#### **Pratyabhijñā System—**

The Pratyabhijñā system as systematically presented by Shree Somānanda-Nātha in the 8th century in his ŚIVADRISHTI ŚĀSTRA and is reflected in the Ísvāra-Pratyabhijñā-Sutras by his disciple Utpaladevāchārya. PRATYABHIJÑĀ means recognising one's self once again. This represents an act by which one realises and re-unites with the original state (Universal consciousness). To explain, take the case of a bride who has heard all about her bride-groom, his qualities and beauty, and even has seen him many a time, but without knowing who he is. She does not recognise him unless he is shown to her and told that he is the man for whom she has been looking. Same is the case with an individual who has read and heard about his being nothing but Siva, the Universal. But unless, he is guided by the Guru to recognise himself as one with the Lord, who is Omniscient and Omnipresent, he is unable to do so.

“तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके,  
कान्तो लोक समान एवमपरिज्ञातो न रन्तुं यथा।  
लोकस्यैष तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो,  
नैवालं निजवैभवाय तदियं तत्प्रत्यभिज्ञोदिता ॥” (ईश्वरप्रत्यभिज्ञाकारिका ४-२)

#### **Kula system—**

The Kula system was introduced by Śrīmacchandānātha in the begin-

ning of the 5th Century A.D. Later in the 9th Century it was reintroduced by Sumatinātha. In the line of masters from Sumatinātha, Somanātha was his disciple. Śambhunātha was the disciple of Somanātha and the great Abhinavagupta was the disciple of Śambhunātha. This highest thought teaches you how you can live in totality and how can you rise from the lowest degree to the highest degree and all the while experience the nature of your self on the same level and state. Śiva, which is realized in Prithvī tattva is the same level, the same reality of Śiva which is realized in Śiva tattva. Here there is complete realization in every act of the world. As is said :

एकैकत्रापि तत्त्वेऽपि षट्त्रिंशत्तत्त्वरूपता।

(In any one element you will find all of the thirty six elements.) The essence of this system has been explained in the following verse :—

यत्रोदितमिदं चित्रं विश्वं यत्रास्तमेति च।

तत्कुलं विद्धि सर्वज्ञ शिवशक्तिविवर्जितम्॥

Thus the chief doctrine of this system explains the state of Universal Being (परमशिव) from which the entire universe arises and into which it merges.

### **Spanda system**

The Spanda system, positively speaking, is a double edged stir, throbbing outwardly and inwardly at one and the same moment. It is purely a spiritual stir and not any physical movement or mental restlessness. It can be explained as the extrovertive and introvertive divine volition of God. Had He not possessed such a throbbing nature He alone would have existed for ever, there would not have been any creation or any dissolution.

The teachings of the Spanda system are found embodied in the vijñāna Bhairava Tantra, the Svachhanda Tantra and in the 6th chapter of Tantrāloka.

This system was presented in Kashmir by Shree Vasugupta-Nātha in the 8th cnetury. Kṣhemrāja, the chief disciple of Shree Abhinava-

guptācārya, in his work, 'Śivasūtra-Vimarśini', relates that Vasugupta-Nātha invoked Śiva Himself to help him in the disputations with the Buddhists who believed in the negation of the Suprem Self. To him Śiva appeared in a dream and he was ordered and guided by Him to read Śiva-Sūtras engraved on a rock at the foot of Mahādeva Mountain which forms a beautiful back drop to this spot. Vasugupta Nātha studied and copied the Śiva-Sūtras and by arguments, based on the teachings of these, defeated the Buddhist thinkers in religious discussions.

### **Krama System—**

The Krama System does not recognize either the way of the Pratyabhijñā system or of the Kula system. In the Krama system you have to rise step by step in succession. It is primarily concerned with space and time. In the Krama System it is in the end, not in its process, that you are beyond time and space.

The Krama system is attributed to Śaktopāya and to the twelve Kālīs. The twelve Kālīs are said to be the twelve movements of one cognition.

The rise of Prāṇa Kuṇḍalinī is also described in the krama system because in it you rise from one cakra to another cakra, from one state to another state. As this is a successive process, it is found in the krama system.

Although the krama system existed in the beginning of Kaliyuga having been introduced by the sage Durvāsā, it was reintroduced at the end of 7th century A.D. in Kashmir by the sage Erakanātha who was also known as Śivānandanātha.

For attaining the real Transcendental State of Self, Kashmir Śaivism lays down three means (उपाय) namely :—(आणवोपायः) Ānavopāya, (शाक्तोपायः) Śāktopāya, and (शाम्भवोपायः) Śāmbhavopāya.

1. Ānavopāya (आणवोपायः) is the means concerned with (अणु) the individual soul and the mode of practice by him is to get rid of ignorance (अज्ञान) of his nature. This is the lower form of effort which consists of five ways of :— (उच्चार) Uccāra, (करण) Karaṇa, (ध्यान) Dhyāna, (वर्ण) Varaṇopāsanā and (स्थान-कल्पना) Sthānakalpanā.

उच्चार करणध्यानवर्णस्थानप्रकल्पनः।

यो भवेत्स समावेशः सम्यगाणव उच्यते॥'

(i) (उच्चार) Uccāra : When a seeker develops awareness while breathing in and out by adjusting his consciousness with each and every breath.

(ii) (करण) Karaṇa-upāsanā, which is brought into practice through organs of the senses and actions and is conducted in the actual perception of ones' field of activities in daily life.

Although this practice is associated with (शाक्तोपायः) Śāktopāya, it is considered to be the chief practice in this upaya :

(iii) (ध्यान) Dhyāna, is a practice based on meditation. Here the aspirant concentrates on the Lord as being in the form of a Banana-lotus, the point of Concentration being in the centre of the lotus deep inside :—

‘कदली सम्पुटाकारं सबाह्याभ्यन्तरान्तरम्।

ईक्षते हृदयान्तस्थं तत्पुष्पमिव तत्त्ववित्।’

(iv) (वर्णोपासना) Varṇopāsanā, is conducted on (ध्वनि) which comes in hearing at the time of mediation. This Varṇopāsanā is chiefly a practice on Anāhat (अनाहत) and leads one to the realization of the True-nature.

(v) (स्थान कल्पना) Sthāna Kalpanā is a yogic practice in which one directs one's consciousness on some mediating centres in the body like the heart (हृदय), the pit of the throat (कण्ठकूप) or the space between two eyebrows (भ्रूमध्य). The practice involves simultaneous reciting of mantras through mind only. It may be mentioned that all these practices of Ānavopāya are connected with the practice of cakrodaya (चक्रोदय) and particular points of concentration.

II. (शाक्तोपायः) Śāktopāya is a yogic practice of thought only. In this no recitation of mantras or breathing exercises is involved :—

उच्चाररहितं वस्तु चेतसैव विचिन्तयन्।  
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते॥

The Sādhaka (साधक), has to concentrate on any super thought like, 'सर्वमहम् = I am all, 'चिद्रूपोऽहम्' = I am all consciousness, आनन्दोऽहम् = I am Transcendental Bliss and so on. This thought must be adjusted in mind with such an awareness that no other thought comes in to break the chain of the awareness of the thought.

There is another practice on the level of Śāktopāya which prescribes fixing of one's mind at the time of looking at any two objects, on the points when ones eyes move from one object to another and establish the thought in the centre of these two :—

उभयोर्भवयोर्ज्ञाने ज्ञातमध्यं समाश्रयेत्।  
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते॥

The Sādaka established in this awareness enters in the state of Transcendental Consciousness and passes from duality to unity. It may be borne in mind that practices of Śāktopāya are primarily attributed to the Krama system of Śaivism.

III. Śāmbhavopāya (शाम्भवोपायः) is a path in which the knowledge of the Ultimate Reality comes through the practice of emptying one's mind absolutely of all thoughts :—

'अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः।  
जायते य समावेशः शाम्भवोऽसावुदीरितः॥'

To get well established in this course, three ways have been laid down, namely Viśvacitpratibimbatvam (विश्वचित्प्रतिबिम्बत्वम्) Parāmarśodaya-krama (परामर्शोदयक्रमः), and Mantrādyabhinnarūpatvam (मन्त्राद्यभिन्नरूपत्वम्).

(i) (विश्वचित्प्रतिबिम्बत्वम्) :— In this the seeker lives in the awareness that the whole Universe, consisting of (वर्णाध्वा, पदाध्वा, मंत्राध्वा, कलाध्वा, तत्त्वाध्वा, भुवनाध्वा) six (अध्वन्) paths, is reflected in the mirror of one's own consciousness (संविद्धर्पण); and by the uninterrupted flow of this awareness, a seeker enters in the Universal Con-

sciousness. He perceives the first flow of all the universal activities which result in Śāmbhava Samādhi.

- (ii) (परामर्शोदय क्रमः) :— The second way is to understand that the whole field of sounds, words and sentences is nothing but (अनुत्तर) the Supreme Self. To explain break up sentences into words and let these words in turn be disintegrated into individual sounds where ultimately these merge into the Supreme Transcendental Soundless sound. In this way, by the grace of the Master (सद्गुरु), one's mind is focussed towards the Śāmbhava State of Smādhi.
- (iii) (मंत्राद्यभिन्नरूपत्वम्) :— The third way in the sphere of Śāmbhavopāya is the practice of (पूर्णाहन्ता), the Universal I-Consciousness. Here one has to develop awareness of I-Being in the world of all sounds by living in the first move of every action. By developing this awareness one enters in the Kingdom of Śāmbhava-State. These three ways of Śāmbhavopāya are associated with the Kula-system of Kashmir Śaivism.

It would not be out of place to mention that the first Ānavopāya is called Kriyopāya (क्रियोपायः), because it is experienced by such methods as reciting of mantras, regulation of breath, fixation of postures and mediating on some Divine Form. Śāktopāya is called Jñānopāya (ज्ञानोपाय), because this is adopting of methods in the cognitive field of means, such as you find in the following assertive awareness :— 'I am 'Siva', 'I am Bliss', 'I am Transcendental God Consciousness' etc;

The third upāya, Śāmbhavopāya, is called Icchopāya (इच्छोपाय), as it is attained through WILL only. In this upāya the seeker lives in the world of first move of all actions and all cognitions. It is meant only for those great souls who have developed their awareness of (चिच्छक्ति) Cit-Consciousness through the kindness of the Master (सद्गुरुः),

There is another higher method above Śāmbhavopāya called (अनुपायः) Anupāya.....effortless effort or methodless method and is with great reverence named as (आनन्दोपायः) Ānanadopāya. In this state one has to reside in the awareness of Transcendental Bliss.....

‘ततोऽपि परमं ज्ञानमुपायादिविवर्जितम्।  
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ॥’

This is meant only for those blessed souls who have already united their individual Consciousness with the Universal Consciousness. Just as the poisonous effect of a venomous Cobra is transmitted to a person from a distance, in the same way a mere glance of the one who has attained the state of Anupāya (अनुपाय समाविष्टः) makes one enter the kingdom of Transcendental Bliss :— “भुजङ्गवद्गरल संक्रामः”; or just as with an intentional touch of the flame of a candle another candle burns with the same splendour, in the same way the intentional touch of a great yogi residing in the Anupāya State sends the seeker into the same state of Anupāya without making the least difference between the master and the disciple.

‘तं ये पश्यन्ति ताद्रूप्यक्रमेणामलसंविदः।  
तेऽपि तद्रूपिणस्तावत्येवास्यानुग्रहात्मता ॥  
दर्शनात्स्यर्शनाद्वापि वितताद्भवसागरात्।  
तारयिष्यन्ति वीरेन्द्राः कुलाचारप्रतिष्ठताः ॥’

Hence the methodless method of this Upāya no doubt bears the imprint of Immortality. This (अनुपायः) Anupāya should be adjusted in the Pratyabhijñā system of Trika through—

‘तीर्थे श्वपचगृहे वा  
नष्टस्मृतिरपि परित्यजन् देहम्।  
ज्ञानसमकालमुक्तः  
कैवल्यं याति हतशोकः ॥’

The Realized soul may throw off his physical body in a sacred pure shrine or in the house of a very degraded and Low caste (श्वपचगृहे) or while leaving his body may remain in the state of unconsciousness, he is (जीवन्मुक्त) absolutely united in God-Consciousness. Hence these things do not effect him in the least :—



‘हिमवति गङ्गाद्वारे, वाराणस्यां कुरौ प्रयागे वा।  
वेश्मनि चाण्डालादेः, शिवतत्त्वविदां समं मरणम्॥’

Courtesy :  
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Felicitation Series (Part-9)



*In Kashmir Śaivism we begin one pointedness with the central way, the way of madhyamā vāk. Kashmir Śaivism explains that yoga in action means that when you are seated in a bus or when you are walking on the road, you must observe silence. Walk silently, sit in the bus silently. Do not talk to any body. Continue your practice of contemplating Lord Śiva as you were instructed by your Master without talking to any body. This is how you must begin. It is not possible at first to practice yoga while talking. In the beginning you have to start with silence. This yoga in action is tremendously powerful.*

*Svāmī Lakṣmaṇa Joo Mahārāja*