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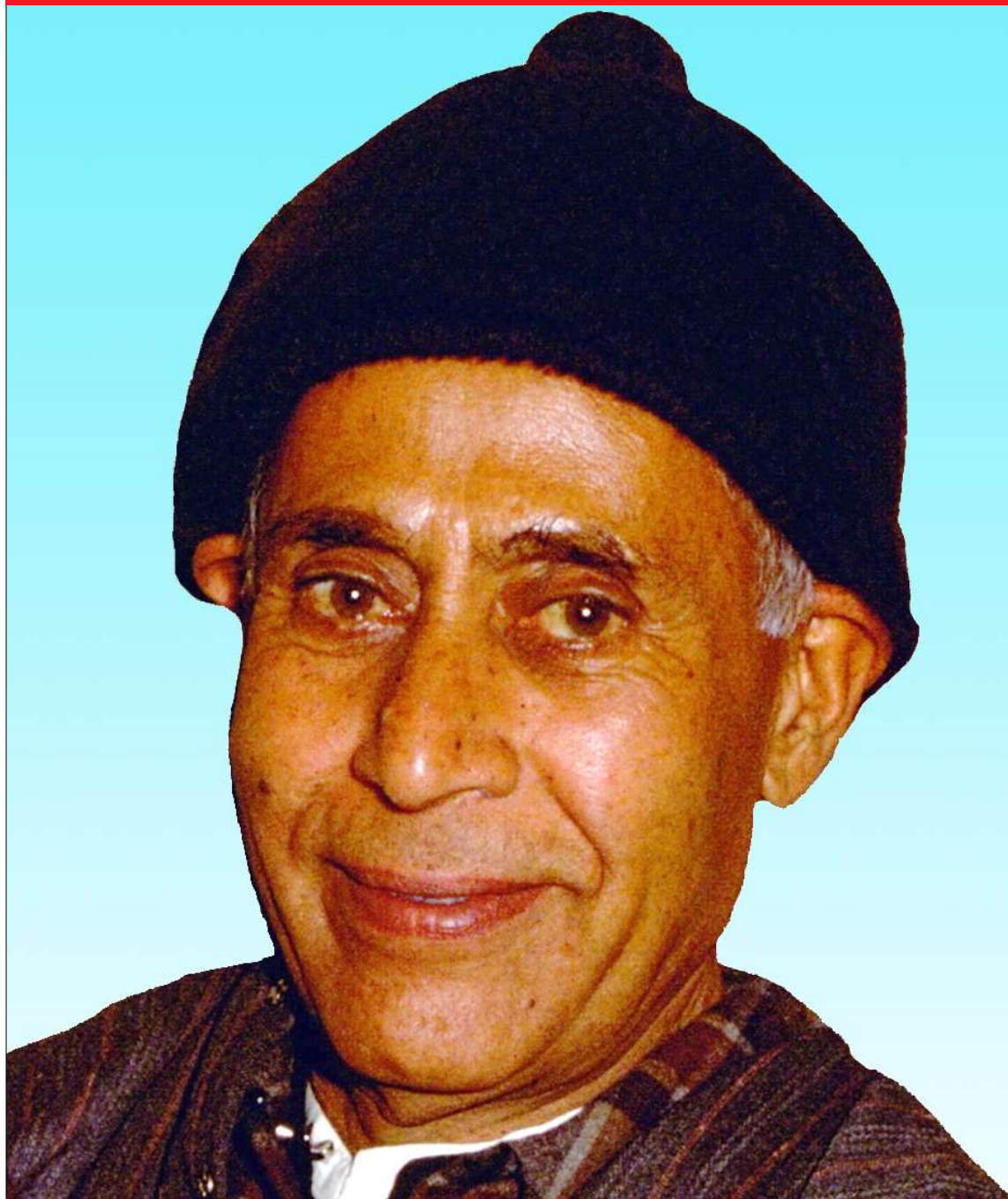
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MALINI

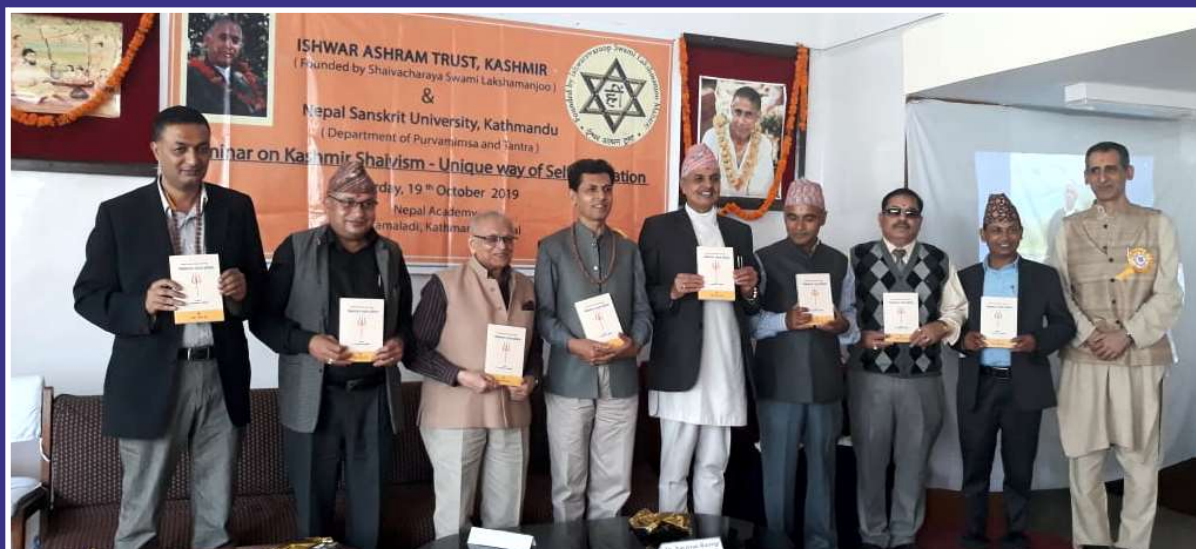
मालिनी

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October 2019 - December 2019



Kashmir Shaivism Seminar in Nepal





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Srinagar, Jammu, Delhi, Mumbai

Trustee/Secretary I.K. Raina

Plot No. R-5, Pocket D, Sarita Vihar
New Delhi-110 076, Ph. 26958308

E-mail: iatishber@rediffmail.com

Website: www.ishwarashramtrust.com,
www.universalshaivafellowship.org

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R.K. Sadhu

Editorial Advisory Board

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not necessarily represent the views of Malini.*

From the Editor-in-Chief

स्वातंत्र्यशक्तिः क्रमसंसिद्धा, क्रमात्मता चेति विभोर्विभूतिः ।
तदेव देवीत्रयमन्तरास्तामनुत्तरं मे प्रथयत्स्वरूपम् ॥ (तन्त्रलोकः I.5)

The energy filled with *svatantrya*, absolute independence, is the first, *krama samsisriksha*, just the will of desiring the world of succession is the second; *kramatmata*, the world of succession is the third. *Svatantrya shakti* is the first (*abheda*), *kramasiriksha* is the second (*bhadabheda*) and *kramatmta*, the successive world is the third (*bheda*). These three energies are the glory of *Bhagavan Siva*. Let these three energies remain in my heart so that they manifest the supreme nature of Self (*anuttara*) to me. – (Tantraloka, I.4)

Each one of us aspires for *svatantrata*. It is the very essence of, what Swami ji's has termed, God-Consciousness. Every being, in one way or the other, manifests this essence of his/her being. It cannot be chained. We all aspire for *svatantrya* but we conveniently forget its nature and value. This very essence of the Supreme Self manifests on various levels of life and the world. It is a system that is self-contained (*sva-tantra*) and work herself with her own self-governed free dynamics. From the root of this *svatantrya* springs out the branches of duty and right. Modern society is obsessed with rights and it failed to create the discourse of duty and perhaps we are oblivious of our duties. Rights are fundamental to us but DUTY? If right is fundamental it generates conflict and hierarchy but when duty is fundamental, as long as we do not forget it is fundamental, we prosper together. Dharma in Indian culture is polyvalent word. Dharma has been the one-word unwritten constitution of Bharata. The great poet Veda Vyasa, towards the end of the *Mahabharata* (Svargarohana Parva, 5.62) declares: "Raising both my arms, I have been telling this very fact of life, but no one listens to me. Dharma ensure means and fulfillment of desires, so why not people follow the path of Dharma?"

The current number of *Malini* is adorned, like the previous numbers, with the discourses of Revered Swami LakshmanJoo on *Bhagavadgita* and *Spandakarika*. Anita Ghai Malhotra ji's article discusses the I.3 sutra of the *Shivasutra* (*yonivargahkalashariram*). Shri Balajinnath Pandit ji's scholarly paper discusses at length the philosophy of *Shakti* particularly in the context of Kashmir Shaivism. With due acknowledgment we have taken this paper from Unmesha. Shri Sandeep Apteji's article is an interesting comparative study of common terms in *Malini* and Zen systems. Shri Anusheel Munshi essay is based on the eight chapter of *Tantraloka*. Smt. Sheela Munshi has translated Abhinavagupta's *Dehasthadevatachakrastotram*. Another scholarly paper is by Prof. Ved Kumari Ghai on the absolute independence of *Paramashiva* in Kashmir Shaivism. One short article in Sanskrit is about antiquity and knowledge tradition in Kashmir by a young scholar Abhishek Kumar Pandey. *Shivapanchaksharastotra* and a devotional poem to Swami ji are being presented in Kashmiri language.

As it is known that *Ishwar Ashram Trust* regularly organizes seminars and workshops on Kashmir Shaiva philosophy. Recently there were study and meditation sessions based on *Parapraveshika*, a seminar in Kathmandu and a weeklong workshop on *Tantraloka* at the *Sarita Vihar Branch* in Delhi.

I am concluding with aspiration that these discourses and articles may strengthen and help us to move forward in our spiritual journey.

— Jai Gurudev!

मुख्य संपादक की ओर से

स्वातंत्र्यशक्तिः क्रमसंसिद्धा, क्रमात्मता चेति विभोर्विभूतिः ।
तदेव देवीत्रयमन्तरास्तामनुत्तरं मे प्रथयत्स्वरूपम् ॥ (तंत्रलोकः 1.5)

स्वातंत्र्यशक्ति, क्रम का सृजन करने की इच्छा एवं क्रमात्मता ये तीनों विभु परमेश्वर की विभूतियां हैं। वे परमशिव/परमेश्वर इन तीनों देवियों/शक्तियों का समाहार अपने अनुत्तर स्वरूप को प्रकट करते हुए अन्तःकरण में स्फुरित हों।

यहां स्वातंत्र्यशक्ति शिव का (अभेद का), क्रमसंसिद्धा शक्ति का (भेदाभेद का) एवं क्रमात्मता नर का (भेद का) वाचक है। परमेश्वर अपनी इन्हीं शक्तियों से देश क्रम एवं क्रिया-वैचित्र्य के निर्भास से अपनी ही भित्ति पर विश्व का उन्मीलन करते हैं। चैतन्य का सर्वोपरि लक्षण उसका स्वातंत्र्य है। चेतना पराधीन रहती नहीं है, रह नहीं सकती। जीवन और सत्ता के विविध स्तरों पर वह अपने प्रथित रूप में ही रहना चाहती है। उसके परिसीमन में भी उसका स्वातंत्र्य ही सार्थक होता है।

‘स्व-तंत्र’ चेतना अराजक नहीं होती। वह ‘स्व’ के ‘तंत्र’ में अपना प्रथन या विस्तार करती है। स्वातंत्र्य बोध जीवन और जगत् के अनेक पक्षों में व्यक्त होता है। स्वतंत्रता जीवन में अधिकार की घोषणा करती है तो साथ ही कर्तव्य के गहरे मूल्य-बोध से अनुशासित भी रहती है। कर्तव्य और अधिकार शैव दर्शन के ‘अद्वय’ की तरह ही हैं। आर्ष कवि भगवान् वेदव्यास की वेदना अब भी कितनी प्रसंगिक हैं —

उर्ध्वबाहुर्विरोम्यैष न च कश्चिच्छृणोति माम् ।

धर्मादश्च कामश्च स धर्मः किं न सेव्यते ॥ (महाभारत, स्वर्गारोहण पर्व 5.62)

‘धर्म’ अध्यात्मनिष्ठ देश भारत का अनलिखा एक शब्द का सनातन संविधान है।

मालिनी का प्रस्तुत अंक पूर्व के अंकों के समान ही पूज्य स्वामी लक्ष्मण जू महाराज के आशीर्वचनों एवं व्याख्या-प्रसंगों से आपूरित है। अनिता घई मल्होत्रा का आलेख **शिवसूत्र** के तीसरे सूत्र “योनिवर्गः कलाशरीरम्” (1-3) का प्रस्तुतीकरण है। श्री बलजिन्नाथ पंडित का विद्वतापूर्ण शोध पत्र शक्ति के दार्शनिक पक्ष को प्रस्तुत करता है। यह शोध-पत्र **उन्मेष** से साभार लिया गया है। संदीप आपटे जी के आलेख मालिनी के ध्यानपरक पदों की रुचिकर व्याख्या है। **तंत्रालोक** के आठवें आह्निक पर आधारित आलेख अनुशील मुंशी जी द्वारा प्रस्तुत है। श्रीमती शीला मुंशी जी द्वारा अभिनवगुप्तकृत प्रसिद्ध ‘देहस्थदेवताचक्रस्तोत्रम्’ का हिंदी अनुवाद किया गया है। प्रो. वेद कुमारी घई के वैदुष्यपूर्ण लेख कश्मीर शैवदर्शन में पूर्ण स्वतंत्र परमशिव का व्याख्यान है।

आपको विदित है कि ईश्वर आश्रम ट्रस्ट नियमित रूप से पाठ-संगोष्ठी एवं कार्यशालाओं का आयोजन करता रहता है। इसी क्रम में **पराप्रावेशिका** का अध्ययन एवं साधना शिविर, काठमांडु में काश्मीर शैव दर्शन पर संगोष्ठी एवं दिल्ली की सरिता विहार शाखा में तंत्रालोक पर कार्यशाला के आयोजन सफल एवं सार्थक रहे। श्री अभिषेक उपाध्याय ने संस्कृत में कश्मीर के ज्ञान-वैशिष्ट्य की चर्चा की है। शिवपंचाक्षरस्तोत्र का अनुवाद एवं स्वामी जीके प्रति श्रद्धा-सुमन कश्मीरी भाषा में प्रस्तुत है।

आशा है कि आप इन व्याख्याओं एवं आलेखों से अपनी आध्यात्मिक यात्रा के लिए कुछ पाथेय संचित कर पायेंगे।

— जय गुरुदेव!

Bhagavad Gita in the light of Kashmir Śaivism

Revealed by Swami Lakshmanjoo
(Continued from the previous issue)

Chapter 9

9th discourse.

श्रीभगवानुवाच

śrī bhagavān uvāca

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्जनात्वा मोक्षयसेऽशुभात् ॥१॥

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave/
jñānaṁ vijñānaśahitaṁ yajjñātvā
mokṣayase'subhāt ॥१॥

In these last chapters, I have explained to you the most secret points because you are *anasūyave*, you have got full faith in Me. I have explained to you *jñāna* and *vijñāna*, both. *Jñāna* means knowledge of Parabhairava and *vijñāna* means [knowledge] other than Parabhairava.²⁹⁷ *Yad jñātvā*, by understanding these twofold knowledges, *aśubhāt mokṣayase*, you will be relieved from bad happenings.

राजाविद्या राजागुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

rājavidyā rājaguhyam pavitramidamuttamam /

pratyakṣāvagamaṁ dharmyam susukham
kartumavyayam ॥२॥

This is *rājavidyā* (royal knowledge). This is that kind of knowledge, which is ... *rājavidyā* means it shines in all the understandings; all understandings are subsided by this supreme *vidyā* (knowledge) of Parabhairava. *Rājaguhyam*, and this secret is stored in *kṣatriyas* (warriors), not in *brahmins* (priests). This secret is stored in *kṣatriyas* who were kings and monarchs, who had the power to divert people with force. With military rule, [they were] governing this whole universe. So this [secret] I have kept with them. This is not stored in *brahmins* because *brahmins* are cowards. If they find that they have not understood this knowledge, they fly, they hide themselves afterwards. They are just like cowards, these *brahmins*. *Brahmins* have been always cowards. If they see that they have not understood it properly, they hide themselves, they don't appear to the world.

DENISE: If they have not understood what properly? Parabhairava?

SWAMIJI: Yes. If Parabhairava is not understood by the public through their teachings, then they keep quiet and hide themselves from public. They don't want to see the public.

DENISE: Because they are ashamed?

297 *Jñāna* is undifferentiated internal knowledge and *vijñāna* is differentiated external knowledge. Paraphrase of *Bhagavad Gītā* (1978).

SWAMIJI: Huh?

DENISE: Why do they hide themselves?

SWAMIJI: They have no power to divert their attention. Because they have no power, [people] will slap them, bas, they will go [hide]. These brahmins are vague, not courageous. The courageous [ones] are kṣatriyas.

So, I have kept this knowledge with kings and monarchs of the past, those who were absolutely elevated, and they had the power to elevate others through force, through their kingdom. If by force they wouldn't agree, [then their] troops would set them straight.

Ihaiva hyujyate- 'adhyātmavidyā vidyānām' [comm.]. This is *adhyātma vidyā* (*adhyātma vidyā* is internal *vidyā*), it is the secret of all knowledges. *Rājaguhyaṁ*, and it is stored with kings.

Rājñām, what is that?

Janakādīnāmatrādhikāras teṣāṁ rahasyam. You know Janak, *rāja* (King) Janaka? Like [him], those kings had maintained this secret of *vidyā*. And this is *kṣatriyasulabhena vīrabhāvenāvikampatvāt, kartum-anuṣṭhātum susukham*, it needs the power of kṣatriyas, not the power of brahmins, to work on this practice of yoga of Parabhairava.²⁹⁸ You must have the capacity to put the greatest force [into your practice]. You must be mad after putting force. You must not be cowards like brahmins and wrap your body with *dusa* (shawl) and *paśmina* (fine Himalayan wool) and sit idle. This is not the treatment for attaining this. You have to sit with

katch and naked with *kit*²⁹⁹ and waist coat and *bas*! You have to find out the truth with vigor!

3rd [śloka]

अश्र घानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

aśraddadhānāḥ puruṣā dharmasyāśya parantapa/

aprāpya mām nivartante mṛtyusaṁsāravartmāni /3/

Those who have not full faith, those who have not inserted full faith in this treatment of attaining the state of Parabhairava, they are not fit to achieve this [state].³⁰⁰ The result is that they are caught by the constant wheel of repeated births and deaths, and they are no more available in this scene.

Nivartante means *punaḥpunarjāyante mriyante*³⁰¹

4th śloka.

मया ततमिदं कृत्स्नं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

mayā tatamidam kṛtsnam jagadavyaktamūrtinā/
matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ /4/

Avyaktamūrtinā, I am *avyakta mūrti*, My formation is not revealed to anybody. I am formless but I work out everything. Although I am

298 "Vīra bhavena, because they have got *vīra bhāva*, heroic mind. Heroic mind is [possessed by] one who does not care for his life. He can kill and be killed and he doesn't mind. ... Such people are fit to receive this kind of knowledge, who have no attachment for their bodies ... they don't care for death, they don't care for life." *Bhagavad Gītā* (1978).

299. *Katch* means underwear, and *kit* means shorts. [Editor's note]

300. "What is meant by not having faith? Not having faith means [those] who have not digested this knowledge, who have not understood really this knowledge - that is not having faith. When you have no faith, you don't digest it. If you have faith, you will digest it." *Bhagavad Gītā* (1978).

301. "Those who have no faith, *nivartante*, they come again and again in this wretched field of universe, mortality. What is that? *Punaḥpunar jāyante mriyante ca*, they take repeatedly birth and repeatedly they die and die again and again." Ibid.

formless, I am not observed by anybody in this world.

JOHN: *Avyakta mūrti* means formless?

SWAMIJI: Huh?

JOHN: *Avyakta mūrti* means formless?

SWAMIJI: Formless, yes.

Avyakta mūrtinā, Parabhairava is not observed by anybody in this world, but Parabhairava works out and He does all of the treatment of the world; what is to be done and what is not to be done—He does it.³⁰² Although nobody knows who is doing it, and ignorant persons feel that, “we have done it! We have made this road clear. We have made this path. We have made this administration nicely, we have fixed this administration.” People say that.

But the administrating power comes from Me, who is not observed by anybody. I am that power which is unknown to every-body, and that power works.

People say that, “we are doing this [work].” They think that, “we are maintaining this, we are working this out.”

Actually, I, [Parabhairava], am working it out in disguise. I am not observed by anybody. The cause of this [activity] is Parabhairava. If He would be revealed to everybody, then there would be final destruction.³⁰³

मया ततमिदं कृत्स्नं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

*mayā tatamidam kṛtsnam jagadavyaktamūrtinā/
matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitah/4/*

I have created this *jagad* (this whole universe); I have created it. O Arjuna, I have created it, [I who am] not visible to anybody, who am not realized by anybody. I am just secretly creating this. *Matsthāni sarvabhūtāni*, whatever is created, all created beings are situated in My body. *Na cāhaṁ teṣvavasthitah*, I am not situated in their bodies. They are only part and parcel of My body. I am not part and parcel of their body. All [beings] reside in My body, but I don’t reside in their bodies.

न च मत्स्थानि भूतानि ष्मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

*na ca matsthāni bhūtāni paśya me yogamaiśvaram/
bhūtabhṛnna ca bhūtastho mamātmā
bhūtabhāvanaḥ/5/*

See, there is another secret, another secret that I will make you understand. Actually this whole universe is not situated in Me, because if it were actually situated in Me, then they would have become one with Myself. But they have not. They are situated in Me and they are still away from My being. They are situated in Me [but] they are away from Me. So they are not actually situated in Me.

Na ca matsthāni, this is My trick. I say they are

302. “*Mayā tatamidam kṛtsnam jagad*, this whole universe is *mayā tatam*, is established by Me. You must understand this is My establishment. So this is a divine kingdom; divinely you should understand this world.” Ibid.

303. “*Bhūtārūpabodhyātmakaprasiddhatadiyajadarūpapurāḥ sarikāreṇa tadavabhāse tadviparītabodha svabhāvatirodhānam* [comm.] Because appearance, the state of being perceived is Mine. If I am not there, it won’t be perceived, it will be vanished. As long as there is the question of perceiving ... it means that it is residing in Me. Everything is residing in Me because it is perceived.” Ibid.

“When He opens His eyes, it means He opens His nature. When He opens His nature, that is, in other words, the destruction of universe; destruction of differentiated universe. When He closes His eyes, that means when He ignores His nature, the universe appears [comes] into being.” Swami Lakshmanjoo, *Spanda Samdoha* (1981)

situated in Me; in one way they are situated in Me and in another way they are not situated in Me. *Paśya me yogam āśvaram*, this is My glamour of My trick. I only explain this kind of situation for those whom I have created, to explain that *mamātmā bhūtabhāvanaḥ*, everyone who has been created, I have inserted in their brain the duty of remembering Me day and night. If they do not do that, they will repent. If they will try to do it, they will by and by rise. I am not responsible for their repentance when they do not actually do that.

I internally tell them [their duty].

Because there are two beings residing in each and every individual. One is the individual who is polished with limitations and another is unlimited being [who is existing] at the same time there. In each and every object, there are two beings: unlimited and limited. Because unlimited being is the life of that is and what is not. Unlimited being is life. As long as there is not unlimited being in each and every object, this whole universe will shatter to pieces, it will be not more existing in this world. So there are two opposite ghosts (Bhairava ghosts). One is the controller and another is controlled.

Because, *avidyāndhānām tattva adṛṣṭeḥ* [comm. verse 5], [those] who have become blind by ignorance, *tattva adṛṣṭeḥ*, they cannot understand what is happening in [their] bodies. Although I am existing in their bodies, they don't [understand] that because they are blind.³⁰⁴

Mūḍha, those who are blind people, who are ignorant people, they have not the eyes to see what is going on in (their) bodies. [They don't know that unlimited being] who is behaving like a king in [their] bodies, as a powerful actor in [their] bodies. There is a powerful actor also, but secretly

He is conducting this whole universe. And on the contrary, people say, "Oh, I am feeble, I am weak, I have got headache, I have got toothache, I have got this ache, I have this ache." And they go to doctors and [say], "I have created some trouble in my eye [laughing]. Now it is gone [laughing]."

DENISE: It's not really in his eye? It's in his consciousness?

SWAMIJI: Yes.

[They says such things like], "*kṛśo'ham*, I am very weak; *na vedmi*, this I don't understand; *bhūtale [idaṁ sthitam]*, this is lying here on the floor", etc. So, in this way, people think in their own limited environment.³⁰⁵

But actually, [in the] 6th and 7th *śloka*, He puts forth the reality of His being in each and every object of this world.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

*yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān/
tatha sarvāṇi bhūtāni matsthānītyupadhāraya ॥६॥*

Just as the *vāyu* (*vāyu* means wind), the wind is actually not [blowing] at this time, it is not ... for a kite to fly at this time, there is not enough wind, but actually wind is stored in ether.

How do you know that wind is stored in ether at this moment also when wind is not blowing?

Acha. I will give you its treatment. If you put a fan outside and go on [waving it back and forth], where does that wind come from? It is stored in *ākāśa*.

But when it does not get this treatment of

304. "If they don't understand Me, they are not residing in Me. If they would have resided in Me, they would have understood Me. As long as ... they don't understand Me, they don't realize Me. Without yoga, they don't understand Me." *Bhagavad Gītā* (1978)

305. "So they are limited, they are carried away to the limited state of perception. As long as there is establishment in the limited state of perception, one is carried away from God consciousness." Ibid.

samyoga vibhāga,³⁰⁶ i.e., when both of these things do not [agitate each other], e.g., when you don't blow ākāśa like this, wind will [not] appear. If this wind had disappeared altogether in ākāśa, then how did it appear?

It appeared like this, by waving that fan.

In the same way, *tathā sarvāṇi bhūtāni matsthānī*, in the same way, all individuals are residing in Me, *iti upadhāraya*, this you should take for granted.³⁰⁷

एवं हि सर्वभावेषु चराम्यनभिलक्षितः ।
भूतप्रकृतिमास्थाय सहैव च विनैव च ॥७॥

*evam hi sarvabhāveṣu carāmyanabhilakṣitaḥ/
bhūtaprakṛtimāsthāya sahaiva ca vinaiva ca //7//*

This was a very nice point.

Evam hi sarvabhāveṣu, in the same way, *sarvabhāveṣu*, in each and every object of the world, *carāmi*, I pass on, I am appearing, *anabhilakṣitaḥ*, although nobody watches Me, nobody points Me out, nobody points out My existence in each and every action of this world. Whatever action of this world takes place, I am there, I am there, I am moving there, but I am not observed by any individual.

JONATHAN: Only someone in Parabhairava state.

SWAMIJI: No, I am existing ... I am Parabhairava. He does not say that I am situated in Parabhairava state, I am Parabhairava also, but I pass on in each and every way of individuals, I pass on in them. *Anabhilakṣitaḥ*, they don't

observe Me, they think that they are passing. *Bhūta prakṛtim-āsthāya sahaiva ca*, I am with them and without them. "With them" because they don't know Me; "with them" because I am with them but still they don't know Me. "Without them" because they cannot understand how He is with us. I am always with them, I am witnessing each and every [action] for instance, when you go for a walk, I hold your hands, I am there holding your hands. [Even] if you don't understand that somebody, a super-being, is holding my hand [while] I am going on with my business, e.g., I am going to the optician for getting new specks (eye glasses), but I am there.

DENISE: With us.

SWAMIJI: Yes. In one way, I am there. In another way, I am not there, because I am not known by them.

JONATHAN: It is their limitation that makes You not be there.

SWAMIJI: Huh?

JONATHAN: It's our limitation that makes You not be there.

SWAMIJI: Yes.

JONATHAN: But You, You are with us.

SWAMIJI: Yes.

JOHN: Because You are out super-self.

SWAMIJI: Yes, that is what He says.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥८॥

*sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām/
kalpakṣaye punastāni kalpādaḥ viśṛjāmyaham //8//*

306. *Samyoga vibhāga* means the agitation of two things, i.e., waving a fan, striking a drum, or clapping the hands. [Editor's note]

307. "Just as wind is existing in this great ether, in the same way, all souls are existing in Me without knowing that they are existing [in Me]. And when this wind will take its position, this wind in this ether will take its position, this is the same state when realized souls are concerned. That realizing way of God consciousness is the moment of [the rise of] that wind in ether. Otherwise, you feel there is not wind. ... When there is blowing of wind, that is understanding; when there is blowing of *abhyāsa*, understanding through meditation, that is understanding the reality of God consciousness." *Bhagavad Gītā* (1978)

All individuals, Kaunteya, O Arjuna, *māmikām prakṛtiṁ yānti*, they enter in My *prakṛti* (My *māyā*), *kalpakṣaye*, at the time of *pralaya* (big *pralaya*). But *kalpādaḥ*, at the time of the beginning of another *kalpa* (era), I create them again. They sleep for one night [of *Brahmā*] and then they wake up and are again caught by the repeated births and deaths in *samsāra*, and in this way, the whole universe goes on. It is never ending.

JONATHAN: So, do you see out actions, or other peoples actions as your own?

SWAMIJI: Huh?

JONATHAN: Do you see other peoples actions as your own?

SWAMIJI: Who?

JONATHAN: You.

SWAMIJI: Which?

JONATHAN: You said Parabhairava

SWAMIJI: Yes, Parabhairava.

JONATHAN: is in every action.

SWAMIJI: Yes.

JONATHAN: So do you see, I mean when you look at people, do you see they are an extension of yourself?

SWAMIJI: Don't say ["Me"]; say, "does Parabhairava see?" Parabhairava sees. Parabhairava is aware. Parabhairava is aware of everything. Nothing is hidden there. All impressions are with Him. There is no need for Parabhairava to ask you, "did you do this bad act, did you do this good act?" There is nothing hidden.

DENISE: He knows.

SWAMIJI: No, it is all vivid to Him! There is no need to verify if one had done good deeds or bad deeds.

JOHN: He did them.

SWAMIJI: Who?

JOHN: Parabhairava.

SWAMIJI: [laughing]

DENISE: Didn't He do them?

SWAMIJI: You should not be so crooked to attribute your limitations to Parabhairava [laughing].

JOHN: No, but if there is only Parabhairava...

SWAMIJI: But you should understand Him properly, then you are Parabhairava. It is not by saying only. You must feel it, you must feel it, you must feel this position.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥९॥

*prakṛtiṁ svāmavaṣṭabhya visrjāmi punaḥ punaḥ/
bhūtagrāmamimam kṛtsnamavaśaṁ
prakṛtervaśāt ॥९॥*

[not recited or translated]³⁰⁸

न च मां तानि कर्माणि निबध्नन्ति धनज्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥१०॥

*na ca mām tāni karmāṇi nibadhnanti dhanañjaya/
udāsīnavadāsīnamasaktaṁ teṣu karmasu ॥१०॥*

[not recited or translated]³⁰⁹

308. "I am the creator of this whole universe. I create this whole universe [by] taking hold of My nature, *prakṛti*. I adjust [My] *prakṛti* in individuals and that [*parā*] *prakṛti* becomes *aparā prakṛti* there in individuality. But in real sense, that *aparā prakṛti* is one with that *parā prakṛti* of Mine. . . . This is why individuals have the understanding in their nature that, 'we can do anything in this world.' *Bhagavad Gītā* (1978).

309. "*Na ca mām tāni karmāṇi*, those actions of Mine do not bind Me. If I create them, if I destroy them, if I exclude [some people] from My God consciousness, these actions do not bind Me. Because *udāsīnavadāsīnam*, I have not particular attachment for any individual nor I have detachment for any individual. *Asaktaṁ teṣu*, I am absolutely detached in all these actions. So these actions do not bind Me. And they bind you, they bind you because you have attachment." Ibid.

मयाध्यक्षेण प्रकृतिः सूर्यते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥११॥

*mayādhyaakṣeṇa prakṛtiḥ sūryate sacarācaram /
hetunānena kaunteya jagadviparivartate ॥११॥*

I am witnessing everything, O Arjuna, I am witnessing – I Parabhairava—I am witnessing everything. After I witness, I am present there. Prakṛti, this māyā, sūryate sacarācaram, māyā creates jaḍa (insentient) and ajaḍa (sentient beings) in the whole universe; viparivartate, it goes on and goes on, entangled by creation, entangled by protection, destruction, in concealing and in revealing nature (prakṛti) in a limited way. It goes on like this.

Anena hetuna jagad viparivartate, this way, the movement of the whole universe, the whole ignorant surgace of the universe takes place. Viparivartate, it goes on, sometimes there is death, sometimes there is life, sometimes there is pain, sometimes pleasure, sometimes a dog, sometimes a king, sometimes a demon, sometimes . . . it goes on like this. It has no end. But I am witnessing each and every act of this universe, but I am silent, I am not known to anybody.

But I am always witnessing. You should not think that, “I have put off the lights and I am in a secret corner of my room, dark room, and I have put my own gas light on, I am doing business against God [and] He won’t see me here.” He is there also, witnessing.

अवजानन्ति मां मूढा मनुषीं तनुमास्थितम् ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥१२॥

*avajānanti mām mūḍhā mānuṣīm tanumāsthitam/
param bhāvamajānanto*

mamāvvyayamanuttamam ॥१२॥

Mūḍhā, those who are duffers, *avajānanti mām mūḍhā*, they don’t care for Me. O Arjuna, people in My environment—Lord Kṛṣṇa speaks to Arjuna—that in My environment there is My father, My brother, My sister, My daughter, all of My relatives are around Me, but they don’t understand actually who I am with them. They think that, “[Lord Kṛṣṇa] was created in our dynasty. He is our brother.” Somebody says, “He is my cousin brother.” Somebody says, “He is my father.” Somebody says . . . like that.

DENISE: He’s our own.

SWAMIJI: He’s our own. *Mānuṣīm tanumāsthitam*, they believe that He was born from Devakī Māta, Devakī, His mother. He is born from her womb, how can He be God? He is one of our own kith and kin. *Mānuṣīm tanumāsthitam*, they believe that, “He is also like us.” *Param bhāvam ajānanto*, My supreme state of Bhairava they don’t understand, that I am destroyer and . . .

JOHN: Protector and . . .

SWAMIJI: . . . creator and protector and destroyer of everything in this world—they don’t understand that.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीं आसुरीं चैव प्रकृतिं मोहनीं श्रिताः ॥१३॥

*moghāśā moghakaramāṇo moghajñānā vicetasah/
rākṣasīm āsurīm caiva prakṛtiṁ mohanīm śritāḥ ॥१३॥*

So, in this way, they understand that He is an ordinary person.

Duryodhana said, “He is a fraud.”³¹⁰

310. Duryodhana, a Kaurava, was the eldest son of kind Dhṛtarāṣṭra, and was the chief instigator of the war. [Editor’s note]

Who?

JOHN: Duryodhana said that Kṛṣṇa is ...

SWAMIJI: “Kṛṣṇa is a fraud. You should not believe in His . . . He is treacherous, He misbehaves, He is *laphanga*, He is an adulterer. He does, and wherever He finds a beautiful girl, He takes her into the privacy of His own room [laughing].”

Paraṁ bhāvamajānanto [verse 12], but they do not understand that I am really Parabhairava who is always omnipresent and without life and death.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१४॥

*mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ/
bhajantyananyamanaso jñātvā bhūtādimavyayam
//14//*

On the contrary, those who are real saints, O Arjuna, they [believe] that, “Lord Kṛṣṇa is born in our time and we are so fortunate to have Him. He is God himself, He will liberate all of us!” And in place of doing *samādhi*, they concentrate on His image. In their *pūja* rooms, they have put the image of Lord Kṛṣṇa before them, and they concentrate on Lord Kṛṣṇa’s figure and they think that He will liberate us from repeated births and deaths.

And how do they behave before Me in their *pūja* rooms?

सततं कीर्तयन्तश्च यतन्तश्च यतव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१५॥

*satatam kīrtayantaśca yatantaśca yatavratāḥ/
namasyantaśca mām bhaktyā nityayuktā
upāsate//15//*

Satatam kīrtayantaḥ, they always think of Me. O Arjuna, they always think of Me. They always bow their heads. As soon as they remember Me, they do, internally they do *praṇāms* [Swamiji bows with folded hands]. If they are walking on the road side, as soon as they remember My being, they bow their heads. *Namasyantaśca mām bhaktyā*, with devotion they do *praṇāms* every now and then. *Nityayuktā upāsate*, and they worship Me day and night.

The 15th śloka is over. Now the 16th.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१६॥

*jñānayajñena cāpyanye yajanto māmupāsate/
ekatvena pṛthaktvena bahudhā viśvatomukham//16//*

Just like Draupadī.³¹¹ Draupadī was devoted of Lord Kṛṣṇa.

JOHN: Who?

DENISE: Draupadī.

SWAMIJI: Draupadī. Draupadī, that woman.

Jñānayajñena cāpyanye, some adore Me

311. Draupadī was the wife of the five Pāṇḍava brothers. When the Kauravas tried to disrobe her, she prayed to Lord Kṛṣṇa to save her from such unspeakable shame. Lord Kṛṣṇa saved her by providing her with an endless amount of cloth so that she could never be disrobed. [Editor’s note]

312. Abhinavagupta’s commentary: “There is no difference in their worship because, *daivīm*, they have got nature of *satvikīm*, their nature is always filled with *sattvaguṇa*. With what substance [do] they worship Me? *Bāhyadravyādiyāgaiḥ*, some worship Me with outside materials and some worship me with internal creative offerings (internal creations). They create offerings through mind and offer it to Me . . . Śabda, sparśa, rūpa, [rasa], and gandha, all these five senses, through these five senses they worship Me, by offering the nature of these five senses [to Me]. . . . The real worship is to offer whatever you have, whatever you collect for offerings, offer it to Lord Śiva direct. Don’t offer it through other channels (Indra, Agni, et al.), because that offering . . . will have limited fruit. But [if you do offer to those gods], you must think Agni is another formation of Lord Śiva, Vāyu is another formation of Lord Śiva. This way you should worship.” *Bhagavad Gītā* (1978).

through knowledge. *Ekatvena prthaktvena*, some adore Me exclusively in their *pūja* rooms. Some adore Me [and] they say, “I think wherever we see people here in our country, they are just glorified by the presence of our God.” They feel that, “our God has thrown light in each and every individual these days,” in [Lord Kṛṣṇa’s] time, in His period of life in Vṛndāvan. “All individuals are shining with His presence.” They felt that.³¹²

Now 17th, 18th, 19th, and 20th.³¹³

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥17॥
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमौकार ऋक्साम यजुरेव च ॥18॥
गतिर्मर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥19॥
तपाम्यहमहं वर्षं निगृह्णम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥20॥

*aham kraturaham yajñah svadhāhamahamausadham/
mantra’hamahamevājyamahamaganiraham
hutam/17/*

*pitāhamasya jagato mātā dhātā pitāmahaḥ/
vedyaṁ pavitrāmōmkāra ṛksāma yajureva ca//18//
gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt/
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ
bījamavyayam//19//*

*tapāmyahamaham varṣaṁ nigṛhṇāmyutsṛjāmi ca/
amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna//20//*

O Arjuna, I am *kratur* (external offering), I

am *yajña*; I have created *yajña* and I am in *yajña*. Whatever *yajña* is conducted by people in My period here, I am that *yajña*. *Svadhāham*, I am nectar; *aham hutam*, whatever is offered in *yajña*, I am that; *mantra’ham*, I am mantra, whatever mantra is recited in *yajña* these days, in My period; *ahamevājyam*, I am that *ghee* [that is offered in *havan*]; *aham agnir*, I am fire; *aham hutam*, whatever is offered, the offering is also Myself.

Pitāhamasya jagatā, I am the father of this whole universe; *mātā*, I am mother; I am *dhātā*, I am creator; *pitāmahaḥ*, I am the forefather of this universe; *vedyaṁ pavitrāmōmkāra*, I am *ōmkāra* (*ōmkāra* means all of the three *praṇavās*³¹⁴; *vaidic praṇavās*, *śakti praṇavās*, and *śāmbhava praṇavās*). I am all these three *ōmkāras*.

JOHN: What are those *ōmkāras*?

SWAMIJI: Huh?

JOHN: What are those *praṇavās*?

SWAMIJI: *Om*, *Hrīm*, *Hūm*.³¹⁵

I am *Ṛg Veda*, I am *Sāma Veda*, I am *Yajur Veda*, and *Atharva Veda*.

Gatir, I am the treatment of *gatiḥ*, who is diverted to unlimited *svarga* (heaven) where there is no end—*gatir*. *Bhartā*, I am the protector of this universe; *sthānaṁ*, I am the resting place of everybody; *nidhānaṁ*, I am the treasure of everybody; *bījam avyayam*, I am the seed of everything; *tampāmyaham*, in *tapasya*, in penance, I am penance; *aham varṣaṁ*, I am this rain, rainfall also; *nigṛhṇāmi*, I am [with] holding things from anybody; *utsṛjāmi ca*, I am giving, bestowing things to somebody; *amṛtaṁ*, I am nectar; *mṛtyuśca*, I am death; I am *sat* (*sat* means

313. *Nanu karma tāvatkāraḥkalāpavyāptabhedodreki kathama-bhinnaṁ bhagavat-padaṁ prāpayatī?* [comm.]. [Abhinavagupta] puts question now. This action of the individual is *kāraḥkalāpa vyāpta bhedodreki*, it is always differentiated, actions are always differentiated, e.g., when you worship Māhā Gaṇapati, when you worship Sūrya, when you worship Nārāyaṇa. . . . How can it sentence you to Lord Śiva’s [undifferentiated] point?” Ibid.

314. Sacred or mystical syllable.

315. “*Hrīm-kāra* is *śakti praṇava*, *om-kāra* is *praṇava* of Vedas, and *hūm-kāra* is *praṇava* of Shaivism. These are threefold *praṇavās*, *sarvavedeṣu*, in all *śāstras*.” *Bhagavad Gītā*, 7.8

truth) and I am false [hood]—everything is conducted by Me.³¹⁶

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्न्ति
दिव्यान्दिवि देवभोगान् ॥21॥

*traividya mām somapāḥ pūtapāpā
yajñairiṣṭvā svargatim prārthayante/
te puṇyamāsādy surendralokam-
aśnanti divyāndivi devabhogān //21//*

Traividya, those who are masters in the three Vedas (*Ṛg*, *Yajur*, and *Sāma*³¹⁷), they, *mām yajñairiṣṭvā*, they adore Me through, by means of adopting *havans*, and in that Vedic authority, they are authorized in the Vedic process. They take soma rasa (soma rasa means that *pān* which is left in *havan*). By that, *pūtapāpā*, all of their sins take their end altogether, for good. But in this position also they like to be sentenced to heaven, they don't want to get liberation from repeated births and deaths. They don't like it. They want to enjoy in the upper worlds, those enjoyments of the senses.

Te *puṇyamāsādy surendra lokam*, they, in the long run, after some period when they die, they reach that *deva loka*, and there, *aśnanti divyāndivi devabhogān*, they enjoy those enjoyments there in

[heaven]. And it is *viśāla*, [it has] no end; it is for one thousand centuries, [even] more than that, they enjoy there.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

*te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti/*

[Their time in heaven] has got a big span [of time] and they enjoy, for that period, they enjoy whole-heartedly. *Kṣīṇe puṇye martyalokaṁ viśanti*, when that [time] is over, and then they again come for treatment of rebirths.

एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्त ॥22॥

*evam trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhanta*³¹⁸ //22//

So, those who are given to the Vedas, three Vedas, although they get enjoyment for such a long period, even then they become again like ordinary people in the wheel of births and deaths.

But on the contrary, those who do not like this...

316. "So, whatever deity is before you for worship, it will be My worship in the real sense. You are worshipping Me, you are not worshipping Agni. You are worshipping Me, you are not worshipping Sūrya. You are not worshipping Nārāyaṇa... You are worshipping the real nature of God consciousness. *Ekasyaiva nirbhāgasya brahmatattvasya* [comm.], if the real nature of God consciousness is One, and it has created various branches of gods, but after creating various branches of gods, all those branches are [still] pointed to one point of God consciousness; they are only One.

"*Kriyāyāḥ sarvakārakātmāsākṣātkāreṇāvasthāne bhagavatpada prāptim pratya-vidūratvāt* [comm.]. Whatever action you do in this world, in real sense, *bhagavat pada prāptim pratya-vidūratvāt*, it is very near to the establishment of God consciousness. You are established in God consciousness in whatever actions you do in this world, because the source of that is God consciousness. But only thinking makes it perfect. If you think, if you realize, that I am just worshipping God [in every act, then] you are not away from God consciousness. This way of thinking makes you perfect in this world.

"[Now, Abhinavagupta] puts another question: *Nanu evaṁ, yadi bāhyāgādīnāpi brahmāptiḥ*. If it is so, that by outward external *havan* also you will become divine, you will achieve that state of divinity, then why don't they [who don't know this reality] achieve the state of divinity? Why only those persons [who know this reality] achieve this divinity? For that, Lord Kṛṣṇa puts the answer [in the following *śloka*]." *Bhagavad Gītā* (1978).

317. "Atharva Veda is not considered to be in that class of Vedas because Atharva Veda is just technical knowledge." *Bhagavad Gītā* (1978)

318. Swamiji recited *labhante*, which appears in Abhinavagupta's commentary of this verse. [Editor's note]

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥23॥

*ananyāścintayanto mām ye janāḥ paryupāsate/
teṣāṃ nityābhīyuktānām yogakṣemam
vahāmyaham ॥23॥*

○ Arjuna, on the contrary, those people who always focus their minds in My meditation (Parabhairava's meditation), *teṣāṃ nityābhīyuktānām*, they are always one-pointedly established in My consciousness. For them, *yogakṣemam vahāmyaham*, I take care for their maintenance. They have not to worry about their maintenance, e.g., who will look after their house, who will look after their children, who will look after their gardens, etc. They are solely focused in meditation and I am looking after their gardens, I am looking after their household maintenance, I am looking after their children's maintenance (to go to school, etc.). I am doing all those jobs for them. they have to focus their minds in Me only. I do all of the other [things], e.g., their household maintaining job, etc. I take this burden on Me, on My shoulders because I have too much love for them. I have got too much love for them. I want them to be focused more and more in Me. Their other outside jobs, I take that responsibility on My shoulders.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यतन्त्यविधिपूर्वकम् ॥24॥

*ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ/
te'pi māmeva kaunteya yajantyavidhipūrvakam ॥24॥*

But on the contrary, those people who concentrate on other gods, although I bestow the fruit to them through those gods, other gods, but

their devotion is with blots [i.e., imperfections], it is not quite clear devotion. They also worship Me but they worship Me in a crooked way, not directly. Direct worshipping [of Me] is not done by them.

In fact...

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
नतु मामभिजानन्ति तत्त्वेनातश्चलन्ति ते ॥25॥

*aham hi sarvayajñānām bhoktā ca prabhureva ca/
natu māmabhijānanti tattvenātaścalanti te ॥25॥*

In fact, I am, of all activities, I am the bestower of fruit. But those people who want other sources in between, e.g., Indra, *devatās*, and all other gods. They derive fruit from them, but that fruit also is produced by Me, but it is not in a direct way. They don't get fruit [from Me] in a direct way. So they are inferior. So they are tossed down in the field of repeated births and deaths. They don't get that glamour. If they would have only thought that fruit will come from God, from Bhairava, they would have been glamorous all of the time. But only this [indirect approach to Me] makes them degraded.

JONATHAN: Impure.

SWAMIJI: So Arjuna, you should do one thing:

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥26॥

*yānti devavratā devānpitṛnyānti pitṛvratāḥ/
bhūtāni yānti bhūtejyā yānti madyājino'pi mām 26/
[not recited or translated]³¹⁹*

पत्रं पुष्पं फलं तोयं यो मे भक्ता प्रयच्छति ।
तदहं भक्तुपहृतमश्नामि प्रयतात्मनः ॥27॥

*patraṁ puṣpaṁ phalaṁ toyaṁ ye me bhaktyā
prayacchati/
tadahaṁ bhaktyupahṛtamaśnāmi
prayatātmanaḥ //27//*

If you give one leaf from the garden, you pluck out one leaf from the garden and give [it to] Me directly, offer [it to] Me, or a tumbler of water, *phalam*, and some fruit, *puṣpaṁ*, flowers, one flower, if you offer one flower directly to Me,³²⁰ with all of My might, I accept it and kiss it and take it and have it and possess it.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।।28।।
शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ।।29।।

*yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat/
yattapasyasi kaunteya tatkuruṣva madarpaṇam/28/
śubhāśubhaphalairēvaṁ mokṣayase
karmabandhanaiḥ/
saṁnyāsayogayuktātmā vimukto
māmupaiṣyasi//29//*

So whatever you do, whatever you eat, whatever you offer, whenever you give alms to people, whenever you perform penance, *tat kuruṣva madarpaṇam*, offer it to Me. Whatever you do, offer it to Me.

Then this will be the nearest and [most] hopeful trick for you to possess. [By doing] that,

you will be liberated for good.³²¹ And you will be called *saṁnyāsa yogi* [because] you have offered everything; all of your actions, you have offered to Me. And in the long run, you will be united in Me.

This is the 29th *śloka* ending.

Now it is the 30th [*śloka*].

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्ता मयि ते तेषु चाप्यहम् ।।30।।

*samo'haṁ sarvabhūteṣu na me dveṣyo'sti na
priyaḥ/
ye bhajanti tu mām bhaktyā mayi te teṣu
cāpyaham//30//*

I am the same to everybody. I have not prejudice for those who don't care for Me. I love them also, but I have pity ... one them, I have pity because they love Me indirectly, they don't love Me directly. If they love chapals (sandals), if they love a lady, if they love a boy, they actually love Me because I am that boy, I am that lady, I am everywhere. But they don't love Me directly. This makes Me sad.

Ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham, those who devote and treat Me with great devotion, they are in Me and I am in them—there is no doubt [about] it. I am he and he is Me. We are one!

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ।।31।।

319. “*Deva vratā*, those devotees who are bent upon worshipping other gods, they go to them, they receive, they attain their position. They don't attain My position; they are deprived from attaining My position. *Pitrūṇyānti pitṛvratāḥ*, and those who worship those who are ancestors, dead ancestors, they go to them. *Bhūtāni yānti bhūtejyā*, and those who worship ghosts for conducting black magic on others (there is that world also in this universe) ... they go in the kingdom of devils, they reach ultimately after death in the kingdom of devils. They become devil also. *Yānti madyājino'pi mām*, and those people who adore Me in real sense, they reach Me, they are united in Me in the end.” *Bhagavad Gītā* (1978)

320. “... with great devotion and love.” Ibid.

321. “This way, you'll get liberated from the bondages of all *karmas* (they may be good *karmas* or bad *karmas*); you'll get rid of that and become liberated.” Ibid

*api cetsudurācāro bhajate māmananyabhāk /
sādhureva sa mantavyaḥ samyagvyavasito hi
saḥ //31//*

And it is never [too] late; again I will remind you, it is never [too] late. You just start afresh and focus all of your might in Me. Don't focus on other things of the world.

Api cetsudurācāro, if he is an adulterer and a very badly behaved person, if at all he also diverts his attention towards Me and leaves that adultery behind and adulterers for the sake of Me, and makes love for the sake of Me-he does not make love for the sake of that lady-he who makes love with that lady for My sake, how divine he is! He will become divine and I will embrace him wholeheartedly and he will be united in Me in the end.

JOHN: Isn't that the point of *tantric* practice when you do sexual practice, or eating meat, when you do all those acts, those forbidden acts, for the sake of God then they all become divine?

SWAMIJI: They all become divine. But you should not . . . you should think if it is quite . . . if you are adopting it correctly. If you have just [a little] leakage of some love for that . . .

JOHN: The act itself?

SWAMIJI: . . . that lady, or . . .

DENISE: For that person.

SWAMIJI: Finished!

JOHN: Or for the taste, or anything; for eating meat for the taste rather than for the . . .

SWAMIJI: It must be divine, divinely adopted. Whatever you do, adopt it divinely and then you are Mine, then you are always Mine. I will embrace you.

What happens to him who leaves behind all of this treatment [i.e. attachment] of other things and focuses everything in Me?

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानेऽहं न मदभक्तः प्रणश्यति ।।32।।

*kṣipram bhavati dharmātmā śaśvacchāntim
nigacchati /
kaunteya pratijāne'ham na madbhaktaḥ
praśaśyati //32//*

No matter, he becomes *dharmātmā* at once.³²² His all status of life changes altogether. I do that change for him and he becomes a saintly person. *Śaśvat sāntim nigacchati*, and he is focused [in Me] and he enters in that peace which is an un-ending peace of Parabhairava.

Kaunteya pratijāne'ham, I take oath before you, O Arjuna! *Na madbhaktaḥ praśaśyati*, once you have focused your bhakti (devotion) in Me, you will never decay, you will never be ruined, you are always Mine.

The 33rd śloka.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रधरास्तेऽपि यान्ति परां
गतिम् ।।33।।

*mām hi pārtha vyapāśritya ye'pi syuḥ
pāpayonayaḥ /
striyo vaiśyāstathā śūddhrāste'pi yānti parām
gatim //33//*

किं पुनर्ब्राम्नाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।।34।।
*kiṁ punarbrāhmaṇāḥ puṇyā bhaktā
rājarṣayastathā /*

*anityamasukhaṁ lokamimaṁ prāpya bhajisva
mām //34//*

322. "No matter if a person is debauched or a sinner, when once he directs his mind towards Me with devotion he becomes *dharmātmā*, the embodiment of purity and virtue at once." *Bhagavad Gītā* (1978)

[not recited or translated]³²³

O Arjuna, [those] who take refuge in Me, those who are called *pāpayoni* . . .

Striyo means those who are duffers, who cannot understand the philosophy, who have not that understanding power. There are so many duffers in this world. I have created duffers who do not understand what is philosophy - that is *pāpayoni*. *Pāpayoni* means they are the embodiment of sins and they have become duffers. They cannot understand . . . if you call them God, they say, “what is God?” [laughs] “I don’t know what is God.”

. . . and those people also, if by My grace, if they take refuge in Me, blindly (because they don’t know Me), if they take blindly refuge in me, they also come to Me in the end. I embrace them.

[If you feel], “there must be some great Being watching us,” and when you focus your mind on that nothing, which is not clear to you—I mean duffer—he becomes also saint.

This is the greatness of Parabhairava!

Secretly and unknowingly, [one] who comes to My rescue [i.e. takes refuge in Me], he also becomes divine. I am so great, I cannot understand My . . . I cannot define My greatness, how great I am. I am great to those also who blindly think of Me, not knowing who I am.

So you should do one thing, O Arjuna:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥३५॥

*manmanā bhava madbhakto madyājī māṁ
namaskuru/*

*māmevaiṣyasi yuktvaivamātmānaṁ
matparāyaṇaḥ //35//*

Manmanā bhava, keep your mind always within Me; *madbhakta*, be My devotee; *mat yāji*, be My worshipper; *māṁ namaskuru*, do *praṇām* (prostrate) to Me; *māmevaiṣyasi*, you will reach near Me when your [mind] is *matparāyaṇaḥ*, focused in My nature.³²⁴

This is the end of the chapter.

JOHN: What verse is that?

SWAMIJI: This verse is the 35th śloka. Now the conclusion of this [chapter].

अत्र संग्रहश्लोकः

अद्वैते ब्रह्मणि परा सर्वानुग्रहशालिनी ।
शक्तिर्विजृम्भते तेन यतनीयं तदाप्तये ॥९॥

*advaita brahmaṇi parā sarvānugrahaśālīnī/
śaktirvijrumbhate tena yatanīyaṁ tadāptaye //9//*

Concluding śloka for the 9th chapter

You should know, everybody should know, that the gracious, divine, that *śaktipāta*, is everywhere glittering for those who are deprived of that and for those who are fit for having that. But this *śaktipāta* is available to everybody! This *śaktipāta* is not locked [from] anybody. It is open. *Śaktipāta* is always at your disposal. *Śaktipāta* of Parabhairava is at your disposal, always. So you have to just divert your attention towards that and you will have it. It is nothing, you have not to seek for that. You have to divert your attention towards that and it is there, I have given [it to] you!

This is the conclusion of this chapter, 9th chapter.

Bas.

[to be continued]

323. What to say when a devoted brahmin takes refuge in Me, what to speak of him? He will definitely come to Me. Paraphrase of *Bhagavad Gītā* (1978).

324. “When you put your mind bent upon finding Me.” *Bhagavad Gītā* (1978)

The Spanda Kārikā of Vasugupta

Fourth Flow Vasugupta's conclusion

*ekacintāprasaktasya yataḥ syādaparodayaḥ...¹⁶²
iti ca unmeṣa lakṣaṇamatraiva asti /
tadanusāreṇa ca nimeṣa-lakṣaṇam- api
svarūpa- goṣaṇā-rūpaṁ-ūhyam iti yathā-
saṁkhye'pi na kṣatiḥ iti apare / tad-
alamākhyāyikā varṇanena / prakṛtamucyate -
yasyonmeṣa iti /*

[not recited]

We have explained this in the *Spanda Kārikā* also, in this *kārikā* of *spanda*, [that] when you give rise to one thought, give rise to another thought, just be attentive and you will reside in God consciousness. Go on thinking various thoughts but be attentive. Attentively think, that is all.¹⁶³ *Iti ca unmeṣa lakṣaṇamatraiva asti*, this is the reality of *unmeṣa*, what is *unmeṣa*.

Tadanusāreṇa ca nimeṣa-lakṣaṇam-api svarūpa-gaṣaṇā-rūpaṁ-ūhyam. Now *nimeṣa*, which subsides the nature of God consciousness. When you close your eyes, that is when you subside the nature of God consciousness, that also should be explained in this way: When you subside the nature of God consciousness, in that way also, God consciousness is still existing—in a subsided [way] also.

Iti yathāsaṁkhye'pi na kṣatiḥ iti apare, and some Śaivites, some good scholars [among]

Śaivites, say that, “*yathā-saṁkhye'pi na . . .*”, you can believe in numbers also¹⁶⁴ – “It is *unmeṣa*”, “It is *nimeṣa*”, “It is good”, “It is bad”, “It is this”, “It is that”, “It is. . . .” - this can also be tolerated. no harm.

ERNIE: (laughter)

SWAMIJI: *Tadalamākhyāyikāvarṇanena*, these are the theories of Shaivism. These are the three kinds of theories of Shaivism. Now, I will give you the real thinking of Shaivism, what Shaivism means . . .

ERNIE: The understanding.

SWAMIJI: The real understanding of Shaivism.

JOHN: So these three theories are just to . . . theory one is, to open your eyes is to reveal God consciousness, and wanting to close [your eyes], that is to conceal it.

SWAMIJI: Yes.

JOHN: And then another man says that this God consciousness is like moments in succession-opening and closing the eyes, opening and closing the eyes.

SWAMIJI: Yes.

ERNIE: That it's the energy that . . .

JOHN: The third guy says, “No, it's the energy that . . . ,”

SWAMIJI: Energy that . . .

162. *Spanda Kārikā* 3.9, page 66.

163. Kṣemarāja will later refer to the *Svacchanda Tantra* to further expand upon this point. This appears to be Kṣemarāja's interpretation of the original *Spanda Kārikā* verse which states: “you just be attentive to the movement of mind. When in the mind one *vikalpa* (one thought) rises, remain in that thought, don't let that thought go away from your mind. Be attentive to that thought only, that one thought only. And if you remain attentive in continuity to that one thought, *yataḥ syādaparodayaḥ*, then after some time, another thing will take place, another thing will rise, and that is [*sāmānya*] *spanda*.” Swami Lakshmanjoo, trans., *Spanda Kārikā* 3.9, page 66.

164. *Samkhyā* literally means, to reckon or count up, sum up, enumerate, calculate.

JOHN: ". . opens and closes these eyes so that's the oneness, so that one . . ."

SWAMIJI: Yes.

JOHN: And then the final one, which wasn't a theory, was he is saying that we can accept that one of . . .

SWAMIJI: But there is also some adjustment to be done in that fourth understanding. That adjustment he will do now.

ERNIE: And that fourth understanding was that, whether It's there or not there, it does not matter, It is still there.

SWAMIJI: It does not matter, It is still there, It is still there. *Bas.*

Prakṛtamucyate, now we will go to our subject, to our point. *Yasyonmeṣa iti, unmeṣa*, and *nimeṣa*, rise and dissolution, what is that?

*iha parameśvarasya mahāprakāśātmano
vimalasyāpi ekaiva parāmarśaśaktiḥ
kiñcicalattābhāsarūpatayā spandaḥ iti,
sphurattā, iti ūrmiḥ iti, balam iti, udyogaḥ
iti, hṛdayam iti, sārām iti, mālinī iti, parā
ityādyanantā- samjñābhīḥ āgameṣu
udghoṣyate /*

Iha, in this field of the Trika system, Parameśvara, the supreme Lord, is *mahā prakāśa*, filled with supreme light.¹⁶⁵ *Vimalasyāpi*, and He is pure. And His *ekaiva parāmarśa*, He has only one energy which is called *parāmarśa śakti*, the energy of consciousness. That energy of consciousness, It is just the embodiment of *spanda*, It is just the embodiment of movement, stable movement. Because It is *kiñcit calatta ābhāsa rūpatayā*, movement, you feel that It is moving, otherwise It is not moving, but It is in movement. It is that kind of movement [that] is just a vibrating movement.

You know "vibrating movement"?

But not vibrating to that extent. For instance, just as the heart vibrates, but it expands

also in girth-it expands—but It does not expand, because there is no other room, no other place, for It to expand. So It vibrates in His own nature. That is *spanda*.

And this *spanda* is nominated as *sphurattā* (*sphurattā* is just "flow"), *ūrmiḥ* (tide), *balam* (strength), *udyoga* . . .

Udyoga is not "effort".

ERNIE: Concentration?

SWAMIJI: No. *Udyoga* is just "force".

. . . *hṛdayam* (heart), *sārām* (essence), and *mālinī* (supreme energy). These are the nominations which are attributed to this *spanda* in the *śāstras*.¹⁶⁶

sā ca ekāpi yugapadeva unmeṣa-nimeṣamayī /
[not recited in full]

Although that energy of *spanda*, the energy of vibrating energy, is only one, *yugapadeva unmeṣa-nimeṣamayī*, you feel that vibrating energy rising and [dissolving] simultaneously. It rises and It dissolves simultaneously. From one point [of view] you feel It is rising and [from] another point [of view] you feel at the same time It is . . .

JOHN: Dissolving.

SWAMIJI: . . . It is dissolving. It will be clarified now.

*[tathāhi] sadāśivādikṣitiparyantasya
tattvagrāmasya prākṣṛṣṭasya yā
samhārāpekṣayā nimeṣabhūḥ saiva
srakṣyamāṇabhedāpekṣayā unneṣadaśā /*

When, right from *sadāśiva* to *pṛthvī* (earth), all of these elements, all of these cycles of elements¹⁶⁷, *prākṣṛṣṭasya*, are created, although it is created, when, after its creation, it is to be destroyed, *samhārāpekṣayā*, when it is destroyed, *nimeṣabhūḥ*, that is the dissolution of this cycle of

165. See Appendix 12 for an explanation of *prakāśa*.

166. Scripture.

167. see Appendix 11 for a list of the thirty-six elements (*tattvas*).

the elementary world-it dissolves-but at the same time, that dissolution, *saiva srakṣyamāṇabhedāpekṣayā, unmeṣadaśā*, that is the rise of Śiva. When it dissolves, . .

What? The cycle of the universe right from *sadaśiva* to *prthvī*, it gets dissolution, it dissolves, it is destroyed. . . . but the destruction of this elementary world is the creation of the state of Śiva. so it is a rise also, the rise also of Śiva. Śiva's rise is the destruction of the universe.

*prākṣṛṣṭabhedasamhārarūpā ca yā
nimeṣadaśā saiva cidabhedaprathāyā
unmeṣabhūḥ /*

On the other hand, just to clear it, *prākṣṛṣṭa bheda samhāra rūpa*, when you destroy *bheda*, when you destroy the differentiated cycle of the world, destroying this differentiated cycle of the world is to [cause] the rise of the undifferentiated cycle—the undifferentiated cycle rises and that is God consciousness.

So, the *nimeṣa*, the state of *nimeṣa* of the differentiated cycle, is the state of *unmeṣa* for the undifferentiated movement. So, both ways this is the movement. You can't say what is right and what is wrong there. That is also in its own way right and the other [one] is also in its own way right.

*bhedāsūtraṇarūpā ca yā unmeṣadaśā saiva
cidabhedaprathāyānimeṣabhūḥ /
māyāpade'pica*

[not recited in full]

When you *āsūtraṇa-rūpā*, when you put the foundation stone for *bheda*, the differentiated world (*unmeṣa daśā* means, when you give rise to *bheda*, the differentiated cycle), and that rise oi

the differentiated cycle is *cit abhedaprathāyā nimeṣabhūḥ*; when the differentiated cycle rises, *cit abhedaprathāyā*¹⁶⁸ is *nimeṣa*, that is dissolved, that gets dissolution.

What? God consciousness. God consciousness is subsided.

So both are working, both are working simultaneously.

JOHN: So, from the point of view of differentiation, un-differentiation doesn't exist.

SWAMIJI: It doesn't exist.

JOHN: From the point of view of un-differentiation, differentiation doesn't exist.

SWAMIJI: It exists, but [only] in the cycle of *svātantrya*. In the cycle of *svātantrya*, these both exist simultaneously.¹⁶⁹

Māyāpade'pi ca, now, leave that cycle of *svātantrya* aside. Go to the daily activity of the world, *māyāpade*, in the state of *māyā*, in the state of illusion.

*nīladīṛkṣātmaprāgbhūmirūpā
unmeṣāvasthaiva sphurita nīla-pūrva-
pitāvabhāsana-
viśrāntyātmakanimeṣarūpā sarvasya,
svasamvitsiddhā /*

In the daily routine of life also, you'll see that *spanda* works both ways. It has got both . .

ERNIE: Characters, characteristics.

SWAMIJI: . . . both factors. *Nīla-dīṛkṣya-ātma-prāg- bhūmirūpā*, when you want to see something blue, you want to see [some] blue object, some object which is blue, blue colored—*nīladīṛkṣātmaprāgbhūmirūpā*; *nīladīṛkṣyā*, just to see a bluish object¹⁷⁰—when you want to see a bluish object, that is the rise of a bluish object,

168. The spreading out (*pratha*) of non-dual (*abhedā*) consciousness (*cit*).

169. That essence of *svātantrya* is *anavacchinna*, beyond limitation, all-round beyond limitation. There is no such limit found in that state. *Vicchinna camatkāra maya viśrāntyā*, and this limited state of being is also found there. [Lord Śiva] is unlimited, but the limited cycle of God. consciousness is also found there. So It is both limited and unlimited. That being who is limited only, he is not true. That being who is unlimited only, he is not true. Why? Because he is limited. The being who is unlimited is not true because he is unlimited only [and] not limited. That fullness of God consciousness is found [in one] who is limited and at the same time unlimited also. That is the fullness of God consciousness, the fullness of God consciousness where nothing is excluded. Whatever is excluded, it is also one with That. That is the fullness of God consciousness." *Parātrīśikā Vivaraṇa* (LJA archives).

170. The color blue (*nīla*) is often used in Shaivite philosophy as an example of an object of perception.

that is the *unmeṣa* of a blue object. *Sphurita-nīla - pūrva - pīl a - āvabhāsaṇa - viśrānti - ātmakanimeṣa - rūpa sarvasya svasamvitsiddhā*, and that very state is the *nimeṣa* of what you had seen before, e.g., that *pīta*, that yellow, that yellowish object. First you had seen a yellowish object, now you want to see...

JOHN: A blue object.

SWAMIJI: . a blue object. You give rise to a blue object (*unmeṣa*), and that rise of a blue object is the *nimeṣa* of the yellowish object, which you have already seen. So, in the daily routine of life, these two factors work simultaneously. And everybody knows that (*sarvasya svasamvit siddhā*, everybody knows this).

apī ca...

There is one more point to be discussed.

*... iyaṁ didṛkṣābhūmiḥ nīlasya
idantāvabhāsaṇāśūtraṇa-
svabhāvonmeṣarūpāpi, tadaiva tasyaiva
parameśvarābhinnasvabhāvanimeṣa-
paramāṛthāpi,...*

There is another point in this cycle of the daily routine of life to be noted. That is, when you see that *nīla* (bluish object), when you want to see a bluish object, that is the rise of a bluish object. You give rise to a bluish object and simultaneously you give the previous [object], which you have perceived previously (that yellowish object), that is dissolved, you destroy it.

Not only this.

At the same time, *tadaiva tasyaiva parameśvara-ābhinna svabhāva nimeṣa paramāṛthāpi*, at the same time, another third cycle also is vividly seen subsided in dissolution, and that third object is *Parameśvara*, *Parameśvara bhāva*, the state of God consciousness. The state of God consciousness is subsided also. It is not only [that the] state of the yellowish object is subsided, it is the dissolution of the yellowish object,...

What is the dissolution of the [yellowish

object]?

JOHN: Seeing the blue object.

SWAMIJI: When you see a bluish object.

... not only the dissolution of the yellowish object, it is the dissolution of God consciousness also at the same time. Because, when you are engrossed in the outward cycle of the world, God consciousness is subsided always. It does not mean that God consciousness is subsided and [therefore] God consciousness is not existing. It is existing in a subsided form.

DENISE: In an undifferentiated way, isn't it?

ERNIE: Where?

SWAMIJI: Everywhere! Everywhere¹⁷¹ It is in a subsided state.

JOHN: So, It is not seen just like the yellow is not seen.

SWAMIJI: No (affirmative). It is *sūkṣma* (*sūkṣma*, subtle) in the background. God consciousness is in the background, rising and dissolving.

JOHN: He said, "God consciousness is seen here". Is he trying to show this proof also that God consciousness weaves these states altogether, or he is not saying that?

SWAMIJI: That will be seen further, later on.

ERNIE: Was It there when the yellow object was there? you said that when you see the blue, then that third is also, that God consciousness is also, destroyed.

SWAMIJI: Yes.

ERNIE: Was It there when it was only yellow?

SWAMIJI: No, It was not there also.

ERNIE: It wasn't there also.

SWAMIJI: No.

ERNIE: So then how can It be destroyed... ?

SWAMIJI: In the daily routine of life, It is subsided.

ERNIE: No, but then he makes the point of when you make it blue, then that is destroyed.

171. In the field of differentiation.

SWAMIJI: When you [perceive] blue, God consciousness is subsided. when you [perceive] yellow, God consciousness is subsided. God consciousness is also existing there in a subsided form.

GANJOO: In the background.

SWAMIJI: In the background, but in a subsided state. you understand?

DENISE: Yes.

SWAMIJI: It is there.

Vastutastu māyāpade'pi . . . in fact, if we go to the depth of this theory, *vastutastu māyāpade'pi*, in the daily routine of life, in the worldly routine of life, . . .

. . . *māyāpade'pi nimeṣonmeṣa-palakṣitasarvaśakti vilolatārūpā iyaṁ pārā vimarśabhūmireva sarvadā sarvasya sphurantyapi māyādaśāyāṁ na nirūḍhiṁ lambhayati saṁvidāṁ svātmani*, . . .

Bas, this point is to be noted here. In reality, *māyāpade'pi*, in the daily routine of life, *nimeṣe unmeṣa upalakṣita sarva śakti vilola rūpā*, one [perception] is *nimeṣa*, one is in a subsided form, one is in dissolution . . .

JOHN: Dissolved state.

SWAMIJI: . . . dissolved state, and one has risen¹⁷², . . .

ERNIE: Yellow and blue.

SWAMIJI: Yellow and blue.

. . . but that *iyaṁ pārā vimarśa bhūmireva*, this supreme state of God consciousness, *sarvadā sarvasya sphuranti*, although It is in the background alive, although the supreme state of God consciousness is in the background alive in both these states of rise and dissolution, but *māyādaśāyāṁ na nirūḍhiṁ lambhayati saṁvidāṁ svātmani*, but, in the daily routine in the activity of the world, this [God consciousness] is not held, This is not known. Although It is existing, It is

not known, It is dissolved.

tatrāpi madhye madhye prakāṭibhavati / yatsvarūpa ābhijñānāya sphuṭayiṣyati
[not recited]

Tatrāpi, in the daily routine of life also—another important point is in the daily routine of life also-sometime, sometime, at some points, you will see the rise of God consciousness alive there.

Yatsvarūpa ābhijñānāya sphuṭayiṣyati, this *svarūpa*¹⁷³ [of God consciousness] is clarified in this śloka of the *Spanda Kārikā*:

atikruddhaḥ..../¹⁷⁴

When you are extremely angry, filled with anger, [or] when you are extremely filled with excitement of sexual desire, [or] when you are extremely filled with fear—as you have already been explained that—in those states, God consciousness is alive. It is in Its . . .

ERNIE: Seed form?

SWAMIJI: No. It is *unmeṣa*.

JOHN: Expanded form or . . .

SWAMIJI: No, *unmeṣa*. It has risen there, It is not subsided. Although It is subsided always [in the field of differentiated perception], but sometimes . . .

GANJOO: It rises.

SWAMIJI: . . . It rises at times, in the daily routine of life also. When you sleep, and sleep has not yet come—this wakefulness, the state of wakefulness is ending [but] sleep has not yet come—in that gap, It rises. So, that God consciousness is not [absent, It] is alive everywhere.

JOHN: But That also is hidden, isn't it? Like in that gap, . . .

SWAMIJI: Yes.

JOHN: . . . isn't that hidden by *tirodhāna*,

172. *Unmeṣa*.

173. The self-form or nature.

174. See *Spanda Kārikā* 1.22, page 35.

śakti¹⁷⁵?

SWAMIJI: Yes, that is quite true, but ...

..... ..prabuddhaḥ syādanāvṛtaḥ //¹⁷⁶

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

JOHN: So it is only hidden for that person who is not alert. *Tirodhāna śakti* works for ...

SWAMIJI: Who is not alert, yes.

ityantaṁ śloka catuṣṭayam /

These four *śloka*s explain the same point there in the *Spanda* [*Kārikā*].¹⁷⁷

*paraśaktipātaprakāśadhvastamāyāvaraṇa
sya tu śivapadāvāptau karālabhanam
dadatyeva param pūrṇatayā sarvadā na
parisphurati /*

Paraśakti-prakāśa-dhvasta māyāvarṇasya, that blessed soul whose veil of *māyā*, the veil of illusion, has been removed by supreme *śaktipāta*¹⁷⁸, for that person, *śivapadāvāptau*, to hold the state of *śivapada*¹⁷⁹ in these states, at these points, ...

Which points?

ERNIE: Joy, anger.

SWAMIJI: Joy, anger, ...

JOHN: Great fear.

SWAMIJI: ... threat, fear ...

ERNIE: Sleep, the gap.

SWAMIJI: Everything.

... so, *karālabhanam dadatyeva*; *karālabhanam*, that energy shakes hands with that person who is blessed with *śaktipāta*.

ERNIE: Who has the veil of ...

SWAMIJI: Who has removed the ... whose veil of ignorance is removed by *śaktipāta*. At that time, that state shakes hands with that person. So, She appears [at] that [time]. That state of God consciousness appears to him.

yadvakṣyati ...

[*Vasugupta*] will explain this later on in the *Spanda* [*Kārikā*]...

*yadā kṣobhaḥ pralīyeta [tadā
syātparamam, padam] //*¹⁸⁰

[not recited in full]

... *yadā, kṣobhaḥ pralīyeta*, when agitation is over, there is *paramam pada*¹⁸¹, the supreme God consciousness is still there. It is just a veil that makes you keep away from that God consciousness. Otherwise. It is there.

.....jānāti ca karoti ca //¹⁸²

He knows everything, he does everything.¹⁸³

*tathā*¹⁸⁴ “jagradādi” ... [1.3] *ityārabhya “tadasti
paramārthataḥ”* / [1.5]

In wakefulness, in the dreaming state, [and] in the dreamless state, that God consciousness exists. It is explained in these *śloka*s of the *Spanda* [*Kārikā*].¹⁸⁵

175. Lord Śiva's concealing energy as opposed to His *anagraha śakti* (r:vealing energy).

176. *Spanda Kārikā* 1.25, page 41.

177. The four *śloka*s are *Spanda Kārikā* 1.22 to 1.25, pages 35-41.

178. Grace.

179. The abode (pada) of Śiva. *Śivapadāvāptau*, *śivapada*, the state of Śiva, is *avāpta*, held or achieved.

180. See *Spanda Kārikā* 1.9, page 13.

181. The supreme abode.

182. See *Spanda Kārikā* 1.10, page 14.

183. “And that perfect knowledge and perfect action will appear then, when you are introverted in your own nature.” *Spanda Kārikā* 1.10.

184. So, in this way ...

185. See *Spanda Kārikā* 1.3 and 1.5, pages 4 to 7.

tathāhi – ...

It will be clarified again more:

. . . yadā prathamāyāḥ śivātmanah
sāmarasyabhūmeḥ pūrṇāhantātma-
sāmarasyāvasthitam, viśvaṁ yadi na
bhavati avidyamānam katham śṛjyeta, ...

Sāmarasya bhūmeḥ is that state of God consciousness where the whole cycle of one hundred and eighteen worlds exists. The whole cycle of one hundred and eighteen worlds exists in that God consciousness, but in sāmarasya¹⁸⁶, [just] as the peacock's feathers, the various colors of feathers, exists in the water of an egg of a peacock. It exists, but in sāmarasya, in oneness.

JOHN: Sameness.

SWAMIJI: In sameness. It is sāmarasya, it is not vividly seen there. But when it comes out, it is seen. In the same way, ...

JOHN: "Sāmarasya" means?

SWAMIJI: Sāmarasya means, ...

JOHN: Same flavor?

SWAMIJI: No. Sāmarasya means, one with oneness. For instance, you put water in water—it is sāmarasya. You can't find out that cup of water in the ocean then.

GANJOO: (Inaudible)

SWAMIJI: Oneness. That is sāmarasya. So in that sāmarasya state [of God consciousness], the whole cycle of one hundred and eighteen worlds exists.

Prathamāyāḥ śivātmanah sāmarasyabhūmeḥ pūrṇāhanta-ātma-sāmarasyāvasthitam, and it is, the one hundred and eighteen worlds are, one with God consciousness there, existing, in that supreme state of ...

ERNIE: Sāmarasa.

SWAMIJI: ... sāmarasa.

If It would not have been existing there,

[then] how this whole cycle of one hundred and eighteen worlds would have come into manifestation afterwards? It has come into manifestation only [because] it was there. It has come out from that God consciousness in the cycle of manifestation. So, you must know that it is existing in That un-manifested state. What?

ERNIE: The world.

SWAMIJI: This cycle of ...

ERNIE: One hundred and eighteen worlds.

JOHN: Everything.

SWAMIJI: Everything is There.

nīlādidṛkṣārūpā tuṭipātāparaparyāyā daśā
uditā, ...

Now, nīlādidṛkṣārūpā, when you want to see a blue object, [when] you are just going to see a blue object, that is didṛkṣā, the state of ... just, it is the tendency ...

JOHN: Just about to see.

SWAMIJI: Just about to see. You have not seen it yet, but you want to see it. You are going to see it in the next moment. At that first moment, at that first moment, what exists? That is what he explains here.

JOHN: The first moment, just before you ...

SWAMIJI: Just before you want to see this blue object, that is tuṭipāta, that is a tuṭi, that is one tuṭi of God consciousness. There you find the state of God consciousness visible.

JOHN: Why does he call it a "tuṭi"? Two and a quarter finger spaces. Why does he say it's a "tuṭi"? Just to show it's a small bit or a...?

SWAMIJI: Just a...

JOHN: Poetic?

SWAMIJI: ... fraction, ...

JOHN: Just a little bit.

SWAMIJI: ... a fraction of a whole, a fraction of one big body.¹⁸⁷

186. Lit., having equal feelings.

187. In his *Tantrāloka*, Abhinavagupta uses the word "tuṭi" to describe the fractional movements of breath: "Tuṭi means, time, time which is taken by the movement of breath in two fingers. spaces and one fourth of a finger space. That much time is called a tuṭi." (*Tantrāloka*, 6.64) In this instance, however, Tuṭi refers to the initial fraction of time in the span of a perception.

Tuṭipātāparaparyāyā daśā uditā, It is rising there, It has risen there.

t a d ā n ī l a m ā t r ā p e k ṣ a y ā
ahantācchāditedantāsūtraṇarūpa tāvatī
sadāśiveśvaratā ucyate /

And *nīlamātrāpekṣayā*, *nīlamātrā*, [the blue object], which you have to see now in the next moment, taking that in view, taking that seeing in your view, *ahantācchādita idantā sūtraṇarūpā*, that *nīlatā*¹⁸⁸ is subsided, *nīlatā* is dissolved in that state, [in] that previous state of a *tuṭi*, and that [*tuṭi*] is *sadāśive-īśvara daśā*, that is *aham-idam* and, *idam-aham*.¹⁸⁹ You will find the rise of *aham-idam* or *idam-aham*. It is the rise of *sadāśiva* or the rise of *īśvara* in the first moment. The next moment you will feel. . .

ERNIE: Blue.

SWAMIJI: . . . blue, the blue object. The first moment you will feel the blue object as one with Lord Śiva. That is *idam-aham*, that is *īśvara*. Or you will feel that blue object, in the first moment, in 'I-ness in this-ness'.

JOHN: *Aham-idam*.

SWAMIJI: *Aham-idam (sadāśiva)*. These two states are found. So, these two states, the rise of these two states, is the stoppage of going to [the perception of] *nīla*. And when you go to [the perception of] *nīla*, this is the dissolution of these two states, *sadāśiva* and *īśvara*. When it is in the *unmeṣa* state, [when] *sadāśiva* and *īśvara* is the *unmeṣa*, state, then seeing *nīla* (the blue object) is in the *nimeṣa* state. When the blue object is in the *unmeṣa* state, the state of *sadāśiva* and *īśvara* is

in...

JOHN: *Nimeṣa*.

SWAMIJI: ... *nimeṣa*.

ERNIE: So, that happens then with every new experience, every new perception?

SWAMIJI: Every new experience, it is going on. This cycle is going on in each and every human being although he does not know, he is not aware of it.

JOHN: So, everytime . . .

SWAMIJI: Everytime.

JOHN: If I look at this microphone and then I look at [something else], that happened.

SWAMIJI: Yes.

JOHN: Between each thought also.

SWAMIJI: Between each thought also, *aham-idam* and *idam-aham* . . .

JOHN: So this is that gap that we must catch?

SWAMIJI: . . . will be the gap, yes. That gap is to be . . .

ERNIE: It's the glue of this universe, then.

SWAMIJI: Yes.

ANDY: Are *īśvara* and *sadāśiva* the same?

SWAMIJI: *īśvara* and *sadāśiva* is just . . . 'this-ness' first¹⁹⁰ is *īśvara*, 'this-ness' afterwards is *sadāśiva*.¹⁹¹

t a d a i v a s a i v a c a
pūrṇāhantātmāsāmarasyāvasthita-
viśvāpekṣayā śivatāpi, . . .

And in that state of *sadāśiva* and *īśvara*, in that, when *pūrṇāhantā*¹⁹² comes, [he experiences] *ahameva*¹⁹³. When *sadāśiva*, at the state of

188. The blue object or any given object of perception.

189. The words *aham idam*, "I am this universe", express the experience in *sadāśiva* [*tattva*]. The words *idam aham* signify, "this universe is not separate from myself." This is the perception in the state of *īśvara* [*tattva*]. The words *aham aham idam idam* mean, "though this universe seems separate actually this universe is not separated from me." This is the experience in the state of *śuddhavidyā* [*tattva*]." *Self Realization in Kashmir Shaivism, Entrance Into the Supreme Reality*, Kṣemarāja's *Parāpraveśikā*, 3.61

190. Before 'I-ness'.

191. See Appendix 11 for a list of the thirty six elements (*tattvas*).

192. When the supreme Creative Energy is directed towards Her internal nature (*svarūpa*), where all movement ends, She there relishes Her true state – the fullness of I-consciousness (*pūrṇa-hantā*) completely filled with God Consciousness. Then that, I-consciousness is diluted in consciousness-of-this, and consciousness-of-this is diluted in I-consciousness." *Self Realization in Kashmir Shaivism - Kuṇḍalinī Vijñāna Rahasyam*, 5.113.

193. That is the state of "I" (*aham*) alone (*eva*).

sadāśiva, you go inside and see the cycle of *unmeṣa* and *nimeṣa* also, ...

When you go [inside] from this outside cycle (*nila*—when you find, *nila*, this is the utmost outside cycle), the inner cycle is the state of *sadāśiva* and *īśvara* (*aham-idaṁ* and *idaṁ-aham* is the inner cycle), the innermost cycle is *aham*¹⁹⁴ (that is the state of Śiva).

... and when *aham-idaṁ* is rising, the rise of *aham-idaṁ* is the dissolution of *aham*, [and] the rise of *idaṁ-aham* is the dissolution of *aham*. When *aham*, the supreme *aham*, only *aham*, the embodiment of *aham*, rises, that is the destruction of *sadāśiva* and *īśvara*—*sadāśiva* and *īśvara* exist no more. So [the instruction] is, you have to go deep in the inner cycle also and find the *unmeṣa* and *nimeṣa* working ahead also in ...

JOHN: It works on all levels.

SWAMIJI: In all levels. In the external flow also and the internal flow also, the *unmeṣa* and *nimeṣa* are working.

ERNIE: So, but what was the middle one?

SWAMIJI: What is middle?

ERNIE: The one in-between.

SWAMIJI: *Sadāśiva* and *īśvara*.

JOHN: You mean, the gap?

ERNIE: No, no, I thought there are three. There was the ...

SWAMIJI: There was blue.

ERINE: Blue, and there is the *aham*.

SWAMIJI: *Aham* is the supreme. The gap is *sadāśiva* and *īśvara* (*aham-idaṁ*, *idaṁ-aham*)—that is the center.

*yadi tu*¹⁹⁵ *anyā sadāśivaprakāśātmataḥ*

*nāvasthitā syāt katham uttarakālāṁ
sṛjyeta cidrūpavyatirekeṇa anyasya
sraṣṭatvānupapatteḥ /*

*Yadi tu anyā sadāśiva prakāśa ātmatayā na
āvasthitā syāt.* This *sadāśiva* and *īśvara*, if *sadāśiva*
and *īśvara* would not have come out from that
supreme *aham*, (only I-consciousness), [then] how
would it have existed in the center? The central
state [i.e., the fullness] of God consciousness is
also existing when It is pushed from that supreme
state of oneness (I-consciousness, *aham*). *Katham
uttarakālāṁ sṛjyeta*, how could it be created if it
were not existing in that I-ness, I-consciousness?
Because *cidrūpa vyatirekeṇa anyasya*,
sraṣṭatvānupapatteḥ, nothing can be "created",
only the creation is attributed to *cidrūpa*, only
consciousness, God consciousness. God
consciousness has become coagulated.¹⁹⁶ It is half-
coagulated in *sadāśiva* and *īśvara*, and fully
coagulated in the blue object (it is fully
coagulated), and it is un-coagulated in the state
of...

JOHN: *Aham*.

SWAMIJI: ... *aham*. Śiva.¹⁹⁷

pramāpitam ca etat pratyabhijñāyām
[not recited]

*c i d ā t m a i v a h i d e v o ' n t a ḥ
sthītamicchāvaśādbahiḥ /*

*yogīva nīrūpādānamarthajātām
prakāśayet*¹⁹⁸ //¹⁹⁹

Just like a *yogi*, the acting of a *yogi* is just like
the acting of Śiva. Śiva acts just as a *yogi* acts.
Cidātmaiva, *cidātma* (Śiva, God consciousness,

194. I-ness.

195. Swamiji says "tu" but the text reads "hi". Both convey the same meaning.

196. "God consciousness has been coagulated in these varieties of forms and shapes and time." Swami Lakshmajoo, *Special Verses on Practice* (LJA archive), verse 8. "[God consciousness] takes the coagulated formation of one [thing] and the negation of all other things." *Parātrīśikā Laghuvṛtti* (LJA archive).

197. "What do you mean by 'coagulation'? When you understand that, 'I am the universe', your understanding is not coagulated. When you understand, e.g., 'I am somebody's wife and I have got two children', your understanding is coagulated, [it is] frozen in some limited cycle. When you experience that, 'I am everything. All ladies are my wives, all ladies are my daughters, all ladies are my sisters'- finished! Where lies the difference? So your *bodha*, your understanding, is unlimited, divine." *Parātrīśikā Vivaraṇa* (LJA archive).

198. Swamiji says "prakāśante" where the text reads "prakāśayet".

199. Utpaladeva's *Īśvarapratyabhijñā*, *Kārikā*, 1.5.7.

filled with consciousness) is *antaḥ*, *sthitam icchāvaśādbahih arthajātam*, this whole cycle of one hundred and eighteen worlds is existing in Lord Śiva, in *cidātmā*, in God consciousness, and by His sweet will of the energy of *svātantrya śakti*, He pushes it out, outside His consciousness, in one hundred and eighteen worlds just like a *yogi* does (*yogīva*, just like a *yogi* does), without any outside gathering of substances.

[If] you have to construct this house, you want an outside gathering of substances, e.g., you want stones, you want cement, you want workers. But this is not the case with Lord Śiva. [When] Lord Śiva creates this universe, He pushes this universe of one hundred and eighteen worlds outside His consciousness without the gathering of these ...

ERNIE: Not dependent.

SWAMIJI: ... substances. [He is] not dependent.²⁰⁰

JOHN: So how is that like a *yogi*?

SWAMIJI: Just like a *yogi*. A *yagi* also creates this universe [according to] his choice, with his choice, without any gathering [of external substances]. A *yogi* is just like Śiva.

ERNIE: So then it is possible that [the *yogi*'s] house would not be dependent on the rocks coming in the truck or the cement. He would just ... and it would be there.

SWAMIJI: *Bas*, it will appear, it will appear at once.

iti ihāpi vakṣyati

In this Spanda *śāstra* also it will be said:

*yatra sthitamidaṁ sarvaṁ kāryaṁ
yasmācca nirgatam*²⁰²

"In which this whole universe exists and from which this whole universe comes out in manifestation ..."²⁰³

DENISE: Swamiji, is it like, you know, we can imagine what the house is going to be like when it is finished, that's ...

ERNIE: In a way, ...

DENISE: ... in one way, it's producing ...

SWAMIJI: Yes.

ERNIE: ... the idea of ...

DENISE: ... by mind.

SWAMIJI: It is in your idea, yes.

DENISE: But outwardly I can't do it (laughter).

SWAMIJI: Yes. *Bas*, we will do only this much.

*[iti / te ca ete śivatā] sadāśiveśvarate
paraṣparavyāptyā avasthite ekarūpe eva /*

So, this way, *śiva*, *sadāśiva*, and, *īśvara*, these three elements, ...*

Śiva indicates the *parāmarśa*²⁰⁴ of *aham* (pure I-consciousness), *sadāśiva* [is the *parāmarśa* of] I-consciousness in this-consciousness, and *īśvara* [is the *parāmarśa* of] this-consciousness in I-consciousness.

You understand?

200. "All of the thirty-six elements, from Śiva to earth, are created by that natural I-Consciousness. And not only are they created by that Consciousness, they also shine in that Consciousness. His creation is not outside of His nature. It exists in His own Self. He has created this whole universe in the cycle of His Consciousness. So, everything that exists resides in that Consciousness.

This must be your understanding, The creative, energy which is attributed to Lord Śiva is not that energy of Lord Śiva that creates the universe outside of His Consciousness as we create outside of our consciousness. His creation is not insentient (*jaḍa*) as our creations are. This universe, which is created in His Consciousness, is dependent on that Consciousness. It is always dependent on that Consciousness. It cannot move outside of that Consciousness. It exists only when it is residing in His Consciousness. This is the way the creation of His universe takes place. *Self Realization in Kashmir Shaivism, Parāpraveśikā* (Entrance into the Supreme Reality) of Kṣemarāja, 3.57.

201. Swamiji says "*visvam*" but text has "*sarvam*".

202. See *Spanda Kārikā* 1.2, page 2.

203. See the *Spanda Kārikā* 1.1 for a complete translation.

204. Reflection or awareness.

Pure I-consciousness is attributed to Śiva, and I-consciousness in this-consciousness is attributed to *sadāśiva*, and this-consciousness in I-consciousness is attributed to *īśvara*.

*. . . so these three elements, *paraspara vyāptyā*, they are one with each other, they are not separate from each other—these three elements. *Avasthite*, although they exist in three ways, *ekarūpe eva*, they are one.

*yadā tadā iti hi upadeśyāpekṣyā vāci
kramo'yaṁ, na vastuni /*

Sometimes you find these three-fold elements as three, three aspects of being, but it is just to make your disciple understand what really *śivatā* is, what *sadāśivatā* is, and what *īśvaratā* is. In fact, these are one.²⁰⁵ It is just to make your disciples understand. For that understanding purpose, for the purpose of understanding, you. . .

JOHN: Differentiate these.

SWAMIJI: . . . differentiate these into three. They are one. *Na vastuni*, [they are] not [differentiated] in the background; in the background, they are one.

*ata eva yugapadeva iyaṁ saṁvit sraṣṭrī ca
saṁhartrī ca iti sakramābhāsā, . . .*

So simultaneously, this God consciousness is in Its creative field (is established in the creative field) and the destructive field. In the creative field It is just like *unmeṣa*. In the destructive field It is *nimeṣa*. And *unmeṣa* and *nimeṣa* (creation and destruction) is *sakramābhāsā*, is [appearing] successively.

DEVOTEE: They look successive.

SWAMIJI:

*asraṣṭṭasamhartṛrūpā,
śuddhāhantāprakāśamayī akramāpi
[ityalam] /*

Asraṣṭṭarūpā, when they remain in their own aspects, in their own state, then *śuddhāhantā prakāśamayī*, there you find pure *prakāśa* in these three elements. So, in that purity, it is *akrama*, it is without [succession], it is a simultaneous understanding for these three elements.

Let [us] stop this topic because . . .

*upadeśadhanā, evaṁ enāṁ bhūmiṁ cinvate
[iti] /*

. . . those who have the treasure of *upadeśa*²⁰⁶, the treasure of *guru krama* (*guru krama* are those who have understood the reality of this secret from their master), only they can understand this.

In this *Spanda* [*Kārikā*] also (*ihāpi ca*, in this *Spanda* [*Kārikā*] also), in this *sūtra* and in these other *sūtras*, the same point is discussed". *Didṛkṣayeva sarvārthān* . . . this *sūtra* is first:

*didṛkṣayeva sarvārthānyadā vyāpyāvatiṣṭhate /
tadā kiṁ bahunoktena svayamevāvabhotsyate
// SpK 3.11 //*

When a *sādhaka*²⁰⁷ wants to learn what the collectiveness of the thirty-six elements are, what is the background of these thirty-six elements, and he pervades all of these thirty-six elements and finds that these thirty-six elements, the pervasion of these thirty-six elements, is pervaded by one Being only.

And another *sūtra* is:

205. "Śiva has taken five formations of His pure nature, the pure nature of God consciousness. The first formation and supreme one is *śiva*, and the second is *śakti*, the third is *sadāśiva*, the fourth is *īśvara*, and the fifth is *śuddhavidyā*. *Śiva ādi śuddhavidyāntam*, just right from *śiva* up to *śuddhavidyā*, *yat śivasya svakaṁ vapuḥ*, these are the formations of Śiva Himself without any distinction. There is no distinction of *bheda* (duality) there. *Śiva* is filled with God consciousness, *śakti* is filled with God consciousness, *sadāśiva* is filled with God consciousness, *īśvara* is filled with God consciousness, and *śuddhavidyā* is filled with God consciousness. God consciousness is already full in these five states. So hence, these five states are Śiva's own states, [His] own pure states." *Tantrāloka* 6.41 (LJA archive). For a further explanation of the *śuddha tattvas* (pure elements), see *Kashmir Shaivism-Secret Supreme*, 1.1-9.

206. Instruction, teaching, initiation.

207. Aspirant.

*tamadhiṣṭhātṛbhāvena svabhāvamavalokayan/
smayamāna ivāste yastasyeyam kusṛtiḥ kutaḥ*
//SpK 1.11//

That person, that *sādhaka*, who understands the nature of that supreme Being as the beholder (or as not that [state which] is held)—one [state] is held, one [state] is the beholder who holds—when you remain in the state of holding, not [in the state of] being held, [when you remain] in the state of subjective consciousness, not in the state of objective consciousness, then you will find your own nature (*svabhāvam avalokayan*) and you are just *smayamāna ivāste yaḥ*, you become wonderstruck in your own nature. *Tasyeyam*, for that person, there is no question of *saṃsāra*, there is no question of bondage or entanglement in the wheel of repeated births and deaths.

ityatra ca yameva upadeśārthaḥ /

This is what is taught by the Spanda *sūtras*. And in these *śloka*s also you will find *guruṇāmayameva āśyaḥ*, masters have this very object to be explained:

*sadā sṛṣṭivīnanāya /*²⁰⁸

He is always in a creative mood, *sadā sthiti*, He is always in a protective state, and He is always in a destructive state. You can't say that when He creates the world [that] He is not destroying this universe—He is destroying the universe. [You can't say that] when He is destroying the universe [that] He is not protecting the universe—He is protecting also at the same time. At the same time He creates, at the same time, at the moment of creation, He protects, [and] at this moment of protection, He destroys. What He destroys, what He creates, and what He protects, it will be

explained later on. But He has not to create anything other than His own nature. He has not to destroy and He has not to protect [anything] other than His own nature. He destroys Himself, He protects Himself, He creates Himself.

*pratikṣaṇam-aviśrāntaḥ /*²⁰⁹

Every moment He is *aviśrāntaḥ*, He is not exhausted in creating, protecting, and destroying this universe of His own nature.

*prākāmyamātmani yadā /*²¹⁰

When the freedom of the will²¹¹ you perceive in your own nature, then you find everything, all of these three aspects, solved. The three aspects of creation, protection, and destruction are solved totally. This is the understanding of our masters.

[to be continued]

208. *sadā sṛṣṭivīnanāya sadā, sthitisukhāsine / sadā tribhavanāhārātṛptāya svāmine namaḥ // Utpaladeva's, Śivastotrāvalī, 20.9.*

209 *pratikṣaṇamaviśrāntastrailokyam kalpanāśataiḥ /* Abhinavagupta quotes this verse in his *Īśvaraṇṇābhijñānavivimarśinī*, as being from Śrī Bhaṭṭanārāyaṇa's *Stava Cintāmaṇi*, verse 112.

210. This verse is also quoted by Abhinavagupta in his *Īśvaraṇṇābhijñānavivimarśinī*.

211. *Svātantrya śakti*. See Appendix 2 for an explanation of *svātantrya śakti*.

Philosophy of Śaktism

– B.N. Pandit –

(courtesy Navonmeṣa)

The academic development of both Śaivism and Śaktism has its roots in Agamic scriptures called Tantras. The theistic absolutism of monistic character is the main metaphysical principle of the Tantric monism and is also the inner-most secret of the higher theological pursuit of the Tantrism. Higher Tantric philosophy sees the only basic source of all phenomena in the infinite, all perfect and pure absolute consciousness having perfect God head as its essential and basic nature. Such pure consciousness is an absolutely monistic reality without having any internal variety or *Svagatabheda*, as propounded by philosophers like Rāmānuja. Besides, it is neither conditioned by time, nor by space, nor by any particular appearance, all of which are just some outwards manifestations of its own divine powers. All phenomena, that appear anywhere, enjoy their basic existence within such absolute consciousness, the divine power of which (consciousness) is their internal form. Such divine and infinite consciousness is playful by its basic nature. Its divine playfulness keeps on vibrating inwardly and outwardly. The ideas of inwardness and outwardness do not mean here any concept of space with respect to either the absolute consciousness or its playful activity. The subjective self-awareness, shining as pure 'I', is said to be inwardness and an objective awareness, appearing as 'this', is meant by

outwardness. Such double-edged awareness, illuminating I-ness and this-ness, is appearing in the multifarious forms of 'this-ness' and its such static aspect is termed as its Śivahood. The natural playfulness of such pure consciousness manifests the divine activities of cosmic creation, preservation and dissolution of the objective phenomenon, as well as the self-oblivion and self-recognition on the part of the subjective phenomenal beings. Such playful aspect of the absolute consciousness is termed as its Śaktihood. The absolute consciousness is thus both Śiva and Śakti.

If the absolute consciousness were shorn of its playful Śaktihood, as propounded by Advaita Vedāntins, it would lose all charm and would come down to the position of insentient *śūnya* as pointed out by Abhinavagupta (T-A 3-100). Rāmānuja calls such Vedāntins as *Pracchanaa* Bauddhas or crypto-Buddhists. Śaktihood is thus the most essential aspect of the absolute reality. In fact it is its Śakti aspect on account of which it is accepted as Almighty God. As has been said above, the noumenal aspect of God does not undergo any change or transformation, as apprehended by Vedāntins, even while the playful phenomenal aspect of this fivefold Godhead is being constantly manifested outwardly by him, because all such manifestations take place in the manner of a reflection. The divine powers of the absolute

consciousness become reflected outwardly within the brilliance of the psychic luminosity of its pure consciousness. Right appears as left and left as right in a reflection. A person facing east sees his reflection in a mirror as facing west. The divine powers of the absolute consciousness shine always as infinite and all containing 'I', but their reflections appear as "this" and that is the secret of the phenomenality of all phenomena.

The monistic absolute consciousness, while thought over and spoken of by philosophers in its noumenal aspect, it termed as Śiva and the same absolute reality, while discussed in its phenomenal aspect, is termed as Śakti. The absolute reality is to be understood well and realized actually in both of its aspects, then and then alone can the knowledge of an aspirant become perfect and only such perfect knowledge of the truth can yield the highest fruits of life. It is thus clear that the two terms, Śiva and Śakti, have been coined and two concepts of Śivahood and Śaktihood have been formed with respect to the only existent absolute reality by spiritual philosophers for the purpose of clear understanding of the highest truth about it and also for the sake of contemplative meditation on it. Therefore Śiva and Śakti are not at all any mutually different entities, nor is any of them different from Paramaśiva, the monistic Absolute of the Tantric Śaivism.

Śaivism and Śāktism have both been discussed as one and the same school of thought in the main Āgamas of the monistic Śaivism of Tantric character. Later authors of some philosophic treatises and religio-philosophic hymns have afterwards expressed greater devotion to the Śakti aspect of the Absolute and are being therefore talked about as Śāktas. Some

of the later Āgamic and mythological works have, likewise, adopted such views and are therefore counted as works on Śāktism. But, if examined in the light of theoretical principles of philosophy and practical doctrines of theology, both Śaivism and Śāktism come out to be one and the same school of thought.

Bhaṭṭa Pradyumna is one of such authors who is spoken of as a Śākta. In his *Tattvagarbha stotra* eulogizing the absolute reality, he addresses it as 'Parā Ambā', the universal Mother Goddess. He describes 'Śiva, Sadāśiva, Īśvara etc. as different modes or states of Parā-Ambā. Somānanda, the builder of the philosophy of Śaiva monism, criticizes such mode of Bhaṭṭa Pradyumna. While doing so, he says that the difference between his and such authors of Śāktism lies only in the use of the name given to the absolute reality, which, in his opinion, should be 'Śiva in masculine gender and not Ambā etc. in feminine. Thus says he:

"Tathā tadvyapadeśaścedvyapadeśaḥ Sivātmakaḥ." Utpaladeva while commenting of *Śivadr̥ṣṭi*, refers to Bhaṭṭa Pradyumna as a "Svayāthya", a thinker belonging to his own group, the group of Śaivas, because he was the chief disciple of Bhaṭṭa Kallaṭa, a prominent teacher of Śaiva monism.

Abhinavagupta, while eulogizing *Kālī*, the absolute divine power of God, in his *Kramastotra*, appears to be a typical Śākta, though towards the close of the hymn he says that he has thus eulogized Śiva, because he took *Kālī* as the divine power of Śiva, the Absolute God. Two verses from some other hymn composed by him have been quoted in his commentary on *Bhagavadgītā* (G.S.P. 156). These verses also show him as a typical Śākta.

That is because he had tasted the charms of both the transcendental and universal aspects of the real self. Somānanda says in clear terms that Śiva is Śakti and Śakti is Śiva though, in the light of the grammatical significance of the two words, he prefers the word Śiva, denoting a substantial entity, to the word Śakti, denoting simply the essential nature of such entity (S.D. II. 2,3 and 7). It is thus a matter of mere use of a particular name given to the absolute reality on account of which different teachers and authors of Tantric philosophy of the absolute monism are being taken either as Śaivas or as Śāktas. Such use of the different names of the absolute, made by them, depends on the intensity of their respective devotional faith in either of the two main aspects of the absolute.

In fact the Śakti aspect of the Absolute God appears to be much more charming than His Śiva aspect, because His godhead shines for us with a greater brilliance in the former rather than in the latter. The absolute reality, shorn of its Godhead would mean a dreadful and tasteless nihility for us. All charm in the Almighty God lies in His being capable and inclined to manifest His Godhead through His five divine activities of cosmic creation etc. The *Brahmavāda* of Upaniṣads would come very close to the *Śūnyavāda* of Buddhism if Brahman were shorn of its natural inclination toward divine activities aimed at phenomenal evolution, as pointed out by Abhinavagupta in his *Parātriśikā-vivaraṇa* (P. 221). Such evolution is therefore due to the essential nature of Brahman and such nature is His Godhead or Śakti. It is not due to any contact with any entity other than Brahman. Māyā, the source of unconscious phenomena, is not thus an *upādhi* but a prominent aspect of Śakti, the natural Godhead of Brahman, the

great God. Not God, but His Godhead is known as *Tripurasundarī*, the most beautiful entity in the three domains of unity, diversity and diversely appearing unity. Śakti alone in Lalitā, the personification of all sweet tenderness, All theological conceptions, about Śakti are so immensely full of aesthetic beauty in their expression that aspirants with highly developed faculties of heart feel greater delight in contemplation of Śaktihood of the Lord and consequently appear as Śāktas. But aspirants, having a higher development in the faculties of head, prefer pure philosophic knowledge and practice in higher Yoga resulting in the realization of self bliss. Such devotees of Lord Śiva are taken as Śaivas. It is on such account that teachers like Somānanda and Utpaladeva are taken as Śaivas while those like Bhaṭṭapradīpaka are taken as Śāktas. Great Siddhas like Abhinavagupta, who were equally advanced in the development of the faculties of both, head and heart, appear as both Śaivas and Śāktas.

Śaivism adopts Śāktism in its theological practice. The practical path of monistic Śaivism leads to the realization of the real nature of the Self. A practitioner becomes fully satisfied on realising himself as none other than God Himself. His belief in the truth of his identity with God becomes firm only when he feels actually that he is really capable of knowing and doing whatever he likes to know and do. He has thus to realize his three divine powers known as *icchā*, *jñāna* and *kriyā* which are included among the primary powers of Śiva. Realization of Śakti is thus the means to build a firm belief in one being Śiva. An aspirant can really recognize himself as Śiva only when he realizes the divine powers of Śiva in him. Śakti has therefore been

spoken of as the face of Śiva because it helps in recognizing one's own self as Śiva. This says *Vijñānabhairava*: “Śaivī mukham ihocyate” (V. Bh 20). The Trika system of practical Śaivism recognizes the whole phenomenon as consisting of the trinity of Śiva, Śakti and Nara, the finite being along with his insentient environment. Śiva comes down to the position of Nara through his extrovertive movement on the outwards path of His Śakti. Nara has to ascend to the position of Śivahood by the means of his introvertive march through the inwards path of Śakti. Śakti serves Śiva in descending to the position of phenomenal existence and the same Śakti serves a finite being to ascend to the position of Śiva. Thus says *Spandakārikā* about such fact —

*Seyam Kriyātmikā Śaktiḥ Śivasya Paśu-vartini,
Bandhayitrī svamārgasthā Jñātā
Siddhyupapādikā (S.K. 48)*

All deities right from Sadāśiva to petty Grāmadevatās, who are worshipped by Śaiva aspirants in the practice of Śaiva theology are the outward manifestations of the different Śaktis of Śiva and their worship is thus the worship of Śakti. Śāktism is thus an integral part of Śaivism. It is on such account that many Śāktas of the present age count Śaiva works like *Tantrāloka* of Abhinavagupta and *Spandakārika* of Bhaṭṭa Kallāṭa as works on Śāktism. Most of the Mantras used in the theology of Śaivism are Śākta in their character and so is the worship Śrīcakra, the Tantric diagram representing the whole system of the hierarchy of Tantric deities. The highly sophisticated Tantric *Sādhana* by means of five Makāras is essentially Śāktic in character and so are all the rituals connected with dīkṣā and other theological performances of monistic Śaivism discussed in detail in *Tantrāloka*. Śāktism and Śaivism cannot thus be

at all separated mutually. Both of them move together hand in hand.

Most of the teachers of Śāktism devoted themselves only to the propagation and practice of Tāntric theology yielding worldly, heavenly and spiritual aims of life. They did not at all try to work out a philosophy of their own. Instead they accepted the philosophic principle of Śaiva monism which served their purpose quite sufficiently. The whole system of the Śākta theology is finally aimed at the attainment of *Śivasāyujya*, an inseparable union-cum-unity with Śiva. Both Śaivism and Śāktism are thus mutually complementary aspects of one and the same philosophy of Tantric Monism.

There are just a few points on account of which some works by Tantric teachers and practitioners are being taken as works on Śāktism. One of such points of distinction is the importance given by such Śākta practitioners to the aesthetic beauty in the expression of certain theological doctrines of Tantrism. The other one is their motherly conception about the Absolute. In Tantric philosophy Śiva is the original creator of the whole phenomenal existence. He creates it out of his Śakti and Śakti lends Him co-operation and participation in such act of cosmic creation. Such principle of abstract philosophy tempted some sentimental theologians to think metaphorically and to take Śiva and Śakti as the fatherly and motherly aspects of God. Such tendency developed further and the devotees started to take them as an actually married divine couple and that gave a chance to sentimental and emotional writers of theology and other artists to present them vividly as such and in this way developed an aesthetically rich descriptive poetry regarding Śiva and Śakti in the field of religion, theology

and secular art. *Kumārasambhava* of Kālidāsa is one of the best examples of such aesthetic richness of secular poetic art leaning towards religion-theological tradition. Similarly rich aesthetic beauty in the description of the Mother Goddess Śakti can be seen in religio-philosophic poems of some great yogins. *Saundaryalaharī* of Śāṅkarācārya is a rich example of such poetic art. Sage Durvāsas showers immense aesthetic beauty, through the medium of a wonderfully sweet poetry, on the description of the divine couple in his *Lalitā-stava-ratna* which describes both *Kāmeśvara* Śiva and his counter part, *Lalitā*, the mother Goddess Śakti. Immensely beautiful stone art in ancient temples at places like Khajuraho, Jagannathpuri, Bhvaneśvara etc. is other important example of highly development aesthetics in such Tantric theology.

Some abstract concepts are very often personified and brought down to human level. These are then described in human terms by the imaginative and sentimental devotees. Tantric worshippers of Śakti carried such tradition to its climax and that made Śāktism very interesting system of theology. Such aesthetic character of the works of Śāktas is an important mark of distinction which gives them the name Śāktism.

One more mark of such distinction is the use of a peculiar type of terminology. Absolute consciousness, the only metaphysical truth accepted in Tantric monism, is known as Parama-Śiva among Śaivas, while the Śākta writers prefer the use of the term *Parā Samvit*, the transcendental consciousness. Another name given by some of Tantric writers to it is *Kalātīta* tattva. *Kalā* in Tantrism is that divine art of the absolute reality which results in the manifestation of the five divine activities of

cosmic creation etc. and *Kalātīta* is thus the transcendental pure consciousness shining beyond the concept of *Kalā*. It is the same absolute reality as the *Parmaśiva* of Śaiva monism and the *Para-brahman* of the Upanisads. *Parāsamvit*, according to Śākta writers, keep, itself always charged with the spiritual stir of Godhead termed as *Kalā* which is ever playful in its nature. Such divine and playful stir *Parā-smvit*, the pure infinite and potent consciousness, is always taking up the form of a strong will towards outward manifestation. Such will is known as *Icchā*. It is not a desire for anything not attained, nor is it any stir for the fulfillment of any want, but a strong, playfull and unrestrictible will to manifest the divine nature (of the godhead) of the *Parāsamvit* outwardly as well. *Kalātīta* charged with such divine will to manifest itself outwardly, is termed in Śāktism as *Vindu*. It is different from *Bindu*. The term *Vindu* suggests the powerful charge of the divine will mentioned above. Scholars devoted to Tantric monism see a suggestion towards such principle of independent theistic will in a *Sūtra* of Pāṇini uttering the word '*Vinduḥ*' with the word '*icchuḥ*' in one and the same sutra and such sutra in the *Aṣṭādhyāyī Sūtra Pāṭha* of Pāṇini is '*Vinduḥ icchuḥ*' (III-ii-169).

Such Tāntric thinkers feel that Pāṇini, a great devotee of Śiva, suggests here the fact that *Vindu* is *icchu*. They mean to say that Pāṇini suggests that the transcendental truth, when charged with *icchā* or divine will is termed as *Vindu*. The term is derived from the root *vid jñāne*, suggesting self-luminosity and self-awareness of the absolute pure consciousness. *Vindu* in Śāktism is thus the self-luminous pure and potent consciousness charged with the divine will to manifest outwardly its nature of

Godhead. It is thus the same principle as that of the Śivatattva of Śaiva monism. Abhinavagupta explains it thus —

उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि ।
अविभागः प्रकाशो यः स विन्दुः परमो हि नः ॥
(तं.आ. III-111)

*Uditāyām Kriyā śaktau soma-sūryāgni-dhāmani;
Avibhāgaḥ prakāśo yaḥ sa vinduḥ paramo hi naḥ.*
(T.A. III-111)

Kalā is the essential nature of *Kalātīta* called also as *Parāsamvit*. That is to say that it is Godhead which is the divine nature of God. When *Parāsamvit* appears as *Vindu*, *Kalā* also shines in it and appears as a strong extrovertive stir termed as *icchā* with which *Vindu* remains ever-charged. *Kalā*, appearing as such extrovertive stir, manifests *Vindu* in two forms known in Śāktism as *Nāda* and *Bindu*. *Nāda* is the primary result of the stir of *Kalā* in *Vindu*. *Vindu* is pure consciousness, alone shining as infinite and potent I-ness. No trace of this-ness appears in *Vindu*. But when it comes down outwardly to the position of *Nāda*, it starts to bear a faint reflection of this-ness that shines very slightly in the brilliant luminosity of I-ness and the self-consciousness of *Nāda* takes the form of “I am this”; I-ness being the subjective element and this-ness the objective one. That is the position of *Sadāśivatattva* of Śaivism.

The name *Nāda* given to it is not an arbitrary usage. The word *Nāda* means sound in its ordinary use. Sound is generally an outwards expression of the inward awareness of some idea, emotion, sensation, feeling etc. *Nāda* being basically an awareness and sound is an external form of an internal awareness. The element of this-ness is always shining inside *Vindu* in the

form of its self-awareness glittering as infinite “I”. The same element starts to shine as “this” at the stage of *Nāda*. Which is thus the outwards expression of the inward self-awareness and is therefore termed as such. *Nāda* is thus the first flutter of outward creation by *Vindu*.

Nāda evolves further into *Bindu*. *Bindu* is not the same entity as *Vindu*. The term *Bindu* is derived from the root *Bidiravayave*, meaning bifurcation of one into many. Such a phenomenon becomes clearly manifest at the stage of the manifestation of *Īśvaratattva* of Śaivism, where diversity shines predominantly and pushes unity to back ground by robbing it of the prominence it enjoyed at the stage of *Nāda*. The self-awareness at the stage of *Bindu* takes the form of “This is myself.” This-ness, shining here predominantly, takes the position of subject and pushes I-ness to the position of predicate. The bifurcation of unity into diversity becomes clear at such state of self-awareness and is therefore termed as the stage of *Bindu*. It is such awareness that bifurcates clearly the basic unity and differentiates distinctly the manifestable from the manifestor. Both *Nāda* and *Bindu* are two outward manifestations of the *Kalā* of *Parāsamvit* descended to the position of the divine power of *Vindu*. *Vindu* and *Bindu* are many times confused mutually because the sound 'Va' is often confused with the sound, 'ba'. In fact one and the same divinely potent pure consciousness, standing itself in the position of cause and effect, (or source and evolute), it termed respectively as *Vindu* and *Bindu*. These are thus the causal and consequent aspects of pure consciousness. *Vindu* is the *Prakāśa* aspect of *Parāsamvit*. It is its *Śivahood* and *Nāda* is its *Śaktihood*, the *Vimarśa* aspect. *Prakāśa* is *jñāna* above relativity and *Vimarśa* is such *Kṛiyā*.

Prakāśa is the psychic Lustre of consciousness and *Vimarśa* is its activity of being conscious. That shines as its *kalā* and manifests *Nāda* and *Bindu*. *Bindu* attains predominance in mundane transactions in which *Nāda* has to depend on it. We speak of only that which shines in our awareness. That is the position of *Nāda* and *Bindu* in the field of *Māyā*. That is how Śāktism explains the monistic metaphysical truth and its essential nature. It is thus in perfect agreement with Śaiva monism so far as its metaphysics and ontology are concerned, though there is some difference between the two in the matter of the use of philosophic terminology. Even such Śākta terms as used in Śaivism in the aspect of its theology.

The universe, according to Indian philosophy, consists of names and forms. These have their origin in the *Nāda* and *Bindu* of Śāktism. *Nāda* is awareness that appears as sound in its extroversion and is thus the source of all names formed of sounds. In the Yoga practices of Śāktism, Śakti is visualized as *Bindu*, a brilliantly shining dot in the centre between one's two eyebrows. Brilliance is the basis of the appearance of all forms in the universe. Only such a form is seen as a form which shines in light. Light appears thus as all forms. The source of light visualized by Śāktas is *Bindu*. The whole phenomenal existence is therefore recognized as *Nāda-bindumaya*, as described by Śaiva Nāgārjuna in his *Paramārcana-trimśikā*—“*Nāda-bindu-māyā-bhāva-saṁcayam*” (P. Tr. 16). Many Śākta yogins have had visions of the basic source of all phenomena in the form of sound and light, “*Jyotirmayī vāṇmayī*.” *Nāda* and *Bindu* are thus the primary results of the outward *Spanda* of *Kalā*. Such finer results of *Kalā* appear at the stage of *Vidyā*, the stage of unity in

diversity. Further outward vibratory movement of *Kalā*, taking the form of perfect diversity appears as *Māyā*, the impure element that covers the pure consciousness, hides its divinity, purity, infinity etc; and present it as *puruṣa*, or the finite being. It binds consciousness with the five limiting elements of *Kalā*, *Kāla*, *Niyati* etc. Besides, it shines itself as the unbifurcated form of all mental and physical phenomenal elements in their finer aspect. Afterwards it grows into *prakṛti*, the subtle form of all such phenomena. *Prakṛti* evolves into thirteen instrumental and ten objective elements of the *Sāṃkhya* and those serve as the components of all worlds, all bodies of finite beings and all the objects of their senses and organs. All this is the outward manifestation of the *Kalā* of the *Parā-samvit* brought about by Her playful and independent will in the manner of an outward reflection in the view of Śāktism which is thus in perfect agreement with most of the cosmogonical, ontological and metaphysical principles of monistic Śaivism, though these are expressed through the use of a different terminology.

Śāktism does not at all accept *Māyā* as an *upādhi* or outward associate element making the pure consciousness or *Samvit* appear falsely as *Īśvara*, *Jīva* and the insentient existence, as maintained by Advaita Vedānta of Śaṅkara. Śāktism proclaims it to be an outward manifestation of the *Kalā* or *Parā-samvit* which has the absolute Godhead as its basic and essential nature. *Parā-samvit*, vibrating outwardly in accordance with its free and playful will, takes itself the form of all phenomena, including *Māyā* and its evolutes. It shines itself in the form of all *tattvas* right from *Nāda* to *prithvī* in the manner of a reflection. The phenomenal existence is thus *Parā-samvit* itself. The universe,

being basically such samvit, is real. It is not the son of a barren woman. Being the manifestation of the Kalā of Parāsamvit, it is to be taken as real. That is the realism propounded by Śāktism which agrees perfectly with Śaiva monism in the details of the principle of its cosmogony.

As for the cosmology of Śaivism and Śāktism, both have nearly a total agreement in it. The system, of the divine hierarchy of higher and lower deities of male and female sexes, running the whole universe as a cosmos in accordance with the divine will of the Absolute consciousness, is almost one and the same in both of them. The only difference is in the emphasis on the authority of male and female deities. Śaivism gives importance to male deities and Śāktism gives it to their female counter-parts.

A highly important topic in Śāktism, on which many Śākta works lay great emphasis, is the contemplative meditation on the philosophic significance of *Praṇava*, that is, Omkara. *Praṇava* has been accepted by several schools of Indian philosophy as the name of the highest reality. According to both Śaiva monism and Śāktism, such reality manifests itself in numerous forms and aspects. It is generally to be realized in its twelve gradually higher aspects by a Yogin who proceeds by steps towards perfect self-realization. Thus says Abhinavagupta in his *Tantrāloka* —

“Śṛayed bhrū-bindu-nādānta-Śakti-sopāna-
Mālikām.” (T.A. V-57)

“A Yogin may take the support of the steps of the ladder consisting of Bindu, Nāda, Nādānta and Śaktis.” All such higher and lower steps, as counted by Śāktas and Śaivas, are taken as digits of *Praṇava* which are twelve in number and in their ascending order those are —

1. Akāra, 1. Ukāra, 2. Makāra, 4. Bindu, 5. Ardha-candra, 6. Nirodhī, 7. Nāda, 8. Nādānta, 9. Kuṇḍalī-Śakti, 10. Vyāpinī Śakti, 11. Samanā Śakti and 12. Unmanā.

The Vedānta philosophy knows only the initial three of such digits of *Praṇava*, but Śāktas and Śaivas have explored twelve of them. They have not discussed the first three of them in detail as these are well known to students of Indian philosophy. Their discussion starts generally from Bindu. Some authors have not analysed them so minutely and have taken *Ardhacandra* and *Nirodhī* as some finer aspects of *Bindu*. In the same way *Nādānta* has been taken as a higher aspect of *Nāda* in some works. But generally the number of the digits of *Omkāra*, known as *praṇava Kalās*, has been accepted as twelve as mentioned above.

The exact philosophic significance of subtler theology has been kept a secret by Śākta authors. They have not clarified it. Therefore Śāktism does not throw clear light on the important topic of the *Kalās* of *Praṇava*. But, as has been mentioned above many times, monistic Śaivism accepts Śāktism as its own practical aspect. Śaiva authors were sufficiently broad-minded in throwing some light even on the topics of highly secret nature. Therefore they have discussed the topic of the higher digits of *praṇava* in their words on the practical side of Śaiva monism. The philosophic and the theological significance of the digits from Bindu to *Unmaṇā* have been clarified by more than one author of monistic Śaivism, though the topic is basically an important item of Śāktism. Such works are —

1. Svachchanda Tantra.
2. Netra Tantra.

3. Trīśirobhairava.
4. Commentaries of Kṣemarāja and Śivopādhyāya on Vijñānbhairava.

Svacchanda Tantra mentions simply the names of such digits of Praṇava and adds three statements in this respect. It says:

- (a) The position absolutely free from all misery (of finitude and ideation) lies beyond the twelfth digit called *unmanā*.
- (b) Such digits of Praṇava can be realized by a Yogin inside the movement of his vital breath (SV. T 255-57).
- © The whole field up to the end of Samanā is an endless web of bondage (Ibid IV 432).

Netra Tantra, describing such digits of Praṇava from the philosophic point of view with regard to the process of cosmic creation, throws light on them in a descending order:

It works out such minute analysis of the stages and sub-stages in such creation which is not generally calculated in the main philosophic works of either Śaivism or Śāktism. The sum and substance of the concerned passage of that Tantra is given below:

1. *Unmanā* is the highest, subtle and divine power of the absolute consciousness shining at the stage of Śiva (the Vindu of Śāktism).
2. The initial flutter of Spanda, Shaking up the mere tranquil existence of *Unmanā*, is termed as *Samanā-Śakti*.
3. The same flutter of Spanda, embracing the whole concept of time and space, along with their varieties, known as the six paths of outward expansion, is termed as *Vyāpinī-Śakti*.
4. The divine power, which embraces into itself

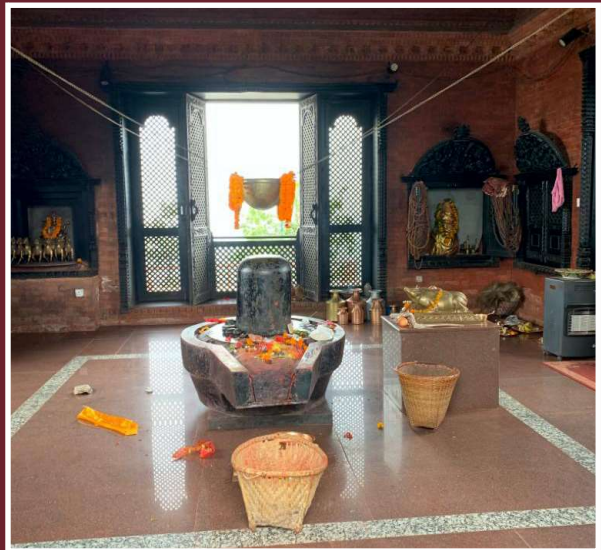
the whole phenomenal existence, and emits it out, time and again, it termed as *Kuṇḍalī Śakti*.

5. *Nādānta* is that aspect of the next digit, called *Nāda*, which stands very close to *Kuṇḍalī-Śakti*.
6. *Sphoṭa*, the pure universal self-awareness, free from all mental ideation, is known as *Nāda*. It emanates out of Śiva and, proceeding in full speed, fills the whole phenomenal existence with the divine subtle-sound of its self-awareness. It is the position of *Sadāśiva*.
7. *Nirodhi* is the position between *Sadāśiva* and *Īśvara*. It stops ideation formed of word-images from penetrating above and does not allow any deities of lower status to take up the position of the Absolute God.
8. Such a step in the process of phenomenal evolution at which the nectar of Śivahood, showering on the head of *Īśvara*, empowers him to conduct cosmic creation, is termed as *Ardhacandra*. It is the source of creation and the place of absorption of the cosmic existence.
9. That divine power in which as aspirant finds uncountable millions of *mantras* (the secrets of cosmic existence) is termed as *Bindu*. It is the *Īśvara tattva* of Śaivism.
10. *Rudra*, the supreme-god presiding over the cosmic absorption, it termed as *makāra* of Praṇava.
11. *Viṣṇu* the super-god governing and managing the act of preservation of the universe, is *ukāra*.
12. *Brahmā*, the creator of gross existence is *Akāra*.

7th Workshop on Kashmir Shaivism at Delhi



Ashram Devotees in Nepal



Kashmir Shaivism workshop at Bengaluru Ashram



Parapraveshika workshop at Bharuch, Gujarat



The superior digits of Praṇava, from Bindu to Unmanā, have been discussed in *Tantrāloka* and Viveka commentary on it in accordance with the scriptural work named *Triśirobhairava* Āgama, the concerned passages of which have been preserved by Jayaratha in the form of quotations in his commentary (T.A.V. vol. II, P.180). such delineation of the topic follows the process of practical realization of the philosophic truth suggested by such terms and experienced by Yogins in their gradual process of realization of the higher aspects of the real self. Such delineation has been made in an ascending order. The lowermost three digits have been left untouched because of their being already well known. *Ardhacandra* and *Nirodhī* have been accepted as finer aspects of Bindu and have not therefore been described separately. The number of digits discussed actually is thus only seven. The sum and substance of such delineation is given below:

1. Bindu is the position of Īśvara. It is defined in the Āgama as *Kṣepa* meaning emitting out or throwing out through the act of outward manifestation. Bindu is the name given to such step of success in Śiva-Yoga at which a practitioner realizes that he is himself the creator of the entire phenomenon therefore it has been said to be *Kṣepa*. “*Svātmano bhedanam Kṣepaḥ*” (T-A-II-74). *Ardhacandra* and *Nirodhī*, being finer aspects of Bindu, have not been defined separately in the Āgama.
2. Nāda is the Sadāśiva state and has been defined in the Āgama as *Ākrāntiḥ*, suggesting a sort of mounting over the phenomenal existence and seeing it as non-difference from self-consciousness. It is a sort of inward absorption of objectivity. The

subjective awareness of I-ness rises over the head of objective awareness of this-ness at the stage of Nāda.

3. Nādānta is that state of self-realisation in which the awareness of objectivity becomes merged into that of subjectivity and the pure subjective consciousness is aroused. It has therefore been defined as *cid-udbodha*, the rousing up of pure consciousness.
4. The pure self-consciousness, realizing its divine potency, and being termed as *Kuṇḍalī Śakti*, is called in the Āgama as *cidaīpanam*, meaning the state of kindling up of the infinite and pure consciousness which attains brilliance at such step of self realization.
5. Vyāpinī, according to the Āgama, is the state of stabilization of the above mentioned brightening of the pure self-consciousness and has been called there as *cit-sthāpanam*. The high brilliance of self-consciousness becomes stable at such step of self-realization.
6. Samanā is the state of perfect and direct realization of the pure and divinely potent self-consciousness and is therefore defined as *Samvitti* of *cit*. A Yogin comes face to face with such brilliant consciousness through his intuition of such step.
7. Unmanā has been defined there as *cidpatti*, that is such psychic state in which a practitioner of Yoga feels that he has actually become the brilliant, infinite and divinely potent pure consciousness.

[to be continued ...]

Malini Zen Words Touch Our Life

– Sandeep Apte –

Can we think of one book that we would like to read as many times as possible in life! Yes, it might be difficult to single out one book - if it seems impossible, we may try and make a short list and docket it in our mind. We shall refer to all that soon enough.

Let us consider this...

'... Pt. Gopinath Kaviraja - a reputed International scholar of the twentieth century would name Vijnana-Bhairava as one of the three books he would like to read as many times as possible.'¹

Remember this is a statement of preference from a man of the stature of Pt. Gopinath Kaviraja, who spent his lifetime, traversing the Tantra landscape extensively, mapping it, and documenting it systematically with erudition of the highest order. Even a glance at the volumes of Tantra Sangraha, Luptagama Samgraha or even Tantrik Sahitya gives us an idea of the magnificent scale as well as the intimacy with which Pt. Gopinath Kaviraja would have known the world of Tantra, almost like the palm of his hand.

Please ponder for a moment about why Pt. Gopinath Kaviraja would have such a soft corner for the Vijnana Bhairava Tantra, that he would like to read this agama text 'as many times as possible'!

Clearly, there is something special about

Vijnana Bhairava Tantra, which has an appeal that makes the agamic text stand out and also can stimulate the reader to explore it more and more, again and again.

This reminds me of a professor friend, who loves to read poetry and always has some book of poems by his bedside. Before he goes to sleep, he makes it a point to read at least some lines every single night. Undoubtedly, this is a beautiful habit to cultivate. When poetry is alive in one's life, one remains sensitive and aware of our world not just on the mundane plane of the everyday routines of life but also keeps us in touch with an understanding of our life on different emotional and existential planes and dimensions. In fact, poetry is that one literary form which establishes an intimate relationship with a reader - and expresses the depths of human emotion and existence succinctly, yet with deepest empathy.

Then there are people who revel in the world of songs. Not necessarily just devotional songs like bhajans but also ordinary film songs which continue to play and reverberate across India, touching people and their lives. In the previous issue of Malini (Malini Jul-Sep 2019), we had explored that fascinating world of songs and their deeper significance. Songs touch a person's life in a very different manner. Unlike poetry which is read or recited, a song is sung by a person or even groups. Importantly, when a song is heard it has a

melodic, harmonic even rhythmic aspect that can resonate to straight touch the heart.

Vijnana Bhairava Tantra is one such sublime expression that can touch the heart and stimulate the esthetic, scholastic sensibilities of a man of the eminence of Pt. Gopinath Kaviraja, as well as ordinary people leading simple, ordinary lives. It also is a poetic composition of the highest order and when you plunge a little deeper, you discover that this agamic text invites you to sing, celebrate and live life 'in its supreme way'!

Swami Lakshmanjoo articulates this aspect and gently guides us:

'Evamvidhabhairavasyayavasthaparigiyate, this state of Bhairava, which is sung in the Tantras, is really the supreme state of the goddess Parvati, sa para pararupena, in its supreme way, is paradeviprakirtita.'¹² - Swami Lakshmanjoo.

These words of the Vijnana Bhairava Tantra now assume a significance, that transcends the boundaries of literature, philosophies and actually point you in the direction of experiencing life in its most complete, conscious and consummate manner.

In one sense, words are the waves on which songs or poetry or even an agamic text like Vijnana Bhairava Tantra flows. Words reflect the luminosity, the expressive power and the melodic cadence of their source. The deeper the meaning that they carry, the more they can engross and involve you. Let us turn to one such spectacular instance from the Vijnana Bhairava Tantra that radiates the colorful splendor of life.

शिखिपक्षैश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।

ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ।। 32 ।।

Swami Lakshmanjooe laborates...

'Sikhipaksair (sikhipaksair means the wings

'Evamvidhabhairavasyayavastha parigiyate, this state of Bhairava, which is sung in the Tantras, is really the supreme state of the goddess Parvati, sa para pararupena, in its supreme way, is paradeviprakirtita.'

- Swami Lakshmanjoo.

or feathers of a peacock), just like the wings or feathers of a peacock (you see, the feathers of a peacock are filled with various colors, multicolored; citrarupair means "with various formations"), in the same way, mandalaih (mandalaih means the five-fold organs of the senses), the five organs of the senses are just like the wings or feathers of a peacock.'¹³

When you see a peacock in real life, the sheer spectacular grace, the vibrant and harmonious combination of colors with the crowning majesty of its gait captivates your attention almost instantly. Hold a simple, single peacock feather in your hands and you will observe how it stands tall and resplendent cuing, almost reminding you of its elegant origins! Little wonder, that even the colorful peacock feather has evoked the poetic, even romantic sensibilities of people for generations, not just over centuries but over millennia!

The Vijnana Bhairava Tantra which must have been created many a millennia ago, has chosen such a marvelous symbol to illustrate and bring to life a human experience that transcends the boundaries of time and yet remains timeless.

Let us carefully listen again to what Swami Lakshmanjoo is telling us above: 'the five organs

of the senses are just like the wings or feathers of a peacock.'

For people like us who are living in the 21st century, our so called modern life is now full of products of science and technology that can help us understand this dharana easily. For example, as you read these words, if you feel like seeing a peacock feather or even a peacock - one of the easiest options you have is to look it up on the internet, instantly on that handy gadget called your mobile phone. You can easily look up and see static images of peacock feathers and even actual videos of peacocks from all around the world! And sure enough you would realize that our feathered friends who feature in this dharana of Vijnana Bhairava Tantra and have accompanied us on the journey of human existence through millennia, can effortlessly dazzle you with their presence in cyberspace as well! Savor this moment when you enjoy seeing these birds because that is the right moment to pause, reflect and meditate on the experience.

What you see or what your eyes see are not real peacocks but images of peacocks. To put it plainly, it is all about light rays that enter your eyes and make their way through your eyes, brain, your body, in fact, your entire being. In the process this light can leave you overwhelmed through that sense of vision! Now you will surely appreciate that this 'peacock' dharana from Vijnana Bhairava Tantra is just to help you to become aware of the process that unfolds within your being.

What happens through your act of seeing with your eyes, can and is actually replicated in all our other senses. Once you become aware of this process and understand where it leads you, it now becomes a straight forward process to experience

it for all our senses, in all its aspects.

Swami Lakshmanjoo offers us an explanation that is as lucid as possible 'What you have to do with these five-fold organs, when the fivefold organs are functioning on their own objects? What you have to do is to think that object that is perceived by the eye, or the object perceived by the ear, or the object perceived by the nose, or the skin, touch, or the tongue; all these objects, you must know that it is only shunya, only void, it has nothing in it, it is only void.'¹⁴

All we have to do now is experience that energy - and its journey within us - as light energy in the case of vision, or energy in the form of sound waves in the case of hearing and so on. You will easily see that it leads to a void - a 'shunya'. Swami Lakshmanjoo explains what happens next... 'you enter in that supreme heart which is full of voidness, and that supreme heart is Lord Siva himself.'¹⁵

Did you become conscious of how Swami Lakshmanjoo almost holds your hand, leads you step by step and opens the door to witness the ultimate presence of the void or Lord Siva himself right there within your being? Please reflect on this process for a few magical moments!

Stating it another way, every sense that we human beings are blessed with is a door, that can lead us straight to Lord Siva himself. In the above instance, we looked at a peacock and contemplated on the entire process of seeing and experiencing within our being. The same process also unfolds for all our senses, individually or even collectively when they act in some combination.

In the times, when the Vijnana Bhairava Tantra was created, perhaps peacocks were a common sight, which is certainly not the case in

our world today. One might even wonder that despite being the National Bird of India, it may not be easy to sight a peacock in most parts of India! What does one do in that case?

As Swami Lakshmanjoo has stated that 'all these objects, you must know that it is only shunya, only void, it has nothing in it, it is only void.' In other words, the object itself is not important, any object would serve our purpose and lead us to the same process.

As a simple illustration to highlight the point, you could well experience this dharana with a flower. Yes any flower would do. When you behold the flower, and take a good close look at it with your own eyes. Now all you have to do in the words of Swami Lakshmanjoo is 'It is only seeing as energy: just seeing only, ... bas, not to analyze that. I see only; it is only seeing. There it ends.'⁶

In an even more special case, you might even revel in the fragrance of that flower. That adds another sense channel, yet another door! Swami Lakshmanjoo's offers a few words of caution 'And when I feel smelling, there ends that. At the time of that sensation of smelling, you must end it there. You must not go further. You must not go beyond that so that you will be entangled in the world of the senses.'⁷

The important aspect to remember here is that this dharana from the Vijnana Bhairava Tantra is not about the object outside at all, but it concerns the process by which we can be conscious of each of our senses and how that can actually lead us to create an experience of Lord Siva himself within our very being. Remember, it is extremely important 'NOT to get entangled in the world of the senses' as Swami Lakshmanjoo has indicated in his inimitable, gentle way! Getting entangled with the senses throws open

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the world of sansar. Being aware of the senses and to 'enter in that supreme heart which is full of voidness, and that supreme heart is Lord Siva himself' is what this experience is all about. Once you have entered through any of the doors - it is now a matter of staying there and remaining alive to Lord Siva himself.

Let us now extend this exploration to another instance.

We turn our attention to a book which has a fascinating relationship with Vijnana Bhairava Tantra and importantly with Swami Lakshmanjoo!

The book became a landmark of sorts and made Zen a fashionable concept especially in the United States of America. Titled Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings, the book was compiled by an American poet Paul Reps.

What is of special interest to us is that part of 'Pre-Zen writings' which Paul Reps included as an appendix of sorts, in a chapter called Centreing. In the preface, this is how Paul Reps introduced the chapter: 'Centreing, a transcription of ancient Sanskrit manuscripts, first appeared in the Spring 1955 issue of Gentry magazine, New

As the words of Swami Lakshmanjoo were transcribed again and again, the original Sanskrit words changed to a more contemporary English form - you might even think of it as a Whats App message of sorts in today's world! As we have seen before - the words or the object do not matter, what is of significance here is the void or Lord Siva himself - being expressed and being heard in a new form!

York. It presents an ancient teaching, still alive in Kashmir and parts of India after more than four thousand years that may well be the roots of Zen.⁸

Now consider these words of Paul Reps carefully when he describes his experience ...

'Wandering in the ineffable beauty of Kashmir, above Srinagar I come upon the hermitage of (Swami) Lakshmanjoo.

It overlooks green rice fields, the garden, of Shalimar and Nishat Bagh, lakes fringed with lotus. Water streams down from a mountaintop.

Here (Swami) Lakshmanjoo—tall, full bodied, shining—welcomes me. He shares with me this ancient teaching from the Vigyan Bhairava and Sochanda Tantra, both written about four thousand years ago, and from Malini Vijaya Tantra, probably another thousand years older yet. It is an ancient teaching, copied and recopied countless times, and from it (Swami) Lakshmanjoo has made the beginning of an English version. I transcribe it eleven more times to get it into the form given here.⁹

The word transcribe has a clear meaning ... 'to make a written copy of' or 'to make a copy of (dictated or recorded matter) in longhand' or 'to paraphrase or summarize in writing'. Let us gently remember that Swami Lakshmanjoo must have helped Paul Reps work and rework this so that he could 'transcribe it eleven more times to get it into

the form given here.'

To be sure and clarify matters, the content of the chapter called Centreing is 'a written copy' of the words of Swami Lakshmanjoo! In fact, Paul Reps calls himself a compiler of Zen Flesh, Zen Bones and does not call himself an author.

Now this is how our 'peacock' dharana is featured in Zen Flesh, Zen Bones:

'Or, imagine the five coloured circles of the peacock tail to be your five senses in illimitable space. Now let their beauty melt within. Similarly, at any point in space or on the wall - until the point dissolves. Then your wish for another comes true.'¹⁰

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Zen Flesh, Zen Bones was to become a landmark and still is a very popular book. Over the years, this chapter called Centreing gained a popularity and life of its own - many people including many spiritual gurus in India and all over the world have continued to rely on that

'transcription' as the source of Vijnana Bhairava Tantra!

In the preface, Paul Reps describes the Vijnana Bhairava Tantra in these words:

'Shiva first chanted it (the Vijnana Bhairava Tantra) to his consort Devi in a language of love we have yet to learn. It is about the Immanent experience. It presents 112 ways to open the invisible door of consciousness. I see (Swami) Lakshmanjoo gives his life to its practicing.'¹⁰

Now we can trace the journey of the Vijnana Bhairava Tantra flowing along the river of time - riding the waves of words in different forms and what a beautiful journey it has been! Originating from Siva himself, to Acharya Abhinavagupta to Swami Lakshmanjoo, the secret energy that flows through these words shall continue to open doors of consciousness beyond time!

And now we can unravel the reason why Pt. Gopinath Kaviraja - 'would name Vijnana-Bhairava as one of the three books he would like to read as many times as possible'. Or why '(Swami) Lakshmanjoo gives his life to its practicing'. And why Vijnana Bhairava Tantra must be high if not the highest on your list of books that would like to read as many times as possible!

Clearly this flower from Kashmir shall continue to fill the world with the fragrance of consciousness, beyond time!

But wait! Are mere words or books enough, one might reflect and rightly so! The clear answer is NO! What matters is the experience!

That is the key distinction. The process 'to enter in that supreme heart which is full of voidness, and that supreme heart is Lord Siva himself' needs a Guru to gently guide you.

As Swami Lakshmanjoo has averred 'गुरु जो होता है, जो सिद्धगुरु होता है वह दीक्षा से ही इसको समझा सकता है। Words से नहीं। एक पुस्तक बनी है, उसका नाम है "zen bones zen flesh" उसमें लिखा है कि किताबों से आत्मा का flesh आयेगा और bones आयेंगी, वही वर्णन हो जायेंगी, not the marrow- Marrow can be experienced in silence- वह किताबों का विषय नहीं है। पुस्तकों का विषय नहीं है यह। यह विषय experience का है। अनुभव का है। अनुभव से ही समझा सकता है गुरु शिष्य को।'¹¹

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Tantraloka- Ahnika 8

CD-1 (Kashmiri Lecture Series) , Track 2

Kashmiri to English Transcription done by
– Dr Anusheel Munshi –
(Ishwar Ashram Trust)

The following is part of the project undertaken by Ishwar Ashram Trust to transcribe and translate the Kashmiri Lectures of His Holiness Shaivacharya Swami Lakshmanjoo Maharaj. The CD set of Kashmiri Lectures has already been brought out by the Ishwar Ashram Trust.

*vimalakalāśrayābhīnavasṛṣṭimāhā jananī
bharitatanuścapañcamukhaguptarucirjanakaḥ /
tadubhayayāmalasphuritabhāvaṣargamayam
hṛdayamanuttarāmṛitakulam mama
saṁsphuratāt // 1 //*

Today we shall read only two shlokas and bas..

*nanuadhvaṇprākriyājñānamātrādeva-
kimevambhavet?*

nanu now he asks the question, *adhvaṇprākriyājñānamātrādeva*, *adhvaṇprākriyā*, the way of bhuvanadhvaṇ, not tattvadhva, not kaladvah, but bhuvadhvaṇ, the way of bhuvanadhvaṇ, *jñānamātrādeva* by its knowledge, one who has understood 118 worlds, one whose mind can contemplate the 118 worlds, *kimevambhavet* can he attain self-realization, this is a new information you are giving, just by understanding the 118 worlds he will attain self realisation? What is the connection between understanding or touring the worlds and attaining realization? Shall one who understands the entire worlds get self realization?

Adhvaṇprākriyā the *prākriyā* of the way of bhuvans, *jñānamātrādeva* by knowing that *kimevambhavet* how will he become realized? *ityāśaṅkyāha* Now he tells what is to be done by one after knowing about the entire worlds (4.23)
*jñātvāsamastamadhvaṇamtadīśeṣuvilāpayet/
tāndehaprāṇadhīcakrepūrvavadgālayetkramāt/8-7/
tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalaḥ //8-8//
jñātvāsamastamadhvaṇamtadīśeṣuvilāpayet/
tāndehaprāṇadhīcakrepūrvavadgālayetkramāt/8-7/
tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalaḥ
//8-8// (5.40)*

samastamadhvaṇamjñātvā this *samsara* of *adhvas*, of 118 worlds, *jñātvā* when you will understand how much it has expanded, *tadīśeṣuvilāpayet* and after this you should do *antarbhava* of the controller, the *ishwara* (lord) of each bhuvan into that bhuvan.

*Bhuvaneshṭvayanasya, sadhakasyaśhaivagya
pratibandhahprakartavyoyatupadamanmayam*

Bhuvanasha, O lord of bhavans, *tvya*, you, *na*, should not, to this *sadhak*, myself, who has done *antarbhava* of your bhavan, *pratibandhah* do not hold him (me), this is *shivagya*, order of Lord Shiva. *yatupadamanmayam*... *anamayampadamyatu*, he has to go to *mokshadham*, do not hold him in your sovereignty. This shloka should be read and then

make the bhavan into laya. (8.20)

*Bhuaneshtvayanasya, sadhakasyashaivagya
pratibandhahprakartavyoyatupadamanmayam*

padamanmayamyatu, where there is, no migraine, no headaches, no diabetes, no thirst, no hunger, that is *mokshadham*, where there is no illness. (10.09)

*Bhuaneshtvayanasya, sadhakasyashaivagya
pratibandhahprakartavyoyatupadamanmayam*

Devotee: what chapter is this in?

Swamiji: What chapter? It is in the same Tantraloka. It is in the same, not anywhere else.

jñātvāsamastamadvānam, first you should know all these worlds *tadīśeṣuvilāpayet*, then the respective *ishwars*, the lords of the bhuvans you should put to laya.

tāndehaprāṇadhīcakrepūrvavadgālayetkramāt

tān, those lords of Bhuvans have then to be destroyed, because Lord Shiva has broken, it has taken the power with this mantra, which mantra? *Bhuaneshtvayanasya*, what I told you just now, you should make the bhuvan enter the Lord of the bhuvan, make it go into the body of Bhuvaneshwar, the lord of Bhuvan and then you should make the Lord of Bhuvan enter your own body, What? It is like the *Layachintan* worship of Vedānta, but on a larger scale, *Layachintandharna*, *Laya*, to make one go into another, *tāndehaprāṇadhīcakre*, those *ishwaras*, those lords you should make them enter your body, which body, the body of *jagrat*, then that body of *jagrat* should be made to enter the *sukshma* body, that is called *budhisharir* or *puryashtaka* body, or *budhipramata*, then that *budhipramata* should be made to enter the *prana* body, the *sushupta* body, then this body should be

made to enter *sunya* but while entering one in another, you should remember a mantra which has been given by Abhinavagupta, what mantra you should read before making it enter. He has recommended a part of the shloka and then it should be done.

*Tam devyasah devdehsadne,
devarchayeharnisham.*

Bas.... this is the mantra

*Tam devyasah devdehsadne,
devarchayeharnisham.*

Tam, to you, *devya*, O *devta*, along with *Parvati*, *dehsadne*, the temple of the body, *dev*, O *Somnath*, *devarchayeharnisham*, I am worshiping you day and night. I am worshiping you, whom, to that *Deva*, that *God*, along with *Parvati*, I am worshiping you *aharnisham*, day and night. So you should read this mantra and make the *Ishwar* (lord of bhuvans) go into your body, then you should read this again and make body enter into *puryashtaka* (14.18) into the *swapna* body, then you should read this mantra again and make *puryashtaka* body go into the *prana* body. Then you should read this again and make that go into *shunya*.

*jñātvāsamastamadvānamtadīśeṣuvilāpayet/
tāndehaprāṇadhīcakrepūrvavadgālayetkramāt /8-
7/*

Devotee: inaudible

Swamiji: He has not written these in order. Abhinavagupta implies that this should be read under a master, not through books, so he has disturbed the order there. (16.00)

Tam devya, *Tam* You, *devya* O Lord, *sah dev dehsadne*, in this temple of the body, *devarchaye*, am worshiping you, which means am contemplating you, *aharnisham*, day and night.

Do you remember the earlier mantra, the one that you have to think while the bhavan gets absorbed in its Ishwara, (Swamiji laughs) as if you will start doing this immediately!

*Bhuvaneshvayanasya, sadhakasyashaivagya
pratibandhahprakartavyoyatupadamanmayam*

So first he has placed this *Jagrat* body in *Swapna* body, then *Swapna* body in *Sushupti* body, then *Sushupti* body in the *Shunya*. What should be done next? Then you should read this mantra, which I have just now said, *mantrapaad*.

*tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalah//8-8//
tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalah
//8-8// (18.15)*

*tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalah//8-8//*

tatsamastam all that *shariras*, that bodies that have gone into one another *svasamvittau* make them enter into your understanding, your awareness, all that knowledge that you have carried with yourself, *upāsyamānā* means all that you have carried with yourself, *upāsyamānā* does not mean prayer here, it means all that knowledge that you are carrying, you have got it close to yourself, you have adopted it. It does not mean upasna, japa here.

Devotee: have adopted it, integrated it in yourself, brought it close to yourself.

Swamiji: Yes, adopted it, *samvidbharitātmikā*, that samvit become fulfilled, it moves from individuality to universality (19.19), it goes to universality. When you have carried this along *upāsyamānā*, do not do the other meaning, it is a sin if you do the normal grammatical translation of *upāsyamānā*.

Upāsyamānā who is carrying that with him, for him *samsārasāgarapralayānalah*, this ocean of *samsara*, the entire *samsara* undergoes burr, burr, burr, burr (swamiji indicates the sound of while something is burning) If a drop of water falls on hot earth what will happen....the same thing happens to the *samsara* for this aspirant. What migraine, what sadness, what headache, what body ache for him, everything disappears for him!

So therefore there is no higher *prakriya* higher than the *prakriya* of *bhuvans*. So I have to definitely tell about *Bhuvanadvah*, this *Abhinavagupta* says.

*jñātvāsamastamadvānamtadiśeṣu vilāpayet/
tāndehaprāṇadhīcakrepūrvavadgālayetkramāt /8-*

7

*tatsamastamsvasamvittausāsamvidbharitātmikā/
upāsyamānāsamsārasāgarapralayānalah//8-8//*

"*tadiśeṣu*" *itibrahmādiṣu* all these *bhuvans* should be merged into *brahma*. "*tān*" keep a hyphen here, what is "*tān*", *tadiśānapi* those *i s h w a r a s* must also be *dehabuddhiprāṇaśūnyātmani* (21.32), in *dehāpramata*, in *buddhipramata*, in *pranāpramatra* and in *sunyāpramatra*, the commentator has given is upasna karma, *kalpiterūpe* "*pūrvavat*" as we have done in the past with *kālādhva*, where one entered in another, *kālādhvanirūpitanītyā*, as per the pattern we have done for *kālādhva*. *Gālayet*, *gālayet* means to finish, to destroy, *dehādārabhya* starting from *Deha yathottaram*, and moving forward, *viśramayet*, taking rest in between, .

Yāvat till when "*kramāt*" by *Krama prāptāvasaram* till you reach that moment "*tatsamastam*" that entire thing, *dehādisvasamvitsātkuryāt*, integrate with your

samvit.

Yenā Because of which reason *asya* (22.47) the entire body, *sāsamvid* that samvit, *aśeṣavedyagrāsikāreṇa* the entire world has been consumed *pūrṇāsatī* "samvit is fulfilled, individuality is gone, universality is acquired, *upāśyamānā*" he has done the other meaning of *upāśyamānā*" he did not like my meaning, Jayaratha, (Swamiji Laughs), he may not like it, what I told you earlier was the correct interpretation as per Abhinavagupta. What is *upāśyamānā*?

bhūyobhūyastathā again and again *parīṣīyamānā*, he would be doing abhyasa, meditation. *dvayādyavabhāsātiraskāreṇa*, *dvaitarupta*, *advaitarupta* and *dvaitadvaita-roopta*, *tiraskāreṇa*, by removing that, *paramādvayamayatayāprasphuredityarthaḥ*, then by paramadvaitarupta, the samvit is blossomed and self realization is achieved. He becomes realized. So this Bhuvan *Prakriya* is quite an elevated way.

Now he asks the question(24.06)

nanuityādyuktyā through this yukti, this solution, *bhuvanānāmānantye*, now bhuvanas are many, not a few, there are 118 bhuvans, billions and millions, even in them there are many more, then in each of these, there are sections (upbhuvans), many of these, so when these bhuvans are many, then their respective lords (bhuvanesh) are also many, because there should be one leader, one king for each bhuvan, *tadadhīśānāmapi*, like we say maharaja adhiraj (in hindi), so adhi means controller, ruler, *tadadhīśānāmapi*, so the kings or rulers are also many. *ānantyam*, -- *ititeṣām* so for these rulers a n d t h e s e b h u v a n s , *pratyekamevamanusamdhāne*, so by worshiping

them one by one, which you have already told, thinking about the bhuvan and then merging it into the lord of that bhuvan, so this has to be done for thousands of lords, thousands of *janmasahasrairapinakaścītpāramyāyāt* so if one does this for thousands of births also, even then there is not end. -- *ityetadaśakyānuṣṭhānam* so this worship is beyond our reach. , we cannot do this.

This anushtan is not possible, it is impractical.

ityāśaṅkyāha -

"*athakālāgnirudrādhaḥkaṭāhaḥsamvyavasthitah/koṭīyojanabāhulyastasyordhvebhuvanānitu//navanavatikoṭyaścāpyaṇḍānāmtusahasrakam/koṭināmsaptatimlakṣāṇyayutānāmsahasrakam//arbudānyathavṛndānikharvāṇi ca tathaiva ca/padmānicāpyasamkhyānītyevamādīnyanekaśaḥ//*"

(sva. 10|4)

atha, now *kālāgnirudrādhaḥ*, take *prithvitattva* to begin with, in 36 *tattvas*, let us take only one *tattva*, *Prithvi Tattva*. At the base of this *Prithvitattva* is situated *Kalagnirudra*. *Kalagnirudra* is the lord, the bhuvnesh. The *Ishwar* of *Kalagnirudrabhuvan*. *Kaṭāhaḥ*, below him, there is Kadai (thick deep and concave Indian cooking utensil), a very huge kadai, that kadai has the thickness of 1 crore (10 million) *yojans*. There are innumerable bhuvans inside and outside the Kadai. Multiple planets. The kadai is very heavy.

k ā l ā g n i r u d r ā d h a ḥ , b e l o w *kālāgnirudrābhuvan*. (28.50) When there is mahapralaya, then *kālāgnirudrā* starts emitting fire. He does not do it facing upwards, he does it facing downwards. This fire strikes the *katah*, the kadai and then goes up and burns everything. *Bhu*, *bhuvar* and *svah* all lokas are finished to

ashes. Including hells, the naraks, everything is finished. He will tell this in upcoming sections. Anyay, that is not the purpose there. He is telling how much vastness is there in expansion of universe and how this description shall be completed.

koṭiyojanabāhulya, *koṭiyojana* means that this kadaī is one crore yojanas thick. *tasyordhve* above that *bhuvanāni* bhuvans have been created. *Navanavatikoṭya*, 99 crore bhuvans, *aṇḍānāmtusahasrakam*, in these bhuvans there are thousands are universes (brahmandas), not one, *aṇḍānāmsahasrakam*, thousands, *koḍināmsaptatim* 70 crore , *lakṣānya* lac, *yutānām*, ten thousand, *sahasrakam*, thousands of ten thousands, *arbudāni* means arab (billion), he will now tell calculations, what is *arab*, what is *kharab*, what is *manda*, what is *padam* and what is *parard*. *Parard* is last. (30.33)

EkasminEkasmindashdadashdakramenakalyatta
Ekadīparadantamshashtadashsu stim bruyat

From one to *Parad* there are 18 factors and he will tell about this expansion. However, the present purpose is not this, the present issue is

ityādyuktyābhuvanānāmānantye that is why he says, the bhuvans are many,

tadadhīśānāmapiānantyam, and their Ishwars, their Lords are also many, so how is it possible? (Swamiji Laughs). How many Bhuvans shall he make enter, when shall he do this, how many shall he do, this seems insurmountable, *ityetadaśakyaṇuṣṭhānam* this is

śrīmaddīkṣottarecaitānadhveśāngururabravīt
/

śrīmaddīkṣottare, in *dīkṣottar* tantra *caitānadhveśān* these adreshwars, *gururabravīt* have been nominated by Lord Shiva. Lord Shiva

has stated in that tantra which all Ishwars have to be worshipped in bhuvans. Not all adreshwars, only the more special, more prominent ones he has named.

"*guruḥ*" *ityādyahśrīkaṇṭhanāthaḥ*, first of all the guru is *śrīkaṇṭhanāthaḥ*, Lord Shiva, Mahadeva, *abraviditinaiyatya*, with some limit, *tatratyamevagrānthampāṭhati*, now he is doing the reading of that *grānth*, that text

brahmānantātpradhānāntamviṣṇuḥpamsaḥkalān
tagam// 8-9//

rudrogrānthau ca māyāyāmīśaḥsādākhyagocare/
anāśritaḥśivastasmādvyaṇṭatadvyaṇṭapataḥparaḥ//8-10/

brahmānantātpradhānāntamviṣṇuḥpamsaḥkalā
ntagam// 8-9//

rudrogrānthau ca māyāyāmīśaḥsādākhyagocare/
anāśritaḥśivastasmādvyaṇṭatadvyaṇṭapataḥparaḥ//8-10/

Keep the *vyāpataḥ* of last line with you. Keep it handy. *anantātpradhānāntambrahmāvyāpataḥ*, *vyāpataḥ* is in the last line. *Anantā*, which means from *Anantabhattacharaka*, or from *Ananta Bhumi*, *Huhukbhumapradhānāntam*, till *Prakriti Tattva* is the domain of Lord Brahma. Brahma controls this entire area. *brahmānantātpradhānāntam* Brahma. *pamsaḥ* (check this word) *kalāntagamviṣṇuḥvyāpataḥ*. From *PurushTattva* to *Kalatattva* is the domain of Lord Vishnu. *grānthau māyāyāmīśaḥca rudrovyāpataḥ*. *grānthau māyāyāmīśaḥ*, *maya* actually has been divided into three categories in Shaiva Shastra (35.20). *Maya tattva* has been described in three ways. One is *Maya tattva*, then is *Maya Shakti*, then is *Maya Granthi*. *Maya tattva* is the area of *Maya*, the *bhuvan* of *Maya*. The vibrating power is known as *Maya Shakti*. One who is in *Maya*, gets entangled again and again. This aspect is

called Maya Granthi. (36.41) *sādākhyagocare*, the rudra here is Sadashiva, Sadashiv roopta is here.

Devotee: non audible

Swamiji: You do not try to be aware!.

Parmatsokhmat gosh ma kar
Sardardsarbhuparidamshushtam (persian verse)

If Sarmad's head has been cut, so what? (Swamiji laughs). This is what Sarmad says when his head was cut and he placed the head on his hand. His head was cut because "he is reading kufra (anti religious) stuff" And then he placed his head on his hand, that cut head said this(verse). From somewhere another faqir (saint) came, even more elevated than him and told him "Oh Shoo Shoo!" The head said "What happened"? The faqir said, "You are still holding the head! Do you have so much attachment for this head! You are still carrying this head"

Sarmad then immediately threw his head away and fell down...(swamiji laughs)The faqir told him " you are still carrying your head with affection. Seems you have lot of attachment for this body!"

granthau ca māyāyāmvvyaptahrudra. In mayagranthi and maya Shakti is pervading rudra. *Sādākhyagocare*, Sadashiv named gochara, is found in Suddhvidhya, Ishwara, Sadashiva. In these three tattvas, Sadashiv roopta is visible. Above this is the Shakti tattva. Who is prevelant in Shakti tattva? *anāśritaḥśiva*. *Tadvyāpakāḥparaḥ*, in all these five is prevelant, one who is *paraḥ*, bigger than the biggest, bigger than the biggest. (40.21) *paraḥ* Paramshiva. *tadvyāpakāḥparaḥ*, in all these five is the prevelance of Paramshiva, in this way you should worship the Bhuvanas. Make it enter in Brahma, Make it enter in Vishnu, collectively the

bhuvans, then Make it enter in Rudra, then in Ishwara, then in *anāśritaḥśiva* and then all of these five in Paramshiva, who is bigger than the biggest.

brahmānantātpradhānāntamviṣṇuḥpamsaḥkalān
tagam//8-9//
rudrogranthau ca māyāyāmīśaḥsādākhyagocare/
anāśritaḥśivastasmādvvyāptātadvyāpataḥparaḥ //8-
10/

brahmāṇḍakarparikādhovartino the outer covering of brahmāṇḍa, like the thickness of that kadaḥ, one crore yojana thick, similarly the covering of brahmāṇḍa is also quite thick, *brahmāṇḍakarparikā* the covering of Brahmāṇḍa, *dhovartinodown* below, *anantātprabhṛti*, from *anantabhattacharaka* to *pradhānāntam*, *prakartitattva*, in all these tattvas Brahma is prevelant. *itisambandhaḥevamuttaratrāpiyojanīyam* one has to integrate.

Brahma, Vishnu, Rudra, Ishwara, *anāśritaḥśiva* Paramshiva. *granthau cha*

The rudra is prevelant one in Maya granthi and secondly in Maya Shakti. The same rudra.

caśabdenatadgatarūpāyāmapimāyāmrudro vyāptetyarthaḥ, by the cha shabda, it should be understood that the maya that is there in the granthi, in that also the Rudra is prevelant. *itīśvaraḥ* Ishwaris *sādākhyagocaraḥ*" the three places, three vishayasthanas of shuddhvidya. Shuddhvidya, Ishwar and sadashiva, it is in that *suddhavidyāditattvatrayāni* the three tattvas related to shuddhvidya. I am not telling from my own accord. PrabhaKak is looking at me again and again. As if to check if I am telling from here only. Where else will I say from!! Whatever I find in Tantraloka I relate it to you. Swamiji Laughs. I place that before you.

"*tasmāt*" "*tasmāt*" is moolpad, "*tasmāt*"

issādākhyagocarātārthādūrdhvaśaktitattvasthāne, the place above sadashiva that is the place of Shakti tattva, in that anashritshiva is prevalent, "tadvyāpakah" tadvyāpakah means their vyapak, in all five of them teṣāmbrahmādyanāśrītāntānāmpañcānāmapi. kāraṇānāmvvyāpakah the five karanas that are there from brahma to anashrit shiv, their vyapak is paraḥśivah, the badibod-- ityarthah/ ataścāniyatat, so because of the limit, so now there is limit to the bhuvans and limit to bhuvaneshwaras vāttadīśānām-pratyutaitatsukhopāyam, on the contrary, this is simple easy upasna, easy contemplation, much simpler than previous dhyan and dharans, ityataḥparaman-yajjñānamnāstītyuktaprāyam, so there is no knowledge that is higher than this, than bhuvanadhva, it is the highest.

yadabhiprāyeṇaivaśrīsvacchandaśāstramapy evamāha— because of this implicit meaning, svachhanda Shastra has said the same thing, (45.00)

evamśivatvamāpannamitimatvānyarūpyata/
naprakriyāparamjñānamitisvacchandaśāsane//8-

11//

evamśivatvamāpannamitimatvānyarūpyata/
naprakriyāparamjñānamitisvacchandaśāsane / 8-

11/

evam This way, śivatvamāpannam he reaches Shiva Bhava, this way, śivatamāpannambhavati, śivatamāpannambhavati, this is a new sentence, svachhandaśāsane, that is why it has been said in Svachhandashastra, that naprakriyāparam-jñānam, there is not higher jñānathan knowledge of prakriyājñānam, the prakriyā. what is prakriyājñāna? Adhvaparakriyājñāna, the knowledge of the bhuvans. So the lesson is that do not remain "lakirka fakir" do not remain orthodox, move around, see all that God has created. Go to America, go to London, wherever

you want to go, you should go, roam around and see how much has been created, how vast this all is. If you do not have Guru Kripa then you can go to Brain, if there is Guru Kripa, then you can do abhyasa and see the bhuvans, you can see even more Bhuvans in that manner.

Devotee : Inaudible

Swamiji : No sir...Swamiji laughs....That is why I told you alternative way also.

nāstidīkṣāsamomokṣonavidyāmātrkāparā/
naprakriyāparamjñānamnāstiyogastvalakṣakah//
(11/198)

nāstidīkṣāsamomokṣo, the biggest moksha is when diksha is there, His own paramgyana he gives to disciple and burn all his malas and give him diksha. There is no bigger moksha than this. Daan (charity) and kshapan, daan (charity) of knowledge and kshapan (burning) of malas. navidyāmātrkāparā there is no higher knowledge than knowledge of purnahanta, ahamparamarsha, there is no higher knowledge than ahamparamarsha, the highest Shastra is of aham paramarsha when it happens, naprakriyāparamjñānam there is no higher jnana than the advaparakriyajnana, nāstiyogastvalakṣakah, there cannot be any higher than highest yoga with alakṣakah, without contemplation of junction. If there is no junctional contemplation, and still there is yoga, it cannot be called yoga. Yoga is not which is without junction, if yoga is alakṣakah, without Madhya anusandhana. If yoga is not with concentration, it is not yoga. What is concentration? Awareness of junction. Bas, that is enough for today. ■

The Cause of Human Bondage

Yonivargah kalasariram

– Anita Ghei Malhotra –

What stops us from experiencing *cit prakasa* - Pure Light of the Self?¹

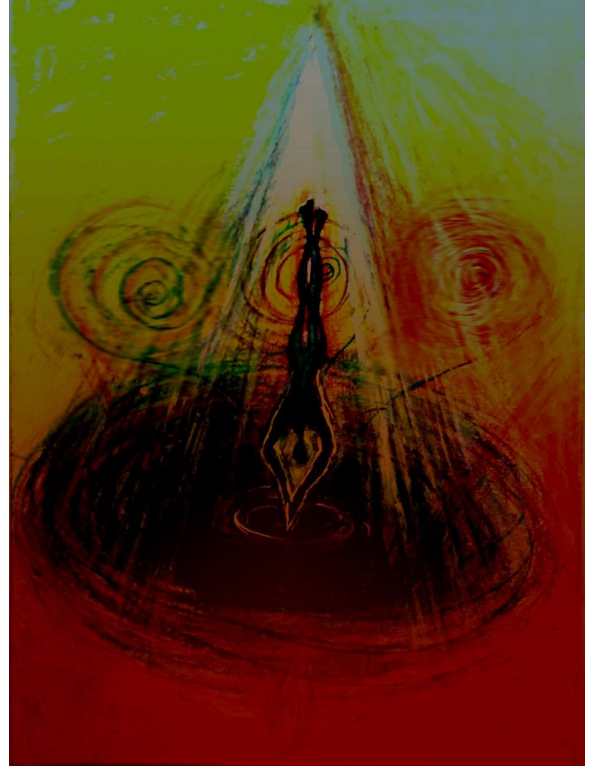
This eternal question is answered through the *Siva Sutras*:

The cause of the individual soul's bondage and suffering is due to "differentiated knowledge" or in other words *yonivargah*. This is impure or *ashudha* knowledge which leads to a cycle of transmigration or the soul being caught in the *samsara* or the existential cycle of birth, death and rebirth. This is understood by the *Siva Sutra* 1.3 which says - **Yonivargah kalasariram**

Swami Lakshman Joo² explains it thus:

The word *yonivargah* comes from combining the two words *yon* and *varga*. The word *yon* means the cause of the universe. The word *varga* means "class": your own class that is directly or indirectly attached to your body. The universe is the product of the energy of illusion and its class. (*Varga*)

Thus the individual soul forgets its original identity with *Siva* Consciousness and gets bound or contracted into *kalasariram*, due to layers of impurities, ego-projections or *malas* and its self identification or classifications as *yonivarga*. It gets covered by the three *malas-karmamala*, *mayiyimala*, *anavamala* which obscure the bound soul from experiencing *cit prakasa* or the Pure Light of the Self. These *malas* are the impurities that give rise to impure or differentiated knowledge or *vikalpas* or mental



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constructs and projections and encircle the individual in a world of dualities and the endless pairs of opposites, e.g. pleasure - pain, good-bad, ugly-beautiful, man-woman and so on. Swami Lakshman Joo describes further :

Contracted Knowledge is particular (*vasista*), not universal (*samanya*)... In the field of *anavamala* is differentiated knowledge is *mayiyamala*. When the doer is not properly recognized, that is *karmamala*. That gives you

1. Purohit. N, *Siva Sutra Adhyan Shivir*, 2019

2. Swami Lakshman joo, p.22, *Siva Sutras, The Supreme Awakening*, 2014

repeated births and deaths, enjoyment and sadness. When there is enjoyment, there is sadness and when there is life there is death. (*Pratibhinakarika*)

To fully explain this experience, Swamiji³ cites Kshemraja in *Spanda Nirnaya*, (2.39-41);

Kala means doing some limited action. *Vidya* means having limited knowledge. *Raga* means a passion for attachment to everything. *Niyati* means attachment to a particular object. *Kala* means being bound to a particular time, space and form.

Advaita or Non-duality is thus perceived in *Kashmir Shaivism* philosophy of India as *Sakti* or the feminine principle in her double aspect, known as *Maya Sakti*. *Maya Sakti* is the veiling of the power of *Siva*, through the creation of the empirical world experience, which makes the Whole *Purna*, seem not Whole, *Apurna*. The Universe is thus viewed as the *Sristi Kalpana* or the creative imagination of the "world thinker" or *Siva* the male principle (unmanifested and changeless) activated through the kinetic power of *Sakti*, the feminine principle or creative energy. The Principle of the contraction and expansion of the universe thus is explained as caused by the union of *Siva –Sakti* producing *Spanda*, the divine vibration also referred to as *Vimarsha* the emergence of light within the cosmic heart-beat. This double aspect is known as emergence and light of evolution and *Nimesa* or concealment or dissolution.⁴

The process of Unfolding or emanation continues in *Prakriti*, as described in the *Samkhya* cosmology, so that from the original root-nature or root-prakriti (*Mulaprakriti*) there emerge successive *tattvas* of intellect and mind, sense-

powers, subtle matter, and finally the gross physical elements. Physical matter therefore is the concretization of subtle intellect, which in turn is the limitation of Cosmic Consciousness. All the *tattvas* from *prakriti* down constitute the realm of phenomenal reality and ignorance, and so are referred to as the "Impure" *Tattvas*. "The whole of this metaphysic," Tantric scholar John Woodroffe explains, "rests on the principle of the specialization of Consciousness, stages of descent from pure *Cit* (non-dual Consciousness) to the consciousness of the material world. Each stage is more bound in ignorance than the former until gross matter is reached" [John Woodroffe, *The Garland of Letters*, p.275]. And despite the psychological emphasis, the system still has as its lowest level gross physical matter, which is seen as the direct consequence of the emanation process; as the actual coagulation or crystallization of consciousness, so to speak.⁵

Creation begins from the subtlest *sukshma* element or the *Siva tattva* and descends into the grossest *sthula* in various stages as earth or *Prithvi*. *Kashmir Shaivism* describes 36 elemental principles of the universe as *tattvas*. The *Param Tattva* or the principle of supreme reality, is also referred to as *Paramshiva* which gets divided into two categories once the process of manifestation begins, essentially being one - *Siva* and *Shakti*.

Siva tattva has 5 elements considered pure in the world of enlightenment, namely: *suddhavidya*, *isvara*, *sadasiva*, *sakti* and *Siva*. (Swami Lakshman Joo, *Siva Sutra* 3.3) These are experienced in the ascending order as the yogi rises out of his limited state of being and the process of awakening begins through the Grace of the Guru.

3. Swami Lakshman Joo, p.23, *Siva Sutras*, The Supreme Awakening.

4. Malhotra, G.A., Dissertation, Field Notes, 2004

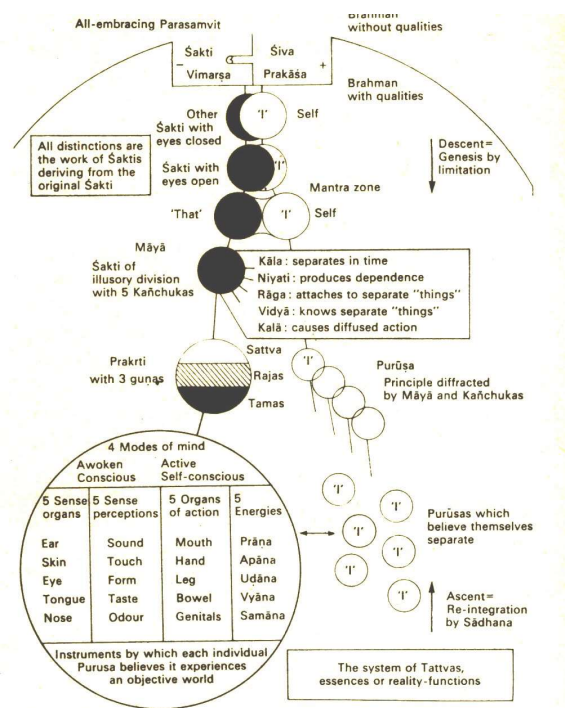
Shakti descends as Maya and has 31 tattvas existing in the world of illusion or the kingdom of maya. All 31 tattvas are considered impure till pure knowledge is attained by the yogi who is still in bondage of ignorance and separated from his true nature or union with Siva. Samsara or worldly bondage begins with the element kala descending into the world of limitation in various stages of differentiated knowledge and ends with earth and the individual soul is deprived or separated from its real nature. (Refer to diagram). Trika describes the process in terms of five kalas or "divisions" or "phases". These five circles or kalas are nivritti kala, pratishtha kala, vidya kala, santa kala and santatita kala. These can be visualized as "five circles that form the boundaries for all the 36 tattvas or enclosures that are contemplated and meditated upon as a means of sadhana or liberation. Each kala is divided into, or contains, a large number of planes or sub-levels, called bhuvana, which literally mean "becoming, place of existence, world, place of being, a bode" [Jaideva Singh, Pratyabhijnahridayam, p.162]. The equivalent Western esoteric or occult term would be "plane". The number of bhuvanas attributed to each kala differs according to the author consulted, as shown in the following table:

- Shantatita ("Beyond even Peace") kala - Shiva and Shakti as transcendent unmanifest Consciousness.
- Shanta ("Peace") kala - Shiva and Shakti in manifestation; the cosmic Godhead; the tattvas
- Sadashiva, Ishwara, and Sadvidya. Vidya ("Knowledge")
- kala - the duality of Purushas ("Souls")
- Maya (form-creative activity)
- Pratishtha ("Base of phenomenal existence")
- kala - the various psychic and subtle physical realities and principles; the tattvas

from

- Prakriti down to "water" (apas).
- Nivritti ("Turning back" - i.e. the limit to which creation proceeds before the return to the Source)
- kala - gross physical existence, represented only by the tattva-element "earth" (privitythi) or solid matter.

Obviously, the exact number of bhuvanas is arbitrary. What is relevant to the topic of esoteric cosmology is the fact that despite their "psychological" emphasis, the tantric cosmologists had a system of planes and subplanes every bit as elaborate as that of the more "cosmologically" orientated Western-Middle Eastern esotericists. The whole scheme is represented in the form of a diagram given below;



The Sankhya Tattva- Diagram illustrating the Manifestation of the Process of Creation



श्रीअभिनवगुप्तकृत देहस्थदेवताचक्रस्तोत्रम्

मनुष्य देह को पाप के आगार नहीं देवताओं के अधिवास के रूप में वर्णित किया है 'देहस्थ-देवताचक्र-स्तोत्रम्' में महामाहेश्वराचार्य अभिनवगुप्त ने, और इंद्रियों को दर्शाया है। उन्होंने हृदय-कमल के मध्य में स्थित आनंद भैरव (शिव) को सुखद संवेदनों से तुष्ट करने में रत दिव्य शक्तियों के रूप में। अभिनवगुप्त के इस अद्भुत स्तोत्र का हिन्दी रूपान्तर प्रस्तुत कर रही है ईश्वरस्वरूप स्वामी लक्ष्मणजू की व्याख्या के आधार पर श्रीमती शीला मुंशी

असुर-सुरवृंद वन्दितम्
अभिमत वर-वितरणे निरतम्।
दर्शनशताग्र्य पूज्यं
प्राणतनुं गणपतिं वन्दे ॥१॥

मैं वंदना करता हूं श्रीगणेश की, जो सैंकड़ों स्तात्रों में प्रथम पूज्य हैं। प्राण (बाह्य श्वास) के रूप में वे सभी सुरों-असुरों द्वारा वंदित है। मैं श्री गणेश, जो मनोवांछित वरों को प्रदान करने वाले हैं, से प्रार्थना करता हूं कि वे मुझे अपने इस देह-मंदिर में प्रवेश करने की अनुमति दें।

वर-वीर-योगिणी-गण
सिद्धावलिपूजितांघ्रि युगलम्।
अपहृत विनयिजिनार्ति
वटुकं अपानाभिधं वन्दे ॥२॥

मैं बटुकनाथ की वंदना करता हूं, जो मेरे इस देह-देवालय के द्वार पर अपान (भीतर जानेवाली श्वास) के रूप में स्थित है। जिनके चरण-युगल वीरों, योगिनियों और सिद्धपुरुषों द्वारा पूजित हैं, जो उन शिष्यजनों के मन की ग्रंथियों और संशयों को दूर करने में समर्थ हैं। जिन्होंने गुरु-चरणों में शरण ली है, उन बटुकनाथ की मैं वन्दना करता हूं।

आत्मीय-विषय-भोगै-
रिन्द्रिय-देव्यः सदा हृदम्भोजे।
अभिपूजियन्ति यं तं
चिन्मयं आनंदभैरवं वन्दे ॥३॥

मैं चिद्रूप आनंद-भैरव (भगवान शिव) की वंदना करता हूं, जो मेरे हृदय-कमल में स्थित हैं। इंद्रिय-देवियां नित्य सुमधुर शब्दों, सुखद-स्पर्शों, सुंदर

रूपों, सुस्वादु रसों तथा सुवासित गंधों का अन्वेषण करती हुई उन्हें अपने स्वामी भैरवनाथ को अर्पित करती हैं।

यद्-धीबलेन विश्वं
भक्तानां शिवपथं भाति।
तमहम्-अवधानरूपं
सद्गुरुम् अमलं सदा वन्दे ॥४॥

उन शुद्ध-निर्मल सद्गुरु को मैं नमन करता हूं, जो मेरे देह-देवालय में निवास करते हैं। अपने सद्गुरु के प्रति अङ्गि भक्ति होने के कारण उन्होंने मुझे वह बोध शक्ति प्रदान की है, जिसके द्वारा मुझे यह सुख-दुःखमय विश्व भक्तों को शिव की ओर ले जाने वाले मार्ग के रूप में दिखाई देता है। अपने सद्गुरु की मैं वंदना करता हूं जो विमर्श-रूप हैं और मेरे लिए अपने हृदय-कमल में स्थित शिव के दर्शन करने के वास्तविक साधन हैं।

उदयावभास चर्वण-
लीलां विश्वस्य या करोत्यनिशम्।
आनन्द भैरवीं तां
विमर्श रूपाम् अहं वन्दे ॥५॥

मैं देवी पार्वती की वंदना करता हूं, जो अपने ही भीतर विश्व की सृष्टि, स्थिति और अवसान की लीला रचती रहती है। वे शिव से अभिन्न विमर्शरूपा आनन्द-भैरवी हैं। मेरे हृदय-कमल में शिव के समीप वे आसनस्थ हैं।

अर्चयति भैरवं या
निश्चय-कुसुमैः सुरेश-पत्रस्था।
प्रणमामि बुद्धिरूपां
ब्रह्माणीं तामहं सततम् ॥६॥

मैं बुद्धिरूपी ब्रह्माणी को सतत् प्रणाम करता हूं।

पूर्व दिशा में स्थित वे निश्चय—कुसुमों से मेरे
हृदय—कमल में आसनस्थ शिव का अर्चन करती हैं।

कुरुते भैरव—पूजां—
अनल—दलस्था—अभिमान कुसुमैर्या।
नित्यं अहंकृति रूपां
वन्दे तां शाम्भवी—अम्बाम्॥१७॥

मैं अहंकार रूपिणी देवी शाम्भवी को प्रणाम
करता हूँ, जो भगवान शिव के चरण—कमलों में नित्य
अहंकृति के पुष्प अर्पित करती हैं।

विदधाति भैरवार्चा
दक्षिण दलगा विकल्प—कुसुमैर्या।
नित्यं मनःस्वरूपां
कौमारीं तामहं वन्दे॥१८॥

मनः स्वरूपा कौमारी नाम की देवी की मैं नित्य
वंदना करता हूँ। दक्षिण दिशा में स्थित वे विकल्प—कुसुमों
से भैरव (भगवान शिव) की अर्चना करती हैं।

नेर्ऋत दलगा भैरवं
अर्चयते शब्द—कुसुमैर्या।
प्रणमामि श्रुतिरूपां
नित्यं तां वैष्णवीं शक्तिम्॥१९॥

मैं नित्यरूपा, सर्वव्यापी वैष्णवी देवी को प्रणाम
करता हूँ, जो दक्षिण—पश्चिमी कोण (नेर्ऋत) में ठहरी हुई
हैं। वे सुंदर शब्दों (ध्वनियों) की माला द्वारा मेरे
हृदय—कमल में आसीन भैरवनाथ की अर्चना करती हैं।

पश्चिम—दिग्दल—संस्था
हृदय—हरैः स्पर्श—कुसुमैर्या।
तोषयति भैरवं तां
त्वग्रूपधरां नमामि वाराहीम्॥२०॥

मैं त्वचारूपी वाराही देवी को नमन करता हूँ, जो
पश्चिम दिशा में स्थित हैं। वे स्पर्श के समस्त सुखद
संवेदनों द्वारा मेरे हृदय—कमल में वास कर रहे भैरव देव
को संतुष्ट करती हैं।

वरतर—रूप विशैष —
मरुत दिग्दल — निषण्ण — देहा या।
पूजयति भैरवं तां
इंद्राणी दृक्तनुं वन्दे॥२१॥

मैं इंद्राणी देवी की वंदना करता हूँ, जो मरुत

(वायु) देवताओं के निवास पश्चिमोत्तर कोण में स्थित हैं।
वे नयनस्वरूपा हैं और नयनाभिराम रूपों द्वारा भैरवदेव
की पूजा करती हैं।

धनपति किसलय — निलया
या नित्यं विविध षड्रसाहारैः।
पूजयति भैरवं तां
जिह्वाभिख्याम् नमामि चामुण्डाम्॥२२॥

मैं चामुण्डा देवी को नमन करता हूँ, जिनका धन
के स्वामी कुबेर के निलय में निवास हैं। देवी चामुण्डा की
जीभ सदा ही षड्रसों का आस्वाद करने के लिए बाहर
को निकली रहती है। इस षड्रस आहार को वे मेरे हृदय
में निवास करने वाले भैरवदेव को अर्पित करती हैं।

ईशदलस्था भैरवं —
अर्चयते परिमलैर्विचित्रैर्या।
प्रणमामि सर्वदा तां
प्राणाभिख्यां महालक्ष्मीम्॥२३॥

मैं महालक्ष्मी को प्रणाम करता हूँ, जिनको
विभिन्न प्रकार के परिमल भाते हैं और जो ईशान
(उत्तरपूर्वी) कोण में स्थित हैं। जो घ्राणशक्ति — स्वरूपा
हैं और जो विविध सुगंधित पदार्थों से भैरवनाथ की पूजा
करती हैं, उन लक्ष्मी की मैं सदा वंदना करता हूँ।

षड्दर्शनेषु पूज्यं
षट्त्रिंशत् तत्त्व—संवलितम्।
आत्माभिख्यं सततं
क्षेत्रपतिं सिद्धिदं वन्दे॥२४॥

मैं षड्दर्शनों द्वारा पूज्य माने जाने वाले क्षेत्रपति
को प्रणाम करता हूँ, जो छत्तीस तत्त्वों से संकलित हैं।
जीवात्मा—रूपी सिद्धिदाता क्षेत्रपति सभी ओर से मेरी रक्षा
करें।

संस्फुरत् अनुभव—सारं
सर्वान्तः सतत सन्निहितम्॥
नौमि सदोदितम् इत्थं
निज देहस्थ देवता—चक्रम्॥२५॥

अंत में मैं सामूहिक रूप से सभी देवी—देवताओं
को प्रणाम करता हूँ, जो सदा मेरी देह के अंग—प्रत्यंग में
उपस्थित हैं। जड़—चेतन सब में विद्यमान स्वानुभवगम्य
वे सदा मेरे देह—मंदिर में भासमान हैं।

(हिंदी अनुवाद: शीला मुंशी)

कश्मीर के शैवदर्शन में पूर्ण स्वतंत्र परमशिव

— वेदकुमारी घई —

(जम्मू)

सृष्टि के प्रारंभ से ही मानव अपने विषय में तथा दृश्य जगत के विषय में विचार करता रहा है कि इस सृष्टि का कारण कौन है? वह चेतन है या अचेतन? इसी चिंतन से धर्म और दर्शन की कई धाराएं चली। भारतवर्ष में धार्मिक और दार्शनिक चिंतन के क्षेत्र में जैसी स्वतंत्रता रही वैसी और कहीं कम ही दिखाई देती है। यहां निगम और आगम दोनों पर आधारित अनेक दर्शनों का विकास हुआ, जिनमें कश्मीर के अद्वैत शैवदर्शन का महत्वपूर्ण स्थान है।

भारत में शिव की उपासना प्राचीनकाल से प्रचलित रही है। हड़प्पा, मोहनजोदड़ों, सिंधु सरस्वती सभ्यता के अवशेषों में पशुपति शिव चिन्हित मुद्राएं प्राप्त हुई हैं। वैदिक साहित्य में इस परमसत्ता के विभिन्न नाम शम्भु, मयोभव, शंकर, मयस्कर, शिव, रुद्र मिलते हैं। ऋग्वेद में विभिन्न देवों का उल्लेख करते हुए यह भी कहा गया है कि परमसत्ता एक ही है, जिसे विद्वान भिन्न-भिन्न नामों से पुकारते हैं।

इंद्रं मित्रं वरुणभग्निमाहुरथो दिव्यः स सुपर्णो
गरुत्मान एकं सद्यिप्रा बहुधा वदन्ति अग्निं यमं
मातरिश्वानभाहुः ॥

ऋग्वेद

इसी परमसत्ता को ईशोपनिषद् में पूर्ण शब्द से अभिहित कर उससे उत्पन्न सृष्टि को भी पूर्ण कहा है।

ॐ पूर्णभदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावाशिष्यते ॥

वह (परमात्मा) पूर्ण है, यह (जगत) पूर्ण है। पूर्ण से पूर्ण की उत्पत्ति होती है। पूर्ण से पूर्ण को लेकर लेने पर शेष पूर्ण ही रहता है।

वेद उपनिषद् की इस निगम परंपरा के साथ आगम परंपरा का समन्वित रूप नवम शती ईस्वी में कश्मीर में प्रादुर्भूत हुआ है। वसुगुप्त को शिवकृपा से शिवसूत्र प्राप्त हुए, जिन पर उनके प्रधान शिष्य भट्टकल्लट ने शिवसूत्रवृत्ति लिखी। सोमानन्द ने

शिवदृष्टि में शैवदर्शन के मूल सिद्धांतों का परिचय दिया और उनके प्रधान शिष्य उत्पलदेव ने ईश्वरप्रत्यभिज्ञा की रचना की। इसी शिष्य परंपरा में दसवीं और ग्यारहवीं शती के मध्य में आचार्य अभिनवगुप्त ने ईश्वरप्रत्यभिज्ञा, विमर्शनी, परात्रिंशिकाविवरण, मालिनीविजयवार्तिक, तंत्रालोक, तंत्रसार आदि अनेक ग्रंथों की रचना की। अभिनवगुप्त के प्रधान शिष्य क्षेमराज ने प्रत्यभिज्ञाहृदय, स्पंदसन्दोह, पराप्रवेशिका आदि अनेक ग्रंथ लिखे तथा कई ग्रंथों पर टीकाएं लिखी। इस प्रकार शैवदर्शन के क्षेत्र में कश्मीर में रचित संस्कृत ग्रंथों का विशाल भंडार है। आधुनिक युग के परम संत आचार्य स्वामी लक्ष्मण जू उसी शैव परंपरा के व्याख्याकार रहे हैं।

चैतन्यमात्मा

चिद्रूपो महेश्वरः

परमेश्वरस्य प्रथमः स्पंद एवेच्छा शक्तितत्त्वम् ।

पराप्रवेशिका पृ. 6—7

विश्वोत्तीर्णं विश्वमयं च इति त्रिकादिदर्शनविदः ।

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कश्मीर शैवदर्शन में परमशिव के पर्याय है परासवित्, परमेश्वर, महेश्वर पति, चैतन्य, आत्मन्। परमशिव प्रकाशमय और विमर्शमय है। वह विश्वोत्तीर्ण भी है और विश्वमय भी। प्रकाश का अर्थ ज्ञान है और विमर्श का अर्थ क्रिया है। परमशिव की प्रकाशात्मकता ही उसकी ज्ञानस्वरूपता है और उसकी विमर्शात्मकता ज्ञानरूपता की महिमा से वह विश्वोत्तीर्ण है, विश्व से परे है तथा विमर्शात्मक क्रियारूपता की महिमा से वही विश्वमय है। उसकी यह विश्वमयता ही उसकी शक्तिस्वरूपता है। अद्वैत वेदांत का ब्रह्म केवल ज्ञानरूप और केवल विश्वोत्तीर्ण माना गया है। वहां क्रिया या विकार जो जगत् रूप है, उसे मिथ्या कहा है। ब्रह्म सत्यं जगन्मिथ्या सांख्य दर्शन के अनुसार पुरुष चेतन है और प्रकृति क्रियाशील है। इन दोनों दर्शनों के अनुसार ज्ञान (चैतन्य) और क्रिया एक साथ नहीं रहते। न्याय दर्शन के

अनुसार ईश्वर ज्ञाता भी है और कर्ता भी, परंतु उसका ज्ञातृत्व और कर्तृत्व दूसरे की अधीनता में चलता है। वह जीव के अदृष्ट परमाणु आदि उपादान कारणों के अधीन रहकर ही सृष्टि करता है। इसके विपरीत कश्मीर शैवदर्शन का परमशिव परिपूर्ण ज्ञानरूप भी है और परिपूर्ण क्रियारूप भी। वह पूर्ण स्वतंत्र है तथा अपनी स्वतंत्र इच्छा से सृष्टि, स्थिति, संहार, पिधान और अनुग्रह रूप को करता है।¹ उसकी क्रियारूपता या शक्तिरूपता उसका स्वातन्त्र्य है। वह अपनी परिपूर्ण स्वतंत्रता का विमर्शन करता हुआ स्वयमेव अपने से ही, अपने भीतर, अपने को ही अनंत है वैचित्र्यपूर्ण संसार के रूप में प्रकट करता है।

परिणामवाद के अनुसार जब कोई प्रकृति विकृति में परिणत होती है तो प्रकृति अदृश्य हो जाती है। इसी तरह यदि विकृति पुनः प्रकृति में परिणत होती है तो विकृति अदृश्य हो जाती है। दूध से जब दही बनती है तो दूध कहीं नहीं रहता। कश्मीर शैव दर्शन के अनुसार जब परमेश्वर स्वातन्त्र्य से जीव और जगत के रूप में प्रकट होता है तो उसकी परमेश्वरता छिपती नहीं, वैसी ही बनी रहती है। जिस प्रकार निर्मल दर्पण में विविध रूपों के प्रतिबिंबों के पड़ने पर भी दर्पण की निर्मलता में कोई अंतर नहीं आता, उसी प्रकार परमेश्वर के शुद्ध प्रकाश में ही भी जगत के प्रतिबिंबित होते रहने से उसकी शुद्धता में कोई कमी नहीं आती।² इसी में उसकी परमेश्वरता अभिव्यक्त होती है। वह पूर्ण उसी प्रकार पूर्ण रहता है।³ सृष्टि और संहार के हो जाने से उसकी शुद्धता एवं परिपूर्णता में कोई अंतर नहीं आता।

कश्मीर शैव दर्शन के अनुसार परमशिव का नैसर्गिक स्वभाव है कि वह अपनी इच्छा से अपने को छत्तीस तत्वों के रूप में परिभाषित करता है। इन तत्वों में से प्रथम ग्यारह तत्व शिव, शक्ति, सदाशिव, ईश्वर, सद्बिद्या, माया, कला, विद्या, राग, काल, नियति तथा पुरुष शैव दर्शन में प्रतिपादित विशेष तत्व हैं तथा प्रकृति से लेकर पृथ्वी पर्यंत शेष पच्चीस तत्व सांख्य दर्शन के तत्वों के ही समान हैं। प्रथम ग्यारह तत्वों में से शिव, शक्ति, सदाशिव, ईश्वर और सद्बिद्या शुद्धिसृष्टि हैं जिनमें परमशिव की अभेद अनुभूति बनी रहती है। परमशिव जब अपनी स्वातन्त्र्य शक्ति से अपने भीतर अखिल विश्व को विभाजित करने की इच्छा करता है तो उस आधा इच्छा को ही शिवशक्ति कहते हैं। क्षेमराज ने 'षट्त्रिंशत् तत्त्वसन्दोह' में शिव तत्व को प्रथम स्पंद कहा है तथा अपनी अन्य कृति प्रराप्रवेशिका में शक्ति तत्व को प्रथम स्पंद कहा है।⁴ शिव और शक्ति दोनों अवैध रूप होने से दोनों को परमशिव की पहली हलचल स्वीकारा गया है। सदाशिव तत्व परमशिव

का अंतःनिमेष है⁵ और ईश्वर तत्व उसका बहिर्निमेष⁶ सद्बिद्या तत्वों में अहम् (शिव) तथा इदम् (विश्व) की समान प्रतीति होती है और अहंता इदन्ता का अभेद बोध बना रहता है।⁷ इन पांचों तत्वों तक परमशिव की अभेद अनुभूति बनी रहती है। इन्हें शुद्धसृष्टि मानते हैं।

छआ तत्व माया है, इसे शैव दर्शन में भेद बुद्धि कहा है।⁸ यह भी परमशिव की ही शक्ति है। जिसकी प्रधानता होने पर शिव अपने स्वरूप को भूलकर सीमित जीव रूप धारण कर लेता है। माया के पांच कंचुक⁹ उसकी अपरिमित शक्तियों को सीमित कर देते हैं। कला तत्वों से सर्वकर्तृव्य किंचित कर्तृत्व हो जाता है। विद्या तत्व के कारण सर्वज्ञता के भाव के स्थान पर 'मैं इतना ही जानता हूं' की अनुभूति होती है। राग तत्व से परिपूर्ण तृप्ति के स्थान पर देह के प्रति आसक्ति आती है। काल तत्व के कारण त्रिकाल अबाधित नित्यता अब घटनाओं के भूत, भविष्य, वर्तमान में होने की अनुभूति कराती है। नियति तत्व परमशिव की स्वातन्त्र्य शक्ति को संकुचित कर कारण कार्य की नियमता को लाता है। इस प्रकार संकोच को प्राप्त हुआ शिव प्रभाता पति से मायीय प्रभाता या परिमित प्रमाता या पशु या पुरुष या जीव हो जाता है। शैव दर्शन के अनुसार पुरुष में सीमित ज्ञान भी है और सीमित क्रिया भी और सीमित स्वातन्त्र्य भी। सांख्य के अनुसार पुरुष चेतन है और प्रकृति क्रियाशील है। जब ज्ञान और क्रिया की व्यधिकरणता होती है, अर्थात् जो जानता है वह करता नहीं और जो करता है वह जानता नहीं, तो नैतिक प्रश्नों के संबंध में दायित्वहीनता आ जाती है। जब ब्रह्म को सत्य और जगत को मिथ्या मान लिया जाता है तो भी समाज में दायित्वहीनता और कर्तव्य बोध का अभाव आ जाता है। कश्मीर शैव दर्शन इस दृष्टि से सांख्य और अद्वैत वेदांत से भिन्न है। शिव जिस प्रकार ज्ञाता, कर्ता और स्वतंत्र है उसी प्रकार परिमित प्रमाता जीव भी ज्ञाता, कर्ता और स्वतंत्र है। चाहे सीमित रूप में ही सही। शिव सत्य है तो उसमें अवभासित जगत भी सत्य है। इस प्रकार कश्मीर शैव दर्शन का व्यवहारिक दृष्टिकोण व्यक्ति और समाज के लिए हितकर है। जीवन और जगत को पहचानने की दृष्टि उपनिषदों के पूर्णभदः पूर्णमिदं के समान ही है।

1. नमः शिवाय सततम् पंचकृत्यविद्यायिने क्षेमराज, प्रतिज्ञाहृदयम्

2. एवं तथ्य तो प्रतिबंधित भारतीय विश्व परमेश्वर प्रकाश

3. एक 27 में स्वयं अनापूर्ण भावांतर अमित वस्तु का 217

4. परुपन्द स स्यन्दः प्रथमः शिवतत्त्वमुच्यते तज्ज्ञोः - षट्त्रिंशत्तत्त्वसन्दोह ।

5. निमेषोऽन्तः सदाशिवः । - ईश्वरप्रत्यभिज्ञा पृ. 2

6. स्रष्टुर्दीभूते च इदमंशे - ईश्वरतत्त्वम् पराप्रवेशिका पृ. 7

7. सा भवति शुद्धविद्या यदेन्ताहन्तयोर्भेदमतिः - षट्त्रिं - 4

8. माया विभेदबुद्धिर्निजांशजातेषु निखिलजीवेषु । षट्त्रिंशत्तत्त्वसन्दोह 5

9. यश्च प्रमाता शून्यादिः प्रमेये व्यतिरेकिणि । माता स मेयः सन्कालादिपञ्चकवेष्टितः ।। ई.प्र.ह.वि. 3.1.9

काश्मीरस्य प्राचीनतमत्वम्

अभिषेक कुमार उपाध्याय

(शोधच्छात्र, श्रीलालबहादुरशास्त्रीराष्ट्रियसंस्कृतविद्यापीठम्, दिल्ली)

सा गता मां जगन्मातुः समर्प्य पदपद्मयोः ।
मातृहीनोऽपि पुत्रोऽस्मि पराम्बायाः कृपास्पदः ॥

काश्मीरप्रदेशो हि शिरोभूषणमस्माकं राष्ट्रस्य ।
यत्रैकतः प्रान्तोऽसौ प्रकृति-पुरुषयोरनुपलं
लीलायितनवनवाभिनयरङ्गभूमिभावमावहति, तत्रापरतः
स एव सदा शारदायाः स्वच्छन्दविहार-
विलासोल्लासमनुभवति । प्राकृतिकीयं सुषमा काश्मीरस्य
निसर्गतः स्त्रोत इवैव द्योतते कवीनां मनीषिणां च कृते
प्रेरणायाः ।

एतस्य सप्त सादौ दार्यं सौन्दर्यं
शैत्यपावनताभ्यामत्रिचतं हरितचन्चलमन्चलन्च
नवनवभावनोद्भावनानां शाश्वतं सदनमेव विद्यते, यत्र
बहवः कविमूर्द्धन्या आचार्यवर्याश्च सामान्येन
विकासस्यावसरं लेभिरे ।

महत्वास्पदेषु महाभारत-हरिवंशपुराणादिसंस्कृत-
वाङ्मयग्रन्थेषु काश्मीरस्य प्रशस्ततीर्थता वर्णितास्ति ।
संस्कृत साहित्यं काश्मीर प्रदेशं शारदादेशमेव
समामनुते । महाकविः श्रीहर्षस्तु सहर्षमस्योत्कर्ष
चतुर्दशविद्यानां पीठमेनमभिधाय वर्णयति ।

किं बहुना शैवदर्शनादिगतदार्शनिक
तत्त्वानामुदगम-काश्यपीत्वं काश्मीरभुवैवावापि ।
साहित्यालङ्कार प्रसूरियमेव भूरभूदिति
तथ्यमैतिहासिकानामाशंसनम् । यतो हि
भामहस्यालङ्कारवादः आनन्दवर्धनस्य ध्वनिवादः,
अभिनवगुप्तमम्मटयोरभिव्यक्तिवादः,
महिमभट्टस्यानुमितिवादः, क्षेमेन्द्रस्यौचित्यवादश्च
पवित्रेऽस्मिन्नेव स्वर्णिमक्षेत्रे जनि प्रापुः ।

काव्यशास्त्राय काश्मीरदेशोऽयं ससमुत्कर्षवर्ष यादृशं
पदं प्रादत्, चिरन्तन-चिन्तनैरपि विश्वं ततोऽधिकं
प्रकर्षमापादयितुं नापारयत्तस्य ।

काव्यक्षेत्रे च नैषधचरितरचयिता श्रीहर्षः
व्याकरणशास्त्रे पाविनिसूत्रव्याख्यातारो
वामनजयादित्यादयः चान्द्रव्याकरणा दिनवपथप्रवर्तकाः
चन्द्रगोमीश्रीरस्वामिप्रवृतयश्च, शास्त्रान्तरेषु च शतशो
नवनवप्रस्थानप्रख्यापका विद्वांसोऽमुष्मिन्नेव प्रदेशे
प्रादुरभूवन् ।

न केवलं तत्र विद्वांस एव अपितु अवन्तिवर्म-
जयापीड-प्रवरसेन-मातृगुप्तादयो महाराजा अपि
स्ववैदुष्यतुष्य दखिलविदुत्तमाः संस्कृतसाहित्यश्रियम-
सीममर्द्धयन् ।

न तावदेतत्पुरैवासीमत् अधुनाप्यत्र वैदुष्यपरम्परा सा
चिरादक्षुण्वैव समायाति महत्सौभाग्यम् ।

काश्मीरे प्रवहन्ती 'वितस्ता' नाम नदी
वेदकालादेवप्रसिद्धयति । अतश्च देशोऽसौ वेदकाले न
परिज्ञातोऽभूदिति को वक्तुं प्रसहेत ।

श्रीमतः कल्हणस्य राजतरङ्गिणीलेखेन तु प्रतीयते
यदयं जलप्रलयसमये मत्स्यावतारादनन्तरमेव
प्रादुर्भूतोऽभूदिति । तथाहि-

पुरासतीसरः कल्पारम्भात् प्रभृति भूरभूत् ।
कुक्षौ हिमाद्रैरणोभिः पूर्णा मन्वन्तराणि षट् ॥
अथ वैवस्वतीयेऽस्मिन् प्राप्ते मन्वन्तरे सुरान ।
द्रुहिणोपेन्द्रुरुद्रादीनवतार्य प्रजासृजा ॥
कश्यपेन तदन्तःस्थं घातयित्वा जलोद्भवम् ।
निर्ममे तत्सरोभूमौ कश्मीरा इति मण्डलम् ॥

हिन्दी

काश्मीर हमारे राष्ट्र का सिरमौर है। एक ओर वह प्रकृति और पुरुष की अनुपम लीला का रंगभूमि है तो दूसरी ओर मां शारदा के स्वच्छन्द विहार की स्थली है। काश्मीर की प्राकृतिक सुषमा कवियों और आचार्यों के लिए प्रेरणा का स्वाभाविक स्रोत है। इसकी प्रसादपूर्ण सुन्दरता और इसका शैत्य एवं पावनत्व सम्पन्न लहलहाता हुआ आंचल नवीन-से-नवीन उद्भावनाओं का शाश्वत केन्द्र है— जिसने महानतम आचार्यों और कवियों को समान रूप से विकास का अवसर प्रदान किया है।

वेद, महाभारत, हरिवंशपुराण और संस्कृतवाङ्मय के अन्य महत्वपूर्ण ग्रंथों में काश्मीर को उत्कृष्ट तीर्थ माना गया है। संस्कृत साहित्य ने इसका शारदा-देश जैसी आख्याओं से सम्बोधित किया है। महाकवि श्रीहर्ष ने 'काश्मीरं चतुर्दशविद्यानां पीठम्' कहकर इसी तथ्य की पुष्टि की है। शैवदर्शन जैसे दार्शनिक तत्त्वज्ञान व आगमतन्त्रों की उद्गमस्थली होने का गौरव इसी पुण्यभूमि को मिला है।

साहित्य और अलंकार शास्त्र को तो जन्मदाता ही इसी प्रदेश को कहा जा सकता है।

'भामह' के 'अलंकारवाद', 'वर्तमान' के 'रीतिवाद', आनन्दवर्धन के 'ध्वनिवाद', कुन्तक के 'वक्रोक्तिवाद', महिमभट्ट के 'अनुमितिवाद', भट्टनायक के 'भुक्तिवाद', अभिनवगुप्त और मम्मट के 'अभिव्यक्तिवाद' और क्षेमेन्द्र के 'औचित्यवाद', इन सभी सिद्धान्तों का उदय इसी स्वर्णिम क्षेत्र में हुआ। काव्य शास्त्र को काश्मीर ने जो दिया, सारा संसार शताब्दियों के चिन्तन, मनन के पश्चात् भी आगे नहीं बढ़ा सका।

कविता के क्षेत्र में श्री हर्ष जैसे महाकवि और उसना नैषधचरितम् जैसा महाकाव्य, व्याकरण में अष्टाध्यायी

सूत्रों की कासिका नामक टीका के रचियता वामन और जयादित्य तथा चान्द्र व्याकरण के निर्माता चन्द्रगोमी एवं क्षीरस्वामी जैसे महान वैयाकरण और अन्य उच्चकोटि के युग-प्रवर्तक विद्वान इस देव-भूमि में उत्पन्न हुए। न केवल विद्वानों अपितु अश्वत्तिवर्मा, जयापीड़, प्रवरसेन और मातृगुप्त आदि महाराजाओं ने भी अपने परम वैदुष्य से विद्या के क्षेत्र में संस्कृत साहित्य की अनुपम श्री-वृद्धि की। यह सौभाग्य की बात है कि वर्तमान में भी यह परम्परा किसी न किसी रूप में अक्षुण्ण रूप में चली आ रही है।

काश्मीर में वेदकाल से ही वितस्ता नामक नदी जिसे वर्तमान में झेलम नाम से जाना जाता है, निरन्तर प्रवाहमान है वहां। प्राचीनकाल में यह प्रदेश नहीं था, ऐसा कोई नहीं कह सकता। श्रीमान कल्हण के राजतरङ्गिणी नामक ऐतिहासिक ग्रन्थ के लेख से ऐसा प्रतीत होता है कि जब संसार जलमग्न हो गया था तब भगवान का मत्स्यावतार हुआ था, तभी भगवान ने पृथ्वी को ऊपर लाया था, तभी से कश्मीर प्रदेश है, ऐसा वर्णन राजतरङ्गिणीकार करते हैं।

कल्प के आरंभ में सतीसर नामक प्राचीन तीर्थ (स्थान) हुआ। पृथ्वी हिमालय के भीतर जल से पूर्णता प्राप्त किया छ मन्वन्तर बीतने पर वैवश्वत मन्वन्तर में प्रजा की रक्षा के लिए रुद्र आदि का अवतार हुआ। प्रजापति कश्यप ने 'जलोद्भव' नामक राक्षक का वध कर उस सरोवर की भूमि में काश्मीर मण्डल का निर्माण किया।



कश्मीरी

श्री ईश्वर स्वरूप स्वामी लक्ष्मण जी महाराज की जयन्ती पर श्रदेय भेंट

मेय रछे करिमच तिमन यादन
छयथ दिचमच चेयें गोरे पानय
पराग पम्पोश पादन हुन्द
मेयें रोछेमय वॉर दुरदानेंय ॥

बोधुन सुलि घोरि तूँ सखरुन
आश्रम गछनुक करुन प्रथ संज
प्रथ रविवारि तीर्थस प्येठ
सु नेरुन जानि जानानेंय ॥

नमुन गोरे द्वारसय मन किनि
करुन अशि गंगि वॉने श्राण
भावैकि पोशें चरसान पूजि
लागैनि शाहि शाहानेंय ॥

दिनि मीठि चरण कमलन
शेरें नोमैरिथ श्रोचि बुतरांचय
कलस पेठें वरद अथ थावुन
मेयें माँशि कति टाठि भगवानेंय ॥

मनैचि गांगल वुछिथ म्यानिय
वनिथ तसस्लीबखँश वॉनिय
करान रोजें म्योन ध्योन सूमरण
गछिय हलें मुशिकिलन पानेंय ॥

पेयवान छिम यौद तिम टाँठि क्षण
बरेंथ येलि माँय असि पौपियन
करिथ अनुग्रह चुँ चोख द्वारस
अचुन घोर ओसैं बाहानेंय ॥

करिथ साहकार जप यज्ञनस
दिचथ दीक्षा तूँ गयि अँसि मस
कृपा चानिय फकथ सन्चेथें
बिहिथ क्राँजि छस कनिथ बानेंय ॥

गमैच असि कति छि क्याह गोंगल
बजरें हाव युथ न छेनि काँह छल
करव भक्ति समिथ सारिय
अहंकार करि नें वारानेंय ॥

राम लक्ष्मण तूँ महताबकाक
माँजि शारिका तूँ बब मनकाक
रोजुन पात्र पूजाइ हन्दि
मंगान 'राज' छस यि वरदानेंय ॥

राज दुलारी कौल

ASHRAM NEWS

I. Seminar on Kashmiri Shavisim at Kathmandu

Ishwar Ashram Trust (Kashmir Shaiva Institute), in Association with Nepal Sanskrit University, Department of Purvamimsa & Tantra conducted a one day Seminar On “Kashmir Shaivism: The unique way of Self realization. The event was held on 19th October 2019 at the Nepal Academy, kamaladi, Kathmandu. It was attended by nearly 150 delegates from Kathmandu and surrounding areas. A group of nearly 20 devotees from Ishwar Ashram Trust was also there in Kathmandu to attend this one day seminar. The program began with Guru Vandana/Saraswati Vandana followed by welcome speech by Dr. Anusheel Munshi from IAT and Madhav Prasad Lamichhane of Nepal University. This was followed by a Key Note Address- Principle Features of Kashmir Shaivism by Dr. Navajivan Rastogi. After this the topic of Upayas/Means in Kashmir Shavisim was presented by Dr. Madhav Prasad Lamichhane. Subsequently Abhas Dharananda Rajopadhyaya presented the topic of Trika – The three fold path in Kashmir Shaivism

The highlight of the event was the book release – Trika Shastra Rahasya Prakriya revealed by Swami

Lakshmanjoo. This book has been meticulously translated in Nepali language by Dr. Madhav Prasad Lamichhane. This effort was lauded by all the present scholars.

In the post lunch session, Dr. Anusheel Munshi of Ishwar Ashram Trust did a power point presentation on Kashmir Shaivism and the activities of Ishwar Ashram Trust. Subsequently Dr. Navjivan Rastogi ji presented on Kashmir Shavisim and other philosophies- A comparative overview.

All participants keenly listened to all speakers and there was active interaction with faculty on various aspects of this unique philosophy.

This was followed by felicitation of all Faculty members and subsequent valedictory address.

The above seminar was the first seminar on Kashmir Shaivism organized by Ishwar Ashram Trust outside India and the trust plans to continue doing these programmes outside our country for spreading the message of Kashmir Shaivism as mandated by our dear master, his holiness shaivacharya swami Lakshmanjoo Maharaj. ■

Jai Gurudev (Ishwar Ashram Trust)

II. Parapraveshika Sadhana Shivar, at Bharuch, Gujarat

विश्वात्मिकां तदुत्तीर्णा हृदयं परमेशितुः ।
परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः ॥

मैं, (उस) संवित देवी की स्तुति करता हूँ, जो जगद्रूप होकर जगत से उत्तीर्ण अर्थात् परे है, जो परमेश्वर का हृदय अर्थात् सार बनी हुई है तथा जो परा आदि अर्थात् परा, परापरा और अपरा शक्तियों से विकसित बनी हुई है ।

—पराप्रावेशिकाकामंगलश्लोक

We bow to that Samvit Devi, that is the Universe, but is still beyond it. She is the quintessence of Siva and She blossoms into this Universe through

manifestation of the divine Sakti – Para, Madhyama and Vaikhari

– Invocation and Introductory verse of the
Para-Praveshika

The Parapraveshika Sadhana Shivar, was organized by the Ishwar Ashram Trust in collaboration with Anandi Ma Ashram and Trust from 17th November to 20th November, at Nikora Ashram, aiming at imparting teachings of the foundational text “Para-Praveshika” written by

Acharya Kshemaraja, the illustrious disciple of great Acharya Abhinavgupta to the students and seekers of the Kashmiri Shavism.

The Shivir was conceptualized, facilitated and delivered by Āchārya Nihar Purohit ji with support and guidance of Prof Makhanlal Kokiloo ji, a leading Shaiva scholar of Kashmir and a disciple of Swami Lakshman Joo ji Maharaj, thereby passing these sacred teachings through the uninterrupted lineage of the guru and teachers. The Shivir was designed to be offered as a formal study to sincere seekers with keen interest to learn and experience the mysteries of Para through Entrance into the Supreme Reality. Although considered an introductory text of Shavism, Parapraveshika condenses all the basic as well as advanced principles of the Trika Sastra.

The formal study of the shivir began almost a couple of months prior, starting with setting the intention of the shivir, setting individual intentions aligned with that of the group, telephonic discussions, contemplation, dhyān and practice. Applicants were expected to complete their weekly homework, assignments to ensure they are well versed with the concepts and are prepared to become the divine vessels ready to receive these sacred teachings.

The shivir started with the Ashram tour organized by the Trustee of Dhyānidham Ashram, Nikora, followed by registration and orientation session. Nestled on the banks of the Narmada River, amid a lush tropical landscape, the Dhyani Dham ashram is a peaceful sanctuary in Gujarat, India. The sacred Narmada River that runs alongside the ashram is said to be an embodiment of purity. It is so pure that, according to legend, even the Ganges comes to bathe in it once a year!

The participants were invited to spend a few quiet moments in the , the ashram temple which is a stunning architectural wonder in the form of a Shri Yantra, the sacred geometry representing the divine

feminine, also housing a living murti (statue) of a great yogi and teacher, Dhyanyogi, known as the Yogi of Meditation.

The schedule of the next day started with dhyān on the banks of the magnificent river Narmada, accompanied by flute recital to support and deepen the meditation experience and set the tone for the day.

Amidst the chanting of the Mangalacarana, the students were invited to open themselves to the experience and joy of entering this sacred space of Para, through study of the Parapraveshika. Acharya ji and Prof Kokiloo ji took the students verse by verse through the text, explaining all concepts of Kashmiri Shavism apt and suited for both, first time learners and students well versed with the philosophy.

The 55 participants present had brought in immense diversity from regional and academic interests, some being retired professors of Sanskrit to some being homemakers and students. All lovers of Siva under one roof, what a joy to be one of them indeed! The participants were given handouts of the text in Hindi and English with an extract from Swami Jee's renowned book, the Secret Supreme. Teachings in the shivir were so dynamically taught, that participants from all walks of life could absorb and relish the essence of the teachings. Concepts of Samvid, Caitanya, Svaatantrya, Prameya-Pramata, Prakasa, Vimarsa, Purnoham, Anuttaraas aspects of Siva himself, 5 states of Siva, were deeply deliberated and discussed. The essence of Non-Dual teachings, understanding the depth of Trika system, of Siva, Sakti and Nar were deeply touched upon. References to various supporting texts such as Siva Sutras, Pratyabhijnahrdyam, Spandakarika, Tantraloka, Mālīni Vijaya Tantra was often made, supported with dharanas from the Vigyan Bhairav Tantra. The participants were encouraged to journal their experiences.

The noon sessions were dedicated to group

discussions which were reflections from the teachings of the day accompanied by deliberation on how these can be integrated and applied in one's daily life. This was followed by deep relaxing meditation with the support of a flute recital.

The teachings of Day2 and 3 were primarily focused on the 36 tattvas system of the Kashmiri Shaivism philosophy. The teachers explained each tattva in depth and detail, like no other source could possibly have, starting from the grossest element Earth to the subtlest and finest Siva. The various interconnectedness between the grosser forms were discussed along with the individuality of Purusa and Prakriti. The Antahkarana and its causes and effects was deliberated in detail, with much discussion on Maya and its kancukas. The teachers focused much on the Shuddha Tattvas or the finer tattvas from where pure subjectivity starts to recognizing the ParamSiva in all the tattvas. The students were encourage to deeply deliberate their learnings and experiences on their understanding

of the tattva system.

Prof Kokiloo ji was gracious enough to impart teachings on the uccara and beej mantras associated with the pancamahabhutas, the grosser elements, and blessing the participants with the sacred Beej mantra. All participants were also blessed by being witness to a Sri yantra puja done in the traditional Kashmiri tradition by Prof Kokiloo ji with Anandi Maa and Bapuji. This was followed by valedictory function and distribution of certificates and a special darshan for the participants by Anandi Ma.

Tears of joy , gratitude and love flowed as seekers and students witnessed the day unfold. With profound and deep gratitude the participants conveyed their gratitude to the Gurus and masters of the lineage, with deep respects to Swami Guru Maharaj, the teachers of the lineage and teachers of the shivir, as they carry with them, in their hearts the deep learnings and experiences filled with expansive joy, fullness and wisdom, bestowed upon them through His grace. ■

III. पराप्रावेशिका अध्ययन एवं साधना शिविर का विवरण

— रविदत्तशर्मा, हरिदत्त —

(संस्कृतपालिप्राकृतविभाग: कुरुक्षेत्रविश्वविद्यालय: कुरुक्षेत्रम्)

पवित्र नर्मदा नदी के तट पर गुजरात राज्य के भरुच जनपद के निकोरा ग्राम में स्थित भगवती समावेश प्राप्त सद्गुरु ध्यानयोगी के दिव्य आत्मस्वरूप ध्यानी धाम आश्रम न्यास और ईश्वर आश्रम न्यास के संयुक्त तत्त्वावधान में 17 से 20 नवंबर 2019 तक पराप्रावेशिका अध्ययन एवं साधना शिविर का आयोजन किया गया। जिसमें शिक्षक व मार्गदर्शक के रूप में आदरणीय श्री माखनलाल कुकिलू जी और आचार्य डॉ० निहार पुरोहित ने पूर्णतः शिविरार्थी स्तर से प्रारंभ करते हुए परासाधना के गहन तथा गूढ़ तत्त्वों से परिचित कराया।

17 नवम्बर अपराह्न 4 बजे शिविर का विधिवत उद्घाटन किया गया। इसके साथ ही पराशक्ति भगवती के स्वरूप साक्षात्कार हेतु संकल्प लेते हुए सभी शिविरार्थियों का परिचय और शिविर में भाग लेने का उद्देश्य निर्धारित किया गया।

प्रतिदिन दिवस का शुभारंभ प्रातः 6 बजे एक घण्टे के ध्यान के द्वारा होता, जिसमें प्रारम्भिक 10 निमेष बांसुरी वादन

होता था। ध्यानकाल के आरम्भ से प्रातः 8.15 बजे तक पूर्णतः मौन का सेवन किया जाता था। अध्ययन काल में मूल संस्कृत पाठ के साथ-साथ अर्थ की विभिन्न संभावनाओं को अनेकों संबद्ध ग्रंथों के उदाहरणों से समझाया गया। पराभगवती संपूर्ण चराचर जगत् में स्वयं स्वाधार में स्वेच्छास्वातन्त्र्य से आभासित हो रही है उसके स्वयं स्फुरण से इस विश्व की विविधता को अनुभव करने के बाद इस जगत् क प्रति कोई आश्चर्य की बात नहीं रह जाती अथवा यह सब कुछ ही आश्चर्यमय हो जाता है, अनेकों भ्रान्तियों का निवारण हो जाता है। सृष्टि स्थिति प्रलय जैसी बृहत्तम घटनाएँ भी पराशक्ति के निमेषोन्मेष हैं। शिव के प्रकाशस्वरूप तथा सर्वशक्ति सम्पन्नता के रहते जब स्वेच्छया सृजन कार्य हेतु शक्तियों का संकोच करते हुए, शिव, नर के रूप में आता है तो ऐसा करने के लिए उसे शक्ति की आवश्यकता होती है और जब वही नर परासाधक के पदासीन होते हुए अंतर्लक्ष्यावस्था को प्राप्त होता है तो ऐसे में भी उसे शक्ति के

आलम्बन की आवश्यकता होती है तब पूर्णत्व को प्राप्त ऐसा साधक शाम्भव पद को प्राप्त कर लेता है। इस प्रकार की सैद्धान्तिक स्पष्टताओं के साथ प्रत्येक सत्र के अन्त में प्रश्नोत्तर के लिए समय दिया गया जिससे शंका का त्वरित समाधान हो। साधक एक दूसरे के अनुभवों से लाभ ले पाएँ, इसके लिए 5-5 शिविरार्थियों के समूह बना दिये गये थे जिससे सामूहिक चर्चा का अवसर प्राप्त होता था और अन्त में अपने-अपने समूह की गतिविधियों को किसी एक प्रतिनिधि के द्वारा सभी शिविरार्थियों के सामने रखा जाता था। ऐसी सामूहिक चर्चाओं से सैद्धान्तिक बातों को व्यवहार में ढालने के लिए एक विकल्प प्राप्त हुआ तथा नई-नई चुनौतियों से परिचय हुआ। जिससे सामान्य व्यवहार में भी जागरूकता के स्तर में वृद्धि हुई।

साधना शिविर के फल के रूप में कश्मीर शैव दर्शन के मर्मवेत्ता श्री माखनलाल कुकिलू द्वारा आगमविधि से श्रीविद्यापरम्परानुसार श्रीचक्र का सावरण पूजन किया गया जिसमें भगवतीस्वरूपा श्री आनन्दी माँ और बापूजी की आशीर्वादात्मिका उपस्थिति से सभी साधक लाभान्वित हुए। शिविर की सम्पन्नता पर कडियाडुंगर नामक स्थान पर खेचरी सिद्ध अवधूत महात्मा हरिहर बाबाजी के दर्शन व पर्वतीय क्षेत्र के प्रवास का आध्यात्मिक भ्रमण सभी साधकों के लिए अनन्तपुण्यों का मूर्त स्वरूप ही था।

दिव्यवातावरण के सहयोग से ध्यान के स्तर में रोमांचकारी अनुभवों सहित यह साधना शिविर सम्पन्न हुआ। सभी प्रतिभागियों ने आयोजन समिति को हृदयपूर्वक धन्यवाद दिया। इस प्रकार यह कार्यक्रम सुसंपन्न हुआ।

इस संपूर्ण कार्यक्रम को मैंने कुछ श्लोकों द्वारा प्रकट करने का प्रयत्न किया है -

पराशिविराष्टकम्

भारते गुर्जरे क्षेत्रे पवित्रे नर्मदातटे ।

परायाज्च प्रवेशार्थञ्चाश्रमं प्रविशाम्यहम् ।। 1 ।

1. भारतवर्ष के गुजरातप्रदेश में पवित्र नर्मदानदी के तट पर पराशक्ति के स्वरूप को समझने के लिए अथवा पराप्रवेश के लिए मैं आश्रम में प्रवेश करता हूँ ।

स्वात्मरूपानुसन्धाने कृतोपायाः शिवात्मकाः ।

क्रमकौलादिरूपेण सम्प्रदायञ्च तन्मुनिः ।। 2 ।

2. अपने स्वरूप को समझने के लिए प्रयत्नशील हम शिवस्वरूप साधक, क्रमकौलादि विभिन्न परम्पराओं को नमस्कार करते हैं ।

कृतागमसदाचारौ पाठयन्तौ स्वशासनम् ।

श्रीकोकिलुनिहाराख्यावाचार्यौ शक्तिरूपिणौ ।। 3 ।

3. आगमशास्त्रों में अच्छे प्रकार से परिश्रमवान्, शास्त्र के शिक्षक शक्तिस्वरूप श्री माखनलालकुकिलू और डॉ निहार पुरोहित आचार्य को नमन ।

चिच्छक्तिसुविमर्शेन शासने या कृता मतिः ।

हृदयस्यान्तस्फारो बहिस्स्थूले प्रकाशते ।। 4 ।

4. चित्स्वरूपा शक्ति के आमर्शन से जो बुद्धि शास्त्र में लीन हो जाती है, ऐसी बुद्धि वाले व्यक्ति का अन्तःस्फुरण ही बाहर प्रकाशित होता है ।

सूर्ये चोदीयमाने तु सूरौ भवति हि ध्रुवम् ।

प्रातःकाले समुत्पन्ने किन् पदम् प्रफुल्लति ।। 5 ।

5. स्वस्वरूपविमर्श का प्रकाश होते ही तत्क्षण स्फुरण निश्चय ही होता है, क्या कभी ऐसा हो सकता है कि प्रातःकाल हो जाए और कमल न खिले ?

पूर्णोऽहं पूर्णतन्त्रोऽहं जायते च दृढा मतिः ।

सर्वशक्तिसुसम्पन्नः सौरसावभवत्स्वयम् ।। 6 ।

6. मैं पूर्ण हूँ, पूर्ण स्वातन्त्र्यसम्पन्न हूँ जब ऐसा निश्चित अनुभव हो जाता है, सभी शक्तियों से युक्त साधक "सौः" (श्रीविद्या का बीजमन्त्र) स्वरूप हो जाता है ।

पूर्णता खण्डता नास्ति खण्डः पूर्णोऽपि नैव च ।

षट्त्रिंशदात्मरूपोऽयं महेशो भैरवस्वयम् ।। 7 ।

7. वस्तुतः न तो पूर्णता है और न ही खण्डता अपितु षट्त्रिंशत्तत्त्वस्वरूप भैरव अथवा महेश ही सब कुछ है ।

परावाङ्मयरूपेयं मालिनी मातृका च या ।

शुद्धसंवित्स्वरूपे त्वं ! स्वर्चनं प्रतिगृह्यताम् ।। 8 ।

8. हे शुद्धसंवित्स्वरूपे ! अपनी अर्चना में, पराप्रावेशिका ग्रन्थ के वाङ्मय के अध्ययन से मथित मातृकापुष्पों से निर्मित यह मालिनी तुम स्वीकार करो ।

IV. 7th Workshop in Kashmir Shaivism Workshop series

Conducted by Ishwar Ashram Trust (Kashmir Shaiva Institute) (1-7 Dec.2019)

at the Delhi Kendra, Sarita Vihar, New Delhi covering

Acharya Abhinavagupta's Sri Tantraloka-Ahinka 1(107-244)

By the Grace of Guru Dev, a week long Workshop on Ahinka 1 , Verses 107-244 from Swami

Lakshmanjoo's Commentary on Acharya Abhinavagupta's Sri Tantraloka was conducted

from December 1 to 7, 2019. As is known, Tantraloka is considered as a masterpiece from the great Acharya Abhinavagupta, and has been recognized as the most outstanding teacher of the Shaiva philosophy. Tantraloka means the Light on the Tantra and is concerned with the philosophy and practice of the monistic tradition called as the Trika System, also known as Kashmir Shaivism by virtue of Kashmir having become the fountain head of this great philosophy.

A distinguished faculty organised by the Trust to conduct the workshop included Dr. Navjivan Rastogi (Retd. Prof. Lucknow University), Dr. Meera Rastogi (Lucknow), Dr. Nihar Purohit (Varanasi), Dr. Rajneesh Mishra (JNU) and Prof. ML Kukiloo (IAT, Delhi).

This workshop covered Verses 107 to 244 from the Commentary by Swami Lakshman Joo on chapter 1 of Sri Tantraloka as the 6th Workshop conducted around the same time last year had covered Verses up to 106.

This year 6 seekers participated from all over India. All the seekers had a good background of Kashmir Shaivism and participated very actively during the week. On the inaugural day of the workshop, each seeker introduced him/her self followed by receiving the course material kit from the faculty. Each participant also selected a topic, in consultation with the faculty, on which the participant was to make a presentation for about 8 minutes on the

concluding day. The day concluded with a soul elevating Mantra chanting by Swami Krishna Dev, one of the participants, and an exhilarating Santoor recital by Shri Sunil Raina Rajanak.

The subsequent 6 days saw a structured approach to cover the verses planned over the days. Each day consisted of 2 parts, the pre-lunch and post-lunch sessions. And each session was conducted by one particular faculty member.

Each day started with the participants having a Meditation and Yoga session, followed by breakfast and some personal time. This would be followed by playing recorded lectures of Swami Lakshman joo before the faculty took over to explaining the Holy Text verse by verse.

On the concluding day, after the balance verses of the workshop were explained, each participant gave a presentation on the topic that they had decided with the faculty. The presentations were very good and the faculty was very appreciative of the student's level of understanding of Kashmir Shaivism. Considering the level of knowledge the participants demonstrated about Kashmir Shaivism, the faculty and the trust members requested the students to contribute articles for the Malini publication brought out by the Trust quarterly. Finally each participant was given a certificate of participation in the workshop.

A vote of thanks was presented by Prof. ML Kukiloo on behalf of the Ishwar Ashram Trust. ■

V. IAT Delhi Ashram Devotees Tour of Nepal

26 Devotees of the Delhi Ashram went on a tour of the religious places of Nepal on the 18th of October, 2019. Nepal, as we all know is a place for pilgrimage and is populated with temples and temples and has a history of being blessed by great saints, who came from all over the world, such as Viswambu, Kanaha, Kasyapa and many others. It is believed that the

current valley was once a giant lake and a Bodhisattva, by the name of Manjusree, once visited the Valley and drained the lake from the valley and made the area inhabitable – which is today's beautiful valley of Nepal.

On Day 1, the devotee group visited Pattan Durbar square which has 55 temples in the square.

The main temples here were Krishna temple, Bhimsen temple, Vishwanath temple, Teleju Bhawani temple. Later the group visited BudhaniKanth temple where they saw a beautiful statue of Vishnu Bhagwan surrounded by 12 Nags floating in a pool of water. Day 1 ended with a dinner accompanied by a soulful music and ghazal program organised by the hotel.

While at Nepal, the group, on the 2nd day of their visit, attended the seminar on Kashmir Shaivism, which was co-hosted by Nepal Sanskrit University and Ishwar Ashram Trust.

The 3rd day saw the devotees visiting Bhaleshwar Mahadev temple, atop Chandragiri hills, by using a cable car. Later they visited the Dholeshwartemple, also known as Kidarnath temple followed by the Mahakali temple at Bhagatpur. The visit continued by visit to Guhyeshwari Shaktipeeth near Pashupatinath temple. And then the group had darshan of Pashupatinath ji at the Pashupatinath temple. This was followed by the Grand Arti, called locally as "Bagmati Ganga Arti", on the banks of the Bagmati river.

The subsequent day saw the group moving to Bhaktpur, which is famous for sky-touching temple with glorious pagoda style architecture. Also known as the "The City of Devotees", it is one of the 3 royal

cities in the Kathmandu Valley. Bhaktpur, as history mentions, is a 8th century town and used to be the Capital city of Nepal from 12th to 18th century. Until the 18th century, the ancestors protected the city as a sovereign country surrounded by a boundry wall and a number of city gates shaped like flying pigeons. Considering its cultural contribution and admiring its preservation efforts, UNESCO honoured it with the First Honorable mention of the Asia-Pacific region in 1998-99. Transparency international too awarded the city with the title of "Island of Integrity" appreciating its economic discipline and transparency. Bhaktpur Durbar square was declared as a World Heritage site in 1979AD by UN. The day again ended with some delicious food for dinner accompanied by some very good local song and dance program.

Before leaving back for home on the last day of the visit, the group visited the ancient city of Kiritpur, also known as "the city of glory", the most ancient place in Nepal having abundance of discrete historical, cultural and natural beauties. Bhairav temple here was visited and followed by the Budha temple.

The devotees enjoyed every moment of their visit and consider that this memorable trip was possible only with the Blessings of Gurudev.

Report: Courtesy Shri Vijay Bakshi

VI. Workshop on Kashmir Shaivism at Bengaluru

On the request of many devotees to have a session on Kashmir Shaivism to help the beginners in the subject, a half day workshop on KASHMIR Shaivism was held at Ishwar Ashram Bangalore on Dec 29th 2019

The session started with a short presentation covering the History and the lineage of Masters of Kashmir Shaivism and among many things covered the basic definitions of 26 TATTVAS, Malas and different Upayas in Kashmir Shaivism.

This helped the aspirants to understand some

important words often used in this Philology.

After the presentation, a Radio Interview of Ishwar Swaroop Swami Lakshmanjoo in Hindi was played. In this interview Swami ji touched all aspects of Kashmir Shaivism in a short summary.

The seminar was well acknowledged by all who attended and it was agreed with all attendees that at least one hour lecture by Swami ji, on a particular text, will be played at least once every month.

The Ishwar Ashram Trust

Aims & Objectives

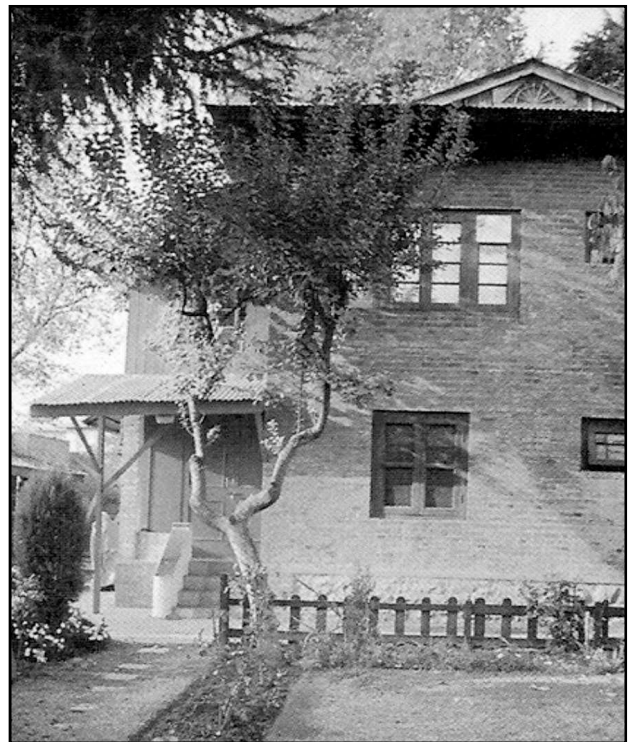
In accordance with the Will of Shri Swami Lakshman Joo Raina and the codicil thereto dated 8th December, 1984 (registered on 22nd December, 1984), the ISHWAR ASHRAM TRUST was established at Gupta Ganga, Ishber, Srinagar, Kashmir with centres at Jammu and Delhi on 4th May, 1992 with following:

The registered office of the Trust is located at Ishwar Ashram, P.O. Brein, Village Ishber, Nishat, Srinagar, Kashmir with its Administrative Office at 2, Mohinder Nagar, Canal Road, R.O. Tawi, Jammu. Its Delhi Chapter Office is situated at R-5, Pocket D at Sarita Vihar, New Delhi 110049. The Trust shall have its offices/centres located all over the country and abroad as the Trustees may, in the interest of Trust, so decide, from time to time. A Kendra of the Trust has been established at Mumbai.

Objectives of the Trust

Among the major objectives of the Trust, the following merit special attention:

- To establish, run and maintain centres for the propagation of KASHMIR SHAIVISM as propounded and followed



Ishwar Ashram, Ishber, Srinagar

by Shri Swamiji at Ishwar Ashram, Ishber, Srinagar, Kashmir and at such other place/places as may be decided by the Trust,

- To create, establish, run and maintain place/places as Centre/Centres of Meditation, Discourses, Meetings, Satsangs etc.
- To acquire, purchase, publish, print, buy and sell, books, publications of

Shaiva philosophy, to make, purchase, issue and sell audio and video cassettes on thoughts and philosophy of Swamiji and to organize lectures, recitations, photographic displays, discourses and related literature on philosophy of Kashmir Shaivism as propounded by Swamiji and other saintly personalities.

- To organise periodical prayer meetings, Havans, Yajnyas, Bhandaras, Pujas, Satsangs in accordance with the periodicity and practices in vogue in Ishwar Ashram during the life time of Swamiji at such Ashram and other places as may be thought fit to be expedient for accessibility of the devotees and fulfillment of the objectives of the trust.
- To print, publish, circulate or otherwise make known or propagate the teachings of Shiva Philosophy of Kashmir in all its dimensions by means of publications, e.g. periodicals, magazines, handouts, pamphlets, advertisements, books, souvenirs, audio cassettes, video cassettes and such other means of communication as may be expedient.
- To preach, publish, advertise, propagate in every manner possible, the virtues of harmony, mutual goodwill,

peace, tranquility and austerity amongst the devotees without distinction of religion, caste, creed, colour and sex.

- To organise the meetings of the devotees of Swamiji without any restrictions on account of religion, caste, colour, creed, sex, nationality and to encourage continuous and harmonious interaction amongst the devotees.
- To preach, propagate and encourage or otherwise enforce the adherence to vegetarianism and abstinence from drugs, narcotics and alcohol.
- To set up scholarships to enable deserving persons without the distinction of caste, creed, religion and sex for pursuance and research in Kashmir Shaiva philosophy and for advancement of such knowledge and research to attain the objectives of the Trust.
- To do such other things as may be incidental or ancillary to the attainment of the main objectives of the Trust. For further details of the objectives and management of finances and other matters, reference may please be made to the Trust Deed and Rules and Regulation of the Trust.

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir), **Jammu:** 2-Mohinder Nagar, Canal Road, Jammu-180 002,

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

Calendar of Events 2019-2020

2019

| | | |
|----------|--------------|--|
| 06 April | Saturday | Navreh |
| 24 April | Wednesday | Pratishtha-Divas Amriteshwar Bhairava at Jammu |
| 01 May | Wednesday | Swami Lakshman Joo Maharaj, Birthday (Lunar) |
| 09 May | Thursday | Swami Lakshman Joo Maharaj, Birthday (Varsha) |
| 11 May | Saturday | 36th Pratishtha-Divas of Amriteshwar Bhairava at Kashmir |
| 14 May | Tuesday | 14th Prathishtha Divas of Amriteshwar Bhairava at Delhi |
| 16 July | Tuesday | Guru Purnima |
| 15 Aug | Thursday | Raska Bandhan/Shrawan Purnima |
| 23 Aug | Friday | Janamashtami |
| 15 Sept. | Sunday | Pitripaksh Jag [Yajniya] Swami Mahtabkak Ji Maharaj. |
| 17 Sept. | Tuesday | Swami Lakshmanjoo Maharaj, Varshik (and Pitrapaksha) Jag |
| 27 Sept. | Friday | Swami Ram ji Jag (Pitrapaksha) |
| 31 Oct | Sunday | Swami Mahtab Kak ji Birthday Jayanti |
| 1-7 Dec. | Sun. to Sat. | Workshop on Tantraloka 1st Ahnika, Kashmir Shaiva Institute, (IAT Delhi) |
| 23 Dec. | Monday | Swami Ram ji Birthday Jayanti |

2020

| | | |
|---------|----------|---|
| 22 Jan. | Thursday | Swami Ram ji (Varshik Jag) |
| 21 Feb | Friday | Mahashivaratri |
| 25 Feb | Friday | Varshik Jag - Swami Mehtab Kak ji Maharaj |

ISHWAR ASHRAM TRUST
(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

List of Publications 2017
(English)

| | | By Swami Lakshman Joo | |
|------|---|------------------------------|---|
| S.No | Title | Printed Book Price in Rs. | Discounted Sale Price (For Sale in Ashram) Rs. |
| 1. | Kashmir Shaivism (The Secret Spreme) Indian Edition | 500/- | 300/- |
| 2.a | Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound) | 150/- | 100/- |
| b. | Lectures on Principle and Discipline in Kashmir Shaivism (Soft Bound) | 100/- | 75/- |
| 3. | Shiv Sūtras (Indian Edition) | 700/- | 500/- |
| 4. | Vijnana Bhairva - Manual on Self Realization (Indian Edition) | 700/- | 500/- |
| 5. | Bhagwadgita in the Light of Kashmir Shaivism (Indian Edition) (with Audio CD) | 1500/- | 700/- |
| 6. | Festival of Devotion & Praise -Shivastotravali by Utpaldeva Indian Edition (with Audio CD) | 1350/- | 600/- |
| 7. | Abhniavaguptas Parmarthasara | 500/- | 300/- |
| 8. | Kundalani Vijñāna Rahaysam (New Edition) | 50/- | 50/- |
| 9. | Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha | 700/- | 500/- |
| 10. | Shaivacharya Swami Lakshmanjoo- A Brief Life Sketch | 50/- | 50/- |
| 11. | BADI BOD (Short Stories for Children) | 50/- | 50/- |
| 12. | Light on Tantra in Kashmir Shaivism Abhinavagupt's Tantraloka (Chapter One) | 1000/- | 500/- |

Hindi / Sanskrit

| | | | |
|-----|--|-------|-------|
| 1. | Sambapanchashikā | 150/- | 150/- |
| 2.a | Shivastotravali (New Edition) | 400/- | 400/- |
| b | Shivastotravali (Slokas only) | 50/- | 50/- |
| 3. | Trik Shastra Rahasya Prakriya (manuscript with Hindi translation) | 300/- | 300/- |
| 4. | Panchastavi with Hindi translation (Hard Bound) | 200/- | 200/- |
| 5.a | SriKramanyapradipika (Hard Bound) | 150/- | 150/- |
| b | SriKramanyapradipika (Soft Bound) | 100/- | 100/- |
| 6. | Tantraloka (First Ahnika) manuscript with Hindi transalation | 50/- | 50/- |
| 7. | Stuti Chandrika (New Edition) | 50/- | 50/- |
| 8. | Snan Sandyopasana Vidhi with Gurugita manuscript in Sanskrit | 50/- | 50/- |
| 9. | Kshmerajas Pratyabhijnahrdyam | 250/- | 150/- |

Audio CDs

English

| | | |
|--|-------|-------|
| 1. Amriteshwar Bhairav Mantra (English) | 100/- | 75/- |
| 2. Bhagvad Gita (Abhinavaguptas Sangraha Slokas) English | 100/- | 75/- |
| 3. Abhinavagutas Bodhapanchadashika English | 100/- | 75/- |
| 4. Kshemarajas Parapraveshika (English) set of 2 CDs | 200/- | 150/- |
| 5. Shiv Sutras (English)(Set of 2 MP3 CDs) | 400/- | 300/- |
| 6. Gunas, Devotion, Meditation & Grace (Set of 3 CDs) (English) | 300/- | 200/- |
| 7. Kashmir Shaivism-The Secret Supreme MP3 | 100/- | 100/- |

Hindi

| | | |
|---|-------|-----------|
| 1. Radio Interview on Aspects of Kashmir Shaivism (Kashmiri) | 100/- | Rs. 100/- |
|---|-------|-----------|

Kashmiri

| | | |
|---|--------|--------|
| 1. Sri Tantraloka (194 Audio Lecturers) MP3 CDs (Kashmiri) | 4000/- | 3000/- |
| 2. Sri Utpaldevas Shivastotravali (Selected Verses) set of 4MP3 CDs (Kashmiri) | 500/- | 400/- |
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| 4. Radio Interview on aspects of Kashmir Shaivism | 100/- | 100/- |
| 5. Golden Lecture Series-I Meditation (Kashmiri) | 150/- | 100/- |
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| 13. Iswar Pratibhijnana Vimarshini- Selected Verses | 150/- | 100/- |

Sanskrit

| | | |
|-----------------------------------|-------|-------|
| 1. Sri Gurustuti and other verses | 200/- | 100/- |
|-----------------------------------|-------|-------|

Video CDs / DVDs

| | | |
|--|--------|--------|
| 1. Abhinavagupta's Paramārthsāra Selected Verses Commentary English Set of 3 DVDs | 500/- | 300/- |
| 2. Bhagwadgita in the Light of Kashmir Shaivism (Chapters 1-6) DVDs | 2000/- | 1500/- |
| 3. Secret Supreme- Selected Verses- Kashmir Shaivism and Parmarthsara-DVD | 200/- | 150/- |

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| | |
|---|-----------|
| 1.A Car Photo of Swami Lakshmanjoo (Divinity Golden on MDF) | Rs. 300/- |
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ISHWAR ASHRAM TRUST

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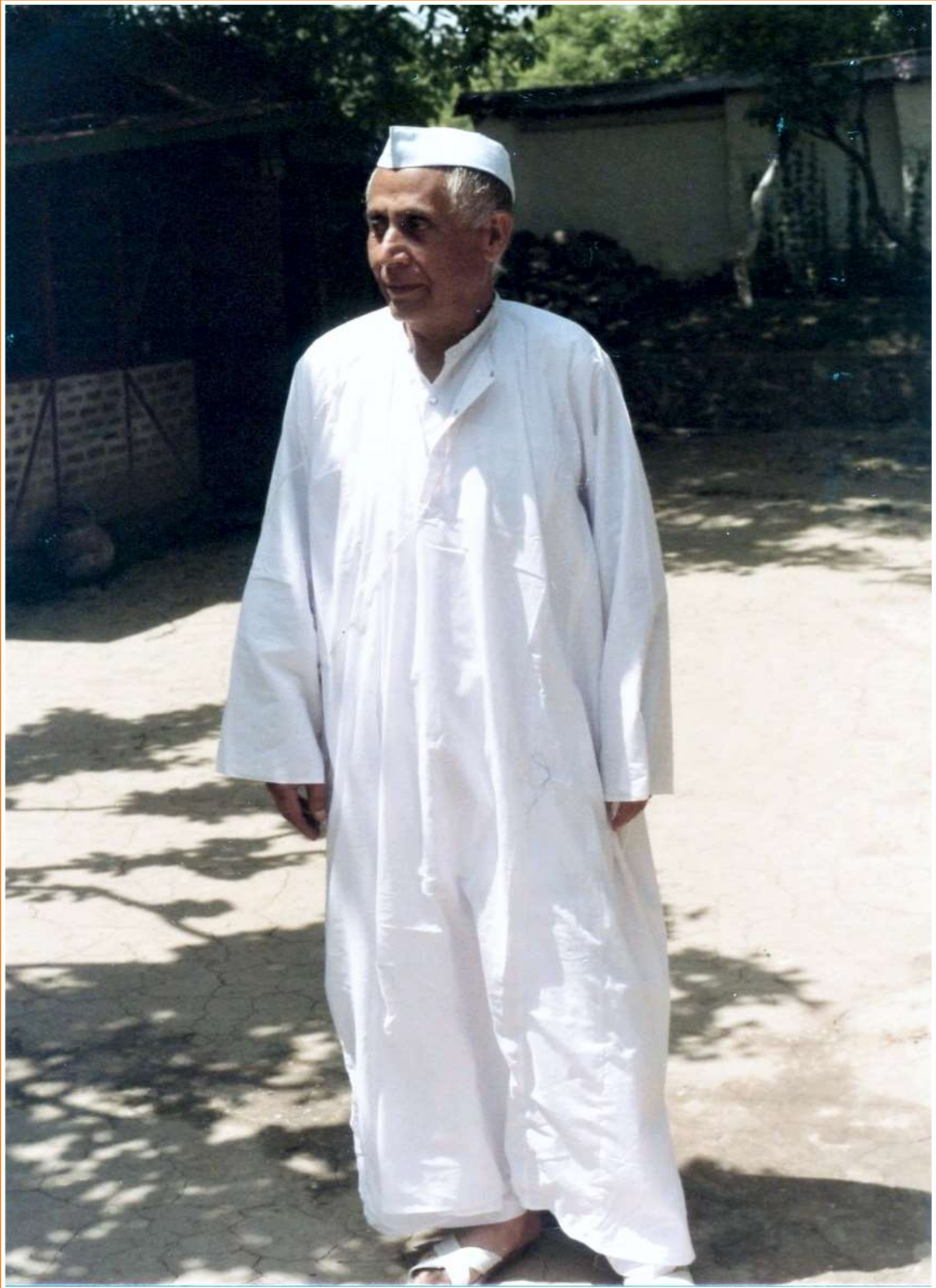
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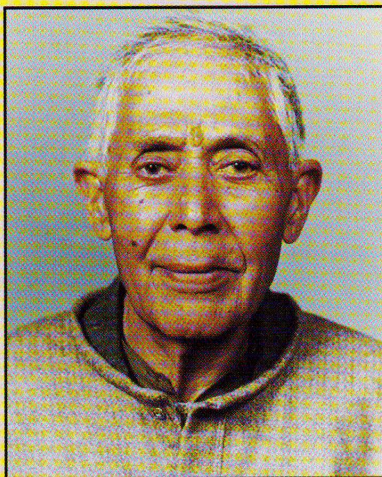
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THE SACRED EXPERIENCE



There is a point twixt sleep and waking
where thou shalt be alert without shaking.
Enter into the new world when forms so hideous pass;
They are passing - endure, do not be taken by the dross.
The pulls and the pushes about the throttle,
all those shalt thou tolerate.
Close all ingress and egress,
yawnings there may be;
Shed tears - crave - implore, but thou will not prostrate.
A thril passes - and that goes down to the bottom;
It riseth, may it bloom forth, that is Bliss.
Blessed Being, Blessed Being,
O greetings be to Thee.

— Swami Lakshman Joo Brahmachari