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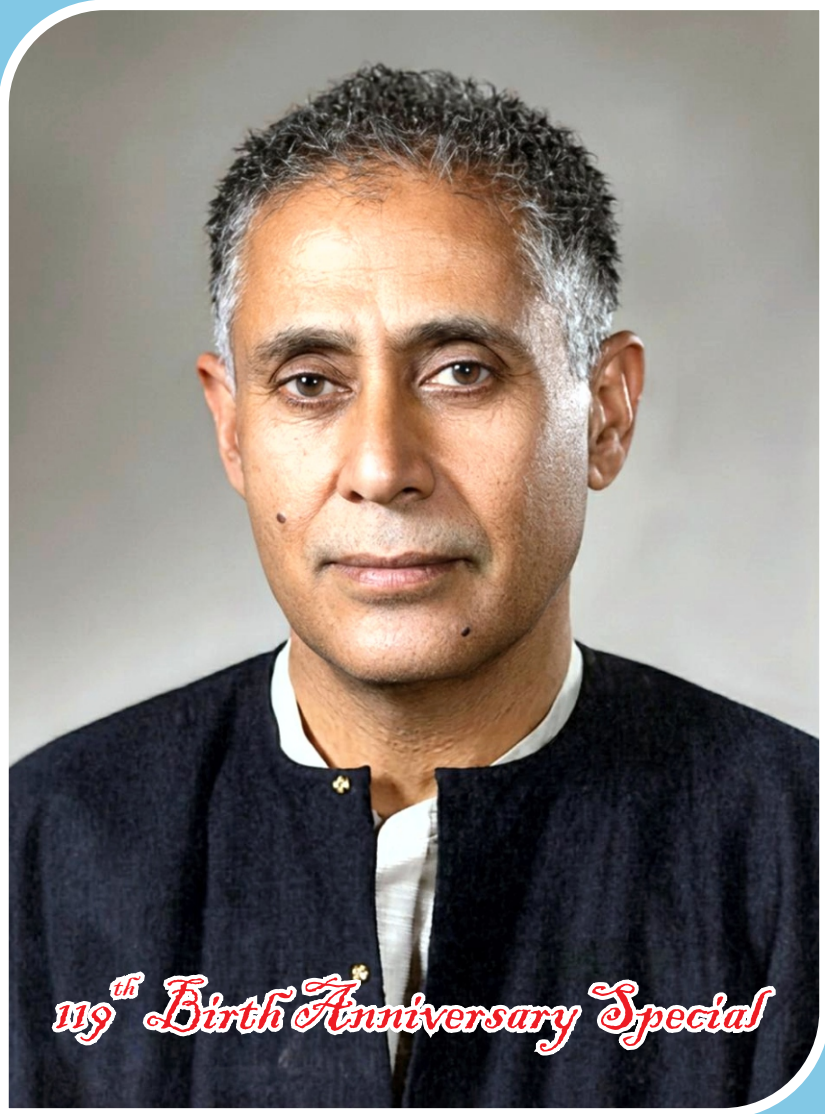
# MALINI

# मालिनी

A publication of  
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Vol. XVIII No. 46

January - April 2026



*119<sup>th</sup> Birth Anniversary Special*

# Mahasamadhi divas puja of Swami Mehtab Kak being held at Srinagar, Jammu & Delhi Ashrams



Vol. XVIII, No. 46

**MALINI**

मालिनी

January - April 2026

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति।  
भवभेदास्त्रं शास्त्रं, जयति श्रीमालिनी देवी।।

"The illustrious goddess Malini... is victorious, for it is by being Her nature that the Shastras, which is the weapon against the duality of fettered existence, attains the supreme goal."

तंत्रालोकविवेक 37.1



# ISHWAR ASHRAM TRUST, NEW DELHI

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# From the Editor-in-Chief

There is a beautiful conversation between a Brahmin and Vidya:

*Vidya ha vai barhmanamajagama gopaya ma shavadhishte'hamasmi.*

(Vidya approached the Brahmana and said, "I am your *nidhi*. Protect me.")

The Brahmin asks, "Tell me whom should I transfer you to?"

Vidya replied, "Never hand me over to those who are jealous of others, who have no control over their senses and those who are crooked." Then the Brahmin asked, "Then who is your *adhikari* (the competent or right person)?"

Vidya says, "Impart me to those who are pure, in perfect control over their senses, who are wise, those who follow the path to attain Brahman, those who firmly live a life of *yama*, *niyama*, etc., and those whose conduct is auspicious. In this way I will ever remain full of vigor."

There are many such injunctions that *vidya* itself is a *thirtha* but in grab of the immoral people, it becomes 'a-*thirtha*'-it loses its sanctity and glory.

The foremost duty of the wise people of a community is to be the guardian of the treasure of knowledge. There are nine such *nidhi*-s elements that ensure worldly prosperity. The custodian of such *nidhi*-s is said to be Kubera. But the *nidhi* of a Brahmin is simply 'knowledge'. Another Shruti, as quoted by Patanjali, says,

"*Brahmanena niskarano dharmah sdango vedo'dyeyo jneyasceti*" (the Brahmana should study Veda along with the Vedanga-s even **without any purpose.**)

Such injunctions makes more sense when we accept 'knowledge' as the most distinctive feature of India's culture and civilization. Knowledge is the sole cause of liberation. A knowledge that generates ego is the cause of bondage. *Shivasutra* records, "*jnanam bandhah*" (knowledge is bondage). There is a key to understand the crisis of our contemporary world in these narratives and references. Perhaps there are solutions too. Modern civilizations perceive knowledge as 'power'- power to subdue and subjugate others, to exercise their dominion over others. The lineage of our great Masters, whom Gurudeva Swami LakshmanJoo Maharaja represents, seems to be the only alternative to restore the health of this sick civilization.

We are blessed to present this special issue to the learned readers and devotees. Along with the blessings of our Guru Maharaj, there are many more articles and features that make this particular volume memorable. There is a detailed article on Acharya Rameshwar Jha (who learned about Kashmir Shaivism from Gurudev and has written many hymns in HIS praise), by a very profound scholar Shri Vikram Bharadwaj. Next is an English translation of Bodhapanchadashika by Larry M Small, followed by articles from Dr. Advaitvadini Kaul ji, Dr. G.C. Upadhyaya, an untiring scholar who in these days<sup>15</sup> engaged in the studies of Puranas - particularly in illustrating and establishing the fact that how our Puranas have suffered a huge textual loss, Text of a talk delivered by Dr Ramanad and an article by Shri Giriratana Mishra, a Sanskrit article by a very promising scholar Shri Saurabh Tripathy on Saundyalahari. Hope you all will enjoy the spiritual vibes created by these writings.

Jai Gurudeva!

# Stava Cintāmaṇi by Bhaṭṭa Nārāyaṇa

(Part-8)

As Revealed by **Swami Lakshmanjoo**

नमः सदसतां कर्तुमसत्त्वं सत्त्वमेव वा।  
स्वतन्त्रायास्वतन्त्राय व्ययैश्वर्यैकशालिने ॥61॥

*namaḥ sadasatām kartumasattvaṁ sattvameva vā /  
svatantrāyāsvatantrāya vyayaiśvaryaikaśāline //61//*

I bow to that Lord Śiva who is *svatantra*, who is always independent for those who have ignored Him, and who is always dependent to those who remember Him. Those who remember Him, He is dependent to them. Those who do not remember Him, He is independent to them, He does not care for them. He is a slave of His devotees. Who?

**DENISE:** Lord Śiva.

**SWAMIJI:** Lord Śiva is a slave of His devotees. So, He is *svatantra* and *asvatantra*, both. *Svatantra* for those who ignore Him, *asvatantra* (dependent) for those who love Him. So, I bow to that Lord Śiva who is *svatantra* and *asvatantra* (*paratantra*), who is dependent and independent. Because He is *sat asatām kartum*, He can change an existing [element] into a non-existing element, and He can change a non-existing [element] into an existing element.

For instance, I love Lord Śiva, but the nearness of Lord Śiva does not appear to me, the nearness of Lord Śiva is nonexistent to me, but He can make it existent for me. And He can, if that seed<sup>110</sup> is existing in those who ignore Lord Śiva, He can make it non-existent for them.

I bow to that Lord Śiva.

---

110. The seed of the love for, and the nearness of, Lord Śiva.

त्रैलोक्येऽप्यत्र यो यावानानन्दः कश्चिदीक्ष्यते।

स बिन्दुर्यस्य तं वन्दे देवमानन्दसागरम् ॥62॥

*trailokye'pyatra yo yāvān-ānandaḥ kaścidiḥsyate /*

*sa binduryasya taṁ vande devamānandasāgaram //62//*

I bow to that God, Lord Śiva, who is just an ocean of ecstasy, an ocean filled with bliss and joy. I bow to that Lord Śiva, that ocean of joy. Which ocean of joy? *Trailokye'pyatra yo yāvān ānandaḥ kaścidiḥsyate*, just go on finding out, investigating, where is the highest joy in this universe.

[To Denise]: Go on investigating the highest joy in the nearness of Viresh. The highest joy is something more than that, the highest joy is something more than that, something more than that.

And in all of these three worlds, after going on investigating for the appearance of joy, you'll come to this conclusion that, when there is the highest joy, that is in heaven, where there is no fear, there is no nothing, no pain, no headache, no migraine, no heartache; *sa bindur*, and you'll find, in the end you will find, that joy which you find in that heavenly abode, that highest joy, you will find that it is just like one drop of the ocean, the ocean of that joy of Lord Śiva. I bow to That ocean.

अहि ब्रह्मादयो धन्या ये विमुक्तान्यसंकथम्।

नमो नमः शिवायेति जपन्त्याह्लादविह्वलाः॥63॥

*aho brahmādayo dhanyā ye vimuktānyasaṁkatham /*

*namo namaḥ śivāyeti japantyāhlādavihvalāḥ //63//*

It is a great wonder to tell you, this is the greatest wonder to tell you, that *brahmādayo dhanyā*, those [gods], *Brahmā*, *Viṣṇu*, and *Rudra*, are the most fortunate people. *Brahmā*, the creator of this universe, and [*Viṣṇu*] the protector of this universe, and [*Rudra*] the destroyer of this universe, these three gods are most fortunate because *ye vimuktānya saṁkatham*, they discard all other topics of life and they, after discarding all other topics of life, [only recite], “*Namo namaḥ śivāya*.” They [come] to this conclusion: “*Namo namaḥ*

*śivāya, śivāya namaḥ, śivāya namaḥ, we bow to Lord Śiva, we bow to Lord Śiva.” Japantī, and they recite this mantra, “Namaḥ śivāya,” this mantra, āhlāda-vihvalāḥ,<sup>111</sup> after getting soaked in the ocean of nectar. They are most fortunate in this world—those three gods.<sup>112</sup>*

निष्कामायापि कामानामनन्तानां विधायिने।  
अनादित्वेऽपि विश्वस्य भोक्त्रे भव नमोऽस्तु ते ॥64॥

*niṣkāmayāpi kāmānām-anantānām vidhāyine /  
anāditve’pi viśvasya bhoktre bhava namo’stu te //64//*

O Lord Śiva, I bow to Thee. *Niṣkāmayāpi*, You have no desire. [Although] You have no desire Yourself, *kāmānām anantānām vidhāyine*, but You produce all desires, You fulfill all desires, of Your devotees. *Anāditve’pi*, You have no beginning, You are beginningless, *viśvasya bhoktre bhava namo*, but although You are beginningless, You enjoy the nectar of this whole universe.<sup>113</sup> Because, whoever enjoys, [their enjoyment] will have its end, but [His enjoyment] is not that kind of joy—He enjoys this universe endlessly! We enjoy this universe with an end, with its end. I have enjoyed so much and now I am in its ripening, falling position. There is an end; in each and every joy, there is an end, but in Your enjoyment, there is no end because You are above desires. When there are no desires, there is no end of joy.

Bas, 64 ending.

स्तुमस्त्रिभुवनारम्भमूलप्रकृतिमीश्वरम्।  
लिप्सेरन्नोपकारं के यतः संपूर्णधर्मणः ॥65॥

*stumastribhuvanārambha-mūlaprakṛtimīśvaram /  
lipserannopakāraṁ ke yataḥ saṁpūrṇadharmaṇaḥ //65//*

We sing the glory of Lord Śiva (*stuma*), *tribhuvanāram mula prakṛtim*, who is

111. Lit., agitated (vihvala) with joy, delight (āhlāda).

112. “They don’t find any joy other than to recite the name of Lord Śiva.” Stava Cintāmaṇi (1990).

113. “You Yourself don’t eat anything, but in another sense, You eat all of the production grown in the world, both here and hereafter.” Ibid.

the only cause of the creation of the three worlds (*mūla prakṛtim*, who is the cause of creating the whole universe, the threefold universe). We sing the glory of that Lord, *lipserannopakāraṁ ke yataḥ saṁpūrṇa dharmaṇaḥ*, because He is *saṁpūrṇa dharmaṇaḥ*, He is the embodiment of all aspects, which are found in this world. All of those aspects are found in His Self, in His Nature. And from that Lord, *ke upakāraṁ na lipseran*, other lords who are Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva,<sup>114</sup> all of those lords, they always long to get protection from Him.<sup>115</sup> I bow to and sing the glory of that Lord.

महत्स्वप्यर्थकृच्छ्रेषु मोहौघमलिनीकृताः।

स्मृते यस्मिन् प्रसीदन्ति मतयस्तं शिवं स्तुमः ॥66॥

*mahatsvapyarthakṛcchreṣu mohaughamaliniḥkṛtāḥ /*

*smṛte yasmin prasīdanti matayastam śivam stumaha //66//*

*Mahatsu api artha kṛt śreṣu*, in [solving] the great problems, for putting a solution for those problems, how these problems would be solved, and by this [*moha*],<sup>116</sup> all understandings of various schools of thought have become *malinī kṛta*, have become confused. By becoming “dirty,” they cannot find the problem, they can’t find the solution of getting rid of those problems. But, at the very moment when they remember Lord Śiva, all problems are solved for them.<sup>117</sup>

**JOHN:** So we bow to that Lord Śiva by whose very remembrance all of the great problems of the world, . . .

**SWAMIJI:** Are solved at once!

**JOHN:** . . . which these fools have become confused by in trying to solve, are solved immediately.

**SWAMIJI:** Yes.<sup>118</sup>

114. See verses 33, 34 for an explanation of the five lords.

115. “You are the possessor of complete dharma, the energy of *svātantrya śakti*, and, being the possessor of *svātantrya śakti*, these great lords want to be blessed by You.” Ibid.

116. Darkness or delusion of mind, viz., *māyā*.

117. *Yasmin smṛte prasīdanti*.

118. “I bow to that Lord Śiva by whose remembrance all confusion of the gods of the five great acts is cleared.” Stava Cintāmaṇi (1990).

प्रभो भवत एवेह प्रभुशक्तिरभङ्गुरा।  
यदिच्छया प्रतायेते त्रैलोक्यस्य लयोदयौ ॥67॥

*prabho bhavata eveha prabhuśaktirabhaṅgurā /  
yadicchayā pratāyete trailokyasya layodayau //67//*

*Prabho*, O Lord, *bhavata eveha prabhuśaktir*, You only possess that strength of Your masterly strength, only You possess that masterly strength, which is indestructible, which is not destroyed in any case.<sup>119</sup>

**JOACHIM:** *Abhaṅgurā*.

**SWAMIJI:** *Abhaṅgurā*. And by whose mere will, *trailokyasya layodayau pratāyete* (*trailokyasya layodayau*; *layodayau* means, destruction and creation), the destruction and creation of the three worlds takes place, and the whole universe, which is the threefold universe (*bhūḥ*, *bhuvah*, and *svah*),<sup>120</sup> the destruction and creation of these three worlds takes place—by whose mere will.<sup>121</sup>

कुकर्मापि यमुद्दिश्य देवं स्यात्सुकृतं परम्।  
सिकृतस्यापि सौकृत्यं यतोऽन्यत्र न सोऽसौ भोः ॥68॥

*kukarmāpi yamuddīśya devaṁ syātsukṛtaṁ param /  
sukṛtasyāpi saukṛtyaṁ yato’nyatra na so’si bhoḥ //68//*

O Lord Śiva, *yamuddīśya*, when Lord Śiva is realized, once Lord Śiva is realized, *kukarmāpi param sukṛtaṁ syāt*, all bad actions turn into good actions, they appear as good actions. All bad actions which you do in this world, they become good actions. They become really good when the Lord is realized—then, only then. And *sukṛtasyāpi saukṛtyaṁ*, when the Lord is realized . . . *sukṛta* means, the good actions of individuals become divine (*saukṛta* means, divine, too good).<sup>122</sup> And this kind of action is not found anywhere

119. “*Prabhu śakti* is possessed of wisdom without any side effects.” Ibid.

120. *Bhu* (earth), *bhuvah* (sky), and *svah* (heaven). See verse 46, fn 85.

121. “By Your mere will, the whole world is created, protected, destroyed, concealed, and revealed.” Ibid

122. “When somebody does the purest deed, I’ll be excited because You are in charge of all deeds. O Lord Śiva, this is a fact.” Ibid.

except in You; *yato anyatra nā*, this kind of position is not found in any other being except You. *So'si bhoh*, You are that Lord.

एष मुष्ट्या गृहीतोऽसौ दृष्ट एष क्व यासि नः।  
इति भक्तिरसाध्माता धन्या धावन्ति धूर्जटिम् ॥69॥

*eṣa muṣṭyā grhīto'si drṣṭa eṣa kva yāsi naḥ /*  
*iti bhaktirasādhmātā dhanyā dhāvanti dhūrjaṭim //69//*

Those who are divinely shining by the intensity of devotion towards Thee (*bhakti rasa ādhmātā*; *ādhmātā*, who are shining with the *rasa*<sup>123</sup> of devotion)–how can we know that they are shining with the *bhakti rasa*?–they always say, “*Eṣa muṣṭyā grhīto*, O Lord, I have found You and have kept You in my clutches. *Drṣṭa eṣa*, I have found You, I have seen You. *Kva yāsi naḥ*, You can't go anywhere [away] from me now. You are trapped in my mind.” This is the divine shining in the heart of devotees. And by this divinity, those glorified *sādhakas*, *dhanyā dhāvanti dhūrjaṭim*, they are sentenced to the state of the feet of Lord Śiva, they always remain at the feet of Lord Śiva.

स्तुमस्त्वामृग्यजुः साम्नां शुक्रतः परतः परम्।  
यस्य वेदात्मिकाज्ञेयमहो गम्भीरसुन्दरी ॥70॥

*stumastvāmṛgyajuḥ sāmṇāṃ śukrataḥ parataḥ param /*  
*yasya vedātmikājñeyam-aho gambhīrasundarī //70//*

We sing the glory of Thee (*stumastvām*). *Ṛk yajuḥ sāmṇāṃ śukrataḥ parataḥ param*, *yasya vedātmikā jñeyam aho gambhīra sundarī*, the *Ṛk Veda*,<sup>124</sup> *Yajur Veda*, and *Sāma Veda*, these three Vedas, you find in these three Vedas (*Ṛk Veda*, *Yajur Veda*, *Sāma Veda*) *śukrata* (*śukrata* means, *tejā*, light). I bow to Thee, who is the Light of that Light, the Light of all Lights of the three Vedas. *Śukrata parataḥ param*, the supreme Light, the supreme Light of the Light of all of the three Vedas, I bow to Thee, *yasya*, whose, *vedātmika ājña* (*ājña* means, the

123. “Rasa means the nectar of Thy devotion.” *Śivastotrāvali*, 5.22.

124. Also known as the *Ṛig Veda*.

order),<sup>125</sup> the order of the Vedas, the order of the *R̥g Veda*, *Yajur Veda*, and *Sāma Veda*, becomes His divine mistress (*gambhīra sundarī*).

*Gambhīra sundarī* means, the divine mistress is . . . His divine mistress is who?

**ERNIE:** The light.

**SWAMIJI:** The Light of all of the three Vedas.

**ERNIE:** I thought there was four Vedas.

**SWAMIJI:** No, because the *Ār̥tharva Veda* has been written afterwards. Out of the manifestation of the three Vedas, the *Ār̥tharva Veda* is an added Veda for engineering; engineering courses and making planes and airplanes and ships and ...

**GANJOO:** Music and everything.

**SWAMIJI:** Music? No music. Music is ancient. That is the *Sāma Veda*. The *R̥g Veda*, *Yajur Veda*, and *Sāma Veda* are the ancient three Vedas, and the *Ār̥tharva Veda* is added afterwards because there was the need of construction, there was the need of airships, there was the need of sea ships.

**JOACHIM:** You see these medicines and things in the *Ār̥tharva Veda* also.

**SWAMIJI:** Medicines also, yes. All manufacturing systems are found in the *Ār̥tharva Veda*.

**ERNIE:** No light there.

**SWAMIJI:** There is light also, but the *R̥g Veda*, *Yajur Veda*, and *Sāma Veda* are the ancient three Vedas. So he has mentioned only these three Vedas.

The Light of the three Vedas is Lord Śiva. I bow to Him, whose order of the three Vedas has become His divine mistress.

[to be continued]



125. Or "command," "authority," "unlimited power."

# Tantraloka - Ahnika-1 (Part 4)

## (Kashmiri Lecture Series - CD 1)

(Continued from January-April 2024 issue)

(Recording of lecture given by Swami Lakshmanjoo Maharaj in the  
Gupta Ganga hall on June 3rd 1973)

(Continued from previous track 3)

*vimalakalāśrayābhinavasṛiṣṭimahā jananī  
bharitatanuśca pañcamukhaguptarucirjanakaḥ /  
tadubhayayāmalasphuritabhāvavisargamayam  
hṛidayamanuttarāmṛitakulaṁ mama saṁsphuratāt //*

SWAMIJI: In last lecture we have *parā-śakti*, commentary of *parādevi*. Now in *parā-trika* he does *anusandhāna* of *parāparā-devi. parāparā-śakti*. In *para-trika*, in *parāpara-trika*, not in *apara-trika*, in *para-trika*. Now we will do another meaning. *atha ca*.

DEVOTEE: Sir. Previous portion is not done yet

SWAMIJI: Oh! Has this not been covered? Very bad.

So, then in *para-trika*, *para-śakti anusandhāna* is going on.

*janakaśca kīḍṛk?*

Mother, he has covered. What is mother?

*svātantraya śakti*. Mother is *svātantraya śakti*.

Now Janaka that is there. There he has said:

*vimalakalāśrayābhinavasṛiṣṭimahā.*

*vimalakalāśrayā*, the *kalā* that is *nirmala*. So, 17th *kalā*. This is *parā* meaning. in *parā-trika*. The *anusandhāna* of *parā-śakti*, *Vimalā* is there.

What?

DEVOTEE: Mother.

SWAMIJI: No. The 17th *kalā. abhinavasṛiṣṭimahā* is:

**‘śuddhe’dhvane śivaḥ karttā.....,’**

These — Śiva, Śakti, Sadāśiva, Īśvara, Śuddhvidyā, their sṛṣṭi — One who does with his own hands, that is śuddhe’dhvaḥ. That is ābhinavasṛiṣṭi. abhinavasṛiṣṭi is adisṛiṣṭi. Not sṛiṣṭi of Abhinavagupta, but adisṛiṣṭi.

What is **mahā**?

One who has pāripūrṇyena, tejahsuphāro — that is svātantraya-śakti.  
janakaśca kīdr̥k?

Now the father — that is there, how is the father?

ityuktam ‘bharitatanuḥ’ iti.

Here ‘bharitatanuḥ’ is not well bodied. ‘bharitatanuḥ’ means paripūrṇa.

Now he does meaning of that.

‘bharitā’. Keep hyphen there, after ‘bharitā’. [‘bharitā’ —]

What is bharitā?

sarvākāṅkṣāsamkṣayāt paripūrṇyena pūritā ‘tanuḥ’.

What is ‘tanuḥ’?

Keep hyphen after tanuḥ.

‘tanuḥ’ — svabhāvoyasya saḥ, that is ‘bharitatanuḥ’.

What is that?

ananyonmukhatayā svatantraḥ - iti yāvat.

What is ‘bharitā’?

sarvākāṅkṣāsamkṣayāt, where all desires have come to an end. pāripūrṇyena pūritā, when there is fullness, paripūrnatā, abhilāṣā (desire) emerges from incompleteness only. abhilāṣā will never come from pūrnatā. pāripūrṇyena, because of paripūrnatā, pūritā ‘tanuḥ’, one who has got filled with his own svarūpa. Here ‘tanuḥ’ is svarūpa. ‘tanuḥ’ is not body here. ‘tanuḥ’ is svabhāvoyasya.

What is that?

saḥ, ananyonmukhatayā svatantraḥ, ananyon, one who is looking at his own

self, looking at his own self, that means *svatantraḥ*.

That is *janakaḥ. ata eva* because of this, he has given it another adjective, to *janaka pañcamukhaguptarucir*.

What is 'pañcabhiḥ'?

*cidānandecchājñānakriyātmabhiḥ 'mukhaiḥ'*— *cidā, ānandā, icchā, jñāna, kriyā rūpa 'mukhaiḥ'*.

What is 'mukhaiḥ'?

*śaktiḥ*.

**'.....śaivī mukhamihocyate/'**

*śaivī is śaktiḥ. mukham=*mouth. *iti ucyate*, where it has been stated.

Here *śaivī* is?

**Devotee:** *śaktiḥ*.

**SWAMIJI:** *śaktiḥ*.

Please write it there.

***śaivī here is śaktiḥ. mukham is śaktiḥ.***

*ityuktayā pañcamukhagupta, pañcamukhaguptarucir*, these five *mukham. mukham is śaktiḥ*, they have *gupta*, hidden, protected, its light. So, they are guarding it.

Guarding what?

His light. Its *svāntaraya*. Light. These five *śaktiḥ* are guarding it.

Who is guarding?

***cidā, ānandā, icchā, jñāna, kriyā.***

What is *mukham*?

*śaivī mukhamihocyate ityuktayā*. Because of this *yukti, śaktibhiḥ*.

What is *śaktibhiḥ*?

*śaktibhiḥ* is by *śaktiḥ*. '*guptā*' ['*guptā*' please keep hyphen. '*guptā*'—].

What is '*guptā*'?

*paripūritā prabandhenānuvartamānā ‘rucih’ abhilāṣo viśeṣānupādānāt kṛtyapañcakaviṣayo yasyāsau so pañcamukhaguptarucir.*

What is ‘guptā’?

Have you kept hyphen there?

**Devotee:** Yes, sir.

**SWAMIJI:** *paripūritā*. Must have become full. *prabandhena*. Which is continuously going on. *ānuvartamānā*.

What is ‘rucih’?

*abhilāṣā*. Again and again its *rucih* is going on. *abhilāṣā* is going on. Like we have *abhilāṣā* for our family and relatives, day and night, the same way, he, too, has *abhilāṣā*.

*abhilāṣā* for what?

*viśeṣānupādānāt*. In the *śloka* he has not nominated *abhilāṣā* for what? *viśeṣānupādānāt*, because of *viśeṣārūptā* he has not said whose *abhilāṣā* is there. So automatically it is *kṛtyapañcakaviṣaya*. *abhilāṣā* for *sriṣṭi*, *abhilāṣā* for *sthiti*, *abhilāṣā* for *saṁhāra*, *abhilāṣā* for *pidhāna*, *abhilāṣā* for *anugraha*. *yasyāsau*, one who has, *sadaiva pañcavidhakṛtyakārī*. Again and again he is *pañcakṛtyakārī taduktam* — the same has been said

**‘śṛṣṭisaṁhāarakartāraṁ vilayasthitikāarakam/  
anugrahakaraṁ devaṁ praṇatārtivināśanam //’**

Lord Śiva *śṛṣṭisaṁhāarakartāraṁ*, does *śṛṣṭi* and *saṁhāra*. *vilaya* is *pidāna*, *sthiti* is *sthiti*, *kāarakam* is doing. *anugrahakaraṁ devaṁ*, *devtā*. This *devtā* is *praṇatārtivināśanam*, those who have taken refuge in him, he removes their sorrows. *iti / tadevam*, this meaning that we have done, in *para-trika*, the *anusandhāna* of *parā-śakti* that we have done.

What is the outcome, what is the result?

*atra visargaprasarasvabhāvātvena*, this is the conclusion of this. This is the conclusion of the meaning of this chapter.

*tadevam atra visargaprasarasvabhāva-tvena jagadvaicitryabijabhūtaṁ*

*śivaśaktisaṅghaṭṭātmaḥaparatrikaśabdavācyam anākhyātmakam  
vighnaudhapradhvaṃsāyaparāmṛṣtam /*

*tadevam*, in this manner, according to the above statement, above explanation, *atra*, in this meaning, *visargaprasarasvabhāvatvena*, his *svabhāva* is of *visargaprasara*, his nature is *visarga*, coming out, coming out, *visargaprasarasvabhāvatvena jagadvaicitryabijabhūtam*. So when *visargaprasarasvabhāva* is there, then *jagadvaicitrya* is there. because *visarga* is his *svabhāva*, nature. His nature is *visargaprasara*. So, it has become the reason for *jagadvaicitrya*.

What?

*śivaśaktisaṅghaṭṭārūpa* being said through *paratrikaśabda anākhyātmakam*, the *anākhyārūpa pada* that is there. *vighnaudhapradhvaṃsāya*, to remove those bunch of obstacles, *parāmṛṣtam*, *anusandhana* has been done by him, by the *ācārya*. The *granthakāra. taduktam* - This is what is said,

***‘tatrāpi śaktayā sahitaḥ svātmamayyā maheśvaraḥ /  
yadā saṅghaṭṭamāsādyā samāpattiṃ parāṃ vrajet //’  
‘tadāsyā paramaṃ vaktraṃ visargaprasarāspadam /  
anuttaravikāsodyajjagadānandasundaram //’  
‘bhāvivaṅktrāvibhāgena bijaṃ sarvasya saṃsthitam /  
hṛtspandodyatparāsāranirṇāmormyādi tanmatam //’  
‘etatparam trikaṃ sūkṣmaṃ sarvaśaktyavibhāgavat /***

*tatrāpi*, there also, *śaktayā sahitaḥ*, *svātmamayyā śaktayā sahitaḥ*, the *śakti* that has become one with *svātantrya*, *svātantrya śakti*, the *maheśvara* with that *śakti*, *maheśvaraḥ*, the *swātantraya Śiva*, *yadā saṅghaṭṭamāsādyā*, when he acquires the *saṅghaṭṭa*, then *parāṃ samāpattiṃ vrajet*, *parāṃ samāpattiṃ*, *parāṃ samādhi*, which while being *viśvamaya* is *viśvottirna*, and while being *viśvottirna* is *viśvamaya*. That *parāṃ samādhi*, *vrajet*, he achieves.

*‘tadāsyā paramaṃ vaktraṃ visargaprasarāspadam /  
anuttaravikāsodyajjagadānandasundaram //’*

*tadā* at that time, *asya*, of this, this *śiva*, *paramam vaktram*, *param vaktra* that is there, that *param vaktra* that is there, *paramam vaktram* means *paramśakti*, *vaktra* is *śakti* here. *paramśakti* is *svātantraśakti*. That is *visargaprasarāspadam*, has become *āspada* of *visargaprasarā*. Because of this *anuttaravikāsa* he has achieved *jagadānandasundaram*, *jagadānanda*. These are, you must have already read, the six states of *ānanda*. The six *ānanda* states of *svarūpa*.

(1) *nijānanda*; (2) *nirānanda*; (3) *mahānanda*; (4) *brahmānanda*; (5) *cidānanda*; and (6) *jagadānanda*. This entire *vikās* is of *jagadānanda*. *bhāvivaktrā*, these are *bhāvivaktrā*. *bhāvivaktrā* are *nijānanda*, *nirānanda* etc., the *vaktra* that are there. The rest five *vaktras* that are there, the five *śaktis*, five states. The one that has become beautiful by *jagadānanda*, the *paramvaktra*, the *svātantryarūpa paramvaktra*, that has come up through *anuttaravikāsa*. And *bhāvivaktrāvibhāgena sarvasya bījaṁ saṁsthitam*. *bhāvivaktrā*, in future the *vaktrā* that shall come out from it, the offshoots of *jagadānanda*, the offshoots of *jagadānanda* in *sriṣṭi* state, in *visarga* state, in *bheda* state, *bhedābheda* state, he himself is in *abheda* state. *bhāvivaktrā*, the *bhāvivaktrā* that are there, *bhāvivaktrā*, with that, *āvibhāgena* because of oneness with that, *bījaṁ sarvasya saṁsthitam*, this *jagadānanda* is the seed of everything, established. *hṛtspandodyatparāsāranirnāmormyādi tanmatam //*

You can call it *hṛdya*, you can call it *spanda*, you can call it *udyota*, you can call it *parāsāra*, you can call it *nirnām*, or can call it *urmi*. *tanmatam*. They are all his names.

***‘hṛtspandodyatparāsāranirnāmormyādi tanmatam //***

***‘etatparam trikam sūkṣmam sarvaśaktyavibhāgavat /’***

This is the *param trika*, subtle than the subtlest. This is that *vaktra* that is *sarvaśaktyavibhāgavat*, all the *śaktis* that he has, *svātantraśakti*, *ananta śaktis* he has, he is *ananta śakti nirbhara*. He is *avibhāgavat* with those *śaktis*, one with those *śaktis*. This means he produces all those *śaktis*. This is one meaning. In *para-anusandhana*, he did this, in *paratrika*.

Now in *parātrika*, the *anusandhana* of *parāśakti*.

*atha ca 'hṛdayam'* –

What did he say '*hṛdayam*' there?

*jagadānandadi śabda vācam tathyam vastu 'hṛdayam' jagadānandadi śabda vācam tathyam vastu'*

Through *jagadānandadi śabda*, the *tattvik svarūpa*, that is *hṛdayam*, there, in *parā*.

What is *hṛdaya* in *parāparā*?

**'*hṛdayam śaktisūtram tu ...../***

*hṛdayam* is garland of *śaktisūtrās, dvādaśakālī*.

In *prameya, sriṣṭikālī, sthitikālī, saṁhāarakālī* and *anākhyakālī*.

In *pramāna, sriṣṭikālī, sthitikālī, saṁhāarakālī* and *anākhyakālī*.

[In *pramātā, sriṣṭikālī, sthitikālī, saṁhāarakālī* and *anākhyakālī*].

How many?

Twelve. This is *śaktisūtra*. This is *hṛdaya*.

While doing of *parāparā śakti*, this is the heart that comes to mind, *śrīsrīṣṭikālyādyakhilāśakticakrāsūtraṇena prasphuradrūpaṁ śrīkālasaṅkarṣaṇīdhāma* is *hṛdaya*. Keep comma near *dhāma*. [*dhāma(,)*].

*i t y ā d y u k t a y ā b e c a u s e o f t h i s y u k t i ,*  
*śrīsrīṣṭikālyādyakhilāśakticakrāsūtraṇena—śrīsrīṣṭikālyādyā all śakticakrā.*

How many?

**Devotee:** Twelve.

**SWAMIJI:** Twelve (12).

Because of *āsūtraṇena*, because of putting the foundation there, the *dvādaśakālī*, that is stationed.

Where these *dvādaśakālī* are stationed?

*prasphuradrūpaṁ*, coming into manifestation, *śrīkālasaṅkarṣaṇīdhāma*. The *dhāma*, of *kālasaṅkarṣaṇī*.

What is *saṅkarṣaṇīdhām*?

*'tanmadhye tu parādevī dakṣiṇe ca parāparā /  
aparā vāmaṣṛiṅge tu madhyaṣṛiṅgordhvataḥ ṣṛṇu /  
yā sā saṅkarṣiṅikālī parātītā vyavasthitā//'*

At another place also it has been stated what is *śrīkālasaṅkarṣaṇīdhāma*?

*'avyayamakulamameyaṁ vigalitasadasaovivekakallolam /  
jayati prakāśavibhavasphītaṁ kālyāḥ paṁ dhāma //'*

This is *śrīkālasaṅkarṣaṇīdhāma*. This '*śamsphuratāt*', may it blossom. So, does that mean that he is sleeping.

Is he sleeping?

*śrīkālasaṅkarṣaṇīdhāma*?

No. Let it blossom — come into *vikāsa*.

How?

*tādātmyenaikaḥ syām* — It should be one with that. It should be united with that. That is coming to *vikāsa*, blossoming. That is the meaning of *vikāsa*. Otherwise, it has already come into *vikāsa*. Keep hyphen near *śamsphuratāt* [*śamsphuratāt (-)*].

What is *śamsphuratāt*?

*tādātmyenaikaḥ syām - ityarthāḥ*.

This is the meaning that has come out.

*tacca kīdrśam?*

How is that *hridaya*?

*ityuktaṁ — 'anuttarāmṛtakulam' — anuttarāmṛta svarūpa*.

What is *anuttarāmṛta svarūpa*?

There is full stop after *anuttarāmṛtakulam*. In place of full stop there should be hyphen. Because of *iti* he has kept full stop. Actually, there should be hyphen [*iti (-)*].

**Devotee:** Should we cut '*iti*'?

**SWAMIJI:** Keep 'iti'.

What is 'iti'?

Okay. Keep hyphen in place of 'iti'. Cut 'iti'. Or you can keep 'iti' but do not keep full stop after that.

What is 'anuttarāmṛtakulam'?

*sṛṣṭyādīnāmatraiva* this *sṛṣṭi*, *sṛṣṭirūpa dvādaśakālī* — that is there, to them. *atraiva layād* — they get *laya* into that. All of them go into *laya* in *anuttarā svarūpa*. Because of that it is *anuttarā*, and it is *amṛta*. *anuttarā* is *sṛṣṭyādīnāmatraiva layād*.

What is 'amṛtam'?

*avidyamānam uttaram anyat yasmāt ata eva 'amṛtam'*.-

What is *amṛtam*?

*avidyamānam*, which is not there. *uttaram anyat* means another, *yasmāt* from whom, from whom another one is not there? *ata eva 'amṛtam'* — what is 'amṛtam'? Because of this he did name *amṛtam*. *amṛtasvarūpa*, it means *svātmacamatkāramātraparamārtham*, it is engrossed in its own self, dancing to its own glory. *ata eva ca 'kulam'* - that is why he said *amṛta 'kulam'*.

**'kulam padamanāmākhyaṁ...../'**

*kulam* does not mean *svarūpa* here. *kulam* is *anākhyā pada. ityanākhyarūpam—ityarthaḥ*.

**anyacca kīḍṛk?**

And how is this *hridya*, heart?

*ityāha 'tadubhaya' iti. tacca tat vyākhyāsyamānam sṛṣṭisamhārātmakam 'ubhayam'*. *tacca*, that is, *tat vyākhyāsyamānam*, the explanation that we shall do subsequently. Those two.

What are they?

*sṛṣṭisamhārā*.

**Devotee:** Mother and father

**SWAMIJI:** How is mother and father here? How have mother and father come here?

No question of mother and father here. *sṛṣṭisamhārātmakam* — *sṛṣṭi rūpa* and *samhārā rūpa*. 'ubhayam' both. So *sṛṣṭidaśā* and *samhārādaśā*.

*sṛṣṭidaśā* is *bāhya-prasara* and *samhārā daśā* is *svarūpa-viśrarm*.

*sṛṣṭisamhārātmakam* 'ubhayam' *tasya* 'yāmalam'.

When its union is there, *sṛṣṭi* is also there and *samhārā* is also there.

What is that?

*lolībhāvaḥ*.

The *bhāva* of *spardhā*. Competition mutually. *sṛṣṭi* state coming into predominance and *samhārā* state remains on guard watching it to subside it. *lolībhāvaḥ*, they are in competition with each other. So, they do *saṅghatta*.

**'cakradvaye'ntaḥ kacati lolībhūtā parā sthitiḥ /'**

*iti / tathā* In this *cakradvaye*, *sṛṣṭicakra* and *samhārācakra*, the *parā-state* that is there, the *kālasaṅkarśinīdhām* that I have just now told you, that *parā-state* is *lolībhūtā*. *lolībhūtā*, as if in a seesaw swing, one goes up, then the other goes up, on one side is *sṛṣṭi-state*, on other side is *samhārā-state*. Sometimes *sṛṣṭi-state*, sometimes *samhārā-state*. Sometimes *prasara*, sometimes *praveśa*. *cakradvaye'ntaḥ* between two *cakrās*, *kacati*, is shining, *lolībhūtā*, very excited. How in *acala* way, not excited in excited manner, so in *spanda*, *parā-sthitiḥ*, the abode of *kālasaṅkarśinī*. *tathā*— it has also been said, at some other place,

**'prabhavāpyayorantarlolībhāvātkramo'vatārākhyah /'**

*prabhavāpyayoranta* *prabhavā*, in *sriṣṭi-state*, *āpyayoranta*, in *samhārāstate*, *antaḥ* is in middle. When *lolībhāvā* happens, when competition is there, *prabhavā* is just about to be over, *āpyaya* starts, *prabhavāpyayorantarlolībhāvā*, in his own self, *lolībhāvā*, he keeps competing,

*janmanaeva nantaram nāśa, nāśada anantaram janma*

like our life is *cakradvay*, *janma* and *nāśa*, *janma* and *nāśa*, *janma* has not

even got over, that *nāśa* is waiting

*nāśa* has not even got over that *janma* is waiting. *prabhavāpyayayorantar prabhavā*, in *sriṣṭi*-state, *āpyayayoranta*, in *saṁhārā*, *antar*, in between, *lolībhāvātkrama*, the *krama* of *lolībhāvā*, *avatārākhyah ityādinityā*, because of this *nīti*, *sphuritasattākaḥ*, *sphuritabhava* means *sphurita sattākaḥ*. He has not nominated *mūla* as *sphuritā sattākaḥ*, *sphuritabhāvaḥ*. He has nominated as *sphurita sthityātmā sattākaḥ*.

Whose *sattā* has come into existence?

*sargastanmayam. paraiva hi anākhyā bhagavatī saṁvit*, in two *cakrās*, *sriṣṭicakra* and *saṁhārācakra*, when in *sriṣṭicakra* and *saṁhārācakra*, *krama* stays.

What is that *krama*?

What is between *sriṣṭi* and *saṁhārā*?

When it is established in *sriṣṭi* and *saṁhārā*, that is 'स्थित्'—'sthyat'. That *parāśaktī* is in between there.

*sthityātmā vividhaḥ*, so if someone comes into *janma* also, it is not only in *janma*, he is situated like one, in one state. If he goes into *nāśa*, destruction, he is still situated in same state. It is in *sthiti* only. This is all establishment of Lord Śiva's glamour. Neither death nor birth.

*paraiva hi anākhyā bhagavatī saṁvit svasvātantryāt svātmani sṛṣṭyādi avabhāsayati vilāyayati ca — ityabhiprāyaḥ*.

*ityabhiprāyaḥ* the meaning is this, *paraiva*, the *parārūpa*, *anākhyā bhagavatī*, who has no name, who no one can

**Devotee:** nominate.

**SWAMIJI:** No one can nominate. That *svasvātantryāt*, by its own *svasvātantrya. svātmani*, in its own self. *sṛṣṭyādi*, *sṛṣṭi* and *saṁhāra*, *avabhāsayati*, makes it feel, *vilāyayati ca*, and finishes it off also, *ityabhiprāyaḥ*, this is the intent. *yaduktam*, that is why he says:

**'yasya nityoditā hyekābhāsā kālakṣayaṅkarī/**

**rājate hṛdayāmbhojavikāsigaganodare //**  
**sṛṣṭisthityupasaṁhārarūpā tadbharaṇe ratā /'**

yasya nityoditā, nityoditā, comes into udaya, again and again. *ekābhāsā*, one wave of *prakāśa*, one wave. 'छाट' ['cchat'- Kashmiri 'wind']. It is *kālakṣayaṅkarī rājate*, it is *rājate*, it is shining. *kālakṣayaṅkarī* means, it does *kṣaya* of *kāla*. There is no time, although by *sṛṣṭidaśā* and *saṁharadaśā*, time appears as if it is there, because one had taken *janma* and then he died. It is farce. Actually, it is *sthitirūpa* only. This is the real establishment of his nature or her nature. It just appears. *sṛṣṭi*, *sthiti*, by this some newness appears. This one *ābhāsa*, one wave of *prakāśa*, *kālakṣayaṅkarī*, who does *kṣaya* of *kāla*, who is *akālakalitarūpa*. This is *rājate*, glorious.

Where?

**'hṛdayāmbhojavikāsigaganodare //'**

*hṛdayāmbhoja*, the lotus in heart, with this *vikāsigagan*, the expanded sky, vacuum, empty space, in that. *rājate*, shining, *sṛṣṭisthityupasaṁhārarūpā*, it appears *sṛṣṭirūpa*, *sthitirūpa*, and *saṁhārarūpā*, but *tadbharaṇeratā*, but they do *puṣṭi*, fulfilment to *sṛṣṭi sthiti* and *saṁhara* state.

*tacchabdaparāmrṣṭamubhayaṁ vyācāṣṭe*, with *tad śabda parāmarṣa* done of *ubhaya*.

What is *ubhaya*?

‘*tadubhayayāmalasphuritabhāvavisargamayam...*’

*tad śabda* relates to *ubhaya*.

*ubhaya*, which two?

‘*jananī janakaśca*’.

*jananī* is *śakti* and *janaka* is *Śiva*.

What is *jananī*?

‘*janayati viśvam*’ — *iti ‘jananī’*.

One who creates the entire universe, that is *jananī*, that is *parā pārameśvarī*, *parā pārameśvarī* is the *kālasaṅkarśanīdhām*. That I told you,

*sṛṣṭyādicakrādyā*, elder than *sṛṣṭyādicakrādyā*, *sṛṣṭyādicakrādyā*. *ādyā* does not mean *ādipada*. It means someone elder. The *ādyā* of *sṛṣṭyādicakrā*.

Who is *ādyā* of *sṛṣṭyādicakrā*?

***kālasaṅkarśinīdhām.***

*sā ca śuddhabodhamātrasvabhāvatvāt*, because of *śuddha jnana svabhāva*. It is *vimalā*.

Do not do *bhdartha* of *Vimala*.

It was the name of his mother, because of *śuddhabodhamātrasvabhāvatvāt*, he said ‘*vimalā*’. *yeyam ādibhūtā*, this that is there first. *cāndramasī ‘kalā’ sā ‘āśrayaḥ’—ālambanam—gatiryasyāḥ sā:-*

*sā ‘āśrayaḥ’—ālambanam—gatiryasyāḥ sā.sā*, that *amākalā*, ‘*āśrayaḥ*’.

What is ‘*āśrayaḥ*’

Keep hyphen, [‘*āśrayaḥ*’-] ‘*āśrayaḥ*’-*ālambanam* means foundation. And what is that again. Keep hyphen. *gatiryasyāḥ sā - gatirya* means place for acquiring. *gatiryā* does not mean *gata*, fate. *gatiryā* means place for acquiring *sā*.

Who is that?

‘*sā*’. After ‘*sā*’ there should have been hyphen. [‘*sā:-*’]

*sakalajagadāpyāyakāriparāmṛtamayī-ityarthaḥ*. devouring the entire world, that *parāmṛtamayīśaktī, taduktam—*

***‘ūrdhve tu saṁsthitā sṛṣṭiḥ paramānandarūpiṇī /  
pīyūṣavrṣṭim varṣantī baidavī paramā kalā //’***

*ūrdhve tu saṁsthitā sṛṣṭiḥ paramānandarūpiṇī pīyūṣavrṣṭim varṣantī baidavī paramā kalā*.

*ūrdhve tu saṁsthitā sṛṣṭiḥ*, on above side, the *sṛṣṭiḥ* has come into *vikāsa*. *sṛṣṭi*’s expansion is on the above side, the *sṛṣṭi* that is *paramānandarūpa*, *paramānandarūpa sṛṣṭi*’s shower happens from above. *pīyūṣavrṣṭim varṣantī*, it pours *amṛta*. *baidavī*, it is *parapramata*’s *paramākalā*. *vaidavī paramā kalā*. It is actually, if you correct it, *vaidavī*. ‘*vaidavī*’ not ‘*baidavī*’.

**‘ūrdhve sthitā candrakalā ca śāntā,  
pūrṇāmṛtānandarasena devī /’**

*ūrdhve sthitā candrakalā ca śāntā pūrṇāmṛtānandarasena devī.*

The *kālasaṅkarśini devī* that is there, that is *ūrdhve sthitā*, situated towards upper side, *śāntā* means last of *śavarga*, *śa, ṣa, sa, ha. hakārarūpa*.

**‘ūrdhve sthitā candrakalā ca śāntā,  
pūrṇāmṛtānandarasena devī /’**

It is situated with *pūrṇa ānanda rasa* (choking voice). And because of this reason,

he has stated another adjective

‘*ata eva*’ ‘*abhinavāyām*’ *ābhinavasṛṣṭimahājananī*

**‘śadā sṛṣṭivinodāya śadā sthitisukhāsine /**

**śadā tribuvanāhāratriptāya svāmine namaḥ //’ utpalastrotrāvali 21/9**

This is *śloka* from *utpalastotrāvali*.

We do not need the whole *śloka*. We need *śadā sṛṣṭivinodāya*. The *svāmī* that is there. again and again. *śadā sṛṣṭivinodāya*, the festival of *sṛṣṭi* is going on and on. Not only this, *śadā sthitisukhāsine*, again and again *sthitisukha* is going on. Not only this. *śadā tribuvanāhāratriptāya, yaha svāmine nityaparyane, utsava in adi, utsava - in madhya and utsava in end also.*

*ata eva* ‘*abhinavāyām*’

Because of this reason, ‘*abhinavāyām*’, *ābhinavasṛṣṭau, ābhinavasṛṣṭau* means the new *sṛṣṭi* that is there.

What is *abhinavāyām*?

*śadā sṛṣṭivinodāya*, that is why he says, ‘*śadā sṛṣṭivinodāya*’, - again and again. *abhinava* is not what he had done in *anusandhāna* of *parāśakti*.

*abhinava* is *sṛṣṭi* of *śuddhādvah*, (*sṛṣṭi* of *Śiva, śaktiḥ, sadśiva, īśvara and śuddhavidyā*). No, *abhinavāyām* is *śadā sṛṣṭivinodāya śadā sthitisukasane* again and again. *ityādinīyā sadā dyotamānāyām ‘sṛṣṭau’* the *śṛṣṭi* that is shining again

and again. *bahīrūpatāyām svātantryalakṣaṇam ‘mahaḥ’ tejo yasyāḥ sā-ityuktam.* One who has the glamour of *svātantrya* through *bahīrūmukhtā*, *bahīrūmukhtā*. By *antarūmukhtā*, everyone has *svātantrya*, he has glamour of *svātantrya* through *bahīrūmukhtā*.

*bahīrūpatāyām svātantryalakṣaṇam ‘mahaḥ’ tejo yasyāḥ sā.*

*sā-ityuktam*, that is *Janani*.

Now, who is *Janaka*?

*janayati bhāvasamhāram-iti ‘janakaḥ’*, *Janakaḥ* is one who destroys the whole world, that is *janakaḥ*.

What has he created?

He has created destruction!

What did he create?

He created destruction. *janayati bhāvasamhāram-iti ‘janakaḥ’*.

*abhirūpaḥ paraḥ pramātā*, when he does *bhāvasamhāra*, his body becomes very beautiful. When his body has eaten everything, when it has drunk everything, whatever duty had expanded outside, he has wound up that in his *svarūpa* again. So that is *janayati bhāvasamhāram-iti ‘janakaḥ’*.

So who is he *abhirūpaḥ paraḥ pramātā*?

*abhirūpaḥ* means very beautiful, very handsome. *paraḥ pramātā. sa ca*, that *parāḥ pramātā* is *janaka* here. He is *pañcamukhaguptarucir*, *pañcamukhaguptarucir* is its another *viśeṣana*, another adjective.

*‘pañcānām’ vāmeśyādivāhasaktīnām ‘mukhaiḥ’—*

Five that are *vāmeśyādivāhasaktī*. These are:-

*khecari, gocari, dikcari, bhucari* and ... What is that?

*khecari, gocari, dikcari, bhucari. vyomā vāmeśvarī* is first.

*vāmeśyādivāhasaktīnām ‘mukhaiḥ’*. *vāmeśyādi*, the five *śaktis* that are there.

What is *‘mukhaiḥ’*? *dvārai*. What is *‘mukhaiḥ’*?

*cakṣurādīndriyavṛttirūpairdvāraiḥ*

Keep hyphen after 'mukhaiḥ'. 'mukhaiḥ-'

What is mukhaiḥ?

*cakṣurādīndriyavr̥ttirūpaidvāraiḥ*

**'yena yenākṣamārgēṇa yo yo'rthaḥ pratibhāsate /  
svāvaṣṭambhabalādyogī tadgatastanmayo bhavet //'**

*yena yenākṣamārgēṇa*, by whichever *indriyavarga*, *yo yo'rthaḥ pratibhāsate*, whichever element you feel, whichever element, substance you feel, by whichever *indriya* route, by eyes, by nose, what will you feel through nose, smell, flower etc, what through ear, some word etc, skin some touch etc, all these substances, *yena yenākṣamārgēṇa* by the respective *indriyas*, *yo yo'rthaḥ pratibhāsate*, the substance that you feel, *svāvaṣṭambhabalādyogī*, if the yogi is accomplished, *svāvaṣṭambhabalāt*, by holding yourself at that time, *svāvaṣṭambhabalādyogī*, you have to catch yourself only! When he smells, he catches that, the *saṁvit* of smell, the sensation of smell, or sensation of form, or sensation of word. Just holding that. *svāvaṣṭam* means *āvaṣṭam* of *svātma*, catching hold of *svātma*, in that way *parirakṣitā*, have protected.

What is 'ruciḥ'?

*dīptiḥ* means light, *yāsau*, one who, *āsau*, who is that?

*nikhilabhāvagrasiṣṇutayā*, when there is *grasiṣṇu* of all substances. *grasiṣṇu* is *gras kartum icchu*, doing gras is not eating rice! While eating rice, in that taste of rice, being in *laya* with that. Otherwise, it is waste. While smelling, smelt and said *Ahahaha!* That is not smelling. While smelling, one should go into the depth of that smell, have *samāveśa* there. Like that. So *svāvaṣṭambhabalena*, *svāvaṣṭambhabala* should be there. If that *bala* is not there, everything is useless. *svāvaṣṭambhabalena parirakṣitā*, has been protected.

What is 'ruciḥ'?

*dīptiḥ* means light, flash, *yāsau*, one who, *āsau*.

Who is he?

*nikhilabhāvagrasiṣṇutayā*, by the desire to eat all substances, *samuddīpitaparapramāṭṛbhāvaḥ*, one who has made shine, *parapramāṭṛi* state. At that time, too, while eating, while smelling. One who has made shine *parapramāṭṛi* state.

Who is he?

‘*pañcamukhaguptarucir*’.

This is the meaning of *pañcamukhaguptarucir*.

*ata eva* ‘*bharitatanuḥ*’, because of this reason he has said, ‘*bharitatanuḥ*’, put hyphen near *bharitatanuḥ*. [*bharitatanuḥ*-], this signifies father.

What is *bharitatanuḥ*?

*tattadbhāvasañcarvaṇena nirākāṅkṣatotpādāt svātmamātraviśrāntyā pūrṇaḥ-ityarthaḥ/*

‘*tastrapta svātmana purnam, hridyekant śayanam*

*cidvyom bhairavam devam, abhedenadi śerate ta*’.

Those *indriya vrittis*, *ṭṛpta*, they would have become *ṭṛpta*, they will not become *ṭṛpta*, by eating rice like chap, chap, chap or *shoon*, *shoon* like smelling, the one who goes into its bottom, one who goes into the taste of the rice, one who does *samāveśa* into the deepest layers of this, that is *tastrpta*, *ta* when those *indriyas* become *ṭṛpta*, while doing *bhoga* of *viśaya*, *yeśam*, *indravarga madhe*, *indriya varga*, *teśam mokṣa pradāyam*, those who can get *mokṣa pradhanata*, only for those the *viśayas* exist.

Are *viśayas* for those idiots (who just eat food for gross taste)?

No. They will be finished with *visayas*. *visayas* are for those who get *mokṣa pradhanata*, while doing *bhoga* of *visayas*. This is Shaivism *tattadbhāvasañcarvaṇena*, by tasting those substances, *nirākāṅkṣatotpādāt*, that is why *tastrapta*, when those *indriyas* are *ṭṛpta svātmana purnam*, full with one’s own self. *hṛdyekant śayanam*, in the silence of the heart, *śayanam*, one who is sitting with crossed legs, *cidvyom bhairavam devam*, the *bhairava deva* situated in *cidākaśa*, with that *abhedenadi śerate*, attain *ekta*, union, that yogi.

Those who do *visaya bhoga* like that. The rest, they get drowned, by their own. Deliberately, knowing well. Then they cry. Oh! we are dying, we are finished.

*tattadbhāvasañcarvaṇena nirākāṇakṣatotpādāt svātmamātraviśrāntyā pūrṇaḥ. svātmamātraviśrāntyā is pūrṇaḥ! Laughter. ityarthah/*

*tadevam atra granthakṛtā sṛṣṭyādikramatrayarūpatāmavabhāsayantyaḥ  
tadativartanena parisphurantī kramākramavapuḥ paraiva anākhyā pārameśvarī  
saṁvit parāmrṣṭā, - ityuktaḥ syāt /*

*tadevam,*— Now he sums it up. Like he said, sum up. The entire commentary. Doing conclusion.

*atra granthakṛtā,* the *granthākāra* that is there, Abhinavagupta, *sṛṣṭyādikramatrayarūpatāmava-bhāsayantyaḥ, parāpārmeśvarī saṁvit.*

**hmm?**

The *parāpārmeśvarī saṁvit*, makes feel of *sṛṣṭyādikramatrayarūpa*, makes feel of *sṛṣṭyādikramatrayarūpa*. But *tadativartanena*, that *krama*, crossing that, crossing that *krama*, *parisphurantī kramākramavapuḥ*, *kramākrama svarūpa*, it is not *kramārūpa*, it is not *akramārūpa*, it is *kramākramarūpa*.

What would have been *akramarūpa*?

*akramarūpa* would have been the first, the *svātantryaśakti*, *kramākramarūpa* here are the *sūtra* of *dvādaśakālī. dvādaśakālīśakti* is *kramākramarūpa*.

What is *kramākramarūpa*?

*mātā*, Mother. Abhinavagupta's mother. Not other mothers.

Other mothers are, god-forbid!

**Devotees: Laughter**

**SWAMIJI: sṛṣṭyādikramatrayarūpatā, laughter.**

*pārameśvarī saṁvit parāmrṣṭā, kramākramavapuḥ, kramākrama svarūpa, paraiva anākhyā,* but this is under *para trika*, in *para trika* is its place. This *parāmarśa* is of *pāratrika*, right?

The *anākhyā saṁvit* that is in *para trika*, that he had done *parāmrṣṭā*,

contemplated.

*yaduktamasmatparameṣṭhigurubhiḥ*. Our *parameṣṭhigurus* have also stated the same.

***‘kramatrayasamāśrayavyatikareṇa yā saṅtataṁ  
kramatritayalaṅghanaṁ vidadhatī vibhātyuccakaiḥ /  
‘kramaikavapurakramaprakṛtireva yā dyotate  
karomi hṛdi tāmahaṁ bhagavatīm parām saṁvidam //’***

*ya para samvit*, first line. *ya para samvit*, *kramatrayasamāśrayavyatikareṇa yā saṅtataṁ kramatrayasamāśraya*, *kramatraya* means *saṁāśraya*, the *āśraya* of the three *krama*, its *vyatikareṇa vyatikara* means *vistār*, spread, because of spread, or who *saṅtataṁ*, again and again, after that, *kramatritayalaṅghanaṁ*, does *saṁhāra*, destruction of *kramatritaya*, it captures it again, *kramatritayalaṅghanaṁ*, *vidadhatī*, the *laṅghana* of *kramatritaya*, *vidadhatī*, it does, *vibhātyuccakaiḥ*, with this, it considers itself higher than highest.

*kramaikavapurakramaprakṛtireva yā dyotate*, the *parā saṁvit*, *kramaikavapura*, although it is *kramarūpa* only, *akramaprakṛtireva*, its nature is *akrama*.

*akramaprakṛtireva*, with that nature, *yā dyotate*, one who is shining, *tāmahaṁ bhagavatī parām saṁvidam hṛdi karomi*, that *parāsaṁvit bhagavatī*, I give place in my heart.

*‘kramatrayasamāśrayavyatikareṇa yā saṅtataṁ  
kramatritayalaṅghanaṁ vidadhatī vibhātyuccakaiḥ  
kramaikavapurakramaprakṛtireva yā dyotate  
karomi hṛdi tāmahaṁ bhagavatī parām saṁvidam //’*

Bas the explantion is over.

*āmanoksyavalaya ....*

*Abhinavarūpā śakti tadgupto....*

(To be continued...)

# Acharya Rameshwar Jha

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## His Life Sketch

The life sketch and details of Acharya Rameshwar Jha life are available to us mainly from the introductory and prefatory notes that are available to us from his works collated in the form of few books. This collation has also been done mainly by his few students and disciples only. Rameshwar Jha was born on the eve of Vaisakha Shukla Pratipada Vikram Samvat Nineteen Hundred and Sixty Two or in the year Nineteen Hundred and Five AD at Samastipur Mithila Bihar, on the south banks of river Kareh, near Baba Kusheshwar Dhaam in village Patsa (Samastipur Bihar) a Shaiva, Brahmin-Kula family of great repute. His father was Yogiraj Shri Ayodhya Nath Jha ji and mother was Shrimati Rama Devi. His initial education was true to the old and traditional Brahmin family customs and practices. After his Yagyopavit Sanskaar, his initial education started in the traditional format through Sandhya-Gayatri, Shishu-Bodha and Nahin Datt Panch Vinshatika. Later on, for his higher studies he got an opportunity to study Nyaya and Vayakarana under great Gurus of those days like; Pandit Shri Rama Datt Mishra, Shri Vidyanatha Jha, Shri Mukti Naath Mishra, Shri Raghunath Jha, Shri Radhakanta Jha and Shri Sadananda Jha. He completed degrees such as Prathma and Acaharya on Nyaya and Vyakarana with gold medals under these various Gurus. Later on, under the tutelage of Late Shri Ugrananda Jha ji he completed his studies on Nyaya Shastra and went on to become a stalwart and foremost authority among the Shastrarathi/scholastic Pandits of Kashi and Mithila during those days. Very early on in his studies of traditional shastras, his innate ability to resolve complicated and obfuscating problem constructs and concepts was greatly acclaimed and admired by his Gurus.

## His Gurus and Teachers

He studied under the tutelage of great Pandits of the day like Shri Ram Datta Mishra and Shri Vidyanatha Jha he also went on to study Nyaya Shastra under Shri Ugrananda Jha Ji at Kashi. He was also bestowed with the title of Vyakarancharya and Nayayacharya, someone who is an expert and is an authority on Vyakarana and Nayaya. He is most specially credited and is remembered with reverence by the greatest scholars of his time like Gopinath Kaviraj and many others especially for two specific reasons. One was his efforts to re-establish the Pratyabhijna school of the monistic philosophy of Kashmir in Kashi in its full glory. And the other one, was for reviving the traditional style of teaching (teaching 'line-by-line' style) of the Sastras in those days.

## His Philosophy: Pratyabhijna School of Philosophy

Acharya Rameshwar Jha follower of the Pratyabhijna (Recognition) or Trika school of philosophy also known as Svatantryavada owing to the freedom of will or omnipotence. In his seminal work on this philosophical school he called it as 'Purnta Pratyabhijna' which means Full Recognition of the self or (Pratybhijna of Nij Purnta). It may be defined as a philosophical system which states that.

***“When transcendental Lordliness is fully (Purnta) recognized in the self, either as a result of preceptorial instruction or recognition of the powers of knowledge and action, then immediately in the very life time there is final emancipation, characterized by perfection”.***

A major drift happened in the spiritual life of Rameshwar Jha when Mahamahopadhyaya Gopinath Kaviraj asked him to focus his studies on to the Kashmir Shaiva Philosophy or Pratyabhijna or Trika philosophy. This was around the year 1958 when at the behest of Gopinath Kaviraj, Acharya Rameshwar Jha first met Laxman Joo Ji Maharaj at his Ishwar Ashram Gupta Ganga situated at Srinagar Kashmir valley. It is said that at the very first

meeting Rameshwar Jha had a Shaktipaata (showering of Shaiva grace) on him due to the blessings of Shri Laxman Joo Maharaj Ji and he was beholden by Acharya Rameshwar Jha as his Guru, right at that very moment only. Both had a sort of mutual feeling of respect toward the other and also had a reciprocal feeling of each one being a Guru to the other one.

It was Laxman Joo who prompted Acharya Rameshwar Jha to study Kashmir Saivism and Tantra Shastra quite in-depth and he continued his studies for around next thirty-five long years. His continuous studies of the Trika school for thirty-five long years culminated into the form of one of his most exhaustive and seminal work on the Pratyabhijna school of philosophy. This work was titled, 'Purnta- Pratyabhijna' and he completed this work in the Vikram Samvat 2017 or in the year 1961 AD, when he was about 55 years of age. As a result of this work and his teachings the Pratyabhijna school of philosophy regained its long-lost glory again in the 20th century in the Tantra Sastras in Kashi. This also reignited the passion and interest of great scholars in continuing the chain of glory of Tantra Sastra and Agamas, something that was becoming almost extinct after the days of the great Tantrik and scholar Shri Bhaskara Raya, almost three hundred years back.

Acharya Rameshwar Jha was also awarded with the title of the 'Mahamahopadhyaya' by the Kashi Hindu Vishva Vidyalya in Nineteen Hundred and Eighty and in the year Nineteen Hundred and Eighty-One, by the 'Rashtrapati Samman' and later on by the 'Shastra Chooda Mani' award also.

### **His Major Works**

It is estimated that Acharya Rameshwar Jha wrote around Ten Thousand slokas in his life time pertaining to the process of meditation (Sadhana), that are immensely helpful for a beginner as well as for an expert practitioner. These slokas are well preserved in his many hand written diaries. Numerous of such slokas have also been collated and published in various texts under

his name although lots of them remains unpublished till date. Almost all of his works including his published correspondence was mostly in the form of Sanskrit verses (Slokas). He mostly adopted syllogism as his style of writing these Sanskrit verses, which were then mostly collected and edited at one place and published under a suitable title. Works written by him are as follows, namely; Purnta Pratyabhijna, Samvit Svantantryam, Shiv Tattva Vimarsha, Samvit Sphar, Guru Stuti (collection of praise worthy hymns devoted to his Guru Swami Laxman Joo), Sharika Charcha Stava (collection of his verses devoted to Sharika Devi) and Krama Bhigyan. Along with the above works few of his very important and seminal writings in the form of articles were also published namely, (i) 'Kundalini Prakash'-An article published in the Saraswati Sushma Magazine published from Banaras Hindu Vishva Vidalya (ii) Article titled, 'Aham Arthah' in the Sanmarga Tantra Vishesh Ank (iii) Article titled, 'Agama Vimarsa' in the Sanmarga Agama Vishesh Ank. All of these articles have also have been written in the form of slokas and have been collated under a particular title and written by making use of the syllogism style of narration by Acharya Rameshwar Jha.

Many a times he also used to write regular correspondence and letters to friends and acquaintances in Sanskrit verse form only. He used to regularly correspond with Prabha Devi the younger sister of Shri Sharika Devi who was a great Sadhika herself and a dedicated disciple of Shri Laxman Joo Ji Maharaj.

Rameshwar Jha wrote such shlokas and regularly made copious notes in his diaries and excerpts from some of his unpublished diaries are luckily available on public Internet in the form of his hand-written copious notes and verses. However, personally, he mostly remained engrossed in his studies and spiritual practices hardly ever showing any interest in getting his notes, shlokas and writings to be published in his lifetime ever and hence most of his works that are available have been published only at the behest of his students and disciples and due to their consistent efforts only.

## **Acharya Rameshwar Jha's analytical study of Vakyapadiyam**

Rameshwar Jha also undertook an analytical study of Vakyapadiyam at the behest of one of his disciples. (Vakyapadim is an exquisite work on Grammar by the sage Bhartrihari written in the Ninth century). As a result of his in-depth analytical studies of this text Acharya Rameshwar Jha pointed out the contexts wherein the old commentators on this work were not able to do justice to this work. To elucidate such instances where more such clarifications and comments were warranted by ancient commentators, he himself made brief notes pointing out such places in a very special order and well thought and deeply analyzed format. This highly important and critical work on Vakyapadim remains to be published so far.

**His work titled 'Shri Kramabhigyan'** is another of his seminal work. In this work he has presented the creation of the universe (Sristi), in a philosophical sense for the first time. Like almost all of his works this work is also written in a sloka format.

**How Acharya Rameshwar Jha Addresses the Doctrines of The Prtyabhijna System-Few Examples from his various works are as follows in this regard; The doctrine of 'Bimba-Pratimbimba' Acharya Rameshwar Jha clarifies it in his text titled, 'Purnta Prtabhijna, as follows;**

Knowable objects are only reflected merely in the consciousness. They are reflected even without an object (Bimba) image only due to the self-energy (sva shakti). *Here a doubt arises; Reflection of an object existing without there being an object (Bimba) for it? This is the doubt here?*

**There is a reason for the reflection of the object (Bimba) being produced-In the absence of an object a reflection of it still exists- What are you saying? Can you expect an effect existing despite the absence of a cause for it?**

**Its solution thereof explained by Acharya Rameshwar Jha**

Existence of an Effect in the absence of its Cause is not desired by us. But

existence of an object (Bimba) is not an Inherent cause (Samvayikaran) for its Image (Pratibimba) but it's an Intended or instrumental cause (Nimitta Karana) for the same. And the motive as such is not fixed for any particular effect (or a Karya). That is why in the creation of a vessel (Ghata), the need to revolve the nucleus (Chaak) can be undertaken without a stick (Danda) even by a hand also, and on the basis of remembrance power (Smriti Shakti), a lover (Kami/Nayak) or his heroine (Kamini/Nayika) can view (or visualize) his or her lover.

### **Lakshan Samanvayh (Reconciling the Characteristic): Reconciling the characteristics- Inductance/Rendering/ Demonstration (Uppaadan) of a reflection (Pratibimba) in the absence of an object (Bimba)**

“There is a reflection (Pratibimba) in the absence of an object (Bimba)” - How can you say so, what to do? The characteristic or trait of a reflection (Pratibimba) is getting reconciled. One who is free (Svatantra), and is not mixed with anything else and is self-illuminated, that is known as an object (Bimba). Opposite of this is known as a reflection (Pratibimba). It's mixed up with the other and is not self illuminated. Just because of being a visual (Drashya) only, something lacking in form (Abhav), can't be a reflection (Pratibimba). This world is also a reflection (Pratibimba). Because it's all mixed up (Vyamishrit) with knowledge (Gyan), it does not exist (Bhasit) as different from knowledge (Gyan) but exist enclosed/attached with knowledge hence it's a reflection (Pratibimba).

In his seminal article titled, “**Aham Arthah**” published in the special issue on Tantra in the Sanmarga magazine published from Kashi Acharya Rameshwar Jha presented his deep insights in explicating upon this highly technical term of the Pratyabhijna school of philosophy. This is a unique collation of about One Hundred and Eleven Verses explaining the meaning of the word 'Aham' (“I”) encompassing this I-ness in all its entirety. Here he has defined and explained in very succinct verse the term “Aham’ corelating it

with the power of action (Kriya Shakti), power of freedom (Svatantrya Shakti), Transcendental Speech (Para Vak), creation, maintenance and dissolution of the universe, with pure light of consciousness (Samvid), Supreme Lord (Maheswara), Meditation (Bhakti), Moksha (emancipation) etc. He situates these entire verses by keeping his own self as the center stage in the form of a Saiva Yogi then identifies his own self with Maheswara. Having thus established himself in pure unity with the divine he then takes on the form of the Maheswara defining and explaining various meanings and shades of the term 'I-ness' (Aham Artha). As a result, as one reaches the end of these verses one would easily comprehend all the technical meanings of this term. The following example from this article will clarify his unique approach and expertise in understanding and explaining this term.

The Verse says,

*Akra Angeasmi Chidroopahah Partranandasanyutah*

*Parahamvanchana Nityam Bhasmano Asmi Susthirahah* : Verse No. Twelve

The above verse is to be interpreted as, "I am Chid (Chit plus Ananda) in one part, and bliss (Ananda) in the other. *I remain perfectly stable/undisturbed by manifesting through the power of free consciousness which is also simply my power of the transcendental speech (Para Vak).*"

In this system it is said; Self which is without a second and is pure light of consciousness (Samvid), is perfectly free. And free consciousness is non-different from light of consciousness. Further, the heart the resting place, (Hridaya), of all is Mantra, which, in its essence is nothing but free consciousness, which also is simply the power of the transcendental speech (Para Vak). Here it is to be noted that this inter-play of the technical terms at play here, is highly technical in nature and is quite difficult for scholars and preceptors to grasp unless they have been explained properly by a learned Guru like **Acharya Rameshwar Jha**.

Here, in this school the word 'Svatma' has two connotations: (i) Self-hood

(ii) Svatma (Svikiya Atma). Self-hood is one that always continue to manifest the supreme meaning (Parama Artha) and whose Bhava is of the form of Cidanandghan (a congealed mass of bliss). In the second sense its meaning is 'the one that manifests (Svikiya Atma' (Svatma), one that is of supreme meaning (Parama Artha) only and is also 'Cidanandghan'. The Pratyabhijna system mostly likens the second meaning out of these two. Keeping in view the above clarifications the Verse No. Twelve of this article 'Aham Artha' has been clearly interpreted as above.

**Likewise, in another of his text titled; 'Samvit Svatantrya'** he follows the same technique as elucidated above that of presenting the whole gamut in an easy to understand Sanskrit verses. This text collates more than five hundred Sanskrit verses presenting the tenets of freedom of action omnipotence (Kartatva) in a very comprehensive way. Quite often he reiterates the term-definitions and revisit the key concepts by defining these terms many times over rendering them very clear and easy to grasp by a common man, by a scholar and by a practicing Saiva yogi alike. Here, in Samvit Svatantrya he addresses the key issue of meditation (Bhakti), in the Pratyabhijna school of philosophy of Kashmir Saivism. Quite often this issue is raised that whether if at all Bhakti is properly presented in the Kashmir Saivism philosophy and whether the Monistic Kashmir Saivism really recognizes and attests the Bhakti of the Parama Siva at all. Acharya Rameshwar Jha states that,

*"That Bhakti undertaken by the followers bears fruit for a limited span of time, and hence is not real in nature. But your grace is forever showered on me and hence it is not limited or not real in nature, but it is perpetual in nature."*

He further states that, "I only see Sivas grace (Sivas Kripa) and not the Bhakti I undertake of Siva. As grace never ends. Its like the love showered by a mother on her children, never ending. But Bhakti takes Birth, it is (Janya). So, what if it gives birth to many boons." And "I embrace Sivas grace (Sivas Kripa) only, and not the Bhakti showered at the feet of my Lord by a lover. The reason being that this Bhakti done by us mortals only grants limited powers but Sivas grace (Sivas Kripa) is eternal in nature.

*Hence, I embrace Sivas grace (Sivas Kripa) only, through my heartfelt refuge.”*

**Likewise, in another of his seminal work titled; Shiva Tattva Vimarshah, he has** collated varied forms and definitions of Siva in its entirety according to the Pratyabhijna school of philosophy of Kashmir Saivaism. In this text in around Hundred verses he has presented the varied forms and themes defining Siva in His multitude hues. The beauty of this work is that in almost each of these Hundred slokas he has collated a distinct form or feature, or an explanation related to one or the other aspect of Lord Siva. Just to give an example in verse number seventy-five he says, *“I am of the form of self and not-self in which lies sentient and insentient beings. The self being manifested as self-shining prohibits life and death.”*

Here it is to be noted that in this Pratyabhijna school of philosophy, the objects shine as distinct from one another, because of the light of universal consciousness (Prakasa). The essence however of that light of universal consciousness (Prakasa) is free-consciousness or Vimarsa. So, in the above verse it is stated that although I am of the form of the self or not-self in which lies all objective manifestation but it is the light of consciousness that prohibits life and death, because this free-consciousness or Vimarsa is non-different from the power of the light of consciousness.” And Self, which is without a second and is this power of pure light of consciousness (Samvid), is perfectly free.

**Acharya Rameshwar Jha has also written an extremely important and lucid gloss on the Agamas titled, ‘Agama Vimarsa’.** This article has around thirty verses in Sanskrit along with other explanation encompassing almost all the definitions and connotations of on the word ‘Agama’.

### **Shakta Studies of Acharya Rameshwar Jha**

Another of a scholarly article reflecting deep understanding of Acharya Rameshwar Jha of the Shakta Tantra literature is quite evident from his article Titled; “Kundalini Prakashah published in the annual Sanskrit magazine of the Banaras Hindu University, Issue Twenty, Varsh First. In this

article he has given varied definitions and practical aspects of meditation (Sadhna) of the “Kundalini” explaining its philosophical signification and also reflecting upon its exalted status in the Saiva Agamas and Monistic (Advait) Tantras alike. Here he also quotes extensively from various important texts of the Saiva Agamas. This article is of immense importance as it also establishes Acharya Rameshwar Jha as not just a follower of Monistic Saiva philosophy of Kashmir but is also a Shakti-one who meditates and propitiates Sakti also (A Sakti Upasaka). He is a Siva-Sakti Sadhaka or a Upasaka and he meditates both Siva-Sakti without any difference between the two.

## Conclusion

In conclusion it could be stated that Acharya Rameshwar Jha was a highly respectable Scholar and a Saiva Sadhaka par excellence of the 20th century, who followed the Pratyabhijna school of the Monistic Kashmir Saivism philosophy in India. He is credited with the revival and re-establishment of the Tantra Shastras, Saiva Agamas and the Pratyabhijna or Trika school of philosophy of Kashmir Saivism at Kashi by making use of the traditional Sastric style of teaching and studying and interpreting the Sastras accordingly. He was highly respected by the scholars and Saiv Sadhaks of his day and was fondly called as Guru Ji by his followers and disciples and scholars alike. It was his great ability in lucidly explaining highly abstruse and technical concepts of the Kashmir Saivism and Saiva Agamas that sets him apart as a scholar and a Saiva Yogi par excellence.

Due to his highly reputed scholarship and expertise as a Sanskrit Grammarian, a Nyaya expert and a Vedantin and he being an authority on Kashmir Saiva philosophy he will always be remembered as one of the most celebrated Saiva Yogi and Pratybhijna or Trika philosopher of the 20th century. He passed away in Nineteen Hundred Eighty One and at that time he famously said that now “I am going to be a Purna” thereby meaning that now I am going to be in complete unity with Parama Siva.

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# Bodhapañchadashikā of Abhinavagupta

(word by word translation Lawrence Michael Small)

ॐ नमोऽनन्त चिन्मूर्तये शंकराय

Om NamO'nanta Chinmūrtaye Shankarāya

Om I Bow Down to Lord Shiva whose Essential Nature is Infinite Consciousness

ॐ तत्सत्

Om Tat Sat

अथ

Now

श्री बोधपञ्चदशिका

Shrī Bodhapañchadashikā

श्रीमदाचार्याभिनवगुप्तपादविरचिता

ShrīmadĀchāryĀbhinavaguptapādaVirachitā

Authored by the glorious and most highly esteemed Achārya  
Abhinavagupta.

ॐ अनस्तमितभारूपस्तेजसां तमसामपि ।

य एकोऽन्तर्यदन्तश्च तेजांसि च तमांसि च ॥१॥

Om AnastamitaBhārūpasTejasām TamasāmApi |

YaEko'ntarYadAntashCha Tejāmsi Cha Tamāmsi Cha ||1||

Om the eternally risen, never setting (AnAstamita) self effulgent essential nature of the supreme transcendental light of universal God consciousness (Bhārūpa) present in all conditions of external light or darkness (Tejasām TamasāmApi) which (Ya) is the internal unity existing in all degrees of external light or darkness (Eko'ntar) and within which all degrees of external light or darkness exist (YadAntashCha Tejāmsi Cha Tamāmsi Cha)

स एव सर्वभूतानां स्वभावः परमेश्वरः।

भावजातं हि तस्यैव शक्तिरीश्वरतामयी ॥२॥

SaEva SarvaBhūtānām Svabhāvah Parameshvarah |

BhāvaJātam Hi Tasyaiva Shaktirīshvaratāmayī ||2||

He Alone, Lord Shiva (Sa Eva) is the natural state of the existence (Svabhāva) of all beings (SarvaBhūtānām) the Supreme Lord, Shiva Parameshvara (ParamEshvara - The Supreme Lord, ParamĪshvara) /

All of existence brought forth into manifestation (BhāvaJātam) truly (Hi) of Him Alone (Tasyaiva) is his energy, Shakti (Shaktir) one with the supreme glory of the Lord (IshvaratāMayī)

शक्तिश्च शक्तिमद्रूपा द्वयतिरेकं न वाञ्छति ।

तादात्म्यमनयोर्नित्यं वह्निदाहकयोरिव ॥३॥

*ShaktishCha ShaktimadrūpādVyaktirekam Na Vāncchati |*

*TādĀtmyamAnayorNityam VahniDāhakayorIva ||3||*

The form of energy and (ShaktishCha) the energy holder (Shaktimadrūpā) as separate from each other (Vyaktirekam) is not asserted (Na Vāncchati) /

That essential nature of asserted ShivaShakyaSamarasya - Unified Wholeness of ShivaShakti eternally one and never different one from the other (Tād Ātmyam Anayor Nityam) just like fire is not separate from heat (VahniDahakayorIva)

स एव भैरवो देवो जगद्भरणलक्षणः ।

स्वात्मादर्श समग्रं हि यच्छक्त्या प्रतिबिम्बितम् ॥४॥

*Sa Eva Bhairavo Devo JagadBharanaLakshanah |*

*SvātmĀdarshē Samagram Hi YachChaktyā Pratibimbitam ||4||*

He (Sa) alone (Eva) is God Para Bhairava (Bhairavo Devo ) the characteristic of whom (Lakshana) is that He creates, maintains, and destroys the world and also conceals and reveals His Nature - all for grace alone (Bharana - maintain, protect, nourish used here to indicate PanchaVidhaKriya - the fivefold natural path of the activity of Lord Shiva :

- 1) Sristi, Creation
- 2) Stithi, Maintenance
- 3) Samhara, Destruction
- 4) Tirodhāna also called Vilaya or Pidhāna, concealing His nature from limited individual beings in the state of ignorance and
- 5) Anugraha, revealing His nature in the rise and attainment of Enlightenment)|

In the Mirror (Ādarshe) of His own essential nature of Universal God Consciousness (Svātma - Sva Ātma) everything in its entirety (Samagram) truly (Hi) is only a reflection (Pratibimbitam) brought about by His Svatantrya Shakti - energy of absolute independent freedom, Lord Shiva's irresistible supreme free will (YachChaktya - Yat Shaktya, Shakti)

तस्यैवैषा परा देवी स्वरूपामर्शनोत्सुका ।

पूर्णत्वं सर्वभावेषु यस्या नाल्पं न चाधिकम् ॥5॥

*TasyaAivAishā Parā Devī SvarūpĀmarshanOtsukā |*

*Pūrnatvam SarvaBhāveshu Yasyā NĀlpam Na ChĀdhikam ||5||*

Regarding Svatantrya Shakti reflected as this universe in the mirror of God Consciousness (TasyaAivAishā - Tasya Eva Esha) this is only Parā Devī, Lord Shiva's supreme energy (Parā Devī). She, Svatantrya Shakti Parā Devī, is always zealously intent on (Utsukā) the full and complete perfect recognition (Āmarshana) of the essential nature of universal God Consciousness (Svarūpa) (SvarūpĀmarshanotsukā). The complete fullness of supreme bliss (Pūrnatvam) is present in oneness as all of existence (SarvaBhāveshu), Parā Devī Svatantrya Shakti (Yasyā) - nothing less (NĀlpam) and nothing more (Na ChAdhikam)

एष देवोऽनय देव्या नित्यं क्रिडारसोत्सुकः ।

विचित्रान् सृष्टिसंहारान् विधत्ते युगपद्विभुः ॥6॥

*Esha Devo'naya Devyā Nityam KridāRasOtsukah |*

*Vichitrān SrishtiSamhārān Vidhatte YugapadVibhuh ||6||*

This (Esha) God, Lord Shiva, is not another separate from Goddess Parā Svatantrya Shakti (Devo'naya Devya - Deva Anaya Devi). In eternal oneness (Nityam), always intensely fond (Utsukah) of tasting the ecstasy of the divine play of creation (KridāRasa) (KridāRasOtsukah), Myriad varieties (Vichitrān) of creation and destruction (SrishtiSamhārān) are presented (Vidhatte) simultaneously (Yugapat) by the all pervading Lord Shiva (Vibhuh)

अतिदुर्घटकारित्वमस्यानुत्तरमेव यत् ।

एतदेव स्वतन्त्रत्वम् ऐश्वर्यं बोधरूपता ॥7॥

*AtiDurghataKāritvam AsyĀnuttaramEva Yat |*

*EtadEva Svatantratvam Aishvaryam BodhaRūpatā ||7||*

Accomplishing that which is impossible (AtiDurghataKāritvam) is brought about effortlessly with reference to (Asya) Anuttara - Lord Shiva, the highest unsurpassable surpreme consciousness (Anuttaram) alone (Eva), which (Yat) I Alone has this (EtadEva) perfect Svatantrya - independent freedom of irresistible surpreme will (Svatantratvam), possessing all Lordly Glory (Aishvaryam ), of the form of the essential nature of the supreme intelligence of pure awareness (BodhaRūpatā)

**परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणाम्**

**जडाद्विलक्षणो बोधो यतो न परिमीयते ॥८॥**

*Paricchinnaprakāshatvam Jadasya Kila Lakshanam |*

*JadādVilakshano Bodho Yato Na Parimīyate ||8||*

The interrupted, discontinuous, and limited state of the light of consciousness (Paricchinnaprakāshatvam) pertains to the inert insentient objective world (Jadasya) and most certainly (Kila) are it's characteristics (Lakshanam)|

The inert objective world (Jadād) is utterly distinct and different than (Vilakshano) Pure awareness (Bodho ) which (Yato) has no limitation of boundaries what so ever (Na Parimīyate) ||8||

**एवमस्य स्वतन्त्रस्य निजशक्त्युपभेदिनः ।**

**स्वामगाः सृष्टिसंहाराः स्वरूपत्वेन संस्थिताः ॥९॥**

*Evamasya Svatantrasya NijaShaktyUpabhedinah |*

*Svātmagāh SrishtiSamhārāh Svarūpatvena Samsthitāh ||9||*

In this way regarding the independent supreme freedom of universal God Consciousness to bring about the impossible and appear limited in individuality and inert states of objectivity (Evamasya) in considering this Svatantrya Shakti (Svatantrasya) it subdivides it's own energy of perfect awareness (NijaShakty Upabhedinah) |

Collected within it's own Being of Universal God Consciousness (Svātmagāh) into infinite varieties of creation and destruction (SrishtiSamhārāh) which are Universally established as one with the essential nature of Lord Shiva (Svarūpatvena Samsthitāh)

तेषु वैचित्र्यमत्यन्तमूर्ध्वाधस्तिर्यगेव यत् ।

भुवनानि तदंशाश्च सुखदुःखमतिर्भवः ॥10॥

*Teshu VaichitramAtyantam - UrdhvĀdhasTiryagEva Yat |*

*Bhuvanāni TadAmshāshCha SukhaDuhkhaMatirBhavah ||10||*

These subdivisions of Lord Shiva's Vimarsha Shakti into varieties of creation and destruction collected within His own nature of universal God Consciousness (Teshu) occur in endless myriad diversities (VaichitramAtyantam ) Above - in upper world's and higher evolutionary cycle's (Urdhvā) below - in lower world's and lower cycle's of evolution (Adhas) and sideways in the middle in intermediate realms and level's of evolution (Tiryag) only (Eva) from which (Yat) |

One hundred and eighteen world's (Bhuvanāni ) and the degrees of differentiation within those various world's (TadAmshashCha) in terms of levels of existence with various states (Bhavah) of happiness (Sukha), pain (Duhkha) and intellectual Capacity (Mati) (SukhaDuhkhaMatirBhavah) ||10||

यदेतस्यापरिज्ञानं तत्स्वातन्त्र्यं हि वर्णितम् ।

स एव खलु संसारो जडानां यो विभीषकः ॥11॥

*YadEtasyĀparijñānam TatSvātantryam Hi Varnitam |*

*SaEva Khalu Samsāro Jadānām Yo Vibhīshakah ||11||*

Which, regarding this knowledge of the reality of one's own being as universal, one with perfect independent freedom (Svātantrya Shakti) and containing the entire universe in eternal supreme unity (YadEtasya), when in the state of ignorance of one's own nature one does not fully know the reality of consciousness (Aparijñānam) that condition is also truly delineated in accord with the independent freedom of Lord Shiva (TatSvātantryam Hi Varnitam) |

That ignorance of God Consciousness (Sa) is only (Eva) most certainly (Khalu) the state of samsāra, being caught in the grip of time and undergoing repeated birth and death (Samsāro), where those whose sense of self is objectified and identified with the inert elements of ego, mind and physical body (Jadānām Yo) are living as individual beings terrified by worldly existence (Vibhīshakah) ||11||

तत्प्रसादरसादेव गुर्वागमत एव वा ।

शास्त्राद्वा परमेशस्य यस्मात् कस्मादुपागतम् ॥12॥

*TatPrasādaRasādEva GurvAgamata Eva Vā||*

*ShāstrādVā Parameshasya Yasmāt KasmādUpagatam ||12||*

That essence of the nectar of the divine grace of Lord Shiva alone (TatPrāsādaRasādEva) reaches you through the grace of the teachings or by the vibrating force of the God Consciousness of your master who is one with ParamaShiva (GurvĀgamata) or only by (Eva Vā) |

The grace of the Bhairava Shastras of Kashmir Shaivism or (ShāsatrādVā) directly from the ParāShakti of Lord Shiva Himself (Parameshasya) in whichever way (Yasmāt) however it occurs (KasmādUpagatam)

**यत्तत्त्वस्य परिज्ञानं स मोक्ष परमेशता ।**

**तत्पूर्णत्वं प्रबुद्धानां जीवन्मुक्तिश्च सा स्मृता ॥13॥**

*YatTattvasya Parijñānam Sa Moksha Parameshatā |*

*TatPūrnatvam PraBuddhānām JīvanMuktishCha Sā Smritā ||13||*

Which (Yat) regarding Parama Tattva - the principal element of Parama Shiva (Tattvasya) when it is fully known in it's completeness by direct experience (Parijñānam) that is Moksha - divine liberation (Sa Moksha) the state of the Supreme Lord Shiva (Parameshatā) |

That is the principal of the fullness of Paramānanda - supreme bliss (TatPūrnatvam) in perfectly well awakened beings (PraBuddhānām) known as JīvanMukti - Complete Liberation in ParamNirvana while still alive with a body (JīvanMuktishCha Sā Smritā)

**एतौ बन्धविमोक्षौ च परमेशस्वरूपतः ।**

**न भिद्येते न भेदो हि तत्त्वतः परमेश्वरे ॥14॥**

*Etau BandhaViMokshau Cha Paramesha Svarūpatah |*

*Na Bhidyate Na Bhedo Hi Tattvatah Parameshvare ||14||*

These two (Etau) bondage and liberation both together (BandhaViMokshau Cha) are only one with the existent state of the essential nature of the Supreme Lord Shiva (Paramesha Svarūpatah) |

They are not different from and do not divide, shatter or interrupt in any way the unity of the essential nature of Lord Shiva (Na Bhidyate). In actuality really there (Tattvatah) is truly no differentiation whatsoever (Na Bhedo Hi) in the reality of the Supreme Lord (Lord Shiva) (Parameshvare)

इत्थमिच्छाकलाज्ञानशक्तिशूलाम्बुजाश्रितः ।

भैरवः सर्वभावानां स्वभावः परिशील्यते ॥15॥

*IthamIcchāKalāJnāna ShaktiShūlĀmbujĀshritah |*

*Bhairavah SarvaBhāvānām SvaBhāvah Parishīlyate ||15||*

In this way (Itham) Icchā Shakti - all will (Icchā) Kriyā Shakti - all action (Kalā) and Jnāna Shakti - all knowledge (Jnāna) these three Shakti's form the trident (Shakti Shūla) with a lotus placed on top of each spike or blade of the trident (Ambhujā) seated on which is (Āshritah) Para Bhairava - Lord Shiva (Bhairavah) who is the natural state of the existence of all beings (SarvaBhāvānām SvaBhāvah) functioning with perfect independent freedom and infinite creative power within the unity of his own being alone in which all of existence is fully immersed (Parishīlyate)

सुकुमारमतीन्शिष्यान्प्रबोधयितुमञ्जसा ।

इमेऽभिनवगुप्तेन श्लोकाः पञ्चदशोदिताः ॥16॥

*SukumāraMatīnShishyānPrabodhayitumAnjasā |*

*ImE' bhinavaguptEna Slokah PanchadashOditāh ||16||*

For those who have only a very tender and delicate (less developed) (Sukumāra) power of understanding (Matī) among my disciples (Shishyān) to bring about their full and complete awakening (Prabodhayitum) instantaneously (Anjasā)/

By Abhinavagupta these (ImE' bhinavaguptEna) Fifteen Verses have been proclaimed (Shlokah PanchadashOditā - Panchadasha Uditā) //16//

समाप्ता चयं बोधपञ्चदशिका ।

*SamĀptā ChEyam Bodhapanchadasikā|*

*Bodhapanchadasikā is Completed |*

कृतिर्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादानाम् ।

*KritirMahāmāheshvarāchāryavaryaShrīmadAbhinavaguptapādānām|*

(ShrīBodhapanchadasikā was)

Accomplished by the Supreme Mahāmāheshvarāchārya, the glorious and universally esteemed abhinavagupta /

जय गुरुदेव

Jai Guru Dev

# Abhinavagupta on Jñana and Ajñana: Paths to freedom and fetters\*

— Dr. R. Ramanand —

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## **Introduction: The Path from Bondage to Freedom**

The universal human quest for liberation (Mokshā) from the unending cycle of worldly existence (Samsarā) has been a central theme of spiritual inquiry for millennia. In the profound non-dual philosophy of Kashmir Saivism, as articulated by the great sage Abhinavagupta in his concise treatise, the Tantrasara, this journey is not one of external ritual or pilgrimage. Rather, it is an intimate and profound internal shift in perception and understanding. Abhinavagupta posits that the transition from bondage to freedom is orchestrated by the intricate roles of knowledge and ignorance. This article explores the nature of Samsara and Moksha, dissects the two distinct types of ignorance that bind the soul, and details the corresponding forms of knowledge that lead to the ultimate realization of the Self as Sivā.

## **1. The Ultimate Goal: Realizing Mokshā (Liberation)**

In the view of Kashmir Saivism, Mokshā is not a separate place one travels to or a state achieved after death. It is the direct revelation of one's own Sivā-nature. This ultimate reality is not something to be created or earned; it is an ever-present truth that has been veiled. Abhinavagupta clarifies that Mokshā is realized "by piercing the knots of ignorance."

A crucial distinction must be made: Mokshā is not an effect caused by knowledge. To see it as such would place it within the realm of cause and effect, which is the very fabric of bonded existence. Instead, liberation is properly understood as the manifestation of the real nature of the Self (âtman). It is the moment when the veils of ignorance fall away, allowing the Self to shine forth in its "pristine, self-refulgent, pure consciousness." This ultimate freedom is not an attainment but a recognition of what one has always been.

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\* Text of On-line talk delivered on the occasion of Bhairav Stuti Jayanti on a zoom session by Ishwar Ashram Trust on 14<sup>th</sup> Dec, 2025.

## 2. The Nature of Bondage: Understanding Samsāra

The state of bondage, or Samsara, is a divine play of concealment. In the Tantrasara, this state is presented as one where the unlimited Lord, Sivā, through His own inherent power of freedom (svātantrya sakti), freely chooses to appear as a "bonded soul" or "limited knowing subject" (anu). This self-limitation is not the result of an external force, but an expression of Siva's absolute autonomy.

The root cause of this bondage is identified as ignorance. This is not a mere lack of information but a fundamental misperception of reality. Specifically, this ignorance is defined as the "perception of duality" (bhedaprathā). It is the foundational error that makes the universe of countless subjects and objects appear separate from the Self and from each other. This perception of difference fragments the unified reality of Sivā, creating the experience of a limited individual navigating an external world, thus giving rise to the cycle of transmigration.

## 3. Deconstructing Ignorance: A Twofold Veil

To understand the path to liberation, one must first deconstruct the nature of the ignorance that binds. Abhinavagupta identifies two distinct but interrelated forms of ignorance that obscure the true nature of the Self.

### Spiritual Ignorance - Pauruṣa Ajñāna

This is the primary, foundational ignorance. It is not an intellectual misunderstanding but an ignorance inherent to the soul's contracted state. It is a limited experience of selfhood that is the very root cause of transmigratory existence (Samaśāra). This deep-seated, spiritual ignorance cannot be removed by study alone; it is remedied by the direct transmission of grace through initiation (dikṣa).

### Intellectual Ignorance – Bauddha Ajñāna

This second form of ignorance is related to the intellect (buddhi). It manifests in two principal ways: first, as a simple lack of conviction regarding the true non-dual nature of the Self (aniscaya), and second, as a "reversed conviction, (viparita niscaya) " such as mistakenly identifying the non-Self (the physical body, the mind, or the vital breath) as the true Self. This intellectual confusion, which supports and reinforces spiritual ignorance, is remedied by the study of scriptures and the application of right reasoning.

#### **4. The Light of Truth: Two Forms of Liberating Knowledge**

Corresponding to the twofold veil of ignorance are two forms of liberating knowledge. Each acts as a precise antidote to its counterpart, working in concert to reveal the light of truth.

#### **Spiritual Knowledge (Pauruṣa Jñāna) via Initiation (dikṣa)**

Spiritual Knowledge is the direct antidote to Spiritual Ignorance. It is the awakening of the Self's true nature, a profound recognition of one's identity with Siva. This is not merely a mental understanding but a transformative shift in being. It is facilitated by divine grace and the sacred process of initiation (dikṣa), which acts to purify the soul of its most fundamental impurity (anavamala), the innate sense of limitation that is the core of spiritual ignorance.

#### **Intellectual Knowledge (Bauddha Jñāna) via Scripture**

Intellectual Knowledge is the antidote to Intellectual Ignorance. It is defined as "pure knowledge" (suddhavidya), which is synonymous with right reasoning (sattarka). This form of knowledge is cultivated through the study of the sacred texts (āgamas). Its function is to dismantle false beliefs and establish a firm, unwavering intellectual conviction about the non-dual nature of reality, thereby creating a clear and stable mind capable of sustaining spiritual insight.

#### **5. The Sacred Interplay: How Knowledge and Ignorance Dance**

The journey to Mokshā requires the harmonious interplay of these two forms of knowledge. They are not separate paths but two wings that enable the soul to soar to freedom. Abhinavagupta establishes a critical relationship between them: while initiation remedies spiritual ignorance, it cannot be fully successful if intellectual ignorance persists. Therefore, sound intellectual knowledge is the foundation.

He makes this clear with a key insight: "Even when inner spiritual ignorance has...ceased by virtue of initiation, (binding) thought would...still arise because (the ignorance) present in the intellect has not ceased." A person may have a profound spiritual opening during initiation, but if the intellect remains clouded by doubt or false convictions, the mind will continue to generate binding thoughts rooted in duality, pulling the individual back into a limited perspective.

The ultimate attainment of liberation while living (jivanmukti) is only

possible when intellectual knowledge completely dissolves intellectual ignorance. This process uproots all binding thoughts at their source, allowing the light of spiritual knowledge to shine continuously and without obstruction. Thus, the two forms of knowledge, spiritual and intellectual, must grow together to achieve lasting and complete liberation.

## **6. The Trap of Partial Truths: When Knowledge Itself Is Bondage**

Kashmir Saivism presents a nuanced understanding that not all knowledge is liberating. Incomplete or partial knowledge, because it still operates within a framework of duality, is itself a more subtle form of ignorance and bondage.

The scriptures provide specific examples of such partial, and therefore binding, realizations:

"I am unsullied by attachment and the like"

"I am inwardly empty"

"I am not an agent"

While such insights might liberate an individual from that much specific bondage (for example, the bondage of emotional attachment or agency), they do not lead to full liberation. They fall short because they define the Self by what it is not, failing to establish the positive, all-encompassing reality of non-duality. They may remove a particular fetter, but they do not reveal the limitless freedom of the Self. Only perfect knowledge (pūrṇa-prathā)—the full, complete, and uncontracted experience of the Self as everything—is truly and completely liberating.

## **Conclusion: From Duality to Divine Oneness**

The path from Samsāra to Mokshā in Kashmir Saivism is a journey inward, from shadow to light. Liberation is the revelation of our intrinsic Sivā-nature, a radiant state of pure consciousness obscured by a twofold ignorance: a spiritual ignorance at the core of our being and an intellectual ignorance that clouds our minds.

The way is a unified process of purification and recognition, requiring both a spiritual awakening sparked by grace through initiation, and a firm intellectual understanding forged through scripture and reason. The journey is thus a profound progression from the fragmented perception of duality to the perfect, unified knowledge of the Self. Spiritual and intellectual knowledge are not parallel paths, but inseparable and mutually reinforcing dynamics in the singular, glorious act of recognizing oneself as the absolute, free, and blissful consciousness of Siva. ■

# Abhinava Saiva Tradition: Its Continuity in Kashmir

— Dr Advaitavadini Kaul —

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Ācarya Abhinavagupta emerges as the most potential and creative genius in Kashmir's contribution to the history of Indian metaphysical speculation and as one of the most powerful sources on India's contribution to the world thought. The influence of the theory of Ācarya Abhinavagupta's all-encompassing consciousness received a momentum not only within the land, it has rather left an indelible mark beyond the borders. The reflection of the ideas of this phenomenal genius has been noticed by the scholars/experts in the documents and practices coming down from the past both in India and abroad. His deeply influencing ideas have even at present engaged the scholars all over the globe in studying his works and the lineage of his tradition which has got various appellations such as Sivadvaita, Annuttara, Trika, Pratyabhijna.

For Ācarya Abhinavagupta's lineage, we require to look into its two aspects. First is the lineage that has come down and that he followed. The second is the lineage he left behind. Regarding the first aspect we get to know that he studied different subjects under different teachers. These included his teachers in the subjects on Tarka, Mimamsa, as also the teachers with whom he studied Buddhism, Jainism and Vaisnavism. Then he studied under the Saiva teachers of various schools and finally studied the Trika. His first teachers in the Saiva tradition were Bhutiraja and his son. They belonged to the tradition of Naths. With Lakshmanagupta, who belonged to the lineage of Somananda and Utpaladeva, he studied the systems of Krama, Trika and Pratyabhijna. Abhinavagupta's most significant teacher in Trika sastra and sadhana was Shambhunatha whom he refers as his most revered guru. Shambhunatha was the master in theory and practice of Saiva monism at Jalandharapitha. Here he was the preceptor of the lineage of Ardhatryambaka school of Saiva monism started by the daughter of Tryambaka with whom is connected the origin of what is popularly known as Kashmir Saivism

or the Saiva monism of Kashmir. The great yogin Tryambakaditya is said to have appeared in Mount Kailasa, where he was initiated in Saiva monism by sage Durvasa. It was Tryambakaditya's sixteenth descendent named Sangamaditya who came to Kashmir and settled here. We see that around the 6th century CE, a large number of Saiva Agamas were revealed. In the 7th century the Siva Sutras were revealed to Ācārya Vasugupta in Kashmir. His disciple Bhatta Kallata achieved great success in the study and practice of Saiva monism. He composed Spanda Karika on the principle of Spanda (universal flux). Then appears Somananda the author of Siva Drsti, the first treatise on Saiva monism. Utpaladeva was Somananda's disciple, who authored several works such as Isvara Pratyabhijna, Siddhitrayi i.e., Ajada-Pramatr-siddhi, Isvarasiddhi and Sambandha-siddhi. He gave refinement to the idea of Sivadvaiya and carried it to perfection by writing the commentaries on his own treatises. This covers the period till the 9th century. Ācārya Abhinavaguptapada appeared in the 10th century and continued his activities till around the first quarter of the 11th century. As already noted, Abhinavagupta's great guru in Trika was Shambhunatha, who had perfect mastery on both the Trika and Kula systems. He cleared all doubts of Abhinavagupta and imparted to him the knowledge of most of the mysterious aspects of philosophy, theology and rituals of Saiva monism. With the result, Abhinavagupta systematized the theological aspect of the Saiva monism and also threw sufficiently clear light on the Saiva yoga and on the elaborate rituals of the Trika school of Saiva monism in his magnum opus the Tantraloka and other allied works viz., Tantrasara, Paratrisika-vivarana and Malini Vijaya vartika. He also wrote detailed commentaries on the important works of Somananda and Utpaladeva, his great grand gurus in the same lineage. In this way reaching at the pivotal stage Ācārya Abhinavagupta's word is accepted as final on the interpretation of the theory and practice of the Saivism of Kashmir.

Present paper aims to focus on tracing the continuity after Ācārya Abhinavaguptapada of the Saiva tradition in Kashmir known as Sivadvaya or Trika. Before doing so it seems pertinent to quote a very significant comment by Prof. Navjivan Rastogi in which he says, "...our acquaintance with Abhinavagupta is a very recent phenomenon of Indological history". He further says, "with Buhler's Report on his tour in search of manuscripts, published in 1877, we came to know the name of some works of Abhinavagupta followed by a few publications by Nirnaya Sagar Press of Bombay and the Research & Publication Department of Kashmir Durbar between

1890-1911 and a lot more by the latter during 1912 to 1925..."

In this statement the reference to the publications of the Department of Kashmir Durbar is crucial. We find that the first public library in Jammu & Kashmir was established by the Dogra Durbar under Maharaja Ranbir Singh (1856-1885) in the year 1879. The library functions till date by the name of Sri Ranbir Singh Library at Jammu. Later on, another library was set up in Srinagar, after about twenty years in 1898 by the succeeding Maharaja Pratap Singh (1885-1925). The Department of Research & Publication was established in 1904 as part of Sri Pratap Singh (SPS) Library and Museum. But, in the year 1919 the library was separated from the SPS Museum and it was brought under the control of the Department of Research and Publication. Later on, in 1977 the Research and Publication Library was shifted to the premises of the University of Kashmir for its better visibility and utilization.

In the history of Kashmir, we see the reappearance of learned Brahmans in the valley during the 19th and 20th centuries, who were experts in most of the streams of Indian tradition ranging from Ayurveda to Jyotish, Ganita, Karma-kanda and so on. But their underlying philosophy continued to be that of Advaita, which had developed after the Buddhist systems in which is noticed the surge of intellectual authorities, prominent amongst them were Somanada, Utpaladeva and Abhinavaguptapada. Even amongst these authorities Ācarya Abhinavagupta shines as a multifaceted personality who by assimilating all traditions developed the theory of relativity based on the concept of 'Sarvam Sarvatmakam' or 'Sarvam Śivamayam', as this philosophy is meant for human upliftment irrespective of cast, creed or religion. Ācarya Abhinavagupta had a large number of disciples who seemingly took forward this tradition. In proof of the great number of his followers we have with us (among Kashmiris) the prevailing belief that has come down and is associated with his Bhairavastava which is a very popular stotra among the Kashmiri Pandits. This stotra also gives the date of its composition which is calculated around one thousand years ago. It is strongly believed that while reciting this Bhairavastava along with his twelve hundred disciples Ācarya Abhinavagupta entered into a cave. This indicates the range of his followers (though the number may not be exact).

The cave known as Bhairava Gufa is situated thirty kilometers away from Srinagar towards the south in District Badgam. This area was a popular pilgrimage place during those days known as Bahurupa kshetra. The cave is still there, also

known as Biru or Birva cave. Having remained associated with the Brahmans of Kashmir this cave has been also nicknamed as Bhatta Goph that means the cave of Brahmans/Pandits.

Amongst the disciples of Ācarya Abhinavagupta, Kshemaraja is identified as his foremost disciple whom we know more through his works such as Pratyabijnahrdaya and the two smaller works known as Parapravesika and Bodhivilasa. Besides these, Kshemaraja is very well known through his commentaries written on Saiva Tantras and Sastras. Svachhandodyota, Netratantrodyota and Vijñanabhairavodyota are his commentaries on the Saiva Tantras and Sivasutravimarsini, Spanda Sandoha, Spanda Nirnaya on Saiva Sastras. Stavacintamanivivrtti, Sivastrotravalitika and Sambapancasikatika are his commentaries on very important stotras carrying the esoteric meaning which are still very popular in the Kashmiri Saiva tradition. On the whole it becomes evident that these texts have remained most prevalent texts since long and Kshemaraja explained them according to the monistic Saiva tradition of Ācarya Abhinavagupta. One hundred years later comes to light another important name. Jayaratha during the 12th century wrote the commentary viveka on Tantraloka, in which he has mentioned about another Saiva master named Subhattadatta from whom Jayaratha had received the Saiva-diksha and who he says had written a commentary on Tantraloka which proved helpful to him in his writing his own commentary. Another commentary that Jayaratha had written was on Vamakesvarimata. Between Kshemaraja and Jayaratha we get many other names who were either the direct disciples of Ācarya Abhinavagupta or the disciples of Kshemaraja. Some of them we know through their works. Madhuraja yogin was the disciple of Ācarya Abhinavagupta who had come from the far of Madurai in the south. He has written a long poem of 45 verses in praise of his guru. Titled as Gurunathaparamarsha some verses from this poem contain the pen picture of Ācarya Abhinavagupta, on the basis of which many artistes have attempted to draw a painting of the Ācarya. Another work of Madhuraja is Svatmaparamarsha in which he speaks about himself becoming a Saiva yogin in the later part of his life and receiving the name Madhuraja yogin. His earlier name was Bhatta Krisna, he says. It is presumed that the monistic Saiva tradition reached to the far south through him.

Yogaraja was a disciple of Kshemaraja. He has written a commentary on Ācarya Abhinavagupta's Paramarthasara. This is a very significant commentary.

Another disciple of Kshemaraja was Varadaraja. He too had come from the south to study Saiva sastras like his father Madhuraja yogin, the disciple of Ācarya Abhinavagupta. He wrote a commentary on the Siva Sutras which proves a good support while studying the commentary of Kshemaraja on the same.

After the 12th century, although the tradition seems diminishing as we do not find much textual enterprise taking place in the following centuries. But the fact remains that the tradition never dies. The Saiva tradition did not vanish altogether in Kashmir because the practice of rituals and the sadhana seems to have continued all through. Though a few textual works have also come to light which were composed keeping with the tradition. In this connection we find Mahanayaprakasha written by Kshitikantha, in the 13th century. This treatise on the Krama tradition has been written in Kashmiri Apabhramsa, to which the author has written a commentary also in Sanskrit. Kshitikantha was initiated into the Krama system by a yogini named Ishana, whose guru's name was Cakrabhanu. This text is useful for the study of monistic Saiva tradition. After this, we find a 14th century text Mahartha-manjari written in Maharashrian Prakrit, by Maheshvarananda, a yogin of Kashmir Saivism. The author has presented the Sanskrit version also along with his commentary on the original text. In this work Abhinavagupta has been sufficiently cited and the author claims to have written it in a state of super consciousness. It seems that he too had received the initiation in the tradition by a Saiva yogini. Mahartha-manjari has remained very popular in Kashmir.

The most shining example of the continuity of Abhinavan Saiva tradition in Kashmir that we find during the 14th century is a much-revered Saiva Yogini, respectfully known as Laleshvari. This was the period of struggle between internal and external forces marked by the setting in of the Sultanate rule in Kashmir. At such a challenging time Laleshvari appeared in the scene as an emancipator. She received her initiation in Trika Śaiva yoga from her family priest. Named as Siddha Srikantha, her guru was a preceptor in the line of traditional Trika Saivacaryas of Kashmir. It is believed that she even surpassed her guru in her own spiritual attainments. Laleshvari has poured out her experiences while in spiritual ecstasy. What she said in contemporary vernacular came to be known as Vakh. These Vaks have left a deep impact on the common masses of Kashmir irrespective of cast, creed or religion and came down by word of mouth for about four hundred years.

Bhaskara Kantha, the well-known commentator who lived in the 18th

century and wrote Bhaskari commentary on the Pratyabhijnya Vimarshini of Ācarya Abhinavagupta was also known as Pandit Bhaskara Razdan or Rajanaka Bhaskara. He, for the first time documented a collection of Lallesvari's sixty vakhs by writing them in Sarada script. He also translated these Vakhs into Sanskrit verse and gave this collection the title Lallesvarivakyani. This manuscript is preserved in the Research and Publication Library of Jammu & Kashmir. It was published by them in the year 1930. In due course there came up more collections of the Vakhs of Lallesvari along with translations, one more into Sanskrit and many in Hindi and English.

The Vakhs of Lallesvari reflect upon her mystical insight and spiritual vision coupled with a profound awareness of human condition. Pratybhijnya philosophy of Kashmir forms the basis of her thought.

Three hundred years after Lallesvari, there appeared another yogini in Kashmir who spread the message of love, tolerance and brotherhood. Revered as Alakheshvari, Mata Rupa Bhavani was born in 1621 on the day of Jyestha Purnima. Her father Pandit Madhav Joo Dhar was a great devotee of the Goddess Sarika, her abode known as Hari Parbat situated on a hillock on the western bank of the Nagin Lake in Srinagar. On the top of this hill is a fort that was built by Moghul Emperor Akbar in 1592. This hill overlooking the enchanting Dal Lake and the Nagin Lake, Sankaracarya Hill, the Mahadev range of mountains has been conceived as Sumeru the centre point, reflecting upon the contemplating mind. Hari Parbat, also called Pradyumna Pitha is considered even to this day the abode of thirty-three koti of Devi-Devatas. As a great centre of spiritual magnitude, thousands of seers and maha yogis have entered into the sadhana of Cakresvari here to achieve yogic attainments. It is believed that Pandit Madhav joo Dhar, who used to visit this pious shrine every morning without a fail, received blessings from the Goddess in the form of his daughter. His little daughter started doing the japa of the mantra Om Namah Sivaya with her father in the Thakur Dvara of the house when she was just five years old. She remained closely attached to her father while he was discussing sastras with his friends and devotees. Her father was also seen interacting with Muslim saints. Little Rupa's quest for the divine got intense as the time passed. Meanwhile, her marriage was also solemnized in a well to do Sapru family as per the norms followed during those days. But she struggled hard through her married days, till she chose to say good bye to her worldly life as she found this a big distraction for achieving

higher goals in her spiritual path. She did her sadhana for twelve years in a lonely cave at Wutjan situated in the midst of terrifying jungle. She continued her sadhana after short intervals at different places in Kashmir valley. These places are revered as pious spiritual abodes till date and the people visit them for pilgrimage.

Available with us are some of her spiritual experiences in written form. These were compiled under quite an appropriate title of Rahasyopadesha (Secret Expositions) perhaps at some later period. These Vakhs of divine mother Rupa Bhavani remained hidden from general masses for quite a long time, because they were secret expositions and therefore should not be shared with everyone or anyone. In my understanding there was the historical reason attached to such thinking which stayed there even in the favourable time that followed. The mediaeval period saw several restrictions put upon the Kashmiri Hindu community which restricted their freedom of going to temples for worship, performing spiritual oblations and many other related activities. For preserving and continuing with their practices under the changed circumstances, they received direction and guidance from the wise within the community. With the result they continued with their spiritual practices in the confines of their homes. Most significant for them was performing all religious activities in a most secret fashion just for saving themselves from getting further restrictions put on themselves. This psychological implication got reflected in the fear psychosis and with the passage of time keeping the things secret became a common habit. One can observe this phenomenon in many other areas of activities but for spiritual practices it remained very common. As the time passed common people got disconnected with the true essence of their own practices. In the present context we see that the Vakhs of Mata Rupa Bhavani stayed hidden within her family and no access was available to other members of the community. The Vakhs were recited within the families of the Dhar clan where she belonged. They were recited especially on dedicated occasions for Mata and the same practice continues till date. However it was at a later stage that some wise members within the community who could assess the profundity of these Vakhs, thought of recording them by putting them into writing to preserve for the benefit of humanity.

Now, the attention may be drawn back to the context of the establishment of Research and Publication Department under Kashmir Durbar. The publications brought out by this department included the major texts of Kashmir Saivism which

also include the works of Ācārya Abhinavagupta. In this connection it is very significant to note the background details of the establishment of this department. In reality we owe the establishment of the Research a Publication Department to Swami Ram, a well-known Saivacarya of Kashmir who has been a great seer, saint and a scholar, all in one. He was born in a humble Kashmiri family on 13 December in 1853. Swami Ram received training in Sanskrit, karma-kanda and jyotisa vidya at his own home as it was a family of traditional Pandits. His father's uncle was Pandit Iswar Saheb who was a Brahmacari saint and a great yogi. Swami Ram thereafter studied yoga, darsana and Saivism. He was guided in the yogic practice under a renowned Pandit and saint named Swami Mansa Ram Monga popularly known as Manakak.

Swami Ram with his own sheer persistence and hard work, was able to revive Kashmir Saivism almost in its entirety in the valley. In fact Swami Ram was basically a priest who also possessed in himself a deep urge for knowing the secrets of this tradition. This made him to go to study under various authoritative teachers of the tradition. It is he (Swami Ram) who had urged Maharaja Shri Pratap Singh to open a department for collecting at one place the remaining manuscripts available in private collections and publishing them which also included the Kashmiri Saiva literature which was extant and available only in manuscript form by that time. Thus is brought to light the main force working behind the scene for initiating the publication of most of the Saiva texts brought out under the Kashmir Series of Sanskrit Texts and Studies which has remained the great source of inspiration for the scholars in this field. Thus was silently spun a movement of the revival of Saiva tradition initiated by Swami Ram for which he received full support of the Maharaja.

As has been already pointed out that Swami Ram was an assiduous sadhaka and had studied the sastras thoroughly, he worked very hard to assimilate and propagate the teachings of this great tradition among common masses. In fulfilling this purpose, he received the support from one of the effluent Kashmiri Pandit during those days. Sri Narayan Raina provided one of his houses to Swami Ram. The same house was turned into the Ashram where thousands received teaching from this great teacher according to their individual capacity and ability. This Ashram known as Sri Ram Shaiva Trika Ashram is situated in the interior part of the city of Srinagar known as Fateh Kadal (visiting this Ashram in June 2016 was personally for me experiencing the spiritual delight). One of the very interesting incidents related

with this Ashram seems worth sharing here. This incident had occurred sometime during 1940s. Master Samsar Chand Kaul was a teacher in the Mission School situated across the road from the Ashram. Masterji would always think of visiting the Ashram, but it never materialised till one night he had a dream. In his dream he visits the Ashram and finds Swami Ram delivering a discourse on Sangrahastotra from the Sivastrotravali of Utpalacarya. The next day Master Samsar Chand soon after getting up from his bed, gets himself ready and straight away goes to pay his obeisance at the Ashram. To his astonishment he finds Swami Ram explaining the same stotra. After the discourse was over, everyone in the room went to pay their pranam to Swami Ram one by one. On his turn Master Samsar Chand Kaul gathered some courage and whispered before Swamiji about his dream. The answer was “how long could you delay it, so I had to make an effort on your behalf”. Master Samsar Chand Kaul later named his grandson Utpaladeva and made his grandchildren to recite the Sangrahastotra by heart. Due to some good karma on getting married I became a part of this pious family of Master Samsar Chand Kaul.

Swami Lakshman Joo born in the year 1907 was the most recent Saivacarya and sadhaka in the line of Abhinava Saiva Tradition. Swami ji received his first initiation from Swami Ram whose achievements have been already noted above. Swami Ram handed him over to his own chief disciple Swami Mahtab Kak when Swami Lakshman Joo's age was of about eight years. His father was Sri Narayan Raina whom we have referred to above as an affluent Kashmiri Pandit who facilitated Swami Ram by donating one of his houses for carrying out the spiritual activities. Sri Raina also owned house boats in Kashmir. In fact, it is said that he was the first to introduce house-boats in Kashmir.

Swami Lakshman Joo received all support from his parents for moving ahead in his chosen path of spirituality. Initially he had left home for a remote place called Sada Malyun to continue his uninterrupted sadhana. But his father, through his resources reached to him, brought him back and built a separate house at an appropriate location for his sadaka son to continue his sadhana.

Swamiji, having attained great heights on his spiritual path, also helped common masses to get emancipated through his discourses and various other activities. Swamiji initiated two sisters revered as Sushri Sharika Devi ji and Sushri Prabha Devi ji in the Advaita Shaiva tradition. Both sisters stayed with Swamiji as his chief disciples. Swamiji also used to interact with great saints in various parts of

India. Some notable saints with whom Swamiji interacted personally were Ramana Maharishi, Swami Sivananda, Maharshi Mahesh yogi and Swami Ranganathananda. This is the great indication towards the interconnectedness of different streams of the seamless tradition of Bharatvarsha.

Swamiji attained Siva Dhama on 21 September 1991. Some of his disciple who were the first to take forward this tradition through their discourses and the publication of the teachings of Swami Lakshman joo were Pandit Jankinath Kaul 'Kamal' and Prof. Nilakanth Gurtoo. Prof. Makhanlal Kokiloo remained dedicated to take forward the teachings of his Guru till his last. This true and very humble disciple of his guru breathed his last just recently on 3rd April 2023.

Swami Lakshman Joo's contribution has been quite aptly summed up by Jankinath Kaul 'Kamal', "Swamiji's contribution to the promotion of the studies in Kashmir Saivism, Propagation of the Trika philosophy and growth of Kashmiri culture will be remembered for long. He helped considerably the revival of this philosophy and the way of life which had otherwise been fading away due to political changes in the valley. Swamiji, however, became known nationally and internationally as the best and luminous exponent of the mystical experiences in the texts namely Pratyabhijnahrdaya, Sivasutra, Vijnanabhairava and Paratrisika-Vivarana, which also bear his elaborate introductions. Swamiji's immense erudition stimulated some more disciples and admirers to expound these Saiva texts. Prof. Nilakanth Gurtoo wrote Hindi translations of Paratrisika and Spandakarika. The present writer wrote an independent Hindi commentary on Sivasutra that was highly praised by the Master. Srimati Kamala Bawa translated the text of Pratyabhijnahrdayam into Hindi. Sushri Prabha Devi translated into Hindi Parapravesika, Paramarthasara, Gitarthasamgraha of Abhinavagupta, and Gurustuti by Ācarya Rameshvar Jha. All these have been published. Dr Lilian Silburn of Paris translated some Saiva hymns and many texts on Saivism into French. Alexis Sanderson, Now Professor at Oxford, studied many texts with Swamiji. Thus, Swamiji taught as well as spread with effective measure this philosophy of Kashmir in the country and abroad."

Ishwar Ashram Trust through its activities has been conducting workshops, seminars / webinars for expanding the teachings of Kashmir Saivism.

Many scholars who were engaged in the study of Saiva texts used to come to pay their visits to Swami Lakshman Joo from various parts of India and abroad and

get benefited by his knowledge and wisdom. Some well-known names in this respect were Ācarya Rameshwar Jha and Thakur Jaidev Singh, who came from Varanasi. Many came from foreign lands, some foreigners made India their home while dedicating themselves to the study of Saiva Sastras. Notable among them is Bettina Sharada Baeumer and Mark Dyczkowski.

In this way we see how this great tradition has been saved from going into oblivion mainly through the efforts of some selected few who continued following this great tradition in deed and spirit even during changed circumstances by bringing in change in their system for following the tradition. So far as the ritual part of this tradition is concerned, we get a glimpse of art and thought nicely assimilated into the tradition. For example, the introduction of Dhyana citras as miniature paintings were introduced to support the dhyana mantras. The concept of Svachanda Bhairava is deeply rooted in the rituals of Kashmiri Pandits. According to this tradition meditation is characterised by a pictorial visualisation of one's own inner potencies or powers. The meditator, while visualizing pictorially these internal forces or powers, correlates them to Siva's cosmic activities of creation, manifestation, preservation, withdrawal, concealment and revelation. The meditator through this process of visualization, arrives at a point of heightened experience whereby complete identity between the individual consciousness and the cosmic consciousness is experienced. For this Sivaratri is marked as renewing the experiment in a laboratory so that an individual gets initiated once again or in other words is recharged for getting inspired towards divinity that enshrines the whole existence, the vision based on Ācarya Abhinavagupta's self-experience. ■

**The final goal in Shaivite philosophy  
is when individual unites with  
universal consciousness.**

**Swami Lakshman Joo**

# श्रीमत्स्यपुराण : श्लोक संख्या एवं स्वरूप चिंतन

— डॉ. घनश्याम चंद्र उपाध्याय —

(शासकीय महाविद्यालय के सेवानिवृत्त प्राचार्य, कोटा, राजस्थान)

श्रीमत्स्य पुराण में 14000 श्लोक रहे होने का उल्लेख श्रीमद्भागवत पुराण के द्वादश स्कन्ध में त्रयोदश अध्याय के श्लोक संख्या 08 में प्राप्त होता है -

**कौर्म सप्तदशाख्यातं मात्स्यं तत्तु चतुर्दश।**

**एकोनविंशोत्सौपर्णं ब्रह्माण्डं द्वादशैव तु ॥०८॥**

(श्रीमद्भागवत पुराण द्वादश स्कन्ध 13/08)

शोधकर्ता ने अपने शोधकार्य में समीक्षा हेतु गीताप्रेस, गोरखपुर द्वारा प्रकाशित चतुर्दश पुनर्मुद्रण ग्रंथांक 557 संवत् 2076 मत्स्य महापुराण को आधार बनाया है।

## श्रीमत्स्यपुराण में उपलब्ध श्लोक-संख्या और उसकी न्यूनाधिकता

श्रीमत्स्यपुराण में विषयगत पाठभाग सामग्री 291 अध्यायों में समाहित है, जिनमें उपलब्ध श्लोक-संख्या निम्न सारणी में दृष्टव्य है -

क्रम संख्या	अध्याय क्रमांक	उपलब्ध श्लोक संख्या	श्लोक संख्या समेकन
01	01 से 50	2407	2407
02	51 से 100	1455	3862
03	101 से 150	2905	6767
04	151 से 200	3242	10009
05	200 से 250	1798	11807
06	251 से 291	1397	13204
	सर्वयोग =	13204	13204

श्रीमद्भागवत पुराण के उल्लेखानुरूप वांछित श्लोक संख्या - 14000

अध्ययनाधीन प्रकाशन में उपलब्ध श्लोक संख्या = 13204

श्रीमत्स्यपुराण में श्लोकों की न्यूनता = 796 श्लोक

## श्रीमत्स्य पुराण में श्लोक संख्यानुरूप अध्याय

श्रीमत्स्य पुराण के 291 अध्यायों को उनमें उपलब्ध श्लोक-संख्या के अनुरूप निम्न प्रभागों में वर्गीकृत किया गया है, जो कथा प्रसंग के लघु/दीर्घ स्वरूप को प्रतिष्ठित करते हैं-

### (01) श्लोक संख्या 01 से 25 तक के अध्याय

अध्याय क्रमांक - 08, 14, 19, 26, 28, 35, 36, 37, 38, 40, 41, 56, 59, 65, 66, 67, 71, 73, 74, 75, 76, 77, 78, 79, 80, 84, 85, 86, 87, 88, 89, 90, 91, 94, 96, 97, 98, 99, 103, 104, 105, 107, 109, 110, 111, 112, 115, 116, 117, 149, 157, 165, 166, 168, 169, 189, 190, 197, 198, 199, 200, 202, 203, 204, 205, 210, 213, 214, 221, 222, 223, 224, 225, 226, 230, 231, 232, 233, 234, 235, 236, 237, 238, 241, 252, 255, 257, 262, 263, 276, 277, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290,

योग = 103 अध्याय

### (02) श्लोक संख्या 26 से 50 तक के अध्याय

अध्याय क्रमांक - 01, 02, 03, 05, 06, 09, 10, 15, 18, 20, 21, 23, 27, 29, 30, 31, 32, 33, 34, 39, 42, 45, 46, 51, 52, 54, 55, 57, 60, 62, 63, 64, 68, 72, 81, 82, 83, 97, 95, 100, 102, 108, 119, 120, 127, 129, 130, 131, 132, 134, 137, 139, 143, 147, 151, 152, 155, 156, 158, 159, 160, 162, 164, 170, 173, 174, 181, 182, 192, 195, 201, 206, 207, 208, 209, 211, 212, 216, 218, 219, 220, 228, 229, 239, 240, 242, 243, 247, 251, 254, 256, 259, 264, 267, 268, 270, 271, 272, 275, 278, 291.

योग = 101 अध्याय

### (03) श्लोक-संख्या 51 से 75 तक के अध्याय:

अध्याय क्रमांक - 04, 07, 11, 12, 13, 16, 17, 24, 25, 43, 49, 53, 58, 61, 69, 70, 106, 123, 125, 126, 133, 136, 138, 167, 171, 172, 175, 176, 177, 184, 185, 186, 187, 194, 196, 244, 250, 253, 258, 260, 261, 265, 266, 269.

योग = 44 अध्याय

**(04) श्लोक-संख्या 76 से 100 तक के अध्यायः**

अध्याय क्रमांक -22, 44, 50, 101, 113, 114, 118, 121, 128, 135, 140, 141, 142, 146, 161, 178, 179, 188, 193, 215, 217, 245, 246, 248, 249, 273, 274.

**योग = 27 अध्याय**

**(05) श्लोक संख्या 101 या अधिक तक के अध्यायः**

अध्याय क्रमांक - 47, 48, 93, 122, 124, 144, 145, 148, 150, 153, 154, 163, 180, 183, 191, 227.

**योग = 16 अध्याय**

श्लोक संख्या 01 से 25 तक के अध्याय = 103 अध्याय

श्लोक संख्या 26 से 50 तक के अध्याय = 101 अध्याय

श्लोक संख्या 51 से 75 तक के अध्याय = 44 अध्याय

श्लोक संख्या 76 से 100 तक के अध्याय = 27 अध्याय

श्लोक संख्या 101 या अधिक तक के अध्याय = 16 अध्याय

**सर्वयोग = 291 अध्याय**

**श्रीमत्स्यपुराण में उवाच**

क्रम संख्या	अध्याय क्रमांक	उपलब्ध उवाच	समेकन
01	01 से 50	304	304
02	51 से 100	104	408
03	101 से 150	119	527
04	151 से 200	203	730
05	201 से 250	150	880
06	251 से 291	48	928
	<b>सर्वयोग</b>	<b>928</b>	<b>928</b>

इन उवाचों में 94 प्रकार के निम्न उवाच हैं -

(01) सूत उवाच (02) मत्स्य उवाच (03) मनुर्वाच (04) ब्रह्मोवाच (05) ऋषम ऊचुः (06) देव्युवाच (07) संगतिर्वाच (08) ब्राह्मण उवाच (09) शतानीक उवाच (10) शौनक उवाच (11) शुक्र उवाच (12) देवयान्युवाच (13) कच उवाच (14) देवा ऊचुः (15)

शर्मिष्ठोवाच (16) वृषपर्वोवाच (17) ययातिरुवाच (18) यदुरुवाच (19) तुर्वसुरुवाच (20) द्रुह्यरुवाच (21) अनुरुवाच (22) प्रकृतयऊचुः (23) इन्द्रउवाच (24) अष्टक उवाच (25) प्रतर्दन उवाच (26) वसुमानुवाच (27) शिविरुवाच (28) राजोवाच (29) आदित्य उवाच (30) कार्तवीर्यउवाच (31) जाम्बवानुवाच (32) वृषभ उवाच (33) सुदेष्णोवाच (34) दीर्घतमा उवाच (35) जनमेजय उवाच (36) नारद उवाच (37) ईश्वर उवाच (38) श्रीभगलानुवाच (39) महेश्वर उवाच (40) अगस्त्य उवाच (41) सूर्य उवाच (42) वासुदेव उवाच (43) स्त्रिय उवाच (44) दाल्भ्य उवाच (45) युधिष्ठिर उवाच (46) पिप्पलाद उवाच (47) विरोचन उवाच (48) उमापति उवाच (49) वैशम्पायन उवाच (50) शिव उवाच (51) नन्दिकेश्वर उवाच (52) मार्कण्डेय उवाच (53) दितिरुवाच (54) शुक्र उवाच (55) वज्रांग उवाच (56) तारक उवाच (57) दिवाकर उवाच (58) हिमवानुवाच (59) काम उवाच (60) शंकर उवाच (61) शर्व उवाच (62) उमोवाच (63) वीरक उवाच (64) कृतिका ऊचुः (65) कुमार उवाच (66) दूत उवाच (67) विष्णुरुवाच (68) प्रहलाद उवाच (69) मधुकैटभावूचतुः (70) उर्व उवाच (71) सोम उवाच (72) देवदेव उवाच (73) स्कन्द उवाच (74) पार्वत्युवाच (75) व्यास उवाच (76) बाण उवाच (77) अनौपम्योवाच (78) अग्निरुवाच (79) कुबेर उवाच (80) भृगुरुवाच (81) सावित्र्योवाच (82) सत्यवानुवाच (83) यम उवाच (84) अत्रि उवाच (85) गर्ग उवाच (86) अर्जुन उवाच (87) अदितिरुवाच (88) बलिरुवाच (89) वामन उवाच (90) पृथिव्युवाच (91) कूर्म उवाच (92) शेष उवाच (93) देवदानवा ऊचुः (94) सुरासुरा ऊचुः

पुराण में इन 94 उवाचों के साथ-साथ निम्न तथ्यों का उल्लेख भी समीचीन है-

(01) पुराण के अध्याय 159 में श्लोक संख्या 27-28 के मध्य में “तारक उवाच” दिया गया है तथा इसके उपरान्त श्लोक संख्या 31-40 के मध्य किसी उवाच के स्थान पर “अथ गाथा” दिया जाकर श्लोक संख्या 43 पर अध्याय क्रमांक 159 की समाप्ति हो गई है।

(02) अध्याय क्रमांक 274 में श्लोक क्रमांक 42 से 52 के बीच निम्न प्रणामात्मक उल्लेख पाए गए हैं -

क्रम संख्या	श्लोकों के मध्य	प्रणामात्मक उल्लेख
01	42-43	ॐ इन्द्राय नमः
02	43-44	ॐ अग्नये नमः

03	44-45	ॐ यमाय नमः
04	45-46	ॐ निऋतये नमः
05	46-47	ॐ वरुणाय नमः
06	47-48	ॐ वामने नमः
07	48-49	ॐ सोमाय नमः
08	49-50	ॐ ईशानाय नमः
09	50-51	ॐ अनन्ताय नमः
10	51-55	ॐ ब्रह्मणे नमः

यह श्रीमत्स्य पुराण का स्वरूप वैशिष्ट्य है।

### श्लोक संख्या में न्यूनता का पुराण पर स्वरूपगत

**प्रभाव** – श्रीमत्स्य पुराण की श्लोक संख्या श्रीमद्भागवत पुराण में प्राप्त उल्लेख के अनुसार 14000 श्लोक हैं, परन्तु अध्ययनाधीन गीता प्रेस प्रकाशन में उपलब्ध श्लोक संख्या 13204 है। इस प्रकार इस संस्करण में 796 श्लोकों की न्यूनता है, जिसने पुराण निम्न स्वरूपगत प्रश्न-चिह्न उत्पन्न कर दिए हैं -

- (1) विकृत श्लोक स्वरूपों की प्रतिष्ठा
- (2) उवाच पुनरावृत्ति की स्थापना

#### (1) विकृत श्लोक स्वरूपों की प्रतिष्ठा:

संस्कृत-साहित्य की छन्द परम्परा में श्लोक दो पंक्ति का छन्द होता है, परन्तु यदि किसी अध्याय के मध्य में एक पंक्ति को पूर्ण श्लोक की संख्या दे दी जावे अथवा तीन पंक्तियों को एक श्लोक मानकर श्लोक-संख्या कर दी जावे तो इस शोधकर्ता की दृष्टि में यह विकृत श्लोक-स्वरूपों की प्रतिष्ठा है। इस पुराण में एक पंक्ति श्लोक तथा तीन पंक्ति श्लोक दोनों ही पाए गए हैं, जो निम्न सारणियों में दृष्टव्य हैं -

#### ।। श्रीमत्स्यपुराण में 01 पंक्ति-श्लोक।।

अध्याय क्रमांक (श्लोक की क्रम संख्या)

13(27), 22(05), 47(86), 119(18), 127(29), 132(21), 134(16), 135(09, 64), 145(108), 154(200, 346, 424, 557), 179(54), 180(95), 183(28, 48), 187(13), 188(33, 98), 215(32), 227(142), 234(06), 248(06), 250(51)

सर्वयोग = 26

॥श्रीमत्स्यपुराण में 03 पंक्ति श्लोक अध्याय 01 से 50 तक ॥

अध्याय क्रमांक (श्लोक की क्रम संख्या)

02(5, 20, 27, 34), 03(12, 18, 40, 43), 04(08, 44, 45, 55), 05(11, 27), 08(12), 13(27), 15(43), 16(58), 17(8), 18(29), 19(12), 22(01, 92), 23(28, 46), 24(71), 25(39), 27(34), 29(21), 35(05), 36(05), 40(17), 42(20, 21), 43(49, 52), 44(36, 40, 46, 50, 51), 45(10, 12, 15, 19), 47(6, 14, 43, 52, 61, 75, 82, 83, 84, 114, 115, 121, 127, 186, 213, 226, 247, 248), 48(18, 25, 47, 60, 61, 66, 69, 103, 105, 108), 49(13, 23, 26, 59, 70), 50(39, 67, 74,76, 88).

योग - 83 श्लोक

॥श्रीमत्स्य पुराण में 03 पंक्ति श्लोक अध्याय 51 से 100 तक ॥

अध्याय क्रमांक (श्लोक की क्रम संख्या)

51(12, 17, 47), 52 (20, 21), 53 (13, 14, 17, 18, 19, 22, 29, 30, 37, 40, 53, 56, 59, 69, 71, 72), 54(04), 56(11), 57(15, 16, 20, 26), 58(17, 18, 36, 41, 49, 50, 52, 53), 59(1, 10, 11, 13, 14), 60 (02, 04, 19, 23, 26, 43, 44, 45, 46), 61(2, 04, 15, 20, 24, 31, 36, 39, 50), 62(06, 08, 19, 20, 21, 23, 24, 25, 35), 63(04, 22, 27, 28), 64(02, 03, 07, 13, 14, 22), 65(04), 66(10, 11, 17), 67 (07, 18, 21), 68(07, 11, 14, 15, 16, 22, 25), 69(9, 18, 23, 26, 38, 44, 57), 70(04, 07, 10, 16, 21, 24, 25, 27, 31, 34, 41), 71(18, 19), 72(01, 02, 13, 21, 35), 73(06), 74(12, 18), 75(23), 76(07, 13), 77 (04), 78(09), 80(03, 11), 81(04, 05, 24, 28), 82(19), 83(10, 45), 85(07), 86(02, 06), 88(02), 89(6, 10), 92(09, 18, 21, 23, 25, 30), 93(02, 12, 16, 17, 18, 20, 51, 52, 53, 57, 63, 91, 97, 99, 100, 101, 113, 118, 120, 130, 136, 151), 95(04, 08, 15, 16, 23), 96 (02, 04, 13, 22, 23), 97(13), 98(02, 11,12), 99(2, 14, 15, 17, 20), 100(06, 07, 13, 23, 32, 33)

योग = 192 श्लोक

॥श्रीमत्स्यपुराण में 03 पंक्ति श्लोक अध्याय 101 से 150 तक॥

101(04, 05, 06, 10, 24, 26, 28, 30, 35, 36, 37, 44, 45, 49, 50, 52, 53, 54, 57, 58, 62, 63, 64, 70, 71, 72, 81, 83), 102(02, 03, 09, 11, 20, 24, 27,

32), 103(12, 15, 19), 104(05, 07, 11, 18, 19, 20), 105(04, 07, 08, 13, 21, 23), 106(09, 10, 19, 53, 54), 107(5), 108(11, 16, 17, 32), 109(01, 02, 05, 25), 110(01), 111(19, 14), 112(06), 113(12, 15, 24, 38, 42, 51, 61, 68, 71), 114(22, 25, 26, 29, 45, 58, 87), 115(18), 116(11, 22), 117(06), 119(44), 121(58), 124(74), 125(35, 37, 42), 126(72), 127(15), 128(20, 84), 129(02, 34), 130(26), 132(16), 134(17), 135(05, 33), 138(03, 08, 15, 29, 46), 139(17, 20), 140(15, 20, 52, 57, 61, 78, 80, 82), 141(01, 11, 15, 16, 21, 25, 33, 45, 47, 63, 72, 75), 142(02, 07, 08, 10, 15, 22, 24, 25, 27, 40, 46, 48, 49, 53, 57, 62, 75, 76), 143(4, 11, 13, 15), 144(95), 145(20, 68), 146(02, 71, 72, 76), 148(15, 19, 37, 100), 149(16), 150 (108, 243)

**योग - 169 श्लोक**

**॥ श्रीमत्स्यपुराण में 03 पंक्ति श्लोक अध्याय 151 से 200 तक ॥**

151(36), 152(35), 153(150, 183, 190, 221), 154(6, 15, 30, 146, 156, 175, 178, 194, 209, 211, 218, 285, 313, 339, 391, 404, 409, 510, 512, 539, 570, 572, 583), 155(19), 156(39), 157(07), 158(35), 159(18, 21, 42), 160(25, 33), 162(25), 163(95), 164(20, 27), 165(22), 166(22), 168(06), 171(71), 174(50), 177(59), 178(57), 179(41, 60), 180(21, 73, 87), 181(27), 182(27), 183(34, 41, 54, 66, 75), 184(17, 23), 185(16, 52), 186(03, 36), 187(04, 14, 25, 37, 43, 52), 188(25, 56), 189(03, 19), 191(6, 45, 77, 115, 125) 192(06), 193(25, 27, 29, 31, 33, 67), 194(27, 49), 196(37, 38, 40, 45, 51), 197(10), 198(20), 199(19), 200 (32, 39).

**योग = 101 श्लोक**

**॥ श्रीमत्स्यपुराण में 03 पंक्ति श्लोक अध्याय 201 से 250 तक ॥**

201(08), 205(08), 206(41), 207(17, 31), 208(02, 13), 210(14), 212(27), 213(9), 214(06), 215(43, 52, 72, 83, 90, 92), 216 (02, 39), 217(66), 218(37), 219(31), 225(17), 227(08, 36, 108, 131, 139, 197), 228(28), 229(25), 230(11), 238(15), 239(40), 244 (02, 06, 11, 37, 46), 245(14, 66, 90), 246(05, 93), 247(43), 248(65, 73), 249(12, 36), 250(13, 18, 42, 52, 53, 54).

**योग = 55 श्लोक**

॥ श्रीमत्स्य पुराण में 03 पंक्ति श्लोक अध्याय 251 से 291 तक ॥

251(08, 17, 36), 252(19), 253(51), 254(31), 256(35), 257(21),  
258(74), 260(03), 261(57), 262(21), 263(25), 265(52), 269(46, 55), 271(04,  
30), 272(28), 273(08, 31), 274(41), 276(11), 277(21), 278(25, 27), 279(07),  
284(20), 285(13, 20), 286(13), 287(11), 289(05), 296(14, 25), 291(28, 34).

**योग = 37 श्लोक**

03 पंक्ति श्लोक अध्याय 01 से 50 तक = 83 श्लोक  
अध्याय 51 से 100 तक = 192 श्लोक  
अध्याय 101 से 150 तक = 169 श्लोक  
अध्याय 151 से 200 तक = 101 श्लोक  
अध्याय 201 से 250 तक = 55 श्लोक  
अध्याय 251 से 291 तक = 37 श्लोक

**सर्वयोग = 637 श्लोक**

इस प्रकार श्रीमत्स्यपुराण के 291 अध्यायों में से 20 अध्याय में 26 एक पंक्ति श्लोक  
208 अध्यायों में 637 तीन पंक्ति श्लोक पाए गए हैं।

यह तथ्य भी उल्लेखनीय है कि पुराण में 04 पंक्ति स्वरूपी पद्यांश में पद्यांश की  
प्रथम पंक्ति के पूर्व 01 पंक्ति निम्न स्थलों पर पाई गई है -

(01) अध्याय क्रमांक 144 में पचांक 105 के उपरान्त 01 पंक्ति अतिरिक्त ही गई है  
तथा इसके 04 पंक्ति का पद्यांश 106 दिया गया है, जो निम्न प्रकार दृष्टव्य है:

**“इत्येतल्लक्षणं प्रोक्तं युगानां वै यथाक्रमम् ।”**

**मन्वन्तराणां परिवर्तनानि,**

**चिर प्रवृत्तानि युगस्वभावत्।**

**क्षणं न संतिष्ठति जीव लोकः**

**क्षणोदयाभ्यां परिवर्तमानः ॥106॥**

(अध्याय 144 श्लोक 106)

(2) पुराण के अध्याय क्रमांक 266 के 04 पंक्ति-पद्यांश 52 में भी उपरोक्त स्थिति  
के समकक्ष प्रकार के साथ निम्न स्थिति दृष्टव्य है:-

“यज्जाग्रतो दूरमुदेति ततो विराडजायत इति च ।”

सहस्रशीर्षा पुरुष इति च

अभि त्वा शर नो नुम इति च।

पुरुष ऐवेदं सर्व त्रिपादूर्ध्वमिति च

येनेदं भूतमितिनत्वा वाँ अन्य इति ॥52॥

(अध्याय 266 पद्य 52)

## (02) उवाच पुनरावृत्ति की सीापना -

वाणीगत कथा-प्रसंग को भाषा-लिपिगत स्वरूप में प्रतिष्ठित किए जाने की स्थिति में उवाचकर्ता पात्र का नाम उसके कथन के पूर्व उवाच-स्वरूप में लिखे जाने की परम्परा दीर्घ पुरातन काल से प्रचलन में रही है। कथा प्रसंग में जब यह उवाच निरन्तरता के क्रम में एक से अधिक बार आ जाता है, तो कथा प्रसंग स्वतः अपूर्ण सिद्ध हो जाता है, क्योंकि जिस उवाच की पुनरावृत्ति हुई है उसका कथन तो पूर्व-उवाच से ही निरन्तर चल रहा है। यहां उस उवाच की पुनरावृत्ति यह प्रमाणित करती है कि इन पुनरावृत्ति हुए उवाचों के बीच किसी अन्य पात्र के नाम का उवाच एवं कथन पूर्ण अथवा अपूर्णरूप में विलुप्त हो गया है, जिसे पुरातन पाण्डुलिपियों से तुलना करके गवेषणा कर पूर्ण किया जाना चाहिए।

श्रीमत्स्यपुराण में यह उवाच पुनरावृत्ति दो उवाच निरन्तर (अर्थात् एक पुनरावृत्ति) 19 बार तथा तीन उवाच निरन्तर (अर्थात् दो पुनरावृत्ति) 02 बार हुई है, जो निम्न सारणी में दृष्टव्य है -

### ॥निरन्तर 02 समान उवाच : एक पुनरावृत्ति॥

क्रम संख्या	अध्याय क्रमांक	श्लोकों के मध्य	उवाच पुनरावृत्ति
01	22	01-02	सूत उवाच
		91-92	सूत उवाच
02	25	35-36	शुक्र उवाच
		41-42	शुक्र उवाच
03	25	56-57	शौनक उवाच
		59-60	शौनक उवाच
04	31	00-01	शौनक उवाच

		09-10	शौनक उवाच
05	33	18-19	ययातिरुवाच
		20-21	ययातिरुवाच
06	34	00-01	शौनक उवाच
		13-14	शौनक उवाच
07	43	04-05	सूत उवाच
		43-44	सूत उवाच
08	47	80-81	शुक्र उवाच
		127-128	शुक्र उवाच
09	113	03-04	सूत उवाच
		55-56	सूत उवाच
10	113	59-60	सूत उवाच
		77-48	सूत उवाच
11	146	55-56	ब्रह्मोवाच
		71-72	ब्रह्मोवाच
12	146	72-73	वज्रांग उवाच
		76-77	वज्रांग उवाच
13	148	62-63	इन्द्र उवाच
		73-74	इन्द्र उवाच
14	154	396-397	मुनय ऊचुः
		409-410	मुनय ऊचुः
15	154	510-511	देव्युवाच
		536-537	देव्युवाच
16	161	18-19	देवा ऊचुः
17		29-30	देवा ऊचुः
17	179	41-42	शंकर उवाच

		54-55	शंकर उवाच
18	187	43-44	नारद उवाच
		49-50	नारद उवाच
19	248	56-57	शौनक उवाच
		61-62	शौनक उवाच

### ।।निरन्तर 03 समान उवाच : दो पुनरावृत्ति।।

क्रम संख्या	अध्याय क्रमांक	श्लोकों के मध्य	उवाच पुनरावृत्ति
01	154	17-18	ब्रह्मोवाच
		46-47	ब्रह्मोवाच
		57-58	ब्रह्मोवाच
02	193	25-26	महेश्वर उवाच
		27-28	महेश्वर उवाच
		29-30	महेश्वर उवाच

### श्रीमत्स्यपुराण में स्वरूपगत प्रश्नचिह्नों की शोध उपादेयता

श्रीमत्स्यपुराण में पाई गई 796 श्लोकों की न्यूनता से उत्पन्न 01 एवं 03 पंक्ति श्लोक तथा 01 एवं 02 उवाच पुनरावृत्ति के प्रश्न चिह्नों के निवारण हेतु अध्ययनाधीन प्रकाशन की अन्य प्रकाशित संस्करणों तथा पाण्डुलिपियों से तुलनाकर पुराण की पूर्ण स्वरूप में प्रतिष्ठित किए जाने हेतु शोध काम किया जाना चाहिए। माननीय शोध पर्यवेक्षकों और भावी शोधार्थियों से यही निवेदन है।

इस शोधकर्ता ने गत 50 वर्षों से प्रयास कर श्रीदुर्गासप्तशती के गीता प्रेस संस्करण विश्वस्थ सहस्राधिक पाण्डुलिपियों से तुलनाकर पूर्णता प्रदान करने के कार्य भगवत्प्रेरणा तथा गुरुजनों, विद्वज्जनों, परिचित तथा अपरिचितजनों आदि सभी के सहयोग से निमित्त बनकर पूर्ण किया है। भावी शोधार्थियों से करबद्ध निवेदन है कि वे श्रीमत्स्यपुराण की पूर्णता हेतु शोध कार्य करें।

श्री हरी चरणों में समर्पण।

# “एक विवेकी ब्राह्मण की दुविधा”

— डा० राजीव —

(संस्कृत एवं प्राच्यविद्या अध्ययन केंद्र, जेएनयू, नई दिल्ली)

‘Un Bon Bramin’ (अं बॉ ब्रामिण) फ्रांसीसी भाषा में एक दार्शनिक कथा है जिसे प्रसिद्ध फ्रांसीसी लेखक वॉल्टेयर (Voltaire) ने सन् 1766 में लिखा था। इस कहानी में एक ब्राह्मण (भारतीय विद्वान) और एक साधारण वृद्ध महिला को आधार बनाकर लिखा गया है। ब्राह्मण बहुत विद्वान और संभ्रांत होने के बावजूद अनपढ़ ज्ञान-पिपासा और जीवन के अर्थ को लेकर हमेशा चिंतित रहता है। दूसरी ओर वृद्ध महिला अनपढ़ और गरीब होकर भी खुशहाल जीवन जीती है। यह कहानी हमें सोचने को विवश करती है कि क्या अज्ञान होकर भी सुखी रहा जा सकता है। विद्वता, चिंतन की कसौटी है। वॉल्टेयर (Voltaire) इस कथा के माध्यम से दर्शन, तर्क और जीवन के सार के बारे में गहन चिंतन प्रस्तुत करते हैं। यह कहानी पश्चिमी दार्शनिक परंपरा और भारतीय विचारधारा के बीच के संवाद को भी दर्शाती है।

मैं अपनी यात्रा के दौरान एक वृद्ध ब्राह्मण से मिला, जो विवेकी, हाजिर जवाब और बहुत धनी था। शायद इसी कारण से वह और भी समझदार था। ना ही उसे किसी भी प्रकार की कमी थी और ना ही उसे किसी भी व्यक्ति को छलने की जरूरत ही पड़ी। उनका घर उनकी तीन बहुत ही सुन्दर पत्नियों द्वारा सुचालित था, जो रिझाने की क्रिया में दक्ष थी। अपनी पत्नियों के सानिध्य से हटते ही वह स्वयं को दर्शन में व्यस्त रखता था।

उनके सुन्दर, भव्य एवं सुसज्जित घर और मनमोहक फुलबाडी के सामने एक वृद्ध महिला रहती थी, जो धर्मान्ध, सरल और बहुत ही गरीब थी।

एक दिन ब्राह्मण ने मुझसे कहा, ‘काश! मैं कभी पैदा ही न होता।’

मैंने उनसे पूछा - क्यों? उन्होंने कहा, ‘मैं चालीस साल से अध्ययन और अध्यापन में रत हूँ और लग रहा है इस तरह से मैंने अपने जीवन के चालीस साल गँवा दिए। मैं दूसरों को शिक्षित करता रहा और स्वयं ही अंधकार में भटक रहा हूँ। ये मेरी आत्मा को अपमान और घृणा की ओर ले जाती है जिससे मेरा जीवन असह्य हो गया है। मैंने जन्म लिया, मैं जी रहा हूँ और समय बीतता चला जा रहा है किन्तु मैं यह भी नहीं जानता कि

समय क्या है? मैं स्वयं को दो परलौकिक कालों के बीच पाता हूँ जैसा कि हमारे पूर्वज कहते थे। परलोक के बारे में मुझे कुछ भी ज्ञान नहीं है। मैं सोचता हूँ, मेरी संरचना पंचभूत अर्थात् पंचतत्त्वों से हुई है परन्तु मैं यह भी नहीं जानता कि सोच कहाँ से पैदा होती है? यह कह पाना मेरी क्षमता से परे है कि सोच भी चेतना और पाचनक्रिया की तरह एक संकाय है या जिस तरह हाथ से पकड़ते हैं क्या उसी तरह से दिमाग से सोचते भी हैं ? यह नहीं कि मुझे सिर्फ अपनी सोच का कारण अविदित है अपितु मेरे लिए गति का आधारभूत भी उतना ही अज्ञात है। मैं यह नहीं जानता कि मेरा अस्तित्व क्यों है? यद्यपि, प्रतिदिन मैं स्वयं इन सारे पहलुओं पर चिंतन, मनन करता हूँ क्योंकि उत्तर अति आवश्यक है फिर भी किसी प्रकार का स्पष्टीकरण दुर्लभ है। मैं वाचाल हूँ और सबकुछ कहने के बाद स्वयं लज्जित एवं घृणित महसूस करता हूँ।

“यह बहुत ही असंगत है जब मुझसे पूछा जाता है कि ब्रह्मा, विष्णु के द्वारा अवतरित हुए थे या दोनों ही अनंत है। भगवान्, मेरा साक्षी हैं! और यह मेरे उत्तर से साफ प्रतीत होता है कि मुझे जरा भी ज्ञान नहीं है। ‘ओ! परमपिता परमेश्वर, हमें बताइए, सिखाइए, ‘कैसे पाप पूरी पृथ्वी को जलप्लावित करता है? मैं इससे उतना ही चिंतित हूँ जितना की मेरे प्रश्नकर्ता। मैं उनसे यह भी कह सकता हूँ कि संसार में सब कुछ श्रेष्ठ है लेकिन जो युद्ध से विनाशित और अपंग हुए हैं ना वे विश्वास करते हैं और ना ही मैं। मैं अपनी जिज्ञासा और अज्ञानता से लज्जित होकर लोगों से अपना मुँह मोड़ लेता हूँ। मैं प्राचीनतम् शास्त्रों को पढ़ता हूँ और यह मेरे अज्ञानता के अंधकार को दोगुना कर देता है। मैं अपने मित्रों से तर्क-वितर्क भी करता हूँ और उनमें से कुछ कहते हैं कि हमें अपने जीवन का आनंद उठाना चाहिए और औरों की परवाह नहीं करनी चाहिए। कुछ स्वयं को ज्ञानी समझते हैं किन्तु वे अपनी अनियंत्रित सोच में भटक जाते हैं। यह मेरी दुःखी अवस्था को बढ़ाता है। कभी-कभी मैं निराशा के गर्त में चला जाता हूँ जब इतनी साधना के बाद भी यह अज्ञात है कि मैं आया कहाँ से हूँ? मैं कौन हूँ? मैं कहाँ जाऊँगा और क्या बनूँगा?’”

एक विद्वान व्यक्ति की ऐसी अवस्था ने मुझे बहुत दुःखी किया। इनसे अधिक तार्किक और ईमानदार व्यक्ति मुझे कोई दूसरा नहीं मिला। मैंने यह निष्कर्ष निकाला कि जितना अधिक वे ज्ञान और संवेदना से प्रकाशित हैं, उतना ही वे अप्रसन्न भी हैं। उसी दिन मैं उस वृद्ध महिला के पास गया जो उनके घर के सामने रहती थी। उनसे पूछा कि आत्मा क्या है? इसका ज्ञान नहीं होने के बाद भी क्या आप कभी भी दुःखी हुई है? आत्मा तो बहुत दूर की बात वह मेरे प्रश्न को भी नहीं समझ पायी। उसने अपने जीवन का एक क्षण

भी उन विषयों पर नहीं सोचा होगा जो उस विद्वान ब्राह्मण को सता रहे थे। पूरे दिल से उन्हें विष्णु के अवतारों पर अनंत विश्वास था और कभी उसे गंगास्नान करने का अवसर प्राप्त होता तो वह अपने आपको दूसरों से अधिक सौभाग्यवती महसूस करती।

निर्धन महिला के खुशी की इस अवस्था से प्रभावित होकर मैं दार्शनिक के पास वापस गया और पूछा 'क्या आप दुःखी रहने के लिए लज्जित नहीं हैं? इस समय आपके घर के सामने एक वृद्धा, विचारहीन यंत्रवत जीवन व्यतीत कर रही है और किसी भी बात की परवाह नहीं करती और खुश रहती है। तुम सत्य कह रहे हो, उन्होंने कहा, मैंने स्वयं से सौ बार कहा है कि मैं बहुत खुश रहता अगर मैं अपने पडोसी की तरह मूर्ख होता पर ऐसी खुशी मुझे अस्वीकार्य है।

ब्राह्मण के इस उत्तर ने मुझे बहुत ही प्रभावित किया। मैंने आत्मनिरीक्षण किया और पाया कि मैं अज्ञानता के मूल्य पर खुशी कदापि स्वीकार्य नहीं कर सकता।

मैंने यह प्रस्ताव दार्शनिक के पास रखा और वे मुझसे सहमत हुए। 'यद्यपि मैंने कहा कि इस तरह की सोच में विरोधाभास है। आखिर अहम् प्रश्न क्या है? खुश रहना! क्या फर्क पडता है कि बुद्धिमान हो या मूर्ख? इन सबसे ज्यादा अहम् यह है कि जो लोग अपने कृत्य से संतुष्ट हैं, वे अवश्य खुश हैं लेकिन जो तर्क करते हैं निश्चित हैं कि वे अच्छे तर्क नहीं करते। इससे यह स्पष्ट है कि अक्लमंदी को नहीं चुनना चाहिए क्योंकि यही हमारे दुःखों का कारण है। सभी मेरे पक्ष में थे तब भी मैंने पाया कि कोई भी व्यक्ति खुश रहने के लिए मूर्ख बनना पसंद नहीं करता है। इस तरह मैंने निष्कर्ष निकाला कि भले ही हम सुख की प्रशंसा करते हैं तब वास्तव में हम अक्लमंदी की ही प्रशंसा करते हैं।

ये सब सोचने के बाद मैंने पाया कि सुख को छोड़कर तर्क के पीछे भागना मूर्खता है। अन्य विषयों की तरह इस पर अभी और ज्यादा तर्क-वितर्क करने की जरूरत है। ■

**You have to elevate yourself by yourself...**

**Swami Lakshman Joo**

# राम

— गिरिरत्न मिश्र —

स्वतंत्र लेखक

श्रीगुरु चरण सरोज रज निज मन मुकुर सिधारि।

बरनउ रघुबीर बिमल जसु जो दायक फल चारि।।

(गोस्वामी तुलसीदास जी-श्री हनुमान चालीसा)

अपने मन-मुकुर (हृदय स्थित महाचिति दर्पण) को (ब्रह्मरन्ध्र में स्थापित) गुरु चरणों की धूल से निर्मल कर मैं प्रभु श्री राम के निर्मल चरित्र का वर्णन करता हूँ, जो चारों पुरुषार्थों का दायक है।

ब्रह्म स्वरूप श्री राम की महिमा का वर्णन सामान्य मनुष्य का विषय नहीं, राम के रामत्व का वर्णन वही कर सकता है जिसने उस रामत्व को अनुभूत किया हो। यह अनुभूति प्राप्त करना साधारण साधनाओं का विषय भी नहीं है।

राम के रामत्व की अनुभूति राम की ही कृपा से प्राप्त हो सकती है। श्री राम की कृपा से जब साधक स्वयं रामस्थ हो निर्विकल्प समाधि को प्राप्त कर समस्त विश्व को अपने मन मुकुर (जो कि स्वयं महाचिति भगवती पराम्बा सीता मईया हैं) में अपनी छाया को भासित होता देखता है, जब उसे अपने और राम के बीच व्याप्त संबंध में उत्कट ऐक्य अनुभूत होता है तब वह श्री राम के रामत्व को अनुभूत कर श्री राम की महिमा का वर्णन कर पाता है। इस परमपद की प्राप्ति तभी होती है जब साधक अपने निश्चेत मन मुकुर को गुरु की चरण रज से शुद्ध कर चैतन्य करता है।

गोस्वामी जी भारत के ऐसे ही महान सन्त थे जो कि गुरु-रज से अपने चित्त को चैतन्य कर उसे महाचिति की भांति जाग्रत कर स्वयं रामस्थ हो श्री राम के विमल चरित्र का वर्णन कर पाए।

ब्रह्म जिसे समस्त जगत शिव, विष्णु या श्री राम के रूप में जानता है, स्वयं लीला के लिए उद्धत हो अपनी चिति दर्पण में छायावत भासित होते हैं। इस अवस्था में महामाया के प्रभाव से वे अपने रामत्व या अपने शिवत्व से अनिभिज्ञ होते हैं। शास्त्र कहते हैं कि

जीव के पुनः ब्रह्मत्व को प्राप्त करने की यह यात्रा ही साधना है। इसे ऐसे भी कहा जा सकता है कि इस राममय जगत में घट घट में रमने वाले राम को पहचाना ही साधना है, इसीलिए अवधूत भगवान राम ने कहा:

**रमता है सो कोना घट-घट में विराजत है।**

**रमता है सो कौन बता दे कोई।।**

जो साधक यह अनुभूत कर लेता है कि यह जगत ही राम से रम्यमाण है और तो और वह स्वयं राम है, सही मायने में वही सिद्ध है। प्रश्न है कि, राम नाम की महिमा का ज्ञान गुरु कृपा पर आश्रित क्यों है? राम में ऐसा क्या है कि मनुष्य केवल राम को साध कर सिद्ध हो जाता है? और राम से सिद्धि प्राप्त कैसे होती है?

सृष्टि की उत्पत्ति से पूर्व ब्रह्म स्वरूप स्वयं राम, शान्त दशा में अपनी शक्ति भगवती श्री सीता को अपने अंदर समाहित किए हुए देश-काल इत्यादि से परे अंतर्मुखी हो स्व में लीन रहते हैं, जब इन राम को सृष्टि की उत्पत्ति की या यों कहें की लीला करने का मन होता है तब उनमें व्याप्त महाचिति भगवती श्री सीता उनके मनोरंजन के लिए स्वतः दर्पणवत हो इस पूरे संसार को स्व में श्री राम के बिम्ब स्वरूप में भासित कर देती है। वे प्रभु राम को ही माया पाश में आबद्ध कर जीव बना देती हैं।

यही जीव इस संसार में नाना कृत्य करते हुए पुनः अपने रामत्व को प्राप्त करने को उद्धत रहता है। जीव जब गुरु स्वरूप श्री राम की शरण में जाता है तब गुरु स्वयं शिष्य को वह मार्ग बतलाते हैं जिससे शिष्य पुनः राम बनने योग्य हो जाता है।

हर मनुष्य में व्याप्त चेतना वही महाचिति है जो कि श्री राम के रामत्व का आधार होती है। क्योंकि जीव माया से आबद्ध होता है, उसकी चेतना भी उसी प्रभाव से आबद्ध हो स्व को भुलाए रहती है। जब जीव श्री राम रूपी गुरु की शरण में जाता है तब गुरु के बताए मन्त्र या उपदेश के अनुसरण द्वारा उसके मन पर छाई माया की परछाई उसके मन पर से हटने लगती है। गुरु रज से उसका मन मुकुर स्वच्छ हो जाता है। धीरे-धीरे वह अपने रामत्व को अनुभूत करने लगता है। उसकी प्रत्यभिज्ञा जाग्रत हो जाती है। एक अवस्था के बाद जब वह यह अनुभव है कि समस्त जगत उसके मन मुकुर स्वरूपा महाचिति में उसके ही बिम्बवत भासित है। इस दशा को शाम्भवी सद्भाव कहा जाता है। इस अवस्था के साधक को विश्व में श्री राम और उनकी महाचिति के क्रीडा कलाप के अलावा कुछ नहीं दिखता और वह राम तत्व का वेत्ता हो जाता है। लोग कह सकते हैं कि यह विचार तो

अद्वैत शैववाद के हैं इनका राम से क्या संबंध? मैं कहता हूँ कि श्री राम और शिव के संबंध को देखना भी माया का प्रभाव है। श्री राम और श्री शिव का संबंध तो वही है जो कि नदी और सलिला का है, जो कि कमल का जलज से है और जो कि भगवती श्री दुर्गा का श्री काली से है। जीव और श्री राम में माया का भेद तो है लेकिन श्री राम और श्री शिव में तो वह भी नहीं इसलिए शास्त्र वचन एवं शिवाज्ञा को किसी से सम्बद्ध करना माया का प्रभाव है। वस्तुतः नाना दर्शन श्री राम को देखने के नाना प्रकार के आयाम हैं, पहाड़ को नीचे से देखने पर, ऊपर से देखने पर और पहाड़ पर चढ़ कर देखने पर अलग-अलग दृश्य दिखते हैं, इन कारणों से जिस प्रकार एक ही पर्वत को तीन पर्वत नहीं कह सकते वैसे ही श्री राम और श्री शिव को दार्शनिक दृष्टिकोण से दो नहीं कह सकते। श्री राम किसी धर्म या सम्प्रदाय के नहीं वरन पूरे विश्व के हैं वस्तुतः विश्व में सिर्फ श्री राम ही धर्म निरपेक्ष है क्योंकि की केवल वे ही धर्मा-धर्मी भेद से परे हैं। इसी तत्व को जान कर बाबा श्री कालूराम जी ने राम नामी औघड़ परम्परा शुरू की जिसमें बाबा कीनाराम जी बाबा अघोरेश्वर भगवान राम जी जैसे सिद्ध सन्त अवतरित हुए। कहा जाता है:

**॥राम से बड़ा राम का नाम॥**

राम नाम का रस पान करना इन अवस्थाओं में पहुंचने से पहले की सीढ़ी है। गुरु कृपा से प्राप्त श्री राम नाम के मन्त्र का जाप कर साधक रामस्थ हो जाता है।

मूल रूप से राम नाम की सिद्धी ही कुण्डलिनी साधना है जहाँ सीता मईया स्वयं ही भगवती कुण्डलिनी हैं।

महामहेश्वराचार्य श्रीअभिनवगुप्त कहते हैं:

**प्राकाशावस्थितं ज्ञानं भावाभावादिमध्यतः॥84॥**

**स्वस्थाने वर्तनं ज्ञेयं दृष्टृत्वं विगतावृत्ति।**

**विविक्तवस्तुकथितशुद्धविज्ञान निर्मलः॥85॥**

**ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्धयति।**

**ऊर्ध्वं त्यक्तत्वाधो विशोत्स रामस्थो मध्यदेशगः॥86॥**

यह जानना की भाव और अभाव के बीच में जो प्रकाश रूप ज्ञान है, उसको उस स्थान पर स्थित मानते हुए उसे परिवर्तन रहित मानते हुए अविभक्त महासत्तात्मक (राम) रूपी परम तत्व में शुद्ध बुद्धि द्वारा जो समस्त बन्धनों से मुक्त हो एक हो जाए। हमारे गुरु द्वारा (इस दशा को) ग्राम धर्म वृत्ति कहा गया है। यह

**दशा स्वसिद्धि प्रदायक है।**

आने वाली और जाने वाली वायु को छोड़ कर मध्य धाम में प्रवेश करता है। वही रामस्थ कहलाता है।

मध्यमार्ग सुषुम्ना है जिसमें प्रवेश कर साधक रामस्थ दशा के प्राप्त करता है। श्री त्रिशिरोभैरव का मत है:

**सेव्यमानमधोर्ध्वं तु प्राणापानोत्थरूढधीः।**

**ऊर्ध्वं त्यक्त्वा तु प्रविशेद्रामस्थोऽत्रात एव चा।**

जब साधक प्राण और अपान की ऊपर और नीचे की गति से ऊपर उठ कर वज्रिणी, चित्रिणी और कुण्डलिनी के बीच में प्रवेश कर जाता है तो उसे ही रामस्थ कहते हैं।

इस अवस्था में साधक सर्वत्र राममय जगत को देखता है, वह देखता है कि गति, स्थान, विकल्प रूप स्वप्न, ज्ञान रूप जाग्रत, उन्मेषण, निवेषण, धावन, प्लावन, आयास, शक्तिवेदन, वृद्धि, उसके भेद, भाव, सारी संज्ञायें एवं सारे कर्म; ये चौदह राम ही हैं। सूक्ष्म रूप से निरीक्षण करने पर साधक इन्हें राम ही पाएंगे इतना बता कर आचार्य कहते हैं:

**परं शिवं तु व्रजति भैरवाख्यं जपादपि।**

**तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः॥१०॥**

**परम शिव हो इस अवस्था में रम्यमाण होना ही जप है।**

सर्वत्र राममय विश्व को जानकर जो राम में रमा रहता है, श्री राम के साथ ऐक्य अनुभूत करता है उसका वह ऐक्य ही राम नाम जप है।

इन अवस्थाओं में प्रवेश सीधा नहीं होता। साधक को सीता मर्दिया रूपी महाचित्ति की कृपा प्राप्त होती है तब वह अक्षर श्री राम का जप कर इस दशा में पहुँचता है।

तन्त्र शास्त्र 'विश्वमयं विश्वतीर्णं' से ब्रह्म को परिभाषित करते हैं। जो कुछ भी इस जगत में भासित है वह सब हमारे भीतर भी भासित है। इसी आधार पर, मनुष्य के शरीर में दो द्वादशान्त होते हैं बाह्य और अभ्यंतर, बाह्य द्वादशान्त बहिराकाश पर्यंत तक है एवं अंतर द्वादशांत हृदय में स्थित है। नासिका से हृदय पर्यन्त छत्तीस अंगुल की दूरी के बीच में प्राण वायु का व्यापार होता है। एक बार का गमनागमन एक अहोरात्र होता है। शास्त्र कहते हैं कि इसी प्राण के उच्चार से जब मन्त्र (राम) का ऐक्य होता है तब मनुष्य के पुण्य-पाप

रूपी कर्म भस्म होने लगते हैं। यह अत्यंत गूढ़ विषय है जिसे साधना पूर्वक जाना जा सकता है। लेकिन मोटे तौर पर ब्रह्म के चौबीस मिनट के समर्पित नामोच्चारण से वर्ष भर के कर्म फल नष्ट होते हैं। धीरे-धीरे साधक निरोधिनी, नाद, नादान्त, शक्ति, व्यापिनी, समना और फिर उन्मना दशा में पहुंच कर उन्मनीराम से ऐक्य स्थापित करता है और मुक्त हो जाता है।

गोस्वामी जी ऐसे ही साधक थे तभी उन्होंने कहा:

**मन्त्र महामणि विषय ब्याल ते। मेटता कठिन कुअंक भाल ते॥**

राम नाम की इसी महिमा के कारण ही इसे तारक मन्त्र कहा गया है। इसी कारण इस मन्त्र को भगवान शिव जो राम ही हैं, का हृदय मन्त्र माना गया है। शायद इसीलिए भगवान श्री कृष्ण ने कहा है कि:

**राम रामेति रामेति रमे रामे मनोरमे।**

**सहस्त्रनाम तत्तुल्यं रामनाम वरानने॥**

यह प्रसंग तो सिर्फ राम नामी अथाह समुद्र की एक बूंद है साधक स्वयं इसे जानने के लिए अगर उस सागर में उतरेंगे तो निश्चय ही महामन्त्र से वे गोस्वामी जी के द्वारा व्यक्त विचार को अनुभूत कर पाएंगे। इसी के साथ इस राममय विश्व में राम के इस प्रसंग को राम स्वरूप आपको समर्पित करता हूँ।

**“In the Bhagavad Gita the Lord Says:  
‘As the wandering mind will never remain on one point, you must be ever vigilant and whenever it strays bring it under control and fix it again towards God Consciousness’.”**

**Swami Lakshman Joo**

# सौन्दर्यलहरी : शक्तेः सगुणात्मिका तन्त्रोपासना

— सौरभ त्रिपाठी —

जवाहर लाल नेहरू विश्वविद्यालयः, नई दिल्ली

सौन्दर्यलहरी श्रीमच्छङ्कराचार्यविरचिता शक्तेः सगुणोपासनात्मिका कृतिरस्ति। भगवत्याः पार्वत्याः स्तुतिरूपेण रचना जगति प्रथिता विद्यते। भागद्वये विभक्तायाः शतश्लोकात्मिकाया अस्याः सौन्दर्यलहर्याः पूर्वाद्ध आनन्दलहरी इति तथा च उत्तराद्धः सौन्दर्यलहरी इति नाम्ना प्रसिद्धः। आनन्दलहर्यां शिवशक्त्योरद्वयं, तन्त्रशास्त्रस्य रहस्यं, पराशक्तेः सृष्टिकर्तृत्वं महिमा च इति नानाविधा विषया वर्णिताः सन्ति। आदौ एव शक्तेः प्राधान्यं स्पष्टीकृतं ग्रन्थकृता -

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं

न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।

अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि

प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति।। सौ.ल.1।।

शक्तिं विना शिवः सृष्टिकरणे समर्थो न भवति। सम्पूर्णमिदं जगत् शक्तेरेव परिणामः अत एव सैव विश्वस्य सृजनात्मिका शक्तिरिति। एतदेव ब्रह्मसूत्रभाष्येऽपि श्रीमच्छङ्कराचार्येण प्रतिपादितम् - “न हि तया विना परमेश्वरस्य स्रष्टृत्वं सिद्ध्यति; शक्तिरहितस्य तस्य प्रवृत्त्यनुपपत्तेः” (ब्र.सू.शां.भा.1/4/3)।

व्यावहारिकरूपेण शिवशक्त्योः पार्थक्यं यत्प्रतीयते तत् अज्ञाननाशद्वारा ऐक्यमेवानुभूयते अतः पारमार्थिकरूपेण नास्ति कश्चन भेदः। “शक्तिशक्तिमतोः अनन्यत्वात्” (गीता शां.भा.14.27)। सर्वं खल्विदं ब्रह्म इत्यादिभिः उपनिषद्वाक्यैः यथा ब्रह्मणः विभुत्वं तथैव शक्तेरपि सर्वव्यापकता विद्यतैव।

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि

त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।(सौ.ल.35)

शिखरिणीछन्दसि निबद्धेयं सौन्दर्यलहरी तन्त्रशास्त्रपरम्परायां विशिष्टं स्थानं भजते।

तन्त्रशास्त्रे श्रीविद्यान्तर्गता भगवत्याः श्रीललितात्रिपुरसुन्दर्याः श्रीचक्रोपासना प्रसिद्धा एव। श्रीयन्त्रं देव्याः भौतिकशरीरं मन्यते। सौन्दर्यलहर्यामपि एकादशश्लोके श्रीयन्त्रस्वरूपं वर्णितमस्ति। मन्त्रमननद्वारा तद्देवतया सह मनसः तादात्म्यं भवति। श्रीललितात्रिपुराम्बायाः मन्त्रः सौन्दर्यलहर्याः 32-33 इति अनयोः छन्दसोः विद्यते। सामान्यपदपदार्थज्ञानेन मन्त्रोऽयं नावगन्तुं शक्यते। अतः मन्त्रस्यास्य विशिष्टं रहस्यं श्रीभास्करप्रणीतवरीवस्यारहस्यम् इत्यादिभिः ग्रन्थैः जानीयात्। श्रीदेव्याः उपासना मन्त्रयन्त्रादिभिः यथा बहिस्तात् क्रियते तथैव शरीरान्तर्गतावयवैः षट्चक्रनाड्यादिभिरपि विधीयते। तदा देहस्य एव श्रीचक्रत्वमङ्गीक्रियते। यथोक्तमपि मैत्रेय्युपनिषदि- “देहो देवालयः प्रोक्तः”। एतत् सर्वम् आचार्यशङ्करेण सौन्दर्यलहर्यां 9, 10, 35-41 इति श्लोकेषु प्रतिपादितम्।

सौन्दर्यलहर्याः पूर्वभागे चितिशक्तेः कीथत प्रतिपाद्य साधकगणेभ्यः ध्यानार्थं देव्याः दिव्यं सौन्दर्यम् उत्तरभागे निरूपितम्। विश्वोऽयं शिवायाः विराट् देहः इति मत्वा शिरसः पादपर्यन्तम् अङ्गानां ध्यानं व्याख्यातम्। किरीटध्यानं यथा -

**गतैर्माणिक्यत्वं गगनमणिभिः सान्द्रघटितं  
किरीटं ते हैमं हिमगिरिसुते कीर्तयति यः ।  
स नीडेयच्छायाच्छरणशबलं चन्द्रशकलं  
धनुः शौनासीरं किमिति न निबध्नाति धिषणाम्॥**

(सौ.ल. 42)

काव्यशास्त्रदृष्ट्यापि उपमोत्पेक्षादिभिः अलङ्कारैरलङ्कृतेयं सौन्दर्यलहरी पौनःपुन्येन सहृदयानां चेतांसि हरति। इयमेव सा चितिशक्तिः या संसारे दुर्गा काली ललिता पार्वती इत्यादिभिः नामभिः व्यवह्रियते। यस्या उपासनया न केवलं लौकिकं पारलौकिकञ्च फलं प्राप्यते अपितु ब्रह्मानुभूतिरपि जायते। अत एव भुक्तिमुक्ति-प्रदायिका इयं शक्तिः। ■

## “गुरुय – आश्रमकुय–बजर”

– मोहिनी वातल –

“गुरुय! च्योन आश्रम क्या छु शूभान”  
 ज़न छुय यति इन्द्रराज नचान।  
 रंग-रंग पोश जन छि यति असान  
 विज्ञनय जन छय यति नचान।  
 जन छुय ...।  
 थदिय – पर्वत छिय जन यति छत्र वहरान  
 सरसब्ज बाग छुय यति शीतल करान  
 दीवी-दीवता छिय यति अंदि अंदि नचान  
 शांत वातावरण छुय यति महती अनाम –  
 जन छुय ...।  
 भक्ति हुन्दय साज वुय यति वज़ान  
 मन छुय आनंद बागस मंज नचान  
 संसारुकय कल छय यति मशान  
 हर तरफय छुय यति गुरु ट्रेंठ गछान –  
 जन छुय ...।  
 आशीर्वाद दिथ छुय सु संतुष्ट करान  
 भक्ति हुन्दय दान छुय सु यति दिवान  
 चरणन हुन्दय अमृत छुय सु यति चावान  
 संसारुकय मोह छुय यतिय चलान – जन  
 जन छुय ...।  
 गुरुसुन्दय नाव छुय यति मनस मंज सनान  
 मन छुय तमिसय मंज यति लीन गछान  
 अपजय संसार छुय यति दूर चलान

मॉयायी हुन्जय बेड़िय छय यति खुलान –  
 जन छुय ...।  
 सोरिय बंधन छिय यति मशान  
 संसार ज़न छुय यति दूर चलान  
 अनग्रह वर्षा छुय सु यति करान  
 सोरिय जाय छुय सुय तमि सूत्य छलान –  
 जन छय ...।  
 मनकुय मल छुय यति दूर गछान  
 नेत्रन मंज छुय तमिसुन्दय रूप बसान  
 भक्ति हुन्जय मस्ती मंज छुय मस्त करान  
 संसारुकय लय सु छु यति मशारावान –  
 जन छुय ...।  
 अनिगोट छुय यतिय दूर गछान  
 मनस मंज छुय लियव किनय यति गाश  
 अचान  
 तपोवन हुयव छुय यति बासान  
 प्राण समर्पित भावना छय यति वुज़ान –  
 जन छय ...।

## Maha Samadhi day- Swami Ram ji and Swami Mehtab Kak ji

On 17th January, 2026 (Magh Krishnapaksh Chaturdashi), it was Maha samadhi day of Swami Ram ji (Param Guru of Swami Lakshmanjoo). Devotees at Delhi held a prayer meeting followed by prasad distribution. At Jammu & Srinagar, devotees offered prayers at the Trika Ashram of Swami Ram ji.

On the Mahasamadhi day of Swami Mehtab Kak ji (Guru of Swami Lakshmanjoo), devotees held prayer meetings and performed Shradha rituals on 18th February, 2026 (Phagun Shuklapaksh Dwitya) at the Srinagar & Delhi Ashram. It was after a long time that Havan was performed at the Srinagar ashram. At the conclusion of the rituals, prasad was distributed to the attending devotees.

### International Seminar

## Krama and Cultural Flows:

## Kashmir Shaivism between North and South India

A three-day national seminar titled “Krama and Cultural Flows: Kashmir Shaivism between North and South India” was conducted from 14th to 16th January 2026 at the Central University of Kerala, Periyar, Kasaragod, Kerala. The seminar was organised by the Abhinavagupta Institute of Advanced Studies in collaboration with the Indian Council of Philosophical Research (ICPR), School of Sanskrit and Indic Studies, Jawaharlal Nehru University, School of Cultural Studies, Department of Yoga, and Department of Malayalam, Central University of Kerala. The seminar sought to critically examine the philosophical, ritualistic, cultural, and artistic dimensions of the Krama tradition within Kashmir Shaivism, with a special focus on the historical and cultural exchanges between North and South India. The event brought together students, scholars, practitioners, and academic experts

from across India, along with international scholars who participated through online presentations.

The seminar commenced on 14th January 2026 with a ceremonial inauguration. The welcome address was delivered by Dr R. Ramanand, Director of the Abhinavagupta Institute of Advanced Studies, who outlined the vision and academic objectives of the seminar. He highlighted the significance of Krama philosophy in understanding the continuity and transformation of Indic spiritual traditions. The keynote address was delivered by Srilasri J. Nandakumar, National Convenor of Prajna Pravah, who reflected on the lived dimensions of Shaiva traditions and their contemporary relevance. The Presidential address was delivered by Srilasri Prof. Rajnish Kumar Mishra, Dean, School of Sanskrit and Indic Studies, JNU.

The inaugural address was delivered by Srilasri Siddu P. Algur, Hon'ble Vice Chancellor of the Central University of Kerala, who emphasised the importance of interdisciplinary engagement with Indian philosophical systems and appreciated the collaborative efforts behind organising the seminar. Srilasri Dr. Ajay Kumar Singh, Co- Principal Investigator of Abhinavagupta Institute of Advanced Studies, and Assistant Professor at the Centre of Comparative Religion and Civilization at the Central University of Jammu.

The seminar featured multiple technical sessions spread over three days, with lectures and discussions led by eminent scholars, researchers, and practitioners. Key scholarly presentations included:

- Prof. Navjivan Rastogi (Former Head, Department of Philosophy, University of Lucknow), who presented on Krama Tantricism of Kashmir, offering a comprehensive philosophical exposition of the Krama system.
- Sri Giriratna Mishra, scholar and tantric practitioner, who spoke on Mantra Yoga in Paramadvaita Mata, elucidating the role of mantra and ritual practice.
- Dr Anupama Mishra (Assistant Professor, Allahabad University), who addressed the theme, 'Women in Shaiva Tradition, highlighting women's spiritual and philosophical contributions.

- Prof. Madhu Khanna (Professor of Indic Religion, Tagore National Fellow, National Museum, New Delhi), who delivered lectures on the influence of early Śrīvidyā traditions of Kashmir and later spoke on Krama and Creativity: Reflections on the Nature of Reality.
- Dr Arghya Dipta Kar (Artist, scholar, and faculty, Sonarpur Mahavidyalaya), he explored Tantra-inspired works in contemporary art with respect to the topic, Kali in the Devīnaya.
- Dr Maciej Karasinski (Department of Religious Studies, Stanford University), He participated online and presented on Ritual syntax and mantric knowledge in Kerala Śākteya traditions.
- Dr Alka Tyagi (Associate Professor, University of Delhi), who presented on Bhavana in chapter Four of the Tantraloka.
- Prof. Rajnish Kumar Mishra, Dean, School of Sanskrit and Indic Studies, JNU, who delivered an address on the philosophical dimensions of Krama practice.
- Dr Ajay Kumar Singh (Central University of Jammu), who spoke on Cultural integration of North and South India through the Kashmir Saiva tradition.
- Sri George Barselar (Ishwar Ashram Trust and Lakshmanjoo Academy), an international speaker, who presented on the Mystical nature of the Twelve Kālis.

A dedicated session was organised, in which six student scholars from different universities presented their research papers. The presenters represented institutions such as the Central Sanskrit University, Central University of Jammu, The University of Burdwan (West Bengal), Sree Narayana Guru Open University, Kollam, among others. The papers reflected diverse methodological approaches and demonstrated emerging scholarship in the field of Kashmir Shaivism, Krama philosophy, and related cultural studies.

The seminar also featured culturally enriching performances that complemented the academic deliberations. These included Kalamezhuthu

Pattu by Srilasri Harish Nagalassery, a recipient of the Kerala Folklore Academy and Kerala Kshetra Kala Academy awards, a percussion recital by Srilasri Vishnu Marar of Guruvayur Temple, and a Bhagavathi Nane dance performance by Srilasri Sreelakshmy Govardhanan, an eminent Kuchipudi artist. These performances highlighted the living cultural expressions connected to Shaiva and Śākta traditions.

As part of the seminar programme, a field visit was organised for all speakers to the Madayikkavu temple which preserves the Krama ritualism. The visit provided participants with experiential insights into regional ritual practices and temple traditions, thereby strengthening the connection between textual study and lived religious culture.

## **Retreat By Universal Shaiva fellowship, USA**

A Retreat has been planned by Universal Shaiva Fellowship at Ishwar Ashram Ishber from Sept 27 to Oct 8 2026 . The retreat is expected to be attended by many seekers from outside India as well as from India.

Conducted and guided by John, Denise, and Shanna Hughes, George Barselaar, and Claudia Dose—dedicated students of Swami Lakshmanjoo—the retreat aims to move the participant beyond theory into direct experience.

Guided by the teachings of Shaivacharya Swami Lakshmanjoo, the retreat aims to bring the Secrets of Kashmir Shaivism to life.

## **Kashmir Shaiva Institute**

As a part of the periodic talk sessions held at the Jammu premises of Kashmir Shaiva Institute, a talk on “Upayas in Kashmir Shaivism” was held from 11.0 AM to 2.0 PM (preceded by one hour Sunday Puja).

Shri Pran Nath Koul, Shri Rajinder Tickoo and Ms Vimarshani Koul spoke on the occasion along with a few other devotees. This was followed by a cultural event performed by young devotees.

Tea Prasad was served after the conclusion of the event. ■

# ISHWAR ASHRAM TRUST

(Founded by Shaivacharya Swami Lakshmanjoo Maharaj)

## Calendar of Events / कार्यक्रमों की रूपरेखा 2026-27

S.N.	Event / कार्यक्रम	Day / दिन	Date/तारीख	Tithi / तिथि
1.	Navreh नवरेह	Thursday गुरुवार	19 March	Chitra Shukla Pratipada चैत्र शुक्लपक्ष प्रतिपदा
2.	Shaivacharya Swami Lakshmanjoo Maharaj, Birthday (Lunar) शैवाचार्य स्वामी लक्ष्मणजू महाराज जन्म जयंती	Tuesday मंगलवार	14 April	Vaishakh Krishna Dvadasi वैशाख कृष्णपक्ष द्वादशी
3.	32nd Prathishtha Divas of Amritheshwar Bhairava, Jammu ३२वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव, जम्मू	Friday शुक्रवार	24 April	Solar Calendar सोलर कैलेंडर के अनुसार
4.	Shaivacharya Swami Lakshmanjoo, Birthday(Varsha) शैवाचार्य स्वामी लक्ष्मणजू महाराज जन्म जयंती (वर्ष) Distribution of Food/Clothing to Poor and Destitute गरीबों और निराश्रितों को भोजन/ कपड़ों का वितरण	Saturday शनिवार	9 May	Solar Calendar सोलर कैलेंडर के अनुसार
5.	42ndPratishtha Divas of Amritheshwar Bhairava, Kashmir ४२वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव इश्बर निशात काश्मीर	Monday सोमवार	11 May	Solar Calendar सोलर कैलेंडर के अनुसार
6.	19thPrathishtha Divas of Amritheshwar Bhairava, Delhi १९वां प्रतिष्ठादिवस श्री अमृतेश्वरभैरव सरिताविहार, दिल्ली	Thursday गुरुवार	14 May	Solar Calendar सोलर कैलेंडर के अनुसार
7.	Shaivacharya Abhinavagupta Birth Jayanti शैवाचार्य अभिनवगुप्त जन्म जयंती	Thursday गुरुवार	25 June	Jyeshtha Shukla Ekadasi ज्येष्ठ शुक्लपक्ष एकादशी
8.	Guru Purnima & Shaivacharya Vasugupta Birth Jayanti श्री गुरुपूर्णिमा व शैवाचार्य वसुगुप्त जन्म जयंती	Wednesday बुधवार	29 July	Ashada Shukla Purnima आषाढ शुक्लपक्ष पूर्णिमा
9.	Shaivacharya Utpaladeva Birth Jayanti शैवाचार्य उत्पलदेव जन्म जयंती	Tuesday मंगलवार	25 Aug	Shravan Shukla Dvadasi श्रावण शुक्लपक्ष द्वादशी
10.	Raksha Bandhan and Shrawan Purnima रक्षा बंधन तथा श्रावण पूर्णिमा	Friday शुक्रवार	28 Aug.	Shravan Shukla Purnima श्रावण शुक्लपक्ष पूर्णिमा

11.	Shri Krishna Janam Ashtami श्रीकृष्ण जन्माष्टमी	Friday शुक्रवार	4 Sept.	Bhadra Krishna Saptami भाद्रपद कृष्णपक्ष सप्तमी
12.	Shaivacharya Somananda Birth Jayanti शैवाचार्य सोमानन्द जयंती	Saturday शनिवार	19 Sept.	Bhadra Shukla Ashtami भाद्र शुक्लपक्ष अष्टमी
13.	Swami Mahtab Kak Ji Jag (Pitrapaksha) स्वामी महताबकाक जी अपरपाक्षि के कन्याकर्मगत इगसंकल्प	Monday सोमवार	28 Sept.	Ashvin Krishna Dvitiya अश्विन कृष्णपक्ष द्वितीय
14.	Shaivacharya Swami Lakshman Maharaj Varshik Pitrapaksha Jag शैवाचार्य स्वामी लक्ष्मणजू वार्षिक सांवत्सरिके इग तथा अपरपाक्षिके कन्याकर्मगत इग	Tuesday मंगलवार	29 Sept.	Ashvin Krishna Chaturthi अश्विन कृष्णपक्ष चतुर्थी
15.	Shaivacharya Swami Ram ji Jag (Pitrapaksha) शैवाचार्य स्वामी रामजी महाराज अपरपाक्षिके कन्याकर्मगत इग	Friday शुक्रवार	9 Oct.	Ashvin Krishna Chaturdsi अश्विन कृष्णपक्ष चतुर्दशी
16.	Swami Mahtab Kak ji Birthday Jayanti स्वामी महताबकाक जी जन्मजयंती	Friday शुक्रवार	13 Nov.	Kartik Shukla Chaturthi कार्तिक शुक्लपक्ष चतुर्थी
17.	Shaivacharya Kshemaraja Birth Jayanti शैवाचार्य क्षेमराज जन्म जयंती	Tuesday मंगलवार	24 Nov.	Kartik Purnima कार्तिक पूर्णिमा
<b>2027</b>				
18.	Shaivacharya Abhinavagupta Bhairava Stuthi Jayanti शैवाचार्य अभिनवगुप्त भैरव स्तुति जयंती	Saturday शनिवार	2 Jan.	Poush Krishna Dashami पौष कृष्णपक्ष दशमी
19.	Shaivacharya Swami Ram Ji Birthday Jayanti शैवाचार्य स्वामी रामजी महाराज जन्म जयंती	Monday सोमवार	4 Jan.	Poush Krishna Dvadsa पौष कृष्णपक्ष द्वादशी
20.	Shaivacharya Swami Ram ji Maharaj (Varshik Jag) शैवाचार्य स्वामी रामजी महाराज वार्षिक सांवत्सरिके इग	Friday शुक्रवार	5 Feb.	Magh Krishna Chaturdasi माघ कृष्णपक्ष चतुर्दशी
21.	Maha Shivratri महाशिवरात्रि	Friday शुक्रवार	5 March	Phalgunakishna Trayodasi फाल्गुन कृष्णपक्ष त्रयोदशी
22.	Swami Mahatab Kak ji (Varshik Jag) स्वामी महताबकाक जी महाराज वार्षिक इग	Tuesday मंगलवार	9 March	Phalgun Shukla Dutiya फाल्गुन शुक्लपक्ष द्वितीया

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**There is only one difference between the one who is residing in the state of Go Consciousness (Parabhairava state) and the other one who is residing in his limited cycle of being.**

**Swami Lakshman Joo**



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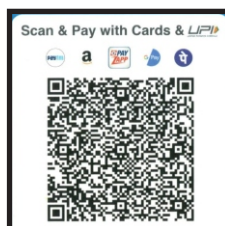
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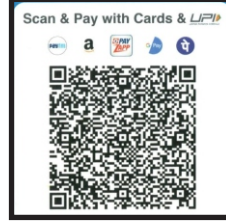
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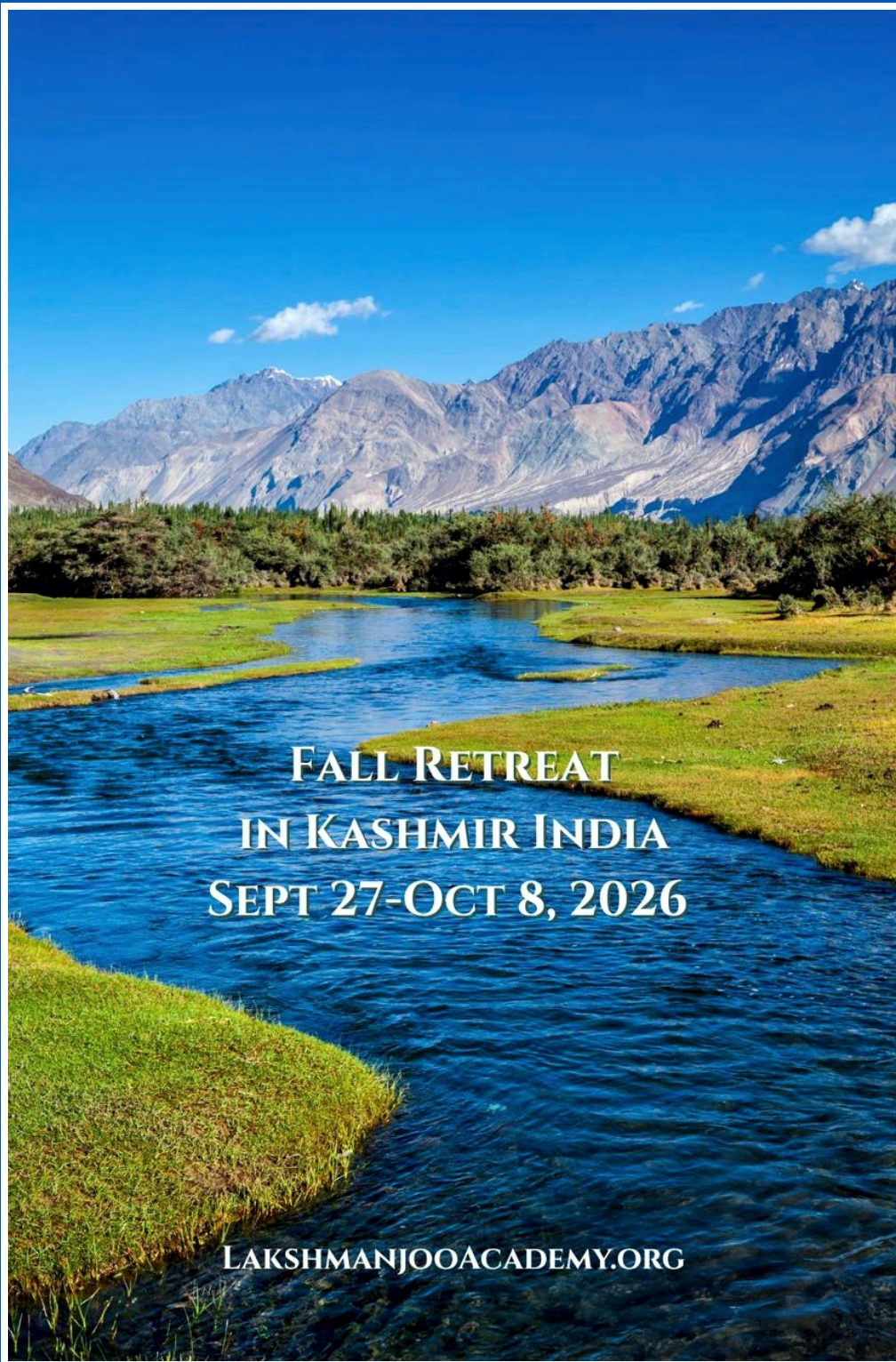
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